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Gulbarga, which was the capital of the Bahmani kings of the Dakhni from 1347 to 1429 A.D., and was in later times an important frontier fortress of the 'Adil Shahi kings of Bijapur contains some interesting old buildings, relics of the Bahmanids and the 'Adil Shaha, many of which bear inscriptions which are worthy of being recorded. I propose to consider these inscriptions in their chronological order.

(1)

ایین مسجد مبارک الله تعلی و تبارک بعد بانی میانی و قبة اقبال مساجد خداییان
سالمین علاء الدین و الہیان اول مظفر رضی شاه عمر للّه دوئو برائے امیدار حضر کربی سیف
الدرو شاہ زکریا در شہر سرما اریج و خرمین و سیمانہ عمارت کر ہے تا ادی آباد پان ہے
 عامر بیس و معمور و کعبہ مشہور

TRANSLATION.

This blessed masjid of God, may He be exalted and blessed, was built in the reign of the founder of the building and the creator of the good fortunes of blessings, the lord of kings, 'Ala'uddyn wa'd-din Bahman Shah (may God preserve his kingdom,) by him who hopes for favour in the Court of the Almighty. Sufi-ud-daulah Shah Zakariya, in the year H. 754 (= A.D. 1353). May it be resorted to to all eternity, in virtue of the Great Architect of the house well filled, the famous Ka'bah.

This is, from a historical point of view, the most interesting of the inscriptions at Gulbarga. It records the foundation of a mosque by one who was, apparently, a dawlah of some sanctity, but the stone on which it is cut is now broken into four pieces, and lies by an old shrine just without one of the gates of the fort. It is difficult to decipher and I am not satisfied that the readings are correct in every case, but the important part of the inscription, the name and title of the king in whose reign it was cut, is clearly legible, and removes all doubt as to his correct style. The legend which connected the patronymic Bahman with the caste-name Brahman is thus shown to have no foundation in fact.

(2) Next comes a long and well-executed inscription commemorating the completion of the large masjid, a building unique among the mosques of India.

پرست رازوال افضل الله تعالی و تبارک الدین مسجد صلی اللہ علیہ و سلم ان بار

TRANSLATION.

In the name of God, the merciful, the compassionate. God, may He be hallowed and exalted, said, "Verily none buildeth mosques to God but he who believeth in God and in the last day and who prayeth and giveth alms," to the end of the verse. And the Prophet, on whom be peace, said, "Who so buildeth a mosque for God for him God buildeth a mansion in Paradise!"

In accordance, therefore, with the sense of this text of the Qur'an and the saying of the Prophet, Rafi', the son of Shams, the son of Mas'ud, of Qazvin, of God's servants the most in need of His mercy and forgiveness, by His favouring inspiration and exalted grace built this mosque in the reign of the great, the invincible, and honoured king Aba-i-Muzaffar Muhammad Shâh, the Sultan, son of the Sultan, may God strengthen the pillars of his kingdom, soliciting from Him avoidance of (the desire for) notoriety and hypocrisy, and hoping from Him acceptance (thereof) in mercy and approval, on the 4th of the first month of the year 769 (Hijrî) and God knoweth best what is right.

The date corresponds with September 1, 1367 A.D.

(3) The next inscription, which bears the date A.H. 814 (A.D. 1411-12), is the epitaph of one Haji Mahmud, son of Haji Husain, of Lahat-jan. It is of no interest from an historical point of view, and need not be transcribed here.

(4)

عبيد قلعة دیدم که مخشش نهیو شیئین که در اقاق عالم به بست
تقصدت بذات الملك و الملوك و اشتهارت بذات العزة و العظمة و القدیرة و الكبیر
را کافر دخله فی حرم الله و فی حفظ الله و فی امان الله می شیروارفت اجمعین این جمع
بجع جمعیس را حرول را قطع ای بالله العلي الاعظم

TRANSLATION.

I saw a wondrous fort, the like of which there was not among the forts built in this world.

May it be fortified by Him to whom belong dominion and power, and may it be protected by Him to whom belong honour and glory and awe and might and grandeur and pride. May it be received under the care of God and the protection of God, and the safeguard of God from the evils of all trials by virtue of the strength, and by virtue of the protection. And there is no strength nor power but by means of God, the High, the Great.

This inscription appears over the Zanjirî gate of the fort and is accompanied by some verses no longer legible. The inscription is much weather-beaten and no date can be deciphered, but I am inclined to assign it to the period of the Bahman kings.

(5)
It is not necessary to give a literal translation of this inscription, which consists largely of pious aspirations and the recitation of bombastic titles. The purpose of it is that the bastion in the fort, on the inner face of which the inscription is cut, was built in A.H. 965 (A.D. 1557-58), in the reign of 'Ali 'Adil Shah I. of Bijapur, by one 'Iszat Khan.

(6)

با نمود این عمارت در عهد شاه علي عادشاه سلطان
بمرجع امر خدمتگزاری كرده عبد ضابطخان سنه 981

TRANSLATION.

This building was built in the reign of the king 'Ali 'Adil Shah, in accordance with orders received, by the slave Zabi Khan, in the year of the Hijrah 981 (A.D. 1573-74).

This inscription is cut on a stone which is now let into the wall of a police station near the Bala Hisar, and it is not possible to say what the building was the erection of which it commemorates.

(7)

بعد سلطنت شاه عالمی عالم پناه میر سیراری ابوالعثمر علي عادشاه غازی
خدا بیله ملکه ر سلطانه و افزای عالمین پر احسانه کرده از دخل
بر تپه بیچ ریک نشنگه بادین خندق نژدیک
در زار کرده بایا حی ضابطخان
نائب غیبت شریعت احیا خان اعظم خان بیهنی سنه سیست و تمایل ر تسعیت
جمادیالول سنه 989 هجري

As parts of this inscription are obliterated it is not possible to give a full translation, but the purpose of the inscription is that Babaji Zabi Khan, lieutenant of Abanabed Gulbarga in the absence of the governor, in the reign of 'Ali 'Adil Shah I. of Bijapur dug the well to which the inscription relates, built two bastions and laid out a space provided with seats in the year 986 of the Hijrah (=A.D. 1577-78). This Zabi Khan has been already mentioned in the foregoing inscription. The conjunction of the Hindu title Babaji with the Muhammedan title is peculiar and may perhaps indicate that Zabi Khan was a converted Hindu. He seems to have been deputy for the Khans-i-A'yan, Hamid Khan, Bahmani, an epithet which seems to denote a claim to descent from the Bahmani kings.

The well to which the inscription relates is known as the Har Baoli, or "Necklace well" and is now in a ruinous state.

The four inscriptions which follow bear no date, but they all belong to the reign of 'Ali 'Adil Shah I. of Bijapur, who reigned from 965 to 988 A.H. (=A.D. 1557-58—1580).
TRANSLATION.

This bastion was built in the reign of the king, 'Ali 'Adil Shāh, in accordance with orders received, by Babājī, entitled Zābit Khān, lieutenant of the city of Aḥsanābād (Gulbarga).

The peculiarity of Zābit Khān's titles has already been noticed. The stone bearing this inscription is built into one of the bastions of the fort.

TRANSLATION.

This mosque was built in the reign of the king 'Ali 'Adil Shāh (I.). May God maintain his kingdom. Its founder was 'Izzat Khān. May God accept him!

Proclaim 'Ali as the manifestation of marvels.

He will certainly protect thee in calamities.

Every care and grief will be dispelled

By thy sanctity, O 'Ali, O 'Ali, O 'Ali!

The verses, cut in a conspicuous position and manner, would be evidence, were any needed, of the popularity of Shī‘ah doctrines during the reign of 'Ali I. The reference to Muḥammad's son-in-law may also be a courtier's double entendre.
TRANSLATION.

In the reign of the exalted king, the asylum of the world, the sun of the sky of honour, the victorious, 'Ali ʿĀdil Shāh, (may God preserve his kingdom and his sovereignty!) Ḥāji ʿImād Khana, the slave of the royal court, constructed this building.

This inscription belongs to a house, now in ruins, near the well which bears inscription No. (7). The date is no longer legible.

(11) This is an undated inscription consisting only of the names of the twelve ʿImāms cut on a stone at the head of a tomb. It probably belongs to the reign of ʿAli ʿĀdil Shāh I. and is interesting only as a relic of the vogue of the Shīʿah religion in Bijāpūr.

(12) This inscription is similar to No. (11) but bears the date A.H. 980 (A.D. 1572-73). It is cut on a stone set into the wall of a mosque known as the Bijāpūr Bahshah Sahib's mosque.

(13) The next inscription is one of Ibrahim ʿĀdil Shāh II.

In translating this inscription it will be unnecessary to translate bombastic and unimportant titles, while others will call for special consideration.

TRANSLATION.

The Nawwāb Ibrahim ʿĀdil Shāh (II.)—may God perpetuate his kingdom and sovereignty!—having with his victorious army, made a pilgrimage to the shrine of the saint Sayyid Muḥammad Ḥusayn, Gān Darās,—may his tomb be hallowed—on the 3rd Muharram A.H. 989 (February 7, 1581) on which occasion he halted at this place, Her Highness Makhdūma-i-Jahān, the mother of the said Nawwāb, caused a well to be dug and an orchard to be planted here in the mouth of Muharram A.H. 994 (December-January 1585-86) as an offering.

May the Lord preserve these monuments of the shrine, by His favour and mercy, until the day of resurrection, for the honour of the Prophet, on whom be peace. Amen.

It will be observed that Ibrahim II., although the title ʿĀdil Shāh is affixed to his name and he is honoured with the ejaculatory prayers proper to the royal title is described as "the Nawwāb." At this time all real power in the state of Bijāpūr was exercised by the famous Când Bilāh, who is evidently the princess referred to in the inscription by the title Makhdūma-i-Jahān, and described as the young king's "mother." She was in fact his aunt by marriage, but being queen-regent she probably regarded the king as her adopted son, though she appears to have been so jealous of her power as to grudge him the full titles of royalty.

# is a mispelling for "क़र"
(14) The following inscription is cut on a stone in a ruinous wall, formerly the wall of a garden, in a suburb which seems to have been known as Ḍilābād, and to have been built by or for Ibrāhīm Ḍilā Shāh II:—

بنا نورم بُيِت عادل آباد بِه جاره دَخل بالعربية دِرْبَليْس در عهد سلطان ابراهیم عادلشاه غازی بِموجب امر خرتشکاری نُون بَابا جی اتحاظ به ضالعَان ذَبنَب غیبت شهر احسان‌پور مشهور

سته ارجع و تسعین ر تسعینه هجری

**TRANSLATION.**

In accordance with orders received Bābāji, entitled Žābit Khān, lieutenant, in the governor's absence, of the city of Aḥsanābād (Gulbarga), built a house in Ḍilābād, within the garden and below * * in the reign of the king Ibrāhīm Ḍilā Shāh (II), the Ghāsi, in A.H. 994 (A.D. 1586).

There is a hiatus after the word یاپِلِین. This Bābāji, "entitled Žābit Khān," has already been mentioned in inscriptions (6), (7), and (8). He seems to have had a long tenure of office as lieutenant-governor of Gulbarga, and was probably the actual governor while the noble who nominally held the appointment spent his time, and revenues, at the capital.

(15) The following inscription, cut on a stone over the gate of the domed building known as Sidi 'Ambar's dome, near the garden below the great garden, is perhaps a relic of Malik 'Ambar's invasion of the Ḍilā Shāhī dominions; but may be the work of another Ḍilā Shāhī service :—

جمه خرَش دید گلیت بنَا کرنو یعنی

سنہ 1008 هجری

The inscription is a hemistic. Its language is inelegant and undiomatic, but its meaning evidently is "How beautiful appeared the dome built by Ḍilā Shāh.—A.H. 1008 (A.D. 1599-1600)."

(16) The following inscription, cut on a stone in the Fath Burj, or "bastion of victory" is also attributable, I think, to the reign of Ibrāhīm II. though no date is legible:—

اَلعمُود لله رِب العالمین والصلَّی علی رسُوله همد و آلِ емуًویین

در عهد سلطانت باشَهْ عَالیجَهْ عَالی بْناء مَهْ سَهْر سَرائِری تَّابُ الدنیا و الدین ایروالظفر

ابراهم عادلشاه غازی خَبل اللہ ماله ر سلطانه ر انَافَ علی العالمین تَّاوَرَ انَاحیانه بنَا

درگاه اَلعمُود خَیدیر ایس بِرچ بُنیَّت تَمَّ نومِد

**TRANSLATION.**

Praise be to God, the Lord of all creatures, and blessings on his prophet Muḥammad, and on all his family?

In the reign of the exalted king, the asylum of the world, the sun of the sky of honour, Tāju-d-dunyā wa'd-din Abū-'l-Muzaffar Ibrāhīm Ḍilā Shāh — may God maintain his kingdom and his sovereignty and bestow on all creatures His affection and favour — the slave of the royal court, Muḥammad Ḥādīr, built this bastion of good fortune.

1 Vide Fadishāhīnā, i. 54.
(17) The following inscription is cut on a stone in the bastion on which the gun mentioned in the inscription is mounted:

ایب برج طرف دواده گذب در عهد
ایب المظفر ابراهیم عادلشاه خلصت ملک ابداً
عمارت کر گر ملک سنند سال ۳۱۳۱

TRANSLATION.

This bastion of the twelve-yard gun was built in the reign of the victorious Ibrahim Adil Shah (II).— may his kingdom be preserved for ever,— by Barah Malik, the son of Malik Sandal, in the year H. 1033 (A.D. 1623-24).

Barah Malik was probably a country-born Abyssinian.

(18) The following inscriptions, consisting only of the name of the bastion and pious ejaculations, are cut on stones of the bastion known as burj-i-nauras:

هور گلیل
برج لورس

I attribute them to the reign of Ibrahim owing to the obvious reference to the name in the ejaculation:

هور گلیل

(19) The following inscription, of the reign of Muhammad Adil Shah, is cut on a stone in the wall of the bastion known as Ghariyat burj, or “the clock-maker’s bastion”:

کشاده پاد دوسته همیشه این درگاه

هذا النصر فی رأسه نیک یافته یافت ادیان اهل دوک
بنی نوراحمد بهندی ودیاد سید محمد حسن تختی گیسی دراز فی عهد الساطر ابوالمقر
سلطان محمد عادلشاه غازی خلص ملکه ابداً روابط کنکنان غلامان در دادعی رفته

محمد آقا سلیمان رخسی نالف

May this shrine always remain open in prosperity. This palace is an offering to the saint— the upholder of the descendants of Hassan and Husain, the support and refuge of the people of the Dakan, the cherisher of his slaves, lord of the faith and the world, Sayyid Muhammad Husaini, Ghiy Daraz, (having been built) in the reign of the victorious king Sultan Muhammad ‘Adil Shah, the Ghazi, — may his kingdom be preserved for ever,— and the founder of it was the humblest of the slaves of his court (or, “of this shrine”) ‘Ali Hazâ, the son of Muhammad Ágha, A.H. 1068 (A.D.).

The mistake made in inscription No. (13) is repeated here, the word نذر being misspelt نذر.

(20) The following inscription is cut on a stone in the Kâlî Pukhr burj, or “bastion of the black hill”:

به امر محمد شاه احمرر

کوز پات ملک دکه زنب وفر

سنی شرک الام طرخیل ملک

که هست از ارک خیرالبشر

دکر حسن باد رادا دای زنب

پمپرور بر جر رفع ود رفر

چو تعییش شد گشت تاريخ سال

شه خوشن کلگر عزم دکر

*Again a misspelling for دوست
TRANSLATION.

By the order of Muhammad, king of the land and the sea,
From whom the Dahan received adornment and glory,
The poet, may God enlighten the chief of the kingdom,
Who is descended from the prophet,
Again adorned Absahāb
By rebuilding every bastion, wall, and gate.
When the building was completed the date of its completion was found (in the words)
The fort of Gulbarga has once again been strengthened.
The chronogram gives the date A.H. 1066 (A.D. 1655-66).

(21) The following inscription of the reign of Sikandar 'Adil Shāh is cut on a stone in a casemate in the 'Aṭl burj or "elephant bastion":—

يا حافظ

بسم الله الرحمن الرحيم

الملك لله

غريناك

عند ملك السادات نور الدين أباد شاه القاضي الغازى

بن علي غامش مأمون ومحمد شاه ابن خواك خزامي

بدر سنه ثلاث مائتين ألف ولهاد كمتران درنة سيدى

سبيل ملك عبير ضياد وحواد دار عمارت ابي برچ بك

شكرنا له معاونه إله سكندر فرحست فرحبث لدود سنه 1066 ه

از بنياد برچ داخال كندرة لمشتاه ترب الزر النبلي و فیحوج ضرعت كرده تمد

TRANSLATION.

O Protector!

In the name of God, the merciful, the compassionate.
The kingdom is God's.

In the beginning of the reign of the King Sikandar 'Adil Shāh, the Qādiri, the Ghāzi, the son of 'Ali 'Adil Shāh (II), by the order of the Aṣaf of the age, Khvāvās Khān, minister of the kingdom, issued in the year H. 1083 (A.D. 1672-73), the humblest of the slaves of the Court, Sīdī Sumbal, son of Malik 'Ambar, Shubādār and Hāvālādār, built this splendid bastion, which is named the Sikandar bastion, in the year H. 1084 (A.D. 1673-74).

Couplet.

He fares well in both worlds
Who benefits the people of God.

After the founding of the bastion there were built, within the battlements, a gun-emplacement, a dalāsant, and a chamber.
I can find no meaning to fit *dalācanti* here. It may perhaps be the name of a kind of gun.

*Khvāja* Khān was the minister who set Sikandar on the throne and the description of Sikandar as the son of 'Ali 'Ādil Shāh was probably intended as an answer to the rumour, fostered by Anurangzib, that Sikandar was supposititious.

The Sidi Sumbul here mentioned was probably a country-born Abyssinian. His father, Malik 'Amhar, is not to be confused with the great Malik 'Ambar, but was probably identical with Malik 'Ambar "the Bijāpūrī," mentioned in the *Pādishaḥnāma* (i. 521) as being employed with the army of Bijāpūrī operating against the imperial army besieging Daulatabad.

(22) The following inscription is cut on a stone which was drawn up from an old well when it was being cleaned. It is not clear to what building it refers:

در عرصت بَیادُه عالم‌میر غازی بنده میر محمد شفیع زاد خواجہ میر
پترم بیست هفتم شعبان سندی سی رهشت مطابق
سند شیراز رہنده رنگ هجوی فی سیبیل الله تیار نمونه

**TRANSLATION.**

In the reign of the emperor 'Alamgir, the Ghazi, the slave Nūr Muḥammad Shafi, the son of *Khwaja* Nāsir completed this on the 27th Shābān in the thirty-eighth year of the reign, corresponding with A.H. 1105 (April 24, 1694 A.D.).

(23) This is merely an epitaph on a gravestone, bearing the date A.H. 1108 (A.D. 1697). It is of no historical importance.

(24) The following inscription is cut on a stone in the mosque known as the mosque of Bahāsh Shāhī Bijāpūrī:

بنالی چال مسیع خواجہ بازی از محمد صاحب رلة فضیلت مآب عالم صاحب
مرحوم مترظن صدیقه دارالاظفر لکھا پیر در شهر ذکیه سنه 1300 هجوی مقدس
حسن انصرام یافته عائشته خیر داد

**TRANSLATION.**

The construction of this well, known as the *Khvāja Boloī*, by Muḥammad Shāhī, son of the late excellent 'Alam Shāhī, settled in the province of Bijāpūrī, the abode of victory, was completed in the month of Zil-bijjah, A.H. 1203 (August-September, 1789 A.D.). May his end be good.

(25) The following inscription is cut on a stone in the wall near the *Khvāja Boloī*, a well so called in honour of the saint Gīsā Darāz:

بنالی مسجد ر مقدو درم عبد الله محمد صاحب رلة فضیلت مآب
عالم صاحب متروحن مترظن دارالاظفر لکھا پیر در شهر ذکیه سنه 1300 هجوی مقدس
حسن انصرام یافته عائشته خیر داد

**TRANSLATION.**

This mosque and tomb, built for the sake of God by Muḥammad Shāhī, son of the late excellent 'Alam Shāhī, settled at Bijāpūrī, the abode of victory, was completed in the month of Zil-bijjah, A.H. 1202 (September 1788 A.D.). May his end be good.
(26) The following is an inscription at the well known as the Ḥāsham Bālūt:---

[Arabic inscription]

TRANSLATION.

The fountain of the Ḥāsham Bālūt, by the grace of God, was built by Muḥammad Amanu-llah Khān.

When I pondered in my heart its date I received the reply "the date is clear from the word (pool)."

The chronogram gives the date A.H. 1214 (A.D. 1799-1800).

(27) The last inscription is merely an epitaph of no historical interest bearing the date A.H. 1288 (A.D. 1871-72).

I desire to express my acknowledgements for valuable assistance towards the compilation of this list of the inscriptions of Gulbarga received from the Nawāb Sayyid Husain Bilgramī 'Imādu-l-Mulk Bahādūr, who has most kindly revised my translations of the Arabic inscriptions, and from the Nawāb Raxāra Jang Bahādūr, First Ta'āllamdar of Gulbarga, who accompanied me on the occasion of my visit to the fort and very kindly supplied me with rubbings of the inscriptions.

SOME INSCRIPTIONS IN BERAR.

BY MAJOR T. W. HAIG, I.A.,

Assistant Secretary to the Government of India in the Foreign Department.

I propose in this paper to give an account of such inscriptions in Berar as I have been able to examine. The list is not exhaustive, and in the case of Samskṛt inscriptions I have been obliged, owing to my ignorance of that language, to content myself with a reference to them, which will, however, be a sufficient indication to other and better equipped workers in the same field of the localities in which they are to be found. It is desirable that there should be a record of the inscriptions which I now bring to notice, for some of them have suffered severely and nearly all continue to suffer from the effects of the weather. The inscriptions can most conveniently be considered topographically.

I. GĀWILGARH.

Gāwil was the old fortress-capital of Berar, Elicpūr being the seat of government. Unfortunately the fort contains no old inscriptions, the earliest being one of Fathu-llah 'Imādu-l-Mulk, the first independent king of Berar. We might have expected to find some record of Ahmad Shāh Bahmani I, who, according to Firizhta, built the fort in A.D. 1425. The inscription of Fathu-llah 'Imādu-l-Mulk is above the south-western gate of the fort, the Fir Patha (Fath) Daraṇa, in the filling of the arch. The stone used has suffered much from the weather, and has scaled to such an extent that only small portions of the inscription are legible. It appears, however, that these portions embody the important part of the inscription. The situation of the inscription is unfortunate. The gate over which it is cut stands at the south-western angle of the fort, at the top of the Gāwil hill, which rises abruptly from the plains, so that the south-west monsoon beats with all its force, throughout the rainy season, on the inscribed stone, which is not protected in any way. It is not easy to say how much longer the existing fragment
of the inscription will remain, but it appears to be too late to adopt any measures for its preservation. So much of the inscription as I have been able, with much difficulty, to decipher, runs as follows:—

العهد المالك
\(\text{كم} (\text{؟})\)
بعده دولت بيده (؟)
جموع شاه آنک (آنک)
\(\text{؟} \quad \text{بناهه} \quad \text{هارول} \quad \text{ز} \quad \text{سگ} \quad \text{کبیر}
\)

deen Frdras

deen ماجع
\(\text{که} \quad \text{زیر} \quad \text{ایستاد} \quad \text{چر} \quad \text{بیلی} \quad (؟)
\quad \text{کور} (؟)
\quad \text{قرآن}
\quad \text{سوم}
\quad \text{ماجم} \quad \text{میابد} \quad \text{یرس} \quad \text{حرب}
\quad \text{که} \quad \text{ایستاد} \quad \text{پای} \quad \text{جو} \quad \text{سوم} \quad \text{مقدس} \quad \text{میابد}
\quad \text{در} \quad \text{در} \quad \text{یار} \quad \text{بیابد} \quad \text{یا} \quad \text{رود}
\quad \text{که} \quad \text{ایستاد} \quad \text{بیابد}

It is impossible to give a translation of these fragments, but we may gather from them that Fathu-Ilah 'Imād-ud-Din built the walls of the old stones,” that is to say repaired, “the jami' masjid at the head of the tank” in the reign of (Shahāhu-d-din) Mahmūd Shāh Bahmani. The date of the work is given in the chronogram "Come to the house of joy" and is A.H. 833 (A.D. 1488). Two years later Fathu-Ilah 'Imād-ud-Din proclaimed his independence. The jam' s masjid in Gāwil, situated “at the head of the tank,” is a fine building with a range of seven arches in front, and was originally covered with twenty-one domes in three rows of seven. It was built, evidently with an eye to effect, on the highest knoll in the fort, where the accommodation for it is insufficient. The western wall has consequently fallen down the steep slope of the knoll, carrying with it a complete row of seven domes. From the conformation of the ground it appears likely that Fathu-Ilah 'Imād-ud-Din found it necessary to repair similar damage, and it may be remarked that the Government of India would do well in following his example.

The use of the Turkish title Ulagh with the ordinary title of Fathu-Ilah, who was a Kanara Hindu by race, and was captured in his boyhood and brought up as a Musalman, is strange, and perhaps unique.

In the south-western face of the fort there is a fine bastion, known as the burj-i-Bahrām or "bastion of Bahrām." It bears an inscription on a stone slab on the inner side of the wall, which is protected from the weather by a stone coping. The inscription runs as follows:—

\(\text{در جیل} \quad \text{سائل} \quad \text{بهرام} \quad \text{بیجی} \quad \text{که} \quad \text{مکت} \quad \text{آن} \quad \text{ندرد} \quad \text{کنو} \quad \text{این}
\)
\(\text{رسایح} \quad \text{رغمت} \quad \text{آن} \quad \text{تحلی} \quad \text{که} \quad \text{کوه} \quad \text{در} \quad \text{نواحی} \quad \text{کرد} \quad \text{آرام}
\)
\(\text{چو} \quad \text{کوه} \quad \text{ندر بارا} \quad \text{بآمد} \quad \text{که} \quad \text{تارا} \quad \text{نپما} \quad \text{آن} \quad \text{بیا} \quad \text{بیا}
\)

\(\text{In Gāwil Bahrām built a bastion}
\text{The like of which the eye of time hath not seen;}
\text{He carried it to such a height}
\text{That the planet Saturn takes its ease in its shelter,}
\text{When I pondered over the date of its construction it was found}
\text{In the words 'that bastion of Bahrām is completed.'}
\)

The chronogram gives the date A.H. 835 (A.D. 1577). It has been ludicrously misread and misinterpreted in the Berar Gazetteer, where, indeed the whole inscription is mistranslated.
By omitting altogether the word لَا and by referring تاریخ ٥٠٠ to تقام instead of to تاریخ٤٥٠ in spite of the evident meaning of the sentence, the translator has reduced the chronogram to the words م ر ر ج، which give the date A.H. 453 (A.D. 1061). Even then the absurdity was allowed to stand, though it might have been suspected that there was some mistake in an interpretation which made it appear that the bastion was built by a Musalmán little more than half a century after Maḥmūd-i-Ghaznavī's first invasion of northern India and nearly two centuries and a half before the first Muhammadan invader appeared in Berar.

Bahrām was evidently an officer in the army of Sayyid Tūrāz Sūzvarī, governor and commander-in-chief in Berar under Tūrāz Nīẓām Shāh of Aḥmadnagar, and was probably qāḍī of Gāwil. In A.D. 1577 Tūrāz Nīẓām Shāh was expecting that Akbar would march on Berar from Aımır, and though his apprehensions were premature they justified the expenditure of money and labour on the defences of Gāwil.

The inner side of a battlement in the outer fort bears an inscription in the Nāgarī or Bālūchī character. The letters are well formed but not deeply cut, and the rough surface on which they were cut has suffered from the effects of the weather. I could not determine, in the short time which I allowed for the examination of this inscription, whether the language of the inscription was Sānskṛti or Marāṭhi, but it is probable that the greater part, at least, of the inscription could be deciphered by a good Sānskṛti or Marāṭhi scholar with some experience in epigraphy. It appears to be modern, and is probably a relic of the time when the fort was in the hands of the Bhūsāla raja of Nāgār.

II. NARNĀLA FORT.

The fort of Narnāla, also situate on the southern and highest range of the Gāwilghār hills, was formerly almost equal to Gāwil in importance, and is said by Firiqta to have been "repaired" when Gāwil was "built" in A.D. 1425 by Ahmad Shah Valt Bahlūnī. The following inscriptions are cut over the beautiful Muḥammad or Makhāli gate of the fort:

(a) Upper inscription.

في تاريخ الفتح قال الله تبارك وتعالى: من مخلصة في إمامة حسین نفسي، بعد الله، رضيعي، و تعالى نعامة حسبان الله لا لا إلا الله و محمد رسول الله صلى الله عليه وسلم مظاهر على جميع الأديان والمذاهب والملالكة المقربين الله رب العالمين اللهم أرجح على أنتم من الرافضين والرافضين القدماء والمذكورين...

خزير حمد عبد الله

(b) Lower inscription.

في زمان ١٠٠ السلطان المعلمي الغازی شهاب الدين ان الدینہ "حمید ابن محمد شاه" ابن محمد شاه ابن "محمد شاه الولائي هندی خلیف الله نظام وسلطنه...

كتبه كامل جنگ

1 Sī, šī
2 Sī, šī
3 Sī, šī
4 Sī, šī
5 سی، شی
(a) "On the date of the victory. Saith the Lord God Most High and Exalted, "Whosoever entereth herein is safe (from fear)." The year 892.

Far removed from imperfections is God. There is no god but the one God, and Muhammad is the prophet of God,— may God bless and save him, and may God bless all the prophets and apostles and the favoured angels. Praised be the Lord God, the Ruler of the universe. Lord have mercy on the legitimate khilafah, the rightly guided, exalted over others of the believers and Muslims (namel) Abu Bakr the Truthful, 'Umar the Discriminator, 'Uthman, and 'Ali the approved of God, and Husayn, and all the martyrs of Karbala, and Hamza and Abbas, and all those who accompanied (the prophet) in his emigration to Madinah, and all those who helped (him there). May the acceptance of God be on them all!"

"Written by Muhammad 'Akhn-ullah"

(b) "In the reign of the great and exalted Sultan, the ghazi, Shahbuz-al-din-b-din Mahmud Shab, the son of Muhammad Shab, the son of Humayun Shab, the son of Ahmad Shab, the son of Shab Shab, the ruler, the Bahmanid; may God perpetuate his rule, his kingdom, and his khilafah."

"Written by Kamal Jang."

The words "في تاريخ الفتح" ("on the date of the victory") at the beginning of the upper inscription probably refer to the slaughter of the Turkish amirs and troops at Bidar at the instigation of Nisamu'l-Mulk Bahri, carried out under the orders of Fathu'llah 'Imadu'l-Mulk, 'Adil Khan the Dukani being in actual command of the Dukani troops. The date of this massacre, from which Yusuf 'Adil Shab the Turk was saved by his friend Fathu'llah 'Imadu'l-Mulk, is given neither by Friasht, nor by the authors of the Burhan-i-Ma'qir the Tabagat-i-Akbari and the Missakhshir-i-Lahri, but it appears, from the sequence of the events recorded by these authors, that it occurred in A.H. 892. It is certain that the words cannot refer to the dreadful massacre of Dukans and Habashiy which occurred at the end of this year after their failure to capture Mahmud Shab in his palace.

After the opening words a text of the Qur'\'an (surah III. iv. 1) is ingeniously used as a chronogram, and gives the date H. 892, which is immediately afterwards expressed in words. It will be observed that the date of the building of this gate, A.D. 1487, is one year earlier than that of the repairs to Gawilgarh, which were carried out in 1488, and that Fathu'llah 'Imadu'l-Mulk proclaimed his independence in 1490. It must not, however, be too readily assumed that these repairs to the principal forts of Barber were a deliberate preparation for rebellion, for the four taraqdar who founded independent dynasties do not appear to have been actuated by any feelings of disloyalty to the Bahmanis. On the contrary we find several instances of their loyalty to the persons of the representatives of that dynasty. Fathu'llah himself in A.H. 912 (A.D. 1506), after sixteen years of independent sovereignty, made obeisance to Mahmud Shab Bahman at Kalam in the kingdom of Barber. Yusuf 'Adil Shab always held both treasure and troops at the disposal of Mahmud Shab when he needed assistance, and his son Ismail 'Adil Shab, on the occasion on which he gave his sister in marriage to Mahmud's son Ahmad, treated Mahmod as his co-sovereign, and it would almost seem that nothing but his inability to detach Mahmud from the pernicious influence of Baridu'l-Mamalik prevented him from abjuring the kingly title and becoming, as his father had been, a simple subject of the Bahmanid king. Even Kallum-ullah, that shadow of a king whose name closes the roll of the Bahmanids, found when he fled, a suppliant exile, to the court of Burhan Nizam Shab of Ahmadnagar that the glamour of the race of Bahman had not entirely departed. He was treated with exaggerated respect as a royal guest and on some occasions as his host's superior, until Burhan's advisers pointed out to him the folly of lowering his prestige in the eyes of his subjects by doing homage to a youth who could never hope to assert his supremacy. So loth was Sultan Quilt Quibu'l-Mulk taraqdar of Gulkunda, to do anything that might savour of treachery against his nominal master
that he refused to join the three tarafdars who proclaimed their independence in 1490 and postponed the step until 1512, when there no longer remained the faintest hope that the roi saincant at Bidar would ever free themselves from the bondage of the Baridas. It was, in fact, this bondage which drove them to rebellion. All were loyal to the person of their sovereign but none would serve the Baridas, who were detested by the Dakani tarafdars as ghazib or foreigners, and by the others as upstarts and usurpers. It may be maintained, therefore, that Fatbu-Ilah in improving his fortresses was preparing to resist the domination of an inferior rather than to rebel against his sovereign.

The lower inscription is principally remarkable for the grotesque inaccuracy of its account of Mahmud Shah's descent. In the first place it omits from his pedigree the name of Alau'd-din Ahmad Shah II., for the Ahmad Shah mentioned is evidently intended for Shahabu-d-din Ahmad Shah I., the Vahdat, father of Alau'd-din, and in the second place it errs in making Ahmad I., the son of Muhammad Shah, the fifth king of the dynasty. The paternity of Ahmad I., and Piruz, his elder brother, is not entirely free from doubt. Firuzta makes them sons of Da'ud, the fourth king, but I venture to think that I have shown* that the account given in the Burhan-I-Mu'assas, which makes them the sons of Ahmad Khan, a younger son of the founder of the dynasty, is to be preferred to Firuzta's. In any case there is no ground for believing that they were the sons of Muhammad.

It is said that there was formerly an inscription on the jama masjid in the fort, recording the fact that the mosque was built by Mahatab Khan in A.H. 915 (A.D. 1509), but the mosque is now in ruins and the inscription has disappeared.

The following inscription is engraved longitudinally on a gun known as the sau-gazi top or "nine-yard gun."

ءلاجش
شاه ارزگر زیب عالم گیبر
این توب له گزی است که در عمل دکترینان ساخته اند در این ری
بنده درگاه انگور بیگ بر قلعه نزداله رسیده در ماه
جمادی الأول ساله دیپزار نزد ریک همیپیفس
پاقابل حضرت خدیو زمینی و زمان خداورد جهان و جهان لان
پرورد هفته توب مرمت را برجیس استور نمود
راقدمة یقلا داس کانیت

The inscription is then continued transversely across the gun, nearer the muzzle:

"He (God) is the Everlasting One!"
The Emperor Aurangzeb 'Alamgir.

This is the gun, nine yards in length, which was cast when the Dakanis ruled, and now the slave of the Imperial Court, Atlu Baig, having arrived at the fort of Narnala in the month of Jamadi-ul-Awwal of the year 1090 of the holy Hijrah, by the might of his majesty the lord of the earth and the age, sovereign of the world and its inhabitants, the true spiritual guide mounted the aforesaid gun firmly upon the knoll."

(Written by Prahlad Das, Kayath.)

"It is a hundred and fifty years since this gun was captured, and until now nobody ever mounted it on the knoll."

It is evident that Atlu Baig was proud of his achievement. The gun, according to the inscription, was captured in A.H. 941 (A.D. 1534-5).

This cannot have been the date of its capture by the Mughals, for Akbar, who was the first of that dynasty to invade Berar and the Dakans, did not ascend the throne till 1556.

The following inscription is cut on a slab let into the wall of a small masjid in the fort:—

نواب خورشید جاه
داماد افضل الدوله بادشاه
دکور 16 ماه صفر سنة 1391 هجري
آمد به نند

I refrain from translating this inscription, for it is of no historical interest, and has its counterpart in inscriptions left by other visitors, scribbled on the walls of the mosque and elsewhere.

III. Akola.

Inscriptions at Akola are more numerous than interesting, but merit record for such light as they cast on local history. They are principally to be found on slabs let into the walls of the town and of the citadel, and in some cases are at such a height from the ground and are so weather-beaten that they cannot be reached by the ordinary ladders available or deciphered by means of the best field-glasses. Most of them could probably be deciphered if they could be reached.

The Dahihanda gate of the town bears the following inscription:—

در عهد پادشاه ارنگزیب عالم کیر نازی از جاگیر نواب اسد خان وزیرعظم
عمل خواجہ عبداللطیف سے جمال رشش جلسے را
مطابق سے نکباز ر نواد ر خاند دہ هجری اسد که بانام رسد

"In the reign of the emperor Aurangzeb Alaamgir, the Qasmi, the Nawwab Asad Khan, prime minister, being jagirdar, and Khaja 'Abdu-I-Latif being manager (of the jagirdar), in the forty-sixth year of the reign, corresponding with the year H. 1114 (A.D. 1702-3) Asad Gah ('the fort of Asad') was completed."
The four-fold bastion bears two inscriptions:

(a) Upper inscription:

In the reign of the emperor Shāh ʿAlam, the Ghāzī, the Nawwāb of lion-like impetuosity ʿUmmān-i-Vunārā ʿAsāf-ud-daulah being jagirdār and Khān Ābdullāh being manager (of the jāγtār), the bastion where victory centres and Asadgarh on the river bank were completed, A.H. 1122 (A.D. 1710).

(b) Lower inscription:

In the reign of the emperor Muhammad Akbar Shāh, the Ghāzī, being jagirdār.

This inscription is at a considerable height from the ground, and is also partly obliterated by lichen. The whole inscription would probably be legible if the stone were cleaned and examined closely. The Akbar referred to is evidently Akbar II. (A.H. 1221-1235 = A.D. 1806-1820).

Sir. A misspelling for
All that this reading tells us is that the bastion was built or repaired in the time of Shāh Muhammad Khān, who seems to have been jagirdar of Akola in the reign of Akbar II. Long and careful study might possibly elicit more from this confused and weather-beaten tablet.

The Dihli gate or Mokṣa Vrāc bears two inscriptions, one in Persian on its northern side and the other in Marāṭhī on its southern side:

(a) Inscription on northern side:

इहस सुं सुं तिह तु देखि बाब देहाली
पत्रि १७ रबीइ द्वितीय साल १७९७ ग्रॅदू मेटाटि
सन १३९६

"By the good efforts of Govind Appā the Dihli gate was built on the 17th Rabī‘-a‘-Ṣādi A.H. 1201 (A.D. 1787) corresponding with the Faṣlī year 1196."

(b) Inscription on southern side:

सप्तती श्री रूप महादेवगणे मथुराणे पं चटकोऽ
श्री क्रोऽ पुष्पांमा परमेश्वर मथुरा सर्वोच्च नाम कोऽ
त्या वपवीमर्श धीरे नगरी धवील नाभे वदे
अंतः संविष्ट माधुरं संति देवी महानुभायी हरि
त्या युधनाथ नगरीम उच्छ दीर्घालिंध लावकादि
क्रोऽ हार विहाल धारहार वरारोतिंद्र झापाविहरि
मोक्षाय भविकार पावन जनो नामिनित्यं संविष्टं
जाणांव सकलीं सदै दितपाण मोक्षायवेसीपरि

TRANSLATION.

"In the happy year 1708 of the Śalivāhan era, known by the auspicious name of Parābhav Sanavata or in that year, in the blessed and great city of Akola of good fame, where are gathered pious men and holy men, also Brahmans and leaders of Mahānubhavas, to the north of that city was built a large gate of great beauty, as also a ghāṭ. The authority of Mokṣāī is sacred, (therefore) let this gate be known by all at all times by the name Mokṣa-Vrāc.

The year 1708 of the Śalivāhan era, called Parābhav, corresponded to the Faṣlī year 1195-96, to the Christian year 1786-87 and to the Hijrī year 1201 (nearly). The Hijrī date given corresponds to February 7th, 1787, which is the date of the completion of the gate and the ghāṭ."

The bastion known as the Faṣlī Vrāc has the following inscription:

बुधे लोको सुंग मललु लोकम • ताबाई ब्रह्म मर्द्द देवानस
तत्र रम गुफ माल केलम र • एहरवी ब्रह्म गुम्ब जनम शास
भुधे यादम ईरा लोक देवुल • मोक्षाय गुम्ब आशी परि

1For the reading and translation of this inscription I am indebted to the kindness of Naava D. V. Bhagwat, V. M. Mahājan, and S. A. Adhikārī.
The meaning of the first couplet with its reference to the name of the builder of the Path Begl Khwaja 'Abdu-l-Latif, is clear, but there seems to be something wrong in the second hemistich of the second couplet, which does not scan and gives a date which is manifestly wrong. Something has probably been omitted by a careless sculptor, who has also omitted the conjunction 3 from the prose inscription, the translation of which runs as follows:

"In the reign of the emperor Aurangzeb 'Alamgir, the Nawwab Asad Khan being jagirdar, and Khwaja 'Abdu-l-Latif being manager (of the jagir) • • • A.H. 1113 (A.D. 1701-02)."

The last figure of the date is not very clear. It might be either 2 or 4, as well as 3, but the difference would be unimportant.

The western side of the wall of the idgah at Akola bears the following inscription:

در عهد بادشاہ اریک زیب عالم گیبر زمانی رہائی و جیگدر نوبہ اکسپان رزم شیر عالمیہ خواجہ عبداللطیف سلیم پیپار سرچم را شاندہ گھربی زیادہ یادت ہم را سید

"In the reign of the emperor Aurangzeb 'Alamgir, the Ghazi, the Nawwab Asad Khan, prime minister, being jagirdar, the idgah built by Khwaja 'Abdu-l-Latif, the servant of the Muslims, was completed in the year H. 1116 (A.D. 1704-05).

IV. BALLAPUR.

The inscription over the principal gate of the outer fort at Ballapur is not easily accessible, and is so weather-beaten that it would probably be illegible, even if it could be examined closely. According to the Berar Gazetteer this inscription recorded the fact that the fort was completed in A.D. 1737 (A.H. 1170-71) by Isamul Khan, the first Nawwab of Ballapur under the Nizams, but the Berar Gazetteer is not a safe guide in such matters. It seems probable, however, that the fort was either thoroughly repaired, or "completed" about this time.

The following inscription is cut over the architrave of the Rauza Masjid, adjoining which is the tomb of the saint Maulavi Ma'qum Shah:

رستم دیوان کے زیر گز اور رستم جز زال خواجہ تا گرد گلیاراچ عر الدینش طبیب زان نومہ میں ہزائیز ار جیاریا کمال مبتل مصروف برحسبان رفیقدہ نزل بس رضوان رضی رضی رضی راز عابدیہ دیمل تا بیاد در جنال قصر بیس رضی میت ہیں سال اعلم رناش کفست هائیف روشن برد از جیاریا دو زمید جمر پنجہ سال

"The Rustam of the age, beneath whose mace Rustam would have been as an old woman, Departed on his journey to the next world in obedience to God's command. He desired that he who was known as 'the Supporter of God and of the faith' should become his supporter And for that reason made the neighbourhood of (the shrine of) that lord of perfection his first heavenward stage.

His successors are (he who is known as) Mirza Amân and Shir Baig the famous,
Whose favour is spent in good works, generosity, and benefits:
A mosque which was founded on the earth and of which the pavement resembled the highest heaven
Right spacious, right lofty, with the new moon for the arch of its prayer-niche,
He built it as a place of worship for the pious, the holders of the faith,
That he might obtain in heaven a lofty and unequaled palace,
An angel's voice declared the year of its foundation and completion, A.H. 1150."

These bombastic and insipid verses tell us nothing except that one Mīrā Amān, entitled Shīr Baig, built the mosque, which by no means deserves the praise bestowed upon it, as a memorial to his father, and in the neighbourhood of the tomb of a saint named Žahiru-l-Haqq or Žahiru-d-dīn, in A.H. 1150 (A.D. 1737-38). I have not been able to ascertain anything about the founder.

The following lines are inscribed over the gate of the jāgēr dārs ḫavālī:

\[
\begin{align*}
z \text{ हजरत जहरा र चुड़ा पाने ।} & \quad शहद गियं ड्र तात्रयी सहते} \\
\text{बहरकौ मै में दहरकौ सहर नुंग} & \quad \text{बर ड्र तात्रयी नण्हेद दलित}
\end{align*}
\]

The verses, as written, do not scan, but the reading is quite clear. The first word of the second hemistich of the first couplet should be शहद, "ob metuem", and this idiom, though inelegant, is characteristically Indian. The verses may be translated as follows:

"From the Hijrā one thousand one hundred and fifteen years
Had passed when this Qādir gate was built.
For each one who in this world bears his head erect, like a (drawn) sword
And lowers it not at the gate of the Almighty, (we can but say) 'Alas!'

The builder of this gate was probably one 'Abdul-Qādir, concerning whom I could ascertain nothing.

V. PETR SHAIKH BĀBU.

The inscriptions over the gates of this small town are now illegible.

The following inscription is cut on a slab above the arch of the outer gate of the shrine of Shāikh Bābu:

\[
\begin{align*}
\text{अग्नि उमरत सहहते दशमम} & \quad \text{शाहतान आवं बीम खाल} \\
\text{दर सहम कमयाब वसलन} & \quad \text{बर हामें नुंग बर दरिशह} \\
\text{शहद हजरा र पाने} & \quad \text{हसरकौ मै में दहरकौ सहर नुंग}
\end{align*}
\]

"This building was erected in the time of the Khān-i-Khānān, the son of Bairam Khān,
(and) by means of the liberality of that successful and exalted man.
He was a ruler who was kind to darūshes. A.H. 1015 (A.D. 1606-07).

In the interior of Shāik Bābu's shrine the chronogram खालिस नियान gives the date of the saint's death as A.H. 791 (A.D. 1388).

It is said that there was formerly a Sanskrit inscription, cut on the rock above the two small caves in the hill near the town, but that the portion of the rock which bore the inscription fell away. The inscription, if it ever existed, has completely disappeared. There are, however, inscriptions on the capitals of the pillars within the caves, but I cannot decipher them."
VI. MALLAPUR.

The gate called Gândi-ver at Mallapur has this inscription over it:

के के वाखर ने उल्लेख मुलाकात कॉलकता 1144

"This gate was finished during the governorship of Muhammad Ma'ali Khan, in A.H. 1142 (A.D. 1720)."

VII. MEEKKAR.

Over the gate called Mau’min Darwízat at Meekkar is the following inscription:

الله المومتين اخوة نابع ذكرت من القدوات و تقرير الله لعائلا تزمن

"Truly ye, the faithful, all are brethren. So keep peace between both brothers and fear God. He will take you among the blessed." (Qur'an c. xxvi.)

The two last words of the text are utilized as a chronogram, and give the date A.H. 994 (A.D. 1485). This is another instance of a walled town being repaired just before Fathu-l-lah Imadu-l-Mulk assumed the sovereignty of Berar.

VIII. SHAKARKHELDA OR FATHKHELDA.

The following inscription is cut over the mosque at Shakarkhelda, named Fathkhelda by Aqaf Jahan Niqam-ul-Mulk after his victory over Mubarak Khan in A.D. 1724.

يافر از نهادن جوان مسجد تزمن جوان نار القار
خواست تزمن اثاثه زعقل گفت باد خاتة حق بادمتار

"By the grace of the Lord of the world
This mosque was built like the eternal abode.
I inquired of my mind the date of its completion
And (my mind) replied, 'May the house of God endure!'
The chronogram contained in the last hemistich gives the date A.H. 989 (A.D. 1581).

IX. ROHANKHEZ.

The following inscription is cut on the mosque at Rohankhez:

خدارند خان آنه دسماه سناشیس • نتوش از چهان • سمی فلک
بن امجدی سالشته کارگروپ این • • • • • • • • • • • • •
جو زنن که که تزمن ازرا • بیگنا فلک تانی که • که • بیوشک

The inscription is so dilapidated that it is not possible to give a complete translation, but fortunately all that is interesting has been preserved. The mosque was built by Khudavand Khan in the year H. 990 (A.D. 1582). This mosque is very similar to that at Fathkhelda, just noticed, and was built in the year following that in which the Fathkhelda mosque was completed. There is little doubt that both are the work of the same architect and the same builder. The Rohankhez inscription gives the name of the builder as Khudavand Khan, and the allusion to his name in the Fathkhelda inscription is unmistakable.

This Khudavand Khan was an Abyssinian noble in the service of the Ahmadnagar kingdom at the end of the tenth century of the Rajput era. He embraced the Mahdawi doctrines, and had great influence as one of the principal supporters of Jamali Khan. At the battle of Rohankhez in A.H. 999 (A.D. 1590-91) when Jamali Khan, having under his care the young king Ismaili Niqam Shah, opposed Burhan Niqam Shah, Ismaili's father, Khudavand Khan held a considerable command in Jamali's army, and, after its defeat, bore Ismaili away from the field.
Isma'il was, however, pursued and captured by his father and Khudavand Khan was beheaded as a traitor and a heretic.

This Khudavand Khan is not to be confused with the Khudavand Khan, also an Abyssinian, who was governor of the province of Mahur or Southern Berar about a century earlier.

X. Bārālī Tākīt.

At Bārālī Tākīt in the Akola District there is a fine Homāqpanī temple with a Sanskṛt inscription giving the date Śaka 1098 (A.D. 1179) which is believed by Mr. Couzens to be the date of the construction of the temple.

XI. Sīrfur.

Sīrīpur in the Bāsim District has a fine temple of Antariksa Pārvatānātha belonging to the Dīganbhāra Jaina community. It has a Sanskṛt inscription with a date which has been read as Śaka 1334 (A.D. 1406). Mr. Couzens believes that the temple was built at least a hundred years before that time.

I much regret that I have not had an opportunity of examining the inscriptions of Ellīpur of which, I believe, there are several, or of examining the ruins of Sulṭān Murād’s town of Ṣāhpūr near Bālāpur, which probably contain some.

AN INSCRIPTION IN THE FORT OF DAULATABĀD.

(By Major T. W. Haig, I.A.)

At the foot of the fine column known as the Čand Miśar in the Daulatabād fort is a small mosque, in the south wall of which is a stone slab bearing the following extraordinary inscription in Persian doggerel:

[Translation provided by the author.]

Būsī Gattī Bāzī Fāshī • Bārsīnd Kālītī Gārīnāni
Bēn Hūvīm Rūzīrī Dānā • Kīt Sājī Gālī Lārī ʾArī
Dīr Mūrūfī Kār Dīrī Gārīn • Kītīsīn Īsānīnīsī Gāwīn
Wāhī Shāhīm Pānīsī Nāshīn • Īsānīnīsī Hūmānīhī Jāmāsh
Dārā Fāshī Kān Īmī Fāshī • Nīshī Dīrīsīnī Fāshīsī
Shōwānīn Tātār Anīšīnīnīnīsī Kāmāsh
Būsī Gārīnānī Mūrī Sājī • Hūsī Gārīnānīnīnīsī Kāmāsh
Rūzīsīnīnīnīnīnīsī Kāmāsh • Sūrīnīnīnīsīnīnīsī Kāmāsh
Shāhīnīnīnīnīnīsī Kāmāsh • Būsī Gārīnānī Mūrī Sājī
Rūzīsīnīnīnīnīsī Kāmāsh • Sūrīnīnīnīnīsī Kāmāsh
Shāhīnīnīnīnīnīsī Kāmāsh • Būsī Gārīnānī Mūrī Sājī
Rūzīsīnīnīnīnīsī Kāmāsh • Sūrīnīnīnīnīsī Kāmāsh
Shāhīnīnīnīnīnīsī Kāmāsh • Būsī Gārīnānī Mūrī Sājī
Rūzīsīnīnīnīnīsī Kāmāsh • Sūrīnīnīnīnīsī Kāmāsh
TRANSLATION.

"There was a great king seated on the royal throne like the moon in the sky, powerful he was, high-minded, and wise; none was bold enough to dispute his commands. In the place where instruction was given Jamshid himself repeated the words, "Fear him." His name was Ahmad Shah Bahmani; what room was there (before him) for Jamshid and his cup? A son he has who is not in the sky; he dwells beyond all doubt in the province of Bidar. Sultan 'Ala'u-d-din is his name, whose words are sweeter than honey. There was also, may be, a servant standing over in the king's presence, his words were like sugar, he had two brilliant eyes, his waist, alulus as a reed, was girded, and he stood afar off. When the Sultan's glance fell on him he bowed down a hundred blessings on the king. One day the king called this servant to him, was gracious to him, and praised him; he said, "I delight in thee with my heart and soul, and I bestow Daulatabad on thee as a choice gift. I pray the Lord that thou mayest remain in Daulatabad with a joyful heart till the day of resurrection." The slave was a great and holy man—Parviz, the slave of the king. A farman was drawn up in accordance with the king's order, which runs by night no less than by day. When this was sealed with a ruby-coloured seal the ensign of the fish was bestowed on the slave, and they combed his hair and immediately allowed him to set forth. He came to the district of Daulatabad and all his brethren rejoiced; they laid the foundation of a building in the midst of the dead. Its construction occupied three years,—to say more would be vexatious. As for the date of the erection of the column of Daulatabad, it was completed in A.H. 849 (A.D. 1445). The building was like a nosegay of roses and was built by the order of Parviz, the son of Qaranfal."

At the time when this inscription was cut 'Ala'u-d-din Ahmad Shah, tenth king of the Bahmani dynasty and son of the Ahmad Shah, mentioned in the fourth couplet, was reigning at Bidar. The slave mentioned in the inscription was evidently, from his father's, contemptuous name of Qaranfal ("a clove"), a Habashi, or at least half a Habashi, and belonged, therefore, to the party of the Dakans, with whom the Habashis always made common cause, as opposed to that of the "Foreigners," which was composed of Arab, Persian, Turk, and Mughal adventurers. The bombastic and ridiculous inscription of Parviz may perhaps be of use in fixing the date of two important events in the history of the Bahmani dynasty, the disastrous expedition to Sангамешвар in the Konkan under the command of Khalaf-i-Hassan-i-Asri and the subsequent massacre of the foreigners by the Dakans at Oakan. The date of these events is variously given as A.H. 850 (=A.D. 1446) by Firuzshah, A.H. 858 (=A.D. 1454) by the
AN INSCRIPTION IN THE FORT OF DAULATĀBĀD.

author of the *Burkhān-i-Ma‘āṣīr* and A.H. 849 (= A.D. 1445) by Nīṣāmu-d-dīn Āḥmad. The inscription furnishes good grounds for believing that the last named date, which is the date of the inscription, is correct. Khalaf-i-Ḥasan-i-Baṣrī, entitled Mālīk-i-Tuṣjār, one of the leaders of the foreign party and the most powerful noble in the Bahmani kingdom, was *ṭarāfīsīr* of Daulatābād until he fell in the jungles of the Konkan. After his death the remnant of the foreigners in his army were massacred at Ākan, where they had been besieged for some time by the Dakans under Rāja Rustam Nīṣāmu-d-dīn Ghori and Sālār Hamza Maḥjūr-i-Mulk who represented them to the Sultan as traitors who had wilfully jeopardised in the Konkan the safety of the whole of the royal army and had retreated to Ākan in order that they might readily transfer their services to the Sultan of Gujarāt. The foreigners meanwhile endeavoured to represent the true state of affairs to the king, but their messengers were either intercepted on the road to the capital or on their arrival there were refused admittance to the royal presence by the Dakans who, in the absence of the foreign nobles and troops, surrounded ‘Alā‘u-d-dīn Ahmad. After the massacre at Ākan Qāsim Beg Ṣabb Shīkān, a foreign noble who had escaped the fate of his companions, succeeded, after infinite difficulties in making his way to Bīdar, where he gained an audience of the king and told him the true story of the conspiracy against the foreigners. The king was furious at the deception which had been practised on him and the Dakani minister who had prevented the presentation of the petitions of the foreigners was executed. Qāsim Beg Ṣabb Shīkān received the coveted title of Mālīk-i-Tuṣjār and was appointed to succeed Khalaf-i-Ḥasan as *ṭarāfīsīr* of Daulatābād, whereby the machinations of the Dakans were brought to naught. But between the time of the departure of Khalaf-i-Ḥasan for Sangameswar and the arrival at Daulatābād of the new *ṭarāfīsīr* an interval of little less than a year must have elapsed, and it was probably during this period that Pārvīz the African slave recorded his insolent boast. The powers of the *ṭarāfīsīr* in their provinces were at that time almost absolute, and it is highly improbable that any *ṭarāfīsīr* would have permitted such an inscription as this to be set up in his provincial capital. During the interval between the death of Khalaf-i-Ḥasan and the appointment of Qāsim Beg the Dakans and Ḥababās were all powerful in the *ṭaraf* of Daulatābād, and it seems likely that Pārvīz, who may originally have been sent from Bīdar to Daulatābād to supervise the building of the Cānd Minār and the masjīd at its base, took advantage of his party's accession to power to inscribe himself lord of Daulatābād, and ensured the permanence of the record by building it into the wall of a mosque, whence none could remove it without the risk of incurring the guilt of sacrilege.

INSCRIPTIONS IN HYDERABAD AND GOLCONDA.

(By Major T. W. Haig, I.A.)

I.—Epitaphs in the Golconda Tombs.

(1) Epitaph of Sultan Quṣṭ Quṭb Shīk.

انقل صاحب هذه الرزق الرفقة عمار المغفر
السعيد الشهيد الغازي لوجه الله أهواه في سبيل الله الملك سلطان قلي
الأخافئ بقبط الملك الماهر به بري ملك أثر الله برغاته إلى جوار رخعة الله رحمة الله يزهر الناس

ثاني شهري جمادي الثاني في سنة 990

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*Note:* The text provided is a transcription of an Arabic inscription in the Golconda Tombs, which includes a description of its location and the names of the individuals associated with it. The inscription is likely to be of historical significance, given its connection to the Golconda kingdom and the reign of Sultan Qustuq Quṭb Shīk. The text appears to be a tribute to the ruler, emphasizing his deeds and virtues. The transcription is accompanied by a date indicating the year 990.
The owner of this acceptable garden, the fortunate Prince, the martyr, the warrior for God's sake, the striver in God's way; the prince Sultan Quli, entitled Quṭb al-Mulk and known as Bār Malik (may God enlighten his testimony even to the neighbourhood of His mercy) died on Monday, the 2nd Jumādā-‘uṣ-Sha‘āb, A.H. 950 (= September 3, A.D. 1543).

(2) Epitaph of Ibrahim Quṭb Shah.

The occupant of this high and exalted tomb, the king whose sins have been pardoned and the prince whose transgressions have been forgiven, who is clad with the garment of acceptance, the king, the demi-god, * King Ibrahim Quṭb Shah (may God enlighten his evidence and cause him to dwell with His saints in His Paradise, in the neighbourhood of the mercy of God) died on Thursday, the 21st Rabi ‘uţ, A.H. 988 (= June 6, A.D. 1580).

(3) Epitaph of Mirza Muhammad Amin.

The death of the prince whose sins are forgiven and pardoned, possessed of exalted rank and royal honours, Amir Muhammad Amin, the son of Ibrahim Quṭb Shah (may God clothe him with the garment of pardon and acceptance) occurred on Sunday, Shāhān 25, A.H. 1004 (= March 27, A.D. 1596).

*This expression is unusual, but the reading is unmistakable.
(5) Epitaph on the headstone of a tomb on the plain of Ibrahim Qutb Shah's tomb.

"We are God's and to God do we return."

The Sayyid, forgiven and pardoned, Amir Sayyid Hasan, the son of Mustafa Khan, who entered the prostration of the mercy of God most High on Shavval 11, A.H. 1000 (=July 23, A.D. 1599).

(6) Epitaph of Muhammad Qutb Shah.

His Majesty, whose abode is paradise and whose seat is heaven, Muhammad Qutb Shah, son of Ibrahim Qutb Shah (may God enlighten their evidence) was joined to God's mercy.
on Saturday, Zīl-ī-Qa’dah 17, A.H. 1020 (= January 24, A.D. 1612). His age was 49 years, and the length of his reign 31 years. May God have perfect mercy on him.

(7) Epitaph of Muhammad Qutb Shāh.

The death of His Majesty, whose abode is paradise, King Muhammad Qutb Shāh, the son of Mīrzā Muhammad Amin, the son of Ibrāhīm Qutb Shāh, took place on Sunday, the thirteenth of Jumādī I, A.H. 1015 (= February 11, A.D. 1606). He was born in the month of Rajab, A.H. 1001 (= April, A.D. 1692) and ascended the throne on Zīl-ī-Qa’dah 17, A.H. 1020. The period of his reign was 14 years and 6 months, and his age was 55 years and 10 months.

(8) Epitaph of Hayat Bakhsh Begam.

The death of the lady, whose abode is paradise, Hayat Bakhsh Begam, occurred on the night of Tuesday, the 25th of Shaban, A.H. 1077 (= January 22, A.D. 1667).

(9) Epitaph of 'Abdullāh Qutb Shāh.

The date of the death of the king, whose abode is paradise, Sultan 'Abdullāh Qutb Shāh, the son of Sultan Muhammad Qutb Shāh, was Sunday, the 3rd Muharram A.H. 1083 (= May 1, A.D. 1673) and his blessed birth took place on Shawwal 28, A.H. 1025 (= December 2, A.D. 1614). His auspicious ascension to the throne took place on Wednesday, the 14th Jamādī al-awwal, A.H. 1083. He reigned for 48 years and his age was 69 years.

(10) Epitaph of One of the Daughters of 'Abdullāh Qutb Shāh.

The death of her whose abode is heaven, Fatimah Khānum, daughter of Sultan 'Abdullāh Qutb Shāh (occurred) on Shawwal 13, A.H. 1087 (= December 20, A.D. 1676).
(11) Epitaph in a small tomb on the western side of the garden.

مغفرت پناه برل بنت کلسیم ۱۳۲۳

She whose sins have been forgiven, Barah, the daughter of Kulsäm, A.H. 1037 (= A.D. 1627-28.)

(12) On a tomb in the garden.

عليا حضرت مریم مکانی خدیجه بنت زهرا بی

Her Highness whose abode is with Mary, Khadijah, the daughter of Zuhrā Bi.

(13) On another tomb.

عليا حضرت خدیجه مریم مکانی بلقیس زمانی صادقة غفیقة رابعه زمامہ ساجدة

Her Highness, in rank like Khadijah, whose abode is with Mary, the Bilqis of the age the pious, the chaste, the fourth (7) of the Ka'bah, the devout Sâ‘imah Khânum.

(14) On another tomb.

بلقیس فاطمة سلطان بنت سلطان حمید امین

"Built by Fâtimah Sultan, the daughter of Sultan Muhammad Amin."

II.—Inscriptions in and near Golconda.

(1) In Golconda Fort, in the Musa Burj.

In the glorious reign of the exalted king, Sultan ‘Abdullah Qutb Shāh, his faithful servant Khairat Khān founded these malgīs,* dug this well, and planted this garden, in the month of Rajab, A.H. 1050 (= November A.D. 1642.)

(2) Inscription on the Ambâr Khâna in Golconda Fort.

In the glorious reign of the king equal in place to Jamshid, whose army is like the heavenly host, Sultan ‘Abdullah Qutb Shāh, this granary was completed by the efforts of the slave of the royal court, Khairat Khān, in the month of Rajab, A.H. 1052 (= October A.D. 1642.).

(3) Inscription in pavilion at S.-W. end of the Band of the Mān Šāhīrāh Talâb, on the road from Khairatbād to Golconda.

هماره همیه والا همیه علیا حضرت سعادت انزابی خاندان رفنا وعفت

خانم آلم بنت میر مقصود علی طبا براتتفع ارزان

* A local word. Malgīs are small shops or houses in a bazaar.
The magnanimous inclination of Her Highness, who increases the prosperity of the faithful and chaste family, Shāhnāum Aghā, the daughter of Mir Maqṣūd Ali Tabatabā, has ever been directed to raising the columns of all descriptions of (buildings for the benefit of all people, both gentle and simple. Therefore, having in view the end of things and the conclusion of all earthly tasks, she has been pleased to construct a tank in the neighbourhood of Khaibāfād, in order that all living things may be comforted thereby, and that the continual reward of this good work may remain throughout time until the resurrection and may benefit and assist her; and at this time she has presented this tank to the noble Sayyid Shah Khudgar, the son of the exalted Sayyid Muḥammad, the Ḥusainī. We have decreed this in the year H. 1034 (= A.D. 1624-25.)

The object of this gift is a memorial of us which may remain,
For I see no hope of continuance in existence.

This inscription is repeated in the pavilion at the N. E. end of the band, but lines 8 and 9 are there omitted.

Shāhnāum Aghā was the wife of Mīrā Muḥammad Amin, sixth son of Ibrāhīm Qūṭ Shah and father of Muḥammad Qūṭ Shah.

III.—Inscriptions in Hyderabad.

(1) Inscription over the Gate of Jami' Masjid, Hyderabad.

The Lord of the world and king of kings.
In whose reign the good man saw that which was good.
He who gives ease to hearts, and at the same time rends souls in twain.
When his ruby lips open in speech.
Who has made this earth the envy of Paradise.
By displaying in it his own face, the rose garden of Paradise.
By his own exalted order built a mosque under the roof of which one would say that
the heavens revolved.
Before its courtyard, one would say,
That the king invited all to accept Islām.
Should any ask the date of its foundation,
Reply "Behold the lofty and beneficent building."

It was completed by the efforts of Malik Amin-ul-Mulk. Written by Bābā Khan.

The chronogram gives the date A.H. 1006 (= A.D. 1597-98.)

(2) ON THE LIQ-UD-DANISH BRIDGE.

تاریخ آغاز بنای پل

پل اهدانا اضلاع المستقیم سنة ۱۲۴۷
بعد انخل الدواد بیانه نظام الملك اسمه محمد
آیی تابور تایبین می گردد بوک خورشید افیانشان
نگو دیوان او خاتم الملک اسمه که کیی رآوبنا محل خواهان
برد کریم دیویس بیادر سفیر نیکدل ذی شوقوس و شان
زحمات رای مستمره این پل باشند سیمره طاقت غافل ایران
پرست مستقیم زون مرزی زمینی مصیر تاریخ برخوان
پسین چراغ علی کنده شد

The date of the foundation of the bridge.

"Oh I Lord, direct us in the right way."

In the time of Afsal-ud-Danish, Bahādur, Nizam-ul-Mulk, the Asaf Jāh of the age.

O, God, grant that, so long as the sun and the moon may shine, the sun of his prestige
may continue to shine. His worthy minister is the factor of the State (Mukhtar-ul-Mulk,
better known as Sālār Jang), who in all circumstances desires the good. Colonel Davidson
was the good-hearted ambassador, possessed of honour and dignity. This bridge, which
resembles the arch of the seventh hall of heaven, was built after the design of Mr. Mart; the
straight way over the river Mīsi; and from this distance one may ascertain the date of its
completion.

The chronogram gives the date A.H. 1270 (= A.D. 1853-54).
See other copy.
Call No.— 417.6105/E.I.M. — 5274.

Author— India. Department of Archaeology.

Title— Epigraphia Inde-Moslemica 1907-8.

"A book that is shut is but a block"

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Department of Archaeology
NEW DELHI.

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