MUSLIM INSCRIPTIONS IN THE PUNJAB, HARYANA AND HIMACHAL PRADESH
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SUBHASH PARIHAR

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To
Professor Gurdial Singh
and
Dr. Ishwar Goel
PREFACE

It was during my doctoral research on the Mughal architecture in the Punjab and Haryana that I beheld Muslim inscriptions in the region for the first time. I was amazed at the rich epigraphic evidence, especially in Haryana.

A majority of these inscriptions have already been deciphered and translated by reputed scholars. But the whole of such material lies scattered in the form of small articles appearing in various journals, from time to time, dating from as early as 1873 to the present day. The library facilities for research purposes leave much to be desired in this part of the country. Moreover, all the journals are not available in any single library. Hence, an attempt has been made to present the inscriptions from the States of the Punjab, Haryana and Himachal Pradesh in a systematic form.

To look at this book as a mere compilation will amount to the underestimation of the efforts which went into the making of this volume. A number of inscriptions included in this book have not been deciphered or translated earlier. 'The author' has been recorded as the source of such inscriptions.

Where more than one readings of an inscription were available, their comparative study was undertaken. Furthermore, an attempt at identifying the persons mentioned in these inscriptions has also been made. The conversion of the Hijri dates given in the inscriptions has also been rectified in accordance with the tables given in the Book of Indian Eras by General Cunningham.

After the partition of India, nearly half of the monuments have fallen prey to vandalism. Time has taken its cruel toll. A number of the surviving monuments have been mal-appropriated for cattle-sheds, residences, schools, etc. So most of the inscriptions are not traceable now. Surviving inscriptions have been traced out and photographed in person. Such inscriptions have been listed as 'Extant'. Only those inscriptions which are firmly believed to have disappeared have been written as 'Not Extant'.

The translation of an inscription quoted in this book is invariably from the first work mentioned in the 'Sources' column. Liberties have been freely taken while changing certain spellings of words or punctuation in a quotation with a view to investing the work with uniformity.
ACKNOWLEDGEMENTS

I am grateful to all the authors from whose works I have quoted in this book.

I thank the staff of the following libraries: Central Archaeological Library, New Delhi; Dwarka Das Library, Chandigarh; The Punjab Archaeological Department Library, Chandigarh; Punjab Archives Library, Patiala and others.

I also thank all the monument attendants and the other persons who extended both co-operation and hospitality to me during my visits to these monuments.

I am specifically thankful to my friend S. Hari Singh Purba for rendering cadence to the manuscript.

It only remains to thank my ‘3-D Friend’ and daughters Manjit (Mona) and Surinder Paul (Babbu) who are my sources of inspiration.

Kot Kapura
October, 1984

SUBHASH PARIHAR
## CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>PREFACE</td>
<td>vii</td>
</tr>
<tr>
<td>ACKNOWLEDGEMENTS</td>
<td>viii</td>
</tr>
<tr>
<td>LIST OF ABBREVIATIONS</td>
<td>xi</td>
</tr>
<tr>
<td>CHRONOLOGICAL TABLE</td>
<td>xiii</td>
</tr>
<tr>
<td>LIST OF ILLUSTRATIONS</td>
<td>xv</td>
</tr>
<tr>
<td>1. Introduction</td>
<td>1</td>
</tr>
<tr>
<td>2. Muslim Inscriptions in the Punjab</td>
<td>5</td>
</tr>
<tr>
<td>3. Muslim Inscriptions in Haryana</td>
<td>16</td>
</tr>
<tr>
<td>4. Muslim Inscriptions in Himachal Pradesh</td>
<td>74</td>
</tr>
<tr>
<td>BIBLIOGRAPHY</td>
<td>76</td>
</tr>
<tr>
<td>INDEX</td>
<td>78</td>
</tr>
<tr>
<td>Abbreviation</td>
<td>Description</td>
</tr>
<tr>
<td>--------------</td>
<td>-------------</td>
</tr>
<tr>
<td>ASI</td>
<td>Archaeological Survey of India</td>
</tr>
<tr>
<td>EI</td>
<td>Epigraphia Indica of ASI</td>
</tr>
<tr>
<td>EIAPS</td>
<td>Epigraphia Indica (Arabic and Persian Supplement) of ASI</td>
</tr>
<tr>
<td>EIM</td>
<td>Epigraphia Indo-Moslemica of ASI</td>
</tr>
<tr>
<td>JASB</td>
<td>Journal of the Asiatic Society of Bengal</td>
</tr>
<tr>
<td>JPASB</td>
<td>Journal and Proceedings of the Asiatic Society of Bengal</td>
</tr>
<tr>
<td>JPHS</td>
<td>Journal of the Punjab Historical Society</td>
</tr>
<tr>
<td>MA</td>
<td>Maasir-i-Alamgiri</td>
</tr>
<tr>
<td>OBD</td>
<td>Oriental Biographical Dictionary</td>
</tr>
<tr>
<td>PASB</td>
<td>Proceedings of the Asiatic Society of Bengal</td>
</tr>
<tr>
<td>Revised List</td>
<td>Revised List of the Objects of Archaeological Interest in the Punjab by C.J. Rodgers</td>
</tr>
</tbody>
</table>
# CHRONOLOGICAL TABLE

**The Slave Sultans**
- Qutbuddin Aibak (1206-10)
- Aram Shah (1210)
- Shamsuddin Iltutmish (1210-36)
- Ruknuddin Firoz (1236)
- Sultan Razia (1236-40)
- Muizuddin Bahram (1240-42)
- Alauddin Masud (1242-46)
- Nasiruddin Mahmud (1246-65)
- Ghiyasuddin Balban (1265-86)
- Muizuddin Kaiqabud (1286-90)

**The Khaljis**
- Jalaluddin Firoz (1290-96)
- Ruknuddin Ibrahim (1296)
- Alauddin Muhammad (1296-1316)
- Shihabuddin Umar (1316)
- Qutbuddin Mubarak (1316-20)
- Nasiruddin Khusro (1320)

**The Tughlaqs**
- Ghiyasuddin Tughlaq (1320-25)
- Muhammad bin Tughlaq (1325-51)
- Firoz Shah (1351-88)
- Ghiyasuddin Tughlaq II (1388)
- Abu Bakr Tughlaq (1389-90)
- Nasiruddin Muhammad (1390-94)
- Sikandar (1394)
- Muhmud Tughlaq (1394-96)
- Nusrat Shah (1396-99)
- Mahmud Tughlaq (1399-1411)

**The Sayyids**
- Khizr Khan (1414-21)
- Mubarak Shah (1421-33)
Muslim Inscriptions in the Punjab, Haryana and Himachal Pradesh

Muhammad Shah 1434-43
Alauddin Alam Shah 1443-51

The Lodis
Bahlol Lodi 1451-88
Sikandar Lodi 1489-1517
Ibrahim Lodi 1517-26

The Surs
Sher Shah 1540-45
Islam Shah 1545-53
Sikandar Sur 1553-55

The Mughals
Zahiruddin Muhammad Babur 1526-30
Muhammad Humayun 1530-40 & 1555-56

Jalaluddin Muhammad Akbar 1556-1605
Nuruddin Muhammad Jahangir 1605-27
Shihabuddin Muhammad Shah Jahan 1627-58
Muhiuddin Muhammad Aurangzeb 1658-1707
Muazzam Shah I Bahadur Shah I. 1707-12
Muizuddin Jahandar Shah 1712-13
Muhammad Farrukhsiyar 1713-19
Rafiud Darajat 1719
Rafiuddaula Shah Jahan II 1719
Muhammad Shah 1719-48
Ahmad Shah 1748-54
Azizuddin Alamgir II 1754-59
Mirza Abdullah Ali Gohar Shah Alam III 1759-1806
Akbar Shah II 1806-37
Bahadur Shah II 1837-58
LIST OF ILLUSTRATIONS

Plate No.
1. Inscription on the tomb of Shamsher Khan, Batala (No. 1.4)
2. Inscription on the mihrab of the tomb of Baba Haji Rattan, Bathinda (No. 1.6)
3. Inscription on the right jamb of the western gateway of Sarai Nur Mahal (No. 1.20)
4. Inscription on the tomb of Mir Miran, Sirhind (No. 1.29)
5. Inscription on the tomb of Haji Muhammad, Sirhind (No. 1.30)
6. Inscription on the tomb of Mahant Tota Nath, Bohr (No. 2.3)
7. Inscription on the sandstone pillar in the Idgah, Fatehabad (No. 2.6)
8. Inscription to the left of the mihrab of the Idgah, Fatehabad (No. 2.7)
9. Inscription on Humayun’s Mosque, Fatehabad (No. 2.8)
10. Inscription in the wall of the tomb of Sheikh Niamatullah, in the fort, Hansi (No. 2.11)
11. Inscription in Dargah Char Qutb, Hansi (No. 2.16)
12. Inscription on the right hand arch of the mosque in Dargah Char Qutb, Hansi (No. 2.27)
13. Inscription on the tomb of Waltu Khan, Hissar (No. 2.42)
14. Inscription on the tomb of Mir Ashiq Muhammad, Hissar (No. 2.44)
15. Inscription on the tomb of Miyan Raib, Jhajjar (No. 2.54)
16. Inscription on the mosque attached to the tomb of Abd as Samad, Jhajjar (No. 2.56)
17. Inscription on the gateway of Rustam Khan, Jhajjar (No. 2.57)
18. Inscription on the mosque attached to the tomb of Abd as Samad, Jhajjar (No. 2.58)
19. Inscription on the central arch of Kalal Khan’s mosque, Jhajjar (No. 2.61)
20. Inscription in the mosque of Pirzadas, Mehm (No. 2.66)
21. Inscription in the mosque of Pirzadas, Mehm (No. 2.70)
22. Inscription on the southern outer arch of Jama Masjid, Mehm (No. 2.72)
23. Inscription on the mosque of Daula Khan, Mehm (No. 2.75)
24. Inscription on the tomb of Daula Khan, Mehm (No. 2.76)
25. Inscription on the mihrab of the Jama Masjid, Mehm (No. 2.77)
26. Inscription on the tomb of Ibrahim Shah, Narnaul (No. 2.80)
27. Inscription on the doorway of the tomb of Shah Quli Khan, Narnaul (No. 2.83)
28. Inscription on the northern arch of the tomb of Shah Quli Khan, Narnaul (No. 2.84)
29. Inscription which the author saw lying in Chhatta Rai Mukand Das, Narnaul (No. 2.85)
30. Inscription on the main facade of Jal Mahal, Narnaul (No. 2.87)
31. Inscription on the tomb of Shah Roshan Chirag, Palwal (No. 2.93)
32. Inscription on the gateway of Kabuli Bagh Mosque, Panipat (No. 2.97)
33. Inscription on the tomb of Muqarrab Khan, Panipat (No. 2.100)
34. Inscription on the gateway of Nawab Sadiq, Panipat (No. 2.103)
35. Inscription on the tomb of Ibrahim Lodi, Panipat (No. 2.104)
36. Inscription on the mihrab of a small mosque in the fort area, Rohtak (No. 2.106)
37. Inscription on the mosque at Gaokaran, Rohtak (No. 2.111)
38. Inscription on Dhobi Gate in Muhalla Wazir Khan, Rohtak (No. 2.115)
39. Inscription on Qazion ki Masjid, Sadhora (No. 2.117)
40. Inscription on the mosque of Abdul Wahab, Sadhora (No. 2.119)
The States of the Punjab, Haryana and Himachal Pradesh witnessed considerable building activity during Muslim ascendancy. A large variety of structures, such as mosques, tombs, sarais, baolis, tanks, palaces and mansions were erected. A builder instinctively wants to perpetuate his name. And this was the drive behind putting up an inscription stone on a building. These inscriptions have played a substantive role in the reconstruction of the history of medieval India. They supply facts unrecorded in literature, correct anachronisms and incoherences and throw light on events and personages otherwise unknown.\(^1\)

The subject of Muslim inscriptions, however, was not limited to these mundane matters. The other class of Muslim inscriptions was the religious one. Verses from the Holy Qoran, the Hadith (or the traditions of the Prophet), and other religious and didactic literature supplied material for this class of inscriptions. Text selected for a building was such as was in consonance with the character of the building, e.g., an inscription on a tombstone at Jhajjar reads: "Whatsoever came has gone." The verses on mosques extolled the virtues of erecting a mosque, etc.

Of the inscriptions recorded in this book, but for two, all of them are in Arabic or Persian. Arabic being the language of their religious as well as literary expression, reigned supreme till the end of the 13th century. The ayats from the Qoran and greater number of the other religious verses were inscribed in this language. For historical inscriptions, too, Arabic remained in use even up to the reign of Humayun.

Persian started gaining ground at the end of the 13th century. Scattered examples of Persian inscriptions dating from the 12th and the 13th centuries are also found in other parts of India.\(^2\) But the first Persian inscription in the States under survey dates from Muharram, 687 (the month began the 6th February, 1288). By the time of Akbar, Arabic became reserved for the Quranic and other religious inscriptions only.
There is a unique example from Khokrakot (District Rohtak) dated 1566 A.D. in which Hindi also forms a part of the inscription along with Persian.

The majority of Urdu inscriptions in India are from the post-Mutiny period. The sole inscription in Urdu from this region is no exception either. It is dated 1867 A.D.

Besides providing information, another purpose of the inscriptions, especially that of the religious ones was decorative. Several calligraphic variables of the Arabic script were innovated. Calligraphers made the script to achieve boundless heights. So much so that the Arabic script has been aptly described as "jewellery fashioned by the hand from the pure gold of intellect." Among the most important scripts of the inscriptions in the region under survey, mention may be made of Kufic, Naskh, Thuluth, Taliq and Nastaliq.

Kufic is the earliest form of Islamic calligraphy. It is believed to have been invented at Kufa, south of Baghdad. The script is characterised by vertical strokes and well-pronounced angular forms of the letters. The inscription in the southern wall, outside the tomb of Imam Nasir at Sonepat is an example of the style.

Some scholars hold that Naskh script flourished independently along with Kufic. Others attribute its invention to Ibn Muqla who lived in Baghdad during the 10th century. It is a cursive form of Arabic writing characterised by a greater clarity and purity of line. Vertical lines lose their importance. It is written with horizontal stems. The curves are full and deep. In India, the letters of the script are heavier, bolder and more widely spaced. Its curves are also perfectly rounded giving it a solidity. And it is this form of Arabic script which found the largest application in the Muslim inscriptions under study.

Naskh gave birth to another form of cursive writing called Thuluth which is characterised with letters, towering but harder to read. Though it closely follows Naskh, it is more elegant. In this script vertical strokes and horizontal lines are exaggerated. The words are placed above each other in two or even more lines. A pleasing example of the style can be seen inside the tombs of Ustad and Shagird at Nakodar.

Taliq (literally hanging) was invented in Iran. It developed from Tawqi and Riqqa—two sister scripts having close affinity with Thuluth. Inscription on the square pillar in the graveyard and the tomb of Imam Nasir at Sonepat is a representative example of the style.

Another script called Nastaliq (a compound of the names Naskh and Taliq) evolved out of Taliq. A certain lightness and elegance characterises this style of cursive writing. Its inventor was Mir Ali Tabrizi (d. 1416 A.D.). In this form, horizontal lines and rounded forms are given more weight and dots are casually placed. Lines are not always straight. In the region
under study, the examples in this style do not appear earlier than the 17th century.

The total number of Muslim inscriptions from the Punjab is 32. Of these, 28 are historical. One is without date. The Quranic verses form the subject-matter of the rest three.

Only five inscriptions represent the Sultanate period, the earliest one being dated 630 A.H., i.e., in the reign of Sultan Itutmish. What came of this inscription is not known now. And if our identification of Zakariya Khan of the inscription on the right jamb of the western gateway of Sarai Nur Mahal is correct, the latest inscription belongs to the reign of Muhammad Shah (1719-48 A.D.). In between these two extremities, the numbers of inscriptions from the reigns of various rulers are—Mubarack Shah Sayyid—1, Sikandar Lodi—3, Akbar—5, Jahangir—6, Shah Jahan—4, Aurangzeb—6 and Farrukhshiyar—1.

The largest crop of inscriptions belonged to the city of Bathinda. They were seven in number, of which only two are extant and that too, partially. Samana has a share of six. Nur Mahal with its three inscriptions ranks the third. Bahadurgarh, Batala, Machchhiwara, Nakodar, Sirhind and Samana have two each. Only one inscription each is contributed by Abohar, Ludhiana, Ropar and Sarai Lashkar Khan.

Most of these inscriptions record the dates of erection of the buildings and the names of their builders only. Those on the tomb of Baba Haji Rattan at Bathinda bring forth the cosmopolitan nature of the medieval society in which Muslims as well as Hindus showed equal reverence to repairing the tomb of a Muslim faqir. Interesting and unique is the inscription on the right jamb of the western gateway of Sarai Nur Mahal. It forbids the officers to charge rental from the travellers. The last line of the inscription curses the officer who overlooked the decree above.

Of the three states under study, Haryana has the largest number of inscriptions in her coffers. These inscriptions are 138 in all. The town of Hansi alone boasts of a share of 26, only six less than the entire claim of the Punjab. Hisar stands second with its 14 inscriptions. The third position is claimed by Narnaul 13 inscriptions. The fourth rank is shared by Jhajjar, Mehm and Rohtak, every one of these towns having 12 of them. Next comes Panipat with its 11 inscriptions. Along the count-down are Sonепat—10, Thanesar—7, Fatehabad—4, Kaithal, Palwal and Sadhora, 3 in every town and Barwala—2. Bohr, Faridabad, Farrukhnagar, Khokrakot, Sewah and Sirsa have one inscription each.

The state yields three inscriptions which date back even before the ascendancy of Qutbuddin Aibak to the throne of Delhi. The earliest inscription from the state comes from Narnaul. It records the date of the death of a Muslim pir in the form of a chronogram which yields the date 531 A.H. (the year began the 29th September, 1136). The earliest precisely dated inscription is from Hansi, It records an order of building a mosque
by one Ali, son of Isfandiyar, on the 10th Zilhajja, 593 or 29th October, 1197. The date of the latest inscription from Haryana is 1236 A.H. (the year began the 9th October, 1820). It records the date of death of one Ismail. All through the chain from the earliest to the latest inscription, almost every Muslim dynasty that ruled over India, is represented. One inscription commemorates even the rule of Akbar Shah II, son of Aurangzeb who, assisted by Rajputs had proclaimed himself emperor in 1089 A.H. and attempted to maintain the self styled kingship until 1100 A.H. when he fled to Persia.

The number of inscriptions from Himachal Pradesh is very small. In all there are two inscriptions. Both of these belong to the 18th century.

NOTES AND REFERENCES

2. Ibid., p. 192.
3. Ibid., p. 193.
4. This inscription has been included in the study as it records an important event in medieval Indian history.
9. Excluding the inscription on the tomb of Ibrahim Lodi at Panipat which was put up during the British rule.
## MUSLIM INSCRIPTIONS IN THE PUNJAB

**Abohar** (District Ferozepur)

| 2.1. Place | Found in the debris of the old fort |
| Date | 630 A.H. (the year began the 18th October, 1232) |
| Translation | "The renovation of this edifice (took place) during the time of the reign of the king of kings *Shams uddunya waddin* (lit. light of the world and the faith), Ilutmish, the king, the helper of the commander of the faithful, and in the time of the governorship of late Qutlug Khan Aibak. In the year six hundred and thirty odd." |
| Sources | *PASB*(1874), p. 72 (Blochmann) |

**Bahadurgarh** (District Patiala)

| 2.2. Place | Main gate of the fort |
| Date | 1067 A.H. (the year began the 10th October, 1656) |
| Language | Persian |
| Translation | "God wills his servants to enjoy his grace. May the dwellers here be ever happy! In the time of the emperor Alamgir, Saif Khan founded Saifabad." The later half of the last line forms a chronogram which yields the date 1067 A.H. |
| Extant/Not Extant | Extant |
| 2.3. Place | The mosque in the fort 1077 A.H. (the year began the 24th June, 1666) |
| Date | Persian |
| Language | "In the time of the defender of the faith, Shah Alamgir, son of Shah Jahan, for the worship of the faithful, the foundations of this building were laid. The date and year of this the learned can tell, 'The founder of this mosque was Saif Khan.'" |
| Translation | The last line is a chronogram which yields the date 1077 A.H. |
| Extant/Not Extant | Extant |

**Batala** (District Gurdaspur)

| 2.4. Place | Tomb of Shamsher Khan² |
| Date | 10th Ramzan, 998 (3rd July, 1590) |
| Size | 61 cm × 38 cm |
| Language | Persian |
| Script | Naskh |
| Translation | "In the time of God, the Merciful, the Compassionate. Praise be to God who made possible the construction of this tank and mosque and garden for the sake of Divine pleasure. It was commenced on the 25th of the month of Safar in the year 997 A.H. (3rd January, 1589) and completed on the 10th of Ramzan in the year 998 of the migration of the Prophet (3rd July, 1590) during the caliphate of the Imam of Islam and the Muslims, Abdul Fath Jalaluddin Muhammad Akbar Badshah-i-Ghazi. The builder thereof (is) one who hopes for the mercy of God, the Benevolent, the weakest of (His) creatures Shamsher Khan,³ son of Dastgir Khan Rajput, living in the pargana . . . of sarkar Manikpur—may God forgive him and cover up his sins!" |
| Extant/Not Extant | Extant |
| Source | EIAPS (1953-54), p. 10 (Wahid Mirza) |
## Muslim Inscriptions in the Punjab

### 2.5. Place

**Jama Masjid (now being used as a part of the Govt. Girls Higher Secondary School)**

**Language**

Arabic

**Contents**

Verses in praise of Prophet and the first-four caliphs, i.e., Abu Bakr, Umar, Usman and Haider.

**Extant/Not Extant Sources**

Extant

*Proceedings of Punjab History Conference* (Sixth Session), p. 56 (Dr. J.S. Grewal)

### 2.6. Place

**Tomb of Baba Haji Rattan**

**Date**

1002 A.H. (the year began the 17th September, 1593).

**Language**

Persian

**Contents**

Merely the name of Lodar Mal with the Hijri date 1002 was preserved when Garrick visited the tomb in 1883-84 A.D.

**Extant/Not Extant Sources**

Not Extant

*ASI Report*, Vol. XXIII, p. 6 (Garrick)

### 2.7. Place

**Tomb of Baba Haji Rattan**

**Date**

Ramzan, 1011 (the month began the 2nd February, 1603)

**Language**

Persian

**Translation**

"Repaiired by command of Nawab Jabar Khan, by the hand of Sheikh Khadim, in the commencement of Ramzan the auspicious, 1011 A.H."

**Extant/Not Extant Sources**

Not Extant

*ASI Report*, Vol. XXIII, p. 6 (Garrick)

### 2.8. Place

**Tomb of Baba Haji Rattan**

**Date**

1033 A.H. (the year began the 15th October, 1623)

**Language**

Persian

**Translation**

"The respects of the humble slave Badi Chand, father of Girdhar Mal of the fort, Muharram, 1033 A.H."

**Extant/Not Extant Sources**

Extant

*ASI Report*, Vol. XXIII, p. 6 (Garrick)

### 2.9. Place

**Tomb of Baba Haji Rattan**
Date
Zilhajja, 1031 (the month began the 4th October, 1719)

Language
Persian

Translation
"Repaired with chuna (mortar) and kalai (lime) by order of the humble Nawab Shahdad Khan, by the hand of Khadim Muhammad Afzal (probably the mason), Zilhajja, 1131 A.H."

Extant/Not Extant
Not Extant

Sources
ASI Report, Vol. XXIII, p. 6 (Garrick)

2.10. Place
Mihrab of the tomb of Baba Haji Rattan

Language
Arabic

Contents
Sura ul Fatiha of the Qur'an

Extant/Not Extant
Extant

Sources
The author

2.11. Place
On a large cannon once in the fort

Date
1073 A.H. (the year began the 6th August, 1662)

Language
Persian

Translation
"He (God) is the conqueror. In the time of Abul Zafar (lit. father of victory) Muhiuddin Muhammad Aurangzeb Bahadur Alamgir, Badshah-i-Ghazi, the Aurangshahi cannon was set up in 1073 A.H. By the efforts of the devoted and sincere subject Mutamid Khan, in the fifth year of the blessed reign."

Sources
EI, Vol. II, pp. 435-36 (P. Horn)

2.12. Place
On the same cannon as above

Language
Persian

Translation
"During the office of Mathuradas Dilaramji ... the cannon has been placed in the fort of Gwalior."

Sources
EI, Vol. II, p. 436 (P. Horn)

Ludhiana

2.13. Place
The mosque in the Khanqah of Sayyid Ali Sarmast

Date
978 A.H. (the year began the 5th June, 1570)

Language
Persian

Contents
It recorded the erection of the mosque in 978
A.H., during the reign of Akbar. The inscription was in a precarious condition when Rodgers saw it in 1888-89 A.D.

Not Extant

Revised List, p. 46 (Rodgers); Report, p. 33 (Rodgers)

Machchhiwara (District Ludhiana)

Qazi’s Mosque
923 A.H. (the year began the 24th January, 1517)

This inscription in red sandstone reveals that the mosque was erected by Bibi Fath Malik, daughter Malik Machchhi in 923 A.H., the last year of Sikandar Lodi’s reign.

Report, p. 36 (Rodgers)

A well in a garden

The letters of this inscription had eroded completely even before Rodgers saw it in 1888-89 A.D. But as per Rodgers account, the stone had on it a statement saying that the man who sank that well had sunk 360 others in or about the town. But this number seems to be more of a proverb than a fact.

Report, p. 36 (Rodgers)

Nakodar (District Jalandhar)

Tomb of Ustad
1021 A.H. (the year began the 23rd February, 1612)

Persian

Translation

"Tomb of the most contemptible of the worshippers of God, Muhammad Mumin, Huseni," 1021 A.H."

Extant

ASI Report, Vol. XIV, p. 60 (Cunningham)

Tomb of Shagird
1067 A.H. (the year began the 10th October, 1656)

Persian
| Translation | “Tomb of the most contemptible of the worshippers of God, the humble slave, Haji Jamal, 1067 A.H.” |
| Extant/Not Extant | Extant |
| Sources | *ASI Report*, Vol. XIV, p. 61 (Cunningham) Bands of Quranic inscriptions in graceful Thuluth script adorn the interior walls of the tombs of the Ustad and the Shagird. |

*Nur Mahal* (District Jalandhar)

| 2.18. Place | Eastern Gateway of Sarai Nur Mahal |
| Date | 1028 A.H. (the year began the 9th December, 1618) |
| Language | Persian |
| Translation | “During the reign of Jahangir Badshah, lord of the universe, king of kings of the world and his time, the shadow of God. The fame of whose goodness and justice overspread the earth until it reached even the highest heavens above. His wife and trusted companion, Nur Jahan, commanded the erection of this Sarai, wide as the heavens. When this fortunate building rose upon the face of the earth—may God walls last for ever and ever!—the date of its erection wisdom found in the words: ‘This sarai was founded by Nur Jahan Begum’.” The last line of the inscription forms a chronogram which yields the date 1028 A.H. Not Extant? |
| Extant/Not Extant | Not Extant |
| Sources | *ASI Report*, Vol. XIV, p. 64 (Cunningham) |

| 3.19. Place | Western Gateway of Sarai Nur Mahal 1030 A.H. (the year began the 16th November, 1620) |
| Language | Persian |
| Translation | “During the just rule of Jahangir Shah, son of Akbar Shah, whose like neither heaven nor earth remembers. The Nur Sarai was founded in the district of Phalor by command of the angel-like Nur Jahan Begum. The date of its foundation the poet happily discovered: ‘This
Muslim Inscriptions in the Punjab

Extant/Not Extant Sources

2.20. Place

Language
Translation

Extant/Not Extant Sources

sarai was founded by Nur Jahan Begum’ (1030)."
Extant
ASI Report, Vol. XIV, p. 65 (Cunningham)

Right jamb of the western gateway of Sarai Nur Mahal
Persian
"Taking payment from travellers is forbidden, the Nawab Zakariya Khan, Bahadur⁹
governor of the district, having exempted them. Should any fauzdar of the Doab
collect these dues, may his wives be divorced."⁹
Extant
ASI Report, Vol. XIV, p. 63 (Cunningham)

Ropar

2.21. Place
Language
Contents
Sources

A colonnade of a very large mosque
Arabic
Verses from the Quran
Report, p. 38 (Rodgers)

Samana (District Patiala)

2.22. Place
Date

Contents
Sources

The mihrab of Sayyid’s Mosque
901 A.H. (the year began the 21st September, 1495)
The inscription records the date 901 A.H.
Report, p. 21 (Rodgers)

2.23. Place
Date

Size
Language
Script
Translation

Jama Masjid
1024 A.H. (the year began the 21st January, 1615)
50 cm × 37 cm
Persian
Nastaliq
"In the reign of Shah Nuruddin Jahangir
whose rule is (established) on the whole
surface of the earth; Mirza Momin, who
always strives in the path of faith, erected
(this) bountiful edifice. For its date, (the
scribe of the heaven) Mercury beautifully
wrote, 'It is verily the mosque of Momin (literally a believer) for the Muslims.'"
The chronogram yields the date 1024 A.H.

Extant/Not Extant Sources
Extant

EIAPS (1971), pp. 60-61 (S.S. Hussain)

2.24. Place

Date

1025 A.H. (the year began the 10th January, 1616)

Contents

The inscription has two chronograms. The first yields the date of erection of the mosque to be 901 A.H. The chronogram of the restoration gives the date 1025 A.H. The founder of the mosque was Aman Ullah and its restorer was Sadiq ibn Abdullah.

Sources

Report, pp. 21-22 (Rodgers)

2.25. Place

Gurudwara Singh Sabha Sahib (on the right enclosure wall of the passage of the gate)

Date

1044 A.H. (the year began the 17th June, 1634)

Size

114 cm × 47 cm

Language

Persian

Script

Nastaliq

Translation

"The foundation of this everlasting abode of happiness was laid at an auspicious and blessed moment. The happy mansion appears as if a palace has been removed from paradise (to the earth) 1044 A.H. Or this lofty palace is an auspicious heavenly abode which has become the exalted residence (of one) whose standards are (as high as) the high heavens. Regnal year 6. One who is worthy of the sphere of the fortune, (namely) that Khan by whose reflected image, the eyes of the sky are opened wide (i.e. the sky is astonished). Work done by Ishaq. When I sought the year of its date, wisdom replied, 'It is a wonderful, auspicious and airy dwelling.' Superintended by Gopal Bhatt."

The inscription seems to have been brought from some other place.

Extant/Not Extant Sources
Extant

EIAPS (1971), pp. 62-63 (S.S. Hussain)
<table>
<thead>
<tr>
<th>Place</th>
<th>The mosque near Imambara Muharram, 1047 (the month began the 16th May, 1637) It records the date of erection of the mosque as Muharram, 1047, in the time of Shah Jahan. Report, p. 22 (Rodgers)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Source</td>
<td>Pizada’s Mosque 1057 A.H. (the year began the 27th January, 1647) 63 cm × 35 cm Besides Kalima, this inscription of raised letters carved on marble gives the date of the erection of the mosque to be 1057 A.H. Report, p. 22 (Rodgers)</td>
</tr>
<tr>
<td>Source</td>
<td>Sarai Lashkar Khan (District Ludhiana) Sarai Lashkar Khan 1080 A.H. (the year began the 22nd May, 1669) Persian The inscription records the erection of the sarai by Lashkar Khan. The date of the erection, i.e., 1080 A.H. is given in the form of a chronogram as well as in figures. Extant The author Sirhind (District Patiala) Tomb of Mir Miran 902 A.H. (the year began the 9th September, 1496) Persian “Subhan, daughter of Sultan Bahlol Shah (Lodi) died on Friday, 11th of Safar, 901 and this tomb was erected in the time of the king of the world, Sikandar Shah (Lodi). May God perpetuate his kingdom and rule! 902 A.H.” Extant</td>
</tr>
</tbody>
</table>
**Sources**

Revised List, p. 55 (Rodgers); Report, p. 5 (Rodgers)

The inscription has been translated by the author.

2.30 Place

Tomb of Haji Muhammad (outside Aam Khas Bagh)

Date

1014 A.H. (the year began the 9th May, 1605)

Language

Persian

Contents

It records the date of death of one Haji Muhammad in the form of a chronogram. According to Rodgers, it gives the date 1014 A.H.

Extant/Not Extant Sources

Extant

Report, p. 7 (Rodgers)

Sunam (District Sangrur)

2.31. Place

The restored mosque near the tomb of Bana Bahnavi

Date

828 A.H. (the year began the 23rd November, 1424)

Contents

The inscription plainly gives the date 828 A.H. It is from some old mosque, no longer in existence.

Sources

Report, p. 23 (Rodgers)

2.32. Place

The mosque adjoining the tomb of Bana Bahnavi.

Date

1083 A.H. (the year began the 19th April, 1672)

Contents

The inscription gives the date of the foundation of the mosque in the form of a chronogram which is 1083 A.H.

Sources

Report, p. 23 (Rodgers)

NOTES AND REFERENCES

1. Saif Khan, son of Tarbiat Khan was a gentleman during the reign of emperor Aurangzeb. Nawab Fidai Khan, the builder of the Pinjore garden was his brother. According to MA he was appointed subedar of Agra in 1659 and that of Kashmir in 1671 (p. 70). Then he became a hermit but was restored to his titles and honours in 1676 which he held until 1683. Thereafter he is said to have retired to the village of Saifabad (now Bahadurgarh) which had been founded
by himself. His tomb is still in the said village. (Patiala and its Historical Surroundings, Patiala, 1969, pp. 24-25).

2. The inscription is not in situ.

3. A homonymous person was the shiqdar of pargana Rohtak. He built there a tomb over the grave of Pir Shafi Dil and laid the foundation of a gateway in the adjoining locality Khokrakot in 975 A.H. (Inscription Nos. 2.113 and 2.65). Whether or not they are the same person cannot be said with certainty. Out of the tank, garden and mosque mentioned in the inscription, only the tank is extant.


As is evident from the next inscription, the cannon was placed at first at Gwalior where Mutmaid Khan was commandant from 24th Jumada I, 1071 (15th January, 1661). Later it was brought to Bhatinda.

6. In Blochmann’s Ain-i-Akbari, Vol. I (Delhi, 1977 ed.) the last entry on p. 682 is by the name of Ustad Muhammad Husain who used to play tamburah. In the f.n. 4, it is added that according to Maasir-i-Rahimi, “Muhammad Mumin, alias Hafizak, a tamburah player was one of the musicians in the service of Khan-i-Khanan”. The area around Nakodar was famous for music. This is perhaps the very man who lies interred in this tomb.

7. This inscription was not extant even when Cunningham visited the sarai in 1878-79. But fortunately a copy of it had been preserved by one of the townsmen. The General procured this copy from him.

8. No one of the name of Zakariya Khan has been historically prominent during the reign of Jahangir. But one Nawab Zakariya Khan son of Samad Khan is known to have received the title of Khan Bahadur in 1737 and was appointed the governor of Lahore and Multan (Latif, History of the Punjab, Calcutta, 1891, p. 193.) He exercised an absolute authority in the whole of the province until he was defeated by Nadir Shah (p. 201).

Pt. Sheo Narain is of the view that the letters of the inscription were not incised before the panel bearing them was fitted up in the building. The crude shape of the letters indicate their later incision. There being no date or year given therein, it is not to be assumed that the inscription was synchronous with the building. (“Serai Nur Mahal”, The Punjab Past and Present, Vol. IV, Part II, October, 1970, p. 222).

9. The last line of the inscription is a form of curse among Muhammedans.

10. A man of the name was appointed the subedar of Multan in 1670. Earlier, he was a mansabdar of 4000 horses. On this occasion his mansab was increased by one thousand. He died in 1671. (MA, pp. 89-91). Most probably he is the man who built this sarai.
## MUSLIM INSCRIPTIONS IN HARYANA

### Barwala (District Hissar)

<table>
<thead>
<tr>
<th>3.1 Place</th>
<th>The Lahore Museum</th>
</tr>
</thead>
<tbody>
<tr>
<td>Date</td>
<td>20th Ramzan; 680 (2nd January, 1282)</td>
</tr>
<tr>
<td>Size</td>
<td>99cm × 28cm</td>
</tr>
<tr>
<td>Language</td>
<td>Arabic</td>
</tr>
<tr>
<td>Translation</td>
<td>“The light of Islam and of the Muslims <em>Abul Muzaffar</em> (lit. father of the victorious) Balban, the king; the helper of the Lord of the Muslims—may God perpetuate his kingdom and his reign... may his prosperity be perpetual!—On the 20th of the blessed month of Ramzan—may its blessing be general!—680.”</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>3.2 Place</th>
<th>An old mosque</th>
</tr>
</thead>
<tbody>
<tr>
<td>Date</td>
<td>Rabi I, 688 (the month began the 25th March 1289)</td>
</tr>
<tr>
<td>Size</td>
<td>74cm × 20cm</td>
</tr>
<tr>
<td>Language</td>
<td>Arabic</td>
</tr>
<tr>
<td>Script</td>
<td>Naskh</td>
</tr>
<tr>
<td>Translation</td>
<td>“This mosque was ordered to be built in the time of the noble king <em>Muizz uddunya waddin</em> (lit. the honourer of the world and the faith) —May (God) perpetuate his reign!—<em>Abul Muzaffar</em> Kaiqubad, the king, by the glory of the saints and the poor, <em>Taj uddaula waddin</em> (lit. the crown of the fortune and the faith) ... the royal (slave)—may his prosperity be</td>
</tr>
<tr>
<td>Sources</td>
<td></td>
</tr>
<tr>
<td>---------</td>
<td></td>
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</tbody>
</table>

3.3 Place

<table>
<thead>
<tr>
<th>Size</th>
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<table>
<thead>
<tr>
<th>Languages</th>
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<table>
<thead>
<tr>
<th>Translation</th>
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</thead>
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<tr>
<th>Extant/Not Extant</th>
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<table>
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<tr>
<th>Sources</th>
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</thead>
</table>

3.4 Place

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<th>Date</th>
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</table>

<table>
<thead>
<tr>
<th>Language</th>
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</thead>
</table>

<table>
<thead>
<tr>
<th>Translation</th>
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</table>

<table>
<thead>
<tr>
<th>Sources</th>
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</table>

3.5 Place

<table>
<thead>
<tr>
<th>Date</th>
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</table>

<table>
<thead>
<tr>
<th>Size</th>
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</table>

<table>
<thead>
<tr>
<th>Language</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Script</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Translation</th>
</tr>
</thead>
</table>

perpetual!—at the beginning of the Rabi I, 688.”

EI, Vol. II, p. 158 (P. Horn), Revised List, p. 70 (Rodgers); EIM (1913-14). pp. 33-34 (G. Yazdani)

**Bohr** (District Rohtak)

Tomb of Mahant Tota Nath

116cm x 23cm

Arabic and Persian

The passage from the *Qoran*, Sura, ii, 256 is followed by these words: “The writer (was) Ibrahim, known as Muwasskhani, by the order of Ali Qazi Bahai Khan.”

Extant

*EI*, Vol. II, p. 154 (P. Horn)

**Faridabad**

A mosque

1014 A.H. (the year began the 9th May, 1605)

Persian

“In the reign of Shah Nuruddin, a king who is pious, just and liberal Murtaza Khan, the unique one of the age and faith, erected this religious building. He is honoured, powerful, generous, and liberal, a worthy descendant of the king of men (Ali). As date of this lasting structure, the words ‘Khayrul-Biga’ issued from the pen.”

The chronogram gives the date 1014 A.H.


**Farrukhnagar** (District Gurgaon)

Southern wall of the Jama Masjid (brought to Farrukhnagar from an old mosque in a nearby village named Sultanpur)

10th Ramzan, 674 (27th February, 1276)

Two pieces measuring 55cm x 48cm and 55cm x 53cm

Arabic

Naskh

“This mosque was built in the time of the government of the exalted Sultan, Ghiyas
 Muslim Inscriptions in the Punjab, Haryana and Himachal Pradesh

uddunya waddin (lit. the refuge of the world and the faith) Abul Muzaffar Balban, the Sultan—may God perpetuate his kingdom and authority!—by the frail slave, expectant of the mercy of God, the High, Muhammad bin Aibak Shamsi Ajami, on the 10th of the holy month of Ramzan in the year 674 A.H."

<table>
<thead>
<tr>
<th>Extant/Not Extant Sources</th>
</tr>
</thead>
<tbody>
<tr>
<td>Extant</td>
</tr>
</tbody>
</table>

EIM (1913-14), pp. 26-27 (G. Yazdani), JPHS, Vol. IV, No. 2, pp. 112-16 (R.B. Whitehead)

Fatehabad (District Hissar)

3.6 Place

The sandstone pillar in the Idgah

Date

1351-88 A.D.

Language

Tughra Arabic

Contents

Garrick is of the view that the matter of this inscription is the genealogy of the Tughlaq emperor Firoz Shah. He adds that the inscription had been translated by Maulvi Ziauddin Khan, Khan Bahadur, Extra Assistant Commissioner. P. Horn admits his inability to decipher it. According to him, "The inscription belongs to a king of the Tughlaq dynasty, and contains long historical accounts—Tughlaq Shah himself is mentioned. An occurring date, the reference of which is not clear, is the first Shaban, 725 (13th July, 1325), which falls in the first year of Muhammad, son of Tughlaq Shah." In his footnote P. Horn adds that Ghulam Hussain, one of Rodgers' staff, said in a note that Ziauddin Khan had spent more than a month at Fatehabad to decipher the inscription but Ghulam Hussain had not been able to see what the Khan had achieved. However, the author had not been able to see any translation of the inscription.

<table>
<thead>
<tr>
<th>Extant/Not Extant Sources</th>
</tr>
</thead>
<tbody>
<tr>
<td>Extant</td>
</tr>
</tbody>
</table>

ASI Report, Vol. XXIII, p. 11 (Garrick), EI, Vol. II, p. 159 (P. Horn)

3.7 Place

To the left of the mihrab in the Idgah

Date

2nd Ramzan, 945 (22nd January, 1539)

Size

69cm × 37cm
<table>
<thead>
<tr>
<th>Language</th>
<th>Persian</th>
</tr>
</thead>
<tbody>
<tr>
<td>Translation</td>
<td>&quot;In the name of the Merciful and compassionate God (Qoran, Sura lxxii, 18 and 19). The Prophet—upon whom be peace!—says, 'He who builds a mosque in the world for God, God will build for him a castle in paradise.' This mosque was finished in the days of the reign of the great king, the exalted prince, the master of the necks of the crowds of nations the among the Indians, Turks, Arabs and Persians, who raise the standard of holy strife and war, Muhammad Humayun, Badshah-i-Ghazi—may God Almighty perpetuate his kingdom (and guide) his ship in the seas of his favour! Through the exertion of the auspicious dignitary, the cream of the accomplished among men, the issue of great Amirs, Amir Rustam Beg, son of His Highness, the pardoned and purified chosen of Amir Muhammad Ali—God Almighty.... on the 2nd of the month Ramzan, H. 945. The superintendent of the work (was) the poor Abdul Karim.&quot; The verse at the end of the inscription could not be fully deciphered.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Extant/Not Extant Sources</th>
<th>Extant</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sources</td>
<td>EI, Vol. II, p. 425 (P. Horn), ASI Report, Vol. XXIII, p. 12 (Garrick)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>3.8 Place</th>
<th>Humayun’s Mosque</th>
</tr>
</thead>
<tbody>
<tr>
<td>Date</td>
<td>1309 A.H. (the year began the 7th August, 1891)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Language</th>
<th>Persian</th>
</tr>
</thead>
<tbody>
<tr>
<td>Contents</td>
<td>It records the date of repair of the mosque by Rahmat in 1309 A.H.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Extant/Not Extant Sources</th>
<th>Extant</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sources</td>
<td>The author</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>3.9 Place</th>
<th>The wall to the north of the pillar in the Idgah</th>
</tr>
</thead>
<tbody>
<tr>
<td>Size</td>
<td>37cm x 17cm</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Language</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Translation</td>
<td>&quot;In the name etc. Invoke Ali, the manifestor of miracles, though will find him for thy help</td>
</tr>
</tbody>
</table>
in adversities. Every care and every sorrow will surely vanish through the prophetship, O, Muhammad, through thy saintliness, O’ Ali, O’ Ali, O’ Ali !”

<table>
<thead>
<tr>
<th>Extant/Not Extant Sources</th>
<th>Extant</th>
</tr>
</thead>
</table>

**Hansi** (District Hissar)

### 3.10 Place

<table>
<thead>
<tr>
<th>Place</th>
<th>The wall of the mosque in the fort</th>
</tr>
</thead>
<tbody>
<tr>
<td>Date</td>
<td>1192-1206 A.D.</td>
</tr>
<tr>
<td>Size</td>
<td>92cm × 31cm</td>
</tr>
<tr>
<td>Language</td>
<td>Arabic</td>
</tr>
<tr>
<td>Translation</td>
<td>“(Abul) Muzaffar Muhammad, son of Sam, the helper of the caliph of the faithful . . . .”</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Extant/Not Extant Sources</th>
<th>Not Extant</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>EI</em>, Vol. II, p. 430 (P. Horn)</td>
<td></td>
</tr>
</tbody>
</table>

### 3.11 Place

<table>
<thead>
<tr>
<th>Place</th>
<th>Tomb of Sheikh Niamatullah in the fort</th>
</tr>
</thead>
<tbody>
<tr>
<td>Size</td>
<td>111cm × 28cm</td>
</tr>
<tr>
<td>Language</td>
<td>Arabic</td>
</tr>
<tr>
<td>Translation</td>
<td>“In the name etc. He who builds a mosque etc.”</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Extant/Not Extant Sources</th>
<th>Extant</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>EI</em>, Vol. II, p. 430 (P. Horn)</td>
<td></td>
</tr>
</tbody>
</table>

### 3.12 Place

<table>
<thead>
<tr>
<th>Place</th>
<th>Tomb of Sheikh Niamatullah</th>
</tr>
</thead>
<tbody>
<tr>
<td>Date</td>
<td>10th Zilhajja, 593 (24th October, 1197)</td>
</tr>
<tr>
<td>Size</td>
<td>150cm × 15cm</td>
</tr>
<tr>
<td>Language</td>
<td>Arabic</td>
</tr>
<tr>
<td>Translation</td>
<td>“This mosque was ordered to be built by the slave (of God) Ali, son of Isfandiyar on the 10th Zilhajja, 593.”</td>
</tr>
</tbody>
</table>


### 3.13 Place

<table>
<thead>
<tr>
<th>Place</th>
<th>To the left of the central arch of the Idgah</th>
</tr>
</thead>
<tbody>
<tr>
<td>Date</td>
<td>Doubtful</td>
</tr>
<tr>
<td>Size</td>
<td>88cm × 31cm</td>
</tr>
<tr>
<td>Language</td>
<td>Arabic</td>
</tr>
<tr>
<td>Translation</td>
<td>“In the name etc. Jesus, the son of Mary, has said, ‘O God! Our Lord, send down to us a</td>
</tr>
</tbody>
</table>
table from heaven (to be to us as a festival etc.)"—Quran, Sura v, Verse 114.
The inscription was too worn. So there was doubt about the king’s name. According to P. Horn, it was Nuruddin Mahmud, the second son of Ilutmish. He reigned from June, 1246 to February, 1266.
*EI*, Vol. II, p. 431 (P. Horn)

<table>
<thead>
<tr>
<th>Place</th>
<th>The Middle arch of the Idgah</th>
</tr>
</thead>
<tbody>
<tr>
<td>Date</td>
<td>1211-36 A.D.</td>
</tr>
<tr>
<td>Size</td>
<td>85cm × 25cm</td>
</tr>
<tr>
<td>Contents</td>
<td>This inscription of two lines belonged to the reign of Ilutmish whose name it contained.</td>
</tr>
<tr>
<td>Sources</td>
<td><em>EI</em>, Vol. II, p. 431 (P. Horn)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Place</th>
<th>Julahon ki Masjid</th>
</tr>
</thead>
<tbody>
<tr>
<td>Date</td>
<td>1211-36 A.D.</td>
</tr>
<tr>
<td>Size</td>
<td>41cm × 34cm</td>
</tr>
<tr>
<td>Language</td>
<td>Arabic</td>
</tr>
<tr>
<td>Script</td>
<td>Naskh</td>
</tr>
<tr>
<td>Translation</td>
<td>“... (the king) of Turk and Persian kings ... (Sultan) Abul Muzaffar, ...”</td>
</tr>
<tr>
<td>Sources</td>
<td>EIM (1913-14), pp. 14-15 (G. Yazdani)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Place</th>
<th>Dargah Char Qutb</th>
</tr>
</thead>
<tbody>
<tr>
<td>Date</td>
<td>1st Zilqada, 622 (4th November, 1225)</td>
</tr>
<tr>
<td>Size</td>
<td>130cm × 28cm</td>
</tr>
<tr>
<td>Language</td>
<td>Arabic</td>
</tr>
<tr>
<td>Translation</td>
<td>“Finished was the tomb of the veiled noble lady—may God illuminate her tomb and may God pardon her in the garden of the asylum (Paradise)! O most Merciful of the merciful! This took place on the 1st Zilqada, 622.”</td>
</tr>
<tr>
<td>Source</td>
<td><em>EI</em>, Vol. II, pp. 430-31 (P. Horn)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Place</th>
<th>Mosque of Bu Ali Baksh in Mughalpura quarter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Date</td>
<td>Rabi II, 623 (the month began the 1st April, 1226)</td>
</tr>
<tr>
<td>Size</td>
<td>76cm × 15cm</td>
</tr>
<tr>
<td>Language</td>
<td>Arabic</td>
</tr>
<tr>
<td>Translation</td>
<td>“This building (is) the mosque of the feeble...&quot;</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Source</th>
<th></th>
</tr>
</thead>
</table>
slave (of God) Ahmad, son of Muhammad, of Asmand. In the middle of Rabi II, 623."
There are two other inscriptions in the mosque. One contains the Bismillah with the Kalima and the other is a fragment.

Sources
EI, Vol. II, p. 43 (P. Horn), PASB (1877), p. 122 (Blochmann), ASI Report, Vol. XXIII, p. 16 (Garrick), Revised List, p. 68 (Rodgers)

3.18 Place
Building not known

Date
4th Rajab, 638 (19th January, 1241)

Size
85cm × 62cm

Language
Arabic

Script
Naskh

Translation
"His—the frail servant, taken into Divine mercy, Muhammad bin Ali bin Usman, entitled Nizamuddin. Demise occurred on the 4th of the auspicious month of Rajab—may its blessings be universal!—in the year 638 A.H."

Sources
EI (1913-14), pp. 15-16 (G. Yazdani)

3.19 Place
Courtyard of Bu Ali Baksh’s mosque (a loose stone)

Date
Muharram, 687 (the year began the 6th February, 1288)

Size
41cm × 37cm

Language
Persian

Translation
"The king of the world Muizz uddunya ... the Sultan—may (God) perpetuate his reign! —in the time of ... Bahrol, son of Mihra (?) Beg, Alani ... Muharram, 687."

Sources
EI, Vol. II, p. 432 (P. Horn)

3.20 Place
Tomb of Niamatullah

Date
25th Rajab, 696 (19th May, 1297)

Translation
"25th of the month of Rajab, 696 A.H."

Sources
ASI Report, Vol. XXIII, p. 15 (Garrick)

3.21 Place
A mosque

Date
10th Rabi II, 703 (21st November, 1303)

Language
Persian

Translation
"Hazrat Sheikh Jalaluddin8 Muhammad
<table>
<thead>
<tr>
<th>Source</th>
<th>Details</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>ASl Report</em>, Vol. XXIII, p. 16 (Garrick), <em>PSAB</em> (1877), p. 122 (Blochmann)</td>
<td>Sahib . . . In the time of Alauddin Muzaffar Shah Jahan Muhammad Shah—may he reign for ever!—was built this door on the 10th Rabi II, in the year 703 A.H.&quot;</td>
</tr>
<tr>
<td><em>EI</em>, Vol. II, p. 432 (P. Horn)</td>
<td>Tomb of Wilayat Shah Shahid 713 A.H. (the year began the 28th April, 1313)</td>
</tr>
<tr>
<td><em>EI</em>, Vol. II, p. 432 (P. Horn)</td>
<td>57cm × 37cm</td>
</tr>
<tr>
<td><em>EI</em>, Vol. II, p. 432 (P. Horn)</td>
<td>This inscription only mentions the date 713 A.H.</td>
</tr>
<tr>
<td><em>EI</em>, Vol. II, p. 432 (P. Horn)</td>
<td>Tomb of Wilayat Shah Shahid 57cm × 14cm</td>
</tr>
<tr>
<td><em>EI</em>, Vol. II, p. 432 (P. Horn)</td>
<td>This inscription of one line is a part of the <em>Qoran</em>, Sura ii, Verse 256.</td>
</tr>
<tr>
<td>3.24. Place</td>
<td>Adina Mosque in the Bazaar Muhalla</td>
</tr>
<tr>
<td>Date</td>
<td>1st Zilqada, 767 (10th July, 1366)</td>
</tr>
<tr>
<td>Date</td>
<td>76cm × 38cm</td>
</tr>
<tr>
<td>Language</td>
<td>Persian</td>
</tr>
<tr>
<td>Script</td>
<td>Naskh</td>
</tr>
<tr>
<td><strong>Translation</strong></td>
<td>“With the guidance of God, the Omniscient, and the blessing of the prophet Mustafa—peace be upon him—in the auspicious reign and benign regime of the great master, the shelter of the world, the king of Islam, the guardian of the creatures. Firoz Shah the king—may God perpetuate his kingship and suzerainty—the slave of the (royal) threshold, Shahin Sultani,* on the first day of Zilqada in the year seven hundred and sixty seven laid the foundation of this mosque.”</td>
</tr>
<tr>
<td>Sources</td>
<td><em>EIAPls</em> (1953-54), pp. 2-3 (Wahid Mirza); <em>EI</em>, Vol. II, p. 159 (P. Horn)</td>
</tr>
<tr>
<td>3.25. Place</td>
<td>A grave near Hussain gate (the inscription is not <em>in situ</em>)</td>
</tr>
</tbody>
</table>
**Muslim Inscriptions in the Punjab, Haryana and Himachal Pradesh**

Date
1434-43 A.D.

Size
99cm × 46cm

Translation
"The building of the edifice of this strong fort and solid gate (was erected) in the time of (the king of kings) celebrated like Jamshedd’s, of high dignity like Solomon, the Alexander of the period, Abul Muzaffar Muhammad Shah, the king . . . ."

_EI_, Vol. II, p. 434 (P. Horn)

Sources

3.26. Place

Date
Muharram, 877 (the month began the 8th June, 1472).

Translation
"Built in the name of God and in the reign of Badshah Muzaffar, son of Mubarak Shah, one of the pious and great, by the hand of Sheikh Abdul Fateh, a disciple of Sheikh Jamaluddin, to whom may God give a place in heaven. Whosoever may pray here should remember him in their prayers. The writer of the inscription is Roza Quli, resident of Hansi, Muhalla Zuhdujan in the Muharram, 877 A.H."

Extant/Not Extant
Not Extant

Sources

ASI Report, Vol. XXIII, p. 15 (Garrick)

3.27. Place

Date
25th Rajab, 896 (3rd June, 1491)

Size
81cm × 30cm

Language
Persian

Script
Naskh

Translation
"Kingdom belongs to God only. During the reign of the dominion Sikandar Shah, son of Bahlol Shah, the king—may God perpetuate his kingship and suzerainty!—by the guidance of God, the Glorious, the slave of the Divine threshold, Aba Bakr Bam Jilwani, who is one of the hand-grasping preceptor, the Sultan of the Sheikhs, Sheikh Abul Fatih—may God bless his precious soul at the foot of the grave of the Qutb of all the Qutbs of the world, Sheikh Jamal alhaqq washshar waddin (lit. the beauty of
the truth, the religious laws and the faith)—may his dust of pleasant odour and may paradise be his abode, and may God illumine his tomb!—at the time of accession to the saintly carpet of our master, the Sultan of the Sheikhs, Sheikh Farid—may God prolong his life!—had this mosque erected. Let him who prays in this mosque remember him by praying for his faith. The writer of these words is Razi Qutb, Deputy Qazi of Hansi and the agent of the police perfect of (Dharman or Dharnan) a slaveling of the Eternal Monarch. The 25th of the month of Rajab of exalted rank, in the year eight hundred and ninety six. The stone carver is Ladhan (?), son of Jalal of Nagpur.”

Extant
EIAPS (1953-54), pp. 3-4 (Wahid Mirza); EI, Vol. II, p. 432 (P. Horn); PASB (1877), p. 123 (Blochmann)

3.28. Place

The tomb of Jamaluddin at Dargah Char Qutb
903 A.H. (the year began the 30th August, 1497)

Arabic
“In praise and gratitude to God, Raza Ali, 903, erected outside the city this shrine of Hazrat Qutb Jamaluddin, son of Sultan Hamiduddin, who came with Shihabuddin from Ghazni and conquered this part of the country. The city of Hansi having fallen to his share, Hazrat Qutb Jamaluddin became a recluse, and was the disciple of Hazrat Bawa Sheikh Farid Ganj of Pak Pattan. He died in 670 A.H. His shrine is pure, handsome, and in contiguity with a mosque.”

ASI Report, Vol. XXIII, p. 15 (Garrick)

Extant

3.29. Place

North-western corner inside Barsi Gate

Date
5th of Zilqada, 928 (26th September, 1522)

Language
Persian
Naskh-cum-Kufi

"The foundation of the building of this strong and lofty gate (was laid) together with the repairs to the well protected Alai fortress, which is dated 702 A.H. during the reign of the Sultan of Sultans, the victorious king Ibrahim Shah Sultan — may God perpetuate his kingdom and suzerainty! — and during the governorship of Masmad-i-Alli. Hamid Khan, son of Mahabat Khan Kamal and in the shiqdari of Khawaja Fath Muhammad at the instance of Asaf, son of Kamal Bakhtiyar, on the 5th of Zilqada in the year nine hundred and twenty eight. The writer of these words (is) Khalilullah Nasir Mufti Hanswi."

**EIAPS** (1953-54), pp. 4-5 (Wahid Mirza);
**EI**. Vol. II, p. 433 (P. Horn); **PASB** (1877), p. 124 (Blochmann)

3.30. Place
Tomb of Muhammad Jamil Shahid in Muhalla Mughalpura

3.31. Place
Julahon ki Masjid

Date
7th of Shaban, 1059 (6th August, 1649)

Date
1098 A.H. (the year began the 7th November, 1686)

Size
31cm × 51cm

Language
Persian

Script
Nastaliq

Translation
"In the name etc., with a sincere heart
Sheikh Manjhu laid the foundation of a mosque in a beautiful and finely decorative style. When I sought the date of its building, wisdom said: 'Veritably, (it is) the House of God.' In the reign of Abul Muzaffar Muhiiuddin Muhammad Aurangzeb Alamgir Badshah-i-Ghazi in the year 1098, one thousand and ninety eight. The writer of this is Abdul Rasul, son of . . .”

EIAPS (1953-54), p. 6 (Wahid Mirza); PASB (1877) p. 124 (Blochmann)

<table>
<thead>
<tr>
<th>3.32. Place</th>
<th>Mosque of Jafar Beg</th>
</tr>
</thead>
<tbody>
<tr>
<td>Size</td>
<td>38cm × 3cm</td>
</tr>
<tr>
<td>Language</td>
<td>Arabic</td>
</tr>
<tr>
<td>Translation</td>
<td>“. . . and who manifests the word of God, the helper of the lord of the faithful.”</td>
</tr>
<tr>
<td>Sources</td>
<td>EI, Vol. II, p. 159 (P. Horn)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>3.33. Place</th>
<th>Near the door of a mosque</th>
</tr>
</thead>
<tbody>
<tr>
<td>Translation</td>
<td>“Hazrat Qutb Sahib. The door of Rahmat Gilani of Masud ud Isphani, whom may God assist.”</td>
</tr>
<tr>
<td>Sources</td>
<td>ASI Report, Vol. XXIII, p. 15 (Garrick)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>3.34. Place</th>
<th>Dargah Char Qutb</th>
</tr>
</thead>
<tbody>
<tr>
<td>Size</td>
<td>57cm × 34cm</td>
</tr>
<tr>
<td>Language</td>
<td>Persian</td>
</tr>
<tr>
<td>Translation</td>
<td>“(G)ilani and to Firdaus Sultani. He was a slave of Masud Muhammad of Isfahan.”</td>
</tr>
<tr>
<td>Sources</td>
<td>EI, Vol. II, pp. 430-31 (P. Horn)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>3.35. Place</th>
<th>Dargah Char Qutb</th>
</tr>
</thead>
<tbody>
<tr>
<td>Size</td>
<td>41cm × 31cm</td>
</tr>
<tr>
<td>Language</td>
<td>Persian</td>
</tr>
<tr>
<td>Translation</td>
<td>“By the grace of His Highness Kamal (or Jamal), son of . . .”</td>
</tr>
<tr>
<td>Sources</td>
<td>EI, Vol. II, p. 431 (P. Horn)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>3.36. Place</th>
<th>A mosque near Talaki Gate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Date</td>
<td>2nd Jumada I, 870 (21st December, 1465)</td>
</tr>
<tr>
<td>Language</td>
<td>Persian</td>
</tr>
<tr>
<td>Metre</td>
<td>Long Ramal</td>
</tr>
</tbody>
</table>

Hissar
"In the name etc. O Preserver! O Guardian! The Jami Mosque was erected with the help of the Lord of Glory (it is) like the Kaba in perfection, like the Kibla in beauty. Near it is a large well with a spring like the Zamzam, its water, like the breath of Christ, removes sickness. Both were built by order of the lady Fatimah Khatun, who is the mother of the great Khan, the distinguished Qutb Khan. In the time of the reign of Baholol Shah, the protector of the faith, of him like whom no other king is in the battle. The date is the 2nd day of Jumada I, and 870 years had elapsed since the time of the Flight."

PASB (1877), p. 94 (Blochmann)

Sources

A tomb-stone near Nagori Gate
9th Shaban, 892 (31st July, 1487)
152cm × 10cm
Persian and Arabic

(i) The departure of this king of the Sheikhs and the saints, Sheikh Muhammad, son of Mahmud, the Chisti, (took place) on the 9th Shaban, 892.”

(ii) “Ah! He that is occupied with his earthly life and the length of his hope (his hoped life-time) deceives himself. Death comes unexpectedly, and the tomb is the coffin of his work.”

(iii) In the name etc. There is no God but God alone, who has no companion; And that Muhammad is His servant and His apostle. Is not the world verily like the station of a camel-rider? Will he sleep in the evening when he is to depart in the morning?”

EI, Vol. II, p. 426 (P. Horn); PASB (1877), p. 94 (Blochmann); Revised List, p. 66 (Rodgers)

Sources

3.38. Place
Tomb of Sheikh Junaid outside Nagori Gate
1st Rabi I, 927 (9th February, 1521)

Date
3.39. Place
Tomb of Sheikh Junaid outside Nagori Gate
1st Zilqada, 931 (20th August, 1525)

3.40. Place
A mosque outside Delhi Gate
4th Shaban, 939 (1st March, 1533)
please the Lord, who is adored by the slave who hopes in the mercy of the All-nourisher, who seeks help from God, the strength of the merciful, Nazar Quli, son of Shah Quli Khan²⁰ who is known as Nizamuddin Janym,²¹ the Turkman—may God increase what He has given him, and brings him what he desires for the honour of the chief of the pious and the saints!—Dated 4th Shaban—may God allow the month to end in victory and security!—anno 939. The writer of these letters is Abdullah Yusuf Ahmad, son of Ruknuddin.”

Sources

EI, Vol. II, pp. 154-55 (P. Horn); PASB (1877), p. 95 (Blochmann)

3.41. Place
Jama Masjid

Date
942 A.H. (the year began the 2nd July, 1535)

Language
Persian

Metre
Ramal (of the last three lines)

Translation
“In the name etc. (Qoran), Sura lxxii, 18, 19) ‘The mosques are God’s. You should not call on anyone with God’ and ‘when God’s servant stood up to pray they (the jinns) called out to him and well-nigh crowded upon him.’ The Prophet—upon whom be peace!—says, ‘He who builds a mosque etc.’ This mosque was finished in the days of the reign of the great king of the kings, the exalted prince the master of the necks of crowds of nations among the Indians, Turks, Arabs and Persian, the accomplished Sultan, the perfect, the chief of the ruler, the just prince, the high, the exalted, whom to obey is as necessary as to obey God and the Prophet, according to (Qoran, Sura IV, 62) ‘Obey God and obey the Apostle and those in authority amongst you’, the guardian of God’s countries, the helper of God’s servants, who raises the standard of holy strife and war, Muhammad Humayun, Badshah-i-Ghazi—may God Almighty perpetuate his kingdom and guide his ship in the seas of his favour!—
through the exertion of the auspicious dignitary, the cream of the accomplished among men, (the issue of great Amirs, Amir Muhammad, son of the distinguished noble, the meritorious Nizamuddin Beg Mirak,22 son of the pardoned and purified Khushgeld. . . son of His Highness, whose sins are forgiven. . .)21 A mosque has been built in Hissar for the sake of God, which is as high in dignity as the seventh heaven, and has turned out well adjusted, everyone who saw it has approved of the style of this mosque. Because all people of sense approved it, its chronogram is. . . Its writer and composer is Nizam. . . 942 A.H.""EI, Vol. II, p. 156 (P. Horn): PSAB (1877), p. 95 (Blochmann)

Sources

Tomb of Waltu Khan (near Nand Cinema)
Ramzan, 943 (the year began the 13th March, 1537)

3.42. Place

Date

Size 36 cm x 34 cm

Language Persian

Translation "In the auspicious time and reign of Humayun (the king etc.)—may God perpetuate his kingdom and his rule, and elevate his condition and dignity!—this building of Waltu Khan24 . . . son of Mir. . . son of Sultan Malik Beg, was finished on the third (?) of the month of Ramzan, 943."25 Along the right hand side, almost in the same line with the above were the following words: "... 20000 copper tankas26 (1000 rupees) was completed under the superintendence of Shaikh Munawwar, son of Qasim."

Extant/Not Extant Extant

Sources

EI, Vol. II, pp. 427-28 (P. Horn); PASB (1877), p. 97 (Blochmann)

3.43. Place

Date

Size 95 cm x 53 cm

Tomb of Tardi Kochak (near the above one)
Rajab, 944 (the month began the 4th December, 1537)
### Language/Translation

<table>
<thead>
<tr>
<th>Persian</th>
</tr>
</thead>
</table>
| "In the propitious time and august reign of the king of India and Khorasan, who raises the banner of holy strife and war, Muhammad Humayun, Badshah-i-Ghazi—may (God) perpetuate his caliphate!—this building was completed in the month Rajab—may its dignity be magnified!—of the year 944. And this cupola (was made) for the sake of Tardi Kochak, son of Mir Barantaq, the Mughal, and this youth attained martyrdom in the army of Gujarat. The cost was 15000 copper tankas—*tankas*²⁸ (750 rupees)."

### Extant/Not Extant Sources

<table>
<thead>
<tr>
<th>Not Extant</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>EI</em>, Vol. II, p. 428 (P. Horn); <em>PASB</em> (1877), pp. 97-98 (Blochmann)</td>
</tr>
</tbody>
</table>

### 3.44. Place

<table>
<thead>
<tr>
<th>Tomb of Mir Ashiq Muhammad (near the above one)</th>
</tr>
</thead>
</table>

### Date

<table>
<thead>
<tr>
<th>Ramzan, 944 (the month began the 1st February, 1538)</th>
</tr>
</thead>
</table>

### Size

<table>
<thead>
<tr>
<th>91 cm × 46 cm</th>
</tr>
</thead>
</table>

### Language/Translation

<table>
<thead>
<tr>
<th>Persian</th>
</tr>
</thead>
</table>
| "In the propitious time and the august reign of the king of India and Khorasan, who raises the banner of holy strife and war, Tahiruddin Muhammad Humayun, *Badshah-i-Ghazi*—may (God) perpetuate his caliphate!—this building was completed during the month Ramzan of the year 944. It was made for the sake of Mir Ashiq Muhammad, son of Mir Shah Ali, and this youth attained martyrdom in the army of Gujarat. The cost was 12000 copper tankas—*tankas*²⁸ (600 rupees)."

### Extant/Not Extant Sources

<table>
<thead>
<tr>
<th>Extant</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>EI</em>, Vol. II, p. 428 (P. Horn); <em>PASB</em> (1877), pp. 97-98 (Blochmann)</td>
</tr>
</tbody>
</table>

### 3.45. Place

<table>
<thead>
<tr>
<th>Idgah at Dana Sher</th>
</tr>
</thead>
</table>

### Date

<table>
<thead>
<tr>
<th>947 A.H. (the year began the 8th May, 1540)</th>
</tr>
</thead>
</table>

### Size

<table>
<thead>
<tr>
<th>53 cm × 11 cm</th>
</tr>
</thead>
</table>

### Language/Translation

<table>
<thead>
<tr>
<th>Persian</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;This mosque of... Beg, son of Pulad Sarwani... son of Idris Sarwani... the high</td>
</tr>
</tbody>
</table>
**Muslim Inscriptions in Haryana**

<table>
<thead>
<tr>
<th>Sources</th>
</tr>
</thead>
</table>
| **Masnud** of the *Daulat-khana*, was finished in the reign of Sher Shah, the king, in the year 947. . . . The cost was 12000. . . .”  
*EI*, Vol. II, p. 429 (P. Horn) |  

| 3.46. Place |  
| **Date** |  
| 951 A.H. (the year began the 25th March, 1544) |  
| **Size** |  
| 41 cm × 5 cm |  
| **Language** |  
| Persian |  
| **Translation** |  
| “In the name etc. He—upon whom may be peace!—says, ‘He who builds a mosque etc.’ In the auspicious time and the increasing reign of His Majesty, the king of kings, the helper of the world and the faith, who raises the standard of holy strife and war, Muhammad Humayun, *Badshah-i-Ghazi*—may God perpetuate his caliphate! Its builder, by the grace of God the Eternal (was) the great Amir, Amir Ulugh Beg, son of Amir Yusaf Ahmad, the master of the horse. Dated in 951.”  

| 3.47. Place |  
| **Date** |  
| 975 A.H. (the year began the 8th July, 1567) |  
| **Size** |  
| 43 cm × 56 cm |  
| **Language** |  
| Persian |  
| **Metre** |  
| Mutaqarib |  
| **Translation** |  
| “How beautiful is the dome of the paradise-like mausoleum, its mortar and brick are like musk and ambergris. From the scent of its garden the brain is perfumed; and a *salbasil* (a spring in paradise) flows from its trees. The secretary of the heaven (Mercury) turned round it, when the date was written on the dome: 975 A.H. A thousand praises are due to Bayazid, by whom order the bricks were laid on the foundation. The writer was Kabir.”  
*EI*, Vol. II, p. 157 (P. Horn); *PASB* (1877), p. 97 (Blochmann) |  

| 3.48. Place |  
| **Mosque of Sher Bahlol** |  

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**Notes:**
- *Masnud* is a Persian word meaning a prayer or supplication.
- *Daulat-khana* refers to a royal audience hall.
- *Badshah-i-Ghazi* is a reference to Muhammad Humayun, the king of kings.
- *Mutqarib* is a type of Persian meter.
- *Salbasil* refers to a spring in paradise, often mentioned in Persian literature.
### 3.49. Place of 1236 A.H.

**Date** 1236 A.H. (the year began the 9th October, 1820)

**Size** 36 cm × 17 cm

**Language** Persian

**Metre** Khafff

**Translation** “The king of the palace of poverty, Ismail, received from God an order on paradise. I was searching for a chronogram, when a voice from my heart suddenly said, ‘He went to paradise.’ (1236 A.H.). The name of the engraver is Pir Baksh, an inhabitant of Bikaner. By order of Maulvi Imam Baksh Sahib, whose nom-de-plume is Sahbai, of Delhi.”

**Sources** *PASB* (1877), p. 99 (Blochmann)

### 3.50. Place of a Loose Stone from the Destroyed Kali Masjid

**Date** 25th Ramzan, 799 (22nd June, 1397)

**Size** 52 cm × 46 cm

**Language** Persian

**Translation** “The Prophet—may he be blessed!—says, ‘He who builds a mosque etc.’ This mosque has been built by the high Majlis, the great Khan,”
the chosen of the Merciful, the educator of
the world, Daud Khan, the pardoned deceas-
ed son of Malik Ashsharq (Ala uddaula)
waddin (lit. the exalted one of the fortune and
the faith) Malik Miyan, the Afghan—may
God preserve him from bad accidents and
crown his reward with the crown of paradise!
— on the twenty-fifth Ramzan, 799.”

Not Extant
EI, Vol. II, p. 131 (P. Horn)

3.51. Place
Mihrab of the Bazarwali Mosque
Date
27th Rajab, 970 (22nd March, 1563)
Size
71 cm × 39 cm
Language
Persian
Translation
“In the name etc. This is no God etc. In the
time of the pillar of the caliphate, spreading
justice and clemency, Jalaluddin Muhammad
Akbar, Badshah-i-Ghazi—may God perpetuate
his kingdom and his reign!—the erection of
the honoured and beautiful mosque, the lady
over natures (?) has been made by the Nawab
Rumi Khan,20 governor of the sarkar of
Khawaj Kator21 (?), on the 27th of the month
of Rajab—may its honour increase!—of the
year 970.”

Not Extant
EI, Vol. II, pp. 131-32 (P. Horn)

3.52. Place
Mosque of Shah Bura
Date
Ramzan, 976 (the month began the 17th
February, 1569)
Size
59 cm × 48 cm
Language
Persian
Metre
Hazaj
Translation
“When God the only one, put away (my) mis-
fortune, the building of this mosque was
designed in the time of the king Jalaluddin
Akbar—may his days be equal to his
desire!—Everybody comes to that mighty
one, becomes a new one; Muhammad
Ibrahim (also) is happy through him. He is
ture and a companion of the followers of
God, he exhilarates the afflicted. To him especially the pole and time devote their service, the masters. As the design of the world is for ten kings, so, O God! may his glory be eternal! When nine hundred was increased by sixty and ten and five, it was in the month Ramzan that he laid the foundation. May the friendship of God be over Muhammad! From the heavenly speaker I asked the date of completion, a voice gave me 'ja (-yi) sjida fayz da' (Bestow) a place of adoration). 976'.”

According to P. Horn, the chronogram gives only 975.

EI, Vol. II, pp. 132-33 (P. Horn)

3.53. Place
Mosque of Miyan Raib

Date
10th Zilhajj, 989 (5th January, 1582)

Size
48 cm × 38 cm

Language
Persian

Translation
“I testify that there is no God etc. The edifice of this mosque has been built by Miyan Raib, son of Piyara on the tenth of the month of Zilhajj, in the year 989. His commander (was) Miyan Daud.”

Extant/Not Extant
Not Extant

Sources
EI, Vol. II, p. 133 (P. Horn)

3.54. Place
Tomb of Miyan Raib

Date
Ramzan, 1002 (the month began the 11th May, 1594)

Size
69 cm × 33 cm

Language
Persian

Translation
“In the time of Shah Akbar, by whose justice came blessing upon the crown of the world . . . Miyan Raib, son of Piyara. The town full of light, Jhajjar, is the repose of all nobles. In the year 1002, in the month of Ramzan . . .”

Extant/Not Extant
Extant

Sources
EI, Vol. II, p. 133 (P. Horn)

3.55. Place
A gravestone in the above tomb

Size
112 cm × 27 cm
### Muslim Inscriptions in Haryana

<table>
<thead>
<tr>
<th>Language and Contents</th>
<th>Arabic and Persian</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>It contains the <em>Kalima</em> and the words—<em>Qabr-i-Miyan Raib</em>; round the open middle space runs the <em>Fatiha</em>. At the foot of the stone a Persian sentence has been engraved which means ‘Whatsoever came has gone’.”</strong></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Extant/Not Extant Sources</th>
<th>Extant</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>EI</em>, Vol. II, p. 133 (P. Horn)</td>
<td></td>
</tr>
</tbody>
</table>

### 3.56. Place

<table>
<thead>
<tr>
<th>Place</th>
<th>The mosque attached to the tomb of Abd as Samad</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Date</th>
<th>1020 A.H. (the year began the 6th March, 1611)</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Size</th>
<th>53 cm × 43 cm</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Language</th>
<th>Persian</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Metre</th>
<th>Khaif</th>
</tr>
</thead>
</table>

| Translation | “In a good career is the faith of Islam in the time of the king Nuruddin—O God! may his justice and equity stand firm and solid a thousand years! This mosque has been built by Ismail Irah Raib, who is a student of the faith. I asked the mind the date-year, the guiding mind (said) to me ‘1020’. (I) a hermit, the poor Abd as Samad, son of Mankan, who belongs to the family of the Abbassides, to the companions of Muhammad the Arabian, the pious ones in the high paradise.” |

<table>
<thead>
<tr>
<th>Extant/Not Extant Sources</th>
<th>Extant</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>EI</em>, Vol. II, pp. 133-34 (P. Horn)</td>
<td></td>
</tr>
</tbody>
</table>

### 3.57. Place

<table>
<thead>
<tr>
<th>Place</th>
<th>Gateway of Rustam Khan</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Date</th>
<th>1029 A.H. (the year began the 28th November, 1619)</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Size</th>
<th>122 cm × 32 cm</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Language</th>
<th>Persian</th>
</tr>
</thead>
</table>

| Translation | “I testify that Muhammad is His servant and His apostle. The date of the gateway of Rustam Khan²², son of Muhammad Khan Sarwani (is) 1029.” |

<table>
<thead>
<tr>
<th>Extant/Not Extant Sources</th>
<th>Extant</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>EI</em>, Vol. II, pp. 133-34 (P. Horn)</td>
<td></td>
</tr>
</tbody>
</table>

### 3.58. Place

<table>
<thead>
<tr>
<th>Place</th>
<th>The central arch of the mosque attached to the tomb of Abd as Samad (the inscription is not in situ)</th>
</tr>
</thead>
</table>

| Date | |
|------||

| Size | |
|------||

| Language | |
|----------||

| Metre | |
|-------||

<p>| Translation | |</p>
<table>
<thead>
<tr>
<th>Date</th>
<th>1035 A.H. (the year began the 23rd September, 1625)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Size</td>
<td>141 cm × 23 cm</td>
</tr>
<tr>
<td>Language</td>
<td>Persian</td>
</tr>
<tr>
<td>Metre</td>
<td>Mutaqarib</td>
</tr>
<tr>
<td>Translation</td>
<td>“In the time of Jahangir, the king of the world, this light tomb of Hasan Shahid has been made. The date of it for a tomb has been brought by somebody (?) in the year 1035.”</td>
</tr>
</tbody>
</table>

Extant/Not Extant | Extant |
Sources | EI, Vol. II, p. 134 (P. Horn) |

### 3.59. Place
Shaikhonwali Masjid

<table>
<thead>
<tr>
<th>Date</th>
<th>10th Rajab, 1035 (the 28th March, 1626)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Language</td>
<td>Persian</td>
</tr>
<tr>
<td>Metre</td>
<td>Hazaj</td>
</tr>
<tr>
<td>Translation</td>
<td>“In the time of Shah Nuruddin Jahangir, who is more exalted than the kings of the world, Rustam Khan, son of Muhammad Khan, has built it, who has not its like on the earth.” In the verses that follow the beauty of the mosque is described. The building was completed on the 10th of the month Rajab in the year 1035.”</td>
</tr>
</tbody>
</table>

Sources | EI, Vol. II, p. 135 (P. Horn) |

### 3.60. Place
North-western arch of a small burj on the west side of the tank of Shah Ghazi Kamal

<table>
<thead>
<tr>
<th>Date</th>
<th>1036 A.H. (the year began the 12th September, 1626)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Size</td>
<td>150 cm × 20 cm</td>
</tr>
<tr>
<td>Language</td>
<td>Persian</td>
</tr>
<tr>
<td>Metre</td>
<td>Khafif</td>
</tr>
<tr>
<td>Translation</td>
<td>“In the time of the king Nuruddin, the tank which has scarcely its like, became a sign of Rai Rayan Rai Durga Mal, for the benefit of the happiness of the people of the world. I asked the mind the date-year, the mind spoke to me ‘Know it in ghulw.’ (I) the poor hermit Abd as Samad, the son of Mankan, who is a master of knowledge. The year was 1036.”</td>
</tr>
<tr>
<td>Extant/Not Extant</td>
<td>Not Extant</td>
</tr>
<tr>
<td>-------------------</td>
<td>------------</td>
</tr>
<tr>
<td>Sources</td>
<td>EI, Vol. II, p. 135 (P. Horn)</td>
</tr>
</tbody>
</table>

3.61. Place

<table>
<thead>
<tr>
<th>Date</th>
<th>1039 A.H. (the year began the 11th August, 1629)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Size</td>
<td>84 cm × 19 cm</td>
</tr>
<tr>
<td>Language</td>
<td>Persian</td>
</tr>
<tr>
<td>Metre</td>
<td>Mujtuss</td>
</tr>
<tr>
<td>Translation</td>
<td>&quot;By the grace and favour of the aids of the settler of the world, this high place has been arranged and constructed. Kalal Khan has built this high mosque in the time of Shah Jahan, the refuge of men. It was in the year 1039. God—may he be honoured and exalted!—keeps it in safety and security.&quot;</td>
</tr>
<tr>
<td>Sources</td>
<td>EI, Vol. II, pp. 135-36 (P. Horn)</td>
</tr>
</tbody>
</table>

Kaithal (District kurukshetra)

3.62. Place

<table>
<thead>
<tr>
<th>Date</th>
<th>Tomb of Salahuddin Abul Mahamid 9th Zilhajja, 643 (27th April, 1246)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Language</td>
<td>Arabic</td>
</tr>
<tr>
<td>Script</td>
<td>Naskh</td>
</tr>
<tr>
<td>Translation</td>
<td>&quot;In the name etc. This is the tomb of the martyred Sadr (Judge), the great Sheikh Salahuddin Abul Mahamid al Hussain bin Muhammad al Hasan bin Muhammad bin al Hussain Abu Bakri Ali az Zakari al Balkhi—may God be merciful to them! He lived ninety-eight years and died on Friday, the 9th of Zilhajja, the day of the Holy Pilgrimage, in 643 A.H.&quot;</td>
</tr>
</tbody>
</table>

Extant/Not Extant

<table>
<thead>
<tr>
<th>Sources</th>
<th>Not Extant</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sources</td>
<td>EIIM (1913-14), pp. 18-19 (G. Yazdani); Revised List, p. 61 (Rodgers)</td>
</tr>
</tbody>
</table>

3.63. Place

<table>
<thead>
<tr>
<th>Date</th>
<th>Miyan Taiyab’s Mosque 1155 A.H. (the year began the 25th February, 1742)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Size</td>
<td>61 cm × 38 cm</td>
</tr>
<tr>
<td>Language</td>
<td>Persian</td>
</tr>
<tr>
<td>Script</td>
<td>Naskh</td>
</tr>
<tr>
<td>Metre</td>
<td>First two couplets in a form of the hazaj and the third in a form of the khaif</td>
</tr>
</tbody>
</table>
Translation

"Miyan Taiyb constructed a mosque at Kaithal, for a virtuous act cannot come from one who is not taiyab (pure). When (some one) asked in confidence about the date of its construction, the virtuous Taiyab said to him by way of allegory and allusion: Consider the name Taiyab to be of three letters like the world ganz (treasure), each one of which has to be counted fifty five (times)."

The three letters of the name Taiyab have the total numerical value 21, which when multiplied by 55, gives the date of the construction of the building, i.e., 1155 A.H.

EIAPS (1953-54), pp. 9-10 (Wahid Mirza)

Sources

3.64. Place

Mosque of Shah Wilayat (the inscription is not in situ)

Size

99 cm × 41 cm

Language

Persian

Script

Naskh

Translation

"In the reign of the exalted king, the emperor of the sons and daughters of Adam, Ala uddin wadunya (lit. the exalted one of the faith and the world), a crowned monarch, the like of who there is none in the whole world, Muhammad Shah, the Sultan of Sultans, who may remain king till the end of time, Amen! May the phoenix of his kingdom soar high (and) may good fortune ever be his close companion. Besides him who ever aspires to seize the throne and the crown, may that one's head be severed from his body. This fortress was built on the last day of Shaban, so that the believers might rest in safety. . . . O God! Guard its dwellers from destroying themselves by the sword of the infidels."

EIAPS (1953-54), pp. 8-9 (Wahid Mirza)

Sources

Khokrakot (District Rohtak)

3.65. Place

Once over the gateway of the village (perhaps now in the Lahore Museum)

Date

Ramzan, 973 (the month began the 22nd March, 1566)
Size
Languages
Persian and Hindi
Translation
"In the days of the empire of the slave (of God), His Majesty Jalaluddin Akbar, Badshah-i-Ghazi—may God perpetuate his kingdom for ever (and) His Highness in paradise!—Aba Shamsher Khan\textsuperscript{35}, the Shiqdar of pargana Rohtak has laid the foundation of this gateway. In this blessed month Ramzan, anno 973 it has been finished."
EI, Vol. II, p. 154 (P. Horn)

Mehm (District Rohtak)

Mosque of Pirzadas
3.66. Place
Date
5th Rabi I, 936 (7th November, 1529)
Size
50 cm × 40 cm
Language
Persian
Script
Naskh
Translation
"In the reign of His Majesty, the emperor, asylum of the world, Zahiruddin Babur, Badshah-i-Ghazi—may God perpetuate his kingdom and sovereignty!—the slave of the court of the [one on whom all depend (i.e. God), the poor (and) humble Khan Yusuf Agha, son of Sheikh Yusuf, resident of Hisari-Shadman\textsuperscript{36})\textsuperscript{37} was favoured with the Divine guidance by the grace of the most high God to build the mosque in the town of Mehm. May the most high God receive and accept with favour (his virtuous act) through his kindness and excellence on the 5th of the month Rabi I, year six and thirty and nine hundred".

Extant
EIAPS (1965), p. 65 (Maulvi M. Ashraf Husain); EI, Vol. II, p. 148 (P. Horn)

3.67. Place
Jama Masjid (now converted into a Guru-dwara) 7th Rajab, 937 (24th February, 1531)
Size
94 cm × 67 cm
Language
Persian
Translation
"In the time of the reign of the king of the kings, the shadow of God in both worlds, the
adorned of the throne of kingdom and caliphate, His Majesty Muhammad Humayun, Badshah-i-Ghazi—may God perpetuate his kingdom and reign and exalt his condition and dignity!—His Highness, the admitted to the palace of Bega Begum Sultan, the worthy of the faith, the chosen of the court Amir Yadgar Taghai, by the grace of God Almighty found grace to build the mosque of the town of Mehm—may God Almighty make him accepted and favoured through His kindness and His perfect liberality!—on the 7th Rajab, 937”.

EI, Vol. II, p. 149 (P. Horn)

Central outer arch of the new mosque (the inscription was not in situ)

Shaban, 942 (the month began the 25th January, 1536)

53 cm × 33 cm

Persian

“In the time of the reign of the king of the kings, the refuge of the world, His Majesty Muhammad Humayun Badshah—may God perpetuate his kingdom!—. . . found grace to build the edifice of this mosque of the butchers of the city of Mehm. During the month of Shaban of the year 942”.

Not Extant

EI, Vol. II, pp. 149-50 (P. Horn)

The outer doorway of the Butcher’s mosque

21st Ramzan, 949 (29th December, 1542)

122 cm × 29 cm

Persian

“In the name etc. Verily, we have given thee an obvious victory. May this liberal door always be opened with joy! I testify that there is no God etc. In the time of the reign of the king, powerful as Solomon, Sher Shah, the son of Hasan Sur, Yusuf, the high Sayyid (surnamed) Daulat Khan, found the grace to erect this mosque and the place
of Daulatabad in the hope of the reward of the Prophet's saying 'He who builds a mosque etc., and for the merciful God Almighty gives to him long life in the world and protects him for his justice and beneficence. It was on the 21st of the blessed and venerable month, month Ramzan of the year 949, when it became ready. God is the Generous and the Omniscient'.

Not Extant

EI, Vol. II, p. 150 (P. Horn)

The south wall of the mosque of Pirzadas

1051 A.H. (the year began the 2nd April, 1641)

44 cm × 17 cm

Persian

"In the time of the reign of His Majesty the slave (of God), the asylum of the caliphate, the king Shihbuddin Muhammad, the second lord of conjunction, Shah Jahan, Badshah-i-Ghazi—may (God) perpetuate his caliphate for ever!—Sheikh Nasir, son of Sheikh Ilahadad of Mehm found grace 1051 A.H."

Extant

EI, Vol. II, p. 151 (P. Horn)

Baoli of Saidu Kalal

1069 A.H. (the year began the 19th September, 1658)

Persian

"In the reign of the king of kings, conqueror of the world, this spring of paradise was dug by Saidu. When I searched for its date from the sage, he replied, 'The water of charity floweth ever'. 1069 Hijri. The last line is a chronogram which gives the date which is also given in numerals.

Extant

Rohtak District Gazetteer (1910), Lahore, 1911, p. 43

Southern outer arch of the Jama Masjid

17th Muharram, 1078 (29th June, 1667)
<table>
<thead>
<tr>
<th>Size</th>
<th>92 cm × 60 cm</th>
</tr>
</thead>
<tbody>
<tr>
<td>Language</td>
<td>Persian</td>
</tr>
</tbody>
</table>

“In the happiness-spreading reign, extended all over the earth and the time of the master of authority and dignity, the king of kings, the shadow of God in both worlds, Muhammad Aurangzeb Bahadur Alamgir Badshah-i-Ghazi—may God perpetuate his kingdom and his reign!—the repairing of the Jama Masjid of the town of Mehm, according to the holy order was finished through the endeavour of the slave of the court, Khawaja Rahmat Allah⁴⁴—may God Almighty make him accepted and favoured through His kindness and wisdom!—on the 17th of the month of Muharram, the holy, A.H. 1078, in the tenth year after the blessed accession to the throne.”

**Extant/Not Extant Sources**

*EI*, Vol. II, pp. 151-52 (P. Horn)

<table>
<thead>
<tr>
<th>3.73. Place</th>
<th>Ruins of the former Butchers’ mosque</th>
</tr>
</thead>
<tbody>
<tr>
<td>Date</td>
<td>Ramzan, 1090 (the month began the 26th September, 1679)</td>
</tr>
<tr>
<td>Size</td>
<td>28 cm × 18 cm</td>
</tr>
<tr>
<td>Language</td>
<td>Persian</td>
</tr>
</tbody>
</table>

“In the name etc. In the time of the reign and the life of the Divine shadow Abul Zafar Muhiuddin Muhammad Aurangzeb Badshah-i-Ghazi—may God perpetuate his kingdom and his reign!—the mosque of the butchers... was rebuilt. In the month of Ramzan, 1090.”

**Extant/Not Extant Sources**


<table>
<thead>
<tr>
<th>3.74. Place</th>
<th>Tomb of Jamal Khan</th>
</tr>
</thead>
<tbody>
<tr>
<td>Date</td>
<td>Zilqada, 1100 (the month began the 28th July, 1689)</td>
</tr>
<tr>
<td>Language</td>
<td>Persian</td>
</tr>
</tbody>
</table>

“In the name etc. There is no God etc., In the time of the reign of the king of kings, Jalaluddin Muhammad Akbar⁴⁴ Badshah-i-Ghazi, the friend of the merciful, Jamal Khan,
son of Mansur, found grace to build this tomb. Jamal Khan has hope that he will obtain reward. In the Zilqada, 1100 A.H."

<table>
<thead>
<tr>
<th>Extant/Not Extant</th>
<th>Sources</th>
</tr>
</thead>
<tbody>
<tr>
<td>Not Extant</td>
<td>EI, Vol. II, pp. 147-48 (P. Horn)</td>
</tr>
</tbody>
</table>

3.75. Place

<table>
<thead>
<tr>
<th>Place</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mosque of Daula Khan</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>1108 A.H. (the year began the 21st July, 1696)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Size</th>
</tr>
</thead>
<tbody>
<tr>
<td>45 cm × 36 cm</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Language</th>
</tr>
</thead>
<tbody>
<tr>
<td>Persian</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Metre</th>
</tr>
</thead>
<tbody>
<tr>
<td>Khafif</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;In the name etc. There is no God etc. O God! O opener! O Muhammad! O Apostle of God! This edifice for the merciful God. Its builder (was) Daula Khan of elevated rank. His father (was) a celebrated Bakhtiyar, Darya Khan⁴⁶ whose sins are forgiven. The year of the completion, name with wisdom and discernment: 'Masjid (e) miqbara zi khan' or mosque and tomb (are built) by the Khan.&quot;</td>
</tr>
</tbody>
</table>

The letters of the chronogram yield the date 1108.

<table>
<thead>
<tr>
<th>Extant/Not Extant</th>
<th>Sources</th>
</tr>
</thead>
<tbody>
<tr>
<td>Extant</td>
<td>EI, Vol. II, p. 153 (P. Horn)</td>
</tr>
</tbody>
</table>

3.76. Place

<table>
<thead>
<tr>
<th>Place</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tomb of Daula Khan</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>14th Ramzan, 1114 (21st January, 1703)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Size</th>
</tr>
</thead>
<tbody>
<tr>
<td>81 cm × 31 cm</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Language</th>
</tr>
</thead>
<tbody>
<tr>
<td>Persian</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;In the name etc. There is no God etc. The slave of the court of the Merciful, Daula Khan Muhammedi Murid of Gilan—I know that the four friends (the caliphs) are over this wholly perishable world—found grace in his lifetime to erect the burial place with the favour of the Lord, during the reign of Aurangzeb Badshah, the shadow of God. On the 14th of the month Ramzan, the blessed 1114 A.H. Through the effort of the architect Ustad Abu valad Taiyab.&quot;</td>
</tr>
</tbody>
</table>

Extant/Not Extant: Extant

Sources:EI, Vol. II, pp. 153-54 (P. Horn)
3.77. Place

Mihrab in the Jama Masjid

Size

257 cm × 27 cm

Language

Arabic

Contents

Quran, Sura lxii, 1-8.

Extant/Not Extant

Extant

Sources

EI, Vol. II, p. 149 (P. Horn)

Narnaul (District Mohindergarh)

3.78. Place

Tomb of Pir Turk or Shah Wilayat

Date

531 A.H. (the year began the 29th September, 1136)

Language

Persian

Translation

"The chief of chiefs, the old Turk, when he departed from this world the scribe of wisdom, for the year (the chronogram) of his death, said, 'Alas! he was a model to saints.'"

The chronogram gives the date 531 A.H.

Sources

JPASB (1907), NS Vol. III, p. 640 (G. Yazdani)

3.79. Place

Now in the Patiala Museum (The slab is reported to have come from Narnaul)

Date

26th Safar, 671 (28th September, 1272)

Size

112 cm × 28 cm

Language

Arabic

Script

Naskh

Translation

"In the name etc. The Prophet—may peace be upon him!—has said, 'He who builds a mosque etc.' In the reign of the magnificent Sultan Ghiyas uddunya waddin, glory of Islam and the Muslims, the bestower of safety for the men of faith, the heir to the kingdom of Solomon, Abul Muzaffar Balban the Sultan, Yamin-i-Khalifat Allah (lit. right hand of the vicergent of God) Nasir-i-Amirul Muminin (lit. the helper of the commander of the faithful), . . . . the humble creature . . . . Umar, son of Muhammad Ghori . . . . may his authority last for ever!—ordered the construction of this auspicious abode. Written on the date, the sixth and twenty of the victorious month of Safar, one and seventy and six hundred." 46

Sources

EIAPS (1972), p. 2
3.80. Place
Tomb of Ibrahim Shah
Date
1540-45 A.D.
Language
Persian
Translation
"If anyone inquire of you who built this edifice, then tell him if you know the secret. The emperor of kingdom, Sher Shah Ghazi has built this heaven-like dome. The king of kings, master of the seven empires, whose sword has surpassed the lightning of world, Farid Hasan Sur, son of Ibrahim (Ibrahim) gave orders for building a paradise over the tomb of his grandfather. If you inquire of me who was the superintendent, then I will say Abu Bakr, son of Sheikh Ahmad Niyazi. His clan was Niyazi and his tribe was kindi, and on account of his pure descent he was honoured.

Extant/Not Extant
Extant
Sources
PASB (1874), p. 222 (Blochmann); JASB, NS Vol. III, 1907, p. 584 (G. Yazdani)

3.81. Place
Northern gateway of the tomb of Ibrahim Shah
Language
Persian
Translation
"May God ever keep this big dome, which has thrown its shade over us like big heaven. Abu Bakr Kindi, son of Sheikh Ahmad, was incharge of this building when it was being erected."

Extant/Not Extant
Extant
Sources
JPASB (1907), NS Vol. III, p. 584 (G. Yazdani)

3.82. Place
Southern gate of the tomb of Ibrahim Shah
Language
Persian
Translation
"Such a wonderful dome of the king of the world erected over the tomb of his grandfather. If people inquire of you about the name of the superintendent, then say Abu Bakr, son of Sheikh Ahmad."

Extant/Not Extant
Extant
Sources
JPASB (1907), NS Vol. III, p. 584 (G. Yazdani)
3.83. Place
Date
Language
Translation

Doorway of the tomb of Shah Quli Khan\textsuperscript{47} 982 A.H. (the year began the 23rd April, 1574)
Persian
“The eye of the sky has not seen its match, for in elegance it is unique and single. Its roof is polished like a mirror, and its exterior is transparent like its interior. I said in my mind, ‘O God! what would be the chronogram of this building?’ Wisdom suddenly, for the date of its completion said, ‘The strong and elegant dome’, 982 A.H.”

Extant

Sources

JPASB (1907), NS Vol. III, p. 641 (G. Yazdani)

3.84. Place
Language
Translation

Northern arch of the tomb of Shah Quli Khan
Persian
“The exalted Nawab Shah Quli Khan, when he founded this tomb, the guardian of paradise as it were opened a door from heaven to this place. Whoever saw this high dome said, ‘May mercy be upon the Khan.’...”

Extant

Sources

JPASB (1907), NS Vol. III, pp. 641 (G. Yazdani)

3.85. Place
Date
Language
Contents

The author saw it lying in Chhatta Rai Mukand Das
996 A.H. (the year began the 22nd November, 1587)
Persian
It records the date of erection of a mosque by Shah Quli Khan in 996 A.H.
Extant

Sources

The author

3.86. Place
Date
Language
Translation

Tomb of Shah Nizam
997 A.H. (the year began the 10th November, 1588)
Persian
“Oh! the leader of the world, the administrator of religion, has passed away, whose holy nature was kneaded out of pure light. The exalted Sheikh, as he has an angelic disposi-
tion, so when I counted the date of his death, it came out, ‘He was an angel’—997 A.H.’

JPSB (1907), NS Vol. III, p. 640 (G. Yazdani)

Main facade of the Jal Mahal
999 A.H. (the year began the 20th October, 1590)
Persian

“This pleasant building which is the envy of Iram, its water and air are refreshing like paradise. It is built in the reign of Akbar, the victorious, the king who has placed his foot on the heads of the kings of the world. As Shah Quli Khan has laid its foundations, O God! make it durable like the place of the highest heaven. The far-sighted wisdom, for the date of its foundation said, ‘This was built in the year 999 A.H.’”

Extant

JPSB (1907), NS Vol. III, pp. 641-42 (G. Yazdani)

Northern vastible of the above tomb
1001 A.H. (the year began the 28th September, 1592)
Persian

“Jamshed in dignity, Shah Quli Khan, the honour of the country, he who has carried away the bale of valour from his rivals. Generous like the ocean, grave like the mountain, of exalted rank, a second Rustam* and the Hatim Tai* of this time—may the wine of joy be ever in his pallet, may he be victorious in the battle and prosperous in the day of entertainment! He has built a tank which is a second kausar* and a palace like the garden of Iram in the middle of it. The water of immortality gives an idea of its water, and the pleasant air of paradise is a specimen of its air. O God! keep it safe from the vicissitudes of time so that he may sit in joy and exaltation in this house, I enquired of wisdom
about the date of its completion; the reply 'the house of grace', came to the ear of my soul, 1001 A.H."

Extant/Not Extant
Extant

Sources
JPASB (1907), NS Vol. III, pp. 641-42 (G. Yazdani)

3.89. Place
Mosque of the tomb of Shah Nizam

Date
1031 A.H. (the year began the 6th November, 1621)

Language
Persian

Translation
"In the reign of the king, Nuruddin Jahangir, whose hand in generosity is like an ocean. The noble-minded visitor Niamatullah, who has established the custom of generosity, in front of the tomb of the axis of the world, the perfection of truth, and the administrator of religion and the world built this wonderful and grand mosque, which is a match to the holy mosque at Jerusalem. How can I describe the beauty of his (Niamatullah's) mosque, for its qualities are beyond enumeration. I enquired of the Divine inspirer about the date of the building, a voice came, 'The house of the most high God.'—1031 A.H."

Sources
JPASB (1907), NS Vol. III, pp. 641-42 (G. Yazdani)

3.90. Place
Sarai Mukand Das

Date
Doubtful

Language
Persian

Translation
"During the reign of the victorious father Shihabuddin Muhammad, the second lord of the happy conjunction, Shah Jahan, the victorious king, the Rae of Raes, Rai Mukand Das gave orders to build this magnificent caravansarai. It was completed under the superintendence of Mehtapur Mal (?) and Har Das in A.H. 11..."

Sources
JPASB (1907), NS Vol. III, pp. 583-84 (G. Yazdani)
### Palwal (District Faridabad)

**3.91. Place**

Back of the pulpit of the Jama Masjid (now converted into a temple)

- **Date**: 607 A.H. (the year began the 25th June, 1210)
- **Size**: 104 cm × 61 cm
- **Language**: Arabic
- **Script**: Tughra

"This edifice was erected during the reign of the just and the great king, the great ruler, the lord of the necks of the people, the master of the kings of the Turks and the Persians, *Qub ulhaqq waddin* (lit. the axis of the world and the faith), the pillar of Islam and the Musalmans, the glory of the kings and monarchs, the exalted in the State, the splendour of the religion, the right hand of the caliphate, Abul Fawaris (?) Aibeg, the helper of the commander of the faithful, the glorious commander-in-chief, the king, who is assisted by God (?). . . the warrior for the cause of the State and religion, the helper of Islam and of the Musalmans, the support of the kings and the monarchs, the honour to the *Umara*, the shelter of the poor (?)—may God make last his sublimity! In the blessed month - may God magnify (its honour)! year seven and six hundred."

**Extant/Not Extant**: Not Extant

**Sources**

*EIM* (1911-12), pp. 2-3 (Maulvi Mulaammad Shuaib)

### 3.92. Place

Mihrab of the Idgah

- **Date**: Jumada I, 608 (the month began the 11th October, 1211)
- **Size**: 274 cm × 46 cm
- **Language**: Arabic
- **Script**: Tughra-like Naskh

"This building was erected during the reign of the great king, the exalted emperor, the lord of the necks of the people, the master of the kings of the Turks and Persians, *Shams uddunya waddin*, the right hand of Islam and..."
the Musalmans, the shelter of kings and monarchs, Abul Maali Ilutmish Al Qutbi—may God perpetuate his kingdom and his rule! By the order of the Amir, the commander-in-chief, the glorious, the great, who is assisted (by God), the victorious, the fortunate, the just, the warrior, Ba’dr ud-daula waddin (lit. full moon of the fortune and the faith), the Amir of Islam and of the Musalmans, the support of the kings and the monarchs, Abul Makarim Sunqurtigin Sunqur—may God make his rule lasting! In Jumada I, year eight and six hundred.”

Sources

_EIM_ (1911-12), p. 3 (Maulvi Muhammad Shuaib); _Ibid._, pp. 12-34 (J. Horovitz)

---

<table>
<thead>
<tr>
<th>3.93. Place</th>
<th>Tomb of Shah Roshan Chirag</th>
</tr>
</thead>
<tbody>
<tr>
<td>Date</td>
<td>28th Zilhajja, 1072 (3rd August, 1662)</td>
</tr>
<tr>
<td>Size</td>
<td>46 cm × 15 cm</td>
</tr>
<tr>
<td>Language</td>
<td>Persian</td>
</tr>
<tr>
<td>Script</td>
<td>Nastaliq</td>
</tr>
<tr>
<td>Metre</td>
<td>Mutqaqirib Muthamman Maqsur</td>
</tr>
<tr>
<td>Translation</td>
<td>“Sayyid Chirag, the inhabitant of Madina, none appeared who was like him among the possessors of the secret. When I asked wisdom for its date, it said, ‘This mausoleum became the redresser of grief.’ Date 28th Zilhajja, 1072.”</td>
</tr>
</tbody>
</table>

 Extant/Not Extant Extant

Sources

_EIM_ (1911-12), pp. 3-4 (Maulvi Muhammad Shuaib)

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Panipat (District Karnal)

<table>
<thead>
<tr>
<th>3.94. Place</th>
<th>Doorway of a mosque opposite the tomb of the mother of Bu Ali Qalander</th>
</tr>
</thead>
<tbody>
<tr>
<td>Date</td>
<td>Shawwal, 643 (the month began the 23rd January, 1246)</td>
</tr>
<tr>
<td>Size</td>
<td>112 cm × 34 cm</td>
</tr>
<tr>
<td>Language</td>
<td>Arabic</td>
</tr>
</tbody>
</table>
| Translation | “In the reign of the honoured Sultan Ala uddunya waddin Abul Muzaffar Masud Shah, the son of the Sultan,—may God perpetuate his (kingdom) . . . the great Malik, the
victorious warrior, the triumphant crusador, Badr uddaula waddin, (who is considered) the chief of the Amirs by the monarchs of the Orient, Sunqar-i-Sufi as Sultan—may God exalt his fortune!—ordered the erection of this building in the middle of Shawwal, 643 A.H."^58

Sources

EIM (1913-14), pp. 17-18 (G. Yazdani) Revised List, p. 59 (Rodgers); EI, Vol. II, pp. 136-37 (P. Horn)

3.95. Place
Date
2nd Muharram, 715 (8th April, 1315)

Language
Persian

Contents
It records the erection of a tomb by Mir Muazzim on 2nd Muharram, 715 A.H. The date is either of the foundation or the completion of the tomb.

Revised List, p. 60 (Rodgers)

Sources

3.96. Place
Date
2nd Shawwal, 904 (13th May, 1499)

Size
83 cm × 48 cm

Language
Persian

Translation
"The builder of this edifice is Firoz Muhammad Lutfullah, the Afghan. The builder of this religious edifice, during the time of the king of kings, Sikandar Shah, son of Bahlol Shah, the king, by the kindness of God Almighty, found grace to erect the vault of the tomb of the revered Sheikh of Sheikhs and saints, Sheikh Jalal^54 alhagq washshar waddin (lit. the glory of the truth, the religious laws and the faith)—may God sanctify his dear secret! Dated 2nd Shawwal, 904."

EI, Vol. II, p. 137 (P. Horn); PASB (1873), p. 141 (Blochmann); Revised List, p. 60 (Rodgers)

Sources

3.97. Place
Date
Kabuli Bagh Mosque
935 A.H. (the year began the 15th September, 1528)
<table>
<thead>
<tr>
<th>Size</th>
<th>428 cm × 35 cm</th>
</tr>
</thead>
<tbody>
<tr>
<td>Language</td>
<td>Persian</td>
</tr>
<tr>
<td>Script</td>
<td>Naskh</td>
</tr>
<tr>
<td>Translation</td>
<td>“In accordance with the saying of the respected Prophet and command of the Lord of Glory (Allah), (and) at the order of gold-bestowing lord of bounty, Shah Babur, was completed the mosque and the well and the Chahar-Bagh; the year (A.H.) was nine hundred and thirty five. The darugha was...the just, the generous and of an unrivalled good disposition. (It was built) at the instance of the fortunate Khawaja of the world, Pahalwan, whose name is Muhammad, son of Hasan, master of excellence. The composer of (these) verses is the afflicted Munshi Sahib, (who) composed a poem like limpid water by the grace of God.”</td>
</tr>
</tbody>
</table>

**Extant/Not Extant**: Extant

**Sources**: *EIAPS* (1965), pp. 53-55 (Maulvi M. Asharaf Husain)

### 3.98. Place

**Kabuli Bagh Mosque**

<table>
<thead>
<tr>
<th>Size</th>
<th>230 cm × 30 cm</th>
</tr>
</thead>
<tbody>
<tr>
<td>Language</td>
<td>Arabic and Persian</td>
</tr>
<tr>
<td>Script</td>
<td>Naskh</td>
</tr>
<tr>
<td>Translation</td>
<td>The foundation of the mosque of His Majesty, the pole star of sky of...Zahiruddin Muhammad Babur Badshah-i-Ghazi—may God perpetuate his kingdom and suzerainty and elevate (his command)...” The rest of the inscription is the Throne Verse, <em>Qoran</em>, Chapter II, verse 255.</td>
</tr>
</tbody>
</table>

**Sources**: *EIAPS* (1965), p. 55 (Maulvi M. Asharaf Husain)

### 3.99. Place

**Kabuli Bagh Mosque**

**Date**

| Rabi I, 934 (the month began the 25th November, 1527) |

<table>
<thead>
<tr>
<th>Language</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Translation</td>
<td>“...Rabi I, year four (and thirty and) nine hundred from the Migration of the Prophet (A.H.) 934. It was written by Malik Salih.”</td>
</tr>
</tbody>
</table>
Sources

3.100. Place
Date

Tomb of Muqarrab Khan
1053 A.H. (the year began the 12th March, 1643)

Language
Persian

Translation
"The tomb of wazir-i-Jahangir Nawab Muqarrab Khan Kayranvi.⁵⁶ 1053 Hijri."

Extant/Not Extant
Extant

Sources
The author

3.101. Place
Date

Tomb of Bu Ali Qalander
1071 A.H. (the year began the 27th August, 1660)

Language
Persian

Translation
"This tomb is the place where the light of God’s glory and perfection appears; like Jesus, it gave life to the dead. Muqarrab Khan, the Plato of his age, had a son Rizquallah Khan.⁵⁷ When Bu Ali⁵⁸ (the saint of Panipat) recognised this Bu Ali (i.e. this great doctor), he (Rizquallah), thus honoured, became the Aristotle of his age. He then ordered the erection of this paradisiac partico, below which each pillar is made of touch-stone. I put thought to the touch, in order to discover the year of the building, when I beheld the God of alchemy, and the year of its erection appeared in the value of the letters, ‘the noble Rizquallah Khan.’ 1071 A.H.”

Sources
PASB (1873), p. 97 (Blochmann)

3.102. Place
Date

Nagar Khana (opposite the Dargah of Bu Ali)
1135 A.H. (the year began the 1st October, 1722)

Language
Persian

Translation
"Sadiq Khan⁵⁹ struck the noble drum. 1135 A.H."

Sources
Revised List, p. 59 (Rodgers)
<table>
<thead>
<tr>
<th>3.103. Place</th>
<th>Gate of Nawab Sadiq Khan</th>
</tr>
</thead>
<tbody>
<tr>
<td>Date</td>
<td>1149 A.H. (the year began the 1st May, 1736)</td>
</tr>
<tr>
<td>Language</td>
<td>Persian</td>
</tr>
<tr>
<td>Translation</td>
<td>“Gate with the charity of Nawab Sadiq. 1149 A.H.”</td>
</tr>
<tr>
<td>Extant/Not Extant Sources</td>
<td>Extant</td>
</tr>
<tr>
<td>Sources</td>
<td>The author</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>3.104. Place</th>
<th>Tomb of Ibrahim Lodi</th>
</tr>
</thead>
<tbody>
<tr>
<td>Date</td>
<td>1867 A.D.</td>
</tr>
<tr>
<td>Language</td>
<td>Urdu</td>
</tr>
<tr>
<td>Translation</td>
<td>“The tomb of Badshah Ibrahim Lodi who was slain along with his army in the great battle of Panipat (943 A.H.) against Zahiruddin Babur Badshah; and that the tomb was repaired and set right in 1867 A.D.”</td>
</tr>
<tr>
<td>Extant/Not Extant Sources</td>
<td>Extant</td>
</tr>
<tr>
<td>Sources</td>
<td>The author</td>
</tr>
</tbody>
</table>

**Rohtak**

<table>
<thead>
<tr>
<th>3.105. Place</th>
<th>Mihrab of the Dini Masjid (now converted into a temple)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Date</td>
<td>1st Ramzan, 708 (12th February, 1309)</td>
</tr>
<tr>
<td>Size</td>
<td>137 cm × 36 cm</td>
</tr>
<tr>
<td>Language</td>
<td>Persian</td>
</tr>
<tr>
<td>Translation</td>
<td>“Through the grace of the sublime God ... Ala uddunya waddin ... of the kings of the world, ... Abul Muzaffar Muhammad Shah, the king—may God perpetuate his kingdom! has designed to build this mosque of the true believers and ... place of the people of the faith. It was on the 1st Ramzan, 708 A.H.”</td>
</tr>
<tr>
<td>Extant/Not Extant Sources</td>
<td>Not Extant</td>
</tr>
<tr>
<td>Sources</td>
<td>EI, Vol. II, p. 436 (P. Horn)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>3.106. Place</th>
<th>Mihrab of a small mosque in the fort area (now being used as a Model School)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Date</td>
<td>1st Ramzan, 724 (22nd August, 1324)</td>
</tr>
<tr>
<td>Size</td>
<td>93 cm × 21 cm</td>
</tr>
<tr>
<td>Language</td>
<td>Persian</td>
</tr>
</tbody>
</table>
| Translation | “(In the time) of the Badshah-i-Ghazi, the
king of kings, Ghiyas uddunya waddin, the Alexander of the period, Abul Muzaffar Tughlaq Shah (this mosque was built through the grace of the Lord by) Muhammad Ali Sultan. On the first of the blessed month of Ramzan—may its blessings be general!—A.H. 724."

Extant
EI, Vol. II, p. 436-37 (P. Horn)

3.107. Place
Masjid-i-khurd in the fort area

Date
934 A.H. (the year began the 27th September, 1527)

Size
53 cm × 23 cm

Language
Persian

Script
Naskh

Translation
"In the name etc. The builder of this mosque is Qazi Hammad (who constructed it) in the period of the caliphate of His Majesty Zahiruddin Muhammad Babur Badshah-i-Ghazi—may God perpetuate his kingdom and sovereignty (?) . . . nine hundred and thirty (?) . . . carried out . . ."62

EIAPS (1965), pp. 56-57 (Ashraf Hussain);
EI, Vol. II, p. 437 (P. Horn)

3.108. Place
Rajputon ki Masjid

Date
10th Rabi II, 934 (3rd January, 1528)

Size
110 cm × 21 cm

Language
Persian

Script
Naskh

Translation
"Was completed in the reign of His Majesty Babur Badshah-i-Ghazi—may God perpetuate his kingdom and sovereignty—this noble edifice, (viz.) the tomb of His Excellency Masnad-i-Ali Firoz Khan,63 son of Masnad-i-Ali Ahmad Khan, son of Masnad-i-Ali Jamal Khan, the deceased, all of them, on the 10th of the month of Rabi II (A.H.) four and thirty and nine hundred."

EIAPS (1965), pp. 57-58 (Ashraf Hussain);
EI, Vol. II, p. 144 (P. Horn)
| 3.109. Place | A mosque in the fort area |
| Date | 945 A.H. (the year began the 30th May, 1538) |
| Size | 42 cm × 32 cm |
| Language | Arabic |
| Translation | “In the name etc. He who brings a good work shall have ten like it; but he who brings bad work shall be recompensated with the like thereof. My grace does not come through any one but God. He (the Prophet) upon whom may God’s blessing be, has said. ‘He who builds a mosque etc.’ 96251 . . . (There follows a group like a rupee sign turned upside down) A.H. 945.” |
| Sources | *EI*, Vol. II, p. 145 (P. Horn) |

| 3.110. Place | A mosque in the Khaiban Muhalla |
| Date | 945 A.H. (the year began the 30th May, 1538) |
| Size | 33 cm × 30 cm |
| Language | Persian |
| Translation | “With the aid of God Almighty and His apostle for the erection of this mosque in the time of the reign of Nasir . . . Muhammad Humayun Badshah-i-Ghazi—may God perpetuate his kingdom and reign!—found grace the poor, chief of the paradise and the faith, Muhammad Jamal of Nagor, the Chisti. In the year 945.” |
| Sources | *EI*, Vol. II, p. 145 (P. Horn) |

| 3.111. Place | The mosque at Gaokaran |
| Date | 966 A.H. (the year began the 14th October, 1558) |
| Size | 96 cm × 74 cm |
| Language | Persian |
| Metre | Ramal |
| Translation | “The darwesh Mast Jan, the heaven of benignity, has gone out of life a slave of the order of God, He has made his soul a temple of good works, he became happy by it, and a receiver of the time of God (of eternity). Every man who has come to this mosque
shall get a drop of the ocean of the kindness of God's banquet. Zahidi (or a hermit) wrote the date of this mosque; he said, 'Say a temple of God's favourites.'"

The letters of the chronogram give 966 A.H. In the midst of the stone the period of erection has been engraved in a square—"in the time of Jalaluddin Muhammad Akbar."
The borders contain the passage from the Quran, Sura ii, 256.

<table>
<thead>
<tr>
<th>Extant/Not Extant</th>
<th>Extant</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sources</td>
<td>EI, Vol. II, p. 146 (P. Horn)</td>
</tr>
</tbody>
</table>

3.112. Place
Dogron wali Masjid

3.112. Date
972 A.H. (the year began the 9th August, 1564) or 979 A.H. (the year began the 26th May, 1571).

3.112. Size
48 cm × 41 cm

3.112. Language
Persian

3.112. Translation
"The builder ... by the grace of God in the time of the reign of Jalaluddin Muhammad Akbar Badshah-i-Ghazi ... may God perpetuate his kingdom ... anno 972 (or 979)."

3.112. Sources
EI, Vol. II, p. 147 (P. Horn)

3.113. Place
A loose stone on a grave (not traceable now)

3.113. Date
975 A.H. (the year began the 8th July, 1567)

3.113. Size
43 cm × 41 cm

3.113. Language
Persian

3.113. Translation
"Shamshers Khan has made with the favour of God the vault over the tomb of Pir Shafi-Dil'A ... 975 A.H. is the year."

3.113. Sources
EI, Vol. II, p. 146 (P. Horn)

3.114. Place
A loose stone in a graveyard to the west of the fort (not traceable now)

3.114. Date
998 A.H. (the year began the 31st October, 1589)

3.114. Size
48 cm × 6 cm

3.114. Language
Persian

3.114. Contents
It bore 14 engraved hemistiches, but P. Horn failed to decipher it due to poor rubbing. According to him, the first and the last line of the inscription were same and they contained the date 998 A.H.
On a brown sandstone (61 cm × 15 cm) over the gateway of the same graveyard was engraved, Sura xlvii, 1.

*EI*, Vol. II, p. 147 (P. Horn)

3.115. Place
Dhobi Gate in the Muhalla Wazir Khan

3.115. Date
Muharram, 1044 (the month began the 17th June, 1634)

3.115. Size
46 cm × 43 cm

3.115. Language
Persian

3.115. Translation
"With the favour of God Almighty and His apostle, the erection of this building in the time of the reign and the caliphate of Abul Fath Shihabuddin Muhammad, the second Sahib-i-Qiran Shah Jahan Badshah-i-Ghazi—may God perpetuate his kingdom!—by the endeavour of the slave of the... Pir Khan, son of Sar Khan, the Sarwa (ni ?) has been finished. In the beginning of the month of Muharram, 1044 A.H."

3.115. Extant/Not Extant
Extant

3.115. Sources
*EI*, Vol. II, p. 147 (P. Horn)

3.116. Place
A tomb near Government School

3.116. Size
There were eight lintels each measuring 128 cm × 23 cm

3.116. Language
Arabic

3.116. Contents
The single lintels had been inscribed with the following sentences from the *Quran* : Bismillah, Sura ii, 256-59 including *Kalima*, Sura cxii.

3.116. Sources
*EI*, Vol. II, p. 147 (P. Horn)

3.116. Extant/Not Extant
Extant

3.116. Sources
*Sadhora* (District Ambala)

3.117. Place
Qazion ki Masjid

3.117. Date
1054 A.H. (the year began the 29th February, 1644) or 1055 A.H. (the year began the 17th February, 1645)

3.117. Language
Persian

3.117. Contents
It records the building of the mosque by Qazi Abu Muhammad and Abul Makarim in the year 1054 or 1055 A.H.

3.117. Extant/Not Extant
Extant

3.117. Sources
The author
<table>
<thead>
<tr>
<th>Place</th>
<th>Date</th>
<th>Language</th>
<th>Translation</th>
<th>Extant/Not Extant</th>
<th>Sources</th>
</tr>
</thead>
<tbody>
<tr>
<td>3.118.</td>
<td>Mosque of Abdul Wahab&lt;sup&gt;64&lt;/sup&gt; 1080 A.H. (the year began the 22nd May, 1669)</td>
<td>Persian</td>
<td>It records the date of erection of the mosque in the form of a chronogram as well as figures which is 1080 A.H., during the reign of Muhıuddin Alamgir (Aurangzeb).</td>
<td>Extant</td>
<td>Revised List, p. 52 (Rodgers), Report, p. 26 (Rodgers)</td>
</tr>
<tr>
<td>3.119.</td>
<td>Tomb of Abdul Wahab 1137 A.H. (the year began the 9th September, 1724)</td>
<td>Persian</td>
<td>“Year of repairs : 1137 A.H.”</td>
<td>Extant</td>
<td>Report, p. 25 (Rodgers)</td>
</tr>
<tr>
<td>3.120.</td>
<td>Tomb of Sayyid Bayazid 1716-1717 A.D.</td>
<td>Persian</td>
<td>“The dome of Sayyid Bayazid, the martyr, has been built by Balu, son of Nayat, an inhabitant of Sewah, in the fourth year of Farrukhsiyar.”</td>
<td></td>
<td>EI, Vol. II, p. 138 (P. Horn)</td>
</tr>
<tr>
<td>3.121.</td>
<td>Found in the fort 9th Jumada I, 732 (7th February, 1332)</td>
<td>Persian</td>
<td>“...the Sultan of land and sea, Muhammad, the king of kings, for the sake of the stability of the kingdom this house was completed, this place is lucky and auspicious at this stage ... in order that he may himself go for some business from the direction ... From sincerety to the caliph (Tughlaq Shah), he (Muhammad Shah) shall alight in this place;</td>
<td></td>
<td>Sirsa</td>
</tr>
</tbody>
</table>
the spirit of Tughlaq Shah, the martyr, is here happy. (Broken, and the second hemistich is unintelligible). He built this edifice from the taxes of his kingdom. God will give him an emerald castle in paradise. Know that the date is the 9th Jumada I, 732.”

Extant/Not Extant
Not Extant

Source
*PASB* (1874), pp. 72-73 (Blochmann)

*Sonepat*

3.122. Place
Mosque attached to the tomb of Imam Nasir. Rajab, 676, (the month began the 28th November, 1277)

Date

Size
229 cm × 43 cm

Language
Arabic

Translation
“The building of this blessed august mosque was renewed during the reign of the great king, the shadow of God on earth, *Ghiyash uddunya waddin*, who stands by the assistance of the Merciful, *Abul Muzaffar Balban*, the king, the aider of the commander of the faith-ful—may God perpetuate his kingdom and his reign!—by the weak slave Mir Beg,67 son of Ai Beg, the *mufti* of Sonepat. Dated the 12th of the blessed month Rajab—may God increase its honour!—676.”

Sources

3.123. Place
Eastern doorway of the enclosure of Khawaja Khizr’s tomb

Date
15th Shawwal, 928 (6th September, 1522)

Size
216 cm × 31 cm

Language
Persian and Arabic

Translation
“The portico of the tomb of Miyan Khawaja Khizr,68 son of Darya Khan Shirwani—may God have mercy upon both!—was erected on Monday, the 15th Shawwal, 928. In the time of the just and liberal king, who relies on the assistance of the Merciful, *Abul Muzaffar Ibrahim Shah*, son of Sikandar Shah, son of Bahlol, the king—may his kingdom be perpetuated until the resurrection!”
3.124. Place

Date: 15th Rajab, 930 (16th May, 1524)
Size: 228 cm × 28 cm
Language: Persian
Translation: "With the help of God, who is blessed and exalted, and by His grace, the building of the vault of this tomb of the great and noble saint, Miyan Khawaja Khizir, the deceased, the pardoned, son of Darya Khan, son of the Sheikh of Sheikhs, Sheikh Ahmad, son of the king of Sheikhs, Sheikh Manduki Darwesh of Shirwan—may God have mercy and pardon upon them! The mufti of the town of Sonepat, was completed in the time of His Majesty, the king of kings, who confirms the laws of Islam and the faith, the shadow of God in both worlds, who trusts to the aid of the merciful, Abul Muzaffar Ibrahim Shah, son of Sikandar Shah, son of Bahol Shah, the king—may God perpetuate his kingdom and his reign!—by order of Langar Khan Khizir on the 15th Rajab—may its honour increase!—930."

Sources
EI, Vol. II, p. 140 (P. Horn); PASB (1873), p. 94 (Blochmann)

3.125. Place

Date: 2nd Safar, 937 (25th September, 1530)
Size: 52 cm × 33 cm
Language: Persian
Script: Thuluth
Translation: "O God! There is no God etc. O Forgiver! forgive me my sins. O God! This tomb of Ali Khan, brother of Mahmud Khan Afghan, mufti of the town of Sonepat, was completed in the reign of the king, Babur (on) the second of the month of Safar, year (A.H.) seven and thirty and nine hundred."

Sources
EI, Vol. II, p. 141 (P. Horn); PASB (1873), p. 91 (Blochmann)
<table>
<thead>
<tr>
<th>Sources</th>
</tr>
</thead>
<tbody>
<tr>
<td>EIAPS (1965), p. 66 (M. Ashraf Husain); EI, Vol. II, p. 141 (P. Horn)</td>
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</tbody>
</table>

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<thead>
<tr>
<th>3.126. Place</th>
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</thead>
<tbody>
<tr>
<td>Date</td>
</tr>
<tr>
<td>Qazizadas’s Mosque</td>
</tr>
<tr>
<td>Shawwal, 946 (the month began the 9th February, 1540)</td>
</tr>
<tr>
<td>Size</td>
</tr>
<tr>
<td>46 cm × 27 cm</td>
</tr>
<tr>
<td>Language</td>
</tr>
<tr>
<td>Arabic</td>
</tr>
<tr>
<td>Script</td>
</tr>
<tr>
<td>Naskh</td>
</tr>
<tr>
<td>Contents</td>
</tr>
<tr>
<td>It records the erection of a mosque by Habibullah, son of Lutfullah, son of Akramullah, during Shawwal, 946</td>
</tr>
<tr>
<td>Extant/Not Extant</td>
</tr>
<tr>
<td>Extant</td>
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<tr>
<td>Sources</td>
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<tr>
<td>The author</td>
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<tr>
<th>3.127. Place</th>
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<tbody>
<tr>
<td>Date</td>
</tr>
<tr>
<td>Doorway leading to the west from the enclosure of Imam Nasir</td>
</tr>
<tr>
<td>964 A.H. (the year began the 4th November, 1556)</td>
</tr>
<tr>
<td>Size</td>
</tr>
<tr>
<td>104 cm × 38 cm</td>
</tr>
<tr>
<td>Language</td>
</tr>
<tr>
<td>Persian</td>
</tr>
<tr>
<td>Metre</td>
</tr>
<tr>
<td>Hazaj</td>
</tr>
<tr>
<td>Translation</td>
</tr>
<tr>
<td>“In the world nobody has seen such a building since the beginning of time. It suits to the time of a king who is a sovereign on the battle field of manliness, Jalaluddin Muhammad Akbar, the rose, which is a remainder of the spiritual flower garden, a conqueror of the world, who makes (men), as the men of China and the Caeser, his accustomed servants and slaves. An Amir was the builder of this building, of whose power the foundation is solid. The chief of the kingdom of the Majesty, Ali Dost, who is like Isfandiyar on the day of battle. I never saw a practiser of justice like him who is sovereign in the reign of justice. When I asked the mind the year of its erection, he said, ‘It is 964.’”</td>
</tr>
</tbody>
</table>

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<tr>
<th>Sources</th>
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<tbody>
<tr>
<td>EI, Vol. II, p. 141 (P. Horn)</td>
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<tr>
<th>3.128. Place</th>
</tr>
</thead>
<tbody>
<tr>
<td>Date</td>
</tr>
<tr>
<td>Southern outer arch of the mosque of Qazizadas</td>
</tr>
<tr>
<td>969 A.H. (the year began the 11th September, 1561)</td>
</tr>
</tbody>
</table>
Size 76 cm × 25 cm
Language Persian
Metre Hazaj
Translation "There is no God etc. Well! the repairing of the mosque—the clearness of its roof under the heavens is like fragrant ambergris—was in the time of the kingdom of the soul of the world, Jalaluddin Muhammad Akbar Shah. The date of erection has been entrusted to the command of Qazi Ahmad and five others(?). In the month of Rajab—may God increase its honour!—969 A.H."

Sources EI, Vol. II, pp. 142-43 (P. Horn)

3.129. Place Northern outer arch of the mosque of Qazizadas
Date 11th Rabi I, 1066 (29th December, 1655)
Size 81 cm × 46 cm
Language Persian
Metre Mutaqarib
Translation "In the time of the king of kings, Shah Jahan, who gave ornament and beauty to Islam, Qazi Nasr, has repaired the mosque that people might bow the forehead in adoration. When I asked the mind, its date, he said, 'He has newly built the mosque for God's sake'. The edifice of this blessed and august mosque has been prepared on the 11th of Rabi I, A.H. 1066."

Sources EI, Vol. II, p. 143 (P. Horn)

3.130. Place Southern wall outside the tomb of Inam Nasir (the inscription is not in situ)
Date Doubtful
Size 112 cm × 11 cm
Language Arabic
Script Kufic
Translation "The edifice of this mosque has been built by the leader, the guardian, the Sayyid Abu Bakr(?!) Mohammad, son of Hasan, the Fuzuli—may God perpetuate their reward!—in the Muharram of..."
The first name of the builder and the last two
words are very doubtful; the date may be
1100 or 700 or 900.
EI, Vol. II, p. 143 (P. Horn)

Sources

3.131. Place
A square pillar in the graveyard of Imam
Nasir
Size
189 cm x 39 cm x 26 cm
Language
Arabic and Persian
Script
Taaliq
Translation
Inscription at the head and foot of the stone:
(Metre Ramal)
"Even if the curtain of thy power were near
the heavens, in the end under thy head and
armpit will be the dust. Make ready thy work
today when thou art in full life, so that thy
work may be ready when thy life is finished."
Both sides of the stone contain two *rubais*
each:
(i) "For what length dost thou bid defiance to
the fundamentals of the faith, requesting a
smooth melody from the musician?
"O eye! reign to thy new purpose, for death
scarcely allows the soul to become ready."
(ii) "If thou wilt do thy works as a man of
judgement, thou must listen to the words of
the wise.
"Do evil to no one and nobody will do evil
to thee, or whatever evil they do thee forget
it."
(iii) "Happy is the one whose generous prac-
tice the heart of the poor receives quiet.
"He belongs to the good people, who does
well to the creatures of God and gets reward
from them."
(iv) "If thou wilt pass from the plain of
perishableness to the kingdom of the eternity
and become satisfied.
"Thou must preserve thy words and be like
a silent one and always have silence in thy
mind."
On the top of the stone are inscribed the
*Kalima, Qoran*, Sura ii, 256, and some other
short sentences.
Sources: *EI*, Vol. II, pp. 139-40 (P. Horn)

*Thanesar* (District Kurukshetra)

3.132. Place: A building near Jalaluddin’s tomb
Date: 739 A.H. (the year began the 20th July, 1338)
Language: Persian
Contents: This inscription tells us that Nasir, son of Ali, Kowal of Thanesar, built the mosque in 739 A.H., in the reign of Mohammad Shah.
Sources: *Revised List*, p. 50 (Rodgers); *Report*, p. 12 (Rodgers)

3.133. Place: Building near Jalaluddin’s tomb
Date: 889 A.H. (the year began the 30th January, 1484)
Language: Persian
Contents: It shows that a door to a tomb was made in the year 889 A.H., according to the order of the Khan-i-Azam, by Malik Yusuf Ishaq, in the reign of Sultan Baholol.
Sources: *Revised List*, p. 50 (Rodgers); *Report*, p. 12 (Rodgers)

3.134. Place: Building near Jalaluddin’s tomb
Date: 1489-1517 A.D.
Language: Persian
Contents: Malik Bayazid... (erected a mosque or an alms-home)... in the time of Sikandar Lodi. He was of the Gargasai khail and was Deputy Commissioner of Ajmer.
Sources: *Revised List*, p. 50 (Rodgers); *Report*, p. 11 (Rodgers)

3.135. Place: The Lahore Museum
Date: 899 A.H. (the year began the 12th October, 1493)
Language: Persian
Contents: The inscription stripped of its poetry, tells us that Malik Shadi Khan built a mosque in 899 A.H. in the reign of Sikandar Lodi.
Sources: *Revised List*, p. 51 (Rodgers); *Report*, p. 9 (Rodgers)
3.136 Place   A building near Jalaluddin’s tomb  
Date       940 A.H. (the year began the 23rd July, 1533)  
Language  Persian  
Contents  Shah Bardi in 940 A.H. made the mosque.  
Sources   Revised List, p. 50 (Rodgers); Report, p. 11 (Rodgers)  

3.137. Place  Left minaret of Chiniwali Masjid  
Date       973 A.H. (the year began the 29th July, 1565)  
Language  Persian  
Contents  This inscription gave the date of erection of the mosque in the form of a chronogram as well as in figures—973 A.H.  
Extant/Not Extant  Not Extant  
Sources   Revised List, p. 50 (Rodgers); Report p. 13 (Rodgers)  

3.138. Place  Mosque to the south-west of Chiniwali Masjid  
Date       1039 A.H. (the year began the 11th August, 1629)  
Language  Persian  
Contents  It records the erection of the mosque in 1039 A.H., in the second or third year of Shah Jahan’s reign.  
Sources   Revised List, p. 50 (Rodgers); Report, p. 13 (Rodgers)  

NOTES AND REFERENCES  

1. The words which had been unreadable to the eyes of P. Horn who left a gap in his translation of the inscription at this place were made out by G. Yazdani to have been ‘Mahmud bin Khalj (?) Arslan’.  
2. According to P. Horn this is the first known inscription of Sultan Muizzuddin Kaikubad. But Jas Burgess EI, had refuted the claim by quoting another inscription of Kaikubad, dated 686 A.H. (EI, Vol. II, p. 158) Still another inscription of the same Sultan, dated 687 A.H. comes from Hansi. (See Inscription No. 19)  
3. P. Horn mentions the place of this inscription in the eastern wall of the tomb of one Mahmud. But now it is in the said place. Also, Horn wrongly names the village as ‘Bohm’, instead of ‘Bohr’.  
4. His real name was Sheikh Farid Bukhari. In the first year of Jahangir’s reign, i.e. 1605-06 A.D., he was raised to the rank of 5000, with the title of Murtaza Khan. He died in 1616 A.D. (T.W. Beale, OBD. Ludhiana, 1972, p. 370.)  
5. G. Yazdani believes that the title ‘Abul Muzaffar’ refers to Sultan Ilutmish (1211-36 A.D.).
7. Nizamuddin of the inscription seems to have been one of those saintly persons who lived at Hansi which was in the period the cynosure of piety and learning. [EIM (1913-14), pp. 15-16]
8. Perhaps Jamaluddin, the famous saint of Hansi. (See Inscription No. 28)
9. “An Amir of this name Malik Shahin Bek, son of Malik Mahmud Bek is mentioned in the Turikhi-Mubarak Shahi, who, along with his brother, Malik Abu Muslim, came from Delhi to pay homage to Firoz Shah while he was encamping at Hansi preparatory to his entry into the capital, and was honoured and rewarded by him.” (Bibliotheca Indica Ed., p. 122) quoted by Dr. Wahid Mirza.
10. One of the ancient mythical kings of Persia who is celebrated as the founder of the Persepolis.
11. King of Israel during the 10th century B.C., noted for his wisdom and magnificence.
12. The celebrated Muslim saint of Hansi, popularly known as Hazrat Qutb Sahib. He was grandfather of Sheikh Qutbuddin Munawwar. (OBD, p. 196)
13. Jilwani is the name of an Afghan tribe.
14. Perhaps Abul Fath Jaunpuri, d. 858 A.H.
15. From his name, he appears to have been a descendant of Sheikh Jamaluddin Ahmad of Hansi.
16. A noteworthy fact which emerges from this inscription is that the stone-carver was not always the scribe of an inscription, but it was usually composed by some scholar, written calligraphically by a scribe, and finally carved by a mason. In many cases, however, the last two functions were combined by the same person. [EIAPS (1953-54), p. 4]
17. Masnad-i-All is an Afghan title. For details see EIAPS (1955-56), p. 53.
18. The sacred well within the precincts of the mosque at Mecca.
19. A homonymous person is the author of a work on Sufism, in Persian, called Chahl Risala or Forty Chapters. (OBD, p. 371) But it cannot be authoritatively said if the Sheikh Muhammad of the inscription and the above author are the one and the same person.
20. He is not to be confused with Shah Quli Mahram of Narnaul who had no heir. (Jahangir, Tuzuk-i-Jahangiri, tr. A Rodgers and H. Beveridge, Delhi, 1968, p. 48)
21. Instead of ‘Jaynum’, Blochmann reads the word as ‘Khan’ which seems to be a correct reading.
22. The person is mentioned several times by Abul Fazl in the AkbarNama (Vol. I, tr. H. Beveridge, Delhi, 1972, pp. 260, 355, 360 and 540.) and once by Gulbadan Begum in the HumayunNama (tr. A.S. Beveridge, Delhi, 1972, p. 135)
23. Blochmann reads the bracketed portion as follows: “noble, the meritorious Nizamuddin Beg Mirak, son of the pardoned and purified Khushkeldi ... son of . . . . of Babur.”
24. It is possible that the Waktu Khan of this inscription is the Baltu Khan mentioned in the Ain-i-Akbari (Vol. I, tr. H. Blochmann, Delhi, 1977, p. 530, No. 207). Here he is mentioned as “a grandee of Humayun, who served in the Kabul war and in the battles which led to Humayun’s restoration.”
25. Blochmann gives the date as 1st Ramzan, 943.
26. Blochmann reads the word as black tankas which is correct as in the extant.
27. inscription No. 44 the words, ‘siyah tanka’ is very clear.
28. The name he himself gave out as a poet was Sahbai. He was a professor in Delhi College. He translated the Arabic work called Hadacq-ul-Balaghah into Urdu, and is the author of several Persian and Urdu works including a poetical Intikhab or anthology, lithographed at Delhi in 1854 A.D. (OBD, p. 342)
30. He was one of the nobles who pursued Mir Shah Abul Maali in the 8th year of Akbar's reign, who withdrew from Hisar to Kabul. (Akbar Nama, Vol. II, p. 311). In the 20th year of Akbar's reign, he accompanied a party of Begums from the court to the road to Mecca. (Ain-i-Akbari, Vol. I, p. 489.)

31. The reading 'Kator' is doubtful.

32. He was one of the principal attendants of prince Shah Jahan. From Burhanpur; he was appointed against the zamindars of Gondwana. (Tizuk, Book I, p. 405). Then he was assigned the government of Ahmedabad. At this occasion Jahangir presented him with a garden named Rustam Bagh. (p. 427) He was the first attendant of a prince to have been honoured with a standard, drums, a dress of honour and a decorated dagger (pp. 435-36). At another occasion, he was honoured with the gift of an elephant, a horse and a shawl. (Book II, pp. 33-34).

33. The same person is mentioned in the Inscription No. 57.

34. He also finds mention in the Inscription No. 56.

35. P. Horn, on the basis of Akbar Nama, gives the following account of Shamsher Khan: "In 987 he was Khwajasaraai and was sent to Bihar to quell the disturbances which had broken out there; and to Bengal, together with Rai Purukhot, Maulana Tayyib, and Sheikh Najm addin (III, 284). When a rebellion arose in the same year at Patna, Shamsher Khan was despatched to Benaras (III, 286). In 991 he was one of the four judges who were named for the four 'meadows' of the empire, the others being Raja Bir Bar, Qasim Ali Khan and Hakim Humam (III, 405). Later he seems to have revolted, for it is related that in 1008 the besiegers of Ahmadnagar received the joyful tidings of his death." (The dates quoted above are evidently of the Hijra era). However, I could not trace the name of this person in the same work.

A person of this name lies buried at Batala, in the Punjab. (See Inscription No. 1.4). It cannot be said whether or not they are the same entity.

36. The name of a town in Transoxiana... P. Horn translated the word into its literal meaning.

37. P. Horn translates the bracketed portion as follows: "Sun, the poor, base Janyu Sunu Agha, son of Sheikh Sunu, an inhabitant of the town of the joy."

38. On the basis of Akbar Nama, P. Horn gives the following account of Yadgar Taghai and Baga Begum: "One of his girls (according to II, 243 a grand daughter) gave birth to Prince Alaman, son of Humayun, anno 934 (I, 113), and she most probably is the Baga Begum Sultan of our inscription. She made a pilgrimage to Meekka and Medina in 972 (II, 244), whence she returned in 975 (II, 329). This journey may have been why she was styled Hazi Begum. Afterwards she lived at Delhi and was in 981 welcomed with great honours by Akbar..."

39. Yusuf was one of the seven brothers of Sher Shah (Tarikh-i-Sher Shahi in Elliot & Dowson's History of India as told by its own Historians, Vol. IV, Allahabad, 1969 p. 310)

40. "His original name was Nasir Muhammad, he was born at Ajmir, and lived afterwards in Gujarat. He made many voyages, and at different times attended the emperor (Shah Jahan). Always, night and day, he was clothed in mail and with a garment of cotton, and he perpetually bore arms. Besides, his daily alms, he gave, if urged, all his property to poor men, even the horses and elephants which he had received from the king, and was content if he could get a fire of straw and wood in the open air to care for his own body, eating roots and leaves. Many wonders were effected by him. He was a disciple of Sayyid Ahmad, son of Sayyid Rafiuddin, son of Sayyid Jafar, from Shiraz. (EI, Vol. II, p. 151)

41. Saidu is said to have been a mace-bearer to Shah Jahan. Rohtak District Gazetteer, (1910), Lahore, 1911, p.43).
42. In the Rohtak District Gazetteer, the date is given to be 1096 A.H. But it has been personally verified by the author to be 1069 A.H.

43. “Sarbaland Khan Khwaja Rahmat Allah was a man of great consequence under Shah Jahan and Aurangzeb, and died in 1090. But as Sarbaland Khan received this title, which is omitted in the inscription, in the 30th year of Shah Jahan Maasir-ul-Umara, II, 478), i.e. 1066, and as he was in 1078 in the Dakkan with Prince Muazzam, whence he came back in 1080, it does not seem probable that both were the same person. A homonymous person is named as a commander of 800 soldiers and 200 horsemen under Shah Jahan (Badshahnama, II, 741).” (EI, Vol. II, p. 152)

44. Son of Aurangzeb who, assisted by Rajputs, proclaimed himself emperor in 1089 A.H., and attempted to maintain the assumed title until 1100 A.H. when he fled to Persia. (EI, Vol. II, p. 148).

45. His name appears in the Saqi Mustad Khan’s Maasir-i-Alamgiri, twice. He was present when the Khutba of the marriage of Sultan Murad Baksh’s son Sultan Izad Baksh with Mehrunnisa Begum, daughter of Aurangzeb, was read. (Pbi. Ed., Tr. Darshan Singh Awara, Patiala, 1977, p. 103). He also attended the marriage party of Murad Baksh’s daughter Dostdar Bano (p. 107).

46. “The titles used in this inscription are not to be found together in any other single inscription of Balban.” [EIAPS (1972), p. 2].

47. The well known Shah Quli Mahram. Abul Fazl places him second only to Bairaam Khan. It was his arrow that struck into the eye of Hemu in the second battle of Panipat, in 1556. Hechiefly lived at Narnaul and adorned the town with palaces, gardens and tanks. (For a detailed account see Ain-i-Akbari, Vol. I, pp. 387-88 & OBD, p. 367).

48. “The celebrated but fabulous garden, said to have been anciently made in Arabia Felix by a king named Shahhad bin Ad or Irham bin Qamd.” [JPASB (1907), p. 641]

49. A legendary hero of Persia.

50. A famous Arabian chief of the tribe Tai, celebrated for his liberality, wisdom and valour.

51. A heavenly reservoir.

52. A noble who lived during the reign of Shah Jahan. He started his career as a servant to Asaf Khan at a salary of Rs. 2 or 3 per month. Gradually as his patron advanced, he was promoted to the post of Diwan. He spent most of his earnings on the town of Narnaul, his native place and residence. He erected lofty buildings there. Chhatta Rai Mukand Das being one of them. After the death of Asaf Khan, Shah Jahan appointed him Diwan-i-Bayutat (superintendent of buildings etc.). He rose to the post of Diwan-i-Tan (superintendent of grants etc.). (Shah Nawaz Khan, Maathir-ul-Umara, Vol. II, Patna 1979, pp. 240-41).

53. But for the name of the king and date, P. Horn gives an altogether different reading of the inscription:

“This edifice was ordered to be built in the time of the honoured king (Ala ud-dunya waddin Abul Muzaffar Masud Shah, the king—may God perpetuate his reign . . . . . . . of Pargana Munk, Muzaffar Mansur Ala Badr uddaula waddin (son) of the chief of the Amir, Pehlwan Ashshraq . . . . , the defunct, the royal—may God increase his . . . . . . in the middle of Shawwal, 643.”

54. For an account of Sheikh Jalal, see PASB (1873), p. 141.

55. A person named Pehlwan Haji Muhammad Tufangandaz is mentioned by Babur as a recipient of gifts from him in December 1528. (Babur, Babur Nama, tr. Beveridge, London, 1921, p. 631.)

56. Ain-i-Akbari supplies the following account of Muqarrab Khan: He was the son
of Hakim Sheikh Bina. Both, the father as well as the son were renowned surgeons. His real name was Sheikh Hasan or Hassu. Under Jahangir he rose to great honours and received the title of Muqarrab Khan. Father and son, in the 41st year of Akbar’s reign, succeeded in curing a bad wound which the emperor had received from a buck at a deer fight. Muqarrab Khan was physician to prince Salim, who was much attached to him. After his accession he was made a commander of 5000 and governor of Gujarat, in which capacity he came in contact with the English at Surat. He could not perform his work satisfactorily and was recalled. In the 13th year of Jahangir’s reign he was made the governor of Bihar and in the 16th, the governor of Agra. In the beginning of Shah Jahan’s reign, he was pensioned off and received the parganan of Kirana, his birthplace as jagir. He died at the age of ninety. In Kirana, he built many edifices, and laid out a beautiful garden immense tank. He obtained excellent fruit trees from all parts of India and Kirana mangoes, according to the Maathir-ul-Umara, have since been famous at Delhi. His adopted son named Saadullah alias Mulla Masihi had translated the Ramayana from Hindi to Persian verse. (Vol. I, p. 613).

57. Like his father and grand father, he was also a doctor. He served under Shah Jahan as a commander of 800. Aurangzeb made him a Khan. He died in the 10th year of Aurangzeb’s reign. (Ain-i-Akbari, p. 613)

58. The renowned saint Sharafuddin of Panipat. He was supposed to be the son of Salar Pakhruddin and was born in 602 A.H. (the year began the 18th August, 1205), and died in 724 A.H. (the year began the 30th December, 1323), aged 122 lunar years. Most of the books of Lives of Muhammadan saints contain an account of him.

59. Also see the next inscription.

60. According to Rodgors, the inscription has two gross mistakes: one the name of Babur was written Ghiasuddin and the second the date of battle as 934 A.H. (Revised List, p. 60). The name of Babur is correct at present but the date given is 943 A.H. which is also incorrect.

61. P. Horn wrongly mentions its place over the outer archway of the mosque.

62. P. Horn does not give the name of Qazi Hammad. Ashraf Hussain does not give any date whereas P. Horn gives it to be 934 A.H. which is by no means improbable.

63. On the basis of Babur Nama, Ashraf Hussain gives the following account of Firoz Khan: He “was one of the distinguished nobles of Sultan Ibrahim Lodi who had appointed him to act against the rebel nobles of the East (Purab). He came over to Babur’s side in . . . 932 A.H. (1526 A.D.), and after the defeat of his former master, was awarded for his meritorious services a generous sum of ‘one crore, forty six lacs and five thousand tankas from Jaunpur.’ Shortly afterwards, the emperor sent him to Etawah against Qub Khan Sarwani whom he completely defeated in 934 A.H. (1527 A.D.). That means that his Etawah assignment must have taken place before the date of our record, viz. 3rd January, 1528 A.D., when the foundation of his tomb took place, subject, of course, to the presumption that the tomb was not constructed during his life time.” [EIAPS (1965), pp. 57-58.]

64. For an account of his life see f.n. 35.

65. Qazi Abul Mukaram was the son of Abdul Wahab whose tomb is in the same town. (MA, p. 71). He was appointed the Diwan of Bijapur in May, 1690 (p. 302).

66. He lived during the reign of emperor Aurangzeb and died on 26th November, 1675 at Delhi. He is the author of a Dastur-ul-Amal which he dedicated to Alamgir (OBD, p. 14)
67. Both, Blochmann as well as P. Horn give the name to be Mir Beg son of Ai Beg whereas Yazdani writes it as Qerabek bin Aibek.

68. There is a tribe in Sindh and Balochistan called Daryapanthis who consider Khwaja Khizr as the pir of their faith. (Bhai Kahan Singh Nabha, *Mahan-kosh*, Pbi., Patiala, 1981, pp. 623-24). As Darya Khan was Khizr Khan’s father, the Khawaja might have named his sect after his father’s name. Blochmann identifies Khawaja Khizr with the homonymous Khan who has been mentioned many times by Ferishta [*PASB* (1873), p. 95]

69. He was a noble of the reign of Bahlol Lodi (1451-88). His own tomb is situated in Delhi (at village near Mauza Zammurad). (R. Nath, *Monuments of Delhi*, Delhi, 1979, p. 45).

70. Both the brothers have been mentioned often enough by Babur in his Memoirs *Babur Nama*, pp. 526-27, 567 576, 582, 678). They were staunch supporters of Babur.

71. A homonymous person is the author of an Arabic work on philosophy called *Bahr-ul-Mantiq* or Sea of Logic (*OBD*, p. 147). It is not known for certain whether or not these are the names of one and the same person.

72. Ali Dost Barbegi was a servant of Humayun. He was assigned the job of blinding Humayun’s brother Mirza Kamran (*Akbar Nama*, Vol. III, p. 604). In Akbar’s service he rose to the command of 1000. He joined Akbar’s expedition against Khandesh in 1576 A.D. (Vol. I, p. 279). In 1583 A.D., he along with Shahbaz Khan Jafar Beg was given the charge of army and the arrangement for the pay of soldiers (Vol. I, p. 599).

73. The fifth king of the Kayanian dynasty of Persia who was a great warrior. He is said to have been killed by the hero Rustam (*OBD*, p. 181).
## MUSLIM INSCRIPTIONS IN HIMACHAL PRADESH

### Kangra

<table>
<thead>
<tr>
<th>Place</th>
<th>Tomb of Rahmat Ali Shah</th>
</tr>
</thead>
<tbody>
<tr>
<td>Date</td>
<td>1131 A.H. (the year began the 13th November, 1718)</td>
</tr>
<tr>
<td>Language</td>
<td>Persian</td>
</tr>
<tr>
<td>Script</td>
<td>Nastaliq</td>
</tr>
<tr>
<td>Translation</td>
<td>“The companion and close associate of the king and the beggar built this novel and beautiful abode, so that it may endure on the surface of the earth as a memorial even like the name of a generous person. The date of the erection of this new building was found to be: The year of foundation is Bina-i-khujista (auspicious building), Year 1131.” The words Bina-i-khujista supply the chronogram which, on calculation yields the date 1131 A.H.</td>
</tr>
</tbody>
</table>

**Sources**

*Elaps (1953-54)*, p. 7 (Dr. Wahid Mirza)

### Kotla (District Kangra)

<table>
<thead>
<tr>
<th>Place</th>
<th>Found near the Police Station</th>
</tr>
</thead>
<tbody>
<tr>
<td>Date</td>
<td>1161 A.H. (the year began the 22nd December, 1748)</td>
</tr>
<tr>
<td>Language</td>
<td>Persian</td>
</tr>
<tr>
<td>Script</td>
<td>Nastaliq</td>
</tr>
</tbody>
</table>
| Translation| “God is the truth. Since that envoy (or traveller) has resolved to betake himself to the Eternal Abode, the provision of disobedience in his hand, hoping for forgiveness, having blackened the scroll of his deeds by
his sins (and) seeking from common bounty
the mercy of God—may the noble Prophet,
the redeemer of sins be his intercessor on the
day of Resurrection with the help of the Eight
and four!\textsuperscript{1} The year of his death, wisdom,
wailing with grief, calculated to be: Alas! my
hurt burns. 1161 A.H."
The last line is a chronogram, the numerical
values of whose letters added up give the date
1161 A.H.

Sources

\textit{EIAPS} (1953-54), p. 7 (Dr. Wahid Mirza)

NOTES AND REFERENCES

1. The Eight and four are the twelve Imams, which indicates that the tomb
apparently was that of a Shia Muslim. \textit{[EIAPS} (1953-54), p. 7].
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INDEX

Abohar:
  muslim inscription, 5
Aibak, Qulbud-din, 3
Arabic; 1
Arabic inscription, 2

Baba Haji Rattan:
  muslim inscription, 7
Bahadur Garh:
  muslim inscription, 5
Barwala:
  muslim inscription, 16
Batala:
  muslim inscription, 6
Bathinda:
  muslim inscription, 3, 7
Bohr:
  muslim inscription, 17

Faridabad:
  muslim inscription, 12
Farukh Nagar:
  muslim inscription, 17
Fatehabad:
  muslims inscription, 18

Hansi:
  muslim.inscription, 20-21, 27
Haryana:
  muslim inscriptions, 3
Himachal Pradesh:
  muslim inscriptions, 4
Hissar:
  muslim inscription, 27-34

Ibn Mugla, 2
Iltutmish:
  inscriptions, 3

Imam Nasir Tomb:
  inscription, 2

Jhajjar:
  muslim inscription, 34-39

Kaithal:
  muslim inscription, 39-40
Kangra:
  muslim inscription, 74
Khokrakot:
  muslim inscription, 1, 40
Kotla:
  muslim inscriptions, 74
Kufic, 2

Ludhiana:
  muslim inscription, 8

Machchhiwara:
  muslim inscription, 9
Mehm:
  muslim inscription, 41-52

Nakodar:
  muslim inscription, 9
Naskh inscription, 2
Nur Mahal:
  muslim inscription, 10, 11

Panipat:
  muslim inscription, 52-56
Persian, 1
Persian inscriptions, 1
Punjab:
  muslim inscriptions, 2

Quran, Holy, 1
Quranic inscription, 1
Index

Rohtak:
  muslim inscription, 56-60
Ropar:
  muslim inscription, 11-13

Sadhara:
  muslim inscription, 60
Sarai Lashkar Khan:
  muslim inscription, 13
Sirhind:
  muslim inscription, 13-14

Sirs:
  muslim inscriptions, 61
Sonepat:
  muslim inscription, 62-67

Thanesar:
  muslim inscription, 67-68

Urdu inscriptions, 1

72291
1. Inscription on the tomb of Shamsher Khan, Batala (No. 1.4)
2. Inscription on the mihrab of the tomb of Baba Haji Rattan, Bathinda (No. 1.6)
3. Inscription on the right jamb of the western gateway of Sarai Nur Mahal No. 1.20)
5. Inscription on the tomb of Haji Muhammad, Sirhind (No. 1.30)
6. Inscription on the tomb of Mahant Tota Nath, Bohr (o. 2.3)
7. Inscription on the sandstone pillar in the Idgah,
Fatehabad (No. 2.6)
8. Inscription to the left of the mihrab of the Idgah, Fatehabad (No. 27)
9. Inscription on Humayun's mosque, Fatehabad (No. 28)
10. Inscription in the wall of the tomb of Sheikh Niamatullah in the fort, Hansi (No. 2.11)
12. Inscription on the right hand arch of the mosque in Dargah Char Qutb, Hansi (No. 2,27)
13. Inscription on the tomb of Waltu Khan, Hissar (No. 2.42)
15. Inscription on the tomb of Mian Raib, Jhajjar (No. 2.54)
16. Inscription on the mosque attached to the tomb of Abd as Samad, Jhajjar (No. 2.56)
17. Inscription on the gateway of Rustom Khan, Jhajjar (No. 2.57)
Inscription on the mosque attached to the tomb of Abd as Samad, Jenajjar (No. 2, 58)
19. Inscription on the central arch of Kalal Khan's mosque, Jhajjar (No. 261)
20. Inscription in the mosque of Pirzadas, Mehm (No. 2.66)
21. Inscription in the mosque of Pirzadas, Mehm (No. 2.70)
23. Inscription on the mosque of Daula Khan, Mehm (No. 2.75)
بسم الله الرحمن الرحیم

24. Inscription on the tomb of Daula Khan, Mehm (No. 2.76)
25. Inscription on the mihrab of Jama Masjid, Mehm (No. 2.77)
27. Inscription on the doorway of the tomb of Shah Quli Khan, Narnaul (No. 2 83)
28. Inscription on the Northern arch of the tomb Shah Quli Khan Narnaul, (No. 2.84)
29. Inscription which the author saw lying in Chhatta Rai Mukand Das, Narnaul (No. 285)
31. Inscription on the tomb of Shah Roshan Chirag, Palwal (No. 293)
33. Inscription on the tomb of Muqarrab Khan, Narnaul (No. 2.100)
34. Inscription on the gateway of Nawab Sadiq, Panipat (No. 2.103)
35. Inscription on the tomb of Ibrahim Lodi, Panipat (No. 2.104)
36. Inscription on the mihrab of a small mosque in the fort area, Rohtak (No. 2,106)
“A book that is shut is but a block”

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