Chapter - II
CHAPTER-II

Evolution and Growth of Mosque Architecture during the Sultanate period.

**Part I**

In India, the history of mosque architecture does not go back beyond the last decade of twelfth century A.D, while literary evidences testify to the presence even of congregational mosques in the early Muslims settlement. However, no substantial physical trace of such a Mosque has been found so far.\(^1\) The Ghurids occupation of Delhi in 583A.H/ 1192A.D marked the beginning of Muslim rule over northern India, and their choice of Delhi as court residence made it the center of Indian Islamic political, religious, and cultural life until the sixteen century.\(^2\)

In India, the first monuments to be associated with Muslims as builders were mosques. In the earlier stages, the builders were facing serious problems in the matter of structural and architectural forms, building-material and the system of ornamentation. Hence the Turks who came to India and for the building purposes, they depended upon the local artisans to work completely in the traditional Islamic style and design, therefore they also adopted in the new indigenous style technique which was quite different.\(^3\)

---


The building material in India mostly being of stone, the method of construction was conveniently trabeate, that is simple pillars and lintels, and all of stone bearing typical Hindu designs and figures were reassembled and rearranged around a court to erect a spacious mosque. There was no arch or dome or any other characteristic mosque feature, but it was Aibak who added an arcade in 1199 A.D on the façade of the western colonnade, composed of a central arch, flanked on either side by the two subsidiary arches. Thus a formal sanctuary (Liwan, pillared cloisters of a mosque) was made up of the Iron pillar and was planted just in front of the central arch.

Moreover, such architectural and structural forms as the dome, the minaret, the help domed portal, the system of different types of pendentive for resting the circular dome and lower square area and the like were the essential parts of the new style.

Its scheme of decorations was confined to surface ornamentations. The Arabesque (decoration with fanciful intertwining of the ornamental elements) and the floral patterns of multiple designs, inscriptions in different scripts, enamel tiles of various colours, gilding (a layer of gold). Painting, inlay and Pietra-dura and the sculpture of the human forms or any other animal objects are prohibited by the Islam. However the whole plan was a mere patch work, more determined by the ready made site and material than by a pre-conceived plan and design of the mosque. As mentioned above the early Muslims were having only soldiers and clerics (old

---

5 Encyclopedia of Islam, Vol. 6, op. cit. p. 691
6 R. Nath, History of Sultanate Architecture, Abhinav Publications, New Delhi, Pp. 16-17
7 Desai, Z.A. Mosques of India, op. cit., Pp. 27-28
fashioned), the artisans were having no knowledge that how to build a radiating arch or vault or dome.⁸

Hence, the arches of this arcade are corbelled and bear a distinct ogee to which R. Nath had the given term “gavaska.” It is thus conflict between the two styles, foreign and local, that indicates the first phase of Indo-Islamic architecture as a whole of which the mosque architecture is an important part. It was gradually overcome and the story of this process of removing the uncertainty of the earlier phase through a happy fusion of these two seemingly opposite systems into one homogeneous style,⁹ achieved with varying success in different periods of time.

The surviving Muslim monuments date only from the last decade of the twelfth century A.D, when Muslim rule was firmly established over some parts of Northern India and Prithviraj Chauhan was defeated by Mohammad Bin Sam also known as Mohammad Ghauri. Hence right from this period the Islamic building art had already achieved perfection in the other Islamic countries. In India the first monument was built by Muslims, was mosque.¹⁰

**QUWWAT-AL-ISLAM MOSQUE**

The continuous history of the mosque architecture during the establishment of Muslim rule in India begins with the *Quwwat -al-Islam Mosque*. The first mosque constructed on the Indian soil is the Quwwat-al-Islam (the power of Islam) mosque constructed by Qutb

---

⁸ Elizabeth Schotten, *Sultanate Architecture of Pre-Mughal India*, op. cit., p.23

22
The plan of the Quwwat-al-Islam mosque is a classical hypostyle, while its great minar is based on Ghurid prototypes. Although the 470 columns used in the construction of the mosque came from dismantled Hindu and Jain temples in the area.\(^\text{11}\)

As the truth recorded in the inscription is carved on its eastern gateway. It is the earliest mosque of Delhi Sultanate. It was designated the Quwwat-al-Islam mosque (The might of God) it is first mosque of India, after the establishment of Muslims. It was completed in 1197 A.D. by Qutb-al-din Aaibak who was a slave of Mohammad Gauri and commander of his army and Governor of his recently conquered Indian territories.\(^\text{12}\)

The initial disagreement is best visualized in the earliest Mosques that were constructed in India, for example, the “Quwwat-al-Islam”; its inscription on south pier of the central arch bears the date of its completion on 20\(^\text{th}\) of Zil Qada of the year 594A.H /1197 A.D. The plinth of the principle Hindu shrine was selected by Aaibak for the site of the proposed Jami Mosque. The inner colonnades were also not much disturbed and material of the demolished temples was freely utilized. It largely consisted of exquisitely sculptured pillars, lintels and corbelled and lanterns ceilings.\(^\text{13}\)

\(^{11}\) Encyclopedia of Islam, Vol.6, Pp.688-689


\(^{14}\) R. Nath, History of Sultanate Architecture, op. cit., p.10 also see Desai, Mosques of India, op. cit., p. 27
Islamic ideas, design and methods have not been successfully over
count the arch and dome, for example, were built not in their true
scientific methods of voussoirs and edge to edge placing respectively
but in the prevailing corbel style.\textsuperscript{15}

After the establishment of Sultanate period, second mosque
was built at Ajmer, it is called \textit{Ardhai-Din-ka-Jhonpra} mosque. It is
founded by Qutbuddin Aaibak but it was expanded by Iltutmish in
1230A.D. Originally it was constructed in 1199A.D.\textsuperscript{16} \textit{Adhai-din- ka jhopra} mosque also have similar structural features, but it surpassed
the Delhi mosque in the general effect produced by the perfect
balance of its different parts. It was also having a better workmanship.
There are some minor variations, represented by two small fluted
minarets and an engrailed arch*.\textsuperscript{17} Right from this time it would seem
that the Islamic forms and pattern had slowly but steadily stared to
assort. \textit{Ardhai din ka jhopra} mosque was also constructed on the site
of a Hindu temple; it was a great \textit{Vaisnava} temple, which flourished
as late as the twelfth Century A.D.\textsuperscript{18} When Ajmer was occupied by
the Muslims, and it fell victim to their iconoclastic enthusiasm and
was demolished. Sufi Saint Moinuddin Chishti had been lived there
for a considerable time and had a small following.\textsuperscript{19} Many important
features of the structure attest that the main mosque was built by
Iltutmish.

\textsuperscript{15} Desai, op.cit., p.28
\textsuperscript{16} Elizabeth Schotten Merklinger, \textit{Sultanate Architecture of Pre-Mughal India}, Pp.38-39
\textsuperscript{17} R. Nath, \textit{History of Sultanate Architecture}, op. cit., p.15 * Foliated arch.
\textsuperscript{18} Mohammad Habib and K.A. Nizami, \textit{A Comprehensive History of India}, Vol.5, op.
cit., p.154
\textsuperscript{19} Desai, op.cit., Pp. 21-22
Similarly, the structural expedient of covering a square building with a circular dome through one or more phases of transition represented by squinches and intersection of arches was new to the Indian artisans. The improvised and uncertain character of Delhi and Ajmer Mosques indicates an unsuccessful attempt in finding as satisfactory solution to these problems. 20

The earliest appearance of Islamic architecture in India and referred to as the Imperial style, Indo-Islamic may be divided into few phases corresponding to the few Turkish state which prevailed in Hindustan from the twelfth Century to sixteenth centuries. They are designated as below.

- Slave Dynasty (1191-1246 A.D.)
- Khalji Dynasty (1290-1320 A.D.)
- Tughlaq Dynasty (1320-1413 A.D.)
- Sayyid Dynasty (1414-1444 A.D.)
- Lodi Dynasty (1451-1557 A.D.) 21

The screens of five arches in Quwwat-al-Islam mosque testifies unmistakably its constructions by the builders who were acquainted with corbelling method of the Trabeate order and who did not know the Technique of radiating arch. The arches therefore, are constructed on the same principles, on which the Mandapa (arch) of the Hindu temple. 22 The Ogee arches also came through the builders. It has no relations to the pointed arch of the Muslim monuments. It is characteristically the curve of the Chaitya window and the gavaksa motif which was very well knows to the indigenous builders. The

---

20 Elizabeth Schotten, op.cit., Pp. 20-21
21 Percy Brown, Indian Architecture (Islamic period), op. cit., p. 9
22 Ibid., Pp.10-11
piers of these arches, built up of various red and gray sandstone. Quartos and black stone have been decorated with carved inscriptional designs as kufic and Naskhi, mostly being Quranic verses inscribed and with the “wave” designs of in numerous forms running vertically, the flow on the carved stone surface as rhythmically as the Arabic inscriptions. A slight change in the architectural style is noticeable, but structurally, in the matter of arch constructions; the indigenous style was still dominant.

The Ogee arch shape of the entrance gateway is missing from the arches of screen, which are similar to Iltutmish’s arch at Qutb Minar in Delhi except for the cusped*. Qutb Minar was built as a symbol of the victory of Muslims over India. Shams Siraj Afif had mentioned in the Tarikh-i-Firuzshahi (1380 A.D) that it was completed by Shamsuddin Iltutmish.

Sultan Firuz Shah Tughlaq and his Building activities:
Sultan Firuzahah Tughlaq also mentioned in his autobiography known as the Futuhat-i-Firuzshahi, recorded that:-

“Again, by heavenly direction I was led to repair and rebuild the edifices and structures of former kings and early nobles which had fallen into decay from lapse of time giving the restoration of these buildings the priority over my own Building works, the Masjid-i-Jami of old Delhi which was Built by Sultan Muizuddin Sam had fallen

---

23 Ibid., p.11
24 Abha Rani, op.cit., p. 26
into decay from old age and needed repair and restoration. I also repaired it that it was quite renovated.

The western wall of the tomb of Sultan Muizuddin Bin Sam and the planks of the door had become old and roth. I restored this, and, in the place of the balcony, I furnished it with doors, arches and ornaments of sandal-wood.\(^\text{27}\)

"The Minar of Sultan Muizuddin Bin Sam had been struck by lighting. I repaired it and raised it higher than it was before"\(^\text{28}\)

This account shows that it was not then called the Qutb Minar but the Minar of Mohammad Bin Sam, the master of Qutbuddin Aaibak.

The history of the Minar or Minaret in Arabic "Manarah"\(^\text{29}\) is more distinctly and far more authentically written in its inscription, which have been deeply carved in stone in ornamental bands around it. They consist of Quranic verses and also eulogies in Arabic prose, which are historically immensely useful. Qutb Minar has five story building and the first storey from below in the basement storey has a broken inscription one could read as, "the Amir the commander of Army, the glory, the great".\(^\text{30}\)

The long inscription of the second band above it eulogizes Muhammad Bin Sam and gives his titles in full. The fourth band again has a long Arabic inscription which also mentions, besides Muizuddin his brother Ghiyasuddin. The inscription on the entrance

\(^{27}\) Sultan Firozshah Tughlq, _Futuhat-i-Firozshahi_, (Edt.) Sheikh Abdul Rashid, A.M.U, Aligarh, 1904, Pp.11-12

\(^{28}\) Ibid., Pp.11-12

\(^{29}\) Encyclopedia of Islam, Vol.6, op. cit., p. 693

\(^{30}\) Percy Brown, _Indian Architecture (Islamic period)_ , op. cit., p. 9
doorway records its repair and restoration in 1503 A.D at the command of the ruling Sultan Sikandar Lodi and it is in this inscription that the name of Iltutmish has been mentioned for the first time as follows.

"Imarat minarah mubarik hazrat sultan-al-Salatin Shams al Duniya wa-al-din Marhoom".

(This Minar of the late Sultan Shmasuddin Iltutmish).\(^{31}\)

The Qutb Minar has also been identified as a Hindu structure, that is a Stambha, having been converted into a Minar by the Mohammedans, decoration of Qutb Minar is built of red sand stone, local grey and white marble the basic plan of the Minar being circular with angular and rounded ribs alternately which has determined its design on the vertical axis seems to have been gradually evolved in Afghanistan.\(^ {32}\) It is built to serve as Mazinah from where the call to prayer (Azan) was announced by the muezzin. It is a tower raised ceremonially to impress upon the imagination of the people at Delhi as well as in the Darul Islam.\(^ {33}\)

Iltutmish not only gave the Delhi Sultanate an independent and sovereign status by severing its relation from the emperor of Ghazni, but also established the first Muslim kingship of India by striking coins and reading the khutba in his own name commensurate with his political achievements. He patronized art and architecture and three buildings of Badaun belonged to him are Hauz-i-Shamsi,\(^ {34}\) Idgah and

---

\(^{32}\) Ibid., p. 22
\(^{33}\) Percy Brown, *Indian Architecture (Islamic period)*, op. cit., Pp.7-8
\(^{34}\) Carr, Stephen, *The Archeological and monumental remains of Delhi*, Ludhiana, 1876, Pp. 68-70
Jami Masjid. The first two can be assigned to the period of his governorship of Badaon. The Jami Masjid bears a carved inscription in stone recording its construction by Iltutmish in 1326 A.D.\textsuperscript{35} In Hauz-i-Shamsi, one can see the reflection of Iltutmish’s religious feelings. It was constructed in compliance with a wish of the holy Prophet, who, it is said, appeared to him in a dream and asked him to build a tank at the place where he was stood.\textsuperscript{36} While this tank was being constructed Iltutmish threw a flask of Zam-zam water into it.\textsuperscript{37}

Sultangarhi:-

It is situated near Mehrauli at Delhi and it is the first monumental Muslim mausoleum in India. It enshrines the mortal remains of Nasiruddin Mahmud the senior and eldest son of Sultan Iltutmish who predeceased his father. Iltutmish raised this structure in about 1230 A.D. On the site of a Hindu temple which, as usual, fell easy prey to the constructive ambitions of the early Sultans of Delhi and some material of the temple Pillar shafts, capitals, lintels, Bracket stones and even ceiling were also used in its construction.\textsuperscript{38} However, the builders were not wholly dependent in this phase on the appropriated material and also chiseled the stones according to the new requirement. Some sort of original work was therefore gradually taking shape.

Thus the Sultangarhi has a high plinth, strong bastions at corners and high enclosing walls and looks more to be a fortress rather than a sepulcher. The grave is situated in a basement chamber

\textsuperscript{35} Elizabeth Schotten, Sultanate Architecture of pre-Mughal India, op. cit., Pp.38-39
\textsuperscript{36} Ferishta, Tarikh-i-Ferishta, Vol.2, Lakhnow, Naval Kishore, 1323, Pp. 381-382
\textsuperscript{37} Isami, Futuh-us-Salain, Madaras, 1948, Pp. 114-115
\textsuperscript{38} Desai, op.cit., p. 21
in the centre of the open courtyard having cloisters on its east and west sides, the octagonal platform owning it probably it originally had an open pavilion. The tomb of Iltutmish probably built by himself for his burial about 1236 A.D is situated in North West corner of the Quwwat-al-Islam Masjid at the Qutb Minar complex. It is a square building entirely built of red sand and grey stone. The white marble cenotaph occupies the middle portion of the Hall. The squinch was used in the phase of transition. It is noteworthy that ornamental arches of the interior, both pointed and cusped, have been built with the help of overlapping courses-with the corbelling out of every upper course in accordance with the corbelling of the arch, being thus the traditional trabeate method of the native builder. He tried to build a vaulted soffit (Arch) several times in the south west quarter as has been explained above. It is here for the first time that the squinch has been used.

The most important building of Balban is recorded to have built was Dar-al-Aman (House of safety/peace) which was an institution rather than an architectural project. It was situated somewhere near the Qutb Minar. Ibn Batuta had mentioned it as such in his “Rehla” and noted that, whoever sought refuge in it was safe and that finally Balban was buried in his house. Firuzshah Tughlaq also noticed this building in his Futuhat-i-Firozshah as follows.

“The Darul Aman” or House of rest: - This is the bed and resting place of great men. I had new sandal wood doors made for it,

---

39 R. Nath, History of Sultanate architecture, op. cit., p. 65
41 Elizabeth Schotten, op. cit., p. 4
42 The Rehla of Ibn Batuta (India, Maldive, Island and Cylon), Eng. Trns, Mehdi Hussain, M.S. University of Baroda (Sadhara Press), 1953, p. 264
and over the tombs of these distinguished men I had curtains and hanging suspended."\footnote{43}

He gave an extremely surprising reference of a Darul Aman later on.

"Under the guidance of the Almighty, I arranged that the heirs of those persons, who had been executed in the reign of my late lord and patron, Sultan Mohammad Shah, and those who had been deprived of a limb, nose, eye, hand or foot, should be reconciled to the late sultan be appeased with gift so that they executed deeds declaring with satisfaction, duly attested by witnesses. These deeds were put into a chest, which is placed in the Dar-ul-Aman at the head of the tomb of the late sultan in the hope that God in his great clemency would show mercy to my late friend and Patron and make those persons feel reconciled to him.\footnote{44}

Darul Aman of Balban, has however, been completely destroyed without leaving any authentic part of it and now more remains in legend than in fact. Balban also built a mosque at Jalali near Aligarh. It bears on Arabic inscription which records its date of construction is 1266 A.D and bricks are used as a building material in its construction and very little original fabric of which has survived, it being almost completely renovated from time to time. Recently it is of no use for offering the prayers but it is an important source for the stylistic study purposes.\footnote{45}

In the reign of Khalji Dynasty, the Sultan of Khalji Dynasty consisted of a consolidated and strong kingdom and well established

\footnote{43}{Futuhat-i-Firuzshahi, op. cit., p.13}
\footnote{44}{Ibid.}
\footnote{45}{Abha Rani, op. cit., p. 28}
institution of kingship based on the concept of ‘Sultan-al-Zille-Allah’ that is King was the shadow of God on earth.\textsuperscript{46}

Alauddin Khalji (1296-1316 A.D) was the first Sultan who took up the task of organizing the state on a civic pattern. He was a good administrator but not an architect. He introduced revenue reform and market control policy. Alauddin Khalji extended \textit{Quwwat-al-Islam} mosque and building of a new miner to it, just opposite to the Central Arch of his own screen to the north of the north of the existing one.\textsuperscript{47} \textit{Hauz-i-Shamsi} (the Hauz of Shamsuddin Iltutmish) which was situated somewhere near the \textit{Quth Minar} and which was repaired and restored by Alauddin Khalji and then by Firuzshah Tughlaq. There also existed a great reservoir which was built by Alauddin Khalji and hence it was called \textit{Hauz-i-Allai}. Later it became popular by the name of \textit{Hauz-i-Khas}.\textsuperscript{48} It was about the same time that Firuzshah built a Masjid, a Madrasa (college) and a hostel for the residence of teachers and students close to it, and later it was on its bank that he built his tomb where he was finally buried.\textsuperscript{47} It seems certain, however that the basement structure on the both sides of \textit{Hauz-i-Khas} belongs to Alauddin Khalji.

Timur mentioned this tank. “This is a reservoir which was constructed by Sultan Firuzshah and is faced all round with stone and cement (\textit{gach}). Each side of that reservoir is more than a bow-shot long, and there are buildings placed around it. This tank is filled by the rains in the rainy season and it supplies the people of the city with

\textsuperscript{46} K.A. Nizami, \textit{Studies in Medieval Indian History and Culture}, Allahabad, 1966, p. 39
\textsuperscript{47} Percy Brown, op.cit. p. 9
\textsuperscript{48} \textit{Futuhat-i-Firozshahi}, op. cit., p.14
water throughout the year. The tomb of Sultan Firushah stands on its bank.  

The *Alai Darwaza* providing the south gateway to the *Quwwat-al-Islam* Masjid and the *Jamat Khana Masjid* at Nizamuddin are however, the most important relics of that period. Alauddin had left many projects incomplete and if Mubarak would take up to finish them, it may be surmised, he would begin with the "*Jamat Khana Masjid*" as he too had profound veneration for the saint like his father. There is no Tughlaq trace in the structure, nor the saint had amicable relations with Ghayasuddin Tughlaq who overthrew the Khalji Dynasty in 1320 A.D and it does not seem probable it was built later on at anytime.

The Khaljis also seems to have built a few funeral structures. Firuz Tughlaq had also mentioned them. Particularly noticeable is his reference of the repairs conducted in the tomb of Allauddin.

"Tomb of Sultan Alauddin I repaired this, and furnished it with sandalwood doors I repaired the wall of the *Ibadatkhana* and the west wall of the mosque which is within the college and I also made good the tessellated Pavement "*Farsh-i-Tashib*".  

---

49 Timur, Malfuzat-I-Timur, Eng. Trns by Elliot & Dowson, Vol.3, op. cit., p. 482  
50 Deasi, Mosques of India, op. cit, p. 22  
51 Futuhat-I-Firuzshahi, op. cit., Pp.13-14
Part II

The development of Mosque Architecture under Tughlaqs.

The turn of the thirteen century saw Islamic architecture in a different setting. The mosque architecture, too, underwent a complete transformation, particularly on the structural side. For the Islamic tradition of the building art and architecture and building material it was the remarkable time and in a mature and fully developed style. A hundred years of rule also had a more positive effect, for in the structure, plan, and decoration of the Alai Darwaza, the most perfectly preserved Khalji building, it is clear that Islamic architecture in India had come of age and had found a distinct stylistic idiom. During this date or slightly later as we find a mosque built entirely in accordance with Islamic principles in which the Arches and Domes are built in the true Islamic style. Hence the following two centuries saw extensive architectural activity due to the consolidation and exposition of Muslim rule in different parts of the country. During this period Mosque Architecture underwent further changes, except of in the general plan but the Tughlaq period commenced and ended with tragedies. The dynasty was founded as a result of the confusion and misrule following on the death of great Sultan Alauddin Khalji, when Ghazi Tughlaq (known as Ghiyasuddin Tughlaq) who overthrew the Khaljis and established a dynasty of his own in 1320 A.D and had ruled for only a very short period of time.

---

52 Ziyauddin Desai, Mosques of India, op. cit., p.21
53 Anthony Welch and Howard Crane, The Tughlaqs: Master Builders of the Delhi Sultanate, op. cit., p.124
54 Elizabeth Schotten, op. cit., p.6
of about five years at his disposal.\textsuperscript{55} He founded a city protected by a fortress and built a beautiful building for his burial purpose. Two heritages of the Khaljis seem to have helped him a lot. Ambitious architectural programmers of Alauddin Khalji paved the way for the Tughlaqs to embark upon innovatory projects which bear the mark of the age. The city of Tughlaqabad situated at a little distance from Siri (which was constructed by Alauddin Khalji) to its south east, is now in complete ruins. It was contiguous to the inhabited areas and it appears that Ghazi Tughlaq enclosed an already populated locality and built a fortress to protect it. It also had a number of natural lakes, which have now dried up.\textsuperscript{56} It was in this fortress that he built his residential palaces and other mansions for the use of his government (officials and other ruling persons).\textsuperscript{57} The three major Tughlaq monarchs who concentrated the architectural patronage in Delhi, but each of them also exercised significant patronage in a restricted number of centers outside the capital region. The Multan region was another focus of Ghiyasuddin Tughlaq’s architectural attention and the mausoleums of the Sufi, Saints Rukn-i-Alam’s mausoleum in Multan and Faridud-din-Ganj-i-Shakar in Pakpatan are closely similar to his own tomb in Tughlaqabad in architectural design and form.\textsuperscript{58}

During this period of fourteenth century building activities were also visible in Gujarat where the local Amir Daulat Shah Muhammad Butmari, as Governor constructed the Jami Masjid of Bharoch in 1321 A.D. The architectural design of this mosque did not confirm to the established Delhi or Multan style very much in vogue

\textsuperscript{55} Percy Brown, op. cit., p.10
\textsuperscript{56} Ibid.
\textsuperscript{57} Abha Rani,  \textit{Tughlaq Architecture of Delhi}, Varanasi, 1991, p.15
\textsuperscript{58} Ibid.
at that time and the building was located on the site of Hindu or Jain temple like the Quwwat-al-Islam mosque and early provincial Muslim styles were set by adopting the Ghazi ideal and utilizing the available local material. Mohammad Bin Tughlaq ascended the throne after the death of Ghiyasuddin Tughlaq. Although there is no any dated building identifying him as patron but the fact remains that he was a builder on a massive scale. Tughluqabad and the tomb of Ghiyasuddin Tughlaq may have been brought to conclusion in the early part of his reign. There are very few evidence remains of his active architectural patronage. Only the great congregational Mosque of Cambay in 1328 A.D in Gujarat implies in its technical and artistic quality, the presence of builders familiar with the capital mode, though of the Khaljis rather than the early Tughlaqs. It is this structure that marks the emergence of an indigenous and increasingly independent Gujarat Muslim architecture of great distinction.

The third ruler of the Tughlaq dynasty, Firuzshah Tughlaq, ascended the throne in 1351 A.D. He was greatly interested in the cultural History of his country. He also mentions in his ‘Futuhat-i-Firozshahi’ as follows.

One of the positive discrimination of God gifted on the humble servant (Believer) is that he was enabled to construct works of public Utility. I built numerous mosques and Khanqas so that the Alims and Mashaikh devotees and virtuous men might devote themselves to the worship of the True God, and help with prayer the founder of these charitable institutions. All agreed upon (the desirability of)

---

59 A.Welch and H.Crane, op.cit., p. 124 also see Carr, Stephen, op.cit., p. 72
60 Elizabeth, Schotten, op. cit., p.7
61 Futuhat-i-Firuzshahi, p.11
constructing canals, planting trees and waqf (charity) land in a manner prescribed by the Shariat. There is no the slightest doubt about it and in Islam the Alims according to Shariat are unanimous on this point. The above mentioned income was assigned proportionally for expenses or for the maintenance of these establishments, so that the proceeds of due share could be reached to the servant of God. The details of this have been clearly set forth in the Waqfnamah.

Firuzshah Tughlaq who himself was the prince of builders, as he had got constructed a large number of buildings. Thus Sultan Firuzshah Tughlaq with great interest and enthusiasm focused for the construction of the buildings. When we look broadly there is no other ruler of Delhi parallel to him in case of the construction of new buildings as the construction done by Firuzshah Tughlaq. No other king, despite the conquests and victories, put their so many efforts in building activities. On account of his fondness for buildings, Firuzshah created a variety of buildings and numerous cities, forts, Royal Palaces, Dams, Mosques, Tombs and other kinds of buildings were built. The Sultan founded the cities of Firuzabad, Firozabad Harni Khera, Tughluqpur Kasna and Tughluqpur Muluk Makut, Jaunpur etc. At every city, the Sultan provided, for the comfort and embellishment all sorts of forts and palaces strong enough to last long. Besides the fortress towns, the Sultan built royal Palaces. The royal Place at Firozabad, Royal place at Nazuli, Royal Palace at Mahandwuari, royal Palace at the city of Hissar Firozah, royal Place at Fatehabad and royal Palace at Jaunpur, royal Palace for hunt and

---

62 Ibid.
63 Ibid.
royal Place for Fateh Khan, royal Place at salora and other Palaces are the memorials of Sultan.

Sultan Firuzshah repaired and restored many buildings, he mentions in his *Futuhat-i-Firozshahi* that “One of the favors of God, I repaired and extended the buildings of the past of old sultans and Amirs, which had fallen into decay as the results of the passage of time and the behavior of the common people. I gave priority to their preservation over (the construction of) buildings of my own”.

Many buildings repaired and rebuilt by Firushah Tughlaq such as, the *Masjid-i-Jami* of old Delhi, built by sultan Muizuddin Sam, needed repairs and rebuilding on account of its relic, was so renovated that it became physically influential, a further the Mausoleum (*Maqbarah*) of Sultan Muizzuddin-bin-Sam whose western wall and panels of the doors were old and decayed was renovated, hence the doors, windows and stairs of sandal wood were substituted for old wood work.

The *Minar* built by Sultan Muizzud-din-Bin Sam, which had fallen on account of a caress of lighting, was repaired and in a better condition and he raised it higher than it had been before.

The water supply channels of the Hauz-i-Shamsi had been closed up by some harmful persons, thus obstructing the run of water. I controlled with penalty the overconfident and disrespectful persons and re-opened the channels which had been blocked.

---

64 Sultan Firzoshah Tughlaq, *Futuhat-i- Firozshahi*, p.11
65 Ibid.
66 Ibid., p.13
In the category of Dams built to last long was Fateh Khan Dam, Malja Dam (In which the Sultan had poured the sacred water from Mecca (Aab-i-Zamzam) Mahipalpur Dam, Shakar Khan Dam, Salora Dam, Sahapana Dam, Wazirabad Dam etc. Besides, these buildings Sarais (Resting Place) and Khanqas (Hospices) for the stay and rest of the Pilgrim were also constructed.\(^{67}\) Trustworthy narrators have recorded that, for the advantage and relieve of the pilgrims and travelers, the Sultan constructed one hundred and Twenty Hospices in Delhi itself. The Sultan suggested that pilgrims must come from all directions (Parts of world) and stay in the sarais\(^{68}\). The pilgrims were also staying in the Khanqas were to be guest for three days. Thus they could remain state guests for the whole year, staying three days in each Khanqah. The people after praising God who also praise to the Sultan for the sultan's virtuous nature. The Sultan had posted Sunni keepers and Sunni officers in the Khanqahs and their expenditure was charged from the royal treasury. The buildings constructed by the Sultan were very durable and were built up of stone and except the doors of the buildings there was no any use of wood in such building construction.\(^{69}\) During the reign of Firuzshah Tughlaq, Malik Ghazi Shahna Mir was the head of the Building Department, who worked with great energy and effort in the construction of different building projects.

\(^{67}\) Ibid.
\(^{68}\) Ibid., p.13
\(^{69}\) Ibid., p.14