Chapter - IV
CHAPTER IV

Mosques of the Firuzshah Tughlaq;
Architectural style and decoration along with other details

Firuzshah Tughlaq succeeded Mohammad Bin Tughlaq. He had a deep interest in architecture especially in the Mosque building of mosques during his period we find large number of such buildings as the details are given below:

(A) CITADEL OF KOTLA FIRUZSHAH OR THE FIRUZABAD (DREAM CITY OF FIRUZSHAH)

In 1354 A.D Firuzshah began the construction of his own Delhi capital of Firuzabad. It was a shift of geographic focus away from the southern Delhi region. Contemporary historians like Shams Siraj Afif in his work Tarikh-i-Firozshahi has given a lot of information about the city of Firuzabad. He wanted to establish a city which could bring peace, happiness and all sorts of comfort to the lives of people of his Empire, so he decided to construct a dream city called Firuzabad. After victorious returning from Bengal (1353-54 A.D), Firuzshah Tughlaq decided to found the city of Firuzabad. He started search for it and visited many places of Delhi for selecting a suitable site.¹

¹ Shams Siraj Afif, Trikh-i- Firuzshahi, (Edt.) M. Willayat Hussain, Bibliotheca Indica, Calcutta, 1888-1891, p. 134; Also see. Eng. Tr., R. C. Jauhari, Medieval India in transition-Tarikh-i-Firozshahi, a first hand account, Snudeep Prakashan, New Delhi, 2001, p. 96 ; Elliot and Dowson, History of India,as told by its own Historians, Vol.3, Low Price Publication, 2001, Pp. 288-89 also see Anthony Welch and Howard Crane, The Tughlaqs: Master Builders of the Delhi Sultanate, Maqarnas-1, 1983, p. 129
He had selected a site at the ‘Gawin’ named village. He decided for building a city before his second visit to Lakhnauti, the first Islamic city of Delhi, which was built on the bank of the river Yamuna. It was built in 1354 A.D. called Firuzabad. The place of Firuzabad called ‘the town of victory’ originally known as Gur or Cur. But this information is not given in the contemporary source like the work of Sultan Firuzshah Tughlaq is excellent in comparison to all his predecessors on the throne of Delhi in the construction of buildings. Firuzshah Tughlaq worked with keen interest and with great enthusiasm for the erection of buildings, apart from Firuzshah Tughlaq no other ruler worked in this way. On account of the fondness of the buildings, he had built many types of buildings, numerous cities, forts, royal palaces, dames, mosques, toms and other kind of buildings. The author of Tarikh-i-Firuzshahi has given detailed information about the cities which were founded by Firuzshah Tughlaq like Firuzabad, Firuzabad Harnikhera, Tughluq pur kasna, Tughluqpur Muluk Makut and Jaunpur.

In the same way Firuzshah got constructed many dames like Fath khan dame, Malja dame, in which the Sultan had poured the sacred water (Zam-zam) from Mecca, Mahipalpur dame, Shankarkhan dame, Salora dame, Sahapanah dame, Wazirabad dame etc. Besides these buildings, Sarais (resting places) and Khanqahs (hospices) for the stay and rest of the pilgrims were also constructed. Dependable narrators have recorded that, for the benefit and comfort of the pilgrims and travelers, the Sultan constructed one hundred and twenty

---

2 Tarikh-i-Firozshahi, op. cit., p. 134
3 Ibid, Pp. 134-135
5 Tarikh-i-Firozshahi, op.cit, p. 329
6 Ibid.
7 Ibid.
hospices in Delhi itself. The Sultan suggested that pilgrims must come from all directions (parts of the world) and they can stay and rest in the Sarais. The pilgrims staying in the hospices were to be royal guests for three days. Thus they could remain state guests for the whole year, staying three days in each khanqah. Praise to God whole more admiration could be done for the Sultan’s pious nature.

The Sultan posted Sunni officers in the khanqahs and their expenditure was charged from the royal treasury. Besides the fortress the Sultan erected royal palaces, the royal palace at Firuzabad, royal palace at Nazuli, royal palace at Mahandwari, royal palace at the city of Hissar Firuza, royal palace at Fatehabad and royal palace at Jaunpur, royal palace for hunt, royal palace for Fath khan, royal palace at Salora and other palaces are the memorials of Sultan.

Firuzabad consisted eighteen towns of the land, the town of Indrapat, the Sarai of Sheikh Malik yar Paran, the sarai of sheikh Abu Bakr Tusi, the village of Gavin, the land of khetwara, the land of Lahrawat, the land of Andhawali, the land of the Sarai of Malika, the land of the tomb of Sultan Razia, the land of Bhari, the land of Mahrola, and the land of Sultanpur etc. the construction of the palaces in the citadel of Firuzabad, started and the expert and experienced masons were engaged in the construction work. All the Khans and Maliks also built their houses in that city. The city of Firuzabad is situated at a distance of five Kos from Delhi. So many buildings were erected that from the kasba of Indrapat to the khush-i-

---

8 Tarikh-i-Firozshai, op.cit, p. 329
9 Ibid.
10 Ibid.
11 Ibid.
12 Ibid, p.134, Also see J. A. Page, A memoir on kotla Firuzshah of Delhi, Delhi, Manager Publication, 1937, p.1
13 Tarikh-i-Firozshahi, op. cit., p. 134
shikar, all the land was occupied by these buildings. Similarly the five Kos distance between Firuzabad and Delhi just like ants and pests that is at a very small distance. If anybody wanted to go to Firuzabad from Delhi or other places, the person could hire the animals like horses, beasts of burden and carriages were available for travel. Afif further mentions that, the people could hire the carriage or horses of their choice after paying a few jitals as a fixed charge and reached their places. And throughout the reign of Firuzshah Tughlaq i.e. forty years, the rates of transport remain same like the fare charge for one person was four jitals on the carriage, six jitals on the bullocks, twelve jitals on the horse and half tanka on the palanquins, palanquins bearers were always ready to transport. The condition of laborers was good as they were getting the wages adequate for their livelihood. They were residing near the city so they were always available for work. Afif also praises to Allah and says, thanks to God, that such a well populated city under the sky, known as capital city Delhi was due to God’s scheme and command runs with peaceful administration.

There are certain mosques constructed by Firuzshah Tughlaq in the Firuzabad city for instance Jami Mosque, Kali Mosque, Khirki Mosque, and Kalan Mosque. Firuzshah had constructed a citadel named ‘Kotla Firozshah’ and in this citadel there is a mosque called Jami mosque, in front of the Jami mosque there is a Minar-i- Zarrin (Asokan Pillar).

---

14 Ibid., Pp. 134-135
15 Ibid.
(B) JAMI MASJID AT KOTLA FIRUZABAD/ FIRUZSHAH

The most authentic source that means the primary sources for instance in the *Tarikh-i- Firozshahi* of Shams Siraj Afif, where in his work Afif had mentioned only the name of Jami masjid and that it was situated in the Kotla Firozshah\(^{16}\), it means Friday mosque. During the reign of Firsuzshah a large number of mosques were built in the different part of his capital Firuzabad. Jami mosque was built by the vizier (Prime Minister) of Firuzshah, Khan-i-Jahan Junanshah and his son khan-i-jahan Maqbul.\(^{17}\) The Sultan and his noblemen were responsible for the construction of large number of Mosques, some of which are still standing.

The earliest example of this type (Firuzian style) is the Jami Mosque of Firuzabad built by Firuzshah in his citadel (kotla Firuzshah) in 755 A.H. /1354A.D just to the south of pyramidal structure and closely adjoining on the river side fortification wall.\(^{18}\) Another authentic source which gives information about this mosque is the *Malfuzat-i-Timuri*, Timur had mentioned that “This mosque must have been a building of great importance and beauty” and Timur had read not only *Khutba* here in this Mosque but he also took a model of it to his homeland to built a similar mosque in his own capital.\(^{19}\)

Jami mosque is now in ruined conditions. Only the northern gateway and the northern, southern and western walls of this building

---

16 Shams Siraj Afif, *Tarikh-i-Firuzshahi*, op. cit., p. 124, Elliot and Dowson, op. cit., p. 302
19 Timur, *Malfuzat-i-Timur*, Eng Trns, Elliot and Dowson,Vol.3, op. cit., p. 441
are still available. The plan of this mosque has one courtyard named as ‘Ekangana’ by R. Nath. It was constructed on a raised plinth (176.5 inches), one storey high with broad running corridors composed of square bays, in the basement with cells sunk in to the depth.

The columns of the prayer chambers and the side liwans are no more presently, leave their indications in the roughly tooled stone blocks which supported them, spaced at regular intervals in the paved floor, and still indicate its features where they were once stood. The worship took place in the second storey of this mosque. Its layout resting on a subterranean cell terrace, in order to present an elevated location recalls the well worn usages of Firuzshah’s time and before it, as at Khirki Masjid, Kalan Masjid, and Begumpuri Masjid etc.\textsuperscript{20}

The main entrance to the mosque courtyard is on the north side instead of the east as is usual found with such entrances, on account of the proximity of the river to its eastern wall. The gateway is having a square domed structure with three exterior doorways reached originally by a flight of ‘18 steps’. It is 18 steps high entrance on the three side stairs entrance. These stairs are new constructed once later on.

There is a clear indication as for as the Sahan or courtyard is concerned that it had one water well in the centre and cloisters on the three sides, each of three bay depth, and sanctuary on the west. All of which have now been destroyed and there remains only the western Qibla wall with sunken arches. It is in the organization of the space inside the Mosque that Firuz’s architect clearly draws our admiration.\textsuperscript{21}

\textsuperscript{20} J.A. Page, \textit{A Memoir on Kotla Firozshah}, op. cit., p. 6, also see Elizabeth Schotten, \textit{Sultanate Architecture of pre-Mughal India}, New Delhi, 2005, p. 38
\textsuperscript{21} Carr Stephen, \textit{Archaeology and Monumental remains of Delhi}, Ludhiana, 1876, p. 127, also see Abha Rani, \textit{Tughlaq Architecture of Delhi}, Varanasi, 1991, p.26; Satish
There were also subsidiary entrances to the mosque leading to the courtyard up from the *Tahkhana*, the construction of the latter being no doubt rendered necessary by the unevenness of the site.\(^2^2\)

There is an inner space in the western wall almost a narrow covered secret lane sunk in to its thickness being 2 feet (0.76 m) broad at the height of about 7 feet (2.13 m) from the level of courtyard.\(^2^3\)

No evidence has been as yet forthcoming in support of the theory that the mosque was joined to the neighboring pyramid of cells by a bridge. The access to the upper and lower *Zanana* galleries (entresols) from both sides has covered staircases and a bridge connecting it with the palatial apartment, a very interesting cellular cross-communication was also established through a high and vaulted passage.\(^2^4\)

This is perhaps the only example of its kind in any mosque in India and should emphasized the innovatory and original capacity of the architecture of Firuzshah, perhaps directly under his guidance, but shows also the great respect that the king had for the privacy and for the ladies. It also established the links for the ladies of the Harem to move from the northern part of the citadel having the pyramidal structure to the southern part.\(^2^5\)

---


Zafar Hassan, Vol. 2, op. cit., p. 72


Carr Stephen, op. cit., p.127, also see J. A. Page, op. cit., p. 6, A.Welch and H.Crane, op. cit., p. 131

\(^2^2\) Grover, *The Architecture of India (Islamic)*

\(^2^3\) A.Welch and H.Crane, op. cit.

\(^2^4\) Zafar Hassan, Vol. 2, op. cit.

\(^2^5\) A.Welch and H.Crane, op. cit.
Franklin who saw this Mosque in 1793 A.D confirmed that it had direct access for veiled through the hidden stairs from the royal palaces.\textsuperscript{26}

The faces of the walls fronting the mosque’s courtyard, which is paved with large stones, are recessed and seem to point to the courtyard having been formerly surrounded by pillared colonnades. Some authorities are of the opinion that the mosque when completed must have presented a similar appearance to the Kalan Masjid or one of the other mosques erected by Khan-i-jahan Prime Minister (Wazir) of Firuzshah. The western back wall is practically complete and contains in its thickness and some 10 feet above the courtyard level, a narrow passage in connection with the colonnades as its northern and southern extremities.\textsuperscript{27} The central of the courtyard was marked by a deep pit which seems originally to have been a well, not improbably connected by galleries with the apartments on the river front, the water level being reached by some form of \textit{Ghat}. An attempt was made in 1914-15 A.D to explore this but as the sides proceeded to tumble in; it was thought advisable to fill it up. Thus this present excavation does not clear that what previously existed here. It has been suggested that the pit formed a shaft sunk to support the foundation of a domed structure erected above it.\textsuperscript{28} It may be possible that the well was covered by some form of \textit{chattris} as is usual in such cases and remaining of capitals found near the mouth of the well.\textsuperscript{29}

Franklin who saw this building and described it as bearing four cloisters, the domed roofs which were supported by two hundred and

\textsuperscript{26} Elizabeth Schotten, op. cit., Pp. 39-40
\textsuperscript{27} Zafar Hassan, Vol.2, op. cit., Pp. 72-73 also see \textit{Asar-us-Sanadid}, Vol.3, op. cit., p. 362; Abha Rani, op. cit., p. 26
\textsuperscript{28} Ibid., Vol.2, p. 73
\textsuperscript{29} J. A. Page, op.cit., p. 7
sixty stone columns each about 16 feet (4.88 metres) in height. There was an octagonal dome of brick and stone in the centre of the mosque and about 25 feet in height.\(^{30}\)

The mosque was built with the material that was commonly in use in the reign of Firuzshah, quartzes sandstone and mortar farming the walls, all cementing is done with *chunam* and the whole edifice is plastered over with latter material.\(^{31}\)

It is of the sloping style of architecture, with the simple style of column which accompanied it. The following is an epitome of the report of a committee, appointed by the Archaeological Society of Delhi in the year 1847 A.D, to conduct investigations into the supposed Jami Masjid of Firuzabad. The mosque, had to be built with regard to the Kaba of Mecca, is out of the square as regards to the rest of the buildings in the citadel.\(^{32}\)

In 769 A.H/1367 A.D Firuzshah brought the Asokan Lat to Firozabad and erected on the top of the three lat pyramid, which was specifically built for this purpose near this Jami Masjid to its north and both were connected by a bridge, Ziauddin Barani praising it says that on Fridays the gathering of worshipers is such that there remains no room empty either on the lower flat or on the upper storey and in the courtyard.\(^{33}\)

Timur visited the building and mentions it as follows in his *Malfuzat*. “I started from Delhi and marched three *kos* to the fort of Firozabad, which stands upon the banks of Jumna and is one of the

---

\(^{30}\) Ibid., p.7, also see *Encyclopedia of Islam*, op.cit., p. 692


\(^{32}\) Carr Stephen, op.cit. p. 126, he quoted that I regret to add that the valuable plans which accompanied this report were destroyed in the mutiny of 1857 A.D.

\(^{33}\) A.Welch and H.Crane, op. cit., p. 133, also see Zafar Hassan, Vol. 2, op.cit., p. 73
edifices erected by the Sultan Firuzshah. There I halted and went into examine the place. I proceeded to the *Masjid-i-Jami*, where I said my prayers and offered up my praises and thanks giving for the mercies of the almighty."

It is recorded by Ferishta that Timur was so impressed by the design of the building that he erected a great Mosque at Samarqand, modeled on the same arrangement, employing masons he had taken back with him from India.

On the walls of some of the arches were found writings, evidently the work of visitors, of various dates of the early part of the reign of Akbar, several bearing references to the writer having come to see mosque, it is very likely that in the reign of either Akbar or his grandson Shahjahan, the mosque put in to a state of complete repair, and that the walls were not only whitewashed but they were plastered over.

From the date discovered under a coating of whitewashed walls a support to one of the roofs, it was evident that the Mosque was used as a place for worshippers in the year 1741 A.D. For the *Pardah-nashin* ladies, the direct way was provided by the stairs to reach the royal palaces, situated on the river front to the south of the Masjid.

**(C) KALI MOSQUE (Kotla Nizamuddin Auliya)**

This mosque was constructed on the eastern side of Basti Nizamuddin. And its eastern gate has an inscription which gives the date of its construction as A.D 1370-71.

---

36 Carr Stephen, op.cit., p.128
On the eastern doorway there is an inscription inscribed as, “By the help and loveliness of God, The most sacred and omnipotent, in the reign of the king of the kings of the age. Strong by the help of the compassionate, Abul Muzaffar Firuzshah, the king-May God perpetuate his kingdom and increase his command and dignity-this mosque was built by the son of the slave of the threshold, which is an exalted in dignity as the heavens and is the sanctuary of the world, (named) Junanshah Maqbul, entitled Khan-i-Jahan, Son of Khani-i-Jahan in the year 772 A.H from the flight of the prophet, May God bless him and give him Peace, and may God have compassion on the slave. Anyone offering prayer in this mosque should remember this slave with Fatiha and prayers for his faith”.

This mosque was built by Khan-i-Jahan Junan Shah, wazir of Firuzshah Tughlaq, who is said to have built some seven mosques of this style in Delhi, this mosques is a monument of some antiquity, possessing considerable archaeological and historical interest, and deserving of conservation, it is the unusual design of its interior, entirely different from that of the Kalan Masjid (at Turkman gate). Kali Masjid has a similar connection to the Khirki Mosque. Kali and Khirki both the mosques were divided into four courtyards. The Khirki Masjid seems to have been built a little later and is younger, though a more beautiful sister of the former.

In their outward effect these two mosques bear some resemblance to the enclosure of the tomb of Sultanghari with their boldly projected

---

38 Zafar Hassan, Monuments of Delhi, Vol.2, New Delhi, 1919, Pp. 178-179
39 Sir Syed Ahmad Khan, Asar-us-Sanadid, op. cit, p. 381
entrances approached by five flights of steps, and particularly with their rounded Bastions throw out from each corner, the entire composition having a fortress like aspect not usually associated with a place of prayer. But where the exteriors different from their tomb prototype of nearly a century and a half earlier, is in the development of that system of battering lines and spaces, as expressed in the slope of the bastions and the taper of the turrets, added to which is the rough, though efficient nature of the masonry throughout. But now this mosque totally repaired only one wall is remained of the time of Sultan Firuzshah. The whole mosque was reconstructed. Kali masjid has a similar connection to the Khirki masjid.

But according to literary sources, this mosque was constructed in a square hypostyle plan with one- bayed arcades around the four open courtyards. It is called chaturangana by R. Nath.

It is built of rubble stone covered with plaster which has now become quite black with the passage of time. Measuring 27 meters on a side its gateways are square. Entering one of this Firuzian type of Mosque through an arch and beam doorway, the interior consists of cloistors formed by a series of square bays, the corner of each supported on a heavy Pier with ‘Tudor’ arches between and each bay roofed by a cup-shaped dome. The piers are short and thickest, composed of groups of two and sometimes four plain square monolithic pillars. These pillars supported in strengthening to the building.

41 Percy Brown, Indian Architecture (Islamic period), op. cit., p. 24
42 Stephen. C, The Archeology and Monumental Remains of Delhi, op. cit., p. 149
43 R. Nath, op. cit., Pp. 69-70
44 Sir Syed Ahmad Khan, op. cit., p. 381, also see Abha Rani, Tughlaq Architecture of Delhi, p. 33
45 Percy Brown, op. cit., p. 24
46 Ibid., p. 24
Domed rooms flanked by engaged tapering Minars. The corridors and side cloisters are one aisle deep formed to pointed arches, which are supported on double stone pillars, being four at the corner, the whole being divided into square bays each one roofed independently by a cupola on the ‘chahartaq’ system. This mosque is rectangular in plan and has four rectangular inner courts. The arcade around the interior is eleven bays on a side and only one bay deep, the prayer hall is three bays deep, and has an identical arrangement of square bays concerned by cupolas.

The absence of a Monumental dome has marked its whole design. The difference between the effect of a dome or a set of three, five or seven domes over a skillfully manipulated façade and a cluster of such cupolas can be understood here as nowhere else.

The main features of Firuzshah’s reign are apparent in this mosque very strongly like - Conical bastions at the corners, tapering at the quoins of the gateways and batter on external walls, which are customary features of this age, appear here emphatically.

The construction is in rubble and plaster which seems, to have been originally pointed on glazed-tiled on such prominent surfaces as frieze, cupolas and pinnacles. As Kali Masjid is dated 772 A.H/1370-71 A.D, the Khirki Masjid may conveniently be placed in 1375 A.D.

It is noteworthy that Khan-i-Jahan Maqbul (Senior) Telangani who died in 770 A.H/1368 A.D is said to have built seven congregational

---

48 Part of it has been recently restored and a flat ceiling formed of iron-girders and reinforced bricks are substituted for the original cupolas.
49 Abha Rani, op. cit., p. 33
50 Sir Syed Ahmad khan, Asar-us-Sanadid, op. cit., p. 381
51 Abha Rani, op. cit., p. 33

71
Mosques in and around Delhi,\textsuperscript{52} It is quite possible that these two mosques namely Kali and Khirki were planned by him and he actually started their construction before his death in A.D 1368. The Kali Masjid is situated in close neighborhood of his tomb at Nizamuddin, which too was begun by him. If he could choose to build his Mausoleum at Nizamuddin, here is nothing extraordinary if he could also decide to build a congregational mosque there, he held the place in height esteem. The Kali Mosque was the minister's variations on a royal Mosque plan.\textsuperscript{53}

No doubt the four quartered plan was known to the Indian builders and we meet with such reference as "Cathusala Houses" is Indian vastu canons and there were such four quartered houses as sarvatobhadra, Nandyavarta, Vardhmana, Svastika and Rucaka.\textsuperscript{54} It is thus likely and natural that temples were also built on four Quartered plan. But there is no evidence to indicate that Telangani derived insipired of this plan from the ancient architectural art of India.\textsuperscript{55}

Telangani, Khan-i-Jahan Maqbul senior was a great genius. The contemporary historian Afif who must have met a number of times noted that although he had no knowledge of reading and writing, he was a man of great commonsense, acumen and intelligence and was an ornament to the court. It seems this plan was derived by Khan-i-Jahan himself.\textsuperscript{56}

The reason which led him to construct four quartered mosque was the tropical sun which shows scorching on the open quadruple of the one

\textsuperscript{52} Tarikh-i-Firuzshahi, op. cit., Pp. 421-422
\textsuperscript{53} Zafar Hassan, Vol.2, op. cit., Pp. 178-17
\textsuperscript{54} R. Nath, History of Sultanate Architecture, op. cit., p. 69-70
\textsuperscript{55} Percy Brown, Indian Architecture (Islamic period), op. cit., p. 24
\textsuperscript{56} Shams Siraj Afif, Tarikh-i-Firozshahi, op. cit., p. 329-30, see Eng.Tr., R. C. Jauhari, op. cit., Pp. 186-87; Elliot and Dowson, History of India, Vol.3, op. cit., Pp. 354-55
quartered mosque of this region and particularly in the summer season, rendered the cloisters uncomfortable. This faithful were required to take off their shoes on the stairs before the courtyard and in summer noon, the burning stones of the courtyard pavement must have troubled them. This continued for about four months. Then followed the rainy season and again, an altogether open courtyard afforded no protection to the people who assembled in the mosque for prayer. The series of sober pointed arches sprouting from strong stone pillars no doubt give in the interior a cool, quiet and somewhat mysterious atmosphere.

By providing four small courts in the interior with the *chhajja* protecting the arcades on all sides, he brought the climatic factors into control. Now the hot wind (*Loo*), the most scorching sun or torrential rains would not at all trouble the faithfuls.\(^{57}\) The interior portion of it moreover remains extremely cool and comfortable as the cupolas of square bays insure without the loss of light or air.

On the other hand, there would be no direct glare and dazzle of a tropical sun but a tempered light, soothing and comfortable, would be received in the interior portion. Like wise there would be no direct hot air blowing through. The inner courts thus brought in immense comforts in accordance with the Indian environments and as it appears it was with these physical advantages in view that Telingani devised this plan.\(^{58}\)

This plan was not repeated after Firuzshah Tughlaq and the builders fell back on the one quartered plan. May be, its spirit did not run parallel with the spirit of Islam as it amounted to destroy that concept of mosque which aspires it to make it primarily a social forum,

---


\(^{58}\) Elizabeth Schotten Merklinger, *Sultanate Architecture of Pre-Mughal India*, op. cit., p. 56
Paharganj and may be reached either from the Qutb road along the railway line or from the crossing of the chitragupta and original roads.\textsuperscript{61}

It is believed that the large square tomb was built by Firuzshah Tughlaq for his own use, but when his son prince Fath khan died he utilized it for entering the latter’s remains.\textsuperscript{62} According to tradition Firuzshah’s spiritual guide, Makhdum Jahanian Jahan Ghast brought from Mecca at the Emperor’s order,\textsuperscript{63} a stone with the Prophet’s footprint (Qadam) and as Fath khan died before his father. It was placed at his grave. The Emperor later on built a mosque, a school and enclosed the tomb with in high battlemented walls.\textsuperscript{64}

This mosque is again built in Firuzian style. It belongs to the Khan-i-Jahan’s mosques.\textsuperscript{65} This mosque is built some 15 yards from the Qadam sharif shrine within the enclosure.\textsuperscript{66} It is strong built of rubble and mortar. It is divided into three bays or the façade and its two bays deep, the compartments being covered by vaulted roofs. To the north of the central mihrab there is a pulpit (minber) and adjoining to it, is a small space about one yard square is set apart and enclosed by balls 4 feet high.\textsuperscript{67} Over the roof of the mosque in the centre there has been constructed a chattri of red stone.\textsuperscript{68} It is a Mazinah whence worshippers (prayers) were called to prayers through Azan.

\textsuperscript{61} Ibid.
\textsuperscript{62} Y.D. Sharma, \textit{Delhi and its neighborhood}, published by the director general Archeological survey of India, New Delhi, 1982, p. 133
\textsuperscript{63} \textit{Asar-us-Sanadid}, op.cit., p.229
\textsuperscript{64} Y.D. Sharma, op. cit., p. 133
\textsuperscript{65} R. Nath, \textit{Indian Mosques of Sultanate} period, op.cit., p. 39
\textsuperscript{66} Zafar Hasan, Vol. 2, op.cit., p. 244
\textsuperscript{67} Ibid., p. 245
\textsuperscript{68} Stephen, C., op.cit., p. 149
(E)  KHIRKI MOSQUE

There exists no visual description of any of the mosques in the contemporary Persian chronicles. However, the only source on the sacred architecture developed under the patronage of FiruzShah Tughlaq the architect Sultan is found in the Tarikh-i-Firuzshai of Shams Siraj Afif. Amir Khusrau Dehlawi the Sufi poet also described many of the monuments in his poetical work called Qiran al-Sadain. Unfortunately many of the buildings described by him are destroyed. But their graphic poetic descriptions support those architectural splendors of the city of Delhi which he lovingly called Hazrat-i-Dehli. Khirki Mosque was built by Khan-i-Jahan, the prime minister of Firuzshah Tughlaq, in 789A.H/1387A.D.\(^6\) It is a double storey mosque situated on the southern periphery of the Khirki village. The date of its construction is not clear, according to some scholars it was built in A.D 1375.\(^7\) The construction of the mosque is generally dated to the latter part of the reign of Firuzshah. But there is no epigraphic or literary evidence to support this claim. It has recently been suggested that the mosque was built before the foundation of the city of Firozabad and that it was, in fact Firuzshah’s contributions to the capital where he lived from 1351 to 1354.\(^8\) If this is way, the Khirki Mosque is the earliest example of the architectural patronage of Firuzshah Tughlaq. It is larger than the other mosques. It resembles the Kali Masjid situated on the eastern periphery of the village of Hazrat Nizamuddin Auliya the Chishti Sufi saint now known as the basti Nizamuddin. Khirki Mosque occupied the area of about 87 square meters. It is regularly square so that the mosque could

---

\(^6\) Sir Syed Ahmad Khan, Asar-us-Sanadid, op. cit., Pp. 381-382. See also Carr Stephen. Archaeology and Monumental remains of Delhi, op. cit., Pp. 154-155

\(^7\) R. Nath, Indian Mosques of the Sultanate Period, op. cit., p. 70

\(^8\) A Welch and H. Crane, The Tughlaq’s Master builders of the Delhi Sultanate, op. cit., p. 139
be divided into four equal quarters, each having a central court of 30 feet (9.14 m) square each one is open to sky. It was called chaturangna by R. Nath.\(^2\) On the North, South and East are domed gateways, projecting considerable from the main. The main face of the building and flanked by tapering minarets. This has facilitated a geometrical division of the whole layout into four equal square quarters, having four square courts. Resting on a three meter high plinth, the mosque is measuring approximately fifty-two meters on side. The lower storey or takkhana which contains over 100 vaulted cells is 11 feet (3.35 m) in height while the upper storey is 22 feet in height.\(^3\) The upper storey contains pointed arched windows (Khirkis) with perforated (small holes) screens which have given it, its present name. The angles buttressed with sloping domed towers. Battered bastion occupy its four corners some 45 feet (13.71m) in height imparting it the look of a fortified building on the north, south and east are projecting domed gateways flanked by tapering minarets while on the west is the central Mihrab. The east domed gateway is the chief entrance of the building.\(^4\) The whole roof is covered by 81 domes. There is no façade of sanctuary which is not architecturally distinguishable from the cloisters in the latter example and there is virtually no superstructure as the whole terrace has a cluster of these cupolas.\(^5\) The walls of the Khirki Masjid have a batter, the thickness of the wall is reduced from 5 feet (1.52 m) at the base to 2 feet (0.61 cms) near the parapet. This unusual slope of the eastern walls mixed with the effects of the tapering Turrets and conical Bastions is an non-Indian feature, which seems to have been inspired from some.

\(^2\) R. Nath, op. cit., p. 70
\(^3\) Zafar Hassan, Monuments of Delhi, Vol. 3 and 4, op. cit., p. 126
\(^4\) Sir Syed Ahmad khan, Asar-us-sanadid, op. cit., p. 381
\(^5\) Elizabeth Scotten Merklinger, Sultanate Architecture of Pre-Mughal India, op. cit., p. 42-43, also see R. Nath, Indian Mosques of the Sultanate Period, op. cit., p. 70-71, A. Welch and H. Crane, op. cit., p.139
extraneous sources, perhaps with a view to impart to the building distinct identity and individuality.\(^7\)

Covered or partially covered mosques (i.e., without a central court) were built in several countries outside India.

The roofing system also marks a deviation from the Kalan masjid at Nizamuddin Auliya. The whole interior part of the mosque has been divided into four square bays, supported or doubles stone pillars, and each one having an open court of 30 feet (9.14 m) in its center. In every row from north to south and east to west (except the 4\(^{th}\), 8\(^{th}\), 10\(^{th}\) and 11\(^{th}\) rows) there are 14 columns with a pilaster at each and against the walls the 3\(^{rd}\), 6\(^{th}\), 9\(^{th}\) and 12\(^{th}\) rows besides double pilasters at each and consist of either double or four-engaged columns, which later stand at the corners of the open courts. Every square with the exception of the four open courts has four single columns in the centers.\(^7\) In all there are 180 columns (single 84, double 80, quadruple 16) and 60 pilasters (single 44, double 16).\(^7\)

The roof which is supported on these columns contains 9 groups of 9 small domes (one group in the middle, one at each corners and one in the centre of each side, which together with four domes on the gateways and the central Mihrab chamber make the total of 85 domes, the squares 12 in number not domed or open are vaulted.\(^7\)

---

\(^7\) R. Nath, *History of Sultanate Architecture*, op. cit., p. 70
\(^7\) Sir Syed Ahmad khan, *Asar-us-Sanadid*, op. cit., Pp. 381-382
\(^7\) A Welch and H. Crane, op. cit., p. 139, also see Abha Rani, *Tughlaq Architecture of Delhi*, op. cit., p. 32; also see Satish Grover, *The Architecture of India (Islamic)* 727-1707 A.D, op. cit., p. 43
Four domes of the north East group have disappeared, said to have collapsed by fire ignited in the heap of grass stored in this part of the building. The north, south and East walls are pierced by windows closed beyond sandstones grill which are repeated in the side walls of the gates and the Mihrab chamber. The west wall contains 15 plain Mihrabs or prayer Niches 7 on each side of the central Mihrab.\footnote{Zafar Hassan, *Monuments of Delhi*, Vol. III and IV, p. 126}

The Mosque, which is built in rubble masonry covered externally with plastics, now had turn in to black with age.

Entering one of these Firuzian types of Mosque through an arch and Beam Doorway, the interior portion consists of cloisters formed by a series of square bays, the corner of each supported on a heavy pier with Tudor arches between, and each bay roofed by a cup shaped dome. The piers are short and thickest, composed of groups of two and sometimes four plain square monolithic pillars. An arrangement made implying strength but without elegance.\footnote{Zafar Hassan, Vol. III and IV, op. cit., p. 126, also see Abha Rani, op. cit., p. 32}

It is in ruined conditions recently while protected by the government but now it is not in use. The jalis on the external sides, which have also given it the name Khirki (windows) impart it an atmosphere of subtle romanticism which is a rare effect in sectarian buildings of Islam. It has been suggested that copying the design of the great Qutb Minar appears to have been a royal prerogative.

A part of the Sahan was covered by a combination of a domed and flat roof and leaving four symmetrically arranged open courtyards for light and ventilation. This experiment repeated only once again at Gulbarga in the South.\footnote{Satish Grover, op.cit., p. 43}
However the whole structure of Khirki mosque is now in ruined conditions. It is also built up of rubble and mortar. At present, there is no evidence of sanctuary hall. Minbers and Qibla wall are invisible. On the eastern gateway, both sides, there are two staircases to go on the roof. The external structure of Khirki Mosque, built with the same technique as of Firuzian mosques architecture, it has three side gateways eastern gateway, southern gateway, northern gateway. We did not found any inscription on the eastern gateway. The windows of the mosque built of red sand stone and were built for the purpose of air. On the four corner of the mosque, there are four cupolas, which gave the beautiful appearance of the Mosque.

(F)  KALAN MOSQUE AT TURKMAN GATE

Kalan masjid also known as the Kali masjid situated in the Turkman gate of old Delhi. This Mosque is among the seven Mosques attributed to Khan-i- Jahan Junan shah (son of khan-i-jahan Maqbul Tilangani who died in 1368A.D). He was the Prime Minister (wazir) of Sultan Firuzshah. The third ruler of the Tughlaq dynasty was Firuzshah who ascended the Delhi throne in A.D 1351. Sultan Firozshah was greatly interested in the cultural history of his country. Firuzshah was also an enthusiastic patron of the Arts and he repaired and restored many monuments. The Tarikh-i- Firozshahi of Shams Siraj Afif and Futuhat-i- Firozshahi of Firuzshah mentioned eight public mosques each able to accommodate up to ten thousand worshippers, one private mosque, a hunting lodge called the Khushak-i-Shikar near the northern ridge in

83  Shams Siraj Afif, Tarikh-i-Firozshahi, op cit., p. 135, see Eng.Trns, R. C. Jauhari. Medieval India in Transition, op. cit., p. 96
84  Elizabeth Schotten Merklinger, Sultanate Architecture of pre-Mughal India, op. cit., p. 38, also see A Welch and H. Crane, op. cit., p. 138
Delhi and numerous other large structures. Contemporary chronicles which give much information about the first four cities (Old Dilli, Siri, Tughlaqabad and Jahanpanah). The actual size of the new capital Firozabad may only be estimated by examining the architectural remains and inscriptions. The architectural style of the Firuzshah Tughlaq can not be mistaken, since it grew out of the conditions that prevailed in the capital. There is scarcity of skilled stone masons and experienced workmen primarily due to their dispersal on the transfer of capital from Delhi to Daulatabad in A.D 1325 this together with the reduced finances allowed only limited construction. The material used was generally the least expensive possible. There are no well finished ashlars blocks fitted squarely. Walls are of plain rubble. The untrimmed surfaces covered only in plaster, dressed stone being used only for doorposts, pillars and lintels decoration is limited and mostly of molded plaster and color wash. It is not surprising that the architectural style of this era has been labeled puritanical. Firuzshah’s period described as Darul Masajid (age of the Mosques) Kalan mosque is called as the Ekangana mosque by R. Nath. The name of the mosque refers as Kalan mosque. According to inscription, its name is Kalan masjid. The inscription on its eastern entrance is inscribed. The Persian text of inscription was reproduced by Zafar Hassan, “In the name of God, the most merciful, the most compassionate, by the grace and kindness of the creator, in the reign and sovereignty of the religious king. Strong by the help of the merciful named Abul Muzaffar time gives as Kalan Mosque some time as kali mosque which create confusion because there exist

---

85 Tarikh-i-Firozshahi, op. cit., p.135, also see Firuzshah Tughlaq, Futuhat-i-Firozshahi, op. cit., p. 16
86 Elizabeth Schotten Merklinger, Sultanate Architecture of pre-Mughal India, op. cit., p. 38
87 Ibid.
89 Ibid., Pp. 68-69
another mosque Kali Mosque situated Hazrat Nizamuddin Auliya.90 There are two additional monuments from the reign of Firuzshah. In the south east corner is the Kali mosque and north of the Kotla there is one further population center near to which the Turkman gate stands now. The Kalan mosque was constructed here and might have served the northern population in this part of the city.91 In the respect of the Prophet and his posterity this Mosque was finished on the 10th Jumada II of the year A.H 789/A.D 1387.92 The monuments of this age were constructed in a manner little understood by Indian masons. The true arch with a keystone was used extensively but along side this Islamic method of bridging openings the more ancient system of laying a stone or beam horizontally across to upright slabs to form a window or doors was also employed. On ached arcades heavy bracketed cornices were introduced. Curiously no free standing or attached Minarets were added to mosque.93

Shahjahan founded his own city Shahjahanabad, this mosque was included in it. The inscription on the eastern entrance of the mosque is clear. According to its inscription this Kalan masjid was built on 28th June, 1387 A.D. This mosque was constructed by Khan-i-Jahan Junan shah and it was completed in the final year of his death and a year before the Sultan Firuzshah’s death.94 Junan shah served as a minister under Firuzshah for 20 years. He is known to have built, in and around Delhi, seven congregational Mosques. Junan shah was called Prince of builder.95

---

90 Zafar Hassan, Monuments of Delhi, Shahjahanabad, Vol.1, op. cit., Pp. 69-70
91 Percy Brown, Indian Architecture (Islamic Period), op. cit., Pp.22-23
92 Zafar Hassan, Monuments of Delhi, Vol.1, op. cit., Pp. 69-70
93 Percy Brown, op. cit., Pp. 22-23
94 Abha Rani, Tughlaq Architecture of Delhi, op. cit., p. 30
95 Ziyauddin, A. Desai, Mosques of India, Ministry of Information and Broadcasting government of India, 1966, p. 12
The main characteristic of the Kalan mosque is built in a hypostyle plan with an open courtyard surrounded by arcades on all sides. Kalan mosque is built over a platform or high plinth, (176.5 inches). The staircase leading to the mosque contains 28 stairs and every third stair is larger than the other stairs. The length of small stairs is 8.6 inches and width is 9.5 inches and the length of third large stair is 8.6 inches and width is 17.2 inches. The entrance is on the east side. It is flanked by tapering turrets and the corners of the mosque have conical bastions which are characteristic features of the architecture of this mosque. The whole mosque is enclosed by an outer wall. It consists of double storey in height. The external walls have a determined batter. The whole composition gives the appearance of a fortress, imposing and gigantic towering over its surroundings. The entrance hall of the mosque consists of a rectangular open courtyard around a central pool. The central courtyard had cloisters on three sides and there is one aisle deep, and composed of square bays which are roofed by cupolas or domed. There are four arches on each north and south sides and five arches on the eastern side. We also found domed bays resting on huge square stone piers. On the west side, the prayer hall is divided in to fifteen bays, three by five. The sanctuary too has five arched facade, it is called Panchmukhi by R. Nath. It is three aisles deep, composed of square bays, each bay formed of four arches on the four sides, vaults in the phase of transition and each one individually covered by a cupola, being no other dome on the superstructure which thus wholly consists of clusters of these cupolas. The arches are protected by a rotating chajja towards the court, square stone pillars have been used which are double.

---


83
at the corners. The length of its pillars is 45 inches and width is 41 inches. The gape of the between two pillars is 6 inches. The western wall is of rubble and mortar plastered over. Minber (pulpit) has six steps instead of the usual three, length and width of each stair is 10/11 inches. Minbar has well decorated now. It is decorated with white Marble. The whole interior portion has now been white washed but originally it seems to have been stucco and painted over. It is also possible that the external surface particularly the cupolas were originally glazed tiled. The Qibla wall has subsidiary oblong space divided in to chambers attached to it. Two additional chambers attached to it- this is unique and seems to have been provided for stores and sundries as well as for providing residential rooms for the staff. It is containing cells which can be easily converted in to shops or karkhanas. There are the most important features of this mosque-Prayer hall wall or qibla wall has five arched facade and side walls have three arched facade. More over four arched construction of each bay in imitation of the traditional chahartaq of Iranian art, vaults being in the phase of transition. Stone chhajja supported on bracket stones protecting the arched facades on all sides. An extremely high plinth containing a full fledged storey in the abasement and a high flight of steps leading to the entrance of the mosque is clearly visible. The constructing material like rubble and mortar used in the construction of stone pillars in the interior portion.

Tapering turrets attached to the quoins of gateway, batter on external walls and conical bastions at the corners. There is a division of cloisters and sanctuary into square bays roofed by cupolas.

---

100 Carr, Stephen, *Archaeological and Monumental remains of Delhi*, op. cit., p. 158
101 Y. D. Sharma, *Delhi and its Neighborhood*, New Delhi, 1982, p. 27
In the contemporary sources, information is not given about Begumpuri mosque. Here we have depended upon survey work and secondary sources. Presently located on the Sri Aurobindo Marg, by the side of Aurobindo Ashram, there is a way which led straight to Begumpur village. This mosque is situated in close vicinity of Vijaya mandal in the village Begumpur so known after the name of Begum Puri Village. It is one of the seven mosques which were built by Firuzshah’s Prime Minister Khan-i-Jahan Junan shah, who was also the founder of the Khirki and Kalan mosques, which closely resembles in many characteristics but unlike them it is only one storey building standing on a high Plinth.\textsuperscript{102}

We did not found any inscription on the eastern gateway of the mosque because of this we are not able to decipher exact date of its construction. According to some historians it was built in 1370 A.D\textsuperscript{103} but according to others it was built in 1387 A.D.\textsuperscript{104} But at present it is in ruined conditions. The north and south walls of this mosque are broken.

It is a rectangular big Jami masjid (congregational mosque) of a superior order. It is a single storey, which stands on a heavy masonry plinth. Externally it measures 308 x 289 feet\textsuperscript{105} north to south and contains an open court yard in the centre, measuring 247\times223 feet.


\textsuperscript{103} S.M. Azizuddin Husain, Shams Siraj Afif’s \textit{Tarikh-i-Firuzshahi}, A source for the study of monuments of Delhi built during Firuzsha Tughlaq’s reign (Edt.) Shahabuddin Iraqi, p. 207; see Elizabeth Schotten, \textit{Sultanate Architecture of Pre-Mughal India}, op. cit., p. 45

\textsuperscript{104} Carr Stephen, \textit{Archaeology and Monumental remains of Delhi}, op. cit., p. 156

\textsuperscript{105} Zafar Hasan, Vol. III and IV, op.cit., p. 155
On the three sides of courtyard have cloisters with a gateway in the middle of each. The eastern gateway is larger than the side ones. The arcades of the cloisters protected by chhajjas on either side their bays having cupolas on the roof, one over each.

Hence round this courtyard, there are arched cells, about 12 feet high, those on the east, north and south are 16 ½ feet wide, but the width of the other arches vary from 6 feet to 12 feet on either side of the gateways there are seven cells, thus making forty five rooms on three sides of the court, inclusive of the inner rooms of the gateways. Square stone pillars have been used to support the impressive three centered arches. The chief entrance is on the east and is raised by fifteen stone steps on its three sides. The steps in the front of the other two gateways have either disappeared under the accumulation of earth, or were destroyed for their materials. Each of the three gateways contains two rooms. The northern and the southern gateways stand forward about 10 feet from the line of the walls of the mosque and have each a doorway in its centre. The main entrance stands about 30 feet from the eastern wall and has one inner and three outer entrances. These entrances are set in high recessed archways and above each entrance is a panel of red sand stone without any inscription. The gateway is flanked on either side by eight windows piercing the eastern wall.

---

106 Sir Syed Ahmad khan, op.cit., p. 361
107 Carr Stephen, op.cit., p. 156
108 Ibid., p. 157
109 Ibid., Pp. 157-158
110 Asar-us-Sanadid, Vol. 3, op. cit., p. 361; Also see Zafar Hasan, op. cit., Pp. 155-156
The *Mihrabs* in the western wall are lofty. The mosque has in the centre open rooms, which is about 30 feet square. The south wall of the mosque proper is also pierced by three windows and a building called Mulla Khana Stands against its north wall. Externally the last three together with a few others in the south wall have the apexes of the arches in which they are set ornamented with diamond shaped patterns of blue glazed tiles. The west wall is pair but for five Mihrab Projections outside.

The Prayer hall (*nave*) is the most important part of the mosque. It is a square hall of 30 feet (9.14m) side and is surmounted by a single dome. It has a broad, high gigantic pylon containing a formal *Iwan* on its facade. Tapering turrets have been attached to its quoins. This pylon superimposes the court of the mosques magnificently and obviously, it is for this over dominating impression and affect that it was used on the facade of the nave it even masks the dome which covers the nave and distracts attention of the visitor from the superstructure to the facade which is marvelously composes. The construction is in rubble and mortar and it seems that the plaster surfaces of the Pylon and its turrets, dome and cupolas were all originally glazed-tiled, traces of which have survived.

The Begum Puri Mosque has a homogenous plan and design and pleasing proportions we do not have earlier examples which might have once existed and this is the first perfect mosques of India, in which *Iwan* feature was successfully introduced. There is hardly any doubt that this

---

113 Abha Rani, op.cit., p. 29
114 *Asar-us-Sanadid*, op.cit., p. 361
feature was inspired by the Iwan mosque of Iran. It was harmoniously accommodated on the facade of the sanctuary for as over dominating impression and here, again, architectural effect was the architect’s objective.\textsuperscript{115}

The central row of the side compartments in the prayer chamber is also roofed with domes, out of six of those on the north nave collapsed. The main central arch which is the most prominent feature of the building is flanked by sloping buttresses each containing a winding staircase leading to the roof.

The arch is deeply recessed and encloses three arched openings which give access to the central chamber. This compartment only serves the original purpose of the building and is used as a mosque by the villagers, while the rest of it has been utilized for the residential purposes.\textsuperscript{116} In the west wall of this chamber is a stone Mihrab set in a double arch, ornamented with cusps and elaborately carved Pilasters.

The prayer hall Iwan is framed by two nonfunctional engaged minarets, the first Polygonal and the upper two circular and tapering like the Qutub Minar. The facade of the prayer hall is broken by 24 arched openings, the central one being the highest and flanked by tapering minarets in the Tughluq style\textsuperscript{117}.

The large central court is surrounded by single bayed arcades on the south, east and north sides and by a three bayed prayer hall covered by low domes on the west. The Begum Puri mosque is the earliest example of the “four Iwan” plan used in India, with an Iwan and a dome

\textsuperscript{115} Elizabeth Schotten, Sultanate Architecture of pre-Mughal India, op. cit., p. 41-41. also see Abha Rani, op. cit., p. 29, A Welch and H. Crane, op. cit., p. 130

\textsuperscript{116} Ibid.

\textsuperscript{117} R. Nath, Indian Mosques of the Sultanate period, op. cit., p. 56
in the center of each court facade. Its large dome rises in the earlier *Maqsura* screen. Its emphatic vertical lines are reinforced by the double columns of the wings and are also, at sometime, beautifully contrasted by bold horizontal lines of the *chhajjas* of unquestionable indigenous origin. Arches are gorgeously crowned by cupolas. Aisles have deep shadows, full of mystery and concern. As a whole, the Begum Puri’s was an original conception and it was a great achievement of the age which produced it. It set a trend and created a distinct class of pylon or *Iwan* (*Brahatmukhi*) Mosques called by R. Nath. The best examples of such type of Iwans we can find in the mosques of Jaunpur, where the Sharqis built some beautiful *Iwan* mosques.

During the period from C.1400 A.D to 1480 A.D., while the Begum Puri is in rubble masonry, most of the Jaunpur mosques are in chiseled stone and their details too have been greatly improved and refined. But they developed, undoubtedly from the Delhi Prototype. There is a controversy among the historians like Agha Mehndi Hassan wrote that, this mosque was erected by Muhammad bin Tughlaq because this mosque was constructed along with the jahan panah (palace). As a whole, the Begum Puri Masjid was a great achievement of its age. Like the Alai-Darwaza, it too, is an original conception and like it, it also set a trend.

Popularly it is known as Begum Puri Masjid simply because it is situated in the village of Begum Puri. It contains no inscriptions. Nor is there any other record which may ascribe it to Telangani. It is a popular

---

118 Elizabeth Schotten, op. cit., Pp. 45-46
119 R. Nath, op. cit, p. 56
121 Ibid., p. 47
123 Abha Rani, op. cit., p. 30
misnomer. It is important to note that it is situated in the centre of the area which was occupied by JahanPanh and actually in the immediate neighborhood of Mohammad Bin Tughlaq’s ‘Hazar Sutun’ Palace. Ibn Batuta described that the sultan also built a mosque by the side of Palace Hazar Sutun.\textsuperscript{124} Badra chach also mentioned that Muhammad bin Tughlaq built a mosque in the heart of Jahan panah.\textsuperscript{125}

But this is not clear that it is the same mosque, its features are similar to the mosques of Firuzian era, though some features are different, even then it appear, this mosque was constructed during the time of Firuzshah Tughlaq.

(G) KALU SARAI MOSQUE

It is located on the Mehrauli Road and situated in the neighborhood of the Masjid Begum Puri. It is now totally in ruined condition. Local people have occupied even the ruined structure of this historical monument. Its Northern and southern dalans have been totally destroyed. There is no inscription about on this mosque. But this mosque has been identified as a Firuzshahi mosque. It is built by Firuzshah’s Prime minister Khan-i-Jahan. It is also built of rubble and mortar. Cupolas make up the super structure.\textsuperscript{126} As all these mosques were built contemporary, its date can also be fixed around 789AH/1387AD.\textsuperscript{127}

It is situated on a high plinth. It is an Octagonal Building diameter being 38’3” and 20’ high. It is built of rubbles with steeply sloping

\begin{flushleft}
\textsuperscript{124} Ibn Batuta, \textit{Kitab-ul-Rehla}, op.cit., p.57
\textsuperscript{125} Badra chach, \textit{Sharh-i-Qasaid}, Eng.Tr., Elliot and Dowson , Vol. 3 Pp. 119-20, A Welch and H. Crane, op. cit., p. 130
\textsuperscript{126} Sir Syed Ahmad khan, \textit{Asar-us-Sandid}, Vol. 3, op. cit., p. 379
\textsuperscript{127} S.M. Azizuddin Husain, Shams Siraj Afif’s Tarikh-i-Firozshahi: A source for the Study of Monuments of Delhi built during Firozshah Tughlaq’s reign Edited by Shahbuddin Iraqi, \textit{Essays in Medieval Indian History and Culture}, p. 208
\end{flushleft}
sides, the corners being strengthened by dressed stone and it stands on a high plinth also faced with rubble. But recently, there is no entrance doorway and the whole mosque is in ruined condition.

At each of its four cardinal points there is a doorway with stone grills but now mostly are disappeared. On the roof of the mandal, which is reached by stairs at the south, the west corners are three circular holes diam 1’5” curbed with red sandstone, which is rebated, so that it looks as if some sort of corner could be fitted on them. It is difficult to say for what purpose these were intended. Traces can be seen at the edge of the roof of what appears to have been the former position of the pillars, supporting the structure.

It had eight mihrabs crowned with domes. Immediately to the east of the building, at a lower level, are the remains of arcaded structure with heavy grey stone pillars supporting a flat roof, which extends as an open terrace before the Mandal.

The purpose of the mandal is obscure Syed Ahmad Khan calls it Badi Manzil and on the authority of Akhbarul Akhyar states that it was bastion (Burj) of the fort of Jahan Panah. He adds that it contained a baradari on the roof, from which the Emperor Muhammad Shah reviewed his troops. Abdul Haq the Author of Akhbar-ul-Akhyar states that the Burj was occupied as a residence during the reign of Sultan Sikandar Lodi by the saint Shaikh Hasan Tahir, who breathed his last there, and was buried in the neighbourhood, where also are the graves of

---

128 Zafar Hassan, Monuments of Delhi, Vol. III and IV, op. cit., p. 157
129 Ibid., p. 157
130 Sir Syed Ahmad Khan, Asar-us-Sanadid, Vol. 3, op. cit., p. 379
most of his descendants.\textsuperscript{131} The length of the mihrabs is 10'’ and width is 9.3 inch and all the \textit{mihrabs} are covered by domes.\textsuperscript{132}

I have surveyed this mosque and through my survey I found that it is total in ruined conditions. Most parts of the masjid has been destroyed, some part has been left. I did not found any inscription, inscribed on the entrance, there is no entrance gateway. Now this mosque is used for residential purposes but not for prayer. I found some people living illegal in this mosque.

\textsuperscript{131} Zafar Hassan, op.cit., p. 157
\textsuperscript{132} Sir Syed Ahmad Khan, op. cit., p. 379