CONCLUSION

This dissertation pertains to understanding one of the vital Islamic architectures i.e. the mosque architecture, under the Tughlaqs, especially the mosque architecture of Firuzshah Tughlaq. The title of the dissertation “mosque architecture under Firuzshah Tughlaq” has been taken for this programme which pertains to an in depth analysis and the descriptions with minute details supported by survey reports, and photographs. The information and details from the contemporary sources has also been taken in to account. Thus its a significant step in regard to highlights of the architecture of Tughlaq period. In the history of Muslim India the Mughals hold pride of place. Their rule of more than three hundred years, from the beginning of the sixteenth until well into the nineteenth century, extended over most of India and shaped the architectural and cultural face of Islam there. But the roots of their achievement in creating a distinctive and unitary Indo-Islamic culture are found in the fourteenth century. From 1320-1388 A.D most of northern and central India was ruled by three kings of the Tughlaq dynasty was established the strongest and most creative state in the history of the Delhi Sultanate.¹

There are other works on Sultanate Architecture which do not provide very true pictures and lacks in minute details and the description. The negligence on the part of the Archeological Survey of India and its allied agencies has caused considerable damages to the

¹ Anthony Welch and Howard Crane, The Tughlaqs: Master Builders of the Delhi Sultanate, Maqarnas-1, 1983, p. 123
Sultanate architecture and due to lack of conservation some of the monuments have already disappeared. The problems have brought up that some of the monuments not identifiable, so in this work those aspects have already been highlighted.

The Turks came to India with a different faith altogether and Islam being their religion, they wanted new places of worship in the form of mosque. They started their building activities with of the mosque. The first mosque in northern India which came up in the initial years of Turkish rule was the Quwwat-al-Islam mosque. The mosque architecture lacked several technique of architecture. The earlier mosques suffer from various short comings, Turks adopted indigenous techniques like walls, capitals, architraves, ceilings of the buildings etc. which show the haphazard architectural details which are visible on the Ghaurian and Khaljis architecture.

The mosque architecture came to India from West and Central Asia but it took centuries to reach to perfection in India. Starting from high revered Masjid-un-Nabwi at Medina to Masjid-i-Aqsa at Jerusalem. We find scores of mosques in Central and West Asian Muslim dominated regions belonging to Medieval Period. There was already tradition of beautiful architecture in the form of Churches and the architecture technique of Church building might have influenced the mosque building.²

Now coming down to Indian architecture we find that mosque continued to be the prime architecture with the Muslim rule in India.

Along side the secular buildings in the form of palaces, forts, recreation centers and other such buildings for public use during the whole of Sultanate period, Mosque continued to find centrality in all the other Architectural activities. It was to remain very important form of building due to its religious significance.

The Khaljis had also provided with certain architecture for secular as well as religious purposes. Alauddin Khalji founded Siri, a new city of Delhi, it is very important for architectural technique and other building was Hauz-i-khas which was constructed during the reign of Alauddin Khalji. The area around the Quwwat-al-Islam mosque reasserted its important when Alauddin Khalji decided to double the existing mosque.

The Khaljis were succeeded by the Tughlaqs who had deep interest in the architectural activities. The initial two rulers though could not concentrate on mosque building but we find remains of forts and towns built by them. But the daunting task was left for Firuzshah Tughlaq whose interest in architecture was so deep that we have got series of mosque architecture and similar other architectural monuments during his reign. Jami mosque is the first mosque which was constructed by Firuzshah’s wazir Khan-i-Jahan Maqbul. Other mosque is Kali Mosque situated on the eastern side of Basti Nizamuddin and Khirki mosque located in Khirki village. Kali and Khirki mosque has a similar connection, both mosques divided into four courtyards. Kalan mosque situated in Tukman gate is built on pure Firuzian style and other mosque is Begumpuri which is different from the other mosques of Firuzshah Tughlaq, It is built on high plinth but not double storey building. Kalu Sarai mosque and Qadam Sharif mosque both are physically in ruined condition and has same features
of Firuzian architecture. We find some references of a mosque in the Wazirabad bund but it has not survived in our times.

We would like to conclude with this remark that Firuzshah Tughlaq could be favorably compared with the Mughal Emperor Shahjahan. It would be no exaggeration perhaps though the mosque architecture during his reign could not be perfected due to lack of architectural technique or lack of binding material but nevertheless, several marvelous mosques were built with whatever was available to him. So this study is significant from the point view of micro level study of an important period of Sultanate History and Sultanate Architecture.