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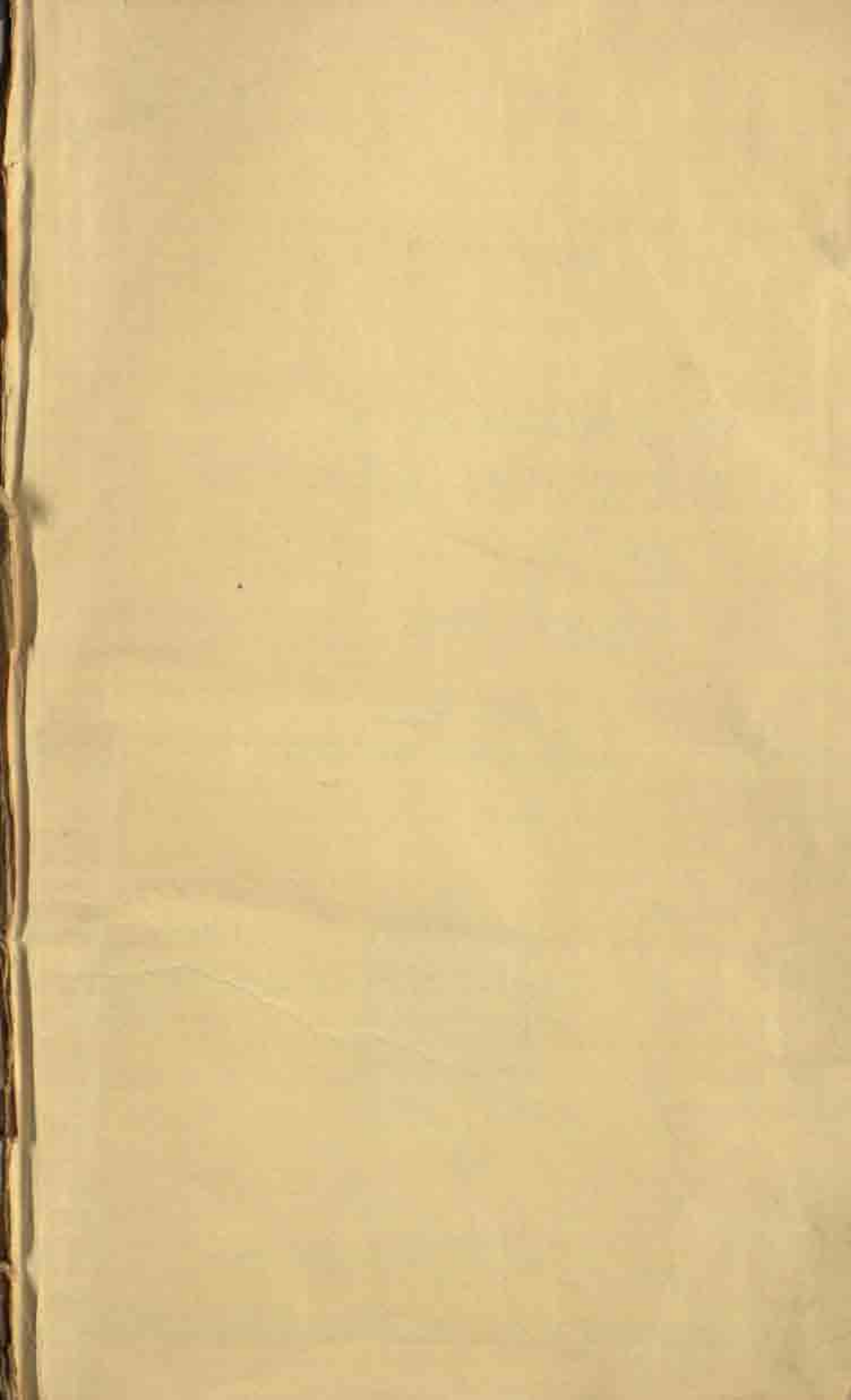
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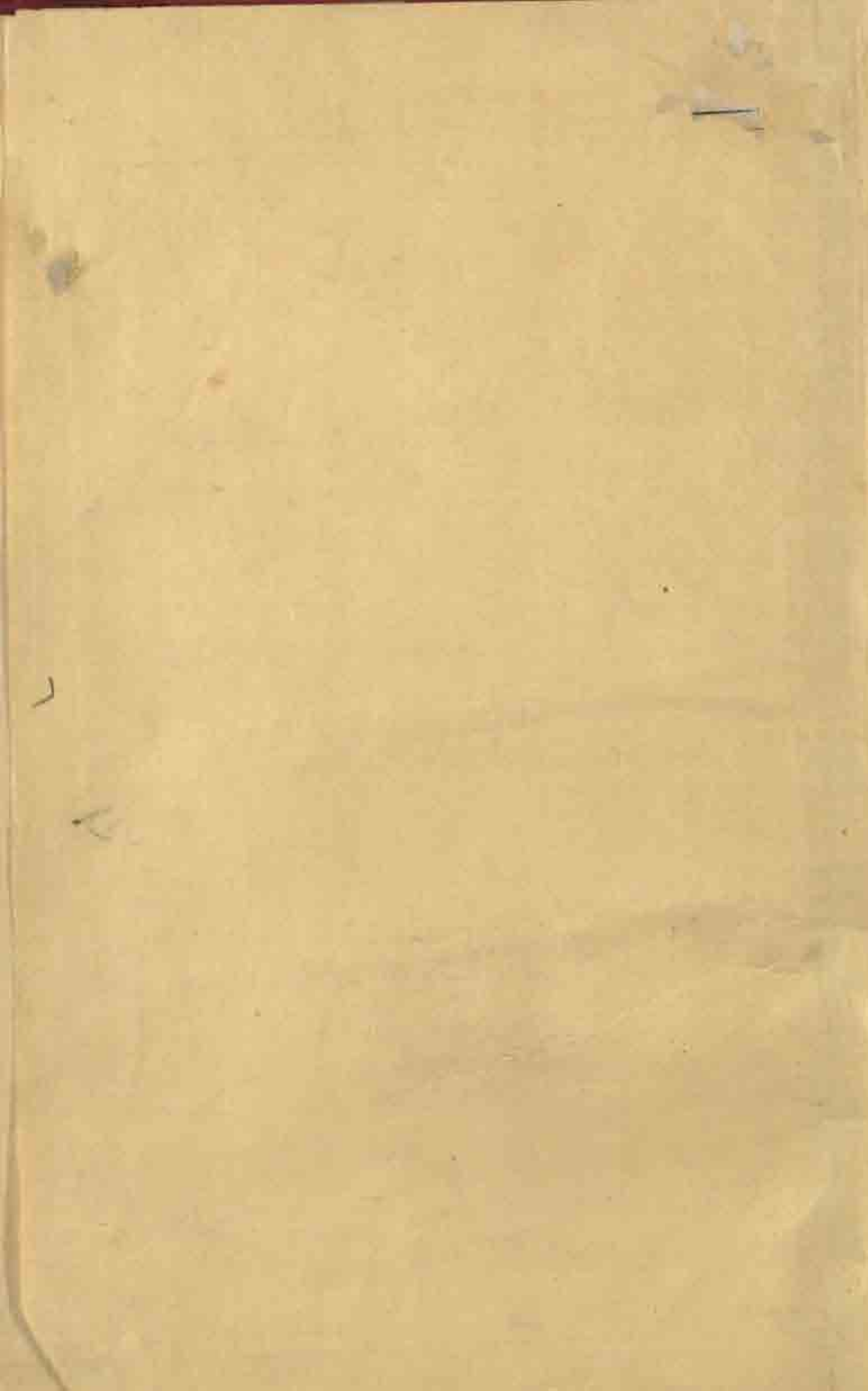
Vol. 2

No. of fragments in this volume

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DELHI PROVINCE

LIST OF MUHAMMADAN
AND HINDU MONUMENTS - Vol. 2

VOLUME II



DELHI ZAIL
(EXCLUDING SHAHJAHANABAD)

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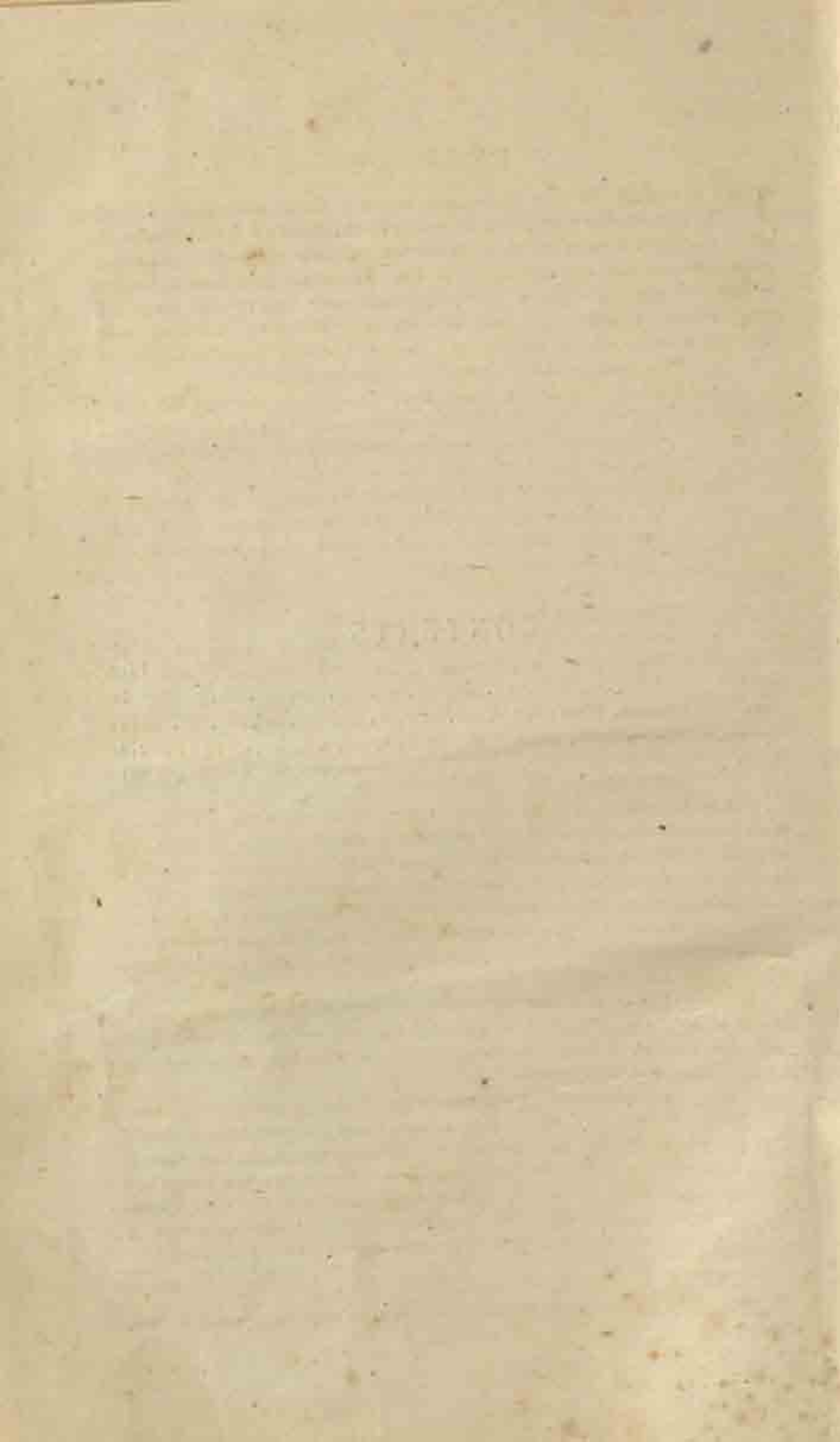
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PREFACE.

THE monuments listed in this volume are those found in the Delhi Zail of the new Province of Delhi, excluding Shahjahanabad, the buildings of which have been already dealt with in the first volume of this series. The map given defines the area of the Zail; and the monuments have been listed by villages, except those which lie within Delhi city (outside the walls of Shahjahanabad), where they have been treated by Muhallas. The area dealt with includes the sites of not less than four of the old cities of Delhi, *viz.*—

- (1) The legendary Hindu city of Indraprastha.
- (2) Firozabad, built by Firoz Shah Tughlaq in the year 755 A. H. (1354 A. D.). The exact boundaries of this city are unknown; it, however, is said to have embraced Kotla Firoz Shah (No. 115), Qadam Sharif (No. 348), and the Pirghaib (No. 400).⁽¹⁾
- (3) Dīn Panah, founded by the Emperor Humayun. The building of this city, according to Khōnd Mir, was commenced in the year 940 A. H. (1533-4 A. D.), and its walls, bastions, ramparts and gates were nearly completed by the same year.⁽²⁾ Its citadel, Purana Qila, still extant, was completed by Sher Shah, after his expulsion of Humayun from Hindustan.
- (4) Sher Shah's Delhi, built by that emperor in the year 947 A. H. (1540 A. D.) in the village of Indrapat between Firozabad and Kilokhri.⁽³⁾ The extent of the city is not now traceable. It, however, included Humayun's Citadel, Purana Qila, and the area lying to the north-west of it, as is indicated by its two remaining gateways, the Lal Darwaza (No. 84), and the Kabuli Darwaza (No. 114).

Those monuments which contain no inscription recording the year of their erection, have been dated with reference to the reign of the contemporary emperor of Delhi, or where this again is doubtful, to the dynastic periods as revealed by the style of the architecture (*vide* preface to Volume I).

The area under notice contains but few Hindu monuments, and these are of no special interest. The translation given of the Pali inscriptions⁽⁴⁾ on the Asoka pillars (Nos. 117 and 402) is that adopted by Mr. V. Smith in his "Asoka" (p. 182 *et seq.*).

A few additions have been made to the bibliographical references, which, otherwise, are identical with those quoted in the first volume. In some cases, local traditions, where these are of any interest, have also been added, but they should be accepted with reserve.

The information regarding the ownership of the monuments has been procured on the spot; but, while care has been taken to ensure that it should be as accurate as possible, no responsibility can be entertained in this regard. In the case of mosques, temples, and gurdwaras, the persons whose names are given under the heading "owners" (paragraph c) are those who are responsible for their management. The term "ownership" in this connection is anomalous, as these "religious" buildings were erected for the public benefit.

⁽¹⁾ *Khulasat-i-Tawarikh*, 28.

⁽²⁾ *Elliot*, V. 123-5.

⁽³⁾ *Elliot*, IV. 476-7.

⁽⁴⁾ For facsimile and transliteration of the Pali characters into English see *Epigraphia Indica*, Vol. II (1899), p. 248, *et seq.*

The work of listing the monuments included in this volume has been carried out practically *in toto* by Maulvi Zafar Hasan, Assistant Superintendent of Archæology, who has been specially deputed for this purpose.

Architectural descriptions of the more important of them have been furnished either by the late Mr. G. Sanderson, Superintendent of this Circle, or myself; and to me has fallen the lesser task of seeing it through the Press.

I have again gratefully to acknowledge the ready help and encouragement of the Hon'ble Mr. W. M. Hailey, C.I.E., C.S.I., Chief Commissioner, Delhi, throughout the preparation of this volume.

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February 13th, 1918.

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REFERENCE.

No. = Number of monument, Delhi Zail.

a = Name of monument.

b = Situation.

c = Owner.

d = Class.

The following classification of monuments has been laid down by the Government of India, and they are so classified in the margins of the different lists of Antiquarian remains issued by the Archaeological Department, as well as in the various Progress reports:—

- I.—Those monuments which from their present condition or historical or archaeological value ought to be maintained in permanent good repair.
- II.—Those monuments which it is now only possible or desirable to save from further decay by such minor measures as the eradication of vegetation, the exclusion of water from the walls, and the like.
- III.—Those monuments which, from their advanced stage of decay or comparative unimportance, it is impossible or unnecessary to preserve.

The monuments in classes I and II are further subdivided thus—

(¹) I (a) and II (a).—Monuments owned and maintained by Government.

I (b) and II (b).—Monuments owned and maintained by private persons.

I (c) and II (c).—Monuments owned by private persons but maintained by the owners and Government jointly or by the Government exclusively.

No comment is necessary upon class I, but in class II it will often be found necessary to carry out sufficient initial repairs over and above those specified, to put a building in such a state that those minor measures will afterwards suffice to keep it in a tolerably fair condition.

Because a building is put into class III, on account of its very dilapidated condition, it does not follow that there should be any unseemly haste in converting it into road metal. It may still be a monument of interest as long as it keeps together.

e = Date.

f = Inscriptions.

g = Condition.

h = Whether Protected by Act VII of 1904 (Ancient Monuments Preservation Act). "Unnecessary" signifies that Protection by this Act is unnecessary.

j = Notes on, and description, etc.

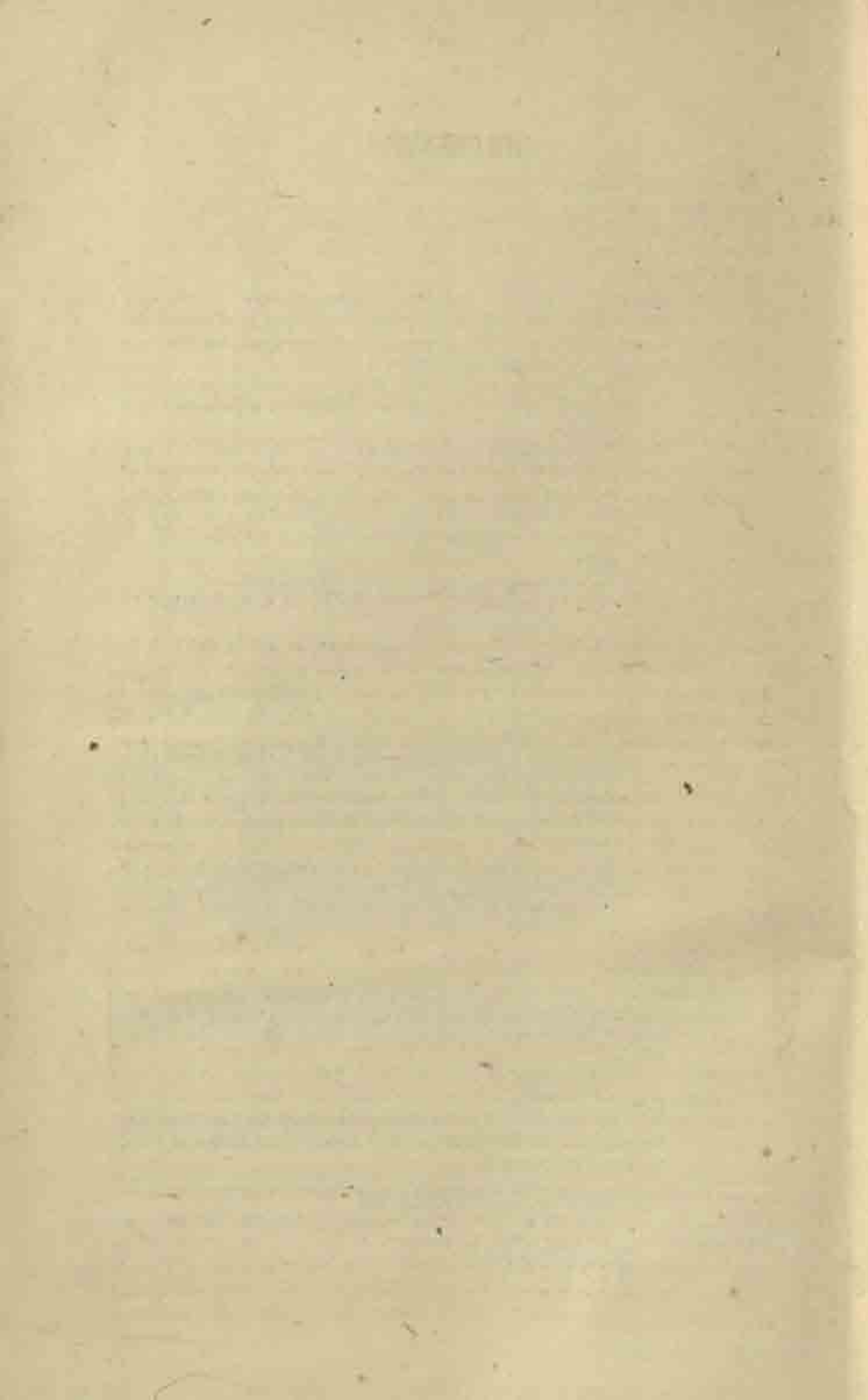
k = Bibliographical references.

l = Numbers of photo negatives of the building in the office of the Superintendent, Muhammadan and British Monuments, Archaeological Survey of India, Northern Circle, Agra.⁽²⁾

(¹) Revised subclassification as directed in Government of India (Department of Education, Archaeology and Epigraphy) Resolution No. 48, dated 21st February 1919.

(²) Photos may be obtained from the above office at the following charges per print (P. O. P. glazed):—

Half plate at Rs.	0	6	0	each
8½" x 5½" at ..	0	5	0	"
10" x 8" at ..	0	12	0	"
12½" x 10" at ..	1	4	0	"



PAHARGANJ.

- No. 1.** (a) The mausoleum and Madrasa (college) of Ghaziuddin Khan.
 (b) Outside Ajmere Gate (see List, Vol. I, No. 160).
 (c) Government.
 (d) H a.
 (e) Aurangzeb's reign.
 (f) On the west arch of the central east gateway giving access into the courtyard.

نہ پر لوح نقشے بماند و ایک جزاء عمل ماند و نام نیک

بیاد حسنات نواب اعتماد الدولہ ضیاء الملک سید فضل علیخان بہادر شہزادہ جہانگیر
 یک لک و ہفتاد ہزار روپیہ برائے ترقی علوم در مدرسہ ہذا واقعہ دہلی خاص مرید و موطن
 خورشید بصلحان کمینی انگریز بہادر تقریب نمونہ اند منقوش گردیدہ در سنہ ۱۲۲۹ عیسوی
 کلید سید امیر رضوی

Translation.

"There remains no mark on the tablet, but the reward of an act and a good name.

In the blessed memory of Nawab Itimadu-d-Daula Ziaul-Mulk Sayyid Fazli Ali Khan Bahadur Suhrab Jang, who entrusted the Honourable English East India Company with one lakh and seventy thousand rupees for the advancement of learning at this school, situated in Delhi proper, his native place, (this tablet) was inscribed in 1829 A.D. Written by Sayyid Amir Rizwi."

(g) Good. Repairs are required to grave enclosure of Ghaziuddin. The mosque is well looked after by the present Headmaster of the school. The east gateway might be opened up with advantage to its original extent and the entrance path from the roadway realigned, so as to be on the axial line of the gateway.

(h) Should be protected.

(i) The Anglo-Arabic High School consists of a spacious courtyard some 300 feet square, in the centre of which is a tank now filled up and grassed, surrounded on its N. S. and E. by arcaded apartments, two storeys in height, used as class rooms and boarding houses.

The enclosure was formerly entered through an arched gateway of red sandstone, now used as a class room, in its eastern wall; only the lower portion of the gateway now remains; the upper portions having been removed by the military, probably at the same time as the surrounding ravelins were constructed. On either side of this gateway are smaller flanking doors giving access to the inner court. The mosque is the central feature of the west side of the court, while the space to its south, measuring internally 43' N. to S. by 36 feet E. to W. and enclosed by fawn coloured sandstone screens carved with floral designs, contains the tomb of Ghaziuddin Khan. The corresponding space to the north contains as yet no graves. The northern limit of the enclosure surrounding the tomb of Ghaziuddin Khan is formed by the south wall of the mosque, and the southern limit by a row of arched rooms now used as a

library and office; sandstone screens enclose the E. and W. sides. In the centre of the enclosure so formed is a similar court measuring internally 13' 4" by 16 feet, and enclosed by marble screens 9 feet high. This last contains three graves of which the central one is that of Ghaziuddin Khan. The floor of both the enclosures is marble-paved, while each is crowned by pierced balustrades relieved at intervals by dwarf minarets.

The mosque, measuring over all 82' 2" by 38' 2" and built in the late Mughal style of architecture, is of red sandstone, relieved with marble. There are seven arched entrances. It stands 1' 9" above a red sandstone terrace some 85' 5" by 44' 0" and rising 5' 0" above the level of the courtyard. The central arch, deeply recessed on the face of the mosque and some 23' 0" in height, is flanked by two minarets which rise 14' 1" above the cresting of the central bay and support two miniature octagonal *chattris*. These *chattris* are reproduced on the back wall of the mosque. The side arches are about half the height of the central arch, and the roof of the mosque, the corners of which are emphasized by similar *chattris* to those at the sides of the central arch, is protected by embattled parapets. The mosque contains three compartments each roofed by a bulbous dome. The floor of the mosque under the central dome is paved in oblong lengths of fawn coloured stone, framed in black marble bands.

On the west face of the arch which gives access to the courtyard is the inscription quoted above written in black inlaid letters on marble.

Ghaziuddin Khan, who built the school and mausoleum during his lifetime was one of the leading *Umards* and influential grandees during the reigns of Aurangzeb and his son and successor Shah Alam I. His real name was Mir Shihabuddin, and he enjoyed the title "Farzanji Be Reo wa Rang Ghaziuddin Khan Bahadur Firoz Jang." He was the son of Qalij Khan Khwaja Abid of Turan. His son, Mir Qamruddin, entitled "Nawwab Nizam-ul-Mulk Asif Jah Chin Qalij Khan Fath Jang," rose to the rank of Wazir (Prime minister) during the time of Muhammad Shah and by his appointment as the governor of the Deccan became the founder of the "Nizam dynasty" of Hyderabad. Ghaziuddin Khan died at Ahmadabad in 1122 A.H. (1710 A.D.) but his body was brought to Delhi and interred in the *Khanqah* which he had constructed during his lifetime.

Colonel G. Parsons (*Delhi Administrative Dictionary* pp. 5-6) states that the ravelin or horn-work surrounding this group of buildings was constructed when the circumvallations of the city were improved in the forties of the 19th century. The same volume gives an account of the college, which seems to have flourished up to 1857. After the capture of Delhi it was used as an artillery barrack, then as quarters for Police. The latter were transferred elsewhere in 1886 and the institution re-entered its original home. Rodgers states that the outworks were constructed in 1803.

(*k*) *A. S. Res.*, IV, 419, 420.

Carr Stephen, 263.

Fanshawe, 64.

Hearn, 44.

Koenig, 34.

Rodgers, 93.

Slesman, II, 280.

Asar, Chap. III, 78-79.

Mansir, II, 872-9, III, 120-3, 875-927.

(l) D. 278, D. 279.

- No 2** (a) Graves of Mir Mannu and his wife.
 (b) Inside the enclosure of Ghaziuddin's college some 130 yards to the west of his tomb.
 (c) Government.
 (d) III.
 (e) 1167 A.H. (1753-54 A.D.).
 (f) None.
 (g) Good.
 (h) Unnecessary.
 (j) The graves stand on a marble platform, which measures 18' 6" by 15' and 1' 6" high, and occupies the centre of a shallow hexagonal pit 3' 6" deep. They are of marble and contain inscribed quotations from the Quran. They measure 7' 5" by 3' 2" by 2' 0" and 6' 3" by 2' 10" by 2' respectively.

Tradition assigns these graves to Mir Mannu and his wife. Muin-ul-Mulk Rustam-i-Hind, commonly known as Mir Mannu, was the son of Itimadu-d-Daula Qamruddin Khan, the minister of Muhammad Shah. He was appointed governor of Lahore by the emperor Ahmad Shah after the battle of Sarhind, which was fought against Ahmad Shah Abdali and in which his father Qamruddin Khan was killed. He died suddenly in the year 1167 A.H. (1753-4 A.D.) His wife is said to have been the daughter of Ghaziuddin Khan II, the grandson of Ghaziuddin Khan I, who was the founder of the college and the eldest son of the celebrated Nizamul Mulk Asafjah.

(k) *Beale*, 277.

- No. 3.** (a) Tomb of Hafiz Sadullah.
 (b) Some 50 yards to the west of Ghaziuddin's college.
 (c) Government.
 (d) II.
 (e) Late Mughal.
 (f) None.
 (g) Fair.
 (h) Protect.
 (j) The tomb is in an underground chamber reached by descending some 14 steps, a few of which are broken. It consists of a central compartment 22' 7" square with an aisle 10' 8" wide running round it, and is constructed of brick, the pillars and a dado 2' 7" high being faced with red sandstone. The central compartment is occupied by a platform which measures 16' 0" square and 1' 4" high and contains two graves constructed of plastered brick and whitewashed. These latter measure 5' 9" by 2' 8" by 5" and 6' 3" by 2' 6" by 3" respectively. Five other graves, also whitewashed, are to be found in the surrounding aisle, but the two graves lying on the platform are the most important; one of them with the lamp post at the head being that of Hafiz Sadullah.

At the ground level the tomb is covered over by a double platform with indications of a cenotaph upon it. These platforms are much dilapidated and the cenotaphs have almost disappeared. Air and light are admitted into the tomb by small openings in the side walls of the upper and lower platforms.

Hafiz Sadullah was a popular saint of the house of Mujaddadi, a sect of *sufis* known after Shaikh Ahmad Mujaddid Alaf Sani of Sarhind. Ghaziuddin Khan Firoz Jang II, who lies buried near his grand-father Ghaziuddin Khan Firoz Jang I was a disciple of Hafiz Sadullah and had great faith in him. He is believed to have built this tomb, which was a resort of faithful devotees and where a mela (fair) was held on the occasion of the anniversary of the saint. The anniversary is not celebrated now, but the tomb is held sacred by local people who light lamps there on Thursday nights.

(k) *Khazina*, 668-669.

No. 4. (a) Tank of Shahji.

(b) Outside the wall of Shahjahanabad between the Ajmeri gate and the Turkman gate.

(c) Government.

(d) III.

(e) Late Mughal.

(f) None.

(g) Fair.

(h) Unnecessary.

(j) The tank is of considerable size, octagonal in plan, with eight flights of steps. It was built by Shahji, for an account of whom see List, Vol. I, No. 303, p. 133.

No. 5. (a) Gharib Shah's mosque.

(b) *Gali*(*) Ghosiyan.

(c) Waqf; Mutawalli, Chhote Khan.

(d) III.

(e) Late Mughal period.

(f) None.

(g) Good.

(h) Unnecessary.

(j) The mosque is known after one Gharib Shah, a mendicant who lived in it formerly. The building which measures 27' by 23' 2" is two bays deep and is roofed by three bulbous domes. The outer hall, an irregular oblong in plan and apparently a later addition, is five arched, the inner hall having three arches only.

No. 6. (a) Sahibzadi's Mosque, also called Babbi Rangrez's mosque.

(b) *Mandi* (*) Chune Wali.

(c) Waqf; Mutawalli Hajji Amir.

(*) *Gali* = street or lane.

(*) *Mandi* = mart.

- (d) III.
- (e) Late Mughal.
- (f) None.
- (g) Fair.
- (h) Unnecessary.
- (j) The mosque which measures 41' 9" N. to S. by 14' 0" E. to W. is three arched and is roofed by three domes. It is of no particular interest.

- No. 7.** (a) Tomb (unknown).
 (b) Some 300 yards from the Police Station Paharganj, towards south.
 (c) Nasiruddin.
 (d) III.
 (e) Mughal.
 (f) None.
 (g) Ruinous.
 (h) Unnecessary.
 (j) The tomb is an octagonal structure 18' 2" diam. constructed of rubble masonry and covered by a dome. It is now buried beneath accumulated earth to a depth of some 6', and the southern portion of the building is fallen. Locally it is said that there was a grave in the centre of the tomb, but nothing is now to be seen of it.

- No. 8.** (a) Bari Masjid (great mosque).
 (b) Mohalla Dorwala.
 (c) Waqf, Mutawalli Imaduddin.
 (d) III.
 (e) Late Mughal.
 (f) None.
 (g) Good.
 (h) Unnecessary.
 (j) The mosque is built of brick masonry and is whitewashed. The prayer chamber, which is 44' 6" by 30' 9" I. M. is divided down the centre into two bays each containing seven arched openings, and is covered by a flat roof. The courtyard measures 50' 6" by 27'. It has been repaired and altered from time to time, but possesses no special interest.

- No. 9.** (a) Mosque of Chunewalan.
 (b) Gali Mochiyan.
 (c) Shaikh Kallan.
 (d) III.
 (e) Late Mughal.
 (f) None.
 (g) Good.

- (h) Unnecessary.
- (j) The mosque which stands on a plinth 9' high is reached by a flight of 12 steps. The prayer chamber is entered by five arched openings and is covered by a flat roof. It measures 35' 2" by 18' 5" I.M. and the courtyard adjoining it is 35' 7" by 35'. The central mihrab of the prayer chamber is decorated with a floral design of glass work. The mosque is whitewashed and had been repaired and added to from time to time. It possesses no special interest.

No. 10. (a) Stone-cutters' mosque.

- (b) Some 500 yards from Multani Dhanda towards east.
- (c) Waqf; Mutawalli stone-cutters of Paharganj.
- (d) III.
- (e) Late Mughal.
- (f) None.
- (g) Good.
- (h) Unnecessary.
- (j) The mosque is so-called from certain stone cutters who have lately repaired it, and taken it under their supervision. It stands on a plinth 4' 2" high within a walled enclosure, and originally consisted of 3 compartments surmounted by bulbous domes and measuring 31' 9" by 16' 10" I.M. The rooms are entered by as many arched entrances. It has been subjected to various additions and alterations, among which are a colonnade to the prayer chamber towards the east and a Hujra (room) towards the south of the courtyard which measures some 61' by 20'.

No. 11. (a) Mosque of Ghosiyan.

- (b) About a furlong from Qutb road, towards west.
- (c) Waqf; Mutawalli Wazir Ali.
- (d) III.
- (e) Late Mughal.
- (f) None.
- (g) Ruinous.
- (h) Unnecessary.
- (j) The mosque which is constructed of brick masonry and measures 45' 8" by 20' 10" I.M. consists of three rooms covered with bulbous domes. It is coated with plaster now mostly peeled off. The western wall of the mosque contains three arches of which the central one is deeply recessed. The courtyard of the mosque which is in a very ruinous condition measures 51' by 29' 9" and is enclosed by brick walls.

No. 12. (a) Mosque Bandarya wali.

- (b) Muhalla Pulewala, just off the Qutb road, towards west.
- (c) Waqf; Mutawalli Rahimuddin.

- (d) III.
- (e) Late Mughal.
- (f) None.
- (g) Good.
- (h) Unnecessary.
- (j) The mosque is a brick masonry building containing three compartments covered with domes, and measuring 41' 10" by 14' 5" I.M. Its original courtyard which lies, as is usual, towards the east, was taken into the Qutb road when the latter was constructed. To compensate for this it has been supplied with a new courtyard facing towards the west, and a small doorway has been made in the centre of the western wall to give access to the mosque. The eastern archways, which are three in number, have been closed with wooden doors.

No. 13. (a) Graves of Nawab Badal Beg Khan Turki Jang, Nawab Musa Beg Khan and Nawab Isa Beg Khan.

- (b) Opposite the ice factory on the eastern side of the road.
- (c) Nawab Mirza.
- (d) II.
- (e) 1805 A.D.
- (f) On a piece of red stone fixed in the middle of the northern wall.

نواب بدال بیک خان توریجنگ نواب مرسی بیکخان نواب عیسی بیکخان بعد علی گوهر
شاه عالم بادشاہ دہلی سنہ ۱۸۰۵ عیسوی

Translation.

Nawab Badal Beg Khan Turki Jang, Nawab Musa Beg Khan, Nawab Isa Beg Khan, during the reign of Ali Gauhar Shah Alam, the King of Delhi. The year 1805 A.D.

- (g) Ruinous.
- (h) Should be protected.
- (j) The graves are to be found in a ruinous masonry enclosure some 39' square. The grave which is in the centre of the enclosure and stands on a masonry platform just opposite the inscribed slab is of Badal Beg Khan. That which is on its immediate north is of Musa Beg Khan, and on its immediate south is that of Isa Beg Khan. The graves each measure 5' 11" by 2' 5" by 1' 4". There is a considerable number of other graves in the enclosure, which are said to be of those of the family members of Badal Beg Khan. (See List, Vol. I, p. 84, No. 173.)

JAISINGHPURA.

No. 14. (a) Hanumanji's temple.

(b) Raja ka Bazar.

(c) Pujari Radha Kishan, Hanuman Das, and Gopal Das.

(d) III.

(e) Mughal period.

(f) None.

(g) Good.

(h) Unnecessary.

(i) The temple is said to have been originally built by Raja Man Singh of Jaipur. The main building measuring 17' 4" by 15' is roofed by a steeple, the ceiling of which is ornamented with gold painting and glass work. The floor is paved with white and black marble slabs. The Singasan is enclosed by a pierced marble balustrade. Attached to the temple are some arcaded rooms of stone and brick masonry which are used as Dharamshala.

Raja Mansingh of Ambar entitled "Farzand" and "Mirza Raja" was the son of Raja Bhagwant Das Kachwaha. During the reign of Akbar, Raja Man Singh was made governor of several different provinces. He had the rank of 7,000 horse. He died in the 9th year of Jahangir's reign, i.e., 1022 A.H. (1613 A.D.).

Maasir, II, 160-170.

No. 15. (a) Domed building, probably a tomb (nameless).

(b) Raja ka Bazar. On Delhi Qutb road, opposite to Jantar Mantar (No. 24).

(c) Government.

(d) III.

(e) Mughal period.

(f) None.

(g) Ruinous.

(h) Unnecessary.

(i) The building, constructed of brick masonry rendered with plaster, occupies the centre of a platform some 39' square and 3' 9" high. It measures 9' 2" square and is pierced by an arched opening on the N. S. and E. sides. The building is now in occupation by the villagers and the first two openings have been filled up.

No. 16. (a) Mosque (nameless).

(b) Some 300 yards to the S. E. of No. 17 and some 100 yards to the east of Delhi Qutb Road at Raja ka Bazar.

(c) Waqf.

(d) III.

- (e) Late Mughal.
- (f) None.
- (g) Fair.
- (h) Unnecessary.
- (j) A walled mosque of no special interest with mihrab recesses, measuring 25' 6" by 14' 3".

No. 17. (a) Temple Aggarwal (also called chhota Mandar).

- (b) Due S. W. of the Lady Hardinge Hospital and some 300 yards on the other side of the road.
- (c) Lala Ishri Parshad.
- (d) III.
- (e) Late Mughal.
- (f) None.
- (g) Good.
- (h) Unnecessary.
- (j) The temple which measures 70' 9" by 47' 1" I.M. belongs to the Saraogi Jain community. It is a brick building covered with chunam, with red stone and marble sparingly used in it. The chief portion of the building, which may be called the temple proper, is a large chamber on the south. Before it is a courtyard and on the remaining three sides east, west and north it is surrounded by colonnades of red stone pillars. The courtyard and the colonnades, which are paved with red stone slabs, measure 46' 1" by 41' 3" I.M. The southern chamber stands on a marble plinth 3' high and is covered by a dome. It is 47' 1" by 29' 6" I.M. with a floor paved with marble slabs. The interior of the room is richly decorated with paintings in gold and colour of which some are said to be the drawings of well known and important Saraogi temples in India. In the centre there is a marble dais in the form of a pyramid 7' high and measuring at the base 12' 2" square. On the top of the dais a figure of a Jaina saint is seated upon a marble stool beneath a stone chhatri, which is also ornamented with painted decoration.

No. 18. (a) Temple Khandelwal (also called Bara Mandar).

- (b) Some 150 yards to S. E. of No. 17.
- (c) Babu Umrao Singh.
- (d) III.
- (e) Late Mughal.
- (f) None.
- (g) Good.
- (h) Unnecessary.
- (j) The temple which also belongs to the Saraogi community is 108' 11" by 76' 6" E.M. It is built of brick masonry and red stone and is surrounded by colonnades. The main part of the building is the southern colonnade which is furnished with doors and contains a Jaina figure, practically the same arrangement as in No. 19 (the chhota mandar). It is also ornamented with colour and gold painting.

The temple is said to be of ancient origin, but it has been rebuilt and repaired from time to time.

No. 19. (a) Nasyan (temple).

(b) Some 200 yards from No. 17 towards west.

(c) Lala Ishri Parshad.

(d) III.

(e) Late Mughal.

(f) None.

(g) Good.

(h) Unnecessary.

(j) The *nasyan* is a masonry pavilion 28' 6" by 11' 1" I.M. situated at the west wall of an enclosure measuring 180' square. It is plastered over with chunam and is covered by a vaulted roof, having three arched entrances towards east and one at either end at the north and south. The enclosure walls, which are constructed of rubble masonry and have a bastion at each of the four corners, are broken in places. The *nasyan* has a connection with the temple No. 19. Twice a year the Jaina figure of that temple is brought here with much pomp and show, where it is allowed to remain for three days. On the occasion of this ceremony a fair is also held at this place.

No. 20. (a) Mosque (nameless).

(b) Some 100 yards from No. 17 towards north.

(c) Waqf.

(d) III.

(e) Late Mughal.

(f) None.

(g) Good.

(h) Unnecessary.

(j) The mosque is said to be of ancient origin, but it has been rebuilt. Its prayer chamber which measures 34' by 18' 6" I.M. is covered by a flat roof and is entered by five arched entrances. The courtyard is enclosed by walls and measures 29' 6" by 17' 6". In the northern wall of the courtyard there is small room, and adjoining it a small domed chamber. Outside the enclosed courtyard towards east, and attached to the mosque, there is another small enclosure containing a few insignificant graves, bath rooms and a well.

No. 21. (a) Gur Dwara, called Bangla Sahib.

(b) About half a mile west of Jantar Mantar (No. 24).

(c) Narain Singh.

(d) III.

(e) Late Mughal.

(f) None.

(g) Good.

(h) Unnecessary.

(j) The Gur Duwara, which consists of a room and an open dalan before it towards north, is constructed of plastered brick and measures 31' 9" by 19' 9" E.M. It stands within a walled enclosure which has a small bastion at each of the four corners and measures 66' 3" by 48' 5" I.M. In the centre of the room there is small stone chamber 2' 4" square and 1' 2" high representing the seat of Guru Har Kishan in whose honour the Gur Duwara was built. It is said that the Guru, who died of small-pox, breathed his last here.

Guru Har Kishan was the eighth Guru of the Sikhs. He was the son of Gurm Har Rai, and though only six years old was declared publicly by his father as his successor, in preference to his elder brother Ram Rai who was born of a handmaid. After the death of Guru Har Rai, Ram Rai disputed the right of succession, but through the arbitration of the emperor Aurangzeb, Har Kishan was appointed Guru. It is said that the emperor before giving his decision in his favour tested the intelligence of the infant Guru. He was asked to recognize the empress among a number of ladies similarly arrayed, and he readily pointed out the right person with his finger. The Guru died of small-pox at Delhi on the 14th March 1664.

(k) Latif, 258.

BARAH KHAMBA.

- No. 22.** (a) Barah Khamba.
(b) Some 400 yards to the east of Delhi Qutb Road at Raja ka Bazar.
(c) Government.
(d) III.
(e) Afghan.
(f) None.
(g) Good.
(h) Unnecessary.
(j) The Barah Khamba is probably a tomb, and has been given its name on account of the twelve pillars which support its roof. These pillars are of Delhi quartzite and support a vaulted concrete roof. There is no trace of the grave and this has probably been removed by the villagers who occupied the building for some time. At present (May 1914) the building is used as the office of the Executive Engineer, 3rd Project Division, and has been repaired, paved and whitewashed.
- No. 23.** (a) Mosque (nameless).
(b) Adjacent to the Barah Khamba (No. 22) towards north.
(c) Waqf.
(d) III.
(e) Mughal.
(f) None.
(g) Fair.
(h) Unnecessary.
(j) The mosque which measures 16' by 9' I.M. is covered by a vaulted roof and is furnished with three arched entrances. The courtyard which is now in a ruined state measures 28' 9" by 20' 9", and was formerly enclosed by walls.

MADHOGANJ.

- No. 24.** (a) Jantar⁽¹⁾ Mantar (Astronomical observatory).
 (b) On Delhi Quth road, some three miles from Delhi city.
 (c) Jaipur State.
 (d) I.
 (e) 1710 A.D. (according to Asar, 1724 A.D.).
 (f) None.
 (g) Good on the whole.
 (h) Unnecessary.
 (j) The following account is extracted from "*The Astronomical Observatories of Jai Singh*" by G. R. Kaye.

" CHAPTER I.—JAI SINGH.

1. Maharaja Sawai Jai Singh II of Jaipur was born in A.D. 1686⁽²⁾ and succeeded to the Amber territory at the age of thirteen in A.D. 1699, a few years before the death of Aurangzeb. He had difficulties in establishing himself, but in 1708 obtained complete possession of the province. In 1719 he was appointed by Muhammad Shah governor of the province of Agra, and soon after to Malwa. In 1734 he was again governor of Malwa and in that year, apparently with the cognizance of the Emperor, he resigned the province to the Peshwa. He died in 1743, two hundred years after Copernicus, and "his wives, concubines, and science expired with him on his funeral pyre."⁽³⁾

Jai Singh mixed in most of the trouble and warfare of the long period of anarchy that coincided with his reign; but he distinguished himself more as a statesman than a soldier and has been termed the Machiavelli of his day. He was the founder of a new capital, named after him Jainagar or Jaipur, which in his time became a centre of learning; he erected caravanserais in many of the provinces; and he built astronomical observatories at five of the principal cities of Hindustan. He conceived and carried out a scheme of scientific research that is still a notable example; and his influence is still a living one. The observatories he erected are, in the words of his historian, "monuments that irradiate a dark period of Indian History."⁽⁴⁾

At an early age Jai Singh showed a predilection for astronomical work and, according to his own account, by constant study he obtained a thorough knowledge of its principles and rules. He found the astronomical tables in use defective and set himself the task of preparing new ones. With this purpose in view Jai Singh took every means to ensure success. He attached himself to no particular school but studied Hindu, Muslim and European methods impartially. He collected astronomical books and had certain of them translated; he organised a regular staff of workers and sent some of them to foreign countries to collect information; he invited certain Europeans

⁽¹⁾ Jantar is the corruption of *yantar*, a Sanskrit word meaning an instrument.

⁽²⁾ The year in which Newton's *Principia* was completed.

⁽³⁾ *Annals and Antiquities of Rajasthan*. By Lieutenant-Colonel James Tod, 1829, Vol. II, p. 366.

⁽⁴⁾ Tod, II, p. 360.

and others interested in astronomy to Jaipur; he built a large observatory at Delhi and made careful observations there for seven years with a view to the preparation of a new star catalogue, and afterwards he built other observatories at Jaipur, Ujjain, Benares and Mathura. Such in brief were his astronomical activities

CHAPTER VII.—THE DELHI OBSERVATORY OR JANTAR MANTAR.

For the Delhi observatory, known as the Jantar Mantar, we have the following approximately correct elements:—

- Latitude $28^{\circ} 37' 35''$ north.⁽¹⁾
- Longitude $77^{\circ} 13' 5''$ east of Greenwich.
- Height above the sea-level, 695 feet.
- Magnetic declination east $1^{\circ} 45'$ in 1915. Annual variation $1'$.
- Local time 12 minutes 12 seconds after standard time.

The observatory is 3 miles $3\frac{1}{2}$ furlongs almost due south from the Pir Ghaiib, the Trigonometrical Survey point on the Ridge, near to Hindu Rao's House. It is also 1 mile $7\frac{1}{2}$ furlongs 32° west of south from the Jama Masjid.

In the projected new city the observatory borders (on the east) the road leading from the railway station to the Secretariat and Government House. It consequently will be a notable feature in the Imperial Capital and, apart from its historical value, it is desirable that it be made, by suitable surroundings and proper restoration, as dignified as possible.

The observatory contains the following structures:—

- (a) The Samrat Yantra ("Supreme instrument") a huge equinoctial dial.
- (b) The Jai Prakas, consisting of two hemispherical structures, just to the south of the Samrat Yantra.
- (c) The Ram Yantra, consisting of two circular buildings to the south of the Jai Prakas.
- (d) The Misra Yantra ("mixed instrument"), north-west of the Samrat Yantra.
- (e) Two pillars south-west of the Misra Yantra.
- (f) A measuring platform, just south of the Misra Yantra.

The SAMRAT YANTRA is the central building of the observatory. It is the largest and most imposing, although a considerable portion of it is below the surface of the earth. It is, indeed, built into a quadrangular excavation some 15 feet deep, 125 feet from east to west, and 120 feet from north to south. The structure is 68 feet high, of which 60.3 feet is above the earth's surface; 125 feet from east to west, and 113.5 feet from north to south. The essential parts are the inclined edges of the huge gnomon and the quadrants attached to it. The edges of the gnomon point to the celestial north pole, that is, they make an angle ($28^{\circ} 37'$) with the horizon, equal (approximately) to the latitude of Delhi, and are parallel to the earth's axis. The quadrants are at right angles to the gnomon, and, therefore, the circles, of which they form

⁽¹⁾ In 1794 Father Bowdler, who helped Jai Singh, obtained $28^{\circ} 37'$ north and $75^{\circ} 0'$ east of Paris for the Delhi observatory. Bessel quotes Bowdler as giving longitude $77^{\circ} 40'$ (The longitude of the Paris observatory is $2^{\circ} 39' 18''$ east of Greenwich.) Hunter gives latitude $28^{\circ} 37' 36''$ and longitude $77^{\circ} 2' 27''$ east. For the latitude Jai Singh obtained 28° by g.

part, are parallel to the plane of the equator. These quadrants have each a radius of 49·5 feet, and are graduated on each edge in hours, degrees and minutes,⁽¹⁾ the scales on the northern edges being marked in English and those on the southern edges in Indian symbols. The edges of the gnomon are marked with scales of tangents. The shadow of the edge of the gnomon on the quadrants gives the local time. The sun's declination is found by observing which part of the gnomon's edge casts its shadow on one of the edges of the corresponding quadrants.

In the mass of masonry work that supports the east quadrant is a chamber which contains the Shashthamsa Yantra. This is a large graduated arc 60 degrees in length, built in the plane of the meridian; and through a small orifice near the top of the quadrant the sun, as it passes the meridian, shines on the arc and indicates its meridian altitude, from which its declination can be directly deduced. The chamber was closed up when the observatory was restored in 1910. On the top of the gnomon is a circular pillar, which was probably used originally for rough azimuth observations, but which is now surmounted by a small sundial of the European type. This was probably constructed in 1910; the pillar, but not the dial, appears in the Daniells' drawings.

The lower part of the structure is now, more or less permanently it seems, below the water level of the locality. The height of the water varies,⁽²⁾ but for a great part of the year it covers the lower part of the quadrants and the steps and prevents access to the west quadrant altogether; and it makes the structure useless for astronomical purposes. If the instrument is to be saved, means must be taken to prevent the water percolating to the foundations.

According to Jai Singh, the Samrat Yantra was built of stone and lime.⁽³⁾ Hunter and Thorn say that the edges of the gnomon and quadrants were of white marble, and von Orlich speaks of marble staircases.

The quadrants are now faced with lime, but the time graduations are well marked with a soft black stone, neatly inlaid into the face of the quadrant. The graduations on the edges of the gnomon are scratched into the lime plaster surface and are becoming obliterated.

An examination of the Daniells' drawings and recent photographs shows that only minor alterations have been made during the last hundred years. There is a slight difference in the entrance to the gnomon steps; in the old drawings is shown a set of subsidiary steps to the right of the main steps on the gnomon; and there was formerly no dial at the top of the gnomon.

The JAI PRAKAS consists of two complementary concave hemispheres, situated immediately south of the Samrat Yantra. Theoretically, only a single hemisphere is necessary, but to facilitate observation, pathways are cut into the surface; and the second Jai Prakas is so constructed that the two instruments together show the complete surface. Cross wires were, origin-

(1) Jai Singh gives 18 cubits as the radius and one minute as equal to a barleycorn and a-half.

The time scales are on the upper surface of the quadrants, and the degree scales on the extreme edges. The European symbols were, probably, introduced at the restoration in 1910.

(2) In January 1916 its maximum depth was about 4 feet, while at the end of August it was 3 feet deeper.

(3) See preface to the *Zij Muhammad Shahi*.

ally, stretched across the hemispheres north to south and east to west, and the shadow of the intersection of these wires on the concave surface of the hemisphere indicated the position of the sun. The surface of the hemisphere is marked with altitude and azimuth circles, the tropics and intermediate circles (declination parallels), etc., so that the position of the sun can be directly read off. Also there are "circles of the signs of the zodiac," by which the particular sign on the meridian is indicated by the position of the sun's shadow. In the Delhi instruments the cross wires have been discarded, although the pins to which they should be fastened are still there; and iron rods (2 inch galvanized piping) have been fixed at the centre of each Jai Prakas. The pipes should be removed and the cross-wires replaced.

The descriptions given by Hunter and Thorn seem to indicate that there was, a century ago, only one Jai Prakas. Hunter's words are: "Between these two buildings (*i.e.*, the Ram Yantra), and the great equatorial dial is an instrument called Shamlah. It is a concave hemispherical surface, formed of mason work, to represent the interior hemisphere of the heavens. It is divided by six ribs of solid work and as many hollow places, the edges of which represent meridians at the distance of fifteen degrees from one another. The diameter of the hemisphere is twenty-seven feet five inches." Thorn uses the same phraseology. The old drawings and photographs are ambiguous on this point, but they show that the original structure has been altered considerably. Probably there were two complementary instruments originally, but one of them had disappeared.

The RAM YANTRA consists of two large circular buildings, complementary to each other, situated south of the Jai Prakas. Each consists of a circular wall and a pillar at the centre. The height of the walls and pillar, from the graduated floor, is equal to the inside radius of the building measured from the circumference of the pillar to the wall, *viz.*, 24 feet 6½ inches, and the diameter of the pillar is 5 feet 3½ inches. The walls and floor are graduated for reading horizontal (azimuth) and vertical (altitude) angles. To facilitate observation the floor is cut into thirty sectors, with the spaces between of the same angular dimensions as the sectors, *viz.*, six degrees. The graduated sectors are supported on pillars three feet high, so that the observer can "place his eye" at any point on the scale. The graduated walls are, similarly, broken up by openings, at the sides of each of which are notches for placing sighting bars. At Delhi there are no such bars in evidence, but at Jaipur they are faced with brass and carefully graduated. At Jaipur the central pillar is replaced by an iron rod. At Delhi the pillar is graduated by vertical stripes each six degrees in width, and these are necessary, as a point on the top of the edge (not the centre) of the pillar is the centre for which the altitude graduations on the corresponding sector and portion of the wall are made. The old descriptions and drawings show that no important structural alterations have been made during the last century. The Daniells' picture, however, apparently shows a different entrance to the north Ram Yantra.

To the north-west of the Samrat Yantra, and some 140 feet away, is the Misra Yantra, or "mixed instrument," so named because it combines in one building four separate instruments. Of these the Niyat Chakra occupies the middle of the building, and consists of a gnomon with two graduated semi-circles on either side. These semi-circles lie in planes inclined to the plane

of the Delhi meridian at angles of $77^{\circ} 16'$ west, $68^{\circ} 34'$ west, $68^{\circ} 1'$ east and $75^{\circ} 54'$ east.⁽¹⁾

The semi-circles may be said to correspond to meridians at places whose longitudes differ from Delhi by these angles, and tradition names Greenwich observatory⁽²⁾ and the observatory⁽³⁾ at Zurich, "Notkey, a village in Japan where there is an observatory, latitude $43^{\circ} 33'$ north and longitude $145^{\circ} 17'$ east of Greenwich," and "Serichew, a town in the Pic Island in the Pacific Ocean east of Russia, latitude $48^{\circ} 6'$ and longitude $153^{\circ} 12'$ east."

On either side of the Niyat Yantra, and joined to it, is half of an equinoctial dial, constructed on the same principle as the large Samrat Yantra. On the west side of the building is a second quadrant, the face of which is horizontal instead of being parallel to the axis. It is called the Agra Yantra or "amplitude instrument," and its use does not seem to have been understood by the restorers. Hunter makes no mention of this.

On the east wall of the building is a graduated semi-circle called Dakshinavritti Yantras, used for obtaining meridian altitudes. The north wall of the Misra Yantra is inclined to the vertical at an angle of 5 degrees, and is marked with a large graduated circle. This is called the Karka Rasi Valaya, or "Circle of the sign of Cancer." As the latitude of Delhi observatory is $28^{\circ} 37' 35''$, and the obliquity of the ecliptic is $23^{\circ} 27' 5''$ nearly, the zenith distance of the sun, when in Cancer, is $5^{\circ} 10\frac{1}{2}'$, approximately, and the sun then shines over the north wall for a short period, and the shadow of the centre pin falls on the graduated circle. This may be the northern dial referred to by Jagannath.

In the front of the Misra Yantra is a platform 47 feet by 43 feet, on which are traces of a quadrant of 20 feet radius. This platform was probably used for making measurements when the instruments were being constructed or repaired.

To the south-west of the Misra Yantra are two pillars 17 feet apart, and the line joining their centres points 35° east of north. These are mentioned in none of the accounts of the observatory. If they were part of the original observatory, they probably supported one of Jai Singh's instruments, such as are now found at Jaipur.

Hunter states that, to the west of the Misra Yantra and close to it was a wall in the meridian with double quadrants. Jagannath, Jai Singh's assistant, recorded⁽⁴⁾ that, in the year 1651⁽⁵⁾ of the Salivahana era, "with this instrument the latitude of Indraprastha⁽⁶⁾ was found to be $28^{\circ} 39'$ north, and the maximum declination $23^{\circ} 28''$."

To the west of the Samrat Yantra is a small building (a chowkidar's house) on which is fixed the Jaipur flag. There is a tree south-east of the eastern Jai Prakash that partially overshadows that instrument. The tree

(1) These are the angles given by the Pandits, but according to the measurements of the engineers who prepared the plans the angles are $77^{\circ} 18'$, $68^{\circ} 30'$, $68^{\circ} 12'$, and $75^{\circ} 52'$. They are difficult to measure accurately.

(2) This implies that the longitude of Delhi was taken as $77^{\circ} 16'$ east of Greenwich. It is really $77^{\circ} 13' 5''$. Zurich observatory is $8^{\circ} 34'$ east of Greenwich.

(3) It may be noted that Greenwich observatory was founded in 1675, some 50 years before that at Delhi was built, but that Zurich observatory did not come into existence until 1739, some sixteen years after Jai Singh's death.

(4) See Garrett, page 36.

(5) A.D. 1729.

(6) Delhi.

should, of course, be removed. The whole observatory is enclosed by a mud wall about six feet high, with an entrance on the west side.

HISTORY. The observatory at Delhi was the first one built by Jai Singh, and it is here that the principal observations were made, which were to form the basis of his new tables, the *Zij Muhammad Shahi*. There is some uncertainty about the date of construction. Pandit Gokal Chand gives A.D. 1710, and Syed Ahmad Khan gives 1724. The latter states that the observatory was built "in accordance with the orders of the Emperor Muhammad Shah, in the seventh year of his reign,"⁽¹⁾ corresponding to the year 1137 of the Hijra " (= A.D. 1724-5)."⁽²⁾

Jai Singh tells us that he himself represented the question of preparing new tables to the Emperor, who encouraged him to proceed. "To accomplish the exalted command he had received, he (Jai Singh) bound the girdle of resolution about the loins of his soul, and built here (at Delhi) several of the instruments of an observatory." This seems to indicate that the construction was started after Muhammad Shah ascended the throne. Also, Jai Singh himself tells us that seven years were spent in preparing the tables. In 1710 Jai Singh was appointed the Emperor's lieutenant at Agra. Jagannath records observations made at Delhi in A.D. 1729. The facts seem to point to 1724 as about the date of the founding of the Delhi Observatory.

Jai Singh tells us that, at first, he constructed at Delhi brass instruments of the astrolabe type in accordance with the Muslim books. These he found to be unsatisfactory, and, therefore he constructed "instruments of his own invention, such as Jai Prakas and Ram Yantra and Samrat Yantra.....of stone and lime of perfect stability, etc." In Jai Singh's time, therefore, the observatory probably consisted of the Samrat Yantra, the Jai Prakas, the Ram Yantra, a mural quadrant, and some metal instruments. Of the present buildings, possibly, the Misra Yantra was added by Madhu Singh, "who inherited no small portion of his father's love of science."⁽³⁾

EARLY DESCRIPTIONS. There are fairly numerous references to the Delhi observatory in the accounts of travellers of the eighteenth and early part of the nineteenth century, and some of these are worth recording. Father Claude Boudier and another priest passed through Delhi in 1734 on their journey to Jaipur, and took observations of latitude and longitude at the observatory at Delhi. Unfortunately they have left on record no description of the observatory or the instruments.

In 1795 Franklin, in his description of the city of Delhi,⁽⁴⁾ wrote of the observatory: "It was built in the third year of reign of Muhammad Shah, by the Rajah Jai Singh, who was assisted by many persons, celebrated for their science of astronomy, from Persia, India and Europe, but died before the work was completed, and it has since been plundered and almost destroyed by the Jeits, under Juwahir Singh."

In 1799 W. Hunter published⁽⁵⁾ a fairly complete account of the Delhi observatory. The list of buildings and the descriptions he gives show that, to the west of the Misra Yantra and close to it was a wall in the plane of the

(1) Muhammad Shah ascended the throne in 1719 (October 9th).

(2) Thurn says: "The third year of the reign of Muhammad Shah is 1724."

(3) Tod II, 372.

(4) An account of the present state of Delhi. By Lieutenant Franklin. *Asiatic Researches*, Vol. IV, 1803, p. 431. Muhammad Shah's reign commenced in 1719, and Jai Singh died in 1743.

(5) *Asiatic Researches*, v, 1799, 1771.

meridian, on which was described "a double quadrant having for centres the two upper corners of the walls..... One degree on these quadrants measured 2·833 inches."⁽¹⁾ Also in describing the Misra Yantra he makes no mention of the third quadrant (Agra Yantra) on the west side. Referring to the Samrat Yantra he states "It is built of stone, but the edges of the gnomon and arches, where the graduation was, were of white marble, a few small portions of which only remain."

In 1803 Major William Thorn visited Delhi, and, later, gave a description⁽²⁾ of the observatory. His description, however, is simply a summary of Hunter's and he gives no additional information whatever, although he is sometimes quoted as an authority.

Soon afterwards, the Daniells gave two illustrations⁽³⁾ of the chief features of the observatory. These.....show that during the last hundred years very little alteration has really taken place; but they show some small differences, which have already been mentioned.

In 1843 von Orlich visited Delhi and made the following notes about the observatory: "It lies in the midst of many ruins; but it was never completed and has been, unhappily, so wantonly dilapidated by the Juts that the shattered ruins alone are to be seen. However, enough remains to show the plan of this fine building; the colossal sundials and quadrants, which rest upon large arches, are formed of red sandstone and bricks, and the ascent to them is by handsome winding marble stair cases."⁽⁴⁾

Next comes Syed Ahmad Khan's description,⁽⁵⁾ which was translated by Garcin de Tassy.⁽⁶⁾ This account is not very reliable, but the original work contains some rough, but valuable, drawings of the instruments. We read: "Now this observatory has fallen into ruin; all the instruments are broken, and all traces of the lines of division have disappeared, etc."

Later writers on Delhi give brief notices of the observatory with, in two cases,⁽⁷⁾ interesting photographs.

PAST RESTORATIONS. Syed Ahmad Khan tells us that, in 1852, the Rajah of Jaipur partially restored the Samrat Yantra, at the request of the Archaeological Society of Delhi; and, in the Proceedings of the Delhi Archaeological Society of the 6th January 1853, we read: "It having been stated that the large gnomon of the Jantar Munter had been repaired at a cost of Company's Rs. 442-1-10, leaving a balance of Company's Rs. 157-14-2 of the sum presented to the Society by the Rajah of Jeypore, for the repairs of that observatory, and this being much too small a sum to enable the Society to complete the repairs, or even to build around a compound wall, which is absolutely necessary, for the security of the remains from further dilapidation, it was unanimously resolved that the Agent to the Lieutenant-Governor, Delhi, be requested to make known to the Rajah of Jeypore, through the proper author-

(1) He does not mean that he measured correctly to a thousandth of an inch, but that it was approximately 2½ inches. The radius was consequently about 13½ feet.

(2) *Memoirs of the War of India conducted by General Lord Lake in 1818*, p. 171.

(3) *Oriental Scenery*, 1815, part v, plates XIX and XX. The original drawings for these plates must have been made about A.D. 1794.

(4) *Travels in India*, London, 1844, p. 49. (The account is not reliable, and, I am inclined to think, Von Orlich never visited the observatory; but what he says is the sort of thing that occurs in many guide books.)

(5) *Atsar al-Bisudid*, 1852. Reprinted 1876.

(6) *Journal Asiatique*, V. xv, 1860, 530ff.

(7) Capt. Stephen, *The Archaeological and Monumental Remains of Delhi*, 1879; and H. U. Fausch, *Delhi, Past and Present*, 1902.

ities, the inability of the Society to complete the contemplated work, without further funds." For many years nothing further was done. In 1910, His Highness, the present Maharaja of Jaipur, sanctioned the restoration of the observatory at Delhi, and the work was completed in 1912. Pandit Gokal Chand was placed in charge of the astronomical part of the restoration, which was carefully carried out. The work comprised the restoration of the buildings, the regraduation of most of the scales, and, in the case of the Jai Prakas, practically the reconstruction of the whole instrument. Most of the facings and the graduations were done in lime plaster, but the main graduations on the quadrants of the Samrat Yantra are in a soft black stone, very neatly inlaid in the surface of the quadrants. The graduations in lime are already becoming obliterated. On the top of the gnomon of the Samrat Yantra a sundial of European type was erected.

On each instrument a tablet giving the name of the instrument, the date of restoration, etc., was placed. Some of these were done in marble and some in plaster. Several of the latter are already destroyed.

FUTURE RESTORATIONS. The Delhi Observatory buildings are worthy of permanent preservation, not only on account of their scientific and historic value, but as monuments to one of the most brilliant and remarkable princes of India, and as forming a dignified feature of the new Imperial City.

The grounds surrounding the building should be enclosed by a low wall, and the grounds themselves should be ornamented only by a grass lawn. There should be neither trees nor shrubs, but there would be no objection to flower beds at a sufficient distance from the buildings. The buildings should be put into good order without interfering in any way with their present structure.

The present pink colouring should be removed and a natural lime plaster tint substituted. The graduations should in all cases be made in some more permanent substance than lime plaster. At Jaipur marble and sandstone are both used, and at Benares the latter only. Marble, or some other suitable stone, should be employed.

The Samrat Yantra is the most important of the instruments, and every effort should be made to preserve it permanently. Its foundations are in a rectangular excavation, which is now partially filled with water. Apparently the bottom of this excavation is lower than the surrounding water level, and, consequently, the water percolates and covers the lower portions of the instrument. Not only is it damaging the structure, but it makes it useless for purposes of present observation. To get rid of the water is a problem for the engineers, and possibly they will decide to "concrete" the whole of the lower part of the excavation, and install a small electric pump. Unless some such means to exclude the water are taken, the chief instrument of the observatory will be utterly ruined. When the water has been excluded the chamber containing the Shashthamsa Yantra, described above, should be opened out, and the instrument put in working order.

The main graduations on the quadrants of the Samrat Yantra are suitable⁽¹⁾ and need not be restored at present, but the graduations on the edges of the gnomon need restoration badly. This necessitates the edges being re-

(1) It was a mistake, I think, to introduce European measures and symbols, and I should like to see the edges faced with marble as originally they were, and the old graduations replaced.

faced with marble or some suitable stone. The small dial on top of the pillar, that is at the top of the gnomon, should be removed. It is of no use where it now is and it prevents the pillar, on which it is placed, being used for its legitimate purpose. The sun-dial might be placed somewhere, out of the way, in the grounds.

The space round the pillar is hardly sufficient for working purposes, and it would perhaps be as well to reduce the diameter of the pillar, or to place around it a railing for protection. (An examination of the Jaipur gnomon shows that some such arrangement would not be in opposition to Jai Singh's idea.) The top of the pillar should be graduated, as most probably it was originally, for rough azimuth observations, and should be made perfectly level.

The position is one for observation and could even now be used, in the spirit of the original design, for many purposes.

The graduated parts of the Jai Prakas require refacing either with marble or other suitable stone. The original was in lime plaster, but it did not last very long; and in 1910 the facing was again done in lime plaster, but the graduations are already becoming obliterated. The central iron rod (galvanized piping) should be removed and the cross wires replaced.

The graduations (in lime plaster) on the walls of the Ram Yantra are not so exposed, and consequently not so liable to deteriorate as those in the Jai Prakas. The walls of the Ram Yantra at Jaipur are in marble, but there the instrument is much smaller than that at Delhi.

The Misra Yantra graduations are all in lime plaster, and should all be done in stone or marble. This means refacing the edges of the gnomon, and the semicircular meridians, and inlaying on the quadrants, etc.

The mural quadrant described by Hunter, and no longer in existence, might be rebuilt. It was originally to the west of the Misra Yantra, but the space is somewhat limited there. There are examples at Jaipur, Ujjain, and Benares to serve as models.

The probable use of the two pillars.....has been already explained. A brass instrument such as the Unnatamsa Yantra, or large Yantra Raj at Jaipur might be replaced.

The tablets on the instruments should be restored and revised, and they should, of course, be placed where they can easily be read; (1) and should give the name of the instrument, its uses, dates of construction or restoration, the names of the original designer (in most cases Jai Singh) and the restorers. The English versions should be revised by a European astronomer. (2)

(k) *Archer* I, 24.

A. S. I., IV., 69.

As. Res., V (1807), 190-202; IV, 429.

Cavenagh, 30.

Cooper, 66.

Daniell, V and VI, plates XVIII, XIX, XX.

Catalogue, J. 48.

Fanshawe, 247.

(1) Two of the present tablets are too distant to be read with ease.

(2) The following is an example of those now on the instruments:—

"*Early Rashī Dūlay Yantra, Restored A.D. 1910. Tested by Jitishi Gopal Chand Bhowa, for finding the longitude of the sun when the Cancer or the point 60 in the Palpitā comes over the plane of Meridian.*"

Hearn, 131, 237.

Heber II, 309.

Tour, 162.

Matheson, 369.

Mundy, 48.

Orlich, II, 19.

Roberts, II, 237.

Rodgers, 94.

Asar, Chap. III, 81-87.

Maasir, II, 81-3.

Kaye, 41-50.

Also see *A hand book of Maharaja Jai Singh's observatory*. Lala Bhola Nath, Jail Press, Jaipur.

(l) D. 96.

No. 25. (a) Gateway.

(b) Entrance to the village Madhoganj.

(c) Government.

(d) III.

(e) Late Mughal.

(f) None.

(g) Ruinous.

(h) Unnecessary.

(j) It is an imposing gateway built of brick and was constructed by Raja Madho Singh, after whom the village Madhoganj, to which the gateway formed an entrance, is known. Madho Singh succeeded his father Ishri Singh to the Government of Jaipur in the year 1760 A.D. He died in 1778 A.D. and was succeeded by his son Pirthi Singh, a minor, who was soon afterwards deposed, when his brother Partap Singh succeeded to the *gaddi* in the same year. He died in 1803 A.D.

(k) Beale, 228.

RAISINA.

- No. 26.** (a) Tomb (unknown).
 (b) Some 60 yards to the west of Delhi Qutb road at the 2nd furlough beyond the 4th mile-stone from Delhi.
 (c) Government.
 (d) III.
 (e) Mughal.
 (f) None.
 (g) Ruinous.
 (h) Unnecessary.
 (j) The tomb, measuring some 17' 3" square and entered by four openings, stands on a raised platform, and is roofed by a bulbous dome. There is no trace of any grave.

Below the platform lie several unknown graves, all of which appear to belong to the same period as the tomb. The building is of no particular interest.

- No. 27.** (a) Mosque in Hakim Ji's garden.
 (b) On Delhi Qutb road at the 4th furlong after the 4th mile-stone.
 (c) Government.
 (d) III.
 (e) Mughal.
 (f) None.
 (g) Fair.
 (h) Unnecessary.
 (j) The mosque is two storeyed, the lower story consisting of arched apartments. The mosque proper consists of a prayer chamber with three arched entrances and a vaulted roof. In the courtyard is a small square well. A *baoli*, in a fairly good condition lies to the south of the mosque, beyond which there are some ruined graves and remains of a wall containing traces of a *mihrab* showing that there were formerly other buildings in the vicinity. At the N. W. corner of the mosque there are the ruined remains of a gate consisting of two arches. It would appear that this gate was a principal entrance to the garden in which the mosque lies.

- No. 28.** (a) Pavilion.
 (b) Opposite No. 27.
 (c) Government.
 (d) III.
 (e) Late Mughal.
 (f) None.

- (g) Dilapidated.
- (h) Unnecessary.
- (j) The pavilion measuring 21' 0" by 9' 3" consists of a single chamber covered with a vaulted roof and furnished with three arched entrances. It is of no special interest.

ZABITAGANJ.

- No. 29.** (a) Mosque and well (nameless).
 (b) Some 180 yards to S. W. of No. 30.
 (c) Government.
 (d) III.
 (e) Unknown.
 (f) None.
 (g) Ruinous.
 (h) Unnecessary.
 (j) The mosque, which stands on a raised platform, consists of three vaulted apartments. It has three arched entrances. The well close by is a large Indara (a name for a large well) built of rough stone and is in a well preserved condition.

- No. 30.** (a) Mosque (nameless).
 (b) About $\frac{1}{2}$ mile to the east of new Government House buildings.
 (c) Government.
 (d) III.
 (e) Late Mughal (Reign of Shah Alam II).
 (f) None.
 (g) Ruinous.
 (h) Unnecessary.
 (j) The mosque must once have been a building of some character. It is masonry built and is externally rendered with red plaster. It appears to have been double storeyed originally and to have consisted of several aisles of which the last or the westernmost is still extant. This contains five openings, of which the three central ones are arched while one on either side is a lintelled doorway topped by an arched opening. The roof of the existing aisle is vaulted.

It is not known who is responsible for the erection of the building but the architecture and the existence of the mosque in Zabitaganj lead one to surmise that it belongs to the late Mughal period and perhaps owed its foundation to Nawab Zabita Khan, son of Najibud Daula, the Rohila chief and protégé of Ahmad Shah Abdali. Zabita Khan rose to power during the reign of Shah Alam II and was the father of Ghulam Qadir.

- No. 31.** (a) Tomb (unknown).
 (b) Some 400 yards to the N. W. of Zabitaganj mosque (No. 30).
 (c) Government.
 (d) III.
 (e) Late Mughal.

- (f) None.
- (g) Ruinous.
- (h) Unnecessary.
- (j) The tomb which measures some 18' square I.M. is constructed of brick and is covered by a dome. It has an arched opening in each of the four sides. The building is in a ruined condition, the dome having fallen altogether. In the interior there are four well preserved marble graves. Some 30 yards to the north is to be found a number of graves constructed of stone and of brick masonry.

NARHAULA.

- No. 32.** (a) Mosque (nameless).
 (b) Some 400 yards to the N. W. of Hijre ka Gumbad No. 59.
 (c) Government.
 (d) III.
 (e) Afghan.
 (f) None.
 (g) Ruinous.
 (h) Unnecessary.
 (j) Of this building only a portion of the western wall, with traces of a mihrab, and the northern compartment are extant.
- No. 33** (a) Mosque (nameless).
 (b) About $\frac{1}{2}$ mile to the south of Agar Sain's *baoli* No. 38 and $\frac{1}{4}$ mile to the east of No. 35.
 (c) Waqf.
 (d) III.
 (e)
 (f) None.
 (g) Good.
 (h) Unnecessary.
 (j) The mosque is now being rebuilt (February 1914) on the site of an old one. It measures 30' 0" by 10' 8". There are numerous graves in the vicinity.
- No. 34.** (a) Mosque (nameless).
 (b) Some 200 yards to the south-east of No. 35.
 (c) Waqf.
 (d) III.
 (e) Mughal.
 (f) None.
 (g) Ruined.
 (h) Unnecessary.
 (j) The mosque measuring 27' 3" by 12' 10", is brick built, and has a vaulted roof. It has three compartments, the central one of these being the largest. The courtyard which is in ruins measures 27' 3" by 19'.
- No. 35.** (a) Tomb of Mir Muhammad Ali known as *Sayyid ki Dargah*.
 (b) About half a mile to the south of Jantar Mantar No. 24.
 (c) Government.

(d) IIa.

(e) 1095 A.H. (1684 A.D.).

(f) I. On a marble slab, over the entrance to the tomb, outside.

امریزیده باد کسی که باین مکان رسد و برای عبدالله میر محمد علی ولد میر محمد سخت کمان
الحسینی را بقائه مغفرت باد کند تاریخ وفات میر مذکور دهم رمضان سنه ۱۰۹۵ هجری -
محمد علی بکمان اعلی رفعت

Translation.

"May he be forgiven who approaches this house and remembers Abdullah Mir Muhammad Ali, son of Mir Muhammad Sakht Kaman Al-Husaini, with prayers for remission of his sins. The date of the death of the aforesaid Mir (is) the 10th of Ramazan of 1095 Hijra; Muhammad Ali repaired to the high-house."

II. On the entrance to the tomb, inside, within a circle to the right of the main inscription (No. IV).

یارب

بحق شیخ دین معروف کرخي نگهدار این جا را از آفتها که چرخي

Translation.

O God!

"For the sake of the head of religion, Maruf Karkhi, protect this place from heaven-sent calamities."

III. On the entrance to the tomb, inside, within a circle to the left of the main inscription (No. IV).

این نشان قبر دریم که راست نموده شده از فقیده عامر رحیمه بانو بنت سید مرزا زوجه

میر محمد علی داشت

Translation.

"This mark of the second grave, which has been repaired, ... from the humble beggar Rahima Banu, daughter of Sayyid Mirza and wife of Mir Muhammad Ali."

IV. Main inscription on the entrance to the tomb, inside.

بتاریخ هفتم شهر رجب المرجب سنه ۱۰۹۷ هجری این مکان سعادت نشان تیار شد و
بشرف سعادت تبرک متبرک معزز و مکرم گردید
هر که خواند دعا طمع ندارد زانکه این پندها گنه گارند

کاشی پز جانمحمد

Translation.

"On the seventh of the honoured month of Rajab of the year 1097 Hijra (30th May 1686 A.D.), this house, marked with felicity, was finished and was honoured with the good fortune of (receiving) the sacred relic. Whoever should read (this), prayer is expected from him, as these slaves are sinners. Jan Muhammad, maker of painted tiles."

V. On the southern arch inside the tomb, there are pious ejaculations on either side of the inscription, which is as follows:—

و صلواته پیروان مبارک سید الکونین صلی الله علیه و سلم و شاه مردان مرتضی علی
چون رسیده ماه بانو خانم از خاندان میر شاه علی العرانی باین احقر رحیمه بانو بنت سید مرزا
مرواح رسیده بود بامید شفاعت درین مکان گذاشته شد تا هر که بشرف این سعادت مشرف شود

این عالم را بدعا خیرین کند و اگر کسی این تبرک را برداشته بود روز جزا شرمند و مجرم
لای باشد

Translation.

" holy skirts of the chief of both worlds (the Prophet), may God bless him and give him peace, and of Ali, the chosen and the king of heroes, had descended through Mah Bannu Khanam of the family of Mir Shah Ali of Herat to this humble Rahima Bannu daughter of Sayyid Mirza, the defunct of happy memory, they were placed in this house with the hope of intercession (on the day of judgment), so that whoever should have the good fortune of visiting them should remember this helpless one with benediction. If any one should remove and take away these relics, he would feel ashamed and be a criminal in the eyes of the Prophet on the day of judgment."

(g) Fair. Repairs required.

(h) Should be protected.

(j) The tomb stands on a raised platform paved with bricks. It consists of an oblong compartment measuring 17' 2" by 12' 6" I.M., and is brick built. Inside, it is rendered with white plaster, the vaulted roof being ornamented with various coloured painting. The entrance to the tomb is through a doorway on the south, while there are similar openings on all the remaining sides, furnished with red sandstone jali screens.

Over all the doorways inside are inscriptions in incised plaster. The inscriptions on the western and northern doorways consist solely of pious ejaculations and quotations from the Quran.

In the centre of the room lies a ruined tawiz. It would seem from the inscriptions that the building contained other graves formerly, but there are no traces of them now. Near the tomb are the remains of an enclosure containing a few unknown graves.

(l) D. 98.

No. 36. (a) Graveyard.

(b) Some 200 yards to the north of No. 35.

(c) Government.

(d) III.

(e) Afghan.

(f) None.

(g) Ruined.

(h) Unnecessary.

(j) The graveyard consists of a high masonry platform measuring 43' 7" by 31' 3". It contains three graves, the most important of which seems to be the one lying in the centre of the western side of the platform.

No. 37. (a) Mosque (nameless).

(b) Adjacent to Agar Sain's Baoli (No. 38).

(c) Waqf.

(d) H.

(e) Afghan.

(f) None.

Near Curyon Road.

- (g) Ruined. Repairs required.
- (h) Should be protected.
- (j) The mosque is rubble built and measures 26' 9" by 10' 6" I.M. The roof is vaulted and there were originally three arched entrances, the southern-most of which has fallen, together with a portion of the vault. The piers on which the arches are supported are of red sandstone. At the northern end of the mosque there is a small room (*Hujra*) intended for use by the Mulla of the mosque.

The courtyard measures 41' 3" by 58', and to its north and reached by steps, lies the Baoli of Agar Sain (see below). The grave in the courtyard is perhaps that of the founder of the mosque.

No. 38. (a) Agar Sain's Baoli.

- (b) About half a mile to the east of Jantar Mantar (No. 24).
- (c) Government.
- (d) Ia.
- (e) Afghan.
- (f) None.
- (g) Poor. Repairs required.
- (h) Protected.
- (j) The term baoli is generally applied to a large stepped well. The baoli under reference measures 192' by 45' over all (*i.e.*, at the level of the ground), and 129' 3" by 24' 6" at water level. It is built of rubble and dressed stone. At the northern end a length of 33' 6" is roofed, forming at the same time a platform or sitting place. At this end there is also a circular well 25' 6" diam. constructed of the same material as the baoli.

The only Agar Sain in history would appear to be a Raja who reigned at Agra several centuries before the time of Sikandar Lodi. (*Beaul.*)

(k) *Fanshawe*, 247.

(l) 2777.

No. 39. (a) Mosque (nameless).

- (b) Some 500 yards S. W. of the tomb of Sayyid Hasan Rasul Numa No. 332.
- (c) Waqf; Allah Bux Shah.
- (d) III.
- (e) Late Mughal.
- (f) None.
- (g) Fair.
- (h) Should be protected.
- (j) The mosque, constructed of rubble masonry and coated with plaster consists of three compartments which are surmounted by bulbous domes and entered through arched openings. It measures 30' 6" by 16' 7" I.M. and stands on a plinth 1' 6" high. On the east is the courtyard of the mosque containing a grave said to be of a saint named Kamal Shah. There are also a few other graves near the mosque towards east, which are believed to be of the disciples of Kamal Shah.

SARBAN SARAL

- No. 40.** (a) Kamlapati's Garden.
 (b) About a furlong to the east of Delhi Quth road, between the 2nd and 3rd furlongs after the 4th mile-stone.
 (c) Government.
 (d) IIa.
 (e) Mughal.
 (f) None.
 (g) Ruinous. The gateway might be repaired with advantage.
 (h) Should be protected.
 (j) The garden is in a neglected condition. The only feature of interest is the gateway, in a dilapidated condition, although somewhat recently repaired, in order to give an entrance to the P. W. D. camp (winter, 1913). The gate is three arched and contains side rooms probably intended for the use of porters.

In the south-west corner of the garden is an old enclosure containing several ruined graves, and it is possible that one of these tombs may be that of Kamlapati, the founder of the garden, concerning whom history and tradition are silent.

- No. 41.** (a) Mosque (nameless).
 (b) Some 650 yards to the north of No. 54.
 (c) Government.
 (d) III.
 (e) Mughal.
 (f) None.
 (g) Ruinous.
 (h) Unnecessary.
 (j) The mosque has three arched entrances and contains three domed compartments.

KHAIRPUR.

- No. 42.** (a) A domed *chattri*.
 (b) About 100 yards to the east of Delhi Qutb road at the 5th furlong past the 5th mile-stone.
 (c) Government.
 (d) III.
 (e) Late Mughal.
 (f) None.
 (g) Ruinous.
 (h) Unnecessary.
 (j) The *chattri* consists of a small domed octagonal chamber 8 feet diam. It is built of brick masonry with arched openings on N. S. and E. and seems to have been a piquet house. Close to it there is an old masonry well.
- No. 43.** (a) Tomb of Muhammad Shah, known as Mubarak Khan ka Gumbad (dome).
 (b) To N. E. of the tomb of Safdar Jang, some 100 yards to the north of the road from Safdar Jang's tomb to Humayun's tomb.
 (c) Government.
 (d) Ia.
 (e) 847 (°) A.H. (1443-4 A.D.).
 (f) None.
 (g) Good. It is hoped that it will be eventually possible to surround the group of Lodi tombs with a small park.
 (h) Protected.
 (j) The tomb consists of an octagonal chamber some 50' 0" in diameter surrounded by a verandah. Each face of the latter contains three arched openings (arches of stilted (°) form) supported on "double square" pillars of the type found in buildings of this period, the centre of each face, on the upper storey, being emphasised by an eight pillared *chattri*. The inner chamber has a door in each face, and is roofed by a dome of the typical Afghan type 31' 10½" internal diam. and crowned by a lotus finial base. The finial is no longer extant. The sloping walls found in the earlier buildings are not seen here, the sloping masonry being confined to the buttresses which strengthen each corner of the octagon. Above the arches runs a *chajja* supported by heavy stone brackets, topped by a parapet of the usual type, each corner of which is emphasised by a *guldasta* or pinnacle. The dome springs from a sixteen-sided drum some 12' 8" in height crowned by cresting, each angle of the drum being marked by a *guldasta*. The *chajjas* of the roof

(°) Historians differ in assigning the date of the death of Muhammad Shah. Badauni and Lane-Poole give it as 847 A.H. (1443-4 A.D.) but Farishta says that it took place in 849 A.H. (1445-6 A.D.)

(*) The central arched opening is wider than the side openings measuring 7' 9" in width as compared with 6' 8".

chattris have almost entirely disappeared. There are eight graves within the building, the one in the centre being in all probability that of Muhammad Shah; the remaining ones, two of men and five of women, being perhaps those of his relatives. The material used throughout is grey local stone, and the building is said to have been erected by Alaud-din Alam Shah, the son and successor of Muhammad Shah. The inside of the large dome and the domes of the *chattris* is adorned with quotations from the Quran in incised plaster. No evidence has been forthcoming as to the existence of *tykhanas* below these graves and it would appear as if the bodies actually rested beneath them on the floor of the central chamber.

Muhammad Shah, the son of Farid Shah, son of Khizr Shah, and the nephew and successor of Mubarak Shah, was the third king of the Sayyid dynasty. He ascended the throne in 837 A.H. (1433-4 A.D.), his reign being marked by an uninterrupted series of disturbances, firstly caused by the assassins of Mubarak Shah and lastly by Kala Lodi, father of Bahlol Lodi who ultimately usurped the empire. Muhammad Shah died in 849 A.H. (1445-6 A.D.). The *chajja* of this building was reconstructed in 1913-4.

(k) *A.S.I.*, XX, 158.

Carr Stephen, 161-2.

Fergusson, II, 217.

Thomas' Chronicles, 336.

Asar, Chap. III, 42.

Elliot, IV, 80-6.

Farishta, Part I, 171.

Muhammadan Dynasties, 300.

Muntakhab-ut-Tawarikh, I, 304.

J.A.S.B., XXXIX, 82.

Rodgers, 89.

(l) D. 84, D. 208, D. 469.

No. 44. (a) Mosque (nameless).

(b) Between Nos. 43 and 45.

(c) Government.

(d) III.

(e) Afghan.

(f) None.

(g) Ruinous.

(h) Unnecessary.

(j) The mosque stands in a masonry enclosure, the greater portion of which is now ruined, and which seems to have been a burial ground originally. It consists of a prayer chamber with a vaulted roof and furnished with three arched entrances, two of which are now closed up. It is constructed of masonry and rendered externally with red plaster.

No. 45. (a) Mosque and *Bara Gumbad*.

(b) Some 300 yards N. E. of No. 43.

(c) Government.

(d) Ia.

(e) 900 A.H. (1494 A.D.).

(f) Over the southern mihrab incised in plaster.

عمارت این بقعه شریف در عهد سلطان السقوطی بادشاه رابع مسکون برگزیده حضرت کن
فیاض الراقی بالتأیید الرحمن ابرالمظفر سکندر شاه بن بهلول شاه سلطان . . . خلد الله
ملكه و حاضنه و اعلى امره و شانه در عمارت مسجد جامع اوج بنا کرد مغفور مرحوم . . .
مغل ابو امجد و . . . بتاریخ غره ۱۰۰۰ ربیع الاول سنه تسعمایه

Translation.

" This noble edifice was erected by . . . Mughal Abu Amjad . . . the defunct of happy memory, in the building of the Jami masjid, . . . , during the reign of the emperor of emperors, the king of the inhabited fourth part of the globe, the favoured one of the Almighty, depending upon the help of the most Merciful (God) (named) Abul Muzaffar Sikandar Shah, son of Bahlol Shah, the emperor . . . , may God preserve his kingdom and reign, and exalt his dignity and position for ever, on the first of Rabia I of the year 900 (30th November 1494 A.D.).

(g) Good.

(h) Protected.

(j) The mosque which was used for many years as a cow-house and so surrounded by squalid huts as to be almost irreconisable, has now been reclaimed and put into repair. It consists of a single apartment, measuring 82' 0" N. to S. by 21' 0" E. to W., and is divided into five bays. The three central bays are roofed with squat hemispherical domes, the finials of which have disappeared, and two end bays with low flat vaults. The domes rest on corbelled pendentives most elaborately carved and finished. At the N. and S. ends of the apartment and in the centre of the *mihrab* bay on the back wall are projecting oriel windows (*) of red stone. The external angles of the mosque as well as the *mihrab* bay projecting from the back of the west wall are strengthened by sloping buttresses, topped with lotus cresting, their central upper portions being relieved by fluting, the flutes being alternately angular and circular. The mosque is profusely decorated throughout with conventional foliage and verses from the Quran incised in plaster relieved by coloured tile work. The inscription quoted above is on the west wall of the southern bay and refers to an addition made to the mosque, which must ante-date the time of Sikandar Lodi. The inscription is now rather indistinct and cannot be read with certainty. In front of the mosque towards the east lies a courtyard 104' by 82', its centre being occupied by a raised platform, originally faced with red stone, on which stands a ruined grave, said by tradition, to be that of the founder of the mosque. The eastern boundary of the courtyard is formed by a line of arched apartments for the use of the readers of the Quran, while to the south is the gateway which in its grandeur and elegance is perhaps unequalled in the ruins of Delhi save by the Alai Darwaza at the Quth. In the S. W. corner of the courtyard is a

(*) These oriel windows are of similar design to those seen at the Talaqi and south gates of the Purana Qila. Their prototype may be seen in the back wall of the mosque at the Quth.

small doorway giving access to two flights of steps, built in the thickness of the wall. One of these leads to the roof of the mosque and the other to the roof of the gateway.

The gate which stands on a platform furnished with arched recesses, is styled *Bara Gumbad* by reason of its lofty dome. Each of its sides is pierced by arched openings, intended as doorways. The door openings are crowned by superimposed brackets of red sandstone ornamented with carvings and inscribed with the quotations from the Quran. Each external wall of the gate is provided with a slightly projecting central bay some 25 feet in width, and containing the door openings framed in a double recessed arch, some 30' 8" in height, with black marble spandrels ornamented with white marble bosses. Above the door opening is a small window framed in red sandstone. The piers of the arches, some 5' 1" in width, are of local stone relieved at intervals by miniature niche-shaped panels in red sandstone, a row of which, at somewhat closer intervals, runs across the top of the arch. The cresting of the central bays is raised about 2' 7" above the cresting of the main wall, its external angles being marked, as are the four corners of the main walls, by fluted *guldastas*, most of which have disappeared. Below the cresting runs a moulded string course, relieved at average intervals of 2' 10" by projecting dentels. The side bays, each 18' in width, are relieved by two rows of niche-shaped panels, each panel some 3 feet in width and 9 feet in height, with red sandstone spandrels, the bosses having disappeared. The lower niches nearest the entrances of the gate are left open and light the interior of the gate. The dome springs from a sixteen-sided drum, each face of the latter being relieved by niche-shaped panels, with spandrels as before, the panels being left open at the four cardinal points, and serving to light the interior of the dome. Above these panels runs a lotus band frieze topped by a moulded string course, with projecting dentels at long intervals. Above the string course is the usual cresting, the centre of each crest being ornamented with a pinjra. Above this is the dome, externally plastered and without ornamentation, save for the lotus cresting. The finial is no longer extant.

Cunningham compares this gateway with the Alai Darwaza at the Qutb, the general plan within and without, the dimensions, the arrangement of its openings and the pendentive construction being very similar to those of the latter building. It possesses the same stone bench, 2' 9" in height and 1' 6" in breadth round the internal walls and similar miniature brackets at the angles of the octagon. It measures 62' square without and 40' square within compared with the Alai Darwaza of which the similar measurements are respectively 56' 6" and 34' 6". Its height is also greater and the walls are continued above the octagon in two stages, one of sixteen sides, the other of thirty-two sides. The parapet measures some 34' 6" above the level of the mosque court, and some 44' 6" above the ground. The drum of the dome is 15' 9" in height and above this the dome is 28' in height. The total height of the building above the fields is therefore 83' 0" (*Cunningham*). In contrast to the rich internal treatment of the Alai Darwaza, the walls of the gate are left uncarved. Cunningham thinks they were probably covered with plaster formerly. He dates it at 900 A.H., 187 years later than its prototype the Alai Darwaza.

(k) *A.S.I.* XX, 155-7; IV, 67 *et seq.*

Carr Stephen, 196-7.

Asar. Chap. III, 52.

Fergusson, II, 210.

Rodgers, 89.

(l) D. 85, D. 480.

No. 46. (a) Turret.

(b) Some 75 yards to the east of S. E. corner of Bara Gumbad No. 45.

(c) Government.

(d) IIa.

(e) Afghan.

(f) None.

(g) Ruinous. It should be repaired.

(h) Should be protected.

(j) It seems to have been one of the angle turrets of an enclosure, the walls of which are now demolished.

No. 47. (a) Unknown tomb called *Shish Gumbad* (glazed dome).

(b) Some 50 yards to the north of the mosque No. 45.

(c) Government.

(d) IIa.

(e) Afghan.

(f) None.

(g) Good. General repairs required.

(h) Protected.

(j) The tomb which measures 32' 8" square consists of a chamber 33 feet square and roofed by a dome. On the N., S. and E. sides of the chamber are three openings, the central one being the doorway, the flanking openings being intended to admit light and air. There is also an arched window over each of the doorways. The ceiling is decorated with floral carvings in incised plaster and quotations from the Quran. The exterior is ornamented with the blue-glazed tiles in two shades which give the tomb its name. The tomb contains eight graves of which only one bears the *qalamdan*. It is not known who erected this building or who is buried here, but its position seems to indicate that it is the resting place of some one connected with the mosque or the Lodi family.

The tomb was probably plastered externally in former days. The dressed stone plinth of the building is 9½" in height, the rough rubble portion below it varying in depth on the different sides of the building and evidently not being intended to be exposed to view. The external treatment is in close imitation of the *Bara Gumbad* though not on so large a scale, and the centres of the upper niche-shaped panels are similarly marked by miniature recessed niches. Projecting from the back of the west wall, and of the same width as the entrance day, is the *mihrab* bay from which the larger niche-shaped panels at the upper and lower levels have been omitted, the upper portions above the

string course being provided with four miniature niches only. The glazed tiling of this tomb must have lent it formerly a very striking appearance. Below the central string course on the main walls, and continued across the face of the *mihrab* bay, was a row of blue tiles, each tile being 9" square, while below the moulded string course at the top of the main walls is a similar row of glazed tiling. This is not continued across the entrance or *mihrab* bays, the treatment being changed and the tops of the bays provided with an oblong panel 20' by 3' framed in a course of grey stone. Next to this, on the inside of the panel, is found a border of the rich blue tiles, the central portion of the panel being set with 9 square panels framed in plaster, each containing a light blue tile with floral designs.

The external masonry of this building has been executed with considerable care, the courses being alternately deep and narrow for the portion below the central string course. Above this the masonry becomes less methodical and, as in the case of *Bara Gumbad*, little attention has been paid to the regularity of courses, except in the case of the upper portion of the *mihrab* bay, where the alternating procedure mentioned above has been continued.

(k) *A.S.I.*, XX, 158.

(l) D. 86.

- No. 48.** (a) *Baoli*, Mosque and four walls of an enclosed garden, with its entrance.
 (b) Some 180 yards to the east of No. 47 and 110 yards to the north of No. 49.
 (c) Government.
 (d) III.
 (e) Mughal.
 (f) None.
 (g) Ruinous.
 (h) Unnecessary.
 (j) To the N. E. of the *Shish Gumbad* are the remains of a garden, the four walls of which, brick built, are broken in several places. The double storeyed entrance is in no better condition. To the south of the latter is a mosque also ruined and neglected. The *baoli* in front of the entrance outside the enclosure is in the same condition. In the centre of the garden is a small brick built enclosure furnished with arched openings, apparently intended for a tomb but now containing no grave.

- No. 49.** (a) Tomb of Sikandar Lodi.
 (b) Some 250 yards to north-east of No. 47.
 (c) Government.
 (d) Ia.
 (e) 923 A.H. (1517-8 A.D.).
 (f) None.
 (g) Good, but general repairs required, especially to enclosure walls.
 (h) Protected.

- (j) The tomb is situated, like *Chirogh* Delhi, on one side of a deep *nullah* or depression and stands in the centre of an enclosure some 250 feet square, with battlemented walls 12 feet in height and internal arched recesses. The lower external portions of the enclosure walls are also relieved by arched recesses. The corners of the enclosure are strengthened by octagonal towers only one of which is now standing, and it is entered through a gate in the southern wall. This gate is protected by a square fronting outwork measuring 62' by 52', the south wall of which is emphasized by two four-pillared square *chattris* adorned with blue tiles and supported by red sandstone pillars. In the middle of the western wall of the enclosure is a wail mosque, the centre arch of which measures some 21' 9" in height and 24' 8" in width; the side arches of the mosque are comparatively insignificant. The tomb itself is similar in design to that of Muhammad Shah (No. 43) but the *chattris* on the roof have been removed or were never completed. The material used is local grey stone. The pillar which serves to bear the lamp at the head of the grave appears to have been taken from a Hindu building.

It is supposed that the tomb of Sikandar Lodi was built by his son and successor Ibrahim Lodi in the year 923 A.H. (1517-8 A.D.), the date of Sikandar Lodi's death. The latter was the son of Bahlol Lodi, and the second king of the Lodi dynasty. He ascended the throne in the year 894 A.H. (1488-9 A.D.) after the death of his father, and reigned successfully for 28 years.

- (k) *A.S.I.* XX, 158-9; IV, 69.

Carr Stephen, 170-1.

Elliot, IV, 310, 438 *seq.*

Asar, Chap. III, 46.

Cole, 2nd Report, CXI.

J.A.S.B., XXIX, 84.

Hearn, 130.

Rodgers, 89-90.

- (l) *D.* 87, *D.* 88, *D.* 209.

No. 50. (a) Athpula or Khairpur ka pul (bridge).

- (b) East of No. 49.

(c) Government.

(d) IIa.

(e) Mughal.

(f) None.

(g) Good.

(h) Protected.

- (j) The bridge contains seven arches, the centre one being the largest and the others decreasing in span from the centre. The eight piers 7' 4" in thickness which support its arches have in all probability led to its being named Athpula. It is said to have been built by one Nawab Bahadur who had been at Kabul in the time of Akbar.

The measurements are given by Cunningham as follows:—

		Ft.	In.		Ft.	In.
Middle arch	.	.	.	.	12	4
Two next arches at	.	11	4½	.	22	9
" " " "	.	10	4	.	20	8
" outer " "	.	9	1½	.	18	3
<hr/>						
Waterway	.	.	.	.	74	0
Six piers at	.	7	4	.	44	0
Two abutments at	.	7	4	.	14	8
<hr/>						
Total length					132	8

The piers, set diagonally so as to form the necessary cut water, are some 8' 3" in height of irregular courses of dressed stone, and 6' 10" in width. From them spring arches with voussoirs 1' 8" in depth, the space between each arch being filled by a circular fluted and engaged pilaster formerly topped by an octagonal finial. Above the heads of the arches runs a moulded string course which follows the curve of the bridge, while below this is a pinjra cresting. The top of the bridge is paved with local grey stone, the parapet of the same material, formerly crowned with a moulded coping, rising some 3' 8" above the level of the roadway. The design is a most effective one. The bridge was repaired in 1913-14. Cunningham in comparing this bridge with the Barah pulah (see No. 168) states that in both cases it is clear the names do not refer to the arches. He writes "Now *pala* is applied to the leaf of a door, and a *do-pala darwaza* means 'two leaves.' In the case of these bridges I believe that the term applies to the pairs of small minarets which flank the piers and abutments. In the larger bridge there are twelve pairs of these minars and in the smaller bridge there are eight pairs of them. Hence the bridges became known as the *Barapala* or 'twelve pairs' and the *Athpala* or 'eight pairs.'"

(k) *A.S.I.*, XX, 159.

(l) 2975.

No. 51. (a) Mosque (nameless).

(b) Some 180 yards to the north of Athpala (No. 50).

(c) Government.

(d) III.

(e) Afghan.

(f) None.

(g) Ruinous.

(h) Unnecessary.

(j) The mosque, which is masonry built, consists of three domed compartments with arched entrances. The three arches have been closed up by villagers to render the building habitable, one at the side being left open for purposes of access. The name of God is inscribed in plaster on the two outer side arches of the west front.

- No. 52.** (a) Mosque (nameless).
(b) Some 170 yards to the east of No. 51.
(c) Government.
(d) III.
(e) Late Mughal.
(f) None.
(g) Ruinous.
(h) Unnecessary.
(j) The mosque consists of three compartments, the central one of which is domed, the side ones being vaulted. The building is of no particular interest.

- No. 53.** (a) Ruined enclosure walls with a gateway.
(b) Some 400 yards to the north of No. 51.
(c) Government.
(d) III.
(e) Unknown.
(f) None.
(g) Ruinous.
(h) Unnecessary.
(j) The enclosure containing some unknown graves is of no particular interest. Its walls are furnished with recessed arches, while there are three mihrabs on the west indicating its use as a mosque.

- No. 54.** (a) Domed building.
(b) Some 100 yards to the west of No. 53.
(c) Government.
(d) III.
(e) Unknown.
(f) None.
(g) Ruinous.
(h) Unnecessary.
(j) The building stands on a raised platform, and has eight arched openings. The exterior is octagonal in plan and the interior square. The building which is of no particular interest probably once contained a grave of which no trace now remains. There are several graves in the vicinity.

- No. 55.** (a) Tomb (unknown).
(b) Some 50 yards to N. W. of the village.
(c) Government.
(d) III.
(e) Afghan.
(f) None.

- (g) Ruinous.
- (h) Unnecessary.
- (j) The tomb which is roofed by a dome, is square within and octagonal without. It is built of brick masonry plastered white, and has four entrances, three of which are now blocked, the building being used as a cattle shed. Quotations from the Quran and the Islamic creed are incised in plaster on the outer faces of the octagon. All traces of the graves have now disappeared; and it is not known who was interred there.

No. 56. (a) Mosque (nameless).

- (b) Some 50 yards to the east of the village and some 180 yards to S. E. of No. 55.
- (c) Government.
- (d) III.
- (e) Afghan.
- (f) None.
- (g) Ruinous.
- (h) Unnecessary.
- (j) The mosque is built of grey local stone and consists of three compartments, the central one of which is domed. The end compartments are smaller than the central one and are roofed with flat vaults. On the outer central arch there appears to have been an inscription cut in plaster but only a few letters are now extant. The inscription appears to have been in Persian. On the mihrab and on the under face of the central arch as well as on the side arches, was formerly inscribed an extract from the Quran. Only a portion of the inscription now exists. In the south wall is a staircase with twelve stone steps giving access to the roof. On the soffit of the dome are inscribed the names of God and the creed.

No. 57. (a) Ruins of palaces.

- (b) Some 550 yards to the north of No. 56 and some 100 yards to the west of Purana Qila No. 123.
- (c) Government.
- (d) IIa.
- (e) Afghan.
- (f) None.
- (g) Ruinous. The ruins might be cleared out and repaired with advantage.
- (h) Should be protected.
- (j) The proximity of these ruins to Purana Qila gives rise to the belief that they were possibly the remains of the residences of nobles of Sher Shah's period. The ruins cover a large area and abound in subterranean vaults and passages, the arches whereof are visible at several places. The three walls of an enclosure which still stand, though unroofed, show clearly that the building was more than one storeyed. The material used is local grey stone.

BABARPUR.

No. 58. (a) Mosque (nameless).

(b) Some 150 yards to the N. W. of No. 57.

(c) Government.

(d) IIa.

(e) Afghan.

(f) None.

(g) Ruinous. Repairs required.

(h) Should be protected.

(j) The mosque seems to have been a building of considerable pretension. The prayer chamber, which measures 54' 6" by 25' 6" is divided into three compartments, the central one of which domed, the others being vaulted. The courtyard, the walls of which have fallen, is now overgrown with vegetation and measures 81' by 63' 6". The tank in its centre is now filled up. The mosque was entered by a large doorway to the east, the remains of which are still extant. In the north wall of the mosque a staircase with fourteen stone steps gives access to the roof of the mosque.

No. 59. (a) *Hijra ka Gumbad*. (Dome of a hermaphrodite.)

(b) Some 150 yards to the north of No. 58.

(c) Government.

(d) IIa.

(e) Afghan.

(f) None.

(g) Ruinous. Repairs needed.

(h) Should be protected.

(j) The dome covers an internal square of 25 feet, the outside of the building being cruciform in plan. The dome and arches are brick built. A portion of the dome has fallen, but the building still presents a picturesque appearance.

It appears to have been a tomb, but there is no trace of any grave now extant.

(l) D. 92, 2776.

No. 60. (a) Mosque (nameless).

(b) Some 180 yards to the north of No. 59.

(c) Government.

(d) IIa.

(e) Afghan.

(f) None.

- (g) Ruinous. Repairs required.
- (h) Should be protected.
- (j) The mosque, measuring 39' 3" by 18' 9", is built of rubble masonry and consists of three compartments covered with vaulted roofs. It is plastered and seems to have double storeyed originally.

No. 61. (a) Mosque (nameless).

- (b) Some 200 yards to the west of No. 60.
- (c) Government.
- (d) III.
- (e) Afghan.
- (f) None.
- (g) Ruinous.
- (h) Unnecessary.
- (j) The remains indicate that the mosque must have formerly been of considerable size, and that it was entered by a gateway of imposing design. The southernmost compartment, entered by three arched openings, still stands, although its roof has disappeared.

No. 62. (a) Mosque (nameless).

- (b) Some 20 yards to the west of No. 63.
- (c) Government.
- (d) III.
- (e) Mughal.
- (f) None.
- (g) Ruinous.
- (h) Unnecessary.
- (j) This appears to have been a comparatively small building of which only the southernmost vaulted chamber, entered by an arched opening, is now left.

No. 63. (a) Tomb (unknown).

- (b) Some 400 yards to the S. W. of Khairul Manazil (No. 83).
- (c) Government.
- (d) III.
- (e) Mughal.
- (f) None.
- (g) Ruinous.
- (h) Unnecessary.
- (j) A single domed structure, standing on a raised platform, with four doorways. There is no trace of any grave.

No. 64. (a) Mir Taqi's tomb.

- (b) Some 270 yards to the south of No. 63.

- (c) Government.
- (d) IIa.
- (e) Mughal.
- (f) None.
- (g) Fair. Petty repairs required.
- (h) Should be protected.
- (j) The tomb is single domed and is 10' 6" square internally, and octagonal in plan externally. It stands on a raised platform reached by three stone steps still extant. No grave now remains in the central chamber, although there are many graves on the platform and in the vicinity. It is not known who Mir Taqi was.
- (7) 2765.

No. 65. (a) Mosque, Bagh wali (garden mosque).

(b) Some 400 yards to the west of No. 64.

(c) Government.

(d) IIa.

(e) Late Mughal.

(f) None.

(g) Fair, requires repair.

(h) Should be protected.

(j) The mosque stands within an enclosure formerly occupied by a garden.

The walls of the enclosure and the entrance, towards the south, are now in ruins. The mosque is a fine brick built building, measuring 59' by 28' and is two aisles deep. The entrance bay is some 18' in width and 19' 9" in height rising some 3 feet above the parapet level of the main wall, its external angles being marked by engaged pilasters with the globular bases seen in work of this period. Similar engaged pilasters are found at the external angles of the main wall. The space between the head of the main arch and the actual entrance arch is filled with stalactite corbelling, while the arches are, like those elsewhere on this building, of the cusped type; the cusping is too shallow to give a good effect. The inner aisle is divided into seven bays, roofed by three domes, also brick built, and four vaults, while the outer aisle consists of three bays only, roofed by sandstone slabs. The low plinth ornamented with the usual *tikari* pattern is of the same material. Each aisle has seven arched entrances, facing eastwards and supported on red sandstone pillars. The pavement of the mosque, as well as its courtyard, 96' 6" by 59' is in brick-work of a *musalla* (prayer-carpet) design. The walls, waist high, are lined with red sandstone slabs. The mosque is plaster rendered, the inner walls being adorned with geometrical patterns incised in the same material. The fluted domes have the usual lotus cresting, and traces of colour decoration are visible. At the eastern end of the courtyard is a tank, built of bricks, and in a ruined condition. In the vicinity of the mosque are numerous unknown graves.

In the year 1229 A.H. the mosque and the graves in its vicinity were visited by a saintly person who has left an account of his visit written in

manuscript on the mihrab. The account, of course, does not throw any light on the history of the mosque or that of its founder, but it can stand as documentary evidence to the fact that the mosque itself, and some of the graves near it, were held in considerable veneration not more than hundred years ago. It is worth while quoting the account which runs as follows:—

هو الذاقي

۱۲۲۹

بقرین بیست و پنجم شهر صفر المظفر سنه يك هزار و صد و بیست و نه هجری
مقدسه فقیر حقیر سراجا تقصیر خواجه غلام نقشبند ابن خواجه محمد یوسف خان مخدوم اعظمی
الحسینی الحسینی عفی عنه بشرف زیارت بزرگان که درین جا امده اند و مسجد غذا مشرف گشته
آئینه ایست بر سر راه عدم وجود
هر کس رسید و کرد نگاه و درگذشت

Translation.

"He is everlasting!

On the 25th of the victorious month of Safar of the year 1229, holy Hijra, the contemptible beggar full of shortcomings (named) Khwaja Ghulam Naqshband, son of Khwaja Muhammad Yusuf Khan Makhdum Azami Al-Hasani Al-Husaini, may he be forgiven, had the honour of visiting the graves of the saints, who are buried here, as well as this mosque.

Existence is like a mirror on the road to mortality: every one reaches it, looks into it and passes away."

(l) D. 110.

No. 63. (a) Walled mosque (nameless).

(b) Some 170 yards to the S. E. of No. 65.

(c) Government.

(d) III.

(e) Mughal.

(f) None.

(g) Ruinous.

(h) Unnecessary.

(j) The mosque consists of a small western wall provided with a mihrab, and of a platform 18' 9" by 12' 6" flanked by small side walls with arched openings. It was probably attached to the unknown grave found in its courtyard.

No. 67. (a) Lal Bangla.

(b) About $\frac{1}{2}$ mile to the S. E. of No. 65, and $\frac{1}{4}$ mile to the S. W. of Khairul Manazil (No. 83).

(c) Government.

(d) IIa.

(e) 1193 A.H. (1779-80 A.D.).

- (f) None.
 (g) Fair. Repairs required.
 (h) Should be protected.
 (j) The name Lal Bangla has been given to an extensive enclosure containing three domed mausoleums, one near the entrance and the other two at a distance of some 110 yards to the east of it. These two last, one of which contains two low small graves, are supposed to be the resting places of Lal Kunwar, the mother of Shah Alam II, and Begam Jan, his daughter. Both these tombs are built on the same plan, having square corner rooms, oblong halls between them, and a square room in the centre. The one near the entrance seems to be of earlier date, and consists solely of a square room standing on a raised platform. It contains no grave, and it is not known to whom this tomb belongs. There are, however, some three Tavizes lying below the platform, and it seems not improbable that they have been taken out of this building. They are inscribed with the Muslim creed and quotations from the Quran. The gateway of the enclosure is double storeyed, flanked at either corner by small cupolas. The enclosure wall built of bricks is now partly demolished.

The gateway of the Lal Bangla and the three mausoleums in it are all constructed of red stone, which probably accounts for this group of buildings being so called. It may also have been so styled after the name of Lal Kunwar who was buried there.

- (k) Carr Stephen, 279-80.
Asar, Chap. III, 96-97.
Rodgers, 102.

- No. 68.** (a) Tomb of Sayyid Abid.
 (b) Some 90 yards to the south of No. 67.
 (c) Government.
 (d) IIa.
 (e) About 1036 A.H. (1626-27 A.D.).
 (f) None.
 (g) Ruinous. Repairs required.
 (h) Should be protected.

- (j) The tomb consists of a room 14' 3" square inside, its outer plan being octagonal in form. It is roofed with a hemispherical dome, and contains four arched entrances.

Sayyid Abid who is buried there was a companion of a general of the emperor Jahangir, by name Khan Dauran Khan Khwaja Sabir Nursat Jang. The latter constructed the building.

- (k) *Asar*, Chap. III, 63.
Munsir, I, 240-57.
 (l) D, 107, 2764.

- No. 69.** (a) Tomb (unknown).
 (b) Some 150 yards to the S. W. of No. 68.

- (c) Government.
- (d) III.
- (e) Mughal.
- (f) None.
- (g) Fair.
- (h) Unnecessary.
- (j) The tomb consists of a chamber 11 feet square. It is built of grey stone and is roofed with a masonry dome.

- No. 70.** (a) Tomb (unknown).
 (b) Some 25 yards to the S. W. of No. 69.
 (c) Government.
 (d) III.
 (e) Mughal.
 (f) None.
 (g) Fair.
 (h) Unnecessary.
 (j) It consists of an oblong chamber, measuring 19' 9" by 11' 7" and covered by a vaulted roof. There are three arched entrances on either of the larger sides and two entrances on either of the smaller sides. No traces of graves are to be found in this building, but it is in all probability a tomb, although in shape it does not resemble the other tombs found in the neighbourhood.

- No. 71.** (a) Mosque (nameless).
 (b) Some 180 yards to the north of No. 70 and 170 yards to the north of No. 72.
 (c) Waqf.
 (d) III.
 (e) Afghan.
 (f) None.
 (g) Ruined.
 (h) Unnecessary.
 (j) The mosque measuring 40' by 34' stands on a raised platform. It comprises a courtyard and a western wall furnished with three mihrabs serving as a mosque, the central mihrab only now being extant. The courtyard containing some four unknown graves is in ruins and much overgrown with vegetation.

- No. 72.** (a) Barah Khamba.
 (b) Some 150 yards to the N. W. of the Railway Station Nizamuddin.
 (c) Government.
 (d) IIa.
 (e) Afghan.
 (f) None.
 (g) Ruined. Requires repair.

(h) Should be protected.

(j) The Barah Khamba (Barah = 12 and Khamba = pillar), so-called on account of the twelve pillars which it once contained, is a tomb. The building is cruciform in plan, the central dome being originally surrounded by four smaller ones. The eastern one having fallen, there remain now only ten pillars supporting the four remaining domes. Under the central dome is an unknown grave.

(l) D. 93.

✓ **No. 73.** (a) Baghichi, or small garden.
(b) Some 400 yards to the N. W. of No. 72.

(c) Government.

(d) IIa.

(e) Afghan.

(f) None.

(g) Ruined. Repairs required.

(h) Should be protected.

(j) The garden was originally enclosed by four walls now almost entirely in ruins, and was entered through a low arched doorway over which there is a triple arched compartment. In the centre of the enclosure there stands a domed tomb with each corner emphasised by a sandstone chattri. Two of these chattris still exist, while the remaining two have fallen. There are two graves within, but nothing is known about the persons who are buried there. The building measures 17' 3" square I.M.

(l) D. 94.

No. 74. (a) Tomb (unknown).
(b) Some 270 yards to the south of No. 73.

(c) Government.

(d) IIa.

(e) Early Mughal.

(f) None.

(g) Ruined. Repairs required.

(h) Should be protected.

(j) The tomb which is octagonal in form outside, square within, measures 18' I.M., and stands on a raised platform. It is domed and has arched entrances on each of the four sides. Over each of these entrances there are two arched openings, one above the other, to admit light. The ceiling and the walls inside are adorned with painted decoration, while within are three unknown graves.

(l) D. 90.

No. 75. (a) Nili Gumbi.

(b) Some 60 yards to the north of the road from Safdar Jang's tomb to Humayun's tomb, opposite Nizamuddin's tomb.

- (c) Government.
- (d) III.
- (e) Afghan.
- (f) None.
- (g) Fair.
- (h) Unnecessary.
- (j) The building which appears to be a tomb, consists of a single compartment with a vaulted roof and four arched entrances on the cardinal points. It receives its name from the blue tiles with which its roof was formerly adorned, a few of which still remain. It is built of rubble masonry rendered with plaster, and measures 13' 9", 9' 4" E.M.

No. 76. (a) Athwans garden.

- (b) Some 100 yards N.-W. of No. 75.
- (c) Government.
- (d) III.
- (e) Afghan.
- (f) None.
- (g) Ruined.
- (h) Unnecessary.
- (j) The garden is enclosed by four walls which are partly demolished. In the centre of the garden stands a building which seems to have originally been a tomb, not improbably that of the founder of the garden.

No. 77. (a) Mosque (nameless).

- (b) Some 15 yards to the east of No. 76.
- (c) Waqf.
- (d) III.
- (e) Late Mughal.
- (f) None.
- (g) Ruined.
- (h) Unnecessary.
- (j) The building which measures 11' 6" by 8' 3" I. M. consists of a single compartment covered with a flat roof. Its courtyard, which is now in ruins, is overgrown with vegetation.

No. 78. (a) Tomb (unknown).

- (b) Some 88 yards to the north of No. 77.
- (c) Government.
- (d) IIa.
- (e) Afghan period.
- (f) None.
- (g) Ruined. Requires repairs.
- (h) Should be protected.

- (j) The tomb, which is built of rubble masonry and measures some 48 feet square externally, stands on a platform 72 feet square and 3 feet in height. The walls externally are faced with local grey stone and are relieved with arches with attached pilasters and capitals of the same material, the arches being framed in red sandstone. The interior of the building is coated with white plaster. It is entered through an arched opening on the south, and consists of two aisles, each containing three compartments, and in the central compartment of the northern aisle exists a ruined grave. On either side of the entrance there is a flight of 9 steps leading up to the roof on which are placed two or three cenotaphs. At the distance of some 36 yards towards the west stands a massive gateway which formed the entrance to the enclosure surrounding the tomb.

No. 79. (a) Tomb (unknown).

(b) Some 140 yards to the south of No. 78.

(c) Government.

(d) IIa.

(e) Afghan period.

(f) None.

(g) Poor. Requires repair.

(h) Should be protected.

(j) The tomb consists of a square chamber roofed by a dome and measuring 16' square I. M. To its west stands a walled mosque furnished with three mihrabs, the northernmost of which is now in ruins.

(l) D. 95.

No. 80. (a) Grave of Hazrat Bibi Fatima Sam.

(b) Some 400 yards to the S.-W. of Khair-ul-Manazil No. 83.

(c) Nasir Ali, etc.

(d) III.

(e) 643 A. H. (1245-6 A. D.).

(f) The following inscription is written on a red sandstone tablet built into the head-stone of the grave, which has been erected very recently.

حضرت بی بی فاطمه سلم قدس الله سرها از صالحات و قائمات و عابدات زمانه بود
سلطان المشائخ در روضه او بسیار مشغول بود و در مناقب او غلو فرموده و زمانه حیات او در
یافتہ - در سده ۶۴۳ هجری جان نجان افروزین سپرد

Translation.

" Her holiness Bibi Fatima Sam, may God purify her grave, was one of the most pious, devout, and religious women of the age. Sultan Mashayakh (Shaikh Nizamuddin) passed much time in prayer at her grave, and was profuse in her praises. She gave her life to the Creator (died) in 643 A. H. (1246-7 A.D.)."

- (g) Good.
- (h) Unnecessary.
- (j) The grave of Bibi Fatima Sam is built of masonry and lies with several other graves within an enclosure, in the western wall of which are three mihrabs. The enclosure measures 40' 7" by 28'.

Bibi Fatima Sam is considered to have been a saintly lady celebrated for her piety and virtue. She was a contemporary of Baba Farid Shakar Ganj the spiritual guide of Shaikh Nizamuddin, and is said to have addressed the former as brother.

- (k) Mazarat. Part I, 16-7.
- (l) 2756.

- No. 81.** (a) Mosque (nameless).
- (b) Some 70 yards to the west of No. 80.
 - (c) Waqf.
 - (d) III.
 - (e) Afghan.
 - (f) None.
 - (g) Fair.
 - (h) Unnecessary.
 - (j) The mosque consists of a single chamber with three arched entrances and a vaulted roof. It measures 16' 10" by 8' 6".

- No. 82.** (a) Mosque (nameless).
- (b) Some 200 yards to the S.-W. of No. 80.
 - (c) Waqf.
 - (d) III.
 - (e) Late Maghal.
 - (f) None.
 - (g) Ruinous.
 - (h) Unnecessary.
 - (j) The mosque which measures 31' by 14' is constructed of brick masonry rendered with plaster. It contained originally three domed compartments with arched entrances, but the southern dome is now ruined. The courtyard which is also ruined measures 43' by 30'.

- No. 83.** (a) Khairul Manazil (the most auspicious of houses).
- (b) On the Delhi-Muttra Road at the 2nd furlong past the 2nd milestone from Delhi.
 - (c) Government.
 - (d) Ia.
 - (e) 969 A. H. (1561-2 A. D.),

12006

(f) On a piece of marble fixed over the central arch of the prayer chamber.

(۱) بدروزان جلال الدین محمد که باشد اکبر شاهان عادل
 (۲) چو ماهم بیگم عصمت یزاعی بنا کرد این بنا بهر افضل
 (۳) ولی شد ساعی این بقعه خیر شهاب الدین احمد خان بازل
 (۴) ز عی خویشت این منزل خیر که شد قاریخ او خیر المآزل
 قابلہ نیاز احسن باعتمام درویش حسین

Translation.

- (1) "In the time of Jalaluddin Muhammad who is the greatest (Akbar) of just kings,
- (2) When Maham Begh, (1) the protection of chastity, erected this building for the virtuous,
- (3) Shihabuddin Ahmad Khan, the generous, assisted (in the erection of) this good house.
- (4) How blessed is this good building that its chronogram is 'best of houses.'
 Composed by Niyaz Bakhsh (1) Under the supervision of Darwesh Hussain."
- (g) Poor. Extensive repairs required.
- (h) Protected.
- (j) The mosque is entered through an imposing gateway which has been considerably repaired in the last ten years. The mosque stands on the western side of the court and consists of five compartments, the central one of which is domed, the remaining two at either side having vaulted roofs. Within are remains of the original decoration, coloured plaster and glazed tiles. The façade of the prayer chamber from which the protecting *chajja* slabs have disappeared, was also decorated with coloured (blue, yellow, red, purple, white, and green) medallions in incised plaster. The remaining three sides of the court, i.e., northern, southern, and eastern, are enclosed by double storeyed colonnades, a new feature, which served as the *Madrasa* (2) (school) attached to the mosque. These colonnades are now in urgent need of repair. The prayer chamber of the mosque measures 125' 10" by 31' 9" I. M. and its courtyard, which contains a well, 125' 10" by 123'. The walls of the mosque are perpendicular, but the angle turrets have a distinct batter or slope. The finial of the dome resembles that of the Qila Kohna mosque in Purana Qila (No. 123).

The inscription referred to above is on the central arch of the mosque and refers to its erection by Maham Anagah under the supervision of Shihabuddin Ahmad Khan. *Khairu-l-Manazil*, the name which the building bears, is found in the inscription as the chronogram indicating the date of its erection.

(1) This name deserves close examination. The first portion Maham has been printed in historical works such as *Farishtah*, *Badauni*, *Akbar Nama*, *Aini Akbari*, *Tuhfat-i-Akbari*, etc., with several different endings, viz., *Beigh*, *Agha*, *Anka*, *Ankah*, *Anagah*, *Atka*, *Atkah*, and *Atgah*, the first two endings surely signifying respect and having no special meaning, while the remaining tend to express the position of Maham in the Royal court. The Turki for wet-nurse is *Anka*, *Ankah*, or according to the pronunciation given in the Calcutta Chaghatai Dictionary *Anagah*, and the male relatives of the wet-nurse are called *Atka*, *Atkah* or *Atgah*. Now any of the three last endings therefore are incorrect if used after the name of Maham or any other woman, and in a Persian text it should be read *Anka*, *Ankah*, or *Anagah*.

(2) Mr. V. Smith in his "Life of Akbar," p. 55, states that Akbar was shot at from this building and wounded in the shoulder by an arrow in 1564 when returning from a visit to the shrine of Shaikh Nizam-ud-Din Auliya.

Maham Anagah was the wet nurse of the Emperor Akbar, and waited on him from his cradle till some time after his accession. She had considerable influence in the Harem and over the Emperor himself, and was in no small way responsible for the downfall of Bairam Khan, after which event, she became, if one can believe Abul Fazi, the chief governing spirit at court. Blochmann says of Adham Khan, her son, that "the name of his father is unknown; he is evidently a royal bastard; but Mr. V. Smith (life of Akbar, p. 20), refutes this and states that Adham Khan's father, the husband of Maham Anagah, was Nadim Khan Kukaitash, a faithful servant of Humayun who shared in the honour of escorting Hamida Bano Begam and her infant son from Umarkot in Sindh to Jun.

Shihabuddin Ahmad Khan was a Sayyid of Naishapur. He was a relation and friend of Maham Anagah, and assisted in the downfall of Bairam Khan. From the earliest days of Akbar's reign he commanded at Delhi. When Akbar, at the request of Maham Anagah, turned from Sikandrabad to Delhi to see his sick mother, Shihabuddin Khan told him that his journey, undertaken as it was without the knowledge of Bairam Khan, might prove disastrous to such grandees as were not Bairam's friends, and the Chaghtai nobles took this opportunity of reiterating their complaints, which led to the Khan's disgrace. While governor of Delhi, he repaired the canal which Firoz Shah had cut from the *Parganah* of Khizrabad to Sufaidon, and called it Nahr-i-Shihab after himself (For an account of this canal see List, Volume I, No. 340, pp. 156-7). He rose to the rank of five thousand; and always held a responsible position, such as that of the governorship of a province. He died in the year 999 A. H. (1590-1 A. D.) in Malwa, whither he had been sent as governor 2 years before. Baba Agha, the wife of Shihabuddin Khan, was related to Akbar's mother. She died in the year 1005 A. H. (1596-7 A. D.)

(k) *A. S. I.*, IV, 73.

Carr Stephen, 199-200.

Elliot, V, 261.

Ain, I, 323, 332-3.

Asar, Chap. III, 54.

Farishta, Pt. II, 248.

Maasir, II, 567-70.

Tabqat-i Akbari, 250.

Annual (1902-3), 78, 79; (1903-4), 5, 25.

A. S. I., IV, 73.

Oriental Annual, 212 (plate).

Rodgers, 91.

Fanshawe, 228.

Hearn, 222.

(l) D. 91.

No. 84. (a) Lal Darwaza (red gate), and adjoining curtain walls and bastions.

(b) Some 110 yards to the north of No. 83.

(c) Government.

(d) Ia.

(e) Sher Shah's time.

(f) None.

(g) Ruined. Extensive repairs required.

(h) Should be protected.

- (j) The architecture of the gate makes it evident that its date is about the same as that of Purana Qila. It is, however, extremely difficult to conjecture in which of the outer walls of the city it stood. The northern outer wall of Delhi Sher Shahi is said to have been as far north as the present jail, its alignment being marked by the Lal Darwaza near the jail (see No. 114), while the southern wall was to the south of Humayun's tomb. The west wall is said to have been parallel with the river at a distance of about a mile. The upper portion of the gate is in local stone, probably externally plastered in former days, marble buff sandstone and slate, while tile inlaid medallions are introduced in the neighbouring bastions, and behind the 'merlons' of the curtain wall running southwards from the gate is what appears to have been a double line of colonnades.
- (k) *A. S. I.*, IV, 72-3.
Carr Stephen, 188-9.
Oriental Annual, II, 212 (plate).
- (l) *D.* 89, 2750.

- No. 85.** (a) Mosque (nameless).
 (b) Some 200 yards to the N.-W. of No. 84.
 (c) Waqf.
 (d) II.
 (e) Sher Shah's period.
 (f) None.
 (g) Ruined. Repairs required.
 (h) Should be protected.
 (j) The building which measures 62' by 19' 3" consists of a prayer chamber divided into three compartments covered by vaulted roofs, and with three arched entrances. Between each compartment, and giving access from one to the other, is an arched opening. In the front of the northern compartment near the base of the wall, there is a portion of a red stone slab, containing a fragmentary inscription which seems to be a quotation from the Quran. This piece of stone does not seem to have originally belonged to the mosque. The staircase to the roof outside the southern wall is now in a ruined condition.

- No. 86.** (a) Tomb (unknown).
 (b) Some 250 yards to the north of No. 84.
 (c) Government.
 (d) IIa.
 (e) Sher Shah's period.
 (f) None.
 (g) Ruined. Repairs required.
 (h) Should be protected.
 (j) The tomb stands on a raised platform, and measures 18' 2" square. The dome is supported on low red stone pillars, at the base of which to the

height of some two feet, there are grooves, showing that the tomb was originally furnished with a balustrade. There is no trace of any grave.

Round the tomb are remains of the original enclosure walls, a portion of the westernmost of which is still extant, with its attendant *mihrabs*. It is worthy of remark that the old tombs had usually a mosque attached to them, which has been in most cases left untouched by the villagers who have not spared the neighbouring tombs in their quest for building materials or easily adaptable residences.

- No. 87.** (a) Tomb (unknown).
 (b) Some 70 yards to the west of Delhi-Muttra Road opposite the Talaqi gate of the old fort.
 (c) Government.
 (d) IIa.
 (e) Sher Shah's period.
 (f) None.
 (g) Ruined. Repairs required.
 (h) Should be protected.
 (j) The tomb diameter 16' 3" stands on a raised platform, and is roofed by a dome supported on 8 white sandstone pillars. In the centre where the grave should lie is a cavity of considerable depth. There is no trace of the Tawiz.

- No. 88.** (a) Tomb (unknown).
 (b) Some 200 yards to the west of Delhi-Muttra Road at the 5th furlong past the 1st mile-stone from Delhi.
 (c) Government.
 (d) III.
 (e) Mughal.
 (f) None.
 (g) Ruined.
 (h) Unnecessary.
 (j) The tomb consists of an oblong chamber measuring 12' 5" by 9' 6" and covered with a vaulted roof. Inside, it was formerly plastered and ornamented with painting, though most of this has faded away. There is no trace of any grave within. The tomb was originally enclosed by four walls now in total ruins, but traceable by remains of their foundations.

- No. 89.** (a) Nili Chattri or the tomb of Naubat Khan (distinguished from the Nila Gumbad near Humayun's tomb, See No. 164; and the Nili Chattri near Salimgarh, see No. 411).
 (b) At the third mile-stone, and some 25 yards east of the Delhi-Muttra Road.

- (c) Government.
 (d) Ha.
 (e) 973 A.H. (1565-66 A.D.)
 (f) Carr Stephen gives the English translation of an inscription inlaid in black marble on sandstone which he says was affixed to the entrance of this tomb. An examination of the entrance discloses a rectangular space which probably contained the stone slab, now no longer traceable. The English version of the inscription given by Carr Stephen is as follows:—

"The eyes of Time have not seen in this world
 Such a beautiful and lofty building.
 Of knowledge, the date of its completion,
 I asked; [it] replied, [it has] attained completion."

- (g) Ruinous. Repairs required.
 (h) Should be protected.
 (i) The Nili Chattri is said to be the tomb of Naubat Khan, and so called because it was originally ornamented with tile work. It stands on a platform some 9' in height within an enclosure, the ruins of which can be traced only with difficulty, and which is entered by a gateway. The building is an octagon in plan, internal diam. 20', the walls inclusive of the parapet being 23' 6" in height. The outer faces of all the walls are lavishly adorned with tile work, blue, green, yellow and orange being the colours employed. Verses from the Quran may still be traced in the ornamentation. The roof is domed within, and its eight arched entrances are some 5' in width and 7' in height. Over these doorways are arched openings. Steps in the thickness of the wall give access to the level of the openings over the entrances, while a second flight of 12 steps leads to the roof. The latter is flat, an octagonal *chabutra* or platform, measuring 20' in diameter and 3' 5" in height occupying its centre. This platform supports a second *chabutra*, 20' in diameter and 1' 8" in height, on which are marks of eight pillars which no doubt formerly supported a pavilion or chattri. This was perhaps covered with the blue tiles which have given the building its name.

Naubat Khan, who is said to have built this tomb in his life-time, was a noble of the time of Akbar.

- (k) Carr Stephen, 210.
 Fanshawe, 229.
 Asar, Chap. III, 56-7.
 Maasir, III, 189.
 Rodgers, 91.
 (l) D. 109.

- No. 90. (a) Do Sirhiya Gumbad (dome with two steps).
 (b) Some 40 yards to the south of the road from Humayun's tomb to Safdar Jang, and some 50 yards to N.-W. of No. 186.
 (c) Government.
 (d) Ha.
 (e) Afghan period.
 (f) Fair. Repairs required.

- (g) Should be protected.
- (h) This domed building is an unknown tomb some 21' 6" square. There are deeply recessed arches on all four sides, while the western arch is closed, and is evidently intended to be used for prayer. The remaining three arches have arched doorways. There is a sandstone grave in the centre of the tomb chamber. In front of the eastern entrance to the tomb is an enclosure containing several graves.

No. 91. (a) Mosque (nameless).

- (b) On the road from Humayun's tomb to Safdar Jang, towards south, and some 30 yards to the north of No. 90.
- (c) Waqf.
- (d) III.
- (e) Mughal.
- (f) None.
- (g) Ruinous.
- (h) Unnecessary.
- (j) The mosque consists of three compartments covered by a flat roof, and is entered through three arched openings. It measures 31' by 13' 6" I. M.

No. 92. (a) A domed building (probably an entrance).

- (b) On the road from Humayun's tomb to Safdar Jang, towards south, and some 60 yards to the west of No. 91.
- (c) Government.
- (d) III.
- (e) Mughal.
- (f) None.
- (g) Ruinous.
- (h) Unnecessary.
- (j) A small domed structure some 10' square I. M., with an arched opening on N. and S. It is constructed of rubble masonry and would appear to have been a gate to an enclosure which is now demolished.

No. 93. (a) Gol Gumbad (round dome).

- (b) On the road from Humayun's tomb to Safdar Jang, at the railway crossing.
- (c) Government.
- (d) IIa.
- (e) Afghan.
- (f) None.
- (g) Fair. Repairs required.
- (h) Should be protected.
- (j) An unknown domed tomb 28' 4" square I. M. On each of its four sides is a recessed arch with a central doorway. The latter with the exception of the northernmost, are now closed by *kachcha* walls. Inside the building there are two masonry graves worthy of no special comment.

- No. 94.** (a) An enclosure with two gateways.
 (b) Immediately to the north of Katra Iradatmand Khan No. 95.
 (c) Government.
 (d) III.
 (e) Mughal.
 (f) None.
 (g) Ruinous.
 (h) Unnecessary.
 (j) Of the enclosure, which is said to have formerly been a garden, only a portion of the northern and eastern walls, and the two gateways are now extant. One of the gateways is double storeyed and measures 16' 1" by 15' 5", the upper storey being roofed by a dome. The other gateway is of no importance. The enclosure walls contain small recessed arches.

- No. 95.** (a) Katra Iradatmand Khan.
 (b) Some 100 yards to the west of No. 200, outside Kotla Nizamuddin.
 (c) Government.
 (d) IIa.
 (e) Mughal period.
 (f) None.
 (g) Fair.
 (h) Should be protected.
 (j) An enclosure with a series of arched cells on all its four sides, and entered through a somewhat imposing gateway on the east side, now occupied by villagers.
 Iradatmand Khan, entitled Sharfud Daula, was a general of Muhammad Shah, and in the fifth year of the reign was sent on an expedition against Raja Ajit Singh, who had revolted against the emperor. He acquitted himself with great success. He built a school in Shahjahanabad, where he was buried, the site of the school being now occupied by a muhalla known after him and still containing his grave.
 (k) Elliot, VIII, 43-4.

- No. 96.** (a) Tomb (unknown).
 (b) Some 33 yards to the east of Katra Iradatmand Khan No. 95.
 (c) Government.
 (d) III.
 (e) Mughal.
 (f) None.
 (g) Ruinous.
 (h) Unnecessary.
 (j) The tomb, measuring 12' 10" by 10' is covered by a vaulted roof, and is entered through an arched opening on the south. There is no trace of a grave inside the building, which is now used as a cattle shed.

FIROZABAD.

No. 97. (a) Mosque (nameless).

(b) At the first mile-stone on Delhi-Muttra Road.

(c) Waqf.

(d) III.

(e) Late Mughal.

(f) None.

(g) Good.

(h) Unnecessary.

(j) The mosque consists of a prayer chamber measuring 22' 2" by 9' 3", and a courtyard which is 29' 6" by 19' 5". It is of no special interest.

No. 98. (a) Bastion.

(b) Some 100 yards to the west of No. 97.

(c) Government.

(d) IIa.

(e) Sher Shah(?)

(f) None.

(g) Ruined. Repairs required.

(h) Should be protected.

(j) It is rubble built, circular in shape, being hollow inside. It may possibly have been one of the bastions in the defences of Delhi Sher Shahi.

No. 99. (a) Mosque (nameless).

(b) Within the compound of the Reformatory school, some 100 yards to the S.-E. of the District Jail (No. 100).

(c) Waqf.

(d) III.

(e) Afghan.

(f) None.

(g) Good.

(h) Unnecessary.

(j) The mosque consists of a prayer chamber 18' 11" by 10' 10" I. M. and courtyard 30' 4" by 13' 2". The roof of the prayer chamber is vaulted, and there are three arched entrances. A wall some two feet high encloses the courtyard.

(l) 2796.

No. 100. (a) Sarai of Nawab Shaikh Farid Khan, known as Murtaza Khan.

(b) About half a mile to the south of the Delhi gate of Shahjahanabad, occupying the centre of the enclosure of the District jail.

- (c) Government.
- (d) IIa.
- (e) 979-1025 A. H. (1571-1616).
- (f) None.
- (g) Has been considerably altered to suit its present purpose.
- (h) Unnecessary.
- (j) The sarai, occupied as the jail, is a structure of considerable size, built of rubble and dressed stone. It consists of a series of dalans with corner bastions round a central court. The centre feature of each side was a gateway, only that on the east side being used as such, the other sham gateways having probably served for additional accommodation. The western false gate has been removed and considerable additions have been made to the sarai to adapt it to its present purposes. It was built by Shaikh Farid of Bukhara who enjoyed the title of Murtaza Khan. A Sayyid by caste, he took service with Akbar and was appointed *Bakshi* (paymaster general), in the 30th year of the reign. During the reign of the emperor Jahangir he rose to the rank of 5,000, was the governor of Gujrat, and finally of the Punjab. He is said to have repaired the Salimgarh and built the bridge thereto (See List, Vol. I, No. 4, p. 7). In the year 1021 A. H. (1612-13 A. D.), he was sent by Jahangir with the expedition against Kangra, but died at Pathan in 1025 A.H. (1616 A.D.), before Kangra had been reduced. He erected a number of buildings, especially Karwansarais. He was responsible for several buildings and a tank some 12 miles south of Delhi. His grave is in Sarai Shahji village near the Begampuri Masjid, and has recently been repaired.
- (k) *Asar*, Chap. III, 58-9.
Ain, I, 415.
Fanshawe, 227.
Mausir, II, 633-41.

- No. 101.** (a) Mosque (nameless).
 (b) About half mile to the east of Agar Sain's *Baoli* (No. 38).
 (c) Waqf.
 (d) III.
 (e) Afghan.
 (f) None.
 (g) Ruined.
 (h) Unnecessary.
 (j) The mosque which measures 50' by 16' I. M. is built of rubble and dressed stone. It formerly consisted of three compartments of which only the central one is extant.

- No. 102.** (a) Mosque (nameless).
 (b) About $\frac{1}{2}$ mile to the N.-E. of Agar Sain's *Baoli* (No. 38) and some 600 yards to the north of No. 101.

- (c) Waqf.
- (d) III.
- (e) Mughal.
- (f) None.
- (g) Fair.
- (h) Unnecessary.
- (j) The building stands on a raised platform, the prayer chamber measuring 30' 6" by 12' 3" I.M. The latter consists of three compartments roofed with three bulbous domes and furnished with arched entrances. It was coated with white plaster. Much of the original external plaster has peeled off.

No. 103. (a) *Gurdwara.*

- (b) Some 500 yards to the north of No. 102 and some 300 yards to the south of No. 105.
- (c) Dhiyan Singh.
- (d) III.
- (e) Late Mughal.
- (f) None.
- (g) Good.
- (h) Unnecessary.
- (j) The building is brick built, and said to owe its erection to Baghel Singh, a Sikh chief of the time of Shah Alam II and Akbar II. Several other Gurdwaras in the suburbs of Delhi are attributed to this chief, and will be found dealt with elsewhere.

No. 104. (a) Mosque (nameless).

- (b) Some 25 yards to the north of No. 103.
- (c) Waqf.
- (d) III.
- (e) Afghan period.
- (f) None.
- (g) Ruined.
- (h) Unnecessary.
- (j) The building which measures 30' 6" by 10' 0" I. M. is built of rubble and dressed stone. It consists of three compartments, domed, and with arched entrances. The courtyard, now in total ruins, measures 45' by 30' 6".

No. 105. (a) Mosque known as Chaunsath Khamba.

- (b) About half a mile to the S. E. of the Turkman gate of Shahjahanabad, and some 300 yards to the east of the slaughter house.
- (c) Waqf.
- (d) II.

- (e) Afghan period.
- (f) None.
- (g) Fair. Repairs required.
- (h) Should be protected.
- (i) The building has received its name from the sixty-four (*Chaunsath*) pillars (*Khamba*) which support its roof. It is an enclosure of arcaded compartments, those on the west being the prayer chamber of the mosque. The entrances are on the north and south. The walls are of rubble and dressed stone, the pillars being of white sandstone.

This building is probably one of the numerous mosques which Firoz Shah is said to have erected in his city. It is well worth preservation.

(k) *Fanshawe*, 226.

Keene refers to this building "as a very dilapidated mosque near the Firoz Shah's Kotla" and is of the opinion that it is the work of Khan Jahan, the son of Khan Jahan. Both were Prime Ministers in the reign of Firoz Shah Tughlaq and are said to have been responsible for the following buildings:—

1. Kalan Masjid (No. 138 Shahjahanabad).
2. Khirki Masjid.
3. Begampuri Masjid.
4. Kalo Sarai Masjid.
5. Junan Shah's Masjid (at Kotla Nizamuddin No. 240).
6. Chaunsath Khamba Masjid.
7. Mosque near wall of Shahjahanabad between Lahore and Ajmere gates.

(l) D. 97. 2755.

No. 106. (a) Building (unknown).

(b) Some 100 yards to the north of No. 105.

(c) Government.

(d) III.

(e) Afghan.

(f) None.

(g) Ruinous.

(h) Unnecessary.

(i) The building is constructed of rubble with arched entrances, and a vaulted roof. It seems to have been the house of a noble of the court of a Pathan emperor.

No. 107 (a) Mosque (nameless).

(b) Some 100 yards to the N. E. of No. 105.

(c) Government.

(d) III.

(e) Afghan.

(f) None.

(g) Ruined.

- (h) Unnecessary.
 (j) The mosque is in ruins. The site which it once occupied measures 43' by 17' 9". It is rubble built and seems to have originally consisted of three compartments, only the southernmost of which, domed, is now extant.

- No. 108.** (a) Mosque of the Afghans.
 (b) Some 300 yards to the east of No. 105.
 (c) Waqf.
 (d) III.
 (e) Mughal.
 (f) None.
 (g) Good.
 (h) Unnecessary.
 (j) The prayer chamber measures 52' by 21' 5" I. M. and the courtyard 60' 4" by 13'. The former is divided into three compartments, all with arched roofs, and furnished with three arched entrances. At the northern end of the prayer chamber is an apartment intended for the use of the Mulla of the mosque.

- No. 109.** (a) Grave of Shaikh Abdul Aziz Shakarbar.
 (b) At the N. E. corner of the compound of Afghan's mosque (No. 108).
 (c) Waqf; Mutawalli Anjuman Muhafiz Mazarat-i-Delhi.
 (d) III.
 (e) 975 A.H. (1567-8 A.D.).
 (j) On a slab of red sandstone built into the head pillar of the grave.

شیخ عبدالعزیز شکر بار بن حسن طاهر قدس - روحه از مشاهیر مشایخ چشتیه بود معلوم
 شریعت و طریقت عالم در زمان خود یادگار اکابر مشایخ چشت و از اهل سماع بود و در وقت
 رفتن هم بدین وقت و حالت و ختم او برین آیت شد - فیهما الذی فیده ملکوت کل شیء و
 الیه ترجعون - شیخ عبد الحق محدث دہلوی تاریخ ربات از چنین فرموده - قطعہ

- (۱) شیخ کامل عارف دوران خود عبد العزیز آنکہ میدان اہل دل را مجلسش یاد از بہشت
 (۲) در چہ الارضات اہل اللہ در عالم بود حق تعالی ز اول فطرت بذات از سرشت
 (۳) یادگار اہل چشت او بود در دوران خود گشت زان تاریخ فوٹس یادگار اہل چشت

۵۹۷۵

Translation.

"Shaikh Abdul Aziz Shakarbar, son of Hasan Tahir, may his grave be purified, was one of the celebrated Chishti saints. A competent master of the science of the laws of religion and devotion, he was the model, in his time, of the greatest Chishti saints, and was fond of music. At the time of his death he was absorbed in devotion and ecstasy, and breathed his last with this verse. 'Wherefore praise be unto him in whose hand is the kingdom of all

things, and unto whom ye shall return at the last day.⁽¹⁾' Shaikh Abdul Haq Muhaddis of Delhi, composed the chronogram of his death as follows:—

Couplet.

- (1) " Abdul Aziz was the most perfect and pious saint of his time, a meeting with whom recalled the promise of paradise to men of piety,
- (2) Whatever qualities there can exist in a pious man in the world, Almighty God imbued him with from the very beginning.
- (3) In his time he was renowned of the people of Chishti (sect); for this reason the date of his death is 'renowned of the people of Chishti (sect).'"

(g) Good.

(h) Unnecessary.

- (j) The grave stands on a platform measuring 19' 2" by 18' 10". The inscription above referred to gives the account of the Shaikh. The graves on either side of that of the Shaikh are said to be those of Shaikh Rafi-d Din Muhammad and Wajihu-d Din, the son and grandson of Shaikh Abdul Aziz. The inscription has been put up recently.

Shaikh Abdul Aziz was the youngest son of Shaikh Hasan Tahir. He was born at Jaunpur and when 1½ years old was brought to Delhi. He was one of the most popular saints of his time, and since his death his tomb has been revered by notable saints such as Khwaja Baqi Billah. He died at the age of seventy-three in the year 975 A.H.

(k) Mazarat I, 5-6.

No. 110. (a) Mosque (nameless).

- (b) Mehndiyan (plural of *mehandi* a name given to a little *taziya* made of sticks and paper on the occasion of Muharram festival to represent the shrine of Husain, the son of Ali and the grandson of the prophet) or Kushak-i-Anwar⁽²⁾ (bright palace).

(c) Waqf.

(d) III.

(e) Late Mughal.

(f) None.

(g) Good.

(h) Unnecessary.

- (j) The mosque is a small one with a vaulted roof. The prayer chamber measures 21' 8" by 10' 10" I. M. and the courtyard 21' 8" by 22' 10". In the latter are numerous graves, several of which are of interest and are dealt with below.

⁽¹⁾ The Quṣṣ, Sura XXXVI, verse 63; Sale's Koran, 334.

⁽²⁾ Hearn, p. 126 states that across the Delhi-Matra Road, on rising ground near the jail, there stood a palace of Firuz Shah bearing the name Kushak-i-anwar or Mehdian. It is probably, he says, the group of buildings depicted in one of the plates of Daniells' 'Oriental Scenery.' There was a central building with a many roomed lower story, and above this a domed pavilion with twelve monolithic pillars at the four corners of the main building, but separately from it, there were towers of peculiar shape, like the little paper *mehandian* which are made on the occasion of a certain festival (in connection with Muharram). These towers had, on the top, little pavilions, each consisting of four pillars, lintels and a pyramidal roof.

No. 111. (a) Graves of Maulana Shah Abdu-r-rahim, Maulana Shah Waliu-l-lah and Maulana Shah Abdul Aziz Sahib.

(b) Within the enclosure of No. 110.

(c) Waqf; Mutawalli, Anjuman Muhafiz Mazarat-i-Delhi.

(d) III.

(e) 1131 A.H. (1719 A.D.), 1176 A.H. (1762-3 A.D.), 1239 A.H. (1824 A.D.).

(f) I. On a piece of red sandstone fixed at the head of the grave of Maulana Shah Abdu-r-rahim.

هو الرحيم

حضرت مولانا شاه عبد الرحيم صاحب راند ماجد حضرت شاه ولي الله عليه الرحمة بتاريخ
١٢ صفر سنة ١١٣١ هجري يوم چهارشنبه بعمر ٧٦ سال وصال يافت

Translation.

"He is compassionate."

"His Holiness Maulana Shah Abdurrahim Sahib, the noble father of His Holiness Shah Waliullah, may the blessings be upon him, died on Wednesday the 12th of Safar of the year 1131 A.H. (4th January 1719) at the age of 76 years."

II. On a piece of red sandstone at the head of the grave of Maulana Shah Waliullah.

هو الزلي

حضرت مولانا شاه ولي الله صاحب رحمة الله عليه در سنة ١١٧٦ هجري بعمر ياشده ٦٢
سال رحلت نمود

Translation.

"He is the helper."

"His Holiness Maulana Shah Waliullah Sahib, may the blessings of God be upon him, departed in the year 1176 Hijra (1762-3 A.D.) at the age of sixty-two years."

III. On a piece of red sandstone at the head of the grave of Maulana Shah Abdul Aziz Sahib.

هو العزيز

حضرت مولانا شاه عبد العزيز صاحب رحمة الله عليه بتاريخ ٧ شوال سنة ١٢٣٩ هجري
روز يكشنبه وقت طلوع آفتاب رحلت فرمود بعمر هشتاد سال

Translation.

"He is Glorious."

"His Holiness Maulana Shah Abdul Aziz Sahib, may the blessings of God be upon him, departed at the rising of the sun on Sunday the 7th of Shawwal of the year 1239 A.H. (5th June 1824) at the age of eighty years."

(g) Good.

(h) Unnecessary.

(j) These graves lie on a platform enclosed with wooden railings. Surrounding them are numerous graves of the descendants of Shah Waliullah, who have enjoyed considerable fame on account of their religious and literary attainments. None of these graves with the exception of

those mentioned above is inscribed. The inscriptions are on the respective head-stones, and seem to have been put up recently.

Maulana Shah Abdurrahim was a descendant of Shaikh Abdul Aziz, and came with his father to Delhi in the time of Shahjahan. After his father's death he established a school at which instruction was given in the Quran and other religious books. He is said to have possessed marked theological and spiritual attainments. He died in the year 1131 A.H. (1718-9 A.D.).

Maulana Shah Waliullah was the son of Shah Abdurrahim. He lost his father at the age of sixteen years, but followed the example of his father, and spent his time in teaching the *Hadis*. He went on a pilgrimage to Mecca, where he obtained certificates of scholarship. He is the author of several known works. He died in the year 1176 A.H. during the reign of Shah Alam II.

Shah Abdul Aziz was the eldest son of Shah Waliullah, and is said to have been unequalled in piety and learning. Like his father and grandfather he devoted his life to giving instruction in religious books. He died in the year 1139 A.H. (1823-24 A.D.) during the reign of Akbar II.

(k) *Mazarat*, I. 7-9.

- No. 112** (a) Mosque of Khwaja Mir Dard.
 (b) Baghicha of Khwaja Mir Dard; some 500 yards to the S. W. of the Turkman gate of Shahjahanabad.
 (c) Waqf.
 (d) III.
 (e) Late Mughal.
 (f) None.
 (g) Good.
 (h) Unnecessary.
 (j) A walled mosque of no special interest attached to the family graveyard of Khwaja Mir Dard. It measures 42' 6" by 14' 8".

- No. 113** (a) Grave of Khwaja Muhammad Nasir, Khwaja Mir Dard and Khwaja Mir Asar.
 (b) Baghicha of Khwaja Mir Dard, adjacent to No. 112.
 (c) Waqf; Mutawalli Anjuman Muhafiz Mazarat-i-Delhi.
 (d) III.
 (e) 1172 A.H. (1759 A.D.), 1199 A.H. (1785 A.D.).
 (f) I. On the head-stone of Khwaja Muhammad Nasir's grave. Quotations from the Quran, pious ejaculations and the following inscriptions:—

(۱) این ارض مقدس است بس یال بود رشک عرش و لاجرم در انلاک بود
 (۲) از بس زکرم داشته تشریف شریف نقش قدم صاحب اولاک بود

(۱) رفع القدر بکماله شرف البصر بجماله

(۲) حسن البشر بخصاله صلوا علیه و آله

ناصر الملة والدين امير المومنين الخالصين محمد بنى المتخلص بعقدليب عليه التحيات
ولدت ٢٥ شعبان ح زارت علم امامين وعلى رحلت يوم شنبه بعد العصر ح قريب شام يوم ماء
شعبان - عمر شريف ٦٦
١١٧٢

(١) محبوب خدا خواجه محمد ناصر حق راغتدا خواجه محمد ناصر
(٢) هاشمي ز شفيق و دستگیر همه ها است در هر دروا خواجه محمد ناصر

Translation.

- (1) "This sacred piece of land is most holy, and is the envy of the throne of God, the stars and the heavens.
- (2) In that the noble visit has bestowed great favour, it is (as sanctified as) the foot print of the Prophet.(')

- (1) Dignity was exalted through his perfection, sight was honoured through his beauty.
- (2) Men attained elegance through his good manners, pray for him and his descendants.

Nasirul Millat Waddin, the chief of the true Muhammadi, Muhammadi, having the poetic name Andlib, may the blessings be upon him. Born in the month of Shaban. (Hemistich):—Heir of the knowledge of Imams and Ali. Died on Saturday after the third prayer. (Hemistich):—at eventide, second of the month of Shaban,(') 1172 (31st March 1759). Holy age 66.

- (1) Khwaja Muhammad Nasir is beloved of God; Khwaja Muhammad Nasir shows the way to truth.
 - (2) Khwaja Muhammad Nasir is a leader, an intercessor and a supporter of all in both worlds."
- II. On the head-stone of Khwaja Mir Dard's grave. Quotations from the Quran, pious ejaculations and the following inscriptions:—

نور ناصر اول المومنين خواجه مير علي محمد بنى المتخلص بدرد تحيات الله عليه والديه
وعلى من توسل اليه - ولدت نوزدهم ذيقعد سنة ١١٣٣ رز - شنبه عمر شريف ٦٦ رحلت ٢٣
صفر يوم جمع قبل صبح صادق سنة ١١٩٩

(١) خورشيد ضمير خواجه مير درد ست هم بدر ملير خواجه مير درد ست
(٢) هم مير و فقير خواجه مير درد ست هم مرشد و پير خواجه مير درد ست

Translation.

"The light (son) of Nasir, the first of the Muhammadi, Khwaja Mir Ali Muhammadi, whose poetic name is Dard, may the blessings of God be upon him, his parents, and those who are connected with him.

(') These are the opening words of a verse referring to the Prophet who was thus addressed by God: "Had you not existed, I would not have created the heavens."

(') Both these hemistiches are chronograms giving the dates 1103 and 1172 A.H., respectively.

Born on Tuesday the nineteenth of Ziqad of the year 1133 (11th September 1721). Holy age 66, died on Friday the 24th of Safar before the dawn of day, of the year 1199 (6th January 1785).

- (1) Khwaja Mir Dard has his conscience (as bright as) the sun, Khwaja Mir Dard is also (like) the bright full moon.
- (2) Khwaja Mir Dard is a chief though a beggar, Khwaja Mir Dard is a guide and a leader."

III. On the head-stone of Khwaja Mir Asar's grave. Quotations from the Quran, pious ejaculations and the following inscription:—

(۱) از بسکه غلام خواجه میر ام اثر زار اندام خواجه میر ام اثر
(۲) از رحمت حق زنده جاوید شویم هرگاه بزم خواجه میر ام اثر

Translation.

- (1) As we are the slaves of Khwaja Mir, O! Asar, we are beneath the feet of Khwaja Mir, O! Asar.
- (2) By the blessing of God we shall have eternal life whenever we die with the name of Khwaja.
- (g) Good.
- (h) Unnecessary.
- (j) These three graves together with several others lie within a circular low walled enclosure. To the north, i.e., at the head of the graves, the enclosure is composed of high stone slabs, beautifully carved and inscribed with the above quoted inscriptions.

Khwaja Mir Ali Muhammadi better known by his poetical name Dard was the son of Mir Nasir whose grave also lies in this enclosure. He was formerly in the army, but he gave up that profession on the advice of his father and led the life of a devotee. When during the occupation of Delhi by the Marhattas everybody fled from the city, Dard remained in poverty contented with his lot. He was a Sufi and a good singer. A crowd of musicians used to assemble at his house on the 22nd of every month. He was author of many books, and died on 3rd January 1785.

Mir Asr was the younger brother and disciple of Mir Dard.

(k) Beale, 118.

Mazarat, Pt. I, 11-12.

No. 114. (a) *Kabuli Darwaza* or *Lal Darwaza* (cf. No. 84).

(b) On Delhi-Muttra Road, about $\frac{1}{2}$ mile to the south of the Delhi gate of Shahjahanabad.

(c) Government.

(d) 1a.

(e) Sher Shah's reign (C. 1540 A.D.).

(f) None.

(g) Fair.

(h) Protected.

(j) The façade of the gate, which is of imposing design, measures 53' 5" in width, and the height of the gate from the base of the plinth to the top of the parapet is 50' 9". Delhi quartzite irregularly coursed is used

as a facing material while the spandrels of the main central archway are in red stone relieved by bosses of marble and red sandstone. Immediately under the crown of the main arch is a small window, while below it again is the lesser archway 20' in height and 11' 8" in width, which serves as the entrance proper. The masonry between the crowns of the two arches and flanking the sides of the small archway is faced with red sandstone. The different floor levels of the gate are marked by windows framed in red sandstone, each furnished with a balcony carried on heavy quartzite corbels on the east and west and on red sandstone ones on the north front. Above the top of the main arch are long rectangular panels in local grey stone which may have been intended for inscriptions. Heavy *kangura* battlements rubble built and faced with dressed grey stone, crown the parapet of the gate and the string course immediately below them, being broken over the central arch by three *damaghah* intended for the vertical discharge of projectiles or boiling oil. The gate is considered by most authorities to be the northern gate of Sher Shah's capital of which the inner citadel was Purana Qila or Indrapat. No traces of the side wall butting against it to the east now remain above the ground although its foundations might be reasonably expected to appear after excavation. On the north side there are a few masonry remains but they do not seem to be of the foundation of a curtain wall. The gate seems, judging from the windows in its side walls, to have projected some distance in front of the city walls. The red sandstone plinth and the original intended depth of the gate have been recently revealed by excavation.

(k) A. S. I., I, 220, 222; IV, 72.

Cooper, 48, 53, 54, 65, *et seq.*

Fanshawe, 226.

Kittos, Plate 5.

(l) D. 283, D. 284, 2184, 2705.

No. 115. (a) Kotla Firoz Shah or Firozabad.

(b) Some half a mile to the S. E. of the Delhi gate of Shahjahanabad.

(c) Government.

(d) Ia.

(e) 755 A.H. (1354 A.D.).

(f) None.

(g) Ruined. Repairs required.

(h) Protected.

(j) Kushaki (palace) Firoz Shah, now better known as Kotla Firoz Shah or Firozabad was the inner citadel built by Firoz Shah in his city of Firozabad. The city has been extravagantly praised by many historians, but with the exception of a few buildings in an advanced stage of ruin nothing now remains to show its former grandeur and extent. The Kotla has similarly suffered from spoliation⁽¹⁾ and decay, but is now under conservation by the Archaeological Department. Building materials for the construction of Firozabad were obtained from Siri.

(1) It was used as a quarry for building Purana Qila and Shahjahanabad.

Jahanpanah, Qila Rai Pithora, "traders' animals being sent by the Government officials to the cities of old Delhi for a day which had to convey one load of bricks to Firozabad." Eighteen localities, says Shams Siraj, were included in the city: the *qasba* of Indrapat (Purana Qila), the Sarai of Shaikh Malik Yar Parran, the Sarai of Shaikh Abubakr Tusi, the village of Gawin (Gadipur?) the land of Cathwara, the land of Lahrawat, the land of Andhawali, the land of the Sarai of Malika, the land of the tomb of Sultan Raziya (see List, Vol. I, No. 135), the land of Bhari, the land of Mahrola, and the land of Sultanpur. So many buildings did it contain that houses reached from Indrapat to Kushak-i Shikar (Pir Ghaib on the Ridge No. 400) which were 5 kos apart. It included eight public mosques and one private mosque,⁽¹⁾ three palaces, a hunting box (*Shikargah*) and, says Carr Stephen, out of the 120 rest-houses which Firoz Shah built in Delhi and Firozabad it may be supposed that more than half were in his capital. No traces of the outer walls have yet been discovered but the city was probably the usual half hexagon in plan with the long side or base facing the Jumna. If we can believe the description of Shams Siraj it more than doubled the size of Shahjahanabad, reaching, as it did, the ridge to the north and a point near Hauz Khas to the south; it included a considerable portion of modern Delhi namely, the Muhalla Bulbuli Khana, Turkman Darwaza, and Bhojla Pahari. General Cunningham has estimated its population at 150,000, and if, he continues, another 100,000 is added as the population of old Delhi this brings up the total number of inhabitants in the Indian Metropolis during the reign of Firoz Shah to a quarter of a million.

Its palaces named *Mahalli Sahani Gili* (Palace of the clayey-court), also called *Mahalli Angur* (Palace of grapes), *Mahalli Chhajjai Chobin* (Palace of the wooden gallery), *Mahalli Bari Am* (Palace of the public court), also called *Sahni Miyangi* (the central quadrangle) have not been identified, and the site of the main gate before which Timur encamped when he invaded Delhi and before which Ibrahim Lodi set up a brazen bull, brought from Gwalior, is also unknown. The Kotla Firoz Shah was probably a parallelopipedon in plan, with circular bastions at each corner and a gateway in the centre of each line of walling, the gates being also flanked by circular bastions averaging some 30 feet in external diameter. The walls pierced with two rows of arrow slits⁽²⁾ are now some sixty feet in height, and have lost their crowning parapets or merlons. It is, moreover, extremely difficult to conjecture how they were defended from within. A series of arrow slits pierces the walls some half way up their height but within there is no sign of any platform on which the defenders could have taken up their position, and in some portions of the wall the slits are apparently so constructed as to permit of the discharge of arrows into the citadel.⁽³⁾ The inner platforms for defenders may of course, have been temporary wooden structures fixed against the wall but, even then, some recesses, into which beams might be fixed, would be expected. Perhaps the

(1) The Chishti Khirka (See No. 105) at the back of the jail still remains.

(2) A solitary example of a *damghak* exists on the extreme S. E. bastion of the citadel.

(3) It has been suggested that the object of this was to keep the remains of a visitor under guard while the visitor himself went inside the citadel; though there is also the possibility that the outer walls are a subsequent addition to the original citadel, the arrow slits in the latter not being interfered with.

platforms were constructed against the face of the wall, without being bonded thereto. The masonry of both the walls and buildings of Kotla has a slight batter or slope and is throughout of local rubble, externally plastered in former days. The quality of masonry is not good, the mortar being used too lavishly.

The only buildings in the citadel which can be identified are the Jami Masjid and the pyramid of cells on which Asoka's *Lat* was erected, by the Emperor. These buildings will be dealt with in detail. There is also a fine circular baoli near the latter structure with a range of subterranean apartments which appears to have had its upper terrace enclosed by an open railing, while near the well is an underground drain leading in the direction of the river. Under the mosque and on the river front of that building is a series of underground chambers, and the river wall seems in addition to have been treated as a roofed terrace which, though picturesque and well adapted for purposes of pleasure, must have been ill suited for defence.⁽¹⁾ Staircases at several points descend from the top of the wall to the river bed. South of the mosque is a cluster of buildings the former function of which must be left to conjecture, while south of these again is a group of buildings, the southern walls of which are pierced with small apertures to serve as pigeon's nests. These buildings have also yet to be identified. In the S. W. corner of the citadel enclosure is a series of colonnaded buildings, and several structures with pyramidal roofs, while the existence of the remains of a system of water tanks and pipes is a feature of interest in the bay immediately north of the entrance courts.

The interior of the Kotla has now been cleared and levelled, and has been treated as an informal enclosed park.

A feature of the citadel are said to have been the three tunnels one of which led to the river, and the others to the Kushaki Shikar on the Ridge and to the Qila Rai Pithora respectively. The tunnels, which have been described by the Rev. Father Hosten, S.J. (J. R. A. S., Vol. VII, No. 4, 1911) have yet to be discovered; and that they ever existed except as a tradition is extremely problematical.⁽²⁾ Firoz Shah reigned for nearly thirty-eight years 752-90 A.H. (1351-88 A.D.) and is renowned for the number of his public works. He has been called the "Father of Indian irrigation" and his canal which brought water from Khizrabad to Safaidon, where he had a hunting ground, is now known as the Western Jumna canal.⁽³⁾ *Farishta* gives a list of the numerous works undertaken during his reign. He also repaired many of the buildings of his predecessors, and his fondness for the antique is instanced by his removing to the Capital two of the edict-bearing *lats* of the great Asoka. He is said to have introduced the system, afterwards adopted by the Mughal emperors, of the division of the audience or Darbar into three classes according to the rank of those present.

(k) *A. S. I.*, I, 219, *et seq.*, 132 *et seq.*; IV, 72.

Carr Stephen, 122 *et seq.*

Elliot, VIII, 279.

(1) Perhaps it was considered that the river offered sufficient protection against an attacking force. In the Shahjahanabad Fort it is noteworthy that the vulnerable marble palaces are not upon the river front.

(2) It is curious to note that a similar local tradition of mysterious underground tunnels is current in connection with Firoz Shah's hunting seat at Hasser in the Punjab.

(3) Tradition says that the old canal through the Fais Bazar of Shahjahanabad is a part of the canal by which Firoz Shah brought water to Delhi.

- Ain*, II, 279.
Asar, Chap. II, 23.
Brigg's Ferishta, I, 465.
Farishta, Pt. I, 151.
Shams Siraj Afj, 134-36.
Khulasatut Tawarikh, 23.
As. Res., IV, 422.
Cole, 1st Report, XXVII.
Fall of Moghul Empire, 41, 42.
Gardens, 5.
Hoffmeister, 288.
J. A. S. D., (1850), 73.
Kittos, plate 5.
Matheson, 372.
Mintura, 232.
Orlich, II, 31, 17.
Oriental Annual, (1835), 102; (1837), 102.
Rodgers, 88.
Fanshawe, 222, 225.
Hearn, 118-20, 123-24.
 (i) D. 99.

No. 116. (a) Jami Masjid, Firozabad.

- (b) Kotla Firoz Shah.
 (c) Government.
 (d) Ia.
 (e) 755 A.H. (1354 A.D.).
 (f) None.
 (g) Ruined. Repairs required.
 (h) Protected.
 (j) Only the northern gateway, and the northern, southern, and western walls of this building now remain. The material used is local quartzite rubble, externally rendered with chunam, originally of a dazzling whiteness and giving the effect of marble. The main entrance to the mosque courtyard is on the north side, the gateway being a domed structure with three exterior doorways reached originally by a flight of steps. These doorways are said to have been formerly adorned with carved stone work, since removed for building purposes elsewhere. Access from the east side, that on which the principal entrance to a mosque is always found, was prohibited by the presence of the river. There were also subsidiary entrances to the mosque leading to the courtyard up from the tahkhana, the construction of the latter being no doubt rendered necessary by the unevenness of the site. No evidence has been as yet forthcoming in support of the theory that the mosque was joined to the neighbouring pyramid of cells by a bridge. The faces of the walls fronting the mosque courtyard, which is paved with large stones, are recessed and seem to point to the courtyard having been formerly surrounded by pillared colonnades. Some authorities are of the opinion

that the mosque when complete must have presented a similar appearance to the Kalan Masjid or one of the other mosques erected by Khan Jahan, Firoz Shah's Prime Minister. The western back wall is practically complete and contains in its thickness, and some 10 feet above the courtyard level, a narrow passage in connection with the colonnades at its northern and southern extremities. Under the court on the N. W. and S. sides are underground rooms reached from outside by arched openings, while on the east or river side is a series of terraced apartments now in ruins. From the N. E. and S. E. corners of the takkhana staircases descend to colonnades at the river level.

The centre of the courtyard was marked by a deep pit which seems originally to have been a well, not improbably connected by galleries with the apartments on the river front, the water level being reached by some form of *ghat*. An attempt was made in 1914-15 to explore this pit but as the sides proceeded to tumble in it was thought advisable to fill it up. Thus its present treatment does not purport to indicate what previously existed here. It has been suggested that the pit formed a shaft sunk to support the foundation of a domed structure erected above it—the octagonal building bearing the engraved marble slabs recording the victories of the emperor and referred to by the historians of the time.⁽¹⁾ It is possible that the well was covered by some form of *chattri* as is usual in such cases and remains of capitals found near the mouth of the well help to substantiate this theory. Franklin (*As. Res*) who saw the building in 1793 describes it as bearing four cloisters, the domed roofs of which were supported by two hundred and sixty stone columns, each about 16' in height. There was an octangular dome of brick and stone in the centre of the mosque and about 25' in height. This would seem to bear out the theory that it resembled the mosques of Khan Jahan in design, the domed structure it is true not being found in any of those buildings, but probably the central feature of an open court, surrounded by colonnaded aisles, such as seen at Khirki, Begampur and elsewhere. The suspicion that the pillars of the mosque, of which scarcely one remains, were built into the bastions of Shahjahanabad by British Engineers would seem to be not without its probabilities.

Zia-i-Barni praising it says that on Fridays the gathering of worshippers is such that there remains no room either on the lower flat or on the upper storey and the courtyard. Timur visited the building and mentions it as follows in his *Malfuzat*. "I started from Delhi and marched three *kos* to the Fort of Firozabad, which stands upon the banks of the Jumna and is one of the edifices erected by Sultan Firoz Shah. There I halted and went in to examine the place. I proceeded to the *Masjid-i-Jami*, where I said my prayers and offered up my praises and thanksgivings for the mercies of the Almighty."

It is recorded in Ferishta (Briggs) that so impressed was he by the design of the building that he erected a great mosque at Samarqand, modelled on the same arrangement, employing masons he had taken back with him from India.

(k) Briggs *Ferishta*, I, 462-4, 494.

Carr Stephen, 126-8.

Elliot, III, 448-9.

⁽¹⁾ Fauslane thinks that this structure may have resembled the sunken octagonal chamber at the tomb of Sultan Ghari, Mahipalpur.

Asar, Chap. III, 34.
Farishta, Pt. I, 150-1.
Ziya-i-Barni, 562.
A. S. I., 217, 219.
Oriental Annual, 102.
Fanshawe, 225.
Hearn, 125-6.

(i) D. 100, 2178, 3316.

No. 117. (a) Asoka pillar and pyramid of cells.⁽¹⁾

(b) Kotla Firoz Shah.

(c) Government.

(d) Ia.

(e) Set up in its present place by the Emperor Firoz Shah in 757 A.H. (1356 A.D.)

(f) Palī inscription.

The inscription comprises the "pillar edicts" Nos. I to VII nearly complete.⁽²⁾

A translation given by Mr. V. Smith (*Life of Asoka*, p. 182, *et. seq.*) runs as follows:—

EDICT I.

The Principles of Government.

Thus saith His Sacred and Gracious Majesty the King:—When I had been consecrated twenty-six years, I caused this pious edict to be written. Both this world and the next are difficult to secure save by intense love of the Law of Piety, intense self-examination, intense obedience, intense dread, intense effort. However, owing to my instructions, this yearning for the Law of Piety, this love of the Law from day to day, have grown and will grow.

My Agents, too, whether of high, low, or middle rank, themselves conform to my teaching and lead others in the right way—fickle people must be led into the right way—and the Wardens of the Marches act in like manner. For this is the rule—protection by the Law of Piety, regulation by that Law, felicity by that Law, and protection by that Law.

EDICT II.

The Royal Example.

Thus saith His Sacred and Gracious Majesty the King:—"The Law of Piety is excellent." But wherein consists the Law of Piety! In these things, to wit, little impiety, many good deeds, compassion, liberality, truthfulness, and purity.

The gift of spiritual insight I have given in manifold ways; whilst on two-footed and four-footed beings, on birds and the denizens of the waters, I have conferred various favours—even unto the boon of life; and many other good deeds have I done.

⁽¹⁾ For plan of pyramid see *A. S. I.*, Vol. IV, Plate IX (scale).

⁽²⁾ For a transliteration of the characters see *Epigraphia Indica*, Vol. II (1894), p. 243 *et seq.*

For this my purpose have I caused this pious edict to be written, that men may walk after its teaching, and that it may long endure, and he who will follow its teaching will do well.

EDICT III.

Self-Examination.

Thus saith His Sacred and Gracious Majesty the King:—Man sees his every good deed, and says, "This good deed have I done." In no wise does he see his ill deed and say, "This ill deed have I done, this act called impiety."

Difficult, however, is self-examination of this kind. Nevertheless, a man should see to this, that brutality, cruelty, anger, pride, and jealousy, are the things that lead to impiety, and should say, "By reason of these may I not fall."

This is chiefly to be seen to—"The one course avails me for the present world, the other course avails me also for the world to come."

EDICT IV.

The powers and duties of Commissioners.

Thus saith His Sacred and Gracious Majesty the King:—When I had been consecrated twenty-six years I caused this pious edict to be written.

My Commissioners have been set over many hundred thousands of the people, and to them I have granted independence in the award of honours and penalties in order that the Commissioners confidently and fearlessly may perform their duties, bestow welfare and happiness on the people of the country, and confer favours upon them.

They will ascertain the causes of happiness or unhappiness, and through the subordinate officials of the Law of Piety will exhort the people of the country so that they may gain both this world and the next.

My Commissioners, too, are eager to serve me, while my Agents will obey my will and orders, and they too, on occasion, will give exhortations, whereby the Commissioners will be zealous to win my favour.

For, just as a man, having made over his child to a skilful nurse, feels confident and says to himself, "The skilful nurse is zealous to take care of my child's happiness," even so my Commissioners have been created for the welfare and happiness of the country, with intent that fearlessly, confidently, and quietly they may perform their duties. For that reason, my Commissioners have been granted independence in the award of honours and penalties.

Forasmuch as it is desirable that there should be uniformity in judicial procedure, and uniformity in penalties, from this time forward my rule is this—"To condemned men lying in prison under sentence of death a respite of three days is granted by me."

During this interval the relatives of some of the condemned men will invite them to deep meditation, hoping to save their lives, or, in order to lead to meditation him about to die, will themselves give alms with a view to the other world, or undergo fasting. For my desire is that, even in the time of their confinement, the condemned men may gain the next world, and that among the people pious practices of various kinds may grow, including self-control and distribution of alms.

EDICT V.

Regulations restricting slaughter and mutilation of animals.

Thus saith His Sacred and Gracious Majesty the King :—When I had been consecrated twenty-six years the following species were declared exempt from slaughter, namely :—

Parrots, starlings, (†) adjutants, "Brahmany ducks," geese, nandimukhas, gelatas, bats, queen-ants, female tortoises, "boneless fish," vedaveyakas, gangapuputakas, (†) skate, (river) tortoises, porcupines, tree-squirrels, (†) barasingha stags, "Brahmany bulls," (†) monkeys, rhinoceros, greydoves, village pigeons, and all four-footed animals which are not utilized or eaten.

She-goats, ewes, and sows, that is to say, those either with young or in milk, are exempt from slaughter as well as their offspring up to six months of age.

The caponing of cocks must not be done.

Chaff must not be burned along with the living things in it.

Forests must not be burned, either for mischief, or so as to destroy living creatures.

The living must not be fed with the living. "At each of the three seasonal full moons, and at the full moon of the month Tishya (December-January), for three days in each case, namely the fourteenth and fifteenth days of the first fortnight, and the first day of the second fortnight, as well as on the fast days throughout the year, fish is exempt from killing and may not be sold.

On the same days, in elephant-preserves or fish-ponds no other classes of animals may be destroyed.

On the eighth, fourteenth, and fifteenth days of each fortnight, as well as on the Tishya and Punarvasu days, and festival days, the castration of bulls must not be performed, nor may he-goats, rams, boars, and other animals liable to castration be castrated.

On the Tishya and Punarvasu days, on the seasonal full-moon days, and during the fortnights of the seasonal full-moons the branding of horses and oxen must not be done.

During the time up to the twenty-sixth anniversary of my consecration twenty-five jail deliveries have been effected.

EDICT VI.

The necessity for a definite creed.

Thus saith His Sacred and Gracious Majesty the King :—When I had been consecrated twelve years I caused pious edicts to be written for the welfare and happiness of mankind, with the intent that they, giving up their old courses, might attain growth in piety, one way or another.

Thus, aiming at the welfare and happiness of mankind, I devote my attention alike to my relatives, to persons near, and to persons afar off, if haply I may guide some of them to happiness, and to that end I make my arrangements.

In like manner I devote my attention to all communities, for all denominations are revered by me with various forms of reverence. Nevertheless, personal adherence to one's own creed is the chief thing in my opinion.

When I had been consecrated twenty-six years I caused this pious edict to be written.

EDICT VII.

Review of the King's measures for the propagation of the law of piety.

I. Thus saith His Sacred and Gracious Majesty the King:—The kings who lived in times past desired that men might grow with the growth of the Law of Piety. Men, however, did not grow with the growth of the Law of Piety in due proportion.

II. Therefore, thus saith His Sacred and Gracious Majesty the King:—This thought occurred to me:—In times past kings desired that men might grow with the growth of the Law of Piety in due proportion; men, however, did not in due proportion grow with the growth of that Law.

By what means, then, can men be induced to conform? by what means can men grow with the growth of the Law of Piety in due proportion? by what means can I lift up some at least of them through the growth of that Law?

III. Therefore, thus saith His Sacred and Gracious Majesty the King:—This thought occurred to me:—I will cause the precepts of the Law of Piety to be preached, and with instruction in that Law will I instruct, so that men hearkening thereto may conform, lift themselves up, and mightily grow with the growth of the Law of Piety.

For this my purpose the precepts of the Law of Piety have been preached, manifold instructions in that law have been disseminated, so that my Agents, too, set over the multitude will expound and expand my teaching.

The Commissioners, also, set over many hundred thousands of souls, have received instructions—"In such and such a manner expound my teaching to the body of subordinate officials of the Law."

IV. Thus saith His Sacred and Gracious Majesty:—Considering further the same purpose, I have set up pillars of the Law, appointed Censors of the Law, and composed a precept of the Law.

V. Thus saith His Sacred and Gracious Majesty the King:—On the roads, too, I have had banyan-trees planted to give shade to man and beast; groves of mango-trees I have had planted; at every half kos I have caused wells to be dug; rest-houses have been erected; and numerous watering-places have been provided by me here and there for the enjoyment of man and beast.

A small matter, however, is that so-called enjoyment.

With various blessings has mankind been blessed by former kings, as by me also; by me, however, with the intent that men may conform to the Law of Piety, has it been done even as I thought.

VI. Thus saith His Sacred and Gracious Majesty:—My Censors of the Law of Piety are employed on manifold objects of the royal favour affecting both ascetics and householders, and are likewise employed among all denominations. Moreover, I have arranged for their employment in the business of the Church, and in the same way I have employed them among the Brahmans and the Ajivikas, and among the Jains also are they employed, and, in fact, among all the different denominations.

The ordinary high officers shall severally superintend their respective charges, whereas the officers who are Censors of the Law are employed in the superintendence of all other denominations in addition to such charges.

VII. Thus saith His Sacred and Gracious Majesty the King:—These and many other high officers are employed in the distribution of the royal alms, both my own and those of the Queens; and in all the royal households, both here (*scil.* at the capital), and in the provinces, those officers indicate in divers ways the manifold opportunities for charity.

I have also arranged that the same officers should be employed in the distribution of the alms of my sons and of the Princes, the Queens' sons, in order to promote pious acts and conformity to the Law of Piety. For the pious acts and conformity referred to are those whereby compassion, liberality, truth, purity, gentleness, and saintliness will thus grow among mankind.

VIII. Thus saith His Sacred and Gracious Majesty the King:—Whosoever meritorious deeds I have done, those deeds mankind have conformed to and will imitate, whence follows that they have grown and will grow in the virtues of hearkening to father and mother, hearkening to teachers, reverence to the aged, and seemly treatment of Brahmans and ascetics, of the poor and wretched, yea, even of slaves and servants.

IX. Thus saith His Sacred and Gracious Majesty the King:—Among men, however, when the aforesaid growth of piety has grown, it has been effected by two-fold means, namely, by pious regulations and meditation. Of these two means pious regulations are of small account, whereas meditation is superior.

Nevertheless, pious regulations have been issued by me to the effect that such and such species are exempt from slaughter, and there are many other pious regulations which I have issued. But the superior effect of meditation is seen in the growth of piety among men and the more complete abstention from killing animate beings and from the sacrificial slaughter of living creatures.

For this purpose has this edict been composed that so long as sun and moon endure, my sons and descendants may conform thereto, and by such conformity the gain of both this world and the next is assured.

When I had been consecrated twenty-seven years I caused this pious edict to be written.

X. Concerning this His Sacred Majesty saith:—Wheresoever stone pillars or tables of stone exist, there must this pious edict be inscribed, so that it may long endure.

(g) Good.

(h) Protected.

(j) The pyramid on which the *lat* stands consists of three terraces progressively decreasing in size⁽¹⁾ and giving the structure a stepped appearance. On each terrace is a series of vaulted cells, the cells of the highest storey surrounding a crude domed chamber which supports the monolith. On the topmost terrace will be noticed the presence of two stumps of former columns which lead to the supposition that there was formerly a columned arcade surrounding the *lat*. There were formerly sets of stairs at each corner of the structure giving access to the various stages, but several of these have disappeared.

(1) The first terrace measures 118 feet square, the 2nd terrace 85 feet square, and the 3rd terrace 55 feet square.

It is not within the province of these notes to give an account of Asoka but it will be remembered that he was "king of Hindustan from Kanauj to Kashmir, being a convert to Buddhism and a powerful propagandist of the new faith." He erected the granite pillars which bore the edicts spreading this new religion "from Kabul to Orissa." The dates of his accession and death are given by Sir John Marshall (*A guide to Taxila*) as 273—232 B.C., respectively.

The *lat* is a sandstone monolith 42' 7" in height, 35' being polished⁽¹⁾ and the remainder rough; the buried portion measures some 4' 1" and Cunningham is of the opinion that the rough portion, standing above the level of the terrace, was buried in the ground in its original site. According to Shams Siraj one quarter of the monolith was hidden by the masonry of the pyramid originally, and Cunningham believes this to have been actually the case, owing to the existence of the stumps of the octagonal columns previously described which would appear to have formed a cloister or open gallery round the topmost storey. The diam. of the *lat* is 25·3 inches at the top and 38·3 inches at the base, the diminution being ·39" per foot. It is said to weigh 27 tons. The colour of the sandstone is pale orange, flecked with black spots. Major Burt who examined it in 1837 gives its measurements as 35' in length with a diameter of 3½ feet. Franklin (*As. Res.*) a length of 50'; Von Orlsch, 42'; William Finch, 24'; Shams Siraj, 34' and its circumference 10'. In the matter of dimensions it resembles the Allahabad pillar more than any others but it tapers more rapidly towards the top and is, therefore, less graceful in outline (Cunningham); Tom Coryat and Whittaker (*Kerr's Voyages and Travels*, IX, 423) state that the pillar was of brass, the chaplain Edward Terry that it was of marble with a Greek inscription upon it, while Bishop Heber says that it was of "cast metal." Timur declared that he had never seen any monument in all the numerous lands he had traversed comparable to these monoliths.

Sultan Firoz had noticed the two pillars during his excursions in the country round Delhi, one (that under discussion) in the village of Tobra (also called Salara, Jawara, Tahera, Tohra, Topera and Hahera) in the district of Salara and Khizrabad, near the Siwalik hills (*Koh-payah*) the other in the neighbourhood of Meerut. Khizrabad (90 *kos* from Delhi) is in the Ambala District close to Tajwala, the present head of the western Jumna canal, and Firoz Shah resolved to remove the monolith to Delhi and erect it there as a memorial. Orders were issued to all the inhabitants of the district to assist in the work and for the supply of quantities of "cotton of the *sembal*" (silk cotton tree). Quantities of this material were then placed on the ground round the pillar, and on the earth from its base being removed it collapsed gently on to the soft bed prepared for it. The cotton was then gradually taken away and the pillar lay safe on the ground. It was found to have rested on a large square stone which was also removed and fixed in the supporting pyramid at Delhi.⁽²⁾ The pillar was then encased in reeds and raw skins, placed on a carriage with 42 wheels, and hauled to Delhi by ropes attached to each wheel, each rope being pulled by 200 men. The Sultan came to meet it on its arrival at Delhi and the pillar was transferred to boats, each capable of carrying from 2,000 to 7,000 *maunds*, and thus conducted to Firozabad.

(1) The polish on the surface of Asokan columns and sculptures is a very characteristic feature—a technique which had its origin in Persepolis where abundant examples still survive. (See "A Guide to Sanchi," p. 92, by Sir John Marshall.)

(2) A similar square stone was found under the Pahladpur pillar when it was removed to the grounds of Queen's College at Benares.

Shams Siraj, who was 12 years old when the pillar arrived at Delhi, adds that the column was raised on to the pyramid stage (*poshish*) by stage. On arriving at the topmost, ropes of great thickness were obtained and windlasses were placed on each of the six⁽¹⁾ stages of the base. The windlasses were then turned and the column raised about $\frac{1}{2}$ a *gaz*, large logs of wood and cotton being placed round it to prevent it sinking. Thus, in the course of several days, the column was raised to the perpendicular, and eventually a cage of scaffolding was erected round it. Some ornamental friezes of black and white stone were then placed round the capitals and above these was added a gilded copper cupola (*kalas*). Finch states that this took the form of a globe surmounted by a crescent. None of the Brahmans or Hindus at court could read the inscription on the pillar which was called *Minar-i-Zarrin* (Golden Pillar). The golden cupola was seen by William Finch in 1611 A.D., but it has unfortunately since disappeared, the top having been also injured either by lightning or cannon balls. It is a matter of wonder that the raising of the *lat* to the top of this structure was accomplished without a serious accident as the masonry of the pyramid cannot be considered to be of the best. The cells were no doubt temporarily filled with earth or shored up while the raising process was going on, and any collapse of the masonry avoided in this way.

I have not been able to trace the drawing referred to by Hearn which shows the building on which the *lat* stands as being faced with red sandstone, nor have I been able to trace on what authority he states that it was surrounded by a "black and white pavilion." The pyramid was probably externally plastered with chunam like the remainder in the Kotla. A sketch and geometrical elevation and plan of the structure made in 1797 appears in the Journal of the Royal Asiatic Society of that year; and a photographic reproduction of the same is exhibited in the Delhi Museum.

It was extensively repaired in 1914, the modern stairways being removed and the old ones reopened for use.

(k) *A. S. I.*, I, 145, 161 *et seq.*; IV, 1 *et seq.*, 72.

Carr Stephen, 131-9.

Asgr., Chap. III, 4-8.

Shams Siraj Afif, 305-12.

Cooper, 47.

Panshawe, 222-5.

Ferguson, I, 56-9; II, 82.

Hearn, 66, 124.

Hoffmeister, 288.

J. A. S. D., (1850) 73.

Mintura, TAE.

Oriental Annual, (1835), 103.

Rodgers, 88.

(l) D. 101, 2185, 3320, 3321, 3322, 3328, 3330.

No. 118. (a) Grave of Sayyid Badruddin Samarqandi.

(b) At the south east corner of the Kotla.

(c) Waqf.

(d) III.

(1) Perhaps temporary terraces were erected between the main terraces. There are only three stages to the structure.

(e) 697 A.H. (1297-8 A.D.).

(f) On the headstone of the grave.

یدر روشن ضمیر شمس المشارق و المغارب حضرت خواجه بابر فرید الدین مسعود گنج شاکر

(۱)
پاک پتن شریف ولادت سنہ ۶۶۴ ہجری

(۱) النظام زمان و اهل زمین سمرقندی عالی نسب سید بدر الدین

(۲) پانچ شنبہ پہ خلد نقل نمود یاردهم از ماء شعبان بود

(۳) نو در چار سال عمرش بود کازمان شد بہ حضرت مسعود

(۴) مرقد از کوتلا شہر دہلی زان فیض بخشد طفل و پیر و جوان

سنہ ۶۹۷ ہجری

مزار پیر انوار زیارت کلمہ خلیق حضرت سید بدر الدین - سمرقندی نظم زما منیر الدین دہلی
سید فضل الحسن شاہ -

Translation.

" His holiness Khwaja Bawa Fariduddin Masud Ganj Shakar, the spiritual guide, clear hearted, the sun of east and west. Holy Pak Patan, birth⁽¹⁾ in the year 664 A.H. (1265-6 A.D.).

(1) Sayyid Badruddin Samarqandi of high family, who inspires the administration of the age and the people of the earth.

(2) Departed to paradise on Thursday the 11th of the month of Shaban.

(3) His age was ninety-four years when he repaired to His Holiness Masud (died).

(4) His tomb is at Kotla in the city of Delhi, and it confers favour on child, on old and young. The year 697 Hijra (1297-8).

The tomb, full of light and a place of pilgrimage for the people, of His Holiness Sayyid Badruddin of Samarqand.

Verses (composed by) us (named) Muniruddin, Delhi, and Sayyid Fazlu-l Hasan Shah."

(g) Good.

(h) Unnecessary.

(j) The grave, with several others, stands on a platform 24' 6" by 16' 0" by 3' 3". The inscription engraved on the head stone is of modern date, and is written in poor Persian.

Shaikh Badruddin Samarqandi was the disciple and successor (Khalifa) of Shaikh Saifuddin. He came from Bukhara to India and took up his abode at Delhi to enjoy the company of Shaikh Nizamuddin Auliya. He was a popular saint of his time and passed his life in religious devotion at Delhi.

(k) Azkar, 96.

No. 119. (a) Tomb of Shaikh Muhammad Sahib.

(b) Some three furlongs to the east of Abdun Nabi's mosque (No. 121) and Mahabat Khan's house (No. 122).

(1) This should be وفات (death) and not ولادت (birth). Bawa Farid was not born at Pak Patan, but died and was buried there. He was born at the town of Kotwal, near Multan, about the year 569 A.H. (1173-4 A.D.).

- (c) Amir Husain.
 (d) III.
 (e) Unknown.
 (f) None.
 (g) Good.
 (h) Unnecessary.
 (j) The tomb is domed octagonal without, and measures some 8' 6" square internally. It is brick built and externally rendered with chunam.

- No. 120.** (a) Mosque (nameless).
 (b) Close to No. 119.
 (c) Waqf; Mutawalli Amir Husain.
 (d) III.
 (e) Unknown.
 (f) None.
 (g) Good.
 (h) Unnecessary.
 (j) The mosque is brick built and domed. Its prayer chamber measures 25' 6" by 11' I.M. and the courtyard 81' 6" by 21'.

- No. 121.** (a) Mosque of Abdun Nabi.
 (b) On Delhi-Muttra road, some 600 yards to the south of Kabuli Darwaza or Lal Darwaza (No. 114).
 (c) Waqf.
 (d) II.
 (e) 983 A.H. (1575-6 A.D.).
 (f) The inscription is engraved on a piece of marble, now broken into three pieces. It was originally fixed on the main outer archway of the prayer chamber, but owing to the dangerous condition of the structure was removed and placed in the Museum in the Delhi Fort. (See Catalogue 1913, No. C. 40).

ابدا له ذاته الذفا	(1) في زمان الخليفة الاكبر
مثلها يكون في الاقطاع	(2) قد بني بقعة مقدسة
شيخ اهل المدينة بالجماع	(3) شيخ الاسلام زهير الحرمين
معدن العلم مبلغ الانعام	(4) شيخ عبدالنبي نعماني
سال العقل قال خير نفاع	(5) سال تاريخ ابن بلقيضي

كذبه تشبى

Translation.

- (1) During the reign of the Emperor Akbar, may God perpetuate his beneficent person,
 (2) A holy edifice, like which there is none in all the countries, was built,

- (3) By the Shaikhul Islam, the pilgrim of the two sacred cities (Mecca and Medina), and the universally acknowledged chief of the learned in Hadis⁽¹⁾,
- (4) (Named) Shaikh Abdun Nabi Numani, the mine of learning and the spring of beneficence.
- (5) The date of the foundation of this building, Faizi asked wisdom. It said "The best place."
- (g) Has been put into repair (1017).
- (h) Should be protected.
- (j) The mosque measuring 73' 3" by 22' I.M. is rubble built and was formerly ornamented with coloured tile decoration most of which has unfortunately disappeared. It consists of three apartments entered through lofty archways, the central apartment being domed, and the flanking compartments being covered by flat vaults.

The cloisters attached to the mosque and enclosing the courtyard have disappeared. The portion of the latter which was formerly brick paved and consecrated for worship measures 73' 3" by 30'.

The inscription given above refers to Abdun Nabi, the founder of the mosque, and Faizi the composer. Shaikh Abdun Nabi Sadrussadur was the son of Shaikh Ahmad, the son of Shaikh Abdul Quddus of Gangoh. He made the pilgrimage to Mecca and Medina several times, and while there studied the traditions (Hadis). He was appointed Sadr⁽²⁾ by Akbar, and it is said that no one holding this office during any former reign enjoyed the same measure of power or gave away one-tenth of the Waqf (pious dedications) that he did. The emperor was for some time on such terms of intimacy with him that he would rise to adjust the Shaikh's slippers when he took his leave. He is said to have been somewhat drastic in his methods on occasion, and to have expelled Shaikh Faizi in disgrace when the latter applied for a grant of 100 bighas of land. This apparently happened when Faizi was out of favour.

Later he was sent by the emperor on a pilgrimage to Mecca with money for the poor of that sacred place. On his return he was called to account for the money, put in prison, and murdered in 992 A.H.⁽³⁾ It is believed that Faizi was instrumental in bringing about his downfall. The family of the Shaikh traced their descent from Abu Hanifa, one of the four *Imams*, the great expounders of the Muslim law.

Faizi was the eldest son of Shaikh Mubarak of Nagor, and the elder brother of Abul Fazal, Akbar's well-known prime minister. He was born at Agra in 954 A.H. and died on the 10th of Safar 1004 A.H. (15th October 1595). His name was Abul Faiz and Faizi was his poetical name. In his later years he wrote under the name of Faiyazi in order that it might be rhythmic with Allami by which his younger brother Abul Fazl was known. He was well versed in literature, poetry and medicine, and was first called to court in the 12th year of the reign (975 A.H.) when the Emperor was on his expedition against Chitor. His attainments soon raised him to the rank of Poet Laureate, and he became the Emperor's constant companion and personal friend. He was the author of no less than 101 books, was tutor to the Royal Princes

(1) *Hadis* is a particular branch of Islamic literature consisting of the sayings of the Prophet.

(2) The *Sadr* was the designation of the highest judicial officer whose duties and responsibilities resembled those of a Chancellor or an Ecclesiastical Registrar.

(3) Badami gives the date of his death as 991 A.H.

and acted on occasions as ambassador. He was a staunch upholder of the new "Divine Faith" (Din-i-ilahi) introduced by Akbar.

(k) *A. S. I.*, IV, 72.

Ain, I, 28, 29, 209, 272-3, 490, 491, 546.

Muntakhabu-t-tawarikh, III, 79-83.

Maasir, II, 560-4.

(l) 2176, 2220, 3520, 3521.

No. 122. (a) House of Mahabat Khan.

(b) Immediately south of No. 121.

(c) Government.

(d) III.

(e) Probably 1014-7 A. H. (1605-9 A.D.).

(f) None.

(g) Ruined.

(h) Unnecessary.

(j) The house which is rubble built occupies an elevated position, and was enclosed by four walls, flanked with bastions. The walls, bastions, and interior buildings are now all in ruins.

Mahabat Khan, who is said to have built this house, was the son of Ghayur Beg Kabuli. His real name was Zamana Beg, and the title of Mahabat Khan was conferred upon him by the Emperor Jahangir when he was still a prince. In the beginning of Jahangir's reign he was raised to the rank of 3,000, and in the 12th year of the reign of that Emperor he was given the Governorship of Kabul. Nur Jahan and her brother Asaf Khan were envious of his influence and power. He finally revolted against the Emperor and took him prisoner, but Nur Jahan effected the Emperor's release, the latter in the meantime having pardoned Mahabat Khan. Shah Jahan on his accession conferred upon him the title of Khan Khanan Sipih Salar (Commander-in-Chief) and raised him to the rank of 7,000 and 7,000 *Sawars*. He was first appointed Governor of Ajmer, and in the second year of the reign Governor of Delhi. Lastly in the 5th year of the reign, he was appointed Governor of the Deccan, where he died after three years in 1044 A.H. (1634-5 A.D.). Mahabat Khan played a leading part in State affairs during the reigns of Jahangir and Shahjahan. He was a Rizwi *Sayyid* by caste, tracing the descent of his ancestors from the Imam Musi Raza. He is said to have had a great liking for elephants. One of his daughters is said to be buried in a fine red sandstone tomb in the Bagh Mahabat Khan, near Rajpur, at Agra.

Curiously enough, Franklin (*As. Res.*), although he mentions numerous other noblemen's palaces at Delhi, is silent regarding this building.

(k) *Iqbal Nama*, 252 *seq.*

Maasir, III, 385-409.

Fanshawe, 227.

(l) 2769.

INDRAPAT.

- No. 123.** (a) Indrapat, Purana Qila, Qilai Kohna, Sher Garh, Din Panah (Asylum of the Faith), or Old Fort.
- (b) On the Delhi-Muttra Road, two miles south of the Delhi gate of Shahjahanabad.
- (c) Government.
- (d) Ia.
- (e) Sher Shah's and Humayun's reign (*circa* 1530-56 A.D.).
- (f) None. (But see No. 126).
- (g) Considerable repairs have been effected since 1911-12 to the outer walls of the citadel and they may be said to be generally in a good state of repair. The interior surrounding dalans have recently also been taken in hand.
- (h) Protected.
- (j) The Fort of Purana Qila or Indrapat is generally believed to represent the site of the ancient city of Indraprastha, the name of the famous city of Yudhishthira. Cunningham (*A. S. I.*, Vol. I, P. 135) dates its occupation as the capital of the latter king at about the latter half of the 15th century B. C., basing his finding upon two independent sources which lack of space forbids recording here. It must not, he says, be confused with the ancient citadel of Delhi: they were two different cities five miles apart, the former being on the bank of the Jumna above Humayun's tomb, the latter on the rocky hill to the S. W., surrounding the well known Iron Pillar. At the time of the Muhammadan conquest the Hindu city of Delhi was confined to the forts of Lal Kot and Rai Pithora, and it was not until Firoz Shah moved his capital to Firozabad, in close proximity to the ancient site of Indraprastha, that the name of "Delhi" was applied to the whole of the old city, including Siri and the fortified suburbs of Jahanpanah. Sharfuddin, the historian of Timur, confines the name of Delhi to Siri and Jahanpanah, and Farishta does the same, but it was not until Humayun rebuilt Indrapat, renaming it Din Panah, and until after Sher Shah had built his city, on the joint sites of Indrapat and Firozabad that the names "old Delhi" and the "new Delhi" came into fashion. The former was applied to the cities clustering round the Quth Minar, the latter to those on the Jumna bank near the site of the former Indraprastha. Indrapat or Indraprastha is said to have been one of the five *pats* demanded from Duryodhan by Yudhishthira as the price of peace, the other four *pats* being Panipat, Sonapat, Tilpat and Baghat, all of which, save the last, were on the western bank of the Jumna. It must be remembered that the Jumna formerly flowed more than a mile west of its present bed, and the old bed is still easily traceable past Firozabad and Humayun's tomb as far as Kilokhari. The term *pat* or *prastha* is said to signify anything "spread out or extended," and is commonly applied to a level piece of

ground. A more literal or restricted meaning would appear, says Cunningham, to be that amount of land which would require a *prastha* of seed, that is 48 double handfuls, or about two-thirds of a bushel. Popular tradition assigns the five *pats* to the five Pandu brothers.

In the recent works of clearance within the citadel a number of large bricks were discovered, measuring 12" square and about three inches thick, which have been assigned by Sir John Marshall, the Director General of Archaeology, to the Gupta period, or the 4th to 7th century A.D. These bricks were of the type commonly found in other ancient sites in northern India, and it was considered that further work of clearance would give not sufficient results to justify the great expense entailed. The bricks were many feet below the ground level, and found protruding from the sides of *nullahs*. Still they are of considerable interest as indicating clearly that the site was built on, and that considerably, at this early date.

Turning to the *Ain-i-Akbari* (Jarrett's Translation, Vol. II, P. 300) we find that "in the year (Samvat) 429, (A.D. 372) of the era of Bikramajit, Anang Pal of the Tanwar tribe reigned with justice, and founded Delhi." Cunningham and Sayyid Ahmad, however, prove that Abul Fazl was undoubtedly wrong in his reckoning, and state that the date should read A.D. 731. This is also corroborated by the date on the Iron Pillar which is given A.D. 737.⁽¹⁾ It is not improbable that Anang Pal may also have carried out building operations at Indraprastha as well as in the neighbourhood of the Iron Pillar.

It cannot be said with accuracy how much of the citadel is the work of Humayun and how much of it is that of Sher Shah for the difference in the architecture of the two periods is very slight. The general opinion seems to be, however, that the walls and gates are Humayun's work, which Hearn says were originally constructed in mud mortar, and the buildings within, namely the mosque and the *mandar*, are the work of Sher Shah. Against this, on the other hand, is the statement in *Tarikhi Khan Jahan* (Elliot, Vol. IV, P. 498 n), that yet another Emperor, Salim (or Islam) Shah Sur (1548-52 A.D.) ordered a wall to be built round Humayun's Delhi.⁽²⁾ Humayun laid the foundations of Din Panah in Muharram 940 A.H. (July 1533 A.D.), choosing for its site, after taking the customary omens and religious advice, rising ground on the bank of the Jumna, about three kos from the city (old Delhi). Ten months later walls, bastions, and gates were nearly complete. The poor quality of the rubble masonry employed certainly seems to point to their having been speedily erected. Alauddin's fortress at Siri is said to have served as the quarry for the building of Din Panah. Sher Shah is said to have strengthened the citadel of Din Panah and to have renamed it Sher Garh, and, as has already been pointed out, Salim Shah carried out work there also. The statement that Salim Shah assisted in the completion of the walls of Sher Shah's Delhi would seem to be substantiated by the *Tarikhi Shershahi* (Elliot, Vol. IV, P. 419) which says that the fortifications were not finished when Sher Shah died, although the latter had built a Jami Masjid in the Governor's fort. It would appear that the outer walls of Sher Shah's city are referred to here. In any

(¹) Mr. V. Smith in his *Early History of India* p. 386 asserts that the iron pillar was removed from its original position "probably at Mathura" and set up in A.D. 1603 at Delhi as an adjunct to a group of temples. He further gives the date of the founding of the city of Delhi as A.D. 903-4.

(²) Hearn says Salim Shah ordered the walls to be rebuilt in lime but on what authority is not known.

case, it is evident from an examination of the masonry of the walls of this citadel that they were added to at different periods, as they contain several strata of different qualities of masonry. Cunningham, following the accounts of Purchas and the Mariner Finch, suggests the following as the boundaries of Sher Shah's capital. The south gate he places somewhere between Humayun's tomb (No. 160), and the Barah Pulah Bridge (No. 168), the east wall being aligned on the river bank, while the west wall ran about a mile from the line of the old river and could, says Cunningham, be traced till a few years ago⁽¹⁾ along a *nullah* running due south from a point near the Ajmer gate of Shahjahanabad, the northern limit being determined by the Lal Darwaza (No. 114) near the present Jail. (This building was for many years occupied by the Jail doctor). Finch also mentions the Ajmer gate near the Barah Pulah Bridge, and this may be possibly identified with the ruined structure standing at the south end of the old road from Humayun's tomb, near the junction of the latter with the Delhi-Muttra Road.

Objections have been raised to Cunningham's statement regarding the southern limits of the city of Sher Shah owing to the presence, near the N. W. corner of Purana Qila, of a monumental gateway flanked by two bastions, and facing in a south easterly direction. If they had been part of an outer wall it would be manifestly out of the question for the enceinte, which they enclosed, to include the tomb of Humayun.⁽²⁾ But on examining the evidence available it must be remembered that William Finch in describing the city, the walls of which were in ruins in January 1611, states that it was two kos in length, a distance which Finch seems to have estimated at about three miles, for he says that from the city of Sher Shah to the 'mole' (*Mahal*) of Firoz Shah (*i.e.*, the Kushak Shikar or Pir Ghaib on the Ridge, see No. 400) the distance was two kos (it actually measures some 3½ miles), and from the Lal Darwaza near the Jail to Humayun's tomb the distance is three miles. Purchas states that Humayun's tomb was within the enceinte of Sher Shah's Delhi, and Finch refers to the Barah Pulah (No. 168) as being a short way from Delhi. It is, of course, not improbable that the gateway near the N. W. corner of the citadel was an entrance to an enclosed market, or Sarai, or palace near the citadel, but the theory that it was within the confines of the citadel seems to be substantiated by the existence, up to its southern front, of the remains of a series of arcades, flanking the road that approached from this quarter. This road continues from the gate in an easily traceable line to the tomb of Humayun, and the heaps of masonry still left on either side seem to point to the existence, in former days, of a considerable number of buildings. The question arises as to whether such an extensive faubourg would have been left undefended, and the probability is that it would not, especially in the reign of the two Sur Emperors, who had to be constantly on their guard against the approach of Humayun. The author of the *Tarikhi Daudi* (Elliot, Vol. IV, pp. 476-7) states "Sher Shah went (from Agra) to Delhi in 947 A.H. (1540 A.D.); and actuated by unworthy feelings he destroyed the fort of Alauddin, which stood in Siri, conspicuous for its strength and loftiness, and built on the bank of the Jun (Jamna) between Firozabad and Kilokhari, in the village of Indrapat, a new city, about 2 or 3 kos distant from the old one; but on account of the short-

(1) He was writing in 1863-4.

(2) Is it possible that the Lal Darwaza with its curtain walls and flanking bastions is part of the south-wall, never completed, but from which the citadel of Purana Qila projected southwards in the manner of a horn-work?

ness of his reign he did not live to complete it." In 1628 the traveller deLaef states "the city was beginning to fall in ruins; the walls looked dilapidated and many houses were down, and about twenty handsome Pathan monuments in and out of the city were more or less in decay."

The citadel of Purana Qila is an irregular oblong in plan. The eastern side, fronting the river in former days, is the longest and measures some 2,320 feet, the northern, western, and southern sides measuring some 725, 2,040 and 1,164 feet respectively. The circuit of the walls measures one mile and one furlong. The three principal gates, one in each of the N. S. and W. walls will be described in detail hereafter, and there is also a number of wickets (*khirkis*), three in the eastern and one in the western walls. The northernmost wicket on the eastern side lies some 496 feet from the N. E. corner of the citadel, its outer entrance being on the low-level ground outside the walls. A sloping paved ramp, as well as stone steps, gave access to the interior of the citadel. Some 690 feet along the wall to the south, and near the N. E. corner of the Qila Kohna mosque, is another entrance to the citadel of considerable interest. It measures some 12' in width and is flanked by side recesses similar to those found in the other wickets and evidently intended for the use of the guards. A tortuous subterranean passage some 98' in length gives access to the interior of the citadel. This gate has recently been opened up. Some 710 feet south of this again and some 248 feet north of the S. E. corner of the citadel is a third wicket, the upper portion of which has unfortunately disappeared.

The only wicket in the west wall is some 358 feet from the S. W. bastion of the citadel and seems to have given access from the citadel to a kind of platform, constructed at the base of the wall and measuring some 116' by 54'. This may not improbably have been used as a sort of raised dais from which the emperor could witness water fetes held in the moat at this point. There are no other wickets elsewhere in the west wall.

Ample provision for the drainage of the interior of the citadel appears to have been made judging by the numerous sluices, closed by heavy stone bars, which may be seen at intervals along the circumference of the walls. The latter, constructed in rubble masonry, have a slight batter or slope, and the different periods of work, as has been mentioned above, can easily be recognised. The following measurements show the height of the various walls above the ground inside and outside the citadel.

Height above ground.

	Inside.	Outside.
North wall,	51 feet	71 feet
South wall,	48 "	54 "
East wall,	26 "	44 "
West wall,	55 "	72 "

The walls are some 13 feet in thickness, and are terminated at each corner by massive bastions. The latter at the N. E. and S. E. corners are in good preservation, but the other two have crumbled away. Only the west side is divided into a number of lesser curtain walls by some five flanking bastions at intervals of 240 feet, not including those at the ends of the wall and on either side of the western gateway. All these bastions are said to have been furnished with chattris similar to that seen at the bastion of the western gate. The curtains in the case of the north wall measure respectively 300' and 282', those of the south wall 350' and 220', while the east wall is not provided with flanking

bastions at all, unless the projection some 175' south of the north gate can be reckoned as such. These contain apartments for the use of the troops and their walls measure 12' 6" in thickness. The crenellations or merlons which formerly crowned the summit of the parapets have unfortunately disappeared from the curtain walls with the exception of one or two which have been carefully preserved. These are 2' 8" in thickness, 5' 6" in width, and 7' 6" in height above the level of the parapet behind and are provided with arrow slits, the interspaces between them measuring 12 inches. They are externally plastered. In the external face of the wall will be noticed, at frequent intervals, groups of small holes, arranged in pleasing patterns, a whim of the masons and probably intended to afford shelter to birds. Remains of several projecting sandstone bartizans can be seen on the west and south walls, to which access was gained from behind by the highest parapet, and these seem to have been used by the defence for covering the base of curtain walls in the immediate vicinity and for discharging missiles on the heads of attacking troops. The inner sides of the walls are treated as a series of dalans or arcades, probably for the use of troops, and measuring some 37' in width and 21' in height. It appears from an examination of the terrace above them in the case of the N., S. and W. walls that these arcades were intended to be erected at first floor level also, so that they would be eventually two storeys in height. But the upper arcades seem never to have been completed. In the case of the west wall the first storey, or what may be called the main terrace level, is reached from below at various points by flights of steps the width of which, 10 feet, would permit of troops reaching the higher levels without delay. There are also staircases giving access to the various stages of the bastions. The wall 12 feet in thickness at the terrace level is pierced at intervals of 8' 9" by arrow slits, 11" in width and 3' 2" in height which, however, could have only been used when the target passed across the line of vision. The problem of using of arrow slits in a wall of considerable thickness was met, in the case of medieval fortresses in Europe, by the construction, in time of siege, of temporary wooden hoardings (hourds or bretèches) projecting from the face of the wall and from which the cross-bowmen could have an unhampered field of fire, or even discharge arrows through the floor on the heads of those below. For some such purpose, it would seem, were the projecting bartizans mentioned above constructed on the parapet level. This parapet is reached from the main terrace by staircases in the thickness of the wall and is some 8' in width, protected by the merlons referred to above.

The long stretches of intermediate curtain wall will be remarked at Purana Qila, in contrast with the frequency with which the bastions were provided in the earlier fortified cities of Delhi. The west wall is the only one which possesses any intermediate bastions at all, the curtain between them averaging 240 feet. This is no doubt due to there having been water on the remaining sides which would render them more immune from assault. Of the large bastions at the four corners of the fort, those terminating the north and south ends of the east wall are perhaps the best preserved. These contain octagonal rooms, some 24 feet in diameter, and were formerly adorned with incised plaster medallions and friezes, the latter decoration being still found in good condition in the S. E. bastion. Their upper stories have collapsed, but some idea of the construction of these can be gained from the interior of the bastion at the N. W. corner. It seems probable that the east wall was never

completed, it being no doubt intended ultimately to equal the north and south walls in height. The north and south walls are constructed on very similar lines to the west wall described above, but a considerable portion of the latter near the S. E. bastion has unfortunately collapsed. It is also to be regretted that a length of masonry at the main terrace level in the west wall has been removed between the gateway and the S. W. corner, for no other reason, it is believed, than to give a view of the Sher Mandal from the Delhi-Muttra Road.

The builders of Purana Qila do not seem to have feared an attack from assailants armed with powerful siege engines, such as had already been in use in Europe for several centuries, nor for that matter do the cities of Rai Pithora, Firozabad and Tughlaqabad, appear to have been constructed to withstand them. Their masonry is very poor and would have soon succumbed to the battering ram or the bore (*terebra*) while the bastions and terraces (*alatoria, allure*) behind the walls would not have been strong enough to support heavy war engines such as the *trebuchet*, capable of discharging large stones or bolts. From this it may be argued that the siege engines were not commonly in use in medieval India. Indeed the above citadel seems to have been but ill-suited to withstand a resourceful assault, and save in the case of Tughlaqabad, standing on a natural rocky spur against which it would be difficult to effect damage, the difficulties their defenders must have experienced in dislodging assailants who endeavoured to mine the base of the walls must have been very considerable. The crenellations, the openings which break the upper portion of the parapet, and the arrow slits piercing the unbroken pieces of the parapet, would give only a narrow field of fire and that a direct forward one, and there is an absence in the earlier fortresses of Delhi of the nostril holes or *damaghah* and the bartizans seen at intervals crowning the parapets of Purana Qila. There is also no evidence of the use of the projecting wooden galleries, known as boardings or brattices (*hourds* or *brèches*) which being entered through the crenellations, were furnished with slits in the outer face for straight firing and in the floor for downward firing on to the otherwise 'blind spot' at the base of the walls. The fortresses seem to have been built rather as security against a sudden raid,⁽¹⁾ when the nomad assailants would not have been provided with siege artillery, or as a stronghold where the king and court could take refuge in the event of one of the rebellions which so frequently occurred. The necessity of flanking⁽²⁾ towers or bastions seems to have been understood at an early date, and the curtain walls of Rai Pithora's citadel and outer walls were broken at intervals by projections from which the intermediate spaces could be covered by the fire of the defenders. The flanking bastion continued to be used in all the cities and is seen finally in Lal Qila.

Up to the year 1911 only the western gateway and the northern and southern wickets on the eastern front were open and in use. The closing of the remainder has been accounted for by many picturesque legends, but judging from swords and bayonets found recently while opening out the south gate and the wicket near the Qila Kohna mosque, one is inclined to believe that their closure was only effected in the last 100 years and very probably in the mutiny, when the Fort was garrisoned by rebel troops who may even have considered

(1) As these earlier raids of the Mughals, the traditional name of which was probably not without its influence on later fortress design.

(2) *Flanking towers or bastions*.—A curtain wall is said to be flanked when its line is broken at intervals by projections so near one another that the whole face of the piece of curtain between them can be covered by the fire of the defenders stationed in them.

the possibility of making a stand there, after Shahjahanabad had been captured.

Among the many works of improvement to historical buildings which have been effected by the civil authorities since the transference of the Capital of India to Delhi, the removal of the squalid village which formerly existed within Purana Qila may be mentioned as being perhaps one of the most marked. The southern half of the citadel was almost entirely covered with houses, while all the arcades on the inner sides of the walls and gateways which were sufficiently preserved to admit of use as residence had been so adapted, and needless to say the buildings were being considerably damaged every year. In March 1913 the houses were acquired and their 1000 occupants transferred elsewhere, some to the city, and some to Rohtak, Bulandshahr and Gurgaon districts. The total of compensation paid amounted to Rs. 1,44,183. An examination of the citadel, when they had gone—it was quite impossible before, so crowded were the buildings—was, on the whole, disappointing and comparatively few remains of earlier structures came to light, considering the important character of the mosque and fortifications. Besides the bricks previously mentioned an interesting baoli or large stepped well, used for many years as the village refuse pit, was found near the S. W. corner of the mosque and has since been cleared and repaired. The stepped portion of the baoli measures some 73' in depth its bottom being reached by 80 steps with some 8 resting places or landings, the position of which is marked by means of recessed niches in the side walls. The north end of the baoli communicates with a circular well by means of an archway, and the roof is skilfully formed by a series of gradually receding arches. There is some 14' of water in the well in the rainy season and this level is lowered by about a foot in the dry season. These stepped baolis seem to have been constructed for the use of those who could not, for lack of means or some other reason draw water by means of a rope from the circular well, and also no doubt for purposes of ablution. Some 37 yards west of the Sher Mandal an interesting Hammam or bath consisting of a room some 10' 5" square and furnished with a chute (chaddar) was disclosed, probably of the early Mughal period and for many years concealed by a house which had been erected over it. A picturesque brick building, also probably a bath, exists near the S. W. bastion and will be preserved. Traces of old earthenware pipes were found in the neighbourhood of both these buildings. A fine circular well some 24 feet in diameter now much ruined will also be noticed some 200 yards south of the mosque on the east wall. These buildings and the bricks mentioned above are all that is worthy of special comment as revealed by the extensive work of clearance. The Sher Mandal and the Qila Kohna mosque will be dealt with hereafter.

During the year of 1913-14 the huts of the village have been demolished and cleared away and the interior has now been laid out as an enclosed park, with suitable paths and roads giving convenient access to the several buildings which, surrounded with turf and set off by judicious planting are seen to much better advantage.

(k) *Elliot*, IV, 419, VIII, 10-11.

Carr Stephen, I seq., 184 seq.

Asar, Chap. II, 9-11.

Annual, (1902-3), 77.

Argher, I, 115.

- As. Res.*, IV, 418, 422.
A. S. I., I, 221; 3, 5, *et. seq.*, 72, 134 *et. seq.*
Auckland 8.
Catalogue, J. 38.
Cole, 1st Report, XXVIII, cc.
Cooper, 53, 100, 119.
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Gardens, 95.
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Heber, II, 291.
Impressions, 184.
Mintura, 230.
Mundy, 45.
Oriental Annual, (1838) 30; (1835) 17.
Pennell, 149.
Rodgers, 84, 90.
Saladin, 567.
Khulasatut Tawarikh, 28-9.

No. 124. (a) Talaqi gate (Forbidden gate).

(b) Northern gate of the Old Fort.

(c) Government.

(d) Ia.

(e) 940 A.H. (1533-4 A.D.).

(f) None.

(g) Good.

(h) Protected monument.

(j) The Talaqi gate may be justly said to be one of the most striking monuments of Delhi, the chattris on its summit towering between the Delhi-Muttra Road and the citadel some 127 feet above the level of the low lying ground. It consists of a lofty arch 14' 9" in width and 56' 2" in height and containing two lesser arched openings 9' 10" and 10' 9" in width and 14' 8" and 16' in height respectively marking the lowest and the first floor levels. From back wall to front the gate measures 64 feet. The main archway, in the head of which is an aperture through which missiles or quicklime could be dropped on to the heads of an attacking party, is enclosed in a frame of yellow sandstone, relieved by recessed and ornamented panels, the yellow sandstone giving place at the level of the second floor to red stone of the same variety. This floor level is also indicated by two oriels, of the typical Hindu type, one on either side of the archway, carried on four brackets and projecting some four feet from the face of the main wall. The roofs of these oriels are supported by dwarf columns and enriched with tile ornamentation. The spandrels of the main arch are in black

the top of the gateway. Arrow slits are provided under the lower moulded band and between it and the upper moulded band. The masonry above the second floor level of the bastion to the east of the gateway has fallen, this giving the gate a somewhat one-sided appearance and exposing at the same time the northern upper portion of the gateway. This side, as it was not intended to be seen, is constructed of but indifferent masonry.

Numerous picturesque legends which cannot be recorded here for want of space have accounted for the closing of the Talaqi gate, but none of them is substantiated by historical records, and it seems not improbable that it was either closed, as I have suggested in the case of the other gates, during the Mutiny or soon after its erection. The principal reason for suggesting this latter theory is that on its being opened out in 1912 a number of ink inscriptions were found in the recesses on the west side of the entrance, which appeared to be the idle scribblings of those who passed through the gate shortly after it was built. One of these inscriptions runs as follows:—

(۱)
این عمارت خانه را یارب نگهدار از خالی
چون باز خاموش شد زاده در دروازه

Translation.

"O God! Preserve this house of Humayun (literally 'auspicious house') from damage....."

The other inscriptions are mostly obliterated and devoid of any historical interest, but one of them, however, is dated 947 A.H. (1540-41 A.D.). After this date the scribblings appeared to cease and the plaster of the wall was also found to be comparatively clean. It would seem therefore that the gate was little used after this time, this being additionally borne out by the appearance of the masonry of the lower archway and its side recesses, which is as clean and sharp as when first chiselled. Several of the lower arches and domes were found to be seriously cracked and it is, of course, possible that the gate was filled in for sake of safety. That the similar gate in the south wall of the Fort was, in all probability, closed at a comparatively recent date would seem to be proved by the discovery in it of armour certainly not more than 100 years old. However, in the case of the Talaqi gate where no arms of any kind were found the ink inscription would seem to be conclusive evidence that it did not serve its original purposes for many years. It would seem to be a curious instance of the occasional usefulness of the type of Philistine who records his visit to a place of interest by scratching his name and the date of his visit on the walls thereof.

The archway at the first floor level was closed till recently with a large wooden door of the usual type, two leafed, and studded with large iron nails. This, owing to its very dilapidated condition, has been removed.

The exact manner in which this gate was originally used presents a problem for which a satisfactory solution has yet to be found. For if the river washed the eastern front as we are given to believe, it must also have surrounded the city on all the other sides, the low ground, which is not likely to have altered much since the citadel was built, being practically at the same level for the entire circumference of the walls. It has been said, and probably correctly,

(*) The second hemistich is not clear and cannot be read with certainty.

that the west gate was reached by a causeway from the main land, but there is no record or trace of any causeway leading to the Talaqi gate. Was it reached, therefore, as the wickets and south gate must also have been reached, by boat and, if so, with what object, save possibly for effect, was a gateway of such imposing proportions constructed? The possible existence of yet another archway below the one excavated in 1912, and which would have enabled the city to be entered at the natural ground or water level may occur to some, but excavations in search of it proved abortive. The threshold of the entrance stands some 30 feet above the level of the natural ground and at this latter level the water must have approximately stood. The gate must have been reached therefore from the water by some form of sloping ramp. Again, although the level of the ground of the north and south portions of the citadel is slightly higher than the ground along the inside of the whole length of the eastern wall, this difference in levels would not seem to afford an adequate reason for the construction of the gates, on the north and south, at a higher level than those on the east. The theory, therefore, that a causeway was intended to give access to the Talaqi gate, and bridge the sheet of water between the citadel and main land, suggests itself.

From the above there seems to be little doubt that, if the citadel represents the site of the ancient Indraprastha, this historic place must have been, in the same way, an island fortress reached from the main land on the west by a causeway.

The city plays a most important part in the lay-out of the new Capital as it forms the terminal of the avenue leading eastwards from Government House, some two miles distant. Proposals, either to form a lake between the citadel and the main land, or to surround it with river water as in former days, by constructing a *band* across the Jumna some little way below it, have been put forward and if either of them, but preferably the latter, is carried out Purana Qila will be one of the most striking monuments of its kind in India.

The following materials are found used in the Talaqi, western and southern gates of the Fort :—Yellow sandstone, red sandstone, and white and black marble.

With reference to the various works carried out in connection with the conservation of Purana Qila, it is desirable to put on record that certain features among them have no authentic basis archaeologically, but have been introduced from other considerations, as the convenience of the visitor. Thus, the wide central path across the citadel joining the Talaqi and Humayun Gates had no existence in the original citadel enclosure—nor had the semi-circular steps that have been provided at the back of the former gateway, or the small flight at the side leading up to the level of the *dalans* here. The present treatment of the steps at the Humayun gate end of this path is again not the original; and the modern gangways over the wells which in the case of both gates flank the centre bay have also no claim to represent a former feature. They are merely to permit of a continuous passage across the gate to the *dalans* on either side.

(k) Carr Stephen, 186.

Asar, Chap. II, 11.

(h) D. 102, D. 204.

No. 125. (a) West or *Bara* (big) gate.

(b) In the centre of the western wall of the Old Fort.

(c) Government.

(d) *Id.*

(e) 940 A.H. (1633-4 A.D). Humayun's reign.

(f) None.

(g) Good.

(h) Protected.

(j) The western gate, that by which the Fort is now generally entered, resembles the Talaqi gate in general treatment. The main archway is enclosed in a framing of red sandstone and measures some 37' in height by 20' in width. At the top of the arch is an aperture for the downward discharge of missiles, while the actual entrance arch below measures 12' 8" in width by 18' in height. Spandrels are as usual ornamented by bosses of marble, the first floor level being indicated by the presence of a small window, fitted with a jali balustrade, just below the crown of the arch. The second floor level is marked by two projecting oriels of similar design to those seen at Talaqi gate, and by a central window with a pointed arch, and furnished with a slightly projecting ledge. Above these is a row of six arrow slits, topped by a moulded (stone) string course, every alternate arrow slit being provided with a *damaghah*. Above this runs a frieze, some 3' 9" deep and decorated with glazed tile work, blue, yellow and white being the colours principally employed. Similar tile work is also found on the roofs of the projecting oriels and on the domes of the chattri above the south bastion, and this gateway seems to have been rather more lavishly treated with this particular form of decoration than the others. The northernmost bastion has been unfortunately repaired in brick. Old photographs show unmistakeable traces of a causeway in front of this gateway and it would appear as if there were formerly a draw-bridge some 67 yards from it. This has been concealed by the embankment made to give access to the gate some 20 years ago. The height of the gate from the level of the threshold to the top of the parapet is 67' 1", and it measures 58 feet, over all, from back to front. The bastions project 24' from the curtain walls and are externally some 42' in diameter. They were formerly crowned by octagonal chattris some 30' in height and 12' 8" in diameter and these probably existed on, or were intended for, the bastions of the other gates also. As in the case of the Talaqi gate the bastions are constructed of dressed stone in courses averaging 1' 3" deep for a height of 19', after which rough rubble is employed. The merlons of the southernmost bastion are in a more complete state than any of those on the bastions of the other gates, and the centremost is provided with a small projecting bartizan, carried on four brackets and similar to those found projecting at intervals from the tops of the curtain walls. A portion of the ramp immediately outside the west front of the gate is paved with stone blocks some 14" square, probably original work.

(k) *Carr Stephen*, 186.(l) *D.* 103, 2759.

No. 126. (a) South or Humayun gate.

(b) In the centre of the southern wall of the Old Fort.

(c) Government.

(d) Ia.

(e) 950 A.H. (1543-4 A.D.).

(f) The inscription is written in well formed Naskh characters on the western pier of the northern arch of the upper storey of the gate. It is not carved, but merely written in black Indian ink, which is now so faded that the inscription has almost disappeared.

(۱) مرتب شد در زادی سازگار بعدد شهر شهر شاه تاج دار
(۲) بغرمایش غازی خان لوهانی که شاه را . . . نیک خواست جامی
(۳) شاه این سیم ز خیر کویست بار کز سالها که بعاند یادگار
(۴) بقاریخ لهند و بلخ بود . . . روشن منور نمود

Translation.

(1) "The gate of the peaceful valley was completed in the reign of Sher Shah who wears a crown.

(2) By order of Ghazi Khan Lohani who is.....a loyal well wisher of the king.

(3) The king has spent an abundance of silver and gold (on the erection of the gate) so that there may remain a memorial of him through the years.

(4) It was in the year 950.....resplendent made bright.

(g) Good.

(h) Protected.

(j) It is curious that Carr Stephen does not consider the south gate of Purana Qila "worthy of notice," for the gate is equally striking in appearance. The lower archway, as in the case of the Talaqi gate, was blocked up till 1914. Fortunately three of the original five merlons still remain above the parapet of the gate which enables the manner in which the upper portion of—at all events—the north gate was treated to be determined. They are of rubble masonry faced externally with red sandstone, an arrow slit topped by a marble block carved in the form of lotus flowers and some 19" square occupying the centre of each. The interspaces between the merlons work out at 1' 4". The eastern and western ends of the parapet are terminated by a fluted guldasta or pinnacle, rubble-built and externally plastered, and these were probably topped formerly by the usual lotus cresting. Below the merlons runs a moulded plaster string-course some 10" deep, and some 2' 8" below this again are three small arrow slits and a rectangular marble tablet, 16' 8" in length by 2' 4" in depth, apparently intended for an inscription. At either end of this tablet and immediately above the centre of the projecting oriels are sunk panels 2' 1" square, and filled, not with leogryphs as in the case of the Talaqi gate, but with miniature marble elephants most admirably and realistically executed. The flanking bastions which measure some 41 feet in diameter externally and project 26 feet from the face of the curtain walls, are similar to those at the Talaqi gate, but most of their upper masonry has unfortunately fallen. The central roof chattri of this gateway has also disappeared while the smaller chattris, unlike those at the Talaqi gate, are octagonal in plan, but otherwise similar in treatment.

The above quoted inscription, recently discovered, signifies that this gate was built by Ghazi Khan Lohani in the year 950 A.H. (1543-4 A.D.) during the reign of Sher Shah. Nothing is known of Ghazi Khan, except that the Lohanis (an Afghan tribe) were in great power in the later Pathan period and during the reign of the Suri kings.

(h) *Carr Stephen*, 186.

Elliot, IV, 547.

(i) D. 104, 2081.

No. 127. (a) Qilai Kohna mosque, (Mosque of the old fort) or Sher Shah's Mosque.

(b) Near the centre of the eastern wall of the old Fort.

(d) Ia.

(e) 948 A.H. (1541-2 A.D.).

(f) I. On a marble slab in the second mihrab towards the north.

تا جهان آباد باشد این مقام آباد باد خلق عالم اندرش هم خیم و هم شاد باد

Translation.

"As long as the world is populated, may this edifice be frequented and may the people of the world be cheerful and happy in it."

II. On a marble slab in the second mihrab towards south.

(1) الهی زیم کن کاروانیم بخرن دل جگر بالودکانیم

(2) هدایت راز مروری یدیدار که ما عوالم خود کم بود کانیم

Translation.

(1) "Oh God! Show mercy for we are polluted, and our liver is washed with the blood of our heart."

(2) Instruct us as is best in thy sight for we have been wanting in our duties "(1)

(g) Good.

(h) Protected.

(j) The building has been described by Fergusson as being the most perfect of those erected by Sher Shah with which he was acquainted. It was erected by that Emperor⁽²⁾ in the year 948 A.H. (1541 A.D.) (*Tarikhi Daudi*) and the contemporary historian (*Tarikhi Sher Shahi*) states that "in its ornamentation much gold, lapis lazuli and other precious material was expended."

It consists of an oblong hall, measuring 168 feet north to south by 48' 9" east to west I.M. and entered through five openings, with pointed arches exhibiting a slight tendency to horse-shoe form. They are styled by Fergusson as being of "Tudor Form." In front towards the east and measuring some 165' by 40' is a courtyard containing a shallow tank formerly provided with a fountain. The centre of the façade containing the main entrance arch rises 54' 7" above the pavement, the façade walls on either side containing two

(1) I am not sure of the correct reading of this verse.

(2) I have not been able to corroborate the statement made by Fergusson that Humayun was also associated with the erection of this building.

arches, each being 49' 8" in height. The main central arch, 40' 8" in height and 25' 10" in width, is enclosed in a rectangular framing, the external corners of which are treated as fluted pilasters, coupled every 9' by moulded bands to the main wall, and terminating in masonry finials. This framing is marble-faced for some 16' 5" of its height, the material above this point being red sandstone of a deep red tone. Two strips, some 8" in width, enclose a band carved with Nashki and Kufic characters and surrounded with geometrical carving, this treatment being also extended to the lower portion of the piers which are treated in marble. The spandrels of the main arch are recessed some 1' 4" below this external framing, the angles of the recess being softened off by a series of mouldings. Each of the spandrels, also of red sandstone, is provided with a red sandstone boss of lotus design set in a red sandstone panel some 3' square. The voussoirs of the main arch measure approximately 1' 3" in depth, the outer edge of the intrados being treated with delicately carved lotus cusping projecting some 14" from the under sides of the voussoirs. Recessed some 5' 8" again from the face of the main arch is the wall face of the actual entrance to the prayer chamber, which consists of a pointed arch 21' 9" in height and 14' 4" in width, set in a rectangular frame some 25' in height by 20' in width. Surrounding this again is an inscribed marble band inlaid in geometrical patterns with black marble and red sandstone, and 2' 3" in depth; while above it, and immediately under the crown of the main arch, is a small pointed arched window provided with a balcony projecting some 3' from the wall and carried on four brackets of red sandstone. The remaining portion of this recessed façade, namely that between the crown of the main arch and the inlaid band crowning the entrance arch, is filled with panelling inlaid in geometrical designs, white and black marble mingled with red sandstone being the materials employed. The most striking characteristic of the central portion of the façade is the variety of materials employed, the entrance arch being of marble, its spandrels of red sandstone studded with marble bosses, and its engaged columns and pilasters of black and white marble, while the change in the material of the façade, from marble to red sandstone, which has been carried out irregularly, gives the whole bay a singularly pleasing effect. It was no doubt produced unintentionally, the builders hoping to complete the central façade in the former material. The parapet marked by a moulded string course 7" in depth and studded every 2' 5" with *fikari* projections is crowned by merlons of the usual type, the centres of which are ornamented with circular discs carved with the word 'Allah.' Each merlon measures 2' 1" in width with an interspace of 7". This treatment of the parapet is extended to the flanking bays of the façade, though at a slightly lower level.

Immediately on either side of the main entrance bay described above is a recessed bay 44' 0" in width and entered through an arch 13' 2" in width and 20' 4" in height. These bays are treated in red sandstone with the exception of narrow marble bands enclosing the spandrels of the lower arch and framing the lower portion of the inscribed band, 1' 6½" in width, which encloses the larger arch. The rectangular framing of the larger and upper arch is topped by a red sandstone *chajja* projecting some 4' 10" from the wall face, and supported on red sandstone brackets. The interspaces between the brackets are constructed of grey local stone. The northernmost and southernmost bays of the east façade constructed of grey local stone are 44' 6" in width.

and consist of a rectangular framing treated with recessed panels, the horizontal upper panels being filled with red sandstone. This framing surrounds an arch 15' 6" in width and 32' 8" in height, the voussoirs of which are of grey local stone, the red sandstone spandrels being studded with bosses of the same material enclosed in a square frame. Immediately under the crown of the arch is a pointed arched window, provided with a projecting red sandstone balcony carried on four brackets, similar to those seen on the Mughal buildings at Agra, and surrounded with red sandstone frame. Below the dwarf balcony is the arch affording entrance to the end bays of the building, and measuring 18' 4" in height by 10' 7" in width. The spandrels, pilasters, and bosses of this arch are all in red sandstone, while midway between the top of the entrance arch and the small window above it the framing is broken by an ornamental band 2' 3" in depth carved with a *Kangra* design cut in low relief. This band continues round the N., S. and W. walls and where it occurs on the latter is inlaid with marble. The *chajja* projects some 3' 2" only from the face of this bay, the difference in projection being accounted for by the recessing of the bays immediately on either side of the entrance bays. The moulded string-course and the cresting crowning the façade continue round the remaining walls of the mosque, the *chajja* being stopped short at the northern and southern limits of the east façade. A feature of this mosque is the number of window openings not only in its main façade but in the other walls. The N. and S. walls contain two window openings the lower of which, perhaps intended to serve as a subsidiary entrance, consists of a pointed arch some 13' 5" in height and 6' 6" in width set in a rectangular frame recessed 5½ inches from the main wall face, its pilasters, spandrels, voussoirs and bosses all being in red sandstone. Immediately above this opening, and lighting the passage or gallery which continues all round the mosque some 33' above the floor, is a projecting oriel window carried on four heavy grey local stone brackets. The oriel is of the same type as those seen on the Talaqi and southern gates of the citadel, while on either side of it are two small openings 2' 3" by 1' 8," giving additional light to the passage mentioned above. The northern and southern walls are ornamented with carved *kangra* bands and parapets treated in grey local stone. Another feature, and one seen only in mosques⁽¹⁾ erected about this time, is the half octagon turret terminating the N. W. and S. W. corners of the building. The turret, which is of the same height as the main wall, is three storeys in height, the lowest storey, which is treated in red sandstone, being provided with no window openings and entered from the prayer chamber to the east. The two upper storeys of the turret are provided with an arch opening, one in each face, and the interior chambers measure 14' 5" in diameter. The different floor levels are marked by red sandstone balconies carried on brackets of the same material, projecting some 3' and returning against the west and end walls of the mosque. The domes of the chambers of these turrets still show traces of the rich painting with which they were originally adorned. The cresting of the main walls and the moulded string-course are also found continuing round the tops of the turrets, which are also provided with a *chajja* projecting 2' 7½". Similar oriel windows to those in the end walls are found on either side of the "mihrab bay" of the west wall which, projecting

(1) The Jamali Kamali mosque near the Qutb, the Moti-ki-Masjid, the Khairul-Manzil, and the mosque at Khairpur.

some 5' 4½" from the face of the main wall, is additionally emphasised by two finials at each corner of its parapet. The dome of the mosque springs from a sixteen-sided drum 12' 10" in height, each of the sixteen faces being relieved by a niche-shaped panel, the centremost panel on the N., S., E. and W. sides being left open to light the interior of the dome. The drum is crowned by a moulded string-course, above which is the usual battlement, three merlons to every face of the drum, and each group of merlons is terminated by a circular finial 6' 9" in height. The dome rises 30' 6" above the cresting of the drum and is crowned by plaster lotus-cresting which supports in turn a heavy marble and red sandstone finial. It is said that there were originally two flanking domes one over each of the northernmost and southernmost compartments, but these had disappeared in Sayyid Ahmad's time. Evidence of these is afforded by the two platforms some 20 feet square one on either side of the dome. Dr. Vogel in a paper on this building contributed to the *Archæological Survey Annual* for 1902-3 (p. 78), and which should be studied in connection with this building, is of the opinion that the outer side wings of the mosque were added at a later date, this being suggested by the difference of material employed and the disproportionate height of the arches of the end bays and those on either side of the central portico, while there are many other differences of detail which would seem to indicate that the wings do not belong to the original building. The east façade of the building, especially the central portion, was extensively repaired at the instance of Lord Curzon, and for further information on this head reference is invited to the article mentioned above. This building suffered considerable damage in the earthquake of 1905 which necessitated extensive repairs.

The inner west wall of the prayer chamber is provided with five arched recesses, corresponding to the five outer openings, all being richly ornamented with black and white marble set in geometrical patterns, the arches being in the same way as the external ones framed by inscribed bands. Over the central recessed arches and the arches immediately to the north and south are small ornamental niches with projecting balconies carried on richly carved brackets. The manner in which the internal domes of this mosque are supported is particularly worthy of remark. The central bay or compartment, some 32' 3" square, is covered by a dome 31' 4" in diameter supported on pointed arches 28' 10" in height and 25' 6" in width. The corners of the square roofed by the dome are, in the case of this compartment, primarily cut off by three rows of superimposed grey stone dwarf niches, each divided by a carved band and terminated with a pendant, while the lowest row of niches is gradually blended with the angle of the square by two drops or pendants, one above the other. The uppermost row of dwarf niches supports a polygonal band of grey local stone also painted to resemble miniature niches, each re-entrant angle of the polygon being filled by a small pendant. From this band the circle of the dome springs, its soffit being of grey local stone adorned with painted decoration. The end compartments of the prayer chamber measure 30' 7" by 15' 6", and to render them square and, therefore, the more easily covered by a dome, the builders erected on the west and east sides of the compartments lesser arches, springing from the main northern and southern arches. The ceiling between these lesser arches and the eastern and western walls was treated as a semi-dome, superimposed niches being employed to connect the circular masonry with the angle formed by the junction

of the arches with the walls. The angles between the lesser and the main arches was cut off simply by a horizontal lintel, lack of depth preventing the use of superimposed niches in this case. The method by which the domes are supported in this building should be compared with that at the Jami Masjid, Fathpur Sikri. Staircases in the thicknesses of the northern and southern walls give access to the galleries encircling the dome, and lead eventually to the roof and the turrets of the west wall.

It has been pointed out that there is no doubt Akbar owed much of his success as a ruler to his having carefully followed the lines of Government laid down by Sher Shah, and this seems to have been the case with his architecture also. The mosque above described shows a distinct striving after a new treatment; its walls are covered with that profuse surface decoration seen so frequently employed on the buildings of the first Mughal Emperors, while the number of windows found on all walls is also a new feature in a building of this kind. The dome has also taken a section which shows a marked development on those of the previous epoch.

- (k) *Carr Stephen*, 190-2.
Elliot, IV, 419, 477.
Asar, Chap. III, 50-1.
Annual (1902-3), 25, 77 *et seq.*; (1905-6), 1.
A.S.I., I, 222; IV, 73 *et seq.*, 90.
Code, 1st Report, XXVIII; 2nd Report, 9, CXII; 3rd Report, 19, 21.
Crane, 155.
Fanshawe, 225.
Fergusson, II, 220, 286.
Havell, 153-4, 164.
Hearn, 65-6, 127-8, 216.
Hoffmeister, 288.
J. A. S. B., XXXIX, 86.
Oriental Annual, (1838), 92.
Rodgers, 90.
 (l) D. 105, 476, 2950, 2951, 2952, 2953, 2954, 3356, 3505.

- No. 123.** (a) Sher Mandal.
 (b) Some 90 yards to the south of Qilai Kohua mosque (No. 127).
 (c) Government.
 (d) Ia.
 (e) Sher Shah's time, 948 A.H. (1541-2 A.D.).
 (f) None.
 (g) Good.
 (h) Protected.
 (j) This building is a two-storeyed octagonal tower, external diam. some 53'. Each face of the octagon measures 21' 9" and is provided with a recessed arch at the level of each floor. The material used is red sandstone, marble being sparingly introduced. The Mandal stands on an octagonal plinth some 4' 6" above ground level, and measures from the top of this plinth to the top of the parapet some 40' in height. The

parapet is ornamented with lotus flowers carved in relief, and below this runs a red sandstone chajja projecting 3' 2" from the wall. The roof, reached by somewhat tortuous stairs in the thickness of the walls, supports an octagonal pavilion or chattri some 20' diam, and 20 feet in height to the top of the dome. The dome of the pavilion springs from an eight-sided drum, the lower portion of which, just above the chajja, is inlaid with bands of marble. The dome is divided into eight facets by the same number of ribs. The columns supporting it are of the usual Early Mughal type. Within, the interior room on the first floor is planned in the form of a cross, leaving a square centre room with a smaller recess in each of its four sides. The walls are ornamented with a glazed tile dado, waist high, blue, yellow, white and green being the colours chiefly employed. Above this level the wall surface is adorned with conventional floral patterns in incised plaster set off by painting. The ground floor of the building, it is believed, is solid and contains no chamber.

The external angles of the octagon are, at the level of each storey, ornamented with a panel in the form of a pointed arch, half of which is on one face of the octagon and half on the other.

The part this building played in the appointments of the Fort has yet to be discovered. No evidence exists as to its former use in contemporaneous records, and the recent work of clearance has disclosed nothing in the nature of buildings which might have been adjacent to it with the exception of a small under-ground hamman, or bath, found some 37 yards to the west. Traces were also found in its immediate vicinity of a number of water pipes, blue glazed internally, and similar to those found during excavations in the Fort at Agra. The position of the Mandal, standing as it does on the highest ground within the citadel, has been thought by many to point to its having been one of the buildings of the king's palace, but it seems doubtful if it could have been surrounded by lofty buildings as it is essentially a building designed so as to allow of enjoyment of the view or the breezes. Everything, in fact, seems to point to the interior buildings in Purana Qila having never been completed.

The *Tarikh-i-Daudi* (Elliot's History of India, Vol. IV, P. 477) states that "within the fort was a small palace, also left incomplete, which he (Sher Shah) called *Sher Mandal*." It is asserted that it was on the stairs of this building that Humayun fell, receiving the injuries which resulted in his death, and almost all the contemporary historians of Akbar, with some slight differences as to detail, describe this event as follows:—On the 7th Rabi'ul Awal, at sunset, the Emperor ascended to the roof of the "Library," and there stood for a short time. As he was descending, the Muazzin cried aloud the summons to prayer, and he reverently sat down on the second step. When he was getting up again his foot slipped, and he fell from the stairs to the ground. In none of these accounts is there any mention of the "*Sher Mandal*." Sayyid Ahmad Khan (*Asar*, Chap. III, P. 51) quotes the *Akbar Namah* and says that Humayun utilised the *Sher Mandal* as his library and that the accident took place here. The following passage in the *Akbar Namah* would certainly seem to suggest that the *Mandal* was the place where this accident occurred. "At the end of the day he (Humayun) came out on the roof of the

library which had recently been fitted up, and gave the people who were assembled at the chief mosque the blessing of performing homage."

(k) *Akbar Nama*, I, 363, English translation, I, 556.

Asar, Chap. III, 51-2.

Carr Stephen, 193-4.

Farishta, Pt. I, 243.

Muntakhabu-t-tawarikh, I, 465-6.

Tabqat-i-Akbari, 221.

A. S. I., I, 222; IV, 73 *et seq.*

Fanshawe, 229.

Hoffmeister, 288.

J. A. S. B., XXXIX, 86.

Oriental Annual, (1838), 91.

Rodgers, 90.

(l) D. 106.

No. 129. (a) Building (unknown).

(b) To the east of the Delhi-Muttra Road, between 1st and 2nd furlong past the second mile stone.

(c) Government.

(d) III.

(e) Late Pathan or early Mughal.

(f) None.

(g) Ruined.

(h) Unnecessary.

(j) The ruins would appear to be the remains of a rubble-built building formerly consisting of a series of arcaded apartments, covered with arched roofs.

No. 130. (a) Tomb (unknown).

(b) Some 80 yards from the S. E. corner of the Purana Qila, towards south.

(c) Government.

(d) III.

(e) Mughal.

(f) None.

(g) Ruinous.

(h) Unnecessary.

(j) The tomb, covered by a brick dome, measures 15' 6" square, and stands on elevated ground. The walls for a height of some 7' at which level the dome springs, are rubble-built, and there is no trace of any grave.

No. 131. (a) Temple (nameless).

(b) Some 250 yards from the south gate of the Purana Qila, in a south-easterly direction.

(c) Government.

(d) III.

(e) Time of Akbar II.

(f) The inscription is engraved on a red sandstone pillar measuring 8' 6" by 1' by 9". It consists of 19 lines written in indifferent Nastaliq characters. Above this epigraph there is a Sanskrit inscription of 11 lines, while at the head of the pillar there has been carved the figure of a cow suckling its calf.

مرازی درازده بیگه اراضی معہ درودھند چاہ بختہ کہ متصل قلعہ کپلہ زر خرید منفقہ اسما
 و دران اراضی مذکور ملکہ سری کرشن بھگوان مرتب کناویدہ شد لہذا برائے ال و اولاد و
 اقربائے . . . کہ الچہ آمدنی از اراضی مذکور باشد در مدارف ملکہ . . .
 لہذا از آمدنی نقد هیچ داشتم است و یا . . . الچہ کہ مطلوب باشد پوشاک سری بھگوان
 ہمیدہ بخواند . . . و ہرکس پوجاری برائے . . . پوجا . . . ماند ازرا منسوب است
 کہ بدل مصروف باشد و پوجا نماید اگر پوجا خاطرخواہ فخرآورد کرد . . . و ازان . . .
 اختیار است فقط تصریر تاریخ شعبان سنہ . . . شعبی مطابق . . . سنہ . . . روز جمعہ
 سنہ . . . اکبر شاہ بہادر غازی . . . لعل بہادر سنہ

The inscription is not engraved clearly. The first seven lines of it are legibly inscribed but the remainder has not been sufficiently deeply engraved and it cannot be deciphered with any great degree of certainty. The surface of the stone bearing the engraving is moreover but poorly dressed, also adding to the difficulty of reading the latter portion of the inscription.

The inscription transcribed above is, therefore, incomplete, and such words as are indecipherable have been omitted. It would seem to be an attestation from one Lal Bahadur Singh to the effect that 12 bighas of land, with two wells, near the old fort, (Purana Qila) are his purchased property, and that in that piece of land a temple of Sri Krishna Bhagwan has been erected. There are further directions from him to his descendants as to the manner in which the income of the property should be spent on the temple, and for the benefit of its *pujaris*. The date is given in three different eras (*viz.*, Hijra, Sammat and the regnal year of Akbar) but is indecipherable in each case. At the end of the inscription are given the names of the Emperor Akbar II and Lal Bahadur Singh.

(g) Ruinous.

(h) Unnecessary.

(j) The building is in total ruins, only a few of its arches and walls being extant. The stone pillar on which the inscription is engraved stood in the centre of its courtyard, but has now been removed to the Delhi Museum of Archaeology.

No. 132. (a) Tomb (unknown).

(b) Some 250 yards from the south gate of Purana Qila, towards S. E. and 40 yards to the S. W. of No. 131.

(c) Government.

(d) III.

(e) Afghan.

- (f) None.
- (g) Fair.
- (h) Unnecessary.
- (j) The tomb, which measures 19' 6" square, is covered by a brick-built dome supported on twelve stone pillars. In the centre is an unknown brick-built grave.

No. 133. (a) Kos Minar.

- (b) Between Purana Qila and Azimganj (No. 134), some 200 yards from the latter, towards north.
- (c) Government.
- (d) IIa.
- (e) 1028 A.H. (1618-9 A.D.).
- (f) None.
- (g) Good.
- (h) Protected.
- (j) The Kos Minar is one of the pillars generally believed to have been built by Jahangir at every Kos (two miles) between Agra and Lahore. The road ran from Bengal to the Indus, and trees were planted on either side of it, (1) while at every third kos a well was constructed. The minar is rubble built and externally plastered. For further detailed information on kos minars attention is invited to the Annual Progress Report of the Superintendent, Muhammadan and British Monuments, for the year 1913-14.
- (k) *Asar*, Chap. III, P. 60.
A.S.I., IV, 73.
Heber, 317.
Tuzak, 277.
- (l) 2758.

No. 134. (a) Building (probably a Sarai) known as Azimganj.

- (b) Some 200 yards to the south of Kos Minar (No. 133).
- (c) Government.
- (d) IIa.
- (e) Mughal.
- (f) None.
- (g) Poor. Repairs required.
- (h) Should be protected.
- (j) The enclosure measures some 275 yards square, the principal entrances being on the E. and W. The walls, the corners of which are terminated by octagonal bastions, are some 23' in height, and, on the inside, contain a series of arched cells. Above the latter runs a terrace protected by some 7' of walling crowned by battlements. The S. E. corner of the Sarai is in total ruins, as is the mosque which occupies its centre.
- (l) D. 108, 2348, 2743.

(1) It is curious that almost every ruler of India has been credited with planting trees at the sides of roads.

- No. 135.** (a) Mosque (nameless).
 (b) Some 200 yards to the west of Azimganj (No. 134).
 (c) Waqf.
 (d) II.
 (e) Mughal.
 (f) None.
 (g) Fair.
 (h) Should be protected.
 (j) The mosque consists of a prayer chamber measuring 17' by 11' 9" I.M., covered with a vaulted roof, and is entered through three arches supported on red sandstone pillars. At either end of the prayer chamber are vaulted apartments probably intended for the use of the *mullahs* attached to the building. The courtyard which measures 54' 6" by 40' was formerly enclosed by walls, only portions of which are now remaining.

- No. 136.** (a) Khass Mahall (private palace).
 (b) Some 200 yards from the S. W. corner of the Purana Qila, towards the west.
 (c) Government.
 (d) III.
 (e) 1052 A.H. (1642-3 A.D.).
 (f) The inscription, written in Nastaliq characters, is engraved in bold relief on a red sandstone slab. It was originally fixed over the western arch of the gate of the Khass Mahall, but is now preserved in the Delhi Museum of Archaeology. (See Catalogue, p. 6, No. 19.)

(۱) بدور شاه جهان صاحب قرآن ثانی * که در جهان است جهان پرور و دهر جناب
 (۲) بنا نهاد بهین زمانه خشن محل * درین زمین بکم بست زین خان دریاب
 (۳) همیشه باد بهر دهر بو قلمون * هم خمدیر منیرش بلم صلح و صواب
 (۴) اگر ز حال بدایش بود سوال ترا * حسب کن بسراى محل خاص جواب
 ۱۰۵۲

Translation.

- (1) "During the reign of Shahjahan, the second Sahib-i-qiran (Lord of happy constellation) who is the cherisher of the universe in this world and has a heaven-like court.
 (2) Know that the daughter of Zain Khan built the Khass Mahall, the noblest structure of the period, on this piece of ground, through her generosity.
 (3) May her enlightened mind be ever inclined to virtue and integrity under a changing sky.
 (4) If you would know the date of its erection, then add the numerical value of 'Jâwâb' (answer) to that of 'Sarai Mahall-i Khas' 1052."
 (g) Ruinous.
 (h) Unnecessary.

- (j) The building, which is constructed of rubble and plaster, appears to have been a Sarai. It is now in an advanced stage of decay, and only its gateway and a series of arched cells now remain. It stands on the eastern side of the old road which ran from the south gate of Sher Shah's Delhi to Humayun's tomb. Opposite to this on the western side of the same road there are the ruins of a large but unknown building.

Zain Khan Koka, the son of Khwaja Maqsud of Herat, was the foster brother of Akbar, his mother Picha Jan having been a nurse of the emperor. He was raised to the rank of 4,500, and Jahangir, when a prince, married one of his daughters, an action which greatly displeased the emperor Akbar. It is possibly the daughter of this Zain Khan who is referred to in the inscription as the founder of the palace. Another daughter of his was married to Mirza Anwar, the son of Mirza Aziz Kokaltash.

- (k) *Ain*, I, 328, 344-6, 477n. 2.

Asar, Chap. III, 63.

Maasir, II, 362-70.

No. 137. (a) Grave of Shaikh Abubakr Tusi.

- (b) On the Delhi-Muttra road, some 200 yards from the N. W. corner of Purana Qila, towards west.
(c) Anjuman Muhafizi Mazarati Delhi.
(d) III.
(e) 700 A.H. (1300-1 A.D.).
(f) On the headstone of the grave.

شیخ ابوبکر طوسی حیدری قلندر قدس سرہ مشرب قاندیریہ داشت میان اور شیخ جمال
الدین ہانسی رح بغایت مروت بود و سلطان المشایخ رح نیز در خانقاہ ار حاضر شد و مجلس
داشتہ بطاریخ ۲۲ رجب سنہ ۷۰۰ * از یں ہندو نمود - فدا

Translation.

"Shaikh Abubakr Tusi Haidri Qalandar, may his grave be purified, followed the pursuits of a *Qalandar* (A wandering Muhammadan ascetic). Between him and Shaikh Jamaluddin of Hansi, may God have compassion on him, there was fast friendship, and Sultanul Mashayakh (Nizamuddin) may God have compassion on him, also used to attend his convent, and enjoy his society. He bade farewell to this world on the 22nd Rajab 700 A.H. (2nd April 1301). Fida. (probably the name of the composer of the inscription or its engraver)."

- (g) Good.

- (h) Unnecessary.

- (j) The grave which is of brick stands on a high mound within a small enclosure. The enclosing walls, brick-built, are 5' 3" in height. The above-quoted inscription on the headstone is modern.

- (k) *Mazarat*, Part I, 13-4.

- No. 138.** (a) Grave of Shaikh Nuruddin Malik Yar Parran.
 (b) Opposite No. 137 some 50 yards to the west of the Delhi-Muttra road.
 (c) Anjuman Muhafizi Mazarati Delhi.
 (d) III.
 (e) 680 A.H. (1281-2 A.D.).
 (f) On the headstone of the grave.

شیخ نورالدین ملک یارپران قدس اللہ سرہ شیخ بزرگ و پاکرامت بود و سلطان المشایخ
 رحمة اللہ علیہ زیارت روضہ ارحم امد و زمانہ حیات او را نیز دریافتہ بود - بقایہ ۱۸ جمادی الثانی
 سنہ ۱۳۸۰ ہجری قمری خرامید - فدا

Translation.

"Shaikh Nuruddin Malik Yar Parran, may God purify his grave, was a great and venerable saint. Sultanul Maashayakh was his contemporary and used to visit his tomb. On the 18th Jumada II of the year 680 A.H. (4th October 1281 A.D.) he repaired to the holy world. Fida."

(g) Good.

(h) Unnecessary.

(j) The grave, which is of stone, lies on an elevated piece of ground, within a small brick-built enclosure. The inscription on the headstone is modern, and has been put up very recently.

Shaikh Nuruddin is commonly known by the title of *Malik Yar Parran* which has a very interesting legendary origin. It is said that when the saint came to Delhi he took up his residence near the house of Shaikh Abubakr Tusi (See No. 126). The latter objected. Shaikh Nuruddin said that he was sent there by his *Pir* (spiritual leader), whereupon Shaikh Abubakr asked him for authority in proof of his statement. The *Pir* of Shaikh Nuruddin lived at a considerable distance, but the latter repaired to him in a moment and brought a written warrant from him. Thereupon Shaikh Tusi said "Yar, (friend) you are 'Malik Parran'" (Flying king). He was thereafter known as "*Malik Yar Parran*." The author of *Mazarat* dates his death in the year 695 A.H. (1295-6 A.D.) but the date (680 A.H.) written on the head stone, is perhaps more reliable.

(k) *Mazarat*, Part I, 14, 16.

- No. 139.** (a) Mosque (nameless).
 (b) Between Nos. 134 and 135.
 (c) Waqf.
 (d) III.
 (e) Mughal period.
 (f) None.
 (g) Ruined.
 (h) Unnecessary.
 (j) A wall mosque, with attached courtyard, containing two unknown graves. The northern mihrab of the mosque is in ruins. The courtyard, raised some 2 feet above the ground level, is rubble-built and measures 30' 6" by 35' 9".

No. 140. (a) Tomb (unknown).

(b) Some 225 yards to the east of the Nili Chattri (No. 89).

(c) Government.

(d) IIa.

(e) Mughal.

(f) None.

(g) Fair. Repairs required.

(h) Should be protected.

(j) The tomb, domed, rubble-built, and externally plastered, occupies the centre of a platform some eight feet high. It originally consisted of a single apartment, measuring 19' 4" square. On each of its four sides there is an arch with a central doorway. The soffit of the dome and the spandrels are ornamented in incised and coloured plaster. Encircling the room and above the doorways is an inscription in incised plaster consisting of a quotation from the Quran. Inside the apartment there appear to have been originally four graves, three lying side by side in the centre and one rather towards the north. Of these graves only the last is extant, and it is in a very ruined condition.

Adjoining the western arch is a small vaulted room, which is an addition to the original building. It appears to have contained a grave, now demolished. Without, on the north side of the platform, is an unknown red sandstone grave.

No. 141. (a) Tomb (unknown).

(b) Some 20 yards to the east of No. 140.

(c) Government.

(d) III.

(e) Mughal.

(f) None.

(g) Ruinous.

(h) Unnecessary.

(j) The tomb, rubble-built and covered with a vaulted roof, not unlike the Nili Chattri in design, is an irregular octagon in plan, and stands within a small enclosure, surrounded by walls some 2 feet in height. The grave has disappeared.

NIZAMPUR.

- No. 142.** (a) Tomb (unknown).
 (b) Some 60 yards east of the Delhi-Muttra road, between the 2nd and 3rd furlongs past the 3rd milestone.
 (c) Government.
 (d) III.
 (e) Afghan.
 (f) None.
 (g) Ruinous.
 (h) Unnecessary.
 (j) The tomb, rubble-built, measures 8' 6" square and is domed. It is of no particular interest.
- No. 143.** (a) Mosque (nameless).
 (b) Some 25 yards to the north of No. 142.
 (c) Waqf.
 (d) III.
 (e) Mughal.
 (f) None.
 (g) Ruinous.
 (h) Unnecessary.
 (j) A wall mosque, in the courtyard of which are two unknown graves. The building is of no particular interest.
- No. 144.** (a) Mosque.
 (b) Some 40 yards to the north of No. 142, and 15 yards to the west of No. 143.
 (c) Waqf.
 (d) III.
 (e) Mughal.
 (f) None.
 (g) Ruinous.
 (h) Unnecessary.
 (j) A wall mosque, in the courtyard of which are three graves. In its west wall there are three mihrabs decorated with pious ejaculations in incised plaster. The courtyard consists of a raised platform measuring 27' 9" by 23' 6". The building is of no particular interest.
- No. 145.** (a) Mosque (nameless).
 (b) Some 20 yards to the north of No. 144.
 (c) Waqf.
 (d) III.
 (e) Mughal.
 (f) None.
 (g) Ruinous.
 (h) Unnecessary.
 (j) A wall mosque, with a courtyard measuring 30' by 24' 6" and containing four graves. The building is now in ruins.

- No. 146.** (a) Mosque (nameless).
 (b) On Delhi-Muttra road, at the junction of the road leading towards the tomb of Safdar Jang.
 (c) Waqf; *Mutawalli* Sharfuddin.
 (d) III.
 (e) Late Mughal.
 (f) None.
 (g) Good.
 (h) Unnecessary.
 (j) The mosque is brick-built and externally plastered. Its prayer chamber which measures 26' 7" by 9' 6" is roofed by three bulbous domes, and entered through three arched entrances. The courtyard is enclosed by walls some 5' in height, and measures 30' by 21' 10".

- No. 147.** (a) Mosque (nameless).
 (b) Some 100 yards to the east of No. 142.
 (c) Waqf.
 (d) III.
 (e) Mughal.
 (f) None.
 (g) Ruinous.
 (h) Unnecessary.
 (j) A wall mosque, with courtyard measuring 28' 9" by 26' 9" and containing three unknown graves. It is of no particular interest.

- No. 148.** (a) Tomb locally known as Sundarwala Burj.
 (b) Some 270 yards from the N. E. corner of Buhalima's Garden (No. 178), towards the north.
 (c) Government.
 (d) IIa.
 (e) Mughal.
 (f) None.
 (g) Ruinous. Repairs required.
 (h) Should be protected.
 (j) The tomb, which is domed, measures 14' 6" square in plan. The internal walls are profusely adorned with incised plaster. In design the building resembles No. 140 and has a similar band of Quranic inscriptions encircling the inner walls above the doorways. There is no trace of any grave.
 (l) 2347.

- No. 149.** (a) Tomb locally known as Sundarwala Mahal.
 (b) Some 270 yards from the N. E. corner of Buhalima's Garden towards the north, and some 110 yards to the east of No. 148.
 (c) Government.
 (d) IIa.

- (e) Early Mughal.
 (f) None.
 (g) Ruinous. Repairs required.
 (h) Should be protected.
 (j) The tomb together with No. 148 originally stood within an enclosure measuring some 740' by 610' and entered through a lofty gateway. The enclosing walls have disappeared, but the gateway still stands. In the centre of the enclosure is a ruined platform where apparently there was once a grave. The tomb, rubble-built, is rectangular in plan, with the corners cut off, and in its centre is a vaulted underground chamber wherein the deceased was probably interred. Around this chamber is a verandah with five arches on each of its four sides. On the south where there is an entrance to the vaulted chamber, are two staircases leading up to the roof. The centre of the latter is occupied by a dais some 31' square, which seems to have supported the false tomb.
 (l) 2346.

No. 150. (a) Mosque (nameless).

- (b) Near No. 149, towards north.
 (c) Waqf.
 (d) III.
 (e) Mughal period.
 (f) None.
 (g) Fair.
 (h) Should be protected.
 (j) A wall mosque, the courtyard of which, now buried in debris, contains unknown graves. The central arch is 14' in width and 19' 9" in height and contains three mihrabs ornamented with coloured painting. The courtyard, 6' above the ground, is enclosed by walls 9' 4" in height and furnished with arched openings. It is reached by a flight of some 12 steps towards south. The mosque measures 45' 3" by 40'.

No. 151. (a) Tomb of Mirza Muzaffar Husain, locally known as Bara Batashewala Mahal.

- (b) Some 90 yards to the north of the N. W. corner of the garden of Humayun's tomb No. 160.
 (c) Government.
 (d) IIa.
 (e) 1012 A.H. (1603-4 A.D.).
 (f) On the entrance to the central vaulted chamber.

بسم الله الرحمن الرحيم

(۱) بهال خسروی مرزا مظفر • کہ از نعل مرادے بود نیر

(۲) بدست از عالم نالی به ارمان • فغان دآه دل هم بود بر سر

(۳) جو سال فوت قاری بخش بچشم • خرد گفت آن بهشتی بود بیکر

کاتب الحروف عبداللہ السہیلی عاقبت بخیر باد

Translation.

"In the name of God who is merciful and clement.

- (1) Mirza Muzaffar, who was a scion of the Royal stock and the first fruit of the plant of desire,
- (2) Repaired from the mortal world with longings, lamentation, and sighs from the heart.
- (3) When I enquired the date of his death, wisdom said 'He was an effigy belonging to paradise.'

The writer of the (above) letters is Abdunnabi Al Husaini, may his end be good."

(g) Ruinous. Repairs required.

(h) Should be protected.

- (j) The tomb resembles No. 149 in appearance. It stands on a raised platform, and measures some 96' square E. M. with five arches on each side. The "false tomb" is extant, but the actual grave has disappeared. It was originally surrounded by a walled enclosure, of which traces can still be seen.

Muzaffar Husain Mirza was the son of Ibrahim Husain Mirza and Gulrukh Begam, the daughter of Mirza Kamran, the brother of the Emperor Humayun. He traced his descent, both on his father's and mother's side, from Timur, and was married by the Emperor Akbar in 1093 A.H. (1682 A.D.) to his eldest daughter, Sultan Khanam. His grand-father Muhammad Sultan Mirza came from Khurasan to Babar's court, and was treated by that Emperor with every distinction. The descendants of Sultan Mirza, who enjoyed the title of Mirza, gave Akbar a good deal of trouble.

(k) *Ain*, I. 481-4.

(l) 2345, 2746.

No. 152. (a) Tomb locally known as Chhota Batashewala Mahal.

- (b) In the enclosure of Mirza Muzaffar's tomb (No. 151), 40 yards from the latter, towards east.

(c) Government.

(d) IIa.

(e) Mughal.

(f) None.

(g) Ruinous. Repairs required.

(h) Should be protected.

- (j) The tomb, rubble built, stands on a platform some 3' high, and consists of a central octagonal chamber, diam. 29' 9" E.M., with a surrounding arcade containing an arched opening on each side of the octagon. The central apartment is provided with four doorways, three of which were closed by stone jali screens, while the fourth, on the south side, affords an entrance to the tomb. The domed ceiling of the central chamber, as well as the walls inside, are ornamented by floral and geometrical patterns intermingled with Quranic inscriptions in incised plaster. No trace of a grave is to be found within.

(l) 2344, 2745.

- No. 153.** (a) Tomb (unknown).
 (b) Some 140 yards to the east of Mirza Muzaffar's tomb (No. 151).
 (c) Government.
 (d) IIa.
 (e) Mughal period.
 (f) None.
 (g) Ruinous. Repairs required.
 (h) Should be protected.
 (j) A rubble-built domed apartment, with a doorway in each of its four sides, and standing in the centre of a ruined enclosure. The soffit of the dome and the surface of the internal walls are ornamented with incised and painted plaster in floral designs and Quranic inscriptions. On the outer cornices are remains of glazed tile decoration. There is no trace of any grave within the building, but there are two unknown graves lying on mounds in the enclosure.

- No. 154.** (a) Grave (unknown).
 (b) Some 40 yards to the S. W. of No. 153.
 (c) Government.
 (d) III.
 (e) 974 A.H. (1566-7 A.D.).
 (f) On the grave-stone. *Quran*, Sura 2, verse 256 and the date 974.
 (g) Fair.
 (h) Unnecessary.
 (j) The grave, externally plastered, lies in the courtyard of a small wall-mosque. A quotation from the *Quran* has been incised in plaster round the grave-stone. The plaster rendering of the southern half of the grave-stone has partly disappeared.

- No. 155.** (a) Tomb (unknown).
 (b) Some 200 yards to the north of No. 151.
 (c) Government.
 (d) III.
 (e) Mughal.
 (f) None.
 (g) Ruinous.
 (h) Unnecessary.
 (j) The tomb, brick-built, consists of a vaulted apartment square in plan, and has four entrances. The remains of the outer enclosure wall still exist. There is no trace of any grave.

- No. 156.** (a) Tomb (unknown).
 (b) Some 57 yards to the north of No. 155.

- (c) Government.
- (d) III.
- (e) Mughal.
- (f) None.
- (g) Ruined.
- (h) Unnecessary.
- (j) A rubble-built octagonal building now in total ruins.

- No. 157.** (a) Tomb (unknown).
 (b) Some 100 yards to the east of No. 150, and 60 yards to the north of No. 156.
 (c) Government.
 (d) III.
 (e) Mughal.
 (f) None.
 (g) Ruinous.
 (h) Unnecessary.
 (j) A square domed building, with an arch in each of its four sides, each arch containing a central doorway giving access to the tomb. There is no grave within. The walled enclosure which formerly surrounded it has been demolished.

- No. 158.** (a) Mosque (nameless).
 (b) A few yards east of No. 157.
 (c) Waqf.
 (d) III.
 (e) Mughal.
 (f) None.
 (g) Ruinous.
 (h) Unnecessary.
 (j) A wall mosque, the courtyard of which contains unknown graves. Under the courtyard are narrow vaulted passages running north to south.

- No. 159.** (a) Mosque (nameless).
 (b) Six yards to the west of No. 158.
 (c) Waqf.
 (d) III.
 (e) Mughal.
 (f) None.
 (g) Ruinous.
 (h) Unnecessary.
 (j) A small wall-mosque of no particular interest, the courtyard of which contains two graves.

- No. 160.** (a) Humayun's tomb.
 (b) Some 500 yards to the east of the Delhi-Muttra Road, between miles 3 and 4 from Delhi.
 (c) Government.
 (d) Ia.
 (e) 973 A.H. (1565-6 A.D.).
 (f) No inscription on the building. For inscriptions on the graves, see below.
 (g) Good.
 (h) Protected.
 (j) The enclosure in which the tomb stands, measures some 1,143' 6" N. to S. and 1,120' 6" E. to W. and is surrounded on the N., S. and W. sides by a wall, rubble-built and externally plastered, 19' in height, and crowned externally with cresting of the usual type. The inside face of the enclosure walls on the N., S. and W. sides is relieved by a series of arched recesses, some 12' in height, 8' 4" in width and 4' 8" in depth. On the east side, formerly washed by the waters of the Jumna,⁽¹⁾ the high enclosure wall found on the remaining three sides gives place to a rubble built retaining wall, some 20' above the old river bed and rising some 3' 3" only above the garden level at this point, this presumably having been so arranged as to afford the best possible view of the river from the tomb and the garden. Much of this wall it should be mentioned is a later restoration.

The centre of the north wall of the enclosure is marked by an arcaded pavilion, which, standing on a platform and apparently used as a bath, consists of a 17' 10" square chamber furnished with a small octagonal tank, diam. 5' 2½". This pavilion is simply treated, the material used being rubble externally plastered, the inner walls being devoid of decoration also. No sandstone is found except that used for the purnals and Jali screens. A narrow channel, formerly lined with red sandstone, took the water from the tank across the platform on which the pavilion stands down a chaddar or chute to the channels of the neighbouring causeways. The platform above-mentioned measures 61' 3" E. to W. and 40' 10" N. to S. and is reached by steps on the E. and W. sides, while stairs in the thickness of the neighbouring enclosure wall give access to the upper chambers of the pavilion. The outer N. wall of the latter presents a pleasing appearance, its central feature being a recessed verandah with red sandstone pillars and brackets. Near this pavilion is a small opening giving entrance to the enclosure from without, while immediately behind the pavilion to the north, is a rubble-built circular well—measuring some 23' in diameter, one of those furnishing water to the channels of the gardens. The upper portion of this well is rendered rectangular in plan by two arches cutting off segments of the circle on the E. and W. sides. The water level on October 19, 1914, was 37' 9" below the top of the well. The old conduits and miniature cisterns through which the water passed into the back of the pavilion mentioned above are still in good preservation.

At the N. E. corner of the enclosure is a building used as a stable for the cattle employed in the garden. It is of interest as being coeval with the tomb and deserves to be conserved. The centre of the east wall is provided with a more elaborate pavilion, the central chamber of which 24' 0" by 11' 10" is flanked on the N. and S. by two small arched recesses. A pleasing verandah, with red sandstone columns, runs along the whole of the east front

(1) On the opposite bank of the river a grove of trees marks the site of the battle of Patparganj.

of this pavilion, facing the river, and the detail of the pillars seems to indicate that they are later work than the tomb. Traces of a painted dado, red and with white lines, are still to be seen on the walls of the central chamber.

The west gate, that by which the garden is generally entered, stands on a platform reached by five steps and some $3\frac{1}{2}'$ above the level of the road, and consists of a central hall $23'$ square, the arches at the E. and W. ends of the vestibule measuring $9'$ in width and $14' 3''$ in height. The vestibule is domed and on either side of it are two storeyed apartments, while there are rooms above it also. The western side of the gate measures some $80'$ over all, the central portion containing the entrance arch measuring $35'$ in width, and the two wings, splayed towards the west and furnished with niche-shaped recesses each measuring $24'$. The gate from the platform level to the top of the parapet measures $49'$ in height and is built of Delhi quartzite, relieved by red sandstone, which is used to outline the corners and frame the arches, the spandrels and bosses of the latter being additionally picked out with narrow white marble bands. At first floor level on the N. and S. sides of the gate are miniature courtyards some $20'$ square with dalans on the N., E. and W., two storeys in height, save in the case of the sides nearest the centre of gate where the place of the lower dalan is taken by an arched opening looking into the central chamber of the gateway. The N. W. and S. W. corners of the gate are furnished with small chattris, $5' 2''$ square, supported by sandstone pillars $7\frac{1}{2}''$ square, this material being used till the top of the chajja is reached, after which level white marble is used combined with the red sandstone. The east front of the gate is similar to the west front, but without the splayed side bays, and the corners of the roof on this side are also devoid of chattris. Stairs at the N. E. and S. E. corners of the gate give access to its upper rooms and roof.

The southern gate was for many years used as a rest house for visitors. This gateway was reached from the south by a flight of some five steps, the old road level, which can still be easily traced, leading for some 27 yards due south on the axis of the gate, some $10'$ below the level of the gate platform at this point. The position of this gate, says Keene, facing as it does the entrance to the mortuary and cenotaph chamber suggests that it was originally the main entrance, and according to De Laet, there was in 1623, between the shrine and the Bara Pula, a broad path shaded by lofty trees indications of which are still apparent.

The garden is divided into four main parterres by causeways, some $41' 6''$ in width, each causeway being furnished with a narrow central water channel $1' 3''$ in width and $3''$ in depth. The causeways appear to have been originally provided with stone edging only, which still exists, and to have been unpaved. They are at present some few inches only above the level of the parterres on the west side of the garden, but, in former days, must have been considerably more than this⁽¹⁾. The garden was for many years let out to cultivators, which probably accounts for this rise in the level of the ground. As usual in gardens of this kind the four main parterres are each sub-divided by minor causeways, here some $17'$ in width, into four smaller plots each some $166' 6''$ square, the intersecting and arresting points of both the major and minor causeways being emphasized by shallow tanks and chabutras. A tank $10' 7''$ square is also found near the inside of the western gateway. A path runs round the inside

(1) Plans have been recently taken (1918) to lay out the garden on broad formal lines appropriate to the symmetrical arrangement of the parterres, and the lower eastern terrace along the river front is to be treated as a sunk garden; but the success of the scheme depends upon a satisfactory supply of sweet water to replace the present brackish supply, and little can be hoped for until this is secured.

of the enclosure wall on all four sides, while between the western gateway and the S. W. corner of the enclosure wall is a red sandstone water chaddar or chute, similar to the one found at the north pavilion, some 7' 6" in width and 4' in height, chiselled in a scalloped pattern. Water passing through the wall from a well outside flowed down this into the area to the west and fed the channels in the causeways. The central feature of the gardens consists of a platform some 370' square, with its corners slightly cut off, paved with large blocks of Delhi quartzite and standing some 4' above the level of the gardens. In the centre of this again is a second terrace or platform 300' square, the corners being similarly cut off, and standing some 22' above the level of the lower platform. This second platform serves as the base for the mausoleum and is built, like the mausoleum above, of local rubble faced externally with red sandstone and marble. In the centre of each of its four sides a flight of steps gives access to the tomb above. The tomb chamber proper, which lies in the heart of the last-named platform is entered from the south. The actual resting place of the Emperor lies in a small room, some 9' square, and is marked by a plain plaster tawiz, devoid of all ornament. Each face of the platform contains 17 arched recesses, 8 on each side of the central steps, while there is a similar arched recess in each of the "splayed" corners of the platform. The arches of these recesses measure some 16' in height, 12' in width and 9' 4" in depth, the centres of their back walls being furnished with doorways leading into cells behind, evidently also intended as miniature mausoleums. In these crypts Bahadur Shah II and his sons took refuge after the storming of Delhi in 1857. Above each of these doorways is an opening (Jali) for admittance of light and air. The arches of these recesses above-mentioned stand on a stone plinth some 7' above the level of the lower platform, their piers, spandrels, and the portion of the platform above their heads, some 3' 6" in depth, being of red sandstone inlaid with marble. Marble bands, 2" in depth, outline the form of the arch and piers, the latter being additionally adorned with oblong panels with star-shaped ends outlined with marble bands, their ends meeting in the centre of each pier. The tops of the piers and the centres of the frieze above the arches are marked by star-shaped panels. Above the frieze runs a moulded cornice 15" in depth and pierced at intervals by the parnalas which drain off water from the top of the platform; while above this is a balustrade of pierced red sandstone, 2' in height, the mutakhas or uprights of the balustrade, following the disposition of the piers between the arched recesses. A considerable portion of the balustrade has been recently restored, the portion on the eastern side having been destroyed during the Mutiny (Carr Stephen). The top of this platform, paved with red sandstone, contains a number of graves to which reference will be made below.

The mausoleum, which stands on a low plinth in the centre of the upper platform, is externally a square in plan, each side of which measures 165' over all, the corners being cut off.⁽¹⁾ The entrance bays on the four sides are some 45' in width and are set back 9' 6" from the main wall face, by means of splayed reveals, each splay measuring about 12'. These bays measure some 58' in height and each contains an arched opening 44' 7" in height and 33' in width set in a frame of red sandstone bordered by a marble band and crowned with a red sandstone parapet inlaid with a pinjra design in white marble,

(1) The figure produced is therefore an irregular octagon, with four long and four short sides.

some 3' in depth. The entrance arches are outlined in bands of white marble,⁽¹⁾ the spandrels being of red sandstone with marble bosses. The topmost external angles of the bay are emphasised by octagonal marble pinnacles, topped by the usual lotus bud terminal. Behind these pinnacles stand red sandstone chattris, the domes of which are supported by four red sandstone columns. These chattris measure 6' 4" square and are 10' 4" in height from the roof to the top of the chajja. The parapet of the entrance bay is no doubt raised above the general parapet level of the structure so as partially to conceal the cylindrical drum of the dome behind it. The bays on either side of the entrance arch are, like the splayed corners of the structure and the splayed reveals giving into the entrance arches, of red sandstone inlaid with marble. The central feature of these flanking bays which contain two storied rooms, consists of an arched recess some 30' 9" in height by 9' 5" in depth, the arch being outlined in white marble as before, and the piers at either side ornamented with niche-shaped panels outlined in white marble, the interspaces between the latter each containing a panel entirely in white marble and 3' 8" in depth. In the back of the arched recess are the two arched openings of the interior apartments at ground and first floor level. The splayed faces of the bay each contain two arched recesses 14' 4" in height and 12' 11" in depth, one at each floor level, their back walls being provided with low doorways. A marble panel 2' 4" in depth runs, in the manner of a frieze, along the top of the each flanking bay. The parapet levels of the latter stand 45' 11" above the platform level. Above this frieze is the pinjra cresting previously referred to, its external angles being marked by pinnacles of the same design as those previously described. These pinnacles are carried down the external angles of the bay to the level of the platform in the manner of 'engaged' pilasters, being coupled to the main wall faces by marble bands 1' 3" in depth at intervals of 3' 8". All the arches of the bay previously described are outlined in strips of white marble, and above each of the four flanking bays, on the roof level, stands an octagonal chattri, diam. 15' 3" and 16' 9" in height to chajja level, crowned by a masonry dome.

Within, the mausoleum consists of a central octagonal chamber, diam. 47', its walls being some 15' in thickness and each of the eight sides being provided with arched recesses. Three of these arched recesses, namely those on the N., E. and W., contain openings filled with pierced marble screens, behind which lie the recessed entrance bays previously referred to. The central chamber is entered from the south side only. The remaining sides of the central chamber possess as before stated, similar arched recesses filled with pierced screens of red sandstone, behind which are oblong apartments 42' 6" by 8' 9" with an archway in each of their smaller sides. All but two of these archways are closed with pierced marble screens, and these serve as entrances to the apartments on the S. E. and S. W. of the central chamber. Behind these oblong apartments are subsidiary octagonal chambers diam. 23', one at each corner of the main square of the tomb. Stairways leading to the upper rooms and roof are provided in the N. and S. entrance bays. The paving of the central chamber is marble, and in the centre lies the cenotaph of the emperor, standing on a marble platform inlaid with black stars some 6' above

(1) Kene states that the absence of texts from the Quran round the arches is worthy of notice.

the floor level and consisting of a block of white marble 6' by 2' 9", devoid of ornamentation. The walls, to a height of some six feet, are panelled in the same material, the recesses in the centres of the eight sides of the octagon being also marble paved and inlaid with black marble and red sandstone stars. Round the inside of the walls of this central chamber, at a height of some 22' from the level of the floor is a gallery or, as it may be called, clerestory, consisting of a passage 3' in width. It is furnished with arched openings looking on to the inside of the central chamber, and communicates with the corner rooms at first floor level. The domed ceiling of the central chamber⁽¹⁾ some 80' above the level of the floor, and said to have been adorned originally with gilding and tile work, is now covered with whitewashed plaster only, as is the greater portion of the interior walls of this chamber. Traces can still be seen, in several places, of the original tile decoration. The marble outer dome diam. some 74', stands on a circular red sandstone drum 25' in height and adorned with star-shaped patterns in yellow sandstone, the centre of these ornamental figures being filled by black slate medallions. There are eight arched passages within the drum each ending in a sandstone lattice overlooking the tomb of Humayun. The top of the drum is furnished with a band of white marble 4' in depth, bordered by narrow bands of black slate, and crowned by a red sandstone cornice which takes the form of stalactite corbelling. Above the latter the rubble-built dome springs, its external marble facing being laid in alternate courses of 2' 4" and 7" in depth. A doorway on the west side of the cylindrical drum gives access to the chamber between the upper and lower domes. The finial, which was taken down and refixed in 1912, consists of a series of copper vessels of circular shapes threaded loosely on a wooden upright and stands 18' above the crown of the dome, the top of the finial being some 140' above the level of the platform. The top of the finial bears the Muhammadan creed written in Naskh characters. The diameter of the greatest and lowest portion of the finial is 4'. It will be noticed that in the case of this building the finial does not spring from lotus cresting, as is usually the case, but direct from the top of the dome. The apartments on the roof and the small chambers in the upper storeys of the tomb are said to have been used as a college, at one time an institution of considerable importance. It is interesting to note that there is no mosque, usually an adjunct to a building of this size.

The tomb of Humayun has often been styled "The dormitory of the house of Timur," and besides being the resting place of the emperor it contains two other graves in the north-eastern octagonal chamber of marble, two in the south-western and three in the south-eastern subsidiary chambers (all of marble). The five tombs in the rooms on the south side are of undeclared sex, while on the east side, there is one female tomb. These 'false tombs' have corresponding graves in the cells of the platform, while there are further false tombs on the top of the platform outside the building, 12 on the west side and one on the east. In addition to these are graves proper in the cells below some 150 in number. Save two of these, one on the west side of the platform and one on the east, none bears any record of historical value, it being in these circumstances difficult to say with certainty to whom they belong, though local tradition names an occupant of most of the more important ones.

⁽¹⁾ From its centre is said to have been suspended a tassel of gold lace which the Jats fired at and destroyed. The marks of their bullets can still be seen in some places. *Carr Stephen*.

The building was erected by Humayun's wife, Hamida Bannu Begam, commonly called Nawab Haji Begam, in the year 973 A.H. (1565 A.D.), at a cost of fifteen lakhs. She married the Emperor in 948 A.H. (1541-2 A.D.), was the mother of Akbar, and died in 1012 A.H. (1603 A.D.) at Agra. She is said to have been buried with great ceremony at Delhi in the building she had erected for her husband, one of the graves in the north-eastern chamber being assigned to her by local tradition. After her death she was known as Mariam Makani.⁽¹⁾ When Finch saw the building in 1611, it was in good preservation and filled with the relics of the emperor. General Cunningham in commenting on this building as one of the earliest specimens of Mughal architecture states that it is an example of the first employment of towers attached to the four angles of the main building. Chattris surrounding the dome have, it is true, been found on the buildings of the Lodi period, but General Cunningham adds that as here used they are an important innovation, which was gradually improved and developed, until it culminated in the minars at the Taj Mahal. "The intervening links are 1st, the one storeyed towers of Itmaduddaulah's tomb at Agra; 2nd the two storeyed minars seen at the Sikandarab gateway and 3rd the minars at Jahangir's tomb, Lahore. In all these three cases the minars were attached to the main structure, but in the Taj Mahal, they are placed at the four angles of the terrace or platform. This was also an innovation in contrast to the low 3' plinth of the Afghan builders, and was perhaps inspired by the design of the tomb of Sher Shah at Sahsaram. Another innovation seen on this building is the treatment of the dome standing on a high circular drum, a feature almost universally adopted in later buildings. The section of the outer dome though still flat and squat shows evidence of an attempt to strive after the new bulbous form, introduced from Persia, and which became so popular in the reign of Shahjahan. It is said that among the other graves, inside and outside the building, are those of Muhammad Azam Shah, Jahandar Shah, Farrukhsiyar, Rafiuddaulah Rafiuddarajat, Ahmad Shah and Alamgir II, while the headless body of Dara Shikoh is said to have been interred here also. Unfortunately there are no records available regarding the identification of the various graves.

The inscribed graves are worthy of special attention. That on the west side is of marble, and on three sides of its Tawiz (grave stone) has been inscribed the "throne verse," the fourth side, *i.e.*, towards the south⁽²⁾ bearing the following inscription:—

تاریخ رشد المرحوم محمد سلطان ابن روشن گوهر ۹۷۸

Translation.

"The date.....of the defunct of happy memory, Muhammad Sultan, son of Raushan Gauhar,⁽³⁾ 978 A.H. (1570-1 A.D.)."

It is difficult to identify the father of Muhammad Sultan whose name is given in the inscription. There appears to have been only one Muhammad Sultan, a member of the house of Timur, who died at about the time mentioned in the inscription, and he was Muhammad Sultan Mirza (See No. 151), son of

⁽¹⁾ Distinguish from Mariam Zamani, wife of Akbar, buried at Agra.

⁽²⁾ The feet of the dead are always placed towards the south.

⁽³⁾ The reading of the words bearing queries is not certain.

Awais Mirza. Muhammad Sultan Mirza came to India with Babar, but owing to the rebellious tendencies of his sons was imprisoned by Akbar in the fort of Bayana about the year 974 A.H. (1567 A.D.). He died there some time after, and the date of his death corresponds closely with that given in the inscription. Instances of a body being taken from the place of death elsewhere for burial are not uncommon. The other grave of red sandstone stands alone on the east side of the terrace, and bears the following inscription at the head of the Tawiz :—

سنگی بیگم بنت محمد عالمگیر بادشاہ عالمی سنہ ۱۱۸۱ ہجری

Translation.

"Sangi Begam, daughter of Muhammad Alamgir [II], the king champion of faith, the year 1181 Hijra (1767-8 A.D.)."

No evidence has yet been forthcoming regarding this lady.

(k) *Asar*, Chap. III, 55-6.

Ain, I, 461-2.

Curr Stephen, 202-8.

Miftah, 165.

Annual, (1903-4), 5; (1904-5), 19; (1905-6), 3; (1907-8), 4.

Archer, I, 116.

A. S. I., I, 223; IV, 74 *et seq.*; XX, 159.

As. Res., IV, 418, 422.

Auckland, 9, 10.

Carotli, II, 153.

Catalogue, j, 39.

Cavenagh, 31.

Cole, 1st Report, XXVII, CC, CCIV; 2nd Report, 9, CXII; 3rd Report, 1921.

Crane, 155.

Daniell, III, Plate XIX.

Fanshawe, 233.

Fergusson, II, 285, 288 *et seq.*

Cities, 136.

Gardens, 98, 99, 102.

Havell, 23, 29-30, 154, 157-8, 160, 164, 166.

Heira, 61-4.

Heber, II, 290-2.

Hoffmeister, 285.

Impressions, 183.

Low, 165 *et seq.*

Matheson, 368.

Mintura, 232, 233.

Mundy, 45.

Oriental Annual, (1838) 92 and plate.

Orlich, II, 31 *et seq.*

Pennell, 153.

Prinsep, 42.

Roberts, II, 237.

Rodgers, 91.

Sleeman, II, 267, 270, *et seq.*

Tour, 167.

Khulasat Tawarikh, 33, 335.

(l) D. 470, 3507.

- No. 161.** (a) Tomb, commonly called the tomb of the "Barber."
 (b) Within the enclosure of Humayun's tomb, at the S. E. corner.
 (c) Government.
 (d) IIa.
 (e) C. 999 A.H. (1590-1 A.D.).
 (f) On the grave stones, which are two in number, there are engraved extracts from the Quran, and the Muhammadan creed. On the upper surface of one, that of a female, are the figures 999, which seem to stand for the date.
 (g) Good.
 (h) Protected.
 (j) The tomb stands in the centre of a platform 8 feet high and 76 feet square, built of Delhi quartzite picked out with red sandstone. The top of the platform is reached by 7 steps on the south side constructed of the same material. The tomb itself is built of red sandstone with recessed arches on all its four sides, and measures 24' square within. The southern arch contains the entrance to the tomb, corresponding openings in the remaining arches being closed with red sandstone jali screens. Over the doorway and over each of the three jali screens above mentioned are arched windows also furnished with red sandstone screens. The dome stands on a 16-sided drum, the corners of which are ornamented with small pinnacles, while the corners of the roof are emphasised by square chattris the upper portions of which, above the chajjas, are ornamented with blue, yellow and green tiling still in fair condition. Inside the tomb are two marble graves referred to above, one of them bearing the Qalamdan and the other the Takhti. The interior of the building though simply treated is well worthy of notice, and serves as an excellent example of domical construction, the ribbing of which can easily be understood. The screen fitted to the opening on the west side of the tomb chamber is furnished with a central solid panel carved in the form of mihrab niche. The jali designs are also good specimens of their kind. The red sandstone panelling of the internal walls is picked out with buff sandstone, while traces of old blue painting in the form of floral designs are still noticeable on the soffit of the dome. It is not known how this building came to be known as the "tomb of the barber."
 (k) *Azar* (edition 1847), Part I, p. 68.
Carr Stephen, p. 203.
Oriental Annual, (1838), 92 (plate).
 (l) 2170, 2180.

No. 162. (a) Chilla Nizamuddin.

(b) At the N. E. corner of the enclosure of Humayun's tomb.

- (c) Pirzadahs of Shaikh Nizamuddin's Dargah.
- (d) II.
- (e) Pathan.
- (f) None.
- (g) Ruinous.
- (h) Should be protected.
- (j) The dalan, which stands on a chabutra some 12 feet high above the bela, consists of a rear chamber behind a vaulted verandah of three bays facing east. It was formerly connected with the fabric of Humayun's tomb enclosure, but the connecting dalan has now fallen. The existing dalan itself, which is not set square or symmetrically with the garden enclosure wall, resembles the architecture of Firoz Shah Tughlaq—with its battered walls and heavy arched front—and it is possible that it was erected here before the garden walls of Humayun's tomb were constructed. The opening of the rear chamber is closed with a modern iron-barred door, the chamber being used, it is said, by the Pirzadahs of Nizamuddin's Dargah as a store. It is reported to have been used by Shaikh Nizamuddin Auliya who is said to have performed his devotions there.

The whole structure is much ruined, and should be cleared of debris and conserved along with the enclosure wall of Humayun's tomb.

(l) 2342.

No. 163. (a) Gurdwara.

- (b) Close to No. 162 towards east.
- (c) Rai Bahadur Sardar Buta Singh.
- (d) III.
- (e) Late Mughal.
- (f) None.
- (g) Good.
- (h) Unnecessary.
- (j) It is said to have been built by a Sikh Sardar in memory of Guru Govind Singh. It is of no interest at all architecturally.

No. 164. (a) Nila Gumbad, or tomb of Fahim Khan.

- (b) 44 yards outside the eastern wall of the enclosure of Humayun's tomb.
- (c) Government.
- (d) IIa.
- (e) 1034 A. H. (1624-5 A.D.).
- (f) None.
- (g) Good.
- (h) Protected.

- (j) The tomb is believed to have been built by Khani Khanan Abdurrahim Khan in the year 1034. It stands on a platform 108' square and 5' high. The building itself is octagonal externally, with four narrow and four wider faces, and is square within. The wider faces are broken by pointed arched recesses enclosing a doorway, while slightly above is placed a small arched window. The drum on which the dome stands is encircled with a series of low arches. The dome exteriorly, as well as the façades, was originally profusely ornamented with enamelled tiles, portions of which are still preserved. The ceiling of the dome, and the walls inside, are decorated with painted and incised plaster. The dome construction is interesting as it is unusual in this period for the dome, as viewed from the interior, to rise through the high necking. In such cases there is usually a separate inner and outer dome with a space left between them. Here there is only the one dome shell. The tomb was originally surrounded by a walled enclosure entered through a large gateway, though both enclosure wall and gateway have now disappeared. A further entrance giving access from Humayun's tomb garden exists in the adjacent wall, but the opening has recently been blocked up. The whole structure is raised upon a high terrace above the bela, but the sides of the terrace are now mostly in ruins.

Fahim Khan was a faithful attendant of Khan-i-Khanan Abdu-r-rahim Khan. Before Mahabat Khan imprisoned Khan-i-Khanan he sought to buy over Fahim Khan, but the latter would not betray his master. He fell fighting against Mahabat Khan.

(k) *Ain*, I, 338-9.

Asar, Chap. III, 61-2.

Curr Stephen, 213-4.

Cooper, 100.

Rodgers, 91.

Fanshawe, 233.

(l) 2174, 2175, 2734, 2773.

No. 165. (a) Tomb (unknown).

(b) 110 yards to the south of the southern gateway of Humayun's tomb.

(c) Government.

(d) III.

(e) Mughal.

(f) None.

(g) Ruinous.

(h) Unnecessary.

(j) The tomb occupies the centre of a platform 4' high and 76' square, and is reached by 7 steps. It consists of a chamber 17' square covered by a dome. On each of its four sides externally is an arched recess containing a doorway, over which is inset a small brick-latticed window. The ceiling of the dome is ornamented with coloured and incised plaster and in the centre of the chamber is a grave, measuring 7' 10" by 3' 10" by 2' 5".

The building was originally contained in a walled enclosure now in ruins.

No. 166. (a) Tomb (unknown).

(b) 112 yards south of No. 165.

(c) Government.

(d) III.

(e) Mughal.

(f) None.

(g) Ruinous.

(h) Unnecessary.

(j) The tomb stands on a raised terrace. It measures 15' 6" square, and was originally covered by a dome, most of which, together with the southern and eastern walls, is now fallen. The two remaining walls each contain a deeply recessed arch enclosing a central doorway, over which is a further arched opening. The tomb inside is filled with debris, and no indication of the grave is traceable. To the west of the tomb on the terrace there is a brick-built grave, but of no interest.

No. 167. (a) Gateway of a garden.

(b) 167 yards south of No. 166, 345 yards east of No. 169, and about 30 yards north of the Delhi-Muttra Road.

(c) Government.

(d) III.

(e) Mughal.

(f) None.

(g) Ruinous.

(h) Should be protected.

(j) The gateway was the principal entrance of a walled garden known after one Fazil Khan. The building measures 48' 4" by 20' 7" and contains five chambers, the larger central one being entered through an arched recess faced with red stone.

No. 168. (a) Barah Pula.

(b) On the Delhi-Muttra road, between miles 4 and 5.

(c) Government.

(d) IIa.

(e) 1030 A.H. (1611-2 A.D.).

(f) There is said once to have been an inscription on the second northern arch of the bridge, and that on this arch being damaged by heavy rains the inscription fell out and was lost.

(g) Good.

(h) Protected.

(j) The bridge is a massive structure of stone consisting of 11 arches carried on 12 piers and is 214 yards in length and 15 yards in width. A distinctive feature are the minars about 7' high which stand on each of the 12 piers projecting on either face of the bridge. The bridge rises in the centre, the roadway ascending from the lower sides. The arch spans beneath the bridge measure 20' 4". The inscription referred to

above is said to have recorded the erection of the bridge by one Mihrban Agha, the chief eunuch of the court of Jahangir.

(k) *Asar*, Part III, p. 59.

Carr Stephen, p. 209-10.

A. S. I., I, 222; IV, 75; XX, 159.

Cooper, 99.

Rodgers, 91.

Fanshawe, 233.

No. 169. (a) Tomb of Khan-i-Khanan Abdu-r-rahim Khan.

(b) Some 50 yards to the south of the Delhi-Muttra Road at the 6th furlong past the 3rd milestone, and some quarter of a mile from Humayun's tomb, towards S. W.

(c) Government.

(d) Ha.

(e) 1036 A.H. (1626-7 A.D.).

(f) None.

(g) Ruinous.

(h) Protected.

(j) The tomb stands on open ground and is raised upon a *chabutra* 13' 6" high and 166' square, on each front of which are 17 arches, two on the northern and southern sides opening into dark narrow underground rooms. The centre arch on the south forms an entrance into the central underground chamber containing the grave of Khan-i-Khanan, while on either side of this entrance is a staircase ascending to the top of the terrace. The tomb proper, raised in the centre of the terrace, is 86' 6" square externally; the central chamber measuring 31' 6" square. The latter is covered by a dome, and previously contained a cenotaph now indicate by a small heap of debris.

The mausoleum is built of red sandstone relieved with bands and dressings of grey stone. In general design it resembles somewhat the tomb of Humayun. The façades of the mausoleum on each front are broken in the centre by a great arched recess, ceiled with a half dome of the usual pendentive construction, and containing at the bottom the small entrance doorway into the interior. Flanking this central bay occur smaller arched recesses on both upper and lower storeys, enclosing square headed openings lighting the chambers at the corners of the structure. Over the raised central bay stands the great dome on its high necking, flanked at the four corners of the tomb by octagonal chattries supported on columns, and raised on a high *chabutra*. The central bay on each façade was originally crowned by a pair of smaller square chattries, all of which, however, except one on the north front, have now disappeared.

The interior is pleasingly decorated with incised and painted plaster work, some of it still in very fair preservation, notably that under the dome. In the upper storey a continuous gallery of vaulted pavilions encloses the central tomb chamber which rises through both storeys.

Upon the roof, the backs of the raised central bays of the façades are made to contain low vaulted dalans, a feature also to be found at Humayun's tomb.

A stair in the S. W. face of the dome-drum leads up into the lofty space between an inner and outer dome, the entrance to which originally contained a sliding stone door, the slot for which still remains—an unusual feature. The mausoleum has been very badly treated. During the premiership of Asifud-daulah, the tomb was despoiled of most of its marble and red stone facing.

Mirza Abdurrahim Khan Khani Khanan was the son of Bairam Khan, the first prime minister or regent of Akbar. He was born on the 14th Safar 964 A.H. (17th December 1556), and was four years of age at the time of his father's assassination. He was, after this event, brought to Akbar's court, and the emperor took him under his charge and showed him considerable favour. Abdurrahim Khan proved himself worthy of the emperor's regard, and greatly distinguished himself by his trustworthiness, intelligence and valour. The title of Mirza Khan was first conferred upon him, and he was then made a commander of Five Thousand with the title of Khani Khanan. He was also appointed tutor to Prince Salim, afterwards the emperor Jahangir, and one of his daughters, named Jana Begam, was given in marriage to Prince Danyal. After Akbar's death he served under Jahangir for 21 years, but was less successful, and the part he played in the intrigues for the succession did him little credit. He died in 1036 A.H. (1626-7 A.D.). He was a man of culture, like his father, and he translated the memoirs of Babar into Persian. He wrote in Arabic, Persian, Turkish and Hindi with great fluency, and was famous for his munificence.

(k) *Ain*, I, 334-8.

Maasir, I, 693-712.

Asar, Chap. III, 62-3.

Miftah, 232.

Hoffmeister, 287.

Rodgers, 92.

Fanshawe, 233.

(l) 3506.

No. 170. (a) Gateway.

(b) About 85 yards to the west of No. 167.

(c) Government.

(d) III.

(e) Mughal.

(f) None.

(g) Ruinous.

(h) Unnecessary.

(j) The building, which is in ruins, resembles No. 167 in appearance. It appears to have been the gateway of a garden or tomb now no longer in existence.

No. 171. (a) Tomb of Darab Khan, locally known as Chamariwala Gumbad.

(b) 34 yards to the east of the eastern gate of Arab Sarai, and 55 yards to the south of the southern gateway of Humayun's tomb.

- (c) Government.
 - (d) IIa.
 - (e) 1034 A.H. (1624-5 A.D.).
 - (f) None.
 - (g) Ruinous.
 - (h) Unnecessary.
 - (j) The tomb stands on an elevated piece of ground and is built of stone. It is an irregular octagon in plan, the broad sides containing lofty arches, each provided with a doorway opening into the central chamber. On each of the narrow sides there is a double storied octagonal room furnished with arched openings. The central apartment was originally covered by a dome, but this has now fallen filling the building with its debris. It was originally surrounded by a walled enclosure of which only the southern wall now remains.
- Mirza Darab Khan, who is said to be buried here, was the second son of Khani Khanan Mirza Abdurrahim Khan (see No. 169). He was given the rank of Five Thousand by the Emperor Jahangir, and appointed governor of Berar and Ahmednagar in the Deccan. He was also governor of Bengal for some time. A man of considerable accomplishment, he assisted his father in state business, but at last he fell into the hands of Mahabat Khan who beheaded him with the connivance of Emperor Jahangir in the year 1034 A.H. (1624-5 A.D.). It is recorded that Mahabat Khan wrapped his head in a cloth and sent it as "the present of a melon" to his father Khani Khanan, who was at the time in prison.
- (k) *Ain*, I, 339.
 - Maasir*, I, 14-7.
 - (l) 2753.

No. 172.

- (a) Arab Sarai.
- (b) About 16 yards S. W. of Humayun's tomb.
- (c) Government.
- (d) IIa.
- (e) 968 A.H. (1560-1 A.D.).
- (f) On the eastern gateway.

بسم الله الرحمن الرحيم - لا اله الا الله محمد رسول الله
 مہربانو قدیمی جہانگیر بادشاہ

Translation.

"In the name of God, who is merciful and clement. There is no God but Allah, and Muhammad is his Prophet. Benevolence (Mihr) the old mistress of Jahangir the King."

There is a play on the words Mihr Bana (*مہربانو*) which also indicate the name of one who built the gate.

- (g) Fair. The gate facing Purana Qila has been repaired recently, but the walls and other gates require attention.
- (h) The two gates in front of the west entrance to Humayun's tomb are Protected Monuments.
- (j) The Arab Sarai is a walled enclosure with three imposing gateways. It was founded by Hamida Banu Begam, the mother of Akbar, as a settle-

ment for three hundred Arabs whom she had brought on return from her pilgrimage to Mecca. For Hamida Bann Begam, see No. 160.

The gate facing north towards Purana Qila is some 40' in height, 25' in width and 20' in depth. A rectangular framing encloses a recessed arch, the spandrels of which are ornamented with bosses, while the faces of the piers are relieved by small projecting balconies, supported on stone brackets. At the head of the recessed arch is a small window, and under it an arched doorway, 16' in height and 10' in width. The latter, like the large recessed arch, is enclosed in rectangular framing, and the spandrels are relieved by bosses. Glazed tiles are sparingly used in the ornamentation.

The gate of the sarai facing east, near the south-west corner of the tomb of Humayun, is treated more simply, there being no projecting balconies flanking the recessed arch. It is crowned by "flame" battlements. This gateway was really an entrance to a *mandi* or a market added to the Arab Sarai by Mihr Banu, who is said to have been an eunuch, in the time of Jahangir. The *mandi* consisting of a series of arched rooms measures 306' by 146', but it is now in a ruined condition. The real eastern gateway of the Sarai stands opposite this gate some 118 yards due west, and is simple and devoid of any ornamentation. The third gate, which is plain like that on the east, pierces the west wall and lies some 100 yards to the east of the Delhi-Muttra Road at the 4th furlong past the third mile stone.

(k) *Miftah*, 208.

Asar, Chap. III, 54.

Carr Stephen, 198-9.

Daniell, III, Plate XIX.

Rodgers, 91.

(l) D. 361, 2171, 2172, 2173.

No. 173. (a) Tomb of Sayyid Yasin.

(b) Arab Sarai, at its western gateway.

(c) Abdu-s-samad.

(d) III.

(e) Afghan.

(f) None.

(g) Ruinous.

(h) Unnecessary.

(i) The tomb measures 14' square I. M. It contains 12 stone pillars, 8 of which, arranged as an octagon, support the dome with which the tomb is roofed. A mud grave is to be found under the dome.

No. 174. (a) Tomb of Ahmad Shah.

(b) Arab Sarai, at its western gateway.

(c) Abdussamad.

(d) III.

(e) Afghan.

(f) None.

- (g) Ruinous.
- (h) Unnecessary.
- (j) The tomb, measuring 16' 10" square, is built of rubble and mortar. It is covered with a dome and contains a doorway in each of its four sides. Traces of two graves are to be found inside the tomb which was latterly used as a cattle shed.

No. 175. (a) Tomb Afsarwala.

- (b) Some 160 yards to the S. W. of the western gate of Humayun's tomb.
- (c) Government.
- (d) IIa.
- (e) C. 974 A.H. (1566-7 A.D.).
- (f) On the marble grave-stone inside the tomb. Quran, *Sura* 2 verse 256, and the date 974 A.H.
- (g) Good.
- (h) Protected.
- (j) The tomb stands on a plinth 1' 2" in height. It is an irregular octagon in plan (diam. 25' 7" E.M.). The wider sides contain deeply recessed arches, in each of which is a doorway opening into the tomb. The narrow sides contain smaller arched recesses of $\frac{1}{2}$ octagon in plan. It is constructed of red sandstone sparingly inlaid with white marble and black slate bands, with panels infilled with grey stone. The tomb is roofed by a dome raised on a high drum, a lofty space occurring between the outer and inner shells, access into which is obtained from the roof. Inside the tomb are four graves: two of marble, the third of red stone and the fourth of rubble masonry. On one of the marble graves which contains a Takhti mark indicating it to be that of a woman, there are inscribed quotations from the Quran and the figures 974, probably the date of demise of the deceased.
- (k) Daniell, III, plate XIX.
- (l) D. 357, 2738.

No. 176. (a) Mosque Afsarwala.

- (b) Adjacent to No. 175 to the north.
- (c) Waqf.
- (d) IIa.
- (e) Mughal.
- (f) None.
- (g) Good.
- (h) Protected.
- (j) The mosque measuring 78' 6" by 34' 3" I.M., is a rubble masonry building. It consists of three compartments of which the roof of the central one is formed by the main dome, the side compartments being covered with shallow domes at a lower level. The entrance to these compartments is through three lofty arches. Over the central arch, larger than the other two, the façade is raised slightly and flanked by

two small minarets, similar features occurring at the extreme ends of the façades, though two of them are now missing. In front of the mosque there is a spacious courtyard raised on a *chabutra* and containing a few dilapidated graves. Contiguous with the mosque to the north is a small contemporary Hamman (bath).

(k) *Daniell*, III, plate XIX.

(l) 2740.

- No. 177.** (a) Grave of Shamsuddin Ataullah.
 (b) Some 70 yards to the N. W. of the western gate of Humayun's tomb.
 (c) Waqf, *mutawalli* Ahmad Ali Shah.
 (d) III.
 (e) 700 A.H. (1300-1 A.D.).
 (f) None.
 (g) Good.
 (h) Unnecessary.

(j) The grave which measures 6' 6" by 2' 10" by 1' 10" stands on a platform 10' 4" by 9' 5" by 2' 3", and lies within a small enclosure in the N. E. corner of a larger walled enclosure containing numerous other graves. On the platform is another grave assigned by local tradition to a nephew of Shamsuddin Ataullah.

The saint Shamsuddin Ataullah, commonly known as Shamsuddin Autadullah, was a contemporary of Sultanul Auliya Shaikh Nizamuddin and was held in considerable reverence. He is said to have been wont to sit in the ashes of a burning fire, while at night he slept in a hollow not unlike a grave and covered himself with ashes. He died in 700 A.H. in the reign of Alaud-din Khalji.

(k) *Mazarat*, Part II, 38-9.

- No. 178.** (a) Garden of Bu Halima.
 (b) Opposite to the western gate of Humayun's tomb.
 (c) Government.
 (d) IIa.
 (e) Mughal.
 (f) None.
 (g) Good.
 (h) Protected.

(j) The garden is enclosed on three sides by a wall, at the N. E. and N. W. corners of which is a *burj* surmounted by a small domed chattri ornamented with enamelled tile work. The wall on the west side has latterly been removed to open up the approach to Humayun's tomb on the east from the Subz *burj* at the junction of the Delhi-Muttra Road with that leading to Safdar Jang.

Towards the north end of the garden enclosure is a dilapidated structure containing a grave said to be that of Bu Halima; and on the east side is the original entrance gateway of the garden—a simple square structure of rubble

masonry pierced on both upper and lower storeys by an arched opening in the centre of the façade.

The east (and originally outer) front of the gateway is of more interest. The façade is splayed back at the angles and the centre portion treated with a large arched recess which encloses the superimposed openings of the interior storeys, from the upper one of which projects a small jali-railed balcony. Portions of the original enamelled tilework-decoration are still preserved on this front, the circular pateræ in the spandrels of the main arch being noteworthy.

The garden until its reclamation by the Archaeological Department, in 1914 was occupied in its entirety by a squalid sweepers basti. R10,165 were spent on its acquisition and the compensation of the ejected villagers, and a sum of R19,190⁽¹⁾ on its subsequent repair and layout.

(e) D. 360, 2735.

No. 179. (a) Tomb of Isa Khan.

(b) Kotla of Isa Khan, immediately to the south of Bu Halima's garden.

(c) Government.

(d) Ha.

(e) 954 A.H. (1547-8 A.D.).

(f) On a red sandstone slab fixed over the mihrab inside the tomb, towards west.

Quotation from the Qurau, Sura 2, verse 256, and after that

بدا کرد این روضه جنت پناه در عهد دولت اسلام شاه ابن شیر شاه خلد ملوک و سلطان مسند

تالی عیسی خان ابن تیار اتران حجاب خاص بدایع نهد پناه و چهار از قدرت - سنه ۹۵۴

Translation.

"This tomb, which is an asylum of paradise, was built during the reign of Islam Shah, son of Sher Shah, may God perpetuate his kingdom and sovereignty, by Masnad Ali Isa Khan, son of Niyaz Aghwan, the chief chamberlain, in the year nine hundred and fifty-four from the flight (of the Prophet). The year 954 (1547-8 A.D.)."

(g) Good. Compound wall requires repairs.

(h) Protected.

(i) The tomb of Isa Khan stands in the centre of an octagonal enclosure surrounded by a wall crowned with plain battlements. The angles of this enclosure wall are additionally strengthened by bastions. The enclosure is entered through a gateway from the north side, of which a considerable portion has unfortunately disappeared. The tomb is not unlike that of Sayyid Muhammad Shah and Sikandar Lodi (Nos. 43 and 49) in general treatment. It is octagonal in plan (diam. 33' 10"), domed, and is entered through a single doorway on the south front. Encircling the central chamber is a verandah following the same plan as the central chamber and with three arches on each face of the octagon. These arches are some 20' in height and 8' in width, their spandrels being ornamented with medallions.

⁽¹⁾ The cost of laying out the remainder of the approach to Humayun's Tomb from the Suhz Berj is also included in this amount.

A feature of the verandah, which is shaded by a deep chajja carried by heavy stone brackets, are the sloping buttresses at the eight corners which give the whole a pleasing appearance of strength and solidity. Above the chajja runs a parapet with battlements of the usual pinjra type, the eight corners of the parapet being marked by dwarf pinnacles crowned by conventional lotus cresting. Eight chattris supported by columns of red sandstone occur at the roof level; while the dome springs from a sixteen-sided drum, crowned again by pinjra cresting, this on a larger scale than that at the lower level, and with its sixteen angles marked by guldastas similar to those on the parapet of the verandah. The dome is of the type seen on buildings of this date, low and squat, and is crowned by lotus cresting which in turn supports the stone finial.

Inside the central chamber are six graves, that of Isa Khan being probably the central one of the three lying towards the north. It is of marble and red sandstone and measures 8' 0½" by 4' 7½" by 4' 8". The one lying to the west of that of Isa Khan is also of stone, and is equally imposing. The remaining four are comparatively insignificant.

Isa Khan Niyazi was a noble of influence at the court of Sher Shah Sur. On the death of the latter emperor he took service with the younger son Islam Shah, and it was largely due to him that Islam Shah succeeded in holding the throne of Delhi against his elder brother Adil Khan.

This tomb and its enclosure was crowded with village huts before it was taken in hand and repaired by the Archaeological Department, in 1905, and the garden laid out in the present manner. Rs. 900 were spent on its acquisition and the subsequent work of conservation.

(k) *Farishta*, Part I, 229-30.

Azar, Chap. III, 53.

Carr Stephen, 197-8.

Annual, (1903-4), 6, 23; (1905-6), 3; (1906-7), 6.

Cooper, 99.

Gardens, 96.

Rodgers, 91.

Fanshawe, 234.

Hearn, 61.

No. 180. (a) Mosque of Isa Khan.

(b) Kotla of Isa Khan.

(c) Waqf, Government.

(d) IIa.

(e) 954 A.H. (1547-8 A.D.).

(f) Name.

(g) Good.

(h) Protected.

(j) The mosque which measures 76' 6" by 30' 6" is an interesting structure of grey dressed stone, the central bay being of red sandstone, which is also used for kanguras and other dressings.

Portions of the original tile decoration are still preserved on the east façades, blue, yellow and green being prominent colours.

The centre bay is emphasised by a large dome raised upon an octagonal dressed stone drum, the angles being marked by small decorative minarets; and its red stone façade is treated with a series of shallow small arched panels enclosing the main centre opening, a similar entrance archway, also of red stone being repeated in the flanking grey stone wings of the façade. Over these side wings, on the roof, rises a small octagonal chattri supported on columns. A small opening at the S. E. of the façade gives access to a stair leading up to the roof.

The interior is divided into three bays, the central one of which rises to the full height of the exterior dome, the side bays being covered with flat domes at the lower roof level. The central bay merges from a square below into an octagon at the drum level, thence into the circular outline of the dome. The treatment of the pendentives between the square and the octagon with their half domed recessing is of interest. In the west wall are three mihrabs of red stone, the remainder of the interior being principally of grey dressed stone. The centre mihrab is ornamented with carving and incised Quranic quotations set in a plain square architrave and capped by a row of small kanguras, the side mihrabs being treated in the same way, but less ornately. At the north and south ends of the prayer chamber a small arched recess contains a stair leading up to the roof from the interior, though that on the south is now closed halfway up.

In front of the mosque projects a chabutra measuring 87' by 52' and some 3' high, in the S. W. corner of which is a small well of contemporary construction.

(k) *Fanshawe*, 234.

(l) D. 356.

No. 181. (a) Tomb called Sabz burj.

(b) On the Delhi-Muttra Road at the junction of the road from Humayun's tomb to Safdar Jang.

(c) Government.

(d) IIa.

(e) Mughal.

(f) None.

(g) Good.

(h) Protected.

(i) The tomb is octagonal externally with four wide and four narrow sides, the wider faces containing large deeply recessed bays in which occurs a doorway opening into the interior with a further arched opening immediately above it. In the narrower faces are smaller arched recesses, of a half octagon in plan.

The high dome drum rising above the façades still retains some of its original blue, green and yellow tile work, whence the structure obtains its name; while certain of the circular tiled discs in the arch spandrels are still preserved. Some painted plaster decoration also remains in the small arched recesses on the narrower fronts. A stair in the south front bay leads up to the roof and into the circular chamber between the outer and inner domes. The tomb is raised on a chabutra some 5' high reached by a small stair at the south and east fronts. In the interior chamber, which is 25' square, is a grave, revered locally as that of a saint.

Previous to its conservation by the Archæological Department in.....
this building was in use as a Police Station.

(l) D. 355.

No. 182. (a) Barah Khamba III.

(b) Some 15 yards to N. W. of the village of Nizamuddin, and 130 yards from No. 181.

(c) Government.

(d) IIa.

(e) Afghan.

(f) None.

(g) Fair.

(h) Protected.

(j) The building constructed of rubble masonry with dressed stone columns, chajja and brackets, consists of a central room some 30' square with a 13' verandah running around it. The central chamber is covered by a dome, the side walls being formed of three arches containing in all 12 sets of pillars from which circumstance it has been given the name Barah Khamba. Corresponding to the arches of the central room there are arches in the verandah, a small domed apartment occurring at each of the corners, and forming a solid bay at the end of each arcaded façade. Over the four corners of the structure rise smaller domes. The Barah Khamba seems to have been originally a tomb, for traces of a grave are apparent in the central chamber.

(l) D. 301.

No. 183. (a) Tomb (unknown).

(b) In the village of Nizamuddin to the east of No. 182.

(c) Sayyid Masud Nizami.

(d) II.

(e) Mughal.

(f) None.

(g) Fair. Repairs required, and the inhabitants should be evicted.

(h) Should be protected.

(j) The tomb measuring 12' 11" square stands on the boundary wall of Kotla Nizamuddin. It is built of dressed stone and is covered by a dome. It is now inhabited, and contains no trace of any former grave.

No. 184. (a) Lal Mahal (Red palace).

(b) In the village of Nizamuddin some 50 yards to the S. E. of No. 182.

(c) Pir Ji Abdu-s Samad.

(d) II.

(e) Nasiruddin Mahmud Shah's reign.

(f) None.

(g) Ruinous. Repairs required.

(h) Should be protected.

- (j) The Lal Mahal is said to be the Kushaki Lal built by Ghiyasuddin Balban before he ascended the throne. The whole structure, which is raised on a chabutra, is much dilapidated and at present in occupation by villagers. It is constructed of red sandstone and consists of a central domed apartment, with dalans forming a verandah on all four sides. The latter have red sandstone pillars very simply ornamented and lintels supporting a flat roof of the same material over which occur chattris on the east, west and south, the northern chattri having disappeared. Some 25 feet to the north-west of the dome on the same chabutra is a double storeyed chattri which was connected originally with the palace.
- (k) *Asar* Chap. I, 14-5.
Carr Stephen, 215.

No. 185. (a) House of Muhammad Ashraf.

- (b) Some 17 yards from No. 106, towards north.
(c) Government.
(d) III.
(e) 1231 A.H. (1815-6 A.D.).
(f) On a small marble slab set into the back wall of the house.

(۱) پیش دروازہ محبوب الہی بصفہ کرد تعمیر مکان چو محمد اشرف
(۲) حال تاریخ بنا از سر الہام بمن شد ندا این بجران عت بفاش اشرف

Translation.

- (1) When Muhammad Ashraf built a house with sincerity before the doorway of Mahbub Ilahi.
(2) The date of its erection was given by the invisible "This is the most noble building in the world."
(g) Ruinous.
(h) Unnecessary.
(j) The house, which is composed of a three arched compartment and a courtyard, is constructed of brick and measures 31' 6" by 16' 6" E.M. The chamber is covered by a flat vaulted roof, and on the west within the enclosure walls of the house there is a small masonry tomb which appears to be ancient, though its origin is unknown. It does not contain any grave. There are, however, some ruined graves in the chamber and courtyard of the house, but the removal of these seems to have been attempted to make the house more suitable for residential purposes. It is occupied by a faqir (beggar) of the Dargah of Nizamuddin Auliya.

No. 186. (a) Northern doorway of the outer enclosure of the tomb of Nizamuddin.

- (b) Village of Nizamuddin.
(c) Pirzadahs or the descendants of Shaikh Nizamuddin Auliya.
(d) III.
(e) Afghan.
(f) On the doorway under the arch.

شاهان چو عجب گزینوارند کدا را

Translation.

"It is not strange that a king should confer favours upon a beggar."

- (g) Good.
- (h) Unnecessary.
- (j) The doorway is small and of no architectural interest. It serves as a main entrance to the outer enclosure of the tomb of Shaikh Nizamuddin.

No. 187. (a) Tomb (unknown).

- (b) In the village of Nizamuddin at the N. E. corner of the baoli No. 198.
- (c) Pirzadabs or the descendants of Shaikh Nizamuddin.
- (d) III.
- (e) Afghan.
- (f) None.
- (g) Fair.
- (h) Unnecessary.
- (j) The tomb measuring 15' 3" square I.M., is covered with a dome supported on 12 stone pillars, the interspaces between which seem latterly to have been closed by rubble and brick masonry walls. The ceiling of the dome is ornamented with coloured decoration and incised plaster. There are three graves inside the building, seemingly of later date.

No. 188. (a) Tomb containing the graves of Fatima Bibi and Zuhra Agha.

- (b) Opposite No. 187 at the N. W. corner of the Baoli.
- (c) Karamullah.
- (d) III.
- (e) C. 971 A.H. (1563-4 A.D.).
- (f) Inside the tomb there are two graves: one of marble and the other of red sandstone, both being adorned with Arabic and Persian inscriptions. Those in the former language are, however, merely quotations from the Quran, while the Persian inscriptions contain the dates and the names of the deceased. The plinth and the upper edge of the red sandstone monument are inscribed with several Persian verses, but they are too fragmentary to convey any meaning.

On the marble grave.

تاریخ وفات مرحومی معقوری مسماة فاطمة بی بی بنت میر یوسف ملک لاهند و فقده
در پنج کاتب حسین نقشب

Translation.

"Date of the death of the pitied and pardoned (named) Fatima Bibi, the daughter of Mir Yusuf. The year 975 (1567-8 A.D.). The writer of this is Husain Naqshabi."

On the red sandstone grave.

زهرا اما بنت امیر تعلق ازنا رحلت نموده سنة لاهند و فقده در یک برد

Translation.

"Zubra Agha, the daughter of Amir Tughlaq, departed plaintively. The year was 971 (1563-4 A.D.)."

(g) Good.

(h) Unnecessary.

(j) The tomb is similar to No. 187 in design and ornamentation. On the east side it has recently been added to. The marble and red sandstone graves measure 6' 6" by 2' 6" by 1' 6" and 5' 11" by 2' by 1' 4", respectively.

Nothing is known of the persons referred to in the inscriptions. There was a Mirza Yusuf Khan, a Sayyid and a native of Mashhad, at the court of Akbar, who held the rank of 2,500. In both these cases Yusuf is the real name. Mir (chief) is a complimentary title prefixed to the names of all Sayyids while *Mirza* and *Khan* are the common titles conferred by a king. Perhaps the Yusuf of the inscription who was a Sayyid might have had the title Mir before receiving the honours of *Mirza* and *Khan*.

No. 189. (a) Baoli of Nizamuddin.

(b) In the village of Nizamuddin at the northern doorway of the enclosure of the Saint's tomb (No. 186).

(c) Pirzadahs or the descendants of Shaikh Nizamuddin Auliya.

(d) II.

(e) Circa 721 A.H. (1321-2 A.D.).

(f) None.

(g) Fair. Repairs required.

(h) Unnecessary.

(j) The Baoli measures 123' by 53' internally and is enclosed by walls on the S., E. and W., the descending steps being on the north. On the 30th June 1914, there were 40 steps above the water level. Buildings have been erected on the walls of the baoli at different times, and on its southern and eastern sides is a narrow arcaded passage leading to the tomb of Shaikh Nizamuddin. The southern arcade is the work of one Muhammad Maruf, son of Wahidu-d-Din Quraishi in 781 A.H. (1379-80 A.D.). From the topmost of the buildings on the west side men and boys dive for bakhshish in the water below, a drop of fully 60 feet.

The following anecdote concerning this baoli and testifying to the miraculous powers of Nizamuddin, it may be remarked, has no historical confirmation. The baoli is said to have been the cause of contention between Nizamuddin and Ghiyasuddin Tughlaq Shah. The saint was building the well at the same time as the emperor was engaged in the construction of Tughlaqabad, and the latter, anxious for its completion, did not wish any Delhi workmen to be employed elsewhere. They were accordingly prohibited from working on the baoli and compelled to work at Tughlaqabad. They then worked for the saint at night. Ghiyasuddin thereupon prohibited the sale of oil to Nizamuddin, but the workmen found the water of the baoli answer the purpose equally well. Nizamuddin complained to Sayyid Muhammad Behar who happened to be building a mud wall, and the latter, angered at the Emperor's persecution of the saint, levelled his mud wall to the ground,

exclaiming at the same time "I have destroyed his empire."

On the completion of the well the saint blessed the water which is still supposed to be efficacious in curing diseases and expelling evil spirits.

(k) *Asar*, Chap. III, 28.

Carr Stephen, 112-3.

Daniel, III, Plate XVIII.

Heber, II, 293.

Impressions, 144.

Pennell, 150.

Rodgers, 87.

No. 190. (a) Mosque called Chini ka Burj (tiled tower).

(b) Village of Nizamuddin on the western wall of the baoli near No. 188.

(c) Amir Husain.

(d) III.

(e) Afghan.

(f) The following inscription in Persian poetry is incised in plaster on the internal walls of the upper room. It is unfortunately incomplete, the verses on the eastern wall and the greater part of those on the northern wall having been recently obliterated.

(۱) وفادارا وفاداری نه این بود	به یاران شیوه یاری نه این بود
(۲) مرا از دل برون افکند رفتی	میان خاب و خون افکند رفتی
(۳) محب خاری شکستی در دل من	که برون نا بد الا از گل من
(۴) زدی آتش به خاشاک وجودم	ازان پیشان رود بر چرخ در دم
(۵) بدود من کسی نکشاده دیده	که نه از دیده آن آتش چکیده
(۶) هم نالید و هر دم	.
(۷) .	.
(۸) .	.
(۹) بیا اے دم جان محرمم بین	.
(۱۰) .	.

Translation.

- (1) "O! faithful, this was not faithfulness, nor was this the custom of friendship with friends.
- (2) You gave up all regard for me and went away, you threw me into dust and blood and went away.
- (3) What a wonderful thorn you have broken in my heart, that it does not issue until I am reduced to dust.
- (4) You have set fire to the straw of my person from which wreaths of smoke ascend to heaven.
- (5) None opened his eyes in my smoke, but from his eye dropped fire.
- (6) He wept and every time.
- (7)
- (8)

- (9) Come! O object of my life and witness my bereavement.....
 (10)
 (g) Ruinous.
 (h) Unnecessary.
 (j) The mosque oblong in plan and measuring 21' by 12' 9" consists of three compartments each with an arched opening on the east. There is also an arched entrance in the north wall. A domed chamber measuring 9' 4" square internally stands on the roof, and there are still remains on the dome of the tile decoration, which have given the building its name. The internal walls of this upper chamber are profusely ornamented with coloured decoration and incised plaster ornament. Tile work formerly covered the lower portion of the walls and was bordered by Persian inscriptions nearly all of which has unfortunately been removed during injudicious repairs. The few words of the inscription still left are too fragmentary to convey any coherent meaning. The words *از ماتم زهرا خون* (By the mourning of Zuhra blood) are traceable and seem to point to the inscription having been in poetry, and indicate that Zuhra, a lady, was referred to in the inscription. What connection she may have had with the building must be left to conjecture, but it may be surmised that the personage whose death is lamented in the inscription quoted above is the same lady, Zuhra, referred to in No. 188. The chamber has an opening on each of its four sides; that towards the north serving as the entrance, the remainder being closed by *jali* screens. In the southern opening the *jali* screen has been broken, its place being taken by an unsightly kacha wall. The room is in the occupation of a water-carrier of the Dargah of Nizamuddin.

- No. 191.** (a) Tomb (unknown).
 (b) Village of Nizamuddin, adjacent to No. 190 to the south.
 (c) Sayyid Sharfuddin.
 (d) III.
 (e) Afghan.
 (f) None.
 (g) Ruinous.
 (h) Unnecessary.
 (j) The tomb contains two chambers entered through arched openings, and measuring 19' 7" by 12' 8". It is filled with debris, and contains a red stone tawiz of a grave which seems to have been brought from somewhere else and placed here. The tawiz is inscribed with extracts from the Quran.

- No. 192.** (a) Tomb of Bai Kodaldai.
 (b) In the village of Nizamuddin, on the western wall of the Baoli near No. 191 to the south.
 (c) Sayyid Sharfuddin.

- (d) II.
 (e) 948 A.H. (1541-2 A.D.).
 (f) On a marble tablet 2' 9" by 1' 2" let into the floor.

باسمہ سبحانہ

(۱) این روضہ خلد الدین با یلجرو موزون چون قصر بہشت آمد خوش منزل و مآواہ
 (۲) تا در نظر مردم شد جلوه گر این منزل اہل نظر از ہر سو دارند تماشا
 (۳) چون جال خوشی آمد با اہل خرد گفتیم قاریم بدانی از جال و چہ خوش جال
 لاتبہ حسین چشتی

Translation.

"In the name of him who is holy.

- (1) This paradise-like building with excellent windows is a pleasant mansion and dwelling place like a palace in paradise.
 (2) While this structure remains glorious in the sight of the people, spectators from every direction shall behold it with pleasure.
 (3) As it is a place of pleasure I revealed to the wise the date of its erection [in the chronogram]. 'A place, and what a pleasant place!'
 Scribe of this, Husain Chishti."

The grave-stone of Bai Kokaldai is inscribed with extracts from the Quran, the ninety-nine names of God, and the following Persian inscription written in Naskh characters. The date in figures is not clear, but the chronogram gives it as 1080 A.H. (1669-70 A.D.).

(۱) حال قاریم فوت او چشم از دل صاف نوز یاک سرشت
 (۲) از سر دے کشید و گفت بگو یاد مردم بعزیزان بہشت
 بالی کر کلدی بہت ملاہم خان سہ ۱۰۸۰

Translation.

- (1) "I enquired of the heart which is pure and of innocent disposition the year of her death.
 (2) It heaved a deep sigh, and told me to say 'May she be a companion of the hours of paradise.'
 Bai Kokaldai, daughter of Mulayam Khan. The year 108[0]."

- (g) Good.
 (h) Should be protected.
 (j) The tomb is a marble pavilion measuring 13' 6" by 11' 5" externally. On each of its four sides it has 3 arched entrances and is covered by a vaulted roof. Within and slightly towards the west lies the marble grave-stone measuring 5' 5" by 2' 5" by 1' 8". The inscription on the marble tablet seems to show that the building was not originally intended for a tomb, and it was after a lapse of more than a century, as is testified by the inscription on the grave, that Bai Kokaldai was interred there.

No information has been yet forthcoming regarding this lady or her father Mulayam Khan, but from the fact that she was buried in a building of some pretension and within the enclosure of Nizamuddin it may be hazarded that she was a devotee at the shrine of the saint, and a lady of some consequence.

- (k) *Asar* (ed. 1847), Chap. I, 95-6.
Miftah, 274.
 (l) D. 358.

- No. 193.** (a) Tomb (unknown).
 (b) In the village of Nizamuddin close to No. 192 towards west.
 (c) Sayyid Alimuddin.
 (d) III.
 (e) Afghan.
 (f) None.
 (g) Fair.
 (h) Unnecessary.
 (j) This is an open octagonal pavilion, diam. 11' 7" covered with a masonry dome supported on eight stone pillars. It is partly filled with earth, under which a grave may possibly be buried.

- No. 194.** (a) Tomb (unknown).
 (b) In the village of Nizamuddin, close to No. 192 towards S. W.
 (c) Sayyid Alimuddin.
 (d) III.
 (e) Afghan.
 (f) None.
 (g) Ruinous.
 (h) Unnecessary.
 (j) The structure is badly in ruin. The central room towards the front, which measures 14' 6" by 12' 3", is a colonnaded structure built of red stone, the remainder being of rubble. The building is entered through a red stone doorway still extant. There are several graves in the building, but none of any special interest.

- No. 195.** (a) Tomb (unknown) call Lal Chaubara.
 (b) In the village of Nizamuddin, close to No. 192 towards south.
 (c) Sayyid Alimuddin.
 (d) III.
 (e) Mughal.
 (f) None.
 (g) Ruinous.
 (h) Unnecessary.
 (j) The tomb, which as its name indicates, is a red sandstone pavilion, measures 11' 1" by 9' 3" with three openings on its eastern and northern sides. The central one of these openings is arched, the two side openings being smaller and rectangular. The western openings have disappeared. On the south the building is closed by a wall of the room at the S. W. corner of the baoli. The structure contains a small marble grave measuring 2' 7" by 1' 7" by 1' 1" which, according to the Khadims of the Dargah, is the grave of a child of the Royal family.

- No. 196.** (a) Arcaded building on the southern side of the baoli.
 (b) In the village of Nizamuddin, adjacent to the passage along the south wall of the baoli.
 (c) Pirzadah's or the descendants of Shaikh Nizamuddin.
 (d) III.
 (e) 781 A.H. (1379-80 A.D.).
 (f) The inscription is written in Naskh characters on a red sandstone slab fixed over the southern arch of the entrance leading from the baoli enclosure to the tomb of Shaikh Nizamuddin.

بسم الله الرحمن الرحيم

- | | |
|--------------------------------|----------------------------|
| (۱) بعد دولت شاه معظم | خجسته خرد اراده آدم |
| (۲) مدار دین احمد شاه فیروز | شبه صاحب قران سلطان اعظم |
| (۳) مولیٰ مشت از حق بنده معروف | اساس ابن عمارت کرد معتم |
| (۴) جوار روضه شیخ المشایخ | نظام الحق والدین قطب عالم |
| (۵) محمد الدان قریشی والد من | که با اهل ازادت بود همدم |
| (۶) یحییٰ اعتقاد و صدق اخلاص | هر اسرار دلی الله محرم |
| (۷) مرا چون برد پیش شیخ عالم | بدست خود گرفت و کرد نام |
| (۸) بلفظ خود مرا معروف خوانده | درین عالم چو شیخ عیسیٰ هم |
| (۹) بها دارم کز انعام مبارک | دران عالم بود معززیم هم |
| (۱۰) بخوان قاریم اتمام عمارت | درین جا چون بفائی خبر مقدم |
| (۱۱) ز هجرت مقصد رشتادیک برد | مرتب شد بنا والله اعلم |

Translation.

"In the name of God who is merciful and clement.

- (1) In the reign of the great king, the fortunate monarch and the descendant of Adam,
- (2) The support of the religion of Ahmad (the Prophet), Firoz Shah who is a king, Lord of the happy constellation and the greatest of sovereigns,
- (3) The slave Maruf was assisted by God, and he made firm the foundation of this building,
- (4) In the neighbourhood of the tomb of Shaikhul Mashayakh Nizamul Haq Waddin, the pole star of the world,
- (5) Wahiduddin Quraishi, my father, who was a companion of the devotees (of Shaikh Nizamuddin),
- (6) And who was a confident in the secrets of the friend of God (Nizamuddin) of good faith and sincerity,
- (7) When he brought me before the chief of the world (Nizamuddin), he (the latter) took me in his arms and named me.
- (8) And the Shaikh with the breath of Jesus named me Maruf⁽¹⁾ in his own utterance, in this world.
- (9) I hope through that auspicious utterance to attain to fame in the next world also.

(1) There is a play on the word "Maruf" which besides being a proper name conveys the meaning "famous."

- (10) Read the date of the completion of this building as a welcome when you visit this place.
- (11) It was seven hundred and eighty-one from Hijrat when this building was erected. God knows best."
- (g) Good.
- (h) Unnecessary.
- (j) The building, rubble-built, and of no particular interest architecturally, is located on the southern side of the Baoli. It is said to have been added to at different periods.
- (k) Asar, (ed. 1847), Chap. I, 96-7.

No. 197. (a) Tomb of Shaikh Nizamuddin.

- (b) In the village of Nizamuddin.
- (c) Pirzadahs or the descendants of Shaikh Nizamuddin.
- (d) I.
- (e) 725 A.H. (1324-5 A.D.).
- (f) I. Inscription on a marble slab let into the latticed screen on the north side. It is written in gilded *nastaliq* characters.

لا اله الا الله محمد رسول الله

(۱) شکر کہ در روشہ حضرت غوث الانام از بے تعمیر شد خان فلک احتشام
(۲) مہر نسب را شرف ارج شرف را شہاب سید عالی نسب میر ملک احتقرام
(۳) ہانی او ہاشمی ہاشمی او ہاشمی اللہ بدرخان شان ہست سخن را نظام
(۴) از بے تاریخ آن چون متفکر شدم کمال خرد زد رقم قبلہ گپہ خاص در علم
(۵) رسے بدرگاہ او از فریدون بصدق شاید از الطاف پیر کار تو گرد و تعلم
کتبہ حسین احمد چشتی

Translation.

"There is no God but Allah, and Muhammad is his prophet.

- (1) Thanks (be to God) that the Khan of the dignity of the sky resolved to build the tomb of His Holiness the Ghaus⁽¹⁾ of the world (Shaikh Nizamuddin).
- (2) He (the Khan) is the glory of the sun of (his) family and a star of the height of honour, a Sayyid of high descent and a chief of the standing of a king.
- (3) Its (the tomb's) founder was a Hashmi (a descendant of Hashim, the ancestor of the Prophet Muhammad) and its builder was (also) a Hashmi, men in whose time flourished poetry and prose.
- (4) When I sought to discover its date, the pen of wisdom wrote 'Qiblagah⁽²⁾ of nobles and commoners' (i.e., all) (970 A.H. = 1562-3 A.D.).
- (5) O! Faridun, turn your face with truth towards his tomb, perchance by the favours of the saint your work may be accomplished.
- Scribe of this, Husain Ahmad Chishti."

(1) In the conventional language of mystics the name Ghaus or Qutb is applied to the hierarch of the saints, who is supposed to be pre-eminently endowed with sanctity and with miraculous faculties. At the death of such a saint his place is believed to be filled by another Ghaus.

(2) A place towards which Muhammadans look during prayer, hence the most satisfying place.

II. Inscription on the wooden canopy over the grave of Shaikh Nizam-uddin.

- (۱) شیخ دعلی نظام را دو فرید کار دنیا و دین مهیا کرد
 (۲) یک فریدش مقام فانی داد یک فریدش مقام احیا کرد
 (۳) مرتضی خان غراز مرقد او قبه چون سحر برپا کرد
 (۴) ابوالمیزنی از جهان برخاست در یگانه در صدف جا کرد
 (۵) بر جهان کعبه مربع او چار در از چهار حد را کرد
 (۶) عرشه مرقد مبارک او بر زمین کار عرش اعلی کرد
 (۷) عرش در پال چار قائمه اش چار تکبیر بی محابا کرد
 (۸) هرکه رخ از مقام او تابید پشت بر کعبه معلی کرد
 (۹) ز آنکه روز در سجود او آرد رخ چو آینه مصفا کرد
 (۱۰) خاک روبرو مقامش از باشی سبتزان کار صد مسیحا کرد
 (۱۱) سال تازم این بنا جستم قبه شیخ عقل القا کرد
 (۱۲) قبر بانی از رفیع کلام آینه این هفت سقف خلاصا کرد

Translation.

- (1) "For the Shaikh of Delhi (named) Nizam (uddin), two Farids made ready all (that is required) in this world and in the next.
 (2) One Farid gave him a transitory building, the other raised him to the position of everlasting life.
 (3) Murtaza Khan over his grave erected a dome (lofty) as the sky.
 (4) A blue cloud rose from the world, and a Pearl dropped into the oyster-shell.
 (5) On the earth his square tomb threw wide its four doors (for worship) in all its four sides.
 (6) The roof of his sacred tomb was as the high firmament to the earth.
 (7) The sky on its four firm pillars repeated spontaneously the *takbir* four times (expressed wonder).
 (8) He who turned his face away from his place (grave) turned his back on the great Kaba.
 (9) And he who bowed the head to him made his face bright as a mirror.
 (10) Should you serve as sweeper of his place (grave) you are capable of the work of a hundred Messiahs.
 (11) I searched for the date of this building, wisdom gave as inspiration. 'The dome of the Shaikh' (1017 A.H. = 1608-9 A.D.).
 (12) May He Who built these seven green ceilings (heavens) increase the honour of its builder."

III. Inscription on the second and fourth southern arches of the verandah.

در عهد ائمه حضرت صاحبقران ثانی احقر العواد خلیل الله خان ابن میر میران الحسینی
 نعمت الهی که حاکم شاه جهان آباد ده فی سنه ۱۰۶۳ این انوار را بر دروز روضه مطهره
 مرتب نمود

Translation.

"In the reign of his Exalted Majesty Sahib Qirani Sani (the second Lord of happy conjunction), the most humble of men (named) Khalil-ullah Khan, son of Mir Miran Alhusaini Nimatullahi, who was the governor of Shahjahanabad, erected this verandah round the blessed tomb in the year 1063 (1652-3 A.D.)."

IV. Inscription on a marble tablet let into the western wall at the S. W. corner inside the tomb of Shaikh Nizamuddin, and composed by Alamgir II in Urdu.

یا عزیز

- (۱) جو ہر مل خادم نظام الدین کا فاسدین اسے غریب
 (۲) خانہ می کی تہی عزیز الدین کے بالصدق البقیں
 (۳) مرض دل افگر میرے کا وہ صحت بخش ہی
 (۴) بس پریشان حال ہی اب خلق پر محبوب حق
 ارنگے تاجین ہوتا ہی تاج خسروی جگمگین نصیب
 تاج شاہی ہند کا مجھ کوں دیا ہی علقرب
 بے غذا و بے دھارے درازے طیب
 فضل کر نصیر ارانچر تم ہو حق کے حبیب
 باعتماد ہوشیار علی خان غلام محلی سنہ ۱۱۶۹

Translation.

- (1) "He who becomes the slave of Nizamuddin with his heart receives the royal crown of the whole world.
 (2) Azizuddin (known as Alamgir II) performed the services of a slave with true faith: the kingly crown of Hind (India) has now been given me (Azizuddin).
 (3) Through him is healed my wounded heart without recourse to food, prayer, medicine or physician.
 (4) Much afflicted are the people now, O! beloved of God (Nizamuddin). Confer favour on sinners, you who are a friend of God.
 Under the supervision of Hoshiyar Ali Khan, the eunuch slave. The year 1169 (1755-6 A.D.)."

V. Inscription written in Nastaliq characters on the marble balustrade round the grave of Shaikh Nizamuddin.

گذرانیدہ غلامان غلام قدوسی محیی الدین بہادر شمس الامراء امیر کبیر خورشید جاہ بست و
 یکم ماہ صفر المظفر سنہ ۱۳۰۰ ہجری

Translation.

"Offered by the slave of the slave and the devoted servant (named) Muhaiyud Din Bahadur Shamsul Umara Amir Kabir Khurshid Jah, on the 21st of the victorious month of Safar, the year 1300 Hijra (1882-3 A.D.)."

- (g) The condition of the principal buildings surrounding the tomb of Nizamuddin is good, but the smaller structures round the baoli at the entrance are in need of attention, and a visit to the tomb would be rendered more pleasant by the absence of the numerous touts and beggars who generally infest the place. The area between the Kotla and the road leading to the tomb of Safdar Jang is very unsightly and is in need of improvement.

- (h) Should be protected.

- (j) The tomb of Shaikh Nizamuddin Auliya is one of the most sacred shrines in India. Since his burial, the enclosure named Yaran Chabutra, "the platform of friends" in the vicinity of his tomb has been regarded with such sanctity that it has been selected by people of all classes for their last resting place; hence the whole interior of the enclosure is now a graveyard.

The tomb of Shaikh Nizamuddin has been considerably added to from time to time, as the inscriptions show, and of the original building which was repaired and decorated by Firoz Shah Tughlaq nothing now remains. In the year 970 A.H. (1562-3 A.D.) Faridun Khan erected the present building (Inscription I). The building measures 31' 9" square externally, the verandah, which is 6' 9" in width and paved with marble, having five arched openings on each side, the openings measuring alternately 5' 6" and 3' 3". The columns of the verandah carry trefoil arches which in turn support a red sandstone chajja. Above the latter is a pinjra parapet overtopped by a series of dwarf domes, the corners of the parapet being emphasised by dwarf marble chattris with gilt finials. The arches of the verandah are usually hung with heavy cotton pardahs. The tomb chamber which measures 15' 8" square internally and 18' externally, is entered through a single door on the south side flanked by marble screen, and is lit by openings filled with marblejali-screens set in sandstone frames, also usually kept screened by pardahs. The flooring about the grave is of marble. The dome, which is of bulbous type, springs from an octagonal drum, and is ornamented by vertical stripes of black marble, and topped by the usual lotus-cresting which serves as a base for the gilded finial. At the head, and to the east of the grave, the wall contains three screens of marble lattice work, the centre screen being larger than those at either side, while in the centre of the western wall is a gilded mihrab. A cotton canopy hangs over the grave and silvered glass balls are suspended around it as ornaments, producing a very tawdry effect. The marble balustrade surrounding the grave is the gift of Khurshir Jah of Haidarabad. The grave, which bears no inscription, is of marble, and measures 8' 3" by 4' 4" by 1' 1" in height.

Firoz Shah's building seems to have been a domed chamber of which the walls were composed of pierced screens. These latter, like the doors, were of sandal wood, and Firoz Shah repaired them. He also hung golden cups on chains "in the four recesses of the dome," and erected a Jama'at Khana (congregational chamber) which had not existed before.

In 970 A.H. (1562-3 A.D.) Faridun Khan (Sayyid Farid Khan) erected the marble screens under the dome, as is testified by the inscription on the marble slab at the head of the grave (Inscription No. I). The next addition was the wooden canopy, inlaid with mother-of-pearl. This was erected in 1017 A.H. (1608-9 A.D.) by Farid Khan (Murtaza Khan), who held the rank of 5000 in the reign of Jahangir (Inscription II). Khalilullah Khan, entitled Umdatul Mulk, governor of Delhi in 1063 A.H. (1652-3 A.D.), who was raised in the first year of the reign of Aurangzeb to the rank of 6000, built the verandah round the tomb, the material used being red sandstone and marble (Inscription III).

In 1160 A.H. (1755-6 A.D.) Alamgir II erected the tablet bearing inscription IV, and possibly carried out other repairs and additions as well. In 1223 A.H. (1808-9 A.D.) Nawab Ahmad Bakhsh Khan of Firozpur replaced

the red sandstone pillars of the verandah by pillars of marble, and the curious parapet with its line of miniature domes is no doubt of the same date. In 1236 A.H. (1820-1 A.D.) Faizullah Khan Bangash added the copper ceiling, ornamented with blue enamel, to the verandah. The dome as it now stands is said to have been rebuilt by Akbar II in 1239 A.H. (1823-4 A.D.), the old masonry dome being removed.

Shaikh Nizamuddin, styled Sultanul Mashaikh is said to have been unequalled in the influence he exerted upon the varied classes of his co-religionists. His real name was Muhammadi, son of Ahmad, and he was born in the month of Safar in the year 634 A.H. (1236 A.D.) at Budann. He lost his father when five years old, and thereafter was brought up by his mother, coming to Delhi with her at the age of 25, and taking up his abode in the village of Ghiyaspur, near the tomb of Humayun. His mother soon afterwards died, and he became a disciple of Baba Farid Shakarganj who appointed him as his successor, bestowing upon him the gift of divination, and sent him to reside at Delhi. He combined the piety of a saint with the worldly wisdom of a politician and, to quote from "Carr Stephen", his knowledge of human nature, not derived from the study of books, but the result of experience of human life, earned for him many a dubious compliment, from some of possessing a knowledge of sorcery, from others of being a member of the secret society of the Assassins of Khorasan; while according to Colonel Sleeman, at times a somewhat precipitate thinker, he was the organiser of Thagism. He was the friend of Alauddin Khalji and Muhammad Tughlaq, both of whom succeeded to the throne in circumstances of considerable suspicion, the first after the murder of his uncle, and the second after that of his father. He appears to have learnt in one of his trances the exact time of the death of the former; while his prophecy that Ghiyasuddin Tughlaq would never see Delhi again was fulfilled by the emperor being crushed to death in a temporary palace some four miles from his capital. In 1303 A.D. the Mughals, who were the cause of considerable anxiety to Alauddin Khalji, were dispersed it is said through the prayers of the saint or, as is more probable, were rendered ineffective by the assassination of their leaders by Nizamuddin's emissaries. His friends included Sayyid Mahmud Behar, the renowned saint "Chiragh Delhi", and the poet Khusrau. He died at sunrise on the 18th Rabi' II, 725 A.H. (April 3rd, 1325 A.D.).

(k) *Farishta*, pt. II, 391-8.

Safina, 97-8.

Khuzina, 328-39.

Asar, Chap. III, 30-1; (ed. 1847) chap. I, 89-91.

Carr Stephen, 102-7.

Mazraat, pt. I, 17-9.

Annual, (1904-5) 20.

Archer, I, 117.

As. Res., IV, 418.

Auckland, 8, 9.

Colt, 1st Report, XXVIII.

Cooper, 108, 117.

Crane, 156.

Heber, II, 293.

Impressions, 181.

Mintura, 235.
Mundy, 49.
Oriental Annual, (1838), 208, *et seq.*
Orlich, II, 33.
Pennell, 149.
Rodgers, 87.
Sleeman, II, 267.
Wilson, 53.
Fanshawe, 235, *et seq.*
Hearn, 58—60, 114-5.
Khulasatut Tawarikh, 33-4.

- No. 198.** (a) Majlis Khana (Assembly house).
 (b) In the village of Nizamuddin, some 20 yards to the north of the tomb of Shaikh Nizamuddin (No. 197).
 (c) Pirdadahs or the descendants of Shaikh Nizamuddin.
 (d) III.
 (e) Mughal.
 (f) None.
 (g) Good.
 (h) Unnecessary.
 (j) The Majlis Khana measures 32' by 25' 2" and is two bays deep, with three arched entrances. It is built of red sandstone and is of no special interest.

- No. 199.** (a) Enclosure of Nawab Mustafa Khan.
 (b) In the village of Nizamuddin to the west of No. 198.
 (c) Nawab Ishaq Khan.
 (d) III.
 (e) Late Mughal.
 (f) Modern inscriptions only.
 (g) Good.
 (h) Unnecessary.
 (j) This enclosure is the family burial ground of Nawab Mustafa Khan, Jagirdar of Jahangirabad, Meerut district. It contains a small pavilion with arched entrances, and a large number of graves, of which a few bear modern inscriptions.

- No. 200.** (a) Mosque known as Jamaat Khana (Congregation house).
 (b) In the village of Nizamuddin, near the tomb of Shaikh Nizamuddin (No. 197) to the west.
 (c) Waqf; Mutawalli Pirzadahs, or the descendants of Shaikh Nizamuddin.
 (d) I.
 (e) Alauddin Khalji's reign.

- (f) On the eastern façade to the south of the central arch, giving the date of the death of Shaikh Nizamuddin.

(۱) نظام در گیتی شد ما و طین سراج در عالم شده بالیقین

(۲) چو تاریخ فروش بستم ز نیب ندا داد عاتق شهشاه دین

Translation.

- (1) "The administrator (Nizam) of two worlds, the king of water and earth surely became a lamp for both the worlds.
 (2) When I sought the date of his death from the invisible, the invisible crier said 'the emperor of religion' (725 A.H. = 1325 A.D.)."
 (g) Good.
 (h) Should be protected.
 (j) This mosque, known as the Jamaat Khana (house of assembly), is the oldest monument found in the Nizamuddin group, and forms the western side of the enclosure surrounding the tomb of the Shaikh. Red sandstone is used throughout, and the over-all measurements of the buildings are 95' 9" N. to S. and 56' 6" E. to W.; in height some 48' 33' to the top of the roof and 15' more to the top of the main dome. The central compartment, measuring internally 38' 6" square, is roofed by a low dome diam. 37' 10" and was built during the life time of Shaikh Nizamuddin by Khizr Khan, son of Alauddin Khalji and the hero of Amir Khusro's love poem, entitled Khizr Khani and Deval Devi Rani. The side rooms, each roofed by twin domes and measuring 53' by 19' internally, are later additions, probably dating from the reign of Muhammad Shah Tughlaq. The main entrance arch is framed in a band of Quranic inscriptions which are also found around the internal arches and mihrabs. The main dome springs from a polygonal drum, the top of which is encircled by a band of ornament of an interlacing pattern and capped by an elaborate pinjra cresting. The roof parapet is crowned by a battlement of the spear head pattern.

From the centre of the main dome hangs an inverted cup said to be of gold. The central room, built by Khizr Khan, is said not to have been originally intended for use as a mosque but as a tomb for the Shaikh Nizamuddin. The saint, however, for some reason or other, expressed the wish when he was about to die that his body should not be interred there. The building was later converted into a mosque by the addition of the two side compartments. The above-quoted inscription is comparatively modern, and does not throw any light on the history of the mosque.

- (k) *Farishta*, pt. II, 394.

Asar, (ed. 1847) Chap. I, 86-8.

Carr Stephen, 111-2.

Annual, (1904-5), 20.

A. S. I., IV, 89.

Cole, 1st Report, XXVIII.

Fanshawe, 238.

Hearn, 115.

Rodgers, 87.

- (l) 2349, 2740.

No. 201. (a) Tomb of Jahanara.

(b) In the village of Nizamuddin, some 11 yards to the south of the tomb of Shaikh Nizamuddin (No. 197).

(c) Government.

(d) IIa.

(e) 1092 A.H. (1681 A. D.).

(f) On a marble slab at the head of the grave of Jahanara.

عز الحى القيوم

بغير سبزه نپوشد کس مزار مرا که قبر پوش خرمیان همین گیاه بس است
الفقیره الفانید جهان ارا مرید خواجه گل چشت بلند شاه جهان پادشاه غازی انارالله برهانه سده ۱۰۹۲

Translation.

"He is living and self-subsisting.

Let naught cover my grave save the green grass; for grass well suffices as a covering for the grave of the lowly.

The humble and mortal Jahanara, the disciple of the Khwajas (preceptors) of Chisht, and the daughter of Shahjahan, the king and champion of faith, May God illuminate his demonstrations. The year 1092 (1681 A.D.)."

(g) Good.

(h) Protected.

(j) The tomb of Jahanara, built by herself during her lifetime, consists of an unroofed enclosure measuring 13' 9" by 11' 6" externally. The wall of the enclosure, which measures some 8' in height, consists of screens of pierced marble, standing on a plinth 1' 1" high, there being three bays in each wall, the entrance occupying the central bay on the west side. The four corners of the enclosure are marked by slender marble pinnacles, rising 4' 10" above the top of the enclosure, which is paved with marble and contains four graves, the centremost and largest being that of Jahanara. This is of marble and of peculiar design; and a hollow receptacle in the top is filled with grass ever kept green by the attendants of the dargah. The grave on the west side is that of Mirza Nili, son of the emperor Shah Alam, and that on the east side is of Jamalunnisa, a daughter of Akbar II, the small grave at the foot of the last being of that lady's child.

Jahanara, the daughter of Shahjahan and Mumtaz Mahal, was born on the 21st of Safar 1023 A.H. (2nd April 1614 A.D.). She was first given the title of Begam Sahiba and then that of Padshah Begam, and for a long time was the principal personage in the Royal Harem. She espoused the cause of Dara Shikoh in the struggle between the brothers, and when Aurangzeb deposed and imprisoned Shahjahan she voluntarily shared his imprisonment in Agra Fort. She survived her father for a period of sixteen years, and died on the 3rd of Ramzan 1092 A.H. (16th September 1681 A.D.). Beale (Oriental biographical dictionary p. 100), relates how one night (27th Muharram A.H. 1054, 26th March A.D. 1644) as she was returning from her father's apartments to the harem her garments caught fire from a lamp and she was severely burnt. For some time no hopes were entertained of her recovery, but an English physician, Gabriel Boughton, then at Surat, was called in and restored her to health. Boughton, in reward for his services, was granted a patent enabling his countrymen to trade free throughout Shah-

jahan's dominions. It should be mentioned, however, that Boughton's connection with this incident is questioned by several authorities.

- (k) *Maasir-i-Alamgiri*, 213.
- Miftah*, 247-8.
- Asar*, chap. III, 73-4.
- Carr Stephen*, 108-9.
- Annual*, (1902-3) 27, (1904-5) 20.
- Cities*, 156.
- Heber*, II, 293.
- Hoffmeister*, 287.
- Rodgers*, 93.
- Steele*, II, 270, 280.
- Fanshawe*, 239.
- Hearn*, 59, 115-116.

No. 202. (a) Tomb of Muhammad Shah.

- (b) In the village of Nizamuddin, near the tomb of Jahanara (No. 201) to the east.
- (c) Government.
- (d) IIa.
- (e) 1161 A.H. (1748 A.D.).
- (f) None.
- (g) Good.
- (h) Protected.

(j) The grave of Muhammad Shah lies within an enclosure measuring 19' 2" by 13' 8" internally. It is similar in appearance to that of Jahanara, and is entered through a doorway on the east side. The walls of the enclosure 7' 2" in height are composed of marble screens, of 5 bays on the east and west sides and 3 on the north and south sides, and stands on an ornamental plinth 1' 2" in height. The four corners of the enclosure are ornamented with guldastas rising 4' 10" above the top of the marble screens. The bay containing the doorway projects slightly in front of the marble screens and is flanked by guldastas, the finials of which have disappeared. The arch head is scalloped, the spandrels being filled with a floral pattern in low relief. The door which is of marble and consists of two leaves, is ornamented with a floral design set in circular-ended oblong panels, three panels to each leaf of the door.

The enclosure which is marble paved, contains seven graves of the same material, the largest, which measures 5' 9" by 1' 7" by 1' 3", being that of the emperor. The one immediately to the west is that of his wife Nawab Sahiba Mahall, while at the foot of the last is that of the wife of Nadir Shah's⁽¹⁾ son. The grave to the west of this latter is that of that lady's infant daughter, while on its east lies Mirza Jigra, grandson of Muhammad Shah, and further to the east of this Mirza Ashuri. The grave in the N. E. corner is unknown. Muhammad Shah was born on the 23rd Rabi' I, 1114 A.H. (17th August 1702 A.D.) and was placed on the throne of Delhi by the Sayyid king-makers on the 15th Ziqada 1131 A.H. (September 30, 1719 A.D.). Delhi was sacked by Nadir Shah in his reign. He died on the 27th Rabi' II, 1161 A.H. (April 20, 1748 A.D.) and he was the last of the line of Timur to enjoy any semblance of power.

(1) Nadir Shah, the Persian invader of India in the reign of Muhammad Shah.

His tomb, insignificant in comparison with the resting places of the earlier Mughal emperors, is an eloquent witness of the reduced circumstances of the rulers of Delhi in the middle of the 18th century, and from which they never recovered. The character of the ornament, too weak and flamboyant to enable it to be classed with the specimens of early Mughal work, shows the decline in taste which not unnaturally accompanied the downfall of the empire.

(k) *Miftah*, 305, 326.

Asar, Chap. III, 91-2.

Carr Stephen, 110-1.

Sleeman, II, 269.

Fanshawe, 240.

Hearn, 60.

- No. 203. (a) Tomb of Mirza Jahangir.
 (b) In the village of Nizamuddin, some six yards to the east of the tomb of Muhammad Shah (No. 202).
 (c) Government.
 (d) Ha.
 (e) 1248 A.H. (1832-3 A.D.).
 (f) None.
 (g) Good.
 (h) Protected.

(j) The enclosure, which measures 19' 6" by 14' internally and is paved with marble, is raised 3' 3" from the ground, and is reached by four marble steps. It is entered on the E. and W. through a marble door, of two leaves carved in floral patterns, while there are marble guldastas at the four corners of the enclosure and flanking the doorways. The grave of Mirza Jahangir is of marble and measures 6' 7" by 2' 2" and 1' 6" in height, and is profusely decorated with floral carvings. It will be noticed that it bears the takhti (slate) the emblem of a woman's grave. It is said that the grave was originally that of a woman, but was placed over the remains of the Prince on a dispensation being granted for the purpose by Muhammadan lawyers.

Mirza Jahangir was the eldest son of the Emperor Akbar II. and was sent as State Prisoner to Allahabad in 1808 for having fired a pistol at Mr. Seton, Resident at Delhi. He resided in the Khushroo Bagh there, and on his death in A.H. 1236 (1821 A.D.) his remains were first interred there, but subsequently brought to Delhi.

The second grave lying to the west is also of marble measuring 6' by 1' 11" by 1' 4", and is that of Mirza Babar, the brother of Mirza Jahangir. It, like the grave described above, was not intended for its present position. It bears a Persian inscription referring to one Mir Muhammad, the date given in the chronogram being 987 A.H. (1579-80 A.D.). The inscription runs as follows:—

(۱) آن سید عالی نسب معدن جود	زان بصر کرم گلزار جیان . . . اندوه
(۲) فرزند عالی میر محمد قاش	چون میر محمد از جیان نقل نمود
(۳) ربع دانش ز خرد پروردم	گلزار بهشت جاس دادا فرمود

Translation.

- (1) "That Sayyid of high lineage, the mine of beneficence, and that sea of generosity from which the world gathered...."
- (2) Is the descendant of Ali, having Mir Muhammad for his name. When Mir Muhammad repaired from the world
- (3) I asked wisdom the date of his death, it said, "May the garden of Paradise be (his) place."

The remaining two graves are insignificant, but it seems almost certain that they are of members of the Royal family.

(k) *Miftah*, 379.

Asar, Chap. III, 100.

Carr Stephen, 111.

Crane, 156.

Heber, II, 293.

Hoffmeister, 287.

Rodgers, 95.

Sleeman, II, 269.

Fanshawe, 240.

Hearn, 60.

No. 204. (a) House of Mirza Jahangir.

(b) In the village of Nizamuddin, immediately to the east of the tomb of Mirza Jahangir (No. 203).

(c) Government.

(d) III.

(e) Late Mughal.

(f) None.

(g) Good.

(h) Unnecessary.

(j) Immediately to the east of the tomb of Mirza Jahangir there is a building supposed to have been his house. It consists of two arched halls on the north and south of an open court. In the halls and courtyard are several graves of which only one is inscribed (see below). It is not certain for what this building was intended.

No. 205. (a) Grave of the wife of Mirza Babar.

(b) In the Kotla Nizamuddin, in the northern hall of the house of Mirza Jahangir (No. 204).

(c) Government.

(d) III.

(e) 1244 A.H. (1828-9 A.D.).

(f) On the head stone of the grave.

(۱) دروغا زوجه بابر بہادر
یکایک زین جہان بے وفا رفت

(۲) بہکم صاحب عالم رسالت
بقا کفتہ کہ در دارالہقا رفت

سندہ ۱۲۴۴

Translation.

- (1) "Alas, the wife of Babar Bahadur, repaired suddenly from this faithless world.
 (2) By order of Sahib-i-Alam, regarding the date of her death, Baqa said 'She went to the everlasting world.' The year 1244 A.H. (1828-9 A.D.)."
 (g) Good.
 (h) Unnecessary.
 (j) The grave is of marble and measures 5' by 1' 9" by 9".

No. 206. (a) Grave of Khwaja Abdurrahman.
 (b) In the village of Nizamuddin, in the courtyard of the house of Mirza Jahangir (No. 203).

(c) Government.

(d) III.

(e) C. 1325 A.D.

(f) None.

(g) Good.

(h) Unnecessary.

(j) The grave is built of brick and plaster. The chief point of interest in connection with it is that it is not aligned N. to S. as is usual. The people of the Dargah say on account of the great respect of the deceased for his spiritual guide Nizamuddin, his face lies in the direction of the tomb of the latter.

Khwaja Abdurrahman was a disciple of Shaikh Nizamuddin. His descendants live in the village of Nizamuddin and are styled Khadims.^(*) They have a share in the offerings to the tombs of Nizamuddin and Amir Khusro.

(k) *Mazarat*, pt. I, 19.

No. 207. (a) Tomb of Mirza Muqim.
 (b) In the village of Nizamuddin some five yards to the east of the tomb of Shaikh Nizamuddin (No. 197).

(c) Muhammad Sadiq.

(d) III.

(e) 967 A.H. (1559-60 A.D.).

(f) I. On the outer face of a marble slab fixed over a small doorway.

(*) انہا کہ بکری قرب جا یافتہ اند کم دل خود بدمعا یافتہ اند

(+) این مرتبه دانی ز کجا یافتہ اند از شیخ نظام اولیا یافتہ اند

قائمه میر نویدی نیشا پوری

Translation.

- (1) "Those who have procured a place in the neighbourhood, have obtained the object of their heart according to their wishes.

(*) Khadim literally means a slave or a servant. The descendants of Khwaja Abdurrahman are styled Khadims because the latter was a disciple of Shaikh Nizamuddin, and through the respect he felt for the Shaikh considered himself as his servant or slave.

- (2) Know you whence they have attained this position? They have attained it through (the proximity of) Shaikh Nizam Auliya's grave.
Composed by Mir Nawaidi of Naisharpur."
II. On the inner face of the same marble slab.

(۱) فرزند مقیم بنده می قدیم جا کرد مرین روضه پر فیض و نعیم
(۲) او را نبود ز حشر اندیشه و بیم چون سالان فردوس برین گشت مقیم
قایده نوبدی کاتبه حسین نقشبندی

Translation.

- (1) "The son Muqim, the slave of the living and immortal, took to his couch in this tomb which is full of grace and tranquillity.
(2) He will not have anxiety and fear on the day of resurrection, when he will become a resident of the high Paradise.
Composed by Nawaidi and written by Husain Naqshabi."
III. On the grave of Mirza Muqim.

از جهان میرزا مقیم چو رفت نهاد و شست و رفت بد تاریخ

Translation.

"When Mirza Muqim repaired from the world, the date was 967 (1559-60 A.D.)."

(g) Good.

(h) Unnecessary.

- (j) Beyond the eastern wall of the enclosure of Shaikh Nizamuddin, immediately on the north of Mirza Jahangir's house, is a piece of open ground, the northern portion of which may be called the enclosure of Mirza Muqim. The entrance to it is through a small doorway on which are to be found the inscriptions written on a marble slab and quoted above. The grave of Mirza Muqim is of marble, and measures 5' 8" by 2' 1" by 1' 2".

No. 208. (a) Grave of Abul Fazail, son of Sayyid Murad.

(b) In the village of Nizamuddin, near the grave of Mirza Muqim No. 207) towards east.

(c) Muhammad Sadiq.

(d) III.

(e) 968 A.H. (1560-61 A.D.).

(f) On the grave stone.

(۱) افسوس که شد نهان بشهر دهلی مامی که محل طالعش کابل شد
(۲) آن تلو نهال گلشن حسن و جمال بگذشت جهان و رفتی بانگل شد
(۳) تاریخ وفات آن گل آمد از غیب برباد ز گلشن مراد آن گل شد
وفات ابوالفضائل بن سید مراد در سنه ۹۶۸

Translation.

- (1) "Alas, that the moon whose rising place was Kabul is concealed in the city of Delhi.

(2) That young plant of the garden of beauty and elegance left the world and became mortal.

(3) The date of the death of that rose was known from the invisible; 'that rose is destroyed from the garden of Murad.'

Death of Abul Fazail, son of Sayyid Murad, in the year 968 (1560-61 A.D.)."

(g) Good.

(h) Unnecessary.

(j) The grave is of marble and measures 2' 8" by 1' 5" by 1'.

No. 209. (a) Tomb (unknown).

(b) In the village of Nizamuddin, immediately to the east of No. 208.

(c) Amir Husain.

(d) III.

(e) Afghan.

(f) None.

(g) Good.

(h) Unnecessary.

(j) The tomb measuring 11' 9" by 10' 1" is built of rubble masonry and is domed. It is occupied by the people of the Dargah. No trace of any grave is to be found inside it.

No. 210. (a) Dalan or hall of Itqad Khan.

(b) In the village of Nizamuddin, close to the inner entrance of the tomb of Shaikh Nizamuddin, towards east.

(c) Sayyid Zafar Ali.

(d) III.

(e) Late Mughal.

(f) None.

(g) Good.

(h) Unnecessary.

(j) The dalan measuring 9' 11" by 7' is built of local stone and is covered with an arched roof. Up to the height of 2' 6" the inner walls are furnished with a marble dado. It had three arched entrances originally, of which those on the wings are now closed. Inside the hall there are two marble graves said to be those of Itqad Khan and his brother who came from Lucknow.

No. 211. (a) Tomb of Khwaja Rafiuddin Harun.

(b) In the village of Nizamuddin, immediately to the south of Mirza Jahan-gir's tomb (No. 203), and some four yards to the E. of the N. E. corner of Amir Khusro's tomb (No. 213).

(c) Pirzadahs, or the descendants of Shaikh Nizamuddin.

(d) III.

(e) C. 725 A.H. (1325 A.D.).

- (f) None.
 (g) Good.
 (h) Unnecessary.
 (j) A walled enclosure 13' 8" by 12' 19". Within are two masonry graves, one of Khwaja Rafiuddin and the other of his father Muhammad Sualih.

Khwaja Rafiuddin was the nephew of Shaikh Nizamuddin and was brought up by him from childhood. The Shaikh treated him as his own child. He was also given precedence over all the other relatives in the distribution of the offerings which the Shaikh received.

- (k) *Mazarat*, pt. I, 23.
Azkar, 110.

- No. 212.** (a) Eastern entrance to the outer enclosure of Amir Khusro's tomb.
 (b) In the village of Nizamuddin.
 (c) Pirzadahs, or descendants of Shaikh Nizamuddin.
 (d) III.
 (e) The present gateway is modern, having been rebuilt. The original gateway was of the Afghan period.
 (f) On a marble slab over the arch of the gate.

(۱) بدرگاه محبوب رب محبوب بنا گشت دروازه فتح قریب
 (۲) بعلم نظام خدیوے دکن سعی محمد رشید لیب
 (۳) بامداد هاشم حسینی لقب شد تمام بے دخل رعیب رقیب
 ۱۲۹۸
 (۴) چو سال بنایش بعلم ز غیب ندا داد هاتف عجیب غریب

Translation.

- (1) "At the tomb of the beloved of God who listens (to the prayers of the faithful), this gate was built which has victory near to it,
 (2) By the order of the Nizam, the King of the Deccan, by the efforts of Muhammad Rashid, the prudent,
 (3) By the assistance of Hashim, entitled Husaini, it was completed without the intrusion or ill-will of a rival.
 (4) When I sought the date of its erection from the invisible, the invisible crier said 'Rare beyond measure' 1298 (1881 A.D.)."
 (g) Good.
 (h) Unnecessary.
 (j) The gate is of modern erection and of no special interest.

- No. 213.** (a) Tomb of Amir Khusro.
 (b) In the village of Nizamuddin, some 18 yards south of the tomb of Shaikh Nizamuddin (No. 197).
 (c) Pirzadahs, or the descendants of Shaikh Nizamuddin.
 (d) II.
 (e) Babar's reign.

- (f) I. Inscriptions on a marble tablet measuring 7' 9½" by 1' 7" and situated outside the tomb on the north, between it and the pierced stone screens of the inner enclosure.

لا اله الا الله محمد رسول الله

زمین را ازین لوح شد سرورازی بدوران بابر شهنشاه غازی

Translation.

"There is no God but Allah, and Muhammad is his prophet. The earth attained honour in the reign of Babar, the Emperor and champion of faith through the presence of this tablet."

- (۱) میر خسرو خسرو ملک سخن آن محیط فضل و دریای کمال
(۲) نثر او دلکشتر از ماء معین نظم او صافی تر از آب زلال
(۳) بلبل دستان سراسر بدقیرین طوطی شکر مقال و بے مثال
(۴) از بے تاریخ سال فوت او چون نهادم سر بر زانو خیال
(۵) شد مدیم المثل یک تاریخ از دیگرے شد طوطی شکر مقال

Translation.

- (1) "Mir Khusró the king of the kingdom of words (poetry), the ocean of accomplishment and sea of perfection;
(2) His prose is more attractive than flowing water, his poetry is clearer than pure water.
(3) (He is) a peerless singing nightingale and an incomparable sugar-tongued parrot.
(4) For the date of his death, when I bowed my head above the knees of thought.
(5) A chronogram gave 'peerless,' and another 'Sugar-tongued parrot.'" (725 A.H. = 1325 A.D.).

ز حرف وصل جانا ساده امد لوح خاک من طوبی ساده لوحی بس نشان عشق پاک من

Translation.

"The tablet of my dust is without even a word of hope of a meeting with my beloved, my simplicity is the one (evident) sign of my true love."

- (۱) مهدی خواجه سید باجاه و جمال شد بانی این اساس بے شبه و مثال
(۲) گفتم سعی جلیل مهدی خواجه تاریخ بنامه این چو کردند سوال
حرره شهاب المعانی الهی

Translation.

- (1) "Mehdi Khwaja, a Sayyid of rank and dignity, became the founder of this matchless and incomparable building.
(2) I said 'the good efforts of Mehdi Khwaja' when asked the date of the foundation of this building.

Written by Shihab, the enigmatist of Herat.

II. Inscription written in one line on the north and west walls of the inner enclosure, over the pierced stone screens.

- (۱) شهب ملاک سخن خسرو - روزگار درویشان که نامش هست بر لوح جهان چو نقش درخارا
 (۲) چنان در صورت خوبی سخن پرداز شد طبعش که زب داد از آن صورت بخوبی لوح معنی را
 (۳) شد از قواص دریای تغزل روز محیط فضل درون آورد در عالم معانی را از آن دریا
 (۴) بسال پنج پنج و هفتصد از هجرت حضرت ر دارالملک دنیا کرد رحلت جانب عقیبا
 عاقبت بخیر باد

- (۵) بقدر الهی مرغ روحش شد ره مارا شد نداء ارجعی چون در رسید از عالم بالا
 (۶) گذشته بود سی و هشت و نهصد سال از هجرت بدروزان همایون پادشاه غازی دانا
 (۷) شهنشاهی که می شاید اگر کرویجان دایم دمائی دولتش گویند از آن زبى الا علی
 (۸) رفیع القدر منسوب بواقع پاک که در عالم نبودست و نباشد مثل او بے مثل و بے همتا
 (۹) خدایا تا جهان باشد بدولت باشد و بادش خدایند جهان یارز معین و ناصر الاعداء

Translation.

- (1) " Khusro, the king of the kingdom of words, and the head and chief of saints, whose name is (engraved) on the tablet of world like a mark on hard stone.
 (2) He attained such elegance in poetry that the tablet of import was adorned with its beauty.
 (3) He dived into the sea of reflection, and by the grace (of God) brought out the pearls of expression from that river.
 (4) In the year five times five (25) and seven hundred from the flight of His Holiness (Prophet) he departed from this world to the next.

May his end be good.

- (5) By the divine decree sidra (a tree in paradise) became the residence of the bird of his soul, when the call " Irjai " (turn to me) reached him from the high world.
 (6) Nine hundred and thirty-eight years had passed from the Hijrat (flight of the prophet Muhammad) to the time of Humayun, the king and champion of faith, who is wise.
 (7) An emperor, so worthy, that e'en angles might well ever pray for his prosperity to the great God.
 (8) Of high rank, wealthy, and pure, like whom there has never been, nor ever will be, one so peerless or matchless.
 (9) O God! as long as the world exists may he ever remain in prosperity, and may the Lord of the world be his friend, helper and defender against his enemies."

III. Inscriptions engraved in one line on the walls, inside, over the latticed marble screens.

- (۱) ای شربت عاشقی بهجامت وز دوست زمان زمان پیامت
 (۲) شد سالک فرید از تو منتظم را لب که شد لقب نظامت
 (۳) جزوید بقامت بدهد خسرو چون شد هزار جان فقامت

Translation.

- (1) "O thou! who hast the sweet drink of love in thy cup, and receivest messages constantly from the friend.
- (2) The house of Farid is ordered by thee, hence is it that thou art entitled Nizam.
- (3) Immortal is the slave Khusro, for he with his thousand lives is thine own slave."

(۱) مرا نام نیک است و خواجه عظیم
 دو شیر و دو قلم و دو قفس و دو جیم
 (۲) اگر نام یا بی تو این حرفها
 بدانم که هستی تو مرد فهم
 کاتب مذکور نبیره شیخ فرید شکر گنج

Translation.

- (1) "My name is 'Nek' (righteous) and 'Great Khwaja'; [it contains] two *shins* two *lams*, two *gafs* and two *jims*.⁽¹⁾
 - (2) If you can evolve my name from these letters I shall know that you are a wise man.
- The scribe of the above is the grandson of Shaikh Farid Shakargunj."

(۱) ای خسرو بی نظیر عالم
 باورده تو مرا نیاز است
 (۲) تعمیر نمود طاهر آنرا
 فیض ازلی همیشه باز است
 (۳) تاراج بداش عقل گفته
 بازده بگو که جای واز است

قابل این کلام ربانی این مقام طاهر محمد عمادالدین حسن ابن سلطان علی سبزاری
 محرمی فی سده ۱۰۱۴ غفرالله ذنوبه و ستر عیوبه الکاتب عبدالنبی ابن ایوب

Translation.

- (1) "O! Khusro, peerless in the world, I am a suppliant at thy tomb.
- (2) It has been built by Tahir; eternal blessing is always found here.
- (3) Wisdom thus spake the gate of its foundation, "Say to the tomb that it is a place of secrets.

The composer of these lines, and founder of this building, is Tahir Muhammad Imaduddin Hasan, son of Sultan Ali of Sabzwar, in the year 1014 Hijra (1605-6 A.D.), may God forgive his sins and conceal his faults. The scribe 'Abdu-n Nabi, son of Aiyub."

IV. Inscription on a stone tablet built into the northern wall, immediately below the roof.

بدور شاه عالم پناه ابو المظفر پادشاه عادل نورالدین محمد جهانگیر غازي خلد الله ملكه
 و سلطانه و قاض علی العالمین دره و امانه

Translation.

"In the reign of the emperor, the asylum of the world, the father of victory, the just king (named) 'Nuru-d-Din Muhammad,' Jahangir, the champion of faith, may God perpetuate his kingdom and reign, and extend over all the worlds his beneficence and benevolence."

(1) 2 shins = 2 × 300 = 600 = Kāś.

2 lams = 2 × 30 = 60 = Śin.

2 gafs = 2 × 100 = 200 = Re.

2 jims = 2 × 3 = 6 = Wā.

2, 6 (Khusro).

V. Inscriptions on the doors of the tomb.

قطعه تاریخ

- (۱) امیر خسرو دہلی میں ایسے کہ لڑکا در در جنت میں اظہار
 (۲) کمترین تاثیر ہو اور فیض بہت سے میں سرکار نظام الدین کے مختار
 (۳) غریب و بلندہ مسکین میاں جان محب و خادم الفقرا وفادار
 (۱) (۲) (۳)
 (۴) بساعت اوسلے باب دریہ تغیر کیا سن ہزار سو اسی میں تیار

Translation.

"Verses of a chronogram.

- (1) Amir Khusro of Delhi is such that his door is as the door of Paradise.
 (2) Why should not the supplicant at his tomb be favoured, he who is the minister of the court of Nizamuddin!
 (3) The poor and humble servant Miyan Jan, who is a faithful friend and servant of the poor,
 (4) Erected these bright doors in the year 1280 (1663-4 A.D.)."

- (۱) رحمة عز و شرف گر کی چوٹی مقبول امیر خسرو مقبول یزدان
 (۲) مراد دل ملے اور دل غر تغیر چوہتا میں نذر میں چوڑی میاں جان

Translation.

- (1) "What honour and dignity if you accept them (the doors) O! Amir Khusro, dear to God!
 (2) Miyanjan offers the pair of doors; may he achieve the heart's wishes, and may his heart be illuminated."

VI. Inscription written in Nastaliq characters on the south east panel of the marble balustrade round the grave of Amir Khusro.

گذرانیدہ غلامان شام نوری محی الدین خان شمس الامرا امیر کبیر خورشید جاہ بسم
 رمضان المبارک سنہ ۱۳۰۳ ھجری

Translation.

"Offered by the slave of the slave, the humble Muhaiyuddin Khan Shamsul Umara Amir Kabir Khurshid Jah, on the 20th of august Ramzan in the year 1303 Hijra (22nd June 1886 A.D.).

(g) Good.

(h) Should be protected.

(j) Like the tomb of Nizamuddin this building has been added to periodically by pious admirers. The enclosure round the tomb, measuring 103' by 56' was erected by Mehdi Khwaja. During the reign of the Emperor Babar the inscribed marble tablet was set up at the head of the grave, referring to the building of the enclosure by the Khwaja. Other verses on the same tablet are in praise of the poet, and give the date of his death. An inscription on the north and west walls of the inner

*The words marked Nos. (1), (2), and (3) are written incorrectly, probably on account of a want of knowledge on the part of the scribe or the engraver. They would be written correctly as (1) بساعت (3) سنہ and (3) ہزار respectively.

enclosure and dated 938 A.H. (1531-2 A.D.) seems to refer to its erection. The present tomb was erected in 1014 A.H. (1605-6 A.D.) during the reign of Jahangir by Tahir Muhammad Imadu-d Din Hasan. It is constructed of marble and is covered with a vaulted roof supported on twelve pillars and crowned externally by a pair of guldastas. The space between these pillars is filled in with latticed marble screens, except the central bay on the south which is open and forms an entrance to the tomb. The tomb measures internally 14' 4" by 10' 11".

One Miyanjan gave the pair of copper doors in 1280 A.H. (1863-4 A.D.) and in 1303 A.H. (1885-6 A.D.) Muhaiyuddin Khan of Hyderabad erected the pierced marble balustrade measuring 9' 7" by 5' 6½" and 1' 3" high, which now surrounds the grave. The latter measures 8' 6½" by 4' 6" by 1' 6".

Amir Khusro was the chief disciple and friend of Shaikh Nizamuddin Auliya. His real name was Abul Hasan, Khusro being his 'nom de guerre.' The father of Amir Khusro, Amir Saifuddin, was of Turkish extraction, and came to India from Balkh. He was given a place at court, and took up his residence at Mominabad, now known as Patyali, where Amir Khusro was born in the year 651 A.H. (1253-4 A.D.). Amir Khusro enjoyed the patronage of several Emperors of Delhi, who favoured him without exception. He is known as one of India's most celebrated poets, and was the author of 92 different works, most of which are well-known and admired. He felt the death of Nizamuddin very deeply, and died, it is said, of grief, in the year 725 A.H. (1325 A.D.) six months afterwards.

In the outer enclosure on the south lies buried Shamsuddin Mahru, the son of Amir Khusro's sister. His grave, which is uninscribed, measures 6' 10½" by 3' 11" and 1' 4" in height.

(k) *Farishta*, pt. II, 402-3.

Safina, 98-100.

Khazina, 339-42.

Asar, Chap. III, 58.

Carr. Stephen, 113-6.

Mazarat, pt. I, 25-7.

Auckland, 9.

Crane, 156.

Cole, 1st Report, XXVIII.

Fanshawe, 241.

Impressions, 182.

Pennell, 150.

Rodgers, 87.

Sleeman, II, 267.

Wilson, 52.

No. 214. (a) Grave of Khwaja Abubakar Musalla Bardar.

(b) In the grave of Nizamuddin, immediately to the S. W. of No. 211, and some three yards to the east of Amir Khusro's tomb (No. 213).

(c) Pirzadahs, or the descendants of Shaikh Nizamuddin.

(d) III.

(e) C. 725 A.H. (1325 A.D.).

(f) None.

- (g) Good.
 (h) Unnecessary.
 (j) The grave, of plastered masonry, has little to commend it to notice.

Khwaja Abubakr was a nephew and disciple of Shaikh Nizamuddin Auliya. He was wont to carry the saint's prayer carpet (musalla) to the Jami mosque at Kilokhrj on Fridays, and hence became known by the name of Musalla Bardar (carpet bearer). The Pirzadahs of the Dargah of Shaikh Nizamuddin, who claim to be descendants of the saint, are really descended from Khwaja Abubakr Musalla Bardar. Shaikh Nizamuddin never married and died without any issue.

- (k) *Mazarat*, pt. I, p. 21.
Askar, 110.

- No. 215.** (a) Grave of Salima Sultan, daughter of Amir Shihab.
 (b) In the village of Nizamuddin, the second grave at the N. E. corner of the platform which is some 2 yards S.E. of Amir Khusro's tomb (No. 213).
 (c) Pirzadahs, or the descendants of Shaikh Nizamuddin.
 (d) III.
 (e) 968 A.H. (1560 A.D.).
 (f) On the grave stone.

وفات مرحومه سلیمه سلطان بنت امیر شهاب حاجی در تاریخ پنجم شهر محرم الحرام سنه
 نهد و شصت و هشت

Translation.

"The death of Salima Sultan, the deceased of happy memory and the daughter of Amir Shihab Hajji, occurred on the 5th of the sacred month of Muharram in the year nine hundred and sixty-eight. (26th September 1560 A.D.)."

- (j) The grave of marble measures 4' 3" by 1' 11" by 1' 4". Nothing is known of Salima Sultan, but her father Amir Shihab is perhaps the personage mentioned as an scribe in the inscriptions on the marble tablet at the tomb of Amir Khusro (No. 213).

- No. 216.** (a) Grave of Makhdum Khan, son of Muhammad Khan.
 (b) In the village of Nizamuddin, three feet to the south of No. 215.
 (c) III.
 (d) Pirzadahs, or the descendants of Shaikh Nizamuddin.
 (e) 1168 A.H. (1772 A.D.).
 (f) On the grave stone.

Makhdum Khan, who is buried here was a disciple of the house of

وفات شهید مخدوم خان زاده محمد خان بتاريخ ١٨٨٦ در روز ٢٢ رمضان سنه ١١٨٦ متوفی احمد نگر

Translation.

"Death of the martyr Makhdum Khan, son of Muhammad Khan, and a resident of Ahmadnagar, on the 22nd of Ramzan of the year 1166 (17th December 1772)."

- (g) Good.
 (h) Unnecessary.
 (j) The grave, measuring 5' 8" by 2' 5½" by 10," is of red sandstone. Makhdum Khan, who is buried here was a disciple of the house of Shaikh Nizamuddin. He is mentioned in the inscription as having come from Ahmadnagar, and dying as a martyr; though in what circumstances is not known.

- No. 217.** (a) Grave of Hajji Anwar, son of Khan Malik.
 (b) In the village of Nizamuddin, three feet to the west of No. 216.
 (c) Pirzadahs, or the descendants of Shaikh Nizamuddin.
 (d) III.
 (e) 971 A.H. (1563-4 A.D.).
 (f) On the grave stone.

این مزار حاجی انور بن خان ملک فی سنه ۹۷۱

Translation.

"This grave is that of Hajji Anwar, son of Khan Malik (built) in the year 971 (1563-4 A.D.)."

- (g) Good.
 (h) Unnecessary.
 (j) The grave is of red sandstone measuring 5' 9" by 2' 3½" by 1' 1".

- No. 218.** (a) Grave of Nawab Nazar Bahadur Khan.
 (b) In the village of Nizamuddin, the second grave in the N. W. corner of the platform some two yards S.E. of Amir Khusro's tomb (No. 213).
 (c) Pirzadahs, or the descendants of Shaikh Nizamuddin.
 (d) III.
 (e) 982 A.H. (1574-5 A.D.).
 (f) On the grave stone.

نواب نذر بهادر خان در روز عاشوراء سنه نهصد و هشتاد و دو در بد که شهادت یافت

Translation.

"It was on the tenth day of Muharram of the year nine hundred and eighty-two that Nazar Bahadur Khan died as a martyr."

- (g) Good.
 (h) Unnecessary.
 (j) The grave is of marble measuring 6' 8" by 2' 3" by 1' 3". It is not known in what circumstances Nazar Bahadur died as a martyr.

- No. 219.** (a) Grave of Darab Khan.
 (b) In the village of Nizamuddin, some three yards to the south of Amir Khusro's tomb (No. 213).
 (c) Pirzadahs, or the descendants of Shaikh Nizamuddin.

(d) III.

(e) 1122 A.H. (1710 A.D.).

(f) On the grave stone.

داراب خان بهادر ابن داراب خان مرحوم بن مختارالحسینی شب جمعه تاریخ یست ز عظم
شهر شوال سنه ۱۱۲۲ هجری برحمت حق بدرست

Translation.

"Darab Khan Bahadur, son of Darab Khan, the defunct of happy memory, son of Mukhtar Albusaini, was received in the mercy of God on the night of Friday the 27th day of the month of Shawwal of the year 1122 Hijra (18th December 1710 A.D.)."

(g) Good.

(h) Unnecessary.

(j) The grave measuring 5' 5" by 2' by 11" is of red sandstone.

No. 220. (a) Dalan of Mirdha Ikram.

(b) Village of Nizamuddin, some 5 yards to the south of Amir Khusro's tomb (No. 213).

(c) Pirzadahs or the descendants of Shaikh Nizamuddin.

(d) III.

(e) 1216 A.H. (1801-2 A.D.).

(f) On a piece of marble built into the south wall, inside the dalan.

(۱) اکرام ز لطف شہہ داشتہ ضر چون نرو کہ ز انقاب دارہ بر تو
(۲) اسرد بیانی خسرو ر سید گفت اکرام باسرد بیانی خسرو
سنه ۱۲۱۶ سنه ۴۴

Translation.

(1) "Ikram shone in the favour of the king as a particle of sand reflects the sun.

(2) He was buried at the feet of Khusro; and Sayyid said 'Ikram attained rest (was interred) at the feet of Khusro.' 44th year (of the reign of Shah Alam II). The year 1216 A.H. (1801-2 A.D.)."

(g) Good.

(h) Unnecessary.

(j) The building consists of a dalan which measures 16' 6" by 9' 10" and stands on a plinth 1' 3" in height. It is constructed of red sandstone, paved with marble and having a dado 3' 3" high of the same material. It is furnished with three arched entrances on the N. side and one on the E. and W. sides, and contains four marble graves, all of them belonging to the family of Ikram, after whom the building is known.

Ikram is locally given the surname of Mirdah⁽¹⁾ the rank which he seems to have held during the reign of Shah Alam II.

The *Khadims* of the Dargah say that the grave of Ziyauddin Barni the author of *Tarikhi Firoz Shahi*, and a disciple of Shaikh Nizamuddin Auliya,

(1) "A man placed over ten. The rank of the Mirdahah appears to have been the only non-commissioned rank in the Mughal armies (*Ain-i Akbari*, English translation by Blochmann, Vol. I. 116a).

lies concealed under the red sandstone paving to the east of this building.

(k) *Mazarat*, Part I, 28-9.

No. 221. (a) Grave of Khwaja Iqbal.

(b) In the village of Nizamuddin, some 4 yards to the west of No. 222.

(c) Pirzadahs or the descendants of Shaikh Nizamuddin.

(d) III.

(e) C. 725 A.H. (1325 A.D.).

(f) None.

(g) Good.

(h) Unnecessary.

(j) The grave of Khwaja Iqbal stands on a masonry platform some 3' in height, and is surrounded by a stone screen. It measures 4' 0" by 1' 6" by 6".

Khwaja Iqbal was a disciple of Shaikh Nizamuddin Auliya, and enjoyed the privilege of being his personal servant. Hence he was called his chief Khadim.

His descendants, who are styled Khadims, live in the Kotla and enjoy a share in the offerings to the tombs of Nizamuddin and Amir Khusro, in the same way as do the descendants of Khwaja Abdurrahman (see No. 206).

(k) *Mazarat*, Part I, 25.

No. 222. (a) Grave of Khwaja Ataullah.

(b) In the village of Nizamuddin, some 2 yards to the west of the S. W. corner of Amir Khusro's tomb (No. 213).

(c) Pirzadahs, or the descendants of Shaikh Nizamuddin.

(d) III.

(e) 967 A.H. (1560 A.D.).

(f) I. Inscription at the foot of the grave.

وفات خواجه عطاءالله ابن خواجه پیر احمد یزدی شهر ربیع الآخر سال ۹۶۷ هجری شمس
رفت

Translation.

"Death of Khwaja Ataullah, son of Khwaja Pir Ahmad of Yazd (a city in Persia) in the month of Rabi' II in the year 967 (January 1560 A.D.)."

II. Inscription on the upper surface of the grave; it is not clearly legible.

(۱) چون عطاءالله آن حمیده خصال گشت دلگیر ازین جهان بهشت
(۲) به متیقان غیب پریدم سال تاریم آن فرشته سرشت
(۳) هانقی گفت ار . . . گشته معلوم . . . بهشت

Translation.

(1) "When Ataullah, a man of laudable disposition became disgusted with this worldly paradise,

- (2) I sought from the inhabitants of the invisible the date of the death of this man of angelic character,
 (3) My invisible crier said.....was known.....paradise."
 (g) Good.
 (h) Unnecessary.
 (j) The grave is of marble and measures 6' 3" by 2' 1" by 1' 2".

No. 223. (a) Grave of Khwaja Mubashshar.

- (b) In the village of Nizamuddin, by the eastern wall of the small enclosure immediately to the west of Amir Khusro's tomb (No. 213).
 (c) Pirzadahs, or the descendants of Shaikh Nizamuddin.
 (d) III.
 (e) C. 725 A.H. (1325 A.D.).
 (f) None.
 (g) Good.
 (h) Unnecessary.
 (j) The grave is of red sandstone, and measures 6' 9" by 2' 9". Khwaja Mubashshar was a disciple and Khadim of Shaikh Nizamuddin. His descendants also have a share in the offerings to the tombs of Shaikh Nizamuddin and Amir Khusro.

No. 224. (a) Tomb of Khwaja Muhibbi Ali.

- (b) In the village of Nizamuddin, by the western wall of the small enclosure immediately to the west of Amir Khusro's tomb (No. 213).
 (c) Pirzadahs, or the descendants of Shaikh Nizamuddin.
 (d) III.
 (e) 1089 A.H. (1678-9 A.D.).
 (f) On the grave stone inside the tomb.

مرقد خواجه محمد علی بن مولانا محمد سنه ۱۰۸۹

Translation.

"Tomb of Khwaja Muhibbi Ali, son of Maulana Muhammad. The year 1089 (1678-9 A.D.)."

- (g) Good.
 (h) Unnecessary.
 (j) The tomb is a small red sandstone pavilion measuring 12' by 8' internally, and is covered by a flat roof supported on 12 pillars. It has three arched entrances on the N. S. and E. facades, those on the west being closed by the enclosure wall. Within lies the marble grave measuring 8' by 4' by 2' and bearing the inscription given above.

No. 225. (a) Khani Dauran Khan's mosque.

- (b) In the village of Nizamuddin, 6 yards to the south of No. 200.
 (c) Waqf, Mutawalli, Pirzadahs or the descendants of Shaikh Nizamuddin.

- (d) III.
 (e) Late Mughal.
 (f) None.
 (g) Good.
 (h) Unnecessary.
 (j) The mosque, measuring 16' 7" by 9' 11," is built of red sandstone. It is roofed by three domes and has the same number of arched entrances. The interior of the mosque is richly decorated in colour. The courtyard is entered through a doorway in the southern wall and measures 19' 9" by 18' 2". In its centre is a stone platform 8' 2" by 7' 8" by 1' 3" height, surrounded by a stone jali balustrade, nearly one foot high, in which is placed the grave of Khan Dauran Khan, the founder of the mosque. It measures 4' 6" by 2' 1" by 1' but contains no inscription. There are two other graves in the courtyard of the mosque, but they are of no importance.

There are some four Mughal nobles known to history by the title of Khani Dauran Khan. The one under reference seems to be Samsamud Daula Khani Dauran Khan Bahadur Mansur Jang, on whom this title, together with the rank of 7000, was conferred by the emperor Farrukhsiyar. Muhammad Shah further bestowed upon him the title of Amirul Umara. He died in 1151 A.H. (1739 A.D.) of wounds received in a skirmish against the Persian soldiers during the invasion of Nadir Shah.

(k) *Maasir*, I, 819-22.

- No. 226.** (a) Grave of Mir Abdul Hai.
 (b) In the village of Nizamuddin, at the entrance to the mosque of Khan Dauran Khan (No. 225).
 (c) Pirzadahs, or the descendants of Shaikh Nizamuddin.
 (d) III.
 (e) 979 A.H. (1571-2 A.D.).
 (f) On the grave stone.

(۱) سید عالی مراتب میر عبدالحی کہ از
 مرتضیٰ جان بود بے مانند در جود و سخا
 (۲) از قضا ناگہ بسال نصد و هفتاد و نہ
 درمہ شبی السجد بیزون رخت ازین دار فنا

Translation.

- (1) "Mir Abdul Hai, a Sayyid of high rank, who like Murtaza (i.e., Ali) was matchless in munificence and generosity,
 (2) Suddenly, by the will of God, in the year nine hundred and seventy-nine in the month of Zilhijja, departed from this transitory world."
 (g) Good.
 (h) Unnecessary.
 (j) The grave is of red sandstone and measures 5' 9" by 2' 11" by 1' 1".

- No. 227.** (a) Grave of Mirza Jafar.
 (b) In the village of Nizamuddin immediately to the west of No. 226.

- (c) Pirzadahs, or the descendants of Shaikh Nizamuddin.
 (d) III.
 (e) Unknown.
 (f) On the grave stone.

مرحومي مغفوري مرزا جعفر شهيد شمشاد باد

Translation.

"The deceased and pardoned, Mirza Jafar, the martyr of Shamsabad."

- (g) Good.
 (h) Unnecessary.
 (j) The grave is of red sandstone and measures 6' 5" by 2' 4" by 1' 6". Nothing is known of Mirza Jafar or of the circumstances attending his death.

- No. 228.** (a) Grave of Alauddin.
 (b) In the village of Nizamuddin, immediately to the west of No. 227.
 (c) Pirzadahs, or the descendants of Shaikh Nizamuddin.
 (d) III.
 (e) 982 A.H. (1574-5 A.D.).
 (f) On the grave stone.

(۱) چوں کرد علاء الدین محمد نقل از دار فنا جانب فردوس شتافت
 (۲) تاریخ وفاتش همه کس می جستند علقم بچنان رفت علاء الدین یافت

Translation.

- (1) "When Aladin Muhammad repaired from this transitory world, he hastened to paradise.
 (2) All were seeking (a chronogram of) the date of his death; my wisdom revealed 'Alau-d Din went to paradise.'"
 (g) Good.
 (h) Unnecessary.
 (j) The grave is of marble and measures 6' 6" by 2' 2" by 1' 5". It contains some good ornamental carving.

- No. 229.** (a) Grave of Muhammad Amin Sultan.
 (b) In the village of Nizamuddin, immediately to the west of No. 228.
 (c) Pirzadahs, or the descendants of Shaikh Nizamuddin.
 (d) III.
 (e) 975 A.H. (1567-8 A.D.).
 (f) On the grave stone.

در سنه نهمه هفتاد و پنج مرحومي محمد امين سلطان در چتر شهيد شد

Translation.

"In the year nine hundred and seventy-five Muhammad Amin Sultan, the defunct of happy memory, died as a martyr at Chittor."

- (g) Good.

- (h) Unnecessary.
 (j) The grave measuring 5' 9" by 2' by 1' 2" is of red sandstone.

No. 230. (a) Grave of Muhammad Yusuf.

- (b) In the village of Nizamuddin, immediately to the west of No. 229.
 (c) Pirzadahs, or the descendants of Shaikh Nizamuddin.
 (d) III.
 (e) 980 A.H. (1572-3 A.D.).
 (f) On the grave stone.

(۱) نوجوان رفت چو از دهر محمد یوسف قامت بپر فلک گشت ز اندوه دوتا
 (۲) رو که شد ماه رخس در تنق خاک نهان ماند تا روز جزا حسرت دیدار [بها]
 (۳) سال تاریخ رفتش ز خرد میچشم او و صد حیف ازان یوسف زنی گفتا

Translation.

- (1) "When Muhammad Yusuf departed in youth from this world, the form of the old sky was bent with grief.
 (2) Alas, that the moon of his face is concealed beneath the veil of dust, and that there remains to us the desire to look upon it until the day of judgment.
 (3) I enquired from wisdom the date of his death; it said, 'Alas, a thousand pities upon the second Joseph.'
 (g) Good.
 (h) Unnecessary.
 (j) The grave is of marble ornamented with carving. It measures 6' 4" by 2' by 1' 4". The inscription quoted above has been damaged.

No. 231. (a) Tomb (unknown).

- (b) In the village of Nizamuddin, immediately to the west of Khan Dauran Khan's mosque (No. 225).
 (c) Pirzadahs, or the descendants of Shaikh Nizamuddin.
 (d) III.
 (e) Afghan.
 (f) None.
 (g) Good.
 (h) Unnecessary.
 (j) The tomb is built of red sandstone and brick, and measures 11' by 7' 6". It is covered by a vaulted roof supported on 12 red sandstone pillars, and has three arched entrances on the S. and W., those on the N. and E. being closed. In the centre of the building lies a grave of red sandstone, measuring 5' 11" by 1' 8" by 8". It bears no inscription and is of no special interest.

No. 232. (a) Langar Khana (alms house).

- (b) In the village of Nizamuddin, close to No. 212 towards the south.

- (c) Pirzadahs, or the descendants of Shaikh Nizamuddin.
- (d) III.
- (e) Afghan.
- (f) None.
- (g) Good.
- (h) Unnecessary.
- (j) A solid-looking structure built of stone. It consists of a hall 38' by 28' with an arched roof supported on 20 pillars of local hard stone. It has four arched entrances on the south, the opening on the east being now closed.

- No. 233.** (a) Tomb of the maternal great grand-father of Saadat Ali and Iradat Ali.
 (b) Village of Nizamuddin, some 15 yards to the east of No. 212.
 (c) Qamaruzzaman.
 (d) III.
 (e) 1271 A.H. (1854-5 A.D.).
 (f) On a marble slab built into the outer western wall, over a window.

این مکان مقبره جد مادر مادر خود را سعادت علی و ارادت علی ابدانے میبد بنظر علی
 مغفور و بستان شیخ محمد موسی خان مبرور در سال ۱۲۷۱ هجری لاری از جزائر بنا ساخت

Translation.

"This building of the tomb (literally tomb-house) of the grandfather of their grand-mother was re-erected in the year 1271 Hijra (1854-5 A.D.) by Saadat Ali and Iradat Ali, the sons of Sayyid Baqar Ali, the pious deceased and the daughters of the pious Shaikh Muhammad Musa Khan.

- (g) Good.
- (h) Unnecessary.
- (j) The building resembles more a house than a tomb, for which reason it is called in the inscription a tomb-house. It consists of a double storeyed room with a courtyard enclosed by walls, and is built of stone. In the lower storey and the courtyard there are several graves, but the room on the upper storey was probably intended for residence.

- No. 234.** (a) Bari ka Gumbad.
 (b) Village of Nizamuddin, immediately to the east of Atga Khan's tomb (No. 235).
 (c) Pirzadahs, or the descendants of Shaikh Nizamuddin.
 (d) III.
 (e) Afghan.
 (f) None.
 (g) Good.
 (h) Unnecessary.
 (j) It is roofed by a dome and measures 13' 6" square. Nothing is certain about the origin of the name by which it is locally known. It seems possibly to have been at some time the entrance gateway of a building or enclosure now demolished.

- No. 235.** (a) Tomb of Atgah Khan.
 (b) Village of Nizamuddin.
 (c) Government.
 (d) Ia.
 (e) 974 A.S. (1566-7 A.D.).
 (f) On the southern doorway.

تمت هذه العمارة الشريفة في سنة أربع و سبعين و تسعين باعتمام استاد خدا قلی

Translation.

"This noble edifice was finished in the year 974 A.H. (1566-7 A.D.) under the superintendence of Ustad Khuda Quli."

Around the arches on all the four sides run Quranic inscriptions which conclude with a reference to the name of Baqi Muhammad the scribe.

(g) Good.

(h) Protected.

(j) The tomb stands within a walled enclosure. It consists of a chamber 20' square covered by a dome. On all its four sides there are deeply recessed arches containing doorways all of which, with the exception of that towards the south forming the entrance into the tomb, are closed with latticed stone screens. The building is constructed of red stone inlaid with marble and coloured tiles. The interior of the tomb was once very effectively ornamented with painted plaster, but this has now to a great extent peeled off, exposing the masonry of the walls and dome. Inside the tomb there are three marble graves containing interesting carving. The grave in the centre is that of Atgah Khan; that on the visitor's right is of his wife Ji Ji Angah, but the grave on its left has not been identified.

The enclosure contains two dalans or vaulted halls of the late Mughal period which were used as Khanqahs or convents. There are several other graves in the enclosure, but they are of no importance.

Atgah Khan was the husband of Akbar's wet-nurse Ji Ji Anagah. His real name was Shamsuddin Muhammad, the title Atgah Khan being merely the appellation which was given to the husband of a nurse, as the nurse herself was known as Angah. He was the son of Mir Yar Muhammad of Ghazni and first entered the service of Mirza Kamran, the brother of Humayun. Atgah Khan was present with the Mughal army when Humayun was defeated by Sher Shah Sur, and aided the emperor in his escape from the field of battle. Humayun rewarded him by appointing his wife a wet-nurse of prince Akbar. When Bairam Khan, having fallen into disfavour with the emperor Akbar, raised a rebellion against him, Atgah Khan was appointed governor of the Punjab and sent against Bairam Khan, whom he defeated. For this service he was rewarded with the title Azam Khan. Shortly after, in the sixth year of the reign of Akbar he was appointed as "vakil" or chancellor of the empire. This aroused the enmity of certain powerful personages of the court, such as Munim Khan and Maham Angah, and finally on the 12th Ramazan 969 A.H. (12th May 1562 A.D.) he was assassinated by Adham Khan, the youngest son of Maham Angah, another nurse of Akbar, when engaged with Munim Khan and other grandees upon state business at night in the palace at Agra. Farishta gives an account which varies a little from this in certain

particulars. According to him, Atgah Khan was killed in the year 970 A.H. (1562-3 A.D.) by Adham Khan, while reading the Quran. The body of Atgah was removed to Delhi and buried near the tomb of Shaikh Nizamuddin Auliya. In the year 974 A.H. (1566-7 A.D.) Mirza Aziz Kokaltash, the second son of Atgah Khan erected a tomb over his remains.

(k) *Farishta*, pt. I, 249, 252;

Maasir, II, 531-5;

Miftah, 172;

Asar, chap. III, 57;

Carr Stephen, 116-8.

Annual (1903-4), 5, 23.

Hearn, 116.

(l) 3508.

No. 236. (a) Chaunsath Khamba.

(b) Village of Nizamuddin.

(c) Government.

(d) Ia.

(e) 1033 A.H. (1623-4 A.D.).

(f) On the grave stone there is inscribed the 'throne verse,' ending with the year 1033.

(g) Good.

(h) Protected.

(j) Chaunsath Khamba is the tomb of Mirza Aziz Kokaltash, and was built by him during his lifetime. It is so-called on account of the sixty-four (Chaunsath) pillars (Khamba) which it contains. The tomb takes the shape of a hall 67' square, built of marble and divided into 25 open bays which are covered by domes. Each of the four sides is divided into five bays by a range of double columns set depth-wise, from the capitals of which spring pointed arches. The spaces between these columns are filled with latticed marble screens some 10' high, and in each of the central bays there is a doorway in the screens giving entrance into the tomb. The arches above the screens are open. Close against the western door of the tomb there is the marble grave of the wife of Mirza Aziz Kokaltash. Adjoining this again there is his own tomb, a grave built of marble and ornamented with fine carving. A Quranic inscription encircles it concluding with the date 1033 A.H. The grave is 6' 9" by 3' 3" by 2' 2" high and occupies the centre of a platform which measures 10' 7" by 7' 8" by 1' 4". There are, however, eight other graves inside the building. None of them is inscribed, but they are said to belong to the Kokaltash family. Chaunsath Khamba stands in the centre of a spacious enclosure having its main gateway, which is a pretentious structure, on the north side. There is another entrance towards the west, but it is too insignificant to deserve of notice.

Mirza Aziz Kokaltash was the son of Shamsuddin Atgah Khan and Ji Ji Anagah, the nurse of Akbar. He was the foster-brother of Akbar, and was known by the surname of Koka or Kokaltash which means a foster-brother. In the 10th year of his reign Akbar conferred upon him the title of Azam

Khan with the grant of Depalpur as his jagir. Having been absent for some time he was recalled by Akbar to the court, but as it was represented to him that he had fallen into disfavour with the emperor he went on a pilgrimage to Mecca. In a short time, however, he returned to India, and made his submission to the emperor, who restored him at once to his former place in the imperial favour. He afterwards settled in Ahmadabad where he died in 1033 A.H. (1623-4 A.D.). His remains were brought to Delhi and buried near the tomb of his father and Shaikh Nizamuddin Auliya.

A broken slab of stone has been set up in the Chaunsath Khamba. It is ornamented with very fine carving and contains the following fragmentary inscription, written on three of its edges.

(۱) بیر مارا بصورتی قیامت

(۲) کشایر ما بہر صورت کہ دانی

(۳) ہایمانے کہ خود کردی کرامت

(۴) محمد را شفاعت خیرا ما کن

Translation.

- (1) "Take us to the plain of the last judgment"
- (2) Open to us in every way you know
- (3) The faith you yourself bestowed upon us
- (4) Make Muhammad our intercessor."

It is not known whence the slab was brought.

- (k) *Miftah*, 98-9;
Asar, Chap. III, 62;
Carr Stephen, 119-21.
A. S. I., IV, 75.
Auckland, 9.
Cities, 138.
Cole, 1st Report, XXVII.
Daniell, III and IV, Plate VI.
Rodgers, 92.
Hearn, 60-61.
Fanshawe, 243.

No. 237. (a) Tomb (unknown).

(b) Village of Nizamuddin, some 5 yards to S. W. of Chaunsath Khamba (No. 236).

(c) Farrukh Mirza.

(d) III.

(e) Afghan.

(f) None.

(g) Fair.

(h) Unnecessary.

(j) The tomb is 15' 0" square and is covered by a masonry dome supported on eight stone pillars forming an octagon internally, four extra pillars at each of the corners of the tomb bringing it to a square in plan externally.

- No. 238.** (a) Khanqah of Shah Rahim Bakhsh.
 (b) Kotla Nizamuddin, some 26 paces to N. E. of No. 239.
 (c) Sayyid Sharfuddin and Waziruddin.
 (d) III.
 (e) 1250 A.H. (1834 A.D.).
 (f) On a marble tablet built into the northern wall.

(۱) بـست شاه رحیم بخش چورخت سوی جنت ز عالم فانی
 (۲) یوم سال رسال یوم احد بست و آنه از جمادی الثانی
 ۱۲۵۰

Translation.

- (1) "When Shah Rahim Bakhsh set out for paradise from this transitory world,
 (2) The date of his death was Sunday, the 29th of Jumada II 1250 (2nd November 1834 A.D.)."
 (g) Ruinous.
 (h) Unnecessary.
 (j) The Khanqah is in total ruins, and nothing but small heap of debris is to be found. It seems to have been an enclosure contained between brick walls, which still remain in part. The only thing of interest is the inscribed tablet. There is no trace of the grave of Rahim Bakhsh to which the inscription refers.

- No. 239.** (a) Mosque (nameless).
 (b) Village of Nizamuddin, some 9 paces to the north of the gateway of the inner Kot (No. 241).
 (c) Waqf: Mutawalli, Sayyid Aminuddin.
 (d) III.
 (e) Originally Pathan period perhaps, but restored features are all Mughal.
 (f) None.
 (g) Good.
 (h) Unnecessary.
 (j) The mosque, measuring 16' 9" by 9' 6" internally, is covered by a vaulted roof and has three arched entrances. The courtyard, which is surrounded by walls, measures 18' 8" by 13' 8". In a room towards the south within the enclosure of the mosque there is a grave of a saint named Baghdadli Shah.

- No. 240.** (a) Kali Masjid.
 (b) Village of Nizamuddin, some 16 yards to the east of inner Kot (No. 241).
 (c) Government.
 (d) IIa.
 (e) 772 A.H. (1370-1 A.D.).

(f) On the eastern doorway of the mosque.

بکرم و فضل حق سبحانه و تعالی در عهد دراست سلطان السلاطین الزمان الواصل بقائید
الرحمن ابو المظفر فیروز شاه السلطان خلد الله ملکه و اعلى امره و شانه این مسجد بنا کرد بنده زاده
درگاه اسماعیل جاء عالمیاء جوامع مقبول الملقب بخان جهان ابن خان جهان در حال مقصد عقاب
در از هجرت پیدایم صلی الله علیه و سام خدای بران بنده رحمت کند هر که در این مسجد نماز
بگذارد این بنده را بفاطمه و فاطمه ایمان یاد کند

Translation.

"By the favour and grace of God, the most holy and omnipotent, in the reign of the king of the kings of the age, strong by the help of the merciful, Abul Muzaffar Firoz Shah, the king—may God perpetuate his kingdom and increase his command and dignity—this mosque was built by the son of the slave of the threshold, which is as exalted in dignity as the heavens and is the sanctuary of the world, (named) Junan Shah Maqbul, entitled Khani Jahan, son of Khani Jahan in the year 772 from the flight of the Prophet, may God bless him and give him peace, and may God have compassion on that slave. Anyone offering prayer in this mosque, should remember this slave with Fatiha and prayers for his faith."

(g) Ruinous.

(h) Should be protected.

(j) The Kali Masjid of the Kotla Nizamuddin is an extensive structure now badly in ruins. It is built of stone covered with plaster which has now become quite black with age. It had originally four inner courts and numerous domes, many of which are now fallen.

The mosque was built by Junan Shah Khan Jahan the prime minister of Firoz Tughlaq, who is said to have built some seven mosques of this style in Delhi. The mosque is a monument of some antiquity, possessing considerable archaeological and historical interest, and deserving of conservation. (For Firoz Shah and Junan Shah see under Kali Masjid of Shahjahanabad, List, Vol. I, pp. 60-71, No. 138.)

(k) *Asar*, Chap. III, 36;

Carr Stephen, 149.

(l) 2349.

No. 241. (a) Inner Kot.

(b) Occupies S. W. corner of village of Nizamuddin.

(c) Pirzadahs of the Dargah of Nizamuddin.

(d) III.

(e) Tughlaq.

(f) None.

(g) Ruinous.

(h) Should be protected.

(j) The court forms a quadrangle bounded by parapetted walls with a bastion at each of the four corners. It is entered through a massive gateway, and contains the houses of the Pirzadahs of the Dargah.

- No. 242.** (a) Tomb of Khani Jahan Khan Tilangani.
 (b) Village of Nizamuddin, at N. W. corner of the inner Kot (No. 241).
 (c) Pirzadahs of the Dargah of Shaikh Nizamuddin.
 (d) III
 (e) Tughlaq.
 (f) None.
 (g) Fair.
 (h) Should be protected.
 (j) The tomb consists of a central chamber covered by a dome and enclosed by a verandah. It is a massive building of some pretention, and is constructed of stone. It is in occupation by a few families of the Pirzadah of the Dargah of Shaikh Nizamuddin, and is said to contain the grave of the Tilangani.

Khani Jahan Khan Tilangani is traditionally related to have been a disciple of Shaikh Nizamuddin Auliya, and a general of Firoz Shah Tughlaq. Apparently the deceased was no other than Khani Jahan Maqbul, the well known prime minister of Firoz Shah and the father of Khani Jahan Junan Shah, who was a Hindu convert of Tilang or Tilangana. He was really a disciple of Shaikh Nasiruddin Chiragh Delhi and not of Shaikh Nizamuddin Auliya, but we learn from Shams Siraj Afif that he was buried near the tomb of the latter saint.

- (k) *Shams Siraj Afif*, 394 *et seq.*
Elliot, III, 367, *et seq.*

- No. 243.** (a) Bridge.
 (b) Some 50 yards from the wall of the village of Nizamuddin and against the tomb of Khan Jahan Tilangani (No. 242), towards north-west.
 (c) Government.
 (d) III.
 (e) Afghan.
 (f) None.
 (g) Fair.
 (h) Should be protected.
 (j) The bridge measuring 70' by 39' is constructed of rubble masonry. It consists of 3 arches, and was flanked by two bastions at each end, which are now broken.

- No. 244.** (a) Dome Sanjarwala (Sanjar's dome).
 (b) Some 500 yards to the west of Khan Khanan's tomb (No. 169) and 400 yards to the south of Kotla Nizamuddin.
 (c) Government.
 (d) III.
 (e) Mughal.
 (f) None.
 (g) Good.
 (h) Unnecessary.

- (j) The building consists of a domed chamber 17' square I.M. and is perhaps the tomb of the individual after whom it is known. The dome has a red sandstone finial, and on each side of the chamber is a deeply recessed arch with a central doorway. The roof, the corners of which are emphasised by small minarets, is reached by a staircase near the southern arch. The building has been recently repaired, whitewashed and furnished with doors, and the floor has been paved with bricks. There appears to be no grave. There was apparently an enclosure around the building formerly, of which the foundations can still be marked.

No. 245. (a) Tomb (unknown).

(b) Some 150 yards to N. W. of Khan Khanan's tomb (No. 169).

(c) Government.

(d) III.

(e) Mughal period.

(f) None.

(g) Ruinous.

(h) Unnecessary.

(j) Of this building there remains only two walls supporting a small portion of the dome.

SIKANDARPUR.

No. 246. (a) Tomb (unknown).

- (b) Some 300 yards off the Safdar Jang-Humayun's Tomb road, to the south.
 (c) Government.
 (d) III.
 (e) Late Mughal.
 (f) None.
 (g) Ruinous.
 (h) Unnecessary.
 (j) The tomb measuring 9' 6" by 7' 11" is built of rubble. It is covered with a vaulted roof and has an arched opening in each of its four sides. No evidence of a grave is apparent inside the tomb.

No. 247. (a) Mosque (nameless).

- (b) Some 25 paces to the west of No. 246.
 (c) Waqf.
 (d) III.
 (e) Mughal.
 (f) None.
 (g) Fair.
 (h) Unnecessary.
 (j) It is only a walled mosque open to the sky, built as an adjunct to the graves, four in number, which are contained in its courtyard. There is also in the courtyard a small pavilion 10' 3" by 7' 8" with a vaulted roof supported on two parallel rows of four stone pillars. The mosque contains 3 mihrab recesses in the western wall, and an opening in each of its side walls which are only some 6 feet in length. The whole platform measures 29' 3" by 15' 4".

No. 248. (a) Mosque (nameless).

- (b) By the Great Indian Peninsula Railway line. Some 300 yards to the south of No. 246.
 (c) Waqf.
 (d) III.
 (e) Mughal.
 (f) None.
 (g) Ruinous.
 (h) Unnecessary.
 (j) The mosque which measures 27' by 14' 3" I.M. is built both of brick and rubble. It consists of 3 compartments entered through as many arched openings. The central compartment is covered by a dome, while those

on the wings have vaulted roofs. The courtyard of the mosque, which measures 31' by 22' 6" is crossed diagonally by the railway fence which encroaches upon the mosque boundaries.

No. 249. (a) Tomb (unknown).

(b) Close to No. 248.

(c) Government.

(d) III.

(e) Mughal.

(f) The following inscription is written in running handwriting on the left side of the northern arch of the tomb. It has, however, no bearing on its construction, nor is it of any great consequence. But it is interesting as a record indicating that the tomb was standing in the year 1738 when it was visited, and the inscription written.

بنده عبدالباقي و دس محمد هر دو ياران و ياراني محمد صديق و بيگا بقاويج دوست و
هشتم ماه صفر ۱۱۵۰ محمد شاهي روز اخري چهارشنبه بوقت دوپهر در عين گرمي دران مقلم
فرخنده انجام ارام يافته بالراعي مسكن خود شدند هر كه خواند اسم خيرات فرمايد و اين نوشته
را در نهد -

Translation.

The slave Abdul Baqi and.... Muhammad, mutual friends, in company with Muhammad Siddiq and Bika, on the last Wednesday, the 28th of the month of Safar of the 20th year of the reign of Muhammad Shah (1151 A.H. 17th June 1738 A.D.) at noon, when the heat was at its greatest, rested in this pleasant building and then repaired to their abodes. Whoever may read this writing should remember them with benediction and not remove it.

(g) Fair.

(h) Unnecessary.

(i) The tomb is built of rubble, plastered, and is 9' 5" square. It has an arched entrance in each of its four sides, and is covered by a flat domed ceiling surmounted externally by a bulbous dome. There is a small grave immediately outside the tomb to the west, but none inside.

No. 250. (a) Mosque (nameless).

(b) By the Great Indian Peninsula Railway line. Some 150 yards to the south of No. 249.

(c) Waqf.

(d) III.

(e) Mughal.

(f) None.

(g) Ruinous.

(h) Unnecessary.

(i) The mosque measuring 34' 5" by 15' I.M. contains 3 compartments, each of which is covered by a low domed roof surmounted externally by a

bulbous dome, and entered through an arched doorway. Half of the northern dome is now in ruins. The mosque is built of brick and has an extensive courtyard 75' by 54' with a tank in the centre. There were previously rubble walls enclosing the courtyard, but these have now practically disappeared; while the tank is filled with earth. The Great Indian Peninsula Railway fence passes through the courtyard of this mosque also.

No. 251. (a) Mosque (nameless).

(b) Some 150 paces south-west of No. 247.

(c) Waqf.

(d) III.

(e) Mughal.

(f) None.

(g) Dilapidated.

(h) Unnecessary.

(j) The mosque is open to the sky, and consists of a western wall with shorter walls forming the sides. It seems to have been built as an adjunct to the few graves contained in its courtyard, which measures 31' 7" by 30' 10" and occupies the upper storey of the structure. The enclosing wall of the lower storey is treated with arches on all its four sides. There were 5 mihrab recesses in the western wall, but the two southern ones are now in ruins.

No. 252. (a) Tomb (unknown).

(b) Some 500 yards S. W. of No. 251.

(c) Government.

(d) III.

(e) Mughal.

(f) None.

(g) Fair.

(h) Unnecessary.

(j) The tomb measuring 22' 2" by 12' 9" LM. is built of rubble, and was originally coated with plaster. It is entered through an arched doorway towards the east, and there are two small arched openings in the northern and southern walls. Inside the tomb is a masonry grave 6' by 2' 10" by 1' high. On the roof, which is reached by a staircase in the southern wall, there is a small octagonal pavilion surmounted by a dome and having an arched opening in each of the sides of the octagon.

No. 253. (a) Tomb (unknown).

(b) Some 100 yards to the north of No. 252.

(c) Government.

(d) III.

- (e) Mughal.
- (f) None.
- (g) Ruinous.
- (h) Unnecessary.
- (j) The tomb 14' 2" square I.M. is constructed of brick. It is roofed with a dome, and has a doorway in each of its four sides. No grave is to be found under the dome.

No. 254. (a) An unknown building (probably a bath).

- (b) Some 100 yards north of No. 253.
- (c) Government.
- (d) III.
- (e) Mughal.
- (f) None.
- (g) Ruinous.
- (h) Unnecessary.
- (j) The building seems to have been a *hammam* (bath). It consists of a number of small rooms and covered passages with vaulted roofs, but is now much ruined. In the north-west corner there is a well built of brick, of which material the *hammam* is also constructed.

No. 255. (a) A bastion.

- (b) Some 200 yards to the south of No. 254.
- (c) Government.
- (d) III.
- (e) Mughal.
- (f) None.
- (g) Fair.
- (h) Unnecessary.
- (j) The bastion stands quite alone, but it seems originally to have been situated at the S. E. corner of a walled enclosure which is now demolished. It is of octagonal shape in plan and is of two storeys, each storey containing an octagonal room while the upper one is surmounted by a dome. The lower storey is built of rubble, the upper of brick. In the upper storey, which is 9' 6" between the opposite sides, an arched opening occurs in each of the sides of the octagon; while in the lower there is but one opening which forms the entrance.

JOR BAGH.

- No. 256.** (a) Mosque (nameless).
 (b) On the south side of the road between Humayun's tomb and Safdar Jang; and due S. E. of Muhammad Shah Sayyid's tomb (No. 43).
 (c) Waqf.
 (d) III.
 (e) Mughal.
 (f) None.
 (g) Ruinous.
 (h) Unnecessary.
 (j) The mosque which measures 25' 6" by 10' 2" I.M. contains 3 compartments entered through as many arched doorways, and is roofed by low domes internally. It is built of brick and possesses no special interest.
- No. 257.** (a) Tomb (unknown).
 (b) Some 100 yards S. W. of No. 256.
 (c) Government.
 (d) III.
 (e) Mughal.
 (f) None.
 (g) Dilapidated.
 (h) Unnecessary.
 (j) The tomb which is constructed of brick is 10' 8" square I.M. It is covered by a vaulted roof and has an arched doorway in each of its four sides. No grave is to be found in the tomb.
- No. 258.** (a) Mosque (nameless).
 (b) Some 50 paces to the east of No. 257.
 (c) Waqf.
 (d) III.
 (e) Mughal.
 (f) None.
 (g) Ruinous.
 (h) Unnecessary.
 (j) A stone mosque covered by a flat vaulted roof and containing 3 arched openings in the east wall and one in each of the shorter end walls. It measures 20' 5" by 12' 9" I.M. and has no special interest.
- No. 259.** (a) Mosque (nameless).
 (b) Opposite the northern gateway of Aliganj and some 300 yards south of No. 258.

- (c) Waqf.
- (d) III.
- (e) Mughal.
- (f) None.
- (g) Ruinous.
- (h) Unnecessary.
- (j) The mosque which measures 21' 4" by 12' 11" I.M. is constructed of brick. It has 3 compartments entered through three arched doorways, and covered by vaulted roofs which are each surmounted externally by a dome. The courtyard of the mosque measures 26' 10" by 21'.

- No. 260.** (a) A building.
 (b) Immediately north of No. 259.
 (c) Government.
 (d) III.
 (e) Mughal.
 (f) None.
 (g) Ruinous.
 (h) Unnecessary.

(j) This building which lies practically in ruins consists of an enclosure which was entered through a gateway facing east. The southern wall of the enclosure has disappeared, but on the side to the east of it there are arcaded chambers. The building is constructed of brick and rubble. In the centre of the enclosure there is a masonry grave on a stone platform.

The building seems to have belonged to the garden by the name of which the village is known. It was occupied by villagers who used its arcaded chambers as dwellings and built mud houses in the enclosure.

- No. 261.** (a) Ruins of some buildings situated in a garden.
 (b) 150 yards east of Aliganj.
 (c) Government.
 (d) III.
 (e) Mughal.
 (f) None.
 (g) Ruinous.
 (h) Unnecessary.

(j) These are but the remains of pavilions said to have been constructed in the garden by some members of the Mughal Royal family. The garden was enclosed by walls, traces of which are to be found here and there. It is however now no longer in existence, and these remains are too insignificant to deserve of any notice.

- No. 262.** (a) Mosque (nameless).
 (b) 150 yards to the north of the northern gate of Aliganj.

- (c) Waqf.
- (d) III.
- (e) Mughal.
- (f) None.
- (g) Fair.
- (h) Unnecessary.
- (j) The mosque consists of a terrace measuring 42' by 41' 3" with a western wall flanked by small side walls on the north and south. The ground surrounding the mosque is now raised almost to the level of the terrace, and so the chambers which are under it are closed with earth. There are five mihrabs in the western wall and an arched opening in the side ones. Two masonry graves are to be found on the terrace, but they are of no special interest.

No. 263. (a) Grave (unknown).

- (b) Some 200 yards to the north of No. 264.
- (c) Government.
- (d) III.
- (e) Mughal.
- (f) None.
- (g) Ruined.
- (h) Unnecessary.
- (j) The grave stands on a brick platform 24' 2" square, within a brick walled enclosure 15' 9" square E.M. The latter has arched windows on all its four sides provided with latticed screens of stone jali, most of which are now broken.

No. 264. (a) Karbala.

- (b) Immediately to N. W. of Aliganj.
- (c) Government.
- (d) III.
- (e) Mughal.
- (f) None.
- (g) Fair.
- (h) Unnecessary.
- (j) The Karbala is a large enclosure surrounded by a wall built of rubble. It contains a large number of graves. Annually on the 10th of Muharram there is a large gathering here, when Taziyas from Delhi and surrounding villages are brought here to be buried. The enclosing wall of the Karbala was constructed by Kaptan (captain) Ashraf Beg who was an employé of Scindhia stationed at Delhi during the time of Shah Alam II.

No. 265. (a) Grave of Najaf Ali Khan.

- (b) Inside the Karbala, 15 yards from East Entrance.

- (c) Government.
 (d) III.
 (e) 1270 A.H. (1853-4 A.D.).
 (f) On the head stone.

والعزیز

- (۱) از مشهد مقدس مرزا محمد آمد
 بالاتفاق سید ساداتخان ذیشان
 (۲) جد کائن من بود کوچک نیاور از
 در بلاد بنارس منجمد زلیان
 (۳) بر بود سوخته جانم زنجیر اش را
 بیک اجل ز دلهلی باحالت پریشان
 (۴) خود بے سرکفالت گفتم عزیز سالش
 ای آه والد من مرزا نجف علیخان
 سنه ۱۲۷۰ هجری

Translation.

"He is glorious.

- (1) Mirza Muhammad came from the holy Mashhad in the company of Sayyid Saadat Khan of high rank.
 (2) My great grandfather was his youngest grandson and one of the nobles in the city of Banaras.
 (3) The angel of death took the soul of his grandson from Delhi to Paradise in melancholy mien.
 (4) I myself spoke the excellent year (of his death) without the head of 'Kafalat,' 'O, Alas! my father Mirza Najaf Ali Khan.' The year 1270 A.H. (1853-4 A.D.)."

The value of the letters of the last hemistich, i.e., chronogram, is 1290; if we take out 20, the value of 'kaf,' the head or first letter of 'kafalat' of this number, the result is 1270 which corresponds with the date given in figures.

- (g) Good.
 (h) Unnecessary.
 (j) This is a masonry grave measuring 8' 2" by 4' 2" by 8" in height.

- No. 266.** (a) Tomb of Mah Khanam.
 (b) In the centre of the Karbala.
 (c) Government.
 (d) III.
 (e) 1139 A.H. (1726-7 A.D.).
 (f) On the grave stone towards south.

- (۱) آفتاب برج عصمت ماه خاتم از قضا
 در نقاب ابر رحمت گرد روزه دل بحق
 (۲) ملک قدرت سال این تاریخ بر لوح مزار
 زد رقم شد مریوم دور زمان راصل بحق

Translation.

- (1) "Mah Khanam, the sun of the zodiac of chastity, by Heaven's decree hid her face under the cloud of compassion, and turned her heart towards God.
 (2) The pen of providence wrote the date of this (event) on the tablet of the grave: 'The Mary of the age joined God.'"
 The chronogram gives the date 1139 (1726-7 A.D.).

- (g) Fair.
 (h) Unnecessary.
 (j) In the centre of the Kurbala there is a masonry apartment covered by a vaulted roof, and over that apartment is a platform a few feet high. Under the platform there is an underground chamber which has a vaulted ceiling and a marble floor, and is approached from the apartment by descending 15 steps. It is in the vaulted chamber that the grave of Mah Khanam, which is a marble monument, is to be found. The grave measures 6' 4" by 1' 4," and the apartment and vaulted chamber 18' by 11' 4" and 13' 4" square I.M. respectively.

No. 267. (a) Safdar Jang's tomb.

- (b) Opposite the junction of the road from Safdar Jang's tomb to Humayun's tomb with the Delhi-Qutab road, at the 6th mile-stone from Delhi.
 (c) Government.
 (d) Ia.
 (e) 1167 A.H. (1753-4 A.D.).
 (f) On a marble slab fixed over the eastern entrance to the mausoleum.

يا الله

(۱) چو آن مغرور غیور مردی ز دار فناء گشت رحلت نمودن

(۲) چو آن حال قارون اوشد رقم که بادا مقیم بهشت دین

۱۱۶۷

Translation.

"O God.

- (1) When that hero of the plain of bravery departed from the transitory world,
 (2) The following date of it (his departure) was written 'May he be a resident of the highest paradise.' 1167."
 (g) Good, but the garden could be laid out to better advantage.
 (h) Protected.
 (j) The mausoleum was built by Nawab Shuja-ud-daula, the son of Safdar Jang, under the supervision of Bilal Muhammad Khan, at the cost of three lacs of rupees. It stands in the centre of an extensive garden some three hundred yards square and enclosed by a wall some 18 feet in height, the corners of which are strengthened with octagonal towers. The inner face of this wall is, as at Humayun's tomb, broken up by a series of arched recesses. The only entrance to the enclosure is by the large gateway, which contains a number of apartments and rooms, in the centre of the east wall of the enclosure. In the centre of the wall on the remaining three sides there are arcaded pavilions intended for the accommodation of visitors and known formerly by the following names:—
 (1) Jangli Mahal (Forest palace) on the West side.
 (2) Moti Mahal (Pearl palace) on the North side.
 (3) Badshah Pasand (King's favourite) on the South side. (*)

(*) These continued to be used as rest-houses for tourists for some time.

The mausoleum stands on a lofty platform containing a series of arched recesses 10 feet above the level of the garden and some 110 feet square, the vault containing the grave of Sagdar Jang being in its centre. The vault contains two earthen mounds, one over the grave of Sagdar Jang, and the other being said to mark the resting place of his wife Khujista Banu Begam. The structure, built in red and fawn coloured sandstone over the grave, measures some 60' square externally and consists of a central chamber 20' square with eight apartments surrounding it, four of which are square and four octagonal.

The design of the building has evidently been inspired by that of the tomb of Humayun, though the contrast between the virile appearance of the latter and this building is very marked. All the four facades of the tomb are treated similarly, their central feature being an engrailed arch framed in marble and red sandstone and with marble spandrels, the entrances to the tomb chamber being set in the back of the arches. The facade above the entrance arches rises slightly higher than elsewhere, while above the *pinjra* cresting, the effect of which is greatly marred by a horizontal bar of red sandstone, rises a series of grouped *chattris*, each provided with a miniature marble dome, and flanked at each side by a tapering minaret picked out with marble.

The bays on either side of the entrance arch measure some 52' from the level of the platform to the horizontal bar above the cresting, and are furnished with arched recesses at the levels of the upper and lower floors. The arches, also engrailed, are framed first in red sandstone and then in white marble. Above the framing of the upper arch is a marble band 8 inches in depth which continues round the buttresses at the four corners of the building and across the top of the entrance bays. These buttresses are polygonal in plan and provided at the upper floor and roof levels with corbelled balconies furnished with low red sandstone balustrades. The doorways leading on to these balconies are framed in marble while the facets of each buttress are ornamented by a series of geometrical red sandstone panels, set in white marble framing. Octagonal *chattris* crown the tops of the buttresses, all of red sandstone with the exception of the finials which are of marble.

The dome rising from a sixteen sided red sandstone drum some 16' 5" in height is of the bulbous Persian type, and is topped by a deep finial base of the usual lotus pattern supporting a marble pinnacle. The contrast between the method of coursing employed for the marble facing of the dome of Humayun's tomb and the haphazard arrangement of the marble slabs on the dome of this building is worthy of remark. Indeed the building, which has been aptly termed "the last flicker in the lamp of Mughal architecture at Delhi," shows only too unmistakable signs of the decay in architecture which set in with the decline of the empire. The detail is florid and poor, and there is a lack of that restraint and virility apparent in the earlier buildings. It has been said that this building shows an absence of "Industrial handiwork" and that it follows, rather, the bad principle of "Constructing ornament" rather than that of "Ornamenting construction." Also there is too free a use of plaster. The *chattris* of the buttresses are ill-designed, their *chajjas* being too small, while the corbelling supporting the balconies is clumsy in appearance. The numerous small panels on the faces of the buttresses give the latter a restless appearance, while the form of the engrailed arches is distinctly weak. In the recesses of the arched entrances will be noticed the innovation of the 'whaleback' roofing introduced from Bengal, and so popular with the architects of the later

empire. The blending of fawn coloured and red sandstone on the external wall produces an unhappy effect, likened by Bishop Heber to 'potted meat,' and there is no doubt that for a building designed on the formal principles of Mughal architecture such haphazard employment of different kinds of stone is not satisfactory. Indeed, were it not for the effect produced by its mass, and for its historic interest, the structure would have little claim to notice.

The central chamber containing the simple marble sarcophagus is some 27' 4" square and surrounded by eight apartments, four oblong and four octagonal. The ceiling of this chamber is some 40' above the marble-paved floor and is formed by a dome of flattish section. The apartments in the upper floor correspond with those below. The central chamber is provided with a marble dado the remainder of the internal wall surfaces being adorned with florid plaster ornament.

The eastern gateway which forms the only entrance to the enclosure is a structure of which the best that can be said is that it is a fitting adjunct to the mausoleum. It is finished in plaster externally, the raised central bay being of red sandstone ornamented with the characteristic Late Mughal architectural features, and surmounted by an open loggia of 3 bays. This central bay, marking the gateway proper leads into a domed chamber surrounded by smaller chambers on both upper and lower storeys. An archway on the south side forms an additional entrance, and another on the north, leads through an open court into a vaulted pavilion, the central octagonal bay of which encloses a water tank and fountain, and supports upon its piers the vaulted superstructure of the roof above. A gateway on the east side of this pavilion opens on to the road front, where it is flanked on either side externally by a narrow stairway ascending to the mosque at the upper level, which is situated centrally behind the pavilion above mentioned. A short flight of steps in the corners of the pavilion connects with the exterior flights half-way up, and thus provides direct access from the pavilion to the mosque above.

North of the pavilion again is another open courtyard corresponding with that on the south, though the Late Mughal decorative features appearing in this latter are not repeated here, the enclosing *dalan* bays being pierced by simple-arched openings.

The mosque, raised on the upper storey above the level of the garden wall, is a red stone building relieved with bands of yellow sandstone and promiscuous patches of white marble, its features characterizing its late Mughal origin. The façade is divided into 3 bays, the centre one raised slightly above the sides, each bay being surmounted by a dome of bulbous shape crowned by a finial, and pierced by an entrance opening in an engrailed arched recess. On either side of the façade rise square-sided minarets capped with a small domed *chattri*.

The internal measurements of the mosque are 54' by 22'. The mosque in its relation to the mausoleum is unusual, and seems almost to have been an after-thought, such mosques almost invariably being placed centrally in the west wall of the enclosure, a position, in this case, occupied by the "Jangli Mahal" pavilion, as remarked above.

The garden front of the east gateway, with its plastered facade and slightly projecting "Bengali-roofed" oriels, presents little of interest. A stair in the end openings in this facade leads to the upper chambers and roof.

The marble used in the mausoleum is said to have been taken from the tomb of Khan Khanan (No. 153) and the other material was probably obtained from older buildings also.

The view from the roof of the tomb is distinctly fine, the plain to the south (now occupied by the brick fields of the New Capital) being considered by many authorities to be that on which Timur crushed the army of the Delhi Emperor in 1398 A.D.

The centre of the garden is formed by a square of some 214' while from the centre of each of its four sides runs a broad causeway 66' in width, the central features of the causeways being water tanks, some 320' in length and 32' 9" in width. The remainder of the garden is divided up into the usual parterres. The gardens are at present rather bare and call for considerable improvement. The flower beds and cypress trees flanking the sides of the main causeways have recently been laid out by the Superintendent of Horticulture.

Mirza Muqim Abulmansur Khan, entitled Safdar Jang, was the son of Sayadat Khan, and the nephew and son-in-law of Saadat Khan Burhanul Mulk, the viceroy of Oudh on whose death he was appointed as his successor by the emperor Muhammad Shah. After the period of chaos caused by the invasion of Ahmad Shah Abdali had to some extent been reduced to order, he was raised to the post of Wazir (Prime-minister) by the emperor Ahmad Shah. But the court intrigues subsequently compelled him to abandon this post of honour, and he retired to the province of Oudh which had been assigned to him. He died on the 17th Zilhijjah 1167 A.H. (25th September 1754 A.D.) at Faizabad, whence his body was brought to Delhi and buried.

Within the last fifteen years the gardens have been laid out on the old lines but the paths seem to have been arranged with but little accuracy and require considerable remodelling.

(k) *A. S. I.*, IV, 67.

Archer, I, 123-4.

Auckland, 10.

Cavenagh, 31.

Carr Stephen, 278-9.

C. S. Range, 273.

Cooper, 68, 73.

Cole, (1st Report) XXVIII, (3rd Report) 21.

Catalogue, J. 47 (picture).

Fanshawe, 246.

Fergusson, II, 323.

Gardens, 102.

Hacell, 215.

Hearn, 46-7.

Heber, II, 309.

Tour, 102.

Keene, 49.

Mundy, 45.

Oriental Annual, (1835), 95.

Orlich, II, 27.

Prinsep, 42.

Rodgers, 94.

Roberts, II, 237.

Russell, 74.

Sleeman, II, 265-6.

Asar, Chap. III, 93-4.

Elliat, VIII, I, 3, 174, etc.

Mansir, I, 865-7.

ALIGANJ.

- No. 268. (a) The enclosing wall and gateways.
 (b) Half a mile to S. E. of Safdar Jang.
 (c) Government.
 (d) IIa.
 (e) 1164 A.H. (1750-1 A.D.).
 (f) On a marble slab set over the arch of the northern gateway.

قال محمد حبيب الله انا مدينة العلم وعلي بابها

در عهد مبارک احمد شاه بهادر دادشاه غازی بموجب ارشاد نواب قدسیه حضرت صاحب
 زوالیه باهتمام نواب بهادر جاوید خاں صاحب بسواری خاں لطف علی خان تعمیر قلعه و مسجد و
 مسجد و حوض در سال مرتب شد - ۱۱۶۴

Translation.

"Muhammad the friend of God said 'I am a city of learning, and Ali is its gateway.'

In the auspicious reign of Ahmad Shah Bahadur, the king and champion of faith, the building of the fort, the *Majliskhana* (the congregation house), the mosque and the tank, was completed in one year, according to the orders of Her Highness Nawab Qudsiya Sahiba Zamaniya, under the supervision of Nawab Bahadur Jawid Khan Sahib, and under the control of the humble Lutf Ali Khan. 1164 (1750-1 A.D.)."

- (g) Dilapidated.
 (h) Should be protected.
 (f) The enclosure of Aliganj was founded by Qudsiya Begam, the mother of Ahmad Shah, in the year 1164. She professed the Shia faith. During the reign of her son when her influence was at its greatest she constructed a few religious buildings here, and enclosed them all with a massive parapetted wall. The enclosure had a bastion at each of its four angles and was furnished with four gateways and two posterns. The wall and all its bastions and gateways are now in a dilapidated condition. The northern gateway, however, is the best preserved of all and deserves special notice. It still retains the old wooden doors and has over its arch an inscription which refers to the buildings erected by Qudsiya Begam, and alludes to the enclosure as a "fort." Sayyid Ahmad Khan reads the date of the inscription 1162. For Qudsiya Begam and Nawab Bahadur Jawid Khan see List, Vol. I, No. 33.
 (k) Asar, Chap. III, 87-8.

- No. 269. (a) Naqqar Khana (music gallery or, literally, a drum house).
 (b) Outer entrance to the Dargah of Shahi Mardan.
 (c) Khadims of the Dargah of Shahi Mardan.

- (d) III.
 (e) 1230 A.H. (1815 A.D.).
 (f) On the northern arch.

(۱) چون که صادق علی بناه رفیع ساخت بر آستانه حیدر
 (۲) مال تاریخ ان بنا صادق گفت نقار خانه حیدر
 سنه ۱۲۳۰

Translation.

- (1) "When Sadiq Ali built a high edifice at the threshold of Haidar (a title of Ali, but literally a lion).
 (2) For the date of the foundation of that edifice Sadiq said 'The drum house of Haidar.'
 The year 1230."
 (g) Good.
 (h) Unnecessary.
 (j) The Naqqar Khana is the outer entrance to the enclosure called the Dargah of Shahi Mardan. It is a brick building two storeys high, and was erected by one Sadiq Ali. The roof of the upper storey has been lately restored. The date obtained by the chronogram is 1229 one year less than that given in numerals. Sayyid Ahmad Khan gives the date of its erection as 1237 which is not correct.
 (k) Asar, Chap. III, 88.

- No. 270.** (a) Grave of Ishrat.
 (b) 15 yards N. E. of Naqqar Khana (No. 169).
 (c) Khadims of the Dargah of Shahi Mardan.
 (d) III.
 (e) 1078 A.H. (1668 A.D.).
 (f) On the head stone.

Pious ejaculations and after that the following :—

(۱) دروغا که بے ما بے روزگار برزید گل و بشکفت نوبهار
 (۲) کسانی که از ما بغیب اندرند بیایند برخال ما بگذرند
 بیست یکم شهر ذی حجه مغفوری مرحومی میان عشرت صاحب رحمت حق
 ییوست ۱۰۷۸۰

Translation.

- (1) "Alas! that without us for a long time the rose will blossom and spring will smile.
 (2) Those of the future yet unborn will come and pass over our dust.
 On the 21st Zihijjah the forgiven and pardoned Miyan Ishrat Sahib was absorbed in Divine mercy. 1078 (2nd June 1668)."
 (g) Good.
 (h) Unnecessary.
 (j) It is a red stone monument measuring 5' 4" by 2' 7" by 1' 6".

- No. 271.** (a) Mosque of Zinat Begam.
 (b) Some 80 yards North of No. 270.
 (c) Waqf.
 (d) III.
 (e) Mughal.
 (f) None.
 (g) Fair.
 (h) Should be protected.
 (j) The mosque measuring 25' 3" by 13' I.M. is built of brick. It has 3 compartments which are roofed with domes and entered through arched doorways. The courtyard of the mosque which measures 45' by 38' is in a ruined state and contains a few masonry graves.

At the south of the mosque there is a baoli, said to have been built by one Zinat Begam, together with the mosque. It is also in a ruined state and contains no water.

- No. 272.** (a) Gateway.
 (b) Near Naqqar Khana No. 269 to the east.
 (c) Government.
 (d) III.
 (e) Mughal.
 (f) None.
 (g) Fair.
 (h) Unnecessary.
 (j) The gateway forms an entrance to a small enclosure which contained some graves now mostly in ruins. It is built of red stone and is two storeys high, the upper storey being a pavilion with arched openings and with the roof now fallen. The gateway was used to afford accommodation to persons of respectability who visited the Dargah of Shahi Mardan. It is now in occupation.

- No. 273.** (a) Lal Masjid (Red mosque).
 (b) Immediately east of Naqqar Khana No. 269.
 (c) Waqf; Mutawalli, Khadims of the Dargah of Shahi Mardan.
 (d) II.
 (e) Late Mughal.
 (f) None.
 (g) Good.
 (h) Should be protected.
 (j) The mosque measuring 28' 4" by 14' 3" I.M. is called Lal masjid on account of its being built of red stone. It has 3 compartments entered through as many arched doorways and covered by low domes internally, surmounted externally by three bulbous domes. At either side of the central arch and at each of the four corners of the roof of the mosque there is a small minaret. The courtyard, which is paved with red stone slabs, measures 21' 2" by 13' 6".
 (l) 2749.

- No. 274.** (a) Gateway of the old Karbala called Baghichi.
 (b) About 50 yards S. E. of Lal Masjid (No. 273).
 (c) Government.
 (d) III.
 (e) Mughal.
 (f) None.
 (g) Good.
 (h) Unnecessary.
 (j) The gateway is built of brick and forms an entrance to an enclosed garden called Baghichi (small garden). The enclosure was originally a Karbala. The gateway is now in occupation by the Khadims of the Dargah of Shahi Mardan.

- No. 275.** (a) Tomb (unknown).
 (b) About 4 yards N. E. of No. 276.
 (c) Government.
 (d) III.
 (e) Mughal.
 (f) None.
 (g) Ruinous.
 (h) Unnecessary.
 (j) The tomb which is built of brick measures 13' 6" by 12' 10" E.M. It is in occupation and does not contain any grave.

- No. 276.** (a) Tomb said to be of Mahabat Khan.
 (b) Some 30 yards S. E. of No. 273.
 (c) Government.
 (d) IIa.
 (e) C. 1044 A.H. (1634 A.D.)
 (f) None.
 (g) Ruinous.
 (h) Should be protected.
 (j) The tomb is of rubble and measures 12' 8" square I.M. It is roofed by a dome. In each of its four sides there is a doorway, but, now, all are closed, with the exception of that towards the south, and the tomb is occupied by the villagers.

Mahabat Khan, whose real name was Zamana Beg, was the son of Ghor Beg of Kabul. He attained to the highest rank in the reign of Jahangir, but in later years he revolted against the emperor and in the year 1035 A.H. (1625-6 A.D.) seized him under the pretext that he was too much under the influence of Nur Jahan and her brother Asif Khan, who were inimically disposed towards him. The emperor was, however, soon released through the efforts of Nur Jahan. In the second year of Shah Jahan's reign the government of Delhi was conferred upon Mahabat Khan. He died in 1044 A.H. (1634-5 A.D.) in the Deccan, but as in the latter part of his life he had embraced the Shia faith he expressed a desire that his corpse might be carried to Delhi and buried close to the footprint of Shahi Mardan (Ali).

This, if true, would seem to disclose an interesting point in connection with the Qadam Sharif, or the sacred footprint of Ali, and the Dargah of Shahi Mardan. It indicates that they must have been of much longer standing here, and that the buildings constructed by Qudsiya Begam were only additions to the latter. The year 1173 A.H. (1759-60 A.D.) inscribed on the edge of the marble tank containing the Qadam Sharif may be the date of the construction of the tank or of the installation of the Qadam Sharif in its present position. (See Nos. 267 and 279; for Mahabat Khan see also No. 122.)

[NOTE.—There is no internal evidence that this small structure is the tomb of the Mahabat Khan, noble of the courts of Jahangir and Shah Jahan.]

(k) Maasir, III, 385—409.

No. 277. (a) Mosque (nameless).

(b) 5 yards to the east of Mahabat Khan's tomb (No. 276).

(c) Waqf.

(d) III.

(e) Mughal.

(f) None.

(g) Ruinous.

(h) Unnecessary.

(j) The mosque measuring 19' 6" by 14' is built of brick. It is occupied by the villagers, and no longer serves its intended purpose.

No. 278. (a) Tomb of Arif Ali Shah.

(b) Some five yards to the south of No. 273.

(c) Khadims of the Dargah of Shahi Mardan.

(d) III.

(e) Mughal.

(f) None.

(g) Good.

(h) Unnecessary.

(j) The tomb 14' 3" square I.M. is covered by a dome and has two doorways facing east and south. On the west is a mihrab recess, characteristic of a mosque, and on the north is a masonry Chiragh dan. In the centre is a masonry grave on a marble platform furnished with a railing 1' 3" high. The platform measures 7' 5" by 5' 1" by 4½" and the grave 5' 5" by 3' by 1". The tomb is built of brick and is enclosed by four walls the enclosure being entered through 3 doorways on N., S. and E. At the north-west corner of the enclosure is a small mosque said to be the Chillaqah (worshiping place) of Arif Ali Shah.

Arif Ali Shah was a saint who is believed to have been imbued with sanctity in his very childhood. He is said to have died when only some 12 years old.

Beyond the southern doorway of the tomb of Arif Ali Shah, but within the enclosure, is the grave of his uncle Zahir Ali Shah, who is also esteemed as a saint. The Khadims of the Dargah of Shahi Mardan claim to be the descendants of Zahir Ali Shah. The grave measures 8' 11" by 5' 6" by 2'.

No. 279. (a) Gateway.

(b) Inner entrance to the Dargah of Shahi Mardan.

(c) Khadims of the Dargah of Shahi Mardan.

(d) III.

(e) Mughal.

(f) None.

(g) Good.

(h) Unnecessary.

(j) The gateway forms the inner entrance to the enclosure called the Dargah of Shahi Mardan. The religious buildings referred to in No. 248, with a few additions, are to be found in this enclosure which is also used as a cemetery by the local Shia sect. The gateway is of no special interest.

No. 280. (a) Qadam Sharif (a sacred footprint).

(b) In the centre of the enclosure of the Dargah of Shahi Mardan.

(c) Khadims of the Dargah of Shahi Mardan.

(d) III.

(e) 1173 A.H. (1759-60 A.D.).

(f) On the northern edge of the tank.

بر زمین که نشانی آف پایه آراود سالها سجده واجب نظران خواهد بود
 سال ۱۱۷۳ هجری

Translation.

"On the piece of ground where there is a mark of your foot, for years there will be prostrations by men of insight. The year 1173 Hijra 1759-60 A.D.)"

(g) Good.

(h) Unnecessary.

(j) The most important of all the structures in the Dargah of Shahi Mardan is considered to be a small marble enclosure measuring 35' by 25' LM. It contains a footprint believed to be of Ali, and is held to be very sacred by the Shia community. The name Dargah of Shahi Mardan is also derived from this same footmark; 'Dargah' means a court and 'Shahi Mardan' (the king of heroes) is a title of Ali, 'Dargah of Shahi Mardan' meaning the court of the king of heroes, i.e., Ali.

The Qadam Sharif is a small piece of stone 1' 1" by 7½" impressed, or rather carved, with a footprint. It is set in the centre of the bottom of a marble tank measuring 4' 1" by 2' 10" by 1' 3" deep which is fixed in the middle of a marble platform 7' 11" by 5' 4" by 2' 6" high. The tank is filled with water which is also considered sacred, and in order to keep it from becoming dirty the tank has been furnished with a covering of zinc.

Sayyid Ahmad Khan under 'Shahi Mardan' writes "In the year 1137 A.H. (1724-25 A.D.), there came into the possession of Nawab Qudsiya a stone on which there was a footprint. It was said that the mark was of the foot of Ali. She had it set up here in a tank, constructed a marble flooring under that tank, and inscribed this distich on its edge." The verse is the same as is

given above, but the learned author makes a mistake in the date. He reads it 1137. The inscription has very clearly 1173, leaving no room for doubt. In these circumstances the story of Qadam Sharif, how it was obtained and set up here, as given by Sayyid Ahmad Khan cannot be accepted as true. Nawab Qudsiya Begam lost all her influence and was cast into prison and blinded with her son as early as 1167 A.H. (1753-4 A.D.).

The marble enclosure of Qadam Sharif is entered through two doorways facing east and west. The western doorway contains two inscribed pieces of stone, one on either side of it. They originally belonged to some graves but have been lately preserved here. The one on the left side is of no great interest, and contains a pious ejaculation and a date only. The other, however, has the following inscription which, beginning with the usual formula, first contains the names of God, the Prophet and a few other religious preceptors of the Shia faith.

تاریخ وفات شرف النساء بیگم عزت حاجی بیگم مرحومه بنت مرزا سید محمد گلسطانہ
عزیز مرزا حاجی مرحوم دوازدهم شهر ربیع الثانی روز شنبه سنہ ۱۲۱۶

Translation.

"The date of the death of Sharfun Nisa Begam *alias* Haji Begam the deceased, the daughter of Mirza Sayyid Muhammad Gulsitana *alias* Mirza Jani, deceased, Sunday the 12th of the month of Rabia II of the year 1216, 22nd August 1801, A.D.)."

(k) *Asar*, Chap. III, 87.

No. 281. (a) Imambara.

(b) Shahi Mardan, 10 yards south of No. 280.

(c) Khadims of the Dargah of Shahi Mardan.

(d) II.

(e) 1223 A.H. (1808-9 A.D.).

(f) On a piece of marble built into the wall on the left side of the arch at S. E. corner of the Imambara.

(۱) درگاه شہلشہ دربار علی شاہ مردان زلی خدا
(۲) بسم اللہ اکبر نامہ جو مشرت علی علیہ السلام بنا
(۳) ز سید محمد سید سال آن ہمین زد رقم داد ناظر بنا
۱۲۲۳

Translation.

1) "At the court of the emperor of both the worlds, Ali, the king of heroes and the friend of God,

(2) By order of the renowned king Akbar, when Ishrat Ali Khan adorned the place,

(3) I enquired of the Sayyid the year of its foundation and he wrote 'Nazir built it.' 1223 (1808-9 A.D.)."

There is another inscription on the right hand side of the same arch, referring to the repair of the Imambara by one Sayyid Wazir Nawab. It is

in modern and very indifferent Urdu verse and is dated 1302 A.H. (1884-5 A.D.). It is therefore not recorded here.

(g) Good.

(h) Unnecessary.

(j) The Imambara is a masonry building containing three halls in the centre divided by columnar arcades, and with a set of three rooms on either wing. It is covered with a flat roof and measures 54' by 43' LM. A large number of graves mostly with inscribed tablets set in the arches or pillars of the halls or side rooms is to be found inside, but nearly all of them are modern.

No. 282. (a) Grave of Ishrat Ali.

(b) In the central hall of the Imambara (No. 281).

(c) Khadims of the Dargah of Shahi Mardan.

(d) II.

(e) 1227 A.H. (1812 A.D.).

(f) On the middle arch of the central hall of the Imambara.

(۱) غایب بقدموس علی شد مرگه عشرت ز غلامان علی شاهنشاه

(۲) سید مرادشہ چوڑہ سال نوشت یا بوس علی داد بعشرت اللہ

سالہ ۱۲۲۷

Translation.

(1) "When Ishrat, who is one of the slaves of the emperor Ali, succeeded in kissing the foot of Ali,

(2) Sayyid indulged in reflection, and he wrote the year, 'God gave Ishrat (the honour of) kissing the foot of Ali.' The year 1227 (1812 A.D.)."

(g) Good.

(h) Unnecessary.

(j) This is the only grave in the Imambara which deserves some notice with regard to its age. It consists of two marble slabs ornamented with the mihrab form inlaid in black marble and set level with the ground. Ishrat Ali was the founder of the Imambara, and was buried in it four years after it was built.

No. 283. (a) Majlis Khana (a meeting house) known as Jahaz.

(b) Immediately west of Qadam Sharif (No. 280).

(c) Khadims of the Dargah of Shahi Mardan.

(d) II.

(e) 1164 A.H. (1750-1 A.D.).

(f) None.

(g) Ruinous.

(h) Unnecessary.

(j) The Majlis Khana is a masonry building with a flat wooden roof and arched openings. It consists of a rectangular hall 74' 6" by 16' 4" and a room towards the south 21' 6" by 19' 4" LM. The room was intended

as a repository for the processional relics such as the Taziya⁽¹⁾ and Alams.⁽²⁾ It is on a higher level than the hall which, as the name implies, was intended for meetings held on the 20th of every lunar month in honour of Ali; the chief meeting being held in the month of Ramadan in which Ali was slain. The practice of holding meetings is still continued, but now they take place in the Imambara of Ishrat Ali. The Majlis Khana has fallen into disuse on account of its being ruined. It was built by Nawab Qudsiya Begam and is referred to in the inscription on the gateway of the enclosure of Ali-ganj (No. 268).

(k) Asar, Chap. III, 88.

No. 284. (a) Mosque (nameless).

(b) Immediately north of Majlis Khana (No. 283).

(c) Waqf; Mutawalli, Khadims of the Dargah of Shahi Mardan.

(d) II.

(e) 1164 A.H. (1750-1 A.D.).

(f) None.

(g) Good.

(h) Should be protected.

(j) It is a brick building coated with white plaster. It contains three compartments each entered by an arched doorway and covered by a dome. The prayer chamber measures 40' by 11' I.M. and the courtyard of the mosque 44' 8" by 34' 9". Before the courtyard towards the east there is a tank 31' 9" by 14' 3" with a stone fountain jet in the centre, but it is filled now with earth and refuse which needs cleaning out. The mosque and the tank were built by Nawab Qudsiya Begam, and are referred to in the inscription on the gateway of the enclosure of Ali-ganj (*vide* No. 268).

No. 285. (a) Bibi ka Rauza.

(b) Immediately north of Qadam Sharif (No. 280).

(c) Khadims of the Dargah of Shahi Mardan.

(d) III.

(e) Mughal.

(f) None.

(g) Good.

(h) Unnecessary.

(j) The Rauza is a masonry building situated in a walled enclosure and roofed by a dome. It is said to contain a cup set upon a small masonry platform. Bibi is a title of Fatima, the daughter of the Prophet and the wife of Ali. The building which has been given the name of a

⁽¹⁾ A bamboo stick structure covered with coloured paper, etc., representing the mausoleum of Hussein. The Taziya are made during Muharram and carried to the Karbala where they are buried on the 10th of that month, the anniversary of the martyrdom of Hussein. In some cases a Taziya is kept in an Imambara which is also called a Majlis Khana.

⁽²⁾ Mimmi designs in representation of those of Hussein the grandson of the prophet and the hero of Karbala.

Rauza (a mausoleum) was built in her honour to contain the cup which has been dedicated to her and which is thus located in appropriate proximity to a relic of her husband (the Qadam Sharif). As a sign of the greatest respect to Bibi Fatima, pardah is strictly observed in the case of this relic sacred to her. No man is permitted to enter the Rauza and defile the cup by his sight.

No. 286. (a) Grave of Biba Jan.

- (b) Outside the southern wall of the enclosure of Qadam Sharif (No. 280).
 (c) Khadims of the Dargah of Shahi Mardan.
 (d) III.
 (e) 1268 A.H. (1851-2 A.D.).
 (f) On the head stone.

(1) بهکم حق سوع جنت برشت بیدا جان به دست رخت زار فانی کلاه زینت
 (2) ندا رسید ز هاتف بمال قارونش مال و راه که تیره نمود بر نشانی
 ۱۲۶۸

Translation.

- (1) "By order of God, Biba Jan repaired to paradise; she set out from the frail house of the ancient inn (world).
 (2) A call descended from the invisible crier for its date: 'Alas! she darkened the assembly of joy.' 1268 (1851-2)."
 (g) Good.
 (h) Unnecessary.
 (j) The grave is indicated by a marble slab on a level with the ground. It contains the mihrab emblem and measures 5' 6" by 2' 6". Biba Jan is said to have been a dancing girl. This is also to be inferred from the inscription.

No. 287. (a) Grave of Wilayati Khanam.

- (b) West to No. 286.
 (c) Khadims of the Dargah of Shahi Mardan.
 (d) III.
 (e) 1268 A.H. (1851-2 A.D.).
 (f) On the head stone.

سنه ۱۲۶۸

بنارینح بالزهدم رمضان رانی خاتم صامه رحلت لمره

Translation.

- "The year 1268 (1851-2 A.D.).
 On the 15th of Ramadan Wilayati Khanam Sahiba departed."
 (g) Good.
 (h) Unnecessary.
 (j) The grave is a stone monument measuring 5' by 1' 11" by 7."

- No. 288.** (a) Grave of Sadrunnisa.
 (b) Before the eastern door of the Qadam Sharif (No. 280).
 (c) Khadims of the Dargah of Shahi Mardan.
 (d) III.
 (e) 1223 A.H. (1808-9 A.D.).
 (f) On a piece of marble at the head of the grave.

✽

بَادِ بَغْدَانِ مَدْر نَشِيْنِ مَدْر نِسا
 ۱۲۲۳

Translation.

"He

May Sadri Nisa sit in the highest place in paradise. 1223 (1808-9 A.D.)."

- (g) Good.
 (h) Unnecessary.
 (j) The grave which measures 5' 5" by 2' 8" is similar to No. 286.

- No. 289.** (a) Grave of Jahanara.
 (b) West to No. 288.
 (c) Khadims of the Dargah of Shahi Mardan.
 (d) III.
 (e) 1259 A.H. (1843-4 A.D.).
 (f) On a piece of marble at the head of the grave.

۱۲۵۹

اَلْاٰخِرِيْنَ مَنَزَلِ جَاهَانِ اَرَا

Translation.

"1259 (1843-4 A.D.).

The last resting place of Jahanara."

- (g) Good.
 (h) Unnecessary.
 (j) The grave which measures 5' 7" by 2' 10" resembles No. 286.

- No. 290.** (a) Grave of Husamuddin.
 (b) West to 289.
 (c) Khadims of the Dargah of Shahi Mardan.
 (d) III.
 (e) 1262 A.H. (1846 A.D.).
 (f) On the head stone.

مَرَقَدِ مَلِيْحِ سَيِّدِ حَسَامِ الدِّيْنِ حَيْدَرِ مُوسَا - ۱۲۶۲

Translation.

"The bright grave of Sayyid Husamuddin Haidar Musa 1262 (1846-7 A.D.)."

- (g) Good.

(k) Unnecessary.

(j) The grave which measures 5' 3" by 2' 10" is similar to No. 286.

No. 291. (a) Grave of Mahaldar Begam.

(b) East of No. 290.

(c) Khadims of the Dargah of Shahi Mardan.

(d) III.

(e) 1219 A.H. (1804-5 A.D.).

(f) On a piece of marble in the middle of the grave.

(۱) محالدار بیگم کہ گفتے بدینا مسجد در اہل بیت است دینم

(۲) غمش کرد خون دل درستان خشک شد از ماتنش دیدہ مومنین ام

(۳) بسید خرد آن سیدہ سال رحلت بگفتہ محالدار خاند دریدم

سنہ ۱۲۱۹

Translation.

(1) "Mahaldar Begam, who said that her mission in the world was to bow at the door of the family (of the Prophet).

(2) The grief for her (death) dried the blood of the hearts of friends; through mourning for her the eyes of the faithful were wet.

(3) To Sayyid, that Sayyidah herself gave the year of her death: 'I am the keeper of the high paradise!'

The year 1219 (1804-5 A.D.)."

(g) Good.

(h) Unnecessary.

(j) The grave is similar to No. 286, but it is of red stone edged with marble, and measures 5' 6" by 2' 6".

No. 292. (a) Grave of Nawab Musa Khan.

(b) Immediately east of No. 291.

(c) Khadims of the Dargah of Shahi Mardan.

(d) III.

(e) 1184 A.H. (1770-1 A.D.).

(f) On a slab of marble at the head of the grave.

(۱) چراغ شبستان ہفتم امام بیگ علی شاہ مردان بخت

(۲) زہانت چو پرسیدم از سال ار ارم مسکن موسویان بگفت

سنہ ۱۱۸۴

Translation.

(1) "The lamp of the chamber of the 7th Imam^(*) (leader) slept at the foot of Ali, the king of heroes.

(2) When I asked the invisible crier the date (of his death), he said 'Iram^(*) is the dwelling of Muswi^(*) Khan.' The year 1184 (1770-1 A.D.)."

(*) The name of the 7th Imam was also Musa and that is why he has been referred to here.

(*) Iram is the name of the fabulous gardens said to have been devised by Shaddad son of Ad in emulation of the gardens of paradise.

(*) The name is really Musa Khan. It has been written Maswi Khan in the chronogram in order to make up the deficiency of 6 in the date.

- (g) Good.
 (h) Unnecessary.
 (j) The grave stands in the centre of a marble platform which has a marble railing of jali work 1' 4" high. The platform is 13' square. The grave which is also of marble measures 6' 9" by 2' 10" and is raised 2' above the platform.

- No. 293. (a) Grave of Ahmad Husain Khan.
 (b) West of No. 292.
 (c) Khadims of the Dargah of Shahi Mardan.
 (d) III.
 (e) 1262 A.H. (1846 A.D.).
 (f) On a slab of marble placed at the head of the grave.

(۱) احمد حسين خان که بعد شباب مرده زان خوبی و نکویی و حسن جمال آه
 (۲) - ال وفات از بدر نوع اے دقیقه رس خزان یک هزار و دو صد و شصت و دو سال آه
 ۱۲۶۲

Translation.

- (1) "Ahmad Husain Khan who died in the prime of youth with excellence, virtue, beauty and elegance;
 (2) The date of his death, O discerning man, read in two ways, 'Alas one thousand two hundred and sixty-two.'
 (3) 1262 (1846 A.D.)."
 (g) Good.
 (h) Unnecessary.
 (j) The grave is similar to No. 286, but measures 5' 10" by 3' 2".

- No. 294. (a) Grave of Sadat Khan.
 (b) 5 yards south of No. 292.
 (c) Khadims of the Dargah of Shahi Mardan.
 (d) III.
 (e) 1219 A.H. (1805 A.D.).
 (f) On the grave stone.

(۱) نامی سادات خان بنام کظم فرمود چو رحلت ان فکرم کظم
 (۲) حیدر گفت از زبان از مصرع سال حامی گناه ما امام کظم
 سنه ۱۲۱۹

شوال يوم در شنبه حین العصر سنه ۱۲۱۹

Translation.

- (1) "The renowned Sadat Khan, that slave of Kazim,⁽¹⁾ who departed in the name of Kazim.

(1) Muzi Kazim was the seventh Imam according to the faith of the Shia.

- (2) Sayyid gave the chronogram through his tongue (on his behalf) 'Our protector against sins is Imam Kazim.' The year 1219.
In the afternoon of Monday in the month of Shawwal of the year 1219.
(January 1805)."

(g) Good.

(h) Unnecessary.

(j) The grave is of marble and measures 5' 10" by 2' 3" by 2".

- No. 295.** (a) Grave of Shah Nimat Ilahi.
(b) Near No. 278 towards the west.
(c) Khadims of the Dargah of Shahi Mardan.
(d) III.
(e) 1097 A.H. (1685-6 A.D.).
(f) On the grave stone.
Pious ejaculations and the following.

شاه نعمت الہی فی تاریخ ۱۴ شعبان سنہ ۱۰۹۷

Translation.

"Shah Nimat Ilahi, on the 14th of Shaban the year 1097 (1685-6 A.D.)."

(g) Good.

(h) Unnecessary.

(j) The grave is situated within a small open marble enclosure measuring 13' 5" by 13' 1" I.M. The walls of the enclosure contain latticed windows. The grave which is also of marble measures 5' 1" by 2' 9" by 4". There is one other grave within the enclosure.

Outside the enclosure of Shah Nimat Ilahi towards the north, there is to be found, at the head of a very small grave, a piece of stone containing a fragmentary inscription. It is dated in the time of Alamgir (probably Aurangzeb) and seems to refer to the erection of a building.

(۱) بدر شاہ عالم کبر غازی ظل سبحانی

(۲) چو سالہ ابتداءش حسبت عود اللہ از عاتق

Translation.

(1) "In the reign of the king Alamgir, the champion of faith and the shadow of God.

(2) When Abdullah enquired of the invisible crier the date of its beginning."

- No. 296.** (a) Grave of Mihrunnisa Begam.
(b) About 10 yards east of No. 292.
(c) Khadims of the Dargah of Shahi Mardan.
(d) III.
(e) 1228 A.H. (1813 A.D.).

- (f) On a marble slab built into the enclosure wall at the head of the grave.
Pious ejaculations, then the following.

(۱) چو مهرالدا بیگم ترش صفات که چون مهر پداشت روشن لقا
(۲) برفت از جهان رسید شد جهان بیفتاد بر تو بدلت بقا
(۳) ز منون بستم مال زوات بصد مصفت زدن وزنج ز عدا
(۴) بکا کرد بے انتها و بگفت که هیهات هیهات مهرالدا
سنة ۱۲۲۸ هجری

Translation.

- (1) "When Mihrunnisa Begam of good qualities, whose countenance was of the brightness of the sun,
(2) Departed from the world, it became dark and she radiated light in the everlasting regions.
(3) I enquired of Mammun the year of her death; he in great trouble, pain, grief and affliction,
(4) Lamented deeply and said, 'Ah! Alas Mihrun Nisa.'
The year 1228 A.H. (1813 A.D.)."
(g) Good.
(h) Unnecessary, except under III.
(j) The grave of Mihrunnisa is inside an enclosure which contains a few other graves and measures 14' 9" by 11' 2" I.M. The enclosure is paved with marble and is entered through a doorway in the back wall of a dalan towards the west. This dalan is built of stone and covered by a flat roof. It has 3 arched entrances. A similar dalan exists on the west. The grave of Mihrunnisa measures 6' 4" by 3' by 6."

No. 297. (a) Grave of Nawab Bahadur Jawid Khan.

(b) Some 150 yards to the south of No. 281.

(c) Government.

(d) Ha.

(e) 1165 A.H. (1752 A.D.).

(f) None.

(g) Ruinous.

(h) Protected.

(j) The grave of Nawab Bahadur Jawid Khan is a marble monument measuring 7' by 2' 3" by 2'. It stands on a double platform, of which the lower is of red stone 30' 9" square and 3' 6" high. The upper platform which is of marble is 13' 10" square and 1' 6" high. There are indications that each of these platforms once had a railing; but the villagers living in the neighbourhood have stripped them of both the railing and the stone pavings.

Jawid Khan was a eunuch and a great favourite of the emperor Ahmad Shah and his mother, who raised him to the rank of an Amir with the title of Nawab Bahadur. Nawab Safdar Jang who was greatly incensed at the influence he had obtained over the emperor, invited him to an entertainment, and murdered him during the banquet. This event took place in the year

1165 A.H. some two years before the downfall of the emperor Ahmad Shah and his mother Qudsiya Begam. (For a further account of Jawid Khan see List, Vol. I, No. 33.)

(k) Elliot, VIII, 133, 317.

No. 293. (a) Tomb (unknown).

(b) About 50 yards to N. W. of No. 297.

(c) Government.

(d) III.

(e) Mughal.

(f) None.

(g) Ruinous.

(h) Unnecessary.

(j) The tomb measuring 15' 6" by 14' is built of rubble and covered by a vaulted roof. It has a doorway in each of its four sides, but does not contain any grave.

BIBIPUR.

- No. 299.** (a) Tomb of Najaf Khan.
 (b) Within an extensive enclosure 15 yards to S. E. of Aliganj.
 (c) Government.
 (d) IIa.
 (e) 1196 A.H. (1782 A.D.).
 (f) On a marble slab over the grave.

هو الحي الذي لا يموت

- (۱) این چرخ کج نهاد کمان پشت پر-هام کز سهم حادثات نواز خطا هدف
 (۲) زد بر نشانه اشرف حادثات را که بود نعل سادات صفوی را از ر شرف
 (۳) شایسته میوه شجر باغ هشت و چهار پانیزه جوهر صو گهر در تپه صدف
 (۴) بخشش الملوک امیر نجف خان شهید دل کش-ور کشتی هند بقاءید لا تخف
 (۵) آن اشجعی که دست چربوبی بذر الفتار سلطان لا فاش سقود زه خاف
 (۶) بادا جلیس بدر رحل ختم مرسلین بابد خورش آشف اسرار لو کشف
 (۷) زد کنگ رمی توام عالی بخش از قاربع سال را رقم این تربت نجف

۱۱۹۶

Translation.

"He is living who will never die.

- (1) This sky of crooked nature, with its back (bent) like a bow, and full of arrows, which with the arrow of misfortune does not miss the mark,
 (2) Shot at the most noble of Sayyids, through whom there was honour to the lineage of Safvi Sayyids,
 (3) (Who was) a worthy fruit of the tree of the garden of eight and four (*i.e.*, twelve Imams of the Shias), a pure splendour of two pearls (Hasan and Husain), and a gem of nine shells (skies),
 (4) (Named) Bakhshīul Mulk Amir Najaf Khan, the lion-hearted and the conqueror of the countries of India with the help of (the command) 'Be not afraid.'
 (5) A hero, if he held Zulfiqar (the name of the two-edged sword of Ali) in his hand, the king 'La fata' (1) would exclaim "A worthy son."
 (6) May he be a companion of the Last of the Prophets (Muhammad) with his ancestor, the revealer of the secrets "If it can be revealed."
 (7) The pen of Ali which is like (literally a twin brother of) the Divine revelation, wrote the date of his death on his ashes (grave) "This is the grave of Najaf."

1196 (1781-2 A.D.).

(g) Fair.

(1) This refers to a hemistich in praise of Ali and his sword Zulfiqar 'There is no youth but Ali and no sword but Zulfiqar.'

(h) Should be protected.

(j) The tomb of Najaf Khan is in a large, but ruined, enclosure which is entered through a gateway towards east. The roof of the building is 90' square with a bastion at each of its four corners. In the centre of the roof there is a platform 22' 4" square and 2' 10" high. It is enclosed by a broken wall of plastered brick 1' 11" high, and contains the cenotaph of Najaf Khan which has been stripped of its marble. Near this platform there is another, measuring 21' 10" by 19' 5" by 2' 10" and containing a masonry cenotaph. The roof terrace of the tomb is flat, but the rooms below, which are two in number, have vaulted ceilings. The room towards east contains the graves of Najaf Khan and his daughter and measures 15' 6" square I.M. The second room which is towards west is 16' 6" square I.M. It contains three uninscribed graves which seem to belong to the family of Najaf Khan; but they are not deserving of any special notice.

Najaf Khan was related to the Safvi sovereigns of Persia, and with many of his relatives was imprisoned by Nadir Shah. At the request of Mirza Muhsin, the elder brother of Safdar Jang, who was sent on an embassy to Nadir Shah by Muhammad Shah the emperor, he was released with his sister. The latter married Mirza Muhsin, and Najaf Khan who was then only thirteen years old came to India with his sister and her husband. After the death of Mirza Muhsin and the murder of his son Nawab Muhammad Quli by Nawab Shujaudaula, Najaf Khan entered the service of the emperor Shah Alam, who for his admirable deeds made him Amirul Umara with the title of Zulfiqarudaula. Najaf Khan died on the 8th of Jumada II the year 1196, corresponding to 22nd of April 1782, at the age of forty-nine.

(k)

Miftah, 358-9.

Carr Stephen, 280 seq.

Rodgers, 95.

Hearn, 247.

No. 300. (a) Grave of Fatima, daughter of Najaf Khan.

(b) Near the grave of Najaf Khan, on the same platform.

(c) Government.

(d) III.

(e) 1236 A.H. (1820-1 A.D.).

(f) On a marble slab over the grave.

هو العی لایموت

- (۱) قفال که وقت این خاندان غم بنیاد
فرشته خوی نگر بانوی الهجسته نهاد
(۲) زح محبه هنام بنت پدغمبر
بورج فاطمه زهرا حقش بیا مرزاد
(۳) بدل فدائی زلاله علی عالی قنبر
نلسار د زاله نام الممه امجد
(۴) که بود بدست نجف خان میر بخشی عند
یجان منزل پاکان خدای خدای دعواد
(۵) کشیدم آه و عیان گشت مصرع تاریخ
علی و فاطمه روز جزا شقیعش باد

Translation.

"He is living who will never die.

- (1) Alas! that the virtuous woman of angelic nature and auspicious birth repaired from this abode of ashes whose foundation is grief.
- (2) What a friend and namesake of the daughter of the Prophet (Muhammad)! May she be forgiven for the sake of the soul of Fatimah Zahra!
- (3) She was devoted of heart to the kindred of Ali who is of high rank, and was enamoured of the names of the venerated Imams.
- (4) She was the daughter of Najaf Khan, the Mir Bakhshi of India; may God grant her a place in the abode of the pure!
- (5) I breathed a sigh, and the chronogram was known: 'May Ali and Fatima be her intercessors on the day of judgment!' 1236 (1820-1 A.D.)."

The value of the letters of the last hemistich given as chronogram is 1242, but if we deduct 6, the value of the letters of 'Ah' which is to be inferred from the meaning of the first hemistich, the result is 1236 which corresponds with the date given in figures.

- (g) Good.
- (h) Should be protected.
- (j) The grave is a marble monument, measuring 4' 9" by 2' by 3½". Fatima was the daughter of Najaf Khan, as is apparent from the inscription. Nothing further is known about her.

LIPU.

- No. 301.** (a) Bhaironji ka Mandar.
(b) Half a mile west of Safdar Jang.
(c) Gopal, etc.
(d) III.
(e) Mughal.
(f) None.
(g) Good.
(h) Unnecessary.
(i) The temple which is dedicated to Bhaironji is built of brick and is covered with plaster. It is octagonal in design diam. 12' 10" and is roofed with an octagonal dome. The building by its appearance seems to be modern, but tradition assigns it a time prior to the mutiny. It has, however, been repaired, if not rebuilt of late years. There are a few Shiwalas and Dharamshalas near the temple of the same period.

ARAKPUR BAGH MOCHI.

No. 302. (a) Bagh Mochi (Garden of Mochi).

(b) In the village.

(c) Government.

(d) Ha.

(e) Jahangir's reign.

(f) None.

(g) Dilapidated.

(h) Protected.

(j) The Bagh is an extensive enclosure surrounded by a masonry wall with a bastion at each of the four corners and a big gateway towards east. In the centre of the enclosure there is a tank about 120' square with a circular bastion which has a pavilion of three compartments on its northern bank. It was originally a bagh (garden) built by one Ramdas entitled Mochi, and it is after his title that the garden is known. It is now occupied by villagers who have built mud houses within the enclosure.

(l) 2791.

No. 303. (a) Well.

(b) Under the back wall of the pavilion (baradari) on the northern bank of the tank in the centre of the garden.

(c) Government.

(d) III.

(e) Jahangir's reign.

(f) On a small piece of stone fixed in the well.

این چاه رامدا [م.] بن ملوکچند رختکی خطاب مرمی در عهد بادشاه جهانگیر سنه . . .

Translation.

This well (was built) by Ramdas, son of Maluk Chand of Rohtak, (and) entitled Mochi, in the reign of the king Jahangir. The year.....

(g) Good.

(h) Protected.

(i) It is a masonry well, 7' 6" diam. The inscription states that it was built by one Ramdas, called Mochi.

(l) 2792, 2793.

MUHAMMADPUR.

- No. 304.** (a) Tomb (unknown). Called locally 'Tin Burji.'
 (b) On the east side of the village.
 (c) Villagers living in Muhammadpur.
 (d) II.
 (e) Afghan.
 (f) None.
 (g) Good, has been recently repaired.
 (h) Protected.
 (j) It is a large and imposing building constructed of large blocks of stone and finished in plaster. It consists of three compartments, the central of which is covered with a hemispherical dome, and is the biggest of the three. The chamber on either side is roofed with a flatter dome which is fluted. There is a big archway on the west of each of the side rooms, but on the eastern side there are three doorways one to each of the three rooms. They are small as compared to the archways. On the western side of the central room a mihrab takes the place of the archway. The building was occupied by villagers who built small mud houses in it and used it as a cattle shed, but it has now been evacuated. It measures some 185' by 59' E.M. and is flanked outside on the north and south by two heavy octagonal bastions some 28' diam. In the central room there were two or three masonry graves in a ruined state. It seems probable that there were other graves in the building but that they were removed by the villagers occupying it. In the southern wall of the building outside there is a winding staircase leading up to the roof.
- No. 305.** (a) Tomb (unknown).
 (b) Adjoining the south wall and bastion of No. 304.
 (c) Dule Ram.
 (d) III.
 (e) Afghan.
 (f) None.
 (g) Fair.
 (h) Should be protected (if not already protected along with No. 304).
 (j) The tomb is octagonal, diam. 18', and constructed of rubble. Its roof has disappeared. In the centre there is a ruined masonry grave measuring 8' 9" by 5' 6" by 1' 6". The tomb is used as a cattle shed.
- No. 306.** (a) Tomb (unknown).
 (b) Some 100 yards from No. 304 towards S.-W.

- (c) Dehi Singh.
- (d) III.
- (e) Afghan.
- (f) None.
- (g) Ruined.
- (h) Unnecessary.
- (j) The tomb 23' square I.M. is built of rubble and mortar and covered with a hemispherical fluted dome. It has doorways towards N., S. and E., and is coated with plaster. On the west side there is a mihrab recess. The building is used as a godown. In the centre there are two ruined masonry graves each measuring some 6' 8" by 4' 5" by 3' 8".

No. 307. (a) Mosque (nameless).

- (b) About 10 yards towards west of No. 305.
- (c) Waqf.
- (d) III.
- (e) Afghan.
- (f) None.
- (g) Ruined.
- (h) Unnecessary.
- (j) The mosque measuring 107' by 40' 6" E.M. is built of rubble and mortar and coated with plaster. The prayer chamber has five compartments, each entered through an arched doorway. In front of each of the extreme north and south compartments there is a room covered with a dome. The extreme southern side room has now fallen and the remaining portion of the building is used as a store house by villagers.

No. 308. (a) Tomb (unknown).

- (b) Some 15 yards to S.-E. of No. 306.
- (c) Puran Chamar.
- (d) III.
- (e) Afghan.
- (f) None.
- (g) Poor.
- (h) Unnecessary.
- (j) The tomb measuring 19' square I.M. is constructed of rubble and coated with plaster. It is covered with a dome and has doorways towards north, south and east, of which those towards south and east are now closed; on the west side there is a mihrab. There are two plastered graves in the building each measuring 6' 10" by 4' 3" by 3' 3".

No. 309. (a) Tomb of Musa Khan.

- (b) Some 200 yards to south of No. 307.

(c) Ram Sarup.

(d) III.

(e) Afghan.

(f) None.

(g) Fair.

(h) Unnecessary.

(j) The building measuring some 14' 6" square I.M. is built of rubble and mortar and coated with plaster. It is covered with a dome and has a doorway on north, south and east, and on the west side a mihrab. Inside the building there is a ruined masonry grave measuring 7' 5" by 5' by 2'.

MUNIRKA.

- No. 310.** (a) Mosque called Malik Munirka.
 (b) In the middle of the village.
 (c) Waqf; occupied by (1) Shankar, (2) Shamiya, a woman, (3) Johara, (4) Gulzari, (5) Naimu, (6) Manbhar.
 (d) II.
 (e) Afghan.
 (f) None.
 (g) Ruined.
 (h) Should be protected.
 (j) The mosque is built of rubble and coated with plaster. It consists of a central compartment flanked by three others on either side. The central chamber measures 24' square E.M., and is covered with a dome. The wings on either side measure 37' by 15' E.M. In the central compartment is a grave of rubble in mud; probably a later addition. The building is now occupied by villagers.

To the south of the mosque is an apartment 33' by 14' 6" E.M., probably intended for the Mulla or priest. In front of this apartment and facing south there are traces of an entrance to the mosque.

- No. 311.** (a) Tomb (unknown).
 (b) N.-W. corner of the village.
 (c) Shamilat Deh.
 (d) II.
 (e) Afghan.
 (f) None.
 (g) Fair.
 (h) Should be protected.
 (j) The monument is raised on a high level and is approached from below by a stair on the south side. The tomb which is enclosed by a high wall measures 39' square E.M., and stands on a plinth some 6' high. It is an imposing structure built of rubble and finished in plaster, and surmounted by a dome. The four façades each contain an arched opening in a central projecting bay, the northern opening being fitted with a stone lattice screen, while that on the west contains the mihrab embellished with Quranic inscriptions and floral designs incised in plaster—a treatment also adopted in the interior. A stair-way in the northern opening leads to the roof, from which rises a minaret at each of the four corners and on either side of the central projecting bays of the façades.

In the interior is a stone grave measuring 7' 4" by 4' 9" and 1' 6" in height, placed centrally under the dome, another existing immediately to the south-east of it. Neither, however, contains any feature of interest. The monument, which is at present occupied by villagers, deserves to be conserved.

- No. 312.** (a) Tomb called Wazirpur ka Gumbad, or dome of Wazirpur.
 (b) About $\frac{3}{4}$ mile due north of No. 311.
 (c) Shamilat Deh.
 (d) II.
 (e) Afghan.
 (f) None.
 (g) Good.
 (h) Should be protected.
 (j) The tomb standing on a plinth some 4' 6" high is a domed structure measuring 54' square E.M. It is constructed of rubble masonry and was originally coated with plaster. On three of its sides are triple arched openings, while towards the west the central archway is occupied by the mihrab recess. In the western opening of the south façade is a winding staircase ascending to the roof. Under the dome is a stone grave measuring 8' 4" by 4' 10" by 1' 9".
- No. 313.** (a) Tomb (unknown).
 (b) Eight yards towards west of No. 312, in the same enclosure.
 (c) Shamilat Deh.
 (d) II.
 (e) Afghan.
 (f) None.
 (g) Good.
 (h) Should be protected along with No. 312.
 (j) The tomb measuring 19' square stands on a plinth 3' 6" high. It is a domed building constructed of rubble masonry, and contains an arched opening on each of its four sides. There is no indication of a grave inside the building.
- No. 314.** (a) Mosque (nameless).
 (b) Some seven yards from No. 313 towards west, and forming the western wall of the ruined enclosure in which is contained Nos. 312—316.
 (c) Waqf.
 (d) III.
 (e) Afghan.
 (f) None.
 (g) Ruinous.
 (h) Should be protected along with No. 312.
 (j) The mosque consists of a western wall 149' 6" I.M. long, flanked by side walls on the north and south 21' 7" in length. It is constructed of rubble masonry and contains 9 mihrab recesses.

- No. 315.** (a) Tomb (unknown).
 (b) Close to the south of No. 312.

- (c) Shamilat Deh.
- (d) II.
- (e) Afghan.
- (f) None.
- (g) Ruinous.
- (h) Should be protected along with No. 312.
- (j) The tomb measuring 14' 6" square is built of rubble masonry finished in plaster. It is roofed with a dome and is pierced by a doorway on all four sides.

- No. 316.** (a) Tomb (unknown).
 (b) Some 2 yards east of No. 312.
 (c) Shamilat Deh.
 (d) II.
 (e) Afghan.
 (f) None.
 (g) Fair.
 (h) Should be protected along with No. 312.
 (j) The tomb, constructed of rubble masonry and coated with plaster, measures 25' square E.M. It is roofed by a dome and contains a doorway in each of its four sides, except on the west where there is a mihrab. In the southern doorway is a narrow winding staircase leading up to the roof. No indication of any grave exists in the interior.

- No. 317.** (a) Tomb (unknown).
 (b) Some 6 yards from No. 316 towards east, adjoining the enclosure wall.
 (c) Shamilat Deh.
 (d) II.
 (e) Afghan.
 (f) None.
 (g) Good.
 (h) Should be protected along with No. 312.
 (j) The tomb measures 25' square E.M. and stands on a plinth 7' high. It is a domed structure of rubble masonry containing an arched opening on three sides and a mihrab on the west. In the centre of the building is a dilapidated rubble masonry grave measuring 8' 4" by 5' 3" by 2'.

- No. 318.** (a) Baoli.
 (b) Some 18 yards from No. 312 to the south.
 (c) Shamilat Deh.
 (d) II.
 (e) Afghan.
 (f) None.
 (g) Ruinous.

- (k) Should be protected along with No. 312. ? W.
 (j) The baoli which measures some 100' by 38' E.M. is built of rubble masonry. At its southern end there is a circular well (diam. 14'). The latter is flanked by domed turrets containing a narrow winding staircase leading down to the bottom of the well. Both well and baoli are in a ruined state and now contain no water.

No. 319. (a) Mosque (nameless).

- (b) Some 10 yards from No. 315 to the south.
 (c) Waqf.
 (d) III.
 (e) Afghan.
 (f) None.
 (g) Ruinous.
 (h) Unnecessary.
 (j) The mosque measuring 25' by 7' I.M. consists of a western wall containing five mihrabs and flanked by small bastions and side walls. It is constructed of rubble masonry and coated with plaster. On either side of the mihrabs and at each of the four corners of the mosque were originally small minarets, but the southern wall has now fallen down together with its minaret.

In front of the courtyard to the east is a masonry grave, but of no interest.

No. 320. (a) Munda Gumbad (roofless dome).

- (b) Some 400 yards from No. 312 towards east.
 (c) Shamilat Deh.
 (d) II.
 (e) Afghan.
 (f) None.
 (g) Good.
 (h) Should be protected.
 (j) The tomb is known locally as Munda Gumbad by reason of its having no dome. It is constructed of rubble and contains an archway on three sides, the west being occupied by a mihrab. On either side of the mihrab, and, again, of the eastern and northern archways is an arched opening, the southern archway containing a staircase leading to the roof. The square interior of the tomb chamber is reduced to an octagon by 'half-dome' recesses in the corners, and is again reduced to 16 a-sided figure before finally assuming a circular shape at the dome base. The tomb measures 52' 9" square E.M., and stands on a plinth 7' high. Inside the building there are ruined masonry graves measuring 7' 6" by 4' 6" by 1' 9" and 5' 3" by 3' by 10" respectively. They are of no interest.

No. 321. (a) Mosque (nameless).

- (b) Some 150 yards from No. 312 towards south.

- (c) Waqf.
- (d) III.
- (e) Afghan.
- (f) None.
- (g) Good.
- (h) Should be protected.
- (j) The mosque which is built of rubble masonry comprises a courtyard with a western wall containing 7 mihrabs and flanked by small bastions and side walls on the north and south. The east wall of the courtyard is flanked by attached wings the other corners being marked by two low bastions. The enclosure which measures 32' square I.M. contains several masonry graves, of no interest however.

- No. 322.** (a) Mosque (nameless).
 (b) Some 160 yards from No. 321 to N. w.
 (c) Waqf.
 (d) III.
 (e) Mughal.
 (f) None.
 (g) Fair.
 (h) Should be protected.
 (j) The mosque standing on a platform 8' high is built of rubble masonry. It consists of a prayer chamber and a spacious courtyard containing several masonry graves. The prayer chamber comprises three compartments covered with a flat roof and entered through three arched doorways. It measures 36' 10" by 13' 10" I.M. and is coated with plaster, in which, around the central mihrab, are incised quotations from the Quran. The courtyard measures 90' by 65'.

- No. 323.** (a) Mosque (nameless).
 (b) Some 175 yards from No. 322 towards west.
 (c) Waqf.
 (d) III.
 (e) Afghan.
 (f) None.
 (g) Ruinous.
 (h) Unnecessary.
 (j) It is similar in design to the mosque No. 321 being raised upon a courtyard 7' 6" high and 47' square I.M. Like No. 321, some masonry graves are also to be found in its courtyard.

- No. 324.** (a) Mosque (nameless).
 (b) Some 175 yards from No. 323 to N.-W.
 (c) Waqf.

- (d) III.
- (e) Afghan
- (f) None.
- (g) Ruinous.
- (h) Unnecessary.
- (j) It is similar in design to No. 321, but its courtyard measures 40' by 20' 4" and is 5' 6" high. Like No. 321 it has also some masonry graves in its courtyard.

No. 325. (a) Mosque (nameless).

- (b) Some 80 yards from No. 324.
- (c) Waqf.
- (d) III.
- (e) Afghan.
- (f) None.
- (g) Fair.
- (h) Unnecessary.
- (j) It is similar in design to No. 321, but its side walls have each an arched opening and the courtyard measures 70' square I.M. and is 4' high. Like No. 321 there are also several masonry graves in its courtyard.

No. 326. (a) Mosque (nameless).

- (b) Some half a mile east of the village.
- (c) Waqf.
- (d) III.
- (e) Afghan.
- (f) None.
- (g) Fair.
- (h) Unnecessary.
- (j) It is similar in design to No. 321, with a raised courtyard measuring 60' by 55' and 5' 6" high. Like No. 321 its courtyard also contains several masonry graves.

KUSHAK.

- No. 327.** (a) A building, probably a Shikargah.
(b) About a mile and a half due N.-W. of Safdar Jang (No. 267), and 200 yards off the new road from Safdar Jang to Malcha.
(c) Government.
(d) Ha.
(e) Firoz Shah's reign.
(f) None.
(g) Dilapidated.
(h) Should be protected.
(j) The building, constructed of rubble, stands on a terrace 10 feet high. It has three open bays containing arches supported upon typical square stone shafts, and each bay is divided in depth into three compartments. The roof of the building is flat but it has a vaulted ceiling. The building proper measures 43' 9" by 43' E.M. It is in line with an embankment (band) which was built to retain water flowing from the neighbouring hilly mounds during the rainy season and seems to have been a pleasure house or Shikargah. The line of the embankment has now disappeared except for a very small portion in the front of the Kushak to the north.

MALCHA.

- No. 328. (a) Mahal (Palace).
 (b) About two miles N. W. of No. 327.
 (c) Government.
 (d) IIa.
 (e) Firoz Shah's reign.
 (f) None.
 (g) Dilapidated.
 (h) Should be protected.
 (j) The palace measuring 100' by 91' 9" E.M. is built of rubble. It consists of three main bays, each bay containing three rooms. Each of the rooms in its turn, is divided by arches which are supported on stone pillars of characteristic style. The central bay is a little larger than the others. The roof of the building above is flat, and is reached by means of five staircases, while the ceiling of every apartment is vaulted. Some 50 yards to the south of the palace there is the bund of a large tank into which, says Shams Siraj, the emperor Firoz Shah threw a quantity of the water of Zamzam⁽¹⁾. The palace seems to have been a pleasure house or Shikargah on the bank of the tank.
 (k) *Shams Siraj Afif*, 230.
Elliot, III, 354.
A.S.I., IV, 66.
 (l) 2770.

(1) Zamzam is a famous well at Mecca, the water of which is held to be sacred by Muhammadans.

TAL KATORA.

No. 329. (a) Tal Katora garden.

(b) Some 3 miles out of Shahjahanabad, due south-west of the Jami Masjid.

(c) Government.

(d) Ha.

(e) Late Mughal.

(f) None.

(g) Ruinous.

(h) Should be protected.

(j) The Tal Katora garden is so called on account of a tank (Tal) at its west end which is enclosed by hilly ground, hence the allusion to a cup (Katora). It was originally surrounded by walls which are now ruined and almost wholly disappeared. The garden measures about 470 yards E. to W. and about 210 N. to S. excluding the width of the top terrace. In the centre of the garden there appears to have been a baradari which is now no better than a heap of ruins. Opposite the baradari, towards the north, stands a gateway which was probably an entrance to the garden. At the northern end of the garden overlooking the tank there is a high terrace measuring 631' 6" by 62' 6", flanked at each end by double-storeyed octagonal pavilions surmounted by domes. A gateway which seems to have been an entrance to the platform is also to be found just by the side of these towers. In the middle of the terrace was a building of which only the remains of a few arches are now to be found. The terrace is 17' 6" above the garden on the east side but only 7' 6" above the tank on the west. Thus it was really intended as an embankment (bund) to hold back rain water flowing from the higher level of the hilly ground to the west, and form a tank at the head of the garden. A similar arrangement to this is to be found at the Maleha and Kushak bands of Firoz Shah Tughlaq.

At a distance of some 45 yards from the N.-E. corner of the Tal Katora garden there stands a solitary tower, but apparently it had no connection with this garden. It is probably an angle tower of another smaller garden at the eastern border of the Tal Katora. This smaller garden probably also had enclosure walls furnished with towers, but with the exception of the solitary tower all have disappeared.

All the buildings at Tal Katora are constructed of brick masonry. It is said that the enclosure was a Shikargah of Muhammad Shah, and from its position this does not seem at all improbable. Locally the Tal Katora garden is famous for its *rangtras* (oranges). It also contains many fine *amaltas* trees which render it most attractive.

(k) Gardens, 114.

(l) D. 117, D. 118, D. 119, D. 120, 121.

RIKABGANJ.

- No. 330. (a) Gurduwara of Tegh Bahadur.
 (b) About a mile due east of Tal Katora (No. 329)
 (c) Guru Bakhsh Singh.
 (d) III.
 (e) Late Mughal.
 (f) None.
 (g) Good.
 (h) Unnecessary.
 (j) The Gurduwara is a brick walled enclosure containing the Samadh or tomb of Guru Tegh Bahadur, a rest house for mendicants, and a garden. The enclosure is entered through a gateway, and had formerly a bastion at each of its four corners. The north-east corner of the original large enclosure wall has fallen for a considerable length. In the centre of this enclosure there is a smaller enclosure surrounded with open dalans, and in the centre court stands the Samadh, the whole being raised upon high ground. The Samadh or tomb of Guru Tegh Bahadur is a chamber 16' 10" E.M. square surmounted by dome, and containing a small raised platform 3' 2" square which is said to be the Samadh proper (grave) of the Guru. This last is covered by a velvet chadar on which a large number of iron rings, knives, arrows, etc., are laid.

The dalans which are used to accommodate mendicants were first erected by one Baghel Singh, a Sikh chief of Haryana, who applied to the emperor Shah Alam for a grant of 100 bighas of land in the village of Raisina to build a house for mendicants and plant a garden at the Gurduwara of Rakabganj. The land applied for was accordingly granted by a Farman dated the first of the month of Muharram of the 29th year of that emperor (13th October 1787) and bearing the seal of the heir apparent prince Akbar II. The Farman has been printed and published by the custodians of the Gurduwara and a copy of it can be had from them. The actual Samadh of Guru Tegh Bahadur is thus of an earlier date than the house and the garden surrounding it. The dalans again have subsequently been rebuilt by the Sikh chiefs of Patiala, Nabah, Jhind and Kapurthala States. The northern dalan contains the Girant Sahib.

(For Guru Tegh Bahadur see List Vol. I, No. 276.)

- No. 331. (a) Samadhs of Bir Singh and Jit Singh.
 (b) In the garden within the enclosure of the Gurduwara (No. 330).
 (c) Guru Bakhsh Singh.
 (d) III.
 (e) Late Mughal.
 (f) None.
 (g) Good.

(A) Unnecessary.

(j) The Samadhs of Bir Singh and Jit Singh are two small masonry mounds contained in a room 9' 8" square E.M. which stands on a chabutra 17' 2" by 16' 10" and 2' 8" high, the whole being constructed of brick.

Bir Singh was the first Pujari (priest) of the Gurduwara No. 330 appointed by Baghel Singh its founder, and Jit Singh was the son of Bir Singh, installed in the office of priest after the death of his father. The office has become a hereditary right and the present priest Gurm Bakhsh Singh who is a minor some 7 or 8 years old is a descendant of Bir Singh. During the minority of Gurm Bakhsh Singh the functions of the priest are performed by a manager or Kamdar.

BANSKOLI.

- No. 332. (a) Dargah (tomb) of Sayyid Hasan Rasul Numa.
 (b) About one and a half miles from Ajmeri gate, Shahjahanabad, towards west.
 (c) Descendants of Sayyid Hasan Rasul Numa.
 (d) III.
 (e) 1103 A.H. (1691-2 A.D.).
 (f) (1) On a piece of marble over the central arch of the southern verandah.

رسول نما با رسول باقی شد

بقید العهد مذنب یا قوت رقم خان عرف محمد الد ۱۱۰۳

Translation.

"Hasul Numa remained firm with the Prophet.

Written by the sinning slave Yaqut Raqam Khan *alias* Ibadullah 1103 (1691-2 A.D.)."

The first line which is the main part of the inscription contains a chronogram giving the date 1103.

- (2) On a piece of marble set in the west wall of the inner enclosure.

حسن رسول نما افتخار آل حسین اویس قرنی ثانی و ثالث حسین
 ۱۱۰۳

Translation.

"Hasan Rasul Numa, the most glorious of the descendants of Husain, the second Owais Qarani and the third Hasnain(?) 1103 (1691-2 A.D.)."

(g) Good.

(h) Unnecessary.

- (j) The Dargah of Hasan Rasul Numa is a large enclosure surrounded by rubble masonry walls which are ruined in some places. It is now really a Muhammadan cemetery, with a few houses of the descendants of the saint inside it. The enclosure is entered by a large arched doorway towards the north, and has a bastion at each of its four corners. The tomb of Sayyid Hasan Rasul Numa is in the centre of the enclosure, standing on a plinth 1' 7" high and measuring some 70' by 69' E.M. It consists of a walled enclosure 47' 2" by 45' 10" L.M., having a door in each of its four sides and a verandah 10' wide around the outside of the enclosure walls. In the centre of this inner enclosure there is a chabutra furnished with an iron railing, and containing the graves of Hasan Rasul Numa, his son Hashim Ali, and two of his grandsons. The graves are of interest; that of Rasul Numa which is the largest of the four measures 14' by 10' 6".

Sayyid Hasan Rasul Numa was the son and disciple of Shah Muhammad, Muqim of Hujra, district Montgomery. He flourished during the reign of Aurangzeb and was one of the most popular saints of his time. He received

(?) Hasnain refers to Hasan and Husain the two grandsons of the prophet.

the title of Rasul Numa (revealer of the Prophet) because upon each of his disciples was bestowed the honour of having the Prophet revealed to him on the very first night of his becoming a disciple. The situation of his tomb was formerly known as Gulabi Bagh, where he lived, and died in the year 1103 A.H. (1691-2 A.D.).

(k) *Khazina*, I, 180 n.

Asar, Chap. III, 74-5.

Mazarat, pt. II, 15-17.

No. 333. (a) Grave of Shah Muhammad Said.

(b) Some 15 yards to the south of the tomb of Sayyid Hasan Rasul Numa, in the same Dargah.

(c) Descendants of Sayyid Hasan Rasul Numa.

(d) III.

(e) Late Mughal.

(f) None.

(g) Fair.

(h) Unnecessary.

(j) The grave lies within an enclosure 33' 2" square I.M., where a few other graves of no significance are to be found. It stands on a platform some 16 feet square and 1' 3" high. The grave itself measures 8' by 5' 1" by 7'. Shah Muhammad Said was a Khalifa or successor of Sayyid Hasan Rasul Numa.

No. 334. (a) Grave of Ghulam Ahmad Khan.

(b) Some six yards from No. 333 to S.-W., in the Dargah of Sayyid Hasan Rasul Numa.

(c) Descendants of Sayyid Hasan Rasul Numa.

(d) III.

(e) 1239 A.H. (1823-4 A.D.).

(f) On the head-stone of the grave.

العلیٰ هو الله الاعلیٰ

(۱) ناگهان چون غلام احمد خان

(۲) ار غضب عالمی گفت که عالمی

۱۲۳۹

Translation.

"Ali! He is the great God.

(1) Suddenly, when Ghulam Ahmad Khan repaired to the high paradise,

(2) My invisible crier said with bitterness: "Alas! the bright sun is concealed under the ground."

1239 (1823-4 A.D.)."

(g) Good.

(h) Unnecessary.

(j) The grave is of stone, and measures 6' 8" by 3' 2" by 10". Nothing is known of Ghulam Ahmad Khan.

- No. 335.** (a) Mosque (nameless).
 (b) In the Dargah of Sayyid Hasan Rasul Numa, at the north corner.
 (c) Waqf; Mutawalli, descendants of Sayyid Hasan Rasul Numa.
 (d) III.
 (e) Late Mughal.
 (f) None.
 (g) Good.
 (h) Unnecessary.
 (j) The mosque which is built of brick masonry is two bays in depth and three in width. It is covered with a flat roof, and possesses nothing of special interest. The prayer chamber measures 55' 6" by 33' 10" I.M. The courtyard which contains a tank measures 57' by 35' 6".

- No. 336.** (a) Grave of Aziman (a woman).
 (b) In the enclosure of the mosque No. 335.
 (c) Descendants of Sayyid Hasan Rasul Numa.
 (d) III.
 (e) 1240 A.H. (1825 A.D.).
 (f) On the grave stone, which has also the throne verse engraved on its sides.

عظیم منظرین روزی چار دہم ذی الحجہ ۱۲۴۰ وفات یافت

Translation.

"Aziman, resident of Rewari, died on the 14th of Zihijjah of 1240 (30th July 1825 A.D.)."

- (g) Fair.
 (h) Unnecessary.
 (j) The grave measuring 8' 3" by 4' 8" by 1' 5" is of red stone, and is furnished with a railing of the same material. The grave stone is of marble and measures 4' 4" by 1' 5" by 1' 1". Nothing is known of the interred.

- No. 337.** (a) Boli Bhatyari ka Mahall.
 (b) On the ridge, about a mile to the west of the Dargah of Hasan Rasul Numa No. 332.
 (c) Government.
 (d) IIa.
 (e) Firoz Tughlaq's time, probably 755 A.H. (1354 A.D.).
 (f) None.
 (g) Ruinous.
 (h) Should be protected.
 (j) The palace seems to have been a Shikargah built by Firoz Shah Tughlaq along with a bund, which is some 500' long, 17' broad at its widest part and 24' high. The top of the bund is reached by staircases on either side of a sluice channel enclosed between walls running east and west. The width of the bund tapers and is narrowest at the north end where the ground is highest.

The palace stands at the southern end of the bund and is entered through double doorways at its north-east corner. The structure is in the form of a rectangle on the east and south, and the walls on those sides are strengthened with bastions. But on the north and west it is roughly semi-circular from the gateway as far as its south-west corner. The measurements of the palace are some 150' north to south and 141' east to west I.M. The principal portions of it seem to have laid towards the west where the ruins covering an area some 70' in width stand on a plinth 6' 6" high. Nothing of this edifice except the doorways and the south and east walls now exists. The construction is generally of rubble, but the local hard stone is used sparingly for dressings.

Sayyid Ahmad is of opinion that the bund and the palace were built by Firoz Shah Tughlaq about the year 755 A.H. (1354 A.D.). He says that the palace is known to have been occupied by one Bu Ali Bhatti, after whom it was called Bu Ali Bhatti ka Mahall, i.e., Bu Ali Bhatti's palace; whence it has been corrupted locally to Boli Bhatyari ka Mahall. This is a very interesting structure and well deserves to be conserved.

(k) *Asar*, Chap. III, 35-6.

Carr Stephen, 122.

(l) 2810.

No. 338. (a) Grave of Khuda Numa.

(b) Some 200 yards from Boli Bhatyari ka Mahall (No. 337), towards the north.

(c) Ibrahim Shah.

(d) III.

(e) 1106 A.H. (1694-5 A.D.).

(f) On a piece of red stone built into the wall at the head of the grave.

میر محمد انصاری خدایا رحمة الله علیه عارف کامل و شیخ زمانہ بود و قارک دنیا متوکل
 بے ریا بہ عشق و صحبت یگانہ از نگاہ فیض و ارشادش مدھا کس بمرتبہ ولایت رسیدن - خاصہ
 دیدن از خدائمانی است و خاصہ شایعین از خدا لگامی چرن وقت بر رسید در سنہ ۱۱۰۶ ه
 رحلت نمود

Translation.

"Mir Muhammad Afzal Khuda Numa, may God have compassion on him, was a perfect God-knowing man, the chief of the saints of the time, a recluse, trusting in God, innocent of hypocrisy and unequalled in love and devotion. By his beneficent mien and direction hundreds of people attained to the state of holiness. To see him is to be shown God, and to hear him is to know God. When the time arrived he departed in the year 1106 A.H. (1694-5 A.D.)."

(g) Good.

(h) Unnecessary.

(i) The grave lies within a double masonry-walled enclosure. The outer enclosure is 54' 3" square I.M.; the inner enclosure has three arched openings on each of its four sides except the west, where there is a

mihrab. The central opening on the north has been lately closed to accommodate the inscription quoted above which has been recently affixed. The grave measures 8' 9" by 5' 7" by 2'. The anniversary of Khuda Numa is held on the 29th of the month of Safar.

Adjoining the southern wall of the outer enclosure there is one more grave on a platform, but it is not of any importance.

(k) *Mazarat*, pt. II, 14-15.

No. 339. (a) Mosque, Multani Dhand.

(b) Some 600 yards to N.-E. of the Dargah of Sayyid Hasan Rasul Numa (No. 332).

(c) Waqf, Mutawalli Hajji Ilahi Bakhsh.

(d) III.

(e) Late Mughal.

(f) None.

(g) Good.

(h) Unnecessary.

(j) The mosque is constructed of brick masonry and coated with plaster. It consists of three compartments surmounted by bulbous domes, and entered through three arched openings. The prayer chamber measures 32' 6" by 14' 4" I.M., and the courtyard containing it, which is enclosed by walls, 37' 9" by 42' 9". Adjoining the mosque towards east and north there are the remains of a ruined building and a few graves, of which nothing is known with any certainty.

No. 340. (a) Kali Masjid.

(b) Some 200 yards from the Dargah of Sayyid Hasan Rasul Numa (No. 332) towards north.

(c) Waqf.

(d) III.

(e) Late Mughal.

(f) None.

(g) Ruinous.

(h) Unnecessary.

(j) The mosque which measures 25' by 12' E.M. stands on a terrace 8' 7" high.

It is a brick masonry building. Only its prayer chamber now remaining, the courtyard having fallen. The mosque consists of three chambers which are surmounted by bulbous domes and are entered by arched openings. At each of the four corners of the roof there is a small minaret. With the disappearance of the courtyard it has lost the only means of access to it, and at present there are no steps by which it can be entered.

No. 341. (a) Mosque (nameless).

(b) Some 200 yards from No. 340 towards west.

(c) Waqf.

- (d) III.
- (e) Late Mughal.
- (f) None.
- (g) Ruinous.
- (h) Unnecessary.
- (j) The mosque, measuring 17' 3" by 12' 6" I.M. and constructed of brick masonry, is covered by a vaulted roof, and entered by three arched doorways. On the south, adjoining it, there was a domed chamber which has now fallen. At the north-east corner of the mosque is a well. It is of no interest, however.

No. 342. (a) Grave of Nur Numa.

- (b) Some 200 yards from No. 339 towards west.
- (c)
- (d) III.
- (e)
- (f) On a small piece of marble built into the northern wall of the enclosure at the head of the grave.

حضرت نور نما رحمة الله عليه

Translation.

"His holiness Nur Numa may God have compassion on him."

- (g) Good.
- (h) Unnecessary.
- (j) The grave stands on a masonry platform 9' 8" by 6' 9" by 7" in the centre of a rubble masonry enclosure which is 23' 3" by 22' 11". The grave measures 5' 7" by 2' 7" by 1' 3". Both the grave and enclosure wall are whitewashed. Nothing is forthcoming about Nur Numa, who is venerated as a saint. Nur Numa seems to have been a title meaning "Light revealing."

No. 343. (a) Grave of Jahan Numa.

- (b) In the Chameli wala garden, some 150 yards to north of 342.
- (c)
- (d) III.
- (e)
- (f) On a small piece of stone built into a pillar at the head of the grave.

حضرت جهان نما رحمة الله عليه

Translation.

"His holiness Jahan Numa, may God have compassion on him."

- (g) Good.
- (h) Unnecessary.
- (j) The grave of Jahan Numa lies on a masonry platform where a few other graves are to be found. It measures 4' 8" by 1' 11" by 1' 2". Nothing is known of Jahan Numa who is revered as a saint. Jahan Numa appears to be a title meaning "World revealing."

KHWAJA BAQI BILLAH.

No. 344. (a) Grave of Khwaja Baqi Billah.

(b) Some $\frac{1}{4}$ mile N.-E. of the enclosure of Qadam Sharif (No. 348).

(c) Muzaffar Ali.

(d) III.

(e) 1012 A.H. (1603 A.D.).

(f) On a marble slab fixed in the centre of the mihrab in the middle of the northern wall.

هوالباقي

- | | |
|--|---|
| (۱) قبله ارباب معنی کعبه اصحاب دین | مظهر فیض الهی صاحب العلم الیقین |
| (۲) حامی دین فنی اکمل امام المتقین | مورد فضل گرامی آل ختم المرسلین |
| (۳) کاشف اسرار عطا واقف عین الیقین | محر ذات اقدس بالله باقی بالیقین |
| (۴) غوث اعظم عروته الوثقی زرب العالمین | قطب ارشاد جهان هم معنی حق الیقین |
| (۵) کامل عالی طریقه مهدی راه متین | بهر عرفان الهی مقتداء العارین |
| (۶) راضی و مرضی حق بر ذات و شان او مبین | این کرامت هست از محبوب رب العالمین |
| (۷) نور چشم بر جلیلش ثابت از حق الیقین | شد زین همتش روشن قلوب المومنین |
| (۸) که قرآن گفت مدح آن خلاصه راصلین | هست ذات خواجه باقی رحمت للعالمین |
| (۹) نعمت الله باقی بود باقی شد یقین | مرجع انس و ملک از فضل رب العالمین |
| (۱۰) خراجگی امکنه شد مرشد آن شاه دین | لوک بد مشرب اویس و هم بها احرار دین |
| (۱۱) چو کمالش وصل دائم بود معنی دانشین | شد و صار غیب از آخر ^{۱۰۱۲} بومر اردبین |
| (۱۲) دار زهبت بعد الف ائله عشر بوده سنین | از وفات قتاب درزان نیکه گاه مسلمین |
| (۱۳) هر که آید در مزارش از سر صدق و یقین | حاجتش گردد روا هم مقصد دنیا و دین |
| (۱۴) علامه و حامی بدرگاهش همی ساید جبین | تا بیايد نظر رحمت هم تجات یوم دین |
| (۱۵) یاد نازل رحمت و غول رب العالمین | بر محمد خواجه باقی ز ازلای مقبلین |
- نقل ابیات سابقه در عهد سجاده نشینی میر امیر علی صاحب بقلم آثم ابوالعظم سراج الدین
احمد گردید ۱۳۱۹ هـ

Translation.

"He (God) is immortal.

- (1) The Qibla of spiritual persons and the Kaba of religious people, the object of Divine grace and the master of true knowledge,
- (2) The defender of the religion of the Prophet, the most perfect leader of the pious, the recipient of the revered grace, and the descendant of the last of the prophets (Muhammad).
- (3) The revealer of the supreme secrets, having knowledge of the truth ascertained by evidence, absorbed in the sacred person and faithfully firm with God,

- (4) Ghausi Azam, having firm faith in the Lord of the universe, a Qutb (a pole star) showing the right way to the world and the signification of the true faith in God,
- (5) Perfect, of excellent manner, the guide to the firm path (religion), a sea of the knowledge of God and the chief of the wise.
- (6) The will and the pleasure of God is manifested through his person and disposition; this dignity is from the beloved of the Lord of the universe (the Prophet).
- (7) The light of God shone on his forehead through true faith, and the hearts of the true believers were brightened by the felicity of his attention.
- (8) How can I praise him, the best of the saints! The person of Khwaja Baqi is a blessing for the worlds.
- (9) Baqi was a gift of God and verily he continued to be a refuge to men and angels by the grace of God.
- (10) Khwajgi Amkana was the spiritual guide of that king of religion, but he belonged to the sect of Owais, and knew the secrets of religion.
- (11) As his perfection was ever to have communion with (God) and its meaning was stamped on his heart, he was absorbed at last into the invisible⁽¹⁾ at the age of forty.
- (12) Know, the year of the death of the pole star of the age and the support of Muslims was 1012 after the flight.
- (13) Whoever comes to his shrine with sincerity and belief, his desires will be fulfilled, as well as his secular and religious objects.
- (14) The helpless and sinning rubs his forehead at his threshold, so that there may descend the regard of compassion, as well as salvation on the day of judgment.
- (15) May the blessing of the Lord of the universe descend upon Muhammad Khwaja Baqi, who is one of the favoured saints.

Copy of the original verses, executed by the pen of the sinner Abul Muazzam Sirajuddin Ahmad during the time of the Sajjada Nashini of Mir Amir Ali Sahib, 1319 A.H."

(g) Good.

(h) Unnecessary.

- (i) The grave which measures 6' 2" by 2' 3" by 1' 7" and stands on a platform 10' 9" by 6' 10" by 1' 3" is built of stone. It lies in the centre of a masonry enclosure surrounded by perforated stone screens. The enclosure measures 23' 7" by 19' 11" I.M., and in the middle of the northern wall there is a mihrab containing niches for lamps. In the centre of the mihrab is the inscription referred to, which purports to be a copy of the original one. Attached to the grave to N.-W. is a mosque which was rebuilt in the year when this inscription was set up. It is said that the original mosque was built in the time of Aurangzeb.

Khwaja Muhammad Baqi Billah was born at Kabul in 972 A.H. His real name was Sayyid Raziuddin Ahmad. The name Khwaja Baqi Billah was merely the title given to him by his spiritual guide. He was educated at his birth place and then went to Medina, where he became a disciple of Khwaja Amkanki. He came to India by the order of his spiritual guide and settled in Delhi. He is supposed to have been the introducer of the Naqsh-

⁽¹⁾ The Persian word for 'invisible' is *ghayb* which has its numerical value 1012, the Hijra year when Khwaja Baqi Billah died.

bandiya sect in India. He was one of the greatest saints of the age, and is said to have been in the habit of reciting the whole of the Quran twice every night. He died on the 25th Jumada II A.H. 1012 (20th October 1603 A.D.) at the age of forty years in the reign of the emperor Akbar.

(k) *Safina*, 85.

Asar, Chap. III, 58.

Beale, 261.

Yadgar, 177-9.

Mazarat, pt. II, 1-3.

Azkar, 477-80.

Khazina, 605-7.

No. 345. (a) Grave of Nizamuddin Ahmad.

(b) In the courtyard of the mosque, attached to the grave of Khwaja Baqi Billah.

(c) Waqf, Mutawalli Muzaffar Ali.

(d) III.

(e) 1222 A.H. (1807-8 A.D.).

(f) On a marble slab fixed into the wall of the saqaya (water store) about 1½ yards to the north of the grave

هو العفو الغفور

(۱) زنده ارباب عرفان قطب کامل غوث دهر
آنکه یزدانش نظام الدین احمد نام گفت
(۲) راصل خلاد برین گردید و سید سال آن
جاللی او خلاد برین شد از سر الهام گفت
۱۲۲۲ هـ

Translation.

"He (God) is the Clement and the Forgiver of sins.

(1) He to whom God has given the name of Nizamuddin Ahmad is the best of learned men, a perfect pole star and a great saint of his time.

(2) He arrived in the high Paradise and Sayyid gave the year by the divine revelation 'His place became the high Paradise.' 1222 A.H."

(g) Good.

(h) Unnecessary.

(j) The grave is built of stone and measures 7' 3" by 4' 5" by 2' 10". Nizamuddin was the governor of Delhi during its occupation by the Mahrattas.

No. 346. (a) Tomb of Shah Bahauddin.

(b) Outside Khirki Farrash Khana, within the enclosure of the railway line.

(c) Asghar Ali Khan *alias* Achchan Khan.

(d) III.

(e) Mughal.

- (f) The inscription which is written in ink on the northern arch, inside, is partly obliterated, and the date as well as the chronogram is not readable.

(۱) یا شفیع روز محشر یا رسول مجتبی	از شفاعت دستگیر عاصیان روز جزا
(۲) در ریاض هند کرد آرامگاه مقبره	تا نهان چون راز یلان در دامن ماند بجا
(۳) در جهان مشهور [ابراهیم] علیخان غزنوی	امتداد سرور کونین و شاه مصطفی
(۴) باسر الهام لاریعش بفتحا هاتفا	مقبره برجائے بنا سنة ۹۹۰

Translation.

- (1) "O intercessor of the day of resurrection! O chosen prophet! who is a protector of sinners by intercession on the day of retribution,
- (2) In the gardens (country) of India he made a tomb his resting place, so that he may remain in the heart of it (India) hidden, like the secrets of holy persons,
- (3) He who is known in the world as [Ibrahim] Ali Khan of Ghazni and is thy follower, O chief of the two worlds and the selected king,
- (4) The invisible crier gave its date with inspiration, the tomb..... built.

The year . . . 99."

(g) Good.

(h) Unnecessary.

- (j) The tomb which is a masonry building measures 19' 3" square E. M. It is covered by a dome and has an arched opening on the four sides, but those on the north and west are now closed. Under the dome there are to be found two masonry graves, each 4' 1" by 1' 2" by 3" standing on a small platform which measures 5' by 4' 8" and is 6" high. The grave to the west is believed to be that of Shah Bahauddin, and the other of Ibrahim Ali Khan who is said to have been his disciple. The tomb is known after the name of Shah Bahauddin, but he is not mentioned in the inscription found on its northern arch. The name of Ibrahim Ali Khan which is given above within brackets is not clear in the inscription and it has been put down here on the authority of the owner, who says that it has reached him by tradition through his ancestors.

On the north of the tomb there is a mosque latterly rebuilt which is connected with it.

QADAM SHARIF.

- No. 347. (a) Mosque Qabrستان wali (pertaining to burial ground).
 (b) Burial ground some 500 yards from the enclosure of Qadam Sharif (No. 348) towards south.
 (c) Waqf, Mutawalli Muhammad Ali.
 (d) III.
 (e) Late Mughal.
 (f) None.
 (g) Good.
 (h) Unnecessary.
 (j) The mosque is a masonry building consisting of three compartments roofed with domes, of which the central one is slightly larger than the side ones. It is coated with plaster and measures 21' by 13'. The courtyard, which is enclosed by walls and entered through a doorway towards east, measures 26' 10" by 9' 2".

- No. 348. (a) Enclosure of Qadam Sharif.
 (b) About a mile and a half to the south of Lahore Gate.
 (c) Ishrat Ali and others.
 (d) II.
 (e) 776 A. H. (1376 A. D.).
 (f) None.
 (g) Dilapidated.
 (h) Walls and gateways. Protected.
 (j) The enclosure of Qadam Sharif resembles a small stronghold in appearance consisting as it does of a heavily parapetted wall furnished with bastions, which are crowned with chhatris. The wall is constructed of rubble masonry, but the chhatris are of red sandstone. The enclosure has two gateways on the east and north, and two posterns on the south and west, respectively. Of these, only one which faces the east and is known as Darwazai Kalan (big gate) is open and serves its original purpose, the remainder being either closed or occupied. The southern postern is locally considered of most importance as the Qadam Sharif (sacred footprint of the Prophet) is said to have been brought into the enclosure through it.

The enclosure was built by Firoz Shah round the tomb which he had constructed for himself. But when Fath Khan, his favourite son, died during his life-time, he interred the prince there. It contained also a mosque, a school and a number of houses for the accommodation of students and teachers, etc. The last are, however, no longer in existence, the greater part of the space within the enclosure being occupied by tombs, graves and private houses, most of them recently built.

- (k) *Farishta*, II, 148.
 (l) *Asar*, Chap. III, 37-8.

No. 349. (a) Qadam Sharif shrine.

(b) At the south-western extremity of the enclosure No. 348.

(c) Irshad Ali and others.

(d) II.

(e) 776 A. H. (1374 A. D.).

(f) I. On a piece of marble over the eastern doorway of the domed gateway at the north-east corner of the shrine.

لا اله الا الله محمد رسول الله محمد مير تحویلدار چینی خانه عالمگیر شاهي

Translation.

"There is no God but Allah, and Muhammad is his prophet. Muhammad Mir, custodian of the China ware of the king Alamgir."

II. On a marble slab over the eastern entrance to the inner enclosure of the shrine.

(۱) هدایت دهندہ ہدای محمد گم کنان رهنمائی محمد

(۲) کہ دروس بیداشت ثنائی محمد خوش آن مدرسه منبر دارا محمد

(۳) دل درد مندان درائی محمد شکستہ دلانرا شدان مرهمی محمد

(۴) ہر آن کو شدہ خاکبائی محمد عرش گشتہ در زبر پا از مسلم

(۵) شدہ شیروان از گدائی محمد مہم از سگان مگ کوئے ازیم

عزف شیروان خان ابن ریحان خان حبشی . . . بود بتاریخ ہست و سونم ربیع الثانی

سنہ ۱۰۸۲ این ابدانہا در تحریر آورد

Translation.

(1) The guide of those who have lost their way (is) Muhammad; the director of directors is Muhammad.

(2) Glorious are the school, the pulpit and the court where there is read the praise of Muhammad.

(3) For the broken-hearted he is a balm, for the hearts of the afflicted he is a medicine.

(4) The sky becomes secure under the feet of him who has become the dust of the foot of Muhammad.

(5) I am one of the dogs of his lane, and Shirwan has become a beggar of Muhammad.

Alias Shirwan Khan, the son of Raihan Khan, the Abyssinian... wrote these lines on the 23rd of Rabia II of the year 1082 (29th August 1671 A. D.).

III. On the walls of the tank which contains the footprint of the Prophet.

(۱) بر زمین کہ نشان کف پای تو بود سالہا سجد صاحب نظران خرامد بود

(۲) چو یوسف در قدم آء محمد معجز را بتوفیق خدا ساخت

(۳) بے تاریخ آدمم بدائش شایدم حافظ گفته بجا ساخت

Translation.

(1) "The piece of land, which bears the print of the sole of thy foot, will continue for years to be worshipped by sagacious persons.

(2) When Yusuf, at the footprint of Muhammad, built this enclosure by the help of God,

(3) For the date of the completion of its erection I heard the invisible crier say 'Well done!' (1067 A.H. = 1656-7 A.D.)."

(g) Good.

(h) Should be protected.

(j) The shrine of Qadam Sharif is, in fact, the tomb of the Prince Fath Khan, the son of Firoz Shah Tughlaq. In the year 760 A. H. (1358-9 A. D.) the ensigns of royalty were conferred upon him while the Khutba was read and coins were struck in his name. On the 12th of Safar of the year 776 A. H. (23rd June 1374 A. D.) the prince died, and the king who was sorely afflicted by his death interred him in the tomb, which he (Firoz Shah) had constructed for himself.

The shrine is approached by a late Mughal gateway on the north-east. It stands on a masonry platform 5' 3" high and on plan forms a square measuring 72' L. M. Along the north and south sides there are colonnades with masonry domes at each end. The north-eastern dome is painted internally (late work) and forms the principal entrance of the shrine. On the east there is a hall (a late Mughal addition) measuring 36' by 25' 6" which is called the Majlis Khana. It is five bays in width and two deep. Beyond the Majlis Khana to the east there are the ruins of a building of the time of Firoz Shah which is said to have been the *Langar Khana* or charity house, attached to the shrine. In the centre of the enclosure is the principal building of the shrine which measures 30' 7" by 17' 4" and is covered by a flat roof supported on 16 stone pillars. It contains several additions of the late Mughal period which contrast badly with the original Pathan architecture. A small square chhatra of the original Pathan work occurs over the façades facing the cardinal points. The interior is paved with marble slabs and is enclosed by a modern wall 4' 5" high leaving openings for doors at the porticoes, except on the west. Inside the chamber to the west is the marble grave of Fath Khan measuring 9' by 4' 5" by 1' 2" and a marble tank 3' 5" by 2' 2" by 8". The piece of marble with the footprint of the Prophet measuring 1' 3" by 8" is fixed in the middle of the tank and is supposed to rest over the breast of the deceased prince.

A controversy has long been current among the Muhammadan citizens of Delhi as to the genuineness of the footprint relic, and one Maulvi Muhammad Umar has published a pamphlet under the title of "*Asarus Salihin*" (Khadimul Islam Press, Delhi, 1320 A. H.) in support of it. The author has given a history of the relic stone and has taken great pains in quoting references from books which have, however, little value from a historical point of view. The history as given in *Asarus Salihin* (pp. 57-60) quoted from *Sair nama-i Ahmad Barni*, not a well known book, will not be altogether devoid of interest and a short extract from it is here given. Ahmad Barni, the author of the *Sair nama*, after recording the praises of Firoz Shah, relates that the emperor sent his spiritual guide Makhdum Jahanian Jahan Gasht, a well-known saint, to Egypt to bring the robe of Khilafat from the then Caliph. The saint who was a Sayyid and of great spiritual capabilities was received with great honour and returned with the robe of Khilafat after performing his fifth pilgrimage to the Kaba. On the occasion of his last pilgrimage he was shown by the Caliph the footprint in question, and the saint on his return mentioned the fact to the emperor Firoz Shah. The emperor on hearing this, greatly desired to possess the sacred relic, and persuaded the saint to under-

take a journey to obtain it. The saint in accordance with the wishes of the emperor, went to Mecca taking with him a number of presents amounting in value to 11,300,000 tankas⁽¹⁾ (a silver coin, approximately equal in value to a rupee) for the Caliph. The latter was so pleased with the presents that he not only delivered the relic stone but also allowed Hajji Muhammad and Hajji Shamsuddin, the keepers of the footprint, to go with it. It was received with great honour and reverence by the emperor, who went out with his nobles and dignitaries as far as 20 miles to receive it, and having brought it to Firozabad he distributed a large sum of money in thanks-giving, and expressed the desire that after his death the relic might be fixed on the grave over his breast. On one occasion when the emperor was particularly pleased with Fath Khan he told him to take from the treasury whatever he liked. (The author is in error here in supposing Fath Khan to be the grandson of Firoz Shah. He was really the son.) The prince, accordingly, went into the treasury, and to the emperor's dismay selected the relic. Eventually it was decided that whichever should die first the relic would be placed on his grave. Fath Khan dying before the emperor the relic stone was placed on his grave by the emperor, who also erected a mosque, a school, a well and a stronghold about his tomb.

The Khadims of the Qadam Sharif shrine state that Firoz Shah married his sister Firoz Jahan to Hajji Muhammad, one of the two keepers of the relic stone, who came to India with it, and that they are their descendants. Hajji Shamsuddin did not marry and passed his life as a bachelor. They also point out their graves which are on a masonry platform under the south-western dome. The grave to the east is said to be of Firoz Jahan, and that to the west of Hajji Shamsuddin, the central one being of Hajji Muhammad.

There is, however, a large number of graves within the enclosure, of which some are said to be of the members of the family of Firoz Shah Tughlaq, while others are of ordinary inhabitants of Delhi by whom to be buried there is deemed a means of grace.

(k) *Shams Siraz Afif*, 493.

Farishta, pt. I, 147.

Muntakhabut Tawarikh, I, 246.

Fatahat-i Firozshahi, 23.

Asar, Chap. III, 37-8.

Carr Stephen, 147-8.

Fanshawe, 57-63.

No. 350. (a) Firoz Shah's mosque.

(b) Some 15 yards from the Qadam Sharif shrine, within the enclosure No. 348.

(c) Waqf, Mutawalli Shaikh Irshad Ali.

(d) II.

(e) 776 A. H. (1374 A. D.).

(f) None.

(g) Good.

(h) Should be protected.

(j) The mosque, which is a rubble masonry building, is divided into three bays on the façade and is two bays deep, the compartments being covered by

(1) For tanka see Thomas chronicles, page 42n.

vaulted roofs. To the north of the central mihrab there is a pulpit (mimbar), and adjoining it a small space about one yard square is set apart and enclosed by walls 4' high. This little enclosure is revered through its association with the saint Makhdum Jahanian Jahan Gasht who is said to have brought the sacred footprint from Mecca. It is related that the saint performed his religious devotions on this spot. Over the roof of the mosque in the centre there has been constructed a chattri of red stone. Probably it is a *mazina* whence worshippers are called to prayers. The prayer chamber of the mosque measures 23' 10" by 20' 8" I. M., and the courtyard 31' 9" by 23' 2". In the courtyard towards the north there are a few masonry graves, and beyond these a stone walled enclosure perforated with jali work. It measures 11' 4" by 10' 10" and contains three graves, of which that in the middle is of marble and bears an extract from the Quran upon it. To the west of this enclosure, there is a tank connected with the mosque for the purpose of ablution before prayer.

No. 351. (a) Mosque (nameless).

(b) At the gateway of the Qadam Sharif shrine, within the enclosure No. 348.

(c) Waqf; Mutawalli, Shaikh Irshad Ali.

(d) III.

(e) Akbar's reign.

(f) On a piece of red stone in the central mihrab about a yard high from the floor. The inscription which is written in three lines is badly damaged and obliterated.

.....بسمی مجازان قدمگاه رسالت پناه ملی اکبر العبد حسین

Translation.

".....By the efforts of the Mujawirs of the footprint of the asylum of the Prophet.....Akbar.....the slave.....Husain."

(g) Good.

(h) Unnecessary.

(i) The mosque measuring 20' 11" by 15' 2" I. M., consists of three compartments. The central one is covered with a dome, but the other two have vaulted roofs. It is built of rubble masonry and is coated with plaster. The courtyard which has been recently paved with red stone slabs measures 21' 7" by 17' 2".

No. 352. (a) Tomb (unknown).

(b) Some 5 yards from No. 351 towards west.

(c) Hamidullah.

(d) III.

(e) Mughal.

(f) None.

(g) Ruinous.

- (h) Unnecessary.
- (j) The tomb, which is built of brick, measures 13' 9" by 13' E. M. It is roofed with a dome and is entered through an arched entrance towards the south. No trace of any grave is to be found in the building.

- No. 353.** (a) Kunwari Begam ka Burj (a tomb).
 (b) Some 50 yards to the north of Qadam Sharif shrine, within the enclosure No. 348.
 (c) Amir Hasan.
 (d) III.
 (e) Mughal.
 (f) None.
 (g) Ruinous.
 (h) Unnecessary.
 (j) The so-called Burj is really a tomb, which consists of two chambers. The western one is covered with a dome, while the other has a vaulted roof. It measures 31' by 15' E. M., and is built of rubble masonry. No trace of a grave is to be found inside the building which is now occupied as a dwelling by villagers.

The origin of the name of the building is not certain; "Kunwari Begam ka Burj" meaning only "A maid's dome." Probably it is the tomb of some unmarried lady of high rank, whose name, from considerations of respect, was not made public by giving it to the building, which was alluded to under the general term of maidenhood.

- No. 354.** (a) Baoli.
 (b) Some 20 yards from No. 351 towards east, within the enclosure No. 348.
 (c) Abdul Majid.
 (d) II.
 (e) Time of Firoz Shah.
 (f) On a red stone slab built into the eastern wall of the well. The inscription is hopelessly obliterated, and only a few words of it can be made out, which do not help to give the sense of the inscription.
 (g) Good.
 (h) Should be protected.
 (j) The Baoli is built of local dressed stone and rubble. It consists of a well towards the east and an underground double-storeyed colonnade towards the west, each storey containing two rooms of three arched bays. The upper storey of the colonnade is 12' square and the lower one 13' 9" by 10' I. M. The well measures 9' by 7' 7" at its mouth.

- No. 355.** (a) Kali Masjid.
 (b) About a furlong to the north of Qadam Sharif enclosure (No. 348).
 (c) Waqf; Mutawalli, Muhammad Husain.

- (d) III.
 (e) Mughal.
 (f) None.
 (g) Good.
 (h) Unnecessary.
 (j) The mosque containing three compartments roofed with domes is built of rubble and brick, and has three arched entrances. The prayer chamber and courtyard measure 23' 9" by 12' 10" and 23' 4" by 21' 1" I. M., respectively.

- No. 356. (a) Tomb of Husain Khan.
 (b) Takya Rasul Shahi.
 (c) Abdur Rahman Khan.
 (d) III.
 (e) 967 A. H. (1559-60 A. D.).
 (f) On the tomb stone:

(۱) اے دل بحیرِ رقت ازینجا بالجمہان جوان بصورت و سیرت شجاعانہ
 (۲) ناگہ رسید تیغ قضا بر سرش بہ بین از کلمہ شہادت شربت چشیدان
 (۳) کشتند بے دریغ "دریغ" کشش خلق ز ماتمش شدہ در شرور و دروغان
 (۴) تاریخ رفتش زخرد خراستم بگفت بشہر گوکہ حیف جوانے حسین خان

Translation.

- (1) "O heart! that.....youth, who was valour itself in mien and disposition, departed from this place to that world with happiness.
 (2) See, the sword of death suddenly descended upon his head and he tasted sherbet from the cup of martyrdom.
 (3) Alas! they killed him mercilessly, and at his murder people mourned him with waiting and lamentation.
 (4) I asked wisdom the date of his departure, it said, calculate and say 'Alas! Husain Khan a youth.'"

- (g) Good.
 (h) Should be protected.
 (j) The tomb is octagonal diam. 16' 10". It is covered by a masonry dome which is supported on 8 hardstone pillars and contains an ornamented frieze of red stone above the chajja. The grave which is of red sandstone measures 7' by 2' 6" by 10".

On the west of the tomb there is an attached mosque of rubble masonry measuring 45' 3" by 10'. It consists of a western wall containing 7 mihrabs and is flanked by two domes. Small side walls enclose the ends, and on either side of the central mihrab stand small minarets.

- No. 357. (a) Mani Shah's mosque.
 (b) About a furlong to the north of Qadam Sharif enclosure (No. 348).
 (c) Waqf; Mutawalli, Shah Abdurrahman.
 (d) III.

- (e) Mughal.
 (f) None.
 (g) Good.
 (h) Unnecessary.
 (j) The mosque is a rubble masonry building consisting of three compartments which are entered through archways. The central chamber is covered by a dome, while the side ones have vaulted roofs. The prayer chamber measures 46' 5" by 19' 7" and the courtyard 53' by 16' 7" I. M. It is known after the name of one Mani Shah, a saint, whose tomb is to be found within its enclosure walls. The mosque has been recently repaired, and an inscription relating to the repair has been fixed over the central mihrab.

- No. 358.** (a) Mani Shah's tomb.
 (b) Within the enclosure walls of No. 357.
 (c) Shah Abdurrahman.
 (d) III.
 (e) Late Mughal.
 (f) None.
 (g) Fair.
 (h) Unnecessary.
 (j) The tomb, of rubble masonry, is a square chamber, measuring 24' E. M. It is covered by a dome and has an arched opening on each of its four sides, those on the east and west being closed by stone jall screens.

- No. 359.** (a) Tomb of Din Ali Shah.
 (b) Takya Din Ali Shah.
 (c) Ballam Shah.
 (d) III.
 (e) 1264 A. H. (1847-8 A. D.).
 (f) On a marble slab built into the eastern wall of the tomb, externally.
- دانی این بنا و مؤلف این تاریخها مقبره خانی مدار المہام راجہ دیدناتہ بہادر راجہ کلانور
 ملازم سرکار دار السلطنت لاہور

تاریخ اول

- (۱) بے تقدیم امر دین علیشاہ بنای تکیہ و مسجد لحد چاہ
 (۲) لمرده راجہ دیدناتہ تعمیر کہ کردہ خدمتش مقبول آن شاہ
 (۳) خرد تاریخ تعمیرش رقم زہ رقیص حق بود التجاب در گاہ
 ۱۲۶۴ ھجری

تاریخ دوم

- (۱) از بے تقدیم امر حضرت کون و مکان
 (۲) کرد تعمیر بنای مسجد و چاہ و لحد
 (۳) سال تاریخش موزن بانگ زہدی زہد و بیم
 یعنی آن عارف کہ آمد دین علیشاہ اسم آن
 راجہ دیدناتہ از صدق ارادت بیگمان
 کامیاب از درگاہ از جملہ مخلوق زمان
 ۱۲۶۴ ھجری

Translation.

"The founder of this building and the compiler of these chronograms (is) Raja Dina Nath Bahadur, the Raja of Kalanaur, the privy councillor, the minister and attendant of the government of Lahore metropolis.

First chronogram.

- (1) To give precedence to the order of Din Ali Shah, a monastery, a mosque, a tomb and a well
- (2) Were erected by Raja Dina Nath—may his services be acceptable to that saint!
- (3) Wisdom wrote the chronogram of its erection 'May the tomb be accepted by the grace of God.' 1264 Hijra.

Second chronogram.

- (1) To give precedence to the order of the master of the universe, i. e., the saint whose name is Din Ali Shah,
- (2) Raja Dina Nath with the sincerity of his devotedness constructed a mosque, a well and a tomb.
- (3) The public crier called out without hesitation the year of its erection, 'From its court all the people of the age are successful.' 1264 Hijra."
- (g) Good.
- (h) Unnecessary.
- (j) The tomb which is contained in an underground chamber occupies the north-west corner of an enclosure known as Takya Din Ali Shah. It measures 31' 3" by 30' I. M., and is divided into nine compartments by intersecting arcades and pillars of brick. The central apartment contains the grave of Din Ali Shah covered by a marble slab measuring 5' by 2' 8" by 1' 9". The tomb is entered through a small doorway, by descending six steps. On the upper floor over the central underground compartment, and raised some 10' above the floor level of the building is a chabutra containing a cenotaph which measures 5' 9" by 2' by 1' 4", and at the head is placed a masonry lamp pillar. The western wall of the tomb contains three mihrabs.

No. 360.

- (a) Tomb (unknown).
- (b) Takya Din Ali Shah, some ten yards from No. 353 towards south.
- (c) Ballam Shah.
- (d) III.
- (e) Afghan.
- (f) None.
- (g) Ruinous.
- (h) Unnecessary.
- (j) The tomb which is a rubble masonry building measuring 24' 5" square E. M. is covered by a dome, and entered through an arched opening on the east. It had previously an opening in each of the remaining three sides, but these are now closed. No grave is to be found in the building which is occupied by villagers as a dwelling.

- No. 361.** (a) A building which is variously designated an Imambara and a school. At present it is used as a Municipal Infectious Hospital.
- (b) Opposite Khirki Farrash Khana and No. 346 on the western side of the road.
- (c) Municipality.
- (d) III.
- (e) Afghan.
- (f) None.
- (g) Good.
- (h) Unnecessary.
- (j) The building, which is constructed of rubble masonry, contained originally open arcades on all its sides, but these have latterly been filled in to form rooms. Five bays of the roof are covered with domes and the remainder are vaulted internally and flat on top. The building measures some 60' by 40' over all.

The building has been used to accommodate patients suffering from infectious diseases. It has been white-washed and the floor is paved with red stone-slabs.

- No. 362.** (a) Tomb (unknown).
- (b) Inside the enclosure walls of No. 361, some 10 yards from it towards the east.
- (c) Municipality.
- (d) III.
- (e) Pathan.
- (f) None.
- (g) Good.
- (h) Unnecessary.
- (j) The tomb consists of a chamber 26' square E. M. It is covered by a dome and is built of rubble masonry. It is now used as a dispensary in connection with the hospital. There is no grave inside the chamber which is paved with stone slabs.

- No. 363.** (a) Mosque (nameless).
- (b) Inside the enclosure walls of No. 361, some 15 yards from it to N.-W.
- (c) Municipality.
- (d) III.
- (e) Late Mughal.
- (f) None.
- (g) Good.
- (h) Unnecessary.
- (j) The mosque measuring 33' 8" by 15' 7" E. M. is built of brick masonry and consists of three compartments covered by domes. It has been repaired, and is now occupied by the menial staff of the hospital. On the north of the mosque is a well which was connected with it.

PURANI IDGAH.

- No. 364. (a) Purani (old) Idgah.
 (b) In the muhalla Purani Idgah.
 (c) Waqf: Mutawalli, Khalilur Rahman.
 (d) III.
 (e) Mughal.
 (f) I. On a red stone slab in the outer central mihrab. The inscription is quite modern and refers to repairs only.

(۱) رکھوایا میرا نام خلیل الرحمن اس نام کے لائق کیا مسجد پر احسان
 (۲) میں اور تیرے گھر کی مرمت کروا اے میں تیرے الطاف پر دریاں بہاؤں
 ۱۳۲۳

Translation.

- (1) "He (God) named me Khalilur Rahman and made me worthy of this name.
 (2) O God, I repair Thy house! Let me be sacrificed at Thy favour, O God!
 1323 A.H. (1905-6 A.D.)."
- II. On a small piece of red stone about a yard below the above.

یہ مسجد حنفیہ ہے

Translation.

"The mosque is of Hanafis."

- (g) Ruinous.
 (h) Unnecessary.
 (j) The prayer chamber of the mosque measures 155' by 34' 4" I. M. and has a large arched entrance in the centre with three smaller ones on each side to north and south. It is divided into three compartments having vaulted roofs of red stone slabs. The western wall contains seven mihrabs of which the central one is the largest. In the middle of the prayer chamber a wall has been built for its full length in order to provide intermediate support to the flat roof of stone slabs which is not in a well preserved condition. It has now ceased to serve its original purpose as an Idgah, the central apartment of its prayer chamber being used as an ordinary mosque, while the side rooms which are in a very neglected condition are occupied.

JAT KI PAHARI.

No. 365. (a) New Idgah.

(b) About 200 yards from the Muhalla Jat ki Pahari, towards west.

(c) Waqf; Mutawalli, Khalilur Rahman.

(d) III.

(e) Reputed to be of Aurangzeb's time.

(f) None.

(g) Good.

(h) Unnecessary.

(j) The Idgah measures 539' by 533' I. M. and its enclosure walls are built of rubble masonry. It consists only of an enclosure of parapetted walls with a chhatra on each of the four corner burjs. There is a gateway in the centre of all the walls except the west which contains a large mihrab in its place flanked by a series of smaller mihrabs from one end to the other. Close by to the north of the central mihrab is the mimbar. Flanking the eastern gateway are two smaller ones which seem to be later additions. Rather more than half of the concrete paving of the enclosure court remains, the remainder being of earth. The Idgah contains a tank measuring 52' by 38' 6" in which is a low fountain jet.

SHIDIPURA.

No. 366. (a) Shidion ki Masjid.

(b) In the village.

(c) Waqf; Mutawalli, Qadar Baksh.

(d) III.

(e) 24th year of Muhammad Shah (A. D. 1743-4).

(f) On a marble slab fixed over the central arch of the prayer chamber.

بسم الله الرحمن الرحيم لا اله الا الله محمد رسول الله محمد شاه بادشاه سنه ۲۴
 (۱) برآل صواب بخشیدن نواب معز الدوله بهادر بی بی ارجمند خانم و نواب کاظم خان مرحوم
 هرکس که نماز بخواند صواب باین سه ارزاق بخشد و هرگاه خدمت اینجرا قبول کند شرط اینست
 چنانکه در سال ازینجا رسول شود اول عرس نواب معز الدوله بکند چهاردهم رمضان المبارک و
 عرس بی بی ارجمند خانم بکند هفتم ماه صفر و عرس نواب کاظم خان مرحوم هفتم ماه رجب
 گردان شرط قبول کند و در خدمت عمل نکند برو طاق است و هر روز چراغ داغ نشود و هر شب
 جمعه شیرینی و گلهای فاتحه کند و مالک این مسجد و چاه میرزا مهدی علیخان بهادر ولد نواب
 کاظم خان بهادر بن معز الدوله بهادر بی بی دیانت نسا خانم والدہ میرزا مهدی علیخان خرج
 اخراجات همه در قبض و تصرف ایشان است

Translation.

"In the name of God who is merciful and clement. There is no God but Allah, and Muhammad is His Prophet. Muhammad Shah, the king, the year 24 (of his accession). For the purpose of bestowing a reward upon Nawab Muizzuddaulah Bahadur, Bibi Arjamand Khanam and Nawab Kazim Khan, the deceased of happy memory. Whoever should offer his prayers should invoke blessings upon the souls of these three. Whoever should accept the service of this place, there is a condition, that out of the income obtained from this place during the year, he should first of all celebrate the anniversary of the death of Nawab Muizzuddaulah on the 14th of the sacred month of Ramzan, of Bibi Arjamand Khanam on the 7th of the month of Safar and of the late Nawab Kazim Khan on the 7th of the month of Rajab. Should he accept the service on this condition and not act upon it, may a curse be upon him. Not for a single day must the lamp be wanting, and every Friday night he should offer prayers (for the above mentioned deceased) with sweets and roses. The owners of this mosque and well (are) Mirza Mehdi Ali Khan Bahadur, son of Nawab Kazim Khan Bahadur, son of Muizzuddaulah Bahadur, and Bibi Diyanat Nisa Khanam, mother of Mirza Mehdi Ali Khan, and the whole settlements (of the mosque) are at their disposal."

(g) Good.

(h) Unnecessary.

(۱) The word 'صواب' written with 'ص' is incorrect, it should be written with 'ت' نواب.
 2 L

- (j) The mosque is built of stone and brick and is entered through two small doorways on the east. Its prayer chamber, which has a small minaret at each of the four corners of the roof, consists of three compartments each roofed with a fluted dome. The central dome is the largest and has its soffits ornamented with incised plaster which, owing to constant white-washing, has now become obliterated. A *dalan* has lately been constructed before the prayer chamber which together with this modern addition measures some 28' by 24' I. M. The court measures 30' by 18'.
- (l) 2812.

No. 367. (a) Well.

- (b) About 200 yards to N.-W. of No. 366.
 (c) Government.
 (d) III.
 (e) 1081 A. H. (1670-1 A. D.).
 (f) On a red stone slab fixed into the well about a yard below the mouth. The inscription is obliterated.

بانی چاه محمد ازولگ زب ۱۲۴۰ جارس مہمند
 لزوم موافق سنہ بتاریخ ۹ شہر رجب المرجب

Translation

"The founder of the well Muhammad Aurangzeb . . . the twelfth year of accession . . . prosperous, corresponding to the year . . . on the 9th day of the honoured month of Rajab."

- (g) Good.
 (h) Unnecessary.
 (j) The well is built of rubble masonry, diam. 7' at the mouth.

No. 368. (a) Mosque (nameless).

- (b) About 50 yards to the north of No. 367.
 (c) Waqf.
 (d) III.
 (e) Late Mughal.
 (f) None.
 (g) Ruinous.
 (h) Unnecessary.
 (j) The mosque is built of brick with stone dressings, and has a vaulted roof. It is entered through three archways. The prayer chamber and the court measure 18' by 14' and 37' by 21' 8" I.M., respectively.

SADR BAZAR.

No. 369. (a) Sarhindi Masjid.

(b) Lahori Darwaza of Shahjahanabad city.

(c) Waqf; mutawalli, Qamruddin.

(d) II.

(e) 1060 A. H. (1650 A. D.).

(f) None.

(g) Good.

(h) Should be protected.

(j) The mosque contains three compartments entered through three-arched openings. It is a pretentious structure of red stone and is roofed with three domes surmounted by pinnacles. The interior of the building is plastered. There are three deeply recessed mihrabs in the western wall, and an archway in the northern and southern walls. The mihrabs are unusually deep and have been transformed into small cells by putting doors to them. The prayer chamber measures 61' 5" by 23' I. M. A great part of the court has been cut off.

The mosque was built by Sarhindi Begam, one of the wives of the emperor Shahjahan, in 1060 A.H.

(k) *Asar*, chap. III, 71.

Beale, 353.

Carr Stephen, 259.

Rodgers, 93.

Fanshawe, 63.

Hearn, 44.

HINDU RAO KA BARA.

- No. 370.** (a) Bari Masjid.
(b) In the Muballa.
(c) Waqf; mutawalli, Shaikh Nabi Ullah.
(d) II.
(e) Late Mughal.
(f) None.
(g) Good.
(h) Unnecessary.
(j) The mosque which is built of stone and brick masonry is entered through two doorways on the east and south. The prayer chamber measuring 48' by 24' I.M. contains 3 apartments with as many arched entrances. The central compartment is roofed with a dome and contains some painted decoration on the ceiling. The northern and southern compartments are roofed with vaults. The mihrabs in the western wall are also decorated with painted ornamentation. In the court which measures 50' by 50' 6" there is a tank 23' 6" square. Additional rooms have latterly been erected on the north, south and east of the court and are used as a maktab (school) and also for the accommodation of the mullas of the mosque.

KISHANGANJ.

No. 371. (a) Tomb of Asad Khan.

(b) About 300 yards to N. W. of Kishan Ganj Railway Station.

(c) Abdul Ahad.

(d) II.

(e) Mughal.

(f) None

(g) Good.

(h) Unnecessary.

(j) The tomb measuring 27' square I.M. is constructed of rubble masonry. It is roofed with a dome and is surrounded by a verandah. The ceiling of the dome is ornamented with incised plaster. It has been converted into a kothi and has lost all semblance of the original structure. The garden in which the tomb lies was the family cemetery of Asad Khan.

Muhammad Ibrahim, entitled Asifuddaulah Jumlatul Mulk Asad Khan, was the son of Zulfiqar Khan Qarmanlu, the grandson (on his mother's side) of Sadiq Khan Mir Bakhshi and the son-in-law of Yaminuddaulah Asif Khan. His father, who fled from the oppressions of Shah Abbas of Persia into Hindustan, was raised to high rank by the emperor Jahangir, with the title of Zulfiqar Khan. Asad Khan was early noticed and favoured on account of his attractive personality by the emperor Shahjahan who promoted him to the office of second Bakhshi. In the reign of Aurangzeb he was first raised to the rank of four thousand, then to the office of Prime Minister, and the mansab of seven thousand, and finally the title of Amirul Umara was conferred upon him. In the reign of Bahadur Shah I, he rose to the highest rank and honour, having been appointed Wakili Mutlaq (an officer superior to Wazir). As he was now advanced in age he was allowed to retire to Delhi and end his days in peace and comfort, his son, who was entitled Zulfiqar Khan officiating in his post. Jahandar Shah in the short period of his reign further advanced his honour, and addressed him by the familiar appellation "uncle." It was at the house of Asad Khan that Jahandar Shah took refuge after his defeat at Agra, but the ungrateful noble not only refused to help his sovereign, but imprisoned and delivered him over to his opponents to be murdered. Farrukhsiyar entertained suspicions of Asad Khan, and on his accession contrived to bring about his downfall. He presented himself to the emperor at Barah Pula (No. 168) near Humayun's tomb, before the latter had entered his capital, and was given a robe of honour and dismissed with respect; but his son Zulfiqar Khan, who was held under restraint at the court as a hostage, was on the same day put to death, and on the morrow Asad Khan himself was imprisoned and his estates seized. He was, however, afterwards granted a pension of Rs. 100 a day from the Imperial Treasury for his subsistence. Asad Khan died in 1129 A.H. (1717 A.D.) at the age of 94, and was buried in a mausoleum erected by his father for the family.

(k) *Maasir*, I, 310-21.

Beale, 79-80.

- No. 372.** (a) Mosque (nameless).
(b) About 200 yards to the west of Asad Khan's tomb (No. 371).
(c) Waqf.
(d) III.
(e) Mughal.
(f) None.
(g) Ruinous.
(h) Unnecessary.
(j) The mosque which measures 48' by 13' E.M. is built of rubble masonry. It is now practically a heap of débris from which its three small domes project.

RUHULLAH SARAI.

- No. 373. (a) Mosque of Nazir Daulat.
 (b) Some 100 yards to N. E. of No. 376.
 (c) Waqf.
 (d) II.
 (e) 1068 A.H. (1657-8 A.D.).
 (f) On three stone slabs fixed over the central arch of the prayer chamber.

(۱) بدور شاه عالمگیر غازی که برشاهان نباید سرفرازی
 (۲) زعداش گلمستان هندوستان شد مرید او خلیل الله خان شد
 (۳) یکی از محلمان خاص قریب که تاش دولت است و ناظر القاب
 (۴) درین جا مسجد و باغ بنا ساخت برای خودش هم جای خدا ساخت
 (۵) چون ناظر دولت این مسجد بنا کرد نه بر خودش از بر خدا کرد
 (۶) بخریج صبح و شامش دستگیر یافت زمین صدبیکه از بادشاه یافت
 (۷) الهی تبارک این مسجد آباد همیشه وقفش این صدبیکه باد
 (۸) شد این مسجد بنا بر عبادت هزار و شصت و هشت و سال هجرت
 (۹) بخالص بدن که چون تاربخ جسته بمال مسجد از لفظ خجسته
 (۱۰) سه نیم بیکه از باغ و کتوه تمامی حامل و محصول بهره
 (۱۱) همه بر مسجد و بر مقبره وقف بخروش دخل کتوه یکسره وقف
 (۱۲) کند گر کس درین معنی خیانت برزبر هفت پشتش باد لعنت

Translation.

- (1) In the time of Alamgir, the champion of faith, who is exalted above other kings.
- (2) By his justice India became a rose garden, and Khalil Ullah Khan became his disciple.
- (3) One of the chief friends of the Nawab, whose name is Daulat and surname Nazir.
- (4) Built at this place a mosque and a garden; he erected a building for himself as well as for God.
- (5) When Nazir Daulat erected this mosque he built it for God, not for himself.
- (6) He found means for its upkeep during both day and night through a grant of hundred bighas of land obtained from the king.
- (7) O God, as long as this mosque is frequented, may the dedication of these hundred bighas to it ever continue!
- (8) This mosque was built for worship in the year one thousand and sixty-eight Hijra.
- (9) To one who sees with sincerity, the date of the foundation of the mosque, when sought, (is given) in the word "Khujista" (auspicious).
- (10) One and a half bighas of land from the garden and *katra* (an enclosed market place) and the whole of its produce, and income

- (11) Have been dedicated to the mosque and tomb; and towards their upkeep the whole of the rent of the katra is dedicated.
- (12) Should any one deviate from this, may a curse be upon him and his seven generations!
- (g) Dilapidated.
- (h) Should be protected.
- (j) The mosque which measures 25' 6" by 19' 4" I.M. is constructed of stone and brick masonry and is covered by a vaulted roof. The court which is ruinous and overgrown with vegetation measures 46' by 37'. On the north of the courtyard there is a ruined masonry tomb which seems to be that of Nazir Daulat, the founder of the mosque. It measures 14' 4" by 10' I.M., while the marble grave which is built in the centre of the tomb measures 5' 6" by 2' 6" by 1'. On the south of the prayer chamber there is a ruined room probably intended to accommodate the mulla of the mosque.

Khalil Ullah Khan was the younger brother of Asalat Khan Mir Bakhshi and the husband of Hamida Banu Begam who was a niece of Mumtaz Mahal, the lady of the Taj. He rose to the rank of 5,000 during the reign of Shah-jahan, and in the 24th year of the reign of that emperor was made governor of the Delhi province. In the fratricidal war between Dara Shikoh and Aurangzeb, he was sent by the former with a large army from Agra to Dholpur. But Khalil Ullah Khan had a secret understanding with Aurangzeb, and did not take any part in the action. When Aurangzeb was victorious, he was raised to the rank of 6,000, appointed to the command of an army and despatched in pursuit of Dara Shikoh. About the same time, in the year 1069 A.H., he was appointed governor of the Punjab. In the fourth year of the reign of Aurangzeb he fell ill and returned to Delhi where he died on the 2nd Rajab 1072 A.H. (11th February 1662 A.D.). Next day the emperor went to his house to condole with his sons and relations. He presented khilats (robes of honour) to Mir Khan, Ruhullah Khan and Aziz Ullah Khan, the sons of the deceased, and granted an annual allowance of fifty thousand rupees to his wife, Hamida Banu. It is from this Ruhullah Khan, the second son of Khalil Ullah Khan, that the village Sarai Ruhullah Khan lying in the suburb of Delhi and containing the mosque is named.

Nothing is known of Nazir Daulat who is responsible for the erection of the mosque. Probably he was in the service of Nawab Khalil Ullah Khan and held the post of Nazir, as we gather from the inscription.

(k) *Maasir*, I, 775-8.

Maasiri Alamgiri, 38, 127, 347.

Beale, 212.

A. S. I., IV, 71.

(l) 2815.

- No. 374.** (a) Lal Takya Masjid.
 (b) Lal Takya.
 (c) Haji Muhammad Ishaq.
 (d) III.
 (e) Late Mughal.

- (f) None.
- (g) Good.
- (h) Unnecessary.
- (j) The mosque, measuring 29' 9" by 20' I.M., is built of rubble masonry and is coated with red paint. It consists of 3 compartments and is entered through as many archways. The central compartment is roofed with a dome and the side ones with vaults. The court measures 32' 9" by 9' 3".
- (l) 2811.

- No. 375.** (a) Mosque (nameless).
- (b) About 500 yards to the north of No. 372.
 - (c) Waqf; Mutawalli, Hakim Badrudin Khan's wife.
 - (d) III.
 - (e) Mughal.
 - (f) None.
 - (g) Good.
 - (h) Unnecessary.
 - (j) The mosque measures 34' by 18' I.M. and is built of rubble masonry. It consists of three compartments which are roofed with domes, and finished with plaster. The court measures 36' 10" by 15' 7".

- No. 376.** (a) Mosque (nameless).
- (b) On the road to the east of the village.
 - (c) Waqf; mutawalli, Haji Muhammad Ishaq.
 - (d) III.
 - (e) Late Mughal.
 - (f) None.
 - (g) Good.
 - (h) Unnecessary.
 - (j) The mosque measuring 29' 3" by 16' 8" I.M. is built of rubble masonry and coated externally with red paint. It contains 3 compartments with vaulted roofs, the northern of which is used as a residence by the mulla. The court measures 32' by 13' 10".

- No. 377.** (a) Tomb (unknown).
- (b) Garden of Bhagwan Das.
 - (c) Bhagwan Das.
 - (d) III.
 - (e) Late Mughal.
 - (f) None.
 - (g) Ruinous.
 - (h) Unnecessary.
 - (j) The tomb measuring 11' 6" square I.M. is built of brick masonry and roofed with a dome. It is in a very ruinous condition and contains no trace of any grave inside. The ceiling still retains some indications of carving.

No. 738. (a) Tomb (unknown).

(b) About 300 yards to the south of the village, on the further side of the R. M. Railway.

(c) Waqf.

(d) III.

(e) Mughal.

(f) The inscription is incised in plaster on the northern wall of the tomb. It was written by a visitor with some pointed instrument.

ضعف العباد محمد منصور ۲۰ شوال سنه ۷ فتح سیر الی خزانة قران آمده بود

Translation.

"The most humble of the worshippers of God (named) Muhammad Mansur came to recite the Quran on the 20th Shawwal of the 7th year of Farrukh Siyar (1719 A.D.)."

(g) Ruinous.

(h) Unnecessary.

(j) The tomb measuring 8' 11" by 8' 2" I.M. is constructed of brick masonry. It is coated with plaster and roofed with a dome, the ceiling of which is only about 9' high from the floor. On all its four sides there are entrances which are very small being only 4' 8" high and 2' 10" wide. There is no grave inside the tomb. The ceiling of the dome seems to have been ornamented with painting, traces of which are still to be seen.

No. 379. (a) Tomb (unknown).

(b) About 30 yards to the south of No. 378.

(c) III.

(e) Mughal.

(f) None.

(g) Fair.

(h) Unnecessary.

(j) This is a domed building constructed of brick masonry. It measures 7' 10" square I.M. and contains an entrance towards the south. The archways on the remaining three sides are closed with latticed screens. The interior is finished with plaster and contains some painting on the ceiling of the dome. No indications of any grave are to be found in the building.

No. 380. (a) Mosque (nameless).

(b) About 500 yards from the village towards the west.

(c) Waqf.

(d) III.

(e) Late Mughal.

(f) On a marble slab over the central entrance of the prayer chamber.

(۱) شیخ نامور جو ساخت مسجد نور کوه حق را هزار شکر و سپاس

(۲) قلم از بهر سال تعمیرش ر د رقم مسجد خجسته اسلین

Translation

- (1) "Shaikh Gamu praised and thanked God when he built the mosque anew.
- (2) For the year of its erection the pen wrote 'The mosque of auspicious foundation' 1297 A.H."
- (g) Ruinous.
- (h) Unnecessary.
- (j) The mosque which is built of rubble masonry is entered through three archways. It measures 13' 9" by 12' 3" I.M. and is covered by a flat roof. The inscription refers only to its repair which was done by one Shaikh Gamu in the year 1297 A.H. (1880 A.D.). The court of the mosque measures 13' 3" by 11'.

- No. 331.** (a) Bhul Bhulayyan.
- (b) About 3 furlongs towards north of the village.
 - (c) Raya Kanhaiya.
 - (d) II.
 - (e) Mughal.
 - (f) None.
 - (g) Dilapidated.
 - (h) Should be protected.
 - (j) The Bhul Bhulayyan which may be translated as a "labyrinth" is really an unknown tomb. It is a brick building measuring 88' square E.M. and consists of a large central hall surrounded by a number of small chambers which occur in two storeys on all its four sides. The rooms are all very much alike, and thus tending to be somewhat confusing, the villagers have given the building the name of Bhul Bhulayyan. The central hall measures 24' square I.M. and contains interesting traces of incised plaster decoration and painting. A marble grave measuring 5' 9" by 2' 10" by 2' is located in this hall. A feature of the building externally are the dwarf minarets which appear at the four corners of the roof.
 - (k) *A. S. I.*, IV, 71.

IAUKRI MUBARAKABAD.

- No. 382.** (a) Pul Chaddar.
 (b) About $\frac{1}{2}$ mile to the south of the village.
 (c) Government
 (d) Ha.
 (e) Late Mughal. Repaired by Government, with slight modifications, in 1820.
 (f) None.
 (g) Good.
 (h) Protected.
 (j) The aqueduct measuring 162' by 24' 3" is constructed of brick masonry and bridges the nalla which carries surplus water from the jhil of Najafgarh. It is carried on five arches, one of which at the extreme north serves as a passage-way for vehicular traffic. A retaining wall of rubble supports the bank of the nalla to east and west for a length of 76' and 69' respectively. The west wall is now partly broken. The passage is paved with local hard stone and is connected with the kachcha road from Najafgarh to Phus ki Sarai, Delhi. During the rainy season this passage is covered by the water which finds its way from the nalla through the breaks in the wall on the west, or accumulates here from the higher levels of the neighbouring ground, and consequently the road has been diverted a little to clear the end of the bridge, the northern extremity of which has been dismantled for the purpose. Originally the old canal of Delhi called the Nahr-i-Faiz crossed the nalla by means of this bridge, and probably there was an outlet here forming a waterfall which gave it its name (pulchaddar).

To the east of the Pul Chaddar is another bridge of a single arch, and the retaining wall on the east of the Pul Chaddar extends up to it. This latter bridge is contemporary with the Pul Chaddar and over it now runs a kachcha road leading to Sarai Ruhalla Khan.

PHUS KI SARAI.

- No. 383. (a) Mosque (nameless).
(b) In the Muhalla.
(c) Waqf; under the supervision of the people of the Muhalla.
(d) III.
(e) Late Mughal.
(f) None.
(g) Good.
(h) Unnecessary.
(j) The mosque measuring 34' 8" by 20' 2" I.M. is constructed of rubble masonry and is finished with plaster. It has three entrances and is divided into as many compartments which are roofed with domes surmounted by masonry pinnacles. The north and south compartments have vaulted roofs. Locally it is said that the mosque is of the time of the Pathan kings, but from its style it appears to be of the late Mughal period. The court adjoining measures 36' by 12' 3".

SABZI MANDI.

No. 384. (a) Tomb of Raushan Ara.

(b) Raushan Ara Bagh.

(c) Government.

(d) H.A.

(e) 1060 A.H. (1650 A.D.).

(f) None.

(g) Good.

(h) Protected.

(j) The tomb, which is constructed of plastered brick masonry and is covered by a flat roof, stands on a masonry platform about 160' square and 3' high, which is reached by a flight of four steps on each side. The tomb, which closely resembles a Baradari in appearance is comprised by a central hall enclosed by open arcaded dalans on its four sides, the four external angles being occupied by small two-storied chambers bringing the whole plan to the form of a simple square. These corner chambers contain stair-cases leading to the roof, the four corners of which are emphasized by stone chattris. In the middle of the central hall there is a small roofless chamber 12' 3" square I.M. containing the grave of Raushan Ara. It is paved with marble, and the arches on the four sides are filled with jali, the lower portion of the screen being solid, except on the south where an opening is left for the entrance. At the four corners of the opening in the roof above this open chamber there are four small holes which were intended to receive the four posts of an awning; and the iron rings in the marble floor of this room at the corners are an indication of a canopy previously being hung beneath the awning. The grave which is of marble partakes of the shape of a casket, and the top is filled with earth in which grass is growing. The grave measures 6' 9" by 2' 9" by 10" and is furnished with a small stone lamp pillar at the head. The garden of Raushan Ara is said originally to have contained some other buildings, but with the exception of the eastern gateway and a tank between the latter and the Baradari nothing now remains.

Raushan Ara Begam, a daughter of Shahjahan, laid out this garden and some buildings in it in the year 1060 A.H. (1650 A.D.), when her father built modern Delhi (Shahjahanabad) and conferred grants of land upon his relatives and certain of his courtiers.

Raushan Ara Begam (also known as Dahr Ara Begam) was born at Burhanpur on the 17th Ziqada of the year 1040 A.H. (1631 A.D.). She is said to have begun to cry and weep while she was still in her mother's womb, and this so frightened her mother that she died in child-bed a few hours after the birth of her child. She was not so attractive in appearance as her sister Jahan Ara Begam, nor so remarkable for intelligence. She took very little part in public affairs, but managed to convey valuable intelligence by means of spies to her brother Aurangzeb whom she greatly favoured. She is said

to have been a bitter enemy of Dara Shikoh, at whose murder she evinced her gratification by giving a great feast. She is also said to have treated Jani Begam, daughter of Dara Shikoh, very cruelly. Raushan Ara Begam died on Thursday, the 17th Jumada I, 1082 A.H. (1671 A.D.).

(k) *Badshah Namah*, I, 385.

Maasiri Alamgiri, 110.

Bernier, 5n., 14, 100.

Manucci, I, 359, 360.

Miftah, 239.

Asar, chap. III, 72.

Carr Stephen, 260.

Gardens, 108.

Rodgers, 93.

Fanshawe, 61.

Hearn, 30, 169.

No. 385. (a) Mosque of Shah Wajid.

(b) Close to the garden of Raushan Ara to N.-E.

(c) Waqf.

(d) III.

(e) Mughal.

(f) None.

(g) Ruinous.

(h) Unnecessary.

(j) The mosque which measures 70' by 10' 4" I.M. is constructed of brick masonry. It contains five compartments which are roofed by domes and contain very small and low entrances. The northern apartment is occupied by the mulla. The court measures 41' by 31', a portion being occupied by graves. On the east of the court there is a brick masonry tank 28' square.

No. 386. (a) Bari Masjid.

(b) Muhalla Rhyau.

(c) Waqf; mutawallis, Hafiz Fajjan and Malik Yaqub.

(d) III.

(e) Mughal.

(f) None.

(g) Good.

(h) Unnecessary.

(j) The mosque is entered through a doorway towards the south. It is divided into three compartments. The south and central compartments are covered with domes, while that over the northern one, having fallen, has been replaced by a vaulted roof. The whole mosque has undergone considerable repair and is now coated with plaster. The prayer chamber and the court measure 50' by 22' 4" and 45' by 42' 8" I.M., respectively. Outside the court there is a masonry tank measuring 21' 6" square. It is said locally that the mosque was built by a maid-

servant of Raushan Ara Begam, daughter of the emperor Shahjahan, at the same time when the princess laid the foundation of her garden, which is not far away (see No. 383).

- No. 387.** (a) Mosque (nameless).
 (b) Sangam Lal's garden.
 (c) Waqf.
 (d) III.
 (e) Late Mughal.
 (f) None.
 (g) Fair.
 (h) Unnecessary.
 (j) The mosque is a brick masonry building measuring 27' 4" by 15' 9" E.M. It contains three compartments, the central one being roofed with a dome and the side ones with vaults. The courtyard which measures 27' 4" is in a ruined condition.

- No. 388.** (a) Mosque (nameless).
 (b) James Skinner's Garden.
 (c) Waqf; mutawalli, Mrs. James Skinner.
 (d) III.
 (e) Mughal.
 (f) On a piece of marble over the central entrance of the prayer chamber.

مرتب ساخت حاکم غلام نجف خان در سنه ۱۲۷۰ هجری

Translation.

"Hakim Ghulam Najaf Khan repaired (this mosque) in the year 1270 A.H. (1853-4 A. D.)."

- (g) Fair.
 (h) Unnecessary.
 (j) The mosque which measures 33' by 15' 5" I.M. contains three entrances and is divided into as many compartments, covered with vaulted roofs. It is built of brick masonry, the face of the western wall being faced with red stone which is now badly decayed. The mosque is now in a very neglected condition. The inscription seems only to refer to its repair by one Ghulam Najaf Khan.

- No. 389.** (a) Pavilion.
 (b) Farrashwala Bagh.
 (c) Unknown.
 (d) III.
 (e) Mughal.
 (f) None.
 (g) Ruinous.

(h) Unnecessary.

(j) The pavilion is a brick masonry building with red stone dressings. It stands on a red stone plinth some 2' 9" high and seems to have consisted originally of 3 compartments, the central one of which is covered by a dome. It measures 45' 10" by 22' 10" but is now altogether ruined.

GUR KI SARAI.

No. 390. (a) Mosque Hijre Wall.

(b) In the village, just on the eastern side of the Karnal Road.

(c) Waqf; mutawalli, Muhammad Ishaq.

(d) III.

(e) 1201 A.H. (1786-7 A.D.).

(f) On a red stone slab over the central arch of the prayer chamber.

لا اله الا الله محمد الرسول الله

1201

Translation.

"There is no God but Allah and Muhammad is his prophet. 1201 A.H. (1786-7 A.D.)"

(g) Fair.

(h) Unnecessary.

(j) The mosque is a brick building and measures 25' 3" by 15' 2" I.M. It is entered through three arched openings and contains as many compartments covered with vaulted roofs. It has recently been repaired. The court measures 30' 21'.

No. 391. (a) Gateway of Mahaldar Khan's garden.

(b) Between the Tripolia gates (No. 392) on the Karnal Road.

(c) Janki Das.

(d) III.

(e) 1122 A.H. (1710-11 A.D.).

(f) On a piece of marble over the archway.

بسم الله الرحمن الرحيم هو الله الغني

(1) خداداد صد آرزو در جهان بدو گشت افضل حق این مکان

(2) بی باغ تاریخ گفتم عیان فدائی محمد مهالدار خان

(3) به نذر خدا کرد باغ جهان غلام نبی ناظر مهالدار خان

1122

Translation.

"In the name of God, who is merciful and clement. He is God, the rich.

(1) God has fulfilled hundreds of desires in this world, and this house was built by the grace of the true God.

(2) For the chronogram of the garden I said clearly 'The devoted (slave) Muhammad Mahaldar Khan.'

(3) Ghulami Nabi (slave of the Prophet) Nazir Mahaldar Khan dedicated the garden of paradise to God."

(g) Fair.

(h) Unnecessary.

(j) The gateway is built of red stone and brick masonry. It is double-storeyed, but the upper storey has been lately rebuilt. Inside the garden just against the doorway, there is a pavilion which is said to be old and of the same date as the garden, but it has been much altered by repairs. Further to the west beyond the pavilion in about the centre of the garden there is a masonry tank. There is another gateway similar to this at a distance of some 200 yards towards the south-east. None of the buildings except this gateway contains any inscription or is of any interest.

Mahaldar-Khan who built this garden and the Tripoliya (No. 391) held the post of Nazir during the reign of Muhammad Shah. The real name of this noble seems to have been Ghulam Nabi, and Mahaldar Khan only the title.

(k) *Asar*, chap. III, 89.

Carr Stephen, 272.

Fanshawe, 61.

Hearn, 169.

No. 392. (a) Tripolia (triple gateways).

(b) In the village on the Delhi-Karnal Road.

(c) Government.

(d) IIa.

(e) 1141 A.H. (1728-29 A.D.).

(f) On two marble slabs over the central entrances of the south-east and north-west gateways.

(۱) بفضل خدا و رسول زمان بنا کرد ناظر محالدار خان

(۲) چنان رسته بازار و تر پویه که ماند بدوران گیتی نشان

(۳) زمانف ندا آمده انجلیبی که باشد ابد مستقل این مکان

۱۱۴۱

Translation.

(1) "By the grace of God and the Prophet of the age (Muhammad) Mahaldar Khan Nazir built

(2) Such a road, bazar (market) and *tripolia* (triple gateways) that the event may be marked in the revolutions of the world.

(3) There came a voice from the invisible crier 'May this house be ever-lasting! '1141."

(g) Fair.

(h) Protected.

(j) Tripolia is the name given to the two large gateways which face one another and probably originally formed the entrances to a large enclosed bazar. They are built of plastered brick with red stone dressings. Each of the gateways is entered through three great archways which are roofed internally with flat domes of brick. The Delhi-Karnal Road passes under the central archway of the north-western gate, while the south-eastern gate lies just off the road to the east. The duplicate inscription on the central archway of each of the two

gateways refers to the erection of these gateways, a bazar (market) and a road, by Nazir Mahaldar Khan. The two last are said to have been located between the two gateways.

(k) *Asar*, chap. III, 89.

Carr Stephen, 272.

Fanshawe, 61.

Hearn, 169.

RAJPUR CHHAWNI.

- No. 393.** (a) Tomb (unknown).
 (b) On the western side of the Delhi-Karnal Road about 300 yards from No. 392.
 (c) Waqf.
 (d) III.
 (e) Mughal.
 (f) None.
 (g) Ruinous.
 (h) Unnecessary.
 (j) The tomb which is roofed with a dome measures 14' square I.M. and is built of brick masonry. It had originally four entrances, but the western one is now blocked by the wall of a garden, and the eastern and southern ones have fallen. There is no grave inside the building.
- No. 394.** (a) Mosque (nameless).
 (b) On the western side of the Delhi-Karnal Road, near the third mile stone.
 (c) Waqf; mutawalli, Azizuddin.
 (d) III.
 (e) Mughal.
 (f) None.
 (g) Fair.
 (h) Unnecessary.
 (j) The mosque is a brick building and measures 35' by 30' I.M. It is divided into three bays laterally and two in depth. The front portion which is in the form of a verandah is covered with a vaulted roof, while the rear compartments are roofed with three domes. The whole building is coated with plaster and coloured red inside. The court measures 35' by 15'.

MALAKPUR CHHAWNI.

No. 395. (a) Mosque Pahari wali.

(b) About 300 yards N. W. of Government House.

(c) Waqf.

(d) III.

(e) Late Mughal.

(f) None.

(g) Fair.

(h) Unnecessary.

(j) The mosque, as is indicated by its name, stands on a piece of hilly ground.

It is enclosed by a wall about 5' high and is entered through an arched opening towards the east. The prayer chamber measuring 27' 9" by 16' I.M. is constructed of brick masonry and coated with plaster. It is of three bays in width, and each compartment is connected by arched openings in the dividing walls. All the three compartments are vaulted, their ceilings being ten feet high from the floor. The central apartment contains a recessed mihrab with a small mimbar close by. To the north and south of the mosque within the enclosure there are two chambers, the southern one of which is in ruins, while the northern one is occupied by the mulla. The court measures 29' 10" by 21'.

No. 396. (a) Kos Minar.

(b) About 3 furlongs to the north of No. 393, on the Delhi-Karnal road (3 miles 4 furlongs from Delhi).

(c) Government.

(d) IIa.

(e) Jahangir's time.

(f) None.

(g) Fair.

(h) Should be protected.

(j) The Kos Minar stands on the Delhi-Karnal road. (For further reference to these remains see No. 133.)

No. 397. (a) Tomb (unknown).

(b) About 30 yards to N. E. of No. 396.

(c) Faizul Husain.

(d) III.

(e) Late Mughal.

(f) None.

(g) Fair.

(h) Unnecessary.

(j) The tomb which measures 13' square E.M. is a brick masonry building covered by a dome. It stands on a platform 23' square and 1' 8" high. Originally it contained three entrances towards N., S. and W., respectively, but they have all now been blocked up and a small new door has been opened towards the east. The tomb contains a ruined masonry grave, but is at present used as a godown.

WAZIRPUR.

- No. 398.** (a) Burjs (towers) of Mansur.
(b) Mansur ki Mandaiyan, about half a mile N. W. of Tirpoliya (No. 392).
(c) Chaudhri Shammu.
(d) III.
(e) Late Mughal.
(f) None.
(g) Ruinous.
(h) Unnecessary.
(j) These burjs (towers) which are four in number were built at the four corners of a rectangular garden. They are octagonal in shape, covered by vaulted roofs, and are all similar in style and size. Traces of the connecting wall between them are still to be seen here and there. The burjs are locally named after one Mansur, but nothing is known of him. It is possible that this Mansur was Abul Mansur Safdar Jang, who was a very important personage during the reigns of Muhammad Shah and his son Ahmad Shah.

RIDGE.

- No. 399.** (a) The Flagstaff Tower, locally known as 'Baota.'
 (b) Some 400 yards to the north of Chauburji Mosque.
 (c) Government.
 (d) Ha.
 (e) Erected by the British.
 (f) None.
 (g) Good.
 (h) Should be protected.
 (j) The tower constructed of plastered brick is circular in plan, circumference 140'. Above it rises a higher tower which contains a winding stair leading to battlemented roofs; the higher tower being topped by an open wooden canopy surmounted by a tall flag staff which has given the tower its name. The building contains three arched openings on the north, east, and west; those on the north and west are closed by iron gratings, while the eastern one is used as an entrance and is furnished with an iron barred door. The Flagstaff Tower was the spot where the ladies of the cantonment gathered with their children and servants on the 11th May 1857, and from which they finally fled to Karnal after they had given up all hope of succour from Meerut. It was also here that the mutineers made their last stand on 8th June, before falling back behind the shelter of the city walls.
 (k) *Fanshawe*, 77-8.
Hearn, 77-8.
Keene, 29-30.

- No. 400.** (a) Chauburji.
 (b) At a little distance to the north of Pirghaib (No. 401).
 (c) Government.
 (d) Ha.
 (e) Firoz Shah's reign.
 (f) None.
 (g) Good.
 (h) Protected.
 (j) The building which measures 65' by 40' E.M. is double-storeyed, with walls of stone and domes and vaults of brick. The structure has suffered considerable dilapidation in the past, but as it now stands it consists of a central chamber surrounded by five smaller chambers on the north, west and south sides. The west chamber containing a mihrab in the west wall is entered on the south through a smaller doorway, on either side of which there is a staircase leading to the upper storey. The staircase on the east is now blocked up. Entrance openings also appear

along the east wall. On the south-west corner of the upper storey there is a small domed chamber; but the corresponding chamber on the north-west corner is said to have been demolished by lightning and only the eastern wall with its arched opening now exists. According to the account given by Carr Stephen, the building was originally three bays in depth and had four domes at the corners of the upper storey. The four domes probably gave to the building the name of 'Chauburji' (a four-domed building), so that apparently the whole eastern side of the structure with its two domes has disappeared. Between the western domes, and corresponding with the room containing the mihrab below, there was previously a connecting apartment of which only the eastern wall with its three arches now remains. On the roof of the central room of the first bay there is a masonry cenotaph 4' 9" by 1' 11" by 8" standing on a masonry platform 11' square and 1' 1" high. In a position corresponding with the cenotaph on the ground-floor there probably was once a grave, since removed. The building, which may originally have been of the time of Firoz Shah, was evidently a mausoleum, and in some way or other may have been connected with the Kushaki Shikar or Jahan Numa, near the supposed site of which it lies. The present structure, however, contains many characteristic features of the late Mughal period, which points towards its subsequent alteration and repair.

- (k) Carr Stephen, 144-5.
 Fanshawe, 55-9.
 A. S. I., IV, 70-71.
 Auckland, 100.
 Hearn, 27.

No. 401. (a) Pirghaib.

- (b) On the Ridge.
 (c) Government.
 (d) IIa.
 (e) Firoz Shah's reign.
 (f) None.
 (g) Ruinous.
 (h) Protected.

- (j) The building, which is of the time of Firoz Shah, is believed to be the remains of the Kushaki Shikar or Jahan Numa erected by that emperor. It is a massive structure of two storeys, constructed of rubble masonry and measuring some 46' by 40'. Two narrow chambers in the centre of the building form a passage through it from east to west. This passage is flanked by two rooms on the south and one on the north which are in a ruined condition. On the south there are two steep flights of steps some 9' apart which lead to the roof of the building, breaking into a small landing at the first storey level. On the north to the west of the ruined apartment, there is a winding staircase of 25 steps leading to the second storey which contains two rooms. These rooms have arched openings towards the east, and mihrabs appear in the western

wall. Above the mihrabs is an incised plaster inscription containing pious ejaculations, which indicates that the upper floor of the building was used as a mosque. These rooms were connected by an arched opening which has been blocked up. The northern apartment, which is reached by the staircase last-mentioned, contains a cenotaph or grave which is placed, contrary to Muhammadan practice, west to east. This cenotaph or grave measures 6' 8" by 3' 1" by 1' 4" and is obviously a later addition. Tradition avers that this room was the *chillagah* or the worshipping place of a saint who suddenly vanished from the midst of the community. The cenotaph was constructed in his memory and the whole building is known after him as 'Pirghaib' or 'vanished saint.' As the body of the saint was not buried in the grave no heed was taken of its direction and it was placed west to east as there is not sufficient room for it north to south. The floor of the southern room is pierced by a circular hole in the centre, and directly above this hole there is another in its roof, over which is placed a hollow masonry cylinder 3' 2" high and 4' diam. The cylinder has a segmental opening on the north and south, and is covered by a red stone slab with a circular hole 4" diam. cut in the centre. Through these holes the sky can be seen right from the ground-floor. It is not certain whether these holes were intended for astronomical purposes; but the building is variously mentioned as an 'Observatory' by Fanshawe (*Delhi Past and Present*) as a Kushaki Shikar (hunting place) by Shams Siraj Afif in *Tarikh Firoz Shah*, and as the Kushaki Jahan Numa (world showing palace) by Sharfuddin Ali of Yazd in the *Zafar Namah*, and in the *Malfuzati Timuri*.

The following quotations from the abovementioned histories of Timur referring to this building will not be without interest.

'After capturing Panipat and marching therefrom, Timur gave orders for a force to proceed on a plundering excursion to Jahan Numa, a building erected by Firoz Shah on a hill two Farsakhs (4 miles) from Delhi. The river Jumna runs at the foot of this hill.'

'On the 2nd Rabia II, 801 (12th December 1398), after he had taken the Fort of Luni by storm, Timur set out with 700 men to visit the palace of Jahan Numa. After inspecting it he reconnoitred in the vicinity with a view to noting the most advantageous ground for a battle. Just at this time Mallu Khan, Mahmud Tughlaq's minister, was despatched with 4,000 horse, 5,000 infantry and 27 elephants, drawing near the Jahan Numa from the groves. Timur returned across the river to get to his camp, and a severe conflict took place between his advanced guard and the army of Mallu Khan in which the latter was defeated.'

(k) *Shams Siraj Afif*, 305, 330.

Zafar Namah, II, 85-6, 88-9.

Ain, II, 279.

Elliot, III, 432, 434-5, 495, 496-7.

Asar, chap. II, 25.

Carr Stephen, 140-2.

Fanshawe, 56, 58, 81.

A. S. I., I, 168, 219; IV, 3, 70.

As. Res., VII, 175.

Auckland, 100.

Cooper, 47, 49.

Rodgers, 88.

Hearn, 22, 27.

(l) 2221.

No. 402. (a) Baoli.

(b) Some 50 yards from the Pirghaib to S. W.

(c) Government.

(d) IIa.

(e) Firoz Shah's reign.

(f) None.

(g) Ruinous

(h) Protected.

(j) The Baoli is a massive structure of rubble masonry. It originally was encircled by a series of chambers after the manner of the baolis of Firoz Shah, but these chambers have now practically disappeared. At the top of the well to the south-east there are reservoirs for water and the remains of drains, and it is supposed that they were intended for supplying water to the Kushaki Shikar or Jahan Numa palace of Firoz Shah, an important building of that emperor which is believed to have been located in the vicinity of the Pirghaib (No. 400).

Lately a tunnel was discovered leading from the north wall of the baoli, and the discovery fostered the belief that the tunnel might be the subterranean passage which Abul Fazl says (*Ain*, Vol. II, p. 279) was made by Firoz Shah from Firozabad towards Jahan Numa. But examination disclosed it to be too low and narrow to answer the description of the subterranean passage of Abul Fazl, which, he says, was wide enough to admit of Firoz Shah's passing along in mounted procession with the ladies of the harem. The tunnel which has now been cleared extends for a distance of 633' to the north, terminating with a small doorway of local hard stone 3' $\frac{1}{2}$ " by 1' 9". It seems to have continued further north beyond this doorway, but here it has no roof and is marked only by walls which are very low and dilapidated and ultimately, at the distance of some 96', disappear among the rocks of the ridge. Some 25' from the terminating doorway, inside, is another doorway of hardstone 4' 8" by 2' 5", and the portion of the tunnel between these two doorways is covered by a flat roof of stone slabs, the remainder of the tunnel having a vaulted roof. The tunnel originally contained 8 light or ventilation shafts, but of these only six are opened up, the remaining two being still closed. At the entrance it is only 2' wide and 7' 2" high, but the height is not uniform throughout the passage, which in some places is too low to admit of a man standing erect in it.

At the further end where it has a flat roof the tunnel is only 4' 10" high. The purpose of the tunnel is unknown. It can hardly have been a drain, since in that case it is difficult to account for the existence of the light shafts and the two doorways at the ends.

No. 403. (a) Hindu Rao's House.

(b) Immediately to the south of the Baoli (No. 402).

(c) Government.

(d) Ha.

(e) 1830 A.D.

(f) None.

(g) Good.

(h) Protected.

(j) The house is a double-storeyed building of modern style constructed of rubble masonry and finished with plaster. It has been repaired and added to, and is now used as a hospital for Europeans.

The house was built by Mr. William Fraser, Agent to the Governor General at Delhi, as his residence. After the murder of Mr. Fraser by Shams-ud-Din Khan, Nawab of Ferozpur, it was purchased from the executors of Mr. Fraser's estate by Hindu Rao. It formed a commanding position for the besieging force in 1857, and was strongly garrisoned. It was often attacked by the mutineers, and on the 17th June, a round shot from one of their batteries passed through the house killing some ten men.

Hindu Rao was a Maratha nobleman and the brother of Bija Bai, the wife of Maharaja Daulat Rao Schindia of Gwalior. He was fond of the society of Englishmen in India, among whom he was very popular. He died in 1855 A.D.

(k) *Fanshawe*, 81-2.*Hearn*, 170-2.*Beale*, 160.*Keene*, 31.**No. 404.** (a) Asoka pillar.

(b) Between Hindu Rao's house and Mutiny Memorial.

(c) Government.

(d) Ha.

(e) III century B. C.

I. Pali inscription.

Delhi-Meerut Pillar:

The inscription comprises the following of the pillar edicts of Asoka:—

Edict I (Small fragment).

Edict II (practically whole).

Edict III (practically whole).

Edict IV (very fragmentary).

Edict V (very fragmentary).

Edict VI (missing).

(For a translation of these edicts, *vide* No. 117, Asokan pillar and pyramid in Firozshah Kotla, and foot-note thereto).

pyramid in Firozshah Katla, and foot-note thereto.)

pillar was originally erected at Meerut in the third century B.C. by King Asoka. It was removed thence and set up in the Koshak Shikar Palace near this, by the Emperor Firoz Shah, A.D. 1356. Thrown down and broken into five pieces by the explosion of a powder

magazine, A.D. 1713-1719, it was restored and set up in this place by the British Government, A.D. 1867."

(g) Good.

(h) Protected.

(j) This pillar, originally a monolith, is of great antiquity. It measures about 33' in length (according to General Cunningham) and 3' 2" diam at the base. It is believed that a portion of about 2' in length was broken off the top through the fall of the pillar as a result of an explosion in a powder magazine in the time of Farrukhsiyar. In 1838 A.D. it came into the possession of Hindu Rao, who presented it to the Asiatic Society, Bengal. The Executive Engineer, Delhi, sawed off the inscribed portion and sent it to the Asiatic Society, Bengal, at its request. In 1866 A.D., the inscribed portion was returned and a year later all the broken pieces were joined together and erected on a double-stepped platform in the present position. This pillar which possesses considerable antiquarian interest is inscribed with the letters of the earliest known archaic Pali characters, embodying the edicts of king Asoka (the celebrated propagator of Buddhism) promulgated by him in the 27th year of his reign (about 246 B.C.). It was with considerable labour and much ingenuity that this pillar was brought from Meerut by Firoz Shah in 1356 A.D. and set upright in the Kushaki Shikar palace. The day the monolith was erected was observed as a feast day with great public rejoicings, and all were offered a drink of sherbet to celebrate the occasion.

(k) *Shams Siraj Afif*, 313-4.

Thomas chronicles, 292.

Carr Stephen, 142-3.

A. S. I., 167; IV, 1 *et seq.*

As. Res., VII, 175.

Auckland, 100.

Cooper, 47, 50, *et seq.*

No. 405. (a) The Mutiny Memorial, locally known as 'Fathgarh.'

(b) Some 150 yards to the south of the Asoka pillar (No. 404).

(c) Government.

(d) IIa.

(e) 1863.

(f) I. On a marble slab in an arched recess to the south of the entrance to the tower.

"In memory of the officers and soldiers, British and Native, of the Delhi Field Force who were killed in action or died of wounds or disease between 30th May and 20th September 1857. This memorial has been erected by the comrades who lament their loss and by the Government they served so well."

At the foot of this are the names of:

"Brigadier General J. Nicholson, Commanding 4th Infantry Brigade.

Colonel C. Chester, Adjutant-General of the Army.

Captain C. W. Russel, 54th N. I. Orderly Officer.

Captain J. W. Delamain, 56th N. I. Orderly Officer."

II. On a marble slab in an arched recess next to the foregoing :

"List of Regiments present at the siege of Delhi between 30th May and 20th September 1857.

Head-Quarters 1st Brigade Horse Artillery.

1st, 2nd, 3rd, 4th and 5th troops 1st Brigade Horse Artillery.

Head-Quarters 3rd Brigade Horse Artillery.

2nd and 3rd troops 3rd Brigade Horse Artillery.

3rd Company 1st Battalion Foot Artillery.

3rd Company 3rd Battalion Foot Artillery.

1st, 2nd and 4th Companies 4th Battalion Foot Artillery.

Head-Quarters 6th Battalion Foot Artillery.

4th Company, 6th Battalion Foot Artillery.

1st, 2nd and 3rd Companies Sikh Artillery.

Detachment of Artillery Recruits.

Engineers.

6th Dragoon Guards.

9th Lancers.

4th Irregular Cavalry.

1st Punjab Cavalry.

2nd Punjab Cavalry.

5th Punjab Cavalry.

Hodsons Horse.

H. M. 8th Foot.

H. M. 52nd Light Infantry.

H. M. 60th Rifles.

H. M. 61st Foot.

H. M. 75th Foot.

1st Bengal Fusiliers.

2nd Bengal Fusiliers.

Sirmoor Battalion.

Kumaon Battalion.

Guide Corps.

4th Sikh Infantry.

1st Punjab Infantry.

2nd Punjab Infantry.

4th Punjab Infantry.

Belooch Battalion.

Pioneers unarmed."

At the foot of this are the names of :—

"Captain R. C. Fagon, Arty.

Lieutenant E. H. Hilderbrand, Arty.

Lieutenant H. O. Perkins, Arty.

Lieutenant T. E. Dickens, Arty.

Lieutenant F. S. Tandy, Engineers.

Lieutenant R. Salkield, Engineers.

Lieutenant E. Jones, Engineers.

Captain T. M. Greensill, H. M. 24th Foot, Assistant Field Engineer."

III. On a marble slab in an arched recess next to the foregoing
 "List of actions fought at or near Delhi by the Delhi Field Force from
 30th May to 20th September 1857.

Battle of Hindun, May 30th.

Battle of Ghazeeodeenugar, May 31st.

Battle of Badlee Serai, June 8th.

Affairs at Hindu Rao's, June 9th.

Affairs at Hindu Rao's, June 10th.

Affairs at Hindu Rao's, June 11th.

Attacks on Flagstaff Tower and Subzee Munde, June 12th.

Attacks on Metcalfe Picquet, June 13th.

Action of Kissengunge, June 17th.

Attacks on British camp, June 19th and 20th.

Action of the Subzee Mundi, June 23rd.

Attack on the Subzee Mundi, June 27th.

Attack on the Subzee Mundi, June 30th.

Action of Alipore, July 4th.

Attack on British camp, July 9th.

Actions of the Subzee Mundi, July 14th and 18th.

Affairs of Trevelyan Gunge, July 20th.

Action of Metcalfe House, July 23rd.

Action of Kissengunge, August 1st.

Action of Koodsea Bagh, August 12th.

Battle of Nujafgurh, August 25th.

The Siege.

No. 1 Battery made and armed, September 7th.

No. 2 Breaching Battery made and armed, September 8th, 9th and 10th.

No. 3 Breaching Battery made and armed, September 10th and 11th.

No. 4 Mortar Battery made and armed, September 10th and 11th.

No. 5 Mortar Battery made and armed, September 10th and 11th.

Breaching and bombardment, September 11th, 12th and 13th.

Storming of Delhi, September 14th.

Capture of the Magazine, September 16th.

Capture of the palace, September 18th.

City finally evacuated by the enemy, September 20th."

At the foot of this are the names of :—

" Assistant Surgeon S. Moore, 8th Dragoon Guards.

Lieutenant-Colonel R. A. Yule, 9th Lancers.

Lieutenants W. W. Pogson and W. R. Webb, H. M. 8th, the King's Regiment.

Lieutenant W. H. Mountstevens, H. M. 8th, the King's Regiment.

Lieutenant J. H. Bradshaw, H. M. 52nd Lt. Infantry.

Captain F. Andrews and Ensign W. H. Napier, H. M. 60th Royal Rifles.

IV. On a marble slab in the arched recess next to the foregoing

"Return of casualties in the Delhi Field Force from the 30th May to the 20th September 1857.

Corps.	Effective strength of all ranks on 11th September.	KILLED.				WOUNDED.				MISSING.			Total Officers and soldiers.
		OFFICERS.		Non-Commissioned Officers AND SOLDIERS.		OFFICERS.		Non-Commissioned Officers AND SOLDIERS.		Non-Commissioned Officers AND SOLDIERS.			
		Europeans.	Natives.	Europeans.	Natives.	Europeans.	Natives.	Europeans.	Natives.	Europeans.	Natives.		
Staff	...	4	...	...	...	0	...	...	...	...	...	19
Artillery	1,350	4	1	43	26	23	1	216	49	...	2	303	
Engineers	722	3	2	4	34	19	1	0	00	...	0	138	
6th Dragoon Guards	123	1	...	18	...	2	...	0	...	...	...	30
9th Lancers	321	1	...	20	...	2	...	64	...	...	...	93
4th Lr. Cavalry	78	...	...	...	...	...	...	...	2	...	...	3
1st Punjab Cavalry	147	...	...	...	1	1	...	...	0	...	...	7
2nd Punjab Cavalry	114	...	...	...	...	...	...	...	2	...	...	3
5th Punjab Cavalry	107	...	...	...	...	...	1	...	3	...	...	4
Hedsons Horse	482	...	...	...	...	1	5	...	0	...	...	11
H. M.'s 8th Foot	323	3	...	41	...	7	...	129	...	...	...	180
H. M.'s 52nd Lt. Infantry	302	1	...	18	...	4	...	73	...	0	...	101	
H. M.'s 60th Rifles	390	4	...	109	...	10	...	206	...	...	...	283
H. M.'s 61st Foot	402	2	...	20	...	7	...	112	...	0	...	139	
H. M.'s 75th Foot	439	0	...	79	...	14	...	184	...	2	...	235	
1st Bengal Fusiliers	427	3	...	95	...	11	...	219	...	...	...	319
2nd Bengal Fusiliers	370	4	...	79	...	6	...	156	...	...	...	245
Sirmoor Battalion	213	1	...	...	83	6	0	...	219	...	...	319
Kannan Battalion	312	1	...	...	20	2	3	...	33	...	2	64
Guide Corps	583	2	0	...	65	6	10	...	215	...	...	303
4th Sikh Infantry	414	1	2	...	43	3	7	...	106	...	...	162
1st Punjab Infantry	604	3	3	...	71	3	5	...	141	...	...	223
2nd Punjab Infantry	650	1	1	...	41	2	4	...	103	...	...	152
4th Punjab Infantry	541	1	...	...	9	...	2	...	59	...	...	71
Belooch Battalion	322	1	...	...	7	...	1	...	48	...	...	57
Pioneers unarmed	...	...	...	1	54	...	1	1	128	...	1	158
TOTAL	9,864	43	14	543	426	143	49	1,426	1,186	13	17	3,854	

At the foot of this are the names of:—

"Lieutenant M. A. Humphrys, 20th N. I. Attd. to 60th Rifles.

Ensign E. A. L. Phillapps, V. C., 11th N. I. Attd. to 60th Rifles.

Lieutenant T. Gabbett and Ensign S. B. Elkington, H. M. 61st Regiment.

Captain E. W. Knox, H. M. 75th Regiment.

Lieutenants J. R. S. Fitzgerald, A. Harrison, E. V. Briscoe, H. M. 75th Regiment."

V. On a marble slab in the arched recess next to the foregoing

Abstract.

	OFFICERS.		NON-COMMISSIONED OFFICERS AND SOLDIERS.	
	British.	Native.	British.	Native.
Killed	46	14	643	426
Wounded	140	49	1,428	1,189
Missing	—	—	13	17
Total	186	63	1,982	1,623

At the foot of this are the names of :—

"Lieutenant W. Crozier, H. M. 75th Regiment.

Major G. O. Jacob, 1st Bengal Fusiliers

Captain G. G. Mc. Barnett, 55th N. I. attached to 1st Bengal Fusiliers.

Lieutenant E. Speke, 65th N. I. attached to 1st Bengal Fusiliers.

Lieutenant S. H. Jackson and 2nd-Lieutenant D. F. Sheriff, 2nd Bengal Fusiliers.

Lieutenant C. F. Gambier, 38th N. I. attached to 2nd Bengal Fusiliers."

VI. The marble slab in the next arched recess contains the Urdu version of the inscription No. I and below it the following names :—

"Ensn. O. C. Walter, 45th N. I. attached to 2nd Bengal Fusiliers.

Ensn. E. C. Wheatley, 54th N. I. attached to Sirmoor Battalion.

Lieutenant J. H. Brown, 33rd N. I. attached to Kumaon Battalion.

Lieutenant J. Yorke, 3rd N. I. attached to 4th Sikh Infantry.

Capt. W. G. Law, 10th N. I. attached to 1st Punjab Infantry.

Lieutenant E. J. Travers, 2nd in Command, 1st Punjab Infantry."

VII. The marble slab in the arched recess next to the foregoing contains a Hindi inscription and the following names below it :—

"Lieutenant W. H. Lumsden, Adjutant, 1st Punjab Infantry.

Ensn. J. S. Davidson, 26th N. I. attached to 2nd Punjab Infantry.

Lieutenant R. P. Homfray, 4th Punjab Infantry.

Lieutenant Q. Battye, Commandant of Cavalry Guide Corps.

Lieutenant A. W. Murray, 42nd N. I. attached to Guide Corps.

Lieutenant C. B. Bannerman, Belooch Battalion."

(g) Good.

(h) Protected.

(j) The memorial consists of a tapering tower of indifferent Gothic design raised on a high base of local hardstone paved with red sandstone. The base is of two stages which are 80' 7" and 64' 8" square and 11' 4" and 5' 11" high, respectively. These lower stages are enclosed by iron railings and are approached by flights of steps in the centre of each of the four sides. The tower itself is octagonal surrounded by steps 2' 6" in height. Internally the tower is circular (diam. 7' 6½") and 110' in height (Keene). It is entered through an arched opening on the west, and a flight of winding stairs leads up to the top which is crowned by a red sandstone spire surmounted by a marble cross.

The tower was erected in 1863 in memory of the soldiers of the Delhi Field Force who were killed in action or died of wounds or disease between

30th May and 20th September 1857. It stands on the site occupied by Taylor's Battery during the siege of Delhi in 1857.

(k) *Keene*, 32.

Hearn, 22, 28.

Fergusson, I, 56-59, II, 82.

J. A. S. D. (1850), 73.

Rodgers, 88.

Fanshawe, 57, 84-5.

Khulasatut Tawarikh, 28.

FATHGARH.

- No. 406. (a) Risale wali mosque (mosque of the cavalry).
(b) About 400 yards east of the Mutiny Memorial.
(c) Waqf.
(d) III.
(e) Late Mughal.
(f) None.
(g) Ruinous.
(h) Unnecessary.
(i) The mosque which measures 22' 6" by 15' 11" E.M. is of little interest. It has lately been rebuilt upon the site of an earlier mosque which seems to have been of some importance. The court which is dilapidated measures 24' 6" by 17'. It is known as Risale wali mosque from the circumstance of a body of Indian cavalry once being stationed in the vicinity of the mosque which soldiers used to attend for prayer.

WAZIRABAD.

- No. 407.** (a) Tomb of Shahi Alam.
 (b) At the south end of the old bridge of Wazirabad.
 (c) Waqf.
 (d) II.
 (e) Firoz Shah's reign.
 (f) On a piece of red sandstone built into a brick plastered pillar at the head of the grave: both the pillar and the inscription being modern.

مخدوم شاه عالم رحمۃ اللہ علیہ

Translation.

"The lord Shah Alam, may the blessing of God be upon him."

- (g) Good.
 (h) Protected.
 (j) The tomb of Shahi Alam lies in the centre of the enclosed court of a mosque. The main entrance pavilion of the enclosure which is situated towards the east is surmounted by a dome and contains an arched opening in each of the four sides. The tomb is constructed of masonry and stands on a masonry platform 48' 3" by 30' and 1' 3" high. It measures 12' 3" square I.M. and is roofed by a dome which is supported on 12 stone pillars. Between the pillars are stone jali screens now for the most part broken; while the entrance to the tomb is on the south. Beneath the dome there is a masonry grave measuring 5' 9" by 2' 11" by 1'.

Nothing is known of this saint, but he should not be confounded with either of the Mughal emperors of this name, both of whom lie buried near the Moti Masjid of the dargah of Qutb Sahib at Mehrauli.

Timur on his return march from Delhi after its indiscriminate plunder and the wholesale slaughter of its inhabitants encamped near Wazirabad on the 22nd Rabi' II, 801 (1st January 1399) and crossed the Jumna on the next day.

- (k) *Zafar Namah*, II, 127-8.
Elliot, III, 505.
Fanshawe, 59.
 (l) *D.* 205, 2818, 2822.

- No. 408.** (a) Mosque (nameless).
 (b) To the west of No. 407 in the same enclosure.
 (c) Waqf.
 (d) II.
 (e) Firoz Shah's reign.
 (f) None.
 (g) Good.
 (h) Protected.

- (j) The mosque, which is built of rubble masonry and dressed stone, is two bays deep and five bays in width along the front. Three compartments towards the rear, viz. the central one and those at the extreme north and south ends, are covered by domes, the remaining compartments having vaulted roofs. The north-western corner bay is occupied by a gallery consisting of a stone platform supported below by 16 short stone pillars and enclosed with latticed stone screens on the east and south sides. The gallery seems to have been intended for the use of pardahnashin ladies. There are no stone stairs by which access to it may be gained, nor any trace of such having previously existed; but it was probably reached by a moveable ladder placed beneath the existing hole in the floor. To the north of the central mihrab there is a stone mimbar. The prayer chamber measures 60' 10" by 27' 6" I.M. and the court 61' by 14'.
- (k) *Fanshawe*, 59.
- (l) 2819.

No. 409. (a) Bridge.

- (b) At the north-west corner of No. 408.
- (c) Government.
- (d) IIa.
- (e) Firoz Shah's reign.
- (f) None.
- (g) Good.
- (h) Protected.
- (j) The bridge is constructed of rubble masonry with features of dressed stone and is of nine arched bays in length. It measures 156' from north to south and 16' 8" east to west. The bridge continues further northwards as a solid *band* for some 113' 9" and at this end occur three small arched bays containing a sluice chamber* measuring 22' 6" by 8' 8" I.M. The eastern and western walls of the chamber are furnished with sluice screens pierced with circular and oblong holes, and access to the chamber is gained by staircases in its northern and southern walls. The original paved causeway between breast walls some 5 or 6 feet high runs over the bridge for its full length, and is raised in a series of steps towards the centre where the height is greatest.
- (l) 2821.

*This chamber has been variously described as a bathing place, and a place for the catching of fish, but it seems probable that it was simply intended (as was the heavy superstructure of the bridge itself) to regulate or restrict the excessive back-flow of the water from the Jamna when in flood; and that access to it was provided merely to permit of the clearance of silt, etc., that would be left in it after subsidence of the water. Similar sluices exist in the band at the "Boli Bhatyari ka Mahall" (No. 397), at Banskali.

CHANDRAWAL.

No. 410. (a) Metcalfe House.

(b) Some 230 yards to S. E. of Civil Secretariat Buildings.

(c) Government.

(d) III.

(e) Circa 1835 A.D.

(f) None.

(g) Good.

(h) Unnecessary.

(j) The following is extracted from an account of Metcalfe House written by Captain C. M. Enriquez, I.A., a member of the Metcalfe family.

Metcalfe House has a long and distinguished history, which has hitherto never been published, and is now produced from private family records. The exact date at which Sir Thomas Metcalfe (4th Bart.) built the house is not known. He went to Delhi in an official capacity at an early age, and remained there forty years until his death. For many years he was Resident at the Court of the Emperor Bahadur Shah, and it was probably in about 1835 that he built his magnificent residence. His son and successor, Sir Theophilus Metcalfe, of Mutiny fame, was born at Delhi in 1828.

The circumstances under which Sir Thomas died in 1853 are rather curious. As Resident at the Mughal Court, he was appointed a member of a deputation of four officers, who were sent by Government to inform the Emperor in 1852 that no one would succeed him after his death. The other three members were Lord Dalhousie, the Viceroy, Sir Henry Elliot, the Foreign Secretary, and Mr. Thomason, the Lieutenant-Governor. Of course, the Emperor and his sons were exasperated, and no doubt these events bore fruit in the Mutiny which followed. Lord Dalhousie was the only one of the four to escape vengeance. The other three all died of poison within a year. Later, when the British columns reoccupied Bareilly after the Mutiny, the tomb of Mr. Thomason was found broken open and the bones scattered over the ground. It is supposed that the natives imagined that something valuable would certainly be buried with the body of a Lieutenant-Governor. Sir Thomas Metcalfe died at Metcalfe House under suspicious circumstances on the 3rd of November 1853, aged 58. He lies buried under a white marble tomb outside Skinner's Church. In the Church, near the organ, is a tablet to the memory of his wife Felicité Anne, who for many years was a gracious hostess of Metcalfe House.

The following memoir of Lady Clive Bayley has been preserved, and is here published for the first time. She was the daughter of Sir Thomas Metcalfe, and lived at Metcalfe House until her marriage in 1850. With the help of her description, it is possible to trace the names of all the rooms and to know how they were originally used. She writes:—

"The rooms of Metcalfe House were large and lofty. All were twenty-four feet high. The study, library and Napoleon Gallery were in one line,

facing the north portico. (*Note*.—These are now respectively the small card room, library and big card room.) Then behind them were the drawing room and banquetting room, facing east and west. (*Note*.—These are now again similarly used.) Then came the big bay drawing room (now the great reception room), and a small dining room, drawing room, and serving room (now quarters). These opened into the oratory and lobby (now called the Palm Court) off which opened the large square bedroom and dressing room. Then again facing the south verandah were the bedroom of Sir Thomas, the sitting room of Lady Metcalfe (now a hall and letter-rack room), and my own bedroom."

"Round all four sides of the house there was a splendid verandah, twenty to thirty feet wide, very lofty, and supported by fine stone pillars. It was a glorious house, and everything in it really beautiful though some of the furniture struck new comers to India as heavy and old fashioned. It was hardly possible to avoid this, as of course it was the style of those days to use mahogany, rosewood, and marble. Many of the tables were entirely of marble. The books in the different rooms were all well bound, those in my father's study being bound in Russian leather. He got out a box of books from England twice a year and during his forty years' residence in India he had gathered together a very valuable library of twenty-five thousand volumes, all of which were burnt with the house in the Mutiny. He was also a lover of engravings and had a good collection."

"The room called the Napoleon Gallery (now the big card room), which was in the north-east corner of the house, was entirely devoted to the memory of Napoleon Bonaparte, of whom my father was a devoted admirer. He had collected the best works, on Napoleon, and the walls were covered with fine engravings of the Emperor and his generals. In one corner of the room stood Canova's marble bust of Napoleon, a beautiful work of art, of which I gathered up the broken pieces out of the ruins of the house two years after the Mutiny. The centre and side tables of the Napoleon Gallery were covered with bronzes and statuettes. One particularly beautiful bronze depicted the fight at the Bridge at Lodi, but this, like everything else, was destroyed or carried off on the day the house was looted in May 1857. Sir Thomas also possessed some gems, Napoleon's diamond ring, and the Cross of the Legion of Honour, which the Emperor had originally sent to Mr. Fraser, the Commissioner of Delhi, who had generously sent his own library to St. Helena for Napoleon's use."

Below the terrace overlooking the Jumna, several rooms had been excavated out of the river bank. These taikhana rooms have now been roofed in again, in order to restore the terrace, but no use is now made of them. They are in perfect condition, and could be again fitted up as light, cool billiard rooms, at a very small cost.

Sir Theophilus Metcalfe (5th Bart.) took up his residence at Metcalfe House shortly after his father's tragic death in 1853. Like his predecessor he entertained on a lavish scale. Flora Annie Steel gives a description of one of Theophilus' garden parties in her novel "On the Face of the Waters." Referring to Metcalfe House she says:—"The park-like grounds were kept like an English garden, the house was crammed from floor to ceiling with works of art, the broad verandahs were full of rare plants, and really valuable statuary."

That towards the river, on the brink of which Metcalfe House stood, gave on a balustraded terrace which was in reality the roof of a lower storey excavated for the sake of coolness, in the bank itself. Here, amongst others, was the billiard room, from the balcony of which you could see along the curved stone embankment of the river to the Koodsia garden, which lay between Metcalfe Park and the rose red wall of the city. It was an old pleasure garden of the Moghuls, and a ruined palace, half hidden in creepers, half lost in sheer luxuriance of blossom, still stood in its wilderness of forest trees and scented shrubs. It was a very different style of garden from that (of Metcalfe House) which undulated away in lawns and drives, between the Ridge and the river."

Sir Theophilus occupied Metcalfe House until the 11th of June 1857, the day on which the Mutiny broke out in Delhi. He was at the time Joint Commissioner. He left the house in his buggy in the morning to go to office, and never returned to it again. At office he heard of the mutiny at Meerut. He drove to the Calcutta Gate and closed it just in time to prevent the mutineers entering. They were, however, admitted into the Palace. Sir Theophilus was knocked senseless by a stone, and eventually, after a day of miraculous escapes, was befriended by the City Kotwal, who disguised him, and passed him out to friends by the Lahore Gate. Sir Theophilus was subsequently hidden in a cave, where his own orderlies came to arrest him. He killed and routed his assailants, and escaped on one of their horses to Hansi, where Mr. Alec Skinner clothed him, and gave him the means of joining the army collecting before Delhi. In the meanwhile Metcalfe House had been destroyed. Originally the property had belonged to the Gujar inhabitants of a neighbouring village called Chundrowli. These Gujars appear to have had some grievance against Sir Theophilus. The exact nature of the grievance is not known, but the explanation given by Flora Annie Steel (in *On the Face of the Waters*) that the Gujars had been very unwilling to sell the property, is probably correct. At any rate they took their revenge as soon as the mutiny was in full flood. The servants at Metcalfe House described afterwards how little by little the Gujars gained courage to enter the house. For two days they dared not touch anything. Then one man bolder than the rest took something, and instantly a wholesale loot began. Before noon the treasures of Metcalfe House were gone, and the house itself, with its costly furniture, pictures and statuary, and its library of twenty-five thousand books was in flames. Scarcely anything was ever recovered. A miniature of Lady Ashbrook was found round the neck of a dead sepoy in the garden. Lady Bayley picked up the fragments of Canova's Napoleon two years later. Two pieces of statuary were afterwards found in a Hindu temple, and were restored to the family.

Mr. Charles Metcalfe (a brother of Sir Theophilus) in his book *Two Native Narratives of the Mutiny* describes how his father, Sir Thomas, having elected to make Delhi his home, had stripped his family seat in England of all its treasures, little apprehending the fate in store for them. All were destroyed in one morning by the villagers of Chundrowli.

"The house," he says, "stood in a large garden of about one thousand acres, planted with orange trees, which were all cut down during the siege. Besides the injury caused by fire, the house was considerably knocked about by shot and shell so that little remained but its walls." Moin-odin, a native

of Delhi, who kept a journal of what occurred inside the city during the siege, makes the following entry:—"The Gujars (a tribe of robbers) had quickly appeared. Metcalfe House was plundered by the zamindars of Chandraul, and then burnt. After seeing the condition of Metcalfe House and the cantonment, I returned to the city." The manuscript of this journal eventually fell into the hands of Mr. Metcalfe, who translated it.

Metcalfe House did not yet sink into obscurity. Its smoked ruins became an important piquet in the siege operations. Such of its rafters as had not been burnt, were used by the British for repairing their damaged gun carriages. Frequent mention is made of the house by many Mutiny writers. Fitchett says that the rebel sepoys planted a battery of guns in front of Ludlow Castle, and maintained from it a constant fire on the British piquet in Metcalfe House. Major-General Sir T. Seaton describes an attack by the rebels on the house, which was beaten off by a flank attack. Trotter, in his "Life of John Nicholson," mentions that on the 8th August 1858, the rebels poured in a hot fire from Ludlow Castle into Metcalfe House, and that Wilson undertook to clear away the rebel battery at Nicholson's request. Similar references to the estate are to be found in almost every description of the siege of Delhi.

Sir Theophilus retired at the end of the Mutiny. Before the outbreak he had concluded negotiations for the sale of Metcalfe House to the Begum of Delhi for three lakhs of rupees. Unfortunately the money had not been actually paid over. The estate and the gutted and battered ruin were subsequently sold a few years later, for about Rs. 30,000. Government declined to pay any compensation. Metcalfe House then passed into the hands of bunias, who used it to raise loans. References to it have appeared from time to time in the papers in connection with law suits. At one time the estate was purchased by one Ram Chand, for Rs. 35,000. He mortgaged it for Rs. 100,000 to R. B. Madan Gopal. The inevitable law suit was for Rs. 140,000; Rs. 100,000 the principal sum, and Rs. 40,000 interest. We need not follow these sordid passages in detail. Metcalfe House has been restored now to its former magnificence, and the Government of India are to be congratulated not only upon having secured for themselves a noble Reception house, but also upon having restored to posterity a historic ruin."⁽¹⁾

(1) New wings have been built to right and left, in which officials are quartered. The main building has been made into a mess and a Government Reception house.

QUDSIA GARDEN.

- No. 411. (a) Mosque (nameless).
 (b) In the garden.
 (c) Government.
 (d) Ha.
 (e) Late Mughal, 1748 A.D. (Asar).
 (f) On a marble slab set in the northern wall of the prayer chamber.

هوالمشتاق

سال ترمیم این بنای قدیم ای ظفر جده ز احمد لجر عظیم
 سنه ۱۲۴۹ هجری

Translation.

"He is full of desires.

O, Zafar, the year of the repair of this old edifice (is given in the chronogram), 'Try for a great reward.' 1249 Hijra."

(g) Dilapidated.

(h) Protected.

(j) The mosque stands on a chabutra 3' high, and is constructed of brick masonry finished with plaster. It consists of three compartments roofed with domes terminating in red stone finials. The eastern wall of the mosque is crowned with a parapet with two small minars flanking the central arched bay. The central compartment of the mosque contains the mihrab and a dilapidated minbar. The floor of the prayer chamber which measures 68' by 33' 10" I.M. is paved with brick and contains traces of musallahs here and there. The interior is decorated with floral designs cut in plaster and the walls are ornamented with niches. Adjoining the mosque to the north are the ruins of some chambers which were probably intended for the accommodation of the mulla; while on the west side there seems to have been another vaulted chamber which has now fallen altogether. The court on the east which measures 86' by 28' is paved with concrete and contains a plastered brick tank measuring 31' 8" by 27' 10". The mosque was repaired in 1249 A.H. (1833-4 A. D.), by the titular king Bahadur Shah II, and the repair has been recorded in an inscription containing his *nom de guerre* "Zafar."

The mosque was built by Qudsia Begam in her garden, named after her Qudsia Bagh, which was enclosed by a wall and contained a palace, two baradaris and certain other buildings within it. The baradaris have been much altered and are now in occupation as residences (For Qudsia Begam see List, Vol. I, No. 33).

The palace of Qudsia Begam which was a double-storeyed building of considerable pretention was situated on the bank of the Jumna. This palatial building has long since disappeared, but it is clearly shown in a drawing by Daniel made in the year 1795, a reproduction of which is exhibited in

the Delhi Museum of Archaeology. The river Jumna, which once flowed under the garden wall, on the east side, has now receded far away from it, and there are now kachha bathing ghats with straw huts opposite the mosque.

In the mutiny of 1857 during the siege of the city Shahjahanabad by the British troops, two siege batteries No. III and No. IV were located in the Qudsia garden and their site is marked by inscribed miniature batteries. The miniature battery No. III lies some 75 yards to the south of the mosque and contains the following inscriptions:—

"*Left Attack*—Lieutenant W. H. Greathed, R.E., Directing Engineer.
No. III Battery. Armament, six 18-pounders; to breach the curtain of the Water Bastion.

Major William Scott, R.A., Commanding."

The inscription on the miniature battery No. IV which lies some 100 yards to N. W. of the gateway (No. 412) runs as follows:—

"*Left Attack*—Lieutenant W. H. Greathed, Bengal Engineers, Directing Engineer.

No. IV Battery. Armament 10 mortars.

Captain and Brevet Major H. Tombs, Bengal Artillery, Commanding.

To shell Kashmir Gate and Kashmir and Water Bastions."

(k) *Asar*, chap. III, 92.

Carr Stephen, 274.

Hearn, 25.

Fanshawe, 54, 88.

Auckland, 16.

Catalogue, j, 49.

Daniell, I and II, Plate I.

Fall of Mughal Empire, 28.

Rodgers, 94.

No. 412. (a) Gateway.

(b) In the Gardens, about 300 yards to the west of No. 411.

(c) Government.

(d) Ha.

(e) 1748 A.D. (Asar).

(f) None.

(g) Dilapidated.

(h) Protected.

(j) The gateway which measures 68' from north to south and 43' 6" east to west was originally the main entrance to the Qudsia Gardens. It is a pretentious structure of stone and plastered brick, with large arched openings in the east and west façades through which runs the roadway. This central passage measures 16' 6" in width and is two bays deep, while on either side to north and south are flanking chambers ceiled with low brick domes similar to those above the passage way. The western façade which was originally the outer face is covered with ornamental kanguras, and is flanked by a minar at the outer corners.

(k) *Carr Stephen*, 274.

NIGAMBODH GHAT.

- No. 413.** (a) Nigambodh Ghat.
 (b) In front of the Nigambodh gate, between Kela ghat gate and the Calcutta gate of Shahjahanabad.
 (c) Hindu community.
 (d) III.
 (e) 1737 (Carr Stephen).
 (f) None.
 (g) Ruinous.
 (h) Unnecessary.
 (j) The ghat contains several chambers built with no regard to symmetry either as to their dimensions or their position in relation to the river front or the city wall. Most of them are in a ruined state and some are quite modern. The ghat is a popular bathing place of the Hindus who gather here every morning and on occasions of festival to perform their ablutions.

Nigambodh Ghat pretends to very great antiquity, tradition assigning it to the period of Indraprastha. It is possible that the site was originally occupied by a ghat of this name contemporary with Indraprastha, but the buildings which now stand here are not earlier than the late Mughal period.

The name Nigambodh, which consists of two words, *Nigam*, signifying 'the Veda,' and *Bodh*, 'knowledge,' alludes to a story in Hindu mythology which runs as follows: In the beginning of the Duvaparyoga, which according to the computation of the Hindus ended 4953 years ago, Brahma lost all memory of the vedas; but on his coming to this place God taught and explained them all to him, whence the Ghat received the name Nigambodh (Veda-knowledge).

- (k) *Asar*, chap. III, 89-90.
Carr Stephen, 6-7.
Fanshawe, 69.
Hearn, 141.
A. S. I., I, 136; IV, 3 *et seq.*

- No. 414.** (a) Mosque (nameless).
 (b) About two hundred yards to N. W. of Calcutta gate.
 (c) Waqf.
 (d) III.
 (e) Late Mughal.
 (f) None.
 (g) Good.
 (h) Unnecessary.
 (i) The mosque compound is entered through a doorway facing the east. The prayer chamber contains only one compartment measuring 15' 5" by 12' 4" I.M. The mosque which is constructed of rubble masonry coated

with plaster is covered with a vaulted roof and contains three entrances. The court measures 17' 3" by 8' 7" and is enclosed by a brick wall about 6 feet high.

No. 415. (a) Nili Chhatri.

(b) About 20 yards to the north of Salimgarh (No. 416).

(c) Lachhu Missar.

(d) III.

(e) Late Mughal.

(f) None.

(g) Good.

(h) Unnecessary.

(j) The Nili Chhatri is a temple and probably owes its name to the circumstance of its roof being covered with enamelled tiles of various colours, but principally blue. Some of these enamelled tiles are ornamented with flowers, birds or animals, but they are laid in a promiscuous manner with no regard to pattern and are probably quite modern; while others are quite plain and may be considered older. The building is constructed of stone and is coated with plaster. It consists of a chamber 12' from north to south and 11' east to west E.M., which is used as a temple, and a small side room for the accommodation of the priest. It has two entrances on the north and is approached by descending 11 steps from the road.

The Nili Chhatri is believed to have been erected originally by Humayun in the year 939 A.H. (1532-3 A.D.), to enable him to enjoy a view of the Jumna from this pavilion. Subsequently it is said to have been repaired or rebuilt by the Mahrattas during their occupation of Delhi, since when it has remained in the possession of the Hindus. Tradition, however, attaches great importance to the monument. It is believed by the Hindus to indicate the site of the temple which was erected by the great Raja Yudishthira after he had performed the ceremony of Aswamedah (Horse sacrifice).

A reference in Jahangir's memoirs (Rogers and Beveridge, p. 136-7) given below, which seems to refer to this building, is of interest:—

"On Thursday, the 18th, I halted at Delhi and alighted at the residence which Salim Khan, the Afghan, had made in the days of his rule in the middle of the river Jamna and called Salimgadh. My revered father had given the place to Murtaza Khan, who was originally an inhabitant of Delhi. The aforesaid Khan had built on the margin of the river a terrace of stone excessively pleasant and bright. Below that building near the water there was made a square *chaukhandi* with glazed tiles by the order of His Majesty Humayun, and there are few places with such air. In the days when the late king Humayun honoured Delhi with his presence, he often sat there with his intimates, and associated with the members of his assemblies. I passed four days in that place, and with my courtiers and intimates enjoyed myself with wine parties."

Jahangir on his journeys to and from Kashmir set up inscriptions on the Nili Chhatri. These however no longer exist, but may be quoted as below from Asarussanadid :—

یا مفتح - اللہ اکبر

وقتے کہ بادشاہ ہفت کشور نورالدین جہانگیر بادشاہ غازی از دارالحقارتہ اگرہ متوجہ شیر
کشمیر جنت نظیر بودند این مطلع را بر زبان الہام بیان گذرانیدند و بدینہ حضرت جہانگیر شاہ اکبر
عجب پر فیض جنت کامرا نیست نشمین گاہ جنت اشیا نیست
سندہ ۱۴ جلوس جہانگیری موافق سندہ ۱۰۲۸

Translation.

"O! Revealer. God is great.

At the time when the king of the seven climes, Nur-ud-Din Jahangir, the king champion of faith, started from his capital Agra for paradise-like Kashmir, this verse came to his inspired tongue. The impromptu verse of Jahangir Shah Akbar :—

What a graceful and happy place, the seat of Jannat Ashyani⁽¹⁾ (Dweller in paradise).

The 14th year of the reign of Jahangir corresponding to 1028 (1618-19 A.D.)."

یا قاصر - اللہ اکبر

چون آن شہنشاہ گیتی پناہ از کشمیر دلیقیز مراجعت نمودند و باین مکان فیضرمان نازل
اجلال فرمودند حکم کردند کہ این حسن مطلع را نیز نقش نمایند
ہمایون شاہ ابن شاہ بابر کہ اصل پاکش از صاحب فرا نیست
سندہ ۱۶ جلوس مبارک جہانگیری موافق سندہ ۱۰۳۰

Translation.

"O! Protector. God is great.

When that emperor, the protector of the world, returned from the delightful country of Kashmir and honoured this place of grace with his presence, he ordered that this verse should also be engraved :—

'Humayun Shah' son of Shah Babar, whose pure blood is (drawn) from Sahibiqiran (Timur).

The 16th year of the propitious reign of Jahangir, corresponding to 1030 (1620-21 A.D.)."

(k) A. S. I., IV, 3.

Asar, chap. III, 48.

Carr Stephen, 7-9.

Fanshawe, 69.

(1) A title bestowed on the Emperor Humayun after his demise.

SALIMGARH.

- No. 416.** (a) Salimgarh fort.
 (b) At the north end of the Delhi Fort (Lal Qila).
 (c) Government.
 (d) Ia.
 (e) 953 A.H. (1546 A.D.).
 (f) None.
 (g) Good.
 (h) Unnecessary.
 (j) Salimgarh is a fort of polygonal shape enclosed by solid rubble masonry walls and containing several bastions. The N. W. Railway now runs across it into Delhi.

The fort was built by Islam Shah, also known as Salim Shah, after whom it is named Salimgarh, in the year 953 A.H. The walls only were completed by the time of his death, when the work of construction was abandoned. Later on possession of the fort was granted by the emperor Akbar to Farid Murtaza Khan Bukhari, who flourished during the reigns of Akbar and Jahangir, and held extensive possessions along the banks of the Jumna. Jahangir in 1031 A.H. (1622 A.D.) built a bridge in front of its south gate, when the fort was named Nurgarh after him; though this did not suffice to oust the old name of Salimgarh. The bridge, the marble inscription from which is now in the Museum (Catalogue No. C. 18), was removed to make way for the new railway bridge. During the reign of Aurangzeb, Salimgarh served the purpose of a State prison. It was here that the princes Murad Baksh and Sulaiman Shikoh were incarcerated, preliminary to their confinement in the fort of Gwalior. In 1788 Ghulam Qadir Khan Rohila, after perpetrating his atrocious cruelties upon the person of the emperor Shah Alam II and the Royal family, escaped through Salimgarh with his followers and crossed the bridge referred to. Akbar II used Salimgarh as a place of retirement, where he could remain undisturbed by the public.

- (k) *Ain*, I, 415.
Bernier, 69, 105.
Tuzak, 65.
Farishta, pt. I, 230.
Elliot, IV, 498 n1; VII, 85; VIII, 11.
Asar, chap. II, 27-8.
Carr Stephen, 105-6.
Fanshawe, 40.
Hearn, 141-2, 216.
Annual (1905-6), 31.
Archer, I, 104.
A. S. I., I, 223; IV, 72.
As. Res., IV, 429.
Auckland, 11.
Catalogue, j. 9, j. 10, j. 29, j. 30.

Cooper, 7, 46.
Fall of Mughal Empire, 11.
Oriental Annual, 160 (plate).
Rodgers, 90.
Khulasatut Tawarikh, 29.

No. 417. (a) Gateway.

- (b) In the northern wall of Salimgarh, facing the river.
 (c) Government.
 (d) III.
 (e) 1271 A.H. (1854-5 A.D.).
 (f) On a marble slab fixed over the arch of the entrance.

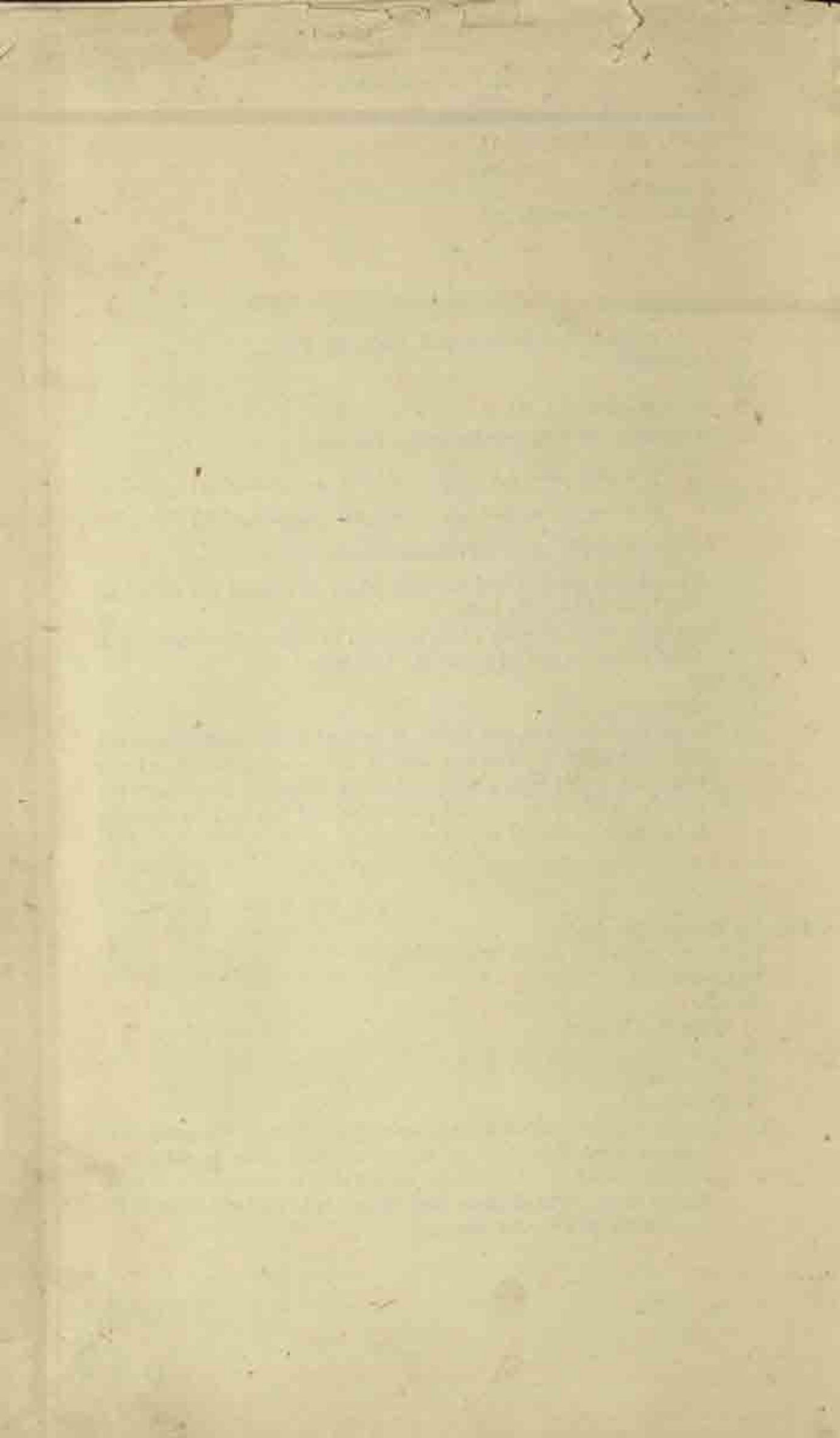
(۱) گشت چو تعمیر بفضل اله این در خوش منظر و نرجس نزا
 (۲) گشت خرد سال بدایش ظفر باب فلک جاه و خسته بنا

Translation.

- (1) "When, by the grace of God, this gate, which is beautiful and augmentative of happiness, was built,
 (2) Knowledge spake the year of its erection: O Zafar, 'The door magnificent as heaven and of auspicious foundation.'"
 (g) Fair.
 (h) Unnecessary.
 (j) The gateway, which is now closed, is built of brick masonry, with red sandstone dressings sparingly used in the arch and jambs. It was originally coated with plaster which has fallen off in places. The gateway is of relatively small dimensions, and was built by Bahadur Shah, the last Mughal emperor.

No. 418. (a) Mosque (nameless).

- (b) At the north-west corner of Salimgarh fort.
 (c) Government.
 (d) III.
 (e) Salim Shah's reign.
 (f) None.
 (g) Dilapidated.
 (h) Unnecessary.
 (j) The mosque is constructed of rubble masonry and contains three compartments, entered through three arched doorways. The central apartment is covered by a late Pathan dome while the remaining ones have vaulted roofs. The southern compartment is in military occupation. It measures 60' 6" by 28' E.M.

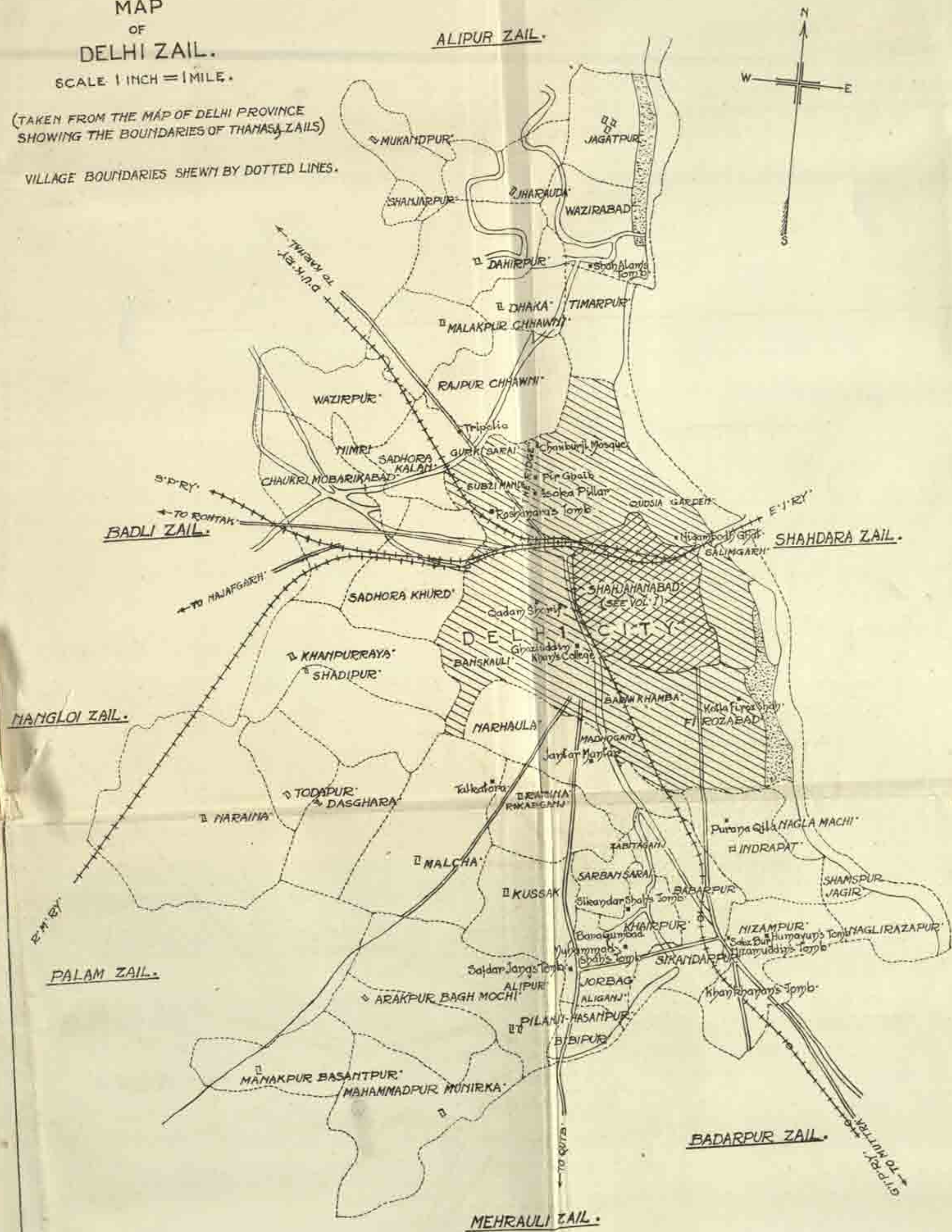


MAP OF DELHI ZAIL.

SCALE 1 INCH = 1 MILE.

(TAKEN FROM THE MAP OF DELHI PROVINCE
SHOWING THE BOUNDARIES OF THAMASA ZAILS)

VILLAGE BOUNDARIES SHEWN BY DOTTED LINES.



DECEMBER 1880

1880

THE

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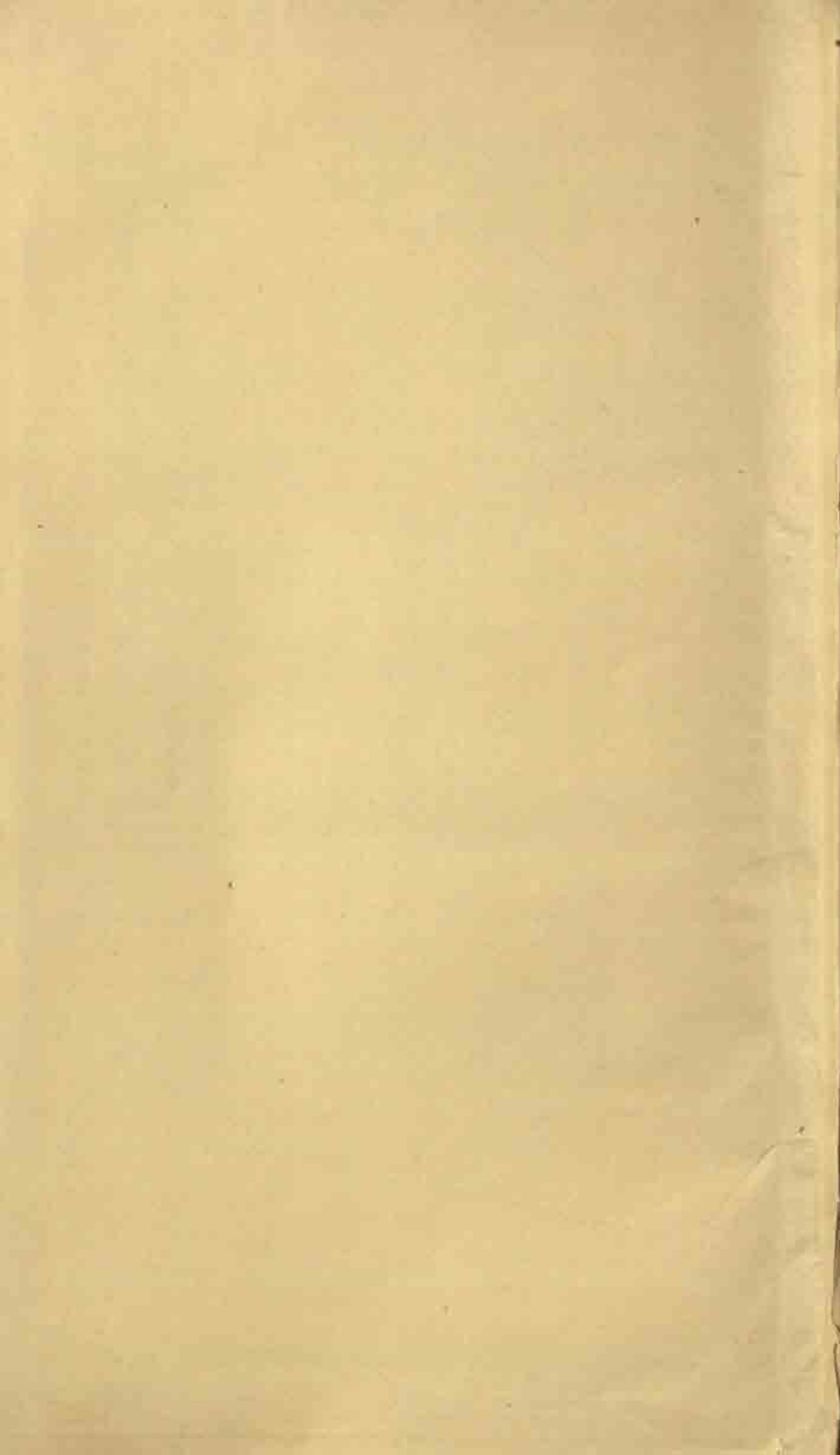
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