

INDO-ISLAMIC HERITAGE ZIYARAT-E-JALAL KASHI: AN ARCHAEOLOGICAL STUDY OF MEDIEVAL TOMB BUILDING AT BADAUN

Dr. Ashok Kumar

Assistant Professor

SRMS, CET & R, Bareilly

Email: ak12379@gmail.com

Abstract

The present paper encompasses an archaeological study of "Indo-Islamic Heritage Ziyarat-e-Jalal Kashi, the tomb building of Jalal Kashi existing at Badaun. Ziyarat Shekh Jalala Kashi is situated between 28.02235 north of latitude and 79.06466 east of longitude in the locality of Basti Chotte Sarkar in the western part of Badaun, Uttar Pradesh. Presently it can be located near the Gate of Ziarat Badruddin Shah Wilayat (Chotte Sarkar). Indo-Islamic heritage refers to the cultural and architectural fusion of Islamic traditions with indigenous Indian arts, beginning in the 12th century. It represents a unique historical synthesis that impacted religion, art, language, and cuisine, creating a composite civilization. The tomb building of Shekh Jalal Kashi is one of the best examples of Indo-Islamic architecture or Indo-Islamic heritage. The tomb was designed on a square plan, both internally and externally, giving the structure a strong sense of geometric symmetry. All four facades mirror one another in design, reinforcing this unified, balanced appearance. In the transition zone—where the square base meets the dome above—a squinch. The tomb was designed on a square plan, both internally and externally, giving the structure a strong sense of geometric symmetry. All four facades mirror one another in design, reinforcing this unified, balanced appearance. In the transition zone—where the square base meets the dome above—squinch arches were employed at both stages, a technique that allowed the builders to smoothly convert the square chamber into a circular or polygonal base capable of supporting the dome. Squinch arches were employed at both stages, a technique that allowed the builders to smoothly convert the square chamber into a circular or polygonal base capable of supporting the dome. Once the structure was surmounted by a circular dome, it has been proved by the existence of the phase of transition though the circular dome is presently absent. The structure was built using brick and lime mortar, and stands as an excellent example of brick masonry

Reference to this paper
should be made as follows:

Received: 10.07.2026

Approved: 12.09.2026

Dr. Ashok Kumar

INDO-ISLAMIC HERITAGE ZIYARAT-E-
JALAL KASHI: AN ARCHAEOLOGICAL
STUDY OF MEDIEVAL TOMB
BUILDING AT BADAUN

Article No. 31

RJPSS April - Sept. 2026,

Vol. LI No. 2,

Pg. 267-272

Similarity Check - 09%

Online available at:

[https://anubooks.com/
journal-volume/rjpss-2026-
vol-li-no-2-sept-2026](https://anubooks.com/journal-volume/rjpss-2026-vol-li-no-2-sept-2026)

[https://doi.org/10.31995/
rjpss.2026.v51i02.031](https://doi.org/10.31995/rjpss.2026.v51i02.031)

**This article has been peer-reviewed by the Review Committee of RJPSS.*

craftsmanship. It offers valuable insight into the evolution of architectural style and building technology over time.

Keywords

Indo – Islamic Heritage, Indo – Islamic Architecture, Tomb Building, Arch, Alcove, Corbelling, Phase of Transition, Mehrab, Squinches, Brick masonry.

The district of Badaun is situated between 27°40' and 28°29' north latitude and between 78°16' and 79°31' east longitude.¹ It is one of the most important districts of western Uttar Pradesh and holds a historically rich legacy. During the early medieval period, Badaun formed part of the territories ruled by the Panchalas, Haihayas, Mitras, Guptas, Harsha, Gurjara-Pratiharas, and the Rashtrakutas of Vodamayuta, among others.² The district gained further prominence during the Sultanate and Mughal periods, emerging as one of the significant towns under the Slave, Khalji, Tughluq, Sayyid, and Lodi dynasties.³

During the medieval period, a large number of religious and non-religious structures—such as mosques, palaces, havelis, maqbaras, and tombs—were constructed across the region. These structures stand as fine examples of the architectural styles and building technologies of their time. The present paper undertakes a study of the medieval tomb known as the Ziarat of Shaikh Jalal Kashi, employing archaeological tools and methods of analysis. The tomb of Shaikh Jalal Kashi represents one of the finest examples of Indo-Islamic architecture and heritage, standing today as a humble yet historically significant local shrine in the ancient city of Badaun.

Ziarat Shekh Jalal Kashi is situated in the locality of Basti Chotte Sarkar in the western part of Budaun. Presently it can be located near the gate of Ziarat Badruddin Shah willayat (Chotte Sarkar). According to A. Fuhrer the tomb building of Jalal Kashi was built by Mughal emperor Jahangir sometime in A.H. 1018 (1609 A.D.).⁴

Ziarat Shekh Jalal Kashi was a tomb building and shrining a single grave. The structure of the Shekh Jalal Kashi tomb building is in a ruinous condition.⁵ The tomb was built on a square plan and was originally surmounted by a dome, which was subsequently destroyed or collapsed over time.⁶ The tomb building of Jalal Kashi was built on a square plan internally and externally. It has entrance openings on all sides at the cardinal points except the western side.⁷ The entrance openings are composed of double arches, where the smaller arch has been fixed in a bigger arch.⁸ The smaller arch is smaller than the bigger arch in width.⁹ The smaller arch provides the entrance to the inner side.¹⁰ Arched openings on the east, north and south are similar to each other in composition and dimensions.¹¹ On the western side at the cardinal point a *mehrab* has been built on inner side.¹² The structure of the tomb building is dwarf and not elevated too much beyond the arch openings.

Once the structure was surmounted by a circular dome, it has been proved by the existence of the phase of transition though the circular dome is absent presently.¹³ The first stage of transition which is extant fully has been achieved with the help of squinches.¹⁴ In this first stage i.e. converting the square into the octagon, four squinches recessed one into another have been used in the corner which formed a multi-arched alcove.¹⁵ The last squinches contain a niche and have been based on the corbelled which started projecting outside a little below the level of the first stage of transition.¹⁶ At the cardinal points, double squinches form the multi-arched alcove.¹⁷ The second stage of the phase of the transition i.e. converting the octagon into a sixteen-sided polygon has been wiped out leaving some fragments.¹⁸ These fragments indicate that the second stage of the phase of transition was achieved through corbelling to bear the circular base on the dome. The shape of the dome is subject to speculation as it no longer exists today.

This tomb building was extensively a brick structure, where the bricks of early *Mughal* size and lime mortar have been used.¹⁹ So far as the decoration and ornamentation of this building is concerned, each arched opening on the exterior and interior façades has been flanked by niches, which are placed at the height of the spring of the arch.²⁰ Each arched opening has been fixed in a recessed rectangular frame.²¹ This building can be considered as a fine work of brick masonry. In the centre of the tomb building there is a grave which was placed on a bigger platform.²² The alignment of the grave is north to south. The grave structure is pyramidal.

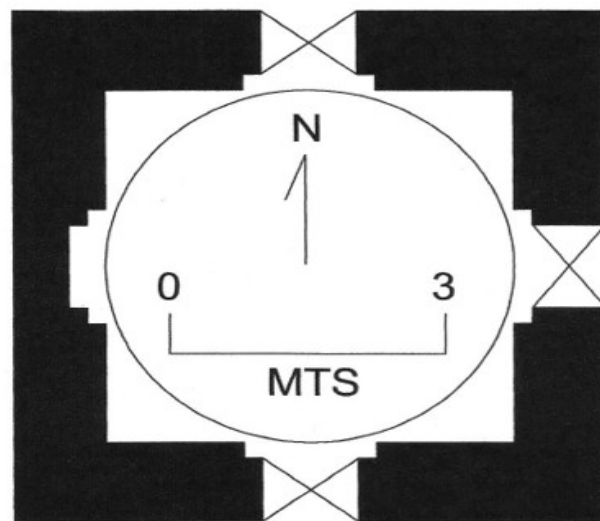


FIGURE: GROUND PLAN OF ZIYARAT JALAL KASHI



Plate 1. A General View of Ziyarat Jalal Kashi



Plate 2. A Closer View of Ziyarat Jalal Kashi



Plate 3. A View of an Arched Opening of Ziyarat Jalal Kashi



Plate 4. A View of the Phase of Transition



Plate 5. Another View of the Phase of Transition



Plate 6. Another View of the Phase of Transition



**Plate 7. A Rear View of Ziyarat
Jalal Kashi**



**Plate 8. Another Rear View of
Ziyarat Jalal Kashi**

References

1. H.R. Nevill: *Badaun – A Gazetteer, Being*, Vol. XV of the District Gazetteers of the United Provinces of Agra and Oudh, Allahabad, 1907, Pg. **1**.
2. R.C. Majumdar and A.D. Pusalkar (ed.), *The History and Culture of the Indian People*, Bombay, 1951, Vol. 1, p. 237, 277 and 280, Vol. 2, Pg. **171-172**.
3. H.M. Elliot and J. Dowson, *The History of India as told by its own Historians*, vol. 2, Allahabad, 1964, Pg. **232-305**, Vol. 3, Pg. **138** and Vol. IV, Pg. **87** and **537-539**.
4. A. Fuhrer, *The Monumental Antiquities and Inscriptions*, in the North-Western Provinces and Oudh, Vol. 2, Allahabad, 1891, Pg. **23** Ibid.
5. See Plates 1, 2, 7 & 8.
6. See Plates 1, 2, 7 & 8.
7. See Plates 1, 2, 3, 4, 5 & 6.
8. See Plates 1, 2 & 3.
9. See Plates 1, 2 & 3.
10. See Plates 1, 2 & 3.
11. See Plates 1, 2, 3 & 8.
12. See Plate 5.
13. See Plates 4, 5 & 6.
14. See Plates 4, 5 & 6.
15. See Plates 4, 5 & 6.

16. See Plates 4, 5 & 6.
17. See Plates 4, 5 & 6.
18. See Plates 4, 5 & 6.
19. See All plates
20. See All plates
21. See Plates 1, 2, 3, 7 & 8.
22. See Plates 3, 4 & 5.