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A Guide to Nizamu-d Din

BY
MAULVI ZAFAR HASAN, B.A.

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INTRODUCTION.

This monograph is an attempt to give a descriptive and historical account of the chief monuments in the group of buildings found within the enclosure of the village of Nizāmu-d Din, as well as brief biographical notices of the saint and other important personages who lie buried there, and whose tombs have been noticed. It is difficult to relate the history of a saint without legends, and here also a few of the legendary accounts, which testify to the miraculous powers of the saint, have been narrated, but they have been confined to only those which are of a historical nature and, in most cases, have been referred to in authentic historical records. Some of the authorities quoted here are quite rare, not noticed before in any of the publications dealing with the shrine of Shaikh Nizāmu-d Din, and they throw additional light on its history.

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Archaeological Survey of India, Delhi.
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A GUIDE TO NIZĂMU-D DĪN.

The tomb of Shaikh Niẓāmu-d Dīn is one of the most popular shrines in India, being visited by pilgrims from all parts of the country. It is situated in a village, called after the saint, which lies some four miles to the south of Shāhjahanābād (Delhi city) on the Delhi Muttra road.

Shaikh Niẓāmu-d Dīn, whose real name was Muḥammad, was surnamed Sulṭān-ul Masḥāīkh Shaikh Niẓāmu-d Dīn Auḥiyā.¹ He was a Chishtī saint, fourth in succession from Khūāja Muḥām-m-d Dīn Chishti of Ajmer, the founder of the line, the second having been Khūāja Ḥabīb-d Dīn Buḍrīyār Kābi, better known as Ḥabīb Sāhib whose shrine is at Mehranf, and the third Shaikh Farīdu-d Dīn Masʿūd Shākrī Ganj of Pāk Pāṭan, the Pir or preceptor of Shaikh Niẓāmu-d Dīn.

The original home of his ancestors, who were Sayyid by caste, had been Buḥārā. It was the grandfather of the saint, named Sayyid 'Āli-al Buḥārī,² who immigrated with his cousin Sayyid Khūāja 'Arab into India during the early Muslim invasions. They first stayed at Lahore, but afterwards proceeded to Badāūn, and as the latter city was the chief religious place at that time, they selected it for their residence.³ Sayyid Ahmad, the son of Sayyid 'Āli, was appointed Qāẓī of Badāūn⁴ by the Sultan of the time. Khūāja 'Arab is said to have been a wealthy man, having a large number of slaves who carried on trade with his capital.⁵ The relationship between the two cousins, Sayyid 'Āli and Khūāja 'Arab, was further strengthened by the marriage of Sayyid Ahmad with Bibi Zulaiḥā, the daughter of Khūāja 'Arab, and our saint was born of this union at Badāūn on Wednesday the 27th of Safar in the year 636 A.H. (9th October 1238 A.D.)⁶ Sayyid Ahmad does not seem to have lived long after

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¹ Tāhārāt-ul Quds, folio 166 (a); Aḥbārul Akhyār, p. 55.
² Siyārul Auḥiyā, p. 94; Tāhārāt-ul Quds, folio 186 (a) and (b); Siyārul Aḥbār, folio 289 (b); Aḥbārul Aḥbār, p. 82; Aḥbārul Akhyār, p. 55; Faḥīha followed by a few other authorities gives the name of the grandfather of the saint as Dānūl, and says that he came to India from Shami (Tāriḵ-i Faḥīha, pt. II, p. 201).
³ Siyārul Auḥiyā, p. 94; Tāhārāt-ul Quds, folio 186 (b).
⁴ Mīrāt-ul Ṭāḥāb Namā, folio 93 (b).
⁵ Siyārul Auḥiyā, p. 94.
⁶ Siyārul Aḥbār, folio 91; Siyārul Auḥiyā, p. 164. Tāriḵ-i Faḥīha (pt. II, p. 201) and Khāsimul-ul Aḥbār (vol. I, p. 329) record the birth of Shaikh Niẓāmu-d Dīn in the year 634 A.H. (1238 A.D.) while Mīrāt-ul Ṭāḥāb Namā has it in 635 A.H. (1237 A.D.). But the author of Siyārul Auḥiyā was a disciple and contemporary of the saint, and his statement may be considered more reliable. All these authorities, however, concur in the date of the month, which is given as the 27th of Safar, the second month of Hijra year.
his marriage, for he died when Shaikh Nizāmu-d Din was only five years old. The saint was thus brought up by his mother, who acquitted herself admirably of her charge.

At the age of 16 Shaikh Nizāmu-d Din repaired from Badaūn to Dehli to complete his education1 and he studied there for three or four years under Khāja Shaṃsu-d Din, the most distinguished scholar of his time, upon whom the emperor Ghīyāḫu-d Din Balbān subsequently conferred the post of Waẓīr with the title of Shaṃsu-l Mulk.2 It was on this occasion that Shaikh Nizāmu-d Din contracted a friendship with Shaikh Najibu-d Din Mutawakki, the younger brother of Shaikh Farida-d Din Mas'ūd Shaḥkar Ganj, which resulted in his becoming a disciple of the latter. He is known to have heard of Shaḥkar Ganj at Badaūn, and in the company of Shaikh Najibu-d Din learnt so much of his saintly attributes, that he was inspired with the desire of seeing him. During this period he lost his mother,3 and was free to go to Ajdhabhā now known as Pāk Pātaṇ, where Shaḥkar Ganj was living. It is stated that after completing his education at Dehli, Shaikh Nizāmu-d Din expressed a desire for the post of Qūṭ of that city, but Shaikh Najibu-d Din dissuaded him from it.4

In the year 655 A.H. (1257 A.D.) when 20 years old, Shaikh Nizāmu-d Din set out for Pāk Pātaṇ.5 He was received with marked favour by Shaikh Farida-d Din Shaḥkar Ganj, who forthwith made him his disciple, and after a short training of seven months and a few days sent him back to Dehli, entrusted with the commission of public guidance.6 Subsequently on the 3rd of Ramazān 663 A.H. (29th June 1265 A.D.)7 Shaikh Ganj appointed Shaikh Nizāmu-d Din his chief disciple, and granted him a certificate to this effect, which is preserved in Sīyār-l Auliya (pp. 117-119), while at the time of his death, which happened a few months later on the 15th of Muḥarram 664 A.H. (27th October 1265 A.D.),8 the former bequeathed to the latter the relics, viz., a cloak, a prayer carpet, and a staff which he had inherited from his own preceptor Khāja Qutbū-d Din Bahlītīyār Kākī.9

On his return to Dehli after the short stay at Pāk Pātaṇ in 655 A.H. (1257 A.D.) Shaikh Nizāmu-d Din had no place to live in, nor did he like the bustle of the city. Accordingly, after a sojourn of a few years there, he settled finally at Ghīyāḥpur, which was an insignificant village at that time, but according to legend, selected as his residence under divine guidance.10 There he built a thatched house on the bank of the river

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1 Sīyār-l Auliya, p. 100; Shajarat-l Aunār, folio 27b. According to Tārikh-l Fardhā (pt. II, p. 391) and Sīyār-l Aunār (p. 50) the saint was 25 years old when he went to Dehli, while in Thāmarat-l Quda (folio 187 (b)) his departure is said to have taken place at the age of 12.
3 Ibid., p. 391.
5 Ibid., pp. 391-92.
7 The author of Sīyār-l Auliya (p. 110) gives the date of this event as 669 A.H. (1271 A.D.), which cannot be correct, as Shaḥkar Ganj died early in the year 664 A.H. (1265 A.D.).
8 Khāṣmat-l Aṣyaf, vol. I, p. 320; Sīyār-l Auliya, p. 91; Ḍahārār-l Aṣyār, p. 34. Fardhā (pt. II, p. 390) erroneously places the death of Shaikh Farida-d Din Shaḥkar Ganj in the year 760 A.H. (1358 A.D.); he also makes a mistake in the date of his birth, which he gives as 584 A.H. (1186-87 A.D.). According to Sīyār-l Auliya Shaḥkar Ganj was born in 560 A.H. (1167-74 A.D.), while in 584 A.H. he became the disciple of Baha Qutbuddin Din.
9 Sīyār-l Auliya, pp. 116-112; Shajarat-l Aunār, folio 284 (a) and 285 (b).
Jamna, where subsequently during the reign of 'Alā'u-d Din Khālījī, Khāja Ziyā'ud Din Imādu-l Mulk, one of his disciples, erected a monastery (Khānqāh) for him. Local tradition avers that the dilapidated building, known as the Čhillagāh of Shaikh Nizāmü-d Din, which stands at the north-east corner of the enclosure of Humāyūn’s tomb, is the house occupied by the Shaikh during his lifetime. Once settled in this village, he lived there until the close of his life, and was buried there after his death. Ghiyāthpur, the original name of the village still survives, but has been given to a paṭṭā or subdivision of Nigāmpur.

A few years after settling at Ghiyāthpur, the fame of Shaikh Nizāmū-d Din as a saint was established, and his convent was attended by large numbers of disciples. The transference of the royal residence to Kilāhkī, some two miles to the south-east of Ghiyāthpur, during the reigns of Murūza-d Din Kāiqbād and Jalal-u-d Din Khālījī, increased the number of his followers, and made him popular among the nobles and the attendants of the court, who came in the train of these emperors and resided in his neighbourhood. The author of Siyār-ul Auliyyā relates this event in the very words of the saint as follows: “At the time I settled at Ghiyāthpur, it had been only an insignificant village with very little population, but when Kāiqbād took his residence at Kilāhkī, a crowd of people came over here, and the nobles, the courtiers and the public disturbed me by their visits.”

The popularity of Shaikh Nizāmū-d Din among the nobles and courtiers soon made him known to the emperors of Delhi, although he disliked their company and did not care to attend the royal court. Jalal-u-d Din and his successor ‘Alā'u-d Din Khālījī treated him with great respect, and the latter emperor is known to have asked his prayers in cases of emergency. On the other hand, the emperors Qutb-ud Din Khālījī and Ghānīhu-d Din Tughlaq were by no means favourably disposed towards the saint, and conceived measures to persecute him, thus, according to common belief bringing about their own ruin. Of the many stories told about the relations of the saint with the emperors, the following, which refer to historical events, deserve repetition.
A GUIDE TO NIẒĀMU-D DĪN.

Jalālu-d Din Khaljī who was probably the first emperor of Dehlī to pay regard to the saint, once offered him a village for his maintenance, but the saint refused to accept it, and refused also the emperor's request for permission to attend his monastery. A'Lāū-d Din Khaljī who also entertained great respect for the saint, was similarly refused the privilege of attending upon him. In the year 703 A.H. (1303-4 A.D.) Dehlī was invaded by the Mughals under Tāṛghī Beg, and the emperor A'Lāū-d Din, whose chosen forces were absent on an expedition to Wārangal in the Deccan, was not in a position to face the enemy. He entrenched himself, however, at Sīrī, whereon the Mughals entered the city many times, and plundered the stores of grain. At length the emperor had recourse to Shaikh Niẓāmu-d Din, and it is related that the same night Tāṛghī Beg was seized with panic and retired to his own country.

In the year 710 A.H. (1310-11 A.D.) when Malik Nāīb (A'Lāū-d Din's general, better known as Malik Kāfūr) having conquered Wārangal (Wārangal) was returning to Dehlī loaded with booty, the news did not reach the capital for some time owing to the disarrangement of the posts (Thāna). This caused much anxiety to the emperor, who sent two of his nobles, Malik Qarā Beg and Qāzī Mughithu-d Din to Shaikh Niẓāmu-d Din with a request to favour him with intelligence by divine revelation. The saint informed them of the victory of the royal force and predicted many other conquests to the royal arms. The next day news of the conquest of Wārangal arrived from Malik Nāīb.

A'Lāū-d Din himself was not a follower of the saint, but at the instance of Malik Qarā Beg, the princes Khizr Khān and Shadi Khān were made his disciples, on which occasion the emperor sent him a gift of two laces of tunkus for the attendants of his convent (al-Qiyāl al-rūba'īyya). In this connection Farishtā writes "The magnificent building which stands at his tomb was erected by Khizr Khān." The name of the building, however, is not given, but it probably refers to the mosque now known as Jamā'at Khāna.

Qutbū-d Din, the successor of A'Lāū-d Din, was not on good terms with Shaikh Niẓāmu-d Din, and Amir Khurd, the author of Siyarul Auliyya and a disciple of the saint gives the following reasons for it. "The emperor had erected a Jāmi' mosque at Sīrī, the new capital of A'Lāū-d Din. On the first day after its completion he announced that all the saints and learned men of Dehlī should offer their Jum'a prayers in his newly built mosque. The saint however took no heed of the royal mandate, declaring that he had a mosque for prayer in his own neighbourhood. Again, it had been a practice for all the nobles, learned men and saints to attend the court on the first day of every lunar month in order to offer greetings to the emperor. Shaikh Niẓāmu-d Din did not observe this ceremony personally, but sent his slave Iqbal. Thereupon the

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1 Siyarul Auliyya, p. 114; Siyaratul Awliya, folio 291.
2 Ibid., p. 135.
3 Ziyād-i Bārni, 332; Siyarul Auliyya, p. 135; Tāmarustul Quda, folio 199.
4 Tāriḵā-i Farishtā, pt. 1, pp. 111-2; Bṛṛga, vol. 1, pp. 353-55. This event has also been referred to by Ziyād-i Bārni, but he makes no mention of the saint. He says: "After two months the prayers of the wretched prevailed, and the assured Tāṛghī retreated towards his own country." (Ziyād-i Bārni, pp. 301-2; Ellīqā, vol. 111, pp. 190-91.)
5 Ziyād-i Bārni, pp. 331-2; Tāriḵā-i Farishtā, pt. 1, p. 110. This account is also given in Tāmarustul Quda (folio 102 a and b) and Kāmiṣaṭul Afdāl (vol. 1, pp. 333-34), but with a little variation in certain particulars.
6 Tāriḵā-i Farishtā, pt. 1, p. 383; see also Tāmarustul Quda, folio 102 (a) and Kāmiṣaṭul Afdāl, vol. 1, p. 531.
enemies of the saint sought to stir up the emperor against him, and the latter decided to punish him if he failed to attend the court at the next moon. But it so happened that the emperor was killed by his favourite slave Khusrav Khan on the very night of the first moon, before he could carry out his intention. Tārikh-i Farishta, followed by Khazana-i Aṣṭiyya, records that the emperor Qutbu-d Din bore a grudge against Shaikh Nizam-u-d Din because of Khiz Khan, a disciple of the saint whom Qutbu-d Din killed on ascending the throne. But this statement is not supported by facts: Khiz Khan and Shāh Khān were imprisoned in the fort of Gauḍāyār and blinded by Malik Naib, who had placed prince Shihāb-ud Din, a boy of seven years, on the throne after the death of Alau-d Din, while the accession of Qutbu-d Din took place after the deposition of Shihāb-ud Din. The hostility between the emperor Ghiaθhu-d Din Tughlaq and the saint is well known, and different stories are narrated to explain it. The one given in Tārikh-i Farishta (pt. I, pp. 397-398) and Shajarat-ul Anwār (folios 395-6) runs as follows:—

Khusrav Khan, who ascended the throne after the murder of the emperor Qutbu-d Din, made a gift of a sum of money to each of the saints in his dominion. A few of them refused to accept it, while the others kept it in deposit, but Shaikh Nizam-u-d Din spent the whole amount he had received. Ghiaθhu-d Din Tughlaq on his accession to the throne demanded the money distributed by Khusrav Khān. Most of the saints paid what was due from them, but Shaikh Nizam-u-d Din did not make any response to the royal demand. Thereupon, the opponents of the saint thought it a good opportunity to accuse him of indulging in music which is forbidden by the Muslim religion as propounded by Imām Abū Hanīfa, and suggested to the emperor to elicit the views of theologians on the subject. Accordingly the saint was summoned to the court of Tughlaqābād to clear himself of the charge brought against him. While the discussion was going on between the theologians and the saint, in the presence of the emperor, Maulānā Ilmu-d Din, the grandson of Shaikh Bahāu-d Din, reached the court from Multān, and the matter was referred to him. The Maulānā, who was a great authority, justified Shaikh Nizam-u-d Din's pleasure in music, and the latter was allowed to return home. The emperor, however, although he did not interfere with the saint, was not pleased with him. Whilst he was returning from Bengal, he sent word to the saint to leave Delhi before his arrival. The saint who was then ill, said in reply: "Delhi is still far off" and this prediction came to pass, for the emperor never reached Delhi, being crushed to death by the fall of a house at Tughlaqābād. The prediction has now become a proverb in India.

Ibn-i Batūta, who visited India during the reign of Muhammad Shāh Tughlaq, a few years after the death of Shaikh Nizam-u-d Din, makes the following reference to him.

"There was then at Delhi a Saint, Nizāmu-d Din of Badān. Junān Khān (name of the emperor Muhammad Shāh when he was a prince) often visited him to implore his

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1. Suprana-i Amila, pp. 159-51, see also Thānārat-ul Quds, folio 192 (a) and (b).
4. Imām Abū Hanīfa also called Imām-i Ḥāma was one of the four jurists of Islam, viz., Imām Abū Hanīfa, Imām Ḥanbal, Imām Shaafi'i and Imām Malik, from whom are derived the various codes of Muslim jurisprudence.
prayers. One day he told the servants of the Shaikh to let him know when the latter should be in a state of ecstasy. When this happened Jünân Khan was accordingly informed. As soon as the Shaikh saw him he exclaimed 'We gave you the kingdom.' In the meanwhile the Shaikh died, and Jünân Khan bore his bier upon his shoulders. The emperor (Ghiyâthu-d Din Tughlaq) heard of this, and was much annoyed.7

The statement of Ibn-i Batûtâ is not very reliable, being contradicted by the fact that the saint died a few months after Ghiyâthu-d Din Tughlaq, whose death is commonly believed to have been caused by the curse of the saint.

At the age of 89 the saint fell ill,8 and after a continued sickness of a few months died at sunset on Wednesday the 18th of Rabî’u II in the year 725 A.H. (3rd April 1325 A.D.). On his deathbed he distributed all his property to the poor, while he presented his clothes to his chief disciples. The sacred relics,9 which had descended to him from his preceptor, Shaikh Farîdû-d Din Shakar Ganj, were passed on to Shaikh Naşîrû-d Din Chirâgh-i Dehlî, whom he thus declared his successor, advising him to stay at Dehlî, and to bear patiently the persecution, which should be inflicted upon him.

Carr Stephen (pp. 102-103) makes the following remarks about the saint:

"There were Muhammadan saints in India who are still reckoned as superior to Nizâm-u’d din in piety and in ‘the secret knowledge of the future’; but none equalled him in the hold he acquired on such varied classes of his co-religionists. Of his own fraternity, the well known Chishtiya, there are three names before whom royalty has humbled itself, and which still hold a place in the daily thoughts and feelings of thousands of believers.” 10 While living, he drew the pious allegiance of eager multitudes, and after his death, down to the very date of our description, pilgrimages are made to his tomb from all parts of India, and miracles are still worked there for the believing.” 11

Shaikh Nizâmû-d Din is said to have worked many miracles, which need not be related here. In accordance with the advice of his preceptor he did not marry.5 The attendants of the shrine who reside in the village of Nizâmû-d Din and are styled Pirzâdas are the descendants of his sister. He was also the founder of a Sufi order, subsidiary to that of Chishtiya and known after him as Chishtiya Nizamiya. The ‘Urs or anniversary of Shaikh Nizâmû-d Din is celebrated on the 17th and 18th of Rabî’u II, when his shrine is attended by large numbers of visitors and a mela is held there.

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7 Ibn-i Batûtâ, p. 86; Eidsi, vol. 111, pp. 699-10, see also Keva, p. 53.
8 Siyâs-u Auliya, p. 154; Nasiratu-d Awdr, folio 336 seq. Historians differ regarding the age of the saint. Tariqa-i Farishta (pt. II, p. 398) says 65 years, while in Khaizmatu-l Asgârî (vol. I, p. 338) it is quoted as 94 years from Muallim-i Wâsila and Siyars Chishtiya and 91 years from Taqâhiratu-l Aqsluna and Siyara-âd Asãîrâ.
9 It is interesting to note that the number of these relics differs according to various authors, but all concur in saying that the saint gave to Chirâgh-i Dehlî “All what he had inherited from Shaikh Farîdû-d Din Shakar Ganj.” According to Tarmarat-1 Qudsi (folio 261 a and b) these relics consisted of a cloak, a prayer carpet, a staff, a wooden bowl, a rosary and a pair of shoes. Farishta (vol. II, p. 338) repeats the list, but leaves out the pair of shoes, while Khaizmatu-l Asgârî (vol. II, p. 337-8) omits the shoes as well as the rosary. Siyâs-u Auliya (p. 122) makes no mention of the bestowal of these relics upon Chirâgh-i Dehlî, but it records that only the first three articles, viz., a cloak, a carpet and a staff were received by Shaikh Nizâmû-d Din from Shakar Ganj.
10 One of the Amirs of the court of Akbar, Husbâmû-d Din, “though a young man, expressed to the commander his wish to resign the service and live as faqir at the tomb of Nizâmûd-din Auliya in Dehlî. Akbar permitted his resignation. Husbâm lived for thirty years as an ascetic in Dehlî.” (Adî-i Akbari, vol. I, p. 410-11.)
The village of Nizāmu-d Din was enclosed by a rubble masonry wall, which was repaired by Nawāb Ahmad Bakhsh Khān of Firozpur about the year 1228 A.H. (1808 A.D.), when he restored the verandah surrounding the tomb of the saint. The enclosing wall together with the gateways on the east, west and north which gave entrance to the village is now in ruins. The southern part of the village, where lies a Kōt or walled enclosure, is reserved for the residences of the attendants at the shrine; while the northern part, termed Yāraṇī Ghūbūra, is occupied by innumerable graves and tombs of the followers of the saint, including those of the Mughal princes and nobles, who were attracted by its sanctity to select it for their last resting place.

The main entrance to the shrine of Shaikh Nizāmu-d Din is through a battlemented doorway at the north-east corner of the village, about 100 yards to the south of the road from Humayūn’s tomb to Safdar Jang. On entering it, the first object of interest which meets the eye is a bādī (Plate II, b), said to have been built by the saint, who initiated the work by digging with his own hands, and uttered a blessing on its water that he who drank one drop of it should have no fear against the fire of hell. An interesting anecdote concerning its erection is related locally. It is said that the saint was building his well at the same time that the emperor was engaged in constructing the fort of Tughlāqābād, and Ghīyāḥu-d Din anxious for its completion, did not want to have any of the Dehlī workmen employed elsewhere. They were accordingly prohibited from working on the bādī and compelled to work at Tughlāqābād. They worked, however, for the saint at night. Thereupon the emperor prohibited the sale of oil to the saint, but the workmen found the water of the bādī answer their purpose equally well. Nizāmu-d Din complained to Sayyid Mahmūd Bihārī, 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.” The water of the bādī, which is brackish, is considered holy by believers, who bathe in it and consider it efficacious in curing diseases and expelling evil spirits.

The bādī measures internally 123’ by 53’ and is enclosed by dressed stone walls on the south, east and west, while on the north are the descending steps which are said to go to a great depth into the well. On the 1st July 1918 there were 38 steps above the water level. On the west wall of the bādī are several tombs including a double storeyed mosque called the Ghīnī kā Burj, and from the top of these buildings men and boys dive for bākhhish into the water below from a height of some sixty feet.

The Ghīnī kā Burj, which is in a dilapidated state, measures 21’ by 12’ 9” internally, and has three arched openings on the east. The upper storey consists of a domed chamber 9’ 4” square with remnants of tile decoration on the outside, which has given the building its name. Internally, the walls of this upper chamber, which are profusely ornamented with incised plaster and tile work, bear fragmentary verses lamenting the death of a lady, named Zuhra.

Another building worthy of notice on the west wall of the bādī is a tomb, locally known as that of Bāī Kokaldī. It is an elegant marble pavilion 13’ 6” by 11’ 5” covered Kokaldī.
by a vaulted roof, and containing three arched openings shaded by a chhajja on each of its four sides. An inscribed marble tablet is set into the floor of the building, and refers to its erection in the year 948 A.H. (1541-42 A.D.). The name of its founder is not given in the inscription, but it is apparent that it was not originally intended as the tomb of Bāi Kokaldi, who died in the year 1080 A.H. (1669-70 A.D.), more than a hundred years after the erection of the building. The inscription runs as follows:

(1) بانی رزه خلدونیین با پنجره مرزین چون قصر پیش آمد خرش مزین را را
(2) تا در نظر مردم شد جمعه کرابین مزین اهل نظر از هر دو دارند دنیا
(3) حور جامع خرشی آمد ای اهل خرش، کفتن تاریخ بخته ای جامع خرش خال

Translation.

"With the name of him who is holy.

(1) This paradise-like tomb 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 said to the wise for the chronogram of the date of its erection 'a place and what a pleasant place.'

The scribe of this is Husain Chishti.'"

The grave of Bāi Kokaldi, which is of marble, lies inside the pavilion slightly to the west. It is inscribed with the 99 attributes of God and a quotation from the Quran, on the south side being the following inscription which contains the name of the deceased and the date of her death.

(1) سالم تاریخ نوت از جستسم از دل صان دیز یاک سرست
(2) آم یک سو کویت بکتر بیاد هنیم بیورابان بیشت

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 bid me say 'May she be a companion of the hours of paradise.'

Bāi Kokaldi, the daughter of Mūlayam Khan the year 1080 A.H.

The date in figures is not clear, but from the chronogram it is calculated as 1080 A.H. (1669-70 A.D.).

No information is forthcoming about Bāi Kokaldi or her father Mūlayam Khan. Sangi Beg, the author of Sair-ul Manāzil (folio 41b) is of opinion that she was a mistress of Muhammad Shāh, but this cannot be correct as her death antedated the birth of the emperor, which occurred in 1114 A.H. (1702 A.D.). From the fact that she was buried in a building of some pretension in the vicinity of the shrine of Shaikh Nizāmu-d Dīn, it may be hazarded that Bāi Kokaldi was a follower of the saint, and a lady of
some consequence. The tomb is also noticed in Miṣřānṭ Tawārīkh (p. 274) where only the inscription on the grave is given.

Adjacent to the tomb of Bānī Kokaldi is a ruined pavilion of red sandstone known as Lāl Chaubārā, which contains a small marble grave assigned by local tradition to a child of royal family.

On the east and south-walls of the bādīl is a narrow passage, which leads to the tomb of the saint, and has recently been paved with red stone slabs by the Hon'ble Mr. Justice Muḥammad Ṭaḥṣīl, Judge of the High Court of Allāhābād and a resident of Delhi. On the south and partly on the east, this passage is covered with a vaulted roof, which together with the rubble built structure immediately on the south was constructed by Maʿṣūm Sayyid-ul Ḥujjāb Maʿrif, the chamberlain of Fīroz Shāh, in the year 781 A.H. (1379-80 A.D.). An inscription on the southern arch of the entrance, which gives access from the bādīl enclosure to the tomb of the saint, refers to the date and the erection of this building. It is engraved on a red sandstone slab in Nāṣik characters and runs as follows:

ليام الله الرحمن الرحيم

1. بعهد دولت شاه مسلم خان شاه رازان آدم
2. مدار دین احمد شاه فیروز شه شاه قطب عالم
3. موفق کشت از حق بندی معرفت نظام امیر رضی حیات
4. جرار رضی شیخ مسن اکرم کی ات آرامت چرخ هیر
5. موحد الذين فیشی رنگہ ہن مس ایس شیخ انقلاب اسلام
6. جسی اعشق و رضی اقبال
7. مرا خوئین برو بیش شیخ عالم بست خوئین کرتی را کن قاسم
8. بلبلت خوئین مرا معرفت خزانہ دیوی عالم خوش شیخ عیسی
9. رجرا دام کر انقلاب مبارک دیوی عالم برو معرفت دیم
10. جزال تاریخ اتام امیر
11. رجرا خا جوز بیا خیر مقنن

Translation.

"With 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 (i.e., the Prophet), named Fīroz Shāh, who is a king, Lord of the happy constellation and the greatest sovereign,
(3) The slave Maʿrif was assisted by God, and he made firm the foundation of this building
(4) In the neighbourhood of the tomb of Shaikhul Masālik Nizāmūl Haq Waddin, the polar star of the world.
(5) Waḥīdu-l Din Quaish, my father, who was a companion of the devotees (of Shaikh Nizāmūl Din),
(6) And who was confident in the secrets of the friend of God (Nizāmūl Din) with good faith and sincerity,
When he brought me before the chief of the world (Nizāmu-d Din), he (the-latter) took me in his arms and named me.

(8) And the Shaikh with the breath of Jesus named me Ma'rūf in his own utterance, in this world.

(9) I hope through that auspicious utterance to attain to fame in the next world also.

(10) Read the date of the completion of this building as welcome when you visit this place.

(11) It was seven hundred and eighty one from Ḥijrat when this building was erected; God knows best."

Ma'rūf was a favourite noble of Firoz Shah having the rank and title of Malik Sayyidu-l Hujjāb (the chief of chamberlains). He together with his father Khūja Waliād Quraishī was a disciple of Shaikh Nizāmu-d Din, and Malik Sayyidu-l Hujjāb enjoyed great fame for his piety and goodness towards people. Firoz Shah conferred great favours on him and entertained such a high opinion about his sagacity that he always consulted him in the affairs of the country. The story of his having been named by Shaikh Nizāmu-d Din, as related in the epigraph, has been repeated by Shams Sirāj ‘Alīī (pp. 445-451), who says that the Shaikh was performing ablutions when the father of Malik Sayyidu-l Hujjāb brought him on the very day of his birth to the Shaikh, and the latter called him Ma'rūf and put a drop of the water of his ablutions into his mouth.

Further south, the passage leads to the enclosure which contains the tomb of Shaikh Nizāmu-d Din and is entered by a doorway on the north. The enclosure, measuring 124' 3" north to south by 57' 4" east to west, is paved with marble, and is surrounded on the north, south and east by Jāli screens of red sandstone, while on the west is the mosque known as Jamu’at Khāna.

The tomb of the saint (Plate III, a) stands in the centre of the enclosure. It measures 31' 9" square externally; the verandah, which is 6' 9" in width and paved with marble, having 5 arched openings on each side, the openings measuring alternately 5' 6" and 3' 3". The columns of the verandah carry multifoiled arches, which in turn support a red sandstone chhajja. Above the latter is a pinjra parapet topped by a series of dwarf domes, the corners of the parapet being emphasised by dwarf marble chhatris 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 17' 7" square externally, is entered through a silver-plated door on the south side, flanked by marble screens. It is lit by openings filled with marble jāli screens, set in sandstone frames, and also usually kept screened by pardahs. The floor round 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 cresting, which serves as a base for the gilded finial. Internally, the dome is richly decorated with gold and coloured painting. It was much faded, and H. E. H. the Nizām of Hyderabad recently made a grant of money for its restoration, which has been carried out by the Public Works Department, Delhi, under the supervision of the

1 Ma'rūf literally means famous, and this meaning is alluded to in the verse 9th, wherein the gentleman expresses a hope to attain fame in the next world.
Archeological Department. To the north and east of the grave, the wall contains three screens of marble lattice work, the centre screen being larger than those on either side, while in the centre of the western wall is a gilded mihrab. A wooden canopy (Plate III, b) hangs over the grave, and plated glass balls are suspended round it as ornaments, producing a very tawdry effect. The marble grave, which is kept covered with a pall, is surrounded by a balustrade of the same material measuring 8' 3" by 4' 4" and 1' 1" in height.

At the head of the grave on a wooden stand is placed a manuscript copy of the Qurān which is oddly described by Professor J. N. Sarkar as having been written by the emperor Aurangzeb. The manuscript is dated 1127 A.H. (1715-16 A.D.), some nine years after the death of that emperor, and there is no internal or external evidence to indicate that Aurangzeb or any other Mughal emperor was in any way connected with it. The attendants of the shrine relate that the copy of the Qurān has been there for a very long time, but they have no knowledge of its origin.

The history of Shaikh Nizāmu-d Din's tomb, which has been repaired and added to from time to time, seems to be as follow:—

The saint was buried in the courtyard of the mosque which was built by him during his lifetime. Soon afterwards, Muhammad Shāh Tughlaq erected a cupola over his grave. It was ornamented by his successor Firoz Shāh, who writes "I also made the arches of the dome and the lattice work of the tomb of his holiness Sultan-Muhammad Nizāmu-l Haq Waddin—may God purify his grave—of sandal (wood), and hung up the golden chandeliers with chains of gold in the four recesses of the dome." It was rebuilt in the time of the emperor Akbar. Lal Beg, the author of Thamratu-l Quds, who was the Bakhshi (paymaster) of the prince Murād, the second son of Akbar, writing in the year 1006 A.H. (1597-98 A.D.) says "Let it be known that the stone pavement of the court of his (Shaikh Nizāmu-d Din's) shrine together with the latticed stone screens and the dome of his tomb were finished during the eternal reign of Jalālu-d Din Muhammad Akbar, the king champion of faith, by his dignified nobles such as Bairam Khan, Azam Khan, Mirza Khan and Khurja Jahān, etc." Apparently this refers to the re-erection of the central tomb chamber and Sayyid Faridun Khan, who put up at the head of the grave a marble slab engraved with the following inscription containing his name and the chronogram of the year 970 A.H. (1562-63 A.D.), seems to have been specially connected with the building operations.

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2. Thamratu-l Quds, folio 261 (b).
3. Sipersi-i Aviṣa, p. 154 ; Sipersi-i Anuṭur, folio 238 (b).
4. Fatihat-i Firoz falak, folio 10 (b).
5. Thamratu-l Quds, folio 233-264 (b).
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 Ghaubt 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 veneration of an angel.

3. Its (the tomb's) founder was a Hashmi (a descendant of Hashim the ancestor of the Prophet) and its builder was (also) a Hashmi, men in whose time flourish letters.

4. When I sought to find out its date, the pen of wisdom wrote 'Qiblaigha of nobles and commoners' (i.e. all) (970 A.H. = 1562-3 A.D.).

5. O Faridum turn your face with truth towards his tomb, perchance by the favour of the saint your work may be accomplished.

Scribe of this Husain Ahmad Ghishti.

In the year 1017 A.H. (1608-9 A.D.) Farid Murtaza Khan raised over the grave a wooden canopy inlaid with mother of pearl and incised with the following inscription:

Translation.

1. "For the Shaikh of Dehli (named) Nizam (u-d Din), 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 union 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 the sacred tomb did the work of the high firmament on the earth.

1 In the conventional language of mystics, the name Ghaubt or Qubh is applied to the hierarch of the saints, who is supposed to be pre-eminently endowed with sanctity and with miraculous faculties. At his death his place is believed to be filled by another Ghaubt.

2 A place towards which Muslims look during prayer, hence the most sanctified place.
(7) The sky on its four firm pillars repeated spontaneously the takbīr four times (i.e., expressed wonder).

(8) He who turned his face away from his place (grave) turned his back on the great Ka'ba.

(9) And he who bowed his head to him made his face bright like 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 fabric, 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 the builder.'

Khalil-ullah Khān, entitled 'Umdat-ul-Mulk, who was governor of Dehli during the reign of Shāhjahan, built in the year 1063 A.H. (1652-3 A.D.) the verandah round the tomb,1 the material being marble and red sandstone. The inscription on the second and fourth arches of the verandah towards the south referring to its erection and date runs as follows:

Translation.

"In the reign of his exalted Majesty Sāhib Qirān Thānī (the second Lord of happy conjunction, i.e., Shāhjahan) the most humble of men (named) Khalil-ullah Khān son of Mir Mirān Ahsaini Nīmatullāhī, who was the governor of Shāhjahanābād, erected this verandah round the blessed tomb in the year 1063 (1652-3 A.D.)."

In the year 1109 A.H. (1753-56 A.D.) 'Alamgīr II put up the tablet bearing the following inscription, and possibly carried out other repairs and additions as well.

Translation.

(1) "He, who becomes the slave of Nizāmu-d Din with his heart, receives the royal crown of the whole world.

(2) 'Azīzu-d Din (known as 'Alamgīr II) performed the services of a slave with true faith; the kingly crown of Hind (India) has now been given me ('Azīzu-d Din).

(3) Through him is healed my wounded heart without recourse to food, prayer, medicine or physician.

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1 Qānūn al-Amār, folio 228 (b); Aḥārul-ṣanjād (ed. Cawnpore 1904), chapter III, pp. 30-1.
(4) Much afflicted are the people now, O beloved of God (Nizâm-u-d Dîn); confer favour on sinners, as you are a friend of God.

Under the supervision of Hoshyâr 'Alî Khân the eunuch slave. The year 1169 (1755-6 A.D.)."

The language of this inscription which is old Urdu deserves special notice.

In 1223 A.H. (1808-9 A.D.) Nawb Ahmad Baksh Khân of Firozpur replaced the red sandstone pillars of the verandah by others of marble, and the curious parapet with its line of miniature domes is apparently of the same date. In the year 1236 A.H. (1820-21 A.D.) Faizullah Khân Bangash added the copper ceiling, ornamented with blue enamel, to the verandah. The dome, as it now stands, was rebuilt by Akbar Shah II in 1239 A.H. (1823-4 A.D.). In the year 1300 A.H. (1882-3 A.D.) Khurshid Jâh of Hyderabad erected around the grave a marble balustrade engraved with the following inscription:

کذرائیده دب سرمرد شمس الدین حضرت شمس الدین امری ہاورد خوشرد جابہ بست و بکم
ما، مقرع المظفر لله، دی ر

Translation.

"Offered by the slave of slaves and the devoted servant (named) Muḥâfiyû-d Dîn Bahâdur Shamsu-l Umarâ Amîr Kâbir Khurshîd Jâh, on the 21st of the month of Safar the victorious, the year 1300 Hijra (1882-3 A.D.)."

The mosque known as Jama‘at Khâna (Congregation House), which forms the western side of the enclosure is the oldest monument at the shrine of Shâikh Nizâm-u-d Dîn. The account of its building, as given in several historical works, is contradictory, and it is hardly possible to say anything with certainty about the date of its erection or its founder. According to Fârishta it was built by prince Khur Khân, the heir-apparent of 'Alî-d Dîn Khalî and a disciple of the saint. Sayyid Ahmad Khân, quoting the same authority, says that it was only the central compartment which was built by that prince, while the two side ones were added by the emperor Muḥammad Shâh Tughlqâq on his accession to the throne. On the other hand the author of Thamaratu-l Quds states that the saint built this mosque himself in a period of 30 years. The same author also says "Two marble slabs vary clean and bright, are placed near the mihrâb instead of musâllâh (prayer carpet), and the Shâikh is known to have offered his prayer on them and said 'Whosoever will say prayer after me on these two slabs of stone, God shall hear him and immediately fulfil his desires." A marble slab still lies fixed on the floor before the central mihrâb of the mosque, but this story is not known to any of the attendants of the shrine. Firoz Shâh claims that he constructed this building when he decorated the tomb of the saint. He says "I erected a new building of Jama‘at Khâna, like which there was none at that place (at the shrine of Shâikh
Nizāmu-d Dīn) before."¹ It was extensively repaired by the emperor Akbar, and an account of these repairs is recorded in Ṭhamarāṭu-l Quds as follows:—

"And the mosque which stands in the vicinity of the tomb was built by him, (Shaikh Nizāmu-d Dīn) during his lifetime in a period of thirty years as has been already related, but its stone was not dressed nicely. About the year 980 A.H. (1572-73 A.D.) a royal order was issued, and in a short time skilful masons, having dexterously cut the upper surface of the stone to the depth of two fingers, dressed it clean and gave it a pleasing finish. Many grand and big mosques are also to be found in other countries such as Kābul, Ghazān, Gujarāt, Dakhān, Kashmir and Mālwa, but none of them stands equal to it in beauty and elegance. Travellers and traders, who come over here after visiting various countries, admit the failings in the architecture of other mosques, and declare that they have seen no mosque so pleasing and beautiful as this."²

The building constructed of red sandstone is a fine specimen of the Pathan style of architecture. It contains three compartments measuring 95' 9" north to south by 56' 6" east to west. The main central compartment, 38' 6" square internally, is crowned by a low dome rising from a polygonal battlemented drum, while each of the side ones measures 33' by 19' and is covered by twin domes. These domes, which are coated with plaster and whitewashed, are surmounted with marble pinnacles. The eastern façade (Plate IV, a), crowned with a row of spearhead battlements, is broken by three arches, which are ornamented with cusped soffits and Qurānic inscriptions. The side arches are closed by latticed stone screens 6' 6" high each pierced at the centre by a doorway, which gives access to the interior. The central bay projects a little from the main face of the building, and is embellished with bands of geometric carvings and Qurānic inscriptions, which enclose the arch. Recessed from this latter again is an arch, containing a doorway which gives access to the central compartment, and the upper portion of which above the doorway is closed by a latticed screen. On either side of this entrance is a latticed window ornamented with inscriptions from the Qurān, which are also found around the internal arches and mihrābs. In the west wall there are three mihrāb recesses, between the central and northern ones of which stands a red sandstone minbar reached by two steps. The recessed arched pendentives (Plate IV, b) ornamented with caspings and Qurānic inscriptions are of special interest and have been described by Mr. Beglar as "the most beautiful in Delhi."³ From the centre of the dome, which is lined with red sandstone, hangs an inverted cup said to be of gold, which the Jātā are said to have tried in vain to shoot down.⁴

The Persian inscription engraved on the east façade between the central and the southern arches does not make any reference to the building, but contains only the chronogram of the death of the saint. It runs as follows:—

(1) نظام در کتیبی شه ماروطین حواله دو لام شکه بالیقین
(2) جو تاریم نوچه بیستم زیب ندا دام هالن شکه دین

¹ Fataḥat-i Fīrūz ʿalākā, 10 (b).
² Ṭhamarāṭu-l Quds, folio 264 (a).
³ A. S. I., Vol. IV, p. 75.
⁴ Aḥmad b. Samuhī (ed. Lucknow 1890), chapter I, p. 38; Seven Cities of Delhi, p. 80.
Translation.

(1) "The administrator (Nizām) 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, the praizer cried out from the invisible 'the emperor of religion' (725 A.H. = 1325 A.D.)."

The Jamā'at Khāna must not be confounded with Majlis Khāna (Assembly house), which is an uninteresting building of the Mughal period to the north. It measures some 32' by 25' internally, and consists of a dālān, two bays deep with three arched entrances on the south.

To the south of the tomb of Shāikh Nizām-ud Din, inside the enclosure of his shrine, are three marble tombs containing the graves of the members of the royal Mughal family. The westernmost one, adjacent to the south wing of the Jamā'at Khāna, is that of Jahānārā (Plate V, a) built by that princess during her lifetime. It is an enclosure open to the sky and measuring 13' 9" by 11' 6" externally. The enclosing walls, which consist of pierced marble screens 8' in height, stand on a plinth 1' 1" high, and contain three bays on each of the four sides, the entrance occupying the central bay on the west. They are crowned by a parapet, perforated and carved with a floral design, while the four angles of the enclosure as well as the entrance are marked by slender marble pinnacles rising 4' 10" above the walls. The decorative parapet had been much damaged, but it was restored by the Archaeological Department in the year 1904. Inside, the enclosure is paved with marble and contains four marble graves, the central one being that of Jahānārā. It is simple and of the usual shape with a shallow depression on the upper surface, in which grass is growing, and at the northern end stands a headstone, consisting of a marble slab 6' 7" by 1' 10½" (Plate VI, a) which bears the following inscription, written, it is said, by the princess herself:

وَلَعَلَّهُ الْقَمِيم
غَدَرُ سِبْطُ نُوْيْشُدُ كُسُودُ مُرَآدُ ۙۚ مَرَا ۡكُ نَذِيرُ بِرْشِ غَزِيبَانِ هَمِمُ ۙ ۚ بَسُ اسْتَبُقُ ۚ
الفَّقَرُ ۚ اِلْفَقَرُ ۚ حَبَّانُ ۚ آَرَا مُرِيدُ خُوَّاجَانِ ۚ ۚ جَهَةُ بِذَٰلِكِ شَهَابُ بِنِ فِضْلٍ ۚ ۚ قَانِيَةُ اِنْتَلَالِهِ بَرَهِانَهُ

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Translation.

"He is living and everlasting.

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 Jahānārā, the disciple of the Khūjjas (preceptors) of Chīh, and the daughter of Shāhjahān the king and champion of faith, may God illuminate his demonstrations. The year 1092 (1681 A.D.)."

The inlay work on the headstone had been much mutilated, and the following extract from the Annual Report of the Archaeological Survey of India, referring to its restoration, will be of special interest here:

"The decoration of this headstone had suffered much at the hands of visitors to the tomb. Originally the letters of the inscription were inlaid in black marble,
with a foliated border of coloured stones around; but almost all the tessellated pieces had been sacrilegiously picked out, and the adjoining surface of the white marble ground had been much chipped in the process. Of the coloured stones—agate, jasper, and malachite—it was fortunate that some small fragments still adhered in their places; enough to make the restoration certain in every particular.\(^{11}\)

To the east of Jahânârâ’s grave is that of Mirzâ Nīlī, the son of the emperor Shâh Alam II, while to its west that of Jamâlûn Nisâ, the daughter of Akbar II, the small grave at the foot of the last being of that lady’s child.

Jahânârâ, the daughter of Shâhjâhân and Mumtâz Maḥall, was born on the 21st Şafar 1023 A.H. (2nd April 1614 A.D.). She was first given the title of Begam Shâhīb,\(^{2}\) and then of Badshah Begam,\(^{3}\) and for a long time was the principal personage in the Royal Harem. She was a most amiable and accomplished princess, famous for her virtues, and the foundress of many charitable institutions, such as mosques and serais, the most important of which was the Jâmī’ mosque at Agra.\(^{4}\) A magnificent caravansarai known after her as Begam’s Serai was built by the princess in Delhi at Chându Chauk near her gardens, which have been renamed as Queen’s Gardens. The building has been greatly praised by Bernard,\(^{5}\) and also by Manucci,\(^{6}\) from whom the following is quoted: “This princess (Jahânârâ) to preserve her memory, gave orders for the construction of a sarṭe in the square, which is between the fortress and the city. This is the most beautiful sarṭe in Hindustân, with upper chambers adorned with many paintings, and it has a lovely garden, in which are ornamented reservoirs. In this sarṭe there put up none but great Mogul and Persian merchants. The king went to view the work that had been done for his beloved Begom Saeb (Begam Shâhīb), and he praised her energy and liberality.” The serai is no longer extant, but from an old map of Shâhjâhânâbâd in the Delhi Museum of Archaeology\(^{7}\) we find that it stood at the place now occupied by the Town hall and the Municipal office buildings.

Jahânârâ is also famous for her literary pursuits. Her favourite study was religion specially Sufism, and she was the authoress of a treatise entitled Mūnsâlât-Ārauldâ, which contains the biography of Khâja Muḥammad Din of Ajmer, with brief notices on his chief disciples, the Chishtî saints, for whom she had great respect, as is also evident from her epitaph composed by herself. An incident in her life is related in connection with the establishment and growth of the British power in India. On the night of the 27th Muharram 1054 A.H. (5th April 1644 A.D.), 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 named Gabriel Boughton, who was then at Sûrat, 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 Shâhjâhân’s dominions.\(^{8}\) On the

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\(^{1}\) *Annual, 1882-3, p. 28.
^{5} *Bernier, p. 281.
^{7} *Catalogue, p. 44, K. 2.
deposition of her father Jahānārā voluntarily shared his imprisonment in the fort of Agra and did much to console him in his adversity. She survived him for sixteen years dying on the 3rd Ramāzan 1092 A.H. (16th September 1681 A.D.).

Contiguous with the tomb of Jahānārā, to the east, is that of the emperor Muhammad Shāh (Plate VII, a), who was the last of the line of Timūr to enjoy any semblance of power. He was born on the 24th Rabī'ā' I, 1114 A.H. (18th August 1702 A.D.) and crowned at Fathpur on the 15th of Ziqā’dā 1131 A.H. (30th September 1719 A.D.). The greatest event of his reign was the invasion of India by Nādir Shāh in the year 1151 A.H. (1739 A.D.), and the massacre of Delhi, which followed, is still remembered with horror as the greatest calamity that had ever befallen the imperial city. Muhammad Shāh survived this disaster for eight years, and died on the 27th Rabī'ā' II, 1161 A.H. (26th April 1748 A.D.).

The tomb of Muhammad Shāh is set in a marble enclosure similar to that of Jahānārā. It measures 21' 4" by 15' 10" externally and is entered through a doorway on the east. The enclosing walls, which are composed of pierced marble screens 7' 2" high, contain five bays on the east and west, and three on the north and south sides, and stand on an ornamented plinth 1' 2" in height. The four corners of the enclosure are marked with pinacles, which also flank the doorway and central bay opposite to it on the west. The gudissatas, at the top of these pinacles, have now mostly disappeared. The arch head of the entrance is scolloped, and the spandrels are adorned with a floral pattern in low relief. The door, which is of marble in two leaves, is embellished with a floral design set in panels, three on each leaf of the door. The enclosure, paved with marble, contains several uninscribed graves of the same material, the largest which stands in the centre, being that of the emperor. The one immediately to the west is that of his wife Sāhiba Māhāl, while at the foot of the last is that of the wife of Nādir Shāh’s son. The grave to the west of the latter is of the lady's infant daughter, and east of it lies Mirzā Jigrā, the grandson of Muhammad Shāh, and further to the east of this again Mirzā Ashūrī. The grave in the north-east corner is a nameless one.

Further east of the tomb of Muhammad Shāh is that of Mirzā Jahānghīr (Plate VII, b), the eldest son of the emperor Akbar II. He was a frivolous young man and often caused much annoyance to the emperor, who consequently ordered Mr. Seton to arrest and send him as a prisoner to the fort of Allahabad. Mr. Seton posted British soldiers at various places in the fort of Shāhjahānābād, and took the prince under surveillance in the month of Sha’bān of the year 1224 A.H. (1809 A.D.). A few days after, he was escorted together with a few attendants of the seraglio to Allahabad fort, and was granted a monthly allowance of Rs. 500. Beale says that Mirzā Jahānghīr was sent to Allahabad by the English, in consequence of having fired a pistol at Mr. Seton, the Resident at Shāhjahānābād, and adds that the prince resided at Khusrav Bāgh for several years until his death in 1236 A.H. (1821 A.D.). He was first interred in the same garden, but subsequently his remains were brought to Delhi.

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The tomb of Mirzā Jahāngîr, which was built by his mother Nawīb Mumtāz Mahall, consists of a marble enclosure measuring some 19’ 6” by 14’ internally. It is raised 3’ 3” from the floor of the courtyard of the shrine of Shaikh Nizāmu-d Din, and is reached by a flight of four marble steps. Two doorways on the east and west give entrance to the building, that on the west being provided with marble leaves carved in floral patterns. The corners of the enclosure are surmounted by marble guldastras, which also flank the doorways. The enclosure, which is paved with marble, contains four graves of the same material. The grave of Mirzā Jahāngîr, which lies in the centre, is profusely ornamented with floral carvings, and it may be noticed that it bears a tughādī the emblem of a woman’s grave. It is said that the grave stone originally belonged to a woman’s grave, but was placed over the remains of the prince on a dispensation being granted for the purpose by Muslim lawyers. The second grave lying to the west is that of Mirzā Bābar, the brother of Mirzā Jahāngîr. It also was not originally intended for its present position. The inscription which it bears refers to one Mir Muḥammad, with the chronogram giving the date 987 A.H. (1579-80 A.D.). The inscription runs as follows:

\[ \text{Translation.} \]

1. "That Sayyid of high lineage, the mine of beneficence, and that sea of generosity from which the world gathered....

2. Is a descendant of ‘Alî having Mir Muḥammad for his name. When Mir Muḥammad departed 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 the members of the royal family.

The building immediately to the east of the tomb of Mirzā Jahāngîr is locally known as the house of that prince. It consists of a central open courtyard with two arched dâlāns on the north and south, and is entered by a gateway on the east. In the dâlāns and courtyard are several graves the one in the north dâlān being that of Mirzā Bābar’s wife. It is of marble and bears the following inscription on its head stone:

\[ \text{Translation.} \]

1. "Alas, the wife of Bābar Bahādur, repaired suddenly from this faithless world.

2. By order of Šāhīb-i Ālam,\(^2\) about the date of her death, Baqī said, 'She went to the everlasting world.'"

The year 1244 A.H. (1828-9 A.D.)."


2. Šāhīb-i Ālam was a general title of Mughal princes. It is still borne by the descendants of the ex-royal Mughal family residing at Delhī.
The grave of Khuja 'Abdu-r Rahman lies in the courtyard of the house of Mirza Jahangir, and the chief point of interest in it is that it is not aligned north to south according to the practice strictly observed by Musalmans. The deceased was a disciple of Shaikh Nizamuddin Din, and the local tradition says that he expressed his desire to be buried in such a direction that his face might remain towards the tomb of the saint.

The eastern wall of the enclosure of Shaikh Nizamuddin Din, opposite to his tomb, is pierced by two small arched doorways, which give access to an open court containing several graves, two of them being inscribed. One of the doorways which lies to the south bears on the top a marble slab engraved on either face with an inscription referring to the death of one Mirza Muqim.

Inscription on the western face of the marble slab:

(1) انها كه بکؤر قرب جا یافته ائته كام دل خو بپیدا یانه ائته
(م) اين مرزه دانی ز کن یافته ائته از شهير نامقل ائته یافته ائته
تالابی میر نوری تیموری

Translation.

(1) "Those, who have procured a place in the neighbourhood, have obtained the object of their heart according to their wishes.

(2) Do you know wherefrom they have obtained this position? They have got it from Shaikh Nizam Auliya.

Composed by Mir Nawaid of Naishapur."

On the eastern face of the slab:

(1) فرزنه مقیم بنه جه قدرن جاکرد نوری روبد پر خشی رنعام
(م) ایا فرد زحیر اندیشه رهم جوین سکا فردد این گشت مقیم
تالابی نوری کانه حسین نشتی

Translation.

(1) "The son Muqim, the slave of the living and immortal, took his seat in this tomb, which is full of grace and tranquillity.

(2) He will have no anxiety or fear on the day of resurrection, when he became the resident of the high paradise.

Composed by Nawaidi and written by Husain Naqqabadi."

The grave of Mirza Muqim, which is of marble, lies inside the court facing the inscribed doorway. It is engraved with the following verse which contains his name and the date of his death:

از جهان میرزا مقیم جو نفت فیلد رشته رهبر پدر تاریخ

Translation.

"When Mirza Muqim departed from the world, the date was 967 (1559-60 A.D.)."

Beside the grave of Mirza Muqim, to the east, is that of one Abul Fazail, who is recorded in the inscription it bears to have been born at Kabul and died at Delhi, in the year 968 A.H. (1560-61 A.D.). The grave of Abul Fazail also is of marble and the inscription engraved on it reads as follows:

(1) افسوس که شب دنای بشیر می اک تعلیم کامل گذشته
(م) آن قهرزادگان خس ریاست گزارنده
(م) تاریخ رناد ان گل آسم از گیتی برگا میم میازان آن گل شد

نیا نیا از زبان از پیش در سال 948
Translation.

(1) "Alas! that the moon, whose rising place was Kábul, 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 Murád.'

Death of Abul Fazál son of Sayyid Murád in the year 968 (1560-61 A.D.)."

Beyond the south wall of Shaikh Nizámú-d Din's enclosure there is another enclosure, which contains the tomb of Amir Khusrú, the renowned Persian poet of India and a favourite disciple of the saint. It is surrounded on the south and east by arched compartments mostly occupied by the attendants of the shrine, and on the west by a brick masonry wall. The precinct of Amir Khusrú, which measures some 103' east to west by 56' north to south, is paved with red sandstone slabs, and is strewn with a large number of graves, some of which are inscribed and dated. It is connected with the enclosure of Shaikh Nizámú-d Din on the north by an arched doorway, which, according to an inscription fixed on it, was erected by one Jawáhar in the time of 'Alamgír II. The inscription was covered by coats of whitewash, repeated annually on the doorway and enclosure walls on the occasion of the anniversary of the saint. It is written inlaid in black letters on a white marble slab and runs as follows:

Translation.

O Glorious!

(1) "During the auspicious reign of the father of justice, the king 'Alamgír, Jawáhar erected the door (as a religious work) for reward.

(2) How joyful the tidings which the invisible crier gave to Hosháyár 'Ali Khán 'The generous openers of doors opened the door.' 4th (regnal year of 'Alamgír II). The year 1171 (1757-58 A.D.). The children of Maháldár Khán the deceased."

The main entrance to Amir Khusrú's enclosure is through a gateway on the east (Plate V, b) which was rebuilt by the wish of His Highness the Nizám of Hyderabad in the year 1298 A.H. (1881 A.D.). An inscription on the outer arch of the gateway, referring to its erection, runs as follows:

Translation.

(1) "At the dargáh (tomb) of the beloved of God who listens (to the prayers of the faithful), this gate was built which has victory near it.

(2) By the order of the Nizám, the king of the Deccan, by the efforts of Muhammad Rashíd, the prudent."
(3) And by the assistance of Hāshim, entitled Husainī, it was completed without the intrusion or ill-will of a rival.

(4) When I enquired of the invisible the date of its erection, the invisible crier said ‘Rare beyond measure.’ 1298 (1881 A.D.).”

The west wall of the enclosure is also pierced by a doorway, but it is mainly for the use of the people residing immediately to the south and west of the shrine.

The tomb of Amīr Khusrāw (Plate VIII, a) lies in a small enclosure 28’ 6” by 20’ 7” surrounded by red sandstone walls of lattice work. The enclosure, paved with marble, is entered through a doorway on the south, where it is partly roofed with stone slabs. The tomb chamber, which is oblong in plan, measures 16’ 2” by 12’ 6” externally, and is constructed of marble. It is covered by a vaulted roof, supported on 12 pillars and crowned by two quidastes, one at each end on the north and south. The space between these pillars is closed by latticed screens, the central bay on the south being open and serving as an entrance to the tomb. Outside the tomb chamber, to the north, stands an inscribed marble slab 7’ 11” by 1’ 6½” set up during the reign of the emperor Bābar, while on the south lies an uninscribed and unplastered grave said to be that of Shamsu-d Din Māhr, the son of Amīr Khusrāw’s sister. The marble grave of Khusrāw in the centre of the building is enclosed by a marble balustrade. It is ever kept covered by a pall, and a cotton canopy hangs over it, tied with ropes to the four corners of the chamber.

The tomb of Amīr Khusrāw, like that of Shaikh Nizām-u-Din, has been added to at different times. It was the desire of the Shaikh that Khusrāw should be buried beside him, but on the demise of the latter this was objected to. The following account of his burial, quoted from Thamārāt-ūl Quds, will be read with interest.

“When Khusrāw died it was intended to bury him by the side of the Shaikh’s grave. But one of the members of the royal family (پی از این خانواده) who had great influence, objected to this, saying that in future it would cause difficulty for the people to distinguish the grave of the Shaikh from that of Khusrāw. His real motive, however, was that he had built a dome for his burial near the tomb of the saint, and he did not like that any one might be interred between the two buildings. On account of this, Khusrāw was buried at the place where his grave now lies. The man, who had raised the objection, was deputed on some business by the emperor (apparently Muḥammad Shāh Tughlaq) to Deogir, where he died. The dome built by him became an abode of bats and mendicants, until the emperor Humāyūn, who came on a pilgrimage to the tomb of Shaikh Nizām-u-Din, passed through that dome, and on account of its filthy condition ordered its demolition.”

No building is known to have been erected at the grave of Amīr Khusrāw until the reign of the emperor Bābar, when the inscribed marble tablet, mentioned above, was put up at its head. The inscription on this tablet also refers to the erection of a structure by Mahdī Khurāja, but gives no particulars as to its character. Carr Stephen and Sayyid Ahmad Khān, however, state that it was only the enclosing wall which was

1 Farīshṭa (pt. II, p. 403) says that the man who raised this objection was a man holding the post of prime minister.

2 Thamārāt-ūl Quds, folio 289 (a) and (b).
constructed by Mahdi Khūāja. The inscription which contains several verses runs as follows:—

Translation.

“There is no God but Allāh, and Muhammad is his prophet.
The earth was honoured by this tablet in the reign of Bābar the emperor and champion of faith.”

Translation.

(1) ‘Mir Khusrau, 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 limpid water.

(3) (He is) a peerless singing nightingale and an unparalleled sugar-tongued parrot.

(4) For the date of his death, when I bowed my head above the knees of thought,

(5) A chronogram occurred ‘peerless’ and another ‘Sugar-tongued parrot.’”

(725 A.H.—1325 A.D.)

Translation.

“The tablet of my dust is without even a word of hopes of a meeting with my beloved, simplicity is the only sign of my true love.”

Translation.

(1) “Mahdi Khūāja, a Sayyid of rank and dignity, became the founder of this matchless and incomparable building.

(2) I said ‘the good efforts of Mahdi Khūāja,’ when they enquired of me the date of the foundation of this building.

It is written by Shihāb the enigmatist of Hirāt.”

1 Al-Ḥārūs Sanādīd (ed. Cawnpore 1904), p. 58; Carr Stephen, p. 115.
The chronogram in the last verse does not reconcile with the other facts stated in the inscription. It places the erection of the building by Mahdi Khāja in the year 897 A.H. (1491-2 A.D.) when Sikandar Shāh Lodī was on the throne of Delhi. Now Mahdi Khāja was a brother-in-law of the emperor Bābar, and he is not known to have come to India before the conquest of that country by Bābar in the year 932 A.H. (1526 A.D.). Nizāmu-d Din Aḥmad, the author of Ṭabaqāt-i Akbarī, describes the Khāja as a generous and liberal young man, and he speaks of a conspiracy made by Amīr Nizāmu-d Din ʿAlī Khalīfa, the prime minister, at the time of Bābar’s death to raise him to the throne in place of Humāyūn. Moreover Shihāb-u-d Din of Hirāt, the scribe of the inscription, came to India with the historian Khund Mīr in the year 934 A.H. (1528 A.D.) and was introduced to Bābar in the beginning of 935 A.H. (September 1528 A.D.). These facts supported by the internal evidence of the inscription itself, the first verse of which refers to the erection of the tablet during the reign of the emperor Bābar, leaves no doubt that the building by Mahdi Khāja was also constructed about the same time. The value of the chronogram apparently requires some addition to give the exact date, and similar instances are not uncommon in Persian chronograms, when the required dates are obtained by making an addition to or subtraction from their values, which operations are technically styled as Taʿmīya-i Dākhila and Taʿmīya-i Khārija respectively.

During the reign of the emperor Humāyūn in the year 938 A.H. (1531-2 A.D.) the inner enclosure was built and paved with marble, and a marble tombstone was placed over the grave. It was probably at this time that Humāyūn ordered the removal of the dome in order to improve the site. An inscription of this emperor dated 938 A.H. is to be found on the north and west walls of the enclosure. It, however, does not refer to the erection of any building.

Translation.

(1) "Khūzair the king of the kingdom of words and the head and chief of saints, whose name is (engraved) on the tablet of world like the mark on hard stone.

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1 Humayun Nameh, appendix B, p. 268 seq.
3 Thānwarūn-i Qudo, folio 29 (b).
4 Supra p. 22.
(2) He (lit. his intellect) composed verses in such an elegant style that the tablet of meaning was adorned with it.

(3) He dived into the sea of reflection and by the grace (of God) brought out the pearls of expression from it.

(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 'Irfā'ā (turn to me) reached him from the high world.

(6) Nine hundred and thirty-eight years had passed from Hijrat to the reign of Humayn, the king and champion of faith, and the wise,

(7) An emperor, so worthy, that the angels 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.'

In the year 969 A.H. (1561-2 A.D.) Shihab-u-d Din Ahmad Khan one of the grandees of the court of the emperor Akbar erected a dome with latticed walls of red sandstone over the grave.\(^2\) The present tomb was built during the reign of the emperor Jahangir in the year 1014 A.H. (1605-6 A.D.) by Khvaja Imadu-d Din Hasan, and an inscription consisting of various verses in praise of Amir Khusrau and containing the name of the founder and the date, is engraved in one line running on the four walls at their top inside the building. There is also an inscription of the emperor Jahangir written on a marble tablet which is fixed on the northern wall. These inscriptions are copied below in the same order as they are found on the tomb.

On the east wall.

(1) "O! Khusrau, 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 date of its foundation, 'say to the tomb that it is a place of secrets.'"

On the north wall.

"Qalil abu Kalam r bani abin mimam taher hamum madad al din hussain sabz
mizrazi wazirin shi sax 1000" yuvarlaat dair zu sar yuzur-i kalian emad al din abin abub

\(^1\) This refers to the verse 28 of Sura LX.XXIX of the Qur'an, which is as follows (Return to thy Lord well pleased and well pleasing).

\(^2\) Tumaritu-i Quda, folio 291 (b).
“The composer of these lines and founder of this building is Ṭāhir Muhammad ‘Imādu-d Din Ḥasan son of Sultan ‘Alī Sabzwārī, 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 Aiyūb.’

On the west wall.

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 Farīd is ordered by thee, hence is it that thou art entitled Nizām.

(3) Immortal is the slave Khusrau, for he with his thousand lives is thy slave.”

On the south wall.

Translation.

(1) “My name is Nek (righteous) and ‘Great Khusja;’ [it contains] two shins, two lambs, two qafis and two jims.

(2) If you can evolve my name from these letters I shall know thou art a wise man. Scribe the same as mentioned above (‘Abdu-n Nabi son of Aiyūb) the grandson of Shaikh Farīd Shākar Ganj.”

The above riddle may be solved as follows:

<table>
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<th>Letter</th>
<th>Value</th>
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<tbody>
<tr>
<td>shins</td>
<td>600</td>
</tr>
<tr>
<td>lambs</td>
<td>60</td>
</tr>
<tr>
<td>qafis</td>
<td>200</td>
</tr>
<tr>
<td>jims</td>
<td>6</td>
</tr>
</tbody>
</table>

Inscription of the emperor Jahāngīr.

Translation.

“In the reign of the emperor, the asylum of the world, the father of victory, the just king (named) Nārā-d Din Muhammad Jahāngīr, the champion of faith, may God perpetuate his kingdom and reign and extend over all the worlds his beneficence and benevolence.”

In the year 1280 A. H. (1663-4 A. D.) one Miyān Jān offered the pair of copper plated doors on which he engraved the following Urdu inscription containing his name.
and date. The inscription seems to have been written by an illiterate man who has committed a few mistakes in spelling.

On the west leaf of the door.

Translation.

"Verses of a chronogram.

(1) Amīr Khusrāw of Dēhilī is such that his door is like the door of paradise.

(2) Why should not supplicant at his tomb be favoured, for he is the minister of the court of Nizāmū-d Dīn.

(3) The poor and humble servant Mīyān Jān, who is a faithful friend and servant of the poor.

(4) Erected these bright doors in the year 1280 (1663-4 A.D.)."

On the east leaf of the door.

Translation.

(1) "What honour and dignity if you accept them (the doors). O! Amīr Khusrāw, dear to God.

(2) Mīyān Jān offers the pair of doors; may he achieve the heart's wishes, and may his heart be illuminated."

In the year 1303 A. H. (1886 A. D.) Muḥāiyu-d Dīn Khān of Hyderabad erected the pierced marble balustrade round the grave and inscribed his name and date on it.

Translation.

"Offered by the slave of the slaves the humble Muḥāiyu-d Dīn Khān Shamsu-d Umarā Amīr-d Kabīr Khurshid Jāh on the 20th of August Ramazān in the year 1303 Hijrī (22nd June 1886 A.D.)."

Amīr Khusrāw was the chief disciple and friend of Shaikh Nizāmū-d Dīn. His real name was Abū Ḥasan, Khusrāw being his nom-de-plume. Amīr Saif-ud Dīn Mahmūd, the father of Khusrāw was of Turkish extraction, and migrated to India from Balkh. He was given a place at court, and took up his residence at Muminābād now known as Patyāī l, where Khusrāw was born in the year 651 A. H. (1253-4 A. D.)."
age of eight during the reign of the emperor Balban, Khusrau went in company with his father and brother to Shâhch Nizâmu-d Din and became his disciple. Shortly after this Amir Şâfu-d Din was killed in a battle and Khusrau, who was then nine years old, was taken under the guardianship of his maternal grandfather Shâhch Mulk. At the age of 20 he lost his grandfather also, and he entered the service of Daulat Khân Mu'azzam Khân commonly known as Chhajju Khân. Later on he went to Samânu, where he received an imperial order to proceed to Lakhnauti, but soon after Khusrau and his friend Khânja Hasan took service with prince Muhammed Sulthan better known as Khân-i Shahid, the eldest son of Ghâyu-d Din Balban and the governor of Multân and Sind, the former having been the keeper of the Qurân and the latter of the inkpot. Ziya-i Birmâ writes the following about this eminent prince and the appointment of Khusrau under him.

The court of Muhammed Sulthan was frequented by the most learned, excellent, and accomplished men of the time. His attendants used to read to him the Shâhch Nâmah, the Dvâu-n-i Thânâ, the Dvâu-n-i Khâqânî and the Khamsah of Shâhch Nizânu. Learned men discussed the merits of these poets in his presence. Amir Khusrau and Amir Hasan were servants at his court, and attended upon him for five years at Multân, receiving from the prince allowances and grants of land. The prince fully appreciated the merits and excellences of these two poets, and delighted to honour them above all his servants. The author of this work, have often heard from Amir Khusrau and Amir Hasan that they had very rarely seen a prince so excellent and virtuous as Khân-i Shahid (Martyr Prince).

The story of the prince’s death in a battle against the Mughals when Khusrau was made prisoner by them is related by the same author as follows:

In the year 684 A.H. (1285-6 A.D.) the Khân-of Multân, the eldest son and heir-apparent of the Sulthan (Balban) and the mainstay of the state, was engaged in a battle with Tamar, the bravest dog of all the dogs of Changz Khân, between Lahore and Deopûlpur. By the will of fate, the prince with many of his nobles and officers fell in that battle, and a grievous disaster thus happened to the kingdom of Balban. Many veteran horsemen perished in the same battle. This calamity caused great and general mourning in Multân, and from that time the Khân of Multân was called Khân-i Shahid (Martyr Prince). Amir Khusrau was made prisoner by the Mughals in the same action, and obtained his freedom with great difficulty. He wrote an elegy on the death of Khân-i Shahid.

After his release from the Mughals, Khusrau entered the service of Amir ‘Ali Jâma Dâr, whom he has much eulogized in his poems. Later on the emperor Jalâlu-d Din

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2 Ibid. p. 402; Khâmarat-i Aghsâ, vol. I, p. 340. In the preface of the Gâneratul-Kanâl quoted in Thâmaratul-Quds (folio 291 (b) seq) Khusrau writes that he was only 7 years old when his father died.
3 Thâmaratul-Quds, folio 292 seq.
5 Ziyâd-i Barât, 66-7; Elliot, vol. III, p. 110.
6 Elliot (vol. III, p. 123) reads this name as ‘Samar.’
8 Jâmâ Dâr literally a keeper of wardrobe; probably Amir ‘Ali held this post in the royal court.
Khalji made him his favourite courtier, which honour he continued to enjoy until his death. \(^1\) Chiyāghu-d Din Tughlaq after whom he wrote the Tughlaq Namah, honoured him more than any other emperor. Khusrau accompanied the emperor in his journey to Bengal, but on the return of the emperor, he remained at Laikhnauti on some business.\(^2\) In the meanwhile he heard about the death of Shaikh Nizāμu-d Din and proceeded with all speed to Dehli. Khusrau felt the death of the Shaikh very deeply.\(^3\) He gave away all his property in alms to the poor and beggars, resigned his service with the king, and passed away in mourning, six months after his preceptor's death, on Wednesday the 18th Shawwal of the year 725 A.H. (27th September 1325 A.D.).

Khusrau was one of the most celebrated poets of India. He is said to have been the author of some 99 works,\(^5\) of which, however, only a few are known. He enjoyed the patronage of several emperors of Dehli, and he had the satisfaction of seeing his poems receive universal appreciation during his lifetime. It is stated that Sa’di, the famous poet of Shirāz, undertook the trouble in his old age of travelling from his native country to Dehli in order to make the acquaintance of Khusrau,\(^6\) but this statement finds little support from contemporary historians and may be accepted with reserve. Sa’di might have expressed this desire, but it is not certain that he actually came to India to see Khusrau. Indeed Ziyā-ī Barnt, on the contrary, states that “Khān-i Shahīd twice sent messengers to Shirāz for the express purpose of inviting Shaikh Sa’di to Murtān, and forwarded with them money to defray the expenses of the journey. His intention was to build a Khānqāh (monastery) for him in Murtān, and to endow it with villages for its maintenance. Khūāja Sa’di, through the feebleness of old age, was unable to accept the invitations, but on both occasions he sent some verses in his own hand, and made his apologies also in writing.”\(^7\)

Amīr Khusrau is also esteemed as a saint, and his tomb, which is looked after by the Pirāzādas of Nizāμu-d Din, is visited by pious devotees who make offerings to it. The anniversary of his death is celebrated with the same pomp and ceremony as that of Shaikh Nizāμu-d Din on the 17th and 18th of the month of Shawwal every year.

In the neighbourhood of Amīr Khusrau's tomb on the south-east is a sandstone building 16' 6" by 9' 10", locally known as the Dālān of Mīr dhā Ikrām. It is paved with marble, and contains three arched openings on the north and one on each of the east and west sides. Inside the dālān are four marble graves and an inscription on a marble tablet fixed on a doorway in the centre of the back wall contains the chronogram of the death of Ikrām, after whom the building is known.

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\(^1\) Tārīkh-i Farīghta, pt. II, p. 402.
\(^2\) Din, p. 403.
\(^4\) Mīrāt-i Afsīya, folio 93 (a); Khażināta-l Afsīya, vol. I, p. 342; Sasīnāt-i Afsīya, p. 100; Haydāt-i Khażran, p. 60; Farīghta (pt. II, p. 403) however, places the death of Khusrau on the 29th of Ziqāna but it cannot be correct. His anniversary is observed on the 18th Shawwal, which is generally believed to be the date of his death.
\(^6\) Haydāt-i Khażran, p. 90; Farīghta (pt. II, p. 403) reduces this number to 92.
\(^7\) Tārīkh-i Farīghta, pt. II, p. 403; Mīrāt-i Afsīya, folio 94 (b).
\(^8\) Ziyā-ī Barnt, p. 69; Elliot, vol. III, p. 110-111.
The inscription runs as follows:

(1) इक्राम जलते हो दास हो चौह दान प्रदान दात
(2) इमर दाय करदुवा सीड़ कदम भवेन देते हो

Year 1619

Translation.

(1) "Ikrām shone in the favour of the king as a particle of sand reflects the sun.
(2) He was buried at the feet of Khusrav, and Sayyid said 'Ikrām attained rest
(was interred) at the feet of Khusrau.' 44th year (of the reign of Shāh 'Alam
II). The year 1216 A.H. (1801-2 A.D.)."*

Ikrām is given the surname of Mirdhā, the rank which he seems to have held
during the reign of Shāh 'Alam II.

A stone grave lying concealed under the paving to the east of the dālān of Mirdhā
Ikrām is locally known to be that of Ziyāu-d Din Bārni, the author of Tārikh-i Fīroz
Shāhī and a disciple of Shaikh Nizām-d Din.

The mosque of Khān-i Daurān Khān (Plate VIII, b) stands beyond the west wall
of Amir Khusrav's enclosure, and may be approached through the doorway on that
side. It is a small structure constructed of red sandstone in the late Mughal style.
The prayer chamber which measures internally 16' 7" by 9' 11" is surmounted by three
bulbous domes and is richly decorated inside with coloured painting. In the centre of
the courtyard lies a stone platform surrounded by a stone jālī balustrade nearly
one foot high, and containing an inscribed grave, apparently that of Khān Daurān
Khān, the founder of the mosque. There are two other unknown graves in the court-
yard of the mosque, while outside it by the south wall are a few inscribed ones, but
none of these are of any special interest.

'Khān-i Daurān Khān' is only a title, and there are not less than four Mughal
nobles known to history by this appellation. Khān-i Daurān Khān, the founder of this
mosque, is probably Samsām-d Dauleh Khān-i Daurān Khān Bahādur Manṣūr Jang,
on whom this title together with the rank of seven thousand was conferred by the
emperor Farrukhsiyar. Muḥammad Shāh further bestowed upon him the title of
Amīr-ul Umārā. He died in 1151 A.H. (1739 A.D.) of wounds received in a skirmish
against the Persian soldiers on the occasion of the invasion of Nādir Shāh.2

Outside the enclosure of Amir Khusrav at its eastern gateway, is a solid looking
building of Pathān style (Plate V, b), which according to the local tradition was originally
the Langar Khāna (alms house) attached to the shrine of Shaikh Nizām-d Din. It
consists of an oblong hall 38' by 28' with four arched entrances on the north, and is
divided internally by local hard stone pillars into twelve compartments. A chabūtra
standing in front of it has partly blocked three of these entrances, of which the eastern
one was already closed with a wall, the western archway, however, being open and
giving access to the building.

1 "A man placed over ten. The rank of Mirdhāk appears to have been the only non-commissioned rank in
Mughal armies. Mirdhāk is also used in the sense of a servant who looks after ten horses." (Ain-i Akbari,
English translation by Blochmann, vol. I, p. 116a.)
Some 30 yards from the eastern gateway of Amīr Khusraw’s enclosure towards the north, and opposite to the tomb of Shaikh Nizāmu-d Dīn almost touching the east wall of his enclosure, lies the mausoleum of Aḥtā Khan (Plate IX, a) built by his son Mirzā Azīz Kordābī in the year 974 A.H. (1566-7 A.D.). It stands in a walled enclosure which is entered through the doorway of the Khānqāh of Bāqī Muḥammad the son of Shāh ‘Alā’ūn II. The tomb consists of a chamber, which measures 29’ 6” square externally and is covered by a marble dome. On each of the four sides of the building is a deeply recessed arch pierced by a doorway in the centre and enclosed by Qurān inscriptions which conclude with a reference to the name of Bāqī Muḥammad the scribe. The doorway on the north, east and west are closed by jālī screens, while that on the south forms an entrance to the tomb. The building is constructed of red sandstone inlaid with marble and coloured tiles. The interior of the tomb was once very effectively ornamented with tile work and painted plaster, but this has now to a great extent peeled off, exposing the masonry of the walls and domes.

Sairn-l Manazil (folios 46 and 47a) contains a large number of verses which are stated to have been written inside the tomb on the walls, presumably on the tiles which have now disappeared. They are only expressive of the instability of the world and prayers to God, without any historical interest. The building had long been in a neglected condition until 1903 when it was taken in hand by the Archaeological Department, and all necessary measures of conservation were carried out. The original pinnacle of the dome was destroyed by storm, but in recent times has been replaced by a gilded one.

Inside the tomb there are three marble graves ornamented with interesting carving. The grave in the centre is that of Aḥtā Khan, and that on its east is that of his wife, Jījī Anagah; the one on its left is not identified. On each of the doors of the building there is an inscription engraved on a marble slab, but of these only the following one which is on the entrance towards south, refers to the date and erection of the tomb, the rest being quotations from the Qurān.

Tumt ḫalasum ʿarizada fī ʿaṣrān ṭalāʾūn wa ṭaṣwāmān bāʿahmuḥimm ṭammān ḫulmī

Translation.

“This noble edifice was finished in the year 974 A.H. (1566-7 A.D.) under the superintendence of Ustūd Khudā Qull.”

Aḥtā Khan was the husband of Akbar’s wet-nurse Jījī Anagah. His real name was Shamsu-d Dīn Muḥammad, the title Aḥtā Khan being merely the appellation which was given to the husband of a nurse, as the nurse herself was known as Anagah. He was the son of Mir Yār Muḥammad of Shāhī and first entered the service of Mirzā Kamrān, the brother of Humāyūn. Aḥtā Khan was present with the Mughal army, when Humāyūn was defeated by Sher Shāh Sūr and aided the emperor in his escape from the battle field. Humāyūn 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. Atghah Khan was appointed governor of the Panjâb and sent against Bairâm Khan, whom he defeated. For this service he was rewarded with the title of '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 Munir Khan and Mâham Anagah, and at last on the 12th Ramazân 969 A.H. (5th May 1562 A.D.) he was assassinated by Adham Khan, the youngest son of Mâham Anagah, another nurse of Akbar, when engaged with Munir Khan and other grandees upon state business in the palace at Agra. According to Farishta Atghah Khan was killed in the year 970 A.H. (1562-3 A.D.) by Adham Khan while reading the Qurâân. The body of Atghah Khan was removed to Delhi and buried near the tomb of Shaikh Nizâm-d Din Auliya. In the year 974 A.H. (1566-7 A.D.) some five years after his death Mirzâ 'Aziz Kokaltâsh his younger son erected a tomb over his remains.

The Khângâh of Bahram Shah consists of a three arched dâlân, constructed of brick masonry and red sandstone, and an open court to the north. The red sandstone doorway on the east, which gives entrance to the building, bears an inscription inlaid with black letters and dated 1225 A.H. (1810-11 A.D.).

(1) "Shâh Bahram, the son of Shâh 'Alâm erected this pleasant building.
(2) Wisdom said for the date of its erection: 'A sacred and pleasing (lit. increasing of spirits) Khângâh (a monastary). The year 1225.'

To the north of the court there was another doorway which gave access to the shrine of Shaikh Nizâm-d Din, but it is now blocked up. An inscription, engraved on a marble slab, is fixed near this doorway on the northern face of the wall, and runs as follows:

سلغت مكان جنده نشان محمد بازريم شاه ابن شاه عالم وانشاع غزاب

Translation.

"This paradise like house was built by Muhammad Bahram Shah, the son of Shâh 'Alâm the king champion of faith."

The grave of Bahram Shah, which is of marble, lies in the centre of the dâlân. It is not inscribed. The deceased, as is indicated by the inscription on the doorway of the Khângâh, was the son of Shâh Alam II. In the dâlân and courtyard are a large number of other graves, which are believed to be those of the members of the royal Mughal family.

On the extreme west of the courtyard is the grave of Bî Jân, the wife of Bahram Shah. It is of red sandstone with an inscribed marble slab fixed on the western enclosing
wall of the court. The inscription which runs as follows is dated 1222 A.H. (1807—8 A.D.) :

(1) زهجه بیم وشم که بست رخت رزی دیوان ر مامور آن گزاران چرخمه
(2) داغ حسرت بر نیشان ار نهاد رفت ای جان نفت هنام ای درمی
سنده 1222

Translation.

(1) "The wife of Bahram Shâh repaired from the world, and his eyes shed tears like cloud.

(2) (This event) left a mark of sorrow on his heart, and the invisible crier said 'Alas! Bi Jân departed.'

The year 1222."

At the four corners of the slab are written the names of Allah, Muḥammad, 'Ali, Fāṭima, Hasan and Husain. It is not improbable that the burial of his favourite wife here actuated Bahram Shâh to build the Khângâh.

In the centre of the courtyard, a marble grave with two marble slabs standing at its north and south is specially noteworthy. It is of a saint named Khūājī and is much older than the Khângâh. The northern slab contains the following inscription which begins with the kalima and is dated 990 A.H. (1582 A.D.) :

(1) ازیزان رفس خواجگی دریوش حوری فرودس رفما آمد
(2) دل ازین داره بیا تیا ار کند ز اینه کر جنگل یتا یک
(3) از سر اندقای ر یزی نیاز یو دسر شکن ارکیا آمد
(4) در ایست برایی نهاد قدم کارش ایز دیدمآ سرا آمد
(5) سال تاریخ ار هرک کفه عمر دریوش سپه بیا اینم
قابله رکابیه عبدالسلام

Translation.

(1) "Khūājī Darvīsh departed from the world, and he acted as a guide to the paradise.

(2) He renounced this transitory world, as every thing there is to be vanished in the end.

(3) With faith and supplication he came to the door of Shaikh Auliya (Shaikh Nizâmu-d Din Auliya).

(4) He stepped into the highest paradise, and was relieved from the bondage of the world.

(5) Wisdom spoke the date of his death ' The age of Darvīsh was not everlasting.' Composed and written by 'Abdu-s Salâm.'

The slab on the south is elaborately carved with pleasing floral designs, and is inscribed with the following verse at the top :

ای بیچترگوش فصل بی مدار حیف باشک زمانه و نور ونیشم خانه حیف

Translation.

"Pity for the revolution of the supportless sky without thee! Thousand pities that there should be the world and not thee."
A marble slab of the same size and similarly carved lies in the courtyard of the Khängâh. It apparently belonged to one of the few marble graves which lie beside that of Khânji and are seemingly contemporaneous with it. The grave of Khânjî as well as the inscriptions on both the slabs are referred to in Safir-ul-Manâzil (folio 47) but nothing is recorded about the saint.

The Khängâh was filled with earth and debris, and overgrown with rank vegetation. Recently it has been cleared by the Archaeological Department, and most of the graves laid bare. In connection with this improvement, the doorway of the Khängâh and that of the tomb of Atgah Khân were furnished with new wooden door-leaves in the Mughal style.

About 50 yards to the south of Atgah Khân’s tomb lies buried his son, Mirzâ ‘Azîz Kokaltâsh. The mausoleum of Mirzâ ‘Azîz is popularly known as Chaunsaūth Khambah (Plate X, b) on account of its sixty-four (Chaunsaūth) pillars (Khambah). It 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 four bays by a range of double columns set depthwise, from the capitals of which spring pointed arches. The spaces between these columns are filled in with latticed marble screens some 10 feet high, and in each of the central bays there is a doorway in the screens giving entrance to the tomb. The arches above the screens are open. Facing the western door of the tomb, there is the marble grave of the wife of Mirzâ ‘Azîz Kokaltâsh while beside it is his own grave built of marble and ornamented with fine carving. A Qur’anic inscription encircles it concluding with the date, 1033 A.H. (1623-24 A.D.). Inside the building there are eight other graves which are uninscribed but are said to belong to the Kokaltâsh family.

The Chaunsaūth Khambah stands in a large walled enclosure entered by an arched doorway on the west. The main entrance is through a pretentious gateway at the north-east corner of the enclosure (Plate X, a). Inside the enclosure to the north of the Chaunsaūth Khambah are the graves of the daughters and wives of Bahâdur Shâh, the last king of Dehli.¹

Mirzâ ‘Azîz Kokaltâsh was the youngest son of Shâmsu-d Dîn Atgah Khân and Jiji Anagah, the nurse of Akbar. He was the foster brother and playmate of Akbar, and was known by the surname of Koka or Kokaltâsh, which means a foster brother. The emperor treated him very tenderly, though often offended by his boldness he would but rarely punish him. He used to say "Between ‘Azîz and me is a river of milk, which I cannot cross."² He was one of the best generals of Akbar, having performed signal services in Gujrat, Bengal and the Deccan. He held the rank of 5,000 with the title of Khân-i ‘Azâm, and 10 of his daughters were married to princes of the royal blood, one to prince Murad, the son of Akbar, and the other to prince Khusraw, the son of Jahângîr.

He incurred the displeasure of Jahângîr by giving a favourable countenance to the rebellion of prince Khusraw, his son-in-law, and during the reign of that emperor he was more than once deprived of his rank and imprisoned, but was soon after restored to his position. In the eighteenth year of the reign of Jahângîr he was appointed tutor

¹ Carr Stephen, p. 121; Keene, p. 58.
(atâlîq) to prince Dâwar Bâkhsh, the son of Khusrav, who had been appointed governor of Gujrat, but a year later died at Ahmadâbâd\(^1\) (1033 A.H.-1623-24 A.D.). His corpse was brought to Delhi and buried close to his father’s mausoleum, where a splendid monument was erected over his grave.\(^2\)

Mirzâ ‘Aziz was remarkable for ease of address, intelligence, and knowledge of history, but seems frequently to have brought trouble on himself from his freedom of speech.\(^3\)

Other monuments of interest inside the enclosure of the village of Nizâmû d Din are the Lâl Mahâll, the inscribed mosque of Khiân-i Jahân and the tomb of Khiân-i Jahân Tilângânî. They are now mostly ruined and occupied by villagers, but are not without interest.

The Lâl Mahâll or the Red palace (Plate XI, a) stands some 50 yards to the north of the Chaumsat Khambab near the northern enclosing wall of the village. The whole structure, which is raised on a châbûtra, is much dilapidated. It is constructed of red sandstone and consists of a central domed apartment surrounded by an arched dâlân on each of its four sides. The latter have red sandstone pillars very simply ornamented, and lintels supporting a flat roof of the same material, over which are chhatrîs on the east, west and south, the northern chhatrî having disappeared. Some 25 feet to the north-west of the dome on the same châbûtra is a double storeyed chhatrî which was originally connected with the palace. Sayyid Ahmad Kâhn identifies this building with Khiâsh-i Lâl, which he says was erected by Chihâshu-d Din Balbân before he ascended the throne.\(^4\) Carr Stephen assigns it to ‘Alâû-d Din Khâlib and says “Of the history of these ruins, we know nothing, but the opinion that they belong to the Khilji kings and very probably to ‘Alâ-ud-din has received the support of Mr. Campbell’s authority. There is nothing palatial about these ruins; thirty years\(^5\) ago they were more numerous, but red-stone having since risen in value by the growing demand for it in the neighbourhood, this neglected building has suffered from the ravages of plundering villagers.”\(^6\) The style of the ornamentation, of the battlements, and of the mouldings so strongly resembles that in the Alai Darwaza at the Qutb that there can be no reasonable doubt as to the two buildings having been designed and built at the same period; and we have thus ample warrant for describing the Lâl Mahâl as the work of ‘Ala-ud-din.”\(^7\)

The mosque of Khiân-i Jahân’ (Plate IX, b), the prime minister of Firoz Shâh, lies at the south-east corner of the village of Nizâmû d Din, and can be easily approached from the eastern dilapidated gateway of the village enclosure if the visitor should desire to avoid its dirty lanes. It is a big structure, but in an advanced stage of decay, and,

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\(^4\) Âfghâr-i Sândîḥ (ed. Cawnpore 1904), chapter I, pp. 14-15; Ziya-i Bârî (pp. 122 and 130) also refers to Khiâsh-i Lâl, but does not give the name of the founder or the date of its erection. It may, however, be inferred from his account that it was built by Balbân and stood in the old city of Delhi, i.e., near Qutb. According to Khiâsh-i Tawârîkh (p. 25) it was built by Jâlîkâ-h Din Khâlib, but it is not stated therein as to where this building was located.

\(^5\) Carr Stephen wrote in the year 1876.

\(^6\) Carr Stephen, p. 215.

\(^7\) Âfghâr-i Sândîḥ (ed. Cawnpore 1904), chapter III, p. 35; Carr Stephen, p. 149.
like other mosques of this founder, is built of rubble stone coated with plaster, which has now become quite black with age. It is of the same design as the Khirki mosque, containing four inner courts and numerous domes, many of which have now collapsed. The building was occupied by the villagers until a few years ago, when the local authorities had it evacuated on the recommendation of the Archaeological Department. The following inscription referring to the erection and date of the mosque is engraved on a marble slab which is fixed on its eastern gateway (Plate VI, b):

"By the favour and grace of God the most holy and omnipotent, during the reign of the king of kings of the age, strong by the help of the merciful, Abul Mu'azzar Firuz Shāh 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 exalted in dignity as the sky and is the sanctuary of the world, (named) Junān Shāh Maqbul entitled Khān-i Jahān son of Khān-i Jahān in the year 772 from the flight of the Prophet (1370-71 A.D.), may God bless him and give him peace. May God have compassion on him who, offering prayer in this mosque, should remember this slave with Fātiha1 and prayers for his faith."

Khān-i Jahān, the father and the son, were, in succession, the prime ministers of Firuz Shāh Tughlaq, and had the greatest influence in the court of that emperor. Khān-i Jahān, the father, was a Hindū convert whose original name was Kattā. He was a native of Tīlang, and a man of high position in favour with the Rāi (ruler) of that country. When Sultan Muhammad Shāh sent the Rāi as prisoner to Dehli2 and the latter died on the way, Kattā presented himself to Muhammad Shāh and embraced Islam. The Sultan gave him the name of Maqbul and bestowed on him many marks of his favour. In the reign of Muhammad Shāh he received the title of Qawāmu'l Mulk, and a grant of theief of Multān. Later on he was made Naib Wazir under the premiership of Khunja-i Jahān Ahmad Ayāz, when he used to seal and place his signature on parwānās as "Maqbul, the slave of Muhammad Tughlaq.""

On the demise of Muhammad Shāh, Khunja-i Jahān3 who was at Dehli attempted to

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1 The first chapter of the Qur'an, which is recited for the dead.
2 This probably refers to the conquest of Tīlangā and Arangal (Farsigha calls it Wārangal) by Muhammad Shāh in the year 722 A.H. (1321 A.D.) while he was a prince. The name of the Rāi, who had been sent to Dehli with all his relations and dependants was Rāi Laddāk's Dīn. There is, however, no mention here of Kattā or of the death of the Rāi. (Ziγan-i Bāri, pp. 449-50; Ehlī, vol. I, p. 533; Farsigha, pt. I, p. 131.)
3 Khunja-i Jahān was beheaded for this rebellion. He was a disciple of Shāhī Nizāmu'd Din Auliya, and among the various religious observances he performed to prepare himself for execution, he is said to have also worn the sacred cap and the turban, which he had received as relics from the saints. (Jāmī' Asfā'ī, pp. 69 and 77.)
place a son of the late emperor on the throne. Qawāmu-i Mulk was also at that time in Delhi, but when Firoz Shāh approached the city, he went out to meet him, and helped him to get possession of it. He was then made Wazīr and received the title of Kháñ-i Jahān. He held this high and responsible post for nearly 18 years until his death, which happened in the year 770 A.H. (1368-9 A.D.), and during all this period he enjoyed the greatest trust of his master and the love of the public. The emperor shed tears at his loss, and the whole of Delhi went into mourning for him. Kháñ-i Jahān was a disciple of Shaikh Naṣīru'd Din Chirāgh-i Delhi and he was buried at the foot (قبر) of Shaikh Nizāmu'd Din Auliya.2

 Kháñ-i Jahān, the son, was born at Multān, when his father held the succession of that province. The father wrote to acquaint Sultan Muḥammad Shāh with the fact, and that monarch directed that the child should be named Jānān Shāh.3 His full name as given in the inscriptions on this mosque and on the Kalān Masjid in Shāhjahānābād is Jānān Shāh Maqbul (جناهن شاہ مظوب) but the ending Maqbul represents the name of his father only. After the death of Kháñ-i Jahān Maqbul, the emperor Firoz Shāh promoted Jānān Shāh to the high post of Wazīr, and bestowed on him the title of Kháñ-i Jahān bin Kháñ-i Jahān ( Kháñ-i Jahān son of Kháñ-i Jahān). He acted as minister under Firoz Shāh for about twenty years, and the emperor committed all the affairs of the kingdom to his charge. Towards the end of the reign of Firoz Shāh, enmity broke out between Kháñ-i Jahān and the prince Muḥammad Kháñ, afterwards Muḥammad Shāh, which resulted in the total downfall of the former.4 The prince managed to secure the royal orders for the dismissal of the minister, and one night in the month of Rajab 789 A.H. (1387 A.D.) attacked his house. Kháñ-i Jahān unable to make resistance fled to Miwāt, where he sought refuge with Kokā Chauhān, at Mahārī. His house was, however, plundered and several of his adherents were put to death. The prince, who was now entrusted with full powers by the Sultan, sent Malik Yaqūb, entitled Sīkandar Kháñ, with an army against Kháñ-i Jahān. When this force reached Mahārī, Kokā Chauhān seized Kháñ-i Jahān and sent him prisoner to Sīkandar Kháñ, who killed him and carried his head to court.5

 Kháñ-i-Jahān Jānān Shāh is famous for building several mosques in and near Delhi,6 of which those lying in Khirki and Begampur villages, and the Kalān Masjid in the city of Shāhjahānābād are the most prominent. It will be interesting to note that the inscription on the Kalān Masjid is dated only one month before he had to fly for life to Miwāt.

The tomb of Kháñ-i Jahān Tilangānī (Plate XI, b) stands in an extensive enclosure surrounded by battlemented walls at the south-west corner of the village. Locally this enclosure is known as Koṭ and is thickly populated by the Pirzadas or attendants.

1 Muḥammad Shāh had no son, but only a daughter who was born in the reign of Shāykh Muḥammad Tughlaq (Shehu Siraj' Aḥṣā, p. 54).
3 The real name of Muḥammad Shāh was Fakhrū'd Din Jānān (Fairchild, pt. I, pp. 128-9), and it is apparent that the emperor named the child after him. The historical works have this name written in three different ways, viz., جنین (Jānān, Jānān and Jānān). The inscriptions of Kháñ-i Jahān on his mosques confirm only the last reading, and this may be taken as correct. Jnana pronounced as Juma is a Persian word meaning "The Sun."
of the shrine of Şaïkh Niżāmu-d Dīn, who have also occupied the tomb of Tilağānī. An arched gateway, on the north, gives entrance to the Koṭ. The tomb of Tilağānī, which is constructed of rubble and dressed stone, is octagonal in plan with a diameter of some 74 feet. It consists of a central domed chamber enclosed by a verandah having three arches on each side of the octagon. These arches are supported on double square pillars of dressed stone, while on the roof of the verandah are eight domed eḥātrīs, one at the centre of each face of the octagon.

The tomb is not inscribed, but the local tradition assigns it to one Khañ-i Jahān Tilağānī, who is related to have been a disciple of Şaïkh Niżāmu-d Dīn and a general in the army of Firōz Shāh Tughlaq. Apparently this Khañ-i Jahān is the same as Khañ-i Jahān Maqbul, the well-known prime minister of Firōz Shāh, who was a native of Tila or Tilağānā. He was really a disciple of Şaïkh Nasīru-d Dīn Chirāgh-i Dehū, and not of Şaïkh Niżāmu-d Dīn, but we learn from Shams Sirāj ‘Affī (p. 424) that he was buried at the pāyān (AJ4 ) of the latter. Now pāyān, which literally means the place where shoes are placed, is used for respect to the saint, and in a general sense may denote the vicinity of the tomb of Şaïkh Niżāmu-d Dīn. Khañ-i Jahān died in the year 770 A.H. (1368-69 A.D.), and his tomb was in all probability built by his son Khañ-i Jahān bin Khañ-i Jahān Jūnān Shāh who in the same connection also erected the mosque noticed above. The mosque which is dated 772 A.H. (1370-71 A.D.) lies immediately to the east of the Koṭ, but this latter building is so thickly populated in and about, that it is difficult to determine the relation between the two edifices. The tomb of Khañ-i Jahān is similar to those of Mubārak Shāh1 and Muhammad Shāh2 the Sayyid kings, or their prototype that of ‘Isa Khañ,3 and it may therefore be taken as the first or original specimen after which these later buildings were erected.

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1 The tomb of Mubārak Shāh lies in Mubārakpur, Keta, about two miles to the south-east of Safdar Jang’s tomb. (For Mubārak Shāh’s tomb see Aḥārū-y Sanaśī, chapter III. pp. 41-2; Carr Stephen, pp. 159-61.)
2 The tomb of Muhammad Shāh is in Khairpur village about half a mile to the north-east of Safdar Jang’s tomb. (For Muhammad Shāh’s tomb see Aḥārū-y Sanaśī, chapter III. pp. 42; Carr Stephen, pp. 161-2.)
3 The tomb of ‘Isa Khañ lies some 200 yards to the east of the village of Niżāmu-d Dīn. (For ‘Isa Khañ’s tomb see Aḥārū-y Sanaśī, chapter III. p. 52; Carr Stephen, pp. 197-8.)
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(a). North gate of Chaunsathi Khamba.

(b). Chaunsathi Khamba.
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