Chapter-III
Architectural Development
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ARCHITECTURAL DEVELOPMENT

There is a plethora of monuments and architectural remains of historical relevance in Badayun. Most of them, particularly belonging to the ancient period, are in the state of deplorable condition while major number of monuments of the early medieval and medieval periods are still intact. These may be divided into two categories; those located in the main city and those situated in the vicinity or adjacent areas of Badayun. The details of these monuments is given below in alphabetical and chronological order.

Monuments Located in the Main City:

Dargah Sharif:

Located on about one kilometre’s distance in the west of the city, the Dargah Sharif is the shrine of different saints who lie buried there. The main hall of the dargah has only four graves. The southern wall of the dargah is adorned with an Arabic inscription.¹

¹ Kanz-ut Tawarikh, op.cit., p.69.
There is one Hujra (Chamber) which has four domes. In
courtyard there are two graves. These graves are of Abdul Majid Qadri
which bears the date 1262 A.H. A Tughlaq style mosque is also attached
to dargah.

**Badayun Fort:**

It is the oldest piece of history in the city of Badayun. The
remains of its wall and parts of the gate are still to be seen. For the
construction of this fort there were two traditions, one was that it was
built by Raja Buddha in about 905 A.D., and according to the other Raja
Ajay Pal, a descendant as Raja Buddha, founded it in about 1175 A.D.
There were 3 big gates – Bhartaul the Northern gate, Marhi- the eastern
gate and Sotha – the southern gate. However, nothing remains as it is
except, the vestiges of Bhartawal gate which is located in the Mohallah of
Mirzaganj near the shrine of Hazrat Miranji Shahid. It is also of the
tradition that this fort was originally built by Lakhanpal. The last Rathore
king from whose name, a nearby village was named Lakhanpur. An
inscription found at Badayun in August 1887 bears the name of this
village. It is also said that Lakhanpal was the last king of the dynasty. But

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to some other traditions attributable to this fact which was referred by Cunningham, that Badayun formed part of the domination of Mahipal, the Tomar king of Delhi. It is said that he has built this great fort. The present city now stands partly over the ruins of the fort.\footnote{Cunningham, op.cit., p.1, Fuhrer, op.cit., p.20.}

**Gumbad Kalan\footnote{Dr. Shams Badayun, Raza Library Journal, Part 10-11, Rampur, Raza Library, p.279.}:**

There is a huge Gumbad of unknown personality in the north of Rauza Ikhlas Khan. The dome has fallen down in 1976 due to heavy rains. Its four walls in poor condition. It is square in shape having the measurement of 13.8 m. square. Thickness of the wall is 3 mtr., up to the plinth it is 1.8mts. There are blue glazed square tile and “Allah” is written in Arabic script over it. There are 3 gates on the eastern gate a stone slab bearing “Bismillah Hirrahmanir Rahim” and “Lailaha illallah Mohammadur rasulallah” has been written.

**Gumbad – Shah Yaman:**

It is situated on the eastern bank of the river sot and on the west of city. It is said that this building houses a grave of the king of Yaman. It is believe that after being blind he came to Badayun and stayed here for several days at the Ziarat of Sultan-ul-Arifin where he regained his eye...
sight.\(^7\) There after he spent his life at Badayun and was buried on the eastern bank of river soth.

**Madarsa Magharia/ Muizzi:**

This madarsa was founded by Qutb-ud-din or Iltutmish in the name of his famous master Muizzi-ud-din in Badayun city. Now it is not in existence. New building have been erected on the site.\(^8\) In its courtyard there is a grave of Taj-ud-din Yalduz.

**Mosque Qutabi:**

There is a mosque or Sahan wali masjid in mohallah Syed Bara which was built by Qutb-ud-din Aibak during his governorship for the Friday prayer. When the bigger mosque was named as Jami Masjid Shamsi this mosque became popular as Jama Masjid Qutbi.\(^9\) It has a big courtyard that’s why it is called sahan wali masjid. There are some graves of Muslim saints in its compound. A few inscription are also there but because off thick white wash coating these inscription could not be read. This masjid was rebuilt by the Muslim of the city.

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\(^7\) Kanz-ut Tawarikh, op.cit., p.27, Badayun Qadeem wa Jadid, op.cit., p.17.


\(^9\) Some aspect of Religion and society during 13\(^{th}\) century, op.cit., p.115.
Jama Masjid – Badayun:

This is one of the earliest and largest specimen of Muslim architecture. According to inscription, it is situated on the eastern main gate of the mosque which was built in 620 A.H./1223 A.D. by Iltutmish in his 12th reignal year. The mosques comprises an irregular trapezoid measuring approximately 60x85 m with a baked brick superstructure supported on a course of good ashlar masonry, which stands to a height of roughly 3.6m.

The main structure of this mosque it built up of bricks. The central dome contains many slabs of kankar blocks. It was restored in the time of Akbar. The main gate is made up of sand stone containing overlapping arches like that of Jama masjid of Delhi. The main structure

10 Cunningham, op.cit., p.6, Kanz-ut-Tawarikh, op.cit., p.41, Badayun Qadeem wa Jadid, op.cit., p.12.

11 Wasilin, op.cit., p.42.
of the mosque has four rows of pillars which are square shaped. Its size vary from 1.80 to 2.40mtr. At the back wall similar type of pillars are repeated in the remaining 3 sides of mosque. The diameter of the main dome is 12.90 m. which is in the central portion. It is supported by 5.10 mtr. thick massive wall. It has pointed arches on all the sides. The front arch is 5.4 mtr. the other arches are 5.32mtr. wide before the main arch. There is also an another dome of 9.0mtr. over which the front wall of the mosque rises nearly concealing the massive dome behind it. This part of the building is said to have been made by the foster brother of Jahangir in 1013 A.H. whose name was Shaikh Khubu. There is a stone inscription fixed on the right wall at the inner arch near the entrance.12

“In the time of Akbar in the year 1013 A.H. this masjid was built by Qutb-ud-din Khan Chisti alias Shaikh Khubu Koka (foster brother) of Abdul Muzaffar Salim Shah Ghazi son of

12 Cunningham, op.cit, p.4.  
13 Wasilin, op.cit., p.43.
Akbar Shah under the supervision of Nawab Shaikh Ibrahim who was the son of Qutb-ud-din Khan Chisti”.

In another inscription of a left side of the same arch which records the date 1011 A.H. There are two similar entrances on the right and left side of the entrances which lead two smaller streets on the north and the south courtyard of the masjid here. There is another inscription which bear the name of Abdul Mujahid Mohammad Shah Tughlaq dated 726 A.H. (1326 A.D.). According to it the masjid was restored by Hussain who was the son of Hasan. It is said that the whole surface of the inner walls of the masjid originally had ornamentation in blue glazed tiles. However there is no trace of it. At present time it has cement plaster in green colour. The outside is very plain having simple bricks mouldings. The four corners has small towers which are ornamented with geometrical pattern. According to Cunningham this building was Harmandir temple of Mahipal. However the construction of the building does not indicate any sign of it. The building in raised on a foundation which is facing towards Kawah perhaps no temple has such a perfect

\[14\] Cunningham, op.cit., p.4.
\[15\] Kanz-ut-Tawarih, op.cit., p.41.
\[16\] Ibid., p.41.
direction which may coincide with the same. May be the material of a demolished temple have been used in the construction of the mosque.

**Mosque Near A Pakkatal:**

There is a mosque decorated by Shahjahani motifs in the south west of Pakkatal having shallow domes with inverted lotus design. It courtyard has three graves.

**Jama Masjid Ramzanpur:**

It is situated in Ramzanpur village. This is a mosque of Shahjahani style. It was rebuilt in the year 1294 A.D.

**Mosque – Sotha – Sota:**

This mosque situated in mohallah sotha because of this it is known as sotha masjid. It is said that Hazrat Nizamuddin Aulia used to study in it during his childhood. In the south wall of the mosque a niche (Taq) is there, for the lamp. An inscription assign to the earlier period of Muslim settlements. However the first builder of the mosque was Hisamuddin and Nizamuddin Aulia extended it. It was later on reconstructed by Mohammad Munir in 1120 A.H. / 1728 A.D.\(^\text{17}\)

\(^{17}\) Ibid., p.53.
Inscription of Masjid Sota

There is a smaller mosque in Badayun for which Fuhrer provided a brief description. Masjid of Haider Shah erected by Mohammad Adil Shah in 957 A.H., Badami and Khurma masjid were built in 1080 A.H. and 1092 A.H. respectively by Aurangzeb and the masjid of Nizamuddin was built in 1140 A.H. by Mohammad Shah at present these mosques has lost there importance.

Nai Sarai Gate:

This gate was built by Nawab Akhlas Khan. It stands on the east side of the city on the Badayun Dataganj road. It is believe that Nawab
Akhlas Khan had planted a garden here for ladies only. It was for the amusement of his beloved wife.\textsuperscript{18} There is no historical evidence of it. The gate is built up Lakhauri bricks. It has double story and it is very heavy. In the gate there are big varandas and stairs to reach the upper story. A boundary wall attached to the gate is still in existence.

**Tank Hauz Shamsi:**

It is situated in the northern side of Idgah Shamsi. It was built by Iltutmish during his governorship 599 A.H. to 605 A.H./ 1202 – 1209 A.D. of Badayun. It is said that he had raised here a groove (means channel) as well. However, no trace of the old tank is now in existence and there is a new village tank can be seen over it.\textsuperscript{19}

**Tank Pakka Tal:**

This tank is situated on the left side of Dargah of Syed Ahmad Bakhari Mushadi, who was the father of Hazrat Nizamuddin Aulia. This tank now completely reconstructed. On the northern side of it there are 7 Shahjahni arches, 25 steps can be seen on the east, west and south sides, while on the northern side there are 9 steps. It is surrounded by a broken bricks wall.


\textsuperscript{19} *Kanz-ut-Tawarikh*, op.cit., p.46.
Tank Hauz Qazi:

This Hauz\textsuperscript{20} was built by Qazi Abdul Latif son of Qazi Sadar-ud-din. Later on Maulvi Tafuzzal Husain son of Maulvi Khalilullah repaired it. On the western side of the tank a big mosque is situated which was also built by ssQazi Abdul Latif and later on repaired by Maulvi Tufail Ahmad. This tank is in very bad state of preservation.

Tomb of Daulat Khan:

It is one of the largest tomb of Badayun district. It measures 12.85 mtr. square externally and 8.5 mtr. square internally. There is an undated inscription\textsuperscript{21} on its door bearing the name of Daulat Khan. However, Cunningham\textsuperscript{22} does not associated with Daulat Khan. The reason could be that Daulat Khan sat on the throne of Delhi in 816-17 A.H. Later on he was imprisoned by Syed Khizr Khan in Hisar where he was put to death. The dome is very loftier compared to the dome of Rauza Chimni. It is dwarfed by the great mass of building below.

\textsuperscript{20} Ibid., p.69.
\textsuperscript{21} Fuhrer, op.cit., p.22, 1 (b).
\textsuperscript{22} Cunningham, op.cit,p.10.
Tomb of the Mother Shazada Fatah Khan:

This tomb is situated on the eastern side of Badayun district. It measures 12.00 mtr. square externally and 5.7mtr. square internally. It is decorated with square shaped blue glazed tiles which has the name of "Allah" on it. A long slab is seen on the eastern gate bearing an inscription in the memory of the mother of Shazada Fatah Khan, it is dated 860 A.H. (1456). According to Cunningham she was one of the wives of Syed Alauddin Alam Shah. There is another tomb near it measuring 12.9 mtr. square externally. Its walls are 2.37 m. thick. It was 8.3 mtr. square internally. "Kalimah" is inscribed over the brick, over the door. In my opinion the Gumbad should be called as the tomb of mother of Shazada Fatah Khan, because the inscription in it is in the memory of the mother of Shahibzada Fatah Khan.

Tomb of Makhdoomah Jahan:

The tomb of Makhdoomah Jahan who was the mother of Sultan Alauddin Alam Shah of Sayyid dynasty, it is located on the Badayun

\[^{23}Kanz-ut-Tawarikh, op.cit., pp.66-67.\]
\[^{24}Cunningham, op.cit, p.10.\]
Sheikhpur road where Mohallah Miran Sarai ends. It entrance bears an inscription as follows:-

"This strong vault of Makhdoomah Jahan the late mother of his majesty Ala-ud-din duniya-wa-din Alam Shah, the king was erected during the reign of said king dated 19th Rajab 866 A.H. (19 April 1462 A.D.).

It records the date of its completion by Alauddin in 877 A.H. (1472 A.D.). It measures 110.10 mtr. square from outside and 7 mtr. square inside. There are two big grave in the centre. In the south east corner there is also a grave of Sultan Alauddin himself who was buried in the tomb. The corners are cut off in a usual way overlapping pendentives to farm an octagonal. According to Fuhrer the date 877 A.H. is not correct and the same has been corrected as 866 A.H. (1462 A.D.)."
Tomb of Syed Alau-din-Alam Shah:

This tomb lies in Mohallah Miran Sarai in the west of the Badayun city. It has two inscription one of whitish sand stone lies on the left side bears the date 877A.H. (1472 A.D.) and the other on red sand stone on the right side bears 882A.H. (1472 A.D.). It is certain that Sultan Alauddin Alam Shah after his death buried at Badayun but not in this tomb. Now the building is not identified as its inscription can not be read.

Ziarat Hazrat Jange Shahid:

It is situated in the Mohallah Chah-mir. A multiluted inscription in found on the loose red sand stone from the mosque of the tomb. It measures 82x10 cm. It contains one line inscription in Arabic whose calligraphical style indicates the time of Iltutmish. However Bismil assign it to the time of Mahmud of Gazni on the basis of script it belong to early Muslim period. An inscription as follows:-

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28 Ibid., p.22 I (b), Cunningham op.cit., p.9, Comprehensive History of India, Vol.V, op.cit.p.663.
31 Wasilin, op.cit., p.71.
"Al Hamid Abu Nasar Bin Mahmood Bin Umar Tul Allah".

It is difficult to establish the identity of Abu Nasar.\(^{32}\)

**Ziarat Ahmad Khan Dan:**

This Ziarat is situated in Mohallah Sotha, over its northern gate there is a damage stone inscription.

\[\text{Mada-Yagtan on whom be the blessing of Allah in the builder of it}.\]

It was built in the month of Ramzan in the year 683 A.H.".

According to Bismil the date is 683 A.H.\(^ {33}\) but Fuhrer\(^ {34}\) reads it as 633 A.H. and ascribed it to Rukh-ud-din. However the former reading tells us that the building was erected during the period of Ghayas-ud-din Balban. Fuhrer also adds that the ward “Atghin” in the inscription refers

\(^{32}\) Epigraphica Indica Arabic Persian Supplement, op.cit., p.18.

\(^{33}\) Kanz-ut Tawarikh, op.cit., p.63.

\(^{34}\) Fuhrer, op.cit., p.22.
to Ikhtiar-ud-din Atghin,\textsuperscript{35} who was the governor of Badayun during the reign of Razia Begum. It may be possible that some buildings were built by Atghin and the inscribed slab under reference was fixed in his memory.

**Hazrat Sultan-ul-Arafin (Bari Sarkar):**

It is situated about 1km. away from the city on Badayun – Kasganj road on the western bank of river Soth. During the reign of Iltutmish, the great saint Hazrat Sultan-ul-Arafin had settled in Badayun. His date of Birth is not certain although the day of death is noted as 24\textsuperscript{th} day of Ramzan\textsuperscript{36} so an Urs held annually here. Although Ziarat is totally modernized but its platform\textsuperscript{37} and the Hujra where the saint used to observe Ibadat is in its original shape and condition. It has a shallow dome with a low and small gate. It is in green in colour. The main gate of the ziarat is also in original form. There is a mosque in the west of the Ziarat, may be of the same period but now it is in modern style. The architecture style of Hujra is that of Sultanate period.

\\textsuperscript{35} Kanz-ut Tawarikh, op.cit,p.64.
\textsuperscript{36} Ibid., p.64,Wasilin,op.cit, p.24.
\textsuperscript{37} Kanz-ut Tawarikh, op.cit., p.70, Wasilin,op.cit, p.24.
Well Rauza Chimni:

There is a 12m. deep well found at a short distance from the tomb of Chimni in a north having 10.2 diameter and 12 mtr. deep. Thickness of the wall of the well is 1.13 mtr. The height above the ground level is 0.66 mtr. There are also 2.18m. high pillars of red sand stone to draw water. In addition to this there are 14 steps are approach to water.\(^\text{38}\)

Ziarat Shah Jhandan:

It is situated on Badayun-Bareilly road near Chandokhar. It is dated 860 A.H.\(^\text{39}\) The Mazar has been reconstructed and has a bulbous dome with inverted lotus. The mosque on the western side has a squattish dome and the inverted lotus motif. It was enclosed by brick wall.

Ziarat Mir Malhan Shaid:

It is situated near the north gate of old fort in Mohallah Sayyad Bara. This Ziarat also known as Miraji Ziarat. Miranji Malhim or Malhan was the tutor of Syed Salar-i-Masood Ghazi, fell there fighting in field when the latter invaded Badayun in A.D. 1028. It has a mosque as well as

\(^{38}\) Badayun Qadeem wa Jadid, op.cit., p.16.

\(^{39}\) Kanz-ut Tawarih, op.cit, p.69-70.
some graves. It has two Arabic inscriptions one on the northern wall reads as follows:-

انسست خمسة جماهيد في غمد سنطلان الاعظم ابوแจهيد في سبيل الله
محمد بن تغدي شاه السنطلان ناصر السير المؤمنين خدام الله مدد
وسنطلان وأعلى أمره وشان العممار محمد سنطلاني يوم احدى النانم من
ربع الآخر سنة ثمان وخمسين وسبع مائت

"This building was constructed in the reign of the great Sultan Mohammad bin Tughlaq in the 18th day of the month of Rabi-ul-Akhir 728 A.H."\(^{40}\)

The inscription is about of Sultan Mohammad bin Abu bin Tughlaq, also known as Ulugh Khan, he became sultan of Delhi in 725 A.H. after the death of Ghayas-ud-din Tughlaq. Ulugh Khan built this building in 728 A.H. Rabiul Akhir on his visit to Badayun. The present wall on which the inscription is set is a new wall perhaps the old wall has been reconstructed. The second inscription is on big sand stone because its one portion is broken so it is difficult to decipher it correctly. It bears neither date nor the name of the owner. Inscription reads as follows:-

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\(^{40}\) Ibid., p.51, *Wasilin*, op.cit., pp.8,9,10.
This was built in the reign of Sultan-ul-Muazzam. Bismil remarks that originally this inscription does not belong to this Ziarat actually it was recovered from the house of the Qazi Gulam Nuri of Mohalla Sayyid Bara. After some time the Muslims of Badayun sat it in the Ziarat on the basis of the language. It may belong to early Muslim period.

Ziarat Sayyed Ahmad Bukhari:

This tomb belong to the father of Hazrat Nizamuddin Aulia. It is situated on Badayun Bareilly road near the village Nawada on the bank of Sagar tal. It was made by Hafiz Rahmat Nawab of Rohilkhand. Sayyid Ahmad Bukhari was a reputed person who had many miraculous powers. It is believe that one who offer sweets at this tomb get free from illness and other suffering. The grave of the saint is decked with cloth and the Ziarat has been repaired, plastered and is in good form.

41 Ibid., p.52.
42 Kanz-ut Tawarikh,op.cit, p.10, Wasilin,op.cit, pp.52-53.
**Nai Ziarat:**

In 1889 the grave was traced during the digging of a field in the south west of Badayun. Because of this grave was named as Nai Ziarat. There are few Quranic verses inscribed on a sandstone. This Ziarat perhaps in some sufi saint.\(^4\) Although no date is found in the inscription. Fuhrer dated it 700 A.H.\(^5\) People of Badayun have constructed a mosque on the western side of the grave\(^6\).

**Rauza Jujhar Khan:**

It is located on the south west of the city in the mohallah Qabulpura. This rauza is in the bad state of preservation. Jujhar Khan’s real name was Shaikh Shamsuddin alias Sheikh Buddhan. Buddhan was the son of Sadullah. An inscription on the eastern gate shows this fact.

\[^5\] Fuhrer, *op.cit.*, p.22 II (b).
\[^6\] *Kanz-ut Tawarikh*, *op.cit.*, p.66.
“This tomb of Jujhar Khan alias Buddhan Shaikh Syed Ullah Quraishi was erected in the reign of Salim Shah in A.H. 950”.  

It was constructed during the reign of Islam Shah in 1550 A.D.

**Rauza Chimni:**

It is situated in the north of the city. It is an octagonal shape each side being 7.9mtr. square. It has low dome and four doors, the building is very decorated. It has good ornamentation is brick wall. It is alleged that Akhlas’s sister buried in the tomb. According to Cunningham and others the present building actually a tomb of Malik Charman who was the grand son of Syed Mubarak Shah the governor of Badayun in the reign of Syed Ala-udd-din Alam Shah. Bismil, tells us that the building was built in 838 A.H. but Atkinson says that the dates of the building 1660 A.D. Be that as it may Bismil adds that it is a Rauza of Bibi of Chimni of Farooqui Clan. The local people believe that the Chimni and

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49 Cunningham, op.cit., p.9, Zia Ali, op.cit., p.270.
50 Atkinson, op.cit., p.160.
51 Cunningham,op.cit,p.9, Fuhrer,op.cit, p.22 I (b), Kanz-ut Tawarikh,op.cit, p.61-62.
52 Kanz-ut Tawarikh, op.cit,p.62.
53 Atkinson, op.cit,p.160.
the new born baby are buried in the tomb side by side. Bibi Chimni died during the labour. The two graves re made up of earth. The bricks use in the tomb measures 16 x 14 x 3.5 cm.

**Temple – Mund – Katiya Devi:**

This temple is located one Furlong away from the village Naita. The temple is Matha type. A fair is held every year under the management of Jila Prishad. According to a local legend a Brahmin girl had been molested by a Rajput of the village. The girl wanted to get rid of the evil soul. She prayed to mother earth to take her under earth. Her prayer were heard and she sinked into the ground. Before she could completely sink into the earth. The Rajput arrived at the scene and with his sword cut off her head. It is still visible above the ground covered with the cloth. Later on she came to be known as Mund Katiya Devi or headless goddess. The temple is constructed on the site of incident. The boundary is newly constructed. The dome of the temple is low. The period of the temple cannot be decided.  

[^55: Zia Ali, op. cit., p58]
Monuments Situated in the Nearby or Adjacent Areas of Badayun:

Dargah of Sheikhupur:

There is an undated Persian inscription. It was rebuilt in the year 1946 A.D. There is a Hujra in it having a box (pitari). It contains a collection of works of Farid-ud-din Shakarganj, a famous Sufi Saint. It is opened every year on 5th day of Moharram. It is also believed that the box has some other important sacred things like a beard’s hair of Hazrat Mohammad (S.A.W.), a Panja of Hazrat Ali and a hair and tawa of Hazrat Imam Husain. These exhibits are on display on the 5th and 6th day of Moharram.

Fort Sahaswan:

Tradition says that the king Sahasravahu of Sankisa in the district of Farrukhabad came here in Sahaswan for hunting expedition and the place make a liking in the heart of king for this he built a fort just for his hunting purposes, which is located Dhand Jhil. The legendary Parashuram had ruined this fort and now it was in a shape of mound in the north-western side of the lake Dhand.

56 Kanz-ut Tawarikh, op.cit., p.97.
57 Fuhrer, op.cit., p.24 II (b) III, Nevill, op.cit., p.239, Kanz-ut Tawarikh, op.cit., p.95.
Fort Usehat:

A legendary king Yayati\textsuperscript{58} was said to have been built the old fort of Usehat. The vestiges of this fort is in the middle of the villages as a mound. Nothing substantial structural activity is witnessed but there were large sized bricks of numerous dimension, which is found from the mound, which measures $51 \times 29 \times 7$ cm. and $39 \times 29 \times 9$ cm.

Fort Beoli:

Syed Mohammad was appointed by Firoz Shah Tughlaq as the governor of Badayun in 1351 A.D. The governor (Syed Mohammad) and his brother Alauddin was murdered later on by Katihar Kharag Singh or Khargu. Firoz Tughlaq took revenge of it. He appointed Malik Daood at Sambhal to suppress the Katihar. To check the orders of Sultan being implemented and for hunting Sultan himself used to visit the area annually upto 787 A.H. (1385 A.D.). Firoz Tughlaq found the area a great hunting place which was full of deer, neelgaya and other animals. To retain the place Firoz built a strong fortress at Beoli,\textsuperscript{59} which was at a distance of 16 km. from Badayun. Although the fortress named after the Sultan Ferozpur but people called it Pure Akharin (last city) because it

\textsuperscript{58} Zia Ali, op.cit., p.47.

was the last building made by Firoz Shah Tughlaq. Maulvi Mohammad Karim noted that the surface of the country around Beoli is still strewn with old bricks and other debris marking the existence of some building in the earlier days. No remains of the old fortress exists now.

**Satis Monuments (Satiyas or Graves):**

On the bank of Surajkund there are 12 commorative plints known as Satis.\(^{60}\) These are secondary burials of widows who performed Sati at the pyre of their husband. These graves have inverted lotus at the top and have octagonal shape. It is said that some 900 females (wives) performed Sati (burnt themselves alive) at the pyre when Dharmapal the local king of Badayun was killed by Qutb-ud-din in a battle.

**Grave of Mulla Abdul Qadir Badaoni:**

He was the great historian of Akbar's time who died in 1004 A.H.\(^{61}\) at Badayun. His grave lies neglected on the main road from Badayun to Dataganj on the right hand side near the village Atapur close to the mango garden. No care has been taken to preserve it.

\(^{60}\) Nevill, H.R, op.cit., p.299.

\(^{61}\) *Bengal Asiatic Society Journal*, 1869, p.117, Cunningham, op.cit., p.2.
Grave of Elephant:

In Gunnaur city there is a grave of elephant of Shah Makhdooom Shah Wilayat. It is in the shape of platform. It stands by the side of mosque and the grave of the saint. The grave have been recently plastered.

Gumbad Imadul Mulk:

The tomb of Imad-ul-Mulk was built in 820 A.H. is known as Pisanhari ka Gumbad. It is situated in the west of the city near ziarat of Badruddin Shah Wilayat Sahib. It has 3 doors and 2 slabs with inscriptions. It is square in shape measuring 7.65 x 7.65 mtr. One inscription is on the red sand stone and one on the white the date of both inscription differ by five years. According to Bismil Imadul Mulk was the general of Army during Lodi dynasty. He also says “that his brother name was Ahmad Khan an army officer who was buried in Gumbad Rapar.

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63 Fuhrer, op.cit.,p.23 II (b), Zia Ali, op.cit., p.269.
65 Ibid., p.60.
**Gumbad Rapar:**

Close to the Rauza Chimni a square shape tomb which measure 10.30 x 10.30m. stands there Cunningham recorded it 9.70 m. square. It has 3 doors one each in north, east and south sides. It is said that it might had been a check post to protect the city. It is a Chaukar (square) building having is corner that is why called choki or check post. In my opinion it is not a check post but a tomb. It is ornamented with dark blue glace tile in a single band and rather a flat dome. Its stone inscription bears the name of Khan Ahmad Khan which has inscription as follows:-

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در خسہ دولت خان احمد زمان دولت بلمیون اختیار خود بناسخت
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"Dar Ahad Daulat Khan Ahmad Zaman
Daulat Humayun Azam Khud Duniya
Namood".

Which means Khan Ahmad Khan of Humayun himself built it during his reign Cunningham and Fuhrer associated this building to Islam Shah Sur, it is dated A.H. 957. However according to Bismil, a chief who lived at Badayun during the reign of Bahlol or Sikandar lodi is buried in the tomb. He further adds that the tomb might have built in the

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66 Cunningham, op.cit., p.9.
67 Ibid., p.9, Fuhrer, op.cit., p.22 I (b).
time of Azam Humayun who was the son of Barbak and the grand son of Bahlol Lodi.\(^{68}\) According to Zia Ali the tomb is made on the pattern of some Russian tombs.\(^{69}\)

**Hazira:**

There is Hazira which is surrounded by four walls and have three graves. It is alleged that these graves are of warriors who came along with Hazrat Syed Salar-i-Masood Ghazi in A.H. 441. This Hazira is located in Lakhanpur village in Badayun. According to local tradition little finger of Syed Salar-i-Masood is buried in the Hazira, on the first Monday of Hindi month Jyeshtha (May-June) a fair\(^{70}\) is held in Lakhanpur. The village was named after the king Lakhanpur\(^ {71}\) of Badayun of Rathore dynasty. Therefore the village has historical importance.

**Idgah Shamshi:**

This is one of the oldest monument of Badayun situated 1.5km. away from the main city. The governor of Badayun Shamsuddin Iltutmish between 599 to 606 A.H. that is 1201 to 1209 A.D. built this Idgah. Therefore this Idgah is called as “Shamsi Idgah”. Its massive bricks wall

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\(^{68}\) Kanz-ut Tawarikh, op.cit., p.58, 59.

\(^{69}\) Zia Ali, op.cit., p.268.

\(^{70}\) Wasilin, op.cit., p.9.

\(^{71}\) Ibid., p.20, Nevill,H.R, op.cit., p.121, Fuhrer, op.cit., p.20.
in 90m. in length\(^2\) that bears ornamented border near the top which had blue glazing originally. A pulpit also there to deliver Khutba. In the south of this pulpit some Quranic verses which at present are not readable. In the west of Idgah there is a Ziarat of Hazrat Badruddin Shah Wilayat, 7 stairs are an entrance to Ziarat at the side gate of the pulpit.

The southern platform is used for prayer which is in the north has several trees on it. The wall of this side is very weak.

**Idgah:**

There is a Idgah situated in the main graveyard of Bisauli in the north west of the city. It had been built in 1388 A.D.\(^3\) but there is no mention of the builder. In 1969 the main gate has been newly constructed by the Muslim of the city. Architectural style indicates that it should be built in the medieval period.

**Kothi Sahabzada Haider Ali:**

In the west of the main city Bils,\(^4\) there is a extensive building known as kothi of Sahabzada Haider Ali. It is initially founded by a Vaisya named Jasram of Sirasaul at the orders of Bilasi Singh, who was

\(^2\) *Raza Library Journal Rampur* Part-10-11, op.cit, p.274.
\(^3\) Fuhrer, op.cit., p.20, *Kanz-ut Tawarikh*, op.cit., p.46.
the land lord of neighbourhood. Later on it was bought by Sahabzada Haider Ali of Rampur. He build houses also the Kothi is in the dilapidated condition surrounded by cultivated field.

Although all buildings in the vicinity of the Kothi have been completely ruined but a big wall of this old fortress still stands here.

A heavy main gate still survives facing the mosque and makbara of Shahabzada Haider Ali. The construction of these building was done by Lakhauri bricks of medieval period.

**Mama Masjid:**

At a short distance from Badayun Qadar Chowk 14.5km. south of the district headquarter, a mosque in Shahjahani style is can be seen in Ramzanpur village. It was rebuilt in the year 1294 A.D.

**Jama Masjid Sahaswan:**

It is situated in the Qazi Mohallah Humaun pura on the mound of the old fort. Local tradition said that it is originally founded by Sahasravahu a mythical king of Farrukhabad. According to Raziuddin Bismil this mosque was built by Mohammad-bin-Tughlaq in

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75 Ibid., p.239, *Kanz-ut Tawarikh*, op.cit, p.95, Zia Ali, op.cit, p.260, Fuhrer, op.cit, p.24 II (b) III.

76 *Kanz-ut Tawarikh*, op.cit., p.95.
750 A.H./1350 A.D. It was a big building, a slab fixed here has an inscription in Kufi script. The mosque was reconstructed and the old slab transferred and refixed on the entrance. Inscription read as follows:-

It measures 30 x 30 m. It has domes which belong to two different architectural traditions. At the entrance there are 2 domes whose ends are shallow and they seem to belong to Tughlaq period 3 domes in the middle are in the Shahjahani style which shows there were added lately.

**Jama Masjid - Alapur**

This Jama Masjid was built by Alauddin who was the founder of Alapur town. The masjid is located in the middle of the town as it was reconstructed by Aurangzeb. Therefore it bear two inscriptions one of them has the year 1071 A.H./ 1671 A.D. and the other inscription outride
the building bear the date 707 A.H./ 1307 A.D.\(^77\) The dates of two
inscription differ too much, so it may be said that the outer inscription of
some other building have been fixed here.\(^78\) It measures 19.50 x 19.50
mtrs. length and breath. It has two minar and one low dome. Its
architectural style shows that the masjid was built in medieval period.

**Jama Masjid Qadam-i-Rasul:**

This mosque is located in Ujhani and it was built by Nawab
Abdullah Khan. It may be divided into two parts. The Shahjahani arches
found here has floral motif. Its dome is curved big inverted lotus and
tombed by three Kalash.

**Jama Masjid of Bisauli\(^79\):**

It was built by Nawab Dunde Khan, it is known as “Masjid Pir Ki
Penth”. It measures 30 X 30 m. The 4 corner has 4 burj. The two
minarates are round shape decorated with inverted lotus showing
Shahjahani architecture while the other two minarates are square shape.

There is a painting in the ceiling which is now white wash but Khutba
with date is visible, reads or follows:

\(^{77}\) Nevill, H.R op.cit., pp.139, 163, Fuhrer, op.cit., p.20 II, *Kanz-ut Tawarikh*,

\(^{78}\) Ibid., p.101, Fuhrer, op.cit, p.20 II.

\(^{79}\) Ibid., p.97, Fuhrer, op.cit, p.23 II (b), Nevill, H.R, op.cit, p.175, Zia Ali, op.cit,
p.260.
There is a square tank in the vicinity of the mosque which was used to store water for ablution. At present time it is not in use. The tank has sides of 7mtr. and depth is 2mtr. its architectural style indicate later medieval period.

**Mosque Binsi:**

It is located in Binsi in the vicinity of the Royal building of Nawab Shahabzada Haider Ali of Rampur. It is on the north side of the Makbara of Nawab Shahib and his wife. The mosque has four minarets but no dome. This mosque is in preserve condition. The architectural feature indicates the medieval period.

**Survey Pillar:**

A survey pillar is found in Sikraura Khadar of Janawal block. It is helpful in maintaining of land records. It is maintained by the government. An equilateral stone marked with plus mark in circle and ‘R’

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80 Ibid., p.97, Nevill,op.cit, p.239.
and ‘S’ by the side of the circle is lying buried by the ride of the survey pillar.

**Tank Salimpur:**

It is situated in the village Salimpur\(^{81}\) which lies on the northern side. The tank is in very dilapidated condition. Big burnt bricks are found in it which belong to the medieval period.

**Tank – Indigo – Bagrain:**

An indigo tank is situated on a vast mound on the eastern side, in the south west of the village of Bagrain. It measures 15.5 x 9.90 x 1.20 mts. There are also filter tank to the Indigo tank. They are 5 in number. They are interlink with each other having equal measurement 7.5 x 6.40 mtr. The tank is built up of lakhauri bricks and it belongs to the medieval period.

**Temple Parashuram:**

This low temple\(^{82}\) located by the side of Sarsota tank of Sahaswan. It is associated with Parshuram, who killed the king of Sankisa of Farrukhabad. It in said that Parshuram observed that penance here.


\(^{82}\) Ibid., p.239, Fuhrer, op.cit, 24 II (b) III, *Kanz-ut Tawarikh*, op.cit, p.95.
Some other low temple also found in Sahaswan temple belongs to medieval period.

**Temple Shiva:**

This temple is situated on the border of the village Sarah parali at a distance of about 12 km. from Bisauli on the Bisauli Sahaswan road. It is said that the original name of the village was Baraulia, but the king Samudra Pal or Salivahan had built a tunnel for prayers and for the stay of the saints so the village named “Siddha Baraulia”. During the Muslim period this name was changed as Sharah Baraulia.\(^\text{83}\)

There is an another temple known as Hanuman temple with a shallow dome. There are also newly constructed temple of various god and goddess in the vicinity of the main temple. The building of the main temple belongs to the later Sultanate period.

There is a cave in one of the Varanda where marble slab bearing in graved feet of Siddha ‘Baba’ and his statue is established near the gate of the cave.

We can said that at about 60 cm. high platform a group of temple have been constructed showing old and new architectural features.

\(^\text{83}\) Zia Ali, op.cit, p.58.
Temple – Gaman Devat:

This temple is situated in the west of the village of Umara. There is a deity of German Devat under a pipal tree. A headless he-buffalo carved in a red sand stone also lies here. It is raid that a muslim noble Umara used to sacrifice a he-buffalo in a every year to pleased the diety of the village. Once it so happened that the he buffalo to be sacrifice fought with he buffalo which was kept for the coming year the king in wrong slaughter one of them. The headless buffalo body turned into a stone and now it is still here on the pipal tree. This temple belongs to medieval period.

Temple Shiva:

This temple is said to have been built by one Thakur Delar Singh. It is located in Bhatauli village. It stands on a 43cm. high plinth. The exterior part of the temple in beautifully carved and it is adorned by beautiful sculptures of various God and Goddess. The boundary wall of the temple is still intact. It belongs to medieval period.

Temple Shiva Linga:

It is situated on the mound of the village Sikari. It stands under a pipal tree. It is believed that this Shiva linga emerged out of the root of the tree. A fair is held every year on the eve of Shiva Ratri.
Rauza Piran-i-Pir:

The Rauza of Pir-i-Pir\(^{84}\) the priest of the priest is located in the west of the city in the mohallah patti Yaquin Mohammd. There are 3 graves under one dome. The Rauza is not property maintain. The architectural style of the dome is like Ziarat of Mir Sahib Wali, thus it belong to early medieval period.

WELLS:

Rafiabad Wells:

There are seven wells at equal distance from the village. They are noticed in the cultivated mound. There wells are filled with mud-wells belongs to pre historic to medieval period.

Badshahpur Wells:

The remains of few wells scattered in the fields of village Badshahpur have been found some by them are completely destroyed. The bricks used in the wells measure 30 x 23x7.5 cm. on one side and 30x14x7.5 cm. on the other side and they are in wedge shape. Wells belongs to medieval period.

\(^{84}\) Nevill,H.R,op.cit, p.239, Fuhrer, op.cit,p.24 II (b) III, Kanz-ut Tawarikh, op.cit,p.94.
Well Nizamuddinpur Shah:

This well on the mound of the village Nizamuddinpur Shah. It is a big well having 1.94 mts. diameter and 10.5m. up to water level. It is in a good condition and still used by the villagers. It belong to medieval period.

Well Afghana:

In the north east of Bisauli at a distance of 5 km. on the Bisauli-Dabtari road, a well in situated on the mound of Afghana. The well is not in use it is fill up with the mud. It has a diameter of 2m. This well belong to medieval period.

Well Bagrain:

It is near the Indigo tank and filter tank. This well is in Barain village. It is used for water supply to Indigo preparation. Its plinth at the well is 1m. deep up to water level it is 14m. diameter is 2 m. It is made up of Lakhauri bricks of medieval period.
Salimpur Wells:

There are 5 old type wells at the mound of the village Salimpur.85 These wells are used by the villagers. These wells are made up of small and big bricks. It is of medieval period.

Well Umara:

This is in unused condition. It is an old well found in Umara village in Junawal block. It has been covered from all side by wild tress and creepers it belongs to medieval period.

Well - Bhagta Nagla:

In the village Bhagta Nagla there is a big well, the diameter of well is 4.10m which excluded 1.2m. broad plinth. It is about 4.5m. deep up to water level. The well is still in used by the villagers and it is made up of Lakhauri bricks. It belongs to medieval period.

Ziarat – Jalal Kashi:

On the northern side of the gate of Hazrat Shah Wilayat there is a Ziarat of Hazrat Jalal Kashi. It is a Hazira which has some graves in it. It bears an inscription of Ayatal Qursi containing one Quranic verses. The

inscription shows that the Ziarat was built on 1080 A.D. at the time of Shaikh Faizullah Chisti Farooqui a renowned person of Badayun. But according to Fuhrer it belongs to Nur-ud-din Jahangir.

**Ziarat-Khwaja Badruddin Shah Wilayat (Choti Sarkar):**

It is situated near the Shamsi Idgah. It has a mosque and Hujra. The whole of the Ziarat is been rebuilt but the hujra of Khwaja Saheb is an old form. It bears 100 name of “Allah”. There is an inscription of the inner dome on the door, inscription reads as follows:-

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عمرت كانده خمبد السلطان الزمان ناصر الدنيا والدين محمد شاه فرز وزش
السلطان خمبد الدود ملك باني بناي روضه مشائخ البند بدر العمة والدين الشواد
شراه واجي الجنرال ل حسن الرحمن نصر الله كنر اول خلفت بين حاروا الده
لبنان في ذي الحجة سنين أثني وتسعين وسع مائة
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“This building was built in the reign of the great king, the friend in word and the friend in religion. This is the Rauza of the Sheikh of the city Badr-ul-Millat wa-din-Hazrat Nasr-ullah was the Kotwal of

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86 Kanz-ut Tawarikh, op.cit, p.50.
87 Fuhrer, op.cit, p.23 II (b).
88 Kanz-ut Tawarikh, op.cit, p.49, Cunningham, op.cit, p.30, Wasilin, op.cit, p.32.
89 Ibid., pp.49-50.
the Badayun region. It was built in the month of Zil-Hajj in the year A.H. 792”.

There is another inscription which is on the southern side of the Hujra reads as follows:-

"In the time of Sultan Jalal-ud-din Mohammad Akbar Badshah Ghazi. This building was built by Mirza Mohammad Ibin Shah Wali Husain Khan in A.H. 891”.

There is also one more inscription in the Hujra bearing no date.

The words decipher given below:

In the name of Hazrat Badruddin Wilayat is clearly mentioned here.
ZIARAT:

Ganje Shahidan:

It has two graves and it is built to offer prayers. The wall is that of an Idgah type. It has a middle low gate to serve the purpose of pulpit. There are two inscription over the inside walls, one of them bears the ward “Allah” and the other is not readable. It has 2 minarates. One of them has been broken down up to the wall level. The other minarate is standing excellently. It belong the Sultanate period.

Shah Makhdoom Sahib Wilayat:

There is a grave of Shaikh Tahir Majid-ud-din. It is known as Shaikh Makhdoom Sahib Wilayat. The saint came here with his two disciple Tajuddin and Muizuddin in 13th Century A.D. He belong to a town Ginnaur in Iran. He preached Islam here and the place which was called Bamanpuri change its name to Gannur. Now there is no remains of old construction there are also some other graves surrounded with 1.20m. high wall.

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92 Ibid., p.94.
Ziarat Shah Nusrat Sahib:

It is believed that Nusrat Sahib was a nephew of Shah Makhdoom Sahib of Wilayat. Due to a feud with two of his co-religious, he was asked by Shah Makhdoom Sahib Wilayat to live at the desolate place to fall his arrogance. So he left the Gannaur and went into seclusion at a place 2.5 km. in the east of Gannaur. He practiced penance there, the village is still in existence but the grave of the saint is in the field in old condition. A lintel roof or 4 pillars has been erected.

Ziarat Turkan Taj-ud-din:

He was a disciple of Shah Makhdoom Sahib Wilayat. The Ziarat is situated in the west at the junction of Gannaur Narora and Badayun – Gunnaur road. The Ziarat has been recently plastered and it was surrounded by four walls.

Ziarat Bibi Fatima:

In the Junawal block there is a village named Chabutra where this Ziarat is located. It is believed that Bibi Fatima, sister of Shah Makhdoom Sahib Wilayat while on the way from Gunnaur to Badayun died at Chabutra and was buried here. Since then her mazar were maintained.
Ziarat Mian Sahib/ Mir Sahib Wali:

The tomb of Mian Sahib\textsuperscript{93} is an old tomb. Mir Sahib is also known as Wali. His tomb is in the right side of Badayun-Gunnaur road, facing the Ziarat Qadm-i-Rasool at Bhagta Nagla. The dome of Ziarat is squatish and has got a hexagonal base. It is made up of Lakhauri bricks. This Ziarat belong to early medieval period.

Ziarat Qadam-i-Rasool:

This Ziarat known as Qadam-i-Rasool or “The foot of Prophet Mohammad” is situated to the west of the Sahaswan on the Badayun Gannaur road. There are no records of this old domes building. A foot (Qadam) print engraved in marble has been set on the grave like platform under a huge dome surrounded by 12 turrets. There is an only one entrance in the eastern side of the building. According to local tradition this building was established by two unknown saint and since then it is venerated as the foot of the Prophet.

Ziarat Gunge Shah:

This mazar is situated in Ramzanpur village. It is the mazar of Baba Nargauli Shah popularly known as Gange Shah. There are also 5 other graves of his disciple in the mazar and inscription found here does

\textsuperscript{93} Kanz-ut-Tawarikh, op.cit., p.94.
not bear any date except of the name of Baba Nargauli Shah. It belongs to medieval period.

**Ziarat Gaibi Pir:**

It is situated near Chandra Mau mounds. The room which contains the grave is recently been constructed. An annual fair held of 2nd month of Jyestha (May) of every year in the honour of Pir.

**Ziarat Raushan Sayyid:**

This mazar is located on the wall of Bisauli fort, which was built by Nawab Dunde Khan in 1750 A.D. It has recently been plastered. It seem to be later medieval period.

**Ziarat Nandan Syed:**

It is situated in the main graveyard of Bisauli city. One portion of it has been partially reconstructed. The boundary wall is built of lakhauri brick within the mazar compound there are 3 banyan tree.

**Ziarat Majnu Shah:**

In the middle of the town of Gannaur by the side of the road in Majnu Mohallah there is a ziarat of Majnu Shah. The origin of the saint is unknown the grave is in the original form made up of Lakhauri bricks. May be of medieval period. It has 2 minars but so dome.
**Bandi Chhora:**

There are graves of two brothers in the north east of Gannaur. The graves known as Bandi Chhora. It has been plastered and hence lost its originality. The origin of these saints is unknown.

Due to the strategic importance of Badayun all the sultans of Delhi were deeply interested in its development since the ancient period. The rulers had already conducted manifold building activities which further were enhanced in the medieval period by the sultans' keen interest in architectural development. A number of monuments such as tombs, wells, tanks and mosques were built which increased the beauty of Badayun city.