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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)

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Edited by
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Director of Archeology, 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.

(b) Inscription from Parenda Fort.
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 Archaeological 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 Udbanda, the capital of Gandhara under the Hindu Shahis of Kabul, and with Uband of the Moslem historians.

The inscription including the Bismillah 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 instead of being cut in relief as usual with the later Moslem inscriptions.

PLATE XII(a).

\[
\begin{align*}
(1) & \text{بسم الله الرحمن الرحيم} \\
(2) & \text{(sic) بن أبى} \\
(3) & \text{محمد بن عبدالجبار (5) بن محمد} \\
(4) & \text{الحوراني} (5) \text{في ذي القعدة} \\
(5) & \text{النفي ر أهتمامات م من} \\
(6) & \text{عليه السلام (6)}
\end{align*}
\]

TRANSLATION.

In the name of the Most Merciful and Compassionate God. This well was built by the (learned) theologian, Abū Ja’far Muḥammad, son of Abdu’l Jabbār, son of Muḥammad, native of Jurjān\(^{2}\), in the month of Zil-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'' x 10'' only.
2 The reading of this word is somewhat doubtful. Jurjān is the Arabic form of the Persian city-name Jurjan.
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., MUNIR FIẒĪL, M.E.A.

Sometime ago Mr. R. D. Bamberji, Superintendent of Archaeological 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. Bamberji 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 talān’s (tank), styled after the Malik, and situated in the village of Rakhyāl, two miles and a quarter to the east of Ahmadabad. The place is well known for its Musalmān remains which including this monument, known locally under the name of Malik Şahib’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, mihrābs, and screens, which adorn the building.

The epigraphs record the grant of a plot of land in perpetuity to Malik Sha'bān and his successors by Quṭb’ud-Dīn Ahmad Shah II of Gujarāt (855-63 H.=1451-58 A.D.). The donor’s name and titles are given in full—’Imādu’l-Mulk, Maliku’l-Shaarq, ‘Arīzu’l-Mamālik, Malik Sha’bān, son of Malik Taḥfā’u’l-Sultān.

Malik Sha’bān’s name occurs in contemporary history: he was one of the most trusted Wazīrs of Sultan Qutb-ud-Din Ahmad Shah II, at whose instance he undertook to establish Muslim authority throughout Gujarāt, which task he executed with diligence. The Malik suffered a defeat at the hands of Rana Kumbha of Mewar near Abu, but, having recourse to strategy, he succeeded in turning away the Rana, when he contemplated to overtake Ahmad Shah II by surprise in 862 H. (1458 A.D.).

Malik Sha’bān remained a Wazīr, with the title of ‘Imādu’l-Mulk, during the seven days’ rule of the puppet king, Sultan Dā’ud, and continued in the same capacity under Sultan Mahmūd 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 Muhammad, the author of the Zafar ul Wali bi-Mugaśar wa Aliḥ and the author of Mir’at Sikandri. The latter describes him as a purchased slave of Sultan Muhammad Shah II (846-55 H.=1443 A.D.), adding that he rose to power under Sultan Mahmūd and attained the dignity of a wazīr. Fīrāqta and the author of Mir’at Ahmad, however, state that he had already been a wazīr to Mahmūd’s two predecessors Dā’ud and Ahmad Shah II. The epigraphs under notice show that Malik Sha’bān held an exalted office during the time of Ahmad Shah II, although it is not expressly stated that he was a wazīr.
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 Thuluth.

I have read the inscriptions as follows:

1. The inscription on the tombstone of Malik Shabban in Rakhayal.

2. خسروانه ما عرفه داشت باده مخلص و هر خوا هم خصوص ملك شعبان المغاطب.

3. كه بوقف عرض رسانيدن از ورود مراعات بهداشت زه و نرخ عرافة خسروانه.

4. حفر ابار ر غرف اشجار ر اجراي آثار و فرجنگه نخواسته مدعا و داشته.

5. عمل حوالى شهر معظم امدادات، آل زين مذكور با باغ و جاهای درختان.

6. من السبب در مرز مزاعم تهیه ل تغییر تبادل، اکنون دا زردیده خسما بدل.

TRANSLATION.

He who is confident in the help of the Merciful, Qubtu'd-Dunya wa'd-Din, Abu'l-Muzaffar, Ahmad Shab, son of Muhammad Shab, son of Ahmad Shab, son of Muhammad Shab, son of Marjai Shab, the king.

Upon a petition being made in our world-refuge, royalty and anguish (celestial place), kingly court by our faithful servant and special well-wisher, Malik Shabban, entitled by the high royalty and the elevated refuge, with Malik'ab Sharq and 'Imada'l-Malik 'Ariful Mamlik—may for even remain his grandeur—son of Malik'ab Seifbani, may in compliance with the request of the mid-Malik, through the multitude 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 *Mausa*‘ Rakhýál, a dependency of the circuit of the great city of Ahmadâbâd, 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 Ahmadâbâd 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'ân, II, 177)." Written on the second of Jumâda I in the year 856 H. (Sunday 21st May, 1452 A.D.).

**PLATE XIII.**

(1) The site of the village *Dâlim* to the east of the city of Ahmadâbâd.

(2) The site of the village *Zârân* to the west of the city of Ahmadâbâd.

(3) The site of the village *Bâhâl* to the north of the city of Ahmadâbâd.

(4) The site of the village *Bûrkhâl* to the south of the city of Ahmadâbâd.

(5) The site of the village *Aâshâr* to the east of the city of Ahmadâbâd.

(6) The site of the village *Bûhâl* to the west of the city of Ahmadâbâd.

(7) The site of the village *Gorâb* to the north of the city of Ahmadâbâd.

**TRANSLATION.**

He who is confident in the help of the Merciful, Quțbu’d-Dunya wa’d-Din, Ab’l-Muqaffâr Ahmad Shâh, son of Muḥammad Shâh, son of Muqaffâr Shâh, the king.

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

Inscription from the Rauza of Malik Shabban in Rakhyal near Ahmadabad.
royalty with Malik'u'ah-Sharq, 'Imādu'l-Mulk, 'Arīzu'l-Mamālik—may his grandeur be everlasting!—the son of Malik Tuḥṣā'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 (jufēwar) 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 Shahjahân and Aurangzeb. 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 Nizām-ul-Mulk was surrendered to Ādil Khān for a bribe. 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.

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’, 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 Nāskhā; but the arrangement is so complex that its decipherment has not been free from difficulty to scholars. Maulawi Bashir Uddin Ahmad, author of the Tāriḵh-Bijāpūr (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).


1 Firetto, III, 104, 120, 241, 246, and Elliot and Dawson, VII, 23-4, 48-4.
2 Elliot and Dawson, VII, 37.
3 Ibid., VII, 266.
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), confidential servant of the 'enclosure Makhdum, (entitled) Khwaja'i Jahân, Majlisi-'Azam, the generous. It was 959 from the 'migration' (of the Prophet), That the intellect composed the verse.'

The name of Khwâja Jahân 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 almost simultaneously 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 Khwâja Jahan up to then was in possession of the Fort.

1 Brigg, i:1, 234-35.
INSCRIPTIONS FROM GUDÜR 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 Gudür (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. 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. Rangaswamya Sarvasvati, 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. 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 Gudür 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 Qutb Shāh (Ibrāhīm Quli). The real name of Malak Nāyab was Rifat Kābān Lārī, which is mentioned by Firāūta, who also gives a detailed account of the Malik’s conquest of the country on the east and south of Telingana. The name Gudür 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 Gudür also met the same fate.

Firāūta has not given the exact year of Rifat Kābān’s expedition, but he states that he had marched to the south before the battle of Talikota (972 H. = 1563 A. D.). 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 Nastā’liq of a very fine type.

I have deciphered the inscription as follows:—

PLATE XIV(a).

الله

بدوران سلطان عن بنا سرناز تخت نکست نگین قطب شاه

(1) ز حطرت درسن کاخی زنگار لین ز نماد جور شد به هفتاد نزین

(2) ملك نالب ان موجه فر شان پسندیده 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 Gnumāra village into Ragbupalpurum and its grant to some people.

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

3 Briggs, III, 421 ff.

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

(b) Inscription from a tomb at Gudur, Kistna District.
During the reign of the Sultan, refuge of the world, worthy of the crown and the seal, Quṭb Shah.

"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 Quṭb Shāhī kings, the reign of Ibrāhīm Quli Quṭb 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 Muṣṭafā Khān and Rūfāt Khān Lārī. The name of the former is preserved to posterity in the most beautifully carved Arabic inscription on the Makki Gate of the Golconda Fort. No monument associated with Rūfāt 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. 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 Shīa Duraid, 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 Sultan Quli'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 Thulīb 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 رحمت الرحيم

ا(1) رفس از جهان جانب صفر حکم ملک سرشاری در بحر نفیس و همست جهان راندیدست کشته

(2) از عبید هامد فتح رنگی سحرک بنا یا نسوت از نگر از این سه کرامت بهشتی

1 E. J. 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—Hāšim of heavenly abode."

The inscription is in Persian verse consisting of two lines, the metre being Muṣāri. The style of writing is Nastā'īq. 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 Sirukappa in the Bellary District, is an interesting record. It comprises eleven lines of Persian verse, extolling the virtues of Mas'ūd Khân, and mentioning the erection of one gate by him at Ādoni and another at Sirukappa. It also contains the date 1085 H. (1674 A. D.). Mas'ūd Khân's name is given by Khâfî Khân in connection with the conquest of the fortress of Ādoni by the Mughal army under Firoz Jang in 1698-99 H. (1687-88 A. D.). Mas'ūd Khân 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.

The inscriptions 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 Thuluth of a high order.

I have deciphered the text as follows:

PLATE XV.

(1) در ازالت جهاد بالاپی این قلعه چرب
باب نقل و جهاد رحمت بر روح آدم کشور
(2) زمان زمین یک گوی دین رده‌ها رعلک رسم
اندریس مخمار ر چهارم چهار
انگلده برد
(3) هر کدامی شهیار ر تاجدار ر باچ خوار
نوبل خونا ر بیامد قرط طالع نمره
(4) رخش خواهش تاخش این گوی نثرانست بر
لحرم گویی سر انگلده بچرال سخون

1 Muntakhab 'Ut-Luhāb, II, 371 f.
2 Nasirin's Qadā'ī (Haidarabad lithograph) contains some more particulars of the life of Mas'ūd Khân
Inscription of Mas'ud Khan from Siruguppa, Bellary District.

Scale 1:66
(5) این از اکثر جهان رشد و نیست مسعود خان

(6) دبی رزیلی پیک دان رؤس و گفت گران

(7) مه لشان، امیر مهر و سونهارا، زم تیر

(8) زمرق روشن کنر دین را ظالمت و راز قدر

(9) دیرر بپنا برشکست و مسجد و گمراب بست

(10) یک در سرگین در اهلی حان سحیب بیست

(11) کفین از قلعه‌بانان یک دیما دید و شنید

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 Šaughān of ‘prostrition’. 
Now when the turn of Mas‘ūd Khan came,
He bore away the ball with the Šaughān of courage.
Know him of pure faith and belief, and of mature fortune and glory;
His justice has been praised by Naṣir-īrwan 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 Mihrabs,
Levelled the mountains in several places and raised walls touching the sky.
Built a strong and massive gate at Adoni,
Like it the keepers of forts never heard or saw before.
This gate at Sirkopa (Siraguppa) 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.

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

(c) Inscription on the Jami' Masjid, Bir.
INSCRIPTIONS FROM THE BID (BHİR) DISTRICT.

By G. Yazdani.

In the cold weather of 1920 I made a tour in the Bid 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 Jahangir, while Shāhjāhan'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 Nastaʿlīq; 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.

Bid 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 Archaeological Department of Hyderabad for 1920-21, which contains a detailed account with illustrative plates of the monuments of Bid.

I—III.—Inscriptions on Qāṣī Ṣāhib's Masjīd and Kamān, Bid.

In the middle of the town of Bid is an arch, forming the entrance to the principal street. The arch, as shown by the inscription fixed on it, was built during Shāhjāhan's reign, but it is now styled the Qāṣī Ṣāhib's Kamān or Arch, apparently owing to its close proximity to the house of the Qāṣī Ṣāhib, whose family has enjoyed a distinguished position among the people of Bid for several generations. A mosque also, which is situated near the Arch, is called after the Qāṣī Ṣāhib. 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 Jahangir, and it records the building of a large mosque by Nawwāb Jansīpar Khān in 1034 H. The Nawwāb held the Government of the Deccan until the reign of Shāhjāhan, for, in the Badejahnamah, 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 Allâhabad is also mentioned. 1

This inscription consists of three lines of Persian prose, the style of writing being Nastālīq. 2 My reading of the text is as follows:—

PLATE I (b).

(1) ت نیزارال و امان الامین، الاتصال حضرت خلافلت پناهی
(2) قتل الامین نزیالدین، محمد جهانگیر بن، از فرمان خداوند، ملک و ساتامه نواب
(3) نامدار جنس اسمردز اسپار خان بنامی اکرم، محمد علی را تعمیر ترمید و در

1 Badejahnamah (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, Nūrūd Dīn Muḥammad Jahānghūtr, the victorious king—may God preserve his kingdom and sovereignty!—the distinguished Nawwāb of heavenly power, Jānsīpār Khān, laid the foundation of this lofty mosque and completed it in 1034 H."

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

PLATE IX (0)

Panel I

Muta u (?) सुतड
nakāṁtha नकञ्चना
vagē वगे

Panel II

Guru-murti Guru-linga गुरु मूर्ति गुरु लिंग
ayā Saka 1658 Pīṅgala—
Saṅvatsara mātha Gājadīnāga चया संके १६५८ पीणल संवक्षरस्थ[? ] गाजदीनग

TRANSLATION.

Panel I.

Unintelligible.

Panel II.

"Guru Murti Guru Linga !

in the Saka year 1658, [ the cyclic year ]
Pīṅgala. Monastery of Ghāzīnī's-Dīn."

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

The inscription on the Arch consists of two lines of Persian prose1, and mentions the building of the gateway by Saf Shikan Khān, 'the devoted servant of Shāhjahān.' The name of Saf 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 Āẓam Khān, took a prominent part in chastising the rebels in the environs of Bīḍ. 4 The inscription is dated 1046 H., 5 so Saf 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.

1 The style of writing is Nastā'īq.
2 Bīḍ at this time was a flourishing province and yielded a revenue of 8 crore damās or 20 lacs of rupees. Vide Bādshāhānmāl (Bibl. Ind. Text), Pt. I, p. 230.
3 Ibid.
4 Ibid., p. 226.
5 The figure 4 is not quite distinct on the stone; but it is apparent that it cannot be but 4, for Saf Shikan Khān was appointed to the governorship of Bīḍ in 1038 H.
My reading of the text is given below:

**PLATE I (b).**

باني ابن رزاق شرخ نشان

سنة 1046

صف شکر خان ورید شاه جهان

**TRANSLATION.**

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

IV—V.—Inscriptions on the Jami’ Masjid, Biq.

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 Sardar Khan Faujdar, who held the rank of four thousand (foot) and three thousand horse under Shâhjahân.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’liq 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 خالق حضرت عالم گیهور شا... می

رفعت ولی سدگاه سردار خلیفرخدار خزین (خزایین ؟) ساکن...

فرش سپهبد مقبره تعمیر ساختم راهنم غزل شرال سنة 1071 هجری

مطابق سنة 3 جولی راال

---

1 The Faujdar 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 Qâr-beg — Master of the Arsenal. During the latter part of Shâhjahân’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 Bâdshâhsâm (Bibl. Ind.), Vol. II, pp. 217-18, 233-94, 376 and 721.
TRANSLATION.

"During the caliphate of His Majesty 'Álamgír Sháh (Ghásí), the most exalted and eminent (official) Sádár Kháñ Faujdáír built the masonry pulpit and laid the stone flooring. Dated 1st Shawwáil 1071 H. (20th May, 1661 A.D.) corresponding to the 4th year of the august accession (of Aurangzéb)."

B.

PLATE VIII (d).

الجبار
داروغه عمارت بندہ
درگا خیار خان رصرف (؟)
بنام
٢٠٩١

SAÍK शाहनिर

TRANSLATION.

"The superintendent of the building, the servant of the (Royal) court, Ikhtýár Kháñ
…………. resident of Saharanpur."

VI—VII.—Inscriptions on the Kotwali Darwāza, Biqā.

The town of Biqā is fortified with a strong wall and several massive gateways, among which the Kotwál 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 Aurangzéb in the Deccan and the appointment of Ghásí'ud Din as the Subedar of the newly captured territory. It consists of seven lines of Persian prose in Nastā'litq characters. The stone on which the inscription is carved has abraded in several places, so some portions of the inscription are destroyed. My reading is given below:—

PLATE II.

٨٠٠٩١

سلطان إیران‌العظمی مهدی از بیگ بہادر عالم گیر باشاغ غازی

…………… بیجا پیر روہدی آبان و آبندی

ر نازلہ روشنی زری سے سلسلۂ رسم مشہید رخت ہے کس اس فتح علمہ کیونا

صریحہ داری بیجا پیر تا خوجا سے بندہ بنو نامی نواب فوجی جناب عہدہ الملك

غازی الدین خان بہادر نوریز جنگ تعلق داشت باہمت احترام و احترام ماجی صدر شاہ که پہ

ملا رضی سلہ مذکور از جلیوس

٨٠٠٩١

¹ A photograph of the building is published in the Archeological Report (P.L. V 8), Hyderabad State, for 1920-21.
Inscription on the Kotwali Darwaza, Bhr.

Plate II.
TRANSLATION.

"In the name of God the most Merciful, the most Compassionate! Sultan Abu'l Muqaffar Muhittu'd Din Muhammad Aurangzeb, the victorious king Bījāpur, Haidarābād, Ādaunī, Narnāla, Jinji, 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 Bījāpur to Khōjasta Bunyād (Aurangābād) was associated with the distinguished name of the Nawwāb of exalted court, 'Umdatull Mulk Ghāzī'ud Din Khān Fīroz Jang . . . . . . under the superintendence of the humble servant, Hāji Sādūr Shāh, who administered . . . . as Deputy of the (above) 'Umdatull Mulk . . . . . . . . . in the month of Ramaḍān of the above year of the auspicious accession, corresponding to 1118 H." (1701 A.D.)

The other inscription on the Kotwali Darwāṣa 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 Nastālīq characters. It reads thus:

PLATE XI (a).

الواضح

بناً على دوازدهم جمادی الارل سنة 1301 هـ نجده رود ولا قبصة بیرطاقانی نموده همه حصار

از پایی برده هدایت مذکر وراز فلک جناب امیر نواز جنگ پادگان خلف الصرف دراه

خان مرحمه دام اقباله از رسند حصار مرتقب فرمودند ماده تاریخ است

سقی شده جرن سد سکلف آیه

1301

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, Amir Nawāṣ Jang Bahadur, the worthy son of Dālāh 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 Darwāṣa Bīḍ.

Ganj, although a Persian word meaning treasure, is used in India for a grain market. The Ganj Darwāṣa 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 Māmūrpuṇa 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 Maḥmūd. He first received the title of Naṣīr Khān, 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 Khān Daurān (Lord of the Time). He is reported to have died in 1077 H.¹

The inscription comprises ten lines of Persian verse written in Nastā'īlīq characters. I have deciphered them as follows:

PLATE III (a).

1. در زمان شاه عادل در زمان شهنشه عادل
2. شاه از کیپ زرتشت عالم گیر
3. خان داوران شجاع
4. زندخ خاندان معنوی (؟)
5. کر در بیبر
6. که از آن کرست دست قضا
7. زبان خست گشت سعی این نا طاهر
8. باد بقا
9. بدر من می‌مرد پرورد آن مشیر
10. بدر من می‌مرد پرورد آن مشیر

TRANSLATION.

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

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

(3) Khān Daurān, 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 Bid such that the hand of Fate cannot accomplish them.

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

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

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

(a) Inscription on the Ganj Darwaza, Bir.

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

Scale '66

Scale '2
Suddenly from the Unknown . . . . a heavenly inspirer gracefully . . . .

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?’

IX—X.—Inscriptions from the Purusa Pura, Bid.

In the quarter of the town styled Parunapura, are two inscriptions, one in Persian prose and the other in Marathi. Both record the laying out of a new street or quarter called Ghazvi’d Din 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 ‘raiders’ 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).**

**TRANSLATION.**

"Q. Opener! — During the caliphate of the king, the defender of the faith, Abu’l Muqaffar Mu’lin’d Din Muhammad Aurangzeb ‘ Alamgir, the victorious, and the civil and military administration of the Nawab of exalted rank, ‘Umdatul Mulk Ghazvi’d Din Khan Bahadur Firoz Jang, extending from Daru’z Zafar Bijpur to Khujasta Bunyad (Aurangabad), through the efforts of the pilgrim of the two holy shrines (of Mecca and Medina), Hajj Sad Shab Beg, Naib Fanjor (Deputy Commander of Provincial Militia), and the co-operation of Siddhuji Desmukh, Dhondaji Despandya, and Shimbhu Sheh (Seth), son of Bal Sheh (Seth), this auspicious Pura, styled Ghazvi’D Din Nagar, was built and completed in the 47th year (regnal)."

1 The last hemistich according to the Abjad system gives the date 1069 H., but we have noted above that Khan Dauran 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 lla, but by taking off the numerical value of the first syllable of this word—i.e., 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 Khan Dauran).
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:

Panel one:
1. Śri-Gurū-li (ṁ)  
2. ga-ja (ṁ) gama.  
3. vibhuta-ra  
4. drāksha-bhūsa  
5. na-Sadāś  
6. va-Saṃkara  
7. Saṃbhū-Mābhā  
8. dēva-Mābhā  
9. rudraḥ Ma  
10. lūhāna

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

Panel two:
1. Pātaśā Ḡalamāgra salāmata  
2. nābāna Gājadrīa Phirōja (ṁ) ga bahā  
3. dāra divāna lājī sadara Sāpurā vasa-  
4. vilt Gājadrīa-ra Sīdrīt Nā-  
5. rōjt désamūsha vā Dho (ṁ)do jī Nā-  
6. désapā (ṁ)deh Saṃbā sēṭa sēṭa valada Bā-  
7. ja sēṭa sēṭa bīna Abū sēṭaḥ  
8. Śakē 1625 Subhānā-nāma-saṁrata-  
9. sarō Aṣṭā sudā pādavā sana 1113.¹

The date is given as Śaka 1625, the cyclic year Subhān, the first of the bright fortnight of Āśīn (Āśvina), A. H. 1113. These data are irregular. The year Śaka 1625 lapsed corresponds to the cyclic year Subhān 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 1½ inch high, well formed, those in panel 1 being slightly smaller. The language is Marathi.
(a) Marathi inscription on Dhondipura Gate, Bir.

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

(c) Marathi inscription from Qazi Sahib's Mosque, Bir.
(b) Inscription on the Dhonda Gate, Bir.

(c) Inscription in the Dargah of Shahinshah Walli, Bir.

(e) Inscription from a well outside the Dargah of Shahinshah Walli, Bir.
XI—XIII.—Inscriptions on the Donda Gate.

There are three inscriptions fixed on a gate styled Donda Gate (or Dhondpura Gate), after the name of the Despandya Dhondaji. 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 Nasta’liq characters. I have deciphered it as follows:

PLATE IV (b).

بسم الله الرحمن الرحیم

در زمان بادشاه جهان بناء ماهی فنی دیوری جهی سن مصفوری ابرالمظهر حنیف

محمد اورنگ زاپ عالم گیر غازی خسیب مستاد اورنگ ملک دانی به عنایت الماظی ابوبکر

پادشاه فردوس جانگ و سردار شریف به حامیال اخیرمین شریفیان حجی مقدم به بیئة

بیرونی دهمنی جهی دیپسادیه عمارت برج دهندی پر پر در سال 1114 هجری مطابق سده و

جلوس رالا صریح آماده

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 Mustafa (Muhammad), Abu’l Ma’azaffar Muhi’ud Din Muhammad Aurangzeb ‘Alamgir Ghazi, when the governorship of the province of the Deccan was held by ‘Umdatul Mulk Ghazi’ud Din Khan Bahadur Firoz Jang, and the administrator of the Sarkar of Bhd by the Pilgrim of the two holy shrines (of Mecca and Medina), Haji Sadr Shah 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).

کمبوری بند بار هندی جهی کش

دیپسادیه پر گنگ پر سال 1102 فصلی

TRANSLATION.

"The humble servant Dhondaji Kishan, Despandiya of the Pargana of Bhd. 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 Despandya, while Dhondaji was his family title.
PLATE IX (a).

Dhōmdaji Gaṁha Despa [m]—

ढोंडाजो घर देवपा

ḍe parganem Biḍa sana 1102 (i.e. A.D. 1690-91).\(^1\) इ घराणां चोक मन १५०२

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

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

The Rajoura Darwaza or gateway, is also styled the Ahmadnagar 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 Rajauri 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 iwan 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, Bijapur 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 Nasta’liq characters. The Arabic portion contains religious texts, chiefly quotations from the Qur’an. In the Persian portion the name of the Mughal king, Muhammad 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 السلم و السمح هو معجم إينما كنتم او الفضل الذكر لا إلا الله و رأكم الفكير ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ 

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, Muhammad Shah Ghazvi—may God prolong his life!—the founder of this mosque by divine grace (is) the servant of the firm law (Mualim

\(^1\) Nagari character; letters \(3\frac{1}{4}\) to \(4\frac{1}{4}\) inches.

\(^2\) A photograph of the gateway is published in the Annual Report, Archaeological 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
INSCRIPTIONS FROM THE BID (BHĪR) DISTRICT.

Law), Qāṣī Muhammad Rukn-ud-Dīn, resident of the town of Mahesi, in the province of Bihār. Completed under the superintendence of his brother Muḥammad Tāj-ud-Dīn in 1138 H. (1725 A.D.).

The inscription on the gateway records its building by a Jagirdār of Bīd, named Rāo Sulṭānji 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 خواکرن زمین ر زمان صمد شاه بادشا غازی خلداالله ملکه و سلطانه شهامت ر عوالي مرتبه را ر سلطانیهي نالانگرجاگردار پرنده قبر تعمیر این احمد نغر

در زمان فرمرد سلا 13 مطابق سنه 1348 هجری

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 Sulṭānji Bunalkar, Jagirdar of the Pargana of Bīd, built the Āḥmadnagar Darwāza. Regnal year 13 corresponding to 1141 H. (1730 A.D.).

XVI—XX.—Inscriptions on the tomb of Shāhīnshāh Wāli, Bīd.

The tomb of Shāhīnshāh Wāli 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 Šādr Shāh during the government of Ghāṭn-ud-Dīn Khān Eťoz Jāng. The inscription consists of ten lines of Persian verse which I have deciphered as follows:

PLATE V.

بسم الله الرحمن الرحيم

انقل الذكر لا الله لله ر أكمل الفكرة صمد رسول الله

محمد بعبد الابلا مفتخر مر خدا را ر علي خدور البشر

(1) باه براي ر صباش مد سالم انقل زين الحقر بتعت بسالم

(2) بغسركم كن يخش بیدرگان عدة العمداء ر هم نیر زنج

1 A photo of the building is given as Plate VI (a) in the Annual Report of the Archaeological Department, Hyderabad, for 1920-21.
(4)  رکن بیت دین و دنیا را نظام
(5)  بُهْرُ مُسْلَحَّة نَجَاسَتی صَمدَشْه
(6)  نَالب از مَلَمِس در بَارِگ
(7)  تا جمیعت ادا گَرَد مَانَام
(8)  حکم ُسحرد که مسجد را بساز
(9)  هم چونِ یادِ مرادش انظار
(10)  از محمد شاه نظام این پادگان

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: Muhammad 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, Ghâzi’u’d Din Khân Bahâdur, the renowned.

(5) His deputy, Hâjî Šadr Shâh 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 Ghâzi (the Ghâzi saint) and it has also been accomplished by a Ghâzi (i.e., Ghâzi’u’d Din Firoz Jang); the chronogram accordingly is obtainable from the phrase—‘done by the Ghazi.’¹

(9) These verses are by Muḥammad Shâh: 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 Hâjî’s court.’

The mosque referred to in the above lines now consists of a single hall (measuring 37’ 5” by 16’), 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,
Inscription near the tomb of Shahinshah Wali, Bir.

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

(b) Inscription on Shahinshah Wali's Mosque, Bir.
which states that the mosque was rebuilt by Amīr Nawāz Jang in 1255 H. I have deciphered the inscription as follows:

**PLATE XI (b).**

Bismillah al-rahmān al-rāhīm

lā ilāh allāh muhammad-r-rasūl allāh

sūn binni allāh musjidān kā smīrār a kîyār binni allāh le bīta fī al-jāhda

(1) kird musjid binni āmīr nawāz
(2) ipp bīghāta kē ah khaddāyī kōrīm
(3) kār dīkān tō nōv sāzād
(4) āmīr āmīr rīz dīz zar šīrīf
(5) shāh kōrkīk bīfāllā r ērāmāt
(6) qāmpān rīz dīz wāt
(7) bēh tāzām rīz shīd ēmā

13090

**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 Daunah—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 Nastālīq style on a stone tablet measuring 2' 10" x 3' 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).**

زمان 1 مارت مرتب شده در سال 1909 ه

**TRANSLATION.**

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

It is interesting to note that among the notaries of the Dargāh the names of a Hindu lady of the Panjab and a Maratha called Viṭthal 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 کرهک دام
در عرص خلقانی باش از کتای قیم زمان
زوالا انکاری پر بار از فیض
باتم فرط را کرده در بانی تا پنجاه اسدی قسمت
حشت چه چه آب ر سبل بن نموده سنه 3 جاوید رال مطابق
سنه 1122 هجری

**TRANSLATION.**

"During the caliphate of the king of the world and the time, Shāh 'Alam Bahādur Shāh Ghān, the mother of Inni Rāj, son of Rābhchand, Khattari by caste and Bath by family, resident of Khushab in the province of the Panjab, as ordained by Fate, halted in the town of Bīd, and at the sacred tomb of His Holiness Shāh Koshak 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 Viṭthal 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’īq characters. I have deciphered the lines as follows:--

**PLATE VIII (a).**

(1) بین حجره شاه کرهک زلی بناء کرد ایتله ز مدق دلی

(2) جهت از اسحاق از علی خریش نمود از گل کلش فرامی

---

1. The name of the builder is not clear on the stone which is damaged there.
2. In royal documents (farman or sanad) 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.

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

Scale '66

Scale '25
TRANSLATION.

(1) Look at the prayer-chamber of Shâh Kochak Walli,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 Fakhûs

XXI.—Inscription on the Mâli Darwaza, Bid.

This is the latest inscription on the walls of the town, carved during the reign of Shâh '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 باششا غازی در زمان نورای حسن نظام الدار شریف از دروازه بهادر مطابق حمّ مدد امری رواب شریف الدار بهادر باهتمام خان ذیشان علي ظهیر خان تعمر

اين دروازه در سنه 1187 هـ بعده بالام ردید 0

TRANSLATION.

"During the reign of Shâh 'Alam, the victorious king, and the governorship of Nizâmu'd Daulah, Mir Nizâm 'Alî Khan Bahâdur, the building of this gateway was completed by the order of the most distinguished Amir, Nawwâb Sharfu'd Daulah Bahâdur, and under the superintendence of the exalted Khan, 'Alî Muhammâd Khan, 1187 H." (1773 A.D.).

XXII.—Inscription in the Dargah of Pir Bâla Shâh.

The Dargâh of Pir Bâla Shâh is situated on the Patoda road, at a distance of a mile from the town of Bîd. The plan of the Dargâh consists of an extensive court yard (69' x 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, Wali or Governor of Bîd. It also mentions the name of 'Alî Muhammâd Khan with his official designation of Bakhshî, 'Paymaster.' The names of the above two officials have already occurred in the Mâli Darwaza inscription (No. XX) which is only five years earlier than this record.

The inscription contains a quotation from the Qur'an and three lines of Persian verse, written in Nasta'liq characters. Below the verses there is a fourth line in Nasta'liq characters

1 The name Shâh Kochak Walli, by which the saint is at present known, does not occur in any inscription in the Dargâh. In this record as well as in two other inscriptions given above, he is called Shâh Kochak Wall (the small saint). It appears that the votaries of the Dargâh feared to call him Shâh Kochak 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 Mâli Darwaza 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 Nasta'liq characters. The inscriptive tablet measures 2' 6" x 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

أَنَّ المَساجِد لَلهْ فلا تدعوا مع الله احدا

1) شرف الدار يذ الين مملک
2) بخشي اورلي محمد خان
3) سال تاريخ كرد رتم صني

*1313 هـ

*باهتمام محمد لشكرمي ملازم سکر کردار ساخیه رَآَرَسَتِه کرد دانش معمار*

**TRANSLATION.**

*In the name of God the Most Merciful and Compassionate.*

_Qur'an, Ch. 72, verse 18.*

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

(2) His paymaster (Baghi), 'Alt Muhammad Khan, when, through his munificence, he built this house for worship.

(3) Sufi composed the chronogram—'Abode of worship of the Loving Lord.' 1192 H.

(1778 A.D.)

Dadan, mason, under the superintendence of Muhammad Lasbkar, government servant, built and decorated the building.

**XXIII.—Inscription on a mosque at Biq.**

In the town of Biq is a small modern mosque, containing an inscription dated 1198 H.

(1783 A.D.). Above the date the phrase—*عبادات خانه 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 _Nastaliq_, and I have deciphered the text as follows:

PLATE VIII (c).

<table>
<thead>
<tr>
<th>In the middle.</th>
</tr>
</thead>
<tbody>
<tr>
<td>عبات خانه الله</td>
</tr>
<tr>
<td>1198</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>In margin.</th>
</tr>
</thead>
<tbody>
<tr>
<td>شیخ عبدالرحمن البادی، رشید نعمان رشید کل بانی محمد بردنس</td>
</tr>
</tbody>
</table>
(a) Inscription on an old building in Bir.

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

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

[ In margin. ] “Shaikh ‘Abdur Rahim, Shaikh ........., Shaikh Na‘mân and Shaikh Kullan were the builders of the mosque.”

XXIV.—Inscription on a building in Bîd.

On an old building in Bîd 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 Nastâ‘îq characters. I have deciphered them as follows¹:—

PLATE X (a).

He is High, the Exalted!

(1) Lawî Beg Khân Bahâdur, 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 Ashti, Bîd District.

Ashti is the most western Taluka of the Bîd district. It is best approached from Ahmadnagar, being connected with the latter town, by a pucca road about thirty-five miles long. Ashti has several old buildings among which is a mosque built by Ghori Khân in 928 H. (1521 A.D.), during the reign of Bâbân Nâqân Shîh I.

The mosque consists of a prayer-hall (25’ 3” x 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).

¹ The inscriptive tablet measures 1’ 2’” x 1’.
"For Burhān Shāh, the leader of the path of Faith, Ghori Khān, the great, built a mosque and a tomb. 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 apparently the numerical value of the letter mim 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 Nizām Shāhi dynasty.

The style of writing is Nasta'lig and the language Persian. The inscriptive tablet measures 5'6" x 1' 4".

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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.
THE EMBALLED TOMB OF THE EMPEROR BĀBUR NEAR 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 Bābūr 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 Harrer'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 Bābūr 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 Archeological 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 Bābūr's tomb, which otherwise, would have been inaccessible to me in Kabul.

I also wish to express my sincere thanks to His Highness Sardār Ināyatullah Khān Mu'in u's Saltānah, 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 Bābūr, the founder of the dynasty of the Great Mughals, was born in A.H. 887 (1482 A.D.) in Fārghānāh and was a descendant in direct line, in the fifth generation, of Timūr. His father, 'Umar Shāikh, the local ruler of Fārghānāh, died in 899 (1494 A.D.), and

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

2 Bābūr was the son of 'Umar Shāikh, son of Abū Sa'id (d. 873 = 1470 A.D.), son of Muḥammad, son of Jalāl'u'd-Dīn Mirānshāh (d. 810 = 1407 A.D.), son of Timūr (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 Uzbek, he turned his attention towards Afghanistan, conquering Badakhshān (998-1503 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 Ibrāhim Lodī, the Sultan 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.), more exactly, the 5th of Jumādī’-I Ulā 937 (December 26th, 1530 A.D.).

Having been originally buried in Agra, in the Nurafshan Garden (now the Rambagh), on the left bank of the Jamma, 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.”

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, 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 Burns when describing his visit to Bābur’s tomb. As a matter of fact, the distance of the “Bagh-i-Bābur” from the Ark7 of Kabul must be somewhere about three miles, since it takes a good twenty-five minutes’ riding to reach the place. Yet Burns may be right if we think of the distance as the crow flies.

The “Bagh-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 Ravery,8 not to the west, as in the Encyclopaedia Britannica,9 quoted by Sir Lucas King.10 The garden, with its several buildings, erected by Amir Abdurrahman Khan, 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.
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.
7 The citadel of the capital.
9 A.V.
10 cp. cit.
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 Burnes2 there exists only one, nor is Hayden3 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” 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 stelae, 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 people4 seeking a thing that had never existed. Most probably Burnes was thinking of the two stelae 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 × 54½ × 7¾ inches; II. 70 × 27 × 6¾ 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 clamping 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 “Aḥjad” giving a certain year. See below.
4 Beveridge and Hayden.
The inscriptions on the stele (Pl. I b) are as follows:

Front.

يا سهبان يا ملك يا فتح يا عادل يا قدر
الله إبر
لا إله إلا الله محمد رسول الله
نادشمي كزر جبشي نافتي نور الله
إن ظاهر الدين محمد بن بابر بانشان
با شكر و ذكرات وأفقلى ولذوته ولذوته
داشئي ليز غتيق نسيف رقيم ننيرم نساء
عالم اعماج را بايرس و شده رفشي روان
به فتح عالم اروااح جبره نور نامه
شد درفرشش مكان رضوان زمن تاريخ جماء
كلفش فدرس دالم جانى بابر بانشان

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,
That was Zahru'd Din Babur, the King.
Glorious, 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 "chiraghân" 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 "As, a demonstrative suggesting that it refers to an original inscription on the second, but now absent, upright slab, which presumably would bear Babur'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 Babur 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 یا شکر 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.
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

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 رشید 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,” رشید is an adjective, so it cannot be rendered by the noun “light,” and must be translated “bright” or “luminous.” Furthermore رشید روان is one word, being a compound adjective (here used adverbially), and, last but not least, the verb شد 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: "the light of the dawn" wherein is similar to the conquest of the sun over the powers of darkness could be seen.

⁴ The date ("تاریخ") is contained here in the words ۸۲ + ۲۰۰ + ۴ + ۶ + ۶۰ + ۴ + ۲ + ۴۰ + ۳ + ۱۰ + ۲ + ۱ + ۲ + ۲۰۰ + ۲ + ۱ + ۴ + ۳۰۰ + ۱ + ۵ = ۹۲۷, 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 Rummāl metre, consisting of the foot "البلب" repeated four times, with the opposition of the last syllable in each hemistich.
"By the extreme grace of Divine Bounty, at the time when King Abū'l Muṣaffar Nūrū'd Din Muhammad Jahāngir, son of His Majesty the victorious King, Jašīlū'd Din 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 Ẓahrū'd Din Muḥammad Bābur, who abides in Paradise, he ordered this tablet [to be erected], in the 2nd year of the reign\(^1\) of Jahāngir 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 nastalīq,\(^3\) the size of the ḍīf 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 ẓ 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 Mirzā Hīndūl, who was killed in Nanjahan.\(^6\) The second tomb, farther to the right, is that of Muhammad Hāktm, 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? In the case of the graveyard of Bābur and members of his

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\(^1\) Literally "ascension to the throne."

\(^2\) 1607 A.D.

\(^3\) With the exception of the Arabic superscription, which is partly naskh and partly gulf.

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

\(^5\) c. supra.\(^6\)

\(^6\) Raverty, loc. cit.

\(^1\) I am speaking here of the graveyards I have seen in Afghanistan and throughout Persia. An exception must certainly be 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 Fātimah in Qum, the well-known tomb of her brother 'Ali b. Musā: Riṣā in Meshed, the shrine of Shāh ʿAbdul ʿAzm, near Tehran, the shrine of Timūr in Samarqand, the shrine of Timūr Shāh Durrānī (1723-1729 A.D.), in Kābul, the tomb of Amīr ʿAbdurrāhmān Kāhān in Kābul, and hundreds upon hundreds of similar shrines all over the Muhammadan world.
(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.
THE TOMB OF THE EMPEROR BĀBUR NEAR KABUL.

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 Mirzâ Hindâl 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 إله إلا الله *محمد رسول الله
از فض عظایم الاعی
رقیت که زباران رضی حضرت
ظاهر الدين محمد بابر باشاح غزی
ابالحظفر نور الدين محمد
جهانگیر بادشاہ غزی كا جو کریدند
لوح مرقد مرزا میندال ابن ظاهر الدين محمد
بابر باشاح غزی را نورودد سنه ۳ جمار
س جهانگیری مطابق سنة ۱۰۱۴ 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 "Mirzâ" is, quite unexpectedly, spelt with a short first vowel; the diacritical dot on the Persian character ی is omitted; and lastly, the name of the prince, resting under the tombstone, is sorely misspelt "Mindâl" instead of "Hindâl." The letter س in the word جملس 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 nastâ’īq. 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 Abû’l Mu’azzâr Nâru’d Din Muhammad Jahângîr accomplished his desire of visiting the shrine of His Majesty the victorious King Zahbru’d Din Muhammad Bâbur, he ordered [this] tablet on the grave of Mirzâ Hindâl, son of the victorious King Zahbru’d Din Muhammad Bâbur, in the 2nd year of the reign4 of Jahângîr, corresponding to the year 1016 of the Hijrah.5

1 Written "Mirrâ," vide supra.
2 Written "Mindâl," vide supra.
3 Written "Tahir," 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 Muhammad Ḥakim, 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 x 19 x 11 inches; for the stèle: 44 x 16 x 2½ inches.

The inscription runs as follows (Plate IV a):

الله أکبر
بفرسرد ایزوالموحدین
محمد چهالگیر پادشاه غازی ان حضرت حلال
الدین محمد اکبر بادشاه غازی لوح مرقد مراغ
محمد حکیم اسن جنت اشدا منیر ایمان
سال غازی مررت اعتماد بورخت سنه ۳ جلور
س جهانگیری مطابق سنه ۱۰۰۹ هیجری

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 إکبر الله,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 ی. 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 پذیرفته is written in a wrong way with a ج instead of ی.

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

TRANSLATION.

"God is Most Great!"

By the order of the victorious King Abū’l Muṣaffar Nāru’d Din Muḥammad Jahāngīr,² son of His Majesty the victorious King Jalālū’d Din Muḥammad Akbar, [this] tablet on the

¹ The letter ب in the word انگیر, or, rather, its "nukta" being wholly omitted.
² 1014-1037 H. (1605-1628 A.D.)
grave of Muḥammad Ḥakīm, son of the victorious King Ḥumayūn, who has [built] his nest in Paradise, was completed in the 2nd year of the reign of Jahāngir, corresponding to the year 1016 of the Hijrah.1

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 ʿAlamgir II. 2

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 nastaliq, the Arabic being written in thuluth 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 شريف مئر مرفه شاه
خداخامانة ارمک ار دیشالی ناز گوهرنا بیکم
بنزن یاراد اراکه عالمکر کئی پادشاه
غوزی بیت جهت ر هفت شهر شعبان
المعم یز دارم فنا بداریفا ریمات فردا

1402

عالمکر پادشاه ارمک 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 Khadijah 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.).
3 Literally "ascension to the throne."
4 1007 A.D.
5 'Azīz-ud-Dīn ʿAlamgir II, 1167-1173 (1754-1759 A.D.).
6 An allusion to the first wife of the Prophet (see Hughes, Dictionary of Islam, London, 1985, 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 Amir Tīmūr."2

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

The front inscription reads:

يا حنان يا دان يا سبعان يا منان يا بران
كل من عليها فن
لا الله إلا الله محمد رسول الله

TRANSLATION.

"O Most Compassionate One! O Reckoner! O Most Holy One! O Most Beneficent One!
O Proof!
"Whoever belongs to her3 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 رحمى يا غفرن يا كريم يا رحم

Allāh la ilāh ē bi'la hàz ilāh wàla kāh al-sārūt wàla kāh al-'ardī
e dālamī yashfūq anhū al-bādīh kāh ma yibrīn 'l-abīyēh kāh 'l-ghalāmī
lā yushfūr bi'shī min 'l-ša'mī

1 25 May, 1788 A.D.
2 Meaning the great Tīmūr whose descendant 'Ālamgīr actually was.
3 i.e., "the earth."
5 I read it "duṣṭ," but the carving is not very distinct in this place.
THE TOMB OF THE EMPEROR BĀBUR NEAR KABUL.

TRANSLATION.

"O Merciful One! O Clement One! O Generous One! O Compassionate One!
Verse [of the Qur’ān]."

"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 so appropriately calls "small but chaste." It is further mentioned by Raverty, by Masson and finally by Muhammad Amir of Qazvin as quoted by Mrs. Beveridge.

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.

ایین مسجد لطیف ر عرب شرف که سیدکه قدیسینست رجله که گربه ر

و فرمان ابد در هر دقیقه این گذراه عالی اعلی نظره عالی بالا یافت میر به دلیل پانه

فقره بیان رضا دسته که خلق ایامگاه حضرت از مرست مکانی ظهیر الیکی صاحب باربی ما

غازی جزとなる عمارتی درون سامت

2nd line.

بفرمانده این هیزمزم تمام شکر سارسر ستایش سجا نیاپیشن درکه الی ایران تَفَر

هیپ الدین محمد صاحبقران ثانی شاه جهان پادشاه غازی بعد فعل بلح ربخهان و نادر

نفر محمد خان از بلح په شیران ر تعاقب فیضی از کارطلیان رد به آرامی ادر ار ار تزمین

با ان کره فوروزی نشان

---

1 Qur’ān, ch. II, v. 256, which is the first one of the three verses (256, 257, 258) known as the Ayatul-Kursiyyah, or the "Verse of the Seat."
2 loc. cit.
3 loc. cit.
6 Memoirs of Bābur, p. 111, p. XXIX.
No peculiarities can be noted in the above three lines of fine nastāḥq 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 sa`nts bend their knees and cherubs are unveiled, 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 Žahiru’d Din Muhammad Bābur

2nd line.

by the order of this indigent one, full of gratitude, overfulled with affection and continually [offering] praise to the Throne of God, Abū ’l Muṣaffar Shihābu’d Din Muḥammad, the second Ṣāhib Qirān, the victorious King Shāh Jahān, after the conquest of Balkh and Badakhshan and the flight of Nadhir Muhammad Khān from Balkh to Shibarghan, 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, corresponding to the year one thousand fifty-six of the Hijrah, in a period of two years, for the sum of forty thousand rupees."

---

1 حَدِیثٌ has the meaning of ‘unveiling of the bride,’ hence حَدیثَةٌ ‘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 Timūr.

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 Nadir Muḥammad Khān referred to in this inscription is given in the Bādshāh Namah, Vol. II (Bibl. Ind.), or the Shāhjahān Namah, Vol. II (Bibl. Ind.).—E.Hor.]

4 Literally ‘ascension to the throne.’

5 1646 A.D.

6 Not ‘thirty,’ as given by Muhammad Amir of Qazvin (I.e., cit.).
Inscription of Ghiyath-ud-Din Tughlaq from Rajahmundry.
INSCRIPTION OF GHIMATHU'D DIN TUQLAQ FROM RAJAHMUNDRY.

BY G. YAZDANI.

A few months ago, Mr. G. Venkoba Rao, Assistant Archaeological 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 Ghiyathu'd Din Tuqlaq, and as it has not been published before I take this opportunity to discuss its contents.

The epigraph is carved in relief on a tablet of black stone fixed over the gateway of the principal mosque at Rajahmundry. The inscribed portion of the tablet measures 4' x 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 Ghiyathu’d Din Tuqlaq and the Governorship of Ulugh Khan, by Saliyar Ulwi in 724 H. (1324 A.D.). Ghiyathu’d Din ascended the throne of Delhi in 1520 A.D. and according to Firuzta, the monarch, in the second year of his reign, despatched his eldest son, Ulugh Khan, towards Telangana, to chastise Ladder Deo who had refused to pay tribute to the Imperial court. The Raja opposed the Moslem army with spirit; but in the end he was obliged to retreat into the city of Warangal which Ulugh Khan immediately invested. The siege was later on abandoned and Ulugh Khan 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 Telengana and he himself proceeded towards Jajnagar (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 Khan was expanding daily.

Rajahmundry is not mentioned in connection with Ulugh Khan’s conquest of Telangana by contemporary Persian writers; but, occupying an important situation on the river Godavari, the town must have been acquired by the Musalmans, 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.

خطاء خداست

... خسی بور عید سلطانی معظم غیاث الدین [ار و الدین] اب[الظلمور]...

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 kindy 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’ x 71’), a platform (73’ x 24’) and a prayer-hall (30’ x 23’). In the court there are some graves built on a small platform measuring 24’ 6” x 12”. There is also a cistern (24’ x 24’) in the court built at the eastern end of the main platform. The prayer-hall is entered by seven arches openings, the span of the arches being 8 ft. and the height 13 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 Ahu Khan which is apparently due to a misreading of the real title Ulugh Khan. In Persian writing the difference between بیه خان and بیه خان is slight. In the تریخی-قصان (Bibl. Ind. ed.) the title of the Prince is given correctly at p. 428.
4 Cf. تریخی-قصان, Vol. I, p. 232 (Bombay ed.).
"(It) is the abode of God.
During the reign of the great Sultan Ghiyāthu’l-Dunya (waddīn) ......... Abu’l-Muzaffar Tughlaq Shāh, the Sultan *(may God perpetuate his kingdom 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 *(Ulwi)* built this mosque on the 20th of the auspicious month of Ramāzān *(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 Fakhrur’d Din Juna; but he was also called Sultan Muhammad or Sultan Muhammad Shāh, e.g. Firiqāt (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 *Shāh* (Victorious) and *Nāṣir ‘Alī ‘Alī Shāh* (the helper of the Prince of the Faithful) however do not appear here.
Inscriptions from the Gauri Shankar Tank, Naraina.
SOME UNPUBLISHED INSCRIPTIONS FROM THE JAIPUR STATE.

BY G. YAEDANI.

In August, 1925, Sir John Marshall, Kt., C.I.E., kindly sent me for decipherment and publication in this Journal the stammpages of eleven inscriptions which Mr. B. L. Dhama, Assistant Superintendent, Archaeological Survey, Central Circle, had noticed in his tour in the Jaipur State. The stammpages have been most welcome to me for, with the exception of only one inscription which comes from Pushkar (Ajmer), 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 Dadupanth, 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 Gauri Shankar tank, three (Nos. 3-5) are inscribed over the prayer-niche of a mosque near the said tank and the sixth is incised on a column of the gateway, styled the Tribopali Darwaza. Of the two Gauri 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.

<table>
<thead>
<tr>
<th>Line 1</th>
<th>Line 2</th>
<th>Line 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>جرِب از عَلیه رَبِّي رَبِّ نَفْسِ نَيْضِ سَبْحَانِي بَنُدْيَکِ مَسْنُودُ عَلَمٌ خَائِنُ</td>
<td>مَعْمَامُ مَجَاهِدٌ خَانُ بنُ شَمْسِخَانٍ غَلِیظِي يَدِينُ الْلّهِ مَعَالَهُ بَعْدُ شَهرٍ مَرْكَزُ مَتَبَهَرُ</td>
<td>هَرْ كَ درْبٍ مَصْطَفَی سَرُّ بِسَدَدْرَگَاهٍ بِبِرْجٍ مِطْبَر خَواهُ عَالِمُ بِگِزارُنُ رَخَانِ اَقْصَمُ</td>
</tr>
<tr>
<td>بِرْقُ مَثْقَالْ دَیْنَدَرَانِهِ</td>
<td></td>
<td>نَسِبَ بِرْنَامَهُ فَمُنَابُ حَشْرٍ رَبِّي يَبْحُلُي كَ کَسْتُ (؟) سَبْطَلَّی بُدُ بِرْجِ ۱۹۹۹ سَرُرُ</td>
</tr>
<tr>
<td></td>
<td></td>
<td>اِنْبَا عَمَّارُ فَرْدٍ مَصْطَفَی سَرَّ فَلِمْ نَهَدُ</td>
</tr>
<tr>
<td></td>
<td></td>
<td>رَا تَرْقَعُ دِرْجَاتُ دَارِنِی خَواهُ مُقَصَّدُ یُبِدُ اَلْخَامِسُ وَالْعَشَرُینُ مِنْ ذِیْ الْقُمّهِ</td>
</tr>
</tbody>
</table>

1 Ajmer, by Harbils 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 Tribopali. 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 Khan, the honoured monarch Mujahid Khan, son of Shams Khan (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 Khan) 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 Muṣṭafasār. Whoever comes to this Muṣṭafasār, says a prayer of two sittings for the holy soul of the lord of the universe (Prophet Muḥammad) and prays for the elevation of the ranks of the Great Khan in both the worlds, will get whatever he desires. On the 25th of Dhu'ul Qa'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 Naṣīḥ similar to that of inscription No. 1. The epigraph is carved in teh panels, each containing an hemistiche. The letters are not difficult to decipher; but some of them have abraded so badly that it has been found impossible to make out hemistiche 2 of line 1 as also hemistiche 1 of line 2. My reading of the inscription is given below :-

INSCRIPTION No. 2.

Plate VI b.


ta'allī Allāh kā dīwān ḥurūs kūth

* * * * * * * * *

* * * * * * * * *

(1) * * * * * * * * * * * * * * * * * * * * * * *

(2) * * * * * * * * *

(3) * * * * * * * * * * * * * * * * * * * * * * *

(4) * * * * * * * * * * * * * * * * * * * * * * *

(5) * * * * * * * * * * * * * * * * * * * * * * *

TRANSLATION.

(1) "God be exalted that I saw the Hauḍi Kauṭhār (fountain of nectar).

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

(3) To the holy soul of hence it has been styled, Muṣṭafasār.

(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—Amrīṭsar—meaning the Fountain of Life.
(5) Mujáhid Khán, son of Shams Khán, son of Wajihul 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 Mujáhid Khán, son of Shams Khán, son of Wajihul Mulk, captured the towns of Dindwana, Sambhar and Naraina in his fight against (Raja) Mokul, and having founded forts and mosques he (Mujáhid Khán) built a tank which he named after the Muṣṭafá (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‘át Sikandari, in tracing the genealogy of Sultan Muṣaffar of Gujarat, mentions the name of a Hindu landholder Sadháran, who embraced Islam and received the title of Wajihul Mulk from Sultan Firúz Sháh Tughlaq of Delhi.1 The same author further mentions Zafar Khán (afterwards Sultan Muṣaffar of Gujarat) as a son of Wajihul Mulk and also speaks of Shama Khán as the brother of the former, thus showing Shams Khán as another son of Wajihul Mulk. The two brothers were advanced to high rank on the succession of Firúz Sháh to the throne and on account of the king’s confidence in them they were entrusted with the charge of the Royal Drinks (širwán).2 On the disintegration of the empire of Delhi, which followed the death of Sultan Firúz Sháh (1388 A.D.), Zafar Khán 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 Zafar Khán often left the cares of Government to his brother Shams Khán and ultimately conferred upon him the administration of Nagaur—which was included in the territory under his sway.

The Governor, Shams Khán, remained loyal to the suzerain kings of Gujarat, and once, when Sultan Hoseang of Malwa asked him to lend his assistance, he wrote to Sultan Almád of Gujarat that Sultan Hoseang 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 Khán’s demise is not recorded in history and Fioránia places the overtures of king Hoseang of Malwa to the Chief of Nagaur in the time of Firúz Sháh, the son of Shams Khán, 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 Muṣaffar 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 Ahmad Sháh, the second king of Gujarat, marching towards Nagaur and laying waste the country subject to Rana Mokul of Chittore.7 Ahmad Sháh in this campaign was joined by Firúz Khán 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

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1 Bailey’s Gujarát, p. 68.
2 Ibid., p. 72.
3 During the short period of Jumáda II to Sha‘ban in 806 H., Zafar Khán relinquished his powers in favour of his son Táttár Khán who assumed the title of Niṣír’u’d Dunya wa’d Din Muḥammad Sháh. The prince was not destined to enjoy long this title as he died shortly afterwards and Zafar Khán again resumed the charge of Government.
5 Briggs, IV, p. 19.
6 Briggs, IV, p. 39, and Bailey, pp. 110-121.
7 The author of Mir‘át Sikandari describes another battle between Shams Khán of Nagaur and Raja Mokul in about 1412 A.D. Bailey, p. 95.
important centres of salt industry. Sambar 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 Mujâhid Khân in the genealogy of Nagaur Chiefs. He is spoken of as a son of Shams Khân (i.e., brother of Firoz Khân) in the inscriptions, but we have to seek its confirmation from history which we shall presently do. Firâqta in his account of the reign of Qutb Shâh of Gujarat records that in 860 A.H. (1455 A.D.) Firoz Khân, the Chief of Nagaur, died and his brother Mujâhid Khân, having expelled the son of Firoz Khân, kept possession of the estate. The inscriptions which are dated 840 H. (i.e., 20 years before the death of Firoz Khân) show Mujâhid Khân a full-fledged chief about that time, so it appears that after the death of Shams Khân the principality of Nagaur was divided between his sons Firoz and Mujâhid, 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 Gaurî Shankar tank at present, and which perhaps bore some similar name before the Musalman possession of the place, who rechristened it after a name of the Prophet Muhammad (i.e., Musâfa). 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 Musalman 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 Gaurî Shankar tank, show calligraphy of a high order, the style of writing being Tughra. 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 halteres 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’ân (see below)—

INSCRIPTION No. 3.

Plate VII a.

قال عليه السلام إذا رأيت الرجل نعبده المسجد (يعتاد المساجد) فاشهد له | Line 1

بالإمانتي 2 فإن الله تعالى يقول إنما يعمر ||

مسجد الله صلى الله عليه وسلم هو أحرر الأوقات و اقم الصلاة و آتي الزكاة فام تخشى إلا الله | Line 2

فعم ذلك ان يكونوا من الجهدين 3

1 Briggs, IV, p. 40.
2 The authorities quoted for this saying are (1) Abu Hursâra, (2) Jibârî b. Mu’tîm and (3) Abu Sa’d. Firdaws Kânsâ’î ‘Immainî, Vol. IV, pp. 138-139 (Hyderabad lithograph).
3 Qur’ân, IX, p. 18.
Inscriptions on the Mosque at Naraina. PLATE VII

Scale '125

Scale '166

Scale '125
TRANSLATION.

"The one trusting in the Merciful God, known by the name of Mu'āqib 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 Muṣṭafīsār 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 Mu'āqib 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 Muḥammad.

Inscription No. 6 from Naraina (Pl. VIIIα) comprises two lines, the top one being Persian verse by the poet, Mir Muḥammad Maṣūm, of Bhakkar, whose name and the date of the inscription are given in the bottom line of the record. The life of Muḥammad Maṣūm is noticed in several modern works and also in the Ma‘āthir‘l Umarā 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. 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 A Nina'l Mulk. Mir Maṣūm is the author of a history of Sind (Tārikh Maṣūmi) and his knowledge is said to have been highly admired by Niẓām ‘d Din, the contemporary historian of Akbar’s reign.

The author of the Ma‘āthir‘l Umarā considers Mir Maṣūm a calligraphist of a high order (کتاب نویس خوش خط بالا دست بند), 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. 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 Naṣštīq 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 α.

چند مضیئی تر دریا خراگ‌که که بسی (? ) درای‌که راک 'Line 1
کاپل و راسته مصد مخصوص البكري التامي سنة 100 1 'Line 2

2 The life of Muḥammad Maṣūm is also noticed in the contemporary history of Al-Badža‘i.
3 H. I. M. , 1006-10. Pla VI and XV.
4 The metre of this line is Sa‘īd.
(a) Inscription from the Tripolia Gate, Naraina.

(b) Inscription from the Jaipur Museum.
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 Muhammad Māsūm Nāmī of Bhakkar, dated 1014 H. (1605 A.D.)."

Muḥammad Māsūm 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. Dharma, 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 Nastaʿlīq characters by Muḥammad Māsūm, 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 6.

جام از عيش تليكم اتفاده دين مجلس باء (؟) نا تمام اتفاده
حریمان می ... جام ... مستابه ظرف در کام اتفاده
نامه مصباح معصوم سنه 1010

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! everyone fell asleep having being intoxicated."

"Written by Muḥammad Māsūm in 1010 H. (1601 A.D.)."

VIII.—Inscription on the Jahāngiri Mahāll at Pushkhar.

This inscription is noticed in Mr. Har Bilas Sarda's Ajmer: Historical and Descriptive (pp. 144-45), and as Mr. Dharma 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 Pushkhar which has not received proper attention deserves notice here. It consists of two red stone pavilions built by the Emperor Jahāngir 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."

Jahāngir writes in his Memoirs that he stayed in Ajmer for 3 years and 5 days (1022-1025 H.) and during this period he visited Pushkhar no less than fifteen times. He also writes of the several alterations which were made at his instance in the buildings at Pushkhar, 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 Jahāngir built

1 For the history and antiquities of Pushkhar, please see Mr. Sarda's work, pp. 136-140.
2 Vide English translation by Rogers and Beveridge, Vol. I, pp. 342-44.
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 Innāl Rā’i Singhdilān, whose life is noticed in the Ma’āṭhirul Umara (Vol. II, pp. 220-23: Bibl. Ind. text). The real name of Innāl Rā’i was Anūp Singh Badgūjar, and the title of Rā’i and the surname (Singh Dilān, ‘Lion-hearted’) were conferred on him by the Emperor Jahāngīr on account of his exhibiting dauntless courage in encountering a wounded tiger. Innāl 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 أكبر

(1) شاه نورالدین جهارگر این اکبر پادشاه
(2) کرد نخ ملاک ران در دهم سال جلال
(3) قصر جاهش را فرارا انسان پلیاد باد
(4) پسر از قصر جهانگیری مداح آباد باد

1033

باهمان انیزان سجادان

TRANSLATION.

“God (is) greatest!”
Shāh Nūru’d Din 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 Innāl Rā’i Singhdilān.”

The inscription is in Persian verse, the metre being Ramal. The style of writing is Nasta’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.

(b) Inscription on the Tomb of Mirza Nizam Uddin at Golconda.
Inscription on Gurg Ali Shah's Chhatri, Chatsu.
Mr. Carleye in the *Archaeological 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 archaeologists. The most important and interesting of these is a Muhammadan tomb, known as Gurg ‘Ali Shāh’s Chhatri. The Chhatri is built of the spoils of Hindu buildings and is hexagonal in plan and stands on a square *chabutra*, at the four corners of which are four graves which have been destroyed by treasure-seekers. There are two graves inside the Chhatri, but they too have met a similar fate and are not intact. The outside of the dome of the Chhatri 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 ‘Ali Shāh from contemporary writings. He seems to be one of the many martyrs who lost their lives in the early Musalmān 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, written in *Nastālig* 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 *k* is written instead of *ک* and *k* and *جَاءََك* for *آتک* and *زَانَك* for *نَزَانَك*.

My reading of the inscription is given below:

**Plate X.**

1. انک جان داد نی سیبل
   2. بر ک تانا ز بور ته
   3. کر د رازن شاه جان تسال
   4. زغو سپان
   5. رفت ودر ماتش...
   6. کفم گرگ میکی

**TRANSLATION.**

(Amongst) the rare (persons) of his time, Gurg ‘Ali,
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 Ramadān,
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 ............

1 The metre of these lines is *Khafis*.
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. 55) 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. Dhami reports that there are two finely built ba'oli (wells) of the early Moslem period at the place. One of them, which bears the inscription, is called the *Qhor Ba'oli*, 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 α.

"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.' 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 Myah, on the 16th of the holy month of Muharram, in the year 852 H. (Friday 22nd March, 1448). Written by the humble and weak servant, Maulāna Aḥmad 'Āmid Shāh (?) Nāgaūrī."

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 β.

"In the name of God, the Most Merciful, the Most Compassionate. There is no god but (God). This mosque was built by the Emperor Aurangzeb, after the victory of the Battle of the sea, as a charity for the poor."

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1 This word is very doubtful, but اثلني is the only reading that I can make out.
2 This translation is according to *Sale*.
3 The metre of this line is *Hasan*. 
(a) Inscription from a well at Tordi.

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


**SOME UNPUBLISHED INSCRIPTIONS FROM THE JAIPUR STATE.**

|
| --- |
| جالیس (؟) فاطمہ آل پیامیر بکری این مسجد عالی سر زر ے | 1 |
| شد امامش بسی میر فاضل رل آقا کمالا رحمہ اللہ | 2 |
| خرک گیت از بی تاریخ هجیری سنه 1076 جالیس شاهی (؟) جم جم | 3 |

**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 ʿĀlangīr, 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.).

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1 The metre of these lines is Ḥazaj.
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 Sultāns of Delhi and which disappeared from North India during the reign of Akbar when the Nastā’liq 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 Bhaua 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 Farīdū’d Din.¹
Line (3) In the year 94 (8) in the month of Ṣafar, during the reign of the just king Sher Shāh
Line (4) Yūṣuf
Line (5) on Thursday it was commenced,
Line (6) He began
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 Sastrī 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 Miyān Isāf (Yūṣuf). 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 Ashadh respectively.”

TRANSCRIPT.

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

grah[ē]—ti (i) tē sa (śa)
[gū] rau [vidyāva?] natamē vārē ja
rasā (śā) hi mripatau kā [lā?] miyān
—inī bhanānamā (?)
āshādhasu (śu) dī 7 [cha] nd [r] a vāsārē
—gana (ṛya?) (pu) ṅyamastū
(ra?)—vaudyāpana—
(Effectd completely).
Do. Do.

¹ This may be the name of the builder’s spiritual guide.
(a) Inscription on the west wall of Hasan Khan Suri's Tomb, Sisararam.

(b) Inscription on the Alamgiri Maqṣūd, Rohitagarh (Shahabad).

(c) Inscription from a mosque in Bihar.

(d) Inscription of Shāh Suri from Multan.
II.—Inscription from Sassaram.

Over the mihrab in the west wall of the tomb of Ḥasan Khan Sūr is an inscription of one line in Nāṣḵa characters. The inscription measures 7 ½” × 6” and reads as follows:—

**TEXT (PLATE XIII a).**

لاٍللهِ الاللهِ عَلَّمَ خَالِدَ الدِّينِ وَالدِّينَ وَالدِّينَ وَالدِّينَ إِبَنُ ابِنُ حَسَنِ أَمّهُ فَرَعَشَ شَهِيدٌ إِبْرَاهِيمَانِي

**TRANSLATION.**

"There is no god but God and Muḥammad is the Prophet of God. (In the reign of) Farīdu’d-Dīn-wad-dunyā, Abru’l Muẓaffar, Sher Shāh, the Sultān, (was built) this dome (gummāt) of the revered Miyān Ḥasan, (at) the request of Shāh Shi Bah 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 ‘Alamgīrī 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 Nāṣḵa characters. The inscription measures 10’ 2” × 11”, and reads as follows:—

**TEXT (PLATE XIII b).**

(1) بسم الله الرحمن الرحيم يعجل الله الذي رتق (ب) باعظم همایون المسیب بابتخال

(2) حضرت شیار زاد الله تعالی ما اعطا به بلغه الى ما يرضاه قال

عليه السلام مسجداً بني الله له بيتاً في أجهزة علیه ر سماَ عمر الشهيد في

صردیقی (؟)

**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 Sultān of Sultāns, 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 Farid Sadr .. (1)

Haibat Khan Niyazi was one of the best generals of Sher Shah Suri. He was given the high title of Agam Humayun after his successful operations against the Baloch and Gakkhar tribes of N.-W. India. He recovered Multan from the robber chief Faht Khan 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 mihrab in the west wall of Sher Shah's Mausoleum contains the following inscription in the Naskh characters. The inscription measures 9" 4½" × 6" in all, exclusive of the portion in the central niche, and reads as follows:—

TEXT (PLATE XII).

Right hand section.

In the name of God the Most Merciful and Compassionate. There is no deity except God, and Muhammad 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, Islam (i.e., Salim or Islám) Sháh, 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 mihrab. 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 mihrab) was finished in the reign of Salim Shah or Islám Shah, some three months after the death of Sher Shah, who breathed his last at Kalinjar on the 10th of Rabi' I, 952 H. (13th May, 1545 A.D.).

V.—Inscription from Bihar Sharif.

On a slab of black basalt (3" 2½" × 7½"), fixed over the entrance gateway of a modern mosque, attached to the tomb of Qumaia Qadiri, is carved a Persian inscription in the Naskh characters.

1 The preposition ُا is not correct here. It should be ُل—Editor.
Inscription on a Mihrab in the west wall of Sher Shah’s Tomb, Sassaram.
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 اسماع
   عادل شهریار
   گردن نشی جدید تسی مقطع
   شهر (؟) پهلو
   این از زیار این دارم
   پیام رحم پاش
   ناتجه بر رحم خضر مسن بخواند
   خضر را

2. 네مک پنجاه روزن افزان بنا
   شمار

**TRANSLATION.**

1. "This building around the chamber of Sayyid Yahya, the sifte-holder of the town (1) 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 (Khidr) in a saintly manner (Khidhrrehar).

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 Yusuf Gardezi's Khänqah, situated in the Gardezi Mohallah inside the Bohr Gate, is carved a Persian inscription of 3 lines in Naskhi characters. The inscription measures 23" × 6" and is the oldest Moslem inscription extant at Multan.

**TEXT (PLATE XIV a).**

1. بسم الله الرحمن الرحیم رئان تقبل منا ائک انت ترم مصمم العالم عمارت خانقا
   علی کیا قدرة الواسعین
   عمة الاعتقانین قطب الاقطاب بنندگیهضرت شاه یرف کردنز در عهد سهاده
   حضرت شیم المشایخ

2. شیخ صدر الدين راجو فر زمان سلطان السلاطین اسم الله نی سنہ
   ربردرخت سیانت پناء سید احمد حسین راجو حسینی الراستی

3. The first two words of this hemistich may be read in another manner also, i.e., considering حضرت to be the sculptor's mistake for خضر. The meaning of the hemistich will be—"built by the exalted Sayyid Yahya, the sifte-holder of the city of Bihar."

4. The metre of these lines is Rumat.
TRANSLATION

(1) "Bismi'llâh. 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, Quţb-u'l Aqţâb, the revered Lord, Shâh Yusuf Gardezi, was erected during the time of the revered Sâjjâda, Shâikh of Shâikhâ'ls, (3) Sâdr-u'd Din Râjû—during the reign of the Sultân of Sultânâns, Islâm Shâh, in the year 955 (A.H.)—and under the supervision of the refuge of Sayyîds, Sayyid Ahmad Husain Rajoo, Husaini-al-Wâsiî." 

The saint's full name is Abu'l Fadhl Jamâlu'd Din Muḥammad Yusuf. He was born in 460 A.H. (1068 A.D.) in the town of Gardez near Ghazni during the reign of Sultân Ibrâhîm 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 Rabî'u'l Awwal, 531 A.H. (December, 1136 A.D.), aged 81.

Shâikh Muḥammad Yusuf II, the 8th successor of Shâh Yusuf Gardezi, had a daughter, but no male issue. The girl was given in marriage to Sayyid Abu'l Fath Ibn 'Abdu'llah Wâsiî, a descendant of Sayyid Jalâlu'd Din Husain Makhdûm Jahâniyan Jahâns-gasht, on his mother's side. Being a descendant of Imâm Husain, son of 'Ali, Shâh Yusuf was rightly called Husaini, while the other family where his daughter was married were Zaidis who came to India from Wâsiî. Hence we find the descendants of Yusuf II with two, three or sometimes four nishâts added to their names.

It is said that the Sâjjâda Nasîhs of this house have always been called either Rajoo or Yusufa. But this is only true of the later successors.¹

Thanks to the interest of Maulawi Ghulam Dastagir Sāhib, Secretary, Šarīf-i-Khāss 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 Qutb 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 Maulawi Ghulam Dastagir Sāhib, 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 Nastākh, Thuluth and Tūghra 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 Nizamuddin Aḥmad and the fact that he died on the 26th Safar, 1085 H. (22nd May, 1674). Mirza Nizamuddin Aḥmad was the eldest son-in-law of king 'Abdu'lllah Qutb Shāh, and a nephew of Shāh 'Abbas II of Persia from his mother's side.1 At the death of Sulṭān 'Abdu'lllah Qutb Shāh who left no son, a war of succession issued between Mirza Nizamuddin 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 Nizamuddin 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 responsible 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'lllah Qutb Shāh, who died in 1087 H., that is two years after Mirza Nizamuddin's demise, is buried.3 She was probably the wife of Mirza Nizamuddin 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 Nizamuddin Aḥmad'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 Nizamuddin Aḥmad 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 Nizamuddin Aḥmad died Abu'l Ḥasan had newly succeeded to the throne and he could

---

1 For further particulars about the life of Mirza Nizamuddin Aḥmad reference may be made to Ḥadiqat-i 'Ālam, pp. 35 and 63, Sarwī Azād, pp. 288-88 (Hyderabad ed.), and Sulṭān 'Abdu'lllah Marjān, pp. 85-86.
3 For a description of this royal lady's grave see E. L. M., 1915-16, p. 40.
not have possibly built such a despicible 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 'Ali, 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 Šiite Durūd and the Nādi 'Ali.

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 مروغہ در (3) تاریخ 26 شهر صفر
(4) رز شاہه سنہ 1285 (5) بعد از سیہ پرجرہ (6) کمالی برجس

TRANSLATION.

"Mirza Nigamud Din Ahmad—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 Gharis had passed (i.e., 4-18 r.m.)."²

¹ The dimensions of this tomb in comparison with those of the tombs of Sultan 'Abdu'llah Qutb 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 Archaeological Department, Hyderabad, for the year 1920-21.

² A ghar 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 gharis (i.e., one hour and 39 minutes) gives us the time 4:18 r.m.
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EDITED BY
G. YAZDANI, M.A.,
DIRECTOR OF ARCHAEOLOGY, H. E. H. THE NIZAM'S DOMINIONS, AND GOVERNMENT EPIGRAPHER FOR MOSLEMI INSCRIPTIONS.

1925-26.

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SOME PERSIAN, ARABIC AND SANSKRIT INSCRIPTIONS FROM ASIRGARH IN NIMAR DISTRICT, CENTRAL PROVINCES.

BY M. MUHAMMAD HAMID KURAIKH, B.A.

I

Over the northernmost mihrab of the Jami’ Masjid, Asirgarh, is an inscription of five lines in Arabic and Sanskrit. The Arabic record consists of two lines in Nasihat characters and reads as follows:

(1) Bismillah al-Rahman al-Rahim, an inscription of five lines in Arabic and Sanskrit.
(2) Sultan Al-Salat Serajuddin, Commander of the Faithful, who has ordered the construction of this mosque.

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, let him be as small as the nest of the qotbat 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 Sultan, son of the Sultan, Adil Shah, son of Mubarak Shah, son of ‘Adil Shah, al-Faruq, al-Umari, al-Adawi—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 Fauqiyya ‘Adilisar Kingdom on Saturday the fourth of the month of Shahbān in 992 H. and was completed on the day ...........

The last two words are Fi 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 Fi 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 mihrab 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:

(Ramey) 8

(Year 992)
TRANSLATION

"(Line 8). And the construction of this mosque was commenced in the days of the Fārūqīyya 'Ādiliyya Sultanate, on Saturday the 4th of the month of Ša‘bān in the year nine hundred and ninety two, and its happy completion (was achieved) on Friday the 6th of Rabī‘-ul-Āhār 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 Nāgari characters. It has been read as follows:—

L. 1 श्री कर्तुपुरुषायनमः। गुणावने निगण्याय व्यक्तायिक्षण्यिते चिदानंदलने नित्य-विखायने नमः। १। चंद्रकान्तारामङ्गिदि निद्वल्ल गमने सुवितात्मकंविंदोऽसी।
L. 2 विस्तरकृतकृतिक्। २। होमस्ताव्योक्तकृतिनित्तापदिपरिनिर्विन्नाय जनचकीर्तानव-करुपूर्णंविमंगुणेणिंतनपरायणायासाहः श्री श्री २। पारंदिकणां बिन मुखारंगाल विन।
L. 3 पारंदिकणां विन्यराज्यकृतामन्त्राशिः। ५। विविक्तःविविक्षालमयातिन संवतः १६७१। वर्षः शाल्याभाषः (शाल्याभाष) ज्ञात शाल्यः १५०५ प्रकाशितमें (?). वाणकम स्रुका (स्रुका) परी च (प्रेम) विचि ग्नि दिने चित्रा नय (नाचे)

TRANSLATION

L. 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 Pādshah, Ādil Shāh of the Family of Phārushi,¹ son of Mubārak Shāh, son of Adil Shāh, the king of Khāndesh, (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 Nakṣatra 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 Jami’ Masjid, for it (the Sanskrit record) does not contain the date of its completion.

II

The larger inscription over the central mihrāb reads as follows:—

PLATE I

या बद्र स या उल्लम स या कर दे
या हाफ़ज़ स या रज़िल स या नतः

Same as on the right side and

इलाहे ई हालम हेमद रस्त्ल ईलेख

¹ Sh स is a mistake for K (क).
Inscription on the central Mihrab of the Jamī Masjid, Asirgarh.

Plate 1
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'an and some traditions in praise of the Prophet and his companions. The name of the sculptor is given as Musafār son of Nūr Muhammad.

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 Aṣīrgarh Fort, is carved the following Persian inscription in fifteen lines. The script is Nastā'īq:

(1) بتاريخ ۲۳ بهمن ماه الهی ساله ۹۵
(2) مواقع ۳۳ رجب قلله امسیر
(3) مفرج شد و بتاريخ ۵۵ منه
(4) مواقع ۸ شهر حضرت
(5) خاتمی نقل سبعاني خالل
(6) البتین اکبر باخدشاه غازی
TRANSLATION

(Lines 1-7) The Fort of Asir was conquered on the 6th of the month of Baihman in the Ilahi (i.e., regnal) year 66, corresponding to the 22nd of Rajab (1009 H.); and on 24th of the same, which corresponded to the 8th of Shabban, His Majesty, the Khagin, the shadow of God, Jalalud-Din (Muhammad) Akbar Badshah-I-Ghazi honoured it by his entry.¹

Verse

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

(10-11) When Nami sought the date of its conquest, wisdom said “He took the hill of Asir.”

(H. 1009)

(12-15) Composer and writer of this (inscription) is Muhammad Ma'qum of Bhakkar, son of Sayyid Safai of Tirmiz, and related on mother’s side to Sayyid Sher, son of Baha Hasan Abdal of Sabzwar, who is buried at Qandhar.

IV-VII

On the face of the rock adjacent to the main gateway of the upper fort of Asirgarh are carved four Persian inscriptions in bold Nastaliq characters. Two of these narrate Akbar’s conquest of the fortress in 1009 H. and were engraved by the famous calligraphist Muhammad Ma'qum of Bhakkar. Of the other two, that which is carved nearest the gateway belongs to the reign of Shah Jahan, and the other to the 1st year of Aurangzeb’s reign. Beginning from the south they are as follows:—

PLATE II

¹ Thus the fort was captured on the 22nd Rajab; Akbar entered it on 6th Shabban, and left for Northern India on 26th Shawwal. Some gold medals of Akbar struck at Asirgarh bear the figure of a hawk on obverse.

² The text has 'az (az); but the metrical construction requires only a 'az (z) without the alif
Inscription near the Main Gateway of the Upper Fort, Asirgarh.
Plate III

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

1-3. The fort of Asîr, 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, Jalâlud Din Muḥammad Akbar Bâdâbâh, the Emperor.

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

O Nâmi, God's gift brought him this great victory, so find the date of the Ilâhi era (i.e., regnal year) from the words "Dâd-i-Ilâh", i.e. "The gift of God."

6. Composer and engraver, Muḥammad Mâšûm of Bhakkar.

PLATE IIIa

يا فتح

(1) جهر شاھزاده ارکن زید دین پرور
(2) جلوس کرم بیشته خلافت اکبر
(3) زبن تیهه کلک من از ازه تاریخ
(4) غلام کمانش احمد زخم ثانی برک

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 Asîr in this year.

1 The numerical value of the words is 46.
PLATE IIIb

(1) بندگان حضرت ظل الله ملک دکر ر (2) داندیس را بعشرت قدسی القاب
(3) شاهزاده دانیال تفروش نموده (4) از امری بهشست سنه ۶۲ برامدق ۲۹
(5) غزال سنه ۱۰۰۹ عازم هند شدند برسره
(6-7) نفح داندیس ودکن جون کردن هنیه عازم هنیعسالت فی الفروش شد
(8) یکعدد نامی نزد آنها گفت ام شاه رال عازم لاهر هد

TRANSLATION

1-5. His Majesty, the Shadow of God, (after conquering Asirgarh) gave the government of the Deccan and Dandes to His Royal Highness, Prince Danyal, and left for India on the 12th of Urdu Bihisht in the (regnal) year 46, which corresponded to the 26th of Shawwal 1009 H.

(Verse) by the writer.

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

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

PLATE IVa

يا نفع
(1-2) بدر شاه جبان بادشاومالمبیر
(3-4) زامر شاه حسن [تركتا] زندب ار
(5-6) بساهت منزل دابکش برین حصار باند
(7-8) سنه هزار و هفت برد بعد از هجر

TRANSLATION

Li. 1-4. In the reign of the Emperor, Shâh Jahân, the world-conquering Sovereign, his humble slave Hasan placed his worshipping forehead at the foot of the Royal throne and was appointed the Qil'adâr of Asîr (Fort);

Li. 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.

Li. 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 Khândes—so called after the title of the earlier rulers of the Fârûqî Dynasty of Burhanpur—was named Dân-des by Akbar after the name of prince Dân-yal.
(b) Inscription on the Phuta Darwazah, Asirgarh Fort.

(4) Inscription near the Gateway of the Upper fort, Asirgarh.
In the right jamb of the small outermost gateway of the Fort, which is in a dilapidated condition and is consequently known as the Phûta Darwâza, is fixed a stone slab bearing the following Persian inscription of nine lines in Nastâ'îq 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)  غرام پرپرب شده در سی سزار سی و چار
سائه‌نهای گهری ستاد سان شاه جهان عالم مدار
(2)  با متاخ خرده تمام این قلعه را از بیست پاس
سی‌سی به‌نوزد با دیانت راهه گریدیم.
(3)  بعد خان سلطان پرپرب مهابت خان که جنگ‌گر در سیال
پرگرد قلعه گرده مقدم نداده راهه نیا و گناب
(4)  باز از پرپرب شه راه رفت با باین ملک داد
راهه گریدیم که یک از اتیاد
(5)  منتصیش شد یکی‌پرپرب و سواران یپنج هزار
از لطف راهه مانده‌ای و دست خطاب عالی رهاب
(6)  بعد روز چند زنده نپنده (؟) آن شاه شهاب
کار آمد راهه آنچه هم کنفر بلارم فرزندش کانی
(7)  سره جلوشحس بریسی رهابه رهاب هجر ماندی آنتاب
هد مافرکه عالم سنگ سیاه از گرینش چیرن ماستاب
(8)  بعد آن درس سه هزار ششم رست و راه هدایت خازن طور
فرزند راهه مانده‌ای این منفره داس کور
(9) با اصلاح دولتی شه هم مناسب دیده جا
در هزار و ششم را چر چر که این در را دیتا

TRANSLATION

1. In the year 1034, the world-conquering Emperor, the pivot of the Universe, (prince) Shâh Jahân started for the Eastern Provinces,
2. (and) left this Fort, with all his effects in it, in the custody of the honest Râj Gopâl Dâs.
3. Afterwards, when Sulţân Parwîz and Mahâbat Khân fought for two years, the valiant Râjâ 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 MAULAWI ASHfq ‘ALI.

In the rainy season of the year 1914 I was deputed to Aligarh 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 Tappal road, about a mile from the city of Aligarh. 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 (Aligarh), it probably refers to that building. The inscription, written in Nasḵ structure, is in the Persian language, and the stone slab which contains it measures 3’ 7” x 1’ 1”.

PLATE Va

1. “In the time of the great king the champion of faith and in the reign of the faith cherishing monarch (named) Jalālud-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 Ramaḍān in the year 970 Hijra (1562-63 A.D.)”.

Mr Gesū, entitled Gesū Khān, a Sayyid by caste,1 was originally a resident of Khorāsān. He was a faithful and trusty servant of Akbar and held for some time the responsible post of Mir Ḳakawāl2 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 ‘Id3 in the year 991 A.H. (1583 A.D.) he

1 Descendants of Ali by Fatima, the daughter of the Prophet.


3 A Muḥammadan festival.
Inscription on the Old ‘Idgah, Aligarh.

Inscription of Ba‘l Harir from Ahmadabad.
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 ’Id when Gessū Khān went to the ’Idgāh, 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 Maḏḥīrū-ʾl Umara his corpse was burnt to ashes by these malefactors, but it is curious to note that we have the tomb of Gessū Khān in Allgarh 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 BĀʾĪ 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 Mahmūd 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 Bāʾī 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 Bāʾī 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, Bāʾī Ḥarīr is said to have founded a suburb that went by the name of Ḥarīrpūra. To the west of a well are this mosque and a tomb or rauza

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that still commemorate her name. The inscription, which is carved in relief on a slab of white marble, measures $18\frac{3}{4} \times 10\frac{1}{4} \times 2\frac{3}{4}$ inches. It records the erection of a mosque by Bā'ī Ḥarfīr in the year 906 H. The language of the inscription is Arabic and the script is Nāshī 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 Jumād 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 سلامه رحمة رحمة المساجد الله فلا تدعوا مع الله احدا قال النبي صلى الله عليه وسلم من بني مسجد الله تعالى بني الله 

2. له بنتا في اخوة بني المسجد بني عمر سلطان اعظم ناصرالد بناء رضي الله عنهما من الظلم

3. محمد شاه بن محمد شاه بن أحمد شاه بن محمد شاه بن مظفر شاه السلطان خاد الله ملكه باني هذه المسجد بالي حزير سلطاني ماه جتمالان للسناء سنات وضع وسمت

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 Fath Maḥmūd Shāh, son of Muḥammad Shāh, son of Aḥmad Shāh, son of Muḥammad Shāh, son of Muzaffar Shāh, the Sulṭān. May God perpetuate his Kingdom. The builder of this mosque Bā'ī Ḥarfīr Sulṭānī. In the month of Jumāda 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 Archaeological 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 $11' 7'' \times 1' 9'' \times 2\frac{3}{4}$ inches. 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-
served for prose. It is a very beautiful specimen of the *Nasta'liq* script, which was brought to perfection during the time of the Mughals. This inscription records the erection of a caravansarai by Ishq Beg of Yazd, entitled Haqqat Khan, who was an important official of Shah Jahan. The scribe is Muhammed Amin of Mashhad. The date, which is given in figures as well as in chronogram, is 1084 H. = 1644 A.D. Prince Muhammed 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 Faqirs 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.

Ishq Beg Yazdi's name occurs in the contemporary history. He was, in the beginning, appointed to be her household superintendent by Queen Mumtaz Begam. He was deputed with Makrumat Khan and Baqi Khan 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 Haqqat Khan. 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 VI a**

(Central inscription in verse.)

(1) بلب هر زاده مهر ر ماه بدران شاهرخان خان باشا
(2) بنا کرد خان حقيقت سرست بصرت سراي معيتي بيشت
(3) بنياوش آمد ز جرح اين ندا هماين سراي حقیقت بنا

سنة 1046 هـ

Top and bottom margins in prose.

سبحه الله تعالى رتقدس مرید بن خلاص حضرت ملک قرآن ثانی ظل سببا ای شاه هرات بادشاه غازی استوی بیگ پریکی مخاطب (به) حقیقت خان بانی این کاریان سرا گذش ر لمضات الله تعالى رقف نهره بیستی شتر که از علما رعلها ر فثر ر ایزی حرمیان شریفین لوجه الله بهجیج هر دسته نگردند راز مدرکی دیگر که کرایه کرده و بعد از خرچ تعمیر سرا و خوده از دربان و اکتوش ر خاکرب ب خوارگ ز که لازم است تا سرا همیشه آباد نبا سفا باشد آقیم بماند ایزابان حرمیان شریفین دهند سبیلی ایز سرا و رپهاد مطلق چا ندیدند که سرا نه تنزل در راه و آسان بمسافرانست عامل این امت و نفل ر ایsmحتمالی
TRANSLATION

Central inscription in verse.

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

(2) The sincere Khán (Háqíqat Khán) 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 Háqíqat Khán”: 1054 H.

Top and bottom margins in prose.

For the love of the most high and holy God, the true disciple of Hazrat Sáhib Qiráni Thání, the shadow of God, Sháhjahán the victorious King. Isáq Beg Yazdí, entitled Háqíqat Khán, 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” x 10” x 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 Nastáví 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 Khan in the reign of Mahmud Shah III of Gujarat.1 It is just possible that the sconces and fortifications which were built by Haidar Quli Khan constitute the fort referred to in the inscription.

The name of Haidar Quli Khan is also mentioned in the contemporary history. His original name was Muhammad Rasha. He entered the service of Sultan Azimu-sh Shah but afterwards, when the reins of Government came into the hands of Farrukhsiyar, he was appointed Diwan of the Deccan. As he could not work well there with the Naim of that province, he was transferred and made Diwan of Ahmedabad, 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:

(1) Through God's grace, the King of the East and West,
   From among whose slaves is Khaqan (of China) and servants Caesar (of Rome).
(2) The Emperor of the world, the world conquering 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.

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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 freebooters. 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 SAUKSEN.

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

Of the twelve Sultâns 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 Dilâwar Khan, the first Sultân 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 musalins and gold brocade industry—a few of the many industries of the once flourishing and self-contained city which alone survive to this day.

This inscription, which is the second earliest inscription at Chanderi, is inset in the porch 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 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, each hemistich of which is enclosed in a panel formed by strips 6" 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 Krishna, the Pandavas and Kauravas.

* 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. B., Vol. I, p. 402 and the Indian Historical Quarterly, Calcutta, Vol. I, pp. 855-56.


* 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.

* Neither noticed nor published so far.

* The metre of the verse is: هجر مسعود مقصود (Hazaj musaddas maqâir).
but is poor in execution. It refers to the construction of the mosque by one 'Uthman, son of Zakariya, 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 Gohri (a descendant on his mother's side from Sultān Shihāb-ud-Dīn Gohri) was appointed governor 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 'Uthman or his father Zakariya 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

شوشانی که علی بن بارگاهی
صدست شاه بن فیروز شاهی
بعد ممکن گن شاه عادل
که ذاتش ساپه فضل الهی
را

داور خان که خاص بارگاهی
بنا شد این لطف ر خوب مسجد
که پر بندگی خرش جایگاهی

خرشی بانی [مسجد]

که فقر را نیکر پنامست

بـسـال همچنده نزد پنچ اسما تاریخ

ز هجرت رابن

... ... ...

که آن مسکین سراسر پر گناه

بیا ... ... ... عقلم

... ... ... زکیا ... ... ...
TRANSLATION

Verse 1. The emperor (who is) of exalted court,
(He) is Muḥammad Shāh, son of Fīroz 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,
......... Zakariya...................

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 Naṣḵ 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 بنده إبراهيم 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

2 First Sultān of Malwa.
3 Duff’s Chronology of India, p. 242. Briggs’s Firuzia, Vol. IV, p. 170. Tabaq’-i-Akbāri, 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.
TWO INSCRIPTIONS FROM BIDAR.

reign of Dilāwar Khān, might have been completed in 814 H. and Hoqāh 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

(1) بسم الله الرحمن الرحيم بناء ابن حصار اسماه إبراهيم بن يهودا ابن

(2) رخان سليمان فرجكان أعظم خواصين جهان

(3) نهان دستل رخان رستمكم فريد يار

(4) ضربات إشتيان باست زمان أعظم هماين دالر خان علیه رهمن وذوفان

(5) عمدة الشان بناء ابن خاندان عدل ركمسان دردسان کرم بر هچنان

(6) جهاد بن زید عدلان تارزين بیست [ ر ] بحاج ازماه جامدي الال

[ لکشنبه ] عطارد بسال هشت سن چهارده از هجرت حضرت رسول ملی الله علیه ر 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 Nāma of Firdauš.
2 Faridun and Zuhak were kings of Persia. The former was famous for virtue and the latter for cruelty. The composer of this inscription describes Dilawar Khān to be so virtuous and liberal as to extend his obligation even to a cruel person like Zuhak.
One of these inscriptions is carved over the second gateway of the Bidar Fort. The style of writing is Naskh of an ornamental type (Tughrā) and the inscription consists of four lines of Persian verse and a postscript in prose, stating that the gateway was built by Sa'īd Khan in 909 H. (1503 A.D.). My reading of the inscription is given below:

**PLATE VIII**

(1) ائے اسمان امام ملک و دین

(2) اشکوب اولت سبع سمرات طبقت

(3) طاق درازه تر طغرلاپس و منشور ملک

(4) حلقة درازه جامع غورشرا عز ز جاه

(5) نایلة مهر زینیت دستگاه ملک و دین

**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"."  

(3) "The arch of thy Court is the imperial signature on the mandate of the empire, 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) Aynaz, entitled Sa'īd Khan, Kotwalbek: in the year 909 H. (1503 A.D.). Written by Mahmud Shah son of Muhammad Shah as-Sultan al-Baihmani."

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 Ahmad Shāh I (1422-35 A.D.), but Firuzta writes that during the reign of Mahmūd 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 Sa'īd Khan, during the reign of Mahmūd Shāh in 909 H. (1503 A.D.).

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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.
Plate IX

(a) Inscription from the Chashmah of Sayyidu-s-Sadat, Bidar.

(b) Inscription from the Chhabna Talao, Dohad.

Scale 1:2
The second inscription is carved on the wall of a spring styled the Cha'ibmah of Sayyidu-
as-Sādāt. The Cha'ibmah is situated in the low lands to the north of the Baridī Tomba, and within a few yards of Sayyidu-s-Sādāt's shrine. Probably a few centuries back this spring was connected with the Darjāb 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 inscriptive tablet has some miraculous power to cure diseases, and people while bathing pour water over the tablet and wash themselves from the spray which falls from it.

The inscriptive 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**

(1) "Bana Kun Muraresa Abin Jeshma Hiyat Divi Maqam Shrief R Rost Moteb 'ahzarah Shieh Sadat" (sic)

(2) "Zaman Sultan Alkum Mawlaq Allah ul Ulama Yaqub Aljah" (sic)

(3) "Qal Kbanennin Mehsenee Shemini Almahd Shieh Sadat" (sic)

**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-Maishdūm, as-Sayyid Ḥānīf—May God illumine his grave! (2) during the reign of the great king, Al-Mutawakkil 'allahih 'Qawilī Ḥanīfī Abūl Maghallī Shibāb-d-dunya waddin Maḥmūd Shāh bin Muḥammad Shāh, Al-Walī'l Bahmanī, (3) by the humblest of the servants of God, Darwīsh Ḥusainī Maṣḥūdī, styled Ṣafā (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 Turkestan, whence he migrated to Bidar during the reign of Almahd 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. Sayyidu-s-Sādāt expired in the year 901 H. (1495 A.D.).

The second name is of Maḥmūd Shāh, the fourteenth king of the Bahmanī dynasty, who ruled from 1482-1518 A.D.4

The third name is of one Darwīsh Ḥusainī Maṣḥūdī, who may be a relative of Sayyid Mirza Maṣḥūdī, who saved the life of Maḥmūd Shāh in the rebellion of 896 H.5

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2 Briggs, II, p. 320.
3 For the particulars of his reign the reader is referred to the *Turkân-i-Firâkhs, Bahman-i-Ma'âshir* and other contemporary writings.
AN INSCRIPTION OF MAHMIUD SHAH I OF GUJARAT FOUND AT DOHAD.

BY Kewaja 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.\(^1\) Khâfî Khân writes that it is called Dohad (دہد) 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, Archaeological Survey, Western Circle, sent to Mr. G. Yazdani the stampages of an inscription which had come to light while excavating a mound near the Chhabna Talâô at Dohad.\(^3\) As the inscription is of considerable historical interest I publish it with the permission of Mr. Yazdani.

The inscriptive tablet is much mutilated, but the portion which is intact may be deciphered thus:

PLATE IXb

(1) قَالَ اللَّهُ تَعَالَى ·
(2) ظَهَرَ دَرَّتَ حَضْرَةَ بَاحَة
(3) آَمَّنَ سَلِيمَانَ سَرْتُهُ مَلِك
(4) المَعَاطِبِ مِنْ حَضْرَةِ السَّلَطَانِ الْمُرْسَفِ بم
(5) مَعَاهِيَهُ فِي جَلَّوسِ السَّلَطَانِ الْأَعْظَمِ مَالِكِ الْرَّفَا
(6) الْقَصْمِ السَّلَطَانِ نَصَرَانَدْنُ هُوَ الدُّوَّارِ الْيَلِيفُثُمُّ [محمد شاه ابن احمد]
(7) شاه ابن محمد شاه ابن مظفر شاه السلطان خليد الله
(8) رَعَامِهِمَا إِلَى يَمِّ الدِّينِ فِي هَذِهِ الْبَلدِ الطَّيِّبَةِ [الخانا]
(9) سَنَةَ ١٩٣٨ في شَهْرِ سَبْتِ تَلُمُّ وَتَسِيمٌ [رَيْطَا نُمَايَة]

TRANSLATION

(1) God Almighty has said
(2) Beginning of the reign

\(^2\) 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 Talâô, 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 bund 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 Lord formed the eastern bank of the tank. It was at this site one broken stone slab measuring 30" x 23", bearing nine lines of an Arabic inscription, was found buried to a depth of about 10 ft. from the present ground level."
AN INSCRIPTION OF THE REIGN OF HOHANG SHAH.

BY R. S. SAKSENA.

There are several inscriptions of the reign of Hohang Shah, the second Sultan of Mandu, at Chandeli. 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 Chandeli by the late Maulvi Ghulam Hasan Khan, Judicial Officer of Chandeli. It remained long in his possession but afterwards was acquired by the Archaeological 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 9\(\frac{1}{2}\)" × 7\(\frac{1}{2}\)". It consists of six lines of Persian verse written in Naskh characters.

The inscription refers to the construction of a building by one 'Umar, son of Husain, the then Governor of the province, in the reign of Hohang Shah in the month of Safar in 813 H. (1410 A.D.).

My reading of the text is given below:

PLATE Xa

(1) شهد اپین عمارت ز فیض آپ بقیه هماشین هرشگه شاه

(2) خدا باد حافظ چنین شاه را گ درگاه ری هست دین را پناه

The legends on the coins of Mahmud Shah are as follows:

Obverse:

السلطان الامام الفاطمی فاطمیز آبادی

Reverse:

السلطان مونب شاه

Haig writes "With his accession the architecture of Gujarat entered upon its most magnificent state."


The chronogram on the wall was carved on this wall. Briggs, IV, 70.

The metre is Mutaghiri Mut'a'amma Maqṣūr.
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 Naṣīrū-d-Daulah (the defender of the empire), the master of dignity and rank.

4. 'Umar, the son of Husain, built this structure.

5. The year (of its construction) was eight hundred and thirty-three from the month of Safar.

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 883 H.¹. And again the same author gives the name of Malik Naṣīrū-d-Dīn, entitled Nuṣrat Khān, as the governor of Chanderi during Maḥmūd Khalji's reign, who ruled Malwa from 1339 to 1378 H. (1436-69 A.D.)². The Naṣīrū-d-Daulah of the inscription may safely be identified with Naṣīrū-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: 1/25

(b) Inscription on a well near the Sayyid 'Ali Chabutra, Hyderabad City.

Scale: 1/4
(a) Inscription from the Pangal Tank, Nalgonda.

(b) Inscription from the Peshawar Museum.
INSCRIPTION OF IBRĀḤĪM QUTB 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 Ibrāḥīm Qutb Shāh (1580-90 A.D.) was temporarily attached to the kingdom of the Vijayanagar ruler, Ramraj. Pangal may still boast of its temples, the grace and beauty of which place them among the finest specimens of the Medieval Deccan architecture. 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 Ibrāḥīm Qutb Shāh.

The inscription is bilingual, in Persian and Telugu, and it mentions the name of Sayyid Shāh Mir, whose real name was Sayyid Shāh Taqi, and who rose to the position of the Chief Commander of the Qutb Shāhī forces during King Ibrāḥīm’s reign. 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 Nasīḥī 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 Sastry, Government Epigraphist.

PLATE XIa
Persian Text

فارسی

ابوالملک فاطمی سلطان
در تاریخ جهان در شهر رمضان
دیوان سال 904 که پ Cron طی شده
نگابندی دیوانی سید شاه میر
مرحوم سید احمد طباطبایی اصفهانی
کلیه حرفه‌ها نقلگذار که بعد از سالهای مرگ شده

1 Briggs, III, 408-9.
2 For a description of these temples see Annual Report, Archæological Department, Hydresbad, 1927-28, pp. 3-4.
3 For the career of Shāh Mir see Briggs, III, 437-44.
During the reign of Abul Muṣaffar Sulṭān Qutb Shāh (Ibrāḥīm), on the 14th of Ramadān 958 H. (15th September, 1551 A.D.) His Honour (lit. His Refuge), the wielder of authority, Sayyid Shāh Mir Isfahānī, son of Sayyed Ahmad Ṭabaṭbā’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 recom pense 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 Śrī[ [^*] ] Svasti Śrī Jay-ābhhyandaya Śālivāha-
2 na-Śaka-varuhaṁbuḷu 1432 yagunaṇṭi Pramō-
3 da-sarhuvatara Māgha śu. 15 Bhaumavāraṁ | Śrīma-
4 n-mahāmanḍaḷēsvara Yiburāḥim Kutubu
5 Sa rājyaamu-śeyamgānu vāri marunna-sabbhi-
6 kumdu Sayidu Sadātu Sayidu Sahā-Mi-
7 ruku puṇyagānu āyananī-hitu-
8 du vivēka-bhūshaṇuḍu marunna-tējō-
9 nidhi ayinaṭhavanṭhi Rāmattullāgāru Pānu-
10 ganṭṭi Vudayaṣamudraṁ kāluva yinṛḍdu-
11 pukela-śimalō Namile-vadda Musi-yēṭṭi kattuva khi-
12 lamaī vunḍḍaṃgaṇu punar-ōḍharakamugānu
13 kattuva-gaṭṭi kāluva śeyinṛchhi ā nīḷu U-
14 dayaṣamudramuniṅṛchhi śūṇī nīḷu Kri-
15 shṭa-gāminī śeyinṛchhi Namile-kattuva moda-
16 lu-kōṇi Krishṇa yimadhiya cherusulī kunṭalu
17 kāluvalu niṅṛchhi yinṛḍula pala-paadḍa dhānyānaka da-
18 šabahddamu Pānu-gaṇṭṭi kindda nadachēnu ā-chamdr-ā-
19 rka-sthāyīgā || Yī Vudayaṣamudraṁ ve-
20 mukṣa pāḷa vivaraṇu, rāḻuku pāḷu
21 1 prajakṣa paṭumma-sa 14-th Turukala-
22 ku Brāhimalaku pāḷu remḍḍu 2 yī ·
INSCRIPTION OF IBRĀHĪM QUTB ŚĀḤ PANGAL TANK, NALGONDA DISTRICT.

23 choppana ā-chamdrārāka-sthāyigā i-
24 stiṇi || Yī dharmāḥ pratipālīchinchavāri-
25 ki yamīṭṭo puṇyaṁ || sva-dattādivi-guṇam pu-
26 nyā[n] para-datt-ñupālanām || para-datt-āpa-
27 hārēṇa || sva-dattāṁ nishphalaṁ bhavātta || Śrī[||*]
28 nāṣṭhan kulaṁ bhinnā-taṭāka-kūpaṁ || babhra-para-
29 rājyaṁ śaraṇ-āgataṁ chcha || gāṁ Brāhmaṇāṁ dē
gar
30 va-grīḥ-ālayaṁ chcha y-ō[d*]darē[†] pūrva-chatur-guṇa[h*].
31 śyāt || Maṅgala mahā-ēri 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 Pramōḍa, the Śāliwāhana Śaka year being 1432, while Mahāmaṇḍalēśvara Yiburahim Kutub Śa (Ibrāhīm Qutb Shāh) was ruling.

5-19. Ramattulla (Rahmat-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 Pānuagallu 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 Krishnā. (It was also ordered) that all the crops under the tanks, canals and ponds between the Namile-dam and the Krishnā river would have the benefit of dasabandham1 tenures in Pānuagallu as long as the sun and moon last. (These acts of charity) were done for the merit of Sayidū Sādātu Sayidū Shāh-Miru (Sayyidu-a-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 Brahmins are granted by us (i.e., Rahmat-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 QUTB SHĀḤI INScriptions FROM HYDERABAD.

By G. Yazdani.

The Qutb 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 Čahr Minar, along the 'Ali 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 Qutb Shāhī lady, Sājidah Khānam,2 and the other is engraved over the entrance of a well, built by Sultān Quli, son of Farhād, in 1093 H. (1682 A.D.).3

1 Dasabandham 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 B. I. M., 1917-18, Plate XVIIIb.
3 This person seems to have been a noble of the court of 'Abdullāḥ Qutb Shāh (1926-72 A.D.) and must not be confused with the founder of the Qutb Shāhī dynasty, whose name was also Sultān Quli and who ruled from 1518-43 A.D. Vide B. 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 inscriptive 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, Muḥammād bin Ḥusayn of Shīrāz, occurs at the end of the inscription, and as another epigraph designed by the same artist is carved on the Jāmiʿ Masjid, Hyderabad, which is an imperial building, there remains no doubt that the artist enjoyed the patronage of the Qutb Shāhī Kings.\(^2\)

The language of the inscription is Arabic and it mentions the name of Muḥammād Quli Qutb Shāh, who ruled from 1580-1612 A.D. and also the name of a grandee, Dilīr Khān, whose sobriquet Filsavār, ‘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 زمان السلطان الأكیر أرخاقان العظمى ابوبالظهیر معاصر تغلی تقیشاه (2) خوائش الله ملكه ر جري في بحر المرادات فلذا رفعت أثر ذاته ذهاب خان في سن 1008 8

**TRANSLATION**

"This auspicious mosque was built by the exalted (officer) Dilīr Khān, the Elephant-rider, during the reign of the most benevolent Sultan, the greatest sovereign, Abul Muẓaffar Muḥammad Quli Qutb Shāh: may God perpetuate his kingdom and may his boat float in the ocean of the fulfilment of desires! Written by Muḥammād son of Ḥusayn, Al-Fakhr Khān of Shīrāz, in 1008 H. (1597-1600 A.D.)."

The well, bearing the second inscription, is situated along the ‘Aliabād Gate Road, near the Sayyid ‘Ali Chābütra. 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'x28' jointly), a paved court and a cistern with masonry margins for ablutions. The prayer-hall 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  shows to be superficial 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 saroopaghi. Above the graves is a chhatari supported by four stone pillars. The top of the chhatari has a stone lattice of neat workmanship.

Each of these graves has an inscriptive tablet, one of them bears the Nādi ‘Ali and the other the following epitaph:

بنذاء آل محمد رعاب
ابن فهاد سلطان تامی

"The servant of the descendants of Muḥammad and ‘Ali, Ibn-i-Farbād, Sulṭān Quli."

This Sulṭān Quli is the builder of the well, as will be known from the text of the inscription under study.
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 Nashi and the inscription consists of four lines of Persian verse and the Bismillah which is carved in a separate line at the top.

The text reads as follows:—

PLATE Xb

(1) بسم الله الرحمن الرحيم ربي استعين
(2) داد ترفیق خالق أكبر
(3) ساخت مسجد برای امید الله
(4) لنعس الله بر آنکه بفرشد
(5) گفت تاریخ چاه بیت الله

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, Sultan Quli 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 insiprer 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 MUHAMMAD ĞAMID KURAISHI, 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, Archeological 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" x 12"; but the inscribed surface occupied by the Kufic inscription measures only about 9" x 8", and that by the Šarada
inscription lower down only 6" x 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:

PLATE XId

(1) هذا ما أمر
(2) تقبل
(3) الله منه صالح عمله
(4) و غفر له سو [ه] عمله ر
(5) كان (؟) فيم الجمعه بثلاثة
(6) عشرا حلوين من جمادي
(7) إلا وله سنه دالله و اربعين
(8) رشالله صلى الله علي محمد
(9) ر مسلم 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 (1) on Friday when 13 days had passed from Jumada I of the year 243 (H.). Blessings of God be upon Muhammad 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 Nāgari scripta." It has been read by Dr. Hiranandā Sastri, Government Epigraphist for India, as follows:

TEXT

1 [Om na]mah sa[advatsa]rē dvātri(trimi)da(lī)la(?sa)ti-
2 [tamē sam]vat 32 Kā(r)ti-
3 [ka]mās-va(ba)hula-tithau dv[i]?-
4 [yā)yā[ṃ] vadi2 2 atra Dēva-
5 [-bhidhē]da.....
6 [va]t........

TRANSLATION

"[Om. Salutation] in the thirty-second year, in the month of Kārttiaka, in the second day of the dark (fortnight) ........."

Dr. Hiranandā Sastri adds that the year 32 mentioned in the inscription evidently refers to the Śāstra era.

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1 It is interesting to note that the inscription does not begin with the usual Biśmīllāh.
2 An abbreviation for bhula-divasa.
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1927-28

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EPICRAPHIA INDO-MOSLEMICA

A. M. DUMMUSO

1897-98

[Text in Latin, likely discussing topics related to the study of inscriptions and history of the Indo-Muslim era.]
MULTĀN—ITS BRIEF HISTORY AND PERSIAN AND ARABIC INSCRIPTIONS.

BY MUḤAMMAD ḤAMDĪ KURAISHĪ, B.A.

"Utpala, a native of Kashmir, says in his commentary on the book Samhīta that Multān was originally called Kasyapapur, then Hansapur, then Bagapura, then Sambhapura and then Mulasthana, i.e., the original place, for Mūla means root, origin and sthāna means place."  

The identification by General Cunningham of the present city of Multān with the Kaspaturos, Kaspapuros, Kaspura, and Kasapapura of the classical writers and the 'Mu-lo-san-pun,' transcribed "Mulasthanapura," of Huan Chwang is evidently corroborated by the quotation given above from Al-Birūnī; and there seems to be little doubt that the original name of the city now known as Multān was Kasyapa-pura, or, as Biruni 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 Huna about the middle of the 5th century A.D., it is difficult to say. But we know from the Arab and Sindhi 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 Kashmir 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 Sindhi writers was Saharsa Rāi, son of Diwāji, 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 Brāhmān 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.
4 Dist. Gazetteer.
5 The Rāis of Sind might have acknowledged the suzerainty of the Sāsānī Kings of Persia. Some coins of Khosrau II (500-628 A.D.) bear on the reverse the bust of the Sun-God of Multān, and Rapsin (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. Parack, 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 Hajj or pilgrimage to Makka, and one of them, belonging to the Bani 'Uzair tribe of the Arabs, cried out "Help me, O Hajjaj!" thrice at the time of her capture. (Tuhfatul Kiram, Vol. III, p. 10). Hajjaj, who held the government of all the eastern parts of the Khalifa's territories, on receiving this information demanded from Râi Dâhir the punishment of the robbers and the restoration of the passengers and of the property plundered. Dâhir refused to comply; so Hajjaj obtained the Khalifa'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 under the command of his nephew Muhammads, son of Qâsim, Saqifâ, a boy of only 17 years. In Makrân 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.

Debal was taken by assault; Nîran capitulated; and Siwistân 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., Muhammads, son of Qâsim, advanced to Sika of Multân which, the author of the Châhâl Nâma says, was a strongly fortified place on the south or left bank of the Râvî opposite the fort of Multân. 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 Râj), a relative of the governor of Multân who held it, vacated the fortress and passed over to Multân. The Arabs followed, took possession of Sika and then besieged Multân. 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. 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." Here it was ascertained from the elders of Multân, that "in ancient days, in this city, there was a Rae, Jas-want by name, of the posterity of the Râi 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 manâs of buried treasure." The young general had the place opened and the treasure was found. It is on this account that the Temple of Multân is called by the early Arab geographers "the temple with the receptacle of gold."

After Muhammads-b-Qâsim had settled the affairs of Multân, and founded a Jâmi' Masjid and appointed Dâ'ûd bin Našr bin Wâlid 'Ummânî governor of the place, he made preparations to make war on Râi Harchandar of Qannauj whose territory adjoined the Multân territory on the east at that time.

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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 Châhâl Nâma. But Bilgâri says that the Arabs diverted the canal which used to supply drinking water to the defenders.
5 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 ‘Abbāsi 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 Amir 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.) Yaqīb, son of Laiq, the founder of the Ṣaffāri (Bazīari) dynasty, among other parts, held Sind (including Multān no doubt), the local Wāls being subordinate to him. On the decline of the Ṣaffāri and Sāmāni dynasties, the ‘Abbāsi Khalīfa assigned all his claims on Sind and Multān to Sultān Muḥmūd-i-Sabuktīgīn. Multān and the adjacent provinces were at that time the hot-beds of Qaramita heresy and the Qaramīṭr ruler of Multān, Abūl Fatḥ Dā‘ūl, son of Naṣr, who had hitherto been subject to the ‘Abbāsīs, had assumed independence and read the Khūṭa for himself, while his Qaramīṭr subjects had rendered the pilgrimage to Makkah impossible for sometime. So Muḥmūd attacked Multān, imprisoned its Qaramīṭr 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 Qaramīṭr heresy in Multān and Sind; but his successors were neither so active nor so powerful and, as the power of the Ghaznavīs declined, the distant provinces became more or less independent. Some years previous to 570 H. (1174-75 A.D.) the Qaramīṭr seem to have regained possession of Multān⁴ as we read in the Tabaqāt-i-Nāṣīrī and other works

¹The story of the death of Muḥammad-bin-Qāsim as given in the Chaḥ-Nāma is quite incorrect. None of the Arab histories make any mention of Rād Dāhir’s surviving daughters or their accusations against the young General, although they were written several centuries before the so-called translation of the Chaḥ-Nāma was made. In fact, Bīlāsirī distinctly says that after Rād Dāhir was killed at Rawar, “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-Khābūlīn, Ibn-i-Asīr, Ibn-i-Jarīl and Bīlāsirī again agree that Muḥammad-bin-Qāsim and Qutaiba-bin-Muslim, the two great generals in the eastern provinces were both killed by the Khalīfa Sulaīman, son of ‘Abdul Malik, the brother and successor of Walīd, because they had listened to the proposal of Walīd of the reign of Khalīfa to depose Sulaīman 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 ‘Abdul Malik, also died. The new Khalīfa, Sulaīman, began to consider these two generals as his personal enemies and ordered their arrest and execution at once.

Ṣāhib, son of ‘Abdul 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 Wāsīt for sometime where he was disgracefully treated and eventually killed together with all the other relations of Ḥajjāj. Yāsīd, son of Kabja, was made governor of Multān (See Tabari, Arabic Text, Vol. VIII, pp. 1274-75 and 1283-84; the Kāmil of Ibn-i-Asīr, IV, p. 465; Futūḥ-ul-Buldān of Bīlāsirī. pp. 434, 444, 449; Ibn-i-Khābūlīn, III, p. 66.)

²Eliot, I, pp. 23 and 454.

³This heretical ruler of Multān has been mistreated by Fīrūqta and other modern compilers for an Afghān of the Lodi tribe under the name of “Abul-Fatḥ Dāuḍ, grandson of Shaikh Hamīd Lodī.” The rulers of Multān, however, were Arabs of the tribe of Quraish, descendants of Lwai, son of Shālib. Fīrūqta or rather his copyists and other modern compilers changed Lwai (ابن لؤي) into Lodī (ابن لوي) by the slight addition of an extra ǐ (ٰ). Dā‘ūd was a favourite name amongst the Qaramīṭr heretics of Multān.

⁴Multān and its territory was never ruled by a Sumra dynasty unless these later Karfamīts can be proved to have belonged to the Sumra tribe.
that Sulṭān Shihābud-Dīn Ghūrī delivered this town from the hands of the Qarāmīta in 570 or 571 H. and made it a dependency of the Ghūrī kingdom. The Sulṭān was assassinated in 602 H. (1205-06 A.D.) by some heretical (Karmatian) fīdā'īs of the Khokhar tribe and on his death, his feudatory of Multān and Uchchh, Malik Nāṣir-ud-Dīn Qabāchā, 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 Qabāchā. Soon after, in 624 (1227 A.D.), Qabāchā was attacked by his rival Sulṭān Shamsud-Dīn Altimīsh of Delhi. He retired towards Sind; but the vessel in which he embarked was overladen and sank and the unfortunate Qabāchā 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 Bāsh 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 Raqiyya, Saifud-Dīn was never subject to the Delhi rulers and therefore was not a rebel. In 643 the Mughals under Mangtā 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. 4

In 655 H. the Mughals again appeared before Multān, and Ṣaʿīkh Bahāūd-Dīn Zakariyyā (now generally known as Shāh Bahā-ul-Haq) had to pay 100,000 dinārs 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 Ghiyāsuddīn Balban’s eldest son, Muḥammad, afterwards known to history as the Khān-i-Shāhid, lost his life in saving Multān from the Mughal hosts; and Ghāzī Malik, afterwards Sulṭān Ghiyāsuddīn Tughrūluq, is said to have repulsed nineteen invasions of these infidels. 5

In 1397 A.D. (801 A.H.) Timūr overran India and on his return from Delhi through the Punjab appointed Khizr Khān, governor of Multān which had been taken by his grandson Pir Muḥammad after a long siege. 6 Khizr Khān was suspected of being in alliance with Timūr and the Delhi

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1 The Qarāmīta (Karmatians) were the followers of Aḥmad (called Qarmat, because of his using in his private letters the minute Arabic hand so termed) belonging to the Ismā‘īli sect of the Shi‘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 Kūfah 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 Abu-l-Fidā‘ī 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 Iraq in 375 H. = 985 A.D.

2 Sabūkqutlūn tried to put down the heresy in Khurāsān, and his son and successor Muḥammad sought to root it out in Sind and Multān (Briot, I, 459; Rattray’s Tābaqāt-i-Nāṣirī, pp. 46, 449, etc.)

3 Rattray’s Tābaqāt-i-Nāṣirī, pp. 744, 781, 859, 877 and 1154.

4 Barani’s Tīrāqī-i-Firōz Shāhī.

5 Ibn Batūtā’s Travels.

6 Khizr Khān had held the sief of Multān under Firōz Tughrūluq and his sons and successors, but had been expelled by Ṣārang Khān, governor of Dīpālpūr, shortly before the invasion of Timūr.
MULTĀN—ITS BRIEF HISTORY AND PERSIAN AND ARABIC INSCRIPTIONS.

The 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 Sultan Muʿizuddin Mubarak Shāh, son of Sayyid Khizr Khan, the fort of Multān which had become greatly dilapidated through the attacks of the Mughals, was rebuilt from its foundations by Malik Mahmūd, the feudatory of the district, son of the Imād-ul-Mulk, Malik Rajab. The governors appointed by the later Sayyid Sultāns do not seem to have been powerful enough; for in 1437 A.D. (841 H.) news were brought to the court of Sultan 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 Quraishi, a descendent of Shāh 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 Zanindār 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 “Sultān Quṭbud-Dīn.” The Langāhs ruled independently of the Delhi kings; and about the year 1493 A.D. a treaty was made between Sultan Husain Langāh (son and successor of Sultan Quṭbud-Dīn) and Sikandar Lodi (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.

The Langāh ruled in Multān nearly 70 years in comparative peace and the town seems to have flourished during this calm and peaceful period.

In 1525 A.D. = 932 H. a minor Langāh prince succeeded to the throne; but the “Omrah” 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 Husain Arghān, ruler of Thatta, to capture Multān; and the town was taken after a long siege. Bābur gave the province as jagir to his son, Mirzā Kāmrān, who sent some of his officers to take the charge. 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 this part of the country and Sher Shāh sent one of his officers, Haibat Khan Niyāzi, to “occupy and re-people Multān”; and Haibat Khan restored the town to its former state and collected together the inhabitants who were scattered abroad.

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 Amir or a fugitive Prince passed through the province bringing with him the usual ravages of war.

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1. Elliot, III, 475.
3. Taqī-z-Dīn, p. 60.
4. Mr. Dames in ‘Punjab Notes and Queries’ (II, p. 514) observes that there are apparently no coins of the Langāh dynasty extant.
5. 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 Aʿṣam, 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. 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 Khān, 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; Ishāq Khān, the then governor of the province, resisted but was defeated by Shākir⁴; and Zāhid Khān assumed the government. He was still at Multān when in 1747 A.D. (1161 H.) Aḥmad Shāh Abdāli occupied the Punjab. Zāhid Khān who belonged to the same tribe as Aḥmad Shāh himself was confirmed in his government.² 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 Mir Mānnū, the viceroy of Lahore who instead of helping him sent Kaurā Mal, giving him the title of Rājā, to take charge of Multān. Shāhnawāz was defeated, but Kaurā Mal had soon to return to Lahore owing to another invasion of Aḥmad Shāh. Zāhid Khān had died in 1749; so Kaurā Mal left Shākir Khān in charge. Aḥmad Shāh confirmed Mir Mānnū in his viceroyalty of the Punjab, and the latter appointed one ‘Ali Muḥammad Khān Kāhwānī as his deputy at Multān. This was in 1752 A.D.³ Six years later, a Maratha force was sent against Multān which fell almost without resistance, ‘Ali 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 Yaqūt as governor but he was soon expelled by ‘Ali Muḥammad Khān. Aḥmad Shāh now appointed Shujāʾ Khān, second son of Zāhid Khān, governor. ‘Ali 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 ‘Ali Muḥammad Khān and put him to death, parading his carcass on a camel through the town. The province was again given to Shujāʾ Khān.

In 1771, the Sikhs attacked Multān and took it after a prolonged siege. Eight years later Timūr 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 Shujāʾ 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 Ranjit Singh, Muẓaffar Khān and his five sons dying on the parapets of the fort with swords in hands having fought to the last.²

The rule of the Nawābs was good, and many canals were constructed under their government.⁷

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¹ Taʾṣīr, p. 80.
³ Elphinstone, p. 656 and Sīgarul-Muladahkhādin, Persia Text, p. 863.
⁴ The Punjab Chiefs, p. 77.
⁵ Ibid., p. 78.
⁶ Ibid., pp. 73-77.
(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 Multân 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 Diwân Sâwan 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." Diwân Mîl-Râj, his son, succeeded him on his death, and was confirmed by the Darbâr of Lahore. He remained in power till 1849 when the place was occupied by the English.

INSCRIPTIONS.

I. The earliest Muhammadan inscription extant at Multân is carved on a wooden tablet fixed over the lintel of the eastern gateway of Shaikh Yusuf Gardexî's dargâh situated in the Gardezî Muhalls, inside the Bohr gate.¹

The inscription measures 23" × 6" and consists of 3 Persian lines carved in Nâskh characters reading as follows:

Plate I(a).

(1) بسم الله الرحمن الرحيم رزنا تقبل منا إنك ابن السميع العلم 6 عمارات خافتة
(2) علیها قدرة الرامشین
(3) شيخ مدردذين جازر مدردان سلطان السلاطين
(4) شاه في سنة 946 ورزداخ سبالت پنا سید أحمد حسین راجر حسین الراست 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 Khânqâh of the model of the successful-in-love, the most distinguished amongst the seekers-after-truth, Qâbul-Aqûtâb, the reverend saint Shâh Yusuf Gardexî was erected during the tenure of Sajjâda of the Shaikh of Shaikhs, Sadrud-Din Râjû, in the reign of the Sultân, Islâm Shâh, in the year 955, and under the supervision of Sayyid Ahmad Hussain Râjû, Hussaini, al-Wâsi'î.

II. Over the western gateway of the same Khânqâh is another interesting inscription. It is written on enamelled tablets and consists of one Arabic line in Tughârî characters.

Plate I(b).

بنايه الشيخ الاكرم محمدي السنة مرمي البديعة شيخ مدردذين جازر مدردان سلطان السلاطين شيخ [آ] حورولد سيد السادات سيد نفع محمد الراستي الكريدني الحسائید [الز] يد [مري]

... في اثنين ([?]) راية رالف من الجبرة ([?])

¹ The saint's full name is Abu'l-Faqî Jâmlûd-Dîn Muhhammad Yûsuf. He was born in 450 H. = 1058 A.D. in the town of Gardex near Ghaznî, during the reign of Sultan Ikrahîm the Ghânisî, and is said to have taken his abode in Multân 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 18th Rabî'ul-awwal, 531 H. = 1136 A.D.

The shrine of Shaikh Yûsuf 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 Iltîshâf Shâh Sürlî. 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 Muhammed Yusuf, son of the Shaikh of Shaikhs, Shaikh Rajo, son of the Sayyid of Sayyids, Sayyid Fatih Muhammed al-Wasiiti, al-Gardezi, al-Husaini, Az-zaidi, 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 Ali, the 4th Khalifa. 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 Nasta'liq giving the date of its construction in the words—

Plate II(a).

عجیب جمشید کوثر 949

"Wonderful spring of Kusar, 1149." (1736 A.D.).

This tank was therefore built when Nawab Saif-ud-Daulah 'Abdu-Samad Khan Bahadur Diler Jang Ahrari was the Governor of Multan.

IV. A splendid mosque forming the present day Jam'i Masjid of Multan is that of Wali Muhammed Khan in the Chauk Bazar. A Persian inscription (not in situ) measuring 23" x 8" and consisting of 3 lines in Naskha 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. "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 Sultan, the great Khag, lord of the Maliks of the Turks, Arabs and Persians, the Sultan, son of Sultan, and the Khag, son of Khag, who is helped by God, (1) Abu-l-Qhasi, Jalalud-Din Muhammad Akbar Badshah, may God perpetuate his kingdom, and (during) the tenure of governorship of . . . . Muhammad Qasim Khan . . . ."

I am not certain about my readings of the titles of the governor and so I have not given these; but the name, Muhammad Qasim Khan, seems to be quite clear. The last word is also doubtful. It seems to be meant for Al-Badshahi. But Muhammad Qasim Khan Badshahi was the Mir-i-

1 Shaikh Muhammad Yusuf II, the 8th successor of Shah Yusuf Gardezi, had a daughter but no male issue. The girl was given in marriage to Sayyid Abdul-Fath ibn Abdullah Wasiiti "a descendant of Sayyid Jalal-ud-Din, Makhdoom Jahyanaq Jahanaqshi, on mother's side." Being a descendant of Imam Husain, son of Ali, Shah Yusuf was a Husaini; while the other family, where his daughter was married, were Wasiti and Zaidia. Here we find the descendants of Yusuf II with several nicknames added to their names.
Plate II

(a) Inscription on the Jamī Masjid, Chauk Bazar, Multan.

(b) Inscription on the shrine of the foot-print of Hazrat Ali, Multan.
PLATE III

(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.

(c) Inscription on the tomb of Shah Navaz Khan, Multan.

(d) Inscription on the tomb of Muzaffar Khan, Multan.
MULTĀN—ITS BRIEF HISTORY AND PERSIAN AND ARABIC INSCRIPTIONS.

Baḥr (Admiral) under Akbar and is never mentioned as governor of the Multān Province. Another nobleman, Qāsim Muḥammad Khān, Nāshapurī, 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. (Mā'āthir-ul-Umara, III, pp. 50-52, 202-204; Aḏn-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’īq 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) بغض ازد ولطف نبي اخیر زمان
پیمان خضرت حضرت نبی اخیر زمان
(2) جهان دبیر بزرگ بهتر هم فیاد
بهتر دبیر جهان بهتر هم فیاد
(3) بالی مسجد و رحمه رحیم و حضرت علی
باها در سر بزرگ نبی مسجد و رحمه
(4) برای سال پناه زیبی هم‌افزون است
بهتر دبیر جهان بهتر هم فیاد
سال 1171

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 Jilān, the helper in the two worlds,—on the platform where the police officer in charge of the bāsār 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, "Ali Muḥammad Khān erected a high mosque." Year 1171 H. = 1757-58 A.D.

VI. In the Dargāh of Shāh Bahā-ul-Ḥaqq, the patron saint of Multān and Sind, are some Persian inscriptions, the most important of which consists of 11 couplets written in Nastā’īq characters on glazed tiles fixed over the south gateway of the Dargāh enclosure and runs as follows:—

Plate III(a).

پاسمه یسعیت

(1) جهان دبیر شهیش در دنیا
شاد شیش سبز که از نام
(2) مسجد جو رود نمود از ایل
هم چا رود نمود از ایل
(3) مسجد جزکرسه [نه] حسی میرا
لغز مصعل غازه کرد وگان
(4) خانم بخ شده رفسنجان
خانم بخ شده رفسنجان
(5) دختربی قهر اعظم پس پدر
پدرگنج نزین تم پرران

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 Islam and became a disciple of Shaikh Shihāb-ud-Dīn Shuhrawardi 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-‘Alam. It was considerably battered by the English during the siege of 1849.
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 Multan 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, to please the soul of Makhdu姆 Bahā-ud-Dīn, to give joy to Shāh Rukn-i-Ālam and for benedictions for Ahmad Shāh, the bestower of crowns upon the heads of kings.

8-9. 'Ali Muhammad 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

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1 Sheikh 'Abdul Qadir of Jilān, whose tomb is in Baghdad, is considered to be the greatest saint of Islam.
2 In 1762, Ahmad Shāh Abdīl invaded India a second time and captured Lahore. Mir Mannu who was acting as Viceroy of the Punjab on behalf of the Delhi Emperor was confirmed in his office and he appointed 'Ali Muhammad Khān, a Khākānī Afghān officer, as his deputy at Multan. It was during this period that he erected the mosque now known as that of Wali Muhammad Khān. In May 1768 the Marathas took Lahore and sent a force against Multan which fell almost without any opposition—the Khākānī taking to flight. The Maratha rule was extremely oppressive and did not last long. In September 1769 (1173 A.H.) they had to evacuate the place for Ahmad Shāh who invaded India a fourth time. One Khwaja Yaqūt was appointed Governor of Multan; but 'Ali Muhammad Khān took up arms and succeeded in expelling the feeble Nawāb. Ahmad Shāh now wrote to Shuja' Khān, second son of Zāhid Khān, appointing him Nawāb of Multan. 'Ali Muhammad 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. 'Ali Muhammad Khān who was acting against the orders of Ahmad 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 sincere and was certainly inserted in the inscription in order to make the people believe that he had acted according to Ahmad Shāh's orders. He was put to death by Ahmad Shāh in 1767 and his carcass was paraded through the town on camel-back.
VII. In the Dargah of Shâb Bahâ-ul-Âaqq, on a platform to the south of the shrine proper, is a grave of white sandstone bearing a Persian inscription towards the head in Nasta’lik characters. The inscription measures 7\(\frac{3}{4}\)" × 6" and reads as follows:

Plate III(b).

1) VELOQC RCHM ASF (?)
2) "KFSFA TURXG KFGRX YR NQR"

1009

(1) Kanâ’i wrote .......... (and) (2) expressed the date—"May his grave be full of light." The numerical value of the words gorash pur nûr, is 984 H., but if kâh 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 Shâb Bahâ-ul-Âaqq’s shrine covers amongst others the grave of Nawâb Mu’azzâr Khân of Multân 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) SHJGH R A‘BN SHJGH HAJJH
2) EMIR MHHTKH ZMH MÔFHR
3) BRZ MIDÁN B TFKG R BRZ
CHM HMLE ARD CHRN MFHNFR
4) CHRN SRXHRS SD BSW JHM
KFT RZHRN BIA MÔFHR
1233

TRANSLATION.

1. The brave son of the brave,\(^1\) and Hâji, the governor of Multân, the excellent Mu’azzâr.
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 ! Mu’azzâr."\(^3\) 1233 H. (1818 A.D.).

Nawâb Mu’azzâr Khân was installed governor of Multân 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 Bhangi Sikhs; and at their failure to reduce Multân, Ranjit 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 Nawâb. At last he sent an army of 25,000 men under Diwan Chand who began the siege in February 1818. Mu’azzâr Khân had only 2,000 men with him and was not prepared for a siege, but he made

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\(^1\) Ibn-ušh-Shujâ’ literally means 'son of the brave.' Nawâb Mu’azzâr Khân was son of Nawâb Shujâ’ Khân.

\(^2\) Surkh-rû 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.

\(^3\) Mu’azzâr 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-Ḥaq are the ruins of a mosque which according to the Tadhkira-i-Mullān² was erected by Shār Shāh Sūrī. At its back is the grave of Shāhnawāz Khān, third son of Nawāb Muḥaffar Khān. It bears the following inscription at the head on enamelled tiles:—

Plate III(d).

لا إله إلا الله محمد رسول الله
(1) جهر شهاب خان بملتان شهید شد
اخشدار بنيغ نغل دير ماه عيد شد
(2) جسم جرسال مشهد آن غازی شهید
کفتا خردة که حاکم ملتان شهید شد

1337

TRANSLATION.

1. There is no god but God.

2. When Shāhnawāz Khān was killed at Multān, the curved sword of slaughter appeared to him like the new moon of ‘Id (i.e., he met his death cheerfully).

X. A Persian inscription on a marble slab at the head of Šafar Qull’s grave in the Sāwī (Green) Masjid situated in Kotla Tole Khān consists of eleven lines written in Nastā‘īq characters and reads as follows:—

Plate IV(a).

(1-2) کان کرم سپه سوار سوار تان
کر جرد زنگ زا ایلگ قلب مژاقرد
(3-4) جهر جهر جهر جهر جهر جهر جهر جهر
بام وقت گوره جهر جهر جهر جهر جهر
(5-6) خوراگشت دین (دیه؟) هرگز زهر جهر
بر اساسار ز آم عرفا اضطرید در
(7-8) شعبان ردر شب دهشم جانب پشت
در سال نهصد و دو رد هر سفر نمود
(9-10) یارب طلاب رحمه خرد ساز ماندش
که زرا بهور اطف تر همی انتجا نبند
(11) الفقیر اطفس حکاک د او زاد حمیده واله بدره

TRANSLATION.

1-2. When Šafar Qull, 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 Gardezi family.
Inscriptions on a marble tablet, Sawri Masjid, Multan.

Face

Back

Plate IV
PLATE V

(a) Inscription on the mosque of Sa'id Khan Quraishi, Multan.

(b) Inscription on the tomb of Sa'id Khan Quraishi, Multan.

(c) Inscription on a well in the mosque of Malik Bholi, Multan.
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 Ḥamīyyatulīh of Bakkhar.

XI. At the back of the same slab is the following inscription:

Plate IV(b).

1-2. Čenīn, kūndīn ēsqaḥ laʿilīt z fūṣṣal muqaddas rāses (2) kā ḫubristān ēsqaḥ laʿilīt z fūṣṣal muqaddas rāses (3) kā ḫubristān ēsqaḥ laʿilīt z fūṣṣal muqaddas rāses (4) kā ḫubristān ēsqaḥ laʿilīt z fūṣṣal muqaddas rāses (5-6) kā ḫubristān ēsqaḥ laʿilīt z fūṣṣal muqaddas rāses (7) kā ḫubristān ēsqaḥ laʿilīt z fūṣṣal muqaddas rāses (8) kā ḫubristān ēsqaḥ laʿilīt z fūṣṣal muqaddas rāses (9) kā ḫubristān ēsqaḥ laʿilīt z fūṣṣal muqaddas rāses (10) kā ḫubristān ēsqaḥ laʿilīt z fūṣṣal muqaddas rāses (11) kā ḫubristān ēsqaḥ laʿilīt z fūṣṣal muqaddas rāses

TRANSLATION.

1-2. Thus have pious men related from Jaʿfar, the truthful.

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—and by Zakariyyā, son of Ustā Muḥammad, son of Jiwan of Multān.

XII. There is another Sāwī Masjid in the Muḥalla of Saʿdī 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 Ġirīn būdharan šah Īllumīr kā muṭlūṣaḥ ḥamā saḥa (1) Ġirīn būdharan šah Īllumīr kā muṭlūṣaḥ ḥamā saḥa (2)

2 Az qārīṣī ṭūzā ṭul Sāmīr kūn būḍūn ām Qārī ṭul Sāmīr kūn būḍūn ām

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 Ǧafar Quli's death. This inscription was carried by another sculptor and might be later in date.

3 Ustā is short for Ustād (عَضَد), teacher or master.
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 Qurāshī family, may he ever remain conjoined with the two beneficent planets,¹

3. Was erected this mosque, which may ever be a **sumnum 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 Muhalla which has since been known after his name, stands the tomb of Sa'īd Khān Qurāshī, 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 شهد سعید خان
سنہ 1088

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 **داخل جنتت خان سعید**, 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 Haram gate to the Railway Station is a three-domed mosque known as the Bholi-wālī Masjid, over the central archway of which is fixed a marble slab bearing a Persian inscription consisting of 3 lines in **Nasta’liq** characters and measuring 11" x 7". It runs as follows:—

Plate V(c).

(1) خان فر این نا محل بیہول بنیہ حصہ رک

(2) رحمت الله

(3) رک توی کر عمل معالدین بہادر ماء جهادالول

سنہ 1113

TRANSLATION.

1-3. This well was dug by Malik Bholi, daughter of Ḥasan, son of Rahmatullāh, the bangle maker, during the governorship of Mu‘īz-ud-Dīn Bahādur (in the) month of Jumādi-l-Awwal 1113 H. (=1701 A.D.).

¹ The two beneficent planets are Jupiter 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-Din (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 'Idgāh is a Persian inscription on slabs of white and grey sandstone. It consists of one line and runs as follows:

**Plate VI(a).**

بترنقات سیمانی و تالیدات رنی راینی بیست یاف رشته نزد ملل مکالم
سیف الدلله عبد الصمد خان بابادوردار جنگ افراد این عیدگاه عالی در سنه پیشمار ریکمد ر
جهل و هشتم هجری با تمام 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, Saifuddaulah, 'Abd-uss-Samad Khan, Bahadur, Diler Jang, Ahrari this magnificent 'Idgah was completed in the year one thousand one hundred and forty-eight of Hijra". 1148 H. = 1735 A.D.

'Abd-uss-Samad Khan, Ahrari 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 Saifuddaulah (sword of the Empire) and a rank of 7,000. In 1138 A.H. the province of Lahore was given to his son Zafar Aliyā 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" (Maathir-ul-Umarā, Vol. II, pp. 514-17; Latif's Punjab, p. 193).

XVI.—A Persian inscription on glazed tiles fixed over the eastern entrance to the shrine of Hāfiz Muhammad Jamāl consists of 4 couplets written in Nastālig characters and runs as follows:

**Plate VI(b).**

1. جوهر رسید صاحب جمال صاحب حال خطاب شاهد غبیب کے خوش تعال تعال
2. تمام شده عمو جہانگیر رسید رتے رملا قریزدار جماعت کے همست خواہ (ر.) خیال

1 The 'Idgah was built by Nawāb 'Abd-uss-Samad Khan, Governor of Multān and Lahore, during the reign of the Emperor Muhammed 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 Dānār Mūharj. It was restored to the Muhammadans in 1863 on their entering into an engagement to preserve the table 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 Multān, page 349). The 'Idgah 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 Hāfiz Muhammad Jamāl was born in Multān in 1146 A.D. After completing his education he became a disciple of Khwaja Nur Muhammed of Mahār in the Bahāwalpur 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 Maulvi Khudā Bahsh who lies buried in Kāmpūr (Bahāwalpur State).
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 (tāle'utilisateur-{n}) between the lovers has approached; leave this world, for it is a dream and a delusion.
3. On Wednesday, the 5th of Jumādī-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'lisq characters (on enamelled tiles) and runs as follows:

Plate I(c).

| 1. رżع رعِه که هِست سایشان این طاق خدیده مقرنس | ای ایله جالم | 1226 |
| 2. رِضوان چر بیا انپندن دید کهفت رژه مقدس | |

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-DIN KHALJĪ FROM RAKKASGI IN THE BIJAPUR DISTRICT.

BY G. YAZDANI.

In February last (1930), Mr. Subrahmanya Aiwer, Officiating Epigraphist to the Government of India, sent me for examination some eight inscriptions, one of which belongs to the reign of ‘Alā’u-d-Din 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, which is thirteen miles from Muddebihal and six miles to the north-east of Rakkasgi. Messrs. G. C. Chandra and M. Nazim, of the Archaeological 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 Aiwer to the Government Epigraphist for Moslem Inscriptions.
2 The nearest Railway station for Naltavad is Allimatti, on the Gadag Bijapur Railway. The approximate distance from the railway station being some thirty miles.
(a) Inscription on the 'Idgah, Multan.

(b) Inscription on the shrine of Hafiz Muhammad Jamal, Multan.
Inscription of 'Abd al-Din Khalji from Rakkas, Bijapur District.
which shows that it is a small building, comprising a double hall (18 ft. square), a mihrab 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 والدين غزت الإسلام ر باسم اسمه اسمه

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 Nāʾīb (Kāfūr). The inscription also records the name of one Bakhtiyār 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 Nāʾīb 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 ۇ بفضل عزم باري تعالى رتقنس شانه تمام شد ای مسجد

معبود در قصبة نتائج نبیه خادمی رزالت

سایه آفرینگار سکندر شهیت جمشید تخت ایجاد طلعت مشتري بهچیه مریخ

صراف کرمانی رفعات مه محبت

عطارد فنفنت قهریه، رتب علاء الدنيا والدين غزت الإسلام ر باسم اسمه اسمه

رب العالمین ابی المظفر محمد شاه

سلطان خلدت خالدان بسی و ... بنده زاده دوگاه اختیار خان ر ذنک الغزوه من

في القعدة سنة خمس عشر ربعات

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, Jamājīb'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-Din, the refuge of the Islam and the Moslems, distinguished by the grace of the Creator of all-worlds, Abu'l Muzaffar Muḥammad Shāh, the Sultan may his Kingdom last for ever! By the efforts ...... of the servant (lit. slave's son) of the Court, Bakhtiyār Khān on the 1st of Šu-Qā'd, 715 H. (27th January, 1316 A.D.)"

1 The second expedition under Malik Nāʾīb was sent at the end of 710 H. (1310 A.D.). Tūrīz-i-Firūz Shāhī (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 Bahmanī 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 Bijapūr 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 KHALILU’LLAH NEAR ASHTUR.

Ḥaẓrat Khalilu’llah was the spiritual guide of King Ahmad Shâh, 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’an,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—

'Written by the humble dependant upon the High God, Mughîth Al-Qârin Ash-Shîrāzî.' The surname, Al-Qârin, shows that he was versed in the art of reciting the Qur’an, an art which, on account of instrumental music being unlawful among the Moslems, is highly esteemed by them. The cognomen Ash-Shîrāzî proves him to be an inhabitant of Shîrâz, which fact confirms the information contained in contemporary history that the courts of the Bahmanī 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.

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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 Archaeology, Hyderabad, Deccan.
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 Nawâz.
5 Qur’an, Ch. 13, Verse 23.
Inscription on the tomb of Hazrat Khalil Ullah, Bidar.
PLATE X  Inscriptions on an old palace, Bidar Fort.

(a) Inscription on a tomb in the shrine of Hazrat Khalil Ullah, Bidar.

(b) Scale '166

(c) Inscription on a tomb near the shrine of Hazrat Khalil Ullah, Bidar.

(d) 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 Ḥarīrūṭ Ḫalifullāh’s shrine. It records the death of Ilāh Lāqdī Beg Sāwajī in 1081 H. (1670 A.D.). The name Lāqdī Beg is extraordinary; it may be Naqdi Beg, but that also sounds somewhat unusual. The cognomen Sāwajī 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 Naḵḵā characters. I have deciphered the text as follows:—

Plate X (c).

هر الباقی

بدریه شیر ریع الثانی سنه هزار و هشتاد و چهار هجری نبیی اله قدی می بیک
ابن امیر الله بیک سارجی از اوت جیل فائی بعلام جارادی خرامیه غفر الله له و رستمیه

بخت محمد ر اول بیت ۳۰

TRANSLATION.

“On the 15th of Rabi‘ II, 1081 years after the Flight of the Prophet (Monday, 22nd August, 1670 A.D.), Ilāh Lāqdī Beg, son of Amru’l-lah 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 Nim tree, on a platform about a hundred yards to the south of the road, passing in front of Šāh Ḫalifullāh’s shrine. The epigraph contains a chronogram—مختصر الفرس—جنتونکه which according to the Ḩajd system gives 834 H. (1431 A.D.) as the date of the demise of a local saint Šāh Nūr’l-lah Ḥusainī. It also records the fact that the tomb fell into ruins during the time of the Baridi Kings, but was restored by Asad’l-lah Khān, the grandson of the saint, during the reign of Emperor Muḥammad Šāh. 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 Naḵḵā 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).

تارام رات

نادر گفه هاتف که جنین الفرس

مقیر شاه (s) نوراوهلا حسینی تیر برد در زمان براتان شکست (sic) بعده

امد الله خان نابیه شاه مذکر از سر نر در عمل محمد شاه پادشاه فرسنده ۱۱۹۰ (۵)

باد ام رساله ۰
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’lllah Ḥussainī was built up, but it fell into ruins during the time of the Baridī Kings. Afterwards his grandson, Asadu’lllah 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 Khāliḍu’lllah’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 Ahmad Shāh, who had descended from Bahman and Faridūn. Sir W. Haig, on the basis of the Gulbarga Mosque inscription which bears the surname ‘Bahman 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 Bahmanī (a shortened form of Bahmanī) 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 Bahmanī Shāh, or a reference to the descent of Bahmanī Kings from Bahman and Faridūn, 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 Naṣīḥ and I have deciphered it as follows:

Plate IX (a).

(1) ............this well proportioned Ba’dīn (rest-house)² was built in auspicious and happy time.

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¹ J. A. S. B. for 1904 (special Number), pp. 1-4.
² Cf. Ṭājūn-ki-Ba’dīn, Aṣḥār-ʿṢaḥābid (Lithograph, 1847), p. 164.
(a) Inscription found lying in a field, to the North of Shah Khalil Ullah’s Tomb, Bidar.

(b) Inscription on a stone built in the plinth of Multani Padshah’s Tomb, Bidar.
Inscription on a tablet found in the Tomb of Ahmad Shah Wali Bahmani, Bidar.
(2) The Hijri year was 850 and it was the 9th of the month of Absolute God (Rajab).  
(3) During the reign of the victorious King, ‘Ala’u-d-Din, the sovereign of the fourth part of the universe, which is inhabited.  
(4) The Emperor Ahmad, son of King Ahmad (Wali Bahlman), who is from the descent of Bahlman and Faridun.  
(5) The whole world has shown humility to him, for his rank is exalted to heaven (lit. higher than heaven).  
(6) Nasir, son of ‘Ala Kahan Shah, who possesses innumerable virtues and whose charity is (ever) increasing;  
(7) May God accept this charitable institution (lit. flowing charity) and may its builder (Nasir) ever last!

V.—Inscription on a Tablet Found in the Tomb of Ahmad Shah Wali Al-Bahlman, Ashur.

The tomb of Ahmad Shah Wali 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 is also decorated with Qur'anic texts, written in the Kufic, Naskh and Thuluth 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'an and the date of the demise of—

Plate XI.

Upper part.

Throne verse (Qur'an, Ch. 2, verse 256) and the date—

ذَيْ شَهِرَ رَجْبٍ إِلَى عَشَرٍ سَنَةٍ خَمْسِينَ رَيْضَعَةَ

Lower part.

هوالية الخائتي

Qur'an (Ch. 9, verse 21).

المرحوم نتيجة الخوازان خواجه محمد شاه بن خطاط خان جمل الله أبنه مراه

TRANSLATION.

"On the 21st of Rajab, 995 H. (Saturday, 17th June, 1587 A.D.).

...............the deceased (may God bless him!), the best of the Khans, Khwajah Muhammad Shah, son of Khatijat Khann, may God make paradise his resting place!"

1 Corresponding to Friday, the 30th September, 1446 A.D.
The name, Khattâṭ Khân, of the father of the deceased, seems to be a title, which was apparently conferred on him by some Baishmani king on account of his expert skill in the art of calligraphy.

VI-VIII.—Inscriptions in the enclosure of Multâni Pâdshâh's Shrine, Bidar.

The tomb of Multâni Pâdshâh, whose full name is Shâh Shamsu-d-Dîn Muhammâd Qâdirî, is held in great reverence by the people of Bidar. He lived from 862 to 935 H., during the reigns of the later Baishmani Kings, who were only tools in the hands of the all-powerful Baridî 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).

کخ تاریخ . . . . . . پذیرخان (5)
کخ تاریخ شاه إسحاق عام از هند رفس

887

TRANSLATION.

I said to the composer of chronograms . . . . . . . Khân. He said that the date of the demise of Shâh Isâq 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 Multâni Pâdshâh’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).

نفس رضي من جهان دني آن زلي زمان آن نبي
سال تابخش از خرد جسم كف PHP سيد نلي

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 Wali is in Heaven.'"

The phrase gives the date 1082 H. (1671 A.D.) which falls in Aurangzeb's reign (1658-1707 A.D.).

1 The style of writing is Nasta‘îq of the Mughal period.
(a) Inscription on the Tomb of ʿAli Barid, Bidar. Plate XV

(b) Inscription on a Tomb to the North-West of ʿAli Barid’s Tomb, Bidar.

(c) Inscription on a Tomb in the Shrine of Multani Badshah, Bidar.
Inscription on the Sharza Darwazah, Bidar Fort.

(b) Inscription on the Mangalpet Darwazah, Bidar City.

(c) Inscription on a tomb in the Shrine of Multani Padshah, Bidar.
THE INSCRIPTIONS OF BIDAR.

Almost opposite Sayyid Wali's tomb, on the other side of the passage (towards the west), is the tomb of Mukka Bi, 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).

La Ilaha illa Allah. Most Santified is the Prophet of Allah, 1258.

Mukkai Bi, the pious slave of Qujib Muhammed Multani Qadiri.

TRANSLATION.

There is no god but God and Muhammed is the Prophet of God.

Mukka Bi, the pious slave of Qujib Muhammed Multani Qadiri.

Enclosed. Right. Muhfuda Din Jilani Qadiri. 1258 H. Mukka Bi.

Enclosed. Left. Hussain. 812 H.

"And one well built by Alamgr (or during Alamgr's reign) and ten wells of Shaikh Bawi, purchased by me (are an endowment for the distribution of) bread and sweets, for the fees of the Qur'an reciters, and for the expenses of oil (for the lamps) of the Dargah. I also dedicate the villages, lands, mango trees, etc., attached to the tomb of Mukka Bi. 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 Bi."
IX-XVI.—Inscriptions in the Bidar Fort.

The Fort and City of Bidar were built by Ahmad Shah Wali Al-Baimani, but Muhammad Shah Laashkari, the thirteenth King of the dynasty, added some gates and bastions to the Fort and the Barid 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 inscriptive tablet which records that the gate was built by Mukhter Khan Al-Husaini, during the 26th year of Aurangzeb's reign. Mukhter Khan 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 Nastaliq characters. My reading of the text is as follows:—

Plate XXI (a).

(1) زر زدعن ۷۰ شهیر زمره سنه ۷۰ جلوس میمند مانوس حضرت قدّر فردت
(2) مسیل الدین سعد اردنگ زید بیامر عالم کیر باشی خادم الله ملکه
(3) حسنی نیوری در مروت داری کشترین بندگان مختار خان الحسینی البدرازی
[این درازه صورت انتام [یافته]

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 Jamashid, Master of the army of angels, Muhammad-A-Din Muhammad Aurangzeb Bahadur 'Alangir, the victorious King (may God perpetuate his Kingdom and Majesty!), corresponding to 1094 of the era of the Flight of the Prophet, during the governship of the humblest of servants, Mukhter Khan Al-Husaini As-Sabzwari, 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 Darwazah. On emerging from the latter the visitor will find to his left a lofty pile of buildings, called the Rangin Mahall on account of its tile decoration. The palace seems to have been originally built by the Baihmani Kings, but the Barid Shahi rulers made some additions to it, which from an architectural point of view are very interesting. Plate X of Nizami'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 Rangin Mahall, 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 Barid Kings, on the model of a Royal pavilion in Persia.

2 Nizami's Poems by Laurence Binyon.
On the outer door of the pavilion at the Rangin Maḥall the following inscription is written on tiles:

**Text.**

شاعر نخیم چشم می تکید گه خیال تر
جای دعا سی شاه می تر میاد جای تر

**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-of-pearl on a polished black stone tablet:

**Text.**

هر در نمی گه در صندی دارد عشق
از برف نثار درگذشت دارد عشق
عشق شهد آنکه گه در آیه زدته
گویا زدم رابا ترمی دارد عشق
المستنصر بالنصره الملك الملك الخلیس المکرم رائد ملک ملک

**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,
Humâyun-i-Akrám, Bafrd-i-Mamālīk, 'Ali."

Over the windows of the pavilion these lines are inscribed:

**Text.**

أنت مننظر دیده از جمالات الرشید
ری که در صندف سیاه رئی
خراش بنه نه نشین خلوته گذ
که از برهنگه ارایه شد این کلش

**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 Raûqûr Maâhâll are the remains of a building which is styled the Shâhî Mâtbâkh (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 Bijapur governors confirm this view. One of these records refers to the extensive repairs carried out by Malik Marjân in 1027 H. (1618 A.D.). Malik Marjân’s name is memorable in history on account of his gallant defence of the Fort of Bîdar against the Mughal forces under Aurangzeb.

The text of the inscription reads thus:—

Plate X (a).

ב costa הוה פאד א ראבק עמארא שאהן דיברנה דרפי
ז מזג רקור עמקה א אירן מזד נברע מלק שן אמרגאנ
سنة 1027

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 Amârajân." 1027 H. (1618 A.D.).

The other inscription on the Shâhî Mâtbâkh refers to the conquest of the Deccan by Ibrâhîm (Ibrâhîm ‘îdîl Shâh II), and it is dated 1028 H. (1619 A.D.). It consists of two lines of Persian verse written in the Nastâ’îq characters. My reading of the text is as follows:—

Plate X (b).

שז זמאנה חור בבריאים צ annoyed גז אר קומר كامل
dekî sesserîch חור שמד מסגר בר מיריר ממעץ פאל
سنة 1028

TRANSLATION.

"When Ibrâhîm 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." 2

To the west of the Shâhî Mâtbâkh is the Jâmi‘ Masjid of the Bîdar Fort, where an inscription of Aurangzeb’s reign, recording the building of a balcony, is set up. The Jâmi‘ Masjid was built by the Bâihâmî 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. 3

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1 For a description of this building see Annual Report, Archaeological Department, Hyderabad, 1923-1929.
2 This inscription is in Persian verse, comprising two lines written in the Nastâ’îq characters.
3 The words מזד נברע give the date 1028 H. according to the Abjad system.
Inscription of Aurangzeb on the Sola Kambh Mosque, Bidar.
Plate XII

Inscriptions on the Lal Burj Gun, Bidar.
The epigraph consists of five lines of Persian verse and is written in most beautiful Nastaliq characters. The text may be read as follows:

Plate XVI.

که از عدلش شده گیتی می‌فرم
که از پیشش جهان کشته معطر
بدون دریا و کال اوزره کمتر
راری ساخت به پر یادگاری
نداز ام اک خالر رَوی بید

"In the reign of Shāh Ālamgir, 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.’

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 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.

کهون توب حیدری بسیمین نظام پانسه قاسم برید شاه ممالک بکم پانست

Middle Panel.

پی از عدلش اید پوره حضرت عالی جهان عالیاً ایدنا ابدند کرده ایدن توب حیدری

1 For a description of this building see Jamme Report, Archaeological Department, Hyderabah, for 1925-26, pp. 7-8.
**TRANSLATION.**

"As the Ḥaidari Gun was made (or manufactured) at a felicitous time

The King, Qasîm Barîd, found the dominions submissive.

Through the ever increasing good fortune of His Exalted Highness, the refuge of the world, the (making of the) Ḥaidari Muqṭari Gun was commenced during the time of His Majesty, possessing Solomon’s authority and Jamâhîd’s dignity, Qasîm Barîd Shâh 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 Ramaṣṭan (July and August 1588 A.D.)."

The style of writing is Nasḵh, 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 ‘ALI BARĪD AND ON ANOTHER TOMB SITUATED TO THE NORTH-WEST OF THE FORMER.**

The tomb of ‘Ali Barîd 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 Āṭṭār on the on the transitoriness of the world and two chronograms recording the dates of the demise of ‘Ali Barîd and the building of the tomb are inscribed in elegant Naṣṭā’īq 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:

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2 Above the arches, on all four walls of the building, Qur’ānic 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 Ṭaṭāḥ. 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 XIX, 180-82.
West wall Qur‘ān, II, 666.
2 This hemistich has another reading in the Hyderabad State Library Ms. (Dīwān-i-Āṭṭār, No. 503, folio 36).
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Die Tapas und Kerraz Dori Dava in Chishe Erash
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The Hyderabad Ms. contains a different reading of these two lines—
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Nâyâb 14 Darya 1 An Nastā’īq Oqr’î Kunque Kheer Baha Dera Damaq Damaq
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Die Tapas und Kerraz Dori Dava in Chishe Erash
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Nâyâb 14 Darya 1 An Nastā’īq Oqr’î Oqr’î Kunque Kheer Baha Dera Damaq Damaq
```
THE INSCRIPTIONS OF BIDAR.

Inscription on the sarcophagus.

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."

"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 'Attār! 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,

* 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, Barid, 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 Khuwajī Shirwānī.

“The sovereign presiding over the throne of the kingdom of Faith, ‘Ali Barid,
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.


At the extreme western limit of the group of Baridī 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 inscriptive 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 Vastā'-liq characters. I have read the lines as follows:

Plate XV (b).

(1) خاتون زمان آسیده شد این جا تعالی الله
(2) مرتب گشت جون این رشته عالی پیوندی
(3) زاتام ز بناش باز جو تاریخ این مصراع

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.
Inscription on the Tomb of Abdul Hasan Shah, Bidar.
XX-XXI.—Inscriptions on Two Domes to the South of Ḥaẓrat Abu’l Fāiz’s Tomb, Bidar.

The tomb of Shāh Abu’l Fāiz, 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 Nāṣīḥ and I have deciphered the inscription as follows:

Plate XIII.


tamsahat

(1) Ḥabīb dāngī dawālī kā kā sānāa do dārār dāra dāra

(2) sāl tārih bāla zīzhmā jāzm jāzm gāft hāft āzādī dā sānā kā dāngī dārār dārār dārār

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 Nāṣīḥ characters. The date of the building is given in the top line. The text reads as follows:

Plate XIV.


TRANSLATION.

The chronogram of the building of the holy dome. 1089 H. (1678 A.D.).
Verse.

(1) Abu’l Hasan, 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 Chiibtiyya 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.

Mukhtar Khan Al-Husaini 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 لا سرا ولا نعبدا لا إياه

بنا كرس مسجد إبكي كنت ببر ابراش اذا فتحنا نهضت

 gistemila neemt kinredin yana mirad min an del alin abr alqash misi aladin mohd

arabiq bih almal giyri biaziy bih alal yakin kifr al rashm al tanasim asas diin

aslam marruf r mutarif ast kmtariu bingali miftah hulivi dini mizariy nezam indri

of hahah bintigah bintigah et troqib aimu mohd r bih mohdb r bintigah bih bintigah bih

 userid 406 60 62 murlin murtarif 60 2 ahbiri mabr abu mohd r bintigah abu mohdb r

noteshi maki bunga moh [mursim] ghraniq bih az bintigah bih az bintigah bih

doneh maki bunga moh [mursim] ghraniq bih az bintigah bih az bintigah bih

moh aladin mohd hulivi mohd mohd amrnhin mohd mohsirin irv aladin mohd

knti hahah aladin mohd amrhnin mohd mohd amrnhin hulivi dini

\textsuperscript{1} Supra, p. 24.
Plate XIX.

Inscription of Aurangzeb on the Kali Masjid, near the Fath Darwazah, Bidar.
THE INSCRIPTIONS OF BIDAR.

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'."

When the exalted mind of the Khedive, the refuge of Religion supported by Divine Grace, Abu'z Zafar Muḥiūd-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 Mukhtar Khān al-Ḥusainī as-Sabzwārī, the governor of the province of Zafarabād, 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 Farh 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 Ahmād, the worthy son of Mirza Qamru-d-dīn Muḥammad."

"Written by Qamru-d-dīn Muḥammad, son of Mukhtar 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 Nastīflīq script during the Mughal times.

Some three hundred yards to the south of the Faḍh 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 Nastīflīq and the text reads as follows:—

Plate XIX.

بسم الله الرحمن الرحيم

(1) ز لطف ر عنايات پروردگار
مرتب شد این مسجد با رقاب
(2) چنان دارد امید از کردار
که ماند زمین این نشنال یادگار
(3) بعید شهنشاه اورلگ زیپ
گز شرین دزدان عالم نصب
(4) معمم باشگاهی بعل رخیز
که تانیش خانال نیامد بیدر
(5) بسرم نیپی ازدل ر جان مطیع
زهی شباه داس دار عمرش ربع

1Qur‘ān, Ch. XLVIII, verse 1.
(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 Raḥim, built the mosque.
(a) Inscription over the doorway of a ruined building, to the west of the Kali Masjid, Bidar.

(b) Inscription on an old Mosque, to the west of the Kali Masjid, Bidar.

(c) Inscription on the Mosque of Shahzada Qudiri, Bidar.
THE INSCRIPTIONS OF BIDAR.

(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 ‘Ali with heart and soul; may (this humble self) rank as one of ‘Ali’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).

بند ابوب سر رسل الله
شاه علی ابی شاه خلیل الله
سال ۱۰۰۰

TRANSLATION.


The style of writing is Nasḵh 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 ‘Ali 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 Qutb 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‘lig style. I have deciphered the inscription as follows:—

Plate XVIII (b).

(1) (2) (3) شد بنایی این مکان فیض اطْعُش در زمان عدل عالم کر گر شاه
کشف برخورد با یک از روی سدق بانی مسجد بنیان بی ثبیت ۱۰۰۰
سال تاریخش همین حجم زعقل گفت هاتق معدس فیض آن

¹ The easiest way to approach this enclosure is to go over to the Kāli Masjid, which is not far from the Bidar Railway Station, about a hundred yards south-west. The enclosure of Shāh Khālīlu’l-lāh is in the close vicinity of the Kāli Masjid, along the road towards the west.
TRANSLATION:
(1) "This felicitous building was erected during the just reign of King 'Alamgir.
(2) By a sincere motive through the grace of God Barkhwurdar Beg built this mosque.
(3) I inquired of Wisdom the chronogram of its erection, the Inspiro 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 Ibrahim Qadiri (died in 970 H.) and beyond that by another tomb ascribed to Shad 'Ali Qadiri. 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 Nastaliq and the inscription consists of three lines of Persian verse.

Plate XVIII (c).

(1) جو در رشد شه علي قادري كه بن بو ترابست رحمت يانا
(2) ز زم دل ار خان رالا نشان بناي برآمد كه شد سحده كاه
(3) ز تاريخ مسجد شده اين ندا منزير شده هفچر بهت آده

1377

TRANSLATION.
(1) "In the shrine of Shad 'Ali Qadiri, who is a descendant of Abu Turab ('Ali) and the refuge of mercy,
(2) When the exalted Khan, 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 Kaba).

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 being besieged several times in its history its fortifications were rebuilt and extended by different rulers. Contemporary records refer to 'Ali Barkd'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 Muktar Khan Al-Husaini, a governor of Bidar during Aurangzeb's reign,² and by Shamsu-d-Din Khan, the Subedar of Bidar, during the administration of Nawab Nasiru-d-Daulah Bahadur, the fourth ruler of the Asaf Jahi dynasty. Taking these inscriptions according to their dates the earliest is that on the Fatih Darwazah, which is the main approach to the city for visitors coming from Hyderabad. The inscription consists of three lines of Persian prose carved in Nastaliq 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.
Plate XX (a).

(1) روز جمعه ۱۰ شهریور المیلادی سال ۱۳ آبان میلادی حضرت فدر قدرت
جم جهان ملک سیاء ابوالفسط
(2) مسجد الکبیر زینب تابع میدان میدان مادر علی
سلطانه مراقبت ساله ۱۰۸۳
(3) همیشه نیازی در صورت داری ۳ مقرن بنگال مختار خان الحسینی الیبزرا
این درازا صورت امام پدر نست

TRANSLATION.

On Friday, the 15th of the month of Rabīʿ II, in the 14th year of the auspicious reign of His Majesty, powerful like Fate, possessing Jamahid's glory and having angels in his train, the victorious king, Muḥiʿu-d-Dīn Muḥammad Aurangzib Bahādur `Alamgir, 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), Mukhtar Khan Al-Ḥusaini As-Sabzwārī, this gate was completed.

A similar inscription is carved on the Sehān Ganj Darwāzah of the city which almost faces the west and gives access to visitors coming from Udīgir. The inscription consists of four lines of Persian prose written in Nastāʿīq characters on a brass tablet. The text runs as follows:

Plate XX (b).

(1) روز جمعره یا زده هم شهروز سال ۱۳ آبان میلادی حضرت
(2) قدرت جام جهان ملک سیاه مسجد الکبیر زینب تابع میدان مادر علی
(3) غازی خلіل الله ملکه ر مراقبت ساله ۱۰۸۳ همیشه نیازی در صورت داری ۳ مقرن
(4) بنگال مختار خان الحسینی الیبزرا این درازا صورت امام پدر نست

TRANSLATION.

"On Wednesday, the 15th of Shawwāl, in the 14th year of the auspicious reign of His Majesty, powerful like Fate, glorious like Jamahid, the lord of the army of angels, Muḥiʿu-d-Dīn Muḥammad Aurangzib Bahādur `Alamgir, 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) Mukhtar Khan Al-Ḥusaini As-Sabzwārī, this gate was completed (1671 A.D.)."

A third inscription of Mukhtar Khan 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 Nastāʿīq 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 (o).

On Monday, the 20th of Zu Qā'īd in the 15th year of the auspicious reign of His Majesty, powerful like Fate, glorious like Jamā'īd, the lord of the army of angels, the victorious (king) Muḥi'd-dīn Muḥammad Aurangzēb Bahādur 'Alamgīr, 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) Mūkhtār Ḵān 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 Rabi‘I, 1266 A.H., in the 22nd regnal year of Nawab Nāširu-d-Daulah Bahādur, the fourth ruler of the Āṣaf Jāh dynasty. It consists of three lines of Persian prose written in the Nastā‘īq characters. The text reads thus:

Plate XXI (b).

By the high command of His Exalted Highness, powerful like Fate, of luminous presence, Nawab Nāširu-d-Daulah Bahādur, Āṣaf Jāh (may God perpetuate his kingdom and majesty!) the gate of the walls of the Fort facing Mahmūd Ganj, was completed on the 11th of Rabi‘I, 22nd year of the reign (of Nawab Nāširu-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 Sahīb, during his term of office as Taluqdār.”

1 The figures are not very clear in the facsimile.
PUBLISHED UNDER THE AUTHORITY OF THE GOVERNMENT OF INDIA

EPIGRAPHIA INDO-MOSLEMIKA

EDITED BY

G. YAZDANI, M.A.,
DIRECTOR OF ARCHAEOLOGY, H. E. H. THE NIZAM'S DOMINIONS, AND GOVERNMENT EPIGRAPHER FOR MOSELM INSCRIPTIONS.

1929-30

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CALCUTTA: GOVERNMENT OF INDIA
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I

INSCRIPTIONS OF YADGIR, GULBARGA DISTRICT.

BY G. YAZDANI.

In September, 1930, Mr. Syed Yusuf, Assistant Director of Archaeology, Hyderabad, secured impressions of three inscriptions from Yadgir, a taluqa town in the Gulbarga District. As these inscriptions have not been published before, I give in this paper my readings of their texts with some historical notes.

Yadgir (or Etagir) 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 Archaeology, Hyderabad, will be of interest to students:—

"(Parganah) Firozgarh 'urf Etgar contains 64 villages yielding a revenue of Rs. 1,34,947-1-9, and has a small hill fort which is like a haveli (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 Ibrâhimgarh. When Khân Firoz Jang Bahâdur conquered it in the 30th year of Aurangzeb's reign, it was called Firozgarh. Its boundaries are: on the east the mahâls of Muzafrarnagar (Malkhed), on the north the same mahâls, on the west Gulbarga, and on the south the forest of Subâh 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 mahâls of Muzafrarnagar goes towards the forest of Bijapur, and flowing further south joins the river Kistna near the sircar of Raichur. From Firozgarh the distance to Hyderabad is 50 kiroh, to Bijapur 50, Bidar 50, Adoni 50, Malkhed 12 and Gulbarga 20."

The Fort has three inscriptions. The earliest of them, dated 953 H., is carved on the wall of a reservoir, styled the Moti Tâlâb (Pearl Tank). The inscriptive 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 Naskâ of a heavy type, and the language is Persian.

TEXT

Plate I (a).

الترغیبی الله علی

فزایی حبانتم ابراهیم عادل شاه

برکار کردن Imam سراج نامه غیبت

بازارت عربه ماه رجب سنه ثلاث رخمیتی دعما"ایا

1 Yadgir is on the main line of G. I. P. Railway between the Wadi and Raichur Juctions.
2 This MS. is about two hundred years old and contains a statistical account of the Deccan.
4 According to rules of grammar the first line should have read بالترغیبی الله علی.
5 The word نامب is clear, but the one following it is indistinct. It seems to be غیبت, for this title occurs again in the inscription on the Pâthâl Nagari well, infra p. 2.
TRANSLATION

"By the grace of God the Defender.
During the reign of İbrahim ‘Adil Şah, under the supervision of Amīr Tuğjār Nā’ib Qhaibat on the first of Rajab 963 H. (28th August, 1546 A.D.)."

The title Amīr-ut-Tuğjār seems to be of a lower order than the Malik-ut-Tuğjār, which was one of the highest distinctions prevalent in the Deccan during the Baikhani period, and was often conferred on prime-ministers. The other title, Nā’ib-i-Qhaibat (Vicegerent in absence), is somewhat unusual, but it must have been enjoyed by dignitaries of high rank. Fifinhta writes that in the years following 950 H., Burhān Nizām Şah formed secret alliances with Ramraj and Jamshid Quli Qutb Şah to wage war with the Bijapur King, and Jamshid Quli Qutb Şah entering the kingdom of the latter from the East, seized Kaknay and occupied the whole country to the walls of Gulbarga, and moreover, laid siege to the fortress of Etgid (Yadgir). Later, the same historian records that İbrahim ‘Adil Şah, acting on the advice of his trusted minister, Asad Khan, made peace with Burhān Nizām Şah and Ramraj, and the minister Asad Qān marched against Jamshid Quli Qutb Şah, and having reduced the Fort of Kaknay, moved on towards Etgid. 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. The exact years of these events are not given in contemporary histories, but Fifinhta 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 Etgid Fort by Asad Khan, although the text contains no reference to the siege.

The second inscription in chronological order is dated 1 Zū 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 Pāṭhal Nagari 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 Nasīḥ characters.

TEXT

Plate I (b)

التوتوق اللّه رَبِّي
در ایلم خلافت ابر المظفر ابراهیم
عائشة خلیف الله ملكه وسلطانه
در کردن ملک علی بک العاطف
علیخان نابل غیپات مرتب شد بتأریخ سلم
ذی العهد سنه ثلاثة سالین و تسعةٌ

---

1 Briggs, II, pp. 398 and 453.
2 Ibid., III, pp. 93-94.
(6) Inscription on the wall of the Pathal Nagari well, Yadgar Fort.

(a) Inscription on the wall of the Moti Talab, Yadgar Fort.
(a) Inscription on a gun, Yadgir Fort.

(b) Inscription on the Hulol Gateway, Champaner.
TRANSLATION

"Grace from God the Defender!"

It was built during the reign of Abu'l Mu'azzar Ibrāhīm ‘Ādil Shāh: may God perpetuate his kingdom and majesty, under the superintendence of Malik 'Ali Bek, entitled 'Ali Khān, Nā'īb-i-Qhaiyat, on the 1st of Zu ‘Hajj, 963 H. (17th October, 1555 A.D.)."

The name 'Ali 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 Hisār, 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)


dūlār گرم جمادا افواه خمس رستین تعمیم

TRANSLATION

Under the superintendence of Muhammad 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 'Ali Khān.

II

TWO ARABIC INSCRIPTIONS AT CHAMPAKER.

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'ud-Dīn Khālji. About the same time at the fall of Anhalvāda, Dāhmān Rājās settled at Champaner and ruled there as independent Rājās. About the middle of the 15th century, they came into conflict with the Sultāns of Gujarāt, who made several attempts to capture Champaner. In 853 H. (1449 A.D.) Sultān Muhammad Shāh, son of Ahmad Shāh, attacked Champaner, defeated Rāy Gangādāś, son of Rāy Trimbak, and took the lower fortress. In despair, Rāy Gangādāś appealed for help to Sultān Mahμūd Khālji of Mānda who advanced with a large army. On his approach Muhammad Shāh retired to Aḥmadābād.³ In 875 H. (1470-71 A.D.) Rāy Jai Singh, son of Gangādāś, taking advantage of the absence of Mahμūd Shāh Bigarha in Junāgadh, harassed the country round Aḥmadābād.⁴ A few years later, probably in 878 H. (1473-74 A.D.), Mahμūd Shāh Bigarha 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 Ghāzi

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 'Ali Mirza-ki-Maṣjid.
⁴ Ibid., pp. 21-22.
⁵ Ibid., p. 35.
Khan, carried out a marauding expedition from Rasulabad into the neighbourhood of Champaner. Ray Pathe, son of Raya Udai Singh, ruler of Champaner, in retaliation attacked Rasulabad, put Malik Sudha to death, and captured two of his elephants. On hearing this, Mahmud Shh Bigarha vowed vengeance and set out for Baroda with a powerful army. The Ray of Champaner being alarmed, sent ambassadors and sued for forgiveness. The Shh rejected his overtures. The Ray thereupon made preparations for a determined resistance, and sent his wazir to Sultan Ghaythu'd-Din Khaaji of Malwa for assistance. To prevent their junction, Mahmud Shh entrusted the siege to his nobles, and marched to Dohad, on which Ghaythu'd-Din withdrew to Mandu. Mahmud Shh now pushed the siege operations vigorously, and captured the fort on the 2nd of Dhu'l-Qa'da, 889 (21st November, 1484).

There are two inscriptions on the Halol and Godhra gateways of the Champaner fort, which was constructed by Sultan Mahmud Bigarha. 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 Mahmud 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) اللدء بالله المخلص ناصر الدين والدين ابن الفتح صمد شهاب بن أحمد شهاب

Ahmad Shh bin Muhammad Shh, son of Muhammad Shh, son of Ahmad Shh, son of Muhammad Shh, the Sultan; may Allah 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.

TRANSLATION

"The confider in the Merciful Allah, Defender of the Faith and the World, Abu'l-Fath Mahmud Shh, son of Muhammad Shh, son of Ahmad Shh, son of Muhammad Shh, the Sultan; may Allah 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 13 ins. The left panel is damaged, but apparently it contained nothing more than the Halol gateway inscription. The

Inscription on the Godhra Gateway, Champaner.

Panel 1

Panel 2

Scale: 1/3
A PERSIAN INSCRIPTION OF DASTÜR KHĀN.

name of the scribe is given at the end of this panel in an ornamental design. The inscription reads as follows:—

TEXT

Plate III

الرائق بالله العليا ناصر الدنيا، رضي الله عن الفلكومد شاه بن محمد شاه بن امحمد شاه
بن محمد شاه بن مظفر شاه السلطان خليد الله تعالى (2) ملكه وسلطانه وانف宣 على العالمين
برو واعمار في يوم الحمد ذي شهر ذي القعدة سنة ثمان وثمانين وثمانين سنة مادة (0) كتبه
شيخ محمد بن احمد السلطاني

TRANSLATION

"The confidant in the Merciful Allāh, Defender of the Faith and the World, Abu'l-Fath Mahmūd Shāh, son of Muḥammad Shāh, son of Ahmad Shāh, son of Muḥammad Shāh, the Sultan; 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'il-Qa'da, in the year eight hundred and eighty-nine (21st December, 1484). Written by Shākh Muḥammad, son of Ahmad As-Sultān."

III

A PERSIAN INSCRIPTION OF DASTÜR 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 Khān 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' 4½" × 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 Nasḵ.

I have not been able to trace the name of Dastūr Khān Makri(?), who is mentioned as the Wazir of Land and Sea, in any history. In Mirat-i-Sikandari, the name of Sayyid Āṣaf Khān, who was an important Wazir of Mahmūd Bigarha, 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 دستور بر دستور خان * مکری (2) کُر جُر ار آباد شد رَبی زَسْمین
2) اسمان ارجِف* رَنکل نَیز اخْش * آنکه صمِم صَائِق ای را مَیدِرکُشْ[*ازْهیبین
TRANSLATION

(1) Ḍāṣṭ the Second, Dāstūr Kān Makri (?), the Wazir 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 896 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 inscriptive 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‘lig script. 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 Loḍī Kān 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).

The stone tablet is not in a good state of preservation.
(a) Inscription of Dastur Khan in the Prince of Wales Museum, Bombay.

(b) Inscription of Aurangzeb from Nasik.
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 Lodi Khan.
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 SAHENA.

The inscriptions which form the subject of this note come from Bhilsa, one of the many places of antiquarian interest in Gwalior State. 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 Kham Baha and styled “Heliodorus Pillar” in the Reports of the Archaeological 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.

Bhilsa first appears in Muhammadan writings as Mahabalistan in Al Birunis description of India. In 1235 A.D. Bhilsa was attacked and sacked by Itutmisah, who is said to have destroyed a great temple here. In 1290 A.D. ‘Ala’ud-Din Khalji, Sultan of Delhi, reduced the town and completely subdued 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 Archaeological Department, Gwalior State.

I.—An Inscription in a Mosque on the Lohangli Hill at Bhilsa.

Within three furlongs of the Bhilsa Railway Station, on the Lohangli 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’an, but the sixth is a record mentioning the erection of a mosque by Saifu’l-Mulk Khujandi during the reign of Mahmud Shah Khalji of Malwa. Sir A. Cunningham noticed an inscription of Akbar on this mosque, but the two Superintendents of Archaeology, Western Circle, who have visited the mosque subsequently, have mentioned in their reports only the inscription of ‘Ala’ud-Din’, 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.

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.
4 Ellica, II, 328, Ravestein’s Takhat, 622.
5 Ibid., II, 143, Takhat, 622.
7 Progress Reports of Archaeological Survey of Indian, Western Circle, 1913-14, Part II, p. 66, and 1917-18, p. 18,
Although ‘Ala’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 \(\times\) 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 Khujandi during the reign of Mahmud Khalji I, Sultan of Malwa, in 1457 A.D. Khujandi 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) Bism Allah al-Rahman al-Rahim
(2) 'Ala'allah al-'Azim, Shariq al-anbiya wa al-mursilun
(3) Wal-Ruba al-jannata, la yubdy al-mulk ral-qasib wa al-futur bi al-hafla
(4) Rusal Allah Ral-'Azim, ral-Rub al-Jalil bil-Mulk
(5) Al-aziz al-jannata, la yubdy wa la yubdy al-hafla
(6) Rusal Allah 'Ala'llah, Rusal Allah, Bani Allah, Bani Mauda, bi Allah, bi Allah, bi Allah, bi Allah, bi Allah, bi Allah, bi Allah, bi Allah
(10) A'afaq wa sittin wa'izzatina

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 Sultan, ‘Ala’ud Dūnay waddin Abūl Mu’āffar Mahmu’d Shāh Khalji, may God perpetuate his kingdom, by the humble servant, expectant of Divine mercy, Maliku’ab Sharq Saifu’l Mulk Khujandi, may God extend his life.
(a) Inscription on a mosque on the Lohangi Hill, Bhilsa.

(b) Inscription on a tomb in the Gumbaz-ka-Maqbara, Bhilsa.
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. 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 Sultans of Malwa, and fell a victim to the robbers here. The titles Maliku’sb Sharq and Maliku’t Tujjār are frequently to be met with in contemporary history and Rahmatu’llāh, whose name is associated with these titles in the inscription, was apparently a governor of Bhilsa under Mahmūd 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 مرتبة الملك الشرقي ملك التجار مرحمة الله
(2) في ناس رضي سنة ثلاث رمعين ومائتي

TRANSLATION.

(1) This is the resting place of Maliku’sb Sharq, Maliku’t Tujjār Rahmatu’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 inscriptions tablets are built into the wall of a shrine, called the Dargāh of ‘Ata Shāh, at De bikot 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.

Maulana 'Ata Shāh's shrine has four inscriptions of which one belonging to the reign of Kaikāus (1291-1302 A.D.) has already been studied in detail by me. 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 Thuluth 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)


TRANSLATION

Verse

"May the sanctuary of both worlds remain in this dome, which has been founded by 'Ata. May the angels recite for its durability, till the day of resurrection (the Qur'ānic verse), ‘We have built over you seven void 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. J. M., for 1917-18, pp. 11-13.
2 Qur'ān, Ch. LXXXVIII, verse 12.
3 Qur'ān, Ch. LXVII, verse 3.
4 Blochmann has read this word as حُمَّة, but the facsimile does not support his reading. I have deciphered it as حُمَّة, 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 (اُمْلَا), rather than to a plank (سُقُف).
5 Qur'ān, Ch. LXVII, verse 5.
(c) Inscription of Sikandar Shah I in the Dargah of 'Ata Shah, Dinajpur District.

(d) Inscription of Muzaffar Shah in the Dargah of 'Ata Shah, Dinajpur District.
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 ‘Ata—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 Mughäid Sikandar Shâh, son of Ilyâs Shâh, the Sultan, may God perpetuate his kingdom!"

Verse

"The King of the world Sikandar Shâh, in whose name the pearls of prayer have been strung, Regarding him they have said—"may god illumine his rank": and regarding them they have prayed,"may God perpetuate his kingdom!"

"In the year 765 H. (1363 A.D.). Done by the slave of the Court Ghiyâth, the golden-handed."

The coins of this king bear a large variety of titles among which is interesting, a title which among the Musalmans of the Sunni faith, refers only to the great Moslem jurist, Abû Ḥanâfa Nu’ûmân bin Thâbit (699-767 A.D.).

The second inscription in chronological order belongs to the reign of Mużaffar Shâh (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 Abû’l Mu’inn for Abû’n Naṣr; but the latter is distinct in the facsimile [Pl. VII(b)] and it is also found on the coins of this king.

The slab bearing the inscription measures 1 ft. 11" by 1 ft. approximately, and is fixed on the wall of the Dargâh 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)

فني هذه العمرة المسجد في عهد المختار المشور

قطب اولياء المختار مرزنا عطا طيب الله ثرا (6) رجعل الجنة مثاره في عهد

خسوس الدنيا والدين ابن النصر مؤثر شاه سلطان خلد الله ملكه رسلانه في التاريخ

سنة سنت تسعتما (و ثمانماية) 8

TRANSLATION

"The mosque was built during the time of the renowned saint, the chief of the holy men, Maḳâdûm Maulâna ‘Ata, may God make his ashes fragrant and may He make Paradise his resting place for eternity."

1 Zarrîn 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.
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 waddin Abu’n Naqr Muzaflar Shâh, the Sultân, 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 ‘Ata, it appears that Muzaflar Shâh 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 Dargâh of Maulana ‘Ata is dated 918 H. It belongs to the reign of Husain Shâh (899-925 H.), for his name is mentioned in the text. The inscription is carved on a stone slab (2' 8" x 1' 2"

Plate VIII

Plate VIII (b)

1) بنی هذا المسجد ر المناز خالهعظمکنعلالمحرق شریدار غیر

2) زیر شهر ماهر

3) مผลกระทب رسرلشکر کتکال بک اعیان شهر ماهره فیررز آباد رمنصع دیوان

4) شیر مذوّر فی عید علائدین

5) کتکالی

6) رازالدین آدالشکر فی عید شاکن المحمّدی پیش در شیخ المشاویّ شیخ عطا

7) که این خیر مذکزبئین را ایزابراز خدامی

8) تعیال اور را تاز داری فرزند شیخ مکبرم گره سنه ۳۳۲.۲۶۲۱.۱۷

9) همراه تسمیه

TRANSLATION

"This mosque and the minaret, in front of the door of the Shâhku’l Masâhî’i kh, Shâikh ‘Ata, were built by the exalted Kâhn, Rukn Kâhn ‘Alâ’u’d Din As-Sarhat, the cup-bearer outside the Palace, the Wazir of the well-known city of Muzaflarabâd, the Commander of the army, and the Chief Officer of Police of the renowned city of Firojabâd, the Judge of the Criminal Court of the same city, during the reign of ‘Alâ’u’d Dunya waddin Abu’l Muzaflar Husain Shâh Sultân Al-Husaini. Whoever keeps up the said endowments, the Most High God will cherish him, and he will endear himself to the Shâikh. 918 H. (1512 A.D.)".

Blochmann has identified Rukn Kâhn ‘Alâ’u’d Din of this inscription with Rukn Kâhn ibn ‘Alâ’u’d Din of the Tribeni inscription by putting an iâ fat after Rukn Kâhn. But the use of iâ fat is rare in such cases, so I would suggest that Rukn Kâhn of the present inscription is the father of Rukn Kâhn of the Tribeni inscription, for the latter is clearly mentioned as the son of ‘Alâ’u’d Din. Rukn Kâhn (the Pillar Kâhn) 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 Shâhr Mabâlî has precedence even of the high title of Wazir.
3 Blochmann has read this word asکولیت، which has no meaning. The word 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 'Ata Shah, Dinajpur District.
The two geographical names mentioned in this inscription are Muṣṭafārābād and Fīrozābād. Blochmann read Muṣṭafārābād as Zafarābād, but the former name is quite clear in the facsimile (Plate VIIIb). Muṣṭafārābād should be located in the close vicinity of Fīrozābād, for Rūkhn Khān held the double office of Waṣīr (Administrative head) of the city of Muṣṭafārābād and Sar Laškār and Kotwāl (the chief Military and Police officer) of the city of Fīrozābād. 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 Muṣṭafārābād may be assigned to Muṣṭafār 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 Muṣṭafār Shāh with his titles the Sultan al-ʿĀlum Shams ad-Dīn al-Malik ad-Dīn al-Fārūq. 2

The complete text of the inscription may be read as follows:

Plate VIII (a)

قال الفقيه مالك نسبه علیه رضی الله بیابنی‌هی مسیع‌الله ولی اینی‌هی رضی الله بیابنی‌هی الالله

بیا نمکه که پس از مینه‌ای‌ی که رضی الله بیابنی‌هی الف، الالله بیابنی‌هی رضی الله بیابنی‌هی الالله

خلد الله ملکه و سلطانه بینی‌هی اینی‌هی المسیع‌الله جامع، مجلس المنتظم و الحكم مجلس الغدیر

خم عموداً فی عشر مین ربيع‌الاول سنه‌نه تعمیر و تسعین‌ین‌ین مائتیانه

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 Sultān, Shamsu’d Dunya waddin Abu’n Naṣr Muṣṭafār Shāh, the Sultān, may God perpetuate his kingdom and majesty!, this assembly mosque was built by the exalted and benevolent Majlis,3 Majlis-i-Ulugh Khurāshid, may his high rank be everlasting! On the 10th of Rabi’ 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 Jawâl’ al-Fawāid, by Imam Majdudi, Vol. I, p. 66 (Meerut ed.).
3 Majlis, literally meaning “place of sitting” is used here in the sense of ‘Court,’ the titles Majlis-i-Muṣ’tazam 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 Ibrahim 'Adil Shah II (1580-1627), and records the erection of a mosque by Ghazi Khan, the commandant of the Fort of Koppal in 1018 H. (1609 A.D.) The mosque in which the inscriptive tablet is fixed is a small structure consisting of a single hall (16' 6" x 10' 9") with three openings. It is called locally 'Arbon-ki-Masjid and also Dudd Pir-ki-Masjid, and it is situated within the enclosure of the Fort near the Siddi Burj Gate, to the left of the path.

The inscriptive tablet measures 11 in. by 7 in. and bears five lines of Persian prose in Nastaliq characters. The text reads as follows:

Plate IX(a)

"During the reign of the King, the refuge of the world, Ibrahim 'Adil Shah II (may God perpetuate his Kingdom!) and during the period of influence of the exalted Khan, Yaqut Khan (may God preserve his glory!), Ghazi Khan, the Commandant of the Fort of Koppal built this mosque. In the year 1018 H. (1609 A.D.)."

According to the Basatinu's Salatin (p. 265) Yaqut Khan was a favourite slave of Ibrahim 'Adil Shah 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, Ghazi Khan, is not found in contemporary history.

In this mosque there are two more inscriptions, one of which contains only religious texts, but the other record mentions the building of a canal by one 'Uthman who during the time of Haidar Ali, not only strengthened the Fort of Koppal, but also dug tanks for the supply of water to the town.

1 The inscriptive tablet is fixed to the left pilaster of the left-side opening of the hall.
2 Hyderabad lithograph.
3 The inscriptive tablet measures 11 inches square. The religious texts comprise the Nadi 'Ali, quotations from the Qur'an and some of the holy names of God.
(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 Sailam Padshah’s Dargah, Koppal.
Inscription on the shrine of Salim Padshah, Koppal.
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. 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'liq 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)

۱۲ رجعان من اسماع كل شيء حي
۱۳ بر آمد ز تالاب کأل نهر
۱۴ در آمده پچاپ که اندشه شهر
۱۵ تعریف در التارخ بیست دیلم ماه رجب المحرم سنة ۱۱۹۳ هجری
۱۶ ز عثمان شه مرتضی 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 Sallānī 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 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 'Adil 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 ثانی شد حصار

پاد پاینده ر بانی تا سلطنت را قرار

نعت حاکم هفتم کشور و بنده سربشخات را (۳)

حامدی شاه قیردر قفر نار کردن دشنام

۱ The tablet measures 14" x 11".
۲ Qur'ān, XXI, 31.
۳ The stone measures 1 ft. 10 in. from top to bottom and 3 ft. 4 in. from side to side.
۴ The reading of this line is uncertain, as several words are blurred,
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 Zu’l Ḥajj.

(5) 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’īq writing in a flowing style. The text may be read as follows:

Plate IX (c)

슈드 설명 바람에 순서 

1

TRADUCTION

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.

SIX NEW INSCRIPTIONS FROM KOPPAL, RAICHUR DISTRICT.

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 Joglı Banda bastion of the Koppal Fort. The well is called the Chând Bâoli 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)

قرن ایم عمل نواب بهادر * عمارت ساختم در کیل نواب
نواب کار (شن؟) اریاف نامی * قلی بر از عهد خان بهادی
فهمتی از آب قلی بانی عالم * بیاهم طبر جمله نسل آزم
ز دریا نیش بکشاخد ارشان * قلیه کبیری ر متتی رستمی دان
نوابنام اورا چاند کنلف * بنزد است بر سرم از جوگری بیش
به عقلش آکب شد اطرب قبائل (تلاب)
میان جلیری بر آب سلاب (سیلاب)
بیاند یادگاری تو قیامت
نمونه قربه کیل را سلمات
مرتب شد فرین رجب صادر نو
سایه حجیری از ایازار سد پنجاک (بنیا) نو

TRANSLATION

(1) During the administration of Nawab Bahâdur (Haider 'Ali), who erected extraordinary buildings at Koppal.

(2) His extraordinary works acquired reputation. The Qil'âdâr was Muḥammad Khân Bahlamî.

(3) First the universe felt the scarcity of water, the beasts, birds and the entire progeny of Adam.

(4) He (Nawab Bahâdur) 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 Chând Kunta, near it towers the Joglı 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 Qil'âdâr Muḥammad Khân mentioned in this inscription may be identified with the Qil'âdâr Shaikh Muḥammad of the Bahâdur Banda inscription. The poetic style and the script of the
latter record bear a great resemblance to those of this inscription. But the Bahadur Banda record is dated 1198 H., while this inscription bears the year 1159 H. So if the Qil'adar Muhammad 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 Bahadur Banda in 1198 H.

VIII.
INSCRIPTIONS FROM UDGI, 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.

Udgi² is an old fortified town, lying on the Bidar-Parli 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 Firuzshā in connection with the last days of Maḥmūd Shāh Bahmani. He states that Qāsim Barid, the founder of the Barid Shāhī dynasty, got Udgi as a fief from the King in 897 H. (1491-92 A.D.).³

Qāsim Barid died in 910 H. (1504-1505 A.D.), and was succeeded by his son Amīr 'Ali, during whose time Udgi was raided several times by a Jāgirdār of Māhūr. To put an end to these raids Amīr 'Ali Barid attacked the Jāgirdār and killed him in action in 923 H. (1517-1518 A.D.).⁴

When the last Bahmani King Kalimul-lāh, who was a puppet in the hands of Amīr 'Ali Barid, fled from Bidar to Ahmadnagar, the latter declared himself an independent king. However, Iṣmā'il 'Adil Shāh of Bijāpur was not pleased with this step, and he waged war against Amīr 'Ali Barid. It was in the vicinity of Udgi that one night, when Amīr 'Ali Barid and his whole army was fully drunk, Asad Khān Lārī, a general deputed by Iṣmā'il 'Adil Shāh for the purpose, arrested Amīr 'Ali Barid and carried him off in a litter to Iṣmā'il 'Adil Shāh without any bloodshed.⁵ Subsequently the whole of the Baridī territory was annexed by Iṣmā'il. But through the mediation of 'Ala-ud-Dīn Iṣmā'il Shāh of Berar and Asad Khān Lārī, Amīr 'Ali Barid was taken into favour by Iṣmā'il, and Udgi, Ausā and Qandhār were given back to him on condition that he would accompany Iṣmā'il 'Adil 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 Iṣmā'il was so pleased with the conquest that he returned Bidar to Amīr 'Ali Barid 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 Udgi, see Report of H. E. H. the Nizam's Archaeological Department for 1930.
⁴ Ibid., p. 726.
⁵ The following is an extract from the Cambridge History of India, Vol. III, p. 437:—
"Amīr 'Ali sorrowfully withdrew to drown his troubles in drink, his troops followed his example, and Iṣmā'il, 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 'Ali's tent, place the old man in a litter and bear him away. The jolt of the litter gradually awoke him from his drunken sleep and, starting up in terror, he cried that 'jina' was carrying him off. He was undeceived by Asad Khān, who rebuked him for his gross indulgence and unsoldierly behaviour, and carried him before Iṣmā'il."
⁶ Turjām-i-Fīrūzshā, Vol. II, pp. 33-44.
After the death of Amir Barid, his son ‘Ali Barid succeeded to the throne. On the occasion of ‘Ali Barid’s coronation, Burhān Niẓām Shāh deputed Shāh Tahir as his representative to Baridi Court. But as Shāh Tahir was insulted by Baridi nobles, Burhān Niẓām Shāh invaded Baridi territory and added Udgir, Ausā, and Qandhār to his kingdom.\(^1\)

Thenceforward Udgir remained under the Niẓām Shāhīs till the last Niẓām Shāhī king Husain 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 Udgir fort, refused to yield to the Mughals, till in the year 1046 H. (1636 A.D.) Khān Daurān, Shāh Jahān’s commander-in-chief, having laid siege of the Udgir 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 Khān 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 Bādekhānāmāh. A passage from the book is translated below:

“Khān Daurān Bahādur, after he had defeated ‘Adil Khan, was ordered by the Mughal King to capture the aforesaid forts (i.e., Udgir and Ausā). He first sent word to the officers of the forts that as all strongholds belonging to the Bi Nizām (i.e., Husain Niẓām Shāh III) have been surrendered to the auspicious forces of the Emperor, the conqueror of the world, and ‘Adil Khan 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 Muharram, Khān Daurān besieged Udgir, and having inspected the ramparts, he posted his troops all round. He placed Nazr Bahādur Khekgi, Ihtimām Khān and Pahlwān Darwesh Surā inside the town, opposite the southern gate, Sarfarāz Khān Dakānī and Sazāwār Khān son of Lābjkar 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 Khān Daurān of his desire to surrender on the condition that he would be taken into favour by the Emperor, the defender of kings. Khān Daurān agreed to that, but Miftāḥ subsequently made some improper proposals. So Khān Daurān blasted the mine which had reached the base of the Sher Hāji bastion. The whole of the bastion, which had a circumference of about a hundred yards, along with its guns, miniṣbiq 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’il, grandson of Ibrāhīm...\(^2\)

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2 Isma’il was the son of Ibrāhīm ‘Adil Shāh’s eldest son Darwesh Muḥammad. After Ibrāhīm’s death, in pursuance of his will, Ibrāhīm’s younger son, Muḥammad ‘Adil Shāh, was raised to the throne, and Darwesh Muḥammad was blinded. The ladies of the harem feared that some harm may happen to Isma’il 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 ‘Adil Shāh, and therefore sent Isma’il to Udgir, which was in charge of Sīdī Miftāḥ. Isma’il was kept there as a prisoner for ten years, before being taken by Khān Daurān. Bādekhānāma (Bibl. Ind.), page 219.
'Ádil Sháh (who was kept there as a prisoner, and whom Muḥammad 'Ádil Sháh had often tried by various means to take back from Sídí Miftáh) to Khání Daurán Bahádúr on Thursday, 8th Jumádá, after a siege of three months and more.

Udgir 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 Farrukhsíyar struck coins at this place. With the dawn of the present dynasty of the Deccan, this town became an Áṣafíjáhí possession.

Inscriptions of Udgir cover a period of nearly three hundred years from 983 H. to 1219 H. (1575—1804 A.D.) and generally represent Nastá‘íq 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 Chándni 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 Niĝám Sháh of Ahmadnagar by Muḥammad ibn Ḥusain Rúmí, the manufacturer of the renowned Malik Maidán gun of Bijnápúr.1 My reading of the inscriptions is as follows:—

Plate XII (a-b)

(1) ابر الغازی نظام شاه
(2) عمل استاد محمد ابر آخرین رمی

TRANSLATION

(1) Ab’ul Gházi Niĝám Sháh.
(2) Manufactured by Muḥammad ibn Ḥusain Rúmí.

II.—INSCRIPTIONS ON AN ARCH IN THE HOUSE BUILT BY SAZÁWÁR-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 Niĝám Sháhí kings. One of these inscriptions bears the name of Murtuza Niĝám Sháh3 and the date 983 H. My reading of the inscription is as follows:—

Over the right half of the Arch.

Plate XII (d)

(1) 
(2) بريئ روان
(3) از طغيل علي ر آل علیست

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1 For a description of Muḥammad ibn Ḥusain Rúmí and the Malik Maidán gun of Bijnápúr, see the article "Pareda: an Historical Fort" by Mr. G. Yazdání, 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 Qandhár gate. He is said to have been a Qil’ádár of Udgir.

3 Murtuza reigned from 973-995 H. (1565-1586 A.D.).
(a—b) Inscription on a bronze gun at the Chandni Burj, Udgir.

(c—d) Inscriptions on the arch of Sazawar-ul-Mulk, Udgir.
TRANSLATION

(1) ....................................................
(2) This arch ........................................
(3) By the grace of 'Ali and his descendants.

Over the left half of the Arch.

Plate XII (c)

(1) ....................................................
(2) Shah Ulum Murtaza Nasir Shah Sultani.
(3) Einum Usrat Zid Marjan Farhad Khani.

TRANSLATION

(1) ....................................................
(2) The King of the world, Murutiga Nizam Shah Sultani.
(3) This building was constructed by Marjan Farhad Khani.

983 H. (1575-1576 A.D.)

III.—INSCRIPTION ON ABDULLAH BEG’S TOMB.

To the north of Khwajah Dargah there is a tomb bearing an inscription dated 1019 H. I could not find any reference in history to ‘Abdullah 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) Harakhe az dinia ghotust az beh din sexaga aqala mumay bad
(2) ya rub ayn mollem dar rez zero zin ba hebin ayn oni muhmer bad
(3) jemr shahadat yaint abdallah beg ghotat mawenik marzish bazar bad

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 us asin son of ‘Ali!
(3) When ‘Abdullah Beg was martyred, a voice from heaven said, “May his grave be illuminated!” 1019 H. (1610-1611 A.D.)
IV.—INSCRIPCIONAL TABLET FIXED TO A WALL IN THE HOUSE OF SAZĂWĂR-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‘IQ characters. It commemorates the capture of the fort by 'Umdat-ul-Mulk, Khāni-Daurān, Nusrat Jang1 on the 7th of Jumādī II, 1046 H. (1st June, 1636 A.D.) and also the appointment of Mughal Khān2 son of Zain Khān3 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)

(1) در عبد حضرت سليمان الزمانی صاحبقلای ثانی شاه جهان
(2) پادشاه غازی خدالله ملکه و سلطانه عمدہ الملک خاندران
(3) بہادر نصرت جنگ بن دیشب هفتہ جمیل دیلیل سنه 946 نظم ہر
(4) قلعہ اردکیر را بلیق پرانہدہ مفتی سپتہ ر بہادر جہاندہم
(5) شاه مذکور سنه 1062 دیوشب (الدیوک سپتہ) قلعہ دہ ڈژور حوالہ
(6) کہ ہر ان خانے ازمان درہم مسلہ مغل خان خان خان کوش کر
(7) آن بہار را دیش ذوالفیل نمہ سنه 785 بآتام رسامید

Right corner of the top:—

یا دیش

Middle of the top:—

یا خان

Left corner of the top:—

یا بہادر

Middle of the right border:—

یا ستیس

Middle of the left border:—

یا ستیس

Right corner of the bottom:—

کہبہ زنگی الجاگنی

Middle of the bottom:—

بہادر بابر خان

Left corner of the bottom:—

کہبہ زنگی الدیوک سنه 980-1

---

1 He was a well-known general of Shāh Jahn’s army, his name being associated with the conquest of the Deccan. His real name was Khwājah Saḥib, but for his loyal services he was honoured by many titles, among which Khāni Daurān, Nusrat Jang and 'Umdat-ul-Mulk are the highest. He died on the 7th Jumādī I, 1035 H. side: Ma‘āṣir-ul-Umara (Bibl. Ind.), Vol. I, p. 749-743.

2 Ibid., p. 490.

3 Zain Khān, father of Mughal Khān, was the foster-brother of Akbar. Ibid., Vol. 2, page 362.
Plate XIII  

(a) Inscription on the house of Sazawar-ul-Mulk, Udgir.

(b) Inscription on the Reservoir of Bagh-i-Husam, Udgir.
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 Khān Daurān

(3—4) Bahādur, Nuṣrat Jang, on the seventh of the month Jumādī I, year 1046 H. (1st June, 1636 A.D.) blew up the Fatḥ Burj of the Udgir 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 Zu Qā'īdh 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-'Ābidin.'

Middle of the bottom :—
'Under the supervision of Bābū Khān.'

Left corner of the bottom :—
'Inscribed on ... month Jumādī II, year 1048 H. (August-September, 1638 A.D.)'

V.—BAHG-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 Nastālīq characters. Apparently these inscriptions do not seem to be parts of one and the same record, particularly the fourth which contains the pedigree of Nizām-ud-Dīn Khān. Nizām-ud-Dīn Khān may be the father of Husam-ud-Dīn Khān,1 who laid out the garden and founded the buildings. This guess is supported by the Maʿṣīr-ul-Umara, but the name of Husam-ud-Dīn Khān's father is given as Nizām-ud-Dīn 'All and not Nizām-ud-Dīn Khān in that book.

---

1 His name was Husam-ud-Dīn Hasan. In 1052 H. he was made a Baḥshī and Wazīr Naua for the Deccan and the title of Husam-ud-Dīn Khān was conferred upon him in 1055 H. Vide Bādshah Nāmā (Bibl. Ind.) Vol. I, pp. 302-417.

According to the Maʿṣīr-ul-Umara (Vol. I, page 585) he was made Qillādār of Udgir in the 21st Regnal year of Shāh Jahān (i.e., about 1058 H.).
On the Reservoir.

Plate XIII (b)

(1) دخس بجان باغ نو یکبزار رنگان
(2) رنگ سرمه‌ی نیبی می شرده مطلق
(3) جلوس هستیون سلما 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 Barā Maḥall.

No. 1.

TEXT

(1) علی الله فی کل الامر توتکمی
(2) ریاض تناسب العباب ترسالی
(3) حماد الدویرت و ابلیه یبدی
(4) ر نافذة للزهراء مرتضرع علم

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) Faṭīmah and the chosen ‘Ali.

No. 2.

Plate XIV (c)

صلح قران گذائی

(1) دار زمان شه اناق ستان
(2) بایمه امس ر یمان شاه جهان
(3) نادر کتابی ز سهاب نفلش
(4) تا ابید نازه تر از باغ جنی

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.
Plate XIV

(a–b) Inscriptions on the Bara Mahall, Husam Bagh, Udigr.
(b) Inscription on a mosque near the Dargah of Chand Sahib, Udgir.

(a) Inscription on the Bora Mahall, Udgir.
No. 3.

Plate XIV (b)

(1) سالمت داغی بفرح اخشنی خلد
(2) مظهر نیش حسام الدین خان
(3) ببر تاربخ دیه از هافف غیب
(4) باغ فر امده در گرش ژول

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)

(1) ابن نظام الدین خان
(2) ابن غیاث الدین علی آصف خان
(3) ابن آقا ملابین بندیع الزمان ابن
(4) بدر الدین حسن القزیلی نور الجل ای خیمه

TRANSLATION
(1) Son of Nigām-ud-Dīn Khān
(2) Son of Ghiyāḥ-ud-Dīn 'Alī Āṣaf Khān
(3) Son of Āghā Mulla, son of Badi‘-uz-Zāmān 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 SĀHIB,

The inscripional tablet is fixed in the middle of the Mosque. I have deciphered the inscription as follows:

Plate XV (b)

(1) بدری دیوانی معلم قرائی
(2) کفار در رقصش پر قارم عمارت
(3) مرتب شد زمین 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.
(3) During the reign of the Second Lord of the happy conjunction (Shāh Jahān),
(4) Whose praise cannot be expressed in words,
(5) Through the endeavours of Nīmat-ul Lāh the construction
(6) Of the Mosque was completed
(7) Hāshim wrote its chronogram
(8) This auspicious Mosque is for Worship, year 1064 H. (1653-1654 A.D.).

VII.—INSCRIPTION ON THE WESTERN WALL OF THE ANDHERI MAHALL.

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-Husām. First,
they were removed to the Udgir fort and afterwards one of them was removed to Bidar, and the
other was fixed in the western wall of the Andheri Mahall. The inscription contains the well-
known lines of Muḥammad Mā’sūm Nāmī of Bhakkar, a court poet of Akbar. The lines are
inscribed at Manju and other places as well. My reading of the inscription is given below:—

Udgir Record.

Plato XVI (a)

تران کرس تمام عمر را مصرف آب و گل
که شاید یکدمی محلبدی در ری 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 هرساتی منزل کند
بزن عائل عمر خود کی 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 Nīmat-ul-Lāh was a son of Husām-ud-Dīn Khān who laid out the Husām Bāgh, vide Ma’ṣūg-ud-Umara
(a) Inscriptions of Mir Muhammad Ma'sum at Udgir and Bidar.

(b) Inscription at the Andheri Mahall, Udgir.
PLATE XVII (a) Inscription at Taihsildar's Court, Udgir.

(b) Inscription on the Khwajah Dargah, Udgir.
VIII.—ANOTHER INSCRIPTION ON THE ANDHERI MAHALL.

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)

(1) یائست در عبد شاه عالم گیر
قلعه داری قلعہ ارگیر
(2) کشتین خانه زاد خان
کہ پر از اعتناق داشت ضعیر
(3) در سال ألف ر اربع تسعین
۱۰۹۱ هجری
کرد این قصر دلگشا تعمیر

TRANSLATION

(1) During the reign of Emperor 'Alamgir (Aurangzeb) he (Ḥātim Khān) got
(2) The Qil'adārship of the fort of Udghir.
(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 Ṣir Muḥammad 'Āṣif.

IX.—INSCRIPTION NOW FIXED IN TAHŚİLDĀR’S COURT.

This inscription, as it says, originally belonged to Ḥātim Khān’s palace. But now it is fixed over the Tahsildār’s court which was formerly called Farrāb Khānā. It records the appointment of Ḥātim Khān to the Qil’adārship of the Udghir 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)

(1) یائست در عبد شاه عالم گیر
قلعه داری قلعہ ارگیر
(2) کشتین خانه زاد خان
کہ پر از اعتناق داشت ضعیر
(3) در سال ألف ر اربع تسعین
۱۰۹۱ هجری
کرد این قصر دلگشا تعمیر

TRANSLATION

(1) During the reign of Emperor 'Alamgir (Aurangzeb) he (Ḥātim Khān) got
(2) The Qil’adārship of the fort of Udghir.
(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 Ṣir Muḥammad 'Āṣif.
X.—INSCRIPTION ON A TOMB IN THE KHWĀJĀH DARGĀH.

This inscription represents an inferior type of Nastā’īq 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)

(1) تاریخ رفاته برآمد از دل جانی
(2) مقدم بشد کمال ملتانی
(3) با تاریخ هفدهم ماه ربیع الثاني
(4) اخلاص برآم تعلق از فاتحه خرائی

TRANSLATION

..., the chronogram came from the loving heart,
(2) ‘Kamāl Mulāmī 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’īq characters. It records the construction of the gate in 1110 H. (1698 A.D.), during the Qil‘adārshīp of Qāsim Khān. My reading of the inscription is as follows:—

Plate XVIII (a)

(1) بتاریخ غریب شهروی شهید از دل جانی
(2) خانعلییان قاسم خان باهمام میر ابر المعلوی 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‘adārshīp.
(2) Of the exalted Khān, Qāsim Khān, under the supervision of Mir Abul Ma‘āli this (building) was constructed.

XII.—INSCRIPTION ON BEGJI’S MOSQUE.

Outside the citadel, about forty yards from the Qandhār gate, are situated a small mosque and a well named after one Begji. 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, Udgar.

(b) Inscription on Beghi's mosque, Udgar.

(c) Inscription on Beghi's well, Udgar.
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)**

(1) "شیباث العیق 1151"  
(2) "محمد الله علی مقام کیاه آم سمجع کا خاص ر عام"  
(3) "سال تعمیرش جر برپیدم زعقل کفی این مسجد برو فیض انام 1154"

**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)**

(1) "یا محمد پا انت علی"  
(2) "قال کت انتا"  
(3) "عطا وانک الموث"  
(4) "ساله 1152"  
(5) "مام زمان قاسم کوثر [مد]

**TRANSLATION**

(1) O Muhammad, O God, O ‘Ali;  
(2) He said unto thee: "We have bestowed upon thee *Kauthar* (river of Paradise)."  
(4) "The lord of the time, the distributor of the holy water."  
(5) Line 5 according to the *Abjad* system gives the date 1152 H.

_XIII.—INSCRIPTIONAL TABLET LYING NEAR THE DIVISIONAL OFFICER’S COURT_

An inscriptive 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 Khān1 in 1163 H., and represents a fairly good type of Nasta’liq script. My reading of the inscription is given below:—

Plate XIX

(1) بَعْر جَوْرُ رِضْع حَسَم اللَّهُ خَان
(2) سَلَخَت حُفْوِي بَس سَبِيع رَبَّة دِفَا
(3) مِنَمايِد حِمَّر جَام مِيْقَلِي
(4) شَدَّ اَلْرَنُّ رَنُّ أَرْض كُرُّ رَلِي
(5) هاتِقُش گَفَّا بَرَاز جَلِي
(6) پِذْع عدد اَلْلَدُّي کُرُر رَیْچَر

١١٦٣

TRANSLATION

(1) The ocean of generosity and magnanimity, Ḥusām-ul-Lāh Khān, whose renowned name is Luṭf ‘Ali;
(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 Kauthār Qufl.
(4) When Raṣa sought for its chronogram, the inspirer spoke loudly,

XIV.—INSCRIPTION OVER THE QANDHĀR GATE.

This inscription is in ordinary Nasta’liq characters and it records the construction of a gateway in 1215 H. (1800 A.D.) by Sazāwār-ul-Mulk.

Plate XX (a)

(1) اَحْمَم حَضْرُ نَوَات مَسْتَطِب جَهَان
(2) رَقَق مَعْبَر وَحَرَاذَة زَ اَطِمْنَان
(3) پِس اَرْفَاق بَنَا گَفُّت وَضَع تَارَافَش

١٢١٥

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 Waṣ’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-ul-Dīn ‘Ali, and he was the third son of Ḥusām-ul-Dīn Khān, the founder of the Ḥusām Dīgh. For a long time he was Qilâdār of Udīgir, vidā Makhāzir-ul-Umara (Bibl. Ind.), Vol. I, p. 507.
Inscription lying near the Divisional Officer's Court, Udgr.
Plate XX

(a) Inscription on the Qandhar Gate, Udgir.

(b) Inscription on Bare Sahib’s well, Udgir.
XV.—INSCRIPTION ON A TOMB CLOSE TO THE TRAVELLERS’ BUNGALOW.

The inscriptive 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

هر الباقی

(1) زنان غفراان زناه جنس رزقان آرام گاه همد مسی خان

(2) راد مسی خان مرحوم فرزند فردرس مکان

(3) بتعارف نام شهربسفه الثاني سنین 1319 هر بی

TRANSLATION

He is everlasting.

(1) The deceased resting in Paradise, Muhammad Hasan Khān
(2) Son of Muhammad Khalil Khān of Qazwin (may his soul rest in peace!).
(4-6) ........................................

XVI.—INSCRIPTION ON THE BARI ŞÂHIB’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).

(1) برای همایش نامدار 6000 دید زنونیطق حق ساخت هر بی جدید

(2) سرسبيل برنز اور برغرق امام شهید

(3) مس سال تاریخ 1320 گفت

TRANSLATION

(1) The well-known and noble Bari Şâhib under Divine guidance constructed this new well.
(2) ........................................ like ‘Salsabil’ (stream in Paradise) he has dedicated this to the martyred Apostle (i.e., Husain, the grandson of Prophet Muhammad).
(3) Hasan has composed its chronogram, ‘Drink water and condemn Yazid’ 1 1220 H. (1805 A.D.).

1 Yazid was the second Umayyad king, under whose order, Husain, the grandson of the Prophet Muhammad, was martyred.
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