Introduction
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Mosque architecture under Firuzshah Tughlaq is humble step for studying the structure of mosque architecture during the reign of Firuz Shah Tughlaq. The present study aims to investigate the architectural features and techniques during the time of Firuzshah Tughlaq. The factors responsible for the importance acquired by Firuzshah Tughlaq's mosques have been analyzed. The result of these investigations in this study presents for the first time a connect account of the architectural features of the mosques of Firuzshah Tughlaq. “Masjid”, is an Arabic term which means “A place where one prostrates oneself before God” or in other words completely surrenders to God. Masjid became Islamic place of worship and an essential feature of the religious life in Islam. It also covered private and social life of the Muslim people. Masjid gradually assumed the character of socio-religious forum. Mostly Madrasas were attached to the mosque. Madrasas were built for the purpose of education.

Towards the close of the twelfth century India saw the arrival of a totally distinct tradition of architecture, the so called ‘Saracenic’. Its major characteristics were the use of arch, vault and dome, and the application of lime cement, it also achieve in consequence of lightness and grace that the earlier trabeate construction could not easily match. Its love of light and space and ‘simple severity’ seems to stand in

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1 Ziyauddin A. Desai, Mosques of India, Ministry of Information and Broadcasting Government of India, 1971, p. 1
2 Irfan Habib, Medieval India, the study of a civilization, Nation book trust, India, 2007, p. 96
sharp contrast to the ‘plastic exuberance’ of the earlier Indian tradition.3

In India, the first monument to be associated with Muslims as builders were the mosques. The early Muslims, in fact were only soldiers and clerics. They were entirely dependent on the artisans who did not know to build a true arch or radiating arch or vault or dome. The initial (thirteenth century) conflict is best visualized in the earliest mosques that were constructed in India. Quwwat-ul-Islam mosque built by Qutbuddin Aaibak in 1197 A.D and another mosque which was built by Qutbuddin Aaibak, Adhai din ka Jhopra mosque at Ajmer. These early mosques had to erect ‘false’ arches and eschew true domes.4

They vividly indicate how the various problems of construction subjected to Islamic ideas, designs and methods have not been successfully overcome. The arch and dome for example were not in their true scientific method of voussiors (wedge shaped blocks forming a true arch) and edge to edge placing respectively, but in the prevailing corbel style. Both mosques were built with the material of 27 demolished temples. After the death of Alauddin Khalji, Ghayasuddin Tughlaq established the Tughlaq dynasty in the 1320 AD. Ghiasuddin Tughlaq and Mohammad bin Tughlaq both were not fond of buildings. The third ruler of Tughlaq dynasty, Firuzshah ascended the throne in the 1351 AD. He was greatly interested in the cultural history of his country. Firuzshah was an enthusiastic patron of the arts and culture repairing resting many monuments.

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The *Tarikh-i-Firuzshahi* of Shams Siraj Afif mentions eight public mosques which were able to accommodate up to 10,000 worshippers, one private mosque, a hunting lodge called the *Khushak-i-shikar* near the northern ridge in Delhi and numerous other large structures. Firuzshah mentioned in his Memoir *Futuhat-i-Firuzshahi* - one of the favors of God, gifted on the humble servant, he was enabled to construct works of public utility. I built numerous mosques, *Madaras* and *Khanqas*. Firuzshah was a religious man; he erected many mosques in his dream city Firozabad and in Delhi. The designation of the mosques as the 'House of God'.

Firuzshah Tughlaq constructed different types of buildings in a specific style with the help of his Prime Minister Khan-i- Jahan Junan Shah. Firuzshah Tughlaq erected seven mosques in Delhi. Malik Ghazi Shahna and Zahir Saundhar the chief architects of Firuzshah Tughlaq.

**There are seven mosques of Firuzshah Tughlaq:**

- Jami Masjid situated at Firozshah Kotla. Firuzshah constructed this mosque in his new city capital in 1354 A.D.

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

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Also see Firuzshah Tughlaq, *Futuhat-i-Firuzshahi* (Edi.) Sheikh Abdul Rashid, Muslim University, Aligarh, 1904, p.11

6 *Futuhat-i- Firuzshahi*,op.cit., p.11

7 *Tarikh-i- Firuzshahi*, op.cit., p. 324
• Khirki Masjid, it is built on the northern side of Khirki village, and constructed in 1375 A.D.

• Kalan Masjid, this Masjid is located near Shahjahanbad’s Turkman gate, its eastern gate has an inscription which gives the date of its construction in 28th June 1387 A.D.

• Begum Puri Masjid, this mosque is located on Sri Aurobindo Marg in Begumpur village, it is constructed in 1387 A.D.

• Kalu Sarai Masjid, it is located in Kalu Sarai, Mahrauli Road, it is constructed in 1387 A.D.

• Qadam sharif and Firuzshah Tughlaq built Qadam sharif and Tomb of Fath Khan his son. In this tomb he erected a mosque and Madrasa and a hauz in 1374A.D. It is located in the locality known as Nabi Karim.

Sultan Firuzshah Tughlaq built many other buildings in Delhi, he built Wazirabad bund, in this bund he erected a mosque but do not find any evidence of this mosque. Firuzshah Tughlaq constructed different types of buildings (mosque) in a specific style. The architectural character is fundamentally different and is a reflection of the political conditions. The materials and method of construction employed by the builders of Firuzshah Tughlaq naturally reacted on the character of the architectural style.

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8 Abha Rani, Tughlaq Architecture of Delhi, Bharti Prakashan, Varanasi, 1991, p. 91
9 Percy Brown, Indian Architecture(Islamic Period), D.B.Taraporevala, Delhi,1956, p. 23
In the random rubble masonry, additional measures were adopted to give it strength and stability by buildings (mosques) portions thicker at the base than at the top, an expedient which gives the illusion of greater power, although no such angle of batter is really structurally necessary. This effect of slope is emphasized in many of the example by the attachment of tapering turret buttresses at the quoins, and by projecting conical bastion like towers crowned with low domes from the four corners of the building. In certain parts of the buildings, features like lintels, doorposts and pillars were formed of roughly dressed monoliths. The uniqueness of Khirki and Kali mosque plan lies in the four inner courtyards and large spacious aisles on all sides without the formal disposal of a sanctuary.

**Most important features of these mosques are:**

- Prayer hall wall or Qibla has five arched facade and side walls have three arched facade.

- 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 stone protecting the arched facades on all sides.

- An extremely high plinth containing a full fledged story in the basement and a high flight of steps leading to the entrance.

- Rubble and Mortar construction with a large scale use of stone pillars in the interior.
- Tapering turrets attached to the quoins of gateway, batter on external walls and conical bastions at the corners.

- Division of cloisters and sanctuary into square bays roofed by cupolas and there is no other dome.\(^\text{10}\)

The decoration was negligible and mostly molded in plaster instead of any carving of the stone. The structures so formed looked somewhat dull and, somber with a colour scheme of monochromes.

These monuments have stood the vagaries of time and a lot of damage has happened to the structures because of weathering etc. It is sad to see them broken, decaying, dilapidated and vandalized today, where were once the corridors of power, and grandeur.

The source material used in the preparation of this work falls broadly under the categories.

(a) Contemporary Persian sources.

(b) Modern works in English and Urdu.

The contemporary sources like *Futuhat-i-Firuzshahi* of Firuzshah Tughlq and *Tarikh-i-Firuzshahi* (1375 A.D) of Shams Siraj Afif do not given much information about the mosques which were constructed during the reign of Firuzshah Tughlaq. *Futuhat-i-Firuzshahi* mentions that he was fond of constructing buildings. Information in the contemporary source the *Tarikh-i-Firuzshahi* of Shams Siraj Afif has given much information about Sultan Firuzshah Tughlaq. The author of *Tarikh-i- Firuzshahi* born at Amroha (Punjab) in the year 756 A.H/ 1356 A.D. This birth year has been worked twelve years of age when Asokan pillar was being transported at Delhi

after their removal from Topra. Afif also gives detail about Khan-i-Jahan Maqbul and Khan-i-Jahan Junan Shah (son of Maqbul). Firuzshah constructed many mosques and other buildings with the help of his Prime Minister Khan-i-Jahan Junan Shah and also provides information about the chief architect (Malik Ghazi Shahna) of the Sultan Firuzshah Tughlaq.

Ziyauddin Barni’s work Tarikh-i-Firuzshahi is the other source of information for the history of Firuzshah’s period and did not give much information about the buildings of Firuzshah. However Ferishta in Tarikh-i-Ferishta throws valuable light on the history of the buildings of Firuzshah Tughlaq. A large number of public works were constructed during his reign.

Another important valuable source of information is anonymous work Sirat-i-Firuzshahi also gives information. This work gives a lot of information about Asokan pillar also which was brought from Topra during the period of Firuzshah Tughlaq.

Timur in his memoir Malfuzat-i-Timur has mentioned about the Jami Masjid of Firuzshah Tughlaq. Qiran-us-Sadain of Amir Khusrau and Sharh-i-Qasaid of Badr chach also deserve mention about the buildings of Firuzshah Tughlaq.

In the contemporary and primary sources we have not found any information regarding the building material, decoration and techniques of the buildings of Firuzshah Tughlaq. But among the local writings (Secondary or Modern Sources) some books are worth mention and have given detailed information about the mosques of Firuzshah Tughlaq.
• *Asar-us-Sanadid* by Sir Syed Ahmad Khan (urdu)
• *Mosques of India* by Z.A. Desai.
• *Indian Architecture (Islamic period)* by Percy Brown.
• *History of Sultanate Architecture* by R. Nath.
• *Sultanate Architecture of Pre-Mughal India* by Elizabeth Schotten Merklinger.
• *Tughlaq Architecture of Delhi* by Abha Rani.

All these books are valuable sources to know the history of architecture in medieval India.

**Archaeological and Epigraphically source:**

Another important source for mosque architecture is provided by the archaeological and epigraphical data. Mosques of the Firuzshah Tughlaq and inscriptions which are inscribed on the eastern gate of the mosques are the earliest sources regarding the mosques of Firuzshah Tughlaq. One such inscription is found on the eastern gate of *Jami Masjid* at Kotla. Firuzshah reveals of its construction in 1354 A.D. Another inscription found on Kali Masjid situated at Nizamuddin area and constructed in 1370-71 A.D with the help of Khan-i-Jahan Junan Shah, Prime Minister of Firuzshah Tughlaq.

**Archaeological sources are worth mentioned:**

• *The archaeology and monumental remains of Delhi* by CarrStephen.
• *Delhi and its neighborhood* by Y. D. Sharma.
• *A memoir on Kotla Firozshah* by J.A.Page.

These are the sources which I have consulted for giving shape to my work.