CHAPTER-VIII

Constructional Activities
Literary as well as epigraphic evidences indicate the participation of the nobles in constructional works. They constructed both private as well as public edifices of religious and secular nature. A well organized building department existed during Sultanate period under the chief architect who was designated as Shahna-i-imarat and Mir-i-imarat. Malikzadah Ahmad bin Ayaz was Shahna-i-imarat and Malik Ghazi Shahna as Mir-i-Imarat under the Tughlaqs. Technical branch of the building department such as masonry, carpentry, blacksmithy and stone cutting was headed by a skilled superintendent. Plans of buildings prepared by the building department were examined by the finance department (Diwan-i-wazarat) and then adequate funds were allotted to the architects. Another architect of the Tughlaq period was Malik Zahir-ul-Juyush who supervised the Khurramabad palace and introduced four-iwan plan for Sultan’s Jami Mosque.

A. RELIGIOUS BUILDINGS:

The nobles followed the royal practice and constructed buildings of public utility at different places. Thus, the nobles took interest in the constructional activities of both religious and secular merits. Malik Tajuddin Sanjar constructed Jamai Masjids at several places. Epigraphic record confirms the construction of a Jamai mosque at Hansi by Tajuddin Mir Miran Salari who was the commander-in-chief. Malik Saifuddin Aibek Shamsi Ajami constructed a Jamai mosque at Sultanpur (a village near Delhi) in 1274 A.D. Similarly an inscription from Lakhnauti (Monghir district) dated 1267 A.D. records the construction of a Jamai mosque by Ikhtiyaruddin Firoz

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6 Incription belongs to the Mamluk period. *EIM*, 1913-14, pp. 34-35; *ARIE*, 1971-72, Appendix-D, no. 25.

Aetigin as governor.\(^8\)

The Khalji noble Malik Naib constructed a Jami mosque at Deogir\(^9\) and Qazi Imran Razi had constructed a mosque in white marble.\(^10\) The Jami Masjid of Bulandshahr was constructed by Muhammad Jalal who was the *muharrir* (secretary) to Mahmud, the *kotwal* of the area.\(^11\) This mosque is of considerable size, built on Arab type plan using material from old Jain and Hindu temples.\(^12\) The inscription from Bidar district, Kalyan mentions that a Jami mosque was constructed by Ulugh Khan Malik-ush-sharq Ilkhyuyuddin Malik Shahin Sultani in 1323 A.D.\(^13\)

Daulat Shah Muhammad al-Butamari the prominent Tughlaqid noble is said to have constructed several buildings especially the Jami mosque at Cambay (in Gujarat) in 1325 A.D. out of his own resources. Its spacious design and fine proportion illustrates the assertion of the Muslim constructional traditions with infusion of the local style.\(^14\) As governor of Gujarat he constructed another Jami Masjid at Broach in 1321 A.D. This mosque is different from the established architectural design of Delhi and Multan displaying much regional influence.\(^15\) Another noble Malik Mufarrilh Sultani, *Dawadar-i-Khass* and *naib-i-iqta* of Cambay constructed Jami Masjid at Dholka (commonly known as Tanka Masjid) out of his personal money.\(^16\) The mosque has Indian type entrance porches with Indian style roofs and colonnades\(^17\) and built with local trabeate system and have open pillared prayer hall. It is remarkable for the rich and varied carvings on its pillars and ceilings.\(^18\)

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11 *EIAPS*, 1964, pp. 4-5; *ARIE*, 1962-63, Appendix-D, no. 256.
12 For the details of building see, *Corpus Inscriptionum Iranicarum*, p. 46.
16 *EIAPS*, 1962, pp. 9-10, 10-12, 12-14; *ARIE*, 1954-55, Appendix-C, no. 8; Appendix-C, no. 9; Appendix-C, no. 10.
During the governorship of Malik Malik-ush-Sharq Ruknuddin Qutlugh a Jami Masjid at Dholka in Gujarat was erected by Qazi Hilal Khan with the help of Abdul Karim as an architect in 1333 A.D. Jami Masjid of Ladnun was reconstructed by Firoz of Dhansur, sipahsalar, when Malik Dailan Sultani was the deputy administrative officer of Ladnun. This mosque was originally a colonnade building round a central courtyard, a plan usually referred to as the Arab type. While another Tughlaq official Izzuddin son of Aram Shah, the local governor, had constructed a Jami Mosque at Mangrol in 1383-84 A.D. The mosque is of considerable dimensions, undoubtedly, finest in Gujarat state. Built entirely of stone, it is the solid and massive structure having courtyard-cum-cloisters plan. Furthermore, another inscription at Ravali Masjid records the construction of a Jami Masjid by a Tughlaqid noble Malik Abdul Malik (son of Husam), entitled Makhdumzadah who was posted at Mangrol in 386-87 A.D. This mosque is in trabeate style with an open pillared facade and a large and pretentious porch fronting its main entrance.

Another remarkable Jami mosque at Irich (near Jhansi, modern U.P.) was constructed by Qazi Ziauddin, brother of Khan Junaid, the imperial jagirdar of Delhi in 1412 A.D. The mosque represents the stage of transition between the style of the Tughlaqs and that of the succeeding dynasty. Jami mosque were constructed by the

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20 A. Chaghtai, 'Some Inscriptions from Jodhpur State, Rajputana', *ELAPs*, 1949-50, pp. 18-19; *Corpus Inscriptionum Iranicae*, p. 62; Z. A. Desai, *Published Muslim Inscriptions of Rajasthan*, Jaipur, 1971, p. 100, no. 317 (hereafter cited as PMIR); For Malik Dailan, see, Barani, *Tarih*, p. 527; Afit, *Tarih*, pp. 115-117, 128, 318. He was shiqdar of Hissar Firuzah and then Amir-i-Shikar (chief of Hunt) under Firoz Shah Tughlaq.


22 *ELAPs*, 1962, pp. 24-26; *Corpus Inscriptionum Bhavnagar*, Bombay, 1889, pp. 11; *ARIE*, 1954-55, Appendix-C, no. 151; Barani mentions Malik Izzuddin Haji Dabir. See, *Tarih*, p. 528. But it is difficult to match this Malik with the person mentioned by Barani.


Tughlaqid nobles Zafar Khan Farsi in Junagadh (Gujarat), the Sadr Qazi Husamuddin Hasan at Allahabad (U.P.), by Malik-ush-Sharq Malik Nizamuddin at Patan in 1357-58 A.D. and Malik Shamsuddin Tawakkul built a Jama Mosque in Khanpur which is of considerable size and perhaps the earliest built mosque in Maharashtra during the Sultanate period. Likewise, Miyan Firoz son of Malik Muhammad Lutfullah Afghan had constructed a Jama mosque at Deoband (Saharanpur district, U.P.) in 1510 A.D.

Besides these Jama Mosques, a large number of other mosques were also constructed by nobles. The inscription on the eastern gate of the Chaurasi Khamba mosque at Kaman (Bharatpur district) refers to its construction by Malik Bahauddin Tughril. Chaurasi Khamba Masjid is a colonnaded building built round a central courtyard and constructed on Arab-type plan.

An inscription from Aligarh refers to the construction of a mosque by Malik Nizam-ul-Mulk Junaidi, wazir of Sultan Ilutmish. Malik-ul-Umara Iftikharuddin, the amir of Karah, constructed a mosque at Bilgram. Likewise inscription from Hansi during the time of Sultan Alauddin Masud Shah referred to the construction of

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27 Dated 768 A.H./1367 A.D. See, ELAPS, 1962, pp. 15-17; Corpus Inscriptionum Bhavnagari, pp. 3-4; ARIE, 1954-1955, Appendix-C, no. 160; Indian Antiquary, Vol. VIII, 1879, p. 182. For Zafar Khan Farsi, see Barani, Tarikh, p. 583; Aref, Tarikh, pp. 137-142, 156, 158, 162, 206-07, 225; Yahya, Tarikh, pp. 126, 131; Nizamuddin, Tabaqat, p. 115; Badanai, Muntakhab, p. 126. He was appointed naid-wazir, with salary of four lakh tankah by Sultan Firoz.

28 Inscription is dated 786 A.H./1384 A.D. See, ELAPS, 1964, pp. 18-19; ARIE, 1961-62, Appendix-D, no. 297; Fuhrer, Monumental Antiquities, p. 140. Though some names, which are recorded in the inscriptions did not match with the contemporary sources, but here, their past or titles are mentioned, as seen in several other examples.


31 EIM, 1911-11, no. 1103; ARIE, 1967-68, Appendix-D, no. 272; Siddiqui, Composite Culture, p. 89.

32 ARIE, 1965-67, Appendix-D, no. 320; Desai, PMIR, p. 96, No. 303; Corpus Inscriptionum Iranicarum, p. 51; Mehrdad Shokoohy & Natalie H. Shokoohy, Architecture, p. 115; Sunil Kumar, op. cit., p. 105.

33 Mehrdad Shokoohy & Natalie H. Shokoohy, Architecture, pp. 114-132; Sunil Kumar, op. cit., pp. 103-104. Percy Brown assigned the construction of Ukhla Masjid to Qutbuddin Mubarak Khalji. Indian Architecture (Islamic period), Bombay, 1956, p. 19; while epigraphic evidence suggests that southern structure was constructed by Malik Kafur Sultan in 1320 A.D. during the reign of Sultan Qutbuddin Mubarak Khalji. For details see Corpus Inscriptionum Iranicarum, p. 50; Rajeev Bargoti, Bayana, Jaipur, 2003, pp. 38-45.


35 EIM, 1911-12, p. 23. For Malik Iftikharuddin, see Minhaj, Tabaqat, p. 177.
a mosque by Malik Badruddin Sunqar-i-Sufi as-Sultani in 1246 A.D.\textsuperscript{36} An inscription of Sultan Balban which refers to the erection of a mosque by Umar al-Ghori governor of Narnaul.\textsuperscript{37} Similarly, other nobles of Mamluk Sultans are mentioned having constructed mosques at different places. Malik Qirabek son of Aibek (muqti of Sonepat) had constructed mosque in Sonepat.\textsuperscript{38} An Amir named Riyaz who was the sipahsalar (commander-in-chief) of Sultan Balban constructed the mosque in 1284 A.D. attached to the khanqah of Shah Wilayat at Manglaur (Shahranpur district, U.P.).\textsuperscript{39} Malik Yatgin constructed a mosque in 1284 A.D. at Badaon.\textsuperscript{40} Fawaid-ul-Fu’ad also mentions a mosque which was constructed by Malik Aitmar.\textsuperscript{41}

Khalji nobles continued the practice of constructing mosques at different places. Malik Kafur Sultani had constructed a mosque in Bayana (Bharatpur district, Rajasthan) in 1320 A.D.\textsuperscript{42} It is the oldest mosque of the town locally known as Ukha Masjid. Another inscription from Petlad (Kaira district, Gujarat) mentions that during the governorship of Alp Khan and during the administration of Saiyyyyid-ul-Umara Ikhtiyaruddin Balaram, a mosque was constructed there by Badruddin Dinar in 1314 A.H.\textsuperscript{43} Alp Khan is also credited with the construction of the Jami mosque (Adina Masjid) of white marble at Patan.\textsuperscript{44} It is recorded that Malik Shamsuddin Ali, amir-i-ku (Prefect of the Roads) during the reign of Qutbuddin Mubarak Khalji, had constructed a mosque at Dholka in 1318 A.D.\textsuperscript{45} Inscription dated 1319 A.D. referred to the construction of a mosque by Malik Amber who was the hajjab-i-azam (grand usher) to Khusraw Khan during the reign of Mubarak Khalji.\textsuperscript{46}

\textsuperscript{36} EIM, 1913-14, pp. 17-18.
\textsuperscript{37} EIAPS, 1972, pp. 1-3.
\textsuperscript{38} EIM, 1913-14, pp. 27-28; Epigraphia Indica, Vol. II, p. 138 (Hereafter cited as EI); ARIE, 1973-74, Appendix-D, no. 153.
\textsuperscript{39} EIM, 1913-14, pp. 29-30.
\textsuperscript{40} Ibid., 1913-14, pp. 30-31.
\textsuperscript{41} Sijzi, Fawaid-ul-Fu’ad, pp. 78-79; Nizami, Some Aspects of Religion and Politics, p. 156.
\textsuperscript{42} EIM, 1917-18, pp. 41-42; Cunningham, ASIR, Vol. XX, 1885, pp. 71-72; Desai, PMIR, p. 44, no. 139; Corpus Inscriptionum Iranicarum, p. 21; Rajeev Bargoti, op. cit., p. 38.
\textsuperscript{44} EIAPS, 1962, p. 2; Percy Brown, Indian Architecture, p. 52; Ali Muhammad Khan, Mirat-i-Ahmadi, p. 36; Eng. tr., p. 29; Mirat-i-Sikandari as quoted by Lal, Khalfis, p. 332; Idem, ‘Cultural Activity’, pp. 50-51.
\textsuperscript{46} EIM, 1917-18, p. 40. For Malik Amber see Elliot and Dowson, History of India as told by its own Historians, Vol. III, pp. 211, 215, 219, 222-223, 226, 564, 604-605, 607.
The trend to construct mosques became markedly greater with the progress of time and prosperity of the elite class. Under the Tughlaqs Malik Ibrahim, naib-i-barbak Sultani (deputy head chamberlain of Sultan) constructed a mosque in the fort of Jaunpur during the reign of Firoz Shah. It is a long, narrow structure of early Bengali type, having a simple arcade supported on pillars, with three low domes in the middle. Adina Masjid at Hansi was constructed by Malik Shahin Sultani, a prominent noble of Firoz Shah Tughlaq. Sipahsalar Usman is recorded to have constructed a mosque at Chanderi during the governorship of Dilawar Khan in 1392-93 A.D. whereas another inscription of the same date from Dhar stated that all the old mosques which had fallen into ruins were reconstructed by Dilawar Khan under whom Malwa prospered again. Thus, the renovation works were also carried on by the nobles.

The wazirs of Sultan Firoz, popularly known as Khan-i-Jahan Maqbul and his son Khan-i-Jahan Malik Junan Shah also entitled Khan-i-Jahan (II) built a large number of mosques. Such as the mosques like Begumpur Masjid, Kalu Sarai Masjid, Kalan Masjid at Nizamuddin, Kalan Masjid at Shahjahanabad as well as Khirki Masjid. The mosques constructed by them were of a uniform pattern, with slight variations, built with rubble stone and plaster, having strongly fortified gateways, multi-domed roofing with round turreted corners. These mosques had square quartzite pillars at the doors and roofs and a general courtyard surrounded by a strong enclosure round it.

49 ARIE, 1971-72, Appendix-D, no. 16; EIAPS, 1953-54, p. 2. For Malik Shahin Sultani, see Afif, Tarikh, p. 297.
50 EIM, 1925-26, p. 15; ARIE, 1969-70, Appendix-D, no. 98.
51 EIM, 1909-10, p. 15; ARIE, 1971-72, Appendix-D, no. 73.
52 Abha Rani, op. cit., pp. 22, 25. These mosques are Jani Masjid at Kota Firuzabad (1354), Kali Masjid (1370) at Nizamuddin, Kalan Masjid (1375) in Shahjahanabad, Khirki Masjid and Begumpuri Masjid (1387). For Khan-i-Jahan Maqbul; see Afif, Tarikh, pp. 397, 405, 422.
53 ARIE, 1975-76, Appendix-D, no. 81; Memoir of Archeological Survey of India, p. 179.
54 Percy Brown, Indian Architecture, p. 21; Abha Rani, op. cit., p. 25.
In the province of Rajasthan several mosques were constructed by the Tughlaqid nobles at Didwana, Ladnun, Mandor and at Bayana. Tatar Khan Khabbaz (baker) had built a mosque at Didwana (Jodhpur State) while at the same place another mosque was constructed by Malik Kabir, son of Khwajgi. During the governorship of Malik Ikhtiyaruddin Chapan, the mosque at Ladnun was constructed (1378 A.D.) by local chief Alauddin Mubarak alias Jai Singh. The mosques were reconstructed and fort was rehabilitated by Iqbal Khan in 1400-01 A.D. at Bayana after the retreat of Timur.

In Gujarat Tughlaq noble Sadr Ziyauddin Muhammad and Malik Fakhruddin constructed mosques at Patan in 1334 A.D. and in 1364 A.D. respectively. While Shamsuddin Damghani, the governor of Gujarat entitled Malik-ush-Sharq had constructed a mosque in Baroda. In Cambay Malik Mufarrirh Sultani built a mosque when he was muqti. The epigraphic records further inform us that the Tughlaqid nobles constructed the mosque at Mangrol and at Prabhas Patana respectively.

In South India a mosque was constructed at Daulatabad by Malik-ush-Sharq Saifudd-Daulat. Malik-ul-Umara Ikhtiyaruddin Ulugh Azam Qubli Sultani (entitled Nasir-ul-Mulk) built a mosque at Kaghzipura (near Daulatabad).

The Lodi nobles also patronized the constructional activities and had constructed a large number of mosques. Bhikan Khan (noble of Sultan Sikandar Lodi) constructed forty mosques. Moth ki Masjid at Delhi is mentioned to have been

56 EIAPS, 1949-50, pp. 20-21; Desai, PMIR, p. 59, no. 184; Corpus Inscriptionum Iranicarum, p. 38.
58 Desai, PMIR, p. 45, no. 141.
60 EIAPS, 1939-40, pp. 1-2.
61 Ibid., 1962, pp. 19-20; ARIE, 1956-57, Appendix-D, no. 50.
66 Ahmad Yadgar, Tarikh-i-Shahi, p. 59.
constructed by Mian Bhua, *wazir* of Sikandar Lodi.\(^{67}\) Similarly, Malik Chainladh son of Malik Ghazandar had constructed a mosque at Prabhas Patan (Junagarh district, Gujarat) in 900 A.H./1494 A.D.\(^{68}\) However, by the end of the Sultanate period a mosque was built at Bayana by Masnad-i-Ali Nizam Khan in 1517-26 A.D.\(^{69}\)

Besides mosques and Jami Mosques, *idgahs* or *namazgahs* were also constructed by the nobles at a considerable scale. Earliest reference of an *idgah* constructed by a noble comes from an epigraph dated 1307 A.D. Accordingly Malik Saifuddin Daulat wa’d’in Yusuf Khani constructed an *idgah* at Jajmou during the reign of Sultan Alauddin Khalji.\(^{70}\) Later Malik Kafur, military general of Alauddin Khalji constructed an *idgah* at Rapri (Mainpuri district, U.P.). The bricks are of a special size, some of them being ornamented.\(^{71}\) While at Jalor *idgah* was built by Malik-ul-Umara Tajud-Daulat wa’d-din Malik Hoshang son of Malik Kamaluddin Gurg during the reign of Qutbuddin Mubarak Khalji.\(^{72}\)

Daulat Shah Muhammad al-Butamari, the prominent noble of the Tughlaq, is said to have constructed *idgah* at Broach in 1320 A.D. out of his personal resources.\(^{73}\) At Cambay, the *idgah* was constructed by Malik Mufarrih Sultani in 1381-82 A.D.\(^{74}\) During the governorship of Zafar Khan, another *idgah* was constructed by Kamal Hamid at Mosampura (at Gogha).\(^{75}\) A *namazgah* was constructed at Dalmau (Raibareilly district, U.P.) by Malik-ush-Sharq Tajuddin during the reign of Firoz Shah Tughlaq.\(^{76}\)

\(^{67}\) Percy Brown, *Indian Architecture*, pp. 29-30; Ruknuddin Quddusi, *Lataif-i-Quddusi*, Delhi, 1311/1894, pp. 46, 48, 61 quoted by Simon Digby, ‘Abd al-Quddus Gangohi (1456-1537) The Personality and Attitudes of a Medieval Indian Sufi’, *Medieval India: A Miscellany*, Vol. III, p. 30; Siddiqui, *Composite Culture*, p. 89. According to Percy Brown there are several conspicuous and attractive features in the Moth ki Masjid, such as the shape and proportions of the five main arches of the facade, with the emphasis given to the central bay; the spacing, disposition and volume of its three domes; the refinement of the tapering turrets on the rear wall; the design of the doorway and its projecting balcony opening at sides; and above the towers in two storeys at the rear corner, which had a note of pleasing vitality to this aspect of the building.

\(^{68}\) *ARIE*, 1954-55, Appendix-C, no. 174; Appendix-D, no. 9.

\(^{69}\) *Corpus Inscriptionum Iranicarum*, pp. 20, 21; Rajeev Bargoti, *op. cit.*, pp. 53-54, 140.

\(^{70}\) *ARIE*, 1964, pp. 3-4; *ARIE*, 1961-62, Appendix-D, no. 318.


\(^{73}\) *ARIE*, 1957-58, pp. 29-34.

\(^{74}\) Ibid., 1962, pp. 20-21; *ARIE*, 1959-60, Appendix-D, no. 134.

\(^{75}\) *ARIE*, 1962, pp. 37-38; *Corpus Inscriptionum Bhawnagari*, pp. 7-8; *ARIE*, 1954-55, Appendix-C, no. 23.

\(^{76}\) *ARIE*, 1965-67, Appendix-D, no. 608.
Like mosques, tombs built by the nobles displayed great variety in plan. Malik Fakhruddin Kotwal constructed a *rauza* (mausoleum) near Jami mosque at Delhi.\(^77\) Malik Sher Khan (cousin of Balban) had built a lofty and spacious *gumbad* (cupola/tomb) in Bhatnī.\(^78\) A fragmentary inscription from Biharsharif (Nalanda, Bihar) records that Abu Mukarim Tatar Khan built a tomb over the remains of Sultan Shah.\(^79\)

Malik Tajuddin who was the deputy governor of Gujarat during the time of Qutbuddin Mubarak Khalji built a tomb at Jalor (Jodhpur, Rajasthan) in 1318 A.D.\(^80\) Epigraph from Bari Khatu (Nagaur district, Rajasthan) records that a tomb was constructed during the governorship of Malik-ul-Umara Saifuddin Daulat wad-Din.\(^81\) Similarly at Jajmū (Kanpur, U.P.) the tomb of Shaikh Alauddin Yusuf was constructed by Ghiyasuddin Muhammad who was the *sadr* in 1360 A.D.\(^82\)

Among the tombs constructed by Tughlaq nobles, a leading example comes from Khan-i-Jahan Maqbul Telingani, *wazir* of Sultan Firoz Shah. He initiated constructing his tomb which was completed by his son Junan Shah.\(^83\) The design and plan of Khan-i-Jahan’s tomb was an invention in tomb architecture. Its octagonal plan enclosed within rotating verandah roofed by a dome resembles the 7th century mosque at Jerusalem. It is first octagonal tomb built at Delhi in 1368 A.D.\(^84\)

At Mehrauli (Delhi) the tomb of great Khan, Alp Khan, was built by a person called Kafur Khani out of his own money in 1376 A.D.\(^85\) Besides, Muqarrabuddin, another prominent Tughlaq noble and a companion of Mafkhar-ul-Umara Malik Sultan Shah had built a tomb at Bangarmau (Unnao district, U.P.) in 1383 A.D.\(^86\) Zafar Khan as the governor of Gujarat had built a tomb of a local saint known as

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\(^77\) Barani, *Tarikh*, p. 118.


\(^79\) *EIM*, 1913-14, pp. 23-25; *ARIE*, 1976-77; Qeyumuddin Ahmad, *Corpus of Arabic and Persian Inscriptions of Bihar*, pp. 6-9, Appendix-D, no. 97.


\(^82\) *ARIE*, 1961-62, Appendix-D, no. 314.

\(^83\) Aff, *Tarikh*, pp. ; Nath, *Sultanate Architecture*, pp. 84.


\(^85\) *ARIE*, 1969-70, Appendix-D, no. 65. No other information comes about Kafur Khani, but Barani Mention Alp Khan, son of Qutub Khan in his list of leading nobles of Firoz Shah. See, *Tarikh*, p. 527.

\(^86\) *ELAPS*, 1964, pp. 16-18; *ARIE*, 1961-62, Appendix-D, no. 324.
Makhdum *Chirag-i-Hind* during the reign of Firoz Shah in 1397 A.D. It is a plain building with short pillars supporting a square dome. The pillars are of different variety having shafts octagonal below sixteen sided in middle and circular at the top. The capitals are all round, the upper part being like a tulip-shaped bowl over which rests the bracket-capitals.\(^{87}\) An important inscription from the Dargah of Shah Wilayat records the construction of the tomb of Saint Hazrat Badruddin by Khizr, son of Nasrullah who was the *kotwal* of the district of Badaon.\(^{88}\) Another tomb of a saint Jalal ul Haq was constructed by Malik Ishaq Lashkari during the reign of Sultan Mahmud Shah in 1412 A.D. at Panipat.\(^{89}\)

The Lodi tombs built inside the walled off gardens mark a new development in medieval Indian architecture. Similar to their Sultans, the Lodi nobles also constructed such tombs and continued the practice of tomb constructions. Malik-ush-Sharq Imad-ul-Mulk constructed the tomb of his father Malik-ush-Sharq Imad-ul-Mulk at Badaon in 1478 A.D.\(^{90}\) Inscription from the tomb of Shaikh Jalaluddin Makhdum, Panipat (Karnal district, Haryana) records that Firuz Muhammad Lutfullah Afghan constructed the dome over the tomb of the holy Shaikh in 1499 A.D.\(^{91}\) Daulat Khan Lodi and Majlis-i-Ala (commander-in-chief) constructed a tombs near Delhi.\(^{92}\) Alam Khan, son of Mujahid Khan, the *mutqi* constructed a tomb at Tahangarh (Sawaimadhopur district, Rajasthan).\(^{93}\) Thus, the tombs constructed by the nobles and officials at different places, in a large number, further indicate their inclination towards the art of building construction and patronage to the building activities at a larger scale.

Similar to other religious structures, *minars* were also recorded to have been constructed by the nobles. Epigraph records the construction of a *minar* at Aligarh (U.P.) by Ulugh Khan Balban.\(^{94}\) Another *minar* was constructed by Masnad-i-Ali

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\(^{88}\) *ARIE*, 1960-61, Appendix-D, no. 224.

\(^{89}\) Ibid., 1971-72, Appendix-D, no. 32.

\(^{90}\) Ibid., 1960-61, Appendix-D, no. 248.


\(^{92}\) *EIM*, 1919-1920, pp. 7, 10.

\(^{93}\) *ARIE*, 1963-64, Appendix-D, no. 314; *ASIR*, Vol. XX, p. 91; Dessi, *PMIR*, no. 283, pp. 75-76.

\(^{94}\) *EIM*, 1913-14, pp. 22-23; *ARIE*, 1975-76, Appendix-D, no. 223; Habibullah, *op. cit.*, p. 299. It was built during the reign of Sultan Nasiruddin Mahmud. But it was wantonly destroyed by the British district officer in 1861. It was in style, the second of its kind in India and possibly meant to serve as a pillar of victory. See Edward Thomas, *The Chronicles of the Pathan Kings of Delhi*, Delhi, 1967, p. 129.
Nizam Khan, son of Mujahid Khan, in 1519-20 A.D. during the reign of Ibrahim Lodi. It is known as Ukha Minar, situated at Sultankot (Bharatpur district, Rajasthan).95

It is very significant to note that among the religious structures, not only the Jami mosques, mosques, idgah and tombs were constructed by the nobles but evidence indicates the renovation and construction of the Jaina temples. It is further significant to note that Thakkur Pheru (mint master of Sultan Alauddin Khalji) wrote a book Vastusara on temple architecture. This book nowhere contains any hint that there were any restrictions on the construction of temples. He also wrote a treatise on architecture, Prasadmandala.96 It shows that temple architecture was also developing side by side.

It is recorded that Samar Singh, a great Jain of Patan repaired with the permission of the Khalji government the famous Satrunjaya temple in Palitana in 1315 A.D. Sultan Mubarak Khalji appointed him to an important post of vyavahara (commissioner) at Delhi. He was a close friend of Malik Alp Khan, Khalji governor of Gujrat. Sultan Ghiyasuddin Tughlaq regarded him as his son and sent him to Telingana where he built many Jain temples. Muhammad bin Tughlaq looked upon him as his brother and made him governor of Telingana.97 Jaina works praises Alp Khan, governor of Gujrat during the Khalji regime, for his donations and permitting the reconstruction of temples earlier.98

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95 EIM, 1909-1910, no. 205; Corpus Inscriptioinum Iranicarum, pp. 21, 22; Desai, PMIR, p. 48, no. 151; Cunningham, ASIR, Vol. XX, pp. 73-74; Rajeev Bargoti, op. cit., pp. 59-60, 139.


98 S. C. Misra, Rise of Muslim Power in Gujrat from 1298 to 1442, New Delhi, 1982, pp. 68-69; Sheth, Jainism in Gujrat, p. 179; Mahdi Husain, Tughlaq Dynasty, pp. 315-316. The Jaina works mentions the repairing of the temples with the permission of a Khalji governor. Likewise an inscription corroborates such information when during the suppression of the rebellion of Bahauddin Gursah a Hindu temple at Kalyani was damaged and Siva-linga was broken. Local Hindu notables approached Ahmad Jahnery, the governor of Kalyani and sought his permission for the repair of the temple and the resumption of the worship of God. Governor after consulting his secretary, a Hindu official, granted the permission, adding that since the worship of God was a duty, it was correct that petitioners should pursue it. See Peter Jackson, Delhi Sultanate, pp. 287, 288; P. B. Desai, 'Kalyan Inscription of Sultan Muhammad', ELAPS, pp. 165-170; Habib & Nizami (eds), Comprehensive History, Vol. V, p. 503; W. H. Siddiqui, 'Religious Tolerance as Gleaned from Medieval Inscriptions', PSMI, p. 54.
B. SECULAR AND PUBLIC WELFARE WORKS:

Epigraphic records replete with instances of construction of not only religious buildings but the secular structures like forts, wells, step wells, inns and khanqahs etc. were constructed.

There are several references regarding the town building activities of the nobles of the Delhi Sultan. According to Minhaj, Malik Bahauddin Tughril and his army did not like to reside in the fort of Thangir due to inconveniences thus he founded a strategic city at Sultankot in the territory of Bayana and made it his headquarter. It was the first Muslim city as recorded by historians to have been built in northern India.99 Later Balban’s cousin Malik Sher Khan founded the city and fort of Bhatnir with a big tower to check the increasing Mongol threats.100 Malik Zafar Khan, Tughlaqid noble, had founded a city Zafarabad on the bank of Gumti River at Jaunpur district and named it Shahr-i-Anwar.101 To fulfill the military needs, the nobles even made efforts to built strategic forts. Malik Husamuddin Iwaz Husain Khalji, a Shamsi noble, had constructed the fort of Basankot.102 Malik Sher Khan, cousin of Balban, had built several forts and a lofty cupola in Bhatinda and Bhatnir. These two places soon developed as important towns of Delhi Sultanate.103 Inscription from Begusarai (Bihar) dated 1293 A.D. records the construction of a fort in the reign of Kaikaus Shah by Ikhtiyaruddin Abul Ma’ali Firoz Actigin.104

Early in the fourteenth century Ghazi Malik, mugta of Dipalpur, constructed in lower Sind a new fortress named Ghazipur.105 Isami referred to Ulugh Khan later Sultan Muhammad bin Tughlaq who ordered Ahmad Ayaz (Shahna-i-Imarat) to

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100 Barani, Tarikh, p. 63; Nizami, Royalty, p. 148.

101 Fuhrer, Monumental Antiquities, p. 185.

102 People started settling down around this fort. Minhaj, Tabaqat, p. 161.

103 Barani, Tarikh, p. 65; Eng. tr., Vol. III, p. 109; Nizamuddin, Tabaqat, p. 42; Eng. tr., p. 102; Ferishta, Tarikh, p. 71; Verma, op. cit., p. 64; Nizami, Royalty, p. 148.

104 Qeyamuddin Ahmad, Corpus of Arabic and Persian Inscriptions, pp. 9-10.

construct a fort at Afghanpur. While Malik Shamsuddin Abu Rija (having Sirhind and its adjoining areas under his control) was ordered by Sultan Firoz Shah to build a fort at Firozpur and Malik Mujir Abu Rija was given the charge of repairing the fortress of Kalanaur.

Very little information is available about the constructional activities of nobles of Siayyid Sultans. A bilingual inscription dated 1444 A.D. states that Khan-i-Azam Khaqan-i-Muazzam Majlis-i-Ali Azam Khan (son of Mubarak Khan) constructed the fort of the town of Fathpur (Bharatpur, Rajasthan). A significant epigraph records that a Lodi noble Malik Mukhlis Daud Khan has constructed the fort (hisar) at Tajpur Basahi in Saran district of Bihar in 1373 A.D. Khan-i-Azam Zafar Khan, son of Wajih, muqti of Gujarat constructed a strong fort at Mangrol in 1400 A.D. The work of making the rings and loops of the gates strong and high wall city of Mangrol in steel and iron was carried out at the instance of Malik Yaqub by his brother Malik Musa, the Kotwal of that town. Earlier the halaqa (chains) of the doors was not of iron. Malik Musa required two hundred mans of iron for strengthening the fort. Muhammad Khan Sherwani was appointed the governor of Kol by Sultan Ibrahim Lodi who constructed a new fort in 1525 A.D. Mitha bin Umar and Shihab bin Munawvar who were mentioned as shiqdar and dabir respectively, constructed the fort during the reign of Ibrahim Lodi. Malik Kamal constructed the gate and repaired the Alai fort at Hansi during the governorship of Masnad-i-Ali Hamid Khan whereas Haji Khan constructed the city wall and gate at the instance of the

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106 Isami, Futuh-us-Salatin, p. 417; Eng. tr., Vol. II, pp. 630-631; For Ahmad Ayaz, see, Barani, Tariikh, pp. 424, 454.
107 Badaoni, Muntakhab, p. 248; Yahya, Tariikh, p. 130; Eng. tr., p. 137.
108 Isami, Futuh-us-Salatin, pp. 423-424; Yahya, Tariikh, p. 101; Eng. tr., p. 103; Siddiqui, Authority and Kingship, p. 245.
114 Inscription was found from Moti Masjid, Aligarh and is now preserved in Indian Museum, Calcutta. ARIE, 1952-53, Appendix-C, no. 17.
115 EIAPS, 1953-54, pp. 4-5; ARIE, 1971-72, Appendix-D, no. 17.
Lodi governor, Darya Khan Nuhani.\textsuperscript{116}

The nobles under Delhi Sultans also constructed palatial buildings. Ulugh Khan Balban constructed a palace when he was an influential noble.\textsuperscript{117} Malik Majd-ul-Mulk (the father of Zia Barani) who was naiib of Arkali Khan built a palatial building at Kilokhari.\textsuperscript{118} Likewise, Malik Bahlol Lodi, as muqti had built a spacious haveli at Sirhind.\textsuperscript{119}

An early thirteenth century inscription from West Bengal referred to the endowments to the khanqahs. The khanqahs were meant for the lodging of travellers and resident Sufis and saints. Thus, nobles set up the khanqahs and provided large sum for their maintenance.\textsuperscript{120} Malik Zainuddin Majdul-Mulk, muqti of Bihar under Sultan Muhammad bin Tughlaq, had constructed a khanqah by the order of the Sultan for the Sufi saint Sheikh Sharfuddin Yahya Maneri of Firdausia order. Revenue from Raigir was granted for the upkeep of this khanqah.\textsuperscript{121} In South, Sheikh Ibrahim, muqti of Dhar, had built a hospice on the hillock.\textsuperscript{122} At every station from Delhi to Daulatabad, there was a hospice for the travellers that provided their needs during the Tughlaq period.\textsuperscript{123} Ibn Battuta witnessed a khanqah on the way to Bhakkar, built by Kishlu Khan, during his governorship of Sindh where free food was supplied to all the travellers.\textsuperscript{124} Khwaja Jahan Ahmad bin Ayaz, the wazir, constructed a hospice at Palam in which backyard daughter of Ibn Battuta was buried.\textsuperscript{125}

The khanqah of Sayyid-ul-Hujjab stands on a raised ground and consists of a dome to the north and of two arched dalans opposite to it to the South. The domed structure seems to have been the tomb of Sayyid-ul-Hujjab Malik Maruf, a disciple of

\textsuperscript{117} Barani, Tarikh, p. 178; Lal, Khailjts, p. 17. Yahya mentions that when Balban was a Khan he laid the foundation of a fortress at Makar-Kachauri and renamed it. See Tarikh, p. 40; Eng. tr., pp. 37-38.
\textsuperscript{118} Barani, Tarikh, p. 209.
\textsuperscript{119} Ahmad Yadgar, Tarikh-i-Shahi, p. 17.
\textsuperscript{120} EIAPS, 1975, p. 8; Siddiqui, Authority and Kingship, p. 144; Luniya, op. cit., p. 91, 229.
\textsuperscript{121} Barani, Tarikh, pp. 338-39, 560, Afif, Tarikh, pp. 330-331; Rashid, Society and Culture, p. 64; Siddiqui, Authority and Kingship, p. 145. Another mafsul literature of a 15th-16th century Sufi Saint, Syed Muhammad Qadri refers several times to Darya Khan, the governor of Bihar, who erected a khanqah, along with the mosque and a kusht (villa) for the saint. Quoted by S. H. Askari, 'Bihar in the Time of the Last Two Lodi Sultans of Delhi', Proc. I. H. C., 1955, p. 153.
\textsuperscript{122} Ibn Battuta, Rehla, p. 167.
\textsuperscript{123} Ibid., p. 63.
\textsuperscript{125} Ibid., Vol. II, p. 383.
Shaikh Nizamuddin.\textsuperscript{126} Ziya-ul-Haq, governor of Bihar, too had built a \textit{khanqah} during the reign of Mahmud Shah which was completed in 1396-97 A.D.\textsuperscript{127} \textit{Fawaid-ul-Fu'ad} mentions that Nizamuddin Khairullah had built a \textit{khanqah} for Shaikh Burhanuddin Ghaznavi.\textsuperscript{128}

Besides \textit{khanqahs}, inns (\textit{serai}) were also built by the nobles for the sufis and travellers. Malik Sumbul, \textit{Mehtar-i-Sarai} (Inn-keeper), had built a \textit{Sarai} (Inn) at a village called Bhadgaon, Gujarat in 1328 A.D. during the reign of Sultan Muhammad bin Tughlaq.\textsuperscript{129}

The nobles frequently constructed wells, step wells, lakes, canals and tanks for irrigation as well as for the use of common people and travellers.\textsuperscript{130} Kaman inscription of Rajasthan records the construction of a well, tank and a mosque in the time of Malik Bahauddin Tughril.\textsuperscript{131} Another inscription from Bayana records the clearance and re-digging of a well during the time of Balban and the governorship of Nusrat Khan, \textit{muqti} of Bayana.\textsuperscript{132} Third inscription from the same district records the repair of a mosque and a well during the reign of Alauddin Khalji.\textsuperscript{133}

During the time of Iltutmish the construction of a well was renewed by the governor Malik Qutlugh Aibek.\textsuperscript{134} \textit{Ijaz-i-Khusravi} records the construction of a well by Ainuddin, the \textit{dabir}.\textsuperscript{135} A well was excavated at Bediban (Champaran, Bihar) during the governorship of Izzuddin Malik-ul-Umara (\textit{Qazi-i-Muhr-i-Khass}) under the superintendence of Mahmud son of Yusuf.\textsuperscript{136} A well was constructed in the town (Petlad, Gujarat) by Haji Ismail, son of Usman Shirazi, for public use. The builder obtained the grant of 20 \textit{kumbas} of land from Saiyyid-ul-Umara, Badruddin.


\textsuperscript{127} EIAPS, 1961, pp. 32-34.

\textsuperscript{128} Siži, \textit{Fawaid-ul-Fu'ad}, pp. 79-80; Eng. tr., pp. 188-189.


\textsuperscript{132} As Bayana owing to its vicinity of Delhi was important \textit{iqta} awarded to distinguished noble, Nusrat Khan seems to be a high rank distinguished noble of Balban as well. \textit{EIAPS}, 1937-38, pp. 5-6; Rajeev Bargoti, \textit{op. cit.}, pp. 96-97, 136.

\textsuperscript{133} EIM, 1917-1918, pp. 19-20; Desai, \textit{PMIR}, p. 43, no. 135.

\textsuperscript{134} EIM, 1911-12, p. 25.


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Abubakr, the muqta of Petlad for its upkeep. It also enjoins upon the future Amirs, Malik, and muqta to continue the grant of the said land. Likewise, a well for drinking water was constructed by Mubarak Khan Nuhani during the reign of Sultan Sikandar Lodi.

The nobles built baolis consisting of more than one storey. These baolis were constructed in cities, towns and along the highways. Ibn Battuta in his travel account refers to a number of step wells that he found in different parts of north India. He further informs that the Maliks and Amirs posted in the provinces tried to outdo one another in building baoli or step wells on the roads for the benefit of the travellers. He gives a detailed description of the step wells in the territorial unit of Kol (modern Aligarh).

Malik Kafur Sultani had constructed a step well known as Jhalar Baoli in Bayana during the reign of Qutbuddin Mubarak Khalji. It is a square tank built with red sandstone, surrounded by a colonnade with four domed entrances at four corners, each built into a circular tower. Several flights of steps lead from the colonnade to the tank. A step well at Bhatihagarh (near Damoh) was constructed when Malik Juljina was governor and Jalaluddin Ahsan Husaini was his naib (deputy governor). During the governorship of Malik Kamaluddin Ahmad Khiram, another step well was constructed through the best efforts of Bamdev, son of Nathu, at Amber (Rajasthan). While Malik Muzaffar, governor of Baroda had constructed a well along with a mosque at Karakhdi and the village official Moka Mehta, son of Kita Mehta, was appointed the trustee of the endowment. An inscription records the construction of a baoli at Meerut district by Ashar Khan, a commander in the army of

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138 EIM, 1919-20, p. 3.
139 Ibn Battuta, Rehla, p. 44; Ibn Battuta, Travels as quoted by Jamal Muhammad Siddiqui, Aligarh Survey (From ancient times to 1803 A.D.), Delhi, 1981, p. 59; Siddiqui, Authority and Kingship, pp. 270-271.
140 Desai, PMIR, p. 44, no. 137; EIM, 1917-18, pp. 38-40; Rajeev Bargoti, op. cit., p. 137; It derives its name from the pillared cloisters which surrounded it like a fringe. See Cunningham, ASIR, Vol. XX, p. 70. Its location on the main slope of the tract, running from the west to east, between Bayana and the two hillocks to the north of Bayana, to store the rain water flowing in this slope. Rajeev Bargoti, op. cit., p. 97.
141 Cunningham, ASIR, Vol. XX, 1885, pp. 69-70; Corpus Inscriptionum Iranicarum, p. 17.
144 ARIE, 1963-64; Appendix-D, no. 85; ARIE, 1961-62, Appendix-C, no. 1311; Siddiqui, Authority and Kingship, p. 158.
Ghiyasuddin Tughlaq.\textsuperscript{145}

Likewise, Lodi noble also took sincere interest in constructing step-wells. A bilingual inscription at a baoli (known as Orav baoli) near Taleti Darwaza, located in the Vijaymandirgarh (Bayana, Rajasthan), refers to its construction by a Lodi noble, Khan-i-Khanan Farmuli during the reign of Sikandar Lodi.\textsuperscript{146} The step-well consists of a shaft, elliptical in plan, to the west and a reservoir in three levels, together with steps to the east. The columns and brackets of the baoli are finely decorated and resemble the architecture of Fatehpur Sikri.\textsuperscript{147} The step well built by Khwaja Sera of Sultan Sikandar Lodi in Delhi contains arcades in several stories.\textsuperscript{148} Daulat Khan Lodi built baolis at Lahore and at Delhi. The Delhi baoli contains rooms built all around with chisel-dressed stones and lime-mortar.\textsuperscript{149} Similarly, Malik Abul Fath Muhammad entitled Falahul-Mulk constructed a bain at Chanderi\textsuperscript{150} and Mutam Khan, governor of Bayana, constructed at Bayana\textsuperscript{151} during the reign of Sultan Ibrahim Lodi. However, various step wells were constructed by the nobles in Gujar, Daulatabad, Maharashtra, Rajasthan and Delhi.\textsuperscript{152}

In 1211 A.D. Badruddin Sanqar, officer in-charge of the town, constructed a hauz at Palwal which provided water to both men and animals.\textsuperscript{153} Epigraphic record highlights the construction of a tank by Masud son of Umar Khalji during the reign of Sultan Ilutmish in Bari Khatu (Nagaur, Rajasthan).\textsuperscript{154} Little information available about the digging of the lakes and tanks indicates that the later Sultans and their

\textsuperscript{145} Fuhrer, \textit{Monumental Antiquities}, p. 10.

\textsuperscript{146} \textit{Corpus Inscriptionum Iranicarum}, p. 29; Rajeev Bargoti, \textit{op. cit.}, pp. 101, 138. Khan-i-Khanan Farmuli was the governor of Bayana. See Ferishta, \textit{Tarikh}, p. 180.

\textsuperscript{147} Cunningham, \textit{ASIR}, Vol. XX, p. 7; \textit{EIM}, 1909-10, no. 254; \textit{Corpus Inscriptionum Iranicarum}, p. 29; Desai, \textit{PMIR}, p. 48, no. 50.


\textsuperscript{151} It is constructed of red sandstone and consists of a circular well shaft to the south and a flight of steps to the north. On the ground level a vaulted chamber is built of the same stone as the entrance to the flight of steps. Between the steps and well shaft is colonnaded gallery in three stages, above which and at ground level stands a domed chhatri with four columns. \textit{Corpus Inscriptionum Iranicarum}, pp. 23-24.


\textsuperscript{153} \textit{EIM}, 1911-12, pp. 1-3; Nizami, \textit{Royalty}, p. 139; Siddiqui, \textit{Authority and Kingship}, p. 260.

nobles maintained the traditions set up by their predecessors. As the Tughlaq Sultans were engaged in constructing lakes and tanks in Delhi and Daulatabad, the muqtas (governors) seems to have equally been participated in the constructional works of public utility in their respective provinces. The inscription found at Bari Khatu refers that the muqta Malik Firoz bin Muhammad had ordered to build a fairly large lake named Firoz-Sagar to Tajuddin Daulat wad-din, Khalaful-Mulk. Quilugh Khan constructed a water reservoir which was called Hauz-i-Qutlugh Khani at Daulatabad which was later completed by his brother. Another hauz was ordered to be constructed by Malik Maruf, Saiyyid-ul-Hujjab (chief of chamberlains) under Firoz Shah Tughlaq. Similarly, the nobles under the Lodi Sultans built lakes and tanks at different places.

Important development took place with the construction of canals during the Delhi Sultanate. Not only the Sultans but their nobles also took interest in it. Big as well as small canals were led off from the rivers for irrigation purpose. Earliest reference of the construction of a large and deep artificial canal comes from Amir Khusrau. He mentions that Ghazi Malik (governor of Dipalpur) constructed a canal which was cut from the river Ravi. It irrigated the areas between the rivers Ravi and Jhelum. He seemed to have constructed few more canals in the territories of Multan and Dipalpur. A Badaon inscription records the construction of a canal by Khwaja Jahan-ush-Sharq, the founder of Jaunpur dynasty and leading Tughlaqid noble, in 1395 A.D. Like Firoz Shah, some of his nobles also seems to have improved water resources in their iqtas. His wazir Khan-i-Jahan Maqbul took measures to create conditions favourable for socio-economic growth in his iqta through the construction

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155 EIAPS, 1967, pp. 8-10; ARIE, 1962-63, Appendix-D, no. 194; Dessi, FMIR, p. 30, no. 92; Siddiqui, Authority and Kingship, p. 263. During the Tughlaq period lakes and tanks were constructed in Biharsharif (Bihar), Garhmukteshwar (Ghazni district, U.P.), Mangalore (Saharanpur district, U.P.) and Bari Khatu (Nagaur district, Rajasthan). See the details Qeyumuddin Ahmad, Corpus of Arabic and Persian, p. 31; Thomas, Chronicles of the Pathan Kings, p. 136; EIAPS, 1964, p. 136.


157 EIAPS, 1959, pp. 4-6; EIAPS, 1960, p. 5.

158 Siddiqui, Authority and Kingship, p. 266.

159 Amir Khusrau, Tughlaqnama, p. 63; Siddiqui, Authority and Kingship, p. 272.


of a number of canals, *sarais* (inns) and *bazaars*.  

It is recorded that Khizr Khan (son of Alauddin Khalji), governor of Chittor, (named Khizrabad) built a very strong ten-arched bridge on the river Gambhiri. However, an important Sanskrit inscription of the reign of Sikandar Lodi records the construction of a bridge (*setu*) by a Muslim official of Sultan Sikandar Lodi in 1491 A.D. out of his virtuously-earned treasures.

To conclude, the nobles followed the Sultans of Delhi and patronized the building construction. Due to their patronage, several Jami Mosques, Mosques, *idgahs*, tombs, *khangahs*, as well as other secular buildings like wells, step-wells, Inns, *baolis*, canals and tanks were constructed for the use of general public. This is also indicative of the fact that the nobles of Delhi Sultans wanted to earn the goodwill of the people, both Hindus and Muslims alike, by constructing both the religious and secular structures and the structures for the welfare and general benefit of the common people in particular. Besides, they appear to have taken an interest in the preservation of buildings and places of historical significance. It is indicated by their interest in repairing and restoration of the old buildings by them.

The buildings constructed by the nobles were not merely utilitarian but symbolically conveyed the valour and grandeur of the ruling classes. However, it was, above all, for the benefit of the masses since the construction also provided employment to the marginalized people. The building construction was, indeed, a socio-cultural activity and the resources expended on the construction of buildings brought back the noble’s prestige, honour and legitimacy. Thus, the nobles were not only the builders of religious and secular edifices but were supervisors of public welfare works.

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164 The officer is named as Vudhana which may be read as Budhana and seems to have been the minister of a Gadana, who was styled as the chief of the Khans. This Gadana seems to have been a prominent noble of Sultan Sikandar Lodi. Vasudiva S. Asgrawala, ‘A Sanskrit Inscription of the Reign of Sikandar Shah Lodi’, *Journal of U. P. Historical Society*, Vol. IX, July 1936, Part I, pp. 64-66; Rai Bahadur Prayag Dayal and Radha Kumud Mukherjee (eds.), *Descriptive List of Coins and Inscriptions Compiled by the United Provinces Historical Society*, Allahabad, 1936, p. 100; Siddiqui, *Composite Culture*, p. 89.