EPIGRAPHIA INDICA

ARABIC & PERSIAN SUPPLEMENT

(In continuation of Epigraphia Indo-Moslemica)

1921-30

प्रत्नकीर्तिमपावृणु

PUBLISHED BY
THE DIRECTOR GENERAL
ARCHAEOLOGICAL SURVEY OF INDIA,
JANPATH, NEW DELHI-110011
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Reprinted 1987

Price: 120.00

Printed at S. Narayan & Sons, 7117/18, Pahari Dhiraj, Delhi- 110006

PREFACE

The task of making available to the world of scholars the benefits of study and research on Indian inscriptions would have remained incomplete without the reprinting of volumes of Epigraphia Indica (Arabic & Persian Supplement). This series, under the title Epigraphia Indo-Moslemica, published from 1907 to 1940, was revived in 1949 and since 1951 in its present form. This valuable material is being published in 13 volumes. The present one is 3rd in the series and will be followed in quick succession by subsequent ones.

I wish to record my thanks to Shri N.M. Ganam, Superintending Epigraphist, for the planning of the series. Shri J.C. Gupta, Production Officer, Archaeological Survey of India, has the credit for its speedy execution and production.

K.V. RAMESH
DIRECTOR (EPIGRAPHY)

MYSORE
1-9-1987

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PUBLISHED UNDER THE AUTHORITY OF THE GOVERNMENT OF INDIA

EPIGRAPHIA INDO-MOSLEMICA

EDITED BY

G. YAZDANI, M.A.,

DIRECTOR OF ARCHÆOLOGY, H. E. H. THE NIZAM'S DOMINIONS AND GOVERNMENT EPIGRAPHIST FOR MOSLEM INSCRIPTIONS.

1921-22

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(*a*) Kufic inscription from Hund, Peshawar District.

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(*b*) Inscription from Parenda Fort.

Scale ·25

A KUFIC INSCRIPTION FROM HUND.

By Muhammad Hamid, B.A.

The tablet of this inscription, which is perhaps the oldest of all the Moslem epigraphs yet discovered in India, is preserved in the Peshawar Museum. It is said to have been originally discovered in 1894, built into the wall of an Irrigation well at Hund, from where it was removed, at the instance of the Deputy Commissioner of Peshawar, to the Tahsil of Sawabi. The importance of the discovery was soon forgotten, and the tablet remained unnoticed for eighteen years or so, till 1912, when Khan Bahadur Mian Wasi-ud-Din of the Archæological Department secured it for the Peshawar Museum and sent impressions of it to Dr. Horovitz for decipherment. The village of Hund on the Indus is probably identical with Udbhanda, the capital of Gandhara under the Hindu Shahis of Kabul, and with Uband of the Moslem historians.

The inscription including the *Bismi'lla* consists of six lines, and it is written in *Kufic* characters. The language is Arabic.

The tablet is of grey lime stone, being semicircular in shape, and measuring about 25″ by 16″.[1] It has unfortunately been subjected to much rough use for a number of years, resulting in serious damage to the inscription. Dr. Horovitz had read the date of the inscription correctly, but the text apparently was not quite clear to him, otherwise he would not have classified it as an epitaph.

The letters are engraved into the surface of the stone instead of being cut in relief as usual with the later Moslem inscriptions.

PLATE XII(a).

(1) بسم الله الرحمن الرحيم

(2) بنا (sic) هذا البير الفقيه ابو جعفر

(3) محمد بن عبدالجبار (؟) بن محمد

(4) الجورجاني (؟) في ذي القعده سنة

(5) اثنى و ثمانين و اربعماته من [هجرة النبي]

(6) [عليه] السلام ⊙

TRANSLATION.

In the name of the Most Merciful and Compassionate God. This well was built by the (learned) theologian, Abū Jā'far Muḥammad, son of Abdu'l Jabbār, son of Muḥammad, native of Jurjān[2], in the month of Ẕi'l-Qā'dah, in the year 482, from the Migration of the Holy Prophet, may peace and blessing of God be upon him![3]

Hund must have been included in the Ghaznavide kingdom at this time (482 H.—1090 A.D.) ; but the inscription makes no mention of any ruling prince, from which it may be inferred that the builder of the well was a private person.

[1] The inscribed portion measures 18″ × 10″ only.

[2] The reading of this word is somewhat doubtful. Jurjān is the Arabic form of the Persian city-name Gurgan.

[3] The last two or three words forming the 6th line are engraved to the left of the main inscription outside the rectangular space enclosed in borders.

TWO INSCRIPTIONS FROM THE RAUZA OF MALIK SHA'BĀN IN RAKHYAL NEAR AHMADABĀD.

By Ch. Mohammad Ismail, M.A., Munshi Fazil, M.R.A.S.

Sometime ago Mr. R. D. Bannerji, Superintendent of Archæological Survey, Western Circle, kindly gave me the photo of one of the above two inscriptions and asked me to edit it. As some words in the photo were not clear enough, I requested Mr. Bannerji to kindly furnish me with an inked rubbing of the inscription. I had also asked him to kindly procure for me the estampage of another epigraph, which is carved close to the above inscription and is almost identical with it, as regards wording and script. This being done, through his and his successor, Mr. G. C. Chandra's courtesy, I take this opportunity to publish both the records.

The inscriptions are carved in relief on two marble slabs, set at the top of the western gate of the Mausoleum of Malik Sha'bān. The inscription marked A is carved on the southern side of the gate while inscription B is on the northern side. The Mausoleum is built along the side of a *talā'o* (tank), styled after the Malik, and situated in the village of Rakhyāl, two miles and a quarter to the east of Ahmadabād. The place is well known for its Musalman remains which including this monument, known locally under the name of Malik Ṣāḥib's Rauza, have been described in detail by Dr. Burgess in Vol. I of his *Architecture of Ahmadabad*. In this book Dr. Burgess has also given a translation of one of these records.

The Rauza, one of the most striking buildings in this part of the district, is enclosed by a wall and consists mainly of a double gallery and a large central dome. There are also smaller domes, kiosks, pillars, *mihrabs*, and screens, which adorn the building.

The epigraphs record the grant of a plot of land in perpetuity to Malik Sha'bān and his descendants by Quṭbu'd-Dīn Aḥmad Shāh II of Gujarat (855–63 H.=1451-58 A. D.). The donee's name and titles are given in full—'Imādu'l-Mulk, Maliku'sh-Sharq, 'Arīzu'l-Mamālik, Malik Sha'ban, son of Malik Tuḥfā'i Sulṭānī.

Malik Sha'bān's name occurs in contemporary history: he was one of the most trusted *Wazirs* of Sulṭān Quṭbu'd-Din Aḥmad Shāh II, at whose instance he undertook to establish Muslim authority throughout Gujarat, which task he executed with diligence. The Malik suffered a defeat at the hands of Rana Kumbha of Mewar near Ābu, but, having recourse to strategy, he succeeded in turning away the Rana, when he contemplated to overtake Aḥmad Shāh II by surprise in 862 H. (1458 A.D.).

Malik Sha'bān remained a *Wazir*, with the title of 'Imādu'l-Mulk, during the seven days' rule of the puppet king, Sulṭān Dā'ūd, and continued in the same capacity under Sulṭān Maḥmūd Begara. During the reign of the latter king, Malik Sha'bān, through the jealousy of some nobles, incurred royal displeasure and was imprisoned. He was subsequently released and given still higher powers, when the fact of his loyalty to the king became known. After the retirement of the Malik, the king raised his son to the father's position and honoured him with the title of Malik Ashraf.

The noble character and excellent qualities of the Malik have been eulogised by all historians including 'Abdu'lla Muḥammad, the author of the *Ẓafar ul Wālih bi-Muẓaffar wa Ālih* and the author of *Mir'ati Sikandrī*. The latter describes him as a purchased slave of Sulṭān Muḥammad Shāh II (846-55 H.=1443 A.D.), adding that he rose to power under Sulṭān Maḥmūd and attained the dignity of a *wazir*. Firishta and the author of *Mir'ati Ahmadī*, however, state that he had already been a *wazir* to Maḥmūd's two predecessors Dā'ūd and Aḥmad Shāh II. The epigraphs under notice show that Malik Sha'bān held an exalted office during the time of Aḥmad Shāh II, although it is not expressly stated that he was a *wazir*.

The subject, language and date of both the records are almost identical, there being only slight verbal variations here and there. The language is Persian with a preponderance of Arabic words and phrases, and the script an ornamental *Naskh* akin to *Thulth*.

I have read the inscriptions as follows :—

A

(1) الواثق بتاليد الرحمان قطب‌الدنيا و الدين ابوالمظفر احمد شاه ابن محمد شاه ابن احمد شاه ابن محمد شاه ابن مظفر شاه السلطان چون بحضرت جهان پناه و درگاه آسمانجاه

(2) خسروانه ما عرضه داشت بنده مخلص و هوا خواه متخصص ملک شعبان المخاطب من الحضرة الاعلى و الملجا المعلى بملک الشرق عمادالملک عارض ممالک دام علوّه بن ملک تصدق سلطانی

(3) که بموقف عرض رسانیدند از وفور مراحم بادشاهانه و فرط عواطف خسروانه شش جفتوار زمین از موضع رکهیال اعمال حوالی شهر معظم احمداباد که در آن ملک الشرق مذکور

(4) حفر انهار و غرس اشجار و اجرای انهار و فرحتگاه اخیار ساخته مع ما ذُکِرَ بر وفق التماس ملک مذکور ملک اولاد و احفاد او الی ما توالدوا و تناسلوا گردانیدیم سبیل

(5) عمال حوالي شهر معظم احمداباد آنکه زمین مذکور با باغ و چاهها و درختان بدنبال اولاد و احفاد ملک مذکور باز گزارند و بوجه من الوجوه و بسبب

(6) من الاسباب درآن مزاحمت ننمایند و تغییر و تبدیل نکنند تا در وعید فمن بدله بعد ما سمعه فانما اثمه على الذين يبدلونه در نیایند و کان ذلک في الثاني من جمادي الاولى سنه ستّ و خمسين و ثمان مائة ⊙

TRANSLATION.

He who is confident in the help of the Merciful, Quṭbu'd-Dunya wa'd-Dīn, Abu'l-Muẓaffar, Aḥmad Shāh, son of Muḥammad Shāh, son of Aḥmad Shāh, son of Muḥammad Shāh, son of Muẓaffar Shāh, the king.

Upon a petition being made in our world-refuge royalty and august (celestial place) kingly court by our faithful servant and special well-wisher, Malik Sha'bān, entitled by the high royalty and the elevated refuge, with Maliku'sh Sharq and 'Imadu'l-Mulk 'Ariḍu'l Mamālik—may for ever remain his grandeur!—son of Taṣḍiq Sulṭānī, were in compliance with the request of the said Malik, through the plenitude of our royal bounty and abundance of imperial favours endow upon him, his children and descendants to the remotest generation, six

ploughs (*Juftwar*) of land out of *Mauza'i* Rakhyāl, a dependency of the circuit of the great city of Ahmadabād, in which the said Malik has caused wells to be dug, trees to be planted, channels to be made, and places of recreation for the gentry to be built—aforesaid being included in the endowment. It is incumbent upon the officers in charge of the circuit of Ahmadabād that they leave the progeny and posterity of the said Malik in undisturbed enjoyment of the said land, together with the garden, the wells and the trees, and that they trouble them not therein on any ground or pretence whatsoever, nor make any change or variation in the grant, so that they fall not under the condemnation of the verse—"*And he who changes after he has heard it, the wrong of this shall be on those who change it* (Qur'ān, II, 177)." Written on the second of Jumada I in the year 856 H. (Sunday 21st May, 1452 A.D.).

B

PLATE XIII.

(1) الواثق بتائيد الرحمان قطب‌الدنيا و الدين ابوالمظفر احمد شاه ابن محمد شاه ابن
احمد شاه ابن محمد شاه ابن مظفر شاه السلطان

(2) چون بحضرت جهان پناه و درگاه آسمان جاه خسروانهٔ ما عرضه داشت بنده مخلص
و هوا خواه متخصّص ملك شعبان المخاطب من الحضرت

(3) العليا بملك‌الشرق عمادالملك عارض‌الممالك دام علوّه بن ملك تحفه سلطاني
المخاطب من الحضرة العليا بتاج‌الملك از موقف

(4) عرض رسانيدند از وفور مراحم بادشاهانه و فرط عواطف خسروانه شش جُفتوار
زمين از موضع رکهيال اعمال حوالي شهر مُعظّم احمدآباد

(5) که در آن ملك مذکور حفر ابار و غرس اشجار و اجراى انهار مع ما ذکر بر رفق
التماس ملك مذکور ملك ا[illegible] و احفاد او الى ما توالدوا

(6) وتناسلوا گردانيديم سبيل عمال حوالي شهر مُعظّم آنکه زمين مذکور با باغ و چاهها
و درختان دنبال اولاد و احفاد ملك مذکور را گزارند

(7) و تغيير و تبديل نکنند تا در وعيد فمن بدله بعد ماسمعه فانما اثمه على الذين
يبدّلونه در نيايند في الثاني من جمادي الاول سنه ست و خمسين و ثمانماية ⊙

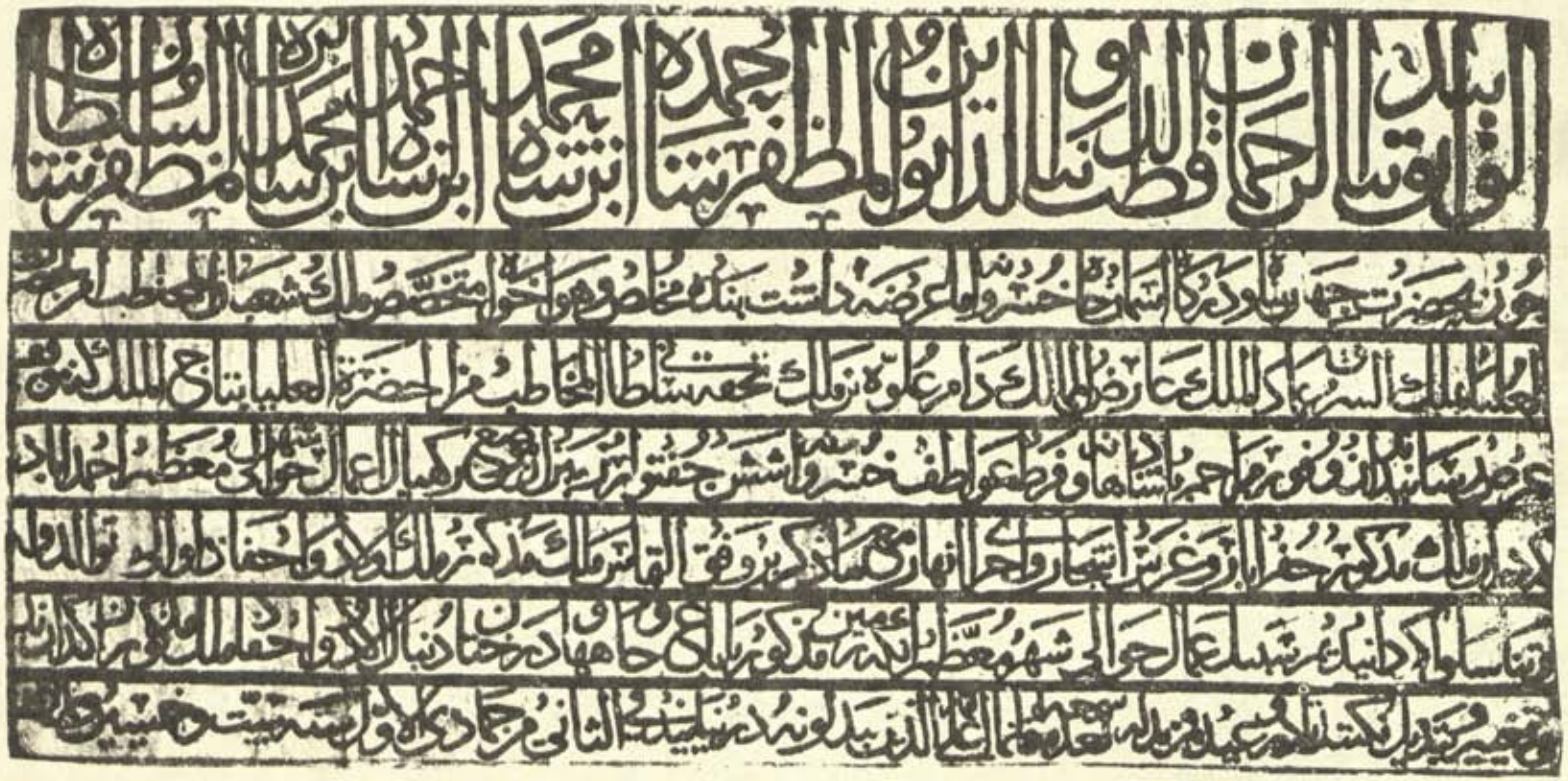
TRANSLATION.

He who is confident in the help of the Merciful, Quṭbu'd-Dunya wa'd-Dīn, Ab'ul-Muẓaffar Aḥmad Shāh, son of Muḥammad Shāh, son of Muẓaffar Shāh, the king.

Upon a petition being made in our world-refuge royalty and august (celestial place) kingly court, by our faithful servant and special well-wisher, Malik Sha'bān, entitled by the high

For a full history of Malik Sha'bān, Brigg's *Firishta* (Vol. IV, pp. 14, 43, 45, 49), *Mir'ati Aḥmadī* (translation by Bailey), pp. 151-52, and *Zafar ul-Walih bi Muẓaffar wa Alih*, edited by E. Ross, Vol. I, p. 16, may be consulted.

Inscription from the Rauza of Malik Sha'ban in Rakhyal near Ahmadabad.



Scale ·25

PLATE XIII.

royalty with Maliku'sh-Sharq, 'Imādu'l-Mulk, 'Arīzu'l-Mamālik—may his grandeur be everlasting !—the son of Malik Tuḥfa'i Sulṭānī, who was entitled by the royalty with Tāju'l-Mulk ; we, in compliance with the request of the said Malik, through the plentitude of our Royal bounty and abundance of Imperial favours, endow upon him, his children and descendants to their remotest generation, six ploughs (*juftwar*) of land, out of *Mauza'* Rakhyal, a dependency of the circuit of the renowned city of Ahmadabād, in which the said Malik has caused wells to be dug, trees to be planted and channels to be made—aforesaid being included in the endowment. Consequently it is incumbent upon the officers in charge of the circuit of the renowned city that they leave the said land together with the gardens, the wells and the trees, to the posterity and progeny of the said Malik, and make no change or variation in the grant so that they fall not under the condemnation of the verse—" *And he who changes it after he has heard it, the wrong of this shall be on those who change it.* " (*Qur'ān*, II, 177). On the second day of Jumda I in the year 856 H. (Sunday, 21st May, 1452 A.D.).

AN INSCRIPTION FROM THE PARENDA FORT.

By G. Yazdani.

Parenda Fort is well known in history; in earlier times through the wars of the rival dynasties of Bijapur and Ahmadnagar, and later by Mughal expeditions during the reigns of Shahjahān and Aurangzeb.[1] It is interesting to note that, although the Fort passed from one dynasty to another, yet it has never been conquered in the true sense of the word. For example, we read that the Fortress of Parenda which had formerly belonged to Niẓāmu'l-Mulk was surrendered to Ādil Khān for a bribe.[2] Again we find that in 1071 H. (1660 A. D.) Shāyasta Khān reported to the Imperial Court of Delhi that the Fort had been won without fighting.[3]

In June last, I paid a short visit to the Fort, approaching it from the Barsi Station (Barsi-Latur Light Railway), whence its distance is about 18 miles. The defences of the Fort indeed show a highly developed military architecture, comprising as they do a glacis, a 'covered way',[4] a deep moat and a double tier of massively built walls which are further strengthened with bastions and ramparts. The only entrance is through a drawbridge, suspended across the moat, which could be raised or destroyed in time of danger.

Proceeding from the drawbridge the visitor passes through several gates, each with a court defended by bastions, built in such a manner that the enemy could be crushed at any point during their entry into the Fort, and the fall of one gate did not affect the impregnability of another. Inside the Fort there are remains of old houses, but the most noteworthy structure is a mosque built entirely of Hindu material, but in such a style that its hybrid character does not offend the eye.

The inscription is carved on the second gate of the Fort and being arranged in an oval panel, it looks like a rosette adorning the structure. The style of writing is *Naskh*; but the arrangement is so complex that its decipherment has not been free from difficulty to scholars. Maulawī Bashir Uddin Ahmad, author of the *Tarikhi-Bijapūr* (ed. Agra, 1915) has given a facsimile as well as a reading of the inscription; but he is so unscrupulous that to support a false reading he has doctored the facsimile reproduced in his work. I have been able to decipher in full the two verses carved in margin; but the few words in the middle are not clear to me and I seek the co-operation of other scholars for their interpretation.

PLATE XII(b).

باب کشا ندیم و محرم گرد حریم مخدوم خوجه جهان مجلس اعظم کریم

نهصد و پنجاه و نه از سال هجر بود که این نظم شد اززز.... فکر

ربنا

یا حافظ

بانی این . . . . . .

[1] *Firishta*, III, 104, 120, 241, 246, and *Elliot and Dawson*, VII, 22-4, 43-4.

[2] *Elliot and Dawson*, VII, 57.

[3] *Ibid.*, VII, 263.

[4] In military architecture 'covered way' is the belt, or space intervening between the 'glacis' and the 'moat.'

TRANSLATION.

'The opener of the gate, companion (of the king), confident servant of the 'enclosure
Makhdūm, (entitled) Khwaja'i Jahān, Majlisi-A'zam, the generous.
It was 959 from the 'migration' (of the Prophet),
That the intellect composed the verse."

The name of Khwāja Jahān in association with the Parenda Fort, is mentioned in Firishta's work. He writes :—

"The Nizam Shahy troops continued to advance towards Parenda; and the dastardly governor, whom Ibrahim Adil Shah had left there, fled during the night, before the enemy had arrived within forty miles of the place * * * The Governor of Parenda persisted in declaring he heard the trumpets of Boorhan Nizam Shah, when he was forty miles distant, and this proved to be nothing but the buzzing of a gnat in his room. The third day after his flight, the empty fortress was occupied by the Nizam Shahy troops; and Boorhan Nizam Shah, having restored it to Khwaja Jehan Deccany, retreated to Ahmednaggar."[1]

The date of this event is not given by Firishta, but it is mentioned almosts imultaneously with the events of the year 957 H., which very well agrees with 959 H. the date of the inscription, the difference of two years showing that Khwāja Jahan up to then was in possession of the Fort.

[1] *Briggs*, III, 234-35.

INSCRIPTIONS FROM GUDŪR AND SIRUGUPPA.

By G. Yazdani.

In May last, Mr. G. Venkoba Rao, Assistant Superintendent for Epigraphy, Southern Circle, kindly sent me four Persian inscriptions for decipherment. Three of these, according to his report, exist at Gudūr (Kistna District), in a thatched house occupying the site of an old mosque, of which now only the enclosing wall can be traced. The people of the village intended to rebuild the mosque, and, while digging the foundation for the proposed reconstruction, they discovered two inscribed pillars of Hindu origin and a few idols.[1]

Mr. Venkoba Rao also reports that the rubbings of these three inscriptions were taken for him by Mr. N. Lakshminarayana Rao, M.A. The fourth inscription, of which the rubbing was taken by Mr. A. Rangaswamy Sarasvati, is stated to exist in Lād Khān's mosque at Siruguppa (Bellary District). The present building of the mosque is of modest dimensions and does not seem to be very old, but it is not unlikely that it stands upon the site of an older mosque.[2] As these inscriptions have not been published before, I notice them here and heartily thank Mr. Venkoba Rao for his very kindly drawing my attention to them.

Taking the Gudūr inscriptions first, the earliest among them is dated 970 H. (1562 A. D.), recording the erection of a mosque by Malak Nāyab, during the reign of Quṭb Shāh (Ibrāhīm Qulī). The real name of Malak Nāyab was Rif'at Khān-i-Lārī, which is mentioned by Firishta, who also gives a detailed account of the Malik's conquest of the country on the east and south of Telingana. The name Gudūr does not occur in the account of the conquest, but from its situation on the eastern border of Telingana, which fell to the Moslem arms, it is apparent that Gudūr also met the same fate.[3]

Firishta has not given the exact year of Rif'at Khān's expedition, but he states that he had marched to the south before the battle of Talikota (972 H. = 1565 A. D.).[4] The date of the erection of the mosque, as given in the inscription, is 970 A. H., so it is not unreasonable to assume that the mosque was built to celebrate the conquest of the place by the Moslems.

The inscription is carved on an arch-shaped stone tablet measuring 3′ 3″ from apex to bottom and 2′ 6″ in width. The text consists of six lines; the two top ones contain the name of God and the king, and the remaining four give in Persian verse the name of the builder, the date of the building and similar other particulars. The style of writing is *Nastaʿlīq* of a very fine type.

I have deciphered the inscription as follows :—

PLATE XIV(a).

لله

بدوران سلطان عالم پناه سزاوار تخت زمین قطب شاه

(1) ز هجرت درین کاخ زنگار لون ز نهصد چو شد به هفتاد فزون

(2) ملک نائب آن صاحب فرّ و شان پسندیدهٔ شاه رفعت مکان

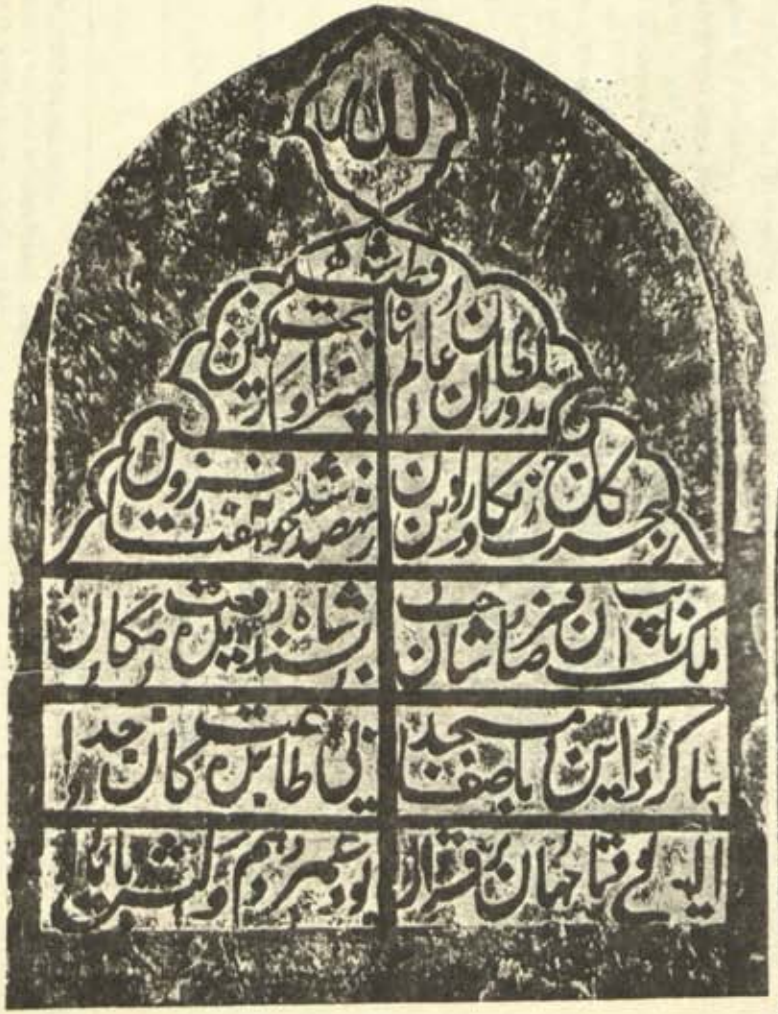
[1] One of the inscriptions on these pillars records the grant of a village to a temple, while the other records the change of the name of Gumudāra village into Raghupatipuram and its grant to some people.

[2] In the compound of the building is a Moslem tomb.

[3] *Briggs*, II[1], 421 ff.

[4] *Ibid.*

(*a*) Inscription of Rif'at Khan from Gudur, Kistna District.



Scale ·125

(*b*) Inscription from a tomb at Gudur, Kistna District.

Scale ·2

PLATE XIV.

(3) بنا کرد این مسجد با صفا پی طاعت بندگان خدا

(4) الهي برد تا جهان برقرار برد عمر و هم دولتش پائدار

TRANSLATION.

Unto God !

During the reign of the Sulṯān, refuge of the world, worthy of the crown and the seal, Quṯb Shāh.

" In this castle of azure colour, when from the ' Migration ' (of the Prophet)
Seventy years were added to the nine centuries :
Malik Nāyab (Lord Deputy), the master of pomp and glory,
The chosen one of the exalted king :
Built this sacred Mosque,
For the servants of God to worship therein.
May, O God, till this world lasts
His life and glory endure !"

In the history of the Quṯb Shāhī kings, the reign of Ibrahīm Qulī Quṯb Shāh is conspicuous for vast conquest, internal peace and prosperity of the kingdom, and patronage of learning and art. Two great generals who helped the king to consolidate and extend his empire were Muṣṯafā Khān and Rif'at Khān Lārī. The name of the former is preserved to posterity in the most beautifully carved Arabic inscription on the Makkī Gate of the Golconda Fort.[1] No monument associated with Rif'at Khān Lārī's name was known before the discovery of the present inscription, the Epigraphical Department of the Southern Circle is therefore to be congratulated on the find.

The other two inscriptions from Gudūr are epitaphs, and they, apparently, relate to one and the same tomb, although there is a difference of one year between their dates.[2] One of them, dated 1063 H., contains the name of the deceased and the date of his demise in a chronogram. In the other the Shiite *Durūd*, containing the names of the twelve Imāms, is inscribed by way of benediction. As the text of the latter inscription is identical with the text of a similar inscription on Sulṯān Qulī's tomb at Golconda, published in this *Journal* in 1915-16 (pp. 26-7), I refrain from reproducing it here. The style of writing is very pleasing, being *Thulṯh* of a very elegant style. The inscription is carved on an arch-shaped tablet measuring 3′ 3″ from top to bottom, and 1′ 8″ in width.

The text of the other inscription, containing the chronogram, is as follows :—

PLATE XIV (b).

يا رحمن الرحيم

(1) رفت از جهان فاني خوشخو ملک سرشتی در بحر فيض و همت چون رانده است کشتي

(2) از غيب هاتفم گفت وقتي سحر که بنويس تاريخ فوت او را گو هاشم بهشتي

١٠٦٣ هجري

[1] *E. I. M.*, 1913-14, pp. 48-9.

[2] Difference of one year is insignificant : most probably one inscription gives the date of the demise, while the other the year in which the epitaph was set up.

TRANSLATION.

O Most Merciful and Compassionate!

Departed from this frail world, one of good habits, of angelic nature,

In the ocean of grace and power how skilfully he steered his boat.

The inspirer of the Unknown whispered to me early in the morn, "Write

The chronogram of his death—*Hāshim of heavenly abode.*"

The inscription is in Persian verse consisting of two lines, the metre being *Muṣāri'* The style of writing is *Nasta'līq*. The tablet bearing the inscription is arch-shaped and measures 21" from top to bottom and 19" in width.

The fourth inscription which comes from Sirukuppa in the Bellary District, is an interesting record. It comprises eleven lines of Persian verse, extolling the virtues of Mas'ūd Khān, and mentioning the erection of one gate by him at Ādoni and another at Sirukuppa. It also contains the date 1085 H. (1674 A. D.). Mas'ūd Khān's name is given by Khāfī Khān in connection with the conquest of the fortress of Ādoni by the Mughal army under Firoz Jang in 1098-99 H. (1687-88 A. D.).[1] Mas'ūd Khān defended the fort gallantly on behalf of the Bijapur king, but being unsuccessful in repulsing the Imperial troops, he ultimately made over to them the key of the Fortress and asked for the safety of his life. Firoz Jang despatched the key of the Fortress, which was of gold, together with the two sons of Mas'ūd to the Royal Court, where they were favoured with stipends befitting their rank, and an annual allowance was granted to Mas'ūd also.[2]

The inscriptional tablet has been divided into 24 small panels by five horizontal and three vertical lines. The entire tablet measures 2' 10" by 1' 9". The style of writing is exquisite, being *Thulth* of a high order.

I have deciphered the text as follows :—

PLATE XV.

(1) در ازل چون بانیِ این قلعه چرخ کبود
باب فضل و جود و رحمت بر رخ آدم کشود

(2) ز آن زمان یک گوی دین و دولت و عدل و سخا
اندرین مضمار و چلواخ جهان افگنده بود

(3) هر کدامی شهریار و تاجدار و باج خوار
نوبت خود را بیامد قرت طالع نمود

(4) رخش خواهش تاخت لیکن گوی نتوانست برد
لاجرم گوی سر افگنده بچوگان سجود

[1] *Muntakhabu'l-Lubāb*, II, 371 ff.

[2] *Basatinu's Salātin* (Haidarabad lithograph) contains some more particulars of the life of Mas'ūd Khān

Inscription of Mas'ud Khan from Siruguppa, Bellary District.

Scale ·166

PLATE XV.

(5) اینک اکنون چون رسیده نوبت مسعود خان
آنچنان گوی از خم چوگان همت میربود

(6) دین و کیشش پاک دان و دولت و بختش جوان
عدل را نوشیروان و جود را حاتم ستود

(7) مه نشان بزم مهر و سوفشان رزم قهر
قهر و مهرش کفر و دین را ظلمت و رونق فزود

(8) دیر و بتها برشکست و مسجد و محراب بست
که شکسته چند جا بسته حصار چرخ نمود

(9) یك در سنگین در ادرني چنان محکم ببست
کآنچنان از قلعه‌بانان نی کسی دید و شنود

(10) زین در سرکوبه کاندر محکمي همتاش نیست
سرسري بسته عمارت سهل و آسان زود زود

(11) ای که تاریخ چنین دروازه مي خواهي زمن
کن حساب سال تاریخش ز باب سخت جود

ز باب سخت جود : سنه ۱۰۸۵ هجري

TRANSLATION.

In Eternity when the Founder of the Fort of 'blue firmament',
Opened the gates of grace and benevolence and mercy unto the face of mankind,
Since then a ball of 'religion' and 'state', justice and benevolence,
Was thrown in the polo-ground and arena of the world.
Each of the rulers, monarchs and sovereigns
Came (into this world) in turn, and manifested majesty according to his 'star';
(Each) galloped the horse of ambition, but could not bear away the ball,
Hence (each) threw down the ball of his head on the *chaugān*[1] of 'prostration'.
Now when the turn of Mas'ūd Khān came,
He bore away the ball with the *chaugān* of courage.
Know him of pure faith and belief, and of mature fortune and glory;
His justice has been praised by Naushīrwān and his generosity (applauded) by Hātim.
The court of his (kingly) grace is (resplendent) like the Moon; but in the battle-field his awe destroys heads,
His wrath and grace in respect of infidelity and faith add darkness and light (to each).

[1] A stick having one end curved used in a game at ball.

Destroyed temples and idols and built mosques and *Miḥrabs*,
Levelled the mountains in several places and raised walls touching the sky.
Built a strong and massive gate at Ādonī,
Like it the keepers of forts never heard or saw before.
This gate at Sirkopa (Sirugappa) which in strength has no match
Was hastily built and with ease and comfort.
O thou, who demandest the chronogram of the gate from me,
Calculate it from the phrase, 'Gate of great bounty'.

"Gate of great bounty": 1085 H. (1674 A. D.).

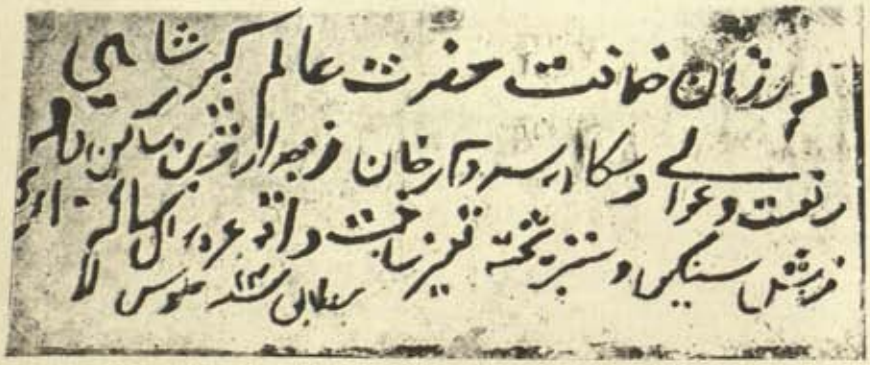
PLATE I. (*a*) Inscription on Qazi Sahib's Mosque, Bir.

Scale ·166

(*b*) Inscription on Qazi Sahib's Kaman, Bir.

Scale ·2

(*c*) Inscription on the Jami' Masjid, Bir.



Scale ·25

INSCRIPTIONS FROM THE BĪḌ (BHĪR) DISTRICT.

By G. Yazdani.

In the cold weather of 1920 I made a tour in the Bīḍ District, and collected a number of inscriptions, the more important of which are published in this paper. The earliest record belongs to the reign of Jahāngīr, while Shāhjahān's government is represented by another, and there are several inscriptions of the time of Aurangzeb and of later kings. Among the dynasties of the Deccan, the Niẓām Shāhī is represented by one inscription and there are four of the Āsafjāhī kings of Ḥaidarābād. The script of these records is *Nastā'līq*; but not of a very high order, and the language is Persian. In the entire set, sixteen records are in prose and six in verse, the latter being in a very poor style. The interest of the inscriptions, however, lies in their preserving the dates of several important monuments, as also in indicating the influence of the Mughal kings in the Deccan at various periods.

I have striven to deal with the inscriptions in their chronological order, but, where several inscriptions of different dates are carved on the same building, it has been thought best to discuss them in one place, consequently the chronological order is disturbed.

Bīḍ possesses a vast array of beautiful buildings both Hindu and Moslem, and those readers who are interested in the architecture of the Deccan may peruse the *Annual Report* of the Archæological Department of Hyderabad for 1920-21, which contains a detailed account with illustrative plates of the monuments of Bīḍ.

I—III.—Inscriptions on Qāẓī Ṣāḥib's Masjid and Kamān, Bīḍ.

In the middle of the town of Bīḍ is an arch, forming the entrance to the principal street. The arch, as shown by the inscription fixed on it, was built during Shāhjahān's reign, but it is now styled the Qāẓī Ṣāḥib's Kamān or Arch, apparently owing to its close proximity to the house of the Qāẓī Ṣāḥib, whose family has enjoyed a distinguished position among the people of Bīḍ for several generations. A mosque also, which is situated near the Arch, is called after the Qāẓī Ṣāḥib. It is an insignificant building probably built on the site of an older mosque, no trace of which is to be seen now.

Of the three inscriptions found on the Mosque and the Arch—the earliest is of the reign of Jahāngīr, and it records the building of a large mosque by Nawwāb Jansipar Khān in 1034 H. The Nawwāb held the Governorship of the Deccan until the reign of Shāhjahān, for, in the *Bādshāhnāmah*, we read of his coming to Delhi and receiving a promotion in his rank, being raised to the command of 4,000 foot and 4,000 horse. In the same book the fact of his transfer from the Deccan to Allahabad is also mentioned.[1]

This inscription consists of three lines of Persian prose, the style of writing being *Nastā'līq*.[2] My reading of the text is as follows :—

PLATE I (a).

(1) . . . . ت بیزوال و آوان ابدي الاتصال حضرت خلافت پناهي

(2) ظل الٓهي نورالدین محمد جهانگیر بادشاه غازي خلدالله ملکه و سلطانه نواب

(3) نامدار گردون اقتدار جان‌سپار خان بناي این مسجد عالي را تعمیر فرمود و در
سنه ۱۰۳۴ باتمام رسید ⊙

[1] *Bādshāhnāmah* (Bibl. Ind. Text), Pt. I, pp. 126 and 185.

[2] The tablet bearing the inscription measures 2′ 6″ × 1′.

TRANSLATION.

"..... imperishable, and during the everlasting reign of His Majesty, the refuge of kingdom, the shadow of God, Nūru'd Dīn Muḥammad Jahāngīr, the victorious king—may God preserve his kingdom and sovereignty !—the distinguished Nawwāb of heavenly power, Jānsipār Khān, laid the foundation of this lofty mosque and completed it in 1034 H." (1624 A. D.)

The other inscription in the Qāẓī Ṣāḥib's mosque is in Marathi, and for its decipherment I am indebted to Dr. L. D. Barnett of the British Museum.

PLATE IX (c)

Panel I	Muta u (?)	सुतउ
	nakaṁtha	नकंथ
	vagē	वगे
Panel II	Guru-murti Guru-liṁga	गुरू मूर्ति गुरू लिंग
	ayā Sakē 1658 Piṁgaḷa—	अया सके १६५८ पींगल
	Saṁvatsara maṭha Gājadīnaga	संवत्सरमथ[?] गाजदीनग

TRANSLATION.

Panel I.	Unintelligible.
Panel II.	" Guru Murti Guru Linga ! in the Śaka year 1658, [the cyclic year] Piṁgala. Monastery of Ghāzīu'd-Dīn."

The years are not quite regular. The year Pingala by the Southern cycle corresponded to Śaka 1659 lapsed, or 1660 current, *i.e.*, A. D. 1737-8.

The inscription on the Arch consists of two lines of Persian prose[1], and mentions the building of the gateway by Ṣaf Shikan Khān, 'the devoted servant of Shāhjahān.' The name of Ṣaf Shikan Khān occurs in contemporary history. He is described as having been appointed Governor of Bīḍ in 1038 H.[2], on Sayyid Kamāl, a refractory chief, relinquishing the fort to the Imperial troops under Khān Zaman[3]. This position he evidently enjoyed for a considerable time because in the events of 1040 H., his name is again mentioned as Governor of Bīḍ. In this year he, in conjunction with Ā'ẓam Khān, took a prominent part in chastising the rebels in the environs of Bīḍ[4]. The inscription is dated 1046 H.[5], so Ṣaf Shikan Khān must have been the governor of the place in that year as well, although his official designation is not given in the inscription.

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[1] The style of writing is *Nastā'līq*.

[2] Bīḍ at this time was a flourishing province and yielded a revenue of 8 crore *dams* or 20 *lacs* of rupees. *Vide Bādshāhnāmah* (Bibl. Ind. Text), Pt. I. p. 250.

[3] *Ibid.*

[4] *Ibid.*, p. 326.

[5] The figure 4 is not quite distinct on the stone ; but it is apparent that it cannot be but 4, for Ṣaf Shikan Khān was appointed to the governorship of Bīḍ in 1038 H.

My reading of the text is given below :—

PLATE I (b).

بانی این رواق چرخ نشان

سنه ۱۰۴۶

صف شکن خان مرید شاه جهان

TRANSLATION.

" The builder of this lofty (lit. heavenly) arch is Ṣaf Shikan Khān, the disciple (or devoted servant) of Shāhjahān. 1046 H." (1636 A. D.)

IV—V.—Inscriptions on the Jāmi' Masjid, Biḍ.

The Jami' Masjid is a large and massive structure built at the centre of the town. The plan of the building consists of an extensive terrace and a *liwan*, which is divided into two halls, measuring 70 feet by 32 feet jointly. The eastern face of the *liwan* has an arched screen containing five openings, each 12 feet in width. The roof of the building is domical inwardly, but flat on the top. In the prayer-niche are two inscriptions apparently of a later date than the original building, for one of them records only the construction of a masonry pulpit and the laying of stone flooring by Sardār Khān Faujdār, who held the rank of four thousand (foot) and three thousand horse under Shāhjahān.[1] The other inscription gives the name of the superintendent of the building, but does not indicate as to when it was originally built.

Both the inscriptions are in Persian prose, and written in *Nasta'līq* characters, but in a very careless manner, with no regard to straightness of lines or clearness of letters. My reading of the text is as follows :—

A.

PLATE I (c).

در زمان خلافت حضرت عالم گیر شا . . .ي

رفعت رعولي دستگاه سردار خان فوجدار خزین (خزاین ؟) ساکن . . .

فرش سنگین و منبر پخته تعمیر ساخت واقعه غره شوال سنه ۱۰۷۱ هجري

مطابق سنه ۴ جلوس والا

[1] The Faujdār had rendered distinguished service to the court during the campaigns of Kabul and Qandhar and also successfully governed Malwa during his Viceroyalty there in 1054 H. Once he also held the office of Qūr-begi—'Master of the Arsenal.' During the latter part of Shāhjahān's reign we find him occupied in the conquest of the Deccan and the inscription shows that he held the office of Commander in the 4th year (1071 H.) of Aurangzeb's reign. *Vide Bādshāhnāmah* (Bibl. Ind.), Vol. II, pp. 217-18, 293-94, 378 and 721.

TRANSLATION.

"During the caliphate of His Majesty 'Ālamgīr Shāh (Ghāzī), the most exalted and eminent (official) Sardār Khān Faujdār built the masonry pulpit and laid the stone flooring. Dated 1st Shawwāl 1071 H. (20th May, 1661 A.D.) corresponding to the 4th year of the august accession (of Aurangzeb)."

B.

PLATE VIII (d).

الله اکبر

داروغه عمارت بنده

درگاه اختیار خان و صرف (؟)

بنام .....

..... ساکن سهارنپور ⊙

TRANSLATION.

"The superintendent of the building, the servant of the (Royal) court, Ikhtīyār Khān ..... resident of Saharanpur."

VI—VII.—Inscriptions on the Kotwāli Darwāza, Bīḍ.

The town of Bīḍ is fortified with a strong wall and several massive gateways, among which the Kotwāli Darwāza forms the entrance to the town from the river side.[1] The Darwāza has two inscriptions, one of which is of considerable historical interest, recording the names of the various fortresses captured by Aurangzeb in the Deccan and the appointment of Ghāzīu'd Dīn as the Subedar of the newly captured territory. It consists of seven lines of Persian prose in *Nastā'līq* characters. The stone on which the inscription is carved has abraided in several places, so some portions of the inscription are destroyed. My reading is given below :—

PLATE II.

بسم الله الرحمن الرحيم ⊙ . . . . . .

سلطان ابوالمظفر محي الدين محمد اورنگ زيب بهادر عالم گير بادشاه غازي ....

. . . . . بيجا پور و حيدرآباد و آدوني . . . . . .

و نرناله و جنجي وغيره مفتوح ساخته و سنه چهل و هفت كه پس از فتح قلعه كهيلنا ....

صوبه داري بيجا پور تا خجسته بنياد بنام نامي نواب فلك جناب عمدة الملك

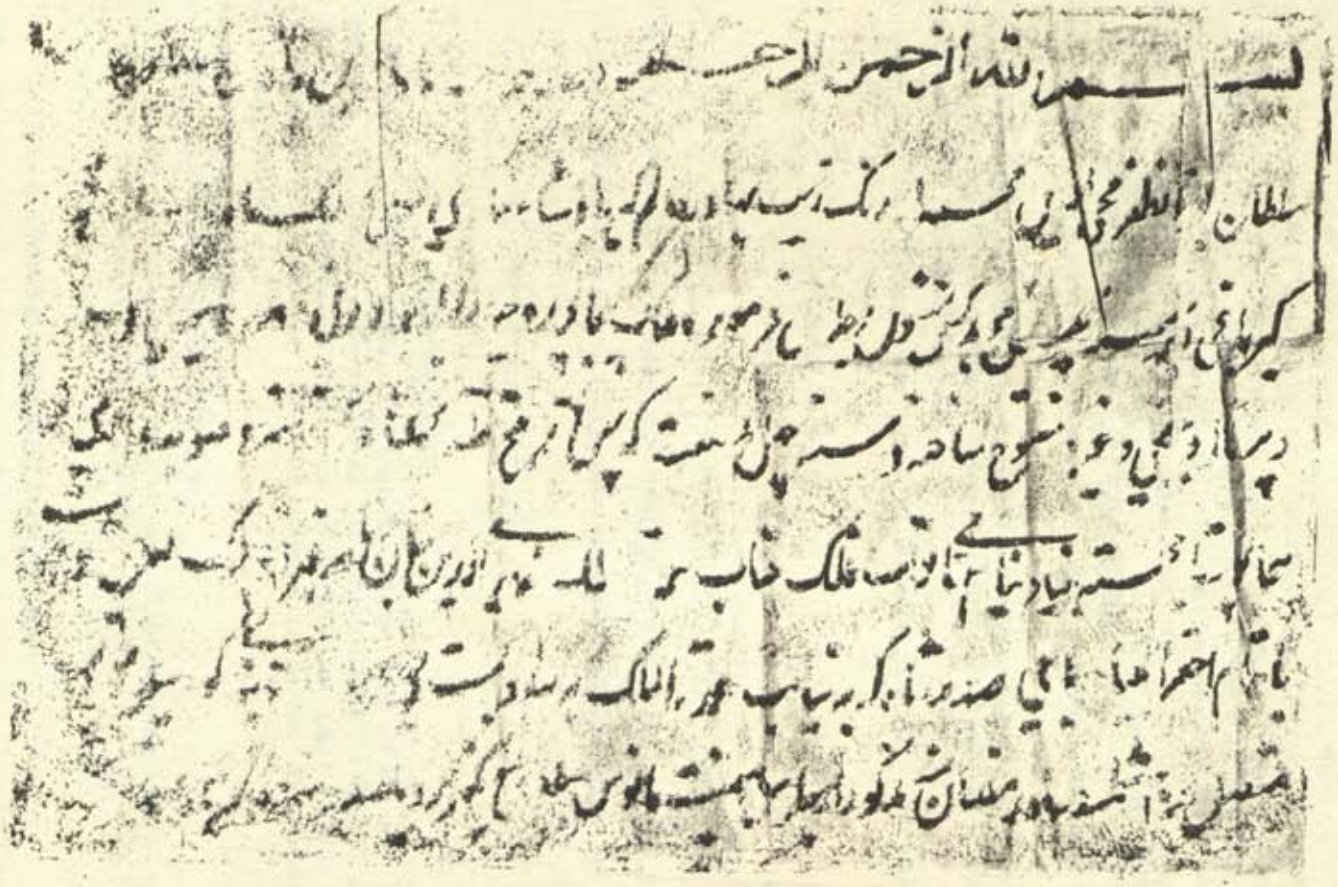
غازي الدين خان بهادر فيروز جنگ تعلق داشت باهتمام احقرالعباد حاجي صدر شاه كه به

نيابت عمدة الملك به بندوبست . . . . . ماه رمضان سنه مذكور از جلوس

ميمنت مانوس مطابق يكهزار و يكصد و سيزده (؟) . . . .

[1] A photograph of the building is published in the *Archæological Report* (Pl. V b), Hyderabad State, for 1920-21.

Inscription on the Kotwali Darwaza, Bir.



Scale ·2

PLATE II.

TRANSLATION.

" In the name of God the most Merciful, the most Compassionate ! ..... Sultan Abu'l Muẓaffar Muḥiu'd Dīn Muḥammad Aurangzeb, the victorious king ..... Bījapūr, Ḥaidarabād, Ādauni, Narnāla, Jinjī, etc. were conquered. And in the year 47 (Regnal), when, after the capture of the fort of Khelna —— the governorship of the province, extending from Bījapūr to Khujasta Bunyād (Aurangabād) was associated with the distinguished name of the Nawwāb of exalted court, ' Umdatu'l Mulk Ghāziu'd Dīn Khān Firoz Jang . . . . . under the superintendence of the humble servant, Hājī Ṣadr Shāh, who administered . . . . . as Deputy of the (above) ' Umdatu'l Mulk . . . . . in the month of Ramaẓān of the above year of the auspicious accession, corresponding to 1113 H." (1701 A.D.)

The other inscription on the Kotwalī Darwāza is comparatively modern, but it is important for fixing the date of the walls of the town, which were washed away by the inundation of the river and extensively repaired in 1251 H. (1835 A.D.).

The text consists of four lines of Persian prose written in *Nastā'līq* characters. It reads thus :—

PLATE XI (a).

الواحد

بتاریخ دوازدهم جمادي الاول سنه ۱۲۵۱ هجریه رودبار قصبهٔ بیر طغیاني نموده همه حصار
از پاي برد همدرین سنه مذکور نواب فلک جناب امیر نواز جنگ بهادر خلف الصدق دوله
خان مرحوم دام اقباله از سر نو سد حصار مرتب فرمودند مادهٔ تاریخش است

سدّی شده چون سدّ سکندر آیت
۱۲۵۱

TRANSLATION.

" On the 12th of Jumada I, 1251 H. (1835 A.D.), the river of the town of Bīḍ rose in flood and washed away the (town) walls completely. In the same year the Nawwāb, of exalted court, Amīr Nawāz Jang Bahadur, the worthy son of Dūlāh Khān (may he rest in peace !), may God preserve his (son's) glory ! built the enclosure wall afresh. The chronogram is contained in this hemistich—

' The ramparts in appearance became like
those built by Alexander—1251 H.' (1835 A. D.)

By "building afresh" the Nawwāb evidently meant that he repaired the walls extensively, for during my visit I examined them carefully and found that much of the old work was still in existence.

VIII.—Inscription on the Ganj Darwāza Bīḍ.

Ganj, although a Persian word meaning treasure, is used in India for a grain market. The Gaṇj Darwāza consists of an arch standing on one side of the Grain market of Bīḍ. From an architectural point of view it possesses no merit. The inscription records the laying out of a street entitled Mā'mūrpura by Khān Daurān during the reign of Aurangzeb. Khān Daurān of the inscription is the second noble of this title in Mughal history, whose real

name was Sayyid Maḥmûd. He first received the title of Naṣîrî Khân, and in the early years of Aurangzeb's accession to the Royal throne he acquired the rank of five thousand (foot) and five thousand horse and the exalted title of Khân Daurân (Lord of the Time). He is reported to have died in 1077 H.[1]

The inscription comprises ten lines of Persian verse written in *Nasta'līq* characters. I have deciphered them as follows :—

PLATE III (a).

(1) در زمان شهنشه عادل — که بود در زمانه بی همتا

(2) شاه اورنگ زیب عالم گیر — صیت عدلش گرفته ارض و سما

(3) خان دوران شجاع .... — معدن جود و کان علم و سخا

(4) زبدهٔ خاندان معنوي (؟) — که ازو یافت چشم دهر ضیا

(5) کرد در بیر . . . . — که از آن کوتهست دست قضا

(6) گشت ساعي این بنا طاهر — زانکه ارست خود ز اهل وفا

(7) شد به معمور پورهٔ آن مشهور — . . . . . باد بقا

(8) سال تاریخ این بنا جستم — بتضرع ز خالق یکتا

(9) [نا] که از غیب ..... — از سر لطف هاتفی ز سما

(10) سر پی بگیر رفاش (؟) بگو — باشد این پورهٔ جنت دنیا

TRANSLATION.

(1) During the reign of the just emperor, who is matchless in the world.

(2) Shâh Aurangzeb 'Alamgîr, the fame of whose justice has spread over (lit. has captured) earth and heaven.

(3) Khân Daurân, the valiant . . . . . , the mine of munificence and source of forbearance and liberality.

(4) The chosen one of the family of . . . . , the eye of the world has received vision through him.

(5) He performed feats in Bîḍ . . . . such that the hand of Fate cannot accomplish them.

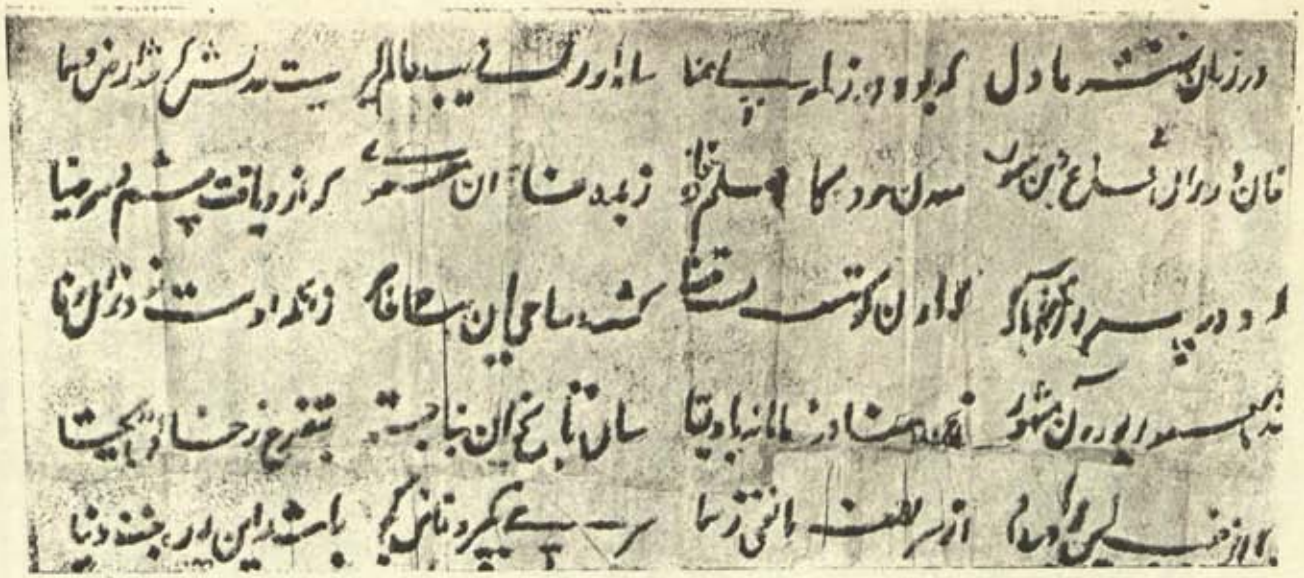
(6) In building (this Pura) Ṭâhir made (great) efforts; verily he is one of those who can be relied upon.

(7) It came to be called Ma'mûrpura . . . . . may it last!

(8) I prayed to God in all humility for the chronogram of the building.

[1] *Ma'âṯiru'l 'Umara*, Vol. I, pp. 782-85.

(*a*) Inscription on the Ganj Darwaza, Bir.



Scale ·166

(*b*) Inscription from the Old Pura (Market), Bir.

Scale ·2

PLATE III.

(9) Suddenly from the Unknown . . . . . a heavenly inspirer gracefully . . . . .

(10) Take off the head (the first part) of the end of the hemistich and say openly, '*may this street become the Paradise of the world!*'[1]

IX—X.—Inscriptions from the Purāna Pura, Bīḍ.

In the quarter of the town styled Purānapura, are two inscriptions, one in Persian prose and the other in Marathi. Both record the laying out of a new street or quarter called Ghāziu'd Dīn Nagar. It is interesting to note how the Mughals, side by side with their conquest, improved the towns coming under their sway; and they were by no means 'marauders' ransacking the country through a greed of wealth and power, as some modern historians have described them.

The Persian inscription comprises five lines of prose which I have deciphered as follows:—

PLATE III (b).

یافتاح ⊙ در عهد خلافت بادشاه دین پناه ابوالمظفر محي الدين محمد اورنگ زيب
عالم گير غازي و صوبه‌داري و فوجداري نواب عالي جناب عمدة الملک غازي الدينخان بهادر
فيروز جنگ از دارالظفر بيجاپور تا خجسته بنياد باهتمام حاجي الحرمين الشريفين حاجي صدر
شاه بيگ نائب فوجداري و اتفاق سدهوجي ديسموکه و دهوندهاجي ديسپانديه و سنبهو شيهه
اين بال شيهه اين پوره مبارک غازي الدين نگر در قصبهٔ بير بنا نموده صورت اتمام داد سنه ۴۷ ⊙

TRANSLATION.

"*O Opener!*—During the caliphate of the king, the defender of the faith, Abu'l Muẓaffar Muḥiu'd Dīn Muḥammad Aurangzeb 'Ālamgīr, the victorious, and the civil and military administration of the Nawwāb of exalted rank, 'Umdatu'l Mulk Ghāziu'd Dīn Khān Bahādur Firoz Jang, extending from Daru'z Ẓafar Bījapūr to Khujasta Bunyād (Aurangabād), through the efforts of the pilgrim of the two holy shrines (of Mecca and Medina), Hājī Ṣadr Shāh Beg, Nā'ib Faujdār (Deputy Commander of Provincial Militia), and the co-operation of Siddhujī Desmukh, Dhondājī Despandya, and Shimbhu Sheh (Seth), son of Bal Sheh (Seth), this auspicious Pura, styled Ghāziu'd Dīn Nagar, was built and completed in the 47th year (regnal)."

[1] The last hemistich according to the *Abjad* system gives the date 1099 H., but we have noted above that Khān Daurān died in 1077 H. In the first hemistich there is an indication that the numerical value of the letters forming the 'head of the end' of the hemistich should be deducted. Now the 'end' of the hemistich is the word دنيا, but by taking off the numerical value of the first syllable of this word—*i.e.*, دن —54—we fail to get the date which must be between 1063 H. (date of the accession of Aurangzeb) and 1077 H. (date of the demise of Khān Daurān).

The Marathi inscription is carved in two panels, and it has been kindly deciphered for me by Dr. L. D. Barnett, Keeper of Oriental Printed Books and MSS. in the British Museum. I give Dr. Barnett's reading below : –

PLATE IX (b).

Panel one :—

1. Śrī-Guru-lī (ṁ)	श्रीगुरूली[ं]
2. ga-ja (ṁ) gama.	गज[ं]गम
3. vibhuta-ru	वीभुतरु
4. drāksha-bhusa	द्राक्षभुस
5. na-Sadāsī	नसदासी
6. va-Saṁkara	वसंकर
7. Saṁbhu-Māhā	संभुमाहा
8. dēva-Māhā	देवमाहा
9. rudraḥ Ma	रुद्रःम
10. lushāna	लुषान

A semi-Sanskrit list of titles of a person named Malushāna (Malūk Khān ?), described as having the various titles of Śaiva divinity, and representing the different phases of the God Siva.

Panel two :—

1. Pātaśā Ālamāgīra salāmata	पातशाआलमागीर सलामत
2. nabāba Gājadīna Phirōja (ṁ) ga bahā	गगाब बानदीन फिरो[ं]जबजहा
3. dara dīvāna ḥajī sadara Sāpūrā vasa-	दर दीवान हजी सदरशापूरवस
4. vīlī Gājadīna⊗ra Sīdōjī Nā-	वीलीगाजदीन रसीदोजीना
5. rōjī dēsamusha va Dhō (ṁ)ḍō jī Nā-	रोजीदेसमुषव धो[ं]डोजी ना * *
6. dēsapā(ṁ)ḍēḥ Saṁka sēta sēta valada Bā-	देसपा[ं]डेः संबसेटसेटवलदवा
7. la sēta sēta bīna Abājī sētaḥ	लसेटसेट बीन आबाजीसेटः
8. Śakō 1625 Subhāna-nāma-saṁvata-	सके १६२५ सुभान नाम संवत
9. sarō Asīna suda pāḍavā sana 1113.[1]	सरे आसीन सुदपाडवा सन १११३

The date is given as Śaka 1625, the cyclic year Subhānu, the first of the bright fortnight of Āsīn (Āśvina), A. H. 1113. These data are irregular. The year Śaka 1625 lapsed corresponds to the cyclic year Subhānu according to the Southern calendar, and to A. D. 1703-04 ; but A. H. 1113 corresponds to A. D. 1701-02.

[1] Nagri character ; letters in panel two 1¼ inch high, well formed, those in panel 1 being slightly smaller. The language is Marathi.

(*a*) Marathi inscription on Dhondipura Gate, Bir.

Scale ·2

(*b*) Nagari inscription from the Old Pura (Market), Bir.

Scale .2

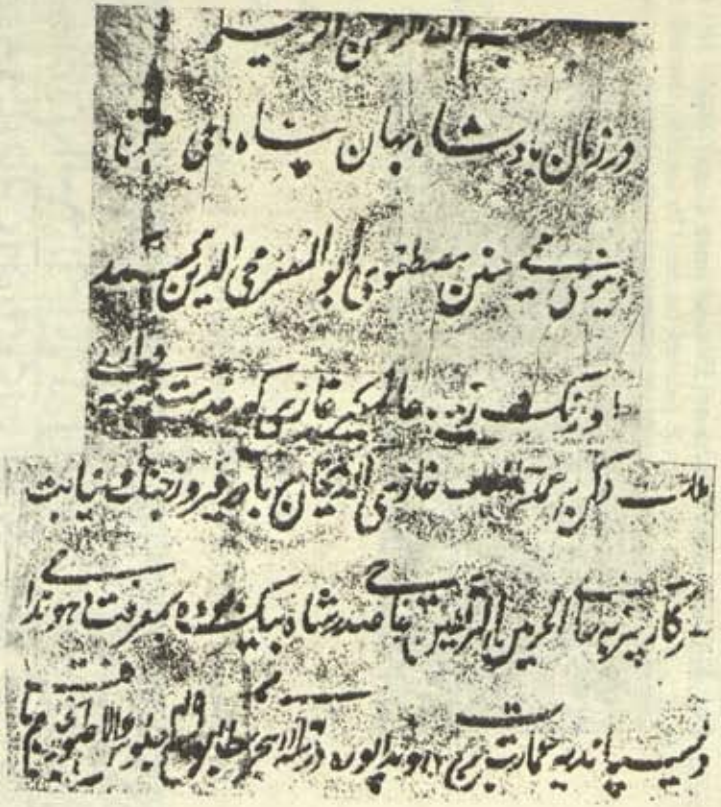
(*c*) Marathi inscription from Qazi Sahib's Mosque, Bir.

Scale ·166

(*a*) Inscription in the Dargah of Shahinshah Wali, Bir.

Scale ·25

(*b*) Inscription on the Dhonda Gate, Bir.



Scale ·166

(*c*) Inscription from a well outside the Dargah of Shahinshah Wali, Bir.

Scale ·25

PLATE IV.

XI—XIII.—Inscriptions on the Dhonda Gate.

There are three inscriptions fixed on a gate styled Dhonda Gate (or Dhondpura Gate), after the name of the Despandya Dhondaji.[1] Two of these are in Persian and one in Marathi. The longer one of the Persian inscriptions records the building of a bastion under the superintendence of Dhondaji in the 49th regnal year of Aurangzeb. The epigraph consists of seven lines of Persian prose, written in *Nastā'līq* characters. I have deciphered it as follows :—

PLATE IV (b).

بسم الله الرحمن الرحيم

در زمان بادشاه جهان پناه ماحي فتن دنيوي محي سنن مصطفوي ابوالمظفر محي الدين
محمد اورنگ زيب عالم گير غازي كه خدمت صوبه‌داري ملك دكن به عمدة‌الملك غازي الدينخان
بهادر فيروز جنگ و نيابت سركار بير به حاجي الحرمين الشريفين حاجي صدر شاه بيگ بوده
بمعرفت دهوندا جي ديسپانديه عمارت برج دهوندا پوره در سنه ۱۱۱۶ هجري مطابق سنه ۴۹
جلوس والا صورت انجام يافت

TRANSLATION.

In the name of God the most Merciful and Compassionate !

"During the reign of the king, the defender of the universe, the suppressor of worldly tumults, the reviver of the doctrines of Muṣtafā' (Muḥammad), Abu'l Muẓaffar Muḥīu'd Dīn Muḥammad Aurangzeb 'Ālamgīr Ghāzī, when the governorship of the province of the Deccan was held by 'Umdatu'l Mulk Ghāzīu'd Dīn Khān Bahādur Fīroz Jang, and the administratorship of the Sarkar of Bīḍ by the Pilgrim of the two holy shrines (of Mecca and Medina), Ḥājī Ṣadr Shāh Beg, the building of the Dhondapurah bastion was completed under the superintendence of Dhondaji Despandya in 1116 H. corresponding to the 49th year of the exalted accession"—1704 A.D.

The other Persian inscription, which consists of two lines only, is fourteen years earlier. It bears the date 1102 Fasli corresponding to 1690-91 A.D. The text of the inscription is as follows :—

PLATE VIII (b).

كمترين بنده دهوندا جي كشن

ديسپانديه پرگنه بير سنه ۱۱۰۲ فصلي

TRANSLATION.

"The humble servant Dhondaji Kishan,[2] Despandiya of the Pargana of Bīḍ. Fasli year 1102" (1690-91 A.D.).

The above inscription has a counterpart in Marathi which has been kindly read for me by Dr. L. D. Barnett.

---

[1] *Cf.* Inscriptions Nos. IX-X.

[2] Kishan was probably the real name of the Despandiya, while Dhondaji was his family title.

PLATE IX (a).

Dhōṃdaji Gharna Dēspa [m]— धोंडाजो घर्ण देसपा

ḍe parganem Biḍa sana 1102 (*i.e.* A.D. 1690-91).[1] डे परगणें बीड सन ११०२

It may be pointed out that Dhondaji's real name Kishan, which is correctly written in the Persian text, is recorded Gharna erroneously in the Marathi version.

XIV—XV.—Inscriptions on the Rajaura Darwaza and Mosque, Biḍ.

The Rajaura Darwāza or gateway, is also styled the Aḥmadnagar gateway, for the road for the latter city starts from there. The gateway is somewhat frail in construction, but it is flanked on each side by two massive bastions.[2] Inside the town wall, but close to the gateway is a small mosque, styled the Rajaurī Masjid after the Darwaza. The original enclosure and the courtyard of the mosque have fallen into ruin, but the doorway and the back wall (western) are intact. The *liwan* comprises a single hall which is flanked with two minarets. The lower portion of the mosque is built of stone, but the superstructure is brickwork, which arrangement is characteristic of almost all the buildings of Biḍ. The mosque has a small dome which resembles in shape the domes of the contemporary mosques at Bidar, Bijapūr and Gulbarga.

The inscription fixed in the prayer-niche of the mosque is earlier than the one fixed on the gateway, I therefore deal with the mosque inscription first. It consists of five lines of Arabic and Persian prose written in *Nastā'līq* characters. The Arabic portion contains religious texts, chiefly quotations from the *Qur'ān*. In the Persian portion the name of the Mughal king, Muḥammad Shāh (1719—48 A.D.) and the date of the building of the mosque—1138 H. (1725 A.D.)—are mentioned. I have deciphered the epigraph as follows :—

PLATE VI (a).

بسم الله الرحمن الرحيم

هو الاول و الآخر و هو معكم اينما كنتم ⊙ افضل الذكر لا اله الا الله و اكمل الفكر محمد رسول الله ⊙ انما يعمر مساجد الله من آمن بالله و اليوم الآخر اولئك ان يكونوا من المهتدين ⊙ در عهد خلافت بادشاه محمد شاه غازي طال الله عمره بتائيد الهي باني اين مسجد خادم الشرع متين قاضي محمد ركن الدين متوطن قصبه مهيسي صوبه بهار باهتمام محمد تاج الدين برادر در سنه ۱۱۳۸ هجري باتمام رسيد ⊙

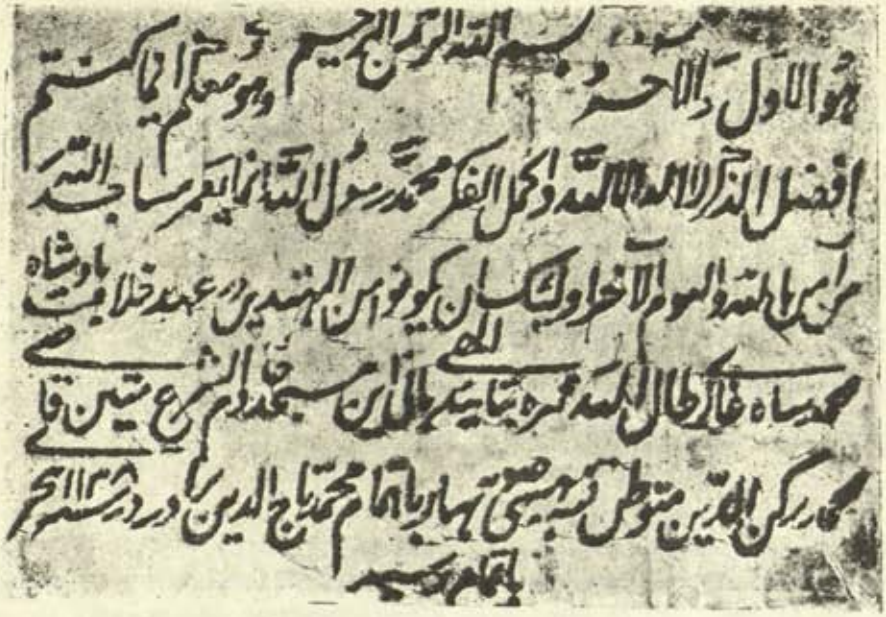
TRANSLATION.

In the name of God the most Merciful and Compassionate.—"He is the first and He is the last and He is with you wherever you may be". The best recitation is: "*there is no god but God*"; and the most perfect contemplation is: "*Muhammad is the Prophet of God*". "*Verily resorteth unto mosques one who believeth in God and the last Day; those may be among the blessed*". During the caliphate of the King, Muḥammad Shāh Ghāzī—may God prolong his life!—the founder of this mosque by divine grace (is) the servant of the firm law (Muslim

[1] Nagari character; letters 2¾ to 1¾ inches.

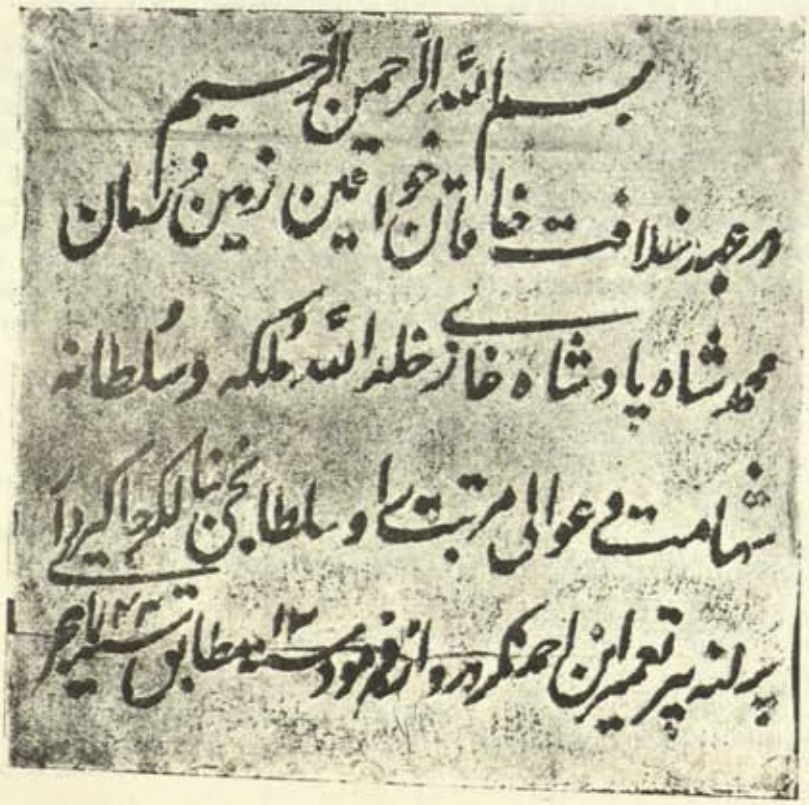
[2] A photograph of the gateway is published in the *Annual Report*, Archæological Department, Hyderabad, for 1920-21.

(*a*) Inscription on the Rajaura Darwaza Mosque, Bir. PLATE VI



Scale ·2

(*b*) Inscription on the Rajaura Darwaza, Bir.



Scale ·25

Law), Qāẓī Muḥammad Ruknu'd Dīn, resident of the town of Mahesi, in the province of Bihar. Completed under the superintendence of his brother Muḥammad Tāju'd Dīn in 1138 H. (1725 A.D.).

The inscription on the gateway records its building by a Jagīrdār of Bīḍ, named Rāo Sulṯānji Bunalkar, during the 13th regnal year of Muḥammad Shāh. The text consists entirely of Persian prose which I have deciphered as follows :—

PLATE VI (b)

بسم الله الرحمن الرحيم

در عهد خلافت خاقان خواقين زمين و زمان محمد شاه بادشاه غازي خلدالله ملكه
و سلطانه شهامت و عوالي مرتبت راو سلطانجي بنالكر جاگيردار پرگنهٔ بير تعمير اين احمد نگر
دروازه فرمود سنه ۱۳ مطابق سنه ۱۱۴۳ هجري ⊙

TRANSLATION.

In the name of God the most Merciful and Compassionate.—During the caliphate of the king of the kings of the world and the time, Muḥammad Shāh, the victorious king—may God preserve his kingdom and sovereignty!—the brave and exalted Rāo Sulṯānji Bunalkar, Jāgīrdar of the Pargana of Bīḍ, built the Aḥmadnagar Darwaza. Regnal year 13 corresponding to 1143 H. (1730 A. D.).

XVI—XX.—Inscriptions on the tomb of Shahinshāh Walī, Bīḍ.

The tomb of Shahinshāh Walī is not an imposing structure, although it is built on a high base and enclosed by a screen of trellis work.[1] The interior is approached by a long flight of steps, which lead the visitor to a large court 197 ft. long and 168 ft. wide. The inner plan of the building consists of halls at the S.-E. and S.-W. corners of the court and a mosque at the western end, while the centre is occupied by a platform, on which the tomb proper is built. It is a square hall, with an arched opening on each side, and crowned with a dome. There is no inscription inside the tomb, but outside it an inscribed tablet is fixed on the platform in a slanting position. It records the building of a mosque by Ḥājī Ṣadr Shāh during the government of Ghāzīu'd Dīn Khān Firoz Jang. The inscription consists of ten lines of Persian verse which I have deciphered as follows :—

PLATE V.

بسم الله الرحمن الرحيم

افضل الذكر لا اله الله و اكمل الفكر محمد رسول الله

(1) حمد بيحد و الصلوة مفتخر مر خدا را و على خير البشر

(2) باد بر آل و صحابش صد سلام انيز زين احقر بعتبه اسلام

(3) بعد گويم گنج بخش بيدرنگ عمدة العمدا و هم فيروز جنگ

[1] A photo of the building is given as Plate VI (a) in the *Annual Report* of the Archæological Department, Hyderabad, for 1920-21.

(4) رکن بیت دین و دنیا را نظام غازي‌الدین خان بهادر نیك نام

(5) بهر مسجد گشت حاجي صدرشاه نائب او ملتمس در بارگاه

(6) حکم صادر شد که مسجد را بساز تا بجمیعت ادا گردد نماز

(7) شکرلله یافت تعمیر انصرام هم چنین یابد مرادش انتظام

(8) کار غازي بود و هم غازي نمود آمده تاریخ هم غازي نمود ۱۱۱۸

(9) از محمد شاه نظم این یادگار باد در دوران الی یوم‌القرار

(10) گر کسی پرسد که ناظم کیست آن گو غلام درگه حاجیست آن

TRANSLATION.

In the name of God the most Merciful and Compassionate. The best recitation is: *There is no god but God*; and the most perfect meditation is: *Muḥammad is the Prophet of God.*

(1) Countless praise be unto God and choicest blessings on Muhammad (lit. the chosen one among humanity).

(2) May a hundred salutations to his descendants and companions from this humble (servant) at the threshold of Islam!

(3) Afterwards (*i.e.*, after praising God and invoking blessings on the Prophet) I would say that the bestower of treasures unhesitatingly, the chosen of the chosen, who is (also) styled Firoz Jang:

(4) The pillar of the abode of religion, and the base (of the fabric) of state, Ghāzīu'd Dīn Khān Bahādur, the renowned.

(5) His deputy, Ḥājī Ṣadr Shāh solicited the court regarding the mosque.

(6) An order was issued that the mosque should be built so that the prayers be offered in common.

(7) Thanks unto God, the building has been completed, may his (Firoz Jang's) desires be fulfilled in a similar manner!

(8) The work (mosque) related to a Ghāzi (the Ghāzi saint) and it has also been accomplished by a Ghāzi (*i.e.*, Ghāzīu'd Dīn Firoz Jang); the chronogram accordingly is obtainable from the phrase—'done by the Ghazi.'[1]

(9) These verses are by Muḥammad Shāh: may they remain as a memorial while the world exists!

(10) If any person inquires as to the composer of the verses, say: 'he is the servant of the Hāji's court.'

The mosque referred to in the above lines now consists of a single hall (measuring 37′ 5″ by 15′), which has an arched screen with three openings towards the east. The mosque seems to have undergone considerable repairs in later times, for there is an inscription in the niche,

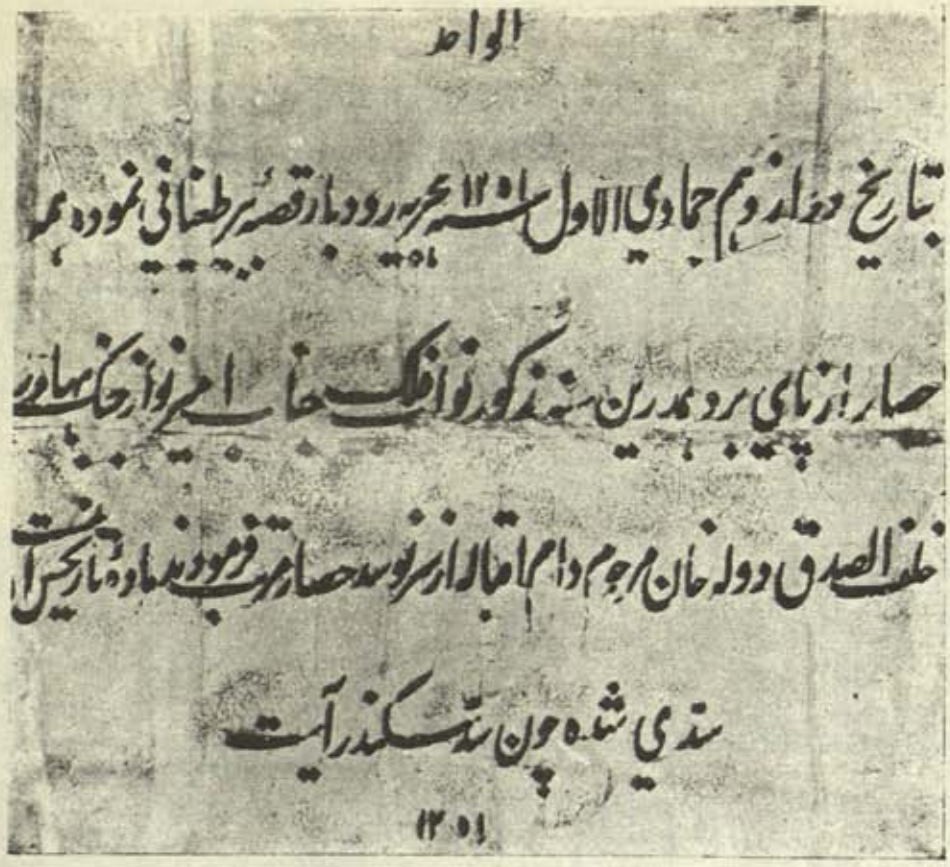
[1] The phrase gives the date 1118 H. (1706 A. D.).

Inscription near the tomb of Shahinshah Wali, Bir.

Scale ·2

PLATE V.

PLATE XI. (*a*) Inscription on Kotwali Darwaza, Bir.



Scale ·166

(*b*) Inscription on Shahinshah Wali's Mosque, Bir.

Scale ·142

which states that the mosque was rebuilt by Amīr Nawāz Jang in 1255 H.[1] I have deciphered the inscription as follows :—

PLATE XI (b).

بسم الله الرحمن الرحيم

لا اله الا الله محمد الرسول الله

من بني لله مسجدا كان صغيرا او كبيرا بني الله له بيتا في الجنة

(1) کرد مسجد بنا امیر نواز — جنگ و دوله که دولتش دامت

(2) پس بگفتا که اے خدای کریم — این بنا گشت شکر انعامت

(3) کار نیکان تو نکو سازد — اهتمامی امر الهامت

(4) اجر این ریز بر مزار شریف — شاه کوچک بفضل و اکرامت

(5) شمس برج ولایت خاصه — قطب دور کرامت عامت

(6) قدس الله سره العالی — آسمان و زمین ما دامت

(7) بهر تاریخ نیز شد ایما — گو بناء الصلوٰة قد قامت [2]

۱۲۵۵ھ

TRANSLATION.

In the name of God the most Merciful and Compassionate.

"There is no god but God, and Muḥammad is the Prophet of God."

"Whoever buildeth a mosque, whether it is small or large, God buildeth a house for him in Paradise."

(1) The mosque has been built by Amīr Nawāz (who enjoys the double title of) Jang and Daulah—may his glory last for ever!

(2) After (building it) he said, "O Benevolent God, this building is (a token of) my gratitude for Thy Bounty;

(3) Thou rewardest well the deed of the pious, my efforts (regarding this building) have been inspired by Thee.

(4) Through Thy grace and bounty shower the reward of this (my efforts) on the sacred tomb of Shāh Kochak.

(5) (Who was) the sun in the constellation of distinguished saints; and the axis of the wheel of Thy universal bounty.

(6) May God sanctify his high mission (lit. secret) as long as the heaven and earth last!

[1] This official seems to have been very fond of perpetuating his name to posterity; but his vanity was that whenever he repaired an old building he did not state that he had done that, but always wrote that he had built it afresh. In the case of this mosque also he does not state that he has repaired the old building; but writes down in the inscription that he has *built* the mosque.

[2] The inscription is carved in *Nastā'liq* style on a stone tablet measuring 2′ 10″ × 2′ 3″.

(7) Inspiration came as regards chronogram as well: to say, "*the house of worship has been set up*", 1255 H. (1839 A.D.).

At the back of the S.-E. hall of the Dargāh is a room, divided into two apartments and bearing a short inscription. I have read the inscription as follows:—

PLATE IV (a).

زصنان [1] مجاور مرتب شده در سنه ۱۰۹۵ھ

TRANSLATION.

"Built by Sanan (?) *Mujawir* (Keeper of the Tomb) in 1095 H." (1684 A.D.).

It is interesting to note that among the votaries of the Dargāh the names of a Hindu lady of the Panjab and a Maratha called Vitthal are mentioned. The lady built a masonry well outside the Dargāh which exists to this day. The inscription carved on the well reads as follows:—

PLATE IV (c).

شاه کوچک دام شاه عالم بهادر بادشاه غازي [2]

در عهد خلافت بادشاه زمین و زمان والدهٔ انیرای بن روبچند قوم کهتري عرف

باتهه متوطن خوشاب صوبهٔ پنجاب بحسب قسمت در قصبهٔ بیر قیام گرفته بروضهٔ منورهٔ

حضرت دهن چاه آب و سبیل بنا نموده سنه ۲ جلوس والا مطابق

سنه ۱۱۲۲ هجري ⊙

TRANSLATION.

"During the caliphate of the king of the world and the time, Shāh 'Alam Bahādur Shāh Ghāzī, the mother of Inni Rāi, son of Rūbchand, Khattarī by caste and Bath by family, resident of Khushāb in the province of the Panjab, as ordained by Fate, halted in the town of Bīḍ, and at the sacred tomb of His Holiness Shāh Kochak built the ring (lit. mouth) of the well and also a room for the distribution of water. In the 2nd year of the august accession (of Shāh 'Alam Bahādur) corresponding to 1122 H." (1710 A.D.).

The inscription mentioning the name of Vitthal is carved on the door of a small room styled the *Chilla*, that is the room where the saint remained in seclusion for forty days, occupied in prayer and devotion. The *Chilla* is a square chamber (14′ 9″ each way), crowned with a small dome around which small turrets are built.

The inscription comprises two lines of Persian verse written in *Nastā'līq* characters. I have deciphered the lines as follows:—

PLATE VIII (a).

(1) ببین حجرهٔ شاه کوچک ولي بنا کرد ایتهل ز صدق دلي

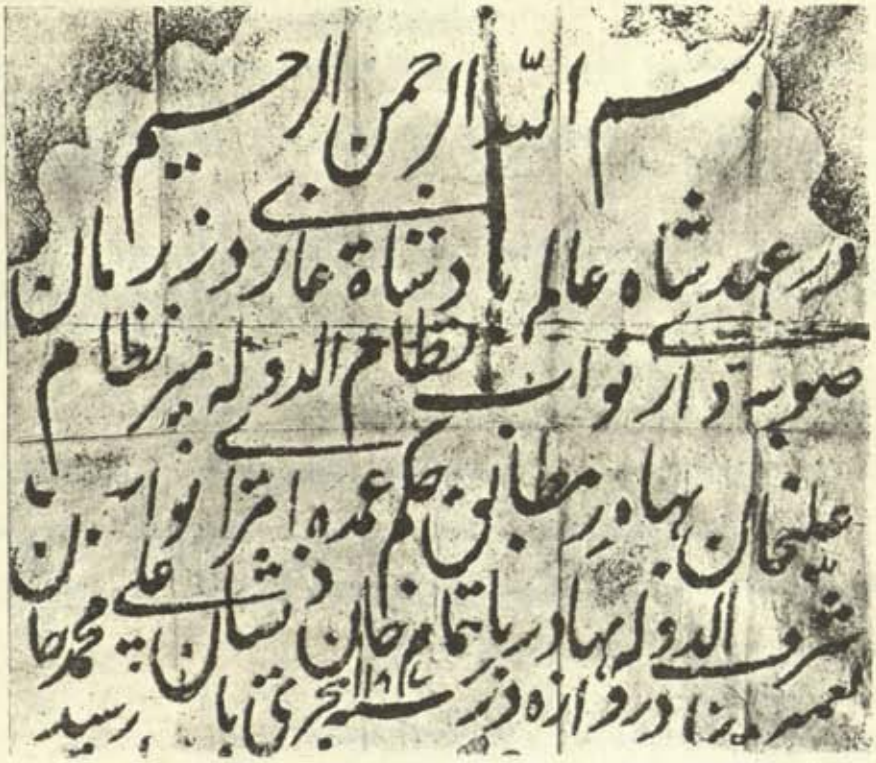
۱۱۸۳ھ

(2) چو تاریخ او جستم از عقل خویش نمود از گل گلشن فادخلي

[1] The name of the builder is not clear on the stone which is damaged there.

[2] In royal documents (*farmans* or *sanads*) the name of the king with full titles is always given at the top, and in the text wherever it occurs a blank is left which indicates that the reader should substitute there the name of the king. In this inscription also the names of the king and of the saint have been written at the top and, in the text, blanks have been left where they occur.

(*a*) Inscription on the Mali Darwaza, Bir.



Scale ·166

(*b*) Inscription on the Mosque of Pir Bala Shah's Dargah, Bir.

Scale ·25

TRANSLATION.

(1) Look at the prayer-chamber of Shāh Kochak Walī,[1] which has been built by Itthal (Vitthal) in sincere faith.

(2) When I consulted my intellect regarding the chronogram, it suggested—' the rose of the garden of *Fadkhulī*'

XXI.—Inscription on the Mālī Darwaza, Bīd.

This is the latest inscription on the walls of the town, carved during the reign of Shāh 'Alam in 1187 H. (1773 A.D.).[2] I have deciphered it as follows :—

PLATE VII (a).

بسم الله الرحمن الرحيم

در عهد شاه عالم بادشاه غازي در زمان صوبه داري نواب نظام الدوله مير نظام عليخان بهادر
مطابق حكم عمده امراى نواب شرف الدوله بهادر باهتمام خان ذيشان علي محمد خان تعمير
اين دروازه در سنه ١١٨٧ هجري باتمام رسيد ⊙ [3]

TRANSLATION.

"During the reign of Shāh 'Ālam, the victorious king, and the governorship of Nizāmu'd Daulah, Mīr Nizām 'Alī Khān Bahādur, the building of this gateway was completed by the order of the most distinguished Amīr, Nawwāb Sharfu'd Daulah Bahādur, and under the superintendence of the exalted Khān, 'Alī Muḥammad Khān, 1187 H." (1773 A.D.).

XXII.—Inscription in the Dargāh of Pīr Bāla Shāh.

The Dargāh of Pīr Bāla Shāh is situated on the Patoda road, at a distance of a mile from the town of Bīḍ. The plan of the Dargāh consists of an extensive court yard (69′ × 60′), with a mosque and two halls at the western end of it. The mosque contains an inscription mentioning the name of Sharfu'd Daulah, Wālī or Governor of Bīḍ. It also mentions the name of 'Alī Muḥammad Khān with his official designation of Bakhshī, 'Paymaster.' The names of the above two officials have already occurred in the Mālī Darwāza inscription (No. XX) which is only five years earlier than this record.

The inscription contains a quotation from the *Qur'ān* and three lines of Persian verse, written in *Nastā'līq* characters. Below the verses there is a fourth line in *Naskh* characters

[1] The name Shāhinshāh Walī, by which the saint is at present known, does not occur in any inscription in the Dargāh. In this record as well as in two other inscriptions given above, he is called Shāh Kochak Walī (the small saint). It appears that the votaries of the Dargāh feared to call him Shāhinshāh as long as the Delhi empire lasted, and this title was apparently given to him only in recent times.

[2] Inscription No. VII, although sixty-four years later than the Mālī Darwāza inscription, only records repairs to the city walls and does not mention any new construction.

[3] The inscription consists of five lines of Persian prose carved in *Nastā'līq* characters. The inscriptional tablet measures 2′ 6″ × 2′ 3″.

giving the names of the architect and the superintendent of the building. My reading of the inscription is given below :—

PLATE VII (b).

بسم الله الرحمن الرحيم

انّ المساجد للّه فلا تدعوا مع اللّه احدا ⊙

(1) شرف الدوله والي اين ملك هست از فضل حق سراپا جود

(2) بخشي او علي محمد خان چون بنا كرد اين مكان سجود

(3) سال تاريخ كرد رقم صوفي خانه طاعت اله ودود

١١٩٢ھ

باهتمام محمد لشكري ملازم سركار تيار ساخته و آراسته كرد دادن معمار ⊙

TRANSLATION.

In the name of God the Most Merciful and Compassionate.

Qur'ān, Ch. 72, verse 18.

(1) Sharfu'd Daulah, Governor of this province, is by the grace of God generosity personified.

(2) His paymaster (*Bakhshī*), 'Alī Muḥammad Khān, when, through his munificence, he built this house for worship.

(3) Sūfī composed the chronogram—'Abode of worship of the Loving Lord.' 1192 H. (1778 A.D.).

Dādan, mason, under the superintendence of Muḥammad Lashkari, government servant, built and decorated the building.

XXIII.—Inscription on a mosque at Biḍ.

In the town of Biḍ is a small modern mosque, containing an inscription dated 1198 H. (1783 A.D.). Above the date the phrase— عبادتخانه الله —is carved, which appears to be the chronogram of the building, but on calculating the numerical value of the phrase according to the *Abjad* system one gets the figures 1179, which fall 19 years short of the date of the building.

The script is *Nasta'līq*, and I have deciphered the text as follows[1] :—

PLATE VIII (c).

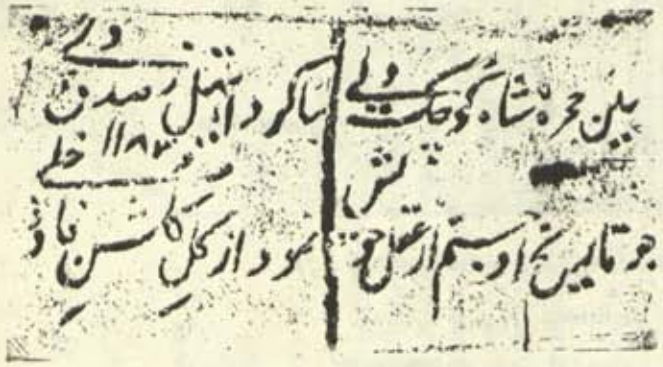
In the middle.

عبادت خانه الله
١١٩٨ھجري

In margin. شيخ عبدالرحيم و شيخ .... و شيخ نعمان و شيخ كلن باني مسجد بودند ⊙

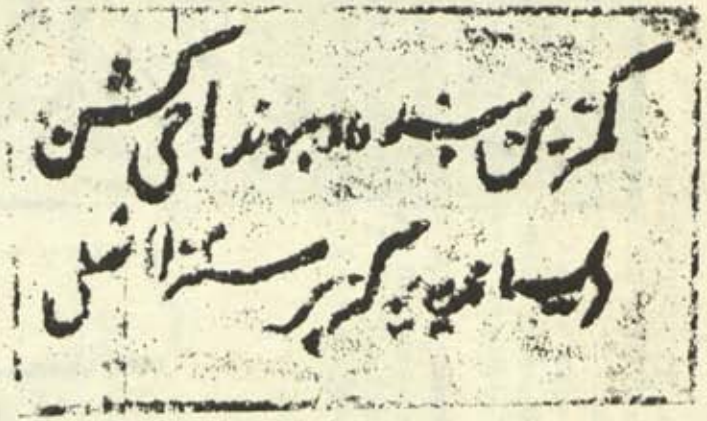
[1] The inscriptional tablet measures 1′ 4″ × 1′.

(*a*) Inscription in the Dargah of Shahinshah Wali, Bir.



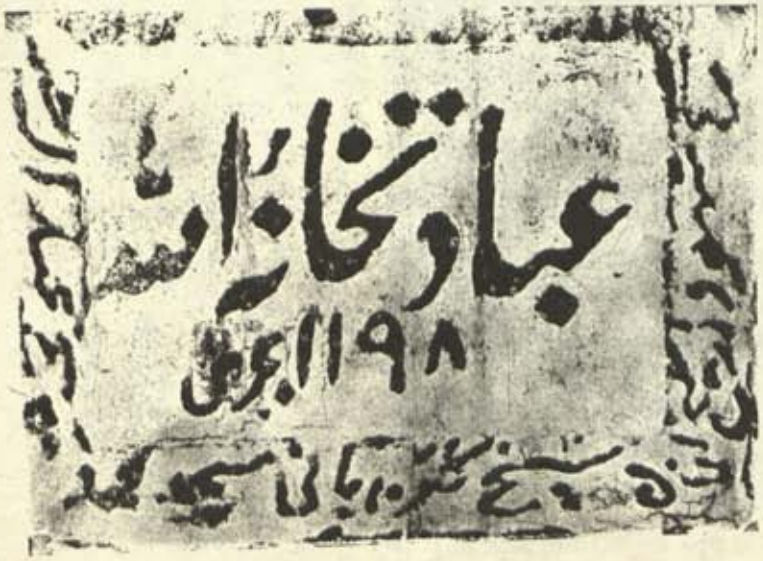
Scale ·2

(*b*) Inscription on the Dhonda Gate, Bir.



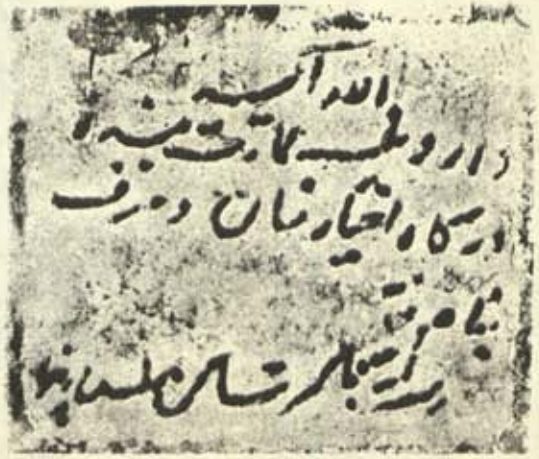
Scale ·2

(*c*) Inscription from a Mosque at Bir.



Scale ·25

(*d*) Inscription on the Jami' Masjid. Bir.



Scale ·33

PLATE VIII.

(*a*) Inscription on an old building in Bir.

Scale ·25

(*b*) Inscription on the Mosque at Ashti, Bir.

Scale ·125

TRANSLATION.

[In the middle.] Abode of divine worship. 1198 H. (1783 A.D.).

[In margin.] "Shaikh 'Abdur Raḥīm, Shaikh ....., Shaikh Nu'mān and Shaikh Kallan were the builders of the mosque."

XXIV.—Inscription on a building in Bīḍ.

On an old building in Bīḍ is carved an inscription which contains a chronogram giving the date 1223 H. (1808 A.D.). The inscription consists of two lines of Persian verse written in *Nastā'līq* characters. I have deciphered them as follows[1] : —

PLATE X (a).

هوالعلي الاعلى

(1) لوي بيگ خان بهادر نيك نام كرد تعمير عمارت بالتمام

(2) چونكه تاريخش ز هاتف خواستم بخت ياري داد مارا اين پيام

١٢٢٣

TRANSLATION.

He is High, the Exalted !

(1) Lawī Beg Khān Bahādur, of good fame, built this entire building.

(2) When I asked the Inspirer for the chronogram, he said in response—' Success '. 1223 H. (1808 A.D.).

XXV.—Inscription on the mosque at Āshtī, Bīḍ District.

Ashtī is the most western Taluka of the Bīḍ district. It is best approached from Ahmadnagar, being connected with the latter town, by a *pucca* road about thirty-five miles long. Ashtī has several old buildings among which is a mosque built by Ghorī Khān in 928 H. (1521 A.D.), during the reign of Burhān Niẓām Shāh I.

The mosque consists of a prayer-hall (25′ 3″ × 13′ 6″) and a large platform with a masonry cistern. The inscription is carved on the outer wall of the prayer-hall and reads thus : —

PLATE X (b).

از براي شاه برهان مرشد راه يقين

مسجد و مرقد مرتب ساخت غوري خان مهين

از پي تاريخ اتمامش چو مي جستم خبر

اين نويد دل بيامد شد مكمل قصر دين

[1] The inscriptional tablet measures 1′ 2″ × 1′.

TRANSLATION.

"For Burhān Shāh, the leader of the path of Faith, Ghorī Khān, the great, built a mosque and a tomb.[1] When I enquired about the date of their completion, the happy news came to my mind—' the edifice of faith has been completed '."

In calculating the date from the phrase شد مکمل قصر دین apparently the numerical value of the letter *mīm* in the word *mukammal* is to be counted twice, otherwise the phrase will give the date 888 H., which cannot be correct, not falling within the reign of any Burhān Shāh and being several years earlier than the origin of the Niẓām Shāhī dynasty.

The style of writing is *Nastā'līq* and the language Persian. The inscriptional tablet measures 5′ 6″ × 1′ 4″.

---

[1] Close to the mosque are three platforms, bearing some graves, and also a dome. One of these is apparently the tomb referred to in the inscription.

PUBLISHED UNDER THE AUTHORITY OF THE GOVERNMENT OF INDIA

EPIGRAPHIA INDO-MOSLEMICA

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1923-24

CONTENTS

CALCUTTA
MANAGER, GOVERNMENT OF INDIA
CENTRAL PUBLICATION BRANCH

Price Rs. 3 14 or 7s. 3d. per copy.

THE TOMB OF THE EMPEROR BĀBUR NEAR KABUL.

By L. Bogdanov,

Oriental Secretary, French Legation, Kabul,

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FOREWORD.

There would not, perhaps, have been any need for a prefatory notice for the short sketch that follows, were I not anxious to express here my heartfelt thanks to all the persons who encouraged and helped me in my task, which was rendered more difficult on account of the almost total absence of any books of reference here in Kabul, and my lack of leisure which resulted in delaying the completion of this small paper for several months.

My foremost thanks are due to Dr. G. Morgenstierne, the prominent Norwegian scholar, who was instrumental in my taking up the task by drawing my attention to the tomb of Bābur and encouraging me to publish a description of the same in the summer of 1924.

I have also to thank Mr. R. R. Maconachie, I.C.S., the then British Chargé d'Affaires in Kabul, who most kindly lent me several books of reference, which I needed, from the Library of the British Legation.

I thank here also my dear friend Mr. W. Ivanow, of the Asiatic Society of Bengal, Calcutta, who most kindly copied for me a passage from Raverty's *Notes on Afghanistan*, a book unavailable in Kabul.

My sincere thanks are offered to Mr. L. Ténèbre, Director of the "Maktab-i-Amāniyeh," Kabul, who went twice with me to the Garden of Bābur in order to take the photos illustrating this sketch.

I owe my greatest gratitude to Mr. J. Hackin, Conservateur du Musée Guimet, Member of the French Archæological Mission to Afghanistan, who not only came with me to the Garden and photographed several of the inscriptions, but also lent me some notes made by himself from Mrs. Beveridge's book in connection with her description of Bābur's tomb, which, otherwise, would have been inaccessible to me in Kabul.

I also wish to express my sincere thanks to His Highness Sardār Ināyetullah Khān Mu'īn u's Salṭanah, who, himself a most skilled amateur photographer, so kindly enlarged for the purposes of the present sketch all the photos taken by Mr. J. Hackin.

And lastly, I beg to offer my thanks to Sir John Marshall, Kt., C.I.E., who encouraged me to complete the present sketch and was so kind as to touch up my English.

Emperor Bābur, the founder of the dynasty of the Great Mughals, was born in A.H. 887 (1482 A.D.)[1] in Farghānah and was a descendant in direct line, in the fifth generation, of Tīmūr.[2] His father, 'Umar Shaikh, the local ruler of Farghānah, died in 899 (1494 A.D.), and

[1] This date and all other dates given in this sketch are quoted according to Stanley Lane-Poole's "*Muhammadan Dynasties.*"

[2] Bābur was the son of 'Umar Shaikh, son of Abū Sa'īd (d. 873 = 1469 A.D.), son of Muḥammad, son of Jalālu'd-Dīn Mīrānshāh (d. 810 = 1407 A.D.), son of Tīmūr (d. 807 = 1404 A.D.).

Bābur became his successor at the tender age of twelve. Being expelled from Farghānah, some ten years later, by the Uzbeks, he turned his attention towards Afghanistan, conquering Badakhshān (909=1503 A.D.), Kabul (911=1504 A.D.) and Qandhar (913=1507 A.D.). Some twenty years elapsed before Bābur made up his mind to invade Northern India and to occupy Lahore. The battle of Panipat, in which he defeated Ibrāhīm Lodī, the Sulṭān of Delhi, decided the future fate of Northern India, from the river Indus to the confines of Bengal. Agra and Delhi were occupied by the conqueror, the former becoming his headquarters until his death in 937 (1530 A.D.),[1] more exactly, the 5th of Jumādī' l Ūlā 937 (December 26th, 1530 A.D.).[2]

Having been originally buried in Agra, in the Nūrafshān Garden (now the Rāmbāgh), on the left bank of the Jamna,[3] Bābur's body, in accordance with the directions of his will, was conveyed, some ten or twelve years later, to Kabul "to be laid there in the garden of his choice, in a grave open to the sky, with no building over it and no need of a door-keeper."[4]

Although Bābur's tomb has been repeatedly mentioned by travellers who visited Kabul during the last century and summary descriptions of the same have been given in their works, no detailed and up-to-date account of the monument and its actual surroundings has yet been given, to my knowledge,[5] by any of them.

"The tomb of the Emperor Bābur, which is about a mile from the city, and situated in the sweetest spot of the neighbourhood . . . ," writes Burnes[6] when describing his visit to Bābur's tomb. As a matter of fact, the distance of the "Bāgh-i-Bābur" from the Ark[7] of Kabul must be somewhere about three miles, since it takes a good twenty-five minutes' riding to reach the place. Yet Burnes may be right if we think of the distance as the crow flies.

The "Bāgh-i-Bābur" is situated on a mountain slope a little above a village bearing the name of the great Emperor, and is supposed to have served as a residence of Bābur himself. The place is to the south-west of the city of Kabul, as correctly stated by Raverty,[8] not to the west, as in the *Encyclopædia Britannica*,[9] quoted by Sir Lucas King.[10] The garden, with its several buildings, erected by Amīr Abdurrahmān Khān, was used by the latter as his private residence, pending the completion of his new palace.[11] It is at present occupied by the German Legation in Kabul. On the terrace slightly elevated above the principal building

[1] *Stanley Lane-Poole*, op. cit.

[2] A. Beveridge, "*The Memoirs of Bābur*," a new translation of the *Bābur-Nāma*, incorporating Leyden and Erskine's of 1825, p. III.

[3] *Memoirs of Zehīr-ed-Dīn Muhammed Bābur*, etc., translated by John Leyden, Esq., M.D., and William Erskine, Esq., revised by Sir Lucas King, C.S.I., LL.D., F.S.A., Oxford University Press, 8°, 1921, "Concluding Supplement" to Bābur's Memoirs, p. 426, note 2.

[4] *Beveridge*, loc. cit.

[5] H. H. Hayden's "*Notes on some monuments in Afghanistan*," *Memoirs* of the A. S. B., II, 344, and J. Darmesteter's "*Inscriptions de Caboul*," J. A. 1888, were, unfortunately, not available in Kabul. Mrs. Beveridge (*loc. cit.*) quotes, however, Hayden in such a way as to provoke some doubt as to the exactness of his description.

[6] *Travels into Bokhara* by Lieutenant A. Burnes, F.R.S., London, 1834, Vol. I, pp. 141-142.

[7] The citadel of the capital.

[8] *Notes on Afghanistan*, etc., by H. G. Raverty, London, 1888.

[9] s.v.

[10] *op. cit.*

[11] *Northern Afghanistan or Letters from the Afghan Boundary Commission*, by Major C. E. Yate, C.S.I., Edinburgh and London, 1888, p. 358.

of the Legation stands the small marble mosque built by Shāh Jahān, and on the next terrace above, reached by a few steps of roughly-hewn stones, is situated the low-walled enclosure containing the tomb of the Emperor Bābur and four other tombs. The enclosure measures, roughly speaking, about 20 × 25 yards; there are three or four dwarfed trees around the tombs and no water at all inside the enclosure, the "running and clear stream" that "yet waters the fragrant flowers of this cemetery," according to Burnes,[1] passes at a certain distance outside the graveyard, and there are no flowers. I might also add that of the "two erect slabs" marking the tomb of Bābur and seen by Burnes[2] there exists only one, nor is Hayden[3] correct in his assertion that "the place of one of the former two had been taken by a white-washed lampholder (*chirāghdān*)," since the "*chirāghdān*" is placed *behind* the stele bearing the inscription, at a distance of a few inches, and not at the foot of the tomb where it would have been in the case of its having taken the place of a second stele, the existence of which must be most emphatically doubted for the following reasons. First of all, I repeat that the position of the *chirāghdān* is quite independent, as can be seen from the photograph in this sketch, from anything that might have (or, most probably, not) occupied formerly its present place. Furthermore, there is not the slightest trace of any second stele ever having existed at the foot of the tomb, the latter being in a very good state of preservation. Last but not least, the existing single stele bears two inscriptions engraved on each of its two sides which are exhaustive so far as their contents are concerned. The front inscription contains a short poem in Bābur's praise, with the "tā'rīkh"[3] of his death, while the back inscription points out that the stele was erected by Jahāngīr. What inscription could there have been on a second (and quite unnecessary) stele? By whom could such a stele have been erected? Could Jahāngīr have erected *two* steles, one covered to the very edge with exhaustive inscriptions and another left quite blank? Why and by whom would such a stele have been removed and all the traces of its very existence have been carefully obliterated? All this is hardly probable and hardly worthy of consideration. Therefore, the mention of "two erect slabs" in Burnes' description must merely have been a *lapsus calami* of the well-known traveller, ultimately resulting in other people[4] seeking a thing that had never existed. Most probably Burnes was thinking of the *two* steles on the *adjoining tomb* of Gauhar Nisā Begam to which we shall return later in the course of this sketch.

The tombstone of Bābur's tomb consists of three superposed plain white marble slabs, each slab being somewhat smaller in size than the one immediately underneath. The dimensions of the respective slabs are roughly the following: I. 97 × 5½ × 7½ inches; II. 70 × 27 × 6½ inches; III. 66½ × 23 × 8 inches. The stele bearing the inscriptions measures 72½ inches in height, 23 inches in width, and is some 2½ inches thick. The tombstone, as already mentioned, is of pure white marble, well polished and in a very good state of preservation, whereas the stele is of a somewhat yellowish hue, possibly on account of its greater exposure to the elements owing to its upright position. The difference in colour may also point to a difference in the kind and quality of the marble used, or even to a difference of age between the tombstone and the stele, the latter being dated and undisputedly carved and erected more than three centuries ago, whereas there is nothing to show, albeit to prove, that the tombstone is not later and possibly of comparatively recent origin. The stele is strengthened by two pieces of rusty iron rail tightly clasping the same on both sides and offering a firm support to it.

[1] *loc. cit.*

[2] *loc. cit.*

[3] Date expressed in a sentence, the numerical value of the letters, according to the "*Abjad*" giving a certain year. See below.

[4] *Beveridge* and *Hayden*.

The inscriptions on the stele (Pl. I *b*)[1] are as follows :—

Front.

يا سبحان يا ملك يا فتّاح يا عادل يا قدوس

الله اكبر

لا اله الا الله محمد رسول الله

پادشاهی کز جبینش تافتی نور اله

ان ظهير الدين محمد بود بابر بادشاه

با شکوه و دولت و اقبال و عدل و داد و دين

داشت از توفيق و فيض و فتح و فيروزي سپاه

عالم اجسام را بگرفت و شد روشن روان

بهر فتح عالم ارواح چون نور نگاه

شد چو فردوسش مکان رضوان ز من تاريخ جست

کفتمش فردوس دائم جای بابر بادشاه

TRANSLATION.

" O Glorious One ! O Lord ! O Giver of Victory ! O Just One ! O Holy One !

God is Great !

[There is] no deity but God, Muhammad [is] the Messenger of God !

The King from whose brow shone the Light of God,[2]

That[3] was Zahīru'd Dīn Bābur, the King.

Glorious,[4] wealthy, lucky, just, equitable and pious.

He had an army [full] of divine grace and favour, of victory and conquest.

---

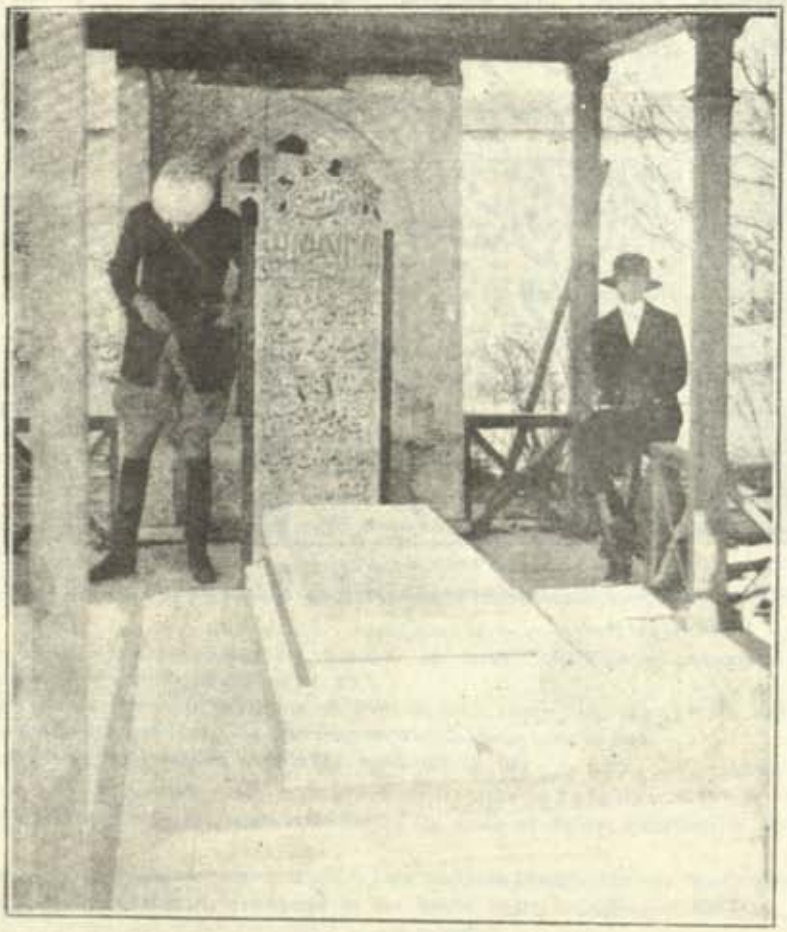
[1] Unfortunately, the photograph does not show the last three lines of the poem, and another photograph of the same could not be taken owing to the departure of Mr. J. Hackin, who was so kind as to take most of the photos reproduced in this sketch with his special camera. The inscription on the back of the stele was inaccessible for photographic purposes on account of the "chirāghdān" being placed in such a way and so near to the stele as to exclude the possibility of any photograph being taken. It is therefore given here only in transliteration.

[2] Literally "deity."

[3] Mrs. Beveridge's (*loc. cit.*, footnote) remark "*Ān*, a demonstrative suggesting that it refers to an original inscription on the second, but now absent, upright slab, which presumably would bear Bābur's name," has no sense whatever, because the rules of the Persian syntax do not allow of such an explanation. Nor is such a reference necessary, as the stele being dealt with and which is the only one which has come down to us has the name of Bābur inscribed three times, so that there was no need to inscribe the name in some other place in order to refer to it in the epitaph.

[4] Mrs. Beveridge (*loc. cit.*) is wrong in translating : " Together with Majesty, dominion, etc.," all the words in the 3rd line of the epitaph being merely compound adjectives. Thus با شکوه is not "together with Majesty," but a compound word meaning "glorious," and so forth.

(*a*) Tomb of Babur : Before the erection of the wooden superstructure.



(*b*) The same : After the erection of the wooden superstructure.

PLATE II.

Inscription on the tomb of Hazrat Khalil Ullah, Bidar.

Inscription on the face of the tablet fixed at the head of Babur's grave.

NOTE.—*Last three lines of the epitaph are not shown here.*

He conquered the world of [physical] bodies and went brightly.[1]
For the conquest of the world of the spirits, [quick][2] as the light of the eye.[3]
When Paradise became his abode, the Gate-keeper of Paradise asked me for the date.[4]
I told him: "Paradise forever [is] the place of Bābur the King."[5]

Back.

يا الله يا نور يا فيّاض يا غفّار يا رحيم

يا ارحم الراحمين

از فيض عنايت بيغايت الهي

وقتي كه بزيارت روضهٔ منوّره

حضرت فردوس مكاني

ظهير الدين محمد بابر بادشاه

غازي ابوالمظفّر نورالدين محمد

جهانگير بادشاه ابن حضرت

عرش اشياني جلال‌الدين محمد

اكبر بادشاه غازي كامجو كردندند

اين لوح فرمودند سنه ٢ جلوس

جهانگيري مطابق سنه ١٠١٦ هجري

TRANSLATION.

"O God! O Light! O Bounteous One! O Forgiving One! O Merciful One!
O the Most Merciful of the merciful!"

---

[1] Or "cheerfully" شد روشن روان on no account means "became a moving light," as translated by Mrs. Beveridge (*loc. cit.*). روان is hardly ever used in Persian as a participle, and is practically always a noun meaning "soul," روشن is an adjective, so it cannot be rendered by the noun "light," and must be translated "bright" or "luminous." Furthermore روشن روان is one word, being a compound adjective (here used adverbially), and, last but not least, the verb شدن when used independently, means "to go," and not "to become."

[2] This line, though a little complicated, certainly does *not* mean: "For his every conquest he looked, as for light, towards the world of souls" (*Beveridge*, loc. cit.).

[3] Literally "of a glance." The two last words, however, could also be read: نور پگاه "the light of the dawn" wherein a simile to the conquest of the sun over the powers of darkness could be seen.

[4] The date ("*tārīkh*") is contained here in the words فردوس دايم جاى بابر بادشاه the numerical value of the separate letters being, respectively, from right to left: 80+200+4+6+60+4+1+10+40+3+1+10+2+1+2+200+2+1+4+300+1+5=937, which is the date of the death of Bābur, according to the Muhammadan era.

[5] This brief poetical epitaph, the author of which I am unable to identify, but who, most probably, was some poet attached to the court of Jahāngīr, is composed in the Ramal metre, consisting of the foot فاعلاتن repeated four times, with the apocopation of the last syllable in each hemistich.

"By the extreme grace of Divine Bounty, at the time when King Abū'l Muẓaffar Nūru'd Dīn Muḥammad Jahāngīr, son of His Majesty the victorious King, Jalālu'd Dīn Muḥammad Akbar, who is [at present] nestling at the Throne [of God], accomplished his desire of visiting the glorious shrine of His Majesty, the victorious King Ẓahīru'd Dīn Muḥammad Bābur, who abides in Paradise, he ordered this tablet [to be erected], in the 2nd year of the reign[1] of Jahāngīr corresponding to the year 1016 of the Hijrah."[2]

Both inscriptions seem to have been engraved by the hand of an extremely skilled master calligrapher. The writing is a most beautiful *nasta'līq*,[3] the size of the *alif* being about 2 or 2½ inches in height. I do not notice here any peculiarities in spelling or writing, except that in some of the words the diacritical dots are altogether omitted, obviously for graphical reasons, and that the ب is written with *one* diacritical dot only, as was usual in the older monuments and manuscripts.[4]

As mentioned above, a "*chirāghdān*" or "lampholder" has been erected just behind the stele of the tomb. It is a small screen made of bricks containing 23 pigeon-hole niches, where small oil-lamps could be placed. The latter are, however, conspicuous by their absence, and only an electric globe, some 25 candle power strong, is fastened to it in a haphazard way. A few months ago a rough wooden barrier and roof were erected above the tomb, in spite of the directions to the contrary in the will of Bābur himself,[5] and are highly prejudicial to the general view of the tomb.

On the right hand of the tomb of Bābur is a small marble tombstone, obviously marking the tomb of a child, its dimensions being 23 inches long, 16 inches wide, and 7 inches high. There is no stele and no inscription on this tomb, which I am unable to identify.

Further to the right (east), and a few steps nearer to the entrance, are situated two other tombs, side by side. The first one contains the remains of Bābur's son Mīrzā Hindāl, who was killed in Nangrahar.[6] The second tomb, farther to the right, is that of Muhammad Hakīm, son of the Emperor Humāyūn (consequently Bābur's grandson), who was Lord Lieutenant of Kabul in the time of Akbar.

Both these tombs were, as can be seen from the inscriptions on their steles, erected at the same time as the tomb of Bābur, but the engraving on their respective steles is done in a haphazard way, obviously by the hand of some understudy to the artist who so beautifully engraved the inscription on Bābur's tomb. I think it useful here to remind the reader of the fact that Muhammadan cemeteries in general have very little in common with our idea of a graveyard, being usually nothing but a piece of waste ground of the most desolate aspect without any enclosure whatever, with huge chips of grey paving stone stuck in the ground anyhow at the head of each tomb.[7] In the case of the graveyard of Bābur and members of his

[1] Literally "ascension to the throne."

[2] 1607 A.D.

[3] With the exception of the Arabic superscription, which is partly *naskh* and partly *ṯulṯ*.

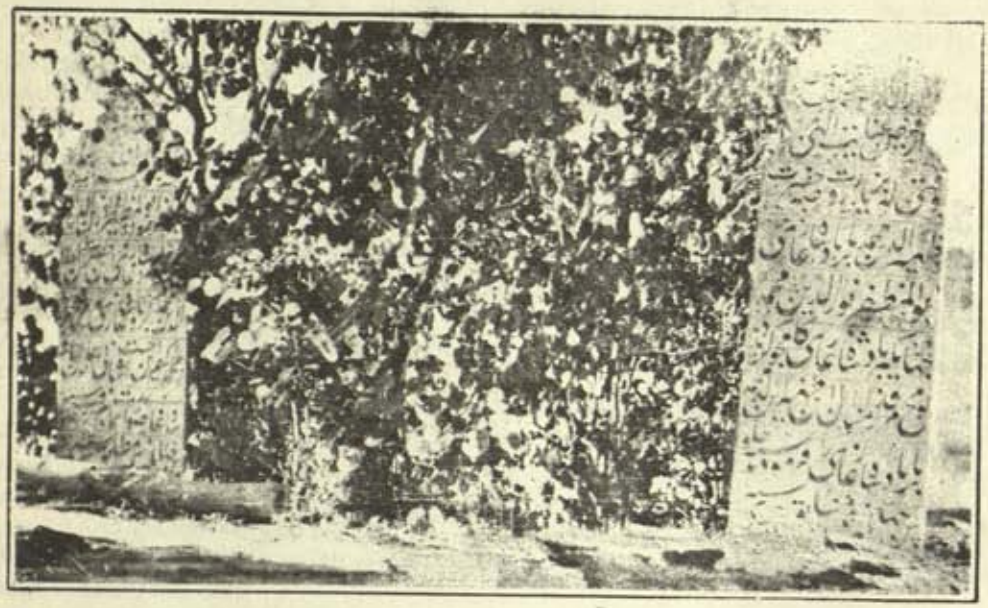
[4] This led Burnes (*op. cit.*), Sir Lucas King (*op. cit.*) and even Raverty (*op.cit.*) to spell the word following بادشاه in line 10 wrongly as *Bādshāh* instead of *Pādshāh*.

[5] *v. supra.*

[6] *Raverty*, loc. cit.

[7] I am speaking here of the graveyards I have seen in Afghanistan and throughout Persia. An exception must be certainly made in the case of isolated tombs, in which saints or great kings are buried, and where over the shrine a great building culminating in a beautiful dome is erected. Such are the shrine of Fāṭimah in Qum, the well-known tomb of her brother 'Ali b. Mūsā'r Riẓā in Meshed, the shrine of Shāh 'Abdu'l 'Aẓīm, near Tehran, the shrine of Timūr in Samarqand, the shrine of Timūr Shāh Durrānī (1773-1793 A.D.), in Kābul, the tomb of Amīr 'Abdurrahmān Khān in Kābul, and hundreds upon hundreds of similar shrines all over the Muhammadan world.

PLATE IV



(a) Inscriptional tablets of the tombs of Mirza Hindal and Muhammad Hakim.
(By courtesy of Prof. Morgenstunre of Christiania.)

(b) Inscription on the façade of the Marble Mosque near the tomb of Babur.

family the tombs just look what they might have been in Europe in the case of well-to-do middle class people. That explains, to a certain extent, why the engraving on the tomb of a great monarch like Bābur is of a high class craftsmanship, whilst minor persons of his family had to be content with a quite indifferent kind of carving on their tombstones.

The tomb of Mīrzā Hindāl consists only of one block of white marble which is the tombstone proper and an upright stele. The dimensions of the tombstone are 61 × 19 × 12 inches. The stele measures 48 × 16 × 2½ inches.

The front side of the stele is blank, the inscription being engraved on its back. The text of the same runs (Plate IV *a*) :

لا اله الا الله محمد رسول الله

از فيض عنايت الهي

وقتى كه بزيارت روضهٔ حضرت

ظهير الدين محمد بابر بادشاه غازي

ابوالمظفر نورالدين محمد

جهانگير بادشاه غازي كامجو كرديدند

لوح مرقد مررا مندال ابن ظهير الدين محمد

بابر بادشاه غازي را فرمودند سنه ٢ جلو

س جهانكيري مطابق سنه ١٠١٦ هجري

The points to note about this inscription are that the diacritical dots are omitted on the verbal termination of 3rd pers. plur. in the 6th line and the 8th line ; the word "*Mīrzā*" is, quite unexpectedly, spelt with a short first vowel ; the diacritical dot on the Persian character ; is omitted ; and lastly, the name of the prince, resting under the tombstone, is sorely misspelt "*Mindāl*" instead of "*Hindāl.*" The letter س in the word جلوس had, owing to the engraver's lack of skill, to be transferred, in contradiction with all graphical laws, to the next line. The engraving is coarse. The writing is *nasta'līq*. The marble, as far as its colour is concerned, is very similar (if not exactly the same) to that of the tomb of Bābur, the relation of white and yellow being exactly the same in both.

TRANSLATION.

[There is] no deity but God. Muhammad [is] the Messenger of God.

By the grace of Divine Mercy, at the time when the victorious King Abū'l Muẓaffar Nūru'd Dīn Muḥammad Jahāngīr accomplished his desire of visiting the shrine of His Majesty the victorious King Ẓahīru'd Dīn Muḥammad Bābur, he ordered [this] tablet on the grave of Mīrzā[1] Hindāl,[2] son of the victorious King Ẓahīru'd Dīn[3] Muhammad Bābur, in the 2nd year of the reign[4] of Jahāngīr, corresponding to the year 1016 of the Hijrah."[5]

[1] Written "Mirrā," *vide supra.*

[2] Written "Mindāl," *vide supra.*

[3] Written "Tahīr," *i.e.*, without a diacritical dot on the first letter.

[4] Literally "ascension to the throne."

[5] 1607 A.D.

The next tomb to the right, that of Muḥammad Ḥakīm, is in appearance exactly similar to the one just described : the tombstone consists of only one block of white marble, the engraving is as coarse and the mistakes made by the engraver as many, nay more numerous. Its dimensions are, for the tombstone : 72 × 19 × 11 inches ; for the stele : 44 × 16 × 2½ inches.

The inscription runs as follows (Plate IV *a*) :

الله اكبر

بفرموده ابوالمظفر نورالدين

محمد جهانكير بادشاه غازي ابن حضرت جلال

الدين محمد اكبر بادشاه غازي لوح مرقد مزار

محمد حكيم ابن جنت اشياني همايون باد

شاه غازي صورت اتمام پذيرفت سنه ۲ جلو

س جهانكيري مطابق سنه ۱۰۱۶ هجري

The mistakes and omissions in this inscription (see photo) plainly show the slipshod way in which the engraving was done and the lack of interest and skill displayed by the engraver in his work.

The very heading is written the wrong way and with a graphical mistake, so that, instead of what it is meant to be, one would read the same اكرالله,[1] in spite of the diacritical dot duly in its place.

The second line does not present anything exceptional beyond the omission of diacritical dots in one word.

The third line is conspicuous by the absence of most of the diacritical dots and by the strange way in which the final letter of the last word is placed at its beginning.

In the fourth line almost all the diacritical dots are absent and the word " *Mīrzā* " is again written with a short first vowel and without the dot on the ز . The same absence of diacritical dots can be seen in the fifth line.

The sixth line is also practically devoid of diacritical dots and the word پذيرفت is written in a wrong way with a ز instead of ذ .

The word جلوس is again truncated on the sixth line, its س making an appearance at the beginning of the seventh line, in which the diacritical dots in the word جهانكير are placed topsy-turvy.

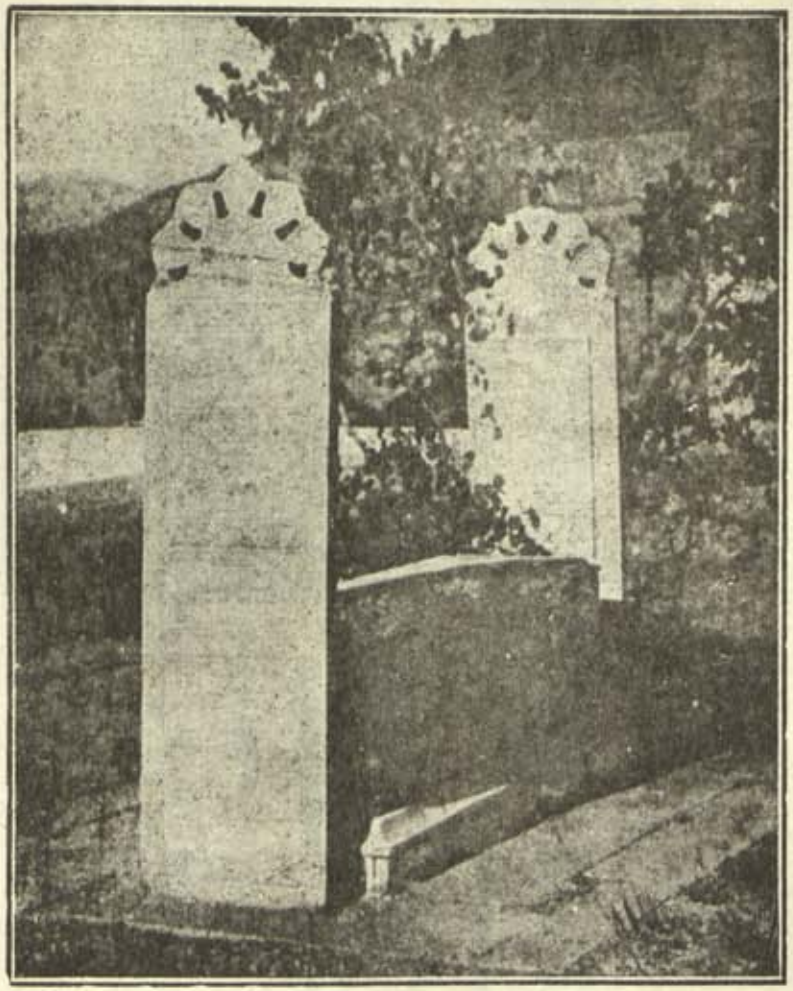
TRANSLATION.

" God is Most Great !

By the order of the victorious King Abū'l Muẓaffar Nūru'd Dīn Muḥammad Jahāngīr,[2] son of His Majesty the victorious King Jalālu'd Dīn Muḥammad Akbar, [this] tablet on the

[1] The letter ب in the word اكبر, or, rather, it's " *nuktā* " being wholly omitted.

[2] 1014-1037 H. (1605-1628 A.D.).



(*a*) Tomb of Gauhar Nisa Begam : View from S.-E.

(*b*) The same : Inscription on the South Tablet.

grave of Muḥammad Ḥakīm,[1] son of the victorious King Humāyūn,[2] who has [built] his nest in Paradise, was completed in the 2nd year of the reign[3] of Jahāngīr, corresponding to the year 1016 of the Hijrah."[4]

To the left of Bābur's tomb another tomb, and that the last one in this enclosure, is situated, and contains the mortal remains of Gauhar Nisā Begam, daughter of 'Ālamgīr II.[5] Having been erected nearly a century later than the above-described four tombs, the tomb of Gauhar Nisā Begam is somewhat different in aspect. It consists of the tombstone proper and *two* upright steles, one at the head, the other at the foot of the tombstone, both of the steles bearing inscriptions, partly in Persian, partly in Arabic.

The tombstone itself is similar to that of Bābur, being of beautiful pure white marble but consisting of only two entire slabs and of a series of small vertical ones, of the dimensions of good-sized bricks, connecting the upper slab with the lower one. The dimensions of the tombstone are: I slab—72 × 27½ × 7½ inches; II slab—67 × 20 × 2 inches. The small vertical marble-bricks are roughly 16 inches in height and some 6 to 7 inches in breadth, and badly need repair.

The steles are of a different material altogether, being greyish cipolin-marble, seemingly softer than the marble of the tombstone. They measure, the front one—70 × 19 × 2 inches and the back one—70 × 20 × 2 inches roughly.

The Persian part of the inscriptions is in *nasta'līq*, the Arabic being written in *thulth* script.

The inscriptions are incised on the front face of the stele at the head of the tomb and on both sides of the second stele, the back of the front stele being carved in relief with flowers and arabesques but without inscriptions of any kind.

The engraving is throughout good (Plate III *a*).

Front Stele.

هذا مرقد شریف منوّر مغفرت مآب

خدیجة الزمانی و خلد اشیانی نواب گوهرنسا بیگم

بنت فردوس ارامگاه عالمگیر ثانی پادشاه

غازی بتاریخ بیست و هفتم شهر شعبان

المعظم از دار فنا بدار بقا رحلت فرمود

۱۲۰۲

عالمگیر پادشاه اولاد امیر تیمور پادشاه

There is nothing particular to be said about the writing and spelling.

TRANSLATION.

"This is the sacred (and) glorious tomb of the one whose sins are remitted, the Khadījah[6] of [her] time, who is nestling in heaven, the Princess Gauhar Nisā Begam, daughter of the

[1] Was Emperor Akbar's lord-lieutenant in Kābul and died 993 H. (1585 A.D.).

[2] 937-963 H. (1530-1556 A.D.).

[3] Literally "ascension to the throne."

[4] 1607 A.D.

[5] 'Azīzu'd Dīn 'Ālamgīr II, 1167-1173 (1754-1759 A.D.).

[6] An allusion to the first wife of the Prophet (see Hughes, *Dictionary of Islam*, London, 1895, *sub voce*).

victorious King 'Ālamgīr the Second (who is residing in Paradise), [and who] left this perishable world for the everlasting abode on the date of the twenty-seventh of the exalted month of Sha'bān 1202.[1]

"King 'Ālamgīr of the children of the King Amīr Tīmūr."[2]

The two inscriptions, on the front and on the back of the second stele, are both in Arabic and written in the *thulth* script.

The front inscription reads:

يا حنان يا ديان يا سبحان يا منّان يا برهان

كل من عليها فان

لا اله الا الله محمد رسول الله

TRANSLATION.

"O Most Compassionate One! O Reckoner! O Most Holy One! O Most Beneficent One! O Proof!

"Whoever belongs to her[3] is perishable.[4]

"[There is] no deity but God. Muhammad [is] the Messenger of God."

The inscription on the back of this stele was inaccessible for photographic purposes, like that of Bābur's stele, but here on account of a thorny dwarf tree which has deeply entangled the stele between its branches. Therefore only a transliteration of the inscription can be given, which reads as follows:

TEXT.

يا رحيم يا غفور يا كريم يا رحمن

ايه[5]

اَللّٰه لا إِلٰهَ إِلا هُوَ اَلْحَيُّ اَلْقَيُّوم لا تَاخُذُه سِنَةٌ وَلا نَوْم لَه مَا فِى اَلسَّمٰوَاتِ وَمَا فِي اَلْارْضِ
مَنْ ذَالَّذِي يَشْفَعُ عِنْدَهُ اِلاَّ بِاِذْنِه يَعْلَمُ مَا بَيْنَ اَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلا يُحِيطُونَ بِشَى مِنْ عِلْمِه اِلا
بِمَاشَاءَ وَسِعَ كُرْسِيُّهُ اَلسَّمٰوَاتِ وَ اَلْارْضَ وَلا يَؤُدُهُ حِفْظُهُمَا وَهُوَ اَلْعَلِيُّ اَلْعَظِيم

[1] 28 May, 1788 A.D.

[2] Meaning the great Timūr whose descendant 'Ālamgīr actually was.

[3] *i.e.*, "the earth."

[4] Qur'ān, ch. LV, v. 26.

[5] I read it "*āyat*," but the carving is not very distinct in this place.

TRANSLATION.

" O Merciful One ! O Clement One ! O Generous One ! O Compassionate One !

Verse [of the Qur'ān].[1]

" God besides Whom there is no deity, the Living One, the Subsisting. Whom neither slumber nor sleep overtakes, to Whom belongs whatever there is in the heavens and whatever there is on earth. Who can intercede before Him, except by His permission ? He knows whatever is before and whatever is behind them, and they do not embrace anything of His wisdom, except what He wishes them to. His seat is wider than the heavens and the earth, and the preservation of them does not tire Him. And He is the Exalted One, the Grand."

Leaving the graveyard and coming down to the next terrace, one finds himself opposite the entrance to the diminutive and not over-luxuriant garden surrounding the small marble mosque, which Burnes[2] so appropriately calls "small but chaste." It is further mentioned by Raverty,[3] by Masson[4] and finally by Muhammad Amīr of Qazvīn[5] as quoted by Mrs. Beveridge.[6]

I was unable, during my several visits to the tomb of Bābur, either to enter the garden surrounding the mosque, its gate having been each time locked, or to take any measurements of the building itself for the same good reason. It might be mentioned that the roof of corrugated iron covering the building must be of recent origin and spoils very much the style of the pretty little mosque.

The inscription on its front side (Pl. IV *b*) contains three beautifully engraved lines and reads :

1st line.

این مسجد لطیف و معبد شریف که سجده‌گاه قدوسیانست و جلوه گاه کروبیان و
بفرمان ادب در حریم محترم این کذرکاه ملاء اعلی نظرکاه عالم بالا یعنی روضه منوره پادشاه
غفران پناه رضوان دستکاه خلد ارامکاه حضرت فردوس‌مکانی ظهیر الدین محمد بابر پادشاه
غازي جز ان عمارتی دران ساخت

2nd line.

بفرموده این نیازمند تمام شکر سراسر ستایش سراپا نیایش درکاه الهی ابوالمظفر
شهاب الدین محمد صاحبقران ثانی شاه جهان پادشاه غازي بعد فتح بلخ و بدخشان و فرار
نذر محمد خان از بلخ به شبرغان و تعاقب فریقی ار کارطلبان و نبرد آرائی او در آن سر زمین
با ان کروه فیروزی نشان

[1] *Qur'ān*, ch. II, v. 256, which is the first one of the three verses (256, 257, 258) known as the *Āyatu'l-Kursiyyah* or the " Verse of the Seat."

[2] *loc. cit.*

[3] *loc. cit.*

[4] " *Narrative of various journeys in Baluchistan, Afghanistan, etc.*" by Charles Masson, Esq., London, 1842, vol. I, p. 238.

[5] Muhammad Amīr of Kazwīn. *Pādeshāh Nāma*, Bibl. Ind. ed., pp. 585 and 588.

[6] *Memoirs of Bābur*, p. III, p. XXIX.

3rd line.

و هزیمت او و ظفر سپاه رزم خواه دران میدان که بمحض کرم کارساز حقیقی نصیب
این نیازمند و دولتخواهان این بنده شرمنده احسان حضرت یزدان گشته اخر سال نوزدهم جلوس
میمنت مانوس موافق سنه هزار و پنجاه و شش هجري در عرض دو سال بچهل هزار روپیه
انجام یافت

No peculiarities can be noted in the above three lines of fine *nastaʿlīq* script except the omission of diacritical dots in several words.

TRANSLATION.

1st line.

"This pleasant mosque and sacred place of worship, which is a place where saints bend their knees and cherubs are unveiled,[1] and a most convenient building that might have been erected by the order of reverence in the sacred enclosure of this passage to the court of heaven, [which is] a landscape of the Higher World, *i.e.*, the illustrious tomb of the King protected by the absolution [of his sins], who in a state of bliss is resting in eternity, His Majesty, the dweller in Paradise, the victorious King Ẓahīru'd Dīn Muhammad Bābur

2nd line.

by the order of this indigent one, full of gratitude, overfilled with affection and continually [offering] praise to the Throne of God, Abū'l Muẓaffar Shihābu'd Dīn Muḥammad, the second Ṣāhib Qirān,[2] the victorious King Shāh Jahān, after the conquest of Balkh and Badakhshān and the flight of Nadhr Muḥammad Khān[3] from Balkh to Shibarghān, pursued by an army of active warriors, and the battle delivered by him in those parts to those victorious troops,

3rd line.

and his defeat and the victory [gained] by that martial army on that battle-field, it so happened, by the clemency of the True Lord, that it fell to the lot of this indigent one and the well-wishers of this slave, ashamed of the munificence of God, [and that] it was completed towards the end of the nineteenth year of his happy reign,[4] corresponding to the year one thousand fifty-six of the Hijrah,[5] in a period of two years, for the sum of forty[6] thousand rupees."

---

[1] حلوه has the meaning of "unveiling of the bride," hence جلوه‌گاه "the apartment where the bride is unveiled."

[2] *Ṣāḥib Qirān*, i.e., The Lord of the Conjunction [of the planets], was the title of the great Tīmūr.

[3] Owing to the absence of a book for reference in Kābul, I am unable to identify that person, who must have been some local ruler. [He was the ruler of Balkh during Shāhjahān's reign. A detailed account of the defeat and ultimate flight of Nadhr Muḥammad Khān referred to in this inscription is given in the *Bādshāh Nāmah*, Vol. II (Bibl. Ind.), or the *Shāhjahān Nāmah*, Vol. II (Bibl. Ind.).—*Editor.*]

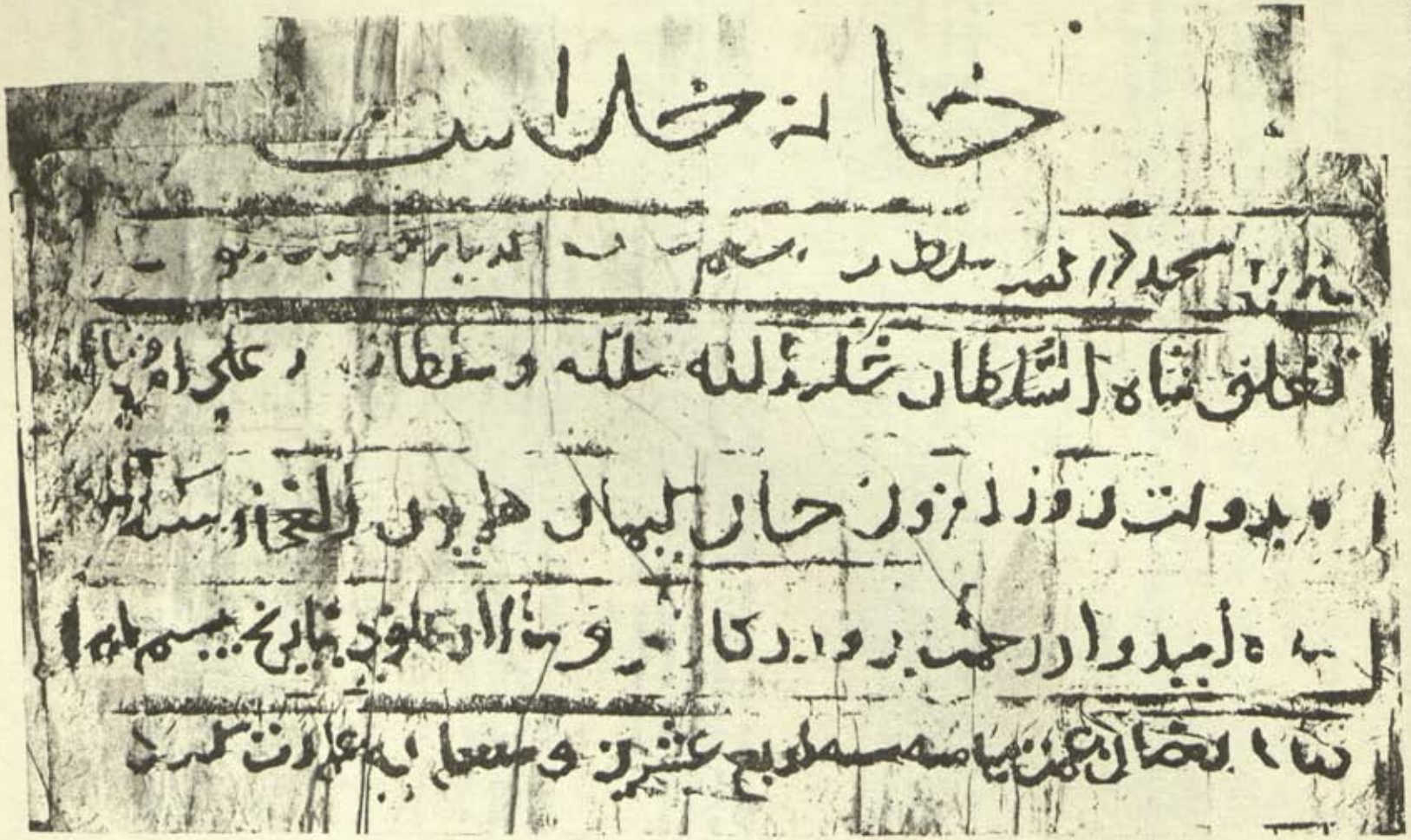
[4] Literally "ascension to the throne."

[5] 1646 A.D.

[6] *Not* "thirty," as given by Muhammad Amīr of Qazvīn (*loc. cit.*).

Inscription of Ghiyath Uddin Tughlaq from Rajahmundry.

PLATE V



Scale :166

INSCRIPTION OF GHIYĀTHU'D DĪN TUGHLAQ FROM RAJAHMUNDRY.

By G. Yazdani.

A few months ago, Mr. G. Venkoba Rao, Assistant Archæological Superintendent for Epigraphy, Southern Circle, sent me for decipherment the estampage of a Persian inscription from Rajahmundry. The inscription on study has proved to be of the reign of Ghiyāthu'd Dīn Tughlaq, and as it has not been published before I take this opportunity to discuss its contents.[1]

The epigraph is carved in relief on a tablet of black stone fixed over the gateway of the principal mosque at Rajahmundry.[2] The inscribed portion of the tablet measures 4′ × 2′ 6″ and the writing, besides a heading, comprises five lines. The language is Persian and the script *Naskh* of a type then in vogue in North India.

The inscription records the erection of a mosque—apparently the one on which it is carved, during the reign of Ghiyāthu'd Dīn Tughlaq and the Governorship of Ulugh Khān, by Sālār 'Ulwī in 724 H. (1324 A.D.). Ghiyāthu'd Dīn ascended the throne of Delhi in 1320 A.D. and according to Firishta, the monarch, in the second year of his reign, despatched his eldest son, Ulugh Khān,[3] towards Telangana, to chastise Laddar Deo who had refused to pay tribute to the Imperial court.[4] The Raja opposed the Moslem army with spirit; but in the end he was obliged to retreat into the city of Warangal which Ulugh Khān immediately invested. The siege was later on abandoned and Ulugh Khān went back to Delhi; but he led another expedition to the Deccan shortly afterwards and this time he reduced Warangal to surrender. The Prince appointed officers to govern the country of Telingana and he himself proceeded towards Jājnagar (Orissa) whence he sent forty elephants to his father. These events took place between 1322 and 1323 and our inscription being dated 1324 confirms the above information by mentioning that about this time the rule of Prince Ulugh Khān was expanding daily (دولت روز افزون).

Rajahmundry is not mentioned in connection with Ulugh Khān's conquest of Telingana by contemporary Persian writers; but, occupying an important situation on the river Godavari, the town must have been acquired by the Musalmāns, which fact is corroborated by the present inscription.

Some of the letters of the record are obliterated but on the whole it is quite legible and I have deciphered it as follows :—

Plate V.

خانهٔ خداست

Line 1 . . . . مسجد در عهد سلطان معظم غیاث الدنیا [و الدین] ابو [المظفر]...

[1] The date of the inscription is given in the *Imperial Gazetteer* (XXI, p. 64) but the text is not published therein.

[2] Mr. G. T. H. Bracken, I.C.S., Collector, East Godavari, has kindly sent me a detailed plan of the Mosque together with a report on the same by the Executive Engineer of the District. The report and the plan show that the Mosque is a stone building consisting of a courtyard (76′ × 71′), a platform (73′ × 24′) and a prayer-hall (39′ × 25′). In the court there are some graves built on a small platform measuring 24′ 6″ × 12′. There is also a cistern (24′ × 24′) in the court built at the eastern end of the main platform. The prayer-hall is entered by seven arched openings, the span of the arches being 8 ft. and the height 12 ft. 6 in. The roof of the hall is flat supported on masonry pillars which are finely carved in the Hindu fashion. The Mosque has also an arcade facing the main road to Dowlaishwaram and there are some rooms behind the arcade which open on the inner court. I have not seen the building; but the Executive Engineer reports that it is contemporaneous with the inscription.

[3] Briggs in his translation styles the Prince as Aluf Khan which is apparently due to a misreading of the real title Ulugh Khān. In Persian writing the difference between الف خان and الغ خان is slight. In the *Tārikh-i-Firoz Shāhī* (Bibl. Ind. ed.) the title of the Prince is given correctly at p. 428.

[4] *Cf. Tārikh-i-Firishta*, Vol. I, p. 232 (Bombay ed.).

Line 2 تغلق شاه السلطان خلد الله ملکه و سلطانه و [ا] علی امره و شانه

Line 3 و بدولت روز افزون خان گیهان همایون الغ خان[1] . . . . . .

Line 4 بنده امیدوار رحمت پروردگار ... سالار (؟) علوي بتاریخ بیستم ماه

Line 5 مبارک رمضان عمّت میامنه سنه اربع عشرین و سبعمائه عمارت کرد ⊙

TRANSLATION.

"(It) is the abode of God.

During the reign of the great Sulṯān Ghiyāthu'd Dunya (waddīn).....Abu'(l Muẓaffar) Tughlaq Shāh, the Sulṯān [2] (may God perpetuate his kindgom and sovereignty and elevate his authority and dignity !), and during the ever-increasing prosperity (*i.e.*, prosperous regime) of the Khān of the world, Ulugh Khān, the humble servant soliciting the mercy of God..... Sālār (?)'Ulwī built this mosque on the 20th of the auspicious month of Ramaẓān (may its blessings be universal !), 724 H. (Monday, 10th September, 1324 A.D.)."

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[1] The real name of the prince was Fakhru'd Dīn Juna ; but he was also called Sulṯān Muḥammad or Sulṯān Muḥammad Shāh, *vide Firishta* (Bombay ed.), Vol. II, p. 231, and *Barni* (Bibl. Ind.), p. 423.

[2] The titles of the Emperor as mentioned in the record are almost the same as those inscribed on contemporary coins. The titles Ghāzī (Victorious) and ناصر امیر المومنین (the helper of the Prince of the Faithful) however do not appear here.

Inscriptions from the Gauri Shankar Tank, Naraina.

(a)

Scale ·166

(b)

Scale ·166

SOME UNPUBLISHED INSCRIPTIONS FROM THE JAIPUR STATE.

By G. Yazdani.

In August, 1925, Sir John Marshall, Kt., C.I.E., kindly sent me for decipherment and publication in this *Journal* the estampages of eleven inscriptions which Mr. B. L. Dhama, Assistant Superintendent, Archæological Survey, Central Circle, had noticed in his tour in the Jaipur State. The estampages have been most welcome to me for, with the exception of only one inscription which comes from Pushkar (Ajmer),[1] the rest have not been published before and several of them contain information such as is not to be found in contemporary history. The records relating to Naraina are particularly interesting and I discuss them first.

I-VI.—Inscriptions from Naraina.

Naraina is a small station on the metre gauge line of the B., B. & C. I. Railway between Phulera and Ajmer, its distance from the latter place being 41 miles N.-E. The town is the headquarters of a *taluk* in the Sambhar *Nizamat* of the State of Jaipur, and it has been famous in history as the home of Dādūpanthīs, a religious sect, from whom in modern times the best infantry of the State, called Nagas, is recruited. Mr. Dhama has copied six inscriptions at Naraina, two of which (Nos. 1-2) are carved on the flanking walls of the Gaurī Shankar tank, three (Nos. 3-5) are inscribed over the prayer-niche of a mosque near the said tank[2] and the sixth is incised on a column of the gateway, styled the Trīpolia Darwāza.[3] Of the two Gaurī Shankar tank inscriptions one (Pl. VI *a*) is in Persian prose, comprising three lines written in *Naskh* characters of an ornamental type, such as we notice in the epigraphs of Lodhi Kings at Delhi. The text has been deciphered by me as follows :—

INSCRIPTION No. 1.

Plate VI *a*.

Line 1 چون از عنایت رباني و فضل فیض سبحاني بندگي مسند عالي خان اعظم خاقان
معظم مجاهد خان بن شمسخان غازي یدیم الله معالیه بعد شور موکل مقهور
بر قصبات دیندوانه ||

Line 2 و سنبهر و نراینه قاهر و غالب شده حصارها و مساجد از سر بنا فرموده و بالتماس
اکابر و صدور این حوض را بمحلی که کشت (?) سلطاني بود بروح پاک سرور
انبیا عمارت فرمود و مصطفی‌سر نام نهاد ||

Line 3 هر که درین مصطفی‌سر برسد درگانه بروح مطهر خواجه عالم بگزارد و خان اعظم
را ترقي درجات دارین خواهد مقصود یابد الخامس والعشرین من ذي‌القعده
سنه اربعین و ثمانماته ⊙

[1] *Ajmer*, by Harbilas Sarda, p. 145.

[2] Mr. Dhama writes that the mosque consists of a pillared hall which is divided into four aisles, each of the latter being subdivided into nine bays. The pillars show Hindu workmanship and the mosque seems to have been built of the remains of an old temple.

[3] About this gateway Mr. Dhama writes—"To the immediate north of the Mosque is a large gate with three arched openings, styled the Trīpolia. It is built of the remains of Hindu buildings. The gate is in a dilapidated condition and near it are lying some elaborately carved sculptures which evidently once adorned it."

TRANSLATION.

"When by the Divine kindness and the amplitude of God's bounty the adored (personage) of exalted seat, the great Khān, the honoured monarch Mujāhid Khān, son of Shams Khān Ghāzī—may God perpetuate his grandeur!—after the tumult of Mukul, the accursed, conquered and captured the towns of Dindwana (modern Didwana), Sambhar and Naraina and built afresh forts and mosques, (the Great Khān) at the request of the nobles and the chiefs built this tank at the site of the Royal fields and, dedicating it to the holy soul of the Chief of the prophets, styled it Mustafasar. Whoever comes to this Mustafasar, says a prayer of two sittings for the holy soul of the lord of the universe (Prophet Muhammad) and prays for the elevation of the ranks of the Great Khān in both the worlds, will get whatever he desires. On the 25th of Dhu'l Qā'dh 840 H. (Sunday the 30th June, 1437 A.D.)."

The other inscription from the Gauri Shankar tank (Pl. VI *b*) consists of five lines of Persian verse, the metre being *Hazaj*. The style of writing is *Naskh* similar to that of inscription No. 1. The epigraph is carved in ten panels, each containing an hemistich. The letters are not difficult to decipher; but some of them have abraded so badly that it has been found impossible to make out hemistich 2 of line 1 as also hemistich 1 of line 2. My reading of the inscription is given below :—

INSCRIPTION No. 2.

Plate VI *b*.

(1) تعالی‌الله که دیدم حوض کوثر

* * * * *

* * * * *

(2) دو

یکی . . . . گرفته دوم خاور

(3) بروح پاک . . . مرتضی شد

ازآن گفتند نامش مصطفی‌سر (?)

(4) چهل بودست بعد از هیصد راست

عمارت کرد آن را نیک اختر

(5) مجاهد خان ابن شمسخان بن

وجیه الملک صاحب تاج افسر

TRANSLATION.

(1) "God be exalted that I saw the Ḥauḍi Kauthar (fountain of nectar).

(2) Two ..... one occupied the.....and the other the heavens.

(3) To the holy soul of ..... hence it has been styled, Mustafasar.[1]

(4) It was just the fortieth (year) after the (lapse of) seven centuries (from the Hijra) that the fortunate (chief) built this (*i.e.*, the tank).

[1] The name is somewhat unusual, but compare it with the well-known town name—Amritsar—meaning the Fountain of Life.

(5) Mujāhid Khān, son of Shams Khān, son of Wajīhu'l Mulk, the master of the crown and diadem."

The two inscriptions, the translations of which are given above, furnish us with the information that a chief named Mujāhid Khān, son of Shams Khān, son of Wajīhu'l Mulk, captured the towns of Dindwana, Sambhar and Naraina in his fight against (Raja) Mokul, and having founded forts and mosques he (Mujāhid Khān) built a tank which he named after the Muṣṭafa (*i.e.*, Prophet Muḥammad). The inscriptions give 840 H. (1437 A.D.) as the date of these events. Now first let us identify the personages mentioned above with the help of history. The author of the *Mir'āt Sikandarī*, in tracing the genealogy of Sulṭān Muẓaffar of Gujarat, mentions the name of a Hindu landholder Sadhāran, who embraced Islam and received the title of Wajīhu'l Mulk from Sulṭān Fīroz Shāh Tughlaq of Delhi.[1] The same author further mentions Ẓafar Khān (afterwards Sulṭān Muẓaffar of Gujarat) as a son of Wajīhu'l Mulk and also speaks of Shams Khān as the brother of the former, thus showing Shams Khān as another son of Wajīhu'l Mulk. The two brothers were advanced to high rank on the succession of Fīroz Shāh to the throne and on account of the king's confidence in them they were entrusted with the charge of the Royal Drinks (شرابدار).[2] On the disintegration of the empire of Delhi, which followed the death of Sulṭān Fīroz Shāh (1388 A.D.), Ẓafar Khān established himself as an independent ruler in Gujarat and administered that province until his death which took place in 1410.[3] During the closing year of his life Ẓafar Khān often left the cares of Government to his brother Shams Khān and ultimately conferred upon him the administration of Nagaur which was included in the territory under his sway.

The Governor, Shams Khān, remained loyal to the suzerain kings of Gujarat, and once, when Sulṭān Hoshang of Malwa asked him to lend his assistance, he wrote to Sulṭān Aḥmad of Gujarat that Sulṭān Hoshang was hostile to him, while about himself he observed: "We are subjects of your Majesty; we rule in this quiet place (Nagor) under favour of your auspices. Far be it from us to join with your enemies."[4] The date of Shams Khān's demise is not recorded in history and Firishta places the overtures of king Hoshang of Malwa to the Chief of Nagaur in the time of Fīroz Khān, the son of Shams Khān, instead of in the time of the latter as recorded above.[5]

The rulers of Gujarat seem to have been in constant warfare with the Ranas of Mewar, for we find king Muẓaffar proceeding to Sambhar and Dindwana as early as 1397 A.D. and chastising the rebels there.[6] Again in 1432 A.D. (836 H.) we notice king Aḥmad Shāh, the second king of Gujarat, marching towards Nagaur and laying waste the country subject to Rana Mokul of Chittore.[7] Aḥmad Shāh in this campaign was joined by Fīroz Khān of Nagaur.[8]

The re-annexation of Sambhar, Dindwana, and Naraina in 840 H. (1437 A.D.), mentioned in the two inscriptions translated above, although not given in history, seems very likely to have been accomplished by the Chief of Nagaur, who could not have tolerated the loss of these

[1] Bailey's *Gujarat*, p. 68.

[2] *Ibid.*, p. 72.

[3] During the short period of Jumāda II to Sha'ban in 806 H., Ẓafar Khān relegated his powers in favour of his son Tātār Khān who assumed the title of Nāṣiru'd Dunya wad-Dīn Muḥammad Shāh. The prince was not destined to enjoy long this title as he died shortly afterwards and Ẓafar Khān again resumed the charge of Government.

[4] *Bailey*, pp. 100-101.

[5] *Briggs*, IV, p. 19.

[6] *Bailey*, pp. 77-78.

[7] *Briggs* IV, p. 38, and *Bailey*, pp. 120-121.

[8] The author of *Mir'āt Sikandarī* describes another battle between Shams Khān of Nagaur and Raja Mokul in about 1412 A.D. *Bayley*, p. 95.

important centres of salt industry. Sambhar and Dindwana have been known in history for their large salt lakes; the average quantity of salt manufactured yearly from the former being 126,600 tons at the present time.

We have not fixed as yet the position of Mujāhid Khān in the genealogy of Nagaur Chiefs. He is spoken of as a son of Shams Khān (*i.e.*, brother of Fīroz Khān) in the inscriptions, but we have to seek its confirmation from history which we shall presently do. Firishta in his account of the reign of Quṭb Shāh of Gujarat records that in 860 A.H. (1455 A.D.) Fīroz Khān, the Chief of Nagaur, died and his brother Mujāhid Khān, having expelled the son of Fīroz Khān, kept possession of the estate.[1] The inscriptions which are dated 840 H. (*i.e.*, 20 years before the death of Fīroz Khān) show Mujāhid Khān a full-fledged chief about that time, so it appears that after the death of Shams Khān the principality of Nagaur was divided between his sons Fīroz and Mujāhid, each of whom styled himself an independent chief.

Another interesting point to be noticed in the study of these inscriptions is the tenacity of the local version about the virtues of the sacred tank, which is called the Gaurī Shankar tank at present, and which perhaps bore some similar name before the Musalman possession of the place, who re-christened it after a name of the Prophet Muḥammad (*i.e.*, Muṣṭafa). In inscription No. 1 it is recorded that whoever visits the tank and offers a prayer, the same is granted by the Almighty. Perhaps similar stories were prevalent regarding the sacred waters of the tank in earlier days and what the Musalmans did was to associate the name of their Prophet with the tank in connection with those virtues.

The next three inscriptions of this set (Nos. 3-5), which are from the mosque on the east bank of the Gaurī Shankar tank, show calligraphy of a high order, the style of writing being *Ṭughra*. The motifs represent the passing of an army with raised banners, the flags of which are conspicuous in inscriptions Nos. 3 and 5 (Plate VII *a* and *c*), but in inscription 4 the line of flags has been disturbed by the intervention of a row of knotted ropes which apparently represent halters sometime hung below banner heads. The cluster of letters at the foot of the straight-drawn vertical lines represents the thick mass of soldiers which in old times formed an interwoven group during a march (Plate VII *b*).

According to Mr. Dhama, all the three inscriptions (Nos. 3-5) are carved over the prayer niche. One of them (No. 3—Plate VII *a*) begins with a saying of the Prophet and ends with a quotation from the *Qur'ān* (see below)—

INSCRIPTION No. 3.

Plate VII *a*.

Line 1 قال عليه السلام اذا رأيتم الرجل نيغامد المسجد (يعتاد المساجد) فاشهدوا له

بالايمان[2] فان الله تعالى يقول انما يعمر ||

Line 2 مساجد الله من امن بالله و اليوم الاخر و اقام الصلوة و آتى الزكوة و لم يخش الا الله

فعسى اولئك ان يكونوا من المهتدين[3] ⊙

[1] *Briggs*, IV, p. 40.

[2] The authorities quoted for this saying are (1) Abu Hurairā, (2) Jubair b. Muṭ'im and (3) Abu Sa'īd. *Vide Kanzu'l 'Ummāl*, Vol. IV, pp. 138-139 (Hyderabad lithograph).

[3] *Qur'ān*, IX, p. 18.

Inscriptions on the Mosque at Naraina. PLATE VII

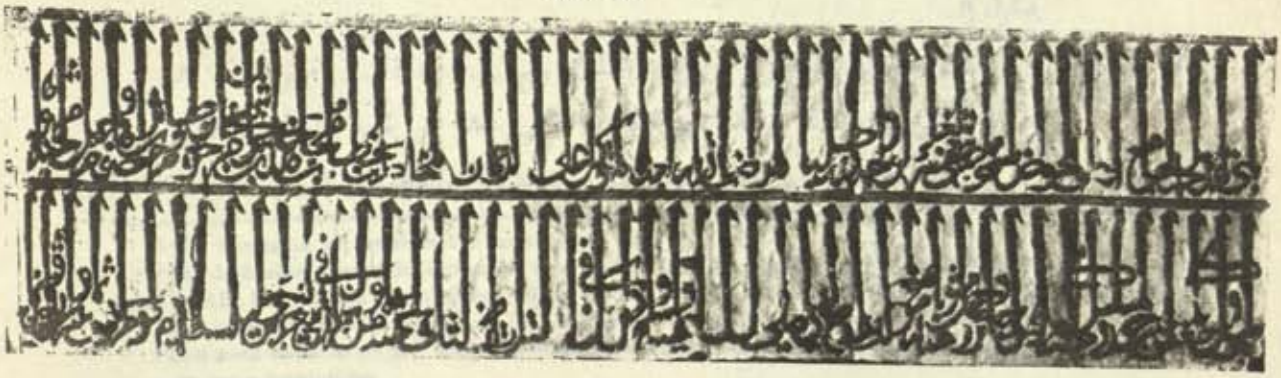
(a)

Scale ·125

(b)

Scale ·166

(c)



Scale ·125

TRANSLATION.

"The one trusting in the Merciful God, known by the name of Mujāhid Khān, son of the pious Khān of happy memory, Shams Khān—may his ashes be fragrant and may Paradise be his resting place!—son of the deceased Malik of blessed memory, Wajihu'l Mulk—may he lie in rest .....(through) ..... of the Prophet—may God's blessing and peace be upon him!—built this Jāmi' Masjid along the tank known as Mustafāsar for God's sake (and) in order to secure His good will. This was (done) on Monday the 12th of Rabī' I (corresponding to the date of birth) of the Prophet—may peace be upon him!—in the year 848 H. (29th June, 1444 A.D.)."

The inscription furnishes no further information regarding the history of the Chiefs of Nagaur, except the fact that Mujāhid Khān held possession of Naraina in 848 H. (the date of the inscription) in defiance of the Rana of Mewar who, as we have noticed above, was always hostile to this neighbouring state. The mosque was built apparently in honour of the birthday of the Prophet, for the lunar date and week-day of the construction of the mosque correspond with those of the birth of the Prophet Muhammad.

Inscription No. 6 from Naraina (Pl. VIII*a*) comprises two lines, the top one being Persian verse by the poet, Mīr Muhammad Mā'ṣūm, of Bhakkar, whose name and the date of the inscription are given in the bottom line of the record. The life of Muhammad Mā'ṣūm is noticed in several modern works[1] and also in the *Ma'āthiru'l Umara* from which we learn that he was employed by the Court of Akbar and deputed to Persia where for his integrity he received gracious treatment from Shāh 'Abbās Ṣafwī.[2] He attained the rank of Commander of 1,000 under Akbar and died at Bhakkar, his native place, in 1015 H. (1606 A.D.), during the reign of Jahāngīr, who shortly before his demise had conferred on him the title of Amīnu'l Mulk. Mīr Mā'ṣūm is the author of a history of Sind (*Tārikhi Mā'ṣūmī*) and his knowledge is said to have been highly admired by Niẓāmu'd Din, the contemporary historian of Akbar's reign.

The author of the *Ma'āthiru'l Umara* considers Mīr Mā'ṣūm a calligraphist of a high order (کتابه نویس خوشخط بالا دست بود), but the specimens of his writing as shown by the two inscriptions dealt with in this article (Plate VIII) as also by his other inscriptions in Fathpur Sikrī, Māndu, Bhakkar and other places, prove him only a mediocre.[3] His fondness for composing inscriptions and writing them in his own hand for being carved, was however very great and we find no other calligraphist to whom so many extant Moslem inscriptions of India are to be accredited as to him. It is stated that in his journey to Persia he had a number of inscriptions carved on the buildings, especially on mosques on the way to Tabriz and Isfahan.

The inscription is written in the *Nastā'līq* characters and has been deciphered in full except a word in line 1 (hemistich 2) which is not clear in the facsimile sent to me by Mr. Dhama.

INSCRIPTION No. 6.

Plate VIII *a*.

Line 1 چند بخسپی تو درین خرابگاه خیز که بسی (؟) درازست راه[4]

Line 2 قایله و راقمه محمد معصوم البکری النامی سنهٔ ۱۰۱۴

[1] *J. A. S. B.* (Feb. 1838), Sprenger's *Bibliography*, p. 37, Morley's *Catalogue*, p. 70, and Elliot's *History of India*, Vol. I, pp. 212-213.

[2] The life of Muhammad Mā'ṣūm is also noticed in the contemporary history of *Al-Badāonī*

[3] *E. I. M.*, 1909-10, Pls VI and XV.

[4] The metre of this line is *Sa'īd*.

(*a*) Inscription from the Tripolia Gate, Naraina.

Scale ·166

(*b*) Inscription from the Jaipur Museum.

Scale ·166

PLATE VIII

TRANSLATION.

"How long wilt thou sleep in this dormitory (*i.e.*, the world)?
Wake up, for the journey (lit. road) is long."

"Composed and written by Muḥammad Mā'sūm Nāmī of Bhakkar, dated 1014 H. (1605 A.D.)."

Muḥammad Mā'ṣūm generally speaks of the transitoriness of the world in his inscriptions and his style is always pathetic.

VII.—Inscription from the Jaipur Museum.

The original place of the inscription has not been communicated to me by Mr. Dhama, who only writes that the tablet bearing the epigraph is now at the Jaipur Museum. The record consists of two lines of Persian verse, written in *Nastā'līq* characters by Muḥammad Mā'ṣūm, the composer of inscription No. 6. The lines are in a pessimistic vein and the inscription seems to have been composed for a pleasure-house or pavilion, which afterwards became a burial-place.

The estampage being not very distinct, it has not been found possible to decipher the text in full.

INSCRIPTION No. 7.

Plate VIII *b*.

جام از می عیش تلخکام افتاده زین مجلس باده (؟) نا تمام افتاده

... حریفان می . . . . جام ... ... مستانه خراب هر کدام افتاده

تالله محمد معصوم سنه ۱۰۱۰

TRANSLATION.

"Devotion to God (is a) gain."

"The cup was not filled with (lit. was disappointed of) the wine of life,
And the company of wine-bibbers remained incomplete;
The drinkers (hardly tasted) the wine from the cup,
Lo! every one fell asleep having been intoxicated."

"Written by Muḥammad Mā'ṣūm in 1010 H. (1601 A.D.)."

VIII.—Inscription on the Jahāngīrī Maḥall at Puskhar.

This inscription is noticed in Mr. Har Bilas Sarda's *Ajmer: Historical and Descriptive* (pp. 144-45), and as Mr. Dhama has not furnished me with any description of the building on which the inscription is carved I quote from Mr. Sarda's work the following particulars:—

"Another building in Pushkar which has not received proper attention deserves notice here. It consists of two red stone pavilions built by the Emperor Jahāngīr on the margin of the lake, near the cremation grounds, behind the Jodhpur Ghat. The pavilions are identical in construction and were built in H. 1024 (1615 A.D.). ..... The inscription appears above the door in the western wall of the southern of the two pavilions."[1]

Jahāngīr writes in his *Memoirs* that he stayed in Ajmer for 3 years and 5 days (1022-1025 H.) and during this period he visited Pushkar no less than fifteen times.[2] He also writes of the several alterations which were made at his instance in the buildings at Pushkar, but does not refer to the building of the palace, mentioned in the inscription. In 1023 H. the triumph of the Imperial troops under Shāh Jahān over Rānā Amar Singh of Mewar was no doubt celebrated with great pomp at the Royal court then in Ajmer, and about that time Jahāngīr built

[1] For the history and antiquities of Pushkar please see Mr. Sarda's work, pp 136-146.
[2] *Vide* English translation by Rogers and Beveridge, Vol. I. pp. 340-41.

several pavilions and houses in the city and its environs. It is therefore not unlikely that the two pavilions described by Mr. Sarda are the remnants of the palace built by Jahāngīr in celebration of the long-coveted victory over the Rānā.

The inscription at its end mentions the name of Innī Rā'i Singhdilan, whose life is noticed in the *Ma'āṯhiru'l Umara* (Vol. II, pp. 220-23 : Bibl. Ind. text). The real name of Innī Rā'i was Anūp Singh Badgūjar, and the title of Rā'i and the surname (Singh Dilan, '*Lion-hearted*') were conferred on him by the Emperor Jahāngīr on account of his exhibiting dauntless courage in encountering a wounded tiger. Innī Rā'i attained to the rank of 3,000 *personal* and fifteen hundred *horse* under Shāhjahān and died in the tenth year of the Emperor's reign.

The text as deciphered by Mr. Sarda is fairly correct and there are only two or three words of minor importance regarding which I differ from him.

Plate IX.

الله اکبر

(1) شاه نورالدین جهانگیر ابن اکبر پادشاه تا جهان باشد بتخت پادشاهي شاد باد[1]

(2) کرد فتح ملك رانا در دهم سال جلوس هر زمان فتحی ز غیبش با مبارکباد باد

(3) شد بحکمش این همایون قصر در پهسکر تمام قصر جاهش را فراز آسمان بنیاد باد

(4) سال تاریخش طلب کردم ندا آمد ز غیب پهسکر از قصر جهانگیري مدام آباد باد[1]

۱۰۲۴

باهتمام انیرای سنگدلن

TRANSLATION.

"God (is) greatest!"

Shāh Nūru'd Dīn Jahāngīr, son of Akbar, the king,
May he enjoy the Royal throne while the world lasts!
He conquered the country of Rānā in the tenth year of his reign,
May he be greeted by victory from the 'unknown' at all times!
By his order this auspicious palace was completed at Pushkar,
May the top of heavens be the foundation of the edifice of his glory!
I asked for its chronogram, this voice came from the 'unknown,'
"*May Pushkar ever flourish through the Palace of Jahāngīr* (1024 H. =1615 A.D.)."
"Under the superintendence of Innī Rā'i Singhdilan."

The inscription is in Persian verse, the metre being *Ramal*. The style of writing is *Nastā'līq* of a high order and the inscription must have been written by a court calligraphist.

IX.—Inscription on Gurg 'Alī Shāh's Chhatrī, Chatsu.

On the provenance of this inscription Mr. Dhama has kindly furnished me with the following note :—

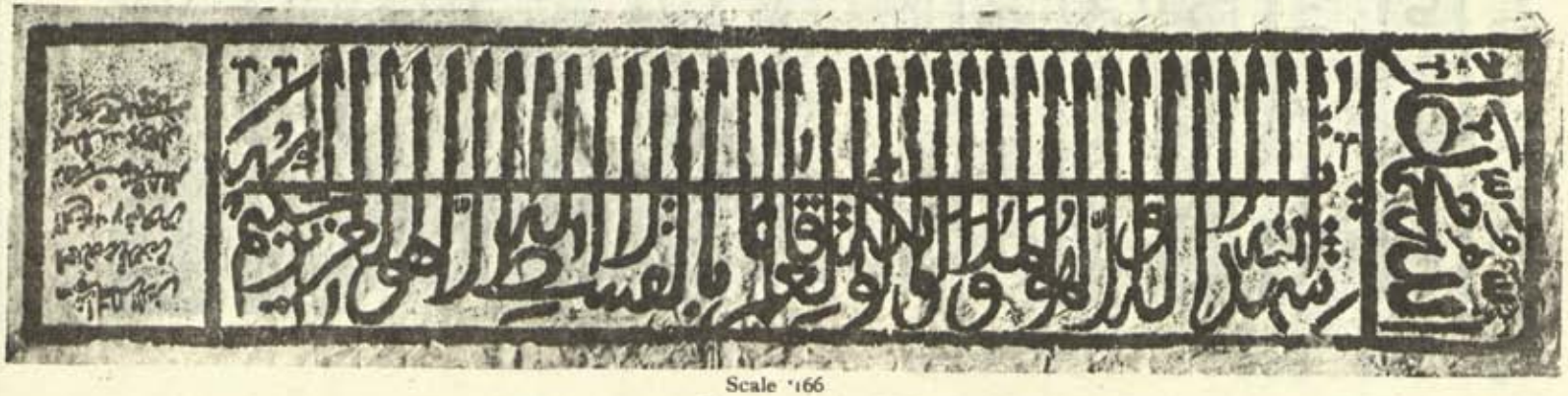
"Chatsu is situated 25 miles south of Jaipur city, and about 2½ miles from the Chatsu station on the Jaipur Sawai-Madhopur Railway. The antiquities of Chatsu have been described by

[1] The numerical value of this hemistich, according to the *Abjad* system, gives the date 1024 H. (1615 A.D.).

(*a*) Inscription on the Jahangiri Mahall at Pushkar, Ajmer.

Scale ·2

(*b*) Inscription on the Tomb of Mirza Nizam Uddin at Golconda.



Scale ·166

PLATE IX

Inscription on Gurg Ali Shah's Chhatri, Chatsu.

Scale ·142

Mr. Carlleyle in the *Archæological Survey Report* (Vol. VI, pp. 116 ff.) and by Mr. D. R. Bhandarkar in the *Annual Progress Report* of the Western Circle (for the year ending 31st March 1910, pp.49 ff.), but there are some objects of interest which have escaped the notice of the said two archæologists. The most important and interesting of these is a Muḥammadan tomb, known as Gurg 'Alī Shāh's Chhatrī. The Chhatrī is built of the spoils of Hindu buildings and is hexagonal in plan and stands on a square *chabūtra*, at the four corners of which are four graves which have been destroyed by treasure-seekers. There are two graves inside the Chhatrī, but they too have met a similar fate and are not intact. The outside of the dome of the Chhatrī was decorated with tiles which disappeared long ago. On the inside of the lintels which support the dome is a long Persian inscription, worn out at several places."

I have not been able to glean any particulars about the life of Gurg 'Alī Shāh from contemporary writings. He seems to be one of the many martyrs who lost their lives in the early Musalman expeditions in Rajputana and who shortly after their death were exalted to the rank of a saint. The inscription consists of six lines of Persian verse,[1] written in *Nastā'līq* characters. The chronogram is contained in the last hemistich, but as its concluding word is not quite distinct the date cannot be determined. From orthography and language the record seems to be a composition of the 14th century at the latest for ے is written instead of کی and انک and زانک for آنکه and زانکه

My reading of the inscription is given below :—

Plate X.

(1) نادر روزگار گرگ علي انك جان داد في سبيل

(2) بهر ے چنان ز بهر غزا عزم کرد و شهيد شد ...

(3) کرد در کار شاه جان تسليم شاه را زانک برد . . . .

(4) . . . . . ز غره رمضان رفت سوی جنان بلطف اله

(5) رفت و در ماتمش . . . . لباس سياه

(6) سال فوتش چو خواستم. . . . گفت گرگ علي شيرٌ. . . .

TRANSLATION.

(Amongst) the rare (persons) of his time, Gurg 'Alī,
Who gave his life in the way of God.
For what (cause) did he do so ? For the holy war,
He showed determination, and died a martyr.
In the mission of Lord (or the king) he offered his life ;
Hence Lord (or the king) esteemed him.
It was .....the first of Ramadhān,
That he passed into Paradise by the Grace of God.
He passed away.....and in his mourning
.....wore black dress.
When I asked for the year of his death.....
Said, " The wolf of 'Alī (turned into) a lion."

[1] The metre of these lines is *Khafīf*.

[2] The phrase underlined gives the date 860 H., but the last word of the hemistich being indistinct it cannot be said with certainty that it is the date of the death of the martyr.

X.—Inscription from a well at Tordi.

In the *Imperial Gazetteer* (XIII, p. 391, and XVII, p. 95) mention is made of a fine irrigation tank at Tordi, close to the town of Malpura, which is the headquarters of a *nizamat* and *tahsil* of the same name in the State of Jaipur. The Tordi from which our inscription comes, apparently is identical with the Tordi of the *Imperial Gazetteer*. Mr. Dhama reports that there are two finely built bā'olīs (wells) of the early Moslem period at the place. One of them, which bears the inscription, is called the *Chor Bā'olī*, and situated about two furlongs east of the village Tordi.

The inscription begins with a quotation from the *Qur'ān* (LXXII,18) and afterwards records in Persian the building of a well in 852 H. (1448 A.D.).

The style of the writing is very poor. My reading of the text is given below :—

Plate XI *a*.

قال الله تعالى و ان المساجد لله فلا تدعوا مع الله احدا ⊙ بسم الله الرحمن الرحيم ⊙

لا آله الا(الله) ⊙ اين عمارت باوزي را در راه خداوند تعالى ديوان مياه بنا كرده آمد (؟)

في التاريخ شهر المبارك محرم السادس عشر اثنى[1] خمسين ثمانه (sic) ماته ⊙ كتبه العبد

الضعيف النحيف مولانا احمد عميد شاه (؟) ناگوري ⊙

TRANSLATION.

"God, the Most High, has said—'*Verily the places of worship (are set apart) unto God : wherefore invoke not any (other therein) together with God.*'[2] *In the name of God, the Most Merciful and Compassionate. There is no god but (God).* This well was built in the path of God, the Most High, by Diwan Mīyah, on the 16th of the holy month of Muḥarram, in the year 852 H. (Friday 22nd March, 1448). Written by the humble and weak servant, Maulāna Aḥmad 'Amīd Shāh (?) Nāgaurī."

XI.—Inscription from the Bārā Khamba Mosque at Hindaun.

Hindaun is the headquarters of the *nizamat* and *tahsil* of the same name in the Jaipur State. The town is about 75 miles east by south-east of Jaipur city, and at present it may be approached by the broad gauge line of the B., B. & C. I. Railway. The place has several buildings of the Mughal period, among which is a mosque styled the Bārā Khamba. It is a small building consisting of a prayer-hall with three arched openings towards the east. Over the prayer niche of the mosque an inscription is carved which shows that it was built during the reign of Aurangzeb.

The inscription is partly verse and partly prose, and the language, excepting that of the religious texts, is Persian. My reading of the text is given below :—

Plate XII *b*.

بسم الله الرحمن الرحيم

لا اله الا الله محمد رسول الله

بعهد شاه عالمگير غازي كه عالم را گرفت از مهر تا ماه[3]

[1] This word is very doubtful, but اثنى is the only reading that I can make out.

[2] This translation is according to *Sale*.

[3] The metre of this line is *Hazaj*.

(*a*) Inscription from a well at Tordi.

Scale ·166

(*b*) Inscription from the Bara Khamba Mosque, Hindaun.

Scale ·066

جلیس(؟)فاطمه آل پیامبر بکرد این مسجد عالي سر راه [1]

شد اتمامش بسعي میر فاضل ولد آقا کمالا رحمة الله [2]

خرد گفت از پی تاریخ هجریش سنه. . . . جلوس شاهی (؟) جم جاه [3]

سنه ۱۰۷۴

TRANSLATION.

"*In the name of God the Most Merciful and Compassionate. There is no god but God, Muḥammad is the apostle of God.*"

"During the reign of King 'Ālamgīr, the victorious,
Who conquered the universe from the sun to the (earth-supporting) fish,
Jalis Fāṭima from the descent of the Prophet,
Built this lofty mosque on the road side."

"It was completed by the efforts of Mīr Fāḍhil, son of Āqa Kamāla, may God's mercy be upon (him)!"

"Wisdom suggested (the chronogram) for the Hijri date,
..... of the regnal year of the Emperor glorious like Jamshed."

1076 H. (1665 A.D.).

[1] The metre of these lines is *Hazaj*.
[2] This portion of the inscription is in prose.
[3] A portion of the second hemistich is not clear in the estampage.

INSCRIPTIONS OF SHER SHĀH AND ISLĀM SHĀH.

By M. Hamid Quraishi, B.A.

[In this article Mr. Hamid has studied three inscriptions of the reign of Sher Shāh and three of the time of his son Islām Shāh. The script of these records (Plates XII-XIII) is interesting as representing the last phase of that bold and vigorous *Naskh* writing which assumed a special style under the Sulṭāns of Delhi and which disappeared from North India during the reign of Akbar when the *Nastā'līq* style came into fashion.—*Editor.*]

I.—Inscription from the Indian Museum.

A Persian and Sanskrit inscription (measuring 3′ × 1′ 7″), which is believed to have come originally from Bhabua in the Shahabad District, is now preserved in the Indian Museum, Calcutta. The Persian portion contains 10 lines. But the letters have mostly chipped off and a correct and complete reading seems to be impossible. However the date and the name of the king are quite clear.

TRANSLATION.

Line (1) "In the name of God, the Most Merciful and Compassionate,
Line (2) By the grace of the best (of prophets), and Farīdu'd Dīn.[1]
Line (3) In the year 94 (8) in the month of Ṣafar, during the reign of the just king Sher Shāh,
Line (4) Yūsuf . . . . . .
Line (5) . . . . . on Thursday it was commenced,
Line (6) He began . . . . . a virtue . .
Line (7) Day . . . . . of good name; in the year 950 it was completed."

Mr. Yazdani had sent the Sanskrit text of the inscription for decipherment to Mr. Hiranand Sastri and the latter in making out the record has observed: "A part of the last two lines is completely obliterated. The reading of the rest is doubtful in some places. My transcript is given below: I doubt if it can yield more. The inscription is dated in the samvat year 1599 and belongs to the reign of Sher Shāh. Possibly it records the construction of a *Chhatrī* or a sepulchre and a tank connected with some Mīyān Isaf (Yūsuf). The other date given in the beginning seems to belong to the *Hijrī* reckoning though it is referred to as *Saka*. But it does not appear to be correctly put down. We expect 948 or rather 949 (the equivalent of *Samvat* 1599), but the words given would make it 984. It is not impossible that the engraver made a mistake in putting 4 before 8. The week day, the *Nakshatra* and the *tithi* are not clearly read, but the year as well as the month of the *Samvat* era are positively certain. They read as 1599 and *Ashādh* respectively."

TRANSCRIPT.

1. Ma-rā [va ?] [a] v (b) dē [chātu ?] vasu
2. kē tithau [1 tha ?] mē śuklē [pakshē]
3. gadbha [kta]—rā—mati Shē (śē)
4. Īsapha—krita vrā (vā) nam
5. na [sa] mvat 1599 samayē
6. ——nachha (ksha) tra s-vo
7. Hīrā-mana (sa) rōpamō ka (d)
8. Kana thāka (u) ra chhatari Karāpita
9. Aramāyā suhabharāma sha ?

grah[ē]—ti (ī) tē sa (śa)
[gu] rau [vidyāva ?] natamē vārē ja
rasā (śā) hi nṛipatau kā [lō ?] miyāñ
——vī bhanānana (?)
āshādhasu (śu) di 7 [cha] nd [r] a vāsarē
—gana (ṇya ?) (pu) ṇyamastu
(ra ?)-vaudyāpana—
(Effected completely).
Do. Do.

[1] This may be the name of the builder's spiritualg uide.

(*a*) Inscription on the west wall of Hasan Khan Suri's Tomb, Sassaram.

Scale ·125

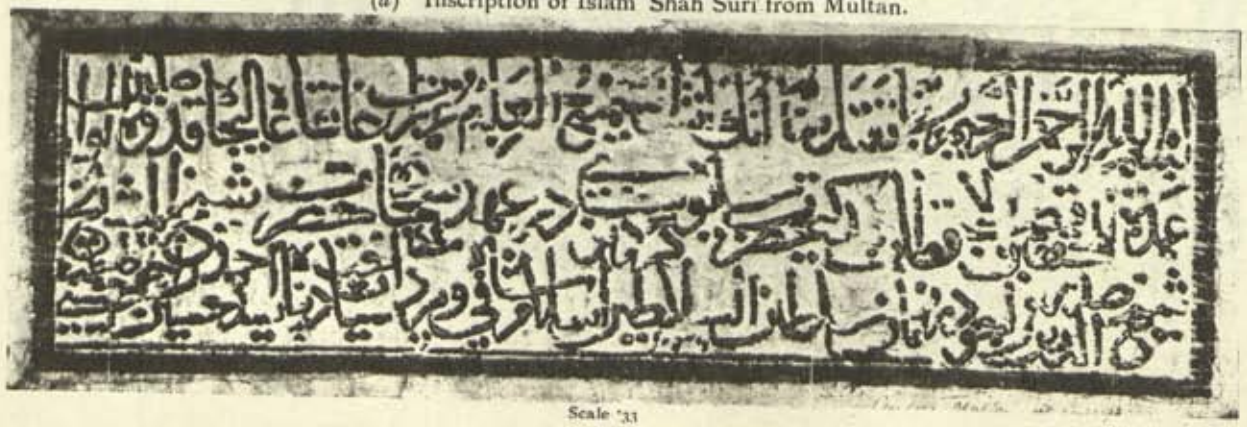
(*b*) Inscription on the Alamgiri Masjid, Rohtasgarh (Shahabad).

Scale ·1

(*c*) Inscription from a mosque in Bihar.

Scale ·2

(*d*) Inscription of Islam Shah Suri from Multan.



Scale ·33

II.—Inscription from Sassaram.

Over the *mihrab* in the west wall of the tomb of Ḥasan Khān Sūr is an inscription of one line in *Naskh* characters. The inscription measures 7′ 5″ × 6″ and reads as follows :—

TEXT (PLATE XIII *a*).

لااله الاالله محمد رسول الله ⊙ فريد الدين و الدنيا ابو المظفر شير شاه سلطان ابن كمث
بندگي ميان حسن است فرمايش شيخ ابوسروانى ⊙

TRANSLATION.

"*There is no god but God and Muḥammad is the Prophet of God.* (In the reign of) Farīdu'd-Dīn-wad-dunyā, Abu'l Muẓaffar, Sher Shāh, the Sulṭān, (was built) this dome (*gummat*) of the revered Mīyān Ḥasan, (at) the request of Shaikh Abū Sarwānī."

No *date* is given in the inscription, but it appears that the tomb was constructed at the same time and from the same materials as the larger Mausoleum of Sher Shāh, the building of which must have been commenced soon after Sher Shāh's accession to the throne.

III.—Inscription from Rohtasgarh (Shahabad, Bihar).

Some two miles from the Palace of Rohtasgarh on the road to the Lāl Darwāza, is a fine three-domed mosque, which is generally called the *Juma Masjid*, or 'Ālamgīrī Masjid, although it certainly was not built by Aurangzeb. Over the central archway of this mosque is fixed a slab of grey sandstone bearing a Persian inscription of two lines engraved in the *Naskh* characters. The inscription measures 10′ 2″ × 11″, and reads as follows :—

TEXT (PLATE XIII *b*).

(1) بسم الله الرحمن الرحيم الحمد لله الذي وفق (?) باعظم همايون المسمى بهيبتخان
لبناء المسجد الجامع في عهد دولت حضرت سلطان السلاطين مقبول حضرت
رب العالمين

(2) نواخته درگاه حضرت شير شاه زاد الله تعالى ما اعطاه و بلغه الى ما يرضاه قال
عليه السلام من بناء (sic) مسجدا بني الله له بيتا في الجنة و كان ذلك في
الخمسين و تسعمايه من هجرة النبي صلى الله عليه و سلم بفرمايش فريد
صدر يني (?)

TRANSLATION.

In the name of God the Most Merciful and Compassionate. Praise be to God who graced A'ẓam Humāyūn, known as Haibat Khān, to build this Jāmi' Masjid, in the reign of His Majesty the Sulṭān of Sulṭāns, chosen and favoured by God, Ḥadhrat Sher Shāh, may God the Most High increase what He has bestowed upon him and lead him to that which pleases Him! Says the holy Prophet, peace and blessings of God be upon him!—"He who builds a mosque (here), God will build for him a house in the Heavens." And this (mosque) was (built)

in the year Nine hundred and fifty of the Flight of the Prophet, blessings of God be upon him, at the request of Farīd Ṣadr .. (?)

Haibat Khān Niyāzī was one of the best generals of Sher Shāh Sūrī. He was given the high title of Ā'ẓam Humāyūn after his successful operations against the Baloch and Gakkhar tribes of N.-W. India. He recovered Multan from the robber chief Fatḥ Khān Jat and restored the town to its former state of prosperity. He seems to have been transferred to Rohtasgarh sometime in the latter half of the year 1543 A.D. (950 H.).

IV.—Inscription from Sassaram.

The innermost band of writing around the small recessed *miḥrab* in the west wall of Sher Shāh's Mausoleum contains the following inscription in the *Naskh* characters. The inscription measures 9′ 4″ × 6″ in all, exclusive of the portion in the central niche, and reads as follows :—

TEXT (PLATE XII).

بسم الله الرحمن الرحيم لا اله الاالله محمد رسول الله في عهد Right hand section.

الدولت نصير الملت

و المسلمين قاطع اهل (?) البدعت و محي السنت المويد من السماء Top portion.

المظفر من[1] الاعداء

اسليم شاه سلطان خلد الله ملكه و سلطانه و اعلا امره و شانه سنه Left hand section.

اثنى و خمسين و تسعمائه السابع

من شهر جمادي الثاني In the central niche.

TRANSLATION.

" In the name of God the Most Merciful and Compassionate. There is no deity except God, and Muḥammad is the Apostle of God. (Built) during the reign of the helper of the faith and the Muslims, the destroyer of heretics and the reviver of faith, (the one) countenanced by Heaven, the conqueror of enemies, Islīm (*i.e.*, Salīm or Islām) Shāh, the King, may God perpetuate his kingdom and supremacy, and may He exalt his state and dignity ; in the year 952 on the 7th day of the month of Jumada II (Sunday, 16th August, 1545 A.D.)."

The name of the month is carved in a small recess in the centre of the *miḥrab*. This inscription does not appear to have been noticed by General Cunningham or by any other scholar. It indicates that the tomb (or at least the *miḥrab*) was finished in the reign of Salīm Shāh or Islām Shāh, some three months after the death of Sher Shāh, who breathed his last at Kalinjar on the 10th of Rābi' I, 952 H. (13th May, 1545 A.D.).

V.—Inscription from Bihar Sharīf.

On a sale of black basalt (3′ 2″ × 7½″), fixed over the entrance gateway of a modern mosque, attached to the tomb of Qumais Qādirī, is carved a Persian inscription in the *Naskh* characters.

[1] The preposition من is not correct here. It should be على.—*Editor.*

PLATE XII

Inscription on a Mihrab in the west wall of Sher Shah's Tomb, Sassaram.

Scale ·2

The inscription is much worn out and many of the letters have chipped off. I have read it as follows :—

TEXT (PLATE XIII c).

(1) این بنا در عهد شاه اسلام
عادل شهریار
کرد حجره[1] سید یحیی مقطع
شهر (؟) بهار
(2) التماس از زایر ان دارم
بیمن روح پاک
ناتحه بر روح خضر من بخواند
خضروار

لا اله الا الله محمد رسول الله

(3) التجا در حضرت . . . . . .
. . . . .
. . . . . محشر را
شفیع (؟) . . .
(4) شد تمام این گنبد موزون
بدرگاهش که . . .
نهصد پنجاه و پنج افزون بتاریخ
شمار[2]

TRANSLATION.

(1) "This building around the chamber of Sayyid Yāhyā, the fief-holder of the town (?) of Bihar.

(2) I have this request to the visitor that through the grace of the holy soul (of the Prophet) he should offer prayers for the soul of my spiritual guide (Khidhr) in a saintly manner (*Khidhrwār*).

(3) I have this prayer . . . . . the intercessor on the day of resurrection . . . . . .

(4) This shapely dome of the shrine was completed . . (in the year) nine hundred and fifty-five while calculating the date."

In the central panel is carved the Moslem creed—" *There is no god but God and Muhammad is the Apostle of God.*"

VI.—Inscription from Multan.

On a wooden tablet fixed over the eastern entrance to Shaikh Yūsuf Gardezi's *Khānqāh*, situated in the Gardezi Moḥallah inside the Bohr Gate, is carved a Persian inscription of 3 lines in *Naskh* characters. The inscription measures 23″ × 6″ and is the oldest Moslem inscription extant at Multan.

TEXT (PLATE XIV a).

(1) بسم الله الرحمن الرحیم ربنا تقبل منا انک انت السمیع العلیم عمارت خانقاه
عالیجاه قدوة الواصلین
(2) عمدة المحققین قطب الاقطاب بندگیحضرت شاه یوسف گردیزے در عهد سجاده
حضرت شیخ المشایخ
(3) شیخ صدر الدین راجو در زمان سلطان السلاطین اسلام شاه فی سنه ۹۵۵
و پرداخت سیادت پناه سید احمد حسین راجو حسینی الواسطی شد ⊙

[1] The first two words of this hemistich may be read in another manner also, i.e., کرد حجرت, considering حجرت to be the sculptor's mistake for حضرت. The meaning of the hemistich will be—" built by the exalted Sayyid Yāhyā, the fief-holder of the city of Bihar."

[2] The metre of these lines is *Ramal*.

TRANSLATION

(1) "*Bismi'llāh. O God! Accept from us, verily Thou hearest all and knowest everything.* The monastery of the exalted (saint) the model of those united (with God), (2) the most distinguished amongst the seekers-after-Truth, Quṭbu'l Aqṭāb, the revered lord, Shāh Yūsūf Gardezi, was erected during the time of the revered *Sajjāda*, Shaikh of Shaikhs, (3) Ṣadr u'd Dīn Rājū—during the reign of the Sulṭān of Sulṭāns, Islām Shāh, in the year 955 (A.H.)—and under the supervision of the refuge of Sayyīds, Sayyid Aḥmad Ḥusain Rajoo, Ḥusaini-al-Wāsiṭī."

The saint's full name is Abu'l Fadhl Jamālu'd Dīn Muḥammad Yūsuf. He was born in 450 A.H. (1058 A.D.) in the town of Gardez near Ghazni during the reign of Sulṭān Ibrāhīm and is said to have taken his abode in Multan at the age of 32. He is one of the first Muḥammadan missionaries in India of whom we hear so much at a later period. He died on Wednesday, the 12th Rabi'u'l Awwal, 531 A.H. (December, 1136 A.D.), aged 81.

Shaikh Muḥammad Yūsuf II, the 8th successor of Shāh Yūsuf Gardezi, had a daughter, but no male issue. The girl was given in marriage to Sayyid Abu'l Fatḥ Ibn 'Abdu'llah Wāsiṭī, a descendant of Sayyid Jalālu'd Dīn Ḥusain Makhdūm Jahāniyan Jahān-gasht, on his mother's side. Being a descendant of Imām Ḥusain, son of 'Alī, Shāh Yūsuf was rightly called Husainī, while the other family where his daughter was married were Zaidis who came to India from Wāsiṭ. Hence we find the descendants of Yūsuf II with two, three or sometimes four *nisbats* added to their names.

It is said that the *Sajjada Nashīns* of this house have always been called either Rajoos or Yūsufs. But this is only true of the later successors.[1]

[1] *Cf. Jamāli-i-Yūsuf*, pp. 28-29.

A NEW INSCRIPTION FROM GOLCONDA.

By G. Yazdani.

Thanks to the interest of Maulawī Ghulam Dastagir Ṣāḥib, Secretary, Ṣarf-i-Khāṣṣ Committee, that the mystery about the identification of an incomplete tomb near the gate of Golconda Tombs Gardens, has been cleared. The said tomb until recently was shown to the visitor as the mausoleum of Abu'l Ḥasan Quṭb Shāh and it was alleged that the king was building it for himself, when he was removed from the throne by Aurangzeb. The general belief in this view had grown so strong that some modern writers have entered it as a historic fact in their works. The interior of the tomb was filled up with a large mass of débris and Maulawī Ghulam Dastagir Ṣāḥib, while having the débris removed, discovered two graves—one at the centre of the sepulchral hall and another near the western end of it. The central grave has a sarcophagus of beautifully polished black stone, built in the form of a casket and arranged in tiers. The sides of the sarcophagus are elaborately carved, bearing Qur'ānic texts written in the *Naskh*, *Thulth* and *Tughra* characters. The calligraphy of these inscriptions is of a very superior class and they must have been designed by master Persian artists who at this time were employed at Hyderabad.

The top slab of the sarcophagus bears the epitaph, mentioning the name of Mirza Niẓamu'd Dīn Aḥmad and the fact that he died on the 26th Ṣafar, 1085 H. (22nd May, 1674). Mirza Niẓamu'd Dīn Aḥmad was the eldest son-in-law of king 'Abdu'llah Quṭb Shāh, and a nephew of Shāh 'Abbas II of Persia from his mother's side.[1] At the death of Sulṭān 'Abdu'llah Quṭb Shāh who left no son, a war of succession issued between Mirza Niẓāmu'd Dīn Aḥmad and Abu'l Ḥasan, the second son-in-law of the king. Mirza Aḥmad on account of his conceit was not popular among the nobility of the Court who all espoused the cause of Abu'l Ḥasan and raised him to the throne.[2] The death of Mirza Niẓamu'd Dīn Aḥmad happening almost within a year of the termination of this war fills us with a doubt as to whether the new king was not responaible for it. The unfinished condition of the tomb can be appreciated, for Abu'l Ḥasan would not have cared to rear a tomb over the last remains of his rival. The building was apparently commenced by the widow of the deceased and left unfinished by the death of the former as well, for adjacent to the tomb is an enclosure in which a daughter of 'Abdu'llah Quṭb Shāh, who died in 1087 H., that is two years after Mirza Niẓamu'd Dīn's demise, is buried.[3] She was probably the wife of Mirza Niẓamu'd Dīn Aḥmad. Her grave has no dome or pavilion over it as was customarily built over the grave of a member of the Royal family in those days, the reason being evidently the rivalry of her husband.

After the discovery of Mirza Niẓamu'd Dīn's grave the popular view that the unfinished sepulchre was the one which king Abu'l Ḥasan was building for himself becomes untenable for the obvious reasons that the grave of Mirza Niẓamu'd Dīn is built at the centre of the hall which would not have been the case if Abu'l Ḥasan was also to be buried therein. Secondly, at the time when Niẓamu'd Dīn Aḥmad died Abu'l Ḥasan had newly succeeded to the throne and he could

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[1] For further particulars about the life of Mirza Niẓamu'd Dīn reference may be made to *Ḥadīqatu'l 'Ālam*, pp. 35 and 63, Sarwi Āzād, pp. 286-88 (Hyderabad ed.), and *Subḥatu'l Marjān*, pp. 85-86.

[2] *Muntakhabu'l Lubāb*, Vol. I, pp. 309-11 (Bibl. Ind.).

[3] For a description of this royal lady's grave see *E. I. M.*, 1915-16, p. 40.

not have possibly built such a despicable tomb for himself when his power and glory were at their zenith.[1]

The inscriptions carved over the tomb are arranged thus :—

Top slab.—The names, Allah, Muḥammad and 'Alī, an extract from the *Qur'ān* (III, 16) and the epitaph given below.

Along the sides—

Band I : Throne verse (*Qur'ān*, II, 256).

Band II : *Qur'ān* (II, 286).

Band III : *Qur'ān* (XCVII).

Band IV : The Shiite *Durūd* and the *Nādi 'Alī*.

The epitaph is carved in six lines and I have deciphered it as follows :—

TEXT (PLATE XIV *b*).

(1) میرزا نظام الدین (2) احمد نور مرقده در (3) تاریخ ۲۶ شهر صفر

(4) روز شنبه سنه ۱۰۸۵ (5) بعد از سه پهر چهار (6) گهري برحمت

پیوستند

TRANSLATION.

"Mirza Niẓamu'd Dīn Aḥmad—may God illumine his grave !—joined the (realm of Divine) Mercy on Saturday, the 26th Safar, 1085 H. (22nd May, 1674) after 3 *Pahrs* and 4 *Gharīs* had passed (*i.e.*, 4-18 P.M.)."[2]

[1] The dimensions of this tomb in comparison with those of the tombs of Sulṭān 'Abdu'llah Quṭb Shāh and his predecessors are very insignificant. The inner hall measures 21 ft. each way and the four rectangular projections, one built on each side of the hall, measure 17 ft. 7 in. by 5 ft. 9 in. separately. Around the hall is built a gallery, 14 ft. wide and 70 ft. 9 in. long on each side. The gallery has fine arched openings on each side, but four of those facing the north are filled up now. The exterior of the tomb was never plastered over and the dome is also incomplete. A plan of the tomb is given in the *Annual Report* of the Archæological Department, Hyderabad, for the year 1920-21.

[2] A *gharī* is of 24 minutes' duration and a *pahr* of 3 hours'. Calculating 5-42 A.M. as the time of sunrise on the 22nd of May in Hyderabad, the passing of 3 *pahrs* (*i.e.*, 9 hours) and four *gharīs* (*i.e.*, one hour and 39 minutes) gives us the time 4-18 P.M.

PUBLISHED UNDER THE AUTHORITY OF THE GOVERNMENT OF INDIA

EPIGRAPHIA INDO-MOSLEMICA

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1925-26.

CONTENTS.

CALCUTTA: GOVERNMENT OF INDIA
CENTRAL PUBLICATION BRANCH

SOME PERSIAN, ARABIC AND SANSKRIT INSCRIPTIONS FROM ASÎRGARH IN NIMĀR DISTRICT, CENTRAL PROVINCES.

By M. Muḥammad Ḥamīd Ḳuraishī, B.A.

I

Over the northernmost *miḥrāb* of the Jāmi' Masjid, Asīrgarh, is an inscription of five lines in Arabic and Sanskrit. The Arabic record consists of two lines in *Naskh* characters and reads as follows :—

(1) بسم الله الرحمن الرحيم ان المساجد لله فلا تدعوا مع الله احداً قال عليه السلام
من بنى مسجدا لله لوكمفحص قطاة بنى الله له بيتاً فى الجنة امر ببناء هذا المسجد المبارك
الذي هو من حسنات الزمان وكالشامة على وجه الحسان سيدنا و مولانا السلطان ابن

(2) السلطان ابن السلطان عادلشاه بن مباركشاه بن عادلشاه الفاروقي العمري العدوي
خلد الله تعالى ملكه و سلطانه و افاض على العالمين بره و احسانه خالصاً مخلصا لوجه الله
الكريم و طلباً لمرضاته الجسيم تقبل الله منه صالح الاعمال بمحمد و صحبه و الآل و كان ابتداء
بنايه (sic) فى ايام السلطنة الفاروقية العادلية فى يوم السبت رابع شهر شعبان فى سنه ٩٩٢
و اتمامه فى يوم

TRANSLATION

In the name of God, the most Merciful, the Compassionate. "Verily the mosques are for (the worship of) God alone ; so call not upon any one with God (in your supplications)." And says the Prophet, blessings of God be upon him, "whoever builds a mosque, be it as small as the nest of the *qaṭāṭ* bird, God will build him a house in Paradise". The construction of this mosque, which is one of the meritorious acts of the age and like a mole on a beautiful face, was ordered by our lord and master, the Sulṭān, son of the Sulṭān, son of the Sulṭān, 'Ādil Shāh, son of Mubārak Shāh, son of 'Ādil Shāh, al-Fārūqī, al'Umarī, al-'Adawī—may God perpetuate his kingdom and sovereignty, and spread all over the world (the effect of) his goodness and munificence—purely and sincerely for the sake of God the Merciful and with the object of obtaining His great pleasure. May He accept (appreciate) his pious actions through the holy Prophet and his companions and descendants ! And the construction of this mosque was commenced in the days of the Fārūqiyya 'Ādiliyya Kingdom on Saturday the fourth of the month of Shā'bān in 992 H. and was completed on the day.....".

The last two words are *Fī yaum*, which being at the end may also be translated, literally, as "in a day". To some this translation might appear to be the more correct one, but the words *Fī yaum* occurring before leave no doubt that owing to lack of space the name of the day, month and year could not be given by the sculptor. That the mosque was not built in a day is clear from the last line of the larger Arabic inscription in the central *miḥrāb* of this mosque, which contains the date and name of the sculptor. The first half of the latter record, containing the date of the completion of the mosque, is shown on Plate I and reads as follows :—

(Line 8) وكان ابتداء بنايه فى ايام السلطنة الفاروقية العادلية يوم السبت رابع من شهر شعبان
سنة اثنى و تسعين وتسعمائة واتمامه بالخير و السرور يوم الجمعة سادس من شهر ربيع الآخر
سنة ست وتسعين وتسعمائة

TRANSLATION

"(Line 8). And the construction of this mosque was commenced in the days of the Fārūqiyya 'Ādiliyya Sultanate, on Saturday the 4th of the month of Sha'bān in the year nine hundred and ninety two, and its happy completion (was achieved) on Friday the 6th of Rabī'-ul-Ākhar in the year nine hundred and ninety six (A.H.)·····".

These dates show that the mosque took no less than three years and eight months to build.

The Sanskrit version is carved (in relief) below the Arabic inscription and consists of three lines in Nāgarī characters. It has been read as follows :—

L. 1 श्री कर्तृपुरुषायनमः। गुणात्मने निर्गुणाय व्यक्ताव्यक्तस्वरूपिणे चिदानंदात्मने नित्यं-
विश्वाधारयते नमः। १। चंद्रार्कतारागंगादि तिष्ठन्ति गगने भुवितावत्फारुक्विंशोसौ

L. 2 विमलोभुवितिष्ठतु। २। श्रीमत्फारुषीकुलोदितप्रीटप्रतापदिनकरमित्र जनचकोरानंद-
करपूर्णचंद्रनिर्गुणेशचिंतनपरायणपातशाह श्री श्री ५ आदिलशाह बिन मुबारखशाह
बिन

L. 3 आदिलशाह विजयराज्यश्रीषानदेशाधिपतेः॥ श्रीविक्रमादित्यसमयातीत संवत् १६४१
वर्षे शालवाहन (शालिवाहन) कृत शाके १५०६ प्रक्रमिने (?) श्रावणम शुकल (शुक्ल)
पक्षे (पक्षे) तिथि ६ शनि दिने चित्रा नष्य (नक्षत्रे)

TRANSLATION

Ll. 1-3. Let obeisance be paid to the Creator of the world, the possessor of all qualities and yet destitute of them, manifest yet hidden, inherent in *chit* (mind) and *anand* (happiness), Eternal, and upholder of the Universe.

May this pure Phāruki family endure on the earth as long as the Sun, the Moon, the stars, the Ganges and the like remain on heaven and earth.

(Glorious be) the Royal fortune of the *Pādshāh*, Ādil Shāh of the Family of Phārushi,[1] son of Mubārakh Shāh, son of Adil Shāh, the king of Khāndeś, (who is) kind to his subjects in the same way as the Sun is to the Lotus, (is) the delight of his people just as the full Moon is (the delight) of the peasant, (and who is always) absorbed in meditation upon the Supreme Being.

(Written) on Saturday, the 6th of the bright half of the early (?) Śrāvana in *Chitrā Nakshatra* of the Vikrama *Samvat*, 1641, (corresponding to) 1506 of the Śālivāhan's Śākā era. (August 1584 A.C.)

From this version it appears that the Arabic and Sanskrit inscriptions under review were put up at the time of the commencement of the construction of the Jāmi' Masjid, for it (the Sanskrit record) does not contain the date of its completion.

II

The larger inscription over the central *miḥrāb* reads as follows :—

PLATE I

يا بدوح يا عليم يا كريم
يا حافظ يا وكيل يا فتاح
لااله الا الله محمد رسول الله

Same as on the right side and
يا رزاق

[1] Sh प is a mistake for K (क).

Inscription on the central *Mihrab* of the Jami' Masjid, Asirgarh.

SCALE .1

PLATE I

(1-4) بسم الله الرحمن الرحيم ⊙ لااله الا الله محمد رسول الله ⊙ آية الكرسي ⊙ سوره كافرون ⊙ سوره اخلاص ⊙ سوره خلق ⊙ سوره ناس

(5) بسم الله الرحمن الرحيم ان المساجد لله فلا تدعوا مع الله احداً الحمدلله الموفق للخير و الطاعة و الصلواة و السلام علي من حرض امة على الحسنة و الاستطاعة وعلى آله و اصحابه الذين . . . فى فعل الخيرات لكل باعد و بعد فان اولى ما يصرف فيه

(6) شرائف الاوقات الصدقة الجاريه فانها من افضل الطاعات ومن اجلها بناء المساجد فانه من شعار الدين و قمع المتمردين و قد ورد عنه صلى الله عليه وسلم من بنى مسجداً لله ولوكمفحص قطاة بنى الله له بيتا فى الجنة فلذلك امر مولانا السلطان

(7) الاعظم و الخاقان المعظم عادلشاه بن مبارک شاه الفاروقي العمري العدري خلد الله ملكه و سلطانه و افاض على العالمين بره و احسانه ببناء هذا المسجد المبارک الذي لم يوجد له فى الدهر ثانياً . . . . . خالصاً لوجه الله الكريم و ابتغاء لمرضاته

(8) الجسيم وكان ابتداء بنايه فى ايام السلطنة الفاروقية العادلية يوم السبت رابع من شهر شعبان سنة اثنى وتسعين وتسعمائة و اتمامه بالخير و السرور يوم الجمعة سادس من شهر ربيع الآخر سنه ست وتسعين وتسعمائة حامدا لله ومصليا على نبيه محمد وآله الطاهرين خدم بكتبه اقل عبيده الداعي لدولته مصطفى بن نور محمد

The translation of the most important portion, which contains the date, has already been given and the rest of the inscription contains a few short chapters of the Qur'ān and some traditions in praise of the Prophet and his companions. The name of the sculptor is given as Muṣṭafā son of Nūr Muḥammad.

III

On one of the stone pillars in the outer or easternmost row of arches supporting the spacious prayer-hall of the Jāmi' Masjid in Asīrgarh Fort, is carved the following Persian inscription in fifteen lines. The script is *Nastā'līq* :—

(۱) بتاريخ ٦ بهمن ماه الهي سنه ٣٦

(۲) موافق ٢٢ رجب قلعه اسير

(۳) مفتوح شد و بتاريخ ٢٣ منه

(۴) موافق ٨ شعبان حضرت

(۵) خاقاني ظل سبحاني جلال

(٦) الدين اكبر بادشاه غازي

(۷) بمقدم شریف آنرا مزین ساخت

(۸) از بخت جوان فتح آسیر کرد

(۹) جهان بخش شاه اکبر ملک گیر

(۱۰) چو نامي طلب کرد تاریخ فتح

(۱۱) خرد گفت بگرفته کوه اسیر

(۱۲) قاله کاتبه محمد معصوم بکري

(۱۳) ابن سید صفالي الترمزي

(۱۴) المنتسب اماً الی سید شیرین بابا حسن

(۱۵) ابدال السبزواري اصلاً والقندهاري مرقداً

TRANSLATION

(Lines 1-7) The Fort of Asīr was conquered on the 6th of the month of Baihman in the Ilāhī (*i.e.*, regnal) year 46, corresponding to the 22nd of Rajab (1009 H.); and on 24th of the same, which corresponded to the 8th of Shā'bān, His Majesty, the Khāqān, the shadow of God, Jalāl-ud-Dīn (Muḥammad) Akbar Bādshāh-i-Ghāzī honoured it by his entry.[1]

Verse

(8-9) The world-subduing and world-bestowing Sovereign, Akbar Bādshāh, conquered Asīr (garh) by dint of his youthful good fortune.[2]

(10-11) When Nāmī sought the date of its conquest, wisdom said " He took the hill of Asīr ". (H. 1009)

(12-15) Composer and writer of this (inscription) is Muḥammad Mā'ṣūm of Bhakkar, son of Sayyid Ṣafā'ī of Tirmiz, and related on mother's side to Sayyid Sher, son of Bābā Ḥasan Abdāl of Sabzwār, who is buried at Qandhār.

IV-VII

On the face of the rock adjacent to the main gateway of the upper fort of Asīrgarh are carved four Persian inscriptions in bold *Nastā'līq* characters. Two of these narrate Akbar's conquest of the fortress in 1009 H. and were engraved by the famous calligraphist Muḥammad Mā'ṣūm of Bhakkar. Of the other two, that which is carved nearest the gateway belongs to the reign of Shāh Jahān, and the other to the 1st year of Aurangzeb's reign. Beginning from the south they are as follows :—

PLATE II

(1) قلعه اسیر که با کرهٔ اثیر همسر ست و از زمان بنا تا امروز دست

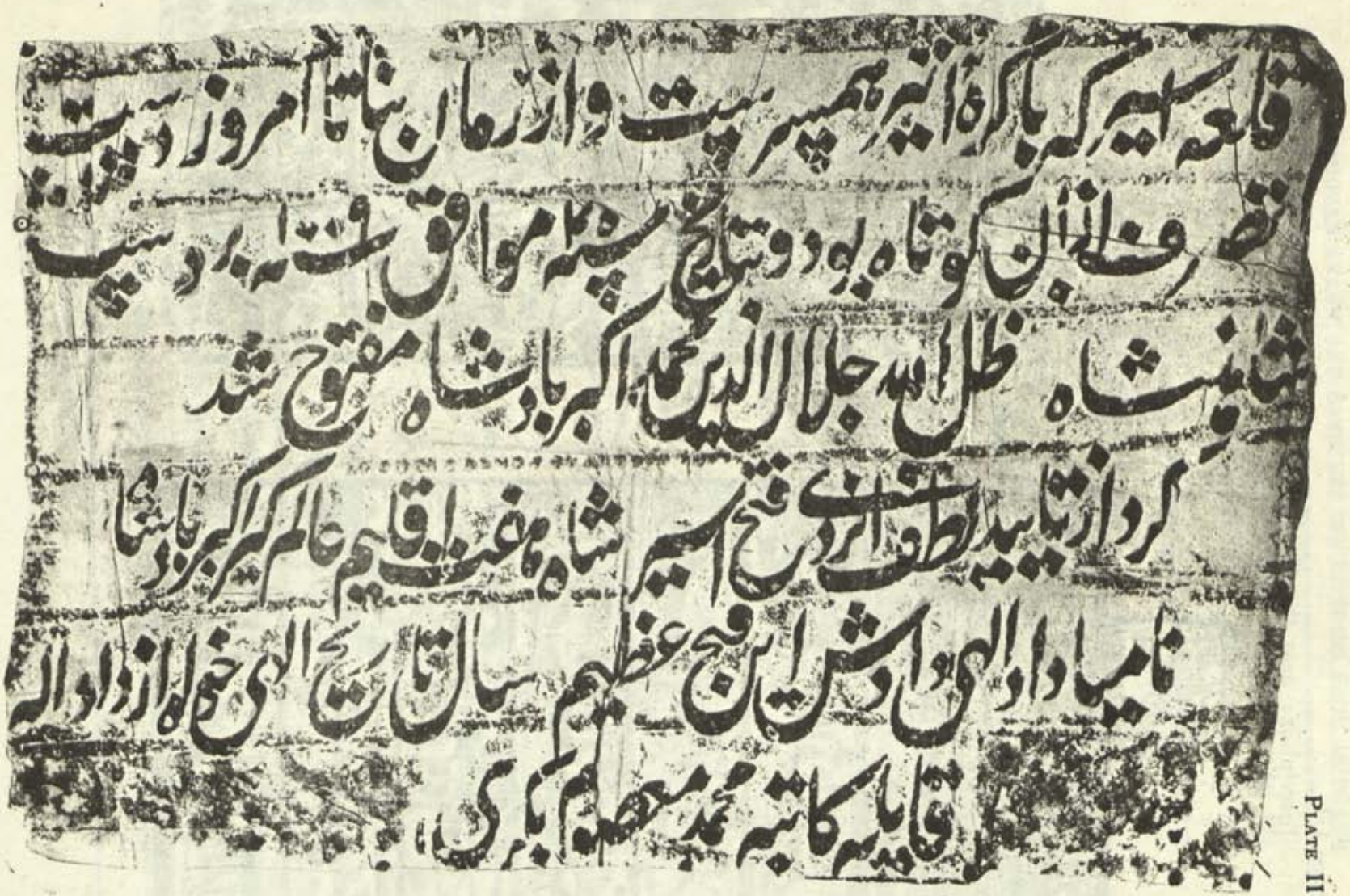
(2) تصرف ازآن کوتاه بود تاریخ سنه ۴۵ موافق سنه ۱۰۰۹ بر دست

(3) شاهنشاه ظل الله جلال الدین محمد اکبر بادشاه مفتوح شد

[1] Thus the fort was captured on the 22nd Rajab; Akbar entered it on 8th Shā'bān, and left for Northern India on 26th Shawwāl. Some gold medals of Akbar struck at Asīrgarh bear the figure of a hawk on obverse.

[2] The text has از (az); but the metrical construction requires only a ز (z) without the *alif*

Inscription near the Main Gateway of the Upper Fort, Asirgarh.



قلعه اسیر که باکره آنیر همسر بیت و از زمان بنا تا امروز دیوار بیت
تصرف از آن کوتاه بود و بتاریخ سنه ۹۸۲ موافق سنه ۱۰۰۱ بدست
شاهنشاه ظل الله جلال الدین محمد اکبر بادشاه مفتوح شد
گرد از تایید لطف ایزدی فتح اسیر شاه مغرب اقلیم عالمگیر اکبر بادشاه
نامیاد الهی دادش این فتح عظیم سال تاریخ الهی خلد له از داد اله
فتا یه کاتبه محمد معصوم بکری

Scale .166

Plate II

PLATE III

Inscriptions near the Main Gateway of the Upper Fort, Asirgarh.

SCALE .083

SCALE .1

(4) کرد از تالید لطف ایزدي فتح اسیر
شاه هفت اقلیم عالم گیر اکبر بادشاه

(5) نامیا داد آلهي دادش این فتح عظیم
سال تاریخ الهي خواه از داد اله

(6) قالله کاتبه محمد معصوم بکري

TRANSLATION

1-3. The fort of Asīr, which equals in height the Ethereal Region, and to which the hand of possession had not reached from the time of its construction until this day, was conquered by the king, the shadow of God, Jalālud Dīn Muḥammad Akbar Bādshāh, the Emperor.

4-5 (Verse). The King of the seven climes, the world-subduing Bādshāh, Akbar, conquered Asīr (garh) with the help and grace of God.

O Nāmī, God's gift brought him this great victory, so find the date of the Ilāhī era (*i.e.*, regnal year) from the words "Dād-i-Ilāh", *i.e.* "The gift of God.[1]"

6. Composer and engraver, Muḥammad Mā'ṣūm of Bhakkar.

PLATE IIIa

یا فتاح

(1) چو شاهزاده اورنگ زیب دین پرور — که باد دائم از کردگار فیض [پذیر]

(2) جلوس کرد بتخت خلافت اکبر — گرفت جای پدر را بقوت شمشیر

(3) زبان تیشهٔ کلک من از پی تاریخ — بدیهه کرد رقم بادشاه کشور گیر
۱۰۶۹

(4) غلام کمترش احمد ز نجم ثاني بود — بحکم شاه درین سال قلعه دار اسیر

TRANSLATION

O Opener!

1. When prince Aurangzeb, the defender of the Faith, may he ever receive Divine favours

2. Sat on the throne of the great Kingdom and succeeded to his father's seat by the dint of his sword,

3. The tongue of my adze-like pen wrote down the date immediately—"The world conquering Sovereign" (1069).

4. His humble slave Aḥmad of (*sic*) Najm II, was by king's orders, the commandant of the fort of Asīr in this year.

[1] The numerical value of the words is 46.

PLATE IIIb

(1) بندگان حضرت ظل اله ملك دكن و (2) دانديس را بحضرت قدسی القاب

(3) شاهزاده دانيال تفويض فرموده (4) ۱۲ اردي بهشت سنه ۴۶ موافق ۲۶

(5) شوال سنه ۱۰۰۹ عازم هند شدند لمعرره

(6-7) فتح دانديس و دكن چون كرد شاه عازم هندوستان فی الفور شد

(8-9) يكعدد نامي فزود آنگاه گفت شاه والا عازم لهور شد

TRANSLATION

1-5. His Majesty, the Shadow of God, (after conquering Asīrgarh) gave the government of the Deccan and Dāndes [1] to His Royal Highness, Prince Dānyāl, and left for India on the 12th of Urdī Bihisht in the (regnal) year 46, which corresponded to the 26th of Shawwāl 1009 H.

(Verse) by the writer.

6-7. When the king after conquering Dandes and the Deccan, started towards Hindustan at once.

8-9. Nāmī increased a unit and said, "The great King started for Lahore".

PLATE IVa

يا فتاح

(1-2) بدور شاه جهان بادشاه عالم‌گير نهاده فرق عبادت نشان بپای سرير

(3-4) ز امر شاه حسن [تركتاز ؟] زبنده او بقلعه داري اسير گشت حكم پذير

(5-6) بساخت منزل دلكش برين حصار بلند فلك ز حسرت او بركشيد آه نفير

(7-8) سنه هزار و سي و هفت بود بعد از هجر كه شد مرتب اين بنا چو بدر منير

TRANSLATION

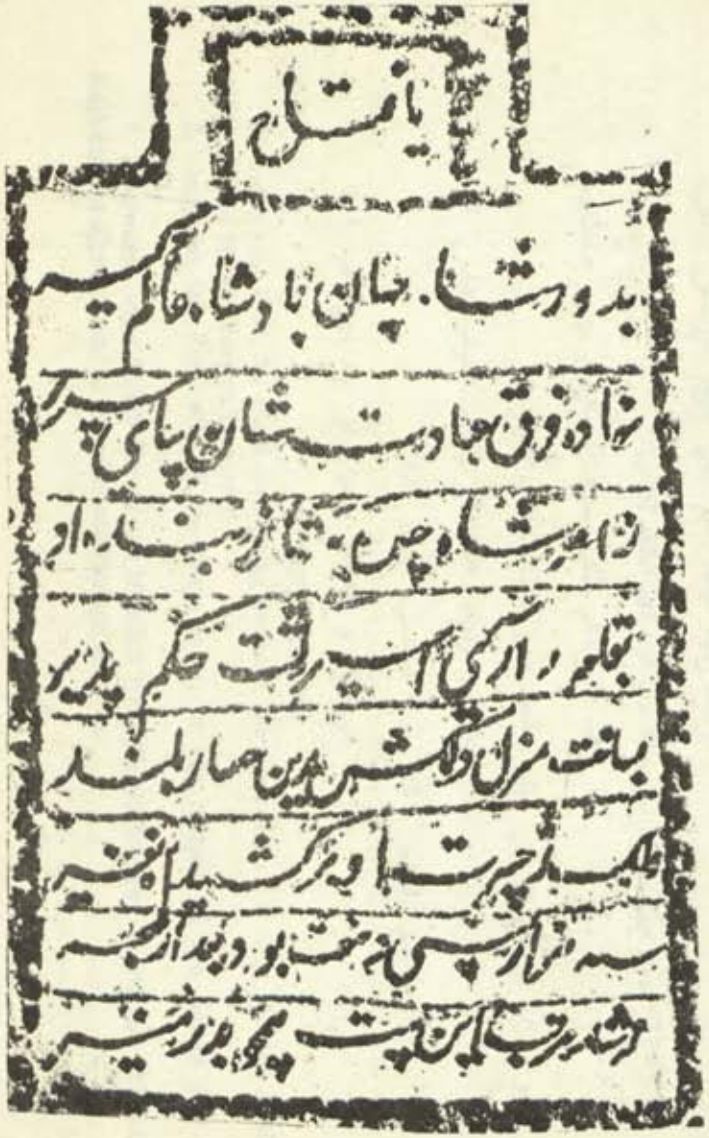
Ll. 1-4. In the reign of the Emperor, Shāh Jahān, the world-conquering Sovereign, his humble slave Ḥasan placed his worshipping forehead at the foot of the Royal throne and was appointed the Qil'adār of Asīr (Fort);

Ll. 5-6. He (the commandant) then built an attractive house (or structure) on this high fort—so attractive that the heavens sighed an envious sigh.

Ll. 7-8. This house, resembling the bright full-moon, was erected in the year one thousand and thirty seven after the Hijrat.

[1] The territory of Khāndes—so called after the title of the earlier rulers of the Fārūqī Dynasty of Burhanpur—was named Dān-des by Akbar after the name of Prince Dān-yal.

(*a*) Inscription near the Gateway of the Upper Fort, Asirgarh.



SCALE .166

(*b*) Inscription on the Phuta Darwazah, Asirgarh Fort.

SCALE .9

PLATE IV

VIII

In the right jamb of the small outermost gateway of the Fort, which is in a dilapidated condition and is consequently known as the Phūtā Darwāza, is fixed a stone slab bearing the following Persian inscription of nine lines in *Nastā'līq* characters. The language is of a very inferior type and the prosody is worse; but the inscription is quite legible with the exception of one word in the 6th line :—

PLATE IVb

(1) غازم پورب شده در سن هزار و سي و چار
شاهشه گيتي ستان شاه جهان عالم مدار

(2) با متاع خود تمام اين قلعه را از بهر پاس
بسپرد نزد با ديانت راجه گوپالداس

(3) بعد آن سلطان پرويز و مهابت خان كه جنگيده درسال
بگرد قلعه گرديدن نداده راجه نباه و نهال

(4) باز از پورب شه والا شرف باين ملك داد
راجه گوپال كور آمد فروز از اتحاد

(5) منصبش شد پنجهزاري و سواران پنج هزار
از لطف راجه ماندهاتا شد خطاب عالي وقار

(6) بعد روز چند رفته تهته (؟) آن شاه شهان
كار آمد راجه آنجا هم كنور بلرام فرزندش كلان

(7) سنه جلوسش برسى و هفت و هزار هجر مانند آفتاب
شد منور عالم سنگ سياه از پرتوش چون ماهتاب

(8) بعد آن در سن هزار و شصت و سه شد حاكم مختار طور
فرزند راجه ماندهاتا اين منوهر داس كور

(9) باصلاح دولت شه هم مناصب ديده جا
در هزار و شصت و چار او كرد اين در را بنا

TRANSLATION

1. In the year 1034, the world-conquering Emperor, the pivot of the Universe, (prince) Shāh Jahān started for the Eastern Provinces,

2. (and) left this Fort, with all his effects in it, in the custody of the honest Rāj Gopāl Dās.

3. Afterwards, when Sulṭān Parwīz and Mahābat Khān fought for two years, the valiant Rājā did not allow (them) to surround and besiege the Fort.

4. On his return from Eastern India the king (*i.e.*, Prince Khurram afterwards known as Shāh Jahān) honoured this territory again (by his presence) and Rājā Gopāl Kor was honoured by a meeting (between him and His Royal Highness, and)

5. His rank was raised to 5,000 with 5,000 horse, and by the kindness of the Prince he was given the grand title of " Rājā Māndhātā ".

6. After a few days the king (*i.e.*, Prince Khurram) went to Tattha ; and there the Rājā and his eldest son Kunwar Balrām were killed.

7. The year of his (Shāh Jahān's) accession 1037 H., was like the Sun, from the reflection of which the world, which was dark as the black stone, became as bright as the Moon.

8. Later on, in 1063, Kanwar Manohar Dās, son of the " Rājā Māndhātā ", became the commandant (of this Fort), more or less independent.

9. And by the grace of the good Fortune of the king, selected a suitable spot and constructed this gateway in 1064 (H.).

INSCRIPTION ORIGINALLY ON THE OLD 'ĪDGĀH OF ALĪGARH WHICH IS NOW RUINED.

By Maulawī Ashfāq 'Alī.

In the rainy season of the year 1914 I was deputed to Alīgarh and Bulandshahr by the Superintendent, Muhammadan and British Monuments, Northern Circle, to inspect the ancient monuments to be found in these districts, and in the course of the work my attention was drawn to an inscribed slab of red sandstone built into the wall of an orchard near Gesū Khān's tomb on the Ṭappal road, about a mile from the city of Alīgarh. The epigraph records the erection of a building by Gesū Khān during the reign of the emperor Akbar, and as it is related to have been originally fixed in the old 'Īdgāh of Kol (Alīgarh), it probably refers to that building. The inscription, written in *Naskh* characters, is in the Persian language, and the stone slab which contains it measures 3′ 7″ × 1′ 1″.

PLATE Va

(۱) بعهد خسرو غازي بدور شاه دين پرور جلال‌الدين محمد شاه بن شاهنشهان اكبر

(۲) بنا كرد اين عمارت را محمد گيسوان خانے نبي را ميوهٔ جانست و علي را ديدهٔ انور

(۳) مرتب شد بخوبي اين عمارت درمه رمضان ز هجرت بود سالش نهصد و هفتاد بالا تر

TRANSLATION

1. " In the time of the great king the champion of faith and in the reign of the faith cherishing monarch (named) Jalālu-d-Dīn Muḥammad Shāh, Akbar, the descendant of the emperors,

2. Muḥammad Gesū, the Khān, who is as the fruit of life to the Prophet (Muḥammad) and a bright eye to 'Ali, erected this building.

3. This building was finished with excellence in the month of Ramaẓan in the year 970 Hijra (1562-63 A.D.)".

Mīr Gesū, entitled Gesū Khān, a Sayyid by caste,[1] was originally a resident of Khorāsān. He was a faithful and trustworthy servant of Akbar and held for some time the responsible post of Mīr Bakāwal[2] or master of the kitchen. Subsequently he was made Faujdār of Meerut ; but he had the unfortunate failing of engaging in indiscreet controversies upon paltry money matters with his common soldiers and servants. On the eve of 'Īd[3] in the year 991 A.H. (1583 A.D.) he

[1] Descendants of Ali by Fāṭima, the daughter of the Prophet.

[2] *Ṭabaqāt-i-Akbari*, p. 323 ; *Maāthiru-l-Umara*, Vol. III, p. 249 ; *Akbar Nama*, Vol. III, p. 414. For Mīr Bakāwal, see *Āīn-i-Akbarī* published by the Asiatic Society of Bengal, Vol. I, pp. 53-4.

[3] A Muhammadan festival.

(*a*) Inscription on the Old 'Idgah, Aligarh.

SCALE .2

(*b*) Inscription of Ba'i Harir from Ahmadabad.

SCALE .25

had a dispute of this nature with some of his servants and ignominiously turned them out of his house. On the morning of the ensuing 'Īd when Gesū Khān went to the 'Īdgāh, they tried to appease him, but he was immovable, and imprisoned one of them. At last they had recourse to strong measures, which so enraged the Khān that he went hurriedly to their houses and set them on fire. The discharged servants thereupon rose against their harsh and implacable master, who was soon deserted by his followers, and fell a victim to their fury. According to the *Akbar Nāmah* and *Maāthiru-l Umara*[1] his corpse was burnt to ashes by these malefactors, but it is curious to note that we have the tomb of Gesū Khān in Alīgarh near the orchard where this inscription is to be found. Most probably the building was erected afterwards to his memory, or his ashes might have been interred there.

AN ARABIC INSCRIPTION OF BĀ'Ī ḤARĪR FROM AHMADABAD.

By C. R. Singhal,

Prince of Wales Museum, Bombay.

Two inscriptions, one in Sanskrit and the other in Arabic, relating to this illustrious lady were discovered in a well at Asarva near Ahmadabad and have been already published in the *Epigraphia Indica*, Vol. IV, p. 297, and *Indian Antiquary*, Vol. IV, p. 367, respectively. Both of them record that this illustrious and pious lady was the Chief Superintendent at the entrance of the royal apartments and chief adviser of the King Maḥmūd Shāh Begarha of Gujarat. The dates of these inscriptions are 905 and 906 H. respectively, and there has been a good deal of controversy among various scholars as to their correctness. I myself am unable to solve this complicated problem. What strikes me is that the Sanskrit inscription was fixed to the well first and the idea of an Arabic inscription was conceived later, thus causing a difference of about a year in the two dates.

The Epigraphical Gallery of the Prince of Wales Museum also contains a beautiful Arabic inscription of Bā'ī Ḥarīr. This inscription stone has been lent to the Museum by the Bombay Branch of the Royal Asiatic Society, and is numbered 136 by them. When we refer to the list of the articles belonging to the Bombay Branch of the Royal Asiatic Society we find the following account of this exhibit :—

"A marble slab bearing Persian inscription from the fort of Galna in Khandesh."

The information supplied is too scanty and misleading. My humble opinion is that the inscription stone was removed from its original position some time before the survey of Briggs and Burgess, as neither of them has mentioned anything about this inscription in his report.

Burgess, on page 8 of the *Ahmadabad Architecture*, Part II, simply states that "the Mihrabs or qiblas are, as usual, carved with taste, and there *was* an inscription over the central one". After its removal it may have been noticed by some Government official and sent to the Museum of the Bombay Branch of the Royal Asiatic Society, where it remained lying for a pretty long time. However, I cannot definitely assert the manner in which it came to Bombay Branch of the Royal Asiatic Society, but there is no doubt that it was removed from the Central *Miḥrāb* of the mosque of Bā'ī Ḥarīr, as stated by Burgess, and found its place in this Museum somehow or other.

This lovely little epitaph also, like the other two, emanates from the mosque at Asarva, an old suburb of Ahmadabad. At Asarva, Bā'ī Ḥarīr is said to have founded a suburb that went by the name of Ḥarīrpura. To the west of a well are this mosque and a tomb or *rauẓah*

[1] *Akbar Nāmah*, Vol. III, p. 464; *Maāthiru-l-Umara*, Vol. III, pp. 250-1.

that still commemorate her name. The inscription, which is carved in relief on a slab of white marble, measures 18½" × 10½" × 2½". It records the erection of a mosque by Bā'ī Ḥarīr in the year 906 H. The language of the inscription is Arabic and the script is *Naskh* of beautiful type. Under the date, there is the number "26"; this cannot be the regnal year, for that was in 889 H. The same number is also noticeable in the Arabic inscription on the well. I cannot give any explanation for it; possibly it may refer to the day of the month Jumad I. This mosque and the well are regarded as the finest specimens of architecture in Gujarat; and looking to their date and style, we can safely say that they are more or less contemporaneous. The text has been deciphered by me, and it runs as follows :—

PLATE Vb

(1) قال الله سبحانه و تعالى و ان المساجد لله فلا تدعوا مع الله احدا قال النبي
صلى الله عليه و سلم من بنى مسجدا لله تعالى بنى الله
(2) له بيتا في الجنة بنى المسجد بني عصر سلطان اعظم ناصرالدنيا والدين ابوالفتح
محمود شاه بن محمد شاه بن احمد شاه بن
(3) محمد شاه بن مظفر شاه السلطان خلد الله ملكه باني هذه المسجد بالي
حرير سلطاني ماه جمادالاول سنه ست و تسعمائة ⊙
٢٦

TRANSLATION

God who is Glorious and High has said : "Verily the mosques belong to God, then invoke ye no one else with him". And the Prophet, God's peace and blessing be with him, has said, "He who builds a mosque for God Almighty will have a house built for him by God in paradise."

This mosque was built during the reign of the great King Nāṣiru-d- Dunya waddin Abul Fatḥ Maḥmūd Shāh, son of Muḥammad Shāh, son of Aḥmad Shāh, son of Muḥammad Shāh, son of Muẓẓaffar Shāh, the Sulṭan. May God perpetuate his Kingdom. The builder of this mosque Bā'ī Ḥarīr Sulṭānī. In the month of Jumada I, 906 H. (A. D. 1500).

TWO PERSIAN INSCRIPTIONS FROM SURAT.

By C. R. Singhal,

Prince of Wales Museum, Bombay.

Mr. R. D. Banerji, who was the Superintendent of the Archæological Survey of Western Circle, Poona, a few years ago, discovered two Persian inscriptions lying in a room in the Municipal Offices at Surat in 1921, and it was through his good offices that both of them were presented to this Museum by the Surat Municipality. One of the two inscriptions belongs to the period of Shāh Jahān, and the other to that of Farrukhsiyar. I will take up these inscriptions one after the other.

Inscription No. I.

This beautiful epigraph in verse and prose, which is inscribed on a marble tablet of three pieces, measures 11′ 7" × 1′ 9" × 2½". These three slabs are set up lengthwise and each has a verse inscribed on it in the centre, while the marginal portions at the top and the bottom are re-

(*a*) Inscription of Shah Jahan from the Prince of Wales Museum, Bombay.

(*b*) Inscription of Farrukh Siyar from the Prince of Wales Museum, Bombay.

SCALE .125

served for prose. It is a very beautiful specimen of the *Nastā'līq* script, which was brought to perfection during the time of the Mughals. This inscription records the erection of a caravansarai by Isḥāq Beg of Yazd, entitled Ḥaqīqat Khān, who was an important official of Shāh Jahān. The scribe is Muḥammad Amīn of Mashhad. The date, which is given in figures as well as in chronogram, is 1054 H.=1644 A.D. Prince Muḥammad Aurangzeb was appointed Governor of Gujarat in this year.

This caravansarai is situated in the locality of Mahalla Chakla of Surat. It was converted into Municipal Offices in 1868 at a cost of Rs. 33,080, but the name of Mughalsarai is popular even to this day. The chief portion of the Musalman remains is the hall, which was fitted up for municipal meetings. The noteworthy feature about this inn is that the builder expressly enjoins on those in charge of it, not to give it for military or police purposes, but to use it exclusively for the pilgrims and travellers. It is also stated that Faqīrs and pilgrims should on no account be charged anything, and that the rent realised from other travellers should be given to the pilgrims, after defraying the initial charges incurred for the maintenance and cleanliness of the inn.

Isḥāq Beg Yazdī's name occurs in the contemporary history. He was, in the beginning, appointed to be her household superintendent by Queen Mumtāz Begam. He was deputed with Makrumat Khān and Bāqī Khān to explore the hidden treasures of Jajhar Singh, and through a clever search he brought back with him 28 lacs of rupees to be deposited in the royal treasury. In 1046 H., he was made commander of 1,100 horse and after two years received the title of Ḥaqīqat Khān. At last he received a command of 2,300 horse and his name was entered in the list of high officials. In 1064 H. when he had grown old, he was asked to retire and take rest. He died in 1074 H.=1663 A.D.

The text of the inscription has been deciphered by me as follows :

PLATE VIa

(Central inscription in verse).

(1) بنام فروزنده مهر و ماه بدوران شاه جهان بادشاه

(2) بنا کرد خان حقیقت سرشت بصورت سرای بمعنی بهشت

(3) بتاریخش آمد ز چرخ این ندا همایون سرای حقیقت بنا

سنه ۱۰۵۴ ه

Top and bottom margins in prose.

حسبة لله تعالی و تقدس مرید باخلاص حضرت صاحب قران ثاني ظل سبحاني شاه جهان بادشاه غازي اسحق بیگ یزدي مخاطب (به) حقیقت خان باني این کاروان سرا گشت و لمرضات الله تعالی وقف نمود بدین شروط که از علما و صلحا و فقرا و زایر حرمین شریفین لوجه الله بهیچوجه چیزی نگیرند و از متردین دیگر که کرایه بگیرند بعد از خرج تعمیر سرا و خدمه از دربان و آبکش و خاکروب و خوراك گاو که لازم است تا سرا همیشه آباد و با صفا باشد آنچه بماند بزایران حرمین شریفین دهند و سپاهي از سوار و پیاده مطلقا جا ندهند که سرا بجهت نزول و راحت و آسایش مسافرانست عامل این امور از فضل و رحمت نامتناهي

امید وار و خلاف نماینده بلعنت ابدي و عذاب سرمدي گرفتار فمن بداه بعد ما سمعه فانما اثمه علی الذین یبدلونه ⊙

Right hand margin : اللهم اغفر لنا و لوالدینا

Left hand margin : کتبه محمد امین المشهدي

TRANSLATION

Central inscription in verse.

(1) In the name of the Illuminator of Sun and Moon (God) ; in the reign of Shāh Jahān, the King.

(2) The sincere Khān (Ḥaqīqat Khān) built (this building) in the shape of an inn ; but in reality a paradise.

(3) About its date, this voice came from the sky, " Auspicious inn, the construction of Ḥaqīqat Khān": 1054 H.

Top and bottom margins in prose.

For the love of the most high and holy God, the true disciple of Ḥazrat Sāḥib Qirāni Thānī, the shadow of God, Shāhjahān the victorious King. Isḥāq Beg Yazdī, entitled Ḥaqīqat Khān, became the founder of this caravansarai. And in submission to the will of most high God, dedicated it on these conditions : that for the sake of God, the learned, the pious, the dervishes and the pilgrims to sacred Mecca and Medina should on no account be charged anything. And whatever rent is collected from other travellers, after spending for repairs to the inn and on the servants, such as the watch-man, the water-carrier, the sweeper, and fodder for the bullocks, which are necessary so that the inn may remain neat and clean, the balance should be given to the pilgrims to sacred Mecca and Medina. Mounted or Foot Sepoy should not in any case be given room to stay in, because the inn is meant for the accommodation, repose and rest of the travellers. The officer-in-charge carrying out these conditions may depend upon countless mercy and compassion from God. Those who will go against these conditions the eternal curse and divine torture will fall upon them. And one who transgresses after hearing this the sin will fall on the transgressor.

Right hand margin :—

O God, forgive me and my parents.

Left hand margin :—

Scribe Muḥammad Amīn of Mashhad.

Inscription No. II

This beautiful inscription in verse, which has been carved in relief on a slab of white marble, measures 5′ 7″ × 10″ × 4″. The back of this slab is ornamented with four panels of human figures one over the other, representing some Hindu or Jaina deities. This clearly proves that the slab was once a pillar of some Hindu or Jaina temple, and after its removal was sawn lengthwise and had this inscription carved on it. The slab is divided into three equal parts and each part has a verse carved over it. The inscription is a beautiful specimen of the *Nastā'līq* script; and with regard to its ornamentation and workmanship, it resembles, in many aspects, the first inscription. It records the building of a fort at Surat by Farrukhsiyar to protect subjects from the dangers of land and sea. The date of this inscription is not known.

It is a controversial point whether Farrukhsiyar ever built a fort at Surat. There is only one fort at Surat, which is said to have been built by Khudabanda Khān in the reign of Maḥmūd Shāh III of Gujarat.[1] It is just possible that the sconces and fortifications which were built by Ḥaidar Qulī Khān constitute the fort referred to in the inscription.

The name of Ḥaidar Qulī Khān is also mentioned in the contemporary history. His original name was Muḥammad Raẓa. He entered the service of Sulṭān 'Azīmu-sh Shān but afterwards, when the reins of Government came into the hands of Farrukhsiyar, he was appointed Dīwān of the Deccan. As he could not work well there with the Nāẓim of that province, he was transferred and made Dīwān of Ahmādabad, Surat and Gujarat, where he did some useful work and effected a considerable increase in the collection of taxes. As he was a man of hot temper and turbulent nature, the landholders of those places complained against him and he was therefore again transferred.

The text of the inscription has been read by me as follows :—

PLATE V Ib

(1) بتوفیق آلهی پادشاه مشرق و مغرب
که خاقانش بود از بندگان و چاکرش قیصر

(2) شهنشاه جهان فرخ سیر خورشید عالم گیر
که محکومش بود افلاک و باشد انجمش لشکر

(3) بنای قلعه از معدلت فرمود در سورت
که فارغ بال باشند از حوادث اهل بحر و بر

TRANSLATION

(1) Through God's grace, the King of the East and West,
From among whose slaves is Khaqān (of China) and servants Caesar (of Rome).

(2) The Emperor of the world, the world conquerring Sun, Farrukhsiyar,
Whose subjects are the skies and the stars his army.

(3) Through justice ordered the building of a fort at Surat,
So that the people may live secure from attacks by land and sea.

[1] On page 314 of the *Surat Gazetteer*, we find the following reference :—

"Towards the close of the emperor Aurangzeb's reign (1707) Surat was harassed by the attacks of the Marathas and other bands of free booters. To protect themselves from this danger, the people of Surat, about half a mile outside the city walls, built sconces and set cannon on them. For about ten years no attempt would seem to have been made, by connecting them by a line of walls, to convert these sconces into a permanent defence. At last Haidar Kuli Khan, governor of Surat from 1717 to 1719, (in the reign of Farrukhsiyar) with the help of the stones from the Gopi pond, set to work to complete an outer line of wall. The part first built was the south-west corner, the site of the present court-house, and before the end of his governorship, the fortifications were completed as far as the Delhi gate."

MOSLEM EPIGRAPHY IN THE GWALIOR STATE.

By Ram Singh Saksena.

The inscriptions noticed below hail from Chanderi,[1] one of the many places in the Gwalior State which have made their mark in history. These inscriptions are interesting, as they mention Dilāwar Khān Ghorī (founder of the royal house of the Sulṭāns of Malwa) as governor and also as emperor. The architectural remains of Chanderi (modern),[2] which are almost Muhammadan in style, belong to the reigns of the Sulṭāns of Malwa. Chanderi lying on the old high-road to the Deccan is mentioned as the 'Gate of Malwa' in the Musalmān chronicles. This fact alone is responsible for its development under the Sulṭāns of Malwa, though the city was far away from the capital. After the annexation of Malwa by the Mughals it continued to be a Sarkār (district) in the Subaḥ[3] (Province) of Malwa.

Of the twelve Sulṭāns of Malwa the first six were capable men and the memory of their successful rule is preserved at Chanderi as also at Mandu, the capital, and other places by the numerous remains of gateways, palaces, mosques, tombs, tanks, wells and step-wells. Most of these bear inscriptions and it is proposed to publish them in their chronological order, beginning with Dilāwar Khān, the first Sulṭān of Malwa.

Chanderi lies 24° 4′ North and 78° 11′ East in the picturesque valley of the Betwa river, amid a lovely forest, and is reached either from Mungaoli or Lalitpur station on the Great Indian Peninsular Railway, whence it is twenty four miles by road. Though a decaying town it is still famous for its fine muslins and gold brocade industry—a few of the many industries of the once flourishing and self-contained city which alone survive to this day.

I

This inscription, which is the second earliest inscription[4] at Chanderi, is inset in the porch[5] of a mosque near the house of Mardan smith, which, though situate in the main street of the town, is now abandoned and desolate. It is a small mosque, built entirely from the materials and on the site of some Hindu temple, and has no dome or turret. The inscription[6] measures 4′ 9½″ × 1′ 0″ and is cut in the soft white sandstone available at Chanderi. Though protected from the ravages of wind and sun the trickling of rain water has done its fell work and consequently the letters have crumbled away in places. The epigraph consists of four lines containing eight couplets in Persian verse,[7] each hemistich of which is enclosed in a panel formed by strips ¾″ wide cut length and breadthwise on the face of the inscription-stone. It is written in *Naskh* characters,

[1] Chanderi is traditionally believed to have been the capital of Raja Sisupal, a contemporary of Sri Krisna, the Pandavas and Kauravas.

[2] The present town was founded after the desertion of its old site (about the 13th Century A. D.) now known as Budhi (old) Chanderi, situate 9 miles to the north-west of modern Chanderi. For detailed description see *C. A. S. R.*, Vol. I, p. 402 and the *Indian Historical Quarterly, Calcutta*, Vol. I, pp. 655-56.

[3] *Ā'in-i-Akbari*, I, pp. 122 and *I. H. Q.*, Vol. III, p. 715.

[4] The earliest Musalman inscription found so far at Chanderi is of 'Alau-d-Dīn Khalji dated 711 H. = 1311 A.D., published in *I. H. Q.*, Vol. I, pp. 655-56.

[5] There is one more inscription on a pillar in the left hand side gallery of the porch. It is crude and later; has 1000 H. as date and consists of six lines of Persian verse.

[6] Neither noticed nor published so far.

[7] The metre of the verse is, هزج مسدس مقصور (Hazaj musaddas maqṣūr).

(*a*) Inscription on a mosque near the house of Mardan blacksmith, Chanderi.

(*b*) Inscription on the Delhi Darwazah, Chanderi Fort.

but is poor in execution. It refers to the construction of the mosque by one 'Uthman, son of Zakarīya, during the reign of Muḥammad Shāh, son of Firoz Shāh in the year 795 H.=1392 A.D., and mentions Dilāwar Khān as governor. Apparently the king mentioned is no other than Muḥammad Tughluq (1390-94). Dilāwar Khān better known as Dilāwar Khān Ghorī (a descendant on his mother's side from Sulṭān Shihāb-ud-Dīn Ghorī) was appointed governor[1] of Malwa in 787 H.=1385 A.D. by Firoz III, father of the above-mentioned king possibly in recognition of his services at the court. Nothing can be said about 'Uthmān or his father Zakarīya as I cannot trace these names about this period in the records at my command.

Except for the portions of the inscription which have crumbled away, the text as read by me runs as follows :—

(Inscription on the mosque near the house of Mardān blacksmith at Chanderi.)

PLATE VIIa

شهنشاهی که عالي بارگاهست

محمد شاه بن فیروز شاهست

بعهد مملکت آن شاه عادل

که ذاتش سایهٔ فضل الٰهست

. . . . . والا

دلاور خان که خاص بارگاهست

بنا شد این لطیف و خوب مسجد

که بهر بندگي خوش جایگاهست

خوشا باني [مسجد] . . . .

کامل فقر را نیکو پناهست

بسال هفصد نود پنج است تاریخ

ز هجرت و این . . . . .

. . . . . .

که آن مسکین سراسر پر گناهست

بیا . . . . . عثمان

. . . زکریا . . . . . .

[1] Brigg's *Firishta*, Vol. IV, pp. 168-69.

TRANSLATION

Verse 1. The emperor (who is) of exalted court,
(He) is Muḥammad Shāh, son of Firoz Shāh.
Verse 2. During (the) sovereignty of this just king,
Whose person is the shadow of divine grace.
Verse 3. ..... high rank,
Dilāwar Khān, who is a distinguished noble of the Court.
Verse 4. This fine and beautiful mosque was built,
Which for devotion is a pleasant place.
Verse 5. Fortunate (is) the founder of the mosque .....,
Which is a good resort for the devotees.
Verse 6. The year seven hundred ninety five (795 H.) is the date (of construction),
(Which is to be reckoned) from the *Hijrat* (of the Prophet).....
Verse 7. .....,
Since the humble servant is full of sins,
Verse 8. .....'Uthmān,
..... Zakarīya.....

II

This fine inscription [1] is fixed in the filling of the arch on the outer face of a massive gateway, styled the Delhi Darwāzah. The inscriptional tablet is of the local soft sandstone and measures 5′ 2″ × 2′ 4″. The surface of the tablet has been divided into four panels by strips two inches wide cut in relief. The epigraph is written in elegant *Naskh* characters and the language is Persian. It is not in a fair state of preservation and has peeled off in places, owing to the decaying nature of the soft stone which has unfortunately been used for almost all the inscriptions at Chanderi. The inscription refers to the building of the fort of Chanderi and a structure (presumably the city-wall with the gateway) during the reign of Dilāwar Khān [2] in 814 H. = 1411 A.D. It also mentions one Junaid, either a descendant or a devotee of the house of Dilāwar Khān.

Dilāwar Khān needs hardly any mention, as he is described in the foregoing inscription. The other person mentioned is Junaid, whom I cannot trace in the records within my reach. He calls himself بندهٔ این خاندان, the (loyal) slave of this house, and this may be explained as meaning either that he was the composer of the epigraph or one of the favorites of Dilāwar Khān, deputed to look after the building of the fort. He cannot be presumed to be a governor of Chanderi as the available contemporary records make no mention of a governor at Chanderi under Dilāwar Khān.

The date of the inscription as given is the 25th of Jumāda I of the Hijra year 814 = 1411 A.D. The year in this case, though reading most clearly and legibly as 814, is a disputed point. Almost all the historians have recorded the death of Dilāwar Khān in 808 H. (1405 A.D.),[3] and this to the best of my knowledge has been accepted without contradiction. How the composer of this record extends the reign of Dilāwar Khān to 814 H. or six years later, is a mystery unsolved. It is probable that the work of the fort and city wall, begun during the

[1] Noticed in *C. A. S. R.*, Vol. II, but not published so far.

[2] First Sulṭān of Malwa.

[3] Duff's *Chronology of India*, p. 242. Brigg's *Firishta*, Vol. IV, p. 170. *Tabaqāt-i-Akbarī*, gives, of course, 829 H., as the date of the demise of Dilāwar Khān, but it has no corroboration except in the inscription under notice.

reign of Dilāwar Khān, might have been completed in 814 H. and Hoshang Shāh, son and successor of Dilāwar Khān, might have ordered the inscription to be put in the name of the original founder simply to commemorate his father's memory in the bordertown of his kingdom.

I have deciphered the text as given below :—

PLATE VIIb

(۱) بسم الله الرحمن الرحيم بناء اين حصار اسمان ايوان و بنياد اين . . . مكان
در زمان امارت و آوان ايالت بر حكم اشارت خاقان سلطان نشان

(۲) و خان سليمان فرخان اعظم خواقين جهان . . . . و نور بستان خاقان
[نهام] دستان و خان رستم[1] كمان فريدون

(۳) ضحاك[2] امتنان [باسط زمان] اعظم همايون دلاور خان عليه رحمت والغفران
[عمدة الشان] بندهٔ اين خاندان عدل و احسان و دودمان كرم بر همگنان

(۴) جنيد بن [زيد] عدنان بتاريخ بيست [و] پنجم از ماه جمادي الاول . . . . .
[پنجشنبه] عطارد بسال هشت صد چهارده از هجرت حضرت رسالت صلى الله عليه و سلم

TRANSLATION

Line 1.—In the name of God, the merciful and the compassionate. The building of this fort lofty like the mansion of the heavens and the foundation of this ····· structure, (was undertaken) during the government and administration, (established) under the orders and sign-manual of the emperor of the imperial standard,

Line 2. ——→ and lord (exercising commands similar to those) of Solomon the greatest of the Kings of the world·····, the light of the garden of the Kings (having) of blessed arms, (the) sovereign (wielding) bow like *Rustam*, (the) *Faridun* (of his age in virtue),

Line 3. Obliging to *Zuhak*, (one) giving pleasure to the universe, the greatest (and) the blessed Dilawar Khan, (may) God's mercy and forgiveness (be) upon him, (who is) of exalted dignity ..... (by or under the direction of) the servant of this house (famous for) of Justice and obligation (bounty) and (which is descended from a) generation (known for) benefiting mankind,

Line 4. ——— Junaid, (son of) Zaid 'Adnān : on the 25th of the month of Jumāda I, the ····· Mercury ; in the year eight hundred and fourteen from the *Hijrat* of the Prophet, may the peace and blessing of God be upon him !

TWO INSCRIPTIONS FROM BIDAR.

By Khwaja Muhammad Ahmad, M.A.

A few days ago Mr. G. Yazdani kindly gave me for study estampages of two inscriptions of Bidar which I now publish with his permission.

[1] Rustam, the well known hero of the *Shāh Nāmah* of Firdausi.

[2] Faridun and Zuhāk were kings of Persia. The former was famous for virtue and the latter for cruelty. The composer of this inscription describes Dilāwar Khān to be so virtuous and liberal as to extend his obligation even to a cruel person like Zuhāk.

One of these inscriptions is carved over the second gateway of the Bidar Fort. The style of writing is *Naskh* of an ornamental type (*Tughra*) and the inscription consists of four lines of Persian verse and a postscript in prose, stating that the gateway was built by Saif Khān in 909 H. (1503 A.D.). My reading of the inscription is given below :—

PLATE VIII

(1) اے آستانت زمین آسمان ملک و دین
آسمانی آسمان گر نقش بندد بر زمین

(2) اشکوب اولت سبع سموات طباق
نقش درگاه تو طیبتم فادخلوها خالدین

(3) طاق درگاه تو طغرائیست بر منشور ملک
رسم ارکان تو بنیادیست بر ارکان دین

(4) حلقهٔ درگاه جاهت گوشوارهٔ عز و جاه
نایهٔ صدر رفیعت دستگاه ملک و دین

بانی هذا الباب ایاز المخاطب بسیفخان کوتوالبك فی سنه تسع و تسعمایة کتبه محمود
شاه بن محمد شاه السلطان البهمني ۞

TRANSLATION

(1) "O ! thy court is the earth of the sky of State and Faith : it (thy court) can be called a sky if the latter can exist on earth."

(2) "Thy first storey comprises the stages of the seven heavens : the text of the inscription of thy court is : "Ye have been good, wherefore enter ye into *paradise*, to remain therein forever"[1].

(3) "The arch of thy Court is the imperial signature on the mandate of the empire,[2] and the regulations of thy law (*lit.* principles) are based on the tenets of the (Islamic) faith."

(4) "The ring of the threshold of thy glory is the ear-ring of Greatness and Dignity, the pipe of thy exalted court is the support of the State and Faith."

"The builder of this gate (is) Ayaz, entitled Saif Khān, Kotwalbek : in the year 909 H. (1503 A.D.). Written by Maḥmūd Shāh son of Muḥammad Shāh as-Sulṭān al-Baihmanī."

The inscription is of considerable interest as it fixes with certainty the date of the erection of this gateway. The Fort of Bidar was built by Aḥmad Shāh I (1422-35 A.D.), but Firishta writes that during the reign of Maḥmūd Shāh (1482-1518 A.D.), after the rebellion of 896 H., certain improvements were made upon the defences of the Fort, which fact is now confirmed by the present inscription, stating as it does that the gateway was built by Saif Khān, during the reign of Maḥmūd Shāh in 909 H. (1503 A.D.).

[1] *Qur'ān*, XXXIX, 73.

[2] In Islamic countries the royal signature is affixed to mandates in the form of a decorative device sometimes resembling an arch. The poet has compared the empire with a mandate and the arch of the Imperial Court with the royal signature.

Inscription on the Second Gateway Bidar Fort.

SCALE .1

PLATE VIII

PLATE IX

(a) Inscription from the Chashmah of Sayyidu-s-Sadat, Bidar.

SCALE .2

(b) Inscription from the Chhabna Talao, Dohad.

SCALE .166

Inscription on the Second Gateway Bidar Fort.

The second inscription is carved on the wall of a spring styled the Chashmah of Sayyidu-s-Sādāt. The *Chashma* is situated in the low lands to the north of the Barīdī Tombs, and within a few yards of Sayyidu-s-Sādāt's shrine. Probably a few centuries back this spring was connected with the *Dargāh* by a common enclosure.

Water oozes out here from the rock and an arch has been built above the spring, over which the inscription is carved. The water contains sulphur and people suffering from rheumatism or diseases relating to impurity of blood, bathe there and are often cured. But the general belief at the place is that the inscriptional tablet has some miraculous power to cure disease, and people while bathing pour water over the tablet and wash themselves from the spray which falls from it.

The inscriptional tablet is of polished black stone and it measures 2′ 5″ by 11″. The inscription is carved in three lines in the *Naskh* characters and reads thus :

PLATE IXa

(۱) بنا کرد عمارة این چشمهٔ حیات درین مقام شریف و روضه مطهر لحضرة سید السادات
المخدوم السید حنیف نورالله مرقده

(۲) فی زمان السلطان الاعظم المتوکل علی الله القوي الغني ابوالمغازي شهاب‌الدنیا
والدین محمود شاه بن محمد شاه الولي البهمني

(۳) اقل عبادالله درویش حسینی مشهدي المخاطب من‌الحضرة العالیة بصفا (sic)
بسیف خان غفرالله له و لوالدیه ⊙ في سابع من شعبان سنه عشر تسعمایة الهجریة النبویة ◎

TRANSLATION

(1) "The building of this fountain of life was constructed at this holy spot, (and) the sacred garden of His Holiness Sayyidu-s-Sādāt, Al-Makhdūm, as-Sayyid Ḥanīf—May God illumine his grave ! (2) during the reign of the great king, Al-Mutawakkil 'all'lahi'l Qawi'l Ghanī[1] Abu'l Maghāzī Shihābu-d-dunya waddīn Maḥmūd Shāh bin Muḥammed Shāh, Al-Wali'l Baihmanī, (3) by the humblest of the servants of God, Darwish Ḥusainī Mashhādī, styled Safa (*sic*) Khān by the exalted Court—May God pardon him and his parents ! On the 7th Shā'bān in the year 910 H. (1504 A.D.)."

Three names are mentioned in this inscription, the first being that of Sayyidu-s-Sādāt Sayyid Muḥammad Ḥanīf, a holy saint in direct descent from the Prophet. His home was Gilan, in Turkistan, whence he migrated to Bidar during the reign of Aḥmad Shāh I. Tradition says that the performance of a miracle raised him high in the estimation of the King and the people. The influence wielded by him at the court is manifest from the fact that at the accession of Maḥmūd Shāh the saint was asked to place the crown on the king's head.[2] Sayyidu-s-Sādāt expired in 901 H. (1495 A.D.).

The second name is of Maḥmūd Shāh, the fourteenth king of the Baihmanī dynasty, who ruled from 1482-1518 A.D.[3]

The third name is of one Darwish Ḥusainī Mashhadī, who may be a relative of Sayyid Mirza Mashhadī, who saved the life of Maḥmūd Shāh in the rebellion of 896 H.[4].

[1] The titles of the king as given here tally with those appearing on the Baihmanī coins, *vide Catalogue of Coins in the Indian Museum* by N. Wright, Vol. II, pp. 202-4.

[2] *Briggs*, II, p. 520.

[3] For the particulars of his reign the reader is referred to the *Tarīkh-i-Firishta*, *Burhān-i-Ma'āthir* and other contemporary writings.

[4] *Briggs*, II, pp. 532-33.

AN INSCRIPTION OF MAḤMŪD SHĀH I OF GUJARAT FOUND AT DOHAD.

By Khwaja Muhammad Ahmad, M.A.

Dohad, 22° 50′ N., and 74° 16′ S., is the birth place of Emperor Aurangzeb, and the jungle in its vicinity is well-known in history as an important resort for elephant shooting under the Mughals.[1]. Khāfī Khān writes that it is called Dohad (دوهد) as the road from the North India bifurcates there—one branch going to Malwa and the other to Gujarat[2].

A few months ago, Mr. G. C. Chandra, Superintendent, Archæological Survey, Western Circle, sent to Mr. G. Yazdani the estampages of an inscription which had come to light while excavating a mound near the Chhabna Talão at Dohad.[3] As the inscription is of considerable historical interest I publish it with the permission of Mr. Yazdani.

The inscriptional tablet is much mutilated, but the portion which is intact may be deciphered thus :

PLATE IXb

(1) قال الله تعالى . . . . . .

(2) ظهور دولت حضرة باد . . . . . .

(3) آصف سليمان ستوده ملک . . . . . .

(4) المخاطب من حضرت السلطان الموصوف بم . . . . . .

(5) معاليه في جلوس سلطان الاعظم مالک الرقا . . . . . .

(6) العجم السلطان ناصرالدنيا و الدين ابوالفتح محمود شاه ابن [محمد شاه ابن احمد]

(7) شاه ابن محمد شاه ابن مظفر شاه السلطان خلدالله . . . . . .

(8) و عظمته الى يوم الدين تم هذالبلد الطيّبه [المخا . . . . .

(9) سنه ۸۹۳ في شهو سنة ثلث و تسعين [و ثما نماية . . . . .]

TRANSLATION

(1) God Almighty has said.....

(2) Beginning of the reign.....

---

[1] *Bādshāh Nāmah* (Bibl. Ind.), Vol. II, p. 555 and *Muntakhabu-l-Lubāb* (Bibl. Ind.), Vol. I, p. 296.

[2] *Ibid.*

[3] Mr. G. C. Chandra has kindly furnished us with the following note regarding the circumstances in which the inscription was found: "In the city of Dohad about a mile from the Railway Station of the same name, stands an extensive tank covering an area of about six acres. This tank is known as Chhaba or Chhabna Talão, and in its vicinity there are several mounds of earth and wrought stones. In May 1926 the Municipality of Dohad with a view to obtain stones required for the construction of an additional *band* alongside the earthen dam to the south of the tank, began to excavate one of the mounds standing close to the public road leading to the Railway station. Several important stone images were brought to light by them. Side by side with the above work the Municipality started digging the western side of the road forming the eastern bank of the tank. It was at this site one broken stone slab measuring 30″×23″, bearing nine lines of an Arabic inscription, was found buried to a depth of about 10 ft. from the present ground level."

(3) Āṣaf of King Solomon, the chief of noble qualities.....

(4) Entitled by the Court of the said Sulṭān.....

(5) Grandeur ! During the reign of the great King, the Master of the necks .....

(6) Non-Arabs, King Nāṣiruddunya waddīn, Abu'l Fatḥ Maḥmūd Shāh[1] bin (Muḥammad Shāh bin Aḥmad).....

(7) Shāh bin Maḥmūd Shāh bin Muẓaffar Shāh As-Sulṭān, may God perpetuate .....

(8) and his greatness unto the day of judgement ! This holy city has been completed.....

(9) Year 893 H. : during the months of the year eight hundred and ninety-three .....

Maḥmūd Shāh, the king mentioned in the inscription, took a keen interest in the laying out of gardens and the building of cities[2]. In or about 874 H. he started the construction of a city—now known as Junagadh—under his personal superintendence and named it Musṭafabād. During the years that followed he built the cities of Maḥmūdabād near Kheda and Muḥammadabād at Champaner;[3] and in the year 892 H. he completed the construction of a wall surrounding the city of Aḥmadabād.[4].

The eighth line of the inscription refers to the completion of a city which shows that Maḥmūd Shāh built a city near Dohad as well, a fact not mentioned by contemporary historians.

AN INSCRIPTION OF THE REIGN OF HOSHANG SHĀH.

By R. S. Saksena.

There are several inscriptions of the reign of Hoshang Shāh, the second Sulṭān of Mandu, at Chanderi. The present inscription being the earliest, I take this opportunity to discuss its contents below.

As regards the provenance of the inscription nothing is exactly known. It is said to have been found somewhere in the ruins of Chanderi by the late Maulwi Ghulam Hasan Khan, Judicial Officer of Chanderi. It remained long in his possession but afterwards was acquired by the Archæological Department, Gwalior State, and is now preserved in the Museum of Antiquities there.

The epigraph is incised on a soft grained white sandstone tablet measuring 9½"×7½". It consists of six lines of Persian verse[5] written in *Naskh* characters.

The inscription refers to the construction of a building by one 'Umar, son of Ḥusain, the then Governor of the province, in the reign of Hoshang Shāh in the month of Ṣafar in 813 H. (1410 A.D.).

My reading of the text is given below :—

PLATE Xa

(1) شده این عمارت ز فیض اله بعهد همایون هوشنگ شاه

(2) خدا باد حافظ چنین شاه را کے درگاه وی هست دین را پناه

[1] The legends on the coins of Maḥmūd Shāh are as follows :—

Obverse— السلطان الاعظم ابوالفتح ناصرالدنیا والدین

Reverse— السلطان محمود شاه

[2] Haig writes 'With his accession the architecture of Gujarat entered upon its most magnificent state." *Vide Cambridge History of India*, Vol. III, p. 612.

[3] *Ibid.*

[4] The chronogram " من دخله کان آمنا was carved on this wall. *Briggs*, IV, 70.

[5] The metre is *Muṭāqārib Muthamman Maqṣūr.*

(3) بوقتی که بد نائب این دیار نصیر دول صاحب عزّ و جاه

(4) عمر ابن حسین بکرد این بنا ے . . حشم هست اندر پناه

(5) ز تاریخ بد هیصد و سی و دو صفر . . . . . ز ماه

(6) بخواهم ز حق تا بگردد قبول شود عفو از من خطا و گناه

TRANSLATION

1. By the grace of God this building was (constructed) during the auspicious reign of Hoshang Shāh.

2. May God be the guardian of the King, whose court is the refuge of the religion !

3. About the time that the Viceroy of this province was Naṣīru-d-Daulah (the defender of the empire), the master of dignity and rank.

4. 'Umar, the son of Ḥusain, built this structure.....

5. The year (of its construction) was eight hundred and thirty-three from the month of Ṣafar.

6. I pray to God that this building be accepted by Him and that I be awarded absolution for all my sins and errors.....

According to Firishta we find Hoshang Shāh marching upon Gwalior about the year 832 H., not much anterior to the date of the inscription, which is 833 H.[1]. And again the same author gives the name of Malik Naṣīru-d-Dīn, entitled Nuṣrat Khān, as the governor of Chanderi during Maḥmūd Khaljī's reign, who ruled Malwa from 839 to 873 H. (1436-69 A.D.)[2]. The Naṣīru-d-Daulah of the inscription may safely be identified with Naṣīru-d-Dīn, for the former was apparently a title enjoyed by this Viceroy.

[1] *Briggs*, IV, 183.

[2] *Idem*, 198.

(*a*) Inscription of Hoshang Shah from Chanderi. PLATE X

SCALE .25

(*b*) Inscription on a well near the Sayyid ʿAli Chabutra, Hyderabad City.

SCALE .1

PLATE XI

(a) Inscription from the Pangal Tank, Nalgonda.

SCALE .25

(b) Inscription from the Peshawar Museum.

SCALE .25

INSCRIPTION OF IBRĀHĪM QUṬB SHĀH FROM THE PANGAL TANK, NALGONDA DISTRICT.

By G. Yazdani.

Pangal is now a small village, some two miles to the N. E. of Nalgonda, but in history it is mentioned as possessing a fort which during the reign of Ibrāhīm Quṭb Shāh (1580-90 A.D.) was temporarily attached to the kingdom of the Vijyanagar ruler, Ramraj[1]. Pangal may still boast of its temples, the grace and beauty of which place them among the finest specimens of the Mediæval Deccan architecture.[2] To the North-East of the temple is a pleasing expanse of water, styled the Udayasamudram. It has a massive dyke, running to a length of nearly a mile, and having several sluices. The dyke seems to have been repaired at various times and a black stone inscriptional tablet is fixed to this day, which records that repairs were executed to the *band* as early as 958 H. (1551 A.D.) during the reign of Ibrāhīm Quṭb Shāh.

The inscription is bilingual, in Persian and Telugu, and it mentions the name of Sayyid Shāh Mīr, whose real name was Sayyid Shāh Taqī, and who rose to the position of the Chief Commander of the Quṭb Shāhī forces during King Ibrāhīm's reign.[3]

Another interesting fact mentioned in the inscription is that the proceeds of the lands irrigated by the tank were shared by the king, the subjects (tenants) and the Turks (army). The share of the army was as much as that of the king and the tenants combined.

The style of writing is *Naskh* and the Persian version consists of 14 lines. The entire tablet measures 6 ft. by 1 ft. 9 in. and the extraordinary feature of its carving is that although it is a Moslem record it has a sun and a moon carved at its top, which are emblematic of the Hindu faith.

The Telugu version has been kindly deciphered and translated for me by Mr. Lakshmi Narayana Rao of the Epigraphic Survey, Government of India, through the kind offices of Dr. Hirananda Sastri, Government Epigraphist.

PLATE XIa

Persian Text

قطبشاه

ابوالمظفر سلطان

در تاریخ چهاردهم شهر رمضان

المبارک سنه ۹۵۸ حضرت پناهي

نقابت دستگاهي سید شاه میر بن

المرحوم سیّد احمد طباطبائي اصفهاني

کاره حوض پانگل که بعد از سالها خراب شده

---

[1] *Briggs*, III, 408-9.

[2] For a description of these temples see *Annual Report*, Archæological Department, Hyderabad, 1927-28, pp. 3-4.

[3] For the career of Shāh Mīr see *Briggs*, III, 437-44.

بود از جهة ثواب زر خرج کرد و معمور ساخت

و کسی که کالوهٔ مذکور را مشقّت کرد و اهتمام نمود

رحمت الله بن عبدالکریم خرانشاهی (?) و از ابتدای

کتوه . . اند و . . . تا حدّ ندی کشنا از کالوه و حوض . . .

. . . . . در قصبهٔ پانگل چکیده گشت

و در تحت حوض حصه (?) مسلمان و . . . .

. . . . . باد سنه ۹۵۸

TRANSLATION

During the reign of Abul Muẓaffar Sulṭān Quṭb Shāh (Ibrāhīm), on the 14th of Ramaḍān 958 H. (15th September, 1551 A.D.) His Honour (lit. His Refuge), the wielder of authority, Sayyid Shāh Mīr Isfahānī, son of Sayyed Aḥmad Ṭabaṭabā'ī (may he be blessed !) rebuilt the embankment of the Pangal tank, which had fallen out of repair through age, and spent money (on this work) for recompense in the next life. The person who worked hard and supervised (the repairs) was Raḥmat Ullah, son of 'Abdul Karīm Khwān Shāhī (?). The embankment was breached from .....to the boundary of the river Krishna and waters flowed from the tank through the breach (of the dyke) to the town of Pangal..... The share of Musalmans from (the lands of) the tank.....remain..... ! 958 H. (1551 A.D.).

Telugu Version

1 Śri[||*] Svasti Śrī Jay=ābhyudaya Śālivāha-
2 na-Śaka-varushaṁbulu 1432 yagunāṭi Pramō-
3 da-saṁvvatsara Māgha śu. 15 Bhaumavāraṁ | Śrīma-
4 n-mahāmaṁḍḍalēśvara Yiburāhim Kutubu
5 Śa rājyamu-śeyaṁgānu vāri maṁnnana-sabhi-
6 kuṁḍu Sayidu Sādātu Sayidu Śahā-Mī-
7 ruku puṇyamugānu āyananija-hitu-
8 ḍu vivēka-bhūshaṇuḍu maṁnnana-tējō-
9 nidhi ayinaṭhavaṁṭi Rāmattullāgāru Pānu-
10 gaṁṭṭi Vudayasamudraṁ kāluva yiṁddu-
11 pukela-sīmalō Namile-vadda Musi-yēṭi kattuva khi-
12 lamai vuṁḍḍaṁgānu punar=ōddharakamugānu
13 kattuva=gaṭṭi kāluva śēyiṁchchi ā nīḷḷu U-
14 dayasamudramuniṁchchi āūgi nīḷḷu Kri-
15 shṇa-gāmini śēyiṁchi Namile-kattuva moda-
16 lu-koni Krishṇa yīmadhya cheruvulu kuṁṭalu
17 kāluvalu niṁchchi yiṁdula pala-paḍḍa dhānyānaku da-
18 śabaṁddamu Pānugaṁṭṭi kindda nadachēnu ā-chamdr-ā-
19 rka-sthāyigā || Yī Vudayasamudraṁ ve-
20 nuka pāḷḷa vivaramu rājuku pālu
21 l prajaku paumnn=ara 1½-ṁ Turukala-
22 ku Brāṁhmalaku pāḷḷu reṁḍḍu 2 yī ·

23 choppana ā-chamdr=ārkka-sthāyigā i-
24 stimi || Yī dharmaṁ pratipāliṁchinavāri-
25 ki yaṁttō puṇyaṁ || sva-dattādvi-guṇaṁ pu-
26 ṇya[ṁ] para-datt-anupālanaṁ | para-datt-āpa-
27 hārēṇa | sva-dattaṁ nishphalaṁ bhavēttu || Śrī [||*]
28 nashṭaṁ kulaṁ bhinna-taṭāka-kūpaṁ | babhra-para-
29 rājyaṁ śaraṇ=āgataṁ chcha | gāṁ Brāhmaṇāṁ dē
30 va-gṛih=ālayaṁ chcha y=ō[d*]dharē[t*] pūrva-chatur-guṇa[h*]-
31 śyāt || Maṁgaḷa mahā-śrī śrī śrī jēyu-
32 nū || Śrī[||*]

TRANSLATION

ll. 1-5. Hail ! On Tuesday, the 15th day of the bright half of Māgha, in the cyclic year Pramōda, the Śālivāhana Śaka year being 1432, while *Mahāmaṇḍalēśvara* Yiburahiṁ Kutub Śa (Ibrāhim Quṭb Shāh) was ruling.

5-19. Ramattulla (Raḥmat-Ullah), who had prudence as his ornament and who was the treasure of brilliance among the favoured, seeing that the channel from the Udayasamudram (tank) in Pānugallu and the dam of the river Musi near Namile in the Yindupukela-*sīma* had been dilapidated, got the dam rebuilt and the channel dug and made the water flowing from the dam and that overflowing the Udayasamudram (tank) run into the river Kṛishnā. (It was also ordered) that all the crops under the tanks, canals and ponds between the Namile-dam and the Kṛishnā river would have the benefit of *daśabandham*[1] tenure in Pānugallu as long as the sun and moon last. (These acts of charity) were done for the merit of Sayidu Sādātu Sayidu Śāhā-Mīru (Sayyidu-s-Sādāt, Sayyid Shāh Mīr) who was an honoured councillor (of the king).

19-25. The shares (of income) from the lands irrigated by the Udayasamudram (tank) are as follows :—

> One share to the king, one share and a half to the subjects, two shares for Turukas (*i.e.*, Musalmāns) and Brahmans are granted by us (*i.e.*, Raḥmat-Ullah) to endure with the sun and the moon. Those who protect this charity will acquire immeasurable merit.

25-31. Two imprecatory verses.

31-32. Great prosperity shall accrue.

TWO QUṬB SHĀHĪ INSCRIPTIONS FROM HYDERABAD.

By G. Yazdani.

The Quṭb Shāhī Kings professed the Shiite faith and their liberality and patronage of knowledge and art attracted divines, philosophers, poets and calligraphists in large numbers from Persia. The quarter, Mughulpura, situated to the South-East of the Chār Mīnar, along the 'Alī abād Gateway, was occupied by the Persians, whose descendants still reside there, and on whose dwellings and tombs some inscriptions may be seen to this day. The two inscriptions, studied in this paper, are from Mughulpura ; one of them is carved over the lintel of a mosque associated with the name of a Quṭb Shāhī lady, Sājidah Khānam,[2] and the other is engraved over the entrance of a well, built by Sulṭān Qulī, son of Farhād, in 1093 H. (1682 A.D.).[3]

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[1] Daśabandham is ' an Inām or copy-hold taxed at one-tenth of the produce '.

[2] This is perhaps the same lady the inscription of whose tomb is noticed in the *E. I. M.*, 1917-18, Plate XVIIb.

[3] This person seems to have been a noble of the court of 'Abdullāh Quṭb Shāh (1926-72 A.D.) and must not be confused with the founder of the Quṭb Shāhī dynasty, whose name was also Sulṭān Qulī and who ruled from 1518-43 A.D. *Vide E. I. M.*, 1915-16, p. 19.

Taking the mosque[1] inscription first, it may be observed that its calligraphy is of a very high order, the letters being carved in the *Tughra* style, exhibiting both skill in penmanship and artistic taste in the general design of the inscription. The inscriptional tablet measures 5 ft. 4 in. by 1 ft. 7 in. and the inscription is arranged into three lines of an interwoven pattern. The name of the calligraphist, Muḥammad bin Ḥusain of Shirāz, occurs at the end of the inscription, and as another epigraph designed by the same artist is carved on the Jāmi' Masjid, Hyderabad, which is an imperial building, there remains no doubt that the artist enjoyed the patronage of the Quṭb Shāhi Kings.[2]

The language of the inscription is Arabic and it mentions the name of Muḥammad Qulī Quṭb Shāh, who ruled from 1580-1612 A.D. and also the name of a grandee, Dilir Khān, whose sobriquet *Fīlsawār*, 'Elephant-rider', shows that the noble possessed expert skill in controlling that animal.

My reading of the text is given below :—

PLATE XII

(1) قد احدث هذا المسجد المبارک في زمن السلطان الاکرم و الخاقان الاعظم ابوالمظفر

محمد قلي قطبشاه (2) خلّد الله ملکه و جری في بحر المرادات فلکه رفعت اثار دلير خان

فيل سوار نمقه ز[3] محمد بن حسين الفخار شيرازي في سنه ۱۰۰۸ ⊗

TRANSLATION

"This auspicious mosque was built by the exalted (officer) Dilir Khān, the Elephant-rider, during the reign of the most benevolent Sulṭān, the greatest sovereign, Abul Muẓaffar Muhammad Qulī Quṭb Shāh : may God perpetuate his kingdom and may his boat float in the ocean of the fulfilment of desires ! Written by Muḥammad son of Ḥusain, Al-Fakhkhār of Shiraz, in 1008 H. (1597-1600 A.D.)."

The well, bearing the second inscription, is situated along the 'Aliabād Gate Road, near the Sayyid 'Alī Chabūtra. It is of considerable dimensions and its enclosure wall from outside measures 51 ft. by 40 ft. The well is not in use now and its approach is from a small doorway which is built in its southern side.[4]

---

[1] The mosque is situated just near the arch, which opens on the 'Aliabād Gateway Road, and has recently been built by the City Improvement Board. The Board has also rebuilt the doorway of the mosque, on which the inscription is fixed. The mosque is of small dimensions, consisting of a prayer-hall, with three apartments (measuring 46′×28′ jointly), a paved court and a cistern with masonry margins for ablutions. The prayer-half seems to have been repaired extensively in modern times and the ceiling of its two outer apartments is not contemporary with the vaulting of its innermost apartment, which is old.

[2] *Vide E. I. M.*, 1917-18, Pl. XVI.

[3] The letter ز seems to be superfluous here.

[4] To the south of the well is a small enclosure which has a mosque and a court. The mosque is insignificant consisting of a small chamber with a single opening in the pillar-and-lintel style. In the court there are two graves, with black stone sarcophagi. Above the graves is a *chhatrī* supported by four stone pillars. The top of the *chhatrī* has a stone lattice of neat workmanship.

Each of these graves has an inscriptional tablet, one of them bears the *Nādi 'Alī* and the other the following epitaph :—

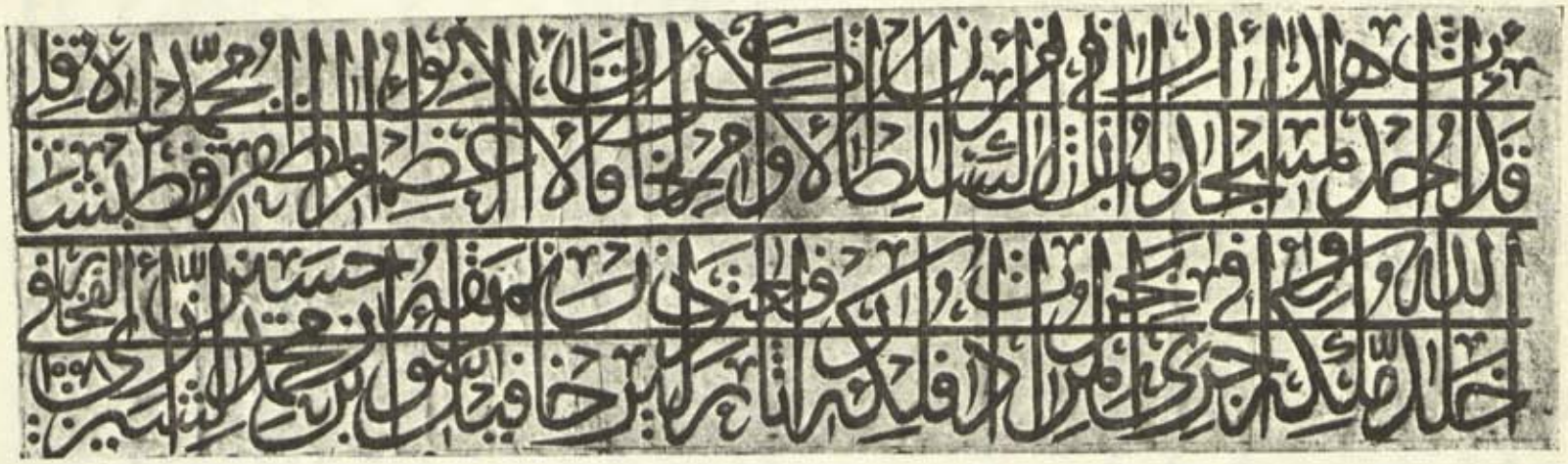
بندهٔ آل محمد و عاي

ابن فرهاد سلطان قلی

"The servant of the descendants of Muḥammad and 'Alī, Ibn-i-Farhād, Sulṭān Qulī."

This Sulṭān Qulī is the builder of the well, as will be known from the text of the inscription under study.

Inscription on the Mosque of Sajidah Khanam, Mughulpura, Hyderabad Deccan.



SCALE .125

PLATE XII

The inscription is carved on a stone tablet (measuring 4 ft. 2 in. by 2 ft. 8 in.), which is fixed over the entrance of the well. The style of writing is *Naskh* and the inscription consists of four lines of Persian verse and the *Bismillāh* which is carved in a separate line at the top.

The text reads as follows :—

PLATE Xb

(1) بسم الله الرّحمن الرّحيم و به نستعين

(2) داد توفيق خالق اكبر كند سلطان قلي چه خوشتر

(3) ساخت مسجد براى عند الله دارد اميد شافع محشر

(4) لعنت الله بر آنكه بفروشد هر كه اين را خرد شود كافر

(5) گفت تاريخ چاه بيت الله هاتفش جوى چشمهٔ كوثر

سنه ۱۰۹۳

TRANSLATION

(1) *In the name of God, the most merciful and compassionate, (and) whose help we beg.*

(2) By the grace of the Great Creator, Sulṭān Qulī dug a pleasant well.

(3) He built a mosque for the sake of God ; he (therefore) hopes the intercession of the Prophet on the day of judgment.

(4) May divine displeasure (lit. curse) befall upon that who sells (this building) ! Whoever will purchase it shall become an infidel.

(5) The divine inspirer suggested the chronogram of the well of the house of God—' the stream of the heavenly fountain '—1093 H. (1682 A.D.).

A KUFIC SARADA INSCRIPTION FROM THE PESHAWAR MUSEUM.

By Muḥammad Ḥamid Ḳuraishi, B.A.

About the end of February 1927 an inked estampage of the following bilingual inscription was supplied to me by Mr. H. Hargreaves, Superintendent, Archæological Survey, Frontier Circle. The stone slab bearing the inscription is said to have been found in 1907 in the Tochi Valley, N. W. Frontier Province, and was presented to the Peshawar Museum by Mr. Pears, I.C.S., the same year. The writing is somewhat crude, and the writer of the inscription was obviously not a good calligraphist. This is all the more strange in view of the fact that in Mesopotamia and other western provinces of the Moslem Empire, a beautiful variety of Kufic writing was in vogue at that time.

Mr. Hargreaves informs me that the inscription tablet measures 24" × 12" ; but the inscribed surface occupied by the *Kufic* inscription measures only about 9" × 8", and that by the Śāradā

inscription lower down only 6" × 9". It is a great pity that the name of the person who ordered the construction of the building on which this tablet must have been fixed originally cannot be deciphered. When the name of the builder is deciphered and identified we may be able to say something about the historical importance of the inscription, which is perhaps the earliest Indo-Moslem inscription yet discovered in India. I have read the inscription as follows[1] :—

PLATE XIb

(1) هذا ما امر . . . .

(2) . . . . . تقبل

(3) الله منه صالح عماله

(4) و غفر له سو [ء] عمله و . .

(5) كان (؟) يوم الجمعة بثلثة

(6) عشرة خلون من جمادي

(7) الاولى سنه ثلثه و اربعين

(8) و مائتين صلى الله على محمد

(9) و ال محمد المصطفى

TRANSLATION

1-9. "This is what was ordered by ..... May God accept his pious deeds and forgive his evil deeds! And it was completed (?) on Friday when 13 days had passed from Jumada I of the year 243 (H.). Blessings of God be upon Muḥammad the Elect and his descendants."

The Śāradā inscription seems to be incomplete and consists of 5 or 6 lines "written in Sanskrit and a mixture of the Śāradā and the Nāgarī scripts." It has been read by Dr. Hira nanda Sastri, Government Epigraphist for India, as follows :—

TEXT

1 [Ōm na]maḥ sa[ṁvatsa]rē dvātṛi(triṁ)da(?śa)ti-
2 [tamē saṁ]vat 32 Kā(r)ti-
3 [ka]māsa-va(ba)hula-tithau dvi[tī?]-
4 [yā]yāṁ vadi[2] 2 atra Dēva-
5 [-bhidhē]da.....
6 [va?].....

TRANSLATION

"[Ōm. Salutation] in the thirty-second year, in the month of Kārttika, in the second day of the dark (fortnight)....."

Dr. Hirananda Sastri adds that the year 32 mentioned in the inscription evidently refers to the Śāstra era.

[1] It is interesting to note that the inscription does not begin with the usual *Bismillāh*.
[2] An abbreviation for *bahula-divasa*.

PUBLISHED UNDER THE AUTHORITY OF THE GOVERNMENT OF INDIA

EPIGRAPHIA INDO-MOSLEMICA

EDITED BY

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1927-28

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CALCUTTA: GOVERNMENT OF INDIA
CENTRAL PUBLICATION BRANCH
1931

Price Rs. 6 or 9s. 9d. per copy.

MULTĀN—ITS BRIEF HISTORY AND PERSIAN AND ARABIC INSCRIPTIONS.

By Muḥammad Ḥamīd Ḳuraishī, B.A.

"Utpala, a native of Kashmir, says in his commentary on the book *Saṁhita* that Multan was originally called Kasyapapur, then Hansapura, then Bagapura, then Sambhapura and then Mulasthana, *i.e.*, the original place, for *Mūla* means root, origin and *sthāna* means place."[1]

The identification by General Cunningham of the present city of Multān with the Kaspaturos, Kaspapuros, Kaspura, and Kassapura of the classical writers and the 'Mu-lo-san-pulu,' transliterated "Mulasthanapura," of Huan Chwang is evidently corroborated by the quotation given above from *Al-Bīrūnī*; and there seems to be little doubt that the original name of the city now known as Multān was Kasyapa-pura, or, as Bīrūnī gives it in the Arabic text, Kasap-pur. This name is said to be derived from Kasyapa (one of the Seven Rishis that created the world) who, "according to the traditions of the people," was the founder of the city.

General Cunningham also identified Multān as the chief town of the Malvas [2] where they offered a last, desperate resistance to Alexander who had to risk his own life in capturing the fortress. But a mass of negative evidence has lately been produced against this identification and it may be accepted as a certainty now that Alexander never reached as far as Multān.[3] It has been argued from the discovery of a few Graeco-Bactrian coins, found scattered here and there in the district, that this territory (including the town) probably formed part of the Graeco-Bactrian Kingdom in the 2nd century B.C.[4] Again from the presence of the Sue Vihara inscription in the Bahāwalpūr State which is dated in a regnal year of Kanishka, (year 11), equivalent to 89 A.D., it has been concluded that this part of the country was also included in the Kushān Empire. Whether the town formed part of the Gupta Empire and suffered the same disastrous fate as the rest of India at the hands of the White Huns about the middle of the 5th century A.D., it is difficult to say. But we know from the Arab and Sindhī annalists that prior to the rise of Islām, there existed an extensive Hindu or Buddhist Kingdom on the Indus which extended on the north as far as the then frontiers of the Kingdom of Kashmīr and to the port of Debal and along the shore of the ocean on the South-west.

The ruler of this State according to the Sindhī writers was Saharsa Rāi, son of Dīwājī, and his capital was the great and populous city of Aror or Alor situated on the banks of the Hakra or Wahind. His kingdom was divided into four provinces each of which had a separate Governor. Multān being one of the four provinces. During the rule of Saharsa Rāi the Arabs subdued the territory of Makrān. Saharsa Rāi was defeated in a severe action and killed (23 H.=643-44 A.D.). Rāi Sahsi succeeded his father; and on his death a Brahman named Chach usurped the throne and ruled over Sind for forty years. On the death of Chach, his brother Chandar ascended the throne and reigned for seven years; and on his death, in 59 H., the dominions were divided under two crowns, the one at Alor and the other at Bahmanābād—Multān, probably, being under the former.[5]

It was during the reign of Rāi Dāhir (59-93 H.) that the Arabs invaded Sind. The cause of this invasion was that some presents for the Umayya Caliph at Damascus were sent by the King

[1] *Al-Biruni's India*, Vol. I, page 298.

[2] *A. S. R.*, Cunningham, Vol. V, p. 115; *A. G. I.*, Cunningham, I, 230.

[3] *Cambridge History*, Vol. I, p. 375.

[4] *Dist. Gazetteer.*

[5] The Rāis of Sind might have acknowledged the suzerainty of the Sāsānī Kings of Persia. Some coins of Khusrau II (590-628 A.D.) bear on the reverse the bust of the Sun-God of Multān, and Rapson (*Indian Coins*, pp. 30, 109) is of opinion that they were almost certainly struck by some Sasanian dynasty ruling over Sind and Multān. *Sasanian Coins* by F. D. J. Paruck, pp. 271, etc.

of Ceylon on a vessel which, on the way to its destination, was captured near Debal by a band of robbers living on the sea-shore, within the dominion of the ruler of Sind. Among the passengers of the vessel, who were robbed and captured (to be sold into slavery), were a few Muslim ladies going out for the Ḥajj or pilgrimage to Makka, and one of them, belonging to the Banī 'Uzair tribe of the Arabs, cried out "Help me, O Ḥajjāj!" thrice at the time of her capture. (*Tuḥfatul Kirām*, Vol. III, p. 10). Ḥajjāj, who held the government of all the eastern parts of the Khalīfa's territories, on receiving this information demanded from Rāi Dāhir the punishment of the robbers and the restoration of the passengers and of the property plundered. Dāhir refused to comply; so Ḥajjāj obtained the Khalīfa's permission to send punitive expeditions to Sind. The first two commanders sent by him were defeated and killed, chiefly, owing to the paucity of numbers. At last, in 93 H. (712 A.D.) he sent a regular army of "6,000 cavalry, 6,000 armed camel-riders thoroughly equipped for military operations, with a baggage train of 3,000 Bactrian camels[1] under the command of his nephew Muḥammad, son of Qāsim, Ṣaqīfī, a boy of only 17 years. In Makrān the youthful commander was joined by the governor of the place with more enforcements, and five catapults with the necessary ammunition were transported by sea to Debal to join him there.[2]

Debal was taken by assault; Nīrūn capitulated; and Siwistān was surrendered by its inhabitants after the flight of its governor. Several other strongholds were taken, some of which held out for a long time; and, in 95 H., Muḥammad, son of Qāsim, advanced to Sika of Multān which, the author of the *Chach Nāma* says, was a strongly fortified place on the south or left bank of the Rāvī opposite the fort of Multān. After seventeen days of hard fighting, in which the Arabs lost twenty-five distinguished officers and two hundred and fifteen other warriors, Bajhra (Bijai or Vijay Rāi), a relative of the governor of Multān who held it, vacated the fortress and passed over to Multān. The Arabs followed, took possession of Sika and then besieged Multān. Severe fighting continued with great obstinacy for about two months, by which time provisions became so scarce that the Arabs had to eat some of their transport animals.[3] Gradually the Arabs gained a footing near the walls, and a spot was found suitable for sinking a mine, towards the north of the fort on the banks of a canal or cutting.

"A mine was dug, and in the course of two or three days the wall was brought down and the fort captured."[4] Here it was ascertained from the elders of Multān, that "in ancient days, in this city, there was a Rae, Jas-want by name, of the posterity of the Rāi of Kashmir—who had constructed a reservoir of water,—in the midst of which he erected an idol-temple, and therein made a receptacle in which he deposited forty copper jars each filled with African gold, amounting in all to 300 *manns* of buried treasure."[5] The young general had the place opened and the treasure was found. It is on this account that the Temple of Multān is called by the early Arab geographers "the temple with the receptacle of gold."

After Muḥammad-b.-Qāsim had settled the affairs of Multān, and founded a Jāmi' Masjid and appointed Dā'ūd bin Naṣr bin Walīd 'Ummānī governor of the place, he made preparations to make war on Rāi Harchandar of Qannauj whose territory adjoined the Multān territory on the east at that time.[6]

---

[1] *Elliot*, I, p. 434.

[2] *Ibid.*

[3] The Arabs obtained all supplies and provisions from their own territories and not from the enemy's country.

[4] This is according to the *Chach-Nāma*. But Bilāzarī says that the Arabs diverted the canal which used to supply drinking water to the defenders.

[5] *Elliot*, I, p. 205. The *mann* was equal to 2 lbs. 300 *manns* were therefore equal to 600 lbs., *i.e.*, about 7½ maunds.

[6] *J. A. S. B.* 1892, pp. 206-7 and note 113, and page 254, note 194.

In the meantime, however, both Ḥajjāj and the Khalīfa Walīd bin 'Abdil Malik died and a new Khalīfa ascended the throne who was no friend of the tyrannical governor (Ḥajjāj). Muḥammad, son of Qāsim, being the nephew and son-in-law of Ḥajjāj was soon recalled and put to death by the Khalīfa's orders through the new governor of Mesopotamia, whose brother had been murdered by Ḥajjāj for holding heretical beliefs.[1]

For about one hundred and thirty years after the time Muḥammad, son of Qāsim, conquered Multān in 95 H. (713-14 A.D.), it was held by Arab Chiefs who acknowledged the Umayya and 'Abbāsī Khalīfas as their sovereigns. The famous Arab geographers Mas'ūdī and Ibn-i-Hauqal who visited India in the 10th century A.D. mention that the Amīr of Multān was an Arab of the noble tribe of Quraish and that the crown had been hereditary in his family since nearly the beginning of Islam, meaning, of course, its introduction into Sind.[2] Subsequently, the Khalīfas, losing power, were obliged to commit distant provinces to feudatories more powerful than themselves; and so in 257 H. (871 A.D.) Yaqūb, son of Laiṣ, the founder of the Ṣaffārī (Braziers') dynasty, among other parts, held Sind (including Multān no doubt), the local *Wālīs* being subordinate to him. On the decline of the Ṣaffārī and Sāmānī dynasties, the 'Abbāsī Khalīfa assigned all his claims on Sind and Multān to Sultān Maḥmūd-i-Sabuktigīn. Multān and the adjacent provinces were at that time the hot-beds of *Qarāmiṭa* heresy and the *Qarmaṭī* ruler of Multān, Abul Fatḥ Dā'ūd, son of Naṣr, who had hitherto been subject to the 'Abbāsīs, had assumed independence and read the *Khuṭba* for himself, while his *Qarāmiṭa* subjects had rendered the pilgrimage to Makka impossible for sometime. So Maḥmūd attacked Multān, imprisoned its *Qarmiṭī* ruler,[3] and made the province of Multān and (part of) Sind a dependency of his daily increasing empire. He also tried to root out the *Qarāmiṭa* heresy in Multān and Sind; but his successors were neither so active nor so powerful and, as the power of the Ghaznawīs declined, the distant provinces became more or less independent. Some years previous to 570 H. (1174-75 A.D.) the *Qarāmiṭa* seem to have regained possession of Multān[4] as we read in the *Ṭabaqāt-i-Nāṣirī* and other works

[1] The story of the death of Muḥammad-bin-Qāsim as given in the *Chach-Nāma* is quite incorrect. None of the Arab histories make any mention of Rāi Dāhir's surviving daughters or their accusations against the young General, although they were written several centuries before the so-called translation of the *Chach-Nāma* was made. In fact, Bilāgari distinctly says that after Rāi Dāhir was killed at Rāwar, "his wife and all her relations and slave girls burnt themselves to death lest any of them should become prisoners in the enemy's hands". Ibn-i-Khaldūn, Ibn-i-Aṣīr, Ibn-i-Jarīr and Bilāgari all agree that Muḥammad-bin-Qāsim and Qutaiba-bin-Muslim, the two great generals in the eastern provinces were both killed by the Khalīfa Sulaimān, son of 'Abdul Malik, the brother and successor of Walīd, because they had listened to the proposal of Walīd the reigning Khalīfa to depose Sulaiman and make his own son 'Abdul 'Azīz the heir-apparent. Muḥammad-bin-Qāsim received orders to this effect from Ḥajjāj when he was still at Rawar and naturally obeyed his tyrannical uncle. Unfortunately, however, Ḥajjāj died shortly after he began to take personal interest in this propaganda and, seven months later the Khalīfa, Walīd bin 'Abdil Malik, also died. The new Khalīfa, Sulaiman, began to consider these two generals as his personal enemies and ordered their arrest and execution at once.

Ṣāliḥ, son of 'Abdur Raḥmān, the new governor of Mesopotamia who had a personal grudge against Ḥajjāj was permitted to kill as many of the tyrant's relations as he could lay hands on. He had the young conqueror of Sind arrested and kept him a prisoner at Wāsiṭ for sometime where he was disgracefully treated and eventually killed together with all the other relations of Ḥajjāj. Yazīd, son of Kabsha, was made governor of Multān (See *Ṭabarī*, Arabic Text, Vol. VIII, pp. 1274-75 and 1282-84; the *Kāmil* of Ibn-i-Aṣīr, IV, p. 465; *Fuṭūḥ-ul-Buldān* of Bilāgari, pp. 428, 444, 446; *Ibn-i-Khaldūn*, III, p. 66.)

[2] *Elliot*, I, pp. 23 and 454.

[3] This heretical ruler of Multān has been mistaken by Firishta and other modern compilers for an Afghān of the Lodī tribe under the name of "Abul-Fatḥ Dāud, grandson of Shaikh Ḥamīd Lodī." The rulers of Multān, however, were Arabs of the tribe of Quraish, descendants of Luwai, son of Ghālib. Firishta or rather his copyists and other modern compilers changed Luwai (لوي) into Lodī (لودي) by the slight addition of an extra *d* (د). Dā'ud was a favourite name amongst the *Qarāmiṭa* heretics of Multān.

[4] Multān and its territory was never ruled by a Sumra dynasty unless these Later Karmatians can be proved to have belonged to the Sumra tribe.

that Sulṭān Shihābud-Dīn Ghūrī delivered this town from the hands of the *Qarāmiṭa* in 570 or 571 H.[1] and made it a dependency of the Ghūrī kingdom. The Sulṭān was assassinated in 602 H. (1205-06 A.D.) by some heretical (Karmatian) *fidā'īs* of the Khokhar tribe and on his death, his feudatory of Multān and Uchchh, Malik Nāṣir-ud-Dīn Qabācha, one of the Sulṭān's four favourite slaves, declared himself independent and assumed the title of Sulṭān.

In 621 H. (1224 A.D.)Multān was invaded by the Mughals and successfully defended by Qabācha. Soon after, in 624 (1227 A.D.), Qabācha was attacked by his rival Sulṭān Shamsud-Dīn Altimish of Delhi. He retired towards Sind; but the vessel in which he embarked was overladen and sank and the unfortunate Qabācha was drowned after he had been sovereign of all Sind and Multān for some twenty-two years.

From this time onward until 1457 A.D. when Multān became independent under a Muhammadan dynasty of Langāh Jāts for a short period, the province remained subject to the Sulṭāns of Delhi. But the history of the province during this long period of more than two centuries is practically the history of a never-ending struggle against the inroads of the Mughals who at that time held the whole of the Punjab as far as the Bīāh which still flowed in its old bed. Owing to its situation on the then frontier of the Delhi Sultanate, Multān was liable to frequent Mughal invasions from the west. About 639 H. it was conquered by Saifud-Dīn Ḥasan, the Kārlugh Turk, who ruled over it as an independent sovereign coining money in his own name. In Thomas's *Pathan Kings of Delhi* (p. 97), he is called a rebel; but though his son Nāṣirud-Dīn Muḥammad waited upon Sulṭāna Raziyya, Saifud-Dīn was never subject to the Delhi rulers and therefore was not a rebel. In 643 the Mughals under Mangūta invaded the Delhi Kingdom again and as they reached the banks of the Indus near Uchchh, Saifud-Dīn Kārlugh speedily abandoned Multān and started by boat to the port of Debal in Sind.[2]

In 655 H. the Mughals again appeared before Multān, and Shaikh Bahāud-Dīn Zakariyyā (now generally known as Shāh Bahā-ul-Ḥaqq) had to pay 100,000 *dīnārs* in hard cash in order to save the town from being sacked. The Mughal inroads and proximity compelled the Delhi sovereigns to appoint strong, warlike generals as the governors of this province. Sulṭān Ghiyāṣuddīn Balban's eldest son, Muḥammad, afterwards known to history as the Khān-i-Shahīd, lost his life in saving Multān from the Mughal hosts[3]; and Ghāzī Malik, afterwards Sulṭān Ghīyāṣuddīn Tughluq, is said to have repulsed twenty-nine invasions of these infidels.[4]

In 1397 A.D. (801 A.H.) Tīmūr overran India and on his return from Delhi through the Punjab appointed Khizr Khān, governor of Multān which had been taken by his grandson Pīr Muḥammad after a long siege.[5] Khizr Khān was suspected of being in alliance with Tīmūr and the Delhi

[1] The *Qarāmiṭah* (Karmatians) were the followers of Aḥmad (called Qarmaṭ, because of his using in his private letters the minute Arabic hand so termed) belonging to the Ismā'īlian sect of the Shī'as, who, about the year 278 H. (891 A.D.), started a new doctrine that everything desirable was allowable, proceeded to carry out his views with violence and began an open war with the ruling powers. At first he was successful and his followers gained victories in Syria. They took and plundered Basra and Kūfa in 903 A.D. and attacked the city of Makka which they took with terrible slaughter, in 931. Another force of theirs took Egypt. They were powerful for about half a century and their decline is stated by Abul-Fidā to have begun in 326 H.=935 A.D. This was accelerated by two ignominious defeats in Egypt in 360 H. and 363 H. (970 and 973 A.D.) and their overthrow was completed in 'Irāq in 375 H.=985 A.D.

Sabuktīgīn tried to put down the heresy in Khurāsān, and his son and successor Maḥmūd sought to root it out in Sind and Multān (*Elliot*, I, 459; Raverty's *Tabaqāt-i-Nāṣirī*, pp. 46, 449, etc.)

[2] Raverty's *Tabaqāt-i-Nāṣirī*, pp. 744, 781, 859, 877 and 1154.

[3] Baranī's *Tārīkh-i-Fīroz Shāhī*.

[4] Ibn Batūta's *Travels*.

[5] Khizr Khān had held the fief of Multān under Fīroz Tughluq and his sons and successors, but had been expelled by Sārang Khān, governor of Dīpālpūr, shortly before the invasion of Tīmūr.

authorities sent a force against him in 1405. This was defeated by him; and in 1414 he himself marched with a strong army towards Delhi and seized upon the throne. In the reign of Sulṭān Mu'izud-Dīn Mubārak Shāh, son of Sayyid Khizr Khān, the fort of Multān which had become greatly dilapidated through the attacks of the Mughals, was rebuilt[1] from its foundations by Malik Maḥmūd, the feudatory of the district, son of the 'Imād-ul-Mulk, Malik Rajab. The governors appointed by the later Sayyid Sulṭāns do not seem to have been powerful enough; for in 1437 A.D. (841 H.) news were brought to the court of Sulṭān Muḥammad Shāh (of the Sayyid dynasty) that anarchy prevailed in (the province of) Multān owing to the insubordination of the Langāh Jāts. In 1457 A.D. the people of Multān, tired of anarchy, met and selected one Shaikh Yūsuf Quraishī, a descendent of Shah Bahā-ul-Ḥaqq, the patron saint of Multān and Sind, as their chief. He was a good and just ruler; but after two years, Rāi Sihra, the Langāh Zamīndār of Lār or Lower Sind, and father-in-law of the Shaikh, treacherously seized the town, imprisoned the Shaikh and assumed sovereignty with the title of "Sulṭān Quṭbud-Dīn."[2]

The Langāhs ruled independently of the Delhi kings; and about the year 1493 A.D. a treaty was made between Sulṭān Ḥusain Langāh (son and successor of Sulṭān Quṭbud-Din) and Sikandar Lodī (1488-1517 A.D.=894-923 H.), in which the boundaries of the two Princes were fixed and it was agreed that each should be contented with his own territories and not invade those of his neighbour king.[3]

The Langāhs ruled in Multān nearly 70 years in comparative peace and the town seems to have flourished during this calm and peaceful period[4].

In 1525 A.D.=932 H. a minor Langāh prince succeeded to the throne; but the 'Omrahs' declared their independence in their several principalities and some of them even seem to have requested Bābur to come over and take possession of the Multān Kingdom. Bābur wrote to Shāh Ḥusain Arghān, ruler of Thatta, to capture Multān; and the town was taken after a long siege.[5] Bābur gave the province as *jāgīr* to his son, Mīrzā Kāmrān, who sent some of his officers to take the charge.[6] After Humāyūn's expulsion from India (946 H.=1539 A.D.) Multān seems to have fallen into the hands of Sher Shāh with the other provinces.

Some time about this the Balochis possessed and laid waste[7] this part of the country and Sher Shāh sent one of his officers, Haibat Khān Niyāzī, to "occupy and re-people Multān"; and Haibat Khān restored the town to its former state and collected together the inhabitants who were scattered abroad.[8]

After his return from exile in 961 H.=1554 A.D. Humāyūn had little leisure to regain his kingdom; but his august son Akbar completed the task of re-conquest and Multān also fell into his hands with the other provinces. Under the strong centralised government of Akbar and his descendants, the 'Great Moghals', Multān enjoyed a long period of peace and prosperity for two centuries until it was annexed by the Durrānī kings of Afghānistān in 1752 A.D. Truly was it called Dār-ul-Amān (the Seat of Safety) in the documents and coins of the period. There seems to have been no disturbance in the province during this long period; only once or twice a rebellious Amīr or a fugitive Prince passed through the province bringing with him the usual ravages of war

[1] The present fortifications are ascribed to the time of Prince Murād, son of the Emperor Akbar.

[2] *Elliot*, III, 475.

[3] *Siyar-ul-Mutaakhkhirīn*, Persian Text, p. 147.

[4] *Tazkira-i-Multān*, p. 60.

[5] Mr. Dames in '*Punjab Notes and Queries*' (II, p. 514) observes that there are apparently no coins of the Langāh dynasty extant.

[6] *Siyarul-Mutaakhkhirīn*, Persian Text, pp. 147-8.

[7] *Ibid.*, p. 65.

[8] *Elliot*, IV, pp. 398.

and pursuit. But this was seldom and even then very temporarily ; and on the whole the country was flourishing in peace. The governors were not infrequently princes of the blood royal, and took interest in the internal administration of their government having no longer to dread any invasions from the west. Prince Muḥammad A'zam, son of the Emperor Aurangzeb, is said to have been in the habit of going into the town in disguise to know the real condition of his subjects.[1] And although some of the governors might have neglected their duties, the long desired and continued peace produced very beneficial effects on the province. The trade route to Persia passed through the town which thus became an important seat of commerce and a prosperous city.

About the middle of the 18th century A.D. the power of the Mughal Emperors began to decline in the distant provinces. In 1738 A.D.=1151 H., Zāhid Khan, an able and learned Saddozai Afghān, was appointed governor of Multān with the title of Nawāb. Being in Delhi at the time of his appointment he wrote to his son Shākir Khān to assume the government ; Isḥāq Khān, the then governor of the province, resisted but was defeated by Shākir[2] ; and Zāhid Khān assumed the government. He was still at Multān when in 1747 A.D. (1161 H.) Aḥmad Shāh Abdālī occupied the Punjāb. Zāhid Khan who belonged to the same tribe as Aḥmad Shāh himself was confirmed in his government.[3] On the defeat of Aḥmad Shāh in his second campaign however, a new governor named Shāhnawāz Khān was appointed by the Emperor to take the place of Zāhid Khān who was suspected of having betrayed the Mughal cause.[4] Shāhnawāz Khān being resisted by Zāhid Khān applied for help to Mīr Mannū, the viceroy of Lahore who instead of helping him sent Kauṛā Mal, giving him the title of Rājā, to take charge of Multān. Shahnawāz was defeated, but Kauṛā Mal had soon to return to Lahore owing to another invasion of Aḥmad Shāh. Zāhid Khān had died in 1749 ; so Kauṛā Mal left Shākir Khān in charge. Aḥmad Shāh confirmed Mir Mannū in his viceregency of the Punjab, and the latter appointed one 'Alī Muḥammad Khān Khākwānī as his deputy at Multān. This was in 1752 A.D.[5] Six years later, a Maratha force was sent against Multān which fell almost without resistance, 'Alī Muḥammad Khān taking to flight. The Maratha rule was extremely oppressive and did not remain long. Aḥmad Shāh on reconquering Multān from the Marhattas appointed a feeble man Khwāja Yāqūt as governor but he was soon expelled by 'Alī Muḥammad Khān. Aḥmad Shāh now appointed Shujā' Khān, second son of Zāhid Khān, governor. 'Alī Muḥammad Khān submitted at first, but soon found means to attack and imprison him, himself re-assuming the government. Irritated at this, Aḥmad Shāh marched towards Multān in 1767 A.D., seized 'Alī Muḥammad Khān and put him to death, parading his carcass on a camel through the town. The province was again given to Shujā' Khān.

In 1771, the Sikhs attacked Multān and took it after a prolonged siege. Eight years later Tīmūr Shāh who had succeeded to the throne of Kābul marched with a large army, recovered the town from the hands of the Sikhs and appointed Muẓaffar Khān, son of Shujā' Khān, governor. Muẓaffar Khān during the whole of his long tenure of power (1779-1818 A.D.) was constantly at war with the Sikhs who repeatedly attacked the place. At last in 1818 Multān fell after a siege of 4 months to the forces of Ranjīt Singh, Muẓaffar Khān and his five sons dying on the parapets of the fort with swords in hands having faught to the last.[6]

The rule of the Nawābs was good, and many canals were constructed under their government.[7]

[1] *Tazkira*, p. 80.
[2] *The Punjab Chiefs* (pub. 1890), Vol. I, p. 77.
[3] *Elphinstone*, p. 656 and *Siyarul-Mutaakhkhirīn*, Persian Text, p. 863.
[4] *The Punjab Chiefs*, p. 77.
[5] *Ibid.*, p. 78.
[6] *Ibid.*, pp. 78-87.
[7] *Dist. Gazett.*, 1883, p. 39.

(*a*) Inscription on the eastern gateway of Yusuf Gardezi's shrine, Multan.

(*b*) Inscription over the western gateway of Yusuf Gardezi's shrine, Multan.

(*c*) Inscription on the shrine of Hafiz Muhammad Jamal, Multan.

For the first ten years after the occupation of Multān by the Sikhs, the town passed through the hands of about half a dozen governors. At last in 1829 the province was given on contract to the famous Dīwān Sāwan Mal who retained it until his death in 1844, improving the condition of the country and "acting in every way as a wise and beneficent ruler." Dīwān Mūl-Rāj, his son, succeeded him on his death, and was confirmed by the Darbār of Lahore. He remained in power till 1849 when the place was occupied by the English.

INSCRIPTIONS.

I. The earliest Muhammadan inscription extant at Multān is carved on a wooden tablet fixed over the lintel of the eastern gateway of Shaikh Yūsuf Gardezī's *dargāh* situated in the Gardezī Muḥalla, inside the Bohṛ gate.[1]

The inscription measures 23″×6″ and consists of 3 Persian lines carved in *Naskh* characters reading as follows :—

Plate I(*a*).

(1) بسم الله الرحمن الرحيم • ربنا تقبل منا انك انت السميع العليم ⊙ عمارت خانقاه
عاليجاه قدوة الواصلين (2) عمدة المحققين قطب الاقطاب بندگيحضرت شاه يوسف گرديزے
در عهد سجاده حضرت شيخ المشايخ (3) شيخ صدرالدين راجو در زمان سلطان السلاطين اسلام
شاه في سنه ۹۵۵ و پرداخت سيادت پناه سيد احمد حسين راجو حسينے الواسطے شد

TRANSLATION.

(1-3) "In the name of God, the most merciful, the compassionate. O God! Accept from us; verily, Thou hearest all and knowest everything." The sublime Khānqāh of the model of the successful-in-love, the most distinguished amongst the seekers-after-truth, Quṭbul-Aqṭāb, the reverend saint Shāh Yūsuf Gardezī was erected during the tenure of Sajjāda of the Shaikh of Shaikhs, Ṣadrud-Dīn Rājū, in the reign of the Sulṭān, Islām Shāh, in the year 955, and under the supervision of Sayyid Aḥmad Ḥusain Rājū, Ḥusainī, al-Wāsiṭī.

II. Over the western gateway of the same Khānqāh is another interesting inscription. It is written on enamelled tablets and consists of one Arabic line in *Tughrā* characters.

Plate I(*b*).

بناها الشيخ الاكرم محي السنة و ماحي البدعة شيخ محمد يوسف ولد شيخ المشائخ
شيخ [را] جو ولد سيد السادات سيد فتح محمد الواسطے الگرديزي الحسينے [الز] يد [ي]
. . . في اثنين (؟) و ماية و الف من الهجرة (؟)

[1] The saint's full name is Abu-l-Faḍl Jamālud-Dīn Muḥammad Yūsuf. He was born in 450 H.=1058 A.D. in the town of Gardez near Ghazni, during the reign of Sulṭān Ibrāhīm the Ghaznavide, and is said to have taken his abode in Multān at the age of 32. He is one of the first Muhammadan missionaries in India of whom we hear so much at a later period. He died on Wednesday, the 12th Rabī'-ul-awwal, 531 H.=1136 A.D.

The shrine of Shaikh Yūsuf is situated in the middle of a spacious courtyard and consists of a flat roofed rectangular room of which the walls are decorated with glazed tiles on the outside. The saint's grave is a big mass of brick and mortar 10′×5′×2½′, and just above the proper right breast is a hole, some 7″ in diameter, whence, it is said, the saint's hand used to appear and accept disciples for a long time after his death.

The enclosure walls and the ruined cells attached to them are said to have been built during the reign of Islām Shāh Sūrī. From their neat style, however, they appear to be of a later date.

TRANSLATION.

This (gate) was erected by the benign Shaikh, the reviver of the laws of the Prophet and the destroyer of heresy, Shaikh Muḥammad Yūsuf, son of the Shaikh of Shaikhs, Shaikh Rāju, son of the Sayyid of Sayyids, Sayyid Fatḥ Muḥammad al-Wāsiṭī, al-Gardezī, al-Ḥusainī, Az-zaidī,[1] in the year 1102 of the Hijrat. (1690 A.D.).

III. A little to the north of the shrine proper is a small cupola covering a stone slab bearing what is supposed to be the right foot-print of 'Alī, the 4th Khalīfa. In the north-west corner of the court is a tank and in the enclosure wall to its north is fixed a small slab of white marble with a short Persian inscription in beautiful *Nastā'līq* giving the date of its construction in the words—

Plate II(*a*).

عجب چشمه کوثر ۱۱۴۹

"Wonderful spring of Kauṣar, 1149." (1736 A.D.).

This tank was therefore built when Nawāb Saif-ud-Daulah 'Abduṣ-Ṣamad Khān Bahādur Diler Jang Aḥrārī was the Governor of Multān.

IV. A splendid mosque forming the present day Jāmi' Masjid of Multān is that of Walī Muḥammad Khān in the Chauk Bāzār. A Persian inscription (not *in situ*) measuring 23"×8" and consisting of 3 lines in *Naskh* characters is incised on a slab of buff sandstone fixed over the eastern doorway of a small cell attached to the prayer chamber. I read it as follows :—

Plate II(*b*).

(1) انما يعمر مساجد الله من آمن بالله واليوم الآخر واقام الصلوٰة واتى الذكوٰة ولم
يخش الا الله فعسى اولئك ان يكو [نوا من المهتدين] (2) در ايام دولت سلطان اعظم
خاقان معظم مولى ملوك الترك و العرب و العجم السلطان بن السلطان و الخاقان بن الخاقان
(3) المويد من عند الله ابو الغازي جلال الدين محمد اكبر بادشاه خلدالله ملكه و زمان
ايالت . . . . . امير . . محمد قاسم خان . . . .

TRANSLATION.

1. "Verily, they alone build (maintain, keep alive) the places of God's worship who believe in Him and in the Day of Judgment and are not afraid of any one except God—they will be guided to the right path." [This mosque was erected]

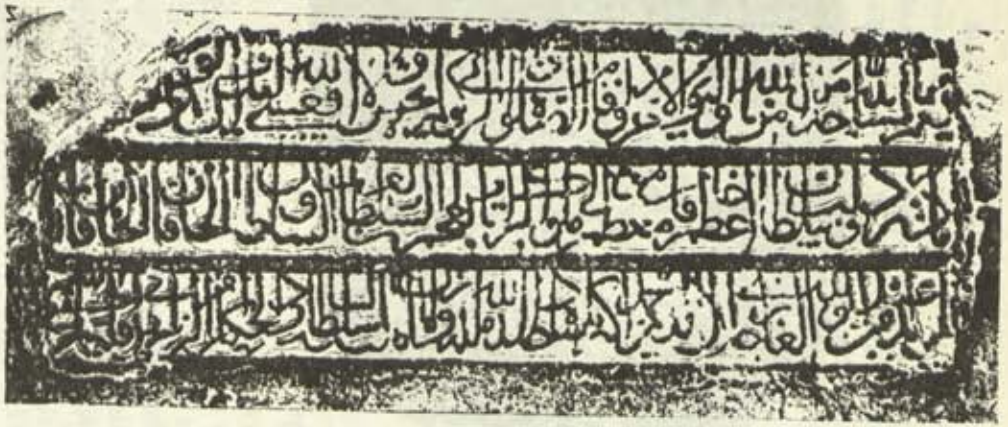
2. "In the days of the reign of the greatest Sulṭān, the great Khāqān, lord of the Maliks of the Turks, Arabs and Persians, the Sulṭān, son of Sulṭān, and the Khāqān, son of Khāqān, (3) who is helped by God, (?) Abu-l-Ghāzī, Jalālud-Dīn Muḥammad Akbar Bādshāh, may God perpetuate his kingdom, and (during) the tenure of governorship of.....Muḥammad Qāsim Khān....."

I am not certain about my readings of the titles of the governor and so I have not given these ; but the name, Muḥammad Qāsim Khān, seems to be quite clear. The last word is also doubtful. It seems to be meant for Al-Badakhshī. But Muḥammad Qāsim Khān Badakhshī was the Mīr-i-

[1] Shaikh Muḥammad Yūsuf II, the 8th successor of Shāh Yūsuf Gardezī, had a daughter but no male issue. The girl was given in marriage to Sayyid Abul-Fatḥ ibn Abdullāh Wāsiṭī "a descendant of Sayyid Jalāl-ud-Dīn, Makhdūm Jahānyān Jahān-Gasht, on mother's side." Being a descendant of Imām Ḥusain, son of 'Alī, Shāh Yūsuf was a Ḥusainī ; while the other family, where his daughter was married, were Wāsiṭis and Zaidis. Hence we find the descendants of Yūsuf II with several *nisbas* added to their names.

(*a*) Inscription on the shrine of the foot-print of Hazrat 'Ali, Multan.

(*b*) Inscription on the Jami' Masjid, Chauk Bazar, Multan.



Scale ·2

(*c*) Inscription on the Jami' Masjid, Multan.

PLATE II

(*a*) Inscription on the gateway of Shah Baha'u-l-Haqq's shrine, Multan.

(*b*) Inscription on a tomb in the shrine of Shah Baha'u-l-Haqq, Multan.

Scale ·2.

(*c*) Inscription on the tomb of Muzaffar Khan, Multan.

(*d*) Inscription on the tomb of Shah Nawaz Khan, Multan.

Baḥr (Admiral) under Akbar and is never mentioned as governor of the Multān Province. Another nobleman, Qāsim Muḥammad Khān, Nishāpurī, was given a *Jāgīr* in the province of Multān for his services during the rebellion of Bairam Khān. He appears to have acted as Governor of Multān from 967-971 H. (*Ma'āthir-ul-Umarā*, III, pp. 50-52, 202-204 ; *Āīn-i-Akbarī*, I, p. 353.)

The slab bearing the inscription is not *in situ*, and is said to have been removed from the ruins of the Jāmi' Masjid in the fort which was blown up by gun-powder during the siege of 1849.

V. Another Persian inscription in 2 lines (making 4 couplets) and written in *Nastā'līq* characters is engraved on slabs of grey sandstone fixed over the central doorway of the mosque It records the erection of the mosque as follows :—

Plate II(c).

(1) بعضل ایزد ولطف نبي اخیر زمان بیمن حضرت جیلان غوث هر در جهان

(2) بجای شحنه بازار بهر هدم فساد که بد چبوتره و دار جرم و ظلم عیان

(3) بنای مسجد و حمام وچاه وحوض عجیب بساخت بر سر بازار ناظم ملتان

(4) برای سال بنایش ز غیب هاتف گفت نمود مسجد عالي علي محمد خان

سنه ۱۱۷۱

TRANSLATION.

" By the grace of God (and through) the favours of the Last of the Prophets and blessings of His Holiness the great Saint of Jīlān, the helper in the two worlds,—on the platform where the police officer in charge of the *bāzār* used to sit and which was the seat of crime and oppression, the governor of Multān, in order to abolish the evil, constructed in the heart of the market a mosque, a bath, a well and a beautiful tank. For the year of its erection Genius said, " 'Alī Muḥammad Khān erected a high mosque." Year 1171 H.=1757-58 A.D.

VI. In the *Dargāh* of Shāh Bahā-ul-Ḥaqq,[1] the patron saint of Multān and Sind, are some Persian inscriptions, the most important of which consists of 11 couplets written in *Nastā'līq* characters on glazed tiles fixed over the south gateway of the *Dargāh* enclosure and runs as follows :—

Plate III(a).

باسمه سبحانهٔ

(1) چون بدور شهنشه دوران شد شکم سیر هر کسے از نان

(2) همه جا رو نمود ارزاني هیچ جا قحط نیست جز ملتان

(3) کسی جزگرسنه [نه] مي میرد اخذ محصول غله کرد گران

(4) خاصه بهر خدا و دوست خدا موجب آل اشرف انسان

(5) فرحت روح غوث اعظم پیر در بزرگی فزون تر از پیران

[1] The saint, whose full name is Shaikh Bahā-ud-Dīn Zakariyyā, was born at Kot Karor and completed his education at an early age. He is said to have travelled throughout the then Muhammadan world in order to study the philosophy of Islām ; and became a disciple of Shaikh Shihāb-ud-Dīn Suhrwardī who ordered him to settle in Multān. He was an intimate friend of the famous Persian Poet Sā'dī. He died in Multān in 661 or 666 A.H. His tomb is a grand edifice second only in magnificence to the famous mausoleum of his grandson Shāh Rukn i-'Ālam. It was considerably battered by the English during the siege of 1849.

(6) روح مخدوم خوش بهاءالدین بهر تفریح رکن عالم دان

(7) وز برائے دعاے احمد شاه تاج بخش سر سلاطینان

(8) حاصل غله را معاف نموده بنده حق علي محمد خان

(9) تا خلائق دعائے شاه کنند با دل شاد و خرم و خندان

(10) صوبه دارے که حاصلش گیره سه طلاق شدید بر زن آن

(11) گفت هاتف باسم صاحب پاک سال از گنج بخش جاویدان

سنه ۱۱۷۴ هجري

TRANSLATION.

In the name of Him who is the most Holy.

1-7. During the reign of the Emperor of the world, (when) every one's hunger was satisfied with bread, articles (of food) became cheap everywhere and nowhere was famine save in Multān where, however, no one died except of starvation. When (it was found that) the levying of grain-dues had raised the prices of grain, then, particularly, in order to please God and His friend (the Prophet), the ancestor of most holy descendants amongst mankind, to please the soul of the great Ghauth, the spiritual leader who excels all saints in dignity,[1] to please the soul of Makhdūm Bahā-ud-Dīn, to give joy to Shāh Rukn-i-'Ālam and for benedictions for Aḥmad Shāh, the bestower of crowns upon the heads of kings.

8-9. 'Alī Muḥammad Khān, the slave of God, remitted the grain-dues, so that the people may pray for the king with easy, cheerful, and delighted hearts.

10. Any governor that takes any dues on grain, may his wife be thrice utterly divorced!

11. A voice from heaven gave the year of this event—" in the name of the most Holy Lord, the eternal Giver of treasures." 1174 H. (A.D. 1760-61).

The chronogram is contained in both the hemistiches of the last couplet.[2]

[1] Shaikh 'Abdul Qādir of Jīlān, whose tomb is in Baghdād, is considered to be the greatest saint of Islām.

[2] In 1752, Aḥmad Shāh Abdālī invaded India a second time and captured Lahore. Mīr Mannū who was acting as Viceroy of the Punjab on behalf of the Delhi Emperor was confirmed in his office and he appointed 'Alī Muḥammad Khān, a Khākwānī Afghān officer, as his deputy at Multān. It was during this period that he erected the mosque now known as that of Walī Muḥammad Khān. In May 1758 the Marathas took Lahore and sent a force against Multān which fell almost without any opposition—the Khākwānī taking to flight. The Maratha rule was extremely oppressive and did not last long. In September 1759 (1173 A.H.) they had to evacuate the place for Aḥmad Shāh who invaded India a fourth time. One Khwāja Yāqūt was appointed Governor of Multān; but 'Alī Muḥammad Khān took up arms and succeeded in expelling the feeble Nawāb. Aḥmad Shāh now wrote to Shujā' Khān, second son of Zāhid Khān, appointing him Nawāb of Multān. 'Alī Muḥammad Khān submitted for a time, but shortly afterwards found means to depose and imprison the new governor, himself reassuming the government. The inscription regarding the remittance of grain dues is dated 1174 A.H., and was probably fixed immediately after Shuja' Khān was deposed. 'Alī Muḥammad Khān who was acting against the orders of Aḥmad Shāh, seized the first opportunity to proclaim the exemption from grain dues, partly, it may be presumed, owing to the high prices of grain, but chiefly in order to reconcile the people with the change and to let them contrast his own beneficence with the strictness of his predecessor. His eulogy of the Durrānī King must, however, be taken as insincere and was certainly inserted in the inscription in order to make the people believe that he had acted according to Aḥmad Shāh's orders. He was put to death by Aḥmad Shāh in 1767 and his carcass was paraded through the town on camel-back.

VII. In the *Dargāh* of Shāh Bahā-ul-Ḥaqq, on a platform to the south of the shrine proper, is a grave of white sandstone bearing a Persian inscription towards the head in *Nastā'līq* characters. The inscription measures 7½″×6″ and reads as follows :—

Plate III(*b*).

(1) زد کنائي رقم از سه (؟)

(2) گفت تاریخ که گورش پر نور

۱۰۰۹

(1) Kanā'ī wrote.....(and) (2) expressed the date—" May his grave be full of light." The numerical value of the words *gorash pur nūr*, is 984 H., but if *kih* is also included it comes to 1009 H. In either case the record belongs to the reign of Akbar.

VIII. The porch in front of the main entrance to Shāh Bahā-ul-Ḥaqq's shrine covers amongst others the grave of Nawāb Muẓaffar Khān of Multān who died in 1818 A.D. while fighting against the Sikhs. It bears the following inscription towards the head on enamelled tiles :—

Plate III(*c*).

(1) شجاع ر ابن الشجاع حاجي
امیر ملتان زهی مظفر

(2) بروز میدان به تیغ ر بازو
چه حمله آورد چون غضنفر

(3) چون سرخرو شد بسوی جنت
بگفت رضوان بیا مظفر

۱۲۳۳

TRANSLATION.

1. The brave son of the brave,[1] and Hājī, the governor of Multān, the excellent Muẓaffar.
2. In the day of battle—with sword and arm,—how lion-like did he attack.
3. When with a cheerful countenance[2] he set out for Paradise, the Porter of Heaven's gate cried "Come O ! Muzaffar."[3] 1233 H. (1818 A.D.).

Nawāb Muẓaffar Khān was installed governor of Multān in 1779 A.D. (1193 H.). He was an energetic and able man, but though his tenure of power lasted for 39 years (1779-1818), he enjoyed but scanty leisure for works of peace. During the first 10 years of his governorship he was harassed by the Bhangī Sikhs ; and at their failure to reduce Multān, Ranjīt Singh himself appeared on the scene and made several attempts to conquer the citadel. The fort held out against all his efforts, though he was on every occasion given a big sum of money by the Nawāb. At last he sent an army of 25,000 men under Dīwān Chand who began the siege in February 1818. Muẓaffar Khān had only 2,000 men with him and was not prepared for a siege, but he made

[1] Ibn-ush-Shujā' literally means 'son of the brave.' Nawāb Muẓaffar Khān was son of Nawāb Shujā' Khān.

[2] Surkh-rū means red-faced, *i.e.*, with a ruddy or happy and cheerful countenance or, as perhaps here with blood gushing out from the wounds received on the head or face in fighting.

[3] *Muẓaffar* means victorious. The chronogram might be reduced to " Come Victorious."

a bold and admirable opposition. After 4 months of resistance his force was reduced to about 300 men, mostly of his own family. On the 2nd of June, the Sikhs made a rush and captured a parapet of the fort, but the old Nawāb with his 8 sons and the remnant of his army, standing with sword in hand and resolved to fight to the last, killed so many of them that they drew back and opened fire. The Nawāb scorning to accept quarter stood there challenging the Sikhs to have a fair fight. There he died with five of his sons having fought to the last.[1]

IX. To the South-East of the shrine proper of Shāh Bahā-ul-Ḥaqq are the ruins of a mosque which according to the *Tadhkira-i-Multān*[2] was erected by Sher Shāh Sūrī. At its back is the grave of Shāhnawāz Khān, third son of Nawāb Muzaffar Khān. It bears the following inscription at the head on enamelled tiles :—

Plate III(*d*).

لا اله الا الله محمد رسول الله

(1) چون شهنواز خان بملتان شهید شد
اخمدار تیغ قتل برو ماه عید شد

(2) جستم چو سال مشهد آن غازی شهید
گفتا خرد که حاکم ملتان شهید شد

۱۲۳۳

TRANSLATION.

There is no god but God.

1. When Shāhnawāz Khān was killed at Multān, the curved sword of slaughter appeared to him like the new moon of 'Īd (*i.e.*, he met his death cheerfully).

2. When I sought the year of death of that warrior and martyr, Wisdom said "The governor of Multān became a martyr."

X. A Persian inscription on a marble slab at the head of Ṣafar Qulī's grave in the Sāwī (Green) Masjid situated in Kotla Tole Khān consists of eleven lines written in *Nastā'līq* characters and reads as follows :—

Plate IV(*a*).

(1-2) کان کرم سپهر سخاوت صفر قلی — کز جود زنگ ز آئنهٔ قلب میزدود

(3-4) چون عزم جزم سوئے جنان کرد فرقتش — صد باب غم بروے محبان او کشود

(5-6) خونبار گشت دین(دیده؟) مردم ز هجر او — بر آسمان ز آه عزیزان رسید دود

(7-8) شعبان ودر شب دهمش جانب بهشت — در سال نهصد و نوه و نه سفر نمود

(9-10) یارب ظلال رحمت خود ساز مامنش — که ورا بغیر لطف تو هیچ التجا نبود

(11) الفقیر الحقیر خاکپاء عزا سید حمیدالله بلهرے

TRANSLATION.

1-2. When Ṣafar Qulī, who was a mine of munificence and a heaven of liberality, and who, with his bounties, used to remove the rust from the mirror of heart.

3-4. Determined to leave for Paradise, his separation opened a hundred doors of grief to the face of his friends.

[1] *District Gazetteer*, 1883, pp. 28-29.

[2] A modern Persian manuscript preserved with the Gardezī family.

Inscriptions on a marble tablet, Sawi Masjid, Multan.

Face

(a)

Back

(b)

Scale ·1

PLATE IV

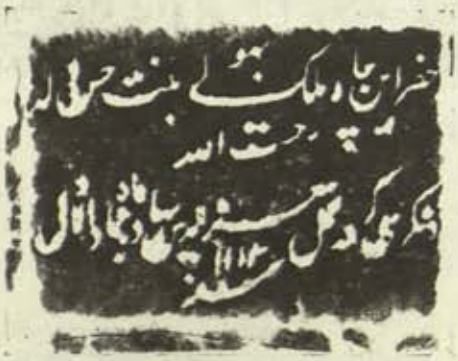
PLATE V

(*a*) Inscription on the mosque of Sa'id Khan Quraishi, Multan.

Scale ·2

(*b*) Inscription on the tomb of Sa'id Khan Quraishi, Multan.

(*c*) Inscription on a well in the mosque of Malik Bholi, Multan.



Scale ·2

5-6. The eyes of the people rained blood at his separation, (and) the sky became foggy and misty with the mournful sighs of his relations.

7-8. It was the night of the 10th of Shā'bān, in the year nine hundred and ninety-nine, when he started for paradise.

9-10. O God ! make his abode in the shade of Thy mercy, for he never begged anything save Thy kindness.

11. (Engraved by) the poor, the humble, the dust of [friends'] feet, Sayyid Ḥamiyyatuliāh of Bakkhar.

XI. At the back of the same slab is the following inscription :—

Plate IV(*b*).

(1-2) چنین کردند اصحاب روایت ز لفظ جعفر صادق روایت

(3-4) که ویرانیست این دنیای غدار ازان ویران تر است آن دل بصد بار

(5-6) که او معموری دنیا گزیند که تا بر مسند دنیا نشیند

(7-8) ولیکن هست عقبی جای معمور ازان معمور تر دان دل پر از نور

(9-10) نخواهد جز بعقبی در عمارت شود قانع دهد دنیی بغارت

(11) تحریراً في شهور سنة تسع و الف ۹۹۹ ذکریا ابن استا محمد ولد جیون ملتاني

TRANSLATION.

1-2. Thus have pious men related from Jā'far, the truthful,[1]

3-4. That this faithless world is desolate (*i.e.*, devoid of all good) ; (and) a hundred times more desolate is the heart,

5-6. That prefers to live in this world in order to occupy the throne of worldly pleasures.

7-8. But the next world is a happy place ; and happier still is the heart full of the light (of wisdom),

9-10. That does not desire to live except in the next world, that is contented and gives the (present) world to plunder.

11. Written in the months of the year one thousand and nine—999[2]—by Zakariyyā, son of Ustā[3] Muḥammad, son of Jīwan of Multān.

XII. There is another Sāwī Masjid in the Muḥalla of Sa'īd Khān Quraishī which bears 9 Persian inscriptions all giving the date of the construction of the mosque as 1077 H. The best preserved of these is fixed over the central doorway and reads as follows :—

Plate V(*a*).

(1) چون بدوران شاه عالمگیر که مطیعش همه جهان بادا

(2) از قریشی نژاد خان سعید که بسعدین هم قران بادا

[1] The 6th Imām.

[2] The year given in words is 1009, while the figures give 999. The latter year is also mentioned in the 4th line of the inscription carved on the other face of the slab and seems to be the correct date of Safar Quli's death. This inscription was carved by another sculptor and might be later in date.

[3] *Usta* is short for *Ustad* (استاد), teacher or master.

(3) شد بنا مسجدے که جاریدان جامع فیض کعبه سان بادا

(4) یافت تاریخ این بنا باني جامع فیض جاردان بادا

TRANSLATION.

1. When during the reign of the Emperor 'Ālamgīr (Aurangzeb), to whom may the whole world submit.

2. By Sa'īd Khān of the Quraishī family, may he ever remain conjoined with the two beneficient planets,[1]

3. Was erected this mosque, which may ever be a *summum bonum* like the Ka'ba ;

4. The builder discovered the date of this structure : " May it ever be the emporium of utility and divine favours." 1077 H. (1666 A.D.).

XIII. Near the mosque, and in the Muḥalla which has since been known after his name, stands the tomb of Sa'īd Khān Quraishi, now in a very bad state of repairs. A Persian inscription on an enamelled brick tile is fixed over its southern entrance and gives the date of Sa'īd Khān's death in the following words :—

Plate V(*b*).

داخل جنت شده سعید خان

سنه ۱۰۸۸

" Sa'īd Khān entered the paradise."

The first two words are numerically equal to 1088 H.=1677 A.D.

To the left of the above are the words دخل جنات="he entered Paradise" which also give the date of Sa'īd Khān's death as 1088 H.

Sa'īd Khān does not appear to have ever been a governor of Multān.

XIV. On the road leading from the Ḥaram gate to the Railway Station is a three-domed mosque known as the Bholī-wāli Masjid, over the central archway of which is fixed a marble slab bearing a Persian inscription consisting of 3 lines in *Nastā'līq* characters and measuring 11″×7″. It runs as follows :—

Plate V(*c*).

(1) حفر این چاه ملک بهولے بنت حسن ولد

(2) رحمت الله

(3) رنگریي گر در عمل معزالدین بهادر ماه جمادالاول

سنه ۱۱۱۳

TRANSLATION.

1-3 This well was dug by Malik Bholi, daughter of Ḥasan, son of Raḥmatullāh, the bangle maker, during the governorship of Mu'iz-ud-Dīn Bahādur (in the) month of Jumādi-l-Awwal 1113 H. (=1701 A.D.).

[1] The two beneficient planets are Jupitar and Venus. People born under the influence of these are supposed to be very lucky.

The inscription which describes the digging of a well, and not the construction of a mosque is not *in situ*. It is said to have belonged to the well in front of the mosque. The station road now passes through what was no doubt the courtyard of this mosque originally. Mu'izz-ud-Dīn (afterwards Jahāndār Shāh) was governor of Multān during the reign of his grandfather Aurangzeb.

XV. Over the central archway of the prayer-chamber of the 'Īdgāh[1] is a Persian inscription on slabs of white and grey sandstone. It consists of one line and runs as follows :—

Plate VI(*a*).

بتوفیقات سبحاني و تائیدات رباني بیمن نیت حق طویت نواب معلی القاب
سیف‌الدوله عبدالصمد خان بهادر دلیر جنگ احرارے این عیدگاه عالي در سنه یکهزار و یکصد و
چهل و هشت هجري باتمام رسید

TRANSLATION.

" By the grace of the most Holy God and by the help of the Creator ; and through the felicity of the sincere resolve of the Nawab of high titles, Saifud-Daulah, 'Abd-uṣ-Ṣamad Khān, Bahādur, Diler Jang, Aḥrārī this magnificent 'Īdgāh was completed in the year one thousand one hundred and forty-eight of Hijra ". 1148 H. =1735 A.D.

'Abd-uṣ-Ṣamad Khān, Aḥrārī came to India in the reign of Aurangzeb and began with the command of 400. Under Farrukh Siyar he was raised to the command of 5,000 with the title of Diler Jang and was given the governorship of the province of Lahore. There he rendered valuable service to the Mughal throne and repressed the risings of the Sikhs in several battles. He was rewarded for his services in 1127 A.H. by being given the title of Saif-ud-Daulah (sword of the Empire) and a rank of 7,000. In 1138 A.H. the province of Lahore was given to his son Zakariyyā and he was transferred to Multān where he lived as Governor till his death in 1150 A.H.=1737 A.D. " He was a brave and handsome looking man and used to take special care of the people of his own province " (*Maāthir-ul-Umarā*, Vol. II, pp. 514-17 ; *Latīf's Punjab*, p. 193).

XVI.—A Persian inscription on glazed tiles fixed over the eastern entrance to the shrine of Ḥāfiz Muḥammad Jamāl[2] consists of 4 couplets written in *Nastā'līq* characters and runs as follows :—

Plate VI(*b*).

(1) چو در رسید بصاحب جمال صاحب حال خطاب شاهد غیبي که خوش تعال تعال

(2) تمام شد غم هجران رسید وقت وصال فرو گذار جهانرا که هست خواب (و) خیال

[1] The 'Īdgāh was built by Nawāb 'Abd-uṣ-Ṣamad Khān, Governor of Multān and Lahore, during the reign of the Emperor Muḥammad Shāh. It was used by the Sikhs as a gun-powder magazine and suffered from an explosion in 1848. Here it was that Messrs. Agnew and Anderson were killed by the Sikhs under Diwān Mūlrāj. It was restored to the Muhammadans in 1863 on their entering into an engagement to preserve the tablet which was placed under the central dome to commemorate the death of the two Englishmen mentioned above. The tablet, however, is no more to be seen now (see *Dist. Gazetteer of Multan*, page 349). The 'Īdgāh has a roofed prayer-chamber. It was thoroughly restored through private efforts of the local Musalmāns, the original structure having been totally destroyed in the explosion of 1848.

[2] Ḥāfiz Muḥammad Jamāl was born in Multān in 1146 A. H. After completing his education he became a disciple of Khwāja Nūr Muḥammad of Mahār in the Bahāwalpūr State and remained in his service for 40 years. He was then ordered to settle in Multān where he died in 1226 H. at the age of 80. The tomb was erected by one of his disciples Maulvī Khudā Bakhsh who lies buried in Kāhnpūr (Bahāwalpūr State).

(3) بچارشنبه ز پنجم جمادي الاول وداع کرد بهر کس قبیل وقت زوال

(4) خرد ز سال وصالش چو جستجوی کرد ندائے داد سروشم که یافت خوب وصال

۱۲۲۶

TRANSLATION.

1. When the message of the Invisible Beloved reached Jamāl who was intoxicated with the love of God saying "Come, happily come."

2. The sorrow of separation has ended and the time of meeting (*tête-a-tête*) between the lovers has approached ; leave this world, for it is a dream and a delusion.

3. On Wednesday, the 5th of Jumādi-l-Awwal, he bade farewell to all a little before the decline of the Sun from the meridian.

4. When wisdom sought the year of his death, the angel told me "He is well united." 1226 H. =(1811 A. D.).

XVII. Another inscription over the same doorway consists of two Persian couplets written in *Nastā'līq* characters (on enamelled tiles) and runs as follows :—

Plate I(c).

ان الله جميل

(1) وه روضه که هست سایبانش این طاق خمیده مقرنس

(2) رضوان چو بنائے فرخش دید گفت وه روضه مقدس

و يحب الجمال

۱۲۲۶

TRANSLATION.

God is Beautiful and He loves Beauty.

1. Excellent is the mausoleum whose canopy is this lofty and curved vault of Heavens !

2. The Porter of Heaven's gate exclaimed at the sight of this august structure : Excellent Holy Mausoleum. 1226 (A.H.)=1811 A. D.

AN INSCRIPTION OF 'ALĀ'U-D-DĪN KHALJĪ FROM RAKKASGI IN THE BIJAPUR DISTRICT.

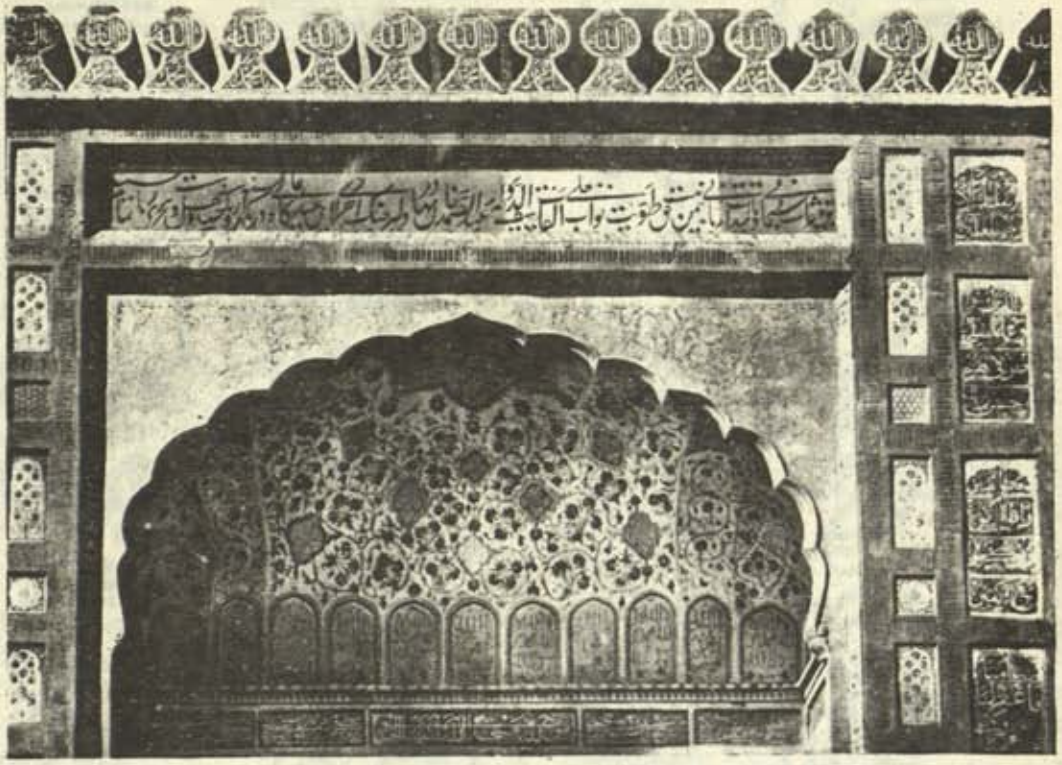
By G. Yazdani.

In February last (1930), Mr. Subrahmanya Aiyer, Officiating Epigraphist to the Government of India, sent me for examination some eight inscriptions,[1] one of which belongs to the reign of 'Alā'u-d-Dīn Khaljī and is studied here. The inscription is carved on four tablets, which now are to be found in a mosque at Rakkasgi, a village about nineteen miles from Muddebihal, the headquarters of a *taluk* in the Bijapur district. The inscription, as stated in the text, however, belongs to the mosque of Naltavad,[2] which is thirteen miles from Muddebihal and six miles to the north-east of Rakkasgi. Messrs. G. C. Chandra and M. Nazīm, of the Archæological Survey of the Bombay Presidency, have been kind enough to send me a plan of the mosque at Naltavad,

[1] Letter No. 104-G-179, dated the 18th Feb. 1930, from Mr. Subrahmanya Aiyer to the Government Epigraphist for Moslem Inscriptions.

[2] The nearest Railway station for Naltavad is Alimatti, on the Gadag Bijapur Railway. The approximate distance from the railway station being some thirty miles.

(*a*) Inscription on the 'Idgah, Multan. PLATE VI



(*b*) Inscription on the shrine of Hafiz Muhammad Jamal, Multan.

Inscription of 'Ala'u-d-Din Khalji from Rakkasgi, Bijapur District.

Scale 1:33

which shows that it is a small building, comprising a double hall (18 ft. square), a *miḥrab* and an open courtyard towards the east. The pillars of the hall are carved in the Hindu style and the inscription was originally fixed above the lintel of the central opening of the hall.

The style of writing is *Naskh*, resembling the style of the contemporary inscriptions of Delhi, but rather poor and crude in execution. The language is Persian and the titles of the King are the same as used in other records—

علاء الدنيا و الدين غوث الاسلام و المسلمين المخصوص بعنايت رب العالمين ابوالمظفر
محمد شاه السلطان خلّد خلافته

The date given at the end is 715 H. (1315 A.D.), several years after the conquest of the Deccan and Southern India by Malik Nā'ib (Kāfūr).[1] The inscription also records the name of one Bakhtīyār Khān, who is mentioned as a servant (lit. slave's son) of the Court. His name does not occur in contemporary history and he seems to have been one of the many devoted military officers who accompanied Malik Nā'ib and some of whom were left by him in the newly conquered country for its administration.

I have read the text of this inscription as follows :—

Plate VII.

بسم الله الرحمن الرحيم ⊙ بفضل عميم باري تعالى و تقدس شانه تمام شد اين مسجد
معبد در قصبهٔ نالتوار نوبت خليفهٔ روزگار

سايهٔ آفريدگار سكندر بخت جمشيد تخت آفتاب طلعت مشتري بهجت مريخ
صولت كيوان رفعت ماه جبهت

عطارد فطنت ناهيد رتبت علاء الدنيا والدين غوث الاسلام و المسلمين المخصوص بعنايت
رب العالمين ابو المظفر محمد شاه

السلطان خلدت خلافته بسعي و . . . بنده زادهٔ درگاه بختيار خان و ذلك الغره من
ذي القعده سنه خمس عشر و سبعمائه ⊙

TRANSLATION.

"*In the name of God the most Merciful and Compassionate.* By the all-pervading grace of the Creator, of exalted and holy rank, this mosque, the place of worship, was completed in the town of Naltawar during the reign of the Caliph of the age, the shadow of God (lit. Creator), (the King with Alexander's fortune, Jamshīd's throne, Sun's face, Jupiter's glory, Mars' awe, Saturn's dignity, Moon's forehead, Mercury's understanding and Venus' splendour, 'Alā'u-d-Dunya wad-Dīn, the refuge of the Islam and the Moslems, distinguished by the grace of the Creator of all-worlds, Abu'l Muẓaffar Muḥammad Shāh, the Sulṭān may his Kingdom last for ever! By the efforts .....of the servant (lit. slave's son) of the Court, Bakhtīyār Khān on the 1st of Zu-Qā'd, 715 H. (27th January, 1316 A.D.)"

[1] The second expedition under Malik Nā'ib was sent at the end of 710 H. (1310 A.D.). *Tārīkh-i-Firoz Shāhi* (Bibl. Ind.), pp. 332-33.

THE INSCRIPTIONS OF BIDAR.

By G. Yazdani.

The texts and translations of some inscriptions of Bidar were included in my article on the antiquities of Bidar, published in the *Annual Report* of the Archæological Survey of the Government of India for 1914-15.[1] Subsequent to that, Khwaja Muhammad Ahmad Sahib, M.A., published with my permission two more inscriptions of Bidar, one of which is carved on the second gateway of the Fort and the other is set up on the wall of a spring associated with the name of Ḥaẓrat Sayyidu-s-Sādāt, a well-known saint of the place.[2] But Bidar was the capital of the Baihmanī Kings from 1429-1527, and afterwards until 1619 of Barīd Shāhī Kings, and in my investigation a large number of inscriptions belonging to these dynasties, as also to subsequent governors, appointed by the Bījapūr and Mughal Kings, have been found and they are studied in this article. In discussing these epigraphs it has been found difficult to adopt a strict chronological order, for some buildings possess more than one inscription, each belonging to a different period; they have therefore been studied according to their situations so that the reader may have the advantage of learning their contents in relation to the sites where they exist.

I-IV.—Inscriptions on or near the Shrine of Ḥaẓrat Khalīlu'llah near Āshtur.

Ḥaẓrat Khalīlu'llah was the spiritual guide of King Aḥmad Shāh, the founder of Bidar, and his tomb is quite distinctive in its style among the mausolea of the place. It has a high (60 ft.) octagonal enclosure around it,[3] the walls of which were once decorated by encaustic tiles set in panels bound with margins of carved black stone. The designs of the carving are very beautiful, comprising the rope pattern, the key pattern, and other similar devices. The southern and western doorways of the tomb have calligraphic ornamentation of a very high order over their lintels and side walls. The style of writing is *Thulth* and the letters are carved in relief on a black stone tablet, the face of which is decorated with a floral scroll of delicate design having the inscription superimposed on it. This style of decoration is rather rare and I know of only one other example (*viz.*, at Gulbarga) where similar ornamentation has been done.[4] The height of the letters is 15" and their thickness over an inch, so the skill of the calligraphist in writing such bold characters can be appreciated. The text contains only quotations from the *Qur'ān*,[5] but the name of the scribe is given at the end of the inscription on the side wall of the southern gateway. He has signed himself—

كتبه الفقير المحتاج الى الله تعالى مغيث القاري الشيرازي

'*Written by the humble dependant upon the High God, Mughīth Al-Qārī Ash-Shīrāzī.*' The surname, *Al-Qārī*, shows that he was versed in the art of reciting the *Qur'ān*, an art which, on account of instrumental music being unlawful among the Moslems, is highly esteemed by them. The cognomen *Ash-Shīrāzī* proves him to be an inhabitant of Shīrāz, which fact confirms the information contained in contemporary history that the courts of the Baihmanī Kings were adorned with artists from Persia.[6] The portions of the inscription reproduced in Plate VIII are carved on the southern door of the shrine.

[1] This article was subsequently published in book form (Baptist Mission Press, Calcutta, 1917) and is available for sale at the office of the Director of Archæology, Hyderabad, Deccan.

[2] *E. I. M.*, 1925-26, pp. 17-19.

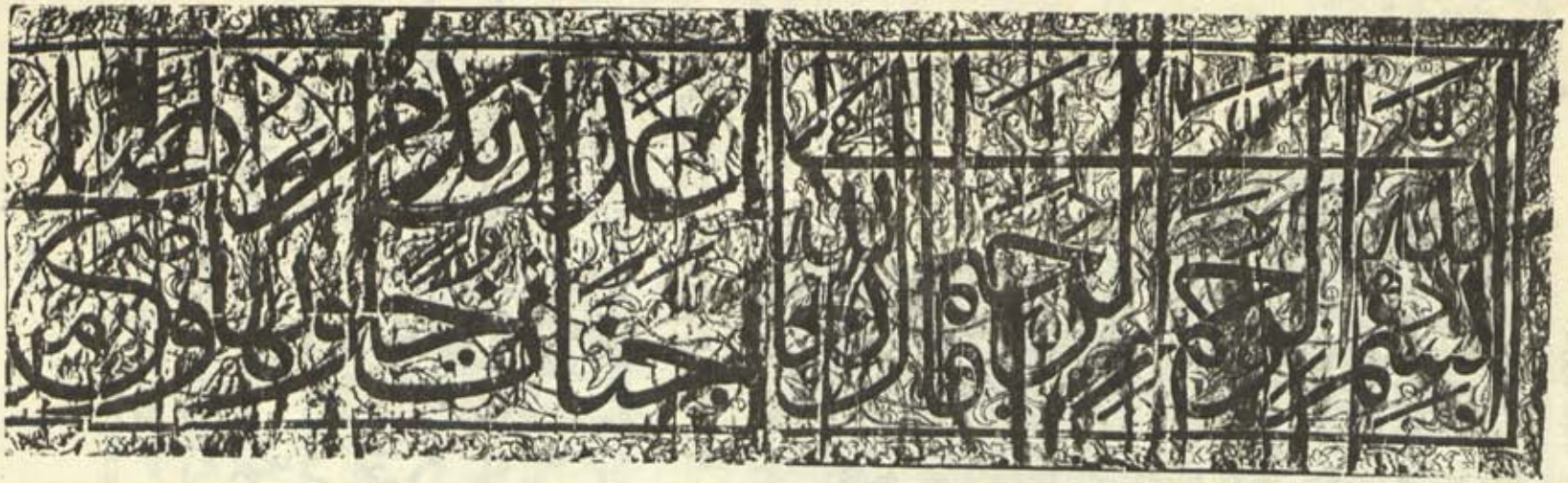
[3] Each side of the octagon measures 36 ft. externally.

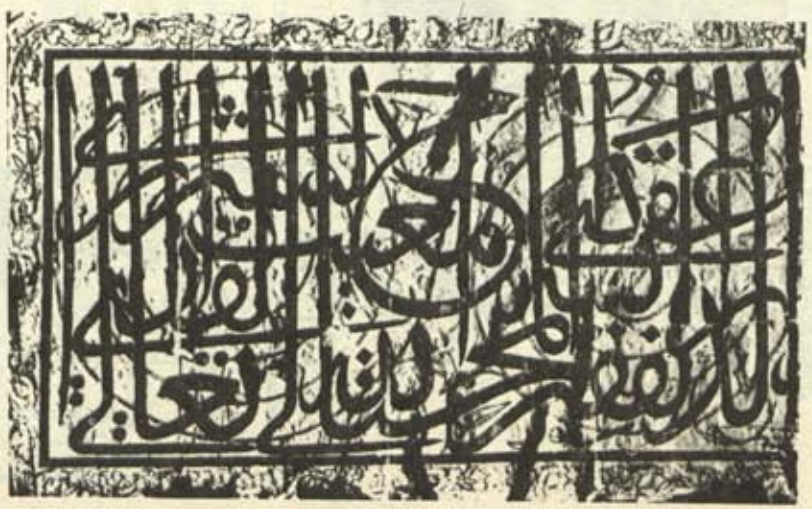
[4] This inscription is carved on the outer gateway of the southern court of the Shrine of Ḥaẓrat Banda Nawāz.

[5] *Qur'ān*, Ch. 13, Verse 23.

[6] *Briggs*, Vol. II, p. 328.

Inscription on the tomb of Hazrat Khalil Ullah, Bidar.





Scale ·083

PLATE VIII

PLATE X Inscriptions on an old palace, Bidar Fort.

(a)

(b)

Scale ·166

(c) Inscription on a tomb in the shrine of Hazrat Khalil Ullah, Bidar.

Scale ·166

(d) Inscription on a tomb near the shrine of Hazrat Khalil Ullah, Bidar.

Scale ·2

The second inscription of this group is set up in the form of a tablet fixed at the head of a tomb some twenty yards to the south-west of Ḥazrat Khalīlu'llah's shrine. It records the death of Ilāh Laqdī Beg Sāwaji in 1081 H. (1670 A.D.). The name Laqdī Beg is extraordinary; it may be Naqdī Beg, but that also sounds somewhat unusual. The cognomen Sāwaji may, by a stretch of imagination, be connected with that of the well-known saint, Salmān Sāwajī, but there is nothing in the inscription to support this guess. The language of the record is Persian and it is written in *Naskh* characters. I have deciphered the text as follows :—

Plate X (*c*).

هو الباقي

بتاريخ پانزدهم شهر ربيع الثاني سنه هزار و هشتاد و يک هجري نبوي اله لقدي بيک
ابن امر الله بيک ساوجي ازين جهان فاني بعالم جاوداني خراميد غفر الله له و ستر عيوبه
بحق محمد و اهل بيته ⊙

TRANSLATION.

"On the 15th of Rabī' II, 1081 years after the Flight of the Prophet (Monday, 22nd August, 1670 A.D.), Ilāh Laqdī Beg, son of Amru'llah Beg, Sāwajī, passed from this mortal world to the everlasting sphere. May God pardon him and conceal his shortcomings through Muḥammad and the members of his house!"

The third inscription of this locality is carved on a loose slab which is lying under a *Nīm* tree, on a platform about a hundred yards to the south of the road, passing in front of Shāh Khalilu'llah's shrine. The epigraph contains a chronogram—جنت الفردوس, which according to the *Abjad* system gives 834 H. (1431 A.D.) as the date of the demise of a local saint Shāh Nūru'llah Ḥusainī. It also records the fact that the tomb fell into ruins during the time of the Barīdī Kings, but was restored by Asadu'llah Khān, the grandson of the saint, during the reign of Emperor Muḥammad Shāh. As there are several graves on the platform where the tablet is lying, it is difficult to identify the tomb to which it was originally fixed.

The style of writing is *Naskh* and the inscription consists of a verse containing the chronogram and five lines of Persian prose. I have deciphered the text as follows :—

Plate X (*d*).

تاريخ وفات

سال تاريخش از خرد جستم گفت هاتف که جنت الفردوس
مقبرهٔ شا(ه) نورالله حسيني تيار بود در زمان بريدان شکسشد (sic) بعده
اسد الله خان نبيرهٔ شاه مذکور از سرنو در عمل محمد شاه بادشاه در سنه ۱۱۹۵ (؟)
باتمام رسانيد ⊙

TRANSLATION.

Date of demise.

Verse.

"I inquired of my intellect the year of his demise,
The inspirer said, (it may be ascertained from the phrase—)
The Garden of Paradise."

"The tomb of Shāh Nūru'llah Ḥusainī was built up, but it fell into ruins during the time of the Barīdī Kings. Afterwards his grandson, Asadu'llah Khān, constructed it afresh in 1195 H. (?), during the reign of King Muḥammad Shāh."

The most interesting inscription of this locality, which was found lying in the open some five hundred yards to the north-west of Shāh Khalilu'llah's shrine, is a record in Persian verse consisting of seven lines. It mentions the building of a charitable institution during the reign of 'Alā'u-d-Dīn, son of Aḥmad Shāh, who had descended from Baihman and Farīdūn. Sir W. Haig, on the basis of the Gulbarga Mosque inscription which bears the surname 'Baihman Shāh' for 'Alā'u-d-Dīn, the founder of the dynasty, has concluded that all information contained in Persian histories regarding 'Alā'u-d-Dīn's being a slave of the Brahman Gangū, and his adopting the title Baihmanī (a shortened form of Braihmanī) in memory of his old master, are false.[1] The invention or incorporation of an amusing story is not an extraordinary feature in books on history, but in this case the version of all the writers is so unanimous that it will not be fair to contradict them until an absolutely reliable record is secured. The mere mention of the title Baihman Shāh, or a reference to the descent of Baihmanī Kings from Baihman and Farīdūn, in some contemporary inscriptions may only be the eulogy of court panegyrists to please their King, and should not be treated seriously.

The style of writing of this inscription is *Naskh* and I have deciphered it as follows :—

Plate IX (*a*).

(۱) . . . . . که این بائین موزون مرتب شد بوقت سعد و میمون
(۲) ز هجرت بود هیصد سال و پنجه نهم تاریخ ماه رب بیچون
(۳) بعهد بادشاه بو المظفر علاءالدین شاه ربع مسکون
(۴) شهنشه احمد ابن شاه احمد که هست از نسل بهمن و از فریدون
(۵) نیایش کرد مجموع ممالک که قدرش برترست از اوج گردون
(۶) نصیر ابن علا خانشه ے دارد فضایل بیعد و خیرات افزون
(۷) قبول حق باد این خیر جاري بقاء بانیش با خلد مقرون

TRANSLATION.

(1).....this well proportioned *Bā'īn* (rest-house)[2] was built in auspicious and happy time.

[1] *J. A. S. B.* for 1904 (special Number), pp. 1-4.
[2] *Cf.* Rājon-kī-Ba'īn, *Āṣāru-ṣ-Ṣanādīd* (Lithograph, 1847), p. 164.

PLATE IX

(*a*) Inscription found lying in a field, to the North of Shah Khalil Ullah's Tomb, Bidar.

Scale ·25

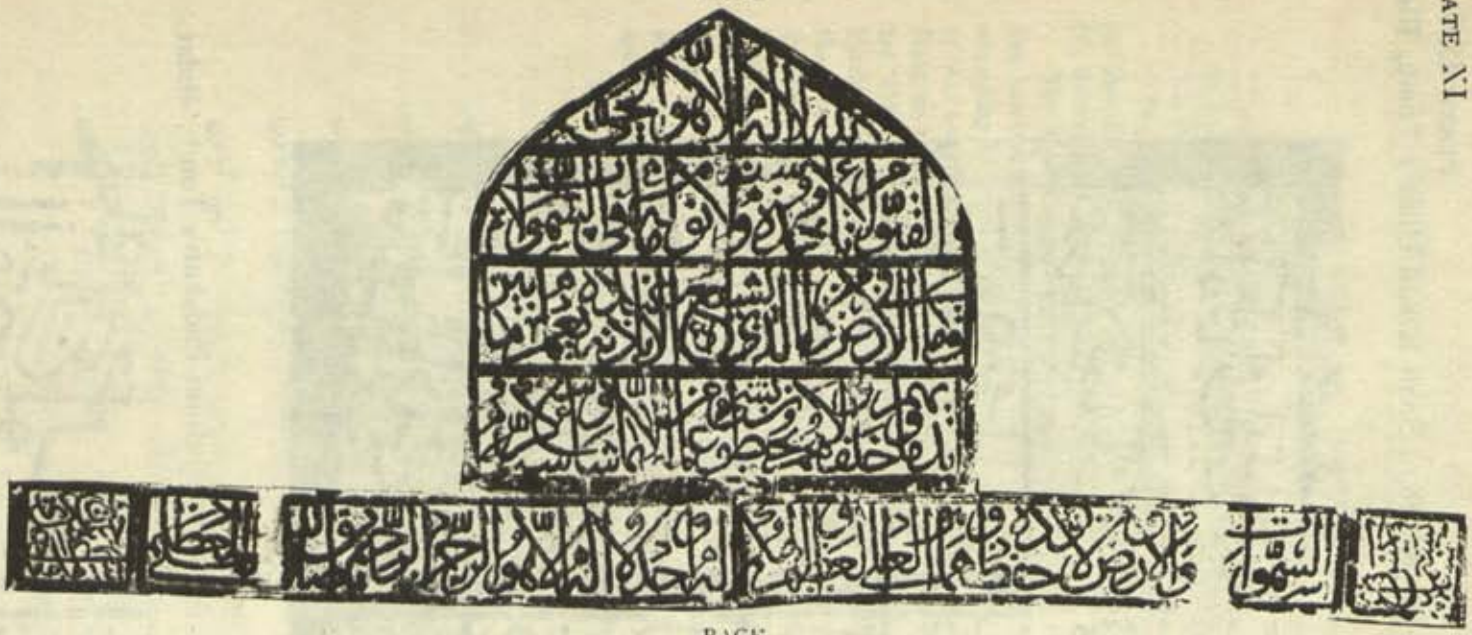
(*b*) Inscription on a stone built in the plinth of Multani Padshah's Tomb, Bidar.

Scale ·2

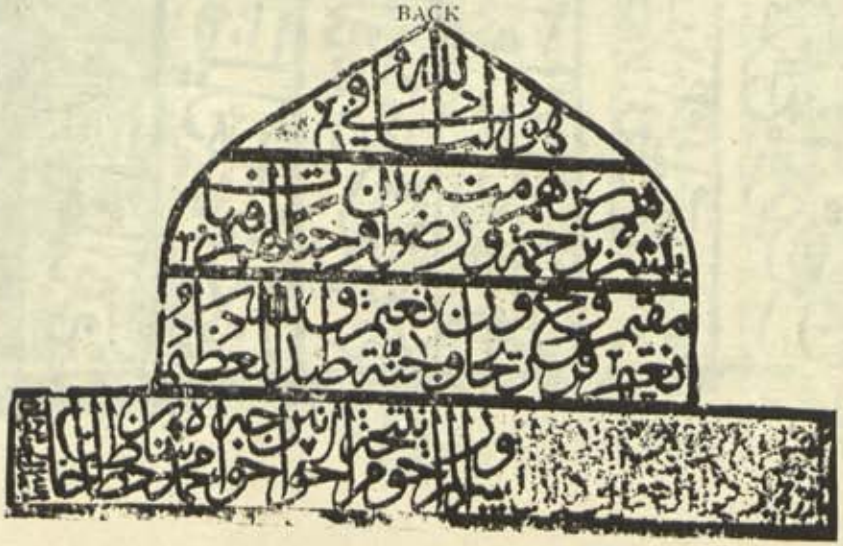
Inscription on a tablet found in the Tomb of Ahmad Shah Wali Baihmani, Bidar.

PLATE XI

FACE



BACK



Scale ·2

(2) The Hijri year was 850 and it was the 9th of the month of Absolute God (Rajab).[1]

(3) During the reign of the victorious King, 'Alā'u-d-Dīn, the sovereign of the fourth part of the universe, which is inhabited.

(4) The Emperor Aḥmad, son of King Aḥmad (Walī Baihmanī), who is from the descent of Baihman and Farīdūn.

(5) The whole world has shown humility to him, for his rank is exalted to heaven (lit. higher than heaven).

(6) Naṣīr, son of 'Ala Khān Shāh, who possesses innumerable virtues and whose charity is (ever) increasing;

(7) May God accept this charitable institution (lit. flowing charity) and may its builder (Naṣīr) ever last!

V.—Inscription on a tablet found in the Tomb of Aḥmad Shāh Walī Al-Baihmanī, Asutur.

The tomb of Aḥmad Shāh Walī occupies a pre-eminent position among the monuments of its kind in the Deccan, for the paintings of its ceiling, which are almost intact, far excel similar work in other places alike for richness of hues and beauty of design. The interior of the dome s also decorated with *Qur'ānic* texts, written in the *Kufic*, *Naskh* and *Thulth* styles but as the inscriptions are painted high up on the dome it will be difficult to photograph them satisfactorily unless a high scaffolding be built for the purpose.

The inscription studied here, although found in this building, does not belong to it. It is carved on an arch-shaped tablet of black stone, which was probably picked up in the vicinity of the tomb and on account of the beautiful writing preserved there. The style of writing is *Naskh* and the text consists of quotations from the *Qur'ān* and the date of the demise of—

خواجه محمد شاه

Plate XI.

Upper part.

Throne verse (*Qur'ān*, Ch. 2, verse 256) and the date—

في شهر رجب احدى و عشرين سنه خمس و خمسين و تسعمائة

Lower part.

هو الله الباقي

Qur'ān (Ch. 9, verse 21).

. . . . . المرحوم نتيجة الخوانين خواجه محمد شاه بن خطاط خان جعل الله الجنة ماواه

TRANSLATION.

"On the 21st of Rajab, 995 H. (Saturday, 17th June, 1587 A.D.).

. . . . . the deceased (may God bless him!), the best of the Khāns, Khwajah Muḥammad Shāh, son of Khaṭṭāṭ Khān, may God make paradise his resting place!"

[1] Corresponding to Friday, the 30th September, 1446 A.D.

The name, Khaṭṭāṭ Khān, of the father of the deceased, seems to be a title, which was apparently conferred on him by some Baihmanī king on account of his expert skill in the art of calligraphy.

VI-VIII.—Inscriptions in the enclosure of Multānī Pādshāh's Shrine, Bidar.

The tomb of Multānī Pādshāh, whose full name is Shāh Shamsu-d-Dīn Muḥammad Qādirī, is held in great reverence by the people of Bidar. He lived from 862 to 935 H., during the reigns of the later Baihmanī Kings, who were only tools in the hands of the all-powerful Barīdī ministers. The tomb of the saint has been re-built in modern times and a marble tablet giving the name and the date of demise has been set up on the doorway. The platform of the tomb, however, seems to be old, and along its margin towards the west, where the grave of the saint's infant son is shown, a tablet is fixed which bears this inscription :—

Plate IX (*b*).

گفتم تاریخ گورا . . . . . بدر خان (؟)

گفت تاریخ شاه اسحاق علم از هند رفت

۸۸۷

TRANSLATION.

I said to the composer of chronograms.....Khān. He said that the date of the demise of Shāh Isḥāq may be obtained from the phrase—"Knowledge *departed from India*, 887 H. (1482 A.D.)."

The style of writing is somewhat crude and the inscription does not seem to have been designed by an expert calligraphist.

There is a large cemetery in the enclosure of Multānī Pādshāh's shrine, but the majority of the inscriptions carved on the tombs are modern. Two of them which are comparatively old are noticed here. One of these is written on a tomb which is built to the right of the passage, almost midway between the main entrance and the sepulchral chamber of the shrine. The inscription consists of two lines of Persian verse and reads thus :—

Plate XV (*c*).

رخت بربست زین جهان دني آن ولي زمانه آل نبي

سال تاریخش از خرد جستم گفت اندر بهشت سید ولي

TRANSLATION.

"From this low world packed up his chattel
The saint of the world, an offspring of the Prophet.
I inquired of Wisdom the chronogram of his demise,
It communicated, '*Sayyid Walī is in Heaven.*'"

The phrase اندر بهشت سید ولي gives the date 1082 H. (1671 A.D.) which falls in Aurangzeb's reign (1659—1707 A.D.).[1]

[1] The style of writing is *Nastaʿlīq* of the Mughal period.

(*a*) Inscription on the Tomb of 'Ali Barid, Bidar. PLATE XV

Scale ·2

(*b*) Inscription on a Tomb to the North-West of 'Ali Barid's Tomb, Bidar.

Scale ·166

(*c*) Inscription on a Tomb in the Shrine of Multani Badshah, Bidar.

Scale ·166

PLATE XXI

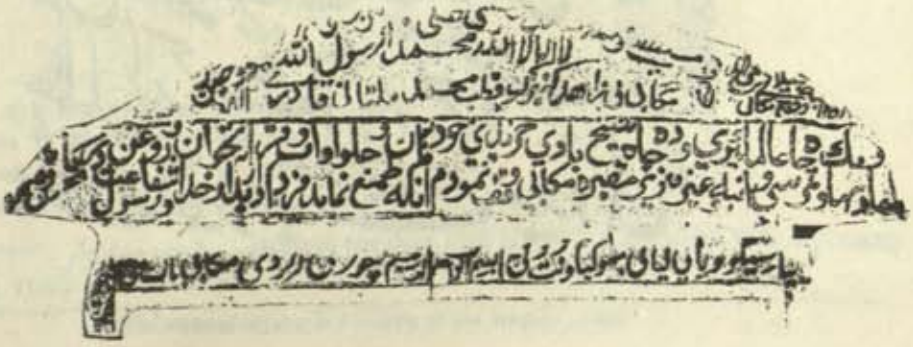
Inscription on the Sharza Darwazah, Bidar Fort.

Scale ·25

(*b*) Inscription on the Mangalpet Darwazah, Bidar City.

Scale ·25

(*c*) Inscription on a Tomb in the Shrine of Multani Padshah, Bidar.



Scale ·142

Almost opposite Sayyid Walī's tomb, on the other side of the passage (towards the west), is the tomb of Mukka Bī, which has an inscription recording an endowment for the maintenance of the tomb. The style of writing as well as the language of the inscription is crude and as it is dated 1258 H. it shows that public taste in literary matters in that time was at a very low level. I have deciphered the inscription as follows :—

Plate XXI (*c*).

. . مصطفی . . محمد . . . صلی . . . .

لا اله الا الله محمد رسول الله

در حسین ۸۱۲	مکّابي بی زاهد کنیزک قطب محمد ملتاني قادري	محي الدین جیلاني قادري ۱۲۵۸ . . . مکّابي

و یک چاه عالمگیري و ده چاه شیخ باري خریدي خود به نان و حلوارات و قرآن خوان و روغن درگاه با دیها و زمین و انبه وغیره زیر مقبرا مکّابي وقف نمودم آنکه طمع نماید فردا از دیدار خدا و شفاعت رسول محروم . . . .

پیاسیکو تو پانی کیا لی بهوکیا رنت روٹي

بسم الله الرحمن الرحیم

چوري کر کردي مکّابي ناک کٹي یا چوٹي

TRANSLATION.

.....the Chosen, Muḥammad.....bless.....

There is no god but God and Muḥammad is the Prophet of God.

Mukka Bī, the pious slave of Quṭb Muḥammad Multānī Qādirī.

Enclosed. Right. Muḥī'u-d-Dīn Jīlanī Qādirī. 1258 H. Mukka Bī.

Enclosed. Left. Ḥusain. 812 H.

" And one well built by 'Ālamgīr (or during 'Ālamgīr's reign) and ten wells of Shaikh Bāwī, purchased by me (are an endowment for the distribution of) bread and sweets, for the fees of the *Qur'ān* reciters, and for the expenses of oil (for the lamps) of the Dargāh. I also dedicate the villages, lands, mango trees, etc., attached to the tomb of Mukka Bī. Whoever shows avarice in respect of this endowment may be deprived tomorrow (the Day of Judgment) of the Divine vision and the intercession of the Prophet!

In the name of God the most Merciful and Compassionate.

Verse.

The thirsty may drink the water and the hungry enjoy the bread, but if thou committest a theft it is tantamount to thy cutting the nose or the tresses of Mukka Bī."

IX-XVI.—Inscriptions in the Bidar Fort.

The Fort and City of Bidar were built by Aḥmad Shāh Walī Al-Baihmanī, but Muḥammad Shāh Lashkarī, the thirteenth King of the dynasty, added some gates and bastions to the Fort and the Barīdī Kings adorned it with beautiful pavilions and palaces. The circumference of the Fort is about 4,500 yards and a triple moat, hewn out of solid rock, surrounds it. On the outermost gate of the main entrance of the Fort is fixed an inscriptional tablet which records that the gate was built by Mukhtār Khān Al-Ḥusainī, during the 26th year of Aurangzeb's reign. Mukhtār Khān was the third Subedar of Bidar, after its conquest by Aurangzeb in 1656, and it appears that he repaired and plated and bossed in iron almost all the gates of Bidar, which bear his inscriptions to this day. This inscription consists of three lines of Persian prose, which are written in the *Nastā'līq* characters. My reading of the text is as follows :—

Plate XXI (*a*).

(1) روز جمعه ۲۷ شهر رجب المرجب سنه ۲۶ جلوس میمنت مانوس حضرت قدر قدرت
جم جاه ملائك سپاه

(2) محي الدين محمد اورنگ زيب بهادر عالم گير بادشاه غازي خلد الله ملكه
و سلطانه موافق . . . .

(3) هجري نبوي در صوبه داري كمترين بندگان مختار خان الحسيني السبزواري
اين دروازه صورت اتمام [يافت]

TRANSLATION.

"On Friday, the 27th of Rajab, the honoured month, in the 26th regnal year from the auspicious accession of His Majesty, (who is) powerful like Fate, glorious like Jamshid, Master of the army of angels, Muḥīu-d-Dīn Muḥammad Aurangzeb Bahadur 'Ālamgīr, the victorious King (may God perpetuate his Kingdom and Majesty !), corresponding to 1094 of the era of the Flight of the Prophet, during the governorship of the humblest of servants, Mukhtār Khān Al-Ḥusainī As-Sabzwārī, this gate was completed."

The second gateway of the Fort has also an inscription, but as it has been published in a previous number of this *Journal* it will not be discussed here.[1] The passage from the second gateway leads to a third, styled the Gumbad Darwāzah. On emerging from the latter the visitor will find to his left a lofty pile of buildings, called the Rangīn Maḥall on account of its tile decoration. The palace seems to have been originally built by the Baihmanī Kings, but the Barīd Shāhī rulers made some additions to it, which from an architectural point of view are very interesting. Plate X of *Nizamī's Poems*,[2] recently published by Mr. Laurence Binyon, bears the picture of a Persian pavilion which has such a striking resemblance to that of the Rangīn Maḥall, as regards the tile decoration and the verses inscribed on it, that we may conjecture the latter pavilion seems to have been built by a Persian architect, employed at the court of the Barīdī Kings, on the model of a Royal pavilion in Persia.

[1] *E. I. M.* for 1925-26, pp. 17-18.
[2] *Nizamī's Poems* by Laurence Binyon.

On the outer door of the pavilion at the Rangīn Maḥall the following inscription is written on tiles :—

Text.

شاه نشین چشم من تکیه گه خیال تو
جای دعا ست شاه من بی تو مباد جای تو

TRANSLATION.

"Since in my eye (lit. the chamber of my eye) always rests thy image,
It is my prayer that my sight may remain only as long as that vision."

The inner arch of the pavilion has the following inscription set in letters of mother-o'-pearl on a polished black stone tablet :—

Text.

هر در ثمین که در صدف دارد عشق از بهر نثار درگهت دارد عشق
عاشق شود آنکس که در آید ز درت گویا ز در و بام تو می بارد عشق

المستنصر بنصرالله الملک المالک المجلس المکرم و الهمایون الاکرم برید ممالک علي

TRANSLATION.

Verse.

"Every precious pearl which cherishes love in its shell,
Cherishes the desire to be given in alms at thy court.
Anyone who enters thy door is inspired with thy love,
As if love pours down from thy portico and balcony."
"Invoker of Divine help, the supreme King, Majlis-i-Mukarram,
Humāyun-i-Akram, Barīd-i-Mamālik, 'Alī."

Over the windows of the pavilion these lines are inscribed :—

Text.

اے منظر دیده از جمالت روشن وی کرده چو در در صدف سینه وطن
بخرام بشه نشین خلوتگه دل که از بهر تو آراسته شد این گلشن

TRANSLATION.

"O Thou! who hast brightened the sight of mine eye,
Who hast taken thy abode in my breast (lit. taken thy abode in the bosom like the pearl in the shell),
Gracefully enter the chamber of my heart,
For that pleasance has been adorned for thee."

Close to the Rangīn Maḥall are the remains of a building which is styled the Shāhī Maṭbakh (Royal Kitchen), and which in recent times, by an irony of fate, was used as a prison. The plan of the building, however, shows it to have been the palace of a minister and two inscriptions of the Bījapur governors confirm this view.[1] One of these records refers to the extensive repairs carried out by Malik Marjān in 1027 H. (1618 A.D.). Malik Marjān's name is memorable in history on account of his gallant defence of the Fort of Bidar against the Mughal forces under Aurangzeb.

The text of the inscription reads thus [2]:—

Plate X (*a*).

بتوفیق الله قادر و سبحان عمارات شاهان دیرینه دوران
ز مسجد رکوب محلها و ایوان مجدد نموده ملک شان امرجان
سنه ۱۰۲۷

TRANSLATION.

"By the grace of the Holy and Almighty God,
The buildings of bygone Kings:
Comprising mosques, forts, palaces and halls,
Were repaired by the sovereign-like (governor), Malik Amarjān." 1027 H. (1618 A.D.).

The other inscription on the Shāhī Maṭbakh refers to the conquest of the Deccan by Brahīm (Ibrāhīm 'Ādil Shāh II), and it is dated 1028 H. (1619 A.D.). It consists of two lines of Persian verse written in the *Nastā'līq* characters. My reading of the text is as follows:—

Plate X (*b*).

شه زمانه چو بد براهیم نبود جز او کریم کامل
دکن سرپرش چو شد مسخر بود مورّخ معز فاضل
سنه ۱۰۲۸

TRANSLATION.

"When Ibrāhīm was the king of the age,
None was so perfect in bounty as he.
When the Deccan was conquered by him,
The '*Honoured Scholar*' was the recorder of events."[3]

To the west of the Shāhī Maṭbakh is the Jāmi' Masjid of the Bidar Fort, where an inscription of Aurangzeb's reign, recording the building of a balcony, is set up. The Jāmi' Masjid was built by the Baihmanī Kings and it was some two hundred years old when Aurangzeb conquered the fort. The inscription, therefore, refers to some other building, in the vicinity of the Mosque, which fell into ruins, and had its inscription removed to the Mosque.[4]

[1] For a description of this building see *Annual Report*, Archæological Department, Hyderabad, 1928-1929.
[2] This inscription is in Persian verse, comprising two lines written in the *Nastā'līq* characters.
[3] The words معز فاضل give the date 1028 H. according to the *Abjad* system.
[4] For a description of the building see *Annual Report*, Archæological Survey of India, 1914-15, pp. 132-149, also *Annual Report*, Archæological Department, Hyderabad, 1928-29.

Inscription of Aurangzeb on the Sola Khamb Mosque, Bidar.

Scale 1

PLATE XVI

PLATE XII Inscriptions on the Lal Burj Gun, Bidar.

Scale ·33

The epigraph consists of five lines of Persian verse and is written in most beautiful *Nastā'līq* characters. The text may be read as follows :—

Plate XVI.

بدور شاه عالم گیر غازي که از عدلش شده گیتي منور
قلندر خان بهار باغ دولت که از بویش جهان گشته معطر
به پیش آفتاب دست جودش بود دریا و کان او ذره کمتر
رواقی ساخت بهر یادگاری که باشد زیر این فیروزه منظر
بی تاریخ او از طارم چرخ ندا آمد که خال روی بیدر
۱۰۸۸

TRANSLATION.

"In the reign of Shāh 'Ālamgīr, the victorious,
By whose justice the world has been illumined,
Qalandar Khān, the bloom of the garden of the state,
Whose sweet odour has perfumed the country.
Before the sun of whose generous hand,
The treasures of the ocean and the mine dwindle to a particle,
Built a balcony as a memorial,
To last long under the azure window of Heaven.
For the date of its erection from the balcony of the sky
These words were heard—'The beauty spot (lit. mole) on the face of Bidar.' 1088 H. (1677 A.D.)."

Qalandar Khān was the fifth governor of the Bidar Fort after its annexation to the Mughal Kingdom of Delhi in 1656 A.D. He died in 1097 H. (1686 A.D.) and his tomb and a mosque built by him[1] may be seen to this day to the north-east of the Gulbarga Railway Station.

On the bastions of the Fort, which are thirty-seven in number, are mounted large pieces of ordnance, some of them bearing inscriptions. As the lettering was inlaid in precious metals much vandalism has been shown in tearing out the metals and obliterating the legends. The inscription of the Lāl Burj Gun is however intact and may be read as follows :—

Plate XII.

Top Panel.

چون توپ حیدري بسعادت نظام یافت قاسم برید شاه ممالک بکام یافت

Middle Panel.

بطالع دولت ابد پیوند حضرت عالي جاه عالم پناه ابتدا کرده شده این توپ حیدري
مشتري در ایام اعالیحضرت خدارند سلیماني جمشید مکاني قاسم برید شاه ثاني خلد الله
تعالی ملکه و سلطانه

[1] For a description of this building see *Annual Report*, Archæological Department, Hyderabad, for 1925-26, pp. 7-8.

Bottom Panel.

و اعلی امره و شانه فی شهور سنه ست و تسعین و تسعمایة ⊙ شهر رمضان

TRANSLATION.

"As the Ḥaidarī Gun was made (or manufactured) at a felicitous time

The King, Qasīm Barīd, found the dominions submissive.

Through the ever increasing good fortune of His Exalted Highness, the refuge of the world, the (making of the) Ḥaidarī Mushtarī Gun was commenced during the time of His Majesty, possessing Solomon's authority and Jamshīd's dignity, Qasīm Barīd Shāh II, may God Almighty perpetuate his Kingdom and sovereignty and elevate his authority and rank! In the months of the year 996 H. (1587-88 A.D.).

(Written) in the month of Ramaẓan (July and August 1588 A.D.)."

The style of writing is *Naskh*, but as the lettering has been interlaced the decipherment of the text is rather difficult. The language of the inscription is Persian.

XVII-XIX.—Inscriptions on the tomb of 'Alī Barīd and on another tomb situated to the north-west of the former.

The tomb of 'Alī Barīd is situated in an open plateau about a mile to the south-west of the Bidar city. It is an imposing structure and has a highly ornamental interior.[1] Along the walls, on a background of blue encaustic tiles, some verses of 'Aṭṭār on the transitoriness of the world and two chronograms recording the dates of the demise of 'Alī Barīd and the building of the tomb are inscribed in elegant *Nastā'līq* script.[2] The dates of the demise and the building of the tomb are also carved at the north and south sides of the sarcophagus (Plate XV *a*). The lines written on the walls may be read as follows :—

ای هم نفسان تا اجل آمد بسر من از پای در افتادم و خون شد جگر من
دي تازه گلی بودم و اندر چمن باغ[3] امروز فرو ریخت همه بال و پر من

یاران و عزیزان بسر خاک من آیند وز خاک بپرسند نشان و خبر من
گر خاک جهان جمله بغربال بیبزند حقّا که نیابند نشان و اثر من[4]

[1] For the full description of the building see *Annual Report*, Archæological Survey of the Government of India, 1914-15, pp. 146-48.

[2] Above the arches, on all four walls of the building, *Qurā'nic* texts are inscribed in beautiful *Thulth* style. The name of the artist as given at the ends of inscriptions on the north and south walls is 'Abdu'l Fattāḥ. The arrangement of the inscriptions is as follows :—

North wall	*Qur'ān*, II, 285-86.
East wall	*Qur'ān*, III, 25.
South wall	*Qur'ān*, XVIII, 107-110 and XXXVII, 180-82.
West wall	*Qur'ān*, II, 256.

[3] This hemistich has another reading in the Hyderabad State Library *Ms.* (*Dīwān-i-'Aṭṭār*, No. 503, folio 36)—

دي تازه و خوش روی بود در چمن عشق

[4] The Hyderabad Ms. contains a different reading of these two lines—

عطّار دلی دارم و آن نیز بخون غرق تا بنگرد این درد دلم داد گر من
گر حق بدلم یک نظر لطف برساند حقّا که نیاید در جهان در نظر من

رفتم بچنان جای که باز آمدنم نیست هم نیست امیدم که کس آید بسر من
عطّار دلي دارم از درد بخون غرق حقّا که نیاید در جهان در نظر من [1]

دریغا که بی ما بسی روزگار برزید گل و بشگفد نوبهار
کسانی که از ما بغیب اندر اند بیایند و بر خاک ما بگزرند

تفرّج کنان در هوا و هوس گزشتیم بر خاک بسیار کس
کرا جاودان ماندن امید ماند چو کس را نه بیني که جاوید ماند

دامن کشان که میرود امروز بر زمین فردا غبار کالبدش بر هوا رود
خاکت در استخوان رود ای نفس خیره چشم مانند سرما دان که درو توتیا رود

باني این گنبد گردون مثال شاه فرخنده برید نیک خو
مصرعهٔ آخر که تاریخ بناست نام گنبد قبّة الانوار گو
کتبه خواجگي شیرازي

شاه سریر مملکت دین علي برید چون تنگنای فاني دنیای دون بهشت
آسوده در بهشت شده از ورای غیب تاریخ فوتش آمده آسوده در بهشت
۹۸۷ه

INSCRIPTION ON THE SARCOPHAGUS.

تعمیر گنبد سنه ۹۸۴ه رفات ۹۸۷ه

TRANSLATION.

O companions! when Death knocked at my head,
I fell down and my heart became gory:
Yesterday I was as a rose blooming in the garden (of Existence),
To-day I am shorn of all my plumes and feathers."[1]

"Friends and relatives will come to visit my remains,
And enquire of my remains of my destination and whereabouts:
If they sift the earth of the whole world,
By Truth! they will not find any trace or sign of me."

"I have passed to a world whence I cannot return,
Nor do I cherish this hope that anyone will come to the place where I lie:
O 'Aṭṭār! through grief (lit. pain) my heart is weltering in blood;
By God! both the worlds have lost all significance in my eyes."

"Alas! without us for a long time,
The rose will blossom and the Spring will bloom,

[1] This is a case of 'confusion of metaphors' in the original.

Those who are in secrecy with us,
They will come and visit (lit. pass by) our remains."

"Rambling about in ambition and lust,
We passed by the remains of many a person;
Canst thou cherish the desire of living for ever,
When thou hast not seen anyone living eternally?"

"One who goes trailing his long skirts on the earth to-day,
To-morrow the dust of his earthly remains will be scattered to the winds;
O blind self! thy ashes will move about in thy bones,
In the same way as eye-powder moves about in the collyrium-pot."

"The builder of this heavenly dome,
Is the good-natured king, Barīd, of blessed memory.
The last hemistich contains the date of the building,
Style the dome the Vault of Divine light (984 A.H.—1576 A.D.)." Written by Khwājgī Shirwānī.

"The sovereign presiding over the throne of the kingdom of Faith, 'Alī Barīd,
When he passed away from the narrow street of the frail world,
He found rest in Paradise, and these words were heard from Heaven,
The date of his death is contained in—'*Found rest in heaven*'." 987 A.H.—1579 A.D.

INSCRIPTION ON THE SARCOPHAGUS.

Dome built—984 H. (1576 A.D.). Died—987 H. (1579 A.D.).

At the extreme western limit of the group of Barīdī tombs is the shrine of a minor saint of Bidar. In the middle of the enclosure of this shrine a tomb is built, on the north wall of which an inscriptional tablet is fixed. The inscription gives the chronogram of the death of a lady whose name is not given. The record consists of three lines of Persian verse written in the *Nastā'-līq* characters. I have read the lines as follows:—

Plate XV (*b*).

(۱) خاتون زمان آسوده شد این جا تعالی الله کهست از نکهت فردوس بوی مرقدش به به

(۲) مرتب گشت چون این روضهٔ عالي بخوبي که رشک روضهٔ خلد ست بر روی زمین خه خه

(۳) ز اتمام و بنایش باز جو تاریخ این مصراع بنای قصر خلد اتمام نیکو یافته زه زه

۱۰۸۷ھ ۱۰۸۸ھ

TRANSLATION.

(1) The lady of the age is resting here; God be exalted! the sweet smell of her resting-place surpasses the fine odours of Paradise.

(2) When this noble shrine was finished with elegance it became on the surface of the Earth the envy of the gardens of Paradise, how wonderful!

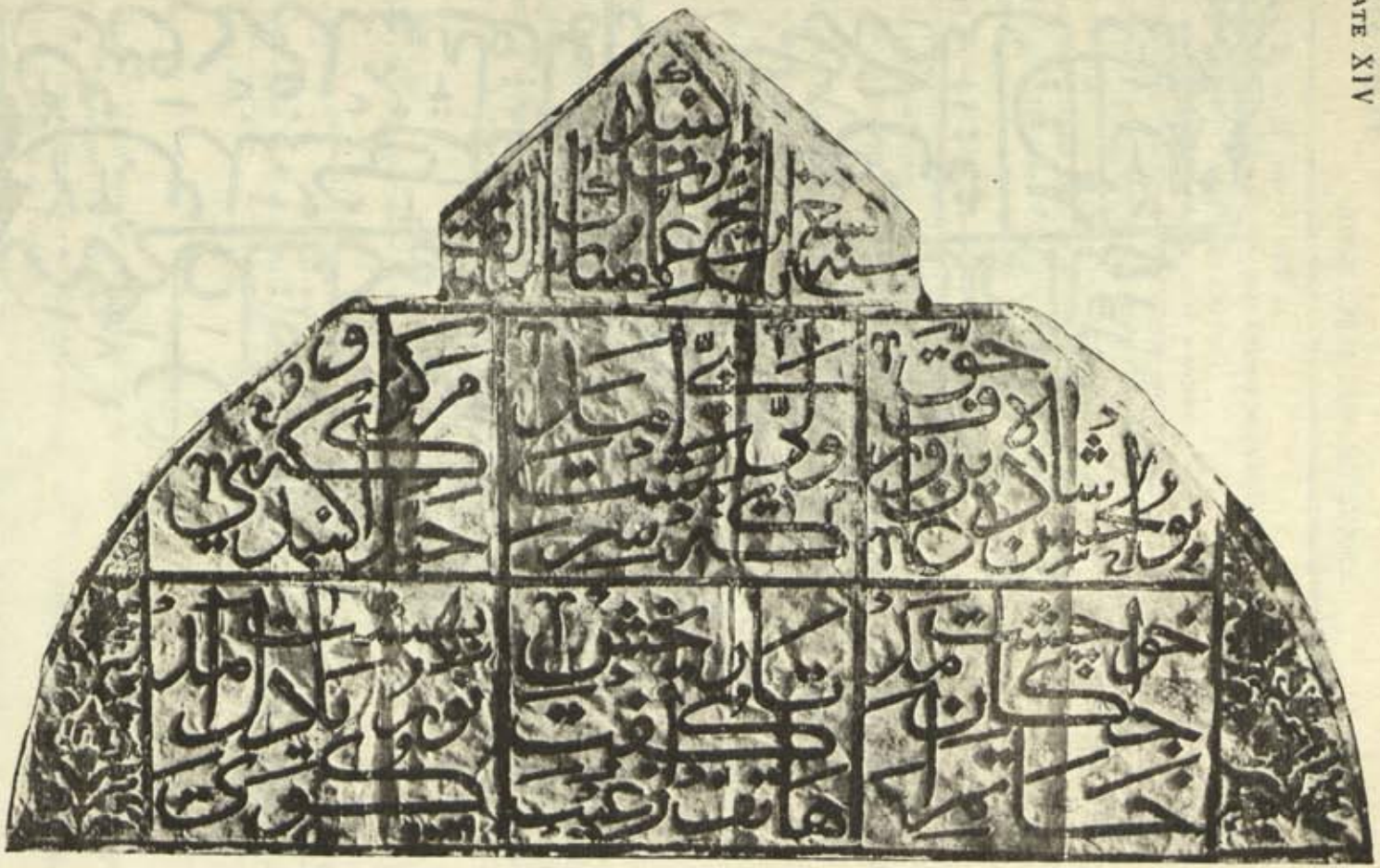
(3) The dates of its completion and foundation may be known from (the two phrases in) this hemistich—(1) *the foundation of the palace of Heaven* (2) *reached completion beautifully; how nice!*

According to the *Abjad* system the first phrase gives the date 1087 H. (1676 A.D.) and the second 1088 H. (1677 A.D.).

Inscription on the Tomb of Shah 'Ali Sahib, Bidar.

Scale ·125

Inscription on the Tomb of Abdul Hasan Shah, Bidar.



Scale :66

XX-XXI.—Inscriptions on two domes to the south of Ḥaẓrat Abu'l Faiẓ's tomb, Bidar.

The tomb of Shāh Abu'l Faiẓ, grandson of Ḥaẓrat Bandah Nawāz of Gulbarga, is situated to the south-east of the town, the road to it lies along the east and south sides of the City through the Mangalpet suburb. The tomb of the saint has no contemporary inscription, but outside the enclosure of the shrine to the south there are two tombs which bear inscriptions. One of these tombs has a square base (49 ft. each way) and it is surmounted by a large dome. The inscription is carved on an arch-shaped panel, above the eastern doorway of the tomb. It consists of two lines of Persian verse and the date, which is written in a separate line at the top. The style of writing is *Naskh* and I have deciphered the inscription as follows :—

Plate XIII.

سنه اثنی تسعین　　تاریخ عمارت گنبد مبارک　　تسعمائه

(۱) حبّذا گنبدی عالي　که شد آسوده در او　شاه فردوس مکان شاه علي رهبر دین

(۲) سال تاریخ بالین ز خرد جستم و گفت　هاتف از غیب که شد گنبد فردوس برین

TRANSLATION.

The chronogram of the building of the auspicious dome. 992 H. (1484 A.D.).

(1) " How felicitous is this high dome, wherein Shāh 'Alī, the King of heavenly abode, the leader of the faith, is enjoying rest ? "

(2) " I inquired of Wisdom the chronogram of this shrine ; the unknown voice said, '*the heavenly dome has been built*'." The numerical value of the last phrase according to the *Abjad* system gives the figure 992 which tallies with the date given in the first line.

The other tomb is comparatively small in dimensions and its base measures 24 ft. 3 ins. on each side externally. The inscription is carved above the western doorway and consists of three lines of Persian verse written in the *Naskh* characters. The date of the building is given in the top line. The text reads as follows :—

Plate XIV.

سنه تسع　　تاریخ عمارت گنبد مبارک　　ثمانین و الف

(۱) بوالحسن شاه دین و عارف حق　که ولیّ نبي سرشت آمد

(۲) حبّذا گنبدی که مرکز او　خاتم خواجگان چشت آمد

(۳) هاتف از غیب گفت تاریخش　کوی نور یا دل بهشت آمد

۱۰۸۹

TRANSLATION.

The chronogram of the building of the holy dome. 1089 H. (1678 A.D.).

Verse.

(1) Abu'l Ḥasan, the lord of the faith, and the knower of God ; who is a saint possessing the qualities of a prophet.

(2) How auspicious is this dome in the middle of which the last of the Chishtīyya saints rests ?

(3) The unknown inspirer suggested its chronogram, "*the stream of (divine) light or the heart of Paradise has appeared.*"

XXII-XXV.—Inscriptions on mosques and shrines in the suburbs of the Bidar City.

The governors appointed by the Mughal court of Delhi seem to have carried out considerable repairs to the fortifications of the Bidar City and they also built some mosques in pleasant localities, where in some cases the shrines of other faiths existed previously. To the south-east of the town, some two miles off, there is a spring in the scarp of the plateau where a tunnel and a niche have been cut. In the niche an image of the lion-god Narasimha is placed, which is reported to have been there from time immemorial. The image is still worshipped and the votaries have to wade through the water in the tunnel, which goes to considerable distance inside the rock, until the niche is reached.

Mukhtār Khān Al-Ḥusainī[1] built a small mosque on the slope of the mountain in 1082 H. and set up a long inscription stating that he converted the temple into a mosque. But as a matter of fact, the mosque is a new construction, and the Hindu shrine which existed inside the rock does not seem to have been disturbed, for it still survives. The text of the inscription runs as follows :—

Plate XVII.

الله ولا سواه ولا نعبد الا اياه

بنا كرد مسجد بجاى كنشت بر ابوابش انا فتحنا نوشت

چون همت والا نهمت خديو دين پناه مؤيد من عند الله ابو الظفر محي الدين محمد اورنگ زيب بهادر عالم گير بادشاه غازي بر انهدام بنيان كفر و ظلام و تاسيس اساس دين اسلام مصروف و معطوف است كمترين بندگان مختار خان الحسيني السبزواري ناظم صوبهٔ ظفر اباد بتخريب بتخانه و ترتيب اين مسجد و باغ پرداخت و بتاريخ بيست و پنجم شهر ربيع الاول سنه ۱۴ جلوس همايون موافق سنه ۱۰۸۲ هجري نبوي مطابق اين مصرع تاريخ كه بتكده مسجد شده از لطف حق بعنايت ملك علّام صورت اتمام يافت و از غايت خوبي و دلنشيني مكان بباغ فرح [موسوم] گردانيده بفرزند دلبند از عمر و دولت برخوردار ميرزا نجم الدين محمد خلف فرزند سعادتمند ميرزا قمرالدين محمد متعلق ساخت

كتبه قمرالدين محمد ابن مختار خان الحسيني

[1] *Supra*, p. 24.

الله ولا سواه ولا نعبد الا اياه

ثنا کرد مسجد بجای کنشت بر او ایش انا بخشا نوشت

Scale 1/125

چون همت والا نهمت خدیو دین پناه مؤید من عند الله ابو المظفر محی الدین محمد اورنگ زیب بهادر عالمگیر بادشاه غازی بر انهدام بنیان

کفر و ظلام و تاسیس اساس دین اسلام مصروف و معطوف است کمترین بندگان مختار خان الحسینی البنروازی ناظم صوبه ظفرآباد بجرب شجاعت

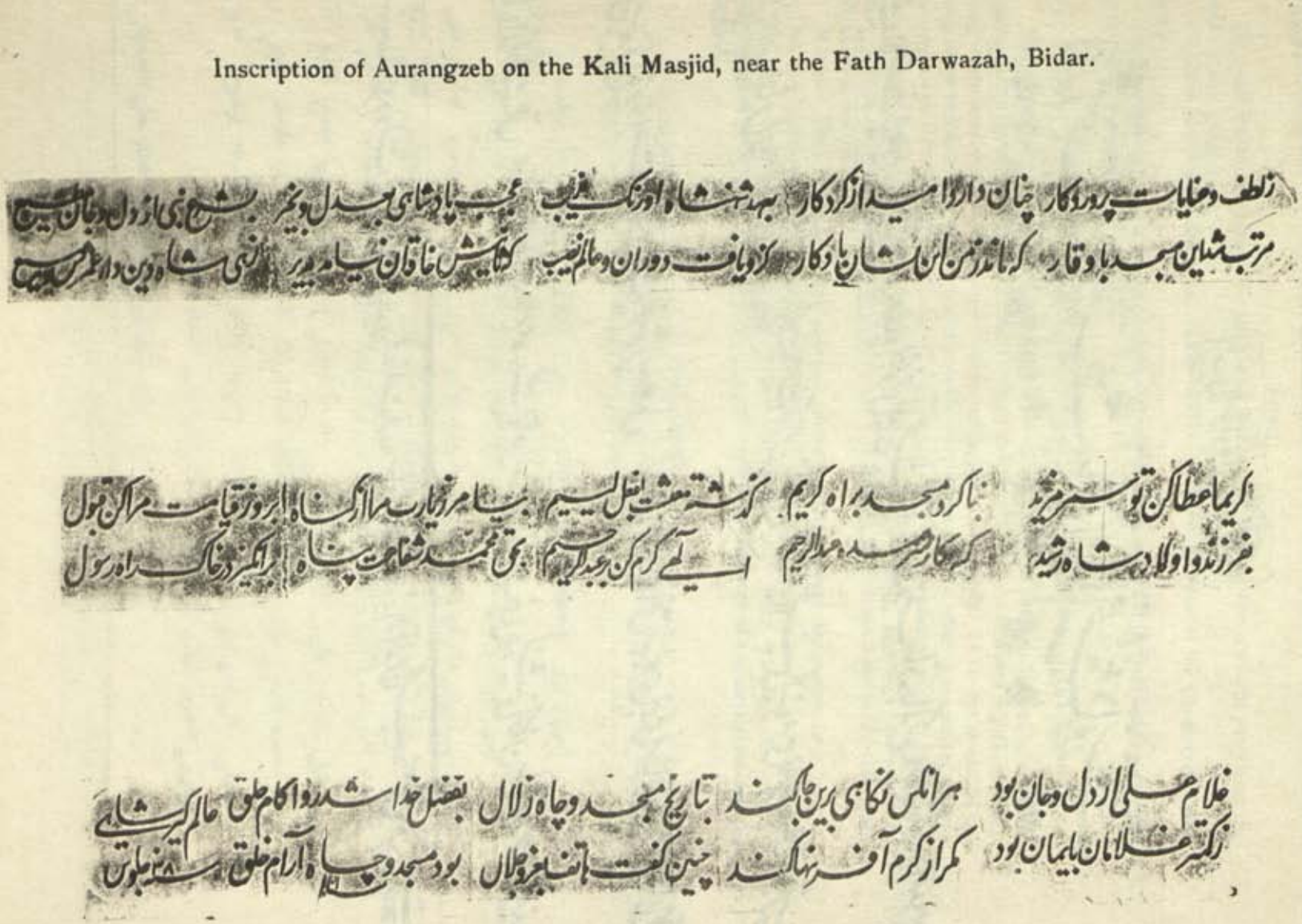
و ترتیب این مسجد و باغ پرداخت و بتاریخ بیست و پنجم شهر ربیع الاول سنه ۱۲ جلوس همایون موافق سنه ۱۰۸۲ هجری نبوی مطابق این مصرع تاریخ کلمه اتمام

مسجد شده از لطف حق بعنایت ملک علام صورت اتمام یافت و از غایت خوبی و دلنشینی مکان باغ فرح موسوم گردانیده بفرزند

دلبند از عمود دولت برخوردار میرزا نجم الدین محمد خلف فرزند سعادتمند میرزا قمر الدین محمد معلق ساخت

Scale 1/

Inscription of Aurangzeb on the Kali Masjid, near the Fath Darwazah, Bidar.



Scale 1

TRANSLATION.

God, there is none but He and we worship not anyone except Him.

" (He) built a mosque in place of the temple,

And wrote over its door the (*Qur'ānic*) verse—' Verily We conquered '."[1]

When the exalted mind of the Khedive, the refuge of Religion supported by Divine Grace, Abu'z Ẓafar Muḥiu-d-dīn Muḥammad Aurangzeb Bahādur 'Alamgīr, the victorious, was inclined to, and occupied in, destroying the base of infidelity and darkness, and to strengthen the foundation of the Islamic religion, the humblest servant Mukhtār Khān al-Ḥusaini as-Sabzwārī, the governor of the province of Ẓafarabād, demolished the temple and built a mosque, and laid out a garden, which by the Grace of the Omniscient God were completed on the 25th of Rabī'-ul-Awwal in the 14th year of the auspicious reign (1082 H.) corresponding with the date contained in this hemistich—

" *By the Grace of God this temple became a mosque.* As the place was extremely beautiful and charming he (the humblest servant) styled it Farḥ Bāgh (the Abode of Bliss), and entrusted it to the charge of his beloved child, blessed by long life and prosperity, Mirza Najmu-d-dīn Ahmad, the worthy son of Mirza Qamru-d-dīn Muḥammad."

" Written by Qamru-d-dīn Muḥammad, son of Mukhtār Khān al-Ḥusainī."

The style of writing of this inscription, particularly of the Persian verse, given in the beginning is very elegant and touches the high-water mark of the *Nastā'līq* script during the Mughal times.

Some three hundred yards to the south of the Fatḥ Darwāzah there is a small mosque, styled the Kālī Masjid of Aurangzeb. It is an insignificant structure by itself, consisting of a single hall (21 ft. by 13 ft. 6 ins.) and a pavement and a cistern in front of it. The mosque seems to have been originally attached to a garden or some religious shrine and a long inscription of fourteen Persian verses is inscribed above the openings of the prayer-hall. The style of writing is *Nastā'līq* and the text reads as follows :—

Plate XIX.

بسم الله الرحمن الرحيم

(۱) ز لطف و عنایات پروردگار مرتب شد این مسجد با وقار

(۲) چنان دارد امید از کردگار که ماند ز من این نشان یادگار

(۳) بعهد شهنشاه اورنگ زیب کزو یافت دوران و عالم نصیب

(۴) عجب بادشاهی بعدل و بخیر که ثانیش خاقان نیامد بدهر

(۵) بشرع نبی از دل و جان مطیع زهی شاه دین دار عمرش وسیع

[1] *Qur'ān*, Ch. XLVIII, verse 1.

(٦) کریما عطا کن تو عمر مزید بفرزند و اولاد شاه رشید

(٧) بنا کرد مسجد براه کریم گنه گار شرمنده عبدالرحیم

(٨) گذشته معیشت بفعل لئیم الهي کرم کن بر عبدالرحیم

(٩) بیامرز یا رب مرا از گناه بحق محمد شفاعت پناه

(١٠) بروز قیامت مرا کن قبول بر انگیز در راه خاک رسول

(١١) غلام علي از دل و جان بود ز کمتر غلامان بایمان بود

(١٢) هر آنکس نگاهي برین جا کند مگر از کرم آفرینها کند

(١٣) بتاریخ مسجد و چاه زلال چنین گفت هاتف بعز و جلال

(١٤) بفضل خدا شد روا کام خلق بود مسجد و چاه آرام خلق

١١٠٦

سنه ٣٨ جلوس عالم گیر شاهي

TRANSLATION.

In the name of God the most Merciful and Compassionate.

(1) By the grace (and beneficence) of God this stately mosque was built.

(2) This is my prayer to God that this mosque may remain a memorial of mine.

(3) During the reign of Emperor Aurangzeb, which has been a boon to the Time and the world.

(4) An extraordinary King as regards benevolence and administration of justice; his rival will not be produced in the world.

(5) He observes with his heart and soul the law of the Prophet: what a religious King, may he be blessed with a long life!

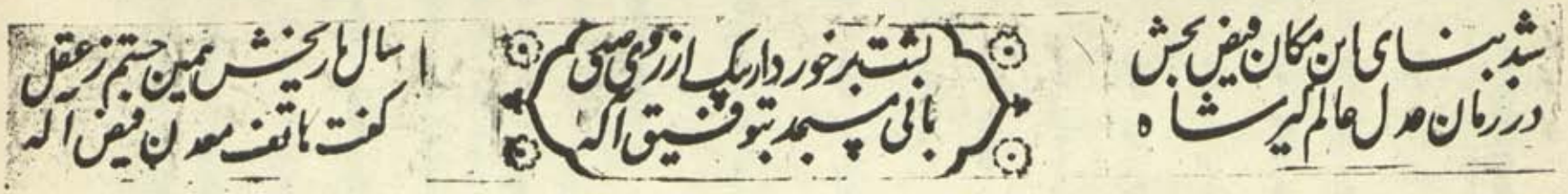
(6) O Benevolent God, bless the son and progeny of this religious King with long lives.

(7) In the path of the Benevolent (God), the remorseful sinner, 'Abdu'r Raḥīm, built the mosque.

(*a*) Inscription over the doorway of a ruined building, to the west of the Kali Masjid, Bidar.

Scale ·25

(*b*) Inscription on an old Mosque, to the west of the Kali Masjid, Bidar.



Scale ·142

(*c*) Inscription on the Mosque of Shah 'Ali Qadiri, Bidar.

Scale ·2

(8) He has spent his life in evil pursuits, O God, show mercy to 'Abdu'r Raḥīm.

(9) O God, forgive my sins through the good intercession of Muḥammad.

(10) Accept my prayer on the day of judgment ; revive me as the dust of the path of the Prophet.

(11) (My humble self) is the slave of 'Alī with heart and soul ; may (this humble self) rank as one of 'Alī's humble but sincere servants !

(12) Those who may look at this building, perchance through their noble-mindedness praise it.

(13) As regards the date of the building of this mosque and this sweet-water well, the Inspirer spoke graciously—

(14) 'By the grace of God the need of people has been fulfilled, *may this mosque and well be the source of comfort to them.*' 1106 H.=1694 A.D.

38th year of the reign of Aurangzeb.

About three-quarters of a mile to the west of the mosque there is an enclosure, above the door of which a short inscription of two lines is carved.[1] The text may be read as follows :—

Plate XVIII (*a*).

بندهٔ درگاه رسول الله

شاه علي ابن شاه خليل الله

سنه ۱۱۰۴

TRANSLATION.

"The slave of the court of the Prophet of God, Shāh 'Alī, son of Shāh Khālilu'llah. 1104 H. (1692 A.D.)."

The style of writing is *Naskh* and the language Persian. Within the enclosure is an incomplete vault containing nine graves. There are also some mango trees and once the tomb of Shāh 'Alī must have stood in the midst of a beautiful garden.

At a short distance, further west, from this enclosure is a small mosque which has an inscription carved on it. The mosque makes no pretension to architectural merit, having been built in the ordinary Quṭb Shāhī style and comprising a single hall (28 ft. by 16 ft.) with a small court and cistern in front of it. The roof of the hall is divided into three shallow vaults and slender minarets adorn the façade of the building. The inscription is arranged in three panels above the arched openings of the prayer-hall, each panel containing a Persian verse written in the *Nastā'liq* style. I have deciphered the inscription as follows :—

Plate XVIII (*b*).

(۱) شد بنای این مکان فیض بخش در زمان عدل عالمگیر شاه

(۲) گشت برخوردار بیگ از روی صدق بانيِ مسجد بتوفیق آله

(۳) سال تاریخش همین جستم ز عقل گفت هاتف معدن فیض آله

۱۰۹۰

[1] The easiest way to approach this enclosure is to go over to the Kālī Masjid, which is not far from the Bidar Railway Station, about a hundred yards south-west. The enclosure of Shāh Khālilu'llāh is in the close vicinity of the Kālī Masjid, along the road towards the west.

TRANSLATION.

(1) " This felicitous building was erected during the just reign of King 'Ālamgīr.

(2) By a sincere motive through the grace of God Barkhwurdār Beg built this mosque.

(3) I inquired of Wisdom the chronogram of its erection, the Inspirer said, '*the mine of divine grace*'."

The phrase gives the date 1090 H. (1679 A.D.) according to the *Abjad* system.

Proceeding further along the cart track which touches this mosque towards the north, the visitor will just pass by the tomb of Shaikh Ibrahīm Qādirī (died in 970 H.) and beyond that by another tomb ascribed to Shāh 'Alī Qādirī. Within the enclosure of this tomb a small mosque is built,[1] which has an inscription carved on its façade. The style of writing is *Nastā'līq* and the inscription consists of three lines of Persian verse.

Plate XVIII (*c*).

(۱) چو در روضهٔ شه علي قادري که بن بو ترابست رحمت پناه

(۲) ز رستم دل او خان والا نشان بنائی برآمد که شد سجده گاه

(۳) ز تاریخ مسجد شده این ندا منوّر شده همچو بیت اله

۱۱۰۷

TRANSLATION.

(1) " In the shrine of Shāh 'Alī Qādirī, who is a descendantof Abū Turāb ('Alī) and the refuge of mercy,

(2) When the exalted Khān, valiant like Rustam, erected a building which became a place of worship,

(3) Regarding the chronogram of the mosque this was heard—*it became resplendent like the Abode of God* (the sacred Kā'ba)."

The last hemistich gives the date 1107 H. (1695 A.D.) according to the *Abjad* system.

XXVI-XXIX.—Inscriptions on the gateways of the Bidar City

The city of Bidar having been besieged several times in its history its fortifications were rebuilt and extended by different rulers. Contemporary records refer to 'Alī Barīd's extending the ramparts of the city and building thirty-seven massive bastions. On the four principal gateways of the city brass and iron inscriptional tablets are fixed which mention the building of the gateways by Mukhtār Khān Al-Ḥusainī, a governor of Bidar during Aurangzeb's reign[2]; and by Shamsu-d-Dīn Khān, the Subedar of Bidar, during the administration of Nawab Nāṣiru-d-Daulah Bahādur, the fourth ruler of the Āṣaf Jāhī dynasty. Taking these inscriptions according to their dates the earliest is that on the Fatḥ Darwāzah, which is the main approach to the city for visitors coming from Hyderabad. The inscription consists of three lines of Persian prose carved in *Nastā'līq* characters on a brass plate. The text reads as follows :—

[1] The mosque comprises a single hall, measuring 28 ft. by 16 ft.

[2] *Supra*, p. 24.

PLATE XX (*a*) Inscription on the Fath Darwazah, Bidar.

(*b*) Inscription on the Shah Ganj Darwazah, Bidar.

(*c*) Inscription on the Talghat Darwazah, Bidar.

Scale ·25

Plate XX (*a*).

(۱) روز جمعه ۱۵ شهر ربیع‌الثانی سنه ۱۴ جلوس میمنت مانوس حضرت قدر قدرت
جم جاه ملائک سپاه ابوالظفر

(۲) محی الدین محمد اورنگ زیب بهادر عالمگیر پادشاه غازی خلد الله ملکه
و سلطانه موافق سنه ۱۰۸۲

(۳) هجری نبوی در صوبه داری کمترین بندگان مختار خان الحسینی السبزواری
این دروازه صورت اتمام پذیرفت ⊙

TRANSLATION.

On Friday, the 15th of the month of Rabī' II, in the 14th year of the auspicious reign of His Majesty,[1] powerful like Fate, possessing Jamshīd's glory and having angels in his train, the victorious king, Muḥi'u-d-Dīn Muḥammad Aurangzeb Bahādur 'Ālamgīr, the conqueror (may God perpetuate his kingdom and majesty !), corresponding to the year 1082 of the Flight of the Prophet, during the administration of the humblest servant (of the Court), Mukhtār Khān Al-Ḥusainī As-Sabzwārī, this gate was completed.[2]

A similar inscription is carved on the Shāh Ganj Darwāzah of the city which almost faces the west and gives access to visitors coming from Udgīr. The inscription consists of four lines of Persian prose written in *Nastā'līq* characters on a brass tablet. The text runs as follows :—

Plate XX (*b*).

(۱) روز چهار شنبه پانزدهم شهر شوال سنه ۱۴ جلوس میمنت مانوس حضرت

(۲) قدر قدرت جم جاه ملایك سپاه محي الدین محمد اورنگ زیب بهادر عالمگیر
پادشاه

(۳) غازي خلد الله ملکه و سلطانه موافق سنه ۱۰۸۲ هجري نبوي در صوبه‌داري کمترین

(۴) بندگان مختار خان الحسیني السبزواري این دروازه صورت اتمام پذیرفت ⊙

TRANSLATION.

"On Wednesday, the 15th of Shawwāl, in the 14th year of the auspicious reign of His Majesty, powerful like Fate, glorious like Jamshīd, the lord of the army of angels, Muḥi'u-d-Dīn Muḥammad Aurangzeb Bahādur 'Ālamgīr, the victorious King (may God perpetuate his kingdom and majesty), corresponding to the year 1082 of the Flight of the Prophet, during the governorship of the humblest servant (of the Court) Mukhtār Khān Al-Ḥusainī As-Sabzwārī, this gate was completed (1671 A.D.)."

A third inscription of Mukhtār Khān is carved on the Talghāt Darwāzah, whence traffic passes from the Bidar plateau to the low lands. This record consists of three lines of Persian prose and is written in the *Nastā'līq* characters. I have deciphered it as follows :—

[1] Corresponding to 11th August, 1671 A.D.

[2] Completion may mean here the repair to demolished or damaged parts of the gateway or its having been built afresh.

Plate XX (*c*).

(۱) روز دو شنبه شهر ذي قعده سنه ۱۵ از جلوس میمنت مانوس حضرت قدر قدرت
جم جاه ملایک سپاه

(۲) ابوالظفر محي الدين محمد اورنگ زیب بهادر عالم گیر بادشاه غازي خلد الله
ملکه و سلطانه موافق سنه ۱۰۸۲

(۳) هجري نبوي در صوبه‌داري کمترین بندگان مختار خان الحسیني السبزواري این
دروازه صورت اتمام یافت ⊙

TRANSLATION.

"On Monday, the 20th of Zu Qā'dh in the 15th year of the auspicious reign of His Majesty, powerful like Fate, glorious like Jamshīd, the lord of the army of angels, the victorious (king) Muḥi'u-d-Dīn Muḥammad Aurangzeb Bahādur 'Ālamgīr, the conqueror (may God perpetuate his kingdom and sovereignty !), corresponding to the year 1082 of the Flight of the Prophet, during the governorship of the humblest servant (of the Court) Mukhtār Khān Al-Ḥusainī As-Sabzwārī, the gate was completed."

The fourth inscription of this group is carved on an iron plate fixed on the Mangalpet Darwāzah, which is built at the south-east corner of the city walls. The inscription is much later than the three records discussed above, being dated 11th Rabī' II, 1266 A.H., in the 22nd regnal year of Nawab Nāṣiru-d-Daulah Bahādur, the fourth ruler of the Āṣaf Jāhī dynasty. It consists of three lines of Persian prose written in the *Nastā'līq* characters. The text reads thus :—

Plate XXI (*b*).

(۱) حسب الفرمان جلیل الشان اعلیحضرت قدر قدرت حضور پر نور نواب ناصرالدوله
بهادر آصف جاه خلد الله ملکه و سلطانه

(۲) بروز یکشنبه یازدهم شهر ربیع الثاني مطابق سنه ۲۲ (؟) جلوس همایون در تعلقه‌داري
و ز حسن ارادت بندهٔ جانفشان شمس‌الدین خان

(۳) عرف ابّن صاحب تیاري دروازهٔ حصار قلعه زیرزمی محمود گنج فی سنه ۱۲۶۶ [1]
هجري النبوي زیب اتمام پذیرفت و للّه الحمد والمنت ⊙

TRANSLATION.

"By the high command of His Exalted Highness, powerful like Fate, of luminous presence, Nawab Nāṣiru-d-Daulah Bahādur, Āṣaf Jāh (may God perpetuate his kingdom and majesty !) the gate of the walls of the Fort facing Maḥmūd Ganj, was completed on the 11th of Rabī' II, 22nd year of the reign (of Nawab Nāṣiru-d-Daulah), corresponding to the year 1266 of the Flight of the Prophet, through the sincere devotion of the loyal servant Shamsu-d-Dīn Khān *alias* Abban Ṣahīb, during his term of office as Taluqdar."

[1] The figures are not very clear in the facsimile.

PUBLISHED UNDER THE AUTHORITY OF THE GOVERNMENT OF INDIA

EPIGRAPHIA INDO-MOSLEMICA

EDITED BY

G. YAZDANI, M.A.,

DIRECTOR OF ARCHÆOLOGY, H. E. H. THE NIZAM'S DOMINIONS, AND GOVERNMENT EPIGRAPHIST FOR MOSLEM INSCRIPTIONS.

1929-30

CONTENTS

CALCUTTA: GOVERNMENT OF INDIA
CENTRAL PUBLICATION BRANCH
1932

I

INSCRIPTIONS OF YADGIR, GULBARGA DISTRICT.

By G. Yazdani.

In September, 1930, Mr. Syed Yusuf, Assistant Director of Archæology, Hyderabad, secured impressions of three inscriptions from Yadgir, a taluqa town in the Gulbarga District.[1] As these inscriptions have not been published before, I give in this paper my readings of their texts with some historical notes.

Yadgir (or Etgīr) is frequently mentioned in the history of the Musalman Kings of the Deccan, and the following account given in an unpublished *MS.*, preserved in the library of the Director of Archæology, Hyderabad, will be of interest to students :—[2]

" (Parganah) Firozgarh '*urf* Etgīr contains 64 villages yielding a revenue of Rs. 1,34,947-1-9, and has a small hill fort which is like a *havelī* (palace) ; it has several gates and 770 steps. A well populated town nestles at the foot of the fort. It has also a moat. Close to the town is a market place which has a large area and fine location. Formerly it was known as Ibrāhīmgarh. When Khān Fīroz Jang Bahādur conquered it in the 30th year of Aurangzeb's reign, it was called Fīrozgarh. Its boundaries are : on the east the *maḥals* of Muzaffarnagar (Malkhed), on the north the same *maḥals*, on the west Gulbarga, and on the south the forest of Subah Bijapur. It has a hill fort. The river Bhimra passing through the sircars of Naldurg and Gulbarga enters this *sircar* and coming up to a distance of a *kiroh* (about 2 miles) from the fort, flows southward, and touching several *maḥals* of Muzaffarnagar goes towards the forest of Bijapur, and flowing further south joins the river Kistna near the *sircar* of Raichur. From Fīrozgarh the distance to Hyderabad is 50 *kiroh*, to Bijapur 50, Bidar 50, Adoni 50, Malkhed 12 and Gulbarga 20."

The Fort[3] has three inscriptions. The earliest of them, dated 953 H., is carved on the wall of a reservoir, styled the Motī Tālāb (Pearl Tank). The inscriptional slab is arch-shaped, measuring 2 ft. from apex to bottom, and 1 ft. 7 in. from side to side. The style of writing is *Naskh* of a heavy type, and the language is Persian.

TEXT

Plate I (*a*).

التوفيق الله ولي [4]

در ايام خلافت ابراهيم عادل شاه

دركار كرد امير دبجار نايب غيبت[5]

بتاريخ غبره ماه رجب سنه ثلاث و خمسين تسعماية ⊙

[1] Yadgir is on the main line of G. I. P. Railway between the Wadi and Raichur Junctions.

[2] This MS. is about two hundred years old and contains a statistical account of the Deccan.

[3] A detailed description of the Fort is given in the *Annual Archæological Report of Hyderabad* for 1929-30.

[4] According to rules of grammar the first line should have read بالتوفيق الله الولي .

[5] The word نائب is clear, but the one following it is indistinct. It seems to be غيبت, for this title occurs again in the inscription on the Pāthal Nagarī well, *infra* p. 2.

TRANSLATION

"By the grace of God the Defender.

During the reign of Ibrāhīm 'Ādil Shāh, under the supervision of Amīr Tujjār Nā'ib Ghaibat on the first of Rajab 953 H. (28th August, 1546 A.D.)."

The title Amīr-ut-Tujjār seems to be of a lower order than the Malik-ut-Tujjār, which was one of the highest distinctions prevalent in the Deccan during the Baihmanī period, and was often conferred on prime-ministers.[1] The other title, Nā'ib-i-Ghaibat (Vicegerent in absence), is somewhat unusual, but it must have been enjoyed by dignitaries of high rank. Firishta writes that in the years following 950 H., Burhān Niẓām Shāh formed secret alliances with Ramraj and Jamshid Qulī Quṭb Shāh to wage war with the Bijapur King, and Jamshid Qulī Quṭb Shāh entering the kingdom of the latter from the East, seized Kakny and occupied the whole country to the walls of Gulbarga, and moreover, laid siege to the fortress of Etgir (Yadgir). Later, the same historian records that Ibrahīm 'Ādil Shāh, acting on the advice of his trusted minister, Asad Khān, made peace with Burhān Niẓām Shāh and Ramraj, and the minister Asad Khān marched against Jamshid Qulī Quṭb Shāh, and having reduced the Fort of Kakny, moved on towards Etgir. On hearing of his approach, the enemy raised the siege of the Fort, and not thinking it prudent to hazard an engagement, retreated to Golconda.[2] The exact years of these events are not given in contemporary histories, but Firishta narrates them immediately after the events of the year 950 H., and as the date given in the inscription is 953 H., it is not unlikely that the inscription was put up after the relief of the Etgir Fort by Asad Khān, although the text contains no reference to the siege.

The second inscription in chronological order is dated 1st Zu Ḥajj 963 H. (17th October, 1555 A.D.), and is carved on a pinkish slab of basalt (2′ 9″ × 2′ 3″) which is fixed into the wall of a well, styled the Pāthal Nagarī well. The well is very deep, and as it is of considerable size, it must have been the chief source of the drinking water supply to the garrison, especially during a siege.

The language of the inscription is Persian, and it is carved in six lines in *Naskh* characters.

TEXT

Plate I (*b*)

التوفيق الله ولي

در ايّام خلافت ابو المظفر ابراهيم

عادلشاه خلد الله ملكه و سلطانه

دركار كرد ملك علي بك المخاطب

عليخان نائب غيبت مرتب شد بتاريخ سلخ

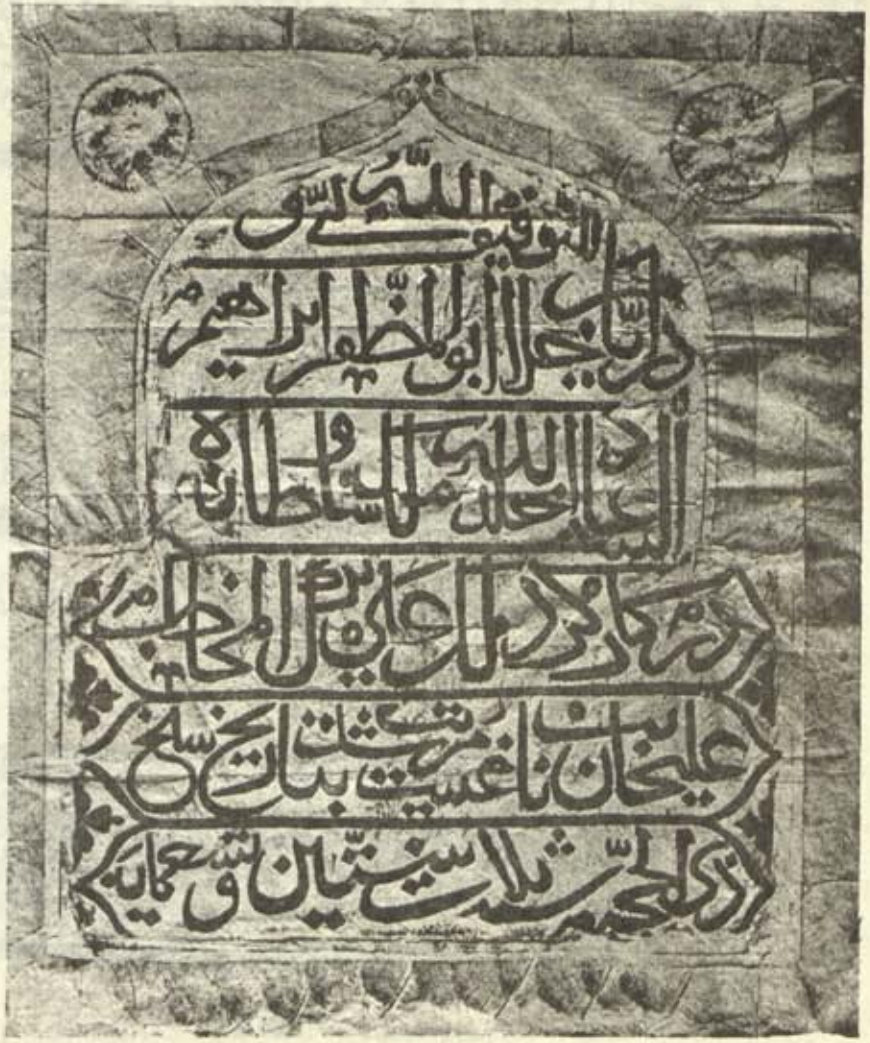
ذي الحجه سنه ثلاث ستين و تسعماية ۞

[1] *Briggs*, II, pp. 398 and 453.
[2] *Ibid.*, III, pp. 93-94.

(*a*) Inscription on the wall of the Moti Talab, Yadgir Fort.

Scale ·166

(*b*) Inscription on the wall of the Pathal Nagari well, Yadgir Fort.



Scale ·166

PLATE I

(*a*) Inscription on a gun, Yadgir Fort.

Scale ·25

(*b*) Inscription on the Halol Gateway, Champaner.

Panel 1

Panel 2

Scale ·083

TRANSLATION

"Grace from God the Defender!

It was built during the reign of Abu'l Muẓaffar Ibrāhīm 'Ādil Shāh: may God perpetuate his kingdom and majesty, under the superintendence of Malik 'Alī Bek, entitled 'Alī Khān, Nā'ib-i-Ghaibat, on the 1st of Ẕu Ḥajj, 963 H. (17th October, 1555 A.D.)."

The name 'Alī Bek does not occur in contemporary history, for Yadgir was only a minor fort in the Bijapur territory, and its commander could not have occupied a high position.

On the way up to the Bāla Ḥisār, near the seventh gateway, is a battery on which a gun over 13 ft. in length is mounted. The gun has the following Persian inscription engraved on it:—

TEXT

Plate II (a)

درکار کره محمد آقا سنه خمس و ستین تسعمایة

TRANSLATION

Under the superintendence of Muḥammad Āqa (in) 965 H. (1557 A.D.).

The title Āqa in contemporary inscriptions is applied to Turkish officers, who after the introduction of guns in India were generally in charge of the artillery.[1]

In the Yadgir Fort there is a fourth inscription, which is carved on a bastion.[2] It is the latest of all, and belongs to the reign of Niẓām 'Alī Khān.

II

TWO ARABIC INSCRIPTIONS AT CHAMPANER.

By Dr. M. Nazim, Ph.D.

Very little is known about the early history of Champaner. It is said to have been founded in the 8th century A.D. in the reign of Van Rājā of Anhalvāda. It was probably held by the Rājās of Anhalvāda till A. D. 1297, when their power was crushed by 'Alā'u'd-Dīn Khaljī. About the same time at the fall of Anhalvāda, Chauhān Rājpūts settled at Champaner and ruled there as independent Rājās. About the middle of the 15th century, they came into conflict with the Sulṭāns of Gujrāt, who made several attempts to capture Champaner. In 853 H. (1449 A.D.) Sulṭān Muḥammad Shāh, son of Aḥmad Shāh, attacked Champaner, defeated Rāy Gangādās, son of Rāy Trimbak, and took the lower fortress. In despair, Rāy Gangādās appealed for help to Sulṭān Maḥmūd Khaljī of Mandū who advanced with a large army. On his approach Muḥammad Shāh retired to Aḥmadābad.[3] In 875 H. (1470-71 A.D.) Rāy Jai Singh, son of Gangādās, taking advantage of the absence of Maḥmūd Shāh Bīgarha in Junāgadh, harassed the country round Aḥmadābād.[4] A few years later, probably in 878 H. (1473-74 A.D.), Maḥmūd Shāh Bīgarha carried out plundering raids in the vicinity of Champaner and returned to Aḥmadābād.[5] In 889 H. (1482-83 A.D.), something happened which put an end to this desultory warfare and led to the final conquest of Champaner. Malik Sudhā, brother of Ghāzī

---

[1] *E. I. M.* for 1919-20, p. 22, Footnote 1.

[2] There is a fifth inscription at Yadgir, carved on the entrance arch of a mosque called, Shah 'Alī Mirza-kī-Masjid.

[3] *An Arabic History of Gujrat*, edited by Sir E. D. Ross, Vol. I, pp. 2-3.

[4] *Ibid.*, pp. 21-22.

[5] *Ibid.*, p. 25.

Khān, carried out a marauding expedition from Rasūlābād into the neighbourhood of Champaner. Rāy Patā'ī, son of Rāy Udai Singh, ruler of Champaner, in retaliation attacked Rasūlābād, put Malik Sudhā to death, and captured two of his elephants. On hearing this, Maḥmūd Shāh Bīgarha vowed vengeance and set out for Baroda with a powerful army. The Rāy of Champaner being alarmed, sent ambassadors and sued for forgiveness. The Shāh rejected his overtures. The Rāy thereupon made preparations for a determined resistance, and sent his wazīr to Sulṭān Ghayāthu'd-Dīn Khaljī of Mālwa for assistance. To prevent their junction, Maḥmūd Shāh entrusted the siege to his nobles, and marched to Dohād, on which Ghayāthu'd-Dīn withdrew to Mandū. Maḥmūd Shāh now pushed the siege operations vigourously, and captured the fort on the 2nd of Dhu'l-Qa'da, 889 (21st November, 1484).[1]

There are two inscriptions on the Halol and Godhra gateways of the Champaner fort, which was constructed by Sulṭān Maḥmūd Bīgarha. They have not so far been read and edited. Their importance lies in the fact that they are synchronous with the conquest of the fort by Maḥmūd on the 2nd Dhu'l-Qa'da, 889 H. (21st November, 1484), and apparently were set up to commemorate the victory of the King.

I.—Inscription on the Halol Gateway.

The inscription on this gateway is in two panels, one on each side of the arch. It is carved in relief in beautiful *Thulth* script. The right panel is 6 ft. 4 ins. by 13 ins., and the left panel 6 ft. 5 ins. by 13 ins. The inscription is in good state of preservation and reads as follows :—

Plate II (*b*)

(1) الواثق بالله المنان ناصر الدنيا والدين ابو الفتح محمود شاه بن محمد شاه بن
احمد شاه بن محمد شاه بن مظفر شاه السلطان خلد الله (2) تعالى ملكه و سلطانه و افاض
علي العالمين بره و احسانه في يوم الاحد ثاني شهر ذي القعده سنه تسع و ثمانين و ثمان
ماية ⊙

TRANSLATION

"The confider in the Merciful Allāh, Defender of the Faith and the World, Abu'l-Fatḥ Maḥmūd Shāh, son of Muḥammad Shāh, son of Aḥmad Shāh, son of Muḥammad Shāh, son of Muẓaffar Shāh, the Sulṭān; may Allāh perpetuate his kingdom and authority and benefit the people from his charity and beneficence. On Tuesday, the second day of the month of Dhu'l-Qa'da, in the year eight hundred and eighty-nine."

II.—Inscription on the Godhra Gateway.

The inscription on this gateway is almost identically the same as that on the Halol gateway. It is in two panels, one on each side of the arch, and is carved in relief in beautiful *Thulth*. The right panel measures 8 ft. 6 ins. by 13 ins., and the left one 8 ft. 8 ins. by 13¾ ins. The left panel is damaged, but apparently it contained nothing more than the Halol gateway inscription. The

[1] *An Arabic History of Gujrat*, Vol. I, pp. 27-32; and *Gazetteer of the Bombay Presidency* (1896), Vol. I, part I, pp. 247-248.

Inscription on the Godhra Gateway, Champaner.

Panel 1

Panel 2

Scale ·083

name of the scribe is given at the end of this panel in an ornamental design. The inscription reads as follows :—

TEXT

Plate III

الواثق بالله المنان ناصر الدنيا و الدين ابو الفتح محمود شاه بن محمد شاه بن احمد شاه
بن محمد شاه بن مظفر شاه السلطان خلد الله تعالى (2) ملكه و سلطانه و افاض على العالمين
بره و احسانه فى يوم الحد ثاني شهر ذي القعده سنه تسع و ثمانين و ثمان مائة ⊙ كتبه
شيخ محمد بن احمد السلطاني

TRANSLATION

" The confider in the Merciful Allāh, Defender of the Faith and the World, Abu'l-Faṭh Maḥmūd Shāh, son of Muḥammad Shāh, son of Aḥmad Shāh, son of Muḥammad Shāh, son of Muẓaffar Shāh, the Sulṭān; may Allāh perpetuate his kingdom and authority and benefit the people from his charity and beneficence. On Tuesday, the second day of the month of Dhu'l-Qa'da, in the year eight hundred and eighty-nine (21st December, 1484). Written by Shaikh Muḥammad, son of Aḥmad As-Sulṭānī."

III

A PERSIAN INSCRIPTION OF DASTŪR KHĀN.

By C. R. Singhal, Prince of Wales Museum, Bombay.

When we enter the Epigraphical Gallery of the Prince of Wales Museum, Bombay, on the left hand side we come across a beautiful Persian inscription. The inscription stone has been lent by B. B. R. A. S. to this Museum, and it bears the number 135 of that Society. When we look up the list of articles owned by B. B. R. A. S., we find the following description :—

" A marble slab bearing Persian inscription from the fort of Galna in Khandesh."

Mr. Burgess on page 290 of the *Revised Lists of Antiquarian Remains in the Bombay Presidency* mentions an inscription of Dastūr Khan of the year 867 H. But when we read the inscription itself, we find the title Dastūr-ul-Mulk instead of Dastūr Khān mentioned in it. Moreover, the language of this record is Arabic, and it is different from the language of the inscription which is studied in this paper. The latter inscription is carved in relief on a slab of white marble, measuring 2′ 4″ × 1′ 4¾″ × 3″. It records the dedication of an inn to a mosque (the house of God) in the year 895 H. by Dastūr Khān. The inscription is in Persian verse, and it consists of five lines. The style of writing is *Naskh*.

I have not been able to trace the name of Dastūr Khān Makrī(?), who is mentioned as the Wazīr of Land and Sea, in any history. In *Mirat-i-Sikandari*, the name of Sayyid Āṣaf Khān, who was an important Wazīr of Maḥmūd Bīgarha, is mentioned, but I am not confident that this is the same person.

The text has been deciphered by me as follows :—

Plate IV(*a*)

(1) آصف ثاني وزير بحر و بر دستور خان * مكري (؟) كز جود او آباد شد روى زمين
(2) آسمان ارتفاع و آفتاب نور بخش * آنكه صبح صادق او را ميدرخشد ازجبين

(3) گر کسی خواهد که بیند کعبهٔ مقصود را * گو بیا و آستان دولت او را ببین

(4) از برای آنکه تا یابد عوض قصر بهشت * این سرا را کرد وقف بیت رب العالمین

(5) کلک قدسی چون حساب سال تاریخش نمود * در ورقها خمس و تسعین بود با هشصد قرین

TRANSLATION

(1) Āṣaf the Second, Dastūr Khān Makrī (?), the Wazīr of Land and Sea, through whose munificence the surface of the earth is populated.

(2) The firmament of dignity, the light-diffusing Sun, through whose forehead the true dawn shines.

(3) If anybody wishes to see the ultimate goal of his desires, then tell him to come and see the threshold of his realm.

(4) So that he may get in reward the palace of paradise, he dedicated this inn to the house of God (mosque).

(5) When the holy pen calculated its date, it found 95 written along with eight hundred 895 H. (1489 A.D.).

IV

THE DELHI GATE INSCRIPTION OF NASIK.

By R. G. Gyani, M.A., Prince of Wales Museum, Bombay.

The Delhi Gate of Nasik, which no longer exists now, was built on the north-east side of the town, on the bank of the river Godavari, a few yards to the south of Bālājī's temple. In the *Nasik Gazetteer* it is mentioned as having an inscription, and it was in fair repair till 1883 A.D. when the *Gazetteer* was published. Afterwards, it appears to have fallen into ruin, and the Nasik Municipality demolished the gate with a view to widening the road. The Municipal authorities, however, preserved the inscriptional tablet and, last year, they presented it to the Prince of Wales Museum, Bombay.

This tablet is 1 ft. 5 in. square, and is now exhibited in the Epigraphical Gallery of the Museum. The letters are carved in relief on rough granite stone in *Nasta'līq* script.[1] The inscription consists of four lines of Persian verse followed by the date in Arabic as well as Devanagari figures.

It records the erection of a gate by the order of Lodī Khān during the reign of Aurangzeb in the year 1092 H. (1681 A.D.). It was in this year that Aurangzeb left Delhi and set out for the Deccan with the intention of conquering it.

Plate IV (*b*).

بعهد حضرت اورنگ زیب شاه زمان

شد این حصار مرتب بامر لودی خان

اگر سوال نمائی بس ز تاریخش

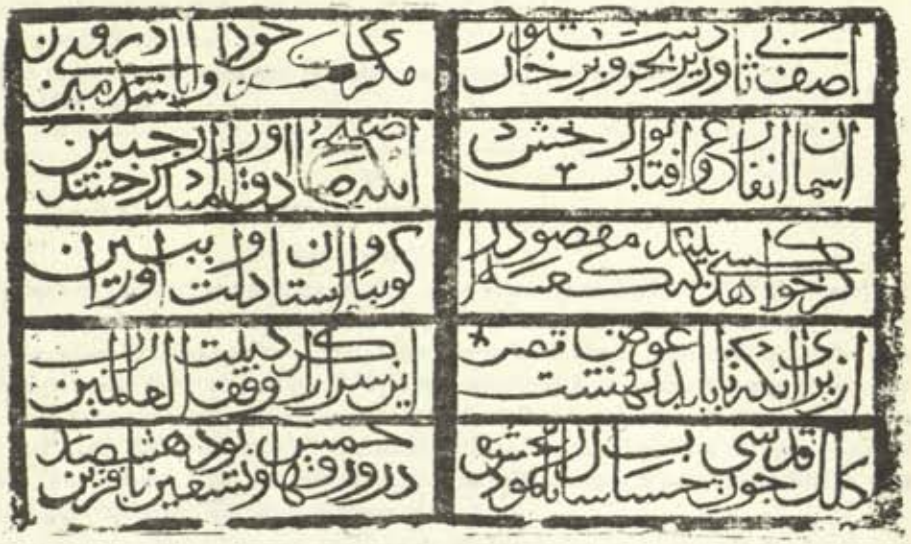
ز یک هزار فزون نه ده و دو بدان

سنه ۱۰۹۲

[1] The stone tablet is not in a good state of preservation.

PLATE IV

(*a*) Inscription of Dastur Khan in the Prince of Wales Museum, Bombay.



Scale ·166

(*b*) Inscription of Aurangzeb from Nasik.

Scale ·25

TRANSLATION

L. 1 During the reign of His Majesty Aurangzeb, the monarch of the age,

L. 2 The city wall was erected by the order of Lodī Khān.

L. 3 If thou askst about its date,

L. 4 Know it to be nine decades and two above a thousand (*i.e.* 1092 H.).

L. 5 1092 H. (1681 A.D.).

V

MOSLEM EPIGRAPHY IN THE GWALIOR STATE.

By Ramsingh Saksena.

The inscriptions which form the subject of this note come from Bhilsa [1] (25° 51′ N and 74° 58′ E), one of the many places of antiquarian interest in Gwalior State.[2] Bhilsa is mostly famous for its ancient site called Besnagar, once a capital town, which lies about 2 miles N. W. of the present town. Antiquities of the 2nd century B. C. were unearthed here during the recent excavations— the most interesting among these being the inscribed *Garuda* pillar of a Vaishnava Temple known locally as *Khamb Baba* and styled " Heliodoros Pillar " in the *Reports of the Archæological Survey of India.* The famous Buddhist monuments of Sanchi are only 5 miles from Bhilsa, and originally formed part of the capital town of Besnagar.[3]

Bhilsa first appears in Muhammadan writings as *Mahabalistan* in Al Birunīs description of India. In 1235 A.D. Bhilsa was attacked and sacked by Īltutmish[4], who is said to have destroyed a great temple here. In 1290 A.D. 'Ala'ud-Dīn Khaljī, Sultan of Delhi,[5] reduced the town and completely subjugated it along with Malwa. Thenceforward, Bhilsa has never been lost sight of by the historians, being an important stage on the old Trunk road from Delhi to the Deccan, and has therefore a connected history of its own up to the present times.

These inscriptions are being edited by courtesy of, and from the impressions supplied by the Archæological Department, Gwalior State.

I.—An Inscription in a Mosque on the Lohangi Hill at Bhilsa.

Within three furlongs of the Bhilsa Railway Station, on the Lohangi hill, which overlooks the town, are the ruins of several buildings which are mostly Muhammadan in character. Among these buildings is a small mosque in an advanced stage of decay. Its walls, however, bear six inscribed tablets which are fixed in an irregular manner, showing that they are not in their original position. Among these inscriptions five are quotations from the *Qur'ān*, but the sixth is a record mentioning the erection of a mosque by Saifu'l-Mulk Khujandī during the reign of Maḥmūd Shāh Khaljī of Malwa. Sir A. Cuningham noticed an inscription of Akbar on this mosque[6], but the two Superintendents of Archæology, Western Circle, who have visited the mosque subsequently, have mentioned in their reports only the inscription of ' Ala'ud-Dīn[7], so the inscription of Akbar seems to have been either lost, or it never existed and Cunningham mistook a religious text for Akbar's inscription.

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[1] For detailed account of Bhilsa see *C. A. S. R.*, Vol. X, p. 60.

[2] Bhilsa is a Station on the main line of the G. I. P. Railway, and is the headquarters of the district of the same name in the State.

[3] *C. A. S. R.*, Vol. X, p. 60, and *Annual Reports* of the Director General of Archæology in India, 1913-14 and 1914-15.

[4] *Elliot*, II, 328, Raverty's *Tabakat*, 622.

[5] *Ibid.*, III, 148, *Tabakat*, 622.

[6] *C. A. S. R.*, Vol. X, p. 60.

[7] *Progress Reports* of Archæological Survey of Indian, Western Circle, 1913-14, Part II, p. 60, and 1917-18, p. 18.

Although 'Alā'ud-Dīn's inscription has been noticed more than once, its text has not been published so far. The epigraph is cut in relief on a tablet of sandstone which is built into the south wall of the prayer-hall of the mosque. The inscribed portion measures 25" × 13½" and consists of 10 lines, which increase in length from the top downwards, so that the inscription has a triangular form.

The record refers to the construction of a mosque by Malik Khujandī during the reign of Maḥmud Khaljī I, Sultān of Malwa, in 1457 A.D. Khujandī appears to be some notable person judging from the titles attached to his name, but I could not trace him in the records available so far.

My reading of the text is as follows :—

Plate V (*a*)

(1) بسم الله الرحمن الرحيم

(2) الحمد لله الذي شرح صدور الانبيا و المرسلين

(3) و وعد الجنة لهم باحياء دين القويم و الصلوٰة على

(4) رسوله محمد و اله اجمعين ⊙ قال رب الجليل في محكم

(5) التنزيل و ان المساجد لله فلا تدعوا مع الله احدا و قال

(6) رسول الله صلى الله عليه و سلم من بني لله مسجدا بني الله له بيتا في الجنة من

(7) يعقوت (ياقوت sic) الحمر مثله ⊙ اما بعد باني اين مسجد عالي در عهد سلطان

الباذل علاء

(8) الدنيا و الدين ابو المظفر محمود شاه خلجي خلد الله ملكه بنا كرده بنده اميدوار

برحمت پروردگار

(9) ملك الشرق سيف الملك خجندي مد الله عمره الغرة من المحرم في سنه

(10) اثنى و ستين و ثمانمية ⊙

TRANSLATION

In the name of God, the most Compassionate and Merciful.

Praise be to God, Who enlightened the breasts of apostles and prophets and promised them Paradise as a reward for their reviving the true faith; may God's benedictions be upon his prophet Muḥammad and his descendants!

In the most authentic *revealed* book (the *Qur'ān*), God, the Glorious, hath said "Verily the mosques are (set apart) unto God, wherefore invoke not any (other therein) together with God."

The prophet of God, may Divine peace and blessings be upon him, hath said, "Whosoever builds a mosque for God (in this world). God builds for him a house of red ruby in Paradise."

After the above benedictions (may it be known that) this grand mosque was built during the reign of the generous Sulṭān, 'Alā'ud Dunya waddīn Abu'l Muẓaffar Maḥmūd Shāh Khaljī, may God perpetuate his kingdom, by the humble servant, expectant of Divine mercy, Maliku'sh Sharq Saifu'l Mulk Khujandī, may God extend his life.

(*a*) Inscription on a mosque on the Lohangi Hill, Bhilsa.

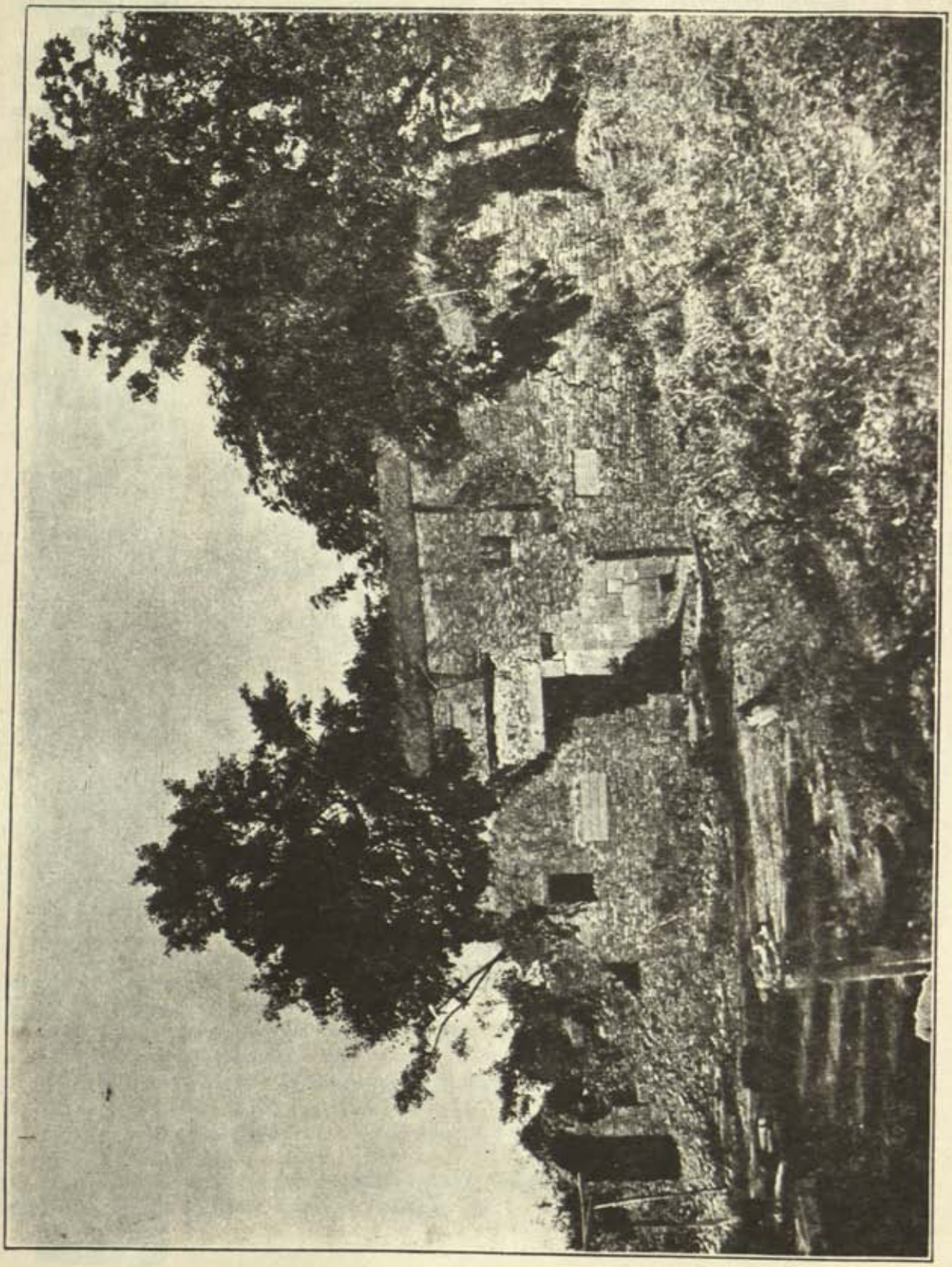
Scale ·166

(*b*) Inscription on a tomb in the Gumbaz-ka-Maqbara, Bhilsa.

Scale ·2

PLATE V

PLATE VI



The Dargah of 'Ata Shah, Dinajpur District.

On the first of Muḥarram in the year 862 H. (19th November, 1457 A.D.)

II.—Inscription on a Grave-Stone in the Gumbaz-Ka-Maqbara.

This ruined mausoleum stands in the S.-W. corner of the town and has been recently conserved by the Gwalior Archæological Department. It is known locally as Gumbaz-ka-Maqbara (Domed mausoleum) being, perhaps, the oldest domed tomb at Bhilsa. It was originally an elegant structure, and possessed stone lattices in elaborate geometrical designs. The tomb shelters two grave-stones, of which the one bearing the inscriptions is in the centre of the shrine-hall. It is not only the bigger of the two, but is also carved. The other is much smaller and is placed beside it.

The Maqbara was noticed for the first time by Dr. Bhandarkar, the then Superintendent of the Archæological Survey, Western Circle, but in his *Reports* he does not mention the inscription.[1] He has however, recorded the tradition and titles of the person buried in the tomb, which he evidently came to know by local enquiry. According to the tradition, the inmate of the tomb was a court jeweller who halted at Bhilsa on his way to, or from, the court of the Sulṯāns of Malwa, and fell a victim to the robbers here. The titles Maliku'ṯ Sharq and Maliku't Tujjār are frequently to be met with in contemporary history and Raḥmatu'llāh, whose name is associated with these titles in the inscription, was apparently a governor of Bhilsa under Maḥmūd Khaljī of Malwa.

The main grave-stone has the *Throne Verse* carved on its top and eastern and western sides, while the northern and southern sides bear the following epitaph :—

Plate V(*b*)

(1) هذا مرقد الملك الشرق ملك التجار رحمت الله
(2) في ثامن رجب سنه ثلاث و تسعين و ثمانماية

TRANSLATION.

(1) This is the resting place of Maliku'ṯ Sharq, Maliku't Tujjār Raḥmatu'llāh.
(2) Died on the 8th of Rajab, 893 H. (1487 A.D.).

VI

SOME INSCRIPTIONS OF THE MUSALMAN KINGS OF BENGAL.

By G. Yazdani.

Mr. H. Stapleton, Director of Public Instruction of Bengal, has invited my attention from time to time to several inscriptions of Bengal, of which four are studied in this paper. Three of these records were published by Blochmann in the *J. A. S. B.* for 1872 (Vol. XLI, pp. 102-07), but as his paper does not contain the facsimiles, and as his readings of the texts in some places are doubtful, I venture to republish these inscriptions. The inscriptional tablets are built into the wall of a shrine, called the Dargāh of 'Aṯa Shāh, at Debikot in the Dinajpur District. Blochmann in describing the shrine and the mosque attached to it has observed, "both are very ruinous, but a canopy is still suspended over the tomb, which is much frequented as a place of worship." The ruinous condition of the shrine can also be judged from the photograph (Pl. VI) which has been sent to me by Mr. G. C. Chandra, Superintendent, Archæological Survey, Eastern Circle, recently, but which was taken by his office photographer in 1922-23.

[1] *Report of the Archæological Survey*, Western Circle, 1913-14, Pt. II, p. 60.

Maulana 'Aṭa Shāh's shrine has four inscriptions of which one belonging to the reign of Kaikā'ūs (1291-1302 A.D.) has already been studied in detail by me.[1] Of the remaining three, the earliest belongs to the reign of Sikandar Shāh I (1368-89 A.D.), and I discuss it first. Mr. G. C. Chandra has kindly sent me a photograph of this inscription (Plate VIIa) which shows that it contains four lines of mixed Persian prose and verse, written in very elegant Thulth characters. The letters are carved in relief and the inscription is absolutely distinct, being in an excellent state of preservation. The text reads thus :—

Plate VII (*a*)

درین گنبد که بنیاد عطایست * عمارت خانهٔ کونین بادا

ملایك بر ثباتش خوانده تا حشر * بنینا فوقکم سبعا شدادا

بعنایت هفت ایوان بدیع که الذي خلق سبع سموات طباقا[3] تقدست اسماه باتمام رسید

عمارت گنبد رفیع که نسخه ایست از تخمهٔ[4] سقف جلال و لقد زیّنا السما الدنیا بمصابیح[5]

در روضهٔ متبرک قطب الولیا (الاولیا) وحید المحققین سراج الحق و الشرع و الدین مولانا

عطا اعطاه الله تعالی فضله في الدارین با الامر (بالامر) صاحب العهد و زمان (الزمان)

باعث العدل و الحسان حامي البلاد راعي العباد السلطان العادل العالم الاعظم ظل الله في

العالم المخصوص بعنایت الرحمٰن ابو المجاهد سکندر شاه بن الیاس شاه السلطان خلد الله ملکه

بادشاه جهان سکندر شاه * که بنامش درّ دعا سفتند

نور اللّه شانه خواندند * خلد اللّه ملکه گفتند

في تاریخ سنه خمس و ستین و سبعمایة عمل بنده درگاه غیاث زرّین دست ⊙

TRANSLATION

Verse

" May the sanctuary of both worlds remain in this dome, which has been founded by 'Aṭa. May the angels recite for its durability, till the day of resurrection (the *Qur'ānic* verse), '*We have built over you seven solid heavens*'."

Prose

" By the grace of (the builder of) the seven wonderful porticos—"*Who hath created seven heavens, one above another*," may His names be glorified !, the building of this lofty dome was com-

[1] *E. I. M.* for 1917-18, pp. 11-13.

[2] *Qur'ān*, Ch. LXXVIII, verse 12.

[3] *Qur'ān*, Ch. LXVII, verse 3.

[4] Blochmann has read this word as تخمة, but the facsimile does not support his reading. I have deciphered it as تخمه meaning 'an egg.' It is customary to hang eggs from roofs of shrines. Again, it would be a good simile to compare a dome to an egg (تخمه), rather than to a plank (تخمة).

[5] *Qur'ān*, Ch. LXVII, verse 5.

(*a*) Inscription of Sikandar Shah I in the Dargah of 'Ata Shah, Dinajpur District.

(*b*) Inscription of Muzaffar Shah in the Dargah of 'Ata Shah, Dinajpur District.

Scale ·25

PLATE VII

pleted. (Verily it) is the copy of a vault (lit. shell) of the roof of Glory, (referred to in this verse), "*And we have adorned the heaven of the world with stars* (lit. lamps)." (This lofty dome) in the sacred shrine of the chief of the saints, the unequalled among enquirers, the lamp of Truth, Law and Faith, Maulana 'Aṯa—may the High God bless him with His favour in both worlds!—(was built) by order of the lord of the age and the time, the causer of justice and benevolence, the defender of towns, the pastor of people, the just, learned and great monarch, the shadow of God on the world, distinguished by the grace of the Merciful, Abu'l Mujāhid Sikandar Shāh, son of Ilyās Shāh, the Sulṯān, may God perpetuate his kingdom!"

Verse

"The King of the world Sikandar Shāh, in whose name the pearls of prayer have been strung, Regarding him they have said—"may god illumine his rank": and regarding him they have prayed, "may God perpetuate his kingdom!"

"In the year 765 H. (1363 A.D.). Done by the slave of the Court Ghiyāth, the golden-handed [1]"

The coins of this king bear a large variety of titles among which الامام الاعظم is interesting, a title which among the Musalmans of the Sunnī faith, refers only to the great Moslem jurist, Abū Ḥanīfa Nu'mān bin Thābit (699-767 A.D.).

The second inscription in chronological order belongs to the reign of Muẓaffar Shāh (1490-93 A.D.), and is interesting as it gives all the titles of the king which are found on his coins. Blochmann in deciphering the text of this inscription has read the title Abu'l Mu'īn for Abu'n Naṣr,[2] but the latter is distinct in the facsimile [Pl. VII(*b*)] and it is also found on the coins of this king.[3]

The slab bearing the inscription measures 1 ft. 11" by 1 ft. approximately, and is fixed on the wall of the *Dargāh* to the right of the door. The language of the inscription is Arabic and the style of writing is *Naskh* of a plain type.

TEXT

Plate VII (*b*)

بني هذه [4] العمارة المسجد في عهد المخدوم المشهور

قطب اوليا مخدوم مولانا عطا طيّب الله ثرا (ه) رجعل الجنة مثواه في عهد

شمس الدنيا والدين ابو النصر مظفر شاه سلطان خلد الله ملكه و سلطانه في التاريخ

سنه ست وتسعين (و ثمانماية) [5]

TRANSLATION

"The mosque was built during the time of the renowned saint, the chief of the holy men, Makhdūm Maulanā 'Aṯa, may God make his ashes fragrant and may He make Paradise his resting

[1] *Zarrīn Dast* seems to be the title conferred on him by the Royal Court on account of his skill in the art of calligraphy.

[2] *J. A. S. B.*, XLI (Part I), 107.

[3] *Catalogue of Coins* in the Indian Museum, Vol. I, pp. 172-73.

[4] The inscriptional slab is damaged at this place.

[5] The inscription has another line in small characters which are not legible.

place! And in the reign of Shamsu'd Dunya waddīn Abu'n Naṣr Muẓaffar Shāh, the Sulṭān, may God perpetuate his kingdom and majesty! In the year 896 H. (1493 A.D.)".[1]

As the first portion of this inscription records that the mosque was built during the life time of Maulana 'Aṭa, it appears that Muẓaffar Shāh during his reign either extended the building or only repaired it. The language of the inscription is somewhat vague on this point.

The third inscription from the Dargāh of Maulanā 'Aṭa is dated 918 H. It belongs to the reign of Ḥusain Shāh (899-925 H.), for his name is mentioned in the text. The inscription is carved on a stone slab (2′ 8″ × 1′ 2″) which is fixed over the main door of the shrine. Blochmann has studied this inscription in the *J. A. S. B.* (Vol. XLI, Part I, 1872, p. 106), but his reading is not quite correct. Apparently he was not supplied with good inked rubbings of the inscriptions such as have been secured now through the kind and expert assistance of Mr. G. C. Chandra.

The language of the inscription is a mixture of Arabic and Persian and the style of writing is *Naskh* of a clear type. My reading of the text is given below :—

Plate VIII (*b*)

(1) بنى هذا المسجد و المنارة خانمعظم رکنخان علاءالدين السرهتي شرابدار غير
محلّي[2] وزير شهر مشهور
(2) مظفر آباد و سرلشکر و کتوال بلك اعلى شهر مشهور فيروز آباد و منصف ديوان
کتوالي[3] شهر مذکور في عهد علاءالدنيا
(3) والدين ابوالمظفر حسين شاه سلطان الحسيني پيش در شيخ المشايخ شيخ عطا
هر که اين خير مذکورين را تازه دارد خداي
(4) تعالى او را تازه دارد نزديك شيخ مقبول کرده سنه ثمان عشر و تسعماية ⊙

TRANSLATION

"This mosque and the minaret, in front of the door of the Shaikhu'l Mashāi'ikh Shaikh 'Aṭa, were built by the exalted Khān, Rukn Khān 'Alāu'd Dīn As-Sarhatī, the cup-bearer outside the Palace, the Wazīr of the well-known city of Muẓaffarabād, the Commander of the army, and the Chief Officer of Police of the renowned city of Fīrozabād, the Judge of the Criminal Court of the same city, during the reign of 'Alāu'd Dunya waddīn Abu'l Muẓaffar Husain Shāh Sulṭān Al-Husaini. Whoever keeps up the said endowments, the Most High God will cherish him, and he will endear himself to the Shaikh. 918 H. (1512 A.D.)."

Blochmann has identified Rukn Khān 'Alāu'd Dīn of this inscription with Rukn Khān *ibn* 'Alā'u'd Dīn of the Tribeni inscription by putting an *iẓāfat* after Rukn Khān. But the use of *iẓāfat* is rare in such cases, so I would suggest that Rukn Khān of the present inscription is the father of Rukn Khān of the Tribeni inscription, for the latter is clearly mentioned as the son of 'Alāu'd Dīn. Rukn Khān (the Pillar Khān) seems to be a title bestowed by the King on the father and the son alike.

[1] Blochmann in his reading has left out the date.

[2] As the danger of poison being administered through drinks was always great, the office of Cup-bearer was given only to those who enjoyed the full confidence of the King. In this inscription the designation of *Sharābdār Ghair-Maḥallī* has precedence even of the high title of Wazīr.

[3] Blochmann has read this word as کتوب, which has no meaning. The word کتوالي which fits in here is clear in the facsimile (Plate VIII *b*).

(*a*) Inscription of Muzaffar Shah dated 988 H. from Maldah.

(*b*) Inscription of Husain Shah at the Dargah of ʻAta Shah, Dinajpur District.

Scale ·2

The two geographical names mentioned in this inscription are Muẓaffarabād and Fīrozabād. Blochmann read Muẓaffarabād as Ẓafarabād, but the former name is quite clear in the facsimile (Plate VIII*b*). Muẓaffarabād should be located in the close vicinity of Fīrozabād, for Rukn Khān held the double office of Wazīr (Administrative head) of the city of Muẓaffarabād and *Sar Lashkar and Kotwāl* (the chief Military and Police officer) of the city of Fīrozabād. The latter town has been identified pretty certainly with Panduah, and as the earliest coins bearing the name of this town are dated 743 H., *i.e.*, only twenty-five years later than the reign of King Fīroz Shāh, it seems very likely that the name was given to the town by that King. Again the foundation of Muẓaffarabād may be assigned to Muẓaffar Shāh who reigned from 897-900 H.

The fourth inscription to be studied in this paper does not belong to the Dargāh of Maulanā 'Aṭa, but the tablet bearing it, as kindly reported by Mr. Stapleton, has been lying for some time in the compound of the Bungalow of the Magistrate of Maldah.

The inscription is noticed in the *P.A. S. B.* for 1890 (p. 242), wherein it is stated that the tablet bearing the inscription was found in a jungle near Nawabganj on the Mahananda about 20 miles S.-E. from Gaur. The tablet and some other stones belonged to a Faqir, on whose death they were received by the Magistrate of Maldah as unclaimed property in December, 1889.

The calligraphic style of the inscription is extremely artistic, being written in a single line in the *Tughra* style, representing a row of arrows with bows placed across them.[1]

The language is Arabic and the text mentions the name of Muẓaffar Shāh with his titles السلطان الاعظم شمس الدنيا والدين ابو النصر which agree with those given on his other inscriptions and coins. The complete text of the inscription may be read as follows :—

Plate VIII (*a*)

قال النبي صلى الله عليه و سلم من بنى مسجداً لله و يبتغى به وجه الله بنى الله له

بيتاً مثله في الجنة في عهد السلطان الاعظم شمس الدنيا والدين ابو النصر مظفر شاه السلطان

م

خلد الله ملكه و سلطانه بنى هذا المسجد الجامع مجلس المعظم و المكرم مجلس الغ خرشيد

م ع م

دام علوه في العشر من ربيع الاول سنه ثمان و تسعين و ثمانماية ⊙

TRANSLATION

The Prophet, may God's blessings be upon him, has said, " Whoever builds a mosque to please God, verily God buildeth a house like it for him in Paradise."[2] During the reign of the great Sulṭān, Shamsu'd Dunya waddīn Abu'n Naṣr Muẓaffar Shāh, the Sulṭān, may God perpetuate his kingdom and majesty !, this asembly mosque was built by the exalted and benevolent Majlis,[3] Majlis-i-Ulugh Khurshīd, may his high rank be ever lasting ! On the 10th of Rabī' 1, 898 H. (11th January, 1492 A.D.).

[1] For other inscriptions of this style see *A. S. R.*, XV, Pl. XXII, and *E. I. M.*, 1911-12, Pl. XXXI.

[2] A saying of the Prophet, see *Jam'u'l Fawāid*, by Imām Majdu'd Dīn, Vol. I, p. 66 (Meerut ed.).

[3] *Majlis*, literally meaning " place of sitting " is used here in the sense of 'Court,' the titles *Majlisu'l Mu'aẓẓam* and *Ulugh-i-Majlis* mean " Exalted Court " and " Great Court " respectively. Such titles are quite common in the inscriptions of India, as also on the legends of coins of India, chiefly of the pre-Mughal dynasties

VI.

SIX NEW INSCRIPTIONS FROM KOPPAL, RAICHUR DISTRICT.

By G. Yazdani.

In the *Journal* of the Hyderabad Archaeological Society for January, 1916 (pp. 91-99), the late Sir Alexander Pinhey gave an account of the antiquities of Koppal and published facsimiles and English translations of four inscriptions which he had found in the Fort there. Recently Mr. Syed Yusuf, Assistant Director of Archaeology, has discovered six more inscriptions at Koppal which are studied in this paper.

The earliest of them belongs to the reign of Ibrāhīm 'Ādil Shāh II (1580-1627), and records the erection of a mosque by Ghāzī Khān, the commandant of the Fort of Koppal in 1018 H. (1609 A.D.) The mosque in which the inscriptional tablet is fixed is a small structure consisting of a single hall (16′ 6″×10′ 9″) with three openings[1]. It is called locally 'Arbon-kī-Masjid and also Dūd Pīr-kī-Masjid. and it is situated within the enclosure of the Fort near the Siddī Burj Gate, to the left of the path.

The inscriptional tablet measures 11 in. by 7 in. and bears five lines of Persian prose in *Naskh* characters. The text reads as follows :—

Plate IX(*a*)

در زمان سلطنت شاه عالم پناه ابراهیم عادل شاه

خلّد ایام سلطنته و در وقت استقامت خان عالي

شان یاقوت خان ادام الله اقباله غازي خان

سر نوبت قلعه کوپل این مسجد را بنا نمود

سنه ثمان عشر الف من هجرة النبویه سنه ۱۰۱۸ ه

TRANSLATION

"During the reign of the King, the refuge of the world, Ibrāhīm 'Ādil Shāh II (may God perpetuate his Kingdom !) and during the period of influence of the exalted Khān, Yaqūt Khān (may God preserve his glory !), Ghāzī Khān, the Commandant of the Fort of Koppal built this mosque. In the year 1018 H. (1609 A.D.)."

According to the *Basātinu's Salāṭīn* (p. 265)[2] Yaqūt Khān was a favourite slave of Ibrāhīm 'Ādil Shāh II and the word استقامت in the text apparently means the period when the star of the influence of the slave was in the ascendant. The other name, Ghāzī Khan, is not found in contemporary history.

In this mosque there are two more inscriptions, one of which contains only religious texts[3], but the other record mentions the building of a canal by one 'Uthmān who during the time of Ḥaidar 'Alī, not only strengthened the Fort of Koppal, but also dug tanks for the supply of water to the town.[4]

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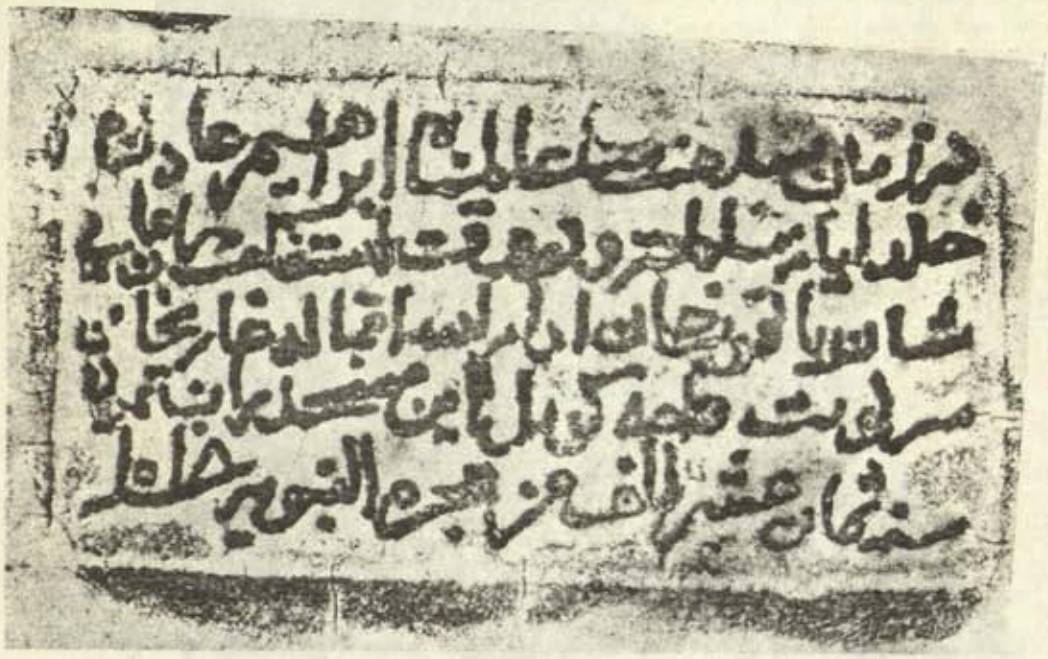
[1] The inscriptional tablet is fixed to the left pilaster of the left-side opening of the hall.

[2] Hyderabad lithograph

[3] The inscriptional tablet measures 11 inches square. The religious texts comprise the *Nādi 'Alī*, quotations from the *Qur'ān* and some of the holy names of God.

[4] *Journal of the Hyderabad Archaeological Society*, January 1916, p. 97.

(*a*) Inscription of Ibrahim 'Adil Shah II from Koppal. Raichur District.

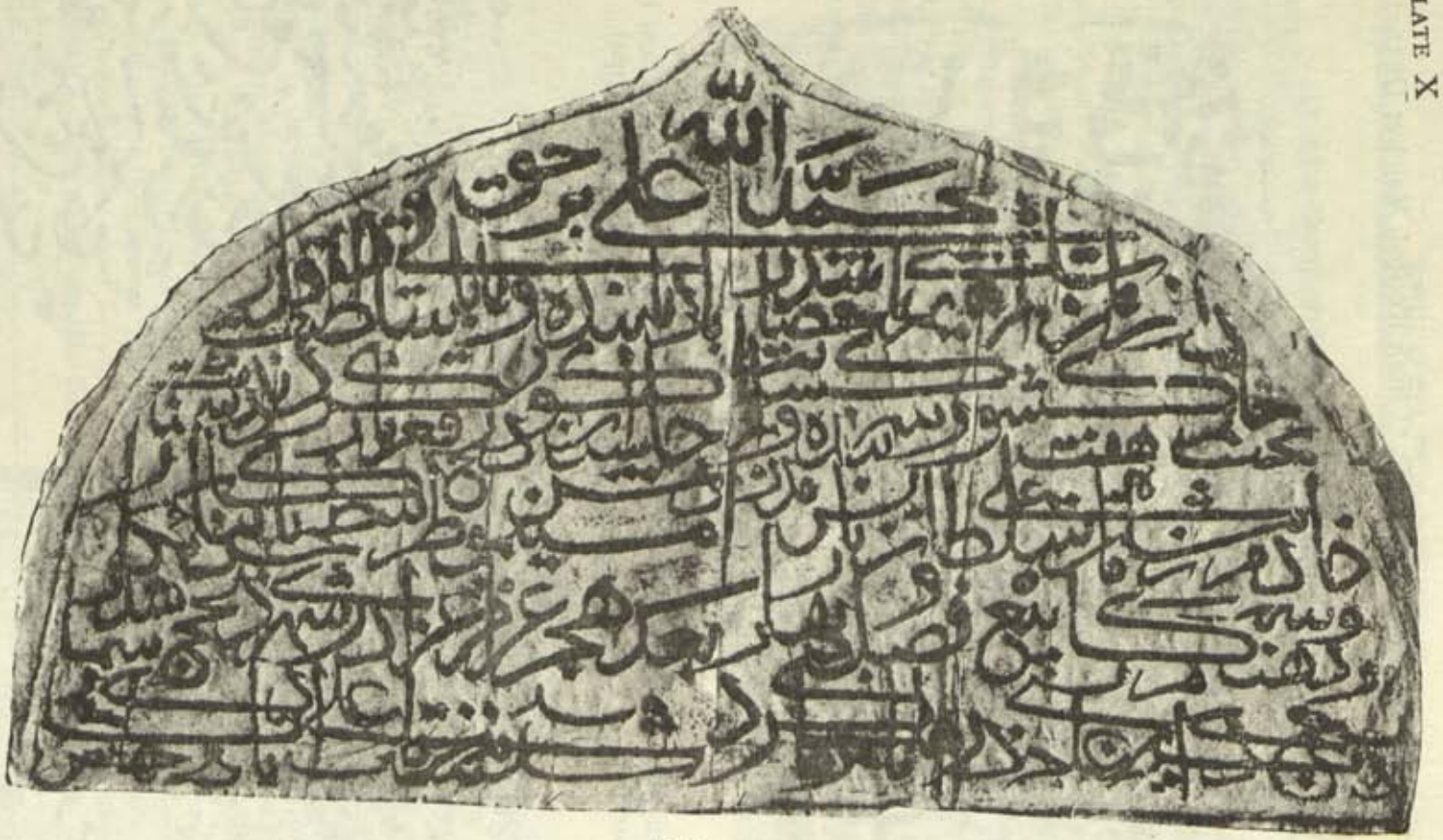


Scale ·5

(*b*) Inscription on the Dud Pir-ki-Masjid, Koppal.

(*c*) Inscription in Sailani Padshah's Dargah, Koppal.

Inscription on the shrine of Sailani Padshah, Koppal.



Scale ·2

The tablet bearing this inscription is lying loose now in the mosque, but originally it would have been set up at a prominent place along the course of the canal.[1] It contains five lines of writing, the first of which is a Qur'anic text and inscribed in the *Naskh* characters. The remaining four lines, are written in the *Nasta'līq* style and they contain a Persian couplet, a line of prose mentioning the date, and an hemistich giving the name of the builder of the canal. The text reads as follows :—

Plate IX (*b*)

وجعلنا من الماء كل شي حي[2]

بر آمد ز تالاب کپل نهر * در آمد بچاهی که اندر شهر

تحریر في التاریخ بیست دویم ماه رجب المرجب سنه ۱۱۹۳ هجري

ز عثمان شد مرتب کار این نهر

TRANSLATION

"*And we made every living thing of water*".

Couplet

From the tank of Koppal a canal issued which poured its waters into a well of the town.
Written on the 22nd of Rajab, 1193 H. (24th August, 1779 A. D.).

Hemistich

'Uthmān executed the work of this canal.

At a short distance from this mosque is the shrine of Sailānī Pāsha which contains a sepulchral chamber (9 ft. square inwardly), a prayer-hall, a platform, and another hall to the south of the latter. There are two inscriptions in this shrine, one of which is carved on an arch-shaped stone[3] fixed above the opening of the sepulchral chamber. The inscription does not apparently belong to this shrine, for it records the building of an enclosure, probably to the Fort, during the reign of Ibrāhīm 'Ādil Shāh II. It consists of six lines, the first of which gives the name of God, the Prophet Muhammad and his son-in-law 'Ali, and the remaining five lines each contain a Persian verse. The style of writing betrays carelessness; hence the record cannot be deciphered in some places.

TEXT

Plate X

الله محمد علي بر حق

در زمان شاه ابراهیم ثاني شد حصار

باد پاینده و باقي تا سلطنت را قرار

تحت حاکم هفت کشور و بنده سرکشانت ورا (؟)

حاسدان گهر در قعر نار کردند دشمنانت . . . . . .[4]

[1] The tablet measures 14" × 11".
[2] *Qur'ān*, XXI, 31.
[3] The stone measures 1 ft. 10 in. from top to bottom and 3 ft. 4 in. from side to side.
[4] The reading of this line is uncertain, as several words are blurred.

خادم شاه زمان سلطان علي بس نامدار

مي نمودش طرح بسطحش بابذلي كامگار

برد موسم هنگام ربيع و فصل بهار

بعد شجر عزم غزا در شهري ذيحج شد شمار

. . . . . عاجز درها . . . . . [1] كرد

شد مرتب باب علي . . . . . جهانش كار

TRANSLATION

God, Muḥammad, 'Ali, (they) are true.

(1) During the time of King Ibrāhīm II this enclosure was built; may it last and endure while this kingdom continues!

(2) By order of the king of seven climes, ... thy enemies had their resting-place in the pit of fire (?).

(3) The servant of the king of the world, Sulṭān 'Alī, the renowned, built it (the enclosure) on the ground level with his worthy colleagues.

(4) It was the time of spring and the season of bloom, after the break of the Holy war; it coincided with the month of Ẕu'l Ḥajj.

(5) .....humble..... the Gate of 'Alī was built.....in the world.....

There is another inscription in this shrine which refers to the building of a bastion of the Fort, and has no connection with the shrine. The tablet bearing this inscription is built into the wall of the small hall which faces the sepulchral chamber. The tablet measures 12" × 8" approximately, and contains six lines of *Nastā'līq* writing in a flowing style. The text may be read as follows :—

Plate IX (*c*)

هو

ز برج محمد بمردم پناه * خدا ز آفت توپ دارد نگاه

خرد گفت ز تاريخ كم نوزده * چه مضبوط كاريست فضل اله

شد مرتب كار كپل

TRANSLATION

He!

(1) The Muḥammad Burj, which is the refuge of the world: May God protect it from the catastrophe (wrought) by guns!

(2) Wisdom said, "Subtract nineteen to determine its date: *By the Grace of God how strongly it is built.*"

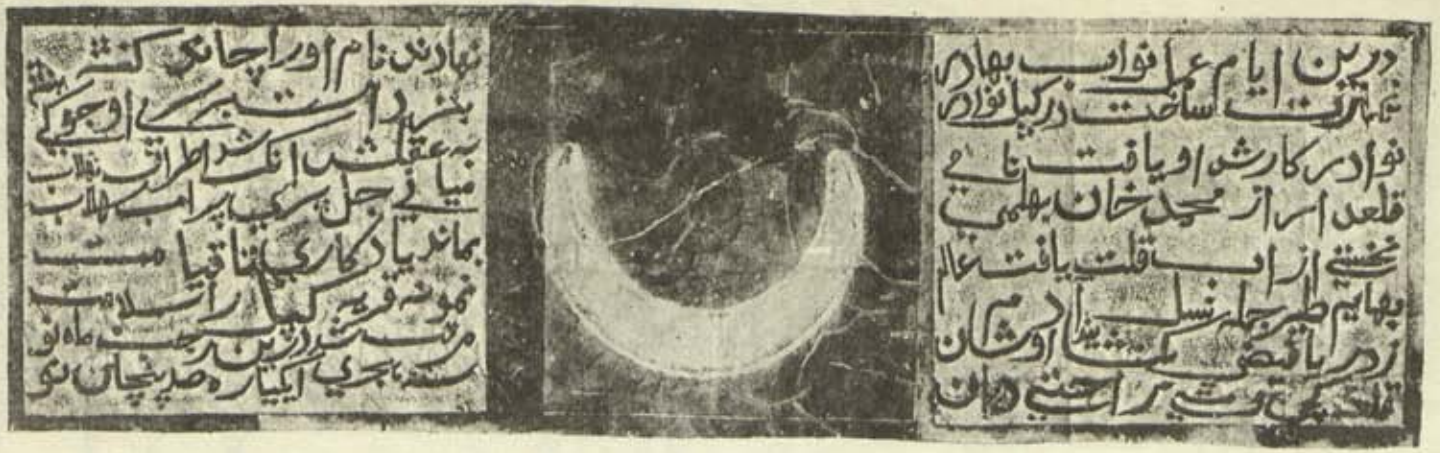
The work of Koppal was completed.

According to the *Abjad* system the numerals of the second hemistich of line 2 give 1901, and subtracting 19 the result is 1882. But the style of the writing of this inscription is identical with the style of those set up by 'Uthman which are dated 1192 and 1193 H. respectively.[2]

[1] Several words of this line also in the original inscription are indecipherable.

[2] *Supra*, p. 15 and *Journal of the Hyderabad Archaeological Society*, January, 1916, pp. 96-7.

(*a*) Inscription on the Chand Baoli, Koppal.



Scale ·125

(*b*) Inscription on 'Abdullah Beg's Tomb, Udgir.

Scale ·125

The sixth inscription to be studied in this paper is a long record in Persian verse, which is extremely uncouth in poetic diction as well as in calligraphic style. It is carved on a tablet of black basalt, measuring 5′ 2″ × 1′ 8″, which is fixed to the parapet wall of a large well situated near the Jogī Banda bastion of the Koppal Fort. The well is called the Chānd Bāolī on account of a crescent being carved in the middle of the tablet on which the inscription is engraved. The text reads as follows :—

Plate XI (*a*)

درین ایام عمل نواب بهادر * عمارت ساخت در کپل نوادر

نوادر کار (شد ؟) اریافت نامي * قلعدار از محمد خان بهلمي

نخستي از آب قلت یافت عالم * بهایم طیر جمله نسل آدم

ز دریا فیض بکشایند ارشان * قلعه کچي و مٹي راحتی دان

نهادند نام اورا چاند کنته * بلند است بر سرمی او جوگي بنته

به عقلش آنک شد اطراف تهلاب (تالاب)

میان جل پري پر آب سهلاب (سیلاب)

بماند یادگاري تا قیامت

نمونه قریه کپل را سلامت

مرتب شد درین رجب ماه نو

سنه هجري ایکهزار صد پنجاه (پنجاه) نو

TRANSLATION

(1) During the administration of Nawab Bahādur (Ḥaidar ʻAlī), who erected extraordinary buildings at Koppal.

(2) His extraordinary works acquired reputation. The Qilʻādār was Muḥammad Khān Bahlamī.

(3) First the universe felt the scarcity of water, the beasts, birds and the entire progeny of Adam.

(4) He (Nawab Bahādur) opened the stream of benevolence ; the Fort (walls) built of lime and mud must be regarded as a boon (lit. comfort).

(5) It (the well) was called the Chānd Kunta, near it towers the Jogī Banda.

(6) Through his knowledge he built tanks in various directions, and in the middle was a reservoir filled with flood waters.

(7) May it remain as a memorial till the day of resurrection : may this model work be enjoyed by the village Koppal !

(8) It was completed in the beginning of the month of Rajab in the year 1159 H. (July, 1746.)

The Qilʻādar Muḥammad Khān mentioned in this inscription may be identified with the Qilʻādar Shaikh Muḥammad of the Bahādur Banda inscription. The poetic style and the script of the

latter record bear a great resemblance to those of this inscription.[1] But the Bahādur Banda record is dated 1198 H., while this inscription bears the year 1159 H. So if the Qil'ādar Muḥammad of both records is the same person, we shall have to conclude that he held the command of Koppal Fort in 1159 H. and of Bahādur Banda in 1198 H.

VIII.

INSCRIPTIONS FROM UDGĪR, BIDAR DISTRICT.

By Khwajah Muhammad Ahmad, M.A.

The present paper has been compiled at the request of Mr. G. Yazdani, to whom I am also indebted for the valuable help which he has so generously given me in the decipherment and interpretation of several difficult phrases occurring in the records studied here.

Udgīr[2] is an old fortified town, lying on the Bidar-Parlī Railway which is at present under construction. The early history of the fort and the town is shrouded in mystery. The place is first mentioned in history by Firishtā in connection with the last days of Maḥmūd Shāh Baihmanī. He states that Qāsim Barīd, the founder of the Barīd Shāhī dynasty, got Udgīr as a fief from the King in 897 H. (1491-92 A.D.).[3]

Qāsim Barīd died in 910 H. (1504-1505 A.D.), and was succeeded by his son Amīr 'Alī, during whose time Udgīr was raided several times by a Jāgīrdār of Māhūr. To put an end to these raids Amīr 'Ali Barīd attacked the Jāgīrdār and killed him in action in 923 H. (1517-1518 A.D.)[4]

When the last Baihmanī King Kalīmul-lāh, who was a puppet in the hands of Amīr 'Alī Barīd, fled from Bidar to Ahmadnagar, the latter declared himself an independent king. However, Ismā'īl 'Ādil Shāh of Bījāpūr was not pleased with this step, and he waged war against Amīr 'Alī Barīd. It was in the vicinity of Udgīr that one night, when Amīr 'Alī Barīd and his whole army was fully drunk, Asad Khān Lārī, a general deputed by Ismā'īl 'Ādil Shāh for the purpose, arrested Amīr 'Alī Barīd and carried him off in a litter to Ismā'īl 'Ādil Shāh without any bloodshed.[5] Subsequently the whole of the Barīdī territory was annexed by Ismā'īl. But through the mediation of 'Ala-ud-Dīn 'Imād Shāh of Berar and Asad Khān Lārī, Amīr 'Alī Barīd was taken into favour by Ismā'īl, and Udgīr, Ausā and Qandhār were given back to him on condition that he would accompany Ismā'īl 'Ādil Shāh in conquering Raichūr and Mudgal forts, which were then in possession of the Vijayanagar rulers. This campaign against the two forts was successful, and Ismā'īl was so pleased with the conquest that he returned Bidar to Amīr 'Alī Barīd and allowed him to go back to his territory where he became an independent king.[6]

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[1] *Journal of the Hyderabad Archaeological Society*, p. 98, Plate XXXIII.

[2] For a descriptive account of the Archaeological remains at Udgir, see *Report* of H. E. H. the Nizam's Archaeological Department for 1930.

[3] *Tarīkh-i-Firishta*, Persian Text (Poona Lithograph), Vol. I, p. 712.

[4] Ibid., page 726.

[5] The following is an extract from the *Cambridge History of India*, Vol. III, p. 437 :—

"Amīr 'Alī sorrowfully withdrew to drown his troubles in drink, his troops followed his example, and Ismā'īl, hearing of their demoralization, sent Asad Khān Lārī to attack his camp. He found all, even those on guard in a drunken stupor and he and his followers were able to enter Amīr 'Alī's tent, place the old man in a litter and bear him away. The jolting of the litter gradually awoke him from his drunken sleep and, starting up in terror, he cried that '*jinn*' was carrying him off. He was undeceived by Asad Khān, who rebuked him for his gross indulgence and unsoldierly behaviour, and carried him before Ismā'īl."

[6] *Tārīkh-i-Firishtā*. Vol. II, pp. 38-44.

After the death of Amīr Barīd, his son 'Alī Barīd succeeded to the throne. On the occasion of 'Alī Barīd's coronation, Burhān Niẓām Shāh deputed Shāh Ṭāhir as his representative to Barīdi Court. But as Shāh Ṭāhir was insulted by Barīdī nobles, Burhān Niẓām Shāh invaded Barīdī territory and added Udgīr, Ausā, and Qandhār to his kingdom.[1]

Thenceforward Udgīr remained under the Niẓām Shāhīs till the last Niẓām Shāhī king Ḥusain III was captured by Shāh Jahān and sent to Gwalior as a prisoner in 1043 H. (1633 A.D.). At this time Sīdī Miftāḥ, who was in charge of the Udgīr fort, refused to yield to the Mughals, till in the year 1046 H. (1636 A.D.) Khāni Daurān, Shāh Jahān's commander-in-chief, having laid siege of the Udgīr fort for three months, succeeded in blasting to pieces one of its bastions. Sīdī Miftāḥ finding himself unable to cope with the situation, made over the fort to Khāni-Daurān on the condition that he (Sīdī Miftāḥ) should be made a Manṣabdār. This condition was afterwards fulfilled to the word.

'Abdul Ḥamīd Lāhorī has given a graphic account of the siege and capture of this fort in his book *Bādshāhnāmāh*. A passage from the book is translated below :—

" Khāni-Daurān Bahādur, after he had defeated 'Ādil Khān, was ordered by the Mughal King to capture the aforesaid forts (*i.e.*, Udgīr and Ausā). He first sent word to the officers of the forts that as all strongholds belonging to the *Bī Niẓām* (*i.e.*, Ḥusain Niẓām Shāh III) have been surrendered to the auspicious forces of the Emperor, the conqueror of the world, and 'Ādil Khān also has waived his claims in respect of them, it is advisable that you should also hand over the forts to the agents of this great power or else they will be soon taken by force and your lives and property will be exposed to risk. But these short-sighted people, not realizing the consequences, indulged in strengthening the bastions and ramparts. On Sunday, 25th Muḥarram, Khāni Daurān besieged Udgīr, and having inspected the ramparts, he posted his troops all round. He placed Naẓr Bahādur Kheshgī, Ihtmām Khān and Pahlwān Darwesh Surkh inside the town, opposite the southern gate, Sarfarāz Khān Dakanī and Sazāwār Khān son of Lashkar Khān and Chandraman Bundelāh opposite the south-western entrance, and Mubāriz Khān, Ḥasan Āqā Rūmī and their company of sappers and miners in the western part which could easily yield to blasting. He further ordered that whenever the sappers should be in need of help he would send his own soldiers. When the sappers had dug a trench up to the fort wall, the guards of the fort lost all self control, and Sīdī Miftāḥ in a despondent mood informed Khānī Daurān of his desire to surrender on the condition that he would be taken into favour by the Emperor, the defender of kings. Khānī Daurān agreed to that, but Miftāḥ subsequently made some improper proposals. So Khāni Daurān blasted the mine which had reached the base of the Sher Ḥājī bastion. The whole of the bastion, which had a circumference of about a hundred yards, along with its guns, *minjiniq* and other weapons were blown to pieces. This however, did not affect the defences of the fort much. The Commander of the Imperial army therefore dissuaded the brave soldiers from making a raid, and sent word to Miftāḥ, promising to spare his life, if he would wisely and far-sightedly surrender the fort to Imperial officers, and threatening him with instantaneous death should he refuse to agree to this proposal. Sīdī Miftāḥ, having lost all hope, surrendered himself, the fort and Isma'īl,[2] grandson of Ibrāhīm

[1] *Tārīkh-i-Firishtā*, Vol. II, p. 348.

[2] Ismā'īl was the son of Ibrāhīm 'Ādil Shāh's eldest son Darwish Muḥammad. After Ibrāhīm's death, in pursuance of his will, Ibrāhīm's younger son, Muḥammad 'Ādil Shāh, was raised to the throne, and Darwesh Muḥammad was blinded. The ladies of the harem feared that some harm may happen to Ismā'īl also, who was at that time only six years old. So they secretly sent him away to Niẓām Shāh at Ahmadnagar. Niẓām Shāh did not want to displease Muḥammad 'Ādil Shāh, and therefore sent Ismā'īl to Udgīr, which was in charge of Sīdī Miftaḥ. Ismā'īl was kept there as a prisoner for ten years, before being taken by Khāni Daurān. *Bādshāhnāma* (Bibl. Ind.), page 219.

'Ādil Shāh (who was kept there as a prisoner, and whom Muḥammad 'Ādil Shāh had often tried by various means to take back from Sīdī Miftāḥ) to Khānī Daurān Bahādur on Thursday, 8th Jumādi, after a siege of three months and more.

Udgīr remained a Mughal stronghold for about a century, and from two unique coins now in the Cabinet of the Hyderabad Museum, it appears that Aurangzeb and Farrukhsiyar struck coins at this place. With the dawn of the present dynasty of the Deccan, this town became an Āṣafjāhī possession.

Inscriptions of Udgīr cover a period of nearly three hundred years from 983 H. to 1219 H. (1575—1804 A.D.) and generally represent *Nastā'līq* script. They also throw light on the history of the fort, and several other buildings at the place. I have studied the inscriptions as far as possible in chronological order.

I.—INSCRIPTION ON A BRONZE GUN.

A bronze gun of very good workmanship is lying at the Chāndnī Burj which is situated to the west of the entrance to the fort. The length of the gun is about seven feet and the bore is about nine inches. It is inscribed in two places. The inscriptions state that it was manufactured during the reign of Niẓām Shāh of Aḥmadnagar by Muḥammad ibn Ḥusain Rūmī, the manufacturer of the renowned Malik Maidān gun of Bījāpūr.[1] My reading of the inscriptions is as follows :—

Plate XII (*a-b*)

(۱) ابو الغازي نظام شاه

(۲) عمل استاد محمد ابن حسين رومي

TRANSLATION

(1) Ab'ul Ghāzī Niẓām Shāh.

(2) Manufactured by Muḥammad ibn Ḥusain Rūmī.

II.—INSCRIPTIONS ON AN ARCH IN THE HOUSE BUILT BY SAZĀWĀR-UL-MULK.[2]

The arch is built of red stone, and above it inscriptions are set up which commemorate the occupation of the fort by the Niẓām Shāhī kings. One of these inscriptions bears the name of Murtuẓā Niẓām Shāh[3] and the date 983 H. My reading of the inscription is as follows :—

Over the right half of the Arch.

Plate XII (*d*)

(۱) . . . . . .

(۲) برين رواق . . . . . ازيست

(۳) از طفيل علي و آل عليست

[1] For a description of Muḥammad ibn Ḥusain Rūmī and the Malik Maidān gun of Bījāpūr, see the article 'Parenda an historical Fort' by Mr. G. Yazdānī, published in the *Report of Archaeological Department of Hyderabad* for 1931-33.

[2] An inscription (Plate XXI) bearing his name and the year 1215 is carved on the Qandhār gate. He is said to have been a Qil'adār of Udgīr.

[3] Murtuẓa reigned from 973-995 H. (1565-1586 A.D.).

(*a*—*b*) Inscription on a bronze gun at the Chandni Burj, Udgir.

(*a*)

(*b*)

Scale .25

(*c*—*d*) Inscriptions on the arch of Sazawar-ul-Mulk, Udgir.

(*c*)

(*d*)

Scale .2

TRANSLATION

(1) .....
(2) This arch .....
(3) By the grace of 'Alī and his descendants.

Over the left half of the Arch.

Plate XII (*c*)

(۱) . . . . . .
(۲) شاه عالم مرتضی نظام شاه سلطانی
(۳) این عمارت شد ز مرجان فرهاد خانی
سنه ۹۸۳

TRANSLATION

(1) .....
(2) The King of the world, Murtuẓa Niẓām Shāh Sultānī.
(3) This building was constructed by Marjān Farhād Khānī.
983 H. (1575-1576 A.D.)

III.—INSCRIPTION ON 'ABDULLĀH BEG'S TOMB.

To the north of Khwājah Dargāh there is a tomb bearing an inscription dated 1019 H. I could not find any reference in history to 'Abdullāh Beg whose name is mentioned in the inscription; but from the text it appears that he was much oppressed and that he gave his life in the cause of religion. My reading of the inscription is given below :—

Plate XI (*b*)

(1) هرکه از دنیا گزشت از بهر دین خانهٔ عقبای او معمور باد
(2) یا رب آن مظلوم در روز جزا با حسین ابن علي محشور باد
(3) چون شهادت یافت عبدالله بیگ گفت هاتف مرقدش پرنور باد
سنه ۱۰۱۹

TRANSLATION

(1) Whoever died in the cause of religion, May his heavenly abode be glorious!

(2) O God, may this oppressed (man) be associated on the day of judgment with usain son of 'Alī!

(3) When 'Abdullāh Beg was martyred, a voice from heaven said, "May his grave be illuminated!" 1019 H. (1610-1611 A.D.)

IV.—INSCRIPTIONAL TABLET FIXED TO A WALL IN THE HOUSE OF SAZĀWĀR-UL-MULK.

About a yard and a half to the north of the arch bearing inscription No. II is a tablet of hard green stone, containing an inscription in beautiful *Nastā'līq* characters. It commemorates the capture of the fort by 'Umdat-ul-Mulk, Khāni-Daurān, Nuṣrat Jang[1] on the 7th of Jumādi II, 1046 H. (1st June, 1636 A.D.) and also the appointment of Mughal Khān[2] son of Zain Khān[3] to the Qil'adārī of the fort, on the 14th of the same month. Both these facts have been mentioned by the author of the *Ma'āṣir-ul-Umara*, whose source of information was this inscription as stated by him on page 491 (Vol. III) of the book.

My reading of the inscription is as follows :—

Plate XIII (*a*)

(۱) در عهد حضرت سلیمان الزماني صاحبقران ثاني شاه جهان
(۲) پادشاه غازي خلد الله ملکه و سلطانه عمدة الملك خاندوران
(۳) بهادر نصرت جنگ بتاریخ هفتم شهر جمیدالاول سنه ۱۰۴۶ فتح برج
(۴) قلعه اودگیر را بلقب پرانیده مفتوح ساخت و بتاریخ چهاردهم
(۵) شهر مذکور سنه الیه حسب الحکم جهانمطاع قلعه مذکور حوالهٔ
(۶) کمترین خانه زادان درگاه معلی مغل خان زین خان کوکه شد
(۷) آن برج را در شهر ذوالقعده سنه ۱۰۴۷ باتمام رسانید ⊙

Right corner of the top :—

یا رفیع

Middle of the top :—

یا فتاح

Left corner of the top :—

یا بدیع

Middle of the right border :—

یا متین

Middle of the left border :—

یا متین

Right corner of the bottom :—

کتبه زین العابدین

Middle of the bottom :—

باهتمام بابو خان

Left corner of the bottom :—

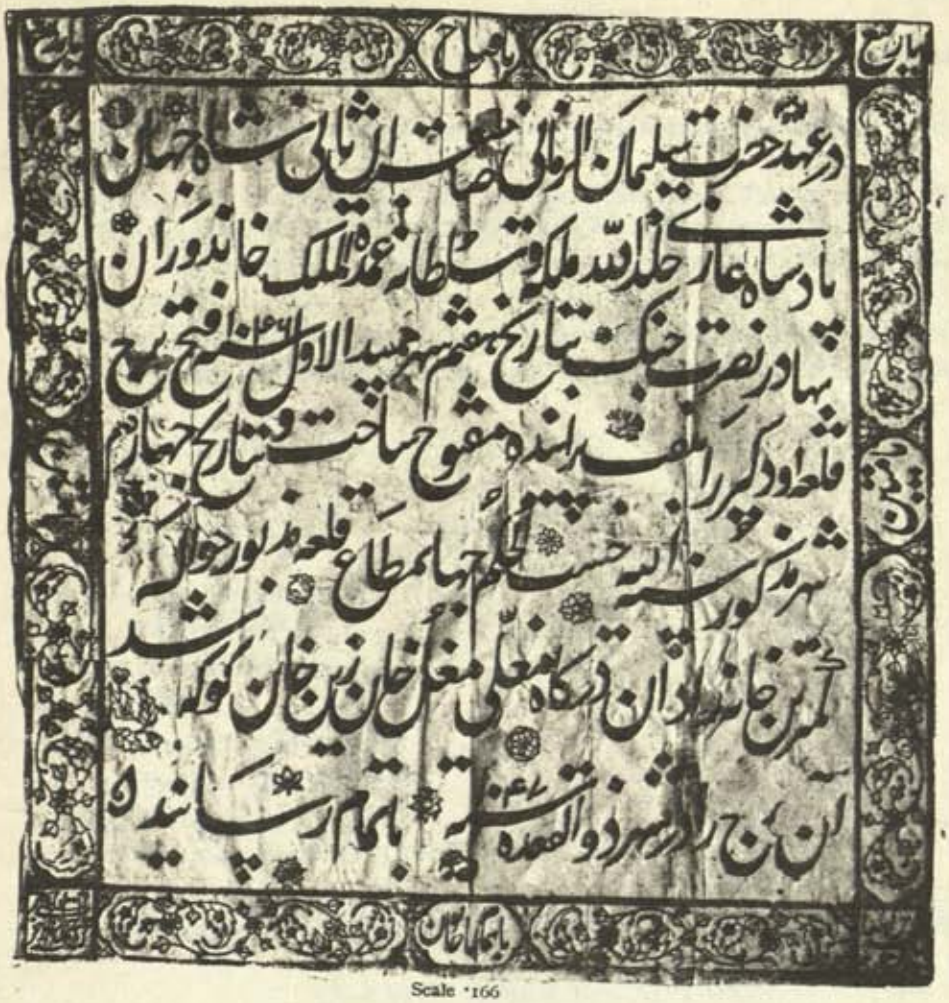
کنده فی التاریخ شهر جمید الخر سنه ۱۰۴۸

[1] He was a well-known general of Shāh Jahān's army, his name being associated with the conquest of the Deccan. His real name was Khwājah Ṣābir, but for his loyal services he was honoured by many titles among which Khāni Daurān, Nuṣrat Jang and 'Umdat-ul-Mulk are the highest. He died on the 7th Jumādi I, 1055 H. *vide Ma'āṣir-ul-Umara* (Bibl. Ind.), Vol. I, pages 749-758.

[2] Ibid., p. 490.

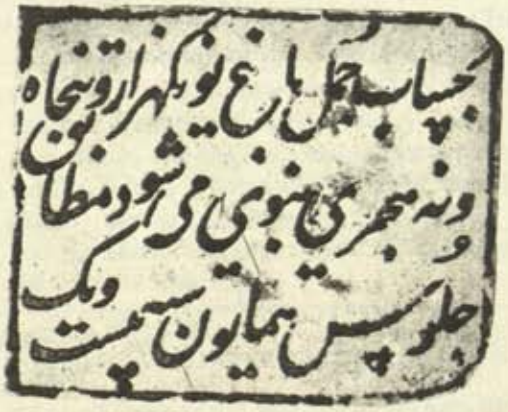
[3] Zain Khān, father of Mughal Khān, was the foster-brother of Akbar. Idem, Vol. 2, page 362.

PLATE XIII (*a*) Inscription on the house of Sazawar-ul-Mulk, Udgir.



Scale ·166

(*b*) Inscription on the Reservoir of Bagh-i-Husam, Udgir.



Scale ·33

TRANSLATION

(1) During the reign of the Solomon of the age, second lord of the happy conjunction, Shāh Jahān,

(2) the king, Crusader, may God perpetuate his kingdom and kingship, 'Umdat-ul-Mulk Khāni Daurān

(3—4) Bahādur, Nuṣrat Jang, on the seventh of the month Jumādi I, year 1046 H. (1st June, 1636 A.D.) blew up the Fatḥ Burj of the Udgīr Fort and conquered it. On the fourteenth

(5) of the same month and same year in pursuance of the order of the Lord of the world the fort was entrusted

(6) to the humblest of the servants of the great court, Mughal Khān Zain Khān Kokā.

(7) The bastion was completed in the month of Ẕu Qā'dh 1047 H. (March-April, 1638 A.D.)

Right corner of the top :—
'O Sublime.'

Middle of the top :—
'O Opener.'

Left corner of the top :—
'O Marvellous .'

Middle of the right border :—
'O Firm.'

Right corner of the bottom :—
'Written by Zain-ul-'Ābidīn.'

Middle of the bottom :—
'Under the supervision of Bābū Khān.'

Left corner of the bottom :—
'Inscribed on .... month Jumādi II, year 1048 H. (August-September, 1638 A.D.)'

V.—BĀGH-I-HUSĀM INSCRIPTIONS.

About half a mile to the South-west of the Travellers' Bungalow, there are traces of an old garden which presents a most pitiful sight. There are two buildings in the Mughal style of Architecture known as the Chhotā Maḥall and the Baṛā Maḥall. Close to the Baṛā Maḥall is a water reservoir which has an inscription saying that the chronogram of the garden is *Bagh-i-nau*.

The Baṛā Maḥall, which is a double storeyed building, stands on a platform. The front wall of the first storey has four inscriptions in *Nastā'līq* characters. Apparently these inscriptions do not seem to be parts of one and the same record, particularly the fourth which contains the pedigree of Niẓām-ud-Dīn Khān. Niẓām-ud-Dīn Khān may be the father of Ḥusam-ud-Dīn Khān,[1] who laid out the garden and founded the buildings. This guess is supported by the *Ma'āṣir-ul-Umara*, but the name of Ḥusām-ud-Dīn Khān's father is given as Niẓām-ud-Dīn 'Alī and not Niẓām-ud-Dīn Khān in that book.

[1] His name was Husam-ud-Dīn Ḥasan. In 1052 H. he was made a *Bakhshī* and *Waqā'i' Nawīs* for the Deccan and the title of Ḥusām-ud-Dīn Khān was conferred upon him in 1055 H. *Vide Bādshāh Nāmāh* (Bibl. Ind.) Vol. I, pp. 302-417.

According to the *Ma'āṣir-ul-Umara* (Vol. I, page 585) he was made Qil'adār of Udgīr in the 21st Regnal year of Shāh Jahān (*i.e.*, about 1058 H.).

On the Reservoir.

Plate XIII (*b*)

(۱) بحساب جمل باغ نو یکهزار و پنجاه
(۲) و نه هجري نبوي مي شوه مطابق
(۳) جلوس همایون سنه بیست و یک

TRANSLATION

(1) According to the numerical calculation of the *Abjad* system *Bāgh-i-Nau* gives one thousand and fifty-nine. (1059 H.=1649 A.D.).

(2) From the date of the Prophet's migration (to Mecca) which corresponds with the

(3) Twenty-first year of the auspicious reign.

On the Baṛā Maḥall.

No. 1.

TEXT

(۱) علی الله في کل الامور توکلي
(۲) و بالخمس اصحاب العباء توسلي
(۳) محمد المبعوث و ابنیه بعده
(۴) و فاطمة الزهراء و مرتضی علي

TRANSLATION

(1) I resign all matters unto God
(2) And approach him through the five celebrated Lords,
(3) The Prophet Muḥammad, his two sons,
(4) Fāṭimah and the chosen 'Alī.

No. 2.

Plate XIV (*a*)

صاحب قران ثاني

(۱) در زمان شه آفاق ستان
(۲) باعث امن و امان شاه جهان
(۳) باد گیتي ز سحاب فضلش
(۴) تا ابد تازه تر از باغ جنان

TRANSLATION

(1) During the reign of the conqueror of the world
(2) The maintainer of peace and tranquillity, Shāh Jahān
(3) May the world by the rain of his bounty
(4) Be in fresher bloom than the gardens of the Paradise!

(*a*—*b*) Inscriptions on the Bara Mahall, Husam Bagh, Udgir.

(*a*)

(*b*)

Scale .2

PLATE XIV

(*a*) Inscription on the Bara Mahall, Udgir.

Scale .2

(*b*) Inscription on a mosque near the Dargah of Chand Sahib, Udgir.

Scale .2

No. 3.

Plate XIV (*b*)

(۱) ساخت باغي بفرح بخشي خلد

(۲) مظهر فيض حسام الدين خان

(۳) بهر تاريخ وى از هاتف غيب

(۴) باغ نو امده در گوش روان

TRANSLATION

(1) The garden, which is refreshing like Paradise, was laid out by
(2) The incarnation of generosity, Ḥusām-ud-Dīn Khān
(3) For its chronogram a voice from Heaven
(4) Said, '*Bāgh-i-Nau*.'

No. 4.

Plate XV (*a*)

(۱) ابن نظام الدين خان

(۲) ابن غياث الدين علي آصف خان

(۳) ابن آقا ملا ابن بديع الزمان ابن

(۴) بدر الدين حسن القزويني نور الله مضجعهم

TRANSLATION

(1) Son of Nizām-ud-Dīn Khān
(2) Son of Ghiyāth-ud-Dīn 'Alī Āṣaf Khān [1]
(3) Son of Āghā Mulla, son of Badī'-uz-Zamān son of
(4) Badr-ud-Dīn Ḥasan of Qazwīn, may God illuminate their resting places !

VI.—INSCRIPTIONS ON A MOSQUE NEAR THE DARGĀH OF SAYYID CHĀND SĀḤIB.

The inscriptional tablet is fixed in the middle of the Mosque. I have deciphered the inscription as follows :—

Plate XV (*b*)

(۱) بدور ثاني صاحبقراني

(۲) كه در وصفش بود قاصر عبارت

(۳) مرتب شد ز سعي نعمت الله

[1] He was the father of Nūr Jahān, the beloved wife of Jahāngīr. From the table given in the inscription, it is apparent that Ḥusām-ud-Dīn who laid out Ḥusām Bāgh was Nūr Jahān's nephew.

(۴) بنای مسجد از عون سعادت

(۵) پي تاريخ او هاشم رقم زد

سنه ۱۰۶۴

(۶) مبارک مسجدی بهر عبادت

TRANSLATION

(1) During the reign of the Second Lord of the happy conjunction (Shāh Jahān),
(2) Whose praise cannot be expressed in words,
(3) Through the endeavours of Ni'mat'ul Lāh[1] the construction
(4) Of the Mosque was completed
(5) Hāshim wrote its chronogram
(6) This auspicious Mosque is for Worship, year 1064 H. (1653-1654 A.D.).

VII.—INSCRIPTION ON THE WESTERN WALL OF THE ANDHERĪ MAḤALL.

This inscription is not *in situ*. I am told that this as well as another inscription which is now in the First Taluqdar's house at Bidar, originally belonged to the Bāgh-i-Ḥusām. First, they were removed to the Udgīr fort and afterwards one of them was removed to Bidar, and the other was fixed in the western wall of the Andherī Maḥall. The inscription contains the well-known lines of Muḥammad Mā'sūm Nāmī of Bhakkar, a court poet of Akbar. The lines are inscribed at Mandu and other places as well. My reading of the inscription is given below :—

Udgīr Record.

Plate XVI (*a*)

توان کردن تمام عمر را مصروف آب و گل

که شاید یکدمي صاحبدلي در وی کند منزل

TRANSLATION

(1) The whole of life may well be spent over handling clay and water,
(2) In the hope that perchance the godly person may stay here for a while.

Bidar Record.

ساختم این خانه را تا دوستي منزل کند

ورنه عاقل عمر خود کي صرف آب و گل کند

TRANSLATION

(1) I have constructed this house so that some friend may dwell in it :
(2) Otherwise a wise man would never waste his life in (handling) brick and mud.

[1] Ni'mat-ul-Lāh was a son of Ḥusām-ud-Dīn Khān who laid out the Ḥusām Bāgh, vide *Ma'āsir-ul-Umara* (Bibl. Ind.), Vol. I, p. 586.

(*a*) Inscriptions of Mir Muhammad Ma'sum at Udgir and Bidar.

At Udgir.

At Bidar.

Scale .166

(*b*) Inscription at the Andheri Mahall, Udgir.

Scale .166

PLATE XVI

PLATE XVII (*a*) Inscription at Taihsildar's Court, Udgir.

Scale .125

(*b*) Inscription on the Khwajah Dargah, Udgir.

Scale .2

VIII.—ANOTHER INSCRIPTION ON THE ANDHERĪ MAḤALL.

According to the information obtained locally, this inscription belongs to Ḥātim Khān's palace. It is somewhat incomplete, and may have formed part of some other inscription which is missing now. My reading of the inscription (fragment) is given below :—

Plate XVI (*b*)

(۱) ولد دوست بیگ قوم مغل

(۲) شده ایار این خجسة مکان

TRANSLATION

(1) Son of Dost Beg.

(2) This auspicious house was constructed.

IX.—INSCRIPTION NOW FIXED IN TAHSĪLDĀR'S COURT.

This inscription, as it says, originally belonged to Ḥātim Khan's palace. But now it is fixed over the Tahsīldār's court which was formerly called Farrāsh Khānā. It records the appointment of Ḥātim Khān to the Qil'adārship of the Udgīr fort, during the reign of Aurangzeb and also the construction of a palace by him. My reading of the text is given below :—

Plate XVII (*a*)

(۱) یافت در عهد شاه عالمگیر

قلعه داري قلعهٔ اردگیر

(۲) کمترین خانه زاد حاتم خان

که پر از اعتقاد داشت ضمیر

(۳) در سنه الف و اربع تسعین

۱۰۹۴ هجري

کرد این قصر دلکشا تعمیر

کاتبه میر محمد عارف

TRANSLATION

(1) During the reign of Emperor 'Ālamgīr (Aurangzeb) he (Ḥātim Khān) got

(2) The Qil'adārship of the fort of Udgīr.

(3) The humblest of his (Aurangzeb's) slaves, Ḥātim Khān

(4) Whose heart is full of loyalty ;

(5) In the year one thousand, four and ninety

(6) He built this beautiful palace. 1094 H. (1682-1683 A D.).

Inscribed by Mīr Muḥammad 'Āṣif.

X.—INSCRIPTION ON A TOMB IN THE KHWĀJĀH DARGĀH.

This inscription represents an inferior type of *Nastā'līq* script and the style of composition is also poor. According to the chronogram it belongs to 1106 H. My reading of the inscription is given below :—

Plate XVII (*b*)

(۱) تاریخ وفات برآمد از دل جانی

(۲) مقبول بشد کمال ملتانی

(۳) بتاریخ هفدهم ماه ربیع الثانی

(۴) اخلاص برآن تحفه از فاتحه خوانی

TRANSLATION

(1) The chronogram came from the loving heart,
(2) '*Kamāl Multāni has been blessed by God*'. (1106 H.).
(3) (As he died) on the 17th Rabī' II (25th October, 1694).
(4) Bless him by reciting *Ikhlās* (a chapter of the *Qur'ān*).

XI.—INSCRIPTION ON THE PETĀH GATE.

Petāh Gate bears an inscription in ordinary *Nastā'līq* characters. It records the construction of the gate in 1110 H. (1698 A.D.), during the Qil'adārship of Qāsim Khān. My reading of the inscription is as follows :—

Plate XVIII (*a*)

هو المعز

(۱) بتاریخ غرهٔ شهر ربیع الاول سنه یکهزار و یکصد و ده هجری در قلعداری

(۲) خانعالیشان قاسم خان باهتمام میر ابو المعالی احداث یافت ۞

TRANSLATION

He is the bestower of honour !

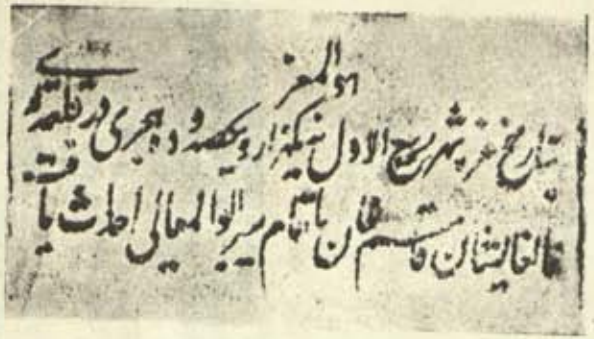
(1) On the first of the month of Rabī' I, in the year one thousand one hundred and ten Hijrī (28th August, 1698 A.D.), during the Qil'adārship.

(2) Of the exalted Khān, Qāsim Khān, under the supervision of Mīr Abul Ma'ālī this (building) was constructed.

XII.—INSCRIPTION ON BEGJĪ'S MOSQUE.

Outside the citadel, about forty yards from the Qandhār gate, are situated a small mosque and a well named after one Begjī. They seem to have been built almost simultaneously, as the inscriptions on them bear the date 1151 and 1152 H. Most probably 1151 is the date of laying their foundations and 1152 of their completion. The founder was modest enough to omit his

(*a*) Inscription on the Petah Gate, Udgir.



Scale .2

(*b*) Inscription on Begji's mosque, Udgir.

Scale .2

(*c*) Inscription on Begji's well, Udgir.

Scale .2

PLATE XVIII

name in the inscriptions. Formerly they must have been in one and the same premises, but now a public road separates them. The following is my reading of them :—

On the Mosque.

Plate XVIII (*b*)

(۱) مسجداً کبیت العتیق ۱۱۵۱

(۲) هذا بیت الله عالي مقام کعبه آسا سجده گاه خاص و عام

(۳) سال تعمیرش چو پرسیدم ز عقل گفت این مسجد بود فیض انام

۱۱۵۲

TRANSLATION

(1) This Mosque is like the *Old Abode* (the sanctuary of Mecca) 1151 H. (1738-1739 A.D.).

(2) How excellent is this abode of God, so exalted ; and like the sanctuary of Mecca it is the place of adoration for every one.

(3) When I inquired of Wisdom about its chronogram, it said :—'This mosque is for the good of the public'. 1152 H. (1739-1740 A.D.).

On the Western wall of the well.

Plate XVIII (*c*)

(۱) یا محمد یا الله یا علي

(۲) قال لک إنّا

(۳) أعطیناک الکوثر

(۴) سنه ۱۱۵۱ سنه ۱۱۵۲

(۵) امام زمان قاسم کوثر آ [مد]

TRANSLATION

(1) O Muḥammad, O God, O 'Alī,

(2) He said unto thee " We have bestowed upon

(3) thee *Kauthar* (river of Paradise)."

(4) 1151 H. (1738-1739 A.D.). 1152 H. (1739-1740 A.D.).

(5) " *The lord of the time, the distributor of the holy water.*"

Line 5 according to the *Abjad* system gives the date 1152 H.

XIII.—INSCRIPTIONAL TABLET LYING NEAR THE DIVISIONAL OFFICER'S COURT

An inscriptional tablet of dark green stone is lying in the open, near the Divisional Officer's court. I have requested him to get it removed to some safe place, and I hope by this time it has

been done. This inscription records the construction of a cistern by one Ḥusām-ul-Lāh Khān[1] in 1163 H., and represents a fairly good type of *Nastā'līq* script. My reading of the inscription is given below :—

Plate XIX

(۱) بحر جود و فیض حسام الله خان آنکه نام نامیش لطف علي

(۲) ساخت حوضي بس وسیع و با صفا مینماید همچو جام صیقلي

(۳) گوی صافي برد چون ز امثال خود شد از آن رو نام او کوثر قلی

(۴) بهر تاریخش رضا چون فکر کرد هاتفش گفتا بآواز جلي

(۵) پنج عدد از پنجتن گیر و بگو باني کوثر قلي لطف علي

۱۱۶۳

TRANSLATION

(1) The ocean of generosity and magnanimity, Ḥusām-ul-Lāh Khān, whose renowned name is Luṭf 'Alī ;

(2) He built a cistern which is spacious and transparent, and looks like a polished cup.

(3) As he surpassed his contemporaries, hence he is styled Kauthar Qulī.

(4) When Raẓa sought for its chronogram, the inspirer spoke loudly,

(5) "Take away the numerical value of the initials of the Five Holy Persons (Prophet, Faṭima, 'Alī, Ḥasan and Ḥusain) and say 'The builder is *Kauthar* Qulī Luṭf 'Alī,'" 1163 H. (1749-1750 A.D.).

XIV.—INSCRIPTION OVER THE QANDHĀR GATE.

This inscription is in ordinary *Nastā'līq* characters and it records the construction of a gateway in 1215 H. (1800 A.D.) by Sazāwār-ul-Mulk.

Plate XX (*a*)

(۱) بحکم حضرت نواب مستطاب جهان رشید عصر سزاوار ملک عالیشان

(۲) بنا نمود حسن خان یکی ز قوم مغل رواق معبر و دروازه ز اطمینان

(۳) پس از فراق بنا گفت وضع تاریخش بساط معبر نو لائق عبور شهان

۱۲۱۵

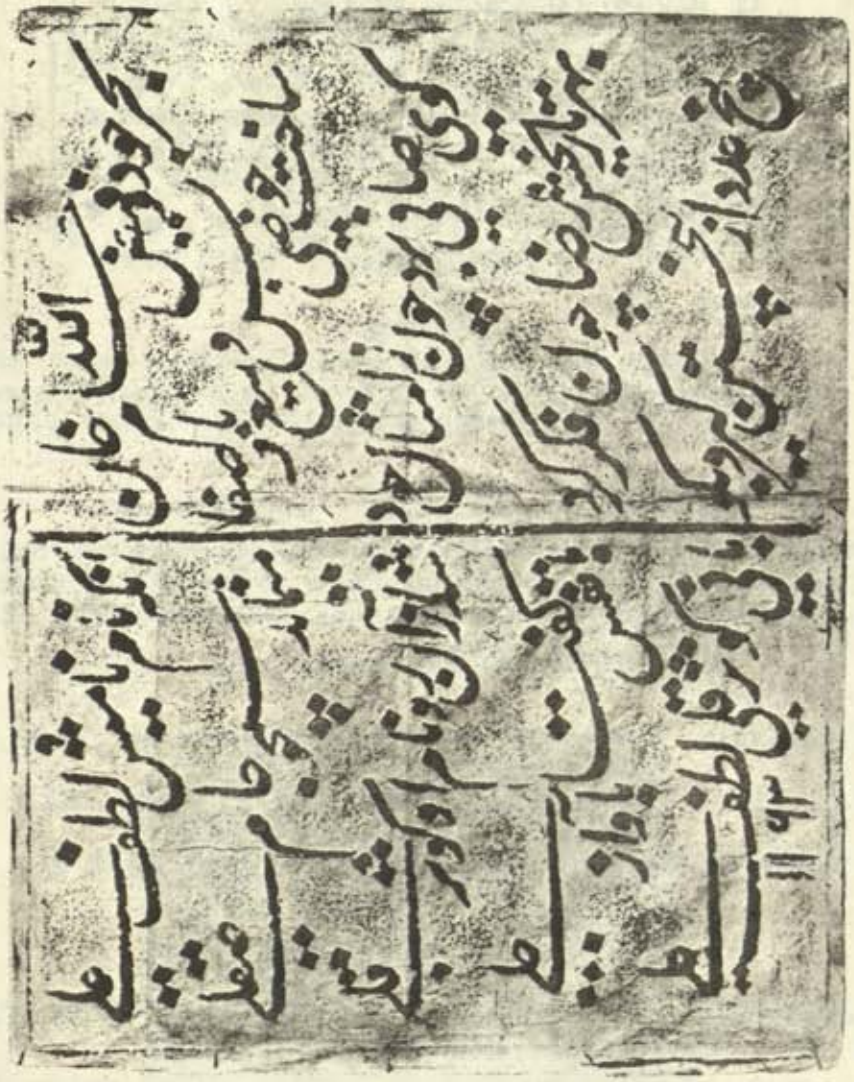
TRANSLATION

(1) By order of the exalted and peerless Nawab, Sazāwār-ul-Mulk, who is held in esteem by the whole world

(2) Ḥasan Khān, one of the Mughals, laid foundation of the balcony and the gateway at his ease.

(3) When it was completed Waẓ'a (poetic name) composed this chronogram, "*The new passage is worthy of being traversed by kings.*" 1215 H. (1800 A.D.).

[1] His name was Mīr Niẓām-ud-Dīn 'Alī, and he was the third son of Ḥusām-ud-Dīn Khān, the founder of the Ḥusām Bāgh. For a long time he was Qil'adār of Udgīr, *vide Ma'āṣir-ul-Umarā* (Bibl. Ind.), Vol. I, p. 387.

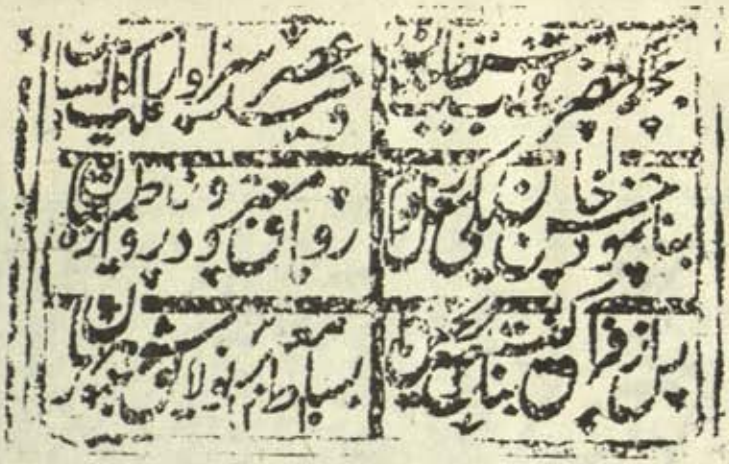


Inscription lying near the Divisional Officer's Court, Udgir.

Scale .2

PLATE XX

(*a*) Inscription on the Qandhar Gate, Udgir.



Scale .2

(*b*) Inscription on Bare Sahib's well, Udgir.

Scale .166

XV.—INSCRIPTION ON A TOMB CLOSE TO THE TRAVELLERS' BUNGALOW.

The inscriptional tablet is worn out in some places, hence the latter portion of the inscription is not legible. The reading of the date is also a little doubtful.

TEXT

هو الباقی

(۱) وفات غفران پناه جنت و رضوان آرام گاه محمد حسن خان

(۲) ولد محمد خلیل خان مرحوم قزوینی فردوس مکان

(۳) بتاریخ سلخ شهر ربیع الثانی سنه ۱۲۱۹ هجری

. . . . . (۴-۶)

TRANSLATION

He is everlasting.

(1) The deceased resting in Paradise, Muḥammad Ḥasan Khān

(2) Son of Muḥammad Khalīl Khān of Qazwīn (may his soul rest in peace!).

(3) Died on the first of Rabī' II, 1219 H. (1804 A.D.).

(4-6) .....

XVI.—INSCRIPTION ON THE BAṚI ṢĀḤIB'S WELL.

This inscription is carved on a well, known after the name of its constructor. The well is situated outside the town about 200 yards to the north-east of the Travellers' Bungalow. The inscription is badly worn out in some places. The following is my reading of the inscription :—

Plate XX (*b*).

(۱) بریصاحب نامدار سعید ز توفیق حق ساخت حوضی جدید

(۲) . . . . . سلسبیل نمود او بوقف امام شهید

(۳) حسن سال تاریخ . . . . گفت بنوش آب لعنت بکن بر یزید

۱۲۲۰

TRANSLATION

(1) The well-known and noble Baṛe Sāḥib under Divine guidance constructed this new well.

(2) ..... like 'Salsabīl' (stream in Paradise) he has dedicated this to the martyred Apostle (*i.e.*, Ḥusain, the grandson of Prophet Muḥammad).

(3) Ḥasan has composed its chronogram, '*Drink water and condemn Yazīd*[1]' 1220 H. (1805 A.D.).

[1] Yazīd was the second Umayyad king, under whose order, Ḥusain, the grandson of the Prophet Muḥammad, was martyred.

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