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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 4th in the series and will be followed in quick succession by subsequent ones.

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

K.V. RAMESH
DIRECTOR (EPIGRAPHY)

MYSORE
1-09-1987
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PUBLISHED UNDER THE AUTHORITY OF
THE GOVERNMENT OF INDIA

EPIGRAPHA INDO-MOSLEMIC

EDITED BY
G. YAZDANI, M.A.

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

1931-32

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EPICRAPHIA INDO-MOSLEMIKA

EDITED BY
O. VAIKANAI M.A.

[Further details and pagination not visible in the image]
INScriPtiONS OF ShāHPūR, GOGI AND SAGAR, GULBARGA DISTRICT.

BY G. YAZDAN.

The inscriptions of these places have been studied before, first by the late Maulawi Bashiruddin Ahmad Sahib, Talukdar of Raichur, in his history of Bijapur, styled the Wāqi‘d-i-Mamlukat-i-Bijapur; and afterwards by Maulawi Ali Asghar Bilgrami, in the Urdu Appendix to the Annual Report of the Archaeological Department, Hyderabad Deccan, for the years 1331-33 Faal. But as these scholars did not publish the facsimiles of the inscriptions, and further, as during my visits to Shāhpūr, Gogi and Sagar I have come across several new inscriptions, I venture to edit them all in this article. They are thirty-three altogether, seven of them belonging to Shāhpūr, four to Gogi, twenty-one to Sagar and one to Dornhalli in the suburbs of Shāhpūr.

Khwaja Muhammad Ahmad Sahib, Curator of the Hyderabad Museum, has kindly assisted me in securing the rubbings of these inscriptions, and also in compiling this paper, and I thank him heartily for his willing help.

SHĀHPŪR

Shāhpūr is the headquarters of the taluq of this name in the Gulbarga District. It has a fort of irregular shape built on precipitous rocks which originally formed the principal defences of the fort. In later times it seems to have been strengthened by bastions and curtains which were built by Musalman kings. In history, Shāhpūr does not appear, although some scholars have confused it with Shāhpūr, a suburb of Bijapur, which was founded by Ali ‘Adil Shah in 965 H. (1558 A.D.) to commemorate his accession to the throne. The reason for the omission of Shāhpūr apparently is that the fort of this name was regarded as an inseparable part of the principality of Sagar, which has occupied an important position in the history of the Deccan from a very early period. It is interesting to note that even in inscriptions carved on Shāhpūr Fort and the town gateway (Gogi Darwaza) the name Shāhpūr does not appear, but in its place the name Nuṣratabād is mentioned. The latter name was given to Sagar by ‘Adil Shahi kings, although the author of the Mā‘āz-i-‘Alamgirî writes that Aurangzeb changed the name of Sagar into Nuṣratabād when he annexed it to his kingdom in 1098 H. (1686-87 A.D.). The latter statement is unwarranted, for the name Nuṣratabād occurs on the inscriptions of Shāhpūr as well as Sagar earlier than the conquest of the place by Aurangzeb.

Of the seven inscriptions of Shāhpūr the earliest is dated 12th Ramazān, 962 H. (31st July 1555 A.D.) during the reign of Ibrāhim ‘Adil Shah, who is described in this inscription as having built the Fort through one Muhammad Yusuf. As the inscription is carved on the second gateway of the fort, it appears that Ibrāhim ‘Adil Shah made certain additions to the defences of the fort, of which the second gateway was the most important and worthy of being commemorated by an inscription.

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1 Agra lithograph, 1915, Part III, pp. 358-374.
2 Hyderabad lithograph, pp. 21-34.
3 About two and a half miles to the North of Shāhpūr is an extensive group of megalithic tombs arranged systematically in the form of 'avenues'. There is another group of similar tombs about two miles to the South of Shāhpūr. The presence of these prehistoric burial-grounds shows the antiquity of the site.
4 Briggs, III, 116 and Baflin, 88 (Hyderabad Lithograph).
5 Vide Plates Ia and IIa.
6 Mā‘āz-i-‘Alamgirî (Bibl. Ind.), p. 307.
7 Vide Plates Ib, IIIa and VIIIb.
The inscritional tablet measures 2 ft. 4 in. by 1 ft. 6 in. and has four lines of writing in Nasḵā style. The language of the inscription is Persian, and I have deciphered the text as follows:

**PLATE I (a)**

(1) این قلعه مبارک بسال سلطنت پناب
(2) اوزالضفر ابراهیم عادلشاه
(3) خلذ الله تعالى ملکه رسلطانه
(4) قار کرّ محمد يوسف 13 رمضان سنه 942 ه

**TRANSLATION**

This auspicious Fort (was built) during the time of the refuge of the kingdom, the victorious (monarch), ʿAbd al-Šah, may God perpetuate his kingdom and sovereignty! The work was done by Muhammad Yūsuf, dated the 12th Ramazān, 962 H. (corresponding to 31st July 1555 A.D.).

In chronological order, the next inscription of Shāhpūr is carved on the Western gateway of the town wall, which is styled the Gogī Darwāzah on account of its facing the road which goes to Gogī. The gateway is a lofty structure, and according to the inscription it was built in 966 H. (1558-59 A.D.) during the reign of Ali ʿAbd al-Šah I. The inscription is carved on a tablet, measuring 4 ft. 5 in. by 2 ft. 4 in. The style of writing is Nasḵā of a crude type and the text comprises Qurʾānic verses and three lines of Persian prose which may be read as follows:

**PLATE I (b)**

بسم الله الرحمن الرحيم ۷ نصیر من الله ونعم قروب وبهر المومینین ۷
فالله خیر حافظا ره ارجم الارحمین ۷ ناز عیالا مظفر الحجئب تبعه عوانا کف
نفی النزاب کلف هم سیفچی (و) بپرتنگ یا محمد برالالک یا علي ۷
یا علي یا علي ۷
این قلعه ر این قصبة مبارک بلیاد (۷) حضرت سلطنت پناب ابرالاظفر علي
عادلشاه

خالذ الله تعالى ملکه رسلطانه رافاض على العالميين بره و احماس به کرکره
میر محمد بن حاجی عمان خان مملکه ۷ قلعه نصارا به قدسیه شهر معدور

**TRANSLATION**

Bismillah.—Qurʾān, Ch. 61, verse 13, and Ch. 12, verse 64 and the Nādiʿ ʿAlī. This fort and this auspicious town (was built) during the reign of the refuge of the kingdom, the victorious
(a) Inscription on the Second Gateway, Shahpur Fort. Plate

(b) Inscription on the Gogi Gate, Shahpur.
Inscription on the First Gateway, Shahpur Fort.
(monarch) ‘Ali ‘Ādil Shāh, may Almighty God preserve his kingdom and majesty, and spread over all climes his benevolence and charity! The work was done by Mir Muḥammad son of Ḥāji ‘Imād Khān the builder (or governor) of the Fort of Nuṣratabād, the well-known and well-populated town. 966 H. (1558-59 A.D.).

The third inscription in chronological order is carved on a stone tablet (3 ft. 1 in. by 2 ft.), now fixed on the first gate of the Shāhpūr Fort. The inscription originally belonged to Deodurg, a taluqa of Sagar. It states the repopulating of the town by one Mir Tāju’d Din in 975 H. (1567-68 A.D.) during the ‘Ādil Shāhī rule. The inscriptive tablet has the Shiite Durūd, the Nūḍī ‘Ālī and the Qur’ānic verses (Ch. 61, V. 13, and Ch. 12, V. 64) carved in the margins, while the middle panels contain four Persian verses composed and inscribed in very poor style. They read as follows:

**PLATE II**

1. اراس دیورگ را ای مسلمان
2. خراب اتتاد بد دیدیز پرترش
3. شد آن دمیز آباد از سردار
4. یی آبادیش کرید تاریخ

**TRANSLATION**

1. O Musalman, listen to me regarding the foundation of Deodurg, for I shall tell (you) the basic fact.
2. Its outer entrance had fallen into ruin to such an extent that for several decades people had forgotten it.
3. When the reign of the just king1 commenced, through judicious administration this entrance was restored.
4. For the restoration this chronogram was composed: "It was restored during the régime of Mir Tāju’d Din." 975 H. (corresponding to 1567-68 A.D.).

The fourth inscription of Shāhpūr is carved on a bastion of the Fort, styled the Muḥammadi Burj. The inscription is dated 1067 H. (1656-57 A.D.), and records the building of the bastion during the reign of ‘Ali ‘Ādil Shāh II, when Aqa Muḥammad was the Nā‘īb (Deputy of the king). The style of writing is Naskh of a crude type, and the text consists of three lines of Persian verse composed in an indifferent style. The tablet on which the inscription is carved is 1 ft. 8 in. in length and 1 ft. 2 in. in breadth.

**TEXT**

**PLATE III (a)**

1. بقرتیق قدی در نصت آباد محمد بچه را کرند بچه
2. بدر شه سید سلطانی مادر آنا محمد کتاب بچه ناهال
3. ز ناز شیخ سید سیف فر بچه بچه شه در واقع مسعود

1 As the Bijapur kings bore the title ‘Ādil Shāh there is pun on the word ‘Ādil which literally means 'just'.


TRANSLATION

(1) By the grace of God they (the officials of the king) built the Muḥammadī Burj in Nuaratābād.

(2) During the reign of the just Sultan, King ‘Ali (II) when Aqa Muhammad was the learned Nā’ib (in Nuṣratābād).

(3) The year was 1067 H. (1656-57 A.D.) when at an auspicious moment this bastion was completed.

At a distance of a furlong from the Traveller’s Bungalow towards the West, is a well, the entrance to which is practically blocked now. As we go down the steps we find an inscriptive slab broken into two pieces, fixed horizontally in the left wall. The inscription records the building of a tomb and a mosque by one Abu’l Ḥasan in memory of a pious lady named Junaid Bi. The inscriptive tablet does not appear to be in its original position, and at first it must have been set up in a prominent place on the mosque or the tomb referred to in the inscription.

The text consists of seven hemistichs of Persian verse composed in an indifferent style. The script is Nasḥi, but as the stone has abraded badly, the inscription has become illegible in several places. The text as deciphered is given below:—

PLATE III (b)

جنید بی ما ما سجیقل ْ آنها نورد هیچکم راز غیب را کشف
چهره درم بود از مه رین دست که که همچون رازه را ناف
ز مخلصی زنا کیش صادق الالقاب همیشه بود از جوز از نور عاطف
بکرتش .... کرد رضت ر مسجد .... آنها کشی معلک (؟) رامف

... آب ر دولت آی رضه

TRANSLATION

Junaid Bi, .......sijanjal (? who was,..

Nobody discerns the mystery of the ‘unknown’;

It was the eighth of the month of Rabi’ II.

That like....she became aware of her union (demise).

Among her sincere and faithful followers
She was (especially) kind to Abu’l Ḥasan for his sorrowful mood.

The latter built in her memory this tomb and mosque....

Whoever stayed.........he praised........

The air and water of this shrine.......

The next (sixth) inscription in chronological order is carved on a bastion of the Shāhpūr Fort facing the Mandāgarhī. It records the building of the bastion under the superintendence of Shāh Muhammad Raza, the Keeper of the Fort, in 1077 H. (1666-67 A.D.). The inscription consists of four lines of Persian prose, and the date is given both in words and figures. The style of writing is Nasḥi of a crude type.

1 The two pieces jointly measure 2 ft. 6 in. in length and 1 ft. 3 in. in breadth.
2 The word sijanjal meaning a mirror is somewhat out of place here; although it is used in the well-known gāzēdākh of Imra’ul Qais.
3 The inscriptive tablet measures 1 ft. 7 in. by 1 ft. 3 in.
Plate IV  (a) Inscription on a bastion facing Mandahgarhi Fort.

(b) Inscription originally found at Shahpur and now in the Inscriptions Gallery of the Hyderabad Museum.
PLATE IV (a)

در کار کرد
شاه محمد رضا
حوالدار سلطان سبع سنتین (sic)
الغ سال ۱۷۷۲

TRANSLATION

(Built) under the superintendence of Shāh Muḥammad Raza, the Keeper of the Fort, in 1077 H. (1666-67 A.D.).

The seventh inscription of Shāhpūr belongs to the reign of ‘All ‘Ādil Shāh II, and as the tablet on which it is carved was found during my visit lying in a neglected condition in a ruined mosque near Ḥazrat Mūsā Qādiri’s shrine, I have since had it removed to the Hyderabad Museum. The inscription records the building of a mosque or some other shrine, by one Shāik Abū’l Ḥasan son of Qāzi ‘Abdu’l ‘Azɪz. This Abū’l Ḥasan may be identified with the Abū’l Ḥasan of Junaid Bi’s inscription (supra p. 4), for both the records belong to Shāhpūr town and they seem to be contemporary from the similarity in the styles of their writing.

The present inscription consists of three lines of Persian prose. The text has been read as follows:

PLATE IV (b)

بعهد سلطنت سلطان علي عادلشاه، ثاني .. ملكة
هبن ابراهيم بن تاجي عبد العزيز .. خت
الغ ۱۷۵۸ هجري

TRANSLATION

During the reign of ‘All ‘Ādil Shāh II . . . . . . . . of the kingdom, Shāik Abū’l Ḥasan son of Qāzi ‘Abdu’l ‘Azɪz . . . . . . . . built . . . . . . . . 1078 H. (1667-68 A.D.).

GOGI

It is an old town held in considerable regard by the people of the Deccan for the tombs of several saints. The most important among these is Pir Chanda Husaini whose real name was Jalālu’dd Din Muḥammad and who flourished during the reigns of the Bahmani kings Aḥmad Wali (1422-36 A.D.) and ‘Alau’dd Din Aḥmad II (1436-58 A.D.). Chanda Husaini died on the 10th Shā'bān, 858 H. (1454 A.D.), and the phrase Ruḥa-i-Chanda is the chronogram of his demise. It was apparently on account of its religious associations that the town of Goggi was selected as

1 The tablet measures 1 ft. 4 in. by 11 in.
the necropolis of early ʿĀdil Shāhī kings, and four of them—Yūsuf ʿĀdil Shāh (1490-1510 A.D.), Ismāʿīl ʿĀdil Shāh (1510-34 A.D.), Mallū ʿĀdil Shāh (1534 A.D.) and Ibrāhīm ʿĀdil Shāh I (1534-58 A.D.)—are buried there.¹

The earliest inscription of Gogi belongs to the reign of Sultan Muḥammad Tughluq, and is interesting as showing the extent of his conquest in the western districts of the Deccan which is not clearly traced with the help of contemporary historical books. The inscription records the building of a fort, called Ustādābād, with lofty towers and gateways in 738 H. (1338 A.D.). As at Gogi itself there is no fort, and the nearest is at Shāhpūr, it is possible that Muḥammad Tughluq might have given a new name (Ustādābād) to the latter place in preference to its old Hindu name. The name Ustādābād, however, did not survive, for it is not mentioned in any contemporary history or statistical account, and was apparently replaced by the name Shāhpūr during the reign of Bahmani kings.

The inscriptive tablet was found broken in two pieces lying in a neglected condition behind the Arbaʿ Masjid. It has now been removed to the interior of the last mosque and preserved there. The two pieces jointly measure 8 ft. 2 in. by 1 ft. 2 in. The style of writing is Naṣkī of a bold vigorous type matching with the script of the other inscriptions of Muḥammad Tughluq found at Bodhan,² Rajamundry ³ and Daulatabad. I have deciphered the text as follows:—

PLATE V (a)

(Line 1)

(Line 2)

(Line 3)

(Line 4)

...(Line 5)

TRANSLATION

Chosen (lit. guarded) praise and sober thanks be (offered) to God that in the reign of the king with Sun-like signs, Moon-like effulgence, Saturn-like power and Mercury-like sagacity (who is) the polar star of the heaven of...... Tughluq Shāh the Sultan—may God through His grace strengthen him......! the great Khān and the distinguished ruler (Khāqān)—may God make the distinguished holy persons his helpers!—laid the divine guidance the foundation of a fort at Ustādābād, the towers of the lofty parapets of which are on a level with the signs of the zodiac

¹ Briggs, III, 73 and 112.
² E. J. M. for 1919-20, Plate XVb.
³ Ibid. for 1923-24, Plate V.
(c) Inscription of Muhammad b. Tughlaq in the Arch, Majid, Gogi.

(b) Inscription on the prayer-room of Habib Ullah Shah, Gogi.

(c) Inscription on the Western entrance of Chanda Shah Husaini’s Shrine, Gogi.
and the massive bastions of which are arm in arm with the planets of heaven. It (the fort) may be compared with a mountain which has the sword of the Sun round its girdle river; the altitude and foundation of its glacis……Its gate is the entrance (lit. key) of the gates of heaven, and its ramparts (or walls) are such that the architect of the fort of religion and faith (i.e., Prophet Muhammad) has referred to their builder in his saying, "Whoever buildeth a fort for Islam, God buildeth a castle for him.……” On the 1st of Dhu’l-Hajj in the year 738 H, (20th of June 1338 A.D.) under the supervision of………... the abovementioned province—may both of them have a long life —was completed.

The next inscription in chronological order from Gogi is carved on the door of a small chamber styled the Qhilla or prayer-room of Shâh Habibu'llah, who was the grandson of the saint Chanda Husaini. The Qhilla is situated within the enclosure of the saint’s tomb towards the South. The inscription is carved on plaster, and consists of a Persian couplet and the date. The style of writing is Naskâ.

**PLATE V (b)**

\[\text{Qhilla}\]

Ta baddan muqaddim, Alle girdan muntakf

The inscription is carved on plaster, and consists of a Persian couplet and the date. The style of writing is Naskâ.

**TRANSLATION**

By the writer of the couplet: 942 H. (1535-36 A.D.).

**Couplet**

The chamber of the world has been called a prison for this reason

That Habibullah (Friend of God) may shut himself up in meditation there.

The shrine of Shâh Chanda Husaini has an extensive enclosure with several gates, one of which, towards the West, leads to a tank which is dried up now. Over this gate an inscription is carved in Persian verse of an indifferent style apparently composed by some one in the service of the guardian of the shrine who is mentioned in the inscription as the builder of the gate. The inscription consists of eight couplets which are carved in four panels, each panel containing two couplets. The style of writing is Thulth of a free type. The text may be read as follows:—

**PLATE V (c)**

<table>
<thead>
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<th>No.</th>
<th>Text</th>
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<tr>
<td>1</td>
<td>(1) Allâhit-ul-Allah Badr-e-Muhammad Baqi Na’awan e</td>
</tr>
<tr>
<td>2</td>
<td>(2) k k Bishâk-Banâni to Râhm-e-Tâdhâ Xudha in qeed-n</td>
</tr>
<tr>
<td>3</td>
<td>(3) Baddar e Shâh-e-Abrâhîm e Na’awan-e-Ahmad</td>
</tr>
</tbody>
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1 That is the sphere of the Sun reaches up to the middle of that mountain’s height.
2 There is a saying of Prophet Muhammad, the world is a prison for the faithful.
3 The tablet on which the inscription is carved measures 5 ft. 4 in. by 1 ft. 7 in.
4 This has been misspelt twice in this line.
5 The correct spelling of this word is  "Raza".
(6) عَمّرت فُرْاز بَعْدَ هَندِانِك بِی نُبَايْت دِرَائِت هَمِيَّش بَاشِد دَمَش بْيِزْرَ پاَیِهَ

(7) بْنِن ۸۱ كَرْدَنْد شِیخ میاَن مَقْطَری در حَالِ إِلَهِی۸ هُد مِدَر هَفْس سَال

(8) كَسی که ۸۲ فِه اَینَ كَرْدَنْد اَین كَرْدَنْد اَین كَرْدَنْد اَین كَرْدَنْد اَین كَرْدَنْد اَین كَرْدَنْد اَین كَرْدَنْد

**TRANSLATION**

(1) O God, make the end blissful and drive away the unforeseen misfortune.
(2) Undoubtedly thou wilt receive the mercy of God; thou shouldst have faith and (notice) the providence of God.
(3) During the reign of Ibrāhīm ‘Ādīl Shāh, son of the king, ‘Alī ‘Ādīl Shāh.⁴
(4) If thou wouldst submit to the divine commandment, thou wouldst go to paradise without any doubt or hitch.
(5) The gate of the shrine was built of stone during the reign of the just king (‘Ādīl Shāh), the refuge of other monarchs.
(6) May thy life be long (so long) as having no limit; mayst thou always have good fortune and may thy enemy be under thy feet!
(7) The mutawalli, Shaikh Miyyān, built it now, in the year 1007 H. (1598-99 A.D.).
(8) A work not done by others before has been achieved by him (the mutawalli) except good name nothing survives in the world.

At a distance of half a furlong to the North of Shāh Chanda Husain's shrine are the remains of an old garden styled the Ḳhāṣṣ Bāgh. A ruined enclosure and an arched entrance facing the West are all that survive now, and over the entrance an inscription is carved which mentions the name of Mir Tāju’d Din as the builder of a beautiful palace. It appears that at one time the Ḳhāṣṣ Bāgh had a beautiful palace, but no trace of it is to be found now, as the entire area within the enclosure is under cultivation. This Tāju’D Din is evidently the same person who is mentioned in the Deodurg inscription (supra p. 3).⁴

The inscription consists of three lines of Persian verse written in Nastaʿlīq style. The inscriptive tablet measures 2 ft. 7 in. by 1 ft. 4 in. The text has been deciphered as follows:

**PLATE VI (a)**

کسی باتی این عمارت را سبب چا بود فِر دُمر از کُلِی نشان
میر تاج الدین سرخیل حرم باتی این قَمر زیبا شد بدان
از خرد تاریخ بُرسید کفس این عمارت پاَی باتی خَرداَن

[907 ه] ¹

¹ It should be لی.

² It is interesting to note that Sir W. Haig on the authority of Firuzta has described Ibrāhīm II, as the son of Shāh Tahmāsp, a brother of ‘Alī ‘Ādīl Shāh I. But this inscription shows Ibrāhīm to be the son of ‘Alī. The word ابن may mean here a successor, but such a meaning is unusual.

³ This year falls within the reign of Ibrāhīm ‘Ādīl Shāh II, whose name is mentioned in the third couplet.

⁴ The graves of Mir Tāju’d Din and his wife are situated in the vicinity of the Khāṣṣ Bāgh (about 150 yards towards the North). They bear no inscription.

⁵ According to the Abjad system the numerical value of this hemistich gives the date 907 H. (1550-51 A.D.).
TRANSLATION

(1) Bāqī has built this edifice so that in the world Bāqī's name should survive.¹

(2) Thou shouldst know that Mir Tājū'd Din, the chieftain of the sacred area, has built this beautiful palace.

(3) I inquired of 'intellect' about the chronogram; it suggested—may this building last for ever. 957 H. (1550-51 A.D.).

SAGAR (Nuṣratābād).

Sagar, although now an insignificant town in the Taihail of Shāhpūr, claims an eventful history which stretches back to the earliest conquest of the Deccan by Musliman kings. Firiqta mentions Sagar with Gulbarga and Dvārasamudra as the three important towns where Mubārak Khaljī after his conquest of Dhoogar appointed military stations for the control of the Deccan.² The importance of Sagar among the divisions of the Deccan is further proved by the rebellion of Bahā'ū'd Din, a cousin of Muḥammad bin Tughluq, who held Sagar as a fief, and who twice defeated the imperial troops under Khwajah Jahān, although ultimately he was defeated and flayed alive by the order of Muḥammad bin Tughluq.³ Sagar remained an important provincial seat during the reign of the Bahmanī kings and it is frequently mentioned in the annals of that dynasty,⁴ but with the establishment of the 'Ādil Shahi kingdom at Bijapūr, it passed into the jurisdiction of the latter.

In 1998 H. when Aurangzeb annexed Sagar to his kingdom, it was held by Peṭ Nāyak who was a feudatory of Bijapūr kings. The author of the Ma‘dīḥir-i-‘Alamjirī in showing the importance of Sagar compares it with Golconda:

در دهدار قلعه بدن زمزم مشکل تن یک قلعة کا عقیدہ ر دیگر سکّر

TRANSLATION

In the world there were two forts each more impregnable than the other: one of them was Golconda and the other Sakkar (Sagar).⁵

Under the Mughals Sagar enjoyed the privilege of being a mint-town, and gold as well as silver coins of Aurangzeb, Kām Bakhsh and Shāh ‘Ālam I struck at Sagar (Nuṣratābād)⁶ are known to numismatists.⁷ Sagar possesses a fair record of its history in the shape of inscriptions as well, and in my survey of the place I have found twenty-one inscriptions of which ten belong to the Bahmani kings and the rest to the ‘Ādil Shahi dynasty. The earliest record belongs to the reign of Muḥammad Shah II, and is dated 793 H. (1390-91). It records the building of an inn and an enclosure (the town walls?) under the order of the king by the Kotwāl whose name was Mubārak. The inscriptions tablet⁸ is fixed now in the Southern wall

¹ Bāqī was perhaps the poetic title of Mir Tājū'd Din.
³ Ibid.
⁴ Ibid., pp. 576, 579 and 720.
⁵ Ma‘dīḥir-i-‘Alamjirī (Bibl. Ind.), p. 306, and Basaīnwa’s Salāfīn (Hyderabad Lithograph), p. 348.
⁶ For this name see supra p. 1.
⁸ The tablet is of polished black stone and it measures 2 ft. 6 in. by 1 ft. 8 in.
of a building styled the 'Aqūr Khānā, which is situated to the North-west of Ḥagrat Munawwar Bādhaḥāsh's shrine. The inscription consists of seven lines of Persian verse written in Naṣīḥ characters of an ornate style. The text may be read as follows:

**STATE VI (b)**

1. شد باد به سر این شاه ها کامگار
2. شد موجب بر مظاهر اینک که نفل
3. از عموم عدل از کشتی جهان خلد برای
4. تا بود شمس مورت تا برد قطب ثبات
5. بانی حضور سر از امر هاش خوش لقا
6. جمیع مبارک خوش فانش عهد شایسته کرود
7. بود از جهت گرخته سیصد کم هفت سال

**TRANSLATION**

1. This inn was built during the reign of the powerful king, the ruler who is a wielder of sword and a wearer of crown (alike).

2. The king Muḥammad, the victorious monarch; at the time of munificence

3. By his unrestricted justice the world has become like paradise, and by the zephyr of his bounty the city of Sagar is an abode of bliss.

4. So long as the Sun may shine, so long as the axis of the world may be steady and so long as the earth may revolve, may his life also continue!

5. By the order of the beautiful king, the builder of this enclosure (fort or city walls) and inn was the Kotwāl of the fort (or town), a servant of the king's servants.

6. As he is most noble-minded and his administration has been just, this well-known fort (or city wall) was rebuilt afresh by him.

7. It was in 793 H. (1390-91 A.D.) that this building was repaired by the all-pervading grace of God.

Another inscription of Muhammad Shāh Bāihmānī is carved on a tablet which is lying near the tomb of Ḥagrat Ṣūfī Sarmast, situated near a tank about a mile to the North of Sagar. The inscription is important, for it gives the name of the king as Muḥammad Maḥmūd, and thus removes the objection raised by Fīrāḵta against the author of Futuḫū’s Saltānīn and some other writers of Gujarat and Delhi who had styled the king as Muḥammad Shāh Bāihmānī, while Fīrāḵta has pointed out that the correct name of the king is Maḥmūd Shāh Bāihmānī. The full name of the king being Muhammad Mahmūd, the heavy strictures of Fīrāḵta on the above

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1. There is pun on the word Muḥārak for it was also the name of the Kotwāl (see supra p. 11).
2. The tablet measures 4 ft. by 1 ft. 4 in.
3. Ṣūfī Sarmast according to tradition was a disciple of the well-known saint, Niṣāmā’d Din Asliya. He came to Sagar in 657 H. (1252 A.D.) and died in 680 H. (1281-82 A.D.).
(a) Inscription on the gate of the Khass Bagh, Gogi.

(b) Inscription on an 'Ashur Khana, Sagar.
(a) Inscription of Muhammad Shah Baihmani II, Sagar.

(b) Inscription of Firoz Shah Baihmani, Sagar.
authors are not justified. On the other hand the inscription exposes the ignorance of Firighta himself of the full name of the king.

This inscription also states that the Bajhmi kings had descended from the Persian monarch Bajhman, on which point again the view of Firighta is interesting. He writes:—

"It has been asserted that he ('Alū'ūd Din) was descended from Bahmūn, one of the ancient kings of Persia, and I, the author, have even seen a pedigree of him, so derived in the royal library of Ahmadnugpur; but it was probably only framed after his accession to the throne, by flatterers and poets, for I believe his origin was too obscure to admit of its being traced. The appellation of Bahmūn he certainly took out of compliment to his master, Gungoo, the Brahmin, a word often pronounced Bajhman. The King himself was by birth an Afghan."

The title Bajhman Shāh is mentioned in the Gulbarga mosque inscription, and is also found on the coins of the dynasty. In my opinion it was the most appropriate appellation which the courtiers of 'Alū'ūd Din could suggest for him, taking into consideration the king's sense of gratitude to the Brahman, Gangū, and the identity of the Persianised form, Bajhman, of the castename Brahman, with the name of the great Persian king Bajhman, son of Isfandīyar. In Gulbarga there is to this day, a street called Bajhmanipura, where the majority of the residents are Brahmins, and some of them describe themselves as the descendants of Gangū.

The inscription was composed by Farīd, who was perhaps the court chronogramist, for he writes, "I have composed chronograms in verse on every subject." The present epigraph consists of seven lines of Persian verse, and the date of the building is mentioned in the last line. The script is Naskh and the text has been deciphered as follows:—

PLATE VII (a)

1. در عید پادشاه جهاندار ر تهمد شاه جهان محمد صاحب صف شک
2. از زمر تہی لگرش سه دار انس
3. عمرش مزید ند کہ حست ائم خلق دیر بز زخم ر تیغ زن
4. باتی ان فارخ تن درم باد که بامر شاه شهر فر جد که ر خرب ن
5. نامگہ میاکست ر مبارک بعید شاه کر یون کرتا دین شیر جن میں
6. ببند نخونه حست دعا جرم عمر شاه تاریخا نیشته بہر باب در سخن
7. از هجرت پیامبر که فتحزاد اود جهان بردس کیہ مارماد آرست چوئی عدان

TRANSLATION

(1) During the reign of the king, the possessor of the world, the powerful monarch; the lord of the universe, Muhammad Mahmūd, the breaker of battle-array;
(2) A descendant of king Bajhman and like the latter in wielding sword; through the power of his sword he has become the commander of the assembly.
(3) May his life be long, for in peace and war he is a distributor of gold, and a wielder of sword among people.

*Firighta, Text (Bombay lithograph), p. 576.
*Briggs, II, 297.
(4) By the command of the king the builder of this mansion has made the town of Sagar like paradise. This servant (of the king) is an expert.

(5) Mubārak is his name and auspicious is the time that during the reign of the king he is the Kotwāl of this prosperous city.¹

(6) The servant Farīd (who always) prays for the life of the king, he has composed chronograms in verse on every subject.

(7) From the Flight (Hijrat) of the Prophet it was (the year) 794 (1391–92 A.D.) that this building was adorned like paradise.

The tomb of Tājū’d Din Shāikh Munawwar Bādshāh the son of Śuff Sarmast is situated in the Eastern part of the modern town of Sagar. It has several inscriptions, one of which belongs to the reign of Muḥammad Shāh Baihmanī II, and records the building of some mansion by Mubārak Kotwāl. The inscriptive tablet is carved on two sides— one side bears the present inscription, while the other side has an inscription of Ismāʾīl ‘Ādil Shāh (1510–34 A.D.) set up by one Māhdī.² It is interesting to note how inscriptive tablets of state buildings were requisitioned for new inscriptions by later officials, the apparent reason being a sense of apathy for the works of their predecessors and the love of giving permanence to their own names. The inscription consists of four lines of Persian verse, the last line being almost obliterated. The script is Nāshī, and I have deciphered the inscription as follows:—

PLATE XIII (a)

\[ \text{بناء إبن عمارة خمين شهد إغاثة بقر شاه غيتي عالم إختاز} \]

\[ \text{محمد خرزاي وليم شاه سلطان خامن يزدان} \]

\[ \text{مبارك Kotwāl با بصارت} \]

\[ \text{بادر شه بكر إبن عمارة} \]

\[ \text{خدا} \]

\[ \text{ممبردار} \]

TRANSLATION

(1) When the construction of this building commenced under the authority of the king of the universe, the exalter of the world:

(2) During the reign of the master of the world, the lord of the universe, Muḥammad Shāh Sulṭān, the chosen one of God.

(3) By the command of the king Mubārak Kotwāl, who possesses foresight, built this edifice (?)

(4) May God keep it.........................

The town of Sagar was defended by massive walls, bastions, and gateways, built by the Baihmanī and ‘Ādil Shāhī kings at various periods according to the exigencies of the time. These, excepting one or two gateways, have completely disappeared now, and the greatest damage to them has been done by the Rajas of Shorapūr, who to strengthen their own fortress have ruthlessly demolished the defensive works of Sagar.

¹ Arabia Felix, here the poet compares Sagar with Yaman only on account of its prosperity.
² The tablet measures 2' 9" by 9'.
³ For this person see infra p. 19.
In the year 801 H. (1398–99 A.D.) Firoz Shāh Bahmani made Sagar his camp to lead an expedition against the Raja of Vijayanagar. Fīrishta writes that the king moved from Gulbarga to Sagar where he reviewed his army. There is no inscription of this year at Sagar; but there is one dated 810 H. (1407 A.D.) which records the building of a lofty gateway under the orders of Firoz Shāh. The gateway still exists although it is in a very ruinous condition.

The inscription consists of seven lines of Persian verse written in Naṣḵḵā characters. The text has been deciphered as follows:—

PLATE VII (b)

(1) بفرمانی سه فائیز اعظم گهست از شاه شامان معظم
(2) خوی فوایز نسل ر بخت فوایز
(3) بنار شاه درازه چلوئین طاق گم در می طاق کسپی
(4) نعمت فتح سلطانی بنا کرد گهست از کوتزال شهر اعظم
(5) بسالم میصد ر ده بیان تاریخ شده اتعل در ماه میمن
(6) نودم فیلکه جمیم ر مسکین لب ویه تا برند خلق عالم
(7) تا متعار داری گهست بنشد گهست

TRANSLATION

(1) By the command of Firoz Shāh the Great, who is the king of exalted kings.
(2) He is of suspicious birth and of triumphant fortune......!
(3) The royal gateway has been built with such an arch that the arch of Ctesiphon is lost in its height.
(4) Fahim Fath Sulṭānī has built it: he is the Kotwāl (commander) of this great city.
(5) The year was 810 H. (1407 A.D.) and it (the gateway) was completed in the month of Muharram.
(6) The humble........ Nadim..... composed this epigraph, so that it may be read by the people of the world.
(7) May God preserve it...... as long as mankind survives......!

It is rather pathetic to note the wishes of the builders and the havoc wrought by time.

This inscription is carved on the eastern façade of the gateway while on the western there is another which bears the same date. The latter consists of nine lines of Persian verse, and as the style of writing is the same as that of the previous inscription, it appears that both were carved by the same sculptor. The text reads as follows:—

PLATE VIII (a)

(1) فرام فتح ریتر وارد الین ر ریتر فرام ر گنگ
(2) هر صنم ر هر شام خلق بیش دیلم دیلم داد

1 Briggs, II, 370.
2 The tablet on which the inscription is carved measures 2 ft. 8 in. by 1 ft. 3 in.
3 The tablet on which the inscription is carved measures 3 ft. 7 in. by 1 ft. 8 in.
TRANSLATION

(1) To whomsoever the grace of the Holy God is the guide, victory, success, triumph and fortune are available to him.

(2) Every morn and eve many people raise their hands in prayer in remembrance of the name of their world-conquering king as a token of gratitude.

(3) In an auspicious time a wonderful gateway has been built; it is lofty and sublime and illuminated like heaven.

(4) During the reign of the king, the possessor of the world, the just, (who) is Fīroz Shāh, the generous (lit. the second Ḥātim), the victorious.

(5) ...has contained the mystery of the world... is perfumed with musk and red rose.

(6) A gate with a series of arches resounding with the sweet warblings (of birds), a second paradise another match of which is not to be found.

(7) The builder of this gateway is the Kotwāl (commander), I mean Fahīm, the servant of the just emperor.

(8) From the Flight (Ḥijrat) of the Prophet it was the year 810 (1407-8 A.D.) that this building, like which there are few in the world, was completed.

(9) O God grant him a long life like that of Noah: to this king who is a unique bestower of kingdoms (lit. worlds).

The reign of Fīroz Shāh is represented by another inscription at Sagar. It originally belonged to the city walls, but now the tablet on which it is carved is fixed into the western side of the platform of Ḥāgrat Munawwar Bādāshah’s tomb. The epigraph records the building of the walls, bastions, and a gateway of the city by the Kotwāl, Mubārak, under the authority of Fīroz Shāh. We have noticed the name of Mubārak as the Kotwāl of Sagar in the two inscriptions of Muḥammad Shāh Bāhnānī II, dated 793 and 794 H. respectively; but in the earlier part of Fīroz Shāh’s reign Mubārak seems to have been replaced by Fahīm Sulṭānī, for in the inscriptions of the latter king, dated 810 H., the name of Fahīm is recorded as the Kotwāl of Sagar. As the name of Mubārak occurs again in the present inscription, it appears that about the date of this record (814 H.) he was reinstated on his previous post.

1 The tablet measures 2 ft. 9 in. by 1 ft. 9 in.
2 For Munawwar Bādāshah see supra p. 12.
3 Supra pp. 9 and 11.
4 Cf. Plate VIIIs.
(a) Firoz Shah’s inscription on the Shah Darwaza, Sagar. Plate VIII

(b) Inscription on the platform of Munawwar Badshah’s Dargah, Sagar.

Scale *1:12

Scale *2
لا يوجد نص قراءة طبيعي可以从这张图片中提取。
The inscription consists of nine lines of Persian verse, which were composed by one Jamālu’d Din Muftī, whose name is mentioned in the last line. The style of writing is Naskh, similar to that of the earlier inscriptions of Sagar.1 The text has been deciphered as follows:—

PLATE VIII (b)

(1) بُحَبَّ اللَّهِ بِشَهْرِ أَفْسَرَتُ بَادٍ چَهُ خَرَشٌ حَصَنٌ حُسِنٌ كَشَتُهُ اسْتَبِنُود
(2) هَرَآنَ بَرْجِی که بِبینَدِ ایبُنِ (۷) حَصَارَقُ بَرْجَ اسْمَانٌ گَرَدَدِ نَفَرَش
(3) دَخْرُ دِرْزَاتُ کَوْهُ شَهِادَتُ عِمَّرَتِ مِوَارَکُ بَادُتَا دِرْبَ تِمَاسِت
(4) بَعْدَهُ دَرْسَتِ ایبُنِ بَدَشَاهِی کَرَزَ تَارَیِجَ کَفَرَ دَینَ پَناَمِی
(5) زِمِلَلٌ بَیرِ امْسَهَ شِاهَا رَالِه شِهِ فَیْرَزُ أَبَلْ حَقَّ عِتَالِی
(6) عَمَارتُ سَلَخُتْهُ خَرَذَ بِدِلِ رُجَانُ مِلِکَ رَالِ مِوَارَکُ خَاصِ سُلَطَان
(7) کَهِ بَرَزُدِ کَوْرَالِ ۷۷۷۷ نِیْکَ نَسْخُ هِیْشَهُ نَیْکُ نَامَ مَحَبَّ بَوَجَت
(8) زِحْرَتِ بَیرِ هِیْسَمُ نَیْسَرَدِ سَلِیْمُ مِرْتَبَ کَشَتُهُ اَرِ حَقَّ جَمَعَهُ نَی آَمَل
(9) چَهُ خَرَشَ کُفَتَی جَمَالَ الدَّینِ مِعْقَدُ ذِرَ تَارَیِجَ بِرُ هِجَارِ سَفِیَت

TRANSLATION

(1) Praise be unto God that in the city of Nuṣratābād what a beautiful and how strong a fort (or enclosure) has been built.
(2) At the sight of any of the bastions which is noticed in this enclosure the towers of heaven (i.e., signs of the zodiac) are scattered in charity.
(3) And the gateway which has been built may its auspiciousness last till the day of resurrection!
(4) During the time of the administration of such a king who has destroyed infidelity and defended the faith.
(5) The exalted king, who has descended from the son of Baihman; Fīroz Shāh, the shadow of God Almighty.
(6) The building has been erected with (all) heart and soul by the exalted Malik, Mubārak, the special servant of the Sultān.
(7) The august person has been the Kotwāl: always enjoying a good name and luck.
(8) From the "flight" (Hijrat) it is the year 814 (1411-12 A.D.) that now by the grace of God this (building) has been completed.
(9) Jamālu’d Din Muftī has composed well (these lines): he has strung the pearl of the chronogram in a good style.

The reign of Fīroz Shāh’s successor, Ahmad Wali al-Baihmanī, is represented by two inscriptions both of which are dated 829 H. One of them records the building of a gateway in the city walls of Sagar by the Kotwāl Da’ūd. The tablet on which the inscription is carved2 is now built

1 Cf. Plates VI-VII.
2 The tablet measures 2 ft. 7 in. by 2 ft.
into the prayer-niche of an old mosque at Rauza, a suburb of Sagar where the tombs of Ānkas Khān and his family are situated.\(^1\)

The inscription consists of seven lines of Persian verse, composed by one Muhammad Fakhr. The script is Nashā. I have read the text as follows:—

**PLATE IX (a)**

(1) پَرْسُهِ حَمَّامِ شَرَمِ حُبِّي شَهِبَادَبِنِ احمد شاه غَازِی
(2) پَرْسُهِ حَمَّامِ شَرَمِ حُبِّي شَهِبَادَبِنِ احمد شاه غَازِی
(3) پَرْسُهِ حَمَّامِ شَرَمِ حُبِّي شَهِبَادَبِنِ احمد شاه غَازِی
(4) پَرْسُهِ حَمَّامِ شَرَمِ حُبِّي شَهِبَادَبِنِ احمد شاه غَازِی
(5) پَرْسُهِ حَمَّامِ شَرَمِ حُبِّي شَهِبَادَبِنِ احمد شاه غَازِی
(6) پَرْسُهِ حَمَّامِ شَرَمِ حُبِّي شَهِبَادَبِنِ احمد شاه غَازِی
(7) پَرْسُهِ حَمَّامِ شَرَمِ حُبِّي شَهِبَادَبِنِ احمد شاه غَازِی

**TRANSLATION**

(1) Praise be unto God that through the support of the great knower: by the command of the king of Islamic countries;
(2) The praiseworthy defender of the law of Hijāz, Shihābu’d Din Ahmad Shāh, the victorious;
(3) The bloom of the garden of Baihman Shāh the deceased: O God, keep the evil eye of autumn afar from this orchard!
(4) From the ‘flight’ (hijrat) it was the year eight hundred and twenty-nine that this gate facing the Kā’ba was built.
(5) This building was constructed by Dā’ūd who is the just Kotwāl.
(6) Muhammad Fakhr is (the poet) who strung the pearls (of this poem) and who occupied himself in composing the chronogram.
(7) O God, keep the enclosure walls of Nuṣratābād filled with people till the ‘day of judgment.’

On a side of the last another inscriptive tablet is built which bears a fragmentary inscription. As in the third line it contains the name of Muḥammad and in the seventh that of Mubārak, it may be guessed that the inscription belongs to some building erected by the Kotwāl Mubārak at the instance of Muḥammad Shāh Baihmani II (1378-97 A.D.). The style of writing is Nashā and the words of the text which are intact may be read as follows:—

**PLATE IX (b)**

(1) مَرْتِبَة (مَرْتِبَة ؟) كُنْسَة
(2) بعید شهر یار
(3) محمد

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\(^1\) For Ānkas Khān see Briggs, III, pp. 167 ff, and Basīkīn’s Salātīn (Hyderabad Lithograph), pp. 204, 221, 226 and 227.
(b) A Bahmani inscription at Rauza near Sagar.

(e) Inscription of Ahmad Shah al-Bahmani at Rauza near Sagar.
Plate X

Inscription on the wall of a well in the shrine of Sufi Sarmast Sahib, Sagar.
TRANSLATION

(1) Was completed or repaired.

(2) During the reign of the king.

(3) Muḥammad.

(4) From his countenance.

(5) O God.

(6) The disciple.

(7) Mubārak.

(8) From the ‘flight’ (Ḥijrat).

(9) Farid, the humble.

The other inscription of Ahmad Shāh Wali al-Baihmani is carved on the wall of a well in the shrine of Hazrat ʿUṣf Sarmast. The tablet bearing the inscription is broken in two pieces, of which one is still fixed in the wall, while the other is lying close by. The breaking of the tablet has destroyed a portion of the text, but what remains on the two pieces is fairly legible, and shows that the inscription consisted of twelve lines of Persian verse written in Nastāb characters. I have deciphered the text as follows:

PLATE X

(1) هزاران تن زاده منعم کبیرا را که ای در کشید چشمه از سرگ خارا
(2) جر این چشمه را دید شیرین و خریرش به شیرینی چشمه حوض کرتو
(3) نبی . . . . . . نبی که اسئان شد کا کاندل خان آلک خان پهلو کرد
(4) بفرماه این منفی آل یاسین که اگه چشمه یک چشمه دالی او
(5) مرتب (5)

1 Farid’s name as a court chronogramist or historian of the reign of Muhammad Shāh II is already mentioned above, vide p. 11.

2 For ʿUṣf Sarmast see supra p. 10.

3 The two pieces jointly measure 3 ft. 8 in. by 2 ft. 8 in.
**TRANSLATION**

(1) A thousand praises be unto the Benevolent God who draws a spring from granite rocks.

(2) When (he) found this spring sweet and refreshing: possessing the sweetness of the spring of Kauthar.\(^1\)

(3) The Prophet...whose threshold was heaven: Khudawand Khan who was raised to the rank of Khânjahân.\(^2\)

(4) This distinguished descendant of the Prophet ordered that a well\(^3\) be built around this holy spring.

(5) ........................................ completed.

(6) When the year was 829 H. in this garden (or tomb)........................................

(7) During the reign of the victorious emperor who has conquered the whole world in one campaign;

(8) The flower of the garden of Baileyman Shâh, the king Alâmad, through whose authority the fragrance of Muhammadan Law has spread.

(9) In this mausoleum is buried that tiger of the battlefield whose name is Raqi son of Zaid: thou shouldst remember.

(10) Malik Qufti Mulk, the martyr, who at once sacrificed his head and life for God.

(11) O Muhammad,\(^4\) thou shouldst swim in the ocean of poesy, and when thou reachest the coast offer this prayer from the heart:

(12) O God through thy grace grant Khânjahân a peaceful and everlasting life!

---

\(^1\) The name of a fountain of Paradise.

\(^2\) Firušta writes that Ahmad Wali in reward of the devotion of ‘Abdul Qadir his armure-bearer raised him to the rank of two thousand and conferred on him the title of Khân Jahân. It is doubtful whether ‘Abdul Qadir and Khudawand Khan of the inscription were the same person: Briggs, II, 404.

\(^3\) The word علی occurs frequently in old inscriptions of the Deccan and means a "well".

\(^4\) The name of the poet who composed these lines.
Khalimu'llah. The earlier one of these two records is carved on a pillar which is lying on the platform of Munawwar Badshah's tomb. The inscription records the construction of a mosque by Amma Hīva, the wet-nurse of Dastūr Khān, who was probably the governor or fief-holder of Sagar about this time, for his name is mentioned in several inscriptions. The inscribed portion of the pillar measures 1 ft. 6 in. by 1 ft. 4 in. and contains three Persian couplets written in Nastaliq characters. The couplets read as follows:

PLATE XI (a)

1. دار زمان عدل عامل بالغ وزیر زمیر خرید
   ساخت این مسجد اما حیوه بزرگی خدا
   2. را باند نام خبر از دیپی دستور خان
   این با کره ز به طاعت فرد صد
   3. صالح رقیش طلب میرا (۳) مسی از حساب
   سال تاریخش برآمد جامع خان

   (۹۳۱ هـ)

TRANSLATION

(1) By the grace of God Amma Hīva built this mosque during the just administration of 'Ādil Khān (Isā'ī), the sagacious Wazir.

(2) So that the good name of the wet-nurse of Dastūr Khān should survive, she has built this (mosque) for the worship of the One and Eternal God.

(3) Mahī ṭa when attempting to draw scientifically the horoscope of the foundation (lit. the time) of the mosque, found that the chronogram is contained in the phrase—the abode (lit. assembly mosque) of eternal bliss.

The other inscription, dated 932 H., was carved on a tablet which lay sometime ago in the 'Āshūr Khān's at Sagar, but it has disappeared now. The letters of the inscription have become indistinct on account of the weathering of the stone, but still a considerable portion of the text can be deciphered. It consists of three Persian couplets written in Naskh characters.

The most important feature of the inscription is the mention of the name of the Bahmani king, Wallū'ollah, son of Mahmūd Shāh, as that of the reigning monarch in the year 932 H. This chronology is supported by the dates of the reigns of the last four Bahmani kings given by Firīṣta—

<table>
<thead>
<tr>
<th>Ahmad Shāh II</th>
<th>Died in 927 H.</th>
</tr>
</thead>
</table>
| 'Alau'd Din Shāh II      | "The king was deposed after a short reign of two years and three months and placed in confinement, during which he was shortly afterwards murdered"—I.e., sometime in 929 H.

1 The names of these three kings, in spite of the fact that they were mere puppets in the hands of their Barid ministers, were mentioned in the kāufa and stamped on coins as reigning monarchs. The inscriptions of this period also, found in various parts of the Deccan, contain the names of Bahmani princes as those of the reigning monarchs, while the titles of the five generals who ultimately founded the five kingdoms of the Deccan are given as ministers or servants of the king. For the date of Sultan Quli Qutb Mulk's assuming the title of the king see my article in the Journal of the Hyderabād Archaeological Society for 1918, pp. 89-94.

2 For Munawwar Badshah's tomb see supra p. 12.
3 Hīva is an extraordinary name unless it is an āšā of حیوه.
4 Infra pp. 21-22.
5 Mahī ṭa is the name of the poet who composed the chronogram.
6 The phrase according to the Abjad system gives the date 931 H.
7 The tablet is 1 ft. 2 in. square.
8 For the 'Āshūr Khān see supra p. 10.
9 Briggs, II, 554.
10 Ibid., p. 556.
Waliu'llah Shāh

"Three years after his accession, Amīr Barīd conceiving a passion for the king's wife, caused the king to be poisoned and espoused the queen"—i.e., sometime in 932 H.

Kalimu'llah

32 to 934 H. (?).

Sir W. Haig has given the dates of the last four Bahmanī kings as follows:—

Ahmād Shāh II

924-27 H.

'Alūd Din

927-28 H.

Waliu'llah

928-931 H.

Kalimu'llah

931-34 H.

As Haig has given no reasons for his differing from Firīghta, and as the date given in the present inscription supports the chronology of the latter writer there remains no room for accepting the dates of Haig for the reigns of these kings.4

The text of the inscription has been deciphered as follows:—

**PLATE XI (b)**

عمارت كرم اپن مسجد بورن خالق پن کردن
بعيد باذاره دين رئي الہ بن مصمون
زیریٰ ... ختاش پر ماخاق
اکر خواهي کد تازارخش کفی معلوم ... بدان؟

**TRANSLATION**

(1) This building was constructed by the help of God, the Creator, by Muhammad Nūr, Nāyab (Deputy) .............. Dastūr Khān.

(2) During the reign of the lord of the faith, Waliu'llah son of Mahmūd, .......... a minister .............. whose title was 'Ādil Khān.

(3) If thou desirest to ascertain the date of the building ...... thou shouldst know that it was 932 H.

Near the Western gateway of Sagar towards the North-east is a platform with two graves. At the head of one of these graves a stone pillar is fixed which bears two inscriptions. One of these is in prose4 and the other in verse. The prose inscription, with the exception of the first line, is fairly legible and may be read as follows:—

---

1 Briggs, II. 557.
2 Ibid. p. 558.
3 Cambridge History, III, 902.
4 A great deal of confusion has arisen on account of the coins of Sultān Kalimu'llah, which bear years from 930 to 942 H. As Firīghta writes that Amīr Barīd kept Waliu'llah virtually a prisoner, and that the latter becoming impatient of the restraint endeavoured to procure liberty, it appears that Amīr Barīd threatened to place Kalimu'llah on the throne, and went so far even as to issue coins bearing the name of Kalimu'llah during the life-time of Wallu'llah. Neither Firīghta nor any other contemporary historian of the Deccan gives the exact date of Kalimu'llah's demise, and as his coins bearing the date 942 H. have been found, it appears that he was alive in that year. This view gains support by the study of the inscriptions of Bījapur kings who did not assume royal titles until 943 H.
5 The first line of this inscription also may be in verse.
6 The prose part of the inscription measures 2 ft. 4 in. by 1 ft.
(b) Inscription in the Ashur Khana, Sagar.

(c) Inscription in the shrine of Munawwar Badshah, Sagar.
(b) Another inscription on the same tomb.

(c) Inscription on a tomb near the Western Gate of Sagar.
PLATE XII (a)

1. (1) اذکر میرم
(2) تاریخ تنگ دانش اعضا کان ایش مرحوم میرم
(3) السعید الشیخ مغفور از طاروت و بهار نوجوانی
(4) احمد بن ظیر الهدی مرقد از دار الغنی بدار البقا رحلت نام چهل شاپ یل المهد

رجب ۱۲ ساله ۱۰۵۵

TRANSLATION

When my ashes

The date of the demise of the beloved son, the honoured, the most noble, the most brave, the distinguished—may God bless him—the august, the martyr, the blessed, the absolved, (who) in the freshness and the spring-tide of youth...Aḥmad son of...may God illuminate his grave!—passed from the transitory world into the everlasting region on the night of Sunday, 14th Rajab, 955 H. (9th August, 1548 A.D.).

The other inscription is much obliterated, and only a few words here and there can be deciphered. The name Aḥmad in whose memory the inscriptional pillar was set up, and the date 955 H. are, however, clear. The language of both these inscriptions is Persian, and the style of writing Nashī.

The administration of Dastūr Khān is commemorated by two more inscriptions at Sagar, one of which is carved on the back of the tablet bearing the inscription of Muhammad Shāh Bāhamanī II noticed above (p. 12). The style of this record is Nashī of a crude type, and there is also a spelling mistake in line 4 where has been spelt [الهی]. The text comprises four lines of Persian verse, composed in a poor style by the poet Mahdī, whose name has been mentioned above in the chronogram of the mosque built by the wet-nurse of Dastūr Khān. I have read the inscription as follows:—

PLATE XIII (b)

[باد شاه را بست ما علامان دش رنه شرین ما نیاهم خلب ایین در بر شرش
[عا[ال بود انس که ار مهدی مفصل باهم از جهان جاکر شاه ر زالم قدرش
سالم مهدی ایون سرا در سایه دستور خان
در مل عقل خان جوز شه شاون (7) بیض حیر درهم دارالشوق شه یا الهی (sic) (8) باد از چشم شخص در امام

TRANSLATION

(1) ('Ali') the king of the universe, we are the slaves of his door: whoever is not (devoted to him) like us may the dust of this door be upon his head!

---

1 Supra p. 19.
2 Ibid.
3 Prophet Muḥammad's son-in-law.
(2) That person is wise who like Mahdi is from his heart the servant of the king; (nay) the slave of his (slave), Qunbar.¹

(3) During the just administration of 'Aḍîl Khān (Ismā'īl), the Wāsir of the king of kings, Mahdi built this abode under the protection of Dastūr Khān.

(4) By (the grace) of God this shrine has become the abode of love: O God, may it remain safe from the evil eye!

The other inscription of Dastūr Khān is carved on a tablet, measuring 1 ft. 3 in. square, now fixed into the wall of a house, called the house of the Sajjadah Shāhīb, situated some fifty yards from the Police Station of Sagar. The house is a modern structure and the inscription, as the text shows, originally belonged to a mosque which was built by a lady whose name is not clear on the tablet. The first part (lines 1-7) of the inscription contains the Shīite durūd, invoking blessing on the twelve Imāms, while the last three lines record the date of the building of a mosque during the administration of Dastūr Khān. The style of writing is Nashk of a crude type, and the text is not clear on the tablet in several places.

PLATE XIII (c)

Translation

Lines (1-7) Shīite durūd.

Lines (8-10) This mosque was built by Bibi... the exalted governor (Aṭābākh), the great Khān, Dastūr Khān, may God prolong his life! On the 2nd of the month of Shā'bān............The writer (is) the humble servant, the slave of slaves.........

In the vicinity of the shrine of Munawwar Bādghā h are four more inscriptions. One of these is carved over the mihrāb of a mosque, situated to the West of the platform of the shrine.

¹ Qunbar, the name of the freedman of 'All.
(a) Inscription of Muhammad Shah Baulmani carved on a tablet lying near the Shrine of Munawwar Badshah, Sagar.

(b) Inscription of Dastur Khan on the same tablet.

(c) Inscription of Dastur Khan on the wall of Sajjada Sahib’s house, Sagar
Plate XIV

(a) Inscription on a mosque near Munawwar Badshah's Dargah, Sagar.

(b) Inscription on Sajjada Sahib's house, Sagar.

(c) Inscription on Sajjada Sahib's house, Sagar.
It consists of two lines of writing in Nasḵh characters of a heavy type.¹ The text reads as follows:

PLATE XIV (a)

إِلَهَ أَكْبَر

لا إله إلا الله محمد رسول الله علي أبي طالب الله غفر

TRANSLATION

God is Great!

There is no god but God, Muḥammad is the prophet of God, and ‘Ali is the friend of God. (This is) true, true. Written by Mahdi.

To the south of Munawwar Bādābah’s tomb is a house associated with the name of Sajjādah Sāhīb.² It has two inscriptional tablets, one each fixed into its Northern and Western walls. They originally belonged to some school, for the texts of both inscriptions contain the well-known saying of the Prophet Muḥammad, “I am the city of knowledge and ‘Ali is its gate.” The text of one of these inscriptions is in Arabic, consisting of two lines written in Nasḵh characters.³

PLATE XIV (b)

(1) قال رسول الله صل الله عليه وسلم
 أن مدينة العلم و علي بابها

TRANSLATION

The Prophet of God (may God bless him and his descendants and absolve them!) has said, ‘I am the city of knowledge and ‘Ali is its gate.’

The other inscription is in Persian verse containing three couplets. They are inscribed in Nastaʿlīq characters of a very bad type.⁴ The couplets read as follows:

PLATE XIV (c)

(1) محمد علی أبي بهادر

(2) شنايده ام كه تمالي نورد قمر مسيح

(3) كه مدينه العلم علي درست مرا

⁴ The inscriptional tablet measures 5 ft. by 2 ft.

² This house is different from the one alluded to on p. 22 which is also associated with the name of the Sajjādah Sāhīb.

³ The tablet on which this inscription is carved measures 4 ft. by 1 ft. 2 in.

⁴ The tablet of this inscription measures 2 ft. 3 in. by 1 ft. 3 in.

⁵ The correct way of writing this word is آب‌ر.
TRANSLATION

(1) Muhammad of Arabia, the glory of both the worlds: whosoever does not regard himself as the dust of his door may dust be upon his head!

(2) I have heard that he uttered like Māshî (Jesus Christ) these words from his ruby-like soul-nourishing lips;

(3) "I am the city of knowledge and 'All is the gate for me." How happy is this saying and how I wish to be a dog at that gate.

On the platform of Munawwar Bādābāh's tomb is placed a slab, measuring 4 ft. 8 in. by 1 ft. 9 in., on which some Persian couplets, the names of Shi'ite Imāms and benedictory verses are inscribed. As at a subsequent date holes have been cut in the lower half of this slab the inscription is greatly damaged. The script and the style of Persian couplets are similar to those shown in the inscriptions of Mahdī and this record seems to be of the same period, i.e., of the middle of the 10th century Hijra. I have deciphered the text as follows:

PLATE XV (a)
(نام)

1. شیخ در کنگ ماهی بر آرمی با کر م (؟) بزوئ (پیر چری) حضرت در س
2. که از اعمال ما در دنیا گم دارم چنان یا بیت قابل ارز
3. ندا که چیز خیرات اطاعت ندارد در سی چنین حضرت در س
4. 
5. (ز) دیار در سک
6. 

TRANSLATION

(1) A night thou shalt have to pass in a solitary corner: I have built (this mosque) for the glory of the Friend.

(2) O God, which thing from our doings in this world is acceptable to Him.

(3) The Unknown voice said, "Except charity and devotion nothing is acceptable at the Court of the Friend."

(4) 

(5) I built this mosque. . . . . so that people may see the divine vision.

(6) 

Prose

Names of the Shi'ite Imāms and benedictory verses.

Supra pp. 19 and 21.
(a) Inscription on a tablet lying on the platform of Munawwar Badshah's Tomb, Sagar.

(b) Inscription on a tomb near Sufi Sarmast's Shrine, Sagar.

(c) Inscription on a tomb near Sufi Sarmast's Shrine, Sagar.
PLATE XVI

(a) Inscription on the wall of a well at Dornhalli near Shahpur.

(b) Inscription on a bastion, Bidar Fort.
In the vicinity of Sufi Sarmast's shrine is a platform with two graves. On the sarcophagii of these graves are inscribed the names of the persons whose remains lie there. The epitaph on grave is:

PLATE XV (b)

با نام منا (١) اسم خرم شرف خان

TRANSLATION

In the name of . . . . Muhammad Shārzah Khān.
The other grave has this inscription:—

PLATE XV (c)

پس فاطمہ خرم ١ (٢) شرف خان

TRANSLATION

In the name of Fatimah, wife (?) of Shārzah Khān.

AN INSCRIPTION FROM DORNHALLI, SHĀHPŪR TALUQA, GULBARGA DISTRICT.

By G. YAZDANI.

The village of Dornhalli is situated on Yadgīr-Shāhpūr road, the distance from the former being some eighteen miles and from the latter only four. The village has a fine mosque with a well in front of its court.² On either side of the entrance of the well, whence steps descend to the water level, two inscriptive tablets are fixed, the texts of which are identical with one another. Each of these tablets measures 1 ft. 10 in. by 1 ft. 8 in. and has eight lines of Persian writing recording the gift of two chāsar of land by the reigning monarch (‘Alī ‘Ādil Shāh I) to Bilāl Dīlarwar Khān, who was apparently the builder or the trustee of the mosque, for the land referred to in the inscription is still shown rent-free for the maintenance of the mosque in the village records.

The style of writing of both these records is Nasḵh, and I have deciphered the text as follows:—

PLATE XVI (a)

1. عاطفہ باشا شاہ مرحوم خسران خان اور
2. اعظم بلال دلار خان انعام اسم
3. در جاری از استقبال سعید ثانی
4. سبکی رنغم زمین ریک پل چار
5. زمین سیاہ پل چار در سرود درد

¹ In Arabic the word نِرَم means wheat. Its significance as 'wife' or 'daughter' is very unusual.
² For a description of the mosque see Annual Report, Archeological Department, Hyderabad-Deccan, for 1341 F. (1921-22 A.D.), p. 2.
TRANSLATION

Having shown royal grace and kingly patronage (His Majesty) granted two ḍāwars of land to Khān-i-Āzam Bilāl Dilāwār Khān from the year 978 H. (1570-71 A.D.) onwards. Of these two ḍāwars one is rey (sandy land) and the other ḍāwar is black soil in the environments of Dornhalli. This grant will be continued in the names of the descendants and progeny of (the aforesaid Khān-i-Āzam), and whoever transgresses or aggrandizes, may the curse of God and of His prophet and of His (entire) creation be upon him!

SEVEN NEW INSCRIPTIONS FROM BIDAR, HYDERABAD STATE.

BY G. YA'ADANI.

In the E. I. M. for 1927-28 I published a comprehensive study of the inscriptions of Bidar; but during the last six years the monuments of Bidar have been examined with closer attention in connection with my forthcoming volume on the architecture of this historic town, and I have found seven new inscriptions hitherto concealed either under prickly shrubs or under modern additions to old buildings. The most important among these from an artistic point of view is an inscription carved on a tablet found under debris inside the Bidar Fort. The tablet measures 2 ft. 3 in. by 1 ft. 3 in., and has only two words carved on it, which are tastefully interlaced in the decorative pattern in relief forming the background of the inscription (Plate XVIIb). The design of the pattern in the background, and the style of writing are identical with those shown in the inscription of Ḥārāt Khāliṣ‘ul-lāh’s shrine which was written by the calligraphist Mughth of Shiraz. The present inscription does not bear any date nor the name of the calligraphist who designed it, but it may be attributed to Mughth for the identity in the styles of the two inscriptions is so clear. The two words forming the text are—形势 kuṣūr al-‘arif—meaning the bastion dedicated to ‘Alī, the son-in-law of the Prophet Muḥammad. ‘Alī on account of his valour, which secured him the title of Ḥārāt al-dār (the tiger of God) is often invoked for help and safety among Moslems in all matters that appertain to war and its apparatus. The inscription seems to have been carved either near the end of Ahmad Shāh Wali’s reign or in the beginning of ‘Alā’u’d Din Ahmad’s rule, for during that period the construction of the Fort of Bidar was completed, and about that time also occurred the death of the saint Khāliṣ‘ul-lāh, the inscription of whose shrine has such a striking resemblance to the present epigraph.

The next inscription has been found in the Solā Khamb Mosque of the Bidar Fort when clearing the remains of a cistern which appeared to be a later addition to the mosque, and was also an eye-sore, being built along the Western wall, towards which ‘the faithful’ bend their heads in prayer. It is interesting to note that the inscription was concealed by this unsightly structure at quite an early date, and at the time of Aurangzeb’s conquest of Bidar nobody knew definitely the name of the builder of the mosque, which is clearly mentioned in the inscription. Muhammad Sāliḥ refers

1 For a description of the Fort see the Annual Report, Archaeological Department, Hyderabad State, for 1335 F., pp. 5-11.
Inscription on the Sola Khamb Mosque, Bidar Fort.
to it as having been built two hundred years before Aurangzeb’s conquest of Bidar, and Khāfi Kāhān states that the mosque was erected by Kāhān Jahān which has been the title of so many ministers in the Deccan. The discovery of the inscription is therefore important as fixing with precision the date of the building, which on account of its plain and somewhat heavy style represents a definite stage in the development of the Deccan architecture under the Bahmani kings.

The inscriptive slab measures 4 ft. 6 in. by 2 ft., and has four panels in each of which a Persian hemistich is carved. The style of writing is Naṣḵkh of a very bold type resembling the script of the Tughluq inscriptions of the Deccan. The date of the erection of the mosque as given in the inscription is 827 H., which falls within the reign of Aḥmad Shāḥ Wali (825-839 H.). According to Firīshtā, the date of the transfer of the Bahmani capital from Gulbarga to Bidar may be placed about 830 H., but from the inscription it is clear that the mosque was built earlier than that (in 827 H.) by Prince Muhammad, the second son of Aḥmad Shāh, whose name as the builder of the mosque is mentioned in the inscription.

I have deciphered the text as follows:

**PLATE XVII**

(1) 

(2) 

**TRANSLATION**

(1) During the time of the vicegerent of God; Prince Muḥammad, who has no equal;

(2) In 827 H. (1423-24 A.D.) Qubštī Sultānī was the auspicious founder of this mosque.

While surveying some religious buildings dedicated to the well-known Moslem saint, Shāikh ‘Abdūl Qādir Jilānī, popularly called, Maḥbūb-i-Subbānī, the chosen one of the Holy God, I have found two inscriptions on a building called the Chhotī Kāhnāqāh of Maḥbūb Subbānī. This building is situated in a lane connected at one end with the Shāhganj Darwāzah road, and at the other with the road which goes from the Mādrasah to the Dulhan Darwāzah.

The tablet of one of these inscriptions is fixed over the doorway of the Kāhnāqāh, and measures 2 ft. 8 in. by 2 ft. The inscription consists of two Persian couplets and the chronogram, which is also in verse. The couplets are written in Naṣḵkh characters while the chronogram is in Nastā’īq. I have deciphered the text as follows:

**PLATE XVIII (a)**

*Qāl Qarākhān al-‘Azm*


---

4. The coins of Aḥmad Shāḥ Wali Bahmani bearing the date 827 H. and mint name *Aḥmad Shāḥ Wali* have recently been found, when studied along with this inscription, will show that Bidar received the name Muḥammadabad after the name of the second son of the king, who was the governor of Bidar and who took keen interest in its expansion as shown by his constructing this grand mosque. The transfer of the capital from Gulbarga to Bidar might also have been made in compliance with the wishes of Prince Muhammad whom Aḥmad Wali held very dear.
5. *Chhotī Kāhnāqāh* means the small monastery.
The great saint (lit. the great refuge) has said,

Couplets

(1) "In our company thou shouldst not be double or triple-minded but be single-minded, and free thy heart from that which is not-God;"

(2) "Come one morning in a sincere mood to my door, and if thy craving be not fulfilled, then thou shouldst complain."

Chronogram

If thou wantst the date of this sacred threshold, (know it from the phrase) "Built by Firoz Khān".

The numerical value of this phrase according to the Abjad system gives the date 1054 H. (1644-45 A.D.).

The other inscription is carved on a mosque attached to this monastery. It records the name of the builder of the mosque and the date of its construction. The style of writing is Naṣīḥ and the language Persian. The text may be read as follows:

PLATE XVIII (b)

The builder of this mosque is Ahmad Khān Kīthā in the year 1069 H. (1658-59 A.D.) from the 'flight' of the Prophet.

About half a mile to the south-west of Ḥazrat Kunj Niāśīn's shrine is situated a mosque surrounded by trees. It comprises a prayer-hall with three arched openings and a paved court

---

*The tablet on which this inscription is carved measures approximately 2 ft. 6 in. by 1 ft. 3 in.*
(b) Inscription on a mosque attached to the Khanqah of Mahbub Subhani, Bidar.

(a) Inscription on the Khanqah of Mahbub Subhani, Bidar.
(a) Inscription on a mosque to the South-West of Hazrat Kunj Nishin’s Shrine, Bidar.

(b) Inscription on a well to the West of Kali Masjid, Bidar.
in front of the latter. The inscriptional tablet is fixed over the central opening. The inscription consists of three Persian couplets which give the name of the builder of the mosque and the date of its construction. The script is Naskh. I have deciphered the text as follows:

**PLATE XIX (a)**

1. 

2. 

3. 

**TRANSLATION**

(1) This abode of Holy God has been built by Fath Shâh; it is a beautiful mosque for mankind.

(2) Read Rukm'âd Din as the name of (Fath Shâh's) father and 'Âyiah Sulthân the name of his mother.

(3) Calculate the numerical value of the letters ghain and jâ and (thus) ascertain the date...of knowledge.

The numerical value of the letters ghain and jâ gives the year 1080 H. (1669 A.D.).

Another inscription has been found on the wall of a well, which is situated to the West of the Kali Masjid and is away from the cart-track which goes towards the village of Ghâidri. The inscription gives the name of the builder of the well and also the date of its digging. The style of writing is Naskh and language Persian. I have deciphered the text as follows:

**PLATE XIX (b)**

By the grace of God this well was dug and called Husain Bâ'in in memory of His Holiness Husain the Martyr, by the humblest creature of God, Mu'jamad Momin Tabâtabâ, on the first of the sacred month of Muharram in the year 1084 H. (1673 A.D.)

**Hemistich**

"Drink a mouth-full of water in memory of Husain."

Another inscription has been found in a monastery associated with the name of the saint Shâh Wallu'llâh al-Husaini, whose tomb is situated to the West of Khân Jahân Barid's tomb on

---

1. The inscriptional tablet measures 1 ft. 5 in. by 11 in.
2. For a description of this building see the Annual Report, Archeological Department, Hyderabad, for the year 1340 F., p. 2.
3. Husain was the grandson of the Prophet Muhammad. He was martyred in the battle of Karbala in Iraq.
the Northern side of the Bidar-Udgir road. The monastery is situated in the interior of the 
Bidar town and is visited by few persons. The inscription consists of three Persian couplets 
which contain the names of the builder and the restorer of the monastery. The style of writing 
is Nastā’īq of a beautiful type, and I have deciphered the text as follows:

PLATE XX (a)

از يده الله شاه دين تعمر يابند در فضفاض از نفل حق اين خاتمه
یپس مرطمس الله شاه تيپيني مردام قره العين زيدي الله شاه
سال تارخخش جه جعسم از غر نگگفت دایم منزل نفض الله

TRANSLATION

(1) By the grace of God this monastery was originally built by Yadu’llâh, the King of Faith;
(2) Afterwards Minallah Shâh, the son of Waliu’llâh Shâh, renovated this building.
(3) When I inquired of Wisdom the chronogram, it said, "May the abode of divine bliss
remain for ever."

The numerical value of this phrase according to the Abjad system gives the date 1108 H,
(1696 A.D.).

Another inscription of the late Mughal period has been found on a small insignificant arch
which is not connected with any building and stands near the Dawâ Khânâ of Bidar. From the
text of the inscription it appears that originally the inscription belonged to the house of Sayyid
Murtuza a descendant of the famous saint Makhdûm-i-Jahânîyân Jahân-Gašt.t The inscrip-
tion consists of two lines of Persian verse and the date, which is given in the third line. The
style of writing is Nastâ’īq. I have deciphered the inscription as follows:

PLATE XX (b)

(1) باني اين عتبه عالي مكان سيد مرتعي ابن سيد ميران
(2) بعصر مرحوم جهانپور نجل شهيت سياه كيشت زمان
في سنة 1118 جبري ندربي مرت إسلام يافت

TRANSLATION

Verse

(1) The builder of this lofty gate is Sayyid Murtuza, the son of Sayyid Mirân.
(2) His genealogy is connected with Makhdûm-i-Jahânîyân whose title is Jahân-Gašt.

Prose

In the year 1118 H. from the 'flight' of the Prophet (1706 A.D.) was completed.

---

1 The tablet on which the inscription is carved has six panels each containing an hemistich.
2 For the history of this saint see Encyclopaedia of Islam, Vol. I, p. 1003.
3 The tablet on which the inscription is carved measures 1 ft. 3 in. by 10 in.
(a) Inscription on the Shrine of Shah Waliullah al-Husaini.

(b) Inscription on an arch near the Civil Dispensary, Bidar.

(c) Inscription on a mosque at Osman Gani, Bidar.
(a) Inscription on a tomb in the Warangal Fort.

(b) Inscription on a mosque in the Warangal Fort.
The last epigraph of this set has been found on a comparatively modern mosque, situated in the 'Uthman Ganj at Bidar. The style of writing is Nastaliq of a poor type, and the language is Persian. The inscriptive tablet measures 2 ft. by 6 in. The text may be read as follows:

PLATE XX (c)

(1) ماهه تاریخ بالای مسجد هاتف کفش ۰ حی قد قامه (مسا) الصورة ساله ۱۳۳۰

تاریخ اتمام مسجد

(2) ده سال است امتیاش زریز اعطا کفشهاتف کفش هاتف کفش دوم ساله ۱۳۳۱

TRANSLATION

Line 1.—The chronogram of the foundation of this mosque was suggested by the ’invisible speaker’—”Hasten, the prayer has begun”. 1220 H. (1805 A.D.).

Lines 2—3. The chronogram of the completion of the mosque—

Verse

“When Najimu’d Din Hasan built this lofty mosque (aud) sacred house;
The ’invisible speaker’ through his solicitude stated the chronogram of its completion—

“The second Sacred House (Kāb)”. 1221 H. (1806 A.D.).

TWO INSCRIPTIONS FROM THE WARANGAL FORT.

BY G. YAZDANI.

Last year the Revenue Commissioner of Warangal drew my attention to an inscription in the Warangal Fort which had caused some confusion as to the exact date of the demise of Sultan Quli, the founder of the Qutb Shahi dynasty, and the place where his last remains were interred. According to the Tārīkh-i-Qutb Shāhi, Sultan Quli was murdered at the instance of his son Jamālīddin on Sunday, Jumāca II, 950 H. (2nd September, 1543 A.D.). The inscription of the Warangal Fort gives Wednesday noon in the year 972 H. as the date of Sultan Quli’s death; but as the name of this Sultan Quli’s father is Mirza ‘Ali Khāwar, while the name of Sultan Quli, the king’s father, was Uwaish Quli*, there remains no doubt that Sultan Quli who is buried in the Warangal Fort is a different person, and must not be confused with the Qutb Shahi king of this name.

The present inscription is carved on a polished black stone sarcophagus on which some Qur’anic verses are also engraved.* I have deciphered the text as follows:

PLATE XXI (c)

آیت الکریsi ۰ رنات المحرم

المسفر سلیمان قاپات ابی برکت علی خاپر ول شهر شورال ساله ۹۷۲

_LINE (4)

رز قحض شاهه برکت ظاهر شهر ساله خمس سنین رئعتمادی رنات قاسم

* The inscription on the sarcophagus measures 3 ft. 2 in. by 1 ft. 4 in.
TRANSLATION.

Throne verse: Qur'ān, II, 256. The demise of Sulṭān Quli son of Mirza 'Ali Khāwar whom God has taken into His mercy and pardoned his sin, occurred on the first of Shawwāl, Wednesday noon, in the year 972 H. Died during the year 965 H.

The discrepancy between the two dates is apparently due to the fact that the inscription was carved at a period when people had lost record of the exact date of the demise of Sulṭān Quli, and the two dates known to people by memory were entered in this inscription.

The other inscription at the Warangal Fort is carved on the doorway of a building, situated near Shitāb Khān’s Hall.1 It consists of three lines, the first two containing the Basm Allah and the Qur'ān, chap. CXII, and the third the name of the builder and the date. The style of writing of the first two lines is Nastālīq while of the third is Nastaʿlīq. I have deciphered the inscription as follows:—

PLATE XXI (b)

بسم الله الرحمن الرحيم

قل هو الله أحد الله الصمد لم يلد ولم يولد ولم يكن له كفراً أحد

باب فناءة مرضي علي عليه السلام تيار (؟) رضا كرد فلهم حسن در عصر شاه عالم باشا

ر مير نظام علي خان ببادر صريحة دكن سنة 1317

TRANSLATION

In the name of God the most Merciful and compassionate. (Qur'ān, chapter CXII). The gate of this repository of the impression of 'Ali’s hand2 (upon 'Ali be peace!) was founded and built by Ghulām Husain during the reign of Shāh 'Ālam II and the Deccan governorship of Mir Niẓām ‘Ali Khān in 1217 H. (1802 A.D.).

1 For a description of Shitāb Khān’s hall see Annual Report of the Archaeological Department, Hyderabad, for 1335 F., p. 11.

2 The impressions of 'Ali’s hand are held in great esteem in countries where the Shi'a faith is found. Such impressions appear miraculously to the 'believers' when performing religious rites.
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EPIGRAPHIA INDO-MOSLEMICA

EDITED BY
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1933-34
(Supplement)

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G. VAYSAN, O.F.M. R.A.D.E.

1889-94
(Supplement)

CONCLUSIO

P. B.
INSCRIPTIONS FROM THE BOMBAY PRESIDENCY.

By Dr. M. Nazim, Ph.D.

Inscriptions at Ahmadnagar.

Ahmadnagar is situated on the banks of the river Sina about 75 miles north-east of Poona and 130 miles east of Bombay. It is the headquarters of the Ahmadnagar district and is included in the land known as Maharashtra.

The first Muslim invasion of the Deccan took place in 1294 A.D. when ‘Alā’u’d-Din in the time of his uncle Sultān Jalālud-Dīn Khālji attacked Rāmadeva, the ruling prince of Devagiri, and returned with immense booty. In 1306 A.D., Malik Kāfūr, the famous general of ‘Alā’u’d-Dīn Khālji, conquered the greater part of Maharashtra, distributed it among his officers and confirmed Rāmadeva in his government. Rāmadeva was succeeded by his son Sankaradeva who was not well-disposed towards the Muslims. In 1312 A.D., Malik Kāfūr seized and put him to death. The country was not however properly subdued and during the disturbances caused by the death of ‘Alā’u’d-Dīn, Harapāladeva, son-in-law of Rāmadeva, recovered the whole of Maharashtra. In 1318 A.D., Qūbu’-Dīn Mubārak Shāh, son and successor of ‘Alā’u’d-Dīn Khālji, marched towards the Deccan to chastise Harapāladeva who fled at his approach, but was pursued, seized and put to death. After this, Maharashtra was ruled by governors appointed from Delhi and stationed at Devagiri. In 1326-27 A.D., Muḥammad b. Tughluq, Emperor of Delhi, made Devagiri his capital and changed its name to Daulatbābād. A few years later there were widespread disorders in the Deccan which culminated in the establishment of the Baihmanī dynasty.

When Muḥammad b. Tughluq changed the capital from Daulatbābād to Delhi, and conferred the government of Maharashtra on Qutlug Khān who had been his tutor in early life, he permitted several of the imperial officers to stay behind to help Qutlug Khān in his work. One of these was ‘Alā’u’d-Dīn Ḥasan, the future founder of the Baihmanī dynasty. In the month of Ramaẓān 745H. (January 1345), Sultān Muḥammad b. Tughluq proceeded to Gujarāt, and after bringing it back to allegiance, sent an officer to summon the chief foreign amirs of Maharashtra to his presence. They were called from their respective provinces, and sent under an escort of 1,500 horse to the royal presence. Suspecting that the Sultān wanted to take their lives, they entered into a confederacy, killed the commander of their escort, captured Daulatbābād, and proclaimed Muḥammad Ismā’īl Malik Afgān, one of their leaders, as their king with the title of Naṣiru’d-Dīn. The new king bestowed on ‘Alā’u’d-Dīn Ḥasan the title of Zafar Khān and a jagir. When Muḥammad b. Tughluq received intelligence of these happenings, he proceeded personally to Daulatbābād, and was on the point of quelling this insurrection when he was called away to Gujarāt on account of the rebellion of Ṭagḥī. In the meantime, Zafar Khān’s power increased so much that Naṣiru’d-Dīn who was old and infirm voluntarily resigned the kingship in his favour. Consequently Zafar Khān assumed sovereignty under the title of ‘Alā’u’d-Dawlah wa’d-Dīn Abu’l-Muzaffar Baihman Shāh on Friday, 24th Rabi’-I, 748H. (3rd August 1347).

During the disturbances that ended in the establishment of the Baihmanī dynasty, the Kolis who inhabited the hills to the west of Ahmadnagar gained a great measure of independence and it was probably to keep them in check that the fort named Panāḥ-i-Islām was built at Bhingar in the year 778H. (1376-77 A.D.), in the reign of Muḥammad Shāh Baihmani, son and successor of ‘Alā’u’d-Dīn Hasan, by a nobleman named Badru’d-Dīn Hilāl and entitled Maliku’sh-sharq, i.e.,

---


Governor of the East. After this time very little is known about the history of the Ahmadnagar district till the reign of Muhammad Ṣāḥīb Bahmani II when it was included in the jagir of Nizāmu'l-Mulk Baihri.

After the death of Ṡaḥīḥ Gāwān which was brought about by a conspiracy of the Deccani noblemen, Nizāmu'l-Mulk Baihri, their leader, was appointed minister. He entrusted the management of his jagir which included the present district of Ahmadnagar, to his son Aḥmad and strengthened his position by taking promises of fidelity from several of the noblemen. Aḥmad fixed his headquarters at Junnar and brought peace and order to the country in his charge by wise administration. On the assassination of Nizāmu'l-Mulk Ḥasan in 891 H. (1486 A.D.) as the result of a court intrigue, Aḥmad assumed the titles of his father and defied the authority of his Baihmani suzerain. Several armies were sent against him and though defeated at times, he was able to hold his own. In 895 H. (1490 A.D.) Jahāṅgīr Kān was placed in command of a huge army to crush the power of Aḥmad. After several indecisive actions, the two armies met at Bhingar about two miles to the north-east of the present site of Ahmadnagar, and in the battle that followed Jahāṅgīr was defeated and killed. To commemorate this victory, Aḥmad built a palace and laid out an elegant garden near the site of the battle. A few years later in 900 H. (1494-95 A.D.), in the vicinity of this garden, he laid the foundation of a city and called it after his own name Ahmadnagar, the city of Aḥmad.¹

After the victory near Bhingar in 895 H. (1490 A.D.) Aḥmad discontinued the name of the Baihmani kings from the Khuṭba and openly declared his independence. He then fought long and hard for the possession of Daulatabād which he ultimately conquered about 905 H. (1500 A.D.). Aḥmad died in 914 H. (1508-09 A.D.) and was succeeded by his son Burhān who was only 7 years of age. To strengthen the friendship between Ahmadnagar and Bijapur, a meeting was arranged between Burhān Nizām Ṣāḥīb and Ismā'il 'Adil Ṣāḥīb in the fort of Sholapur, and Bibi Maryam, sister of Ismā'il 'Adil Ṣāḥīb, was given in marriage to Burhān Nizām Ṣāḥīb. As part of her dowry, the Bijapur envoy promised to give the fort of Sholapur, but when a demand for it was made by Burhān, Ismā'il refused saying that his envoy was not authorised to do so. The fort of Sholapur henceforth became a fruitful source of bloody wars between the two kingdoms. Burhān Nizām Ṣāḥīb adopted the Sūfī form of Islam. He died in 961 H. (1554 A.D.) and was succeeded by his son Ḥusayn whose reign is chiefly famous for his confederacy with the kings of Bijapur, Bidar and Golconda in 972 H. (1564 A.D.) which led in the following year to the conquest and fall of the Vijayānagar kingdom. The victory of Tālikot was chiefly due to Ḥusayn's personal intrepidity and the splendid work done by Rūmī Kān, his gunner. A few days after his return to Ahmadnagar, Ḥusayn died in 973 H. (1555-56 A.D.) of a disorder brought about by his excesses.

Ḥusayn was succeeded by his son Murtaḍā, commonly called the Mad. Being a minor, the government of the kingdom was carried on by his mother Ḥunayn Ḥumayyūn till 977 H. (1569-70 A.D.), when he assumed direct control. In 980 H. (1572-73 A.D.), he conquered Barar and ravaged Khandesh up to Burhanpur. Shortly after this, Murtaḍā lost his reason and the government of the kingdom was carried on mostly by his ministers. Murtaḍā took it into his head that his son Mirān Ḥusayn was scheming to dethrone him. He, then, attempted to put him to death, but Mirān Ḥusayn managed to escape to Daulatabād, and, with the help of the disaffected noblemen, was able, in 996 H. (1588 A.D.), to capture Ahmadnagar. Murtaḍā who was too ill to offer any resistance was put to death in Rajab 996 (June 1588) and Mirān Ḥusayn was raised to the throne. He inaugurated his reign by giving way to scandalous excesses and exercising the most wanton cruelties. He put 15 princes to death in one day, on the advice of his minister Mirzā Kān whom also he afterwards tried to put to death. But Mirzā Kān cleverly seized the king on 16 Jumādā I, 997 (23rd March, 1589), and had

him beheaded. The reign of Mirān Ḥusain lasted only 10 months. After his assassination, Mirzā Kāhān raised to the throne a prince named Ṣamā’īl, son of Burhān, son of Ḥusain Niẓām Shāh, but after a brief reign of two years, he was supplanted in Rajab 999 (May 1591) by his father Burhān, who after an unsuccessful attempt to capture the throne from his brother Murtuza had sought the protection of the Emperor Akbar. Burhān was an old man when he ascended the throne, notwithstanding which he gave himself up to pleasure. His reign was chiefly occupied by wars with Bijapur and the Portuguese in both of which he was unsuccessful. He died in Shāh-Bān 1003 (April 1595) and was succeeded by his son Ibrāhīm who was killed in a battle with the Bijapur army only 4 months after his accession to the throne. After this Miyan Manjī, the minister, raised a boy named ʿĀhmad, son of Shāh Tāhir, to the throne in Zul-Hajja 1003 (August 1595). As ʿĀhmad’s royal descent was disputed, Chand Bibi, the daughter of Ḥusain Niẓām Shāh and widow of ʿAli Ḥājī, raised to the throne her grand-nephew named Bahādur, son of Ibrāhīm, and grandson of Burhān Niẓām Shāh, who was then only one year and 7 months of age. in Muharram 1004 (September 1595), and took the management of the state in her own hands. About this time in Rabi’-II, 1004 (December 1595), Prince Murād appeared before Ahmadnagar and invested the fort. Chand Bibi offered a heroic defence and saved the fort by personally superintending the work of repairing the breach in the fort wall, but she was constrained to accept a treaty by which the province of Barar was ceded to the Mughal Empire. After this, rival factions struggled for power in the state and anarchy prevailed everywhere. Taking advantage of this condition, Akbar sent another army to besiege the fort of Ahmadnagar. Chand Bibi who knew the distracted condition of the kingdom and the impossibility of offering a successful resistance, advised surrender to the Mughals; but she was misunderstood to be in league with them and was put to death by the infuriated mob. The fort surrendered on the 18th of Safar, 1009 (19th August, 1600), and Bahādur Niẓām Shāh was sent as a prisoner to the fort of Gwalior.

The nobles raised another scion of the royal family, named Murtaza, son of Shāh ʿAli, son of Burhān Niẓām Shāh I, to the throne with his capital at Parenā. Whatever remained of the Niẓām Shāh dynasty kingdom was divided between Malik ʿAmbar and Rājū Deccani, both of whom paid nominal allegiance to Murtaza. In 1016 H. (1607-08 A.D.), Rājū was defeated and Malik ʿAmbar became supreme in the state. He removed the king to Junnar and carried on the struggle with the Mughals. About the year 1029 H. (1611 A.D.) Murtaza died and Malik ʿAmbar placed his son Ibrāhīm on the throne. Malik ʿAmbar died in 1035 H. (1626 A.D.) and was succeeded in his position by his son Fatḥ Khān, who put Ibrāhīm to death in 1041 H. (1631-32 A.D.), and raised his son Ḥusain who was seven years of age to the throne. Fatḥ Khān was defeated by the Mughals in Zul-Hajja 1042 (June 1633) and Ḥusain was sent as a prisoner to Gwalior. Shāhji Bhonsla set up another prince of the Niẓām Shāh dynasty and himself assumed the office of regent but he was ultimately forced to surrender to the Mughal forces under Khān-i-Zamān in 1046 H. (1636-37 A.D.). Ḥusain was sent to Delhi and thence to Gwalior as a prisoner, and the Niẓām Shāh dynasty finally came to an end.

After this date Ahmadnagar became a sbah of the Mughal empire and was administered by the governor of the Deccan. When Ghān Quich Khān, the ʿṢubādār of the Deccan, became

1 Elliot and Dawson, Vol. VI, p. 144.
2 The same note on the history of Ahmadnagar is based on Taʾriḵ-i-Fīrāzqāhī of Ziyād-Dīn Barani, Taʾriḵ-i-Fīrāqī, and the Burhān-i-Muʿāṭhir of ʿAli b. Azizu’llah ʿAbābā, as translated by Lt.-Colonel T. W. Haig in the Indian Antiquary, Vol. XLIX, et seq.
3 The name of Ibrāhīm is passed over by all historians, but see inscriptions Nos. 3439 and 3440 below; and Epigraphia Ind. Academica, 1919-20, p. 13.
4 Elliot and Dawson, Vol. VI, p. 428.
independent, Ahmadnagar was one of the parts of the Deccan which became subject to him and remained in the possession of his successors till 1759 A.D. when it was betrayed into the hands of the Mahrattas by the Nigam’s commandant named Qawil Jang who lies buried in Ahmadnagar (see inscription No. 3381). It passed on to the English in 1817 A.D. when it was ceded to them by the Peshawa by the Treaty of Poona.1

Plate I (a).

No. 3391*. On a stone fixed in the parapet wall of Mulla Masjid at Bhingar.

TRANSCRIPT

ناقله خير حافظاً رَ وَ هوّارمærالرخاصين
بر آرده پناه اسلام حصار پنگکر
نبایند بیشته چنین تعلق در دیار
نتواناً کسی بر آرده چنین حصار کریوس جان رمال خود کنسال ثاز
مفسدانزاب ندید شم پیشید جن مار
شمس نام را دلم بترسید (۸) [ ز ] در دیده خار
عَبد خداوند علی وحید بیست شاه اسلام را قرآ شده خلق را پناه
بنا که ملت و مریخ برادرگی هنال بتوپینگ الله لم یزل ر لا یزال
کر ہدیء قلعت را بناه اسلام یام در هدفند هدتف هستم شد نفل
الی بیبا باه این پناء ر عیان ننس صور کفار تکسیر شد و دشمنا مقتبر

TRANSLATION.

But Allāh is the best Keeper, and He is the most Merciful of the merciful ones. (Qurʾān, xii 64.)

The fort of Bhinkar became the refuge of Islām,
There is no fort like it in the world.
No body can raise another fort like this,
Even if he were to spend all his property and wealth in the desire.
The heart of the enemy is frightened and he has a thorn in his eye.
The malefactors coil with stomach-ache like a snake.
The reign of the master of the world, Muḥammad Bāhman Shāh,
Become the strength of Islām and (a source of) security to the people.
(The fort) was constructed by Malikuš-Shāриq, Badru’d-Ḍīn Ḥilāl,
By the grace of Allāh, the Eternal, the Unchangeable.
He named this fort Panāh-i-Islām.
It was completed in (the year) seven hundred and seventy-eight.
May God preserve this Panāh (refuge) till the blowing of the Trumpet!
May the infidels remain downhearted and enemies oppressed!

Bhingar is an old town and is situated within a few furlongs of the Ahmadnagar fort. The inscription given above does not evidently belong to the mosque and must have been brought from the ruins of the fort the construction of which it records. It is the oldest Muslim inscription.

1 See the Gazetteer of Ahmadnagar District, pp. 695-96.
2 These numbers refer to the Register of Estampages maintained in the office of the Superintendent, Archaeological Survey, Western Circle, Poona.
(a) Inscription on the Mulla Masjid at Bhingar, Ahmadnagar.

(b) Inscription on a loose slab lying at the Civil Court, Ahmadnagar.
in this district and supplies some very useful historical information. According to Firûdža, Vol. II, p. 326, Sultân Muḥammad Shāh Baihmani died on 9th Zu’l-Qa’dâ, 776 (11th April, 1375), but as the fort is recorded in this inscription to have been completed in the year 778 H. (1376-77 A.D.) and the name of Muḥammed Shâh Baihmani is also mentioned, it appears that the building of the fort took several years for its completion and the operations commenced during the life-time of Muḥammed Shâh.

Nothing is known about Badrū’d-Dīn Hilal, the founder of the fort, but from his title of Malik’u’d-Sharq (Governor of the East) he appears to have been an important nobleman of the Baihmani Kingdom. The fort was probably built, as hinted at in the inscription itself, to keep the local Hindu râjas and chiefs in check and to serve as a place of refuge for the Muslim garrison and population.

Plate I (b).
No. 3372. On a loose slab of stone lying in the Civil Court.

TRANSCRIPT.

تاریخ رعات حضرت سید ابراهیم شاه

در زمان حضرت شاه نظام شاه ابراهیم کامل با صفا

سلک راه طریقت بالائقین رجتب دین مقتدی اریا

سکن ناکور پیر مس گران از جهان نهی شده سویی بقا

رحت آن عازف ملح کمال کر کخلی از مقدم خریش یا

از کرم سلطان علی مکبر زند کلا شاه تکیه شد بنا

هاتف کرده ندا تاريخ آن عازف حق هرنا شاه سخا

۹۷۷

TRANSLATION.

During the time of his majesty, Shâh Niẓâm,
Shâh Ibrâhîm, the perfect and pure,
Traveller on the path of religion, without doubt,
The guide of faith, the leader of saints,
Resident of Nâgaur, the pir (spiritual leader) of the coppersmiths,
Departed from this transitory world towards eternity.
The departure (death) of that saint, the master of perfection,
Has left in its place a void.

By the munificence of the Sultân, a high mausoleum
Was constructed near the Takya of Kâlâ Shâh,
The divine insperer proclaimed its date.
The knower of God, the guide, king of generosity. 967.

The words شاه سخا in the last hemistich yield 967 H. (1559-60 A.D.) by the Abjad system of reckoning.

There is a large population of coppersmiths in Ahmadnagar and they still call themselves Nâgauri.
Plate II (a).

No. 3370. On the outer gate of Farhād Khān's Mosque.

TRANSCRIPT.

Dur ēd shāh ēḏal kaml nūmāštār hūhā ḫāl kā ṣājān ḫākār kā cūmānī baṭū ba ṣūnā bād rāz nīfīl ṭāfī shāh. Ītāmālam dād bād bād būdāt muḥāfizān tābīt ṣūnā būū ḫān ṭābīt aţ ṣīāt dānī

927

TRANSLATION.

During the reign of the perfectly just king Niṣām Shāh, Farhād Khān, who from his heart is a lowly servant, became the founder of a mosque, and by the grace of the king's beneficence, completed it for the devotional prayers of the believers. As he was firm in the path of the faith of the Prophet and his family, seek the date of this building from firmness of faith. 967.

The chronogram in the words yields 967 H. (1559-60 A.D.) by the Abjad system of reckoning.

Farhād Khān's mosque is situated about 130 yards north-east of the Jāmi' Masjid. It has no special architectural beauty. The front is of pointed arches and the roof has six domes, each resting on four pillars. The mosque has a paved courtyard in the east of which is Farhād Khān's tomb. The inscription stone is fixed over the outer doorway which opens into the street.

Plate II (b).

No. 3382. On a stone fixed in a corridor to the east of Māliwāda Masjid.

TRANSCRIPT.

Khān Shāh kāl nūmāštār ṭāfī shāh ṭābīt bād bād rū dūn ū būū ḫān ṭābīt bū dānī

[Note: The text is incomplete and corrupted.]

Note.—This inscription is a corrupt copy, made by some illiterate scribe, of the inscription on Farhād Khān's dāsjid. There are many mistakes, and the only variation which is worth noting is that of Khān-i-Zāmān in place of Farhād Khān. This mosque is also known as Khān-i-Zāmān's Masjid. It is a small, very plain stone building and is devoid of all architectural beauty.

Plate III (b).

No. 3367. On a loose slab of stone in the Do Būṭī Čīra Tomb.
(a) Inscription on the outer gate of Farhad Khan’s Mosque, Ahmadnagar.

(b) Inscription on the Maliwada Masjid, Ahmadnagar.

(c) Inscription on the tomb of an elephant in the Bagh Rauza, Ahmadnagar.
(a) Inscription on the tomb of a Mahawat in the Bagh Rauza, Ahmadnagar.

(b) Inscription on a loose slab lying in the Do Boti Chira Tomb, Ahmadnagar.
TRANSCRIPT.

Invoke 'Ali, the displayer of miracles,
(And) thou wilt find him a help to thee in calamities.
Every care and grief will vanish,
By thy aid, O Muḥammad! by thy aid O'Ali! O'Ali!

The chief of the Sayyids, Sayyid Muḥammad, son of Sayyid Ja'far, Muqarrab-Khānī was received into the mercy of God in the month of Rajab 969 (March 1562).

Plate II (c).
No. 3377. On the tomb of an elephant in the Bāgh Rauṣa.

TRANSCRIPT.

And he let down his bucket (Qur'ān, xii, 19).

Plate III (a).
No. 3377. On the tomb of the Mahārat of the above elephant.

TRANSCRIPT.

O Forgiving! O Forgiving! O Forgiving!
Say: O My servants! who have acted extravagantly against their own souls, do not despair of the mercy of Allāh; surely Allāh forgives the faults altogether; surely He is the Forgiving, the Merciful. (Qur'ān, xxxix, 53.)

The inscription on the tomb of the elephant has reference to an incident in the battle of Talikota between the Muslim kings of the Deccan and the Bāja of Vijayānagar in 972 H. (1564 A.D.). It is
stated in the Qur'ān, Chapter xii, that when the prophet Joseph was a small boy he was loved very much by his father. His step-brothers grew jealous of him and plotted to put him to death. With this object in view, they took him to the wood one day, but instead of killing him as originally planned they threw him into a well. After some time "there came travellers and they sent their water-drawer and he let down his bucket. He said: O good news! this is a youth; and they concealed him as an article of merchandise, and Allah knew what they did". (Qur'ān, xii, 19.) This incident in the life of the Prophet Joseph is aptly referred to in the inscription on the tomb of the elephant. Fīvākhā, Vol. ii, p. 40 (Newal Kishore ed.), in his account of the battle of Talikot says:—"Rāmājā, experiencing a very different reception to what he had expected from the Muslims, . . . descended from his palanquin, and seating himself on a square throne . . . ordered all his treasures to be heaped in his presence, and proclaimed that whoever would come to him after showing deeds of bravery, would be rewarded with plates full of gold and precious stones. . . . Delighted with this promise, the infidels . . . made such a charge on the Muslim forces . . . that they lost all hopes of success . . . But Husain Niẓām Shāh remained firm in his position . . . and when some of the defeated amirs seeing his standard came to him, he ordered them to fire the Malāk-i-Maidān gun filling it with copper coins. After the discharge of the gun, he himself led the attack on Rāmājā and dispersed his forces. Rāmājā who was 80 years of age, being terrified, again mounted his palanquin. At that time one of the furious elephants named Ghulām 'Ali, belonging to Husain Niẓām Shāh, reached close to the palanquin of Rāmājā, and crushed several people to death. The bearers of the palanquin, threw it on the ground and fled for their lives. As the army of Rāmājā had been defeated, no one paid any heed to him and he was left alone. At that time the elephant-driver saw the palanquin which was decorated and in order to take it, he turned his elephant in that direction. A Brahmin who had been in the service of Rāmājā for several years, surmising that perhaps the elephant driver intended to take away the palanquin, told him that Rāmājā was seated in it, and implored him to provide a horse for him saying that he would make him the greatest of his noblemen (for this service). When the elephant-driver heard the name of Rāmājā leaving the decorated palanquin aside, he ordered the elephant to lift Rāmājā . . . in his trunk and carried him with the swiftness of clouds to Rūmī Khān who was the commander of the Niẓām Shāhī artillery. Rūmī Khān took him without delay to Husain Niẓām Shāh who had his head cut off with a sword.

The inscription on the tomb of the elephant is given for the similarity between the drawing up of Joseph by the water-drawer and the joy of the Egyptian traveller on beholding him, and the lifting of Rāmājā by the elephant and the joy of the driver at his unexpected good luck.

Bāgh Rauza is situated about half a mile north-west of the city. In it lies the mausoleum of the first Niẓām Shāhī king, Ahmad I (1490-1508), which is one of the finest buildings in Ahmadnagar. Immediately to the left of the southern gateway of the enclosure wall of this mausoleum is a stone and masonry platform about 10 feet high and eighteen feet square, on which both the elephant and his Mahāvat are supposed to lie buried. The tomb of the elephant is canopied by a stone slab, supported on a number of elegantly worked stone pillars. Close by the canopy is the tomb of the elephant’s Mahāvat.

Plate IV.

No. 3466. On a tomb on the road to Newasa, opposite to the Sayyid Sāhib’s Tomb.
Inscription on a tomb opposite to Sayyid Sahib's Tomb, Newasa Road, Ahmadnagar.

Upper String

Lower String


**TRANSCRIPT.**

*Upper string.*

ما عاشقیم که شدی اعتبار ماست
به زخم نیز عشق زعالی نمی رزند
ما بار خود سنت مامت سالمند
ما را گرچه یار سری دار می گردد
چون گاتی خوشم که در دیر خط بار

عالم مطهر از کلم مشکی ماست

*Lower string.*

بله نظر چه یا دیده زمانه ندید
شهدق گست بنامه گالب االفان
هزار حیف از آن نگویان گلزار گلزار
حکیمی از ییه تاریخ نویت غالب خان
[سرش] غیب گوش دالم نبردی داد
شهد گشت بظام رستم غو غالب خان

سن۹٧٧

**TRANSLATION.**

*Upper string.*

We are lovers, our dignity consists in being killed,
The sword of love is whetted on the stone of our tomb.
Without a sword thrust of love, we are not leaving the world,
Leaving the battlefield without receiving a wound is a disgrace for us.
Though I am pelted with the stone of accusation, I am secure,
As if the stones of accusation are our defence.
Having ensnared us, the beloved is taking us to the gallows,
O cup-bearer, bring wine as this is the moment of crucial test for us.
We are happy like Kātibī that during the prime of the beauty of our beloved
The world is fragrant with our musk-scattering pen.

*Lower string.*

The incomparable Ghalīb Khān was killed iniquitously,
The time never beheld a unique and experienced person like him.
A thousand pities for that youth who left this garden
As a martyr and never plucked a flower of hope from this world.
A learned man for the date of the death of Ghalīb Khān,
Wandered much in every direction in the ocean of thought and wisdom.
The invisible (inspirer) gave the happy tidings into the ear of my heart,
That he became a martyr to oppression and tyranny by the hand of a Yazid.
As Ghâlib Khân became a martyr to oppression and tyranny,
Get the computation of the year of his death from the martyred Khân. Year 977.

This inscription is carved in relief on the stone sarcophagus of a tomb. It is in a very dilapidated condition and it is feared that no trace of the inscription will remain if steps are not taken to preserve it. The name of Ghâlib Khân who is said to have died young in a fight does not appear in books on history, nor is it possible to ascertain exactly the war in which he was killed. The verse giving the date of his death and the date in numerals given at the end of the inscription are too worn off to be read properly, and the reading given in the text has been obtained by a close study of the inscription on the spot. The words ژخان شهید form the chronogram and yield 977 (1569-70 A.D.).

The ghazal in the upper string has been taken from the diwān of the famous poet Kâtibi, named Shamsu’Din Muhammad, son of ‘Abdu’l-‘I‘hâb of Nasâpur who died in 838 H. (1434 A.D.). The ghazal as given in the Kulliyât contains the following additional verse between the 4th and 5th lines of the inscription:

Plate V(a).

No. 3386-87. Over the Mangalwâr gate near the Municipal office.

TRANSCRIPT.

During the period of the king of the dignity of Jâmâ’id and glory of Alexander,
Whose best quality is being the name sake of the Lion of God (i.e., Ali),
Murtâzâ, king of the nation and of the faith, shadow of Allâh,
Through whom the government of the whole of the Deccan is evident.

... kings, ‘Imâm Khân,
Whose action on account of his veracity are all devoid of hypocrisy and dissimulation.
He was favoured as he constructed a house of charity,
Like unto what his brilliant mind desired.
In that house he constructed cisterns, full of running water,
And in it he constructed a mosque; and what he did is really justifiable.

*See Kulliyât-i-Kâtîbî, fol. 237 a, Manuscript No. 171 in the Oriental Public Library at Bankipore.
For the date of its construction, the old man of wisdom wrote,
This blissful place; this spot has good water and air.
Look at the chronogram in the last hemistich yields 971 H. (1564 A.D.).

Plate V (b).
No. 3385. Over the Mangalwar gate near the Municipal Office.

TRANSCRIPT.

Ручеф намуд топли аиле аллах альбуму Ришиб Муслим квилех ҳисини шаа манатаб бэзимтаган
тамад вашан кан ван қаран қаршы қурай қурай азбар қондешти домарсланы ахмад нук рямети куннам баг
рауах бормуши серьези қасидэ вакимканача қанаве қасидэ баррако рамоня қасидэ баррако қасидэ ке махсол энгина
сулм манствои қаршы қурай қурай қанаве қотои қанди қасидэ мусулмун қасидэ кураш қаршы қурай қаршы
аз эран ан башкар аз эран эллод қураш бета бетан бе бе бе бе бе бе бе бе бе бе бе бе бе бе бе бе бе бе бе бе бе
шо колдош йолл мусулмун қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қаршы қарş
TRANSLATION.

Its name, on account of the pleasantness of its water and air,
Became Farah Bagh (i.e., bestower of joy), may it be known thus!
As Nimat Khan made efforts for its foundation of this garden,
May his efforts be commended!
I sought its date from Wisdom,
He said, "O God, keep it inhabited till eternity."

This inscription originally belonged to the Farah Bagh Garden which is now known as Farah Bagh. It was laid out by the same Nimat Khan whose name occurs in the two preceding inscriptions. The last hemistic, which forms the chronogram, is unfortunately so decayed that it is not possible to give any accurate reading of it. If however my reading is correct, the Ta’rikh-i-Firista, Vol. II, p. 143 (Newal Kishore ed.) is worth reproduction in full. In the account of Murtaza Nisam Shah, it is said: "One of his memorials is the Farah Bagh Garden, the foundation of which was originally laid by Chingiz Khan. It was built under the supervision of Nimat Khan Samnani, and was completed in the year 982 (1574-75 A.D.)—the text gives 902 which is evidently a misprint. When Murtaza Nisam Shah went to that Garden for amusement, it did not appeal to him....

He dismissed Nimat Khan from the post of Superintendent of that Garden, and instructed Salabat Khan to pull down the building, on which immense sums of money had been spent, and to construct another in its place. Shah Ahmad Murtaza Khan Anjua, has composed the following chronogram about this matter:

Inform the dancers and singers, O King!
Visit the Farah Bagh Garden, O King!
For the date of its construction, expel
Nimat Khan from the Farah Bagh Garden.

(Here follows a Qasida by Malik Qummi, in praise of the Garden.)

From this account by Firista, it appears that the inscription which is at present fixed on Chingiz Khan's palace (now used as the Judge's Court) belonged originally to the Garden which was pulled down by order of Murtaza Nisam Shah. Although the date according to my reading of the chronogram differs by 2 years from that given by Firista, there is no doubt that the inscription belonged to the Farah Bagh Garden.

Plate VI (b).

No. 3369. On a gravestone in Faqirwada.
(a) Inscription on a wall of the Judge's Court, Ahmadnagar.

(b) Inscription on a grave-stone, Faujindara, Ahmadnagar.

(c) Inscription on a wall of the Kali Masjid, Ahmadnagar.
Plate VII

(a) Inscription on a bastion of the Fort, Ahmadnagar.

(b) Inscription on the Eastern bastion of the Fort at Parner, Ahmadnagar District.

(c) Inscription on the Karanja, Ahmadnagar.
TRANSLATION.

Happiness and bounty and a garden of bliss. And if he is one of those on the right hand, then peace to you from those on the right hand. (Qur'ān, lvi, 89-91). The date of the death of the pitied and the pardoned wife of 'Arabahāh, daughter of Ḥabib Shāh, on the fourteenth of the month of Shawwāl, year nine hundred and ninety. Year 990 (1582 A.D.).

Plate VI (c).

No. 3378-79. On two stones set into the wall of Muntajib’s-Din’s Mosque known as Kāli Masjid, in Burād Gali.

TRANSCRIPT.

فرزائ مسجد از نار معبد بسی و رجب سید منتچب شد
پی تاریخ اتمام خر دیاام بنی آن زید منتچب شد سنه 991

TRANSLATION.

The mosque resplendent with the light of the Worshipped,
Was constructed by the effort and exertion of Sayyid Muntajib (i.e., the chosen Sayyid)
For the date of its completion, Wisdom found,
Its construction was due to Sayyid Muntajib. Year 994
The chronogram in the last hemistich yields 994 (1586 A.D.).

Plate VII (a).

No. 3376. On a stone fixed in the inner wall of Bastion No. 1, Ahmadnagar Fort.

TRANSCRIPT.

محمد علی کاب یی هو در سرست کسی که خاک درشت و نیست خاک برسرار
در عمل نواب را جناب نواب اسمیلا خان مربی شد 983 بانی مسجد میر زین العابدين

TRANSLATION.

Muḥammad of Arabia who is the glory of both the worlds,
He who is not the dust of his door, may dust be on his head!
(This mosque) was completed during the government of the Nawwāb of exalted threshold
Nawwāb Ismā’īl Khān. 1083 (1672-73 A.D.)
Founder of the mosque Mir Zainu’l-Ābidin.

Note.—This stone apparently does not belong to this bastion as there are no traces of any mosque on it. I could not trace any reference to this Nawwāb in the historical works of that period.

Plate VII (c).

No. 3389. On a stone fixed on the Karanja.
TRANSCRIPT.

Slave of the Bādshāh Muḥīyu’Dīn
The lowliest of well wishers,
Constructed a reservoir of water by the favour of Ahmad,
(And) brought water for the people of Allāh,
I sought its date from Wisdom,
He said, the reservoir in the way of Allāh.

The chronogram in the words yields 1103 (1691-92 A.D.) which was the time of Aurangzeb. Muḥīyu’Dīn in the first line therefore stands for Muḥīyu’Dīn ‘Alāmghīr by which name Aurangzeb was commonly known in the Deccan.

Plate VIII (a).
No. 3381. On a Tomb in the compound of the Kamānī Masjid.

TRANSCRIPT.

The Amir of the time gave his life to God,
His determination is known all over the world.
Hear the hemistich of the date of his death.

Departed Qawī Jang, the world of generosity. 1188.

The last hemistich forms the chronogram and yields 1188 (1774-75 A.D.)
Qawī Jang was the Niẓām of Ḥaidarābād’s commandant of the fort of Ahmadnagar. He was bribed by the Pehwā to surrender the fort to him in 1759. See the Ahmadnagar District Gazetteer, p. 404.

Plate VIII (b).
No. 3373. On a loose slab of stone lying in the Civil Court.
(a) Inscription on a tomb in the court of the Kamani Masjid, Ahmednagar.

(b) Inscription on a loose slab lying at the Civil Court, Ahmednagar.
TRANSCRIPT.

بنا گردید از لطف خدا
شندون البنگل است که ست تعمیر
جزیل الله به نی نی داده بخوا
مشوه که خاتم در بالاست
زاله که به زمین عیمان کشید
1398

TRANSLATION.

The shops (?) attached to the royal mosque,
Have been constructed by the grace of God.
They have been constructed from the (funds for the) expenses of the mosque,
And have been made into an endowment which is no one's property, by Divine decree.
(Convoy) tidings of reward to the builder of the structure,
May Allah reward him well in both the worlds!
For the year of the date of this building
(My) mind was disturbed in eloquence,
But as it was for the understanding of the common people, it became,
In addition to fifty, one thousand, and two hundred and eight. 1258 H. (1868-69 A.D.).

Inscription at Parner, District Ahmadnagar.

Plate VII (b).

No. 3398. On a stone fixed on the eastern Bastion of the Fort.

TRANSCRIPT.

بنا حق سعیه نکل و صورت جميل رفع مکب عبد الغکرم خلف ناه نکر خان غربی نویجار
سکنک پرچر پرچ سری شرق مرتسب سخت بیباوری خز رحیم المبارک سنه 26 را مطابق سنه 1391

TRANSLATION.

By the grace of God, the Glorious, the Supremely Exalted, and of His Apostle. The refuge of
elevation, ‘Abdu’l-Karim, son of Nāhar Khān Ghūrī, Faujdār (Commander of the Fort),
resident of Parner, constructed the bastion on the eastern side, on date the first day of the auspicious
Ramaṣān, year 26 of the reign, equivalent to year 1093 (24th August, 1682).

The latter part of the inscription is much worn off and my reading of the date is only tentative.

Inscriptions at Madhi, District Ahmadnagar.

Plate IX (a).

No. 3396: On the dargāh of Pir-Shāh Ramaṣān; above the west door.
TRANSCRIPT.

درگاه پیر شاه رمضان بنه درگاه قدم بری بیندی راز دعباز ریالحی کایکار ر صیماخی بیست ساتوت
بتاریخ پنجم شهر مفرسسه 17 (۷ فصیلی

TRANSLATION.

_Dargah_ of Pir Shah Ramažan._ The slave of the _dargah_, foot-kissing Khândi Rāo Dabhār and Pilāji Gāekwār and Chīmāji Bhagat Sawant, on date 5th of the month of Ṣafar, year 71 Fašli (?)

The date cannot be read correctly. For an account of Khândi Rāo (died 1720), and Pilāji Gāekwār (died 1732), see Grant Duff’s _History of the Marathas_ (1921 ed.).

Plate IX (b).

No. 3397. Over the door of the Chilla.

TRANSCRIPT.

درگاه شاه رمضان بنه درگاه قدم بوسي کهندسي راى دیبار شینا پتی بالچی کی کوار ر صیماخی
بیست ساتوت لیس (۷ خدمت کرد بتاریخ بیستم شهر مفرسسه 17 فصیلی

TRANSLATION.

The _dargah_ of Shah Ramažan. The slave of the _dargah_, foot-kissing Khândi Rāo Dabhār Shînāpāti, Pilāji Gāekwār and Chīmāji Bhagat Sāvant, performed this service, on date 20th of the month of Ṣafar, year 71 Fašli (?)

The date in the inscription is worn off and it is not possible to decipher it correctly. It cannot in any case be 71 Fašli, but as Pilāji’s name is mentioned, it must be about the same date as that given in the previous inscription.

Plate IX (c).

No. 3393. Above the south door.

TRANSCRIPT.

والا قدر کهندسی راز دیباره سینا پتی

TRANSLATION.

Of exalted dignity (Wālā Qadr) Khândi Rao Dabhārah Shînāpātī.

Plate IX (d).

No. 3394. Over the east door.

TRANSCRIPT.

کبیا جادهرو اسیما راز باعیسی سارسدن دیسکیه قصبه داره سرگار چنگسارر (۷۳) خام
(a) Inscription on the Western door of Pir Shah Ramazan’s tomb at Madhi, Ahmadnagar.

(b) Inscription on the Chilla in the same tomb.

(c) Inscription on the Southern door of the same tomb.

(d) Inscription on the Eastern wall of the same tomb.

(e) Inscription on the Southern door of the same tomb.
INSCRIPTIONS FROM THE BOMBAY PRESIDENCY.

TRANSLATION.

Nibā (Nimba) Jádhav Chīmā, son of Bābji Sāvant, Desmukh of the village of Dhar, in Sarkar Junner, the cobbler servant (1)

The word (sarkarah) means cobbler and if my reading is correct it is probably meant to convey humility.

Plate IX(a).

No. 3392. Above the south door.

TRANSCRIPT.

کری پیلا کار کمار این رضہ را لگیا خور گفت نیچے الگارے تاریخ
ار رضہ ملرو بی نیچہ را جیما جی پیکت، ود نیچہ تاریخ ابرن بابیسی سانس مقدم مضمونات
پار گذور و سرگان کور آمری کیعمیر نذور سند 139

TRANSLATION.

Pɪlā Gāo Kumār (Pɪlājī Gāekwār) restored this Raużā, Wisdom
Spoke its date, "Continuous beneficence."

(This) illustrious Raużā, full of munificence, was constructed by Chīmājī Bhagat, son of Vīthūjī, son of Bābji Sāvant, Muqaddam of the villages of Pārgāon and Sirgāon Gor Āmrah (Gor Umrah), year 1139 (1726-27 A.D.).

The chronogram in the words فیض الجامع yields 1140 (1727-28 A.D.), but the date given in numerals at the end of the inscription is 1139. Further it is not clear whether the date is in Hijra or Faṣlī era. Though the inscriptions given above are not of much historical importance, they show the reverence in which the Maratha leaders mentioned in them held Pir Shāh Ramağān.

Inscriptions at Jamkhed, District Ahmadnagar.

No. 3469. In the Jāmī' Masjid.

Plate X (a).

TRANSCRIPT.

در زمان شاه عالمگیر شاه نامدار بد خداندن خال امیر خیر در دلانگاب
ز اهتمام خال عالی شد مرتب مسجد:
از بیت تاریخ ار کریم بسی نکر موارب
باتگ زن موسی علی تاریخ آن بر کری زرد
مسجد جامع بقا یا یاسم مجمع کری نواب
تفرائنس بسی جال ر و جد کمال کری تعمیر این بنی اور جال

TRANSLATION.

During the period of Shāh ‘Alamgīr, the illustrious king,
Khudāwānd Khān was a generous chief, the support of the empire,
By the management of the exalted Khān this mosque was completed,
For its date I did much right thinking.
The Mu'azzin shouted, "Ali, it is better if you say its date without delay,
A Jāmi' Masjid in form but in reality a collected treasure of reward."
Qamru'd-Din by the efforts of his soul and excessiveendeavour,
Constructed this structure of height and glory.

If I have read the chronogram in the last but one verse correctly, the date of the construction of the mosque would be 1099 H. (1687-88 A.D.).

Plate X (b).
No. 3471. On a tomb behind the Jāmi' Masjid.

TRANSCRIPT.

azu kal fād Allah wa shufā'at-nabi sīhā jānt yānt sahūbī qātī bī

sīnā hū bī

TRANSLATION.

By the perfect grace of Allāh and the intercessions of the Prophet, Sāhibī Bibi found a place in paradise. Year 1102 H. (1690-91 A.D.).

Plate X (c).
No. 3470. On another tomb behind the Jāmi' Masjid.

TRANSCRIPT.

būd tārīx naqsh tāghī sālī qalī kāshqā qāshqā charhā kāshqā

hešt tārīx naqsh bīshkī būd bāb muṭlib bīshkī sālī rūm

sīnā hū bī

TRANSLATION.

Qamru'd-Din was a celebrated man,
He was pious, affable, and respected.
Without doubt, the date of his death is
He was the portal of the desires of the high and low. Year 1111 (1699-1700 A.D.).

This Qamru'd-Din seems to be the same person who is recorded in inscription No. 3459 to have constructed the mosque.

Inscriptions at Sangamner.

Plate X (d).
No. 3477 (a). On the outer wall near the west gate of the dargāh of Khwāja Muhammad Šādiq.
(a) Inscription on the Jami' Masjid at Jamkhed, Ahmadnagar District.

(b) Inscription on a tomb behind the Jami' Masjid.

(c) Inscription on another tomb behind the Jami' Masjid.

(d) Inscription on the Western Gate of the shrine of Khwaja Muhammad Sadiq, Sangamner.
(a) Inscription on the gateway of the Khorda Fort, Ahmadnagar District.

(b) Inscription on the outer wall of the Dargah of K. Muhammad Sadiq, Sangamer.

(c) Inscription near the cistern of the Mosque of Diwan Ahmad, Junnar, Poona District.
TRANSCRIPT.

يقبضى صاحب كرامت در مبارک سانتى
مشکل آسیا می‌شوهد این خواجگان نقصبند
آمکند در سیر و سفر چون از بخارا آمند
سماخت کامل عارف ای ای رضه اندر سال نیک

TRANSLATION.

The dargāh of the master of miracles, in an auspicious hour,
To the people a visit to it is the achievement of their most unattainable desires.
These Naqāb bandi Khwajas solve difficulties,
O Khwāja, O lord! avert trouble by your grace and blessing.
When he returned from his travels to Bukhāra,
The manifestee of the lord of sanctity, who possessed dignity and magnificence.
The 'Ārif of this Rauza completed it in an auspicious year,
(When) it was one thousand one hundred and seventy from the Flight.

The date given in the last line is 1170 (1756-77 A.D.).
The language of the inscription is stilted and confused. The Ahmadnagar District Gazetteer, p. 737, incorrectly gives the date of the death of Khwāja Muḥammad Šādiq as 1070 A.H. Khwāja Muḥammad Šādiq was probably the tutor of one of the Mughal Emperors as implied by the fourth line of the inscription. Also see the Indian Antiquary, Vol. IV (1875), p. 350, where the text of this inscription is given but the chronogram has been incorrectly translated.

Plate XI (a).

No. 3477 (b). On the outer wall of the dargāh of Khwāja Muḥammad Šādiq, south of the gate.

TRANSCRIPT.

این درگاه ؛ حضرت خواجه محمد صدیق از فزندان حضرت قطب الاقطاع سید محمد بنکارمی عرف
خواجه بازی‌لی‌بین ... از فزندان حضرت امام حسن العسكري ... معروف کرگی ... ... ... ...

TRANSLATION.

This is the dargāh of Khwāja Muḥammad Šādiq, a son of Ḥażrat Ḥuṭḥu’ll-Aqṭāb Sayyid Muḥammad Bukhārī, known as Khwāja Bahā’u’d-Dīn ... who was a descendant of Imām Ḥasan ‘Askari ... ... ... ... Ma’rūf Karkhi ... ... ...

Inscription at Kharda, District Ahmadnagar.

Plate XI (b).

No. 3472. Inscription over the gateway of the Fort.
TRANSCRIPT.

In the name of Allāh, the Beneficent, the Merciful. During the days of fortunate end of Rāja Saltānji Banālkār of the dignity of amīr and governor, the Diāshmukh, Diāshbād, Muqaddam, Setha and Mahājana, etc., of the village of Sivtan (!) Pargahan Jamkher, Sarkār of Ahmadnagar, of the province of auspicious foundation, the fort named Saltān-Durg (!) in the abovementioned village, was renewed on 25th of the month of Şa'bān, year 1153 Fasli, equivalent to year 1159 Hijri (1746 A.D.).

Rāja Saltānji, known as Banālkār among the Marathas, whose real name was Baḥchaği Nā'īk, was the grandson of Anangpāl who was one of the most powerful zamindars of the Deccan. At first he took up service under Rāja Sāhū, as commander of his army, but during the governor generalship of Niqāmūl-Mulk Āṣaf Jāh, he entered the imperial army and was given the rank of commander of 7,000. He held the district of Bir and some parts of Fatḥābād and Berar as a sīf from the Mughal Emperor. He died in 1161 H. (1748 A.D.). See Ma'āthira'l-Umara, Vol. II, pp. 338-40.

Inscriptions at Junnar, District Poona.

Plate XI (c).

No. 3431. Near the cistern of Diwān Ahmad’s Mosque.

TRANSCRIPT.

By order of Khāqān, of Farīdūn’s magnificence and Dārā’s conciliation,
Administrator of the country, defender of the faith,
Namesake of Murtuza, who was a lion in the field of battle,
At his threshold, like servants.
Plate XII

(a) Inscription on the Gaurdi-ki-Masjid, Junnar.

(b) Inscription on the Madar Chhalli-ki-Masjid, Junnar.

(c) Inscription on a pillar of the Kamani Masjid, Junnar.
(There are) thousands of Khurasan, Jamaids and Daras.
The world is illuminated by the sun of his justice,
The darkness of oppression has become concealed like the 'anqā;
Such a pleasant cistern, of (numerous) attributes,
Was completed by the efforts of Hajji Aga.
As the cistern was the perfection of festivity,
Its date shall be "the fountain of festivities". 986 (1578-79 A.D.).

It is stated by the local people that this inscription was brought from the ruins of some ancient buildings to the south-west of the Jama Masjid and fixed at its present site.
The king mentioned in the inscription was Murtaza Nizam Shah of Ahmadnagar who ruled from 973 to 996 H. (1566-1588 A.D.). The name of Hajji Aga is not mentioned in any history of the period.

Plate XII (a).

No. 3432. In Gaundi ki Masjid.

TRANSCRIPT.

قال الله تعالى إنما يعمر مسجد الله من آسم بالله وغيبه الأخر قال رسول الله صلى الله عليه وسلم إن مسجد الله بناء في الجنة في زمندخل بناءه جم جام خدام أهل بيس رسول الله مرتضى نظام شاه تع biên نعم بناء مسجد را خير خواه مسلمان ضابطان
في 989

TRANSLATION.

Allah, the High and the Blessed, said:—Only he shall visit the mosques of Allah who believes in Allah and the latter day. (Qur'an, ix, 18.) And the Messenger of Allah, may Allah bless him and his family! said:—He who builds a mosque for Allah, Allah will build a home for him in Paradise. During the period of the rule of the king having the dignity of Jamaid, servant of the family of the Messenger of Allah, Murtaza Nizam Shah, Zabi Khan, the well-wisher of the Muslims, built this mosque, in 989 H. (1581 A.D.).

Plate XII (b).

No. 3435. In Madar Challa ki Masjid.

TRANSCRIPT.

شقاتت إله آتكم دار... بود رهش جهان
بسم (1) آز رؤي نياز لين مسجد نبض را
مسجد آباده پاکيژ جنت تشان
سنة 1030 (2)

TRANSLATION.

fortunate, sagacious,
Shafaqatu'lllah, who...
He constructed the Fayyāz mosque by way of supplication,
That its four walls may be the resort of the worshippers of God.
When I searched for (the date) of its foundation, Wisdom said,
The populated mosque, chaste, and like paradise. Year 1020 (1611-12 A. D.).

The numerical value of the chronogram in the last hemistich is 1019 (1610-11 A. D.) which is one year short of the date given in numerals. As the stone is very worn off, and neither the chronogram nor the date in numerals is clear, it is not possible to say which of the two dates is correct.

Plate XII (c).

No. 3439. On a pillar of the Kamānī Masjid, on the Shivneri Hill.

TRANSCRIPT.

بنائى مسجد بیست و هفتم ماه شوال تاریخ یکهزار پیست و چهار سال و تمام شد نعم ماه ذوالحجة
تاریخ یکهزار و دویست و چهار سال در دوره برون نظام شاه حاکم حکومت پنجه میانی با هدف دراز کرده...

TRANSLATION.

The foundation of this mosque was laid on the twenty-second of the month of Shawwāl, year one thousand and twenty-four, and it was completed on the ninth day of the month of Zu’l-Hijja, year one thousand and twenty-five, during the reign of Burhān Nīgām Shāh and administration of the officer of the State, the support (lit. refuge) of government, Miyān Bārbud.

Plate XIII (a).

No. 3440. On a pillar of the Kamānī Masjid, on the Shivneri Hill.

TRANSCRIPT.

لا نصبه مسجد لله فلا تدعوا مع الله احدا ... رسول الله صلى الله عليه و ربه برکسته برک کر از نظم شاه بن مرتضی نظم شاه شهرستن ۱۰۶ ... الوقت با عیشقی عیشقی عیشقی
کیانی میان باربد ... ...

TRANSLATION.

That the mosques are Allāh’s, therefore call not upon anyone with Allāh. (Qur’an, lxxii, 18). The Messenger of Allāh, may Allāh bless and assoil him! and his family! During the period of Burhān Nīgām Shāh, son of Murtaza Nīgām Shāh, Shahbūr San 1025. Secure in the favour of the Beneficient, ‘Ambar ‘Ādil of Ghingis Khān. Miyān Bārbud.

The inscriptions on the Kamānī Masjid are important as they furnish very valuable historical information. According to these inscriptions, the mosque was built in the reign of Burhān Nīgām Shāh, son of Murtaza Nīgām Shāh in Shahbūr San 1025 which is equivalent to 1625 A. D. This Burhān Shāh is not mentioned in any work on history except the Basāšānu’s-Salātīn. He was the son of Murtaza who was raised to the throne in 1009 (1600 A.D.) after the capture of
Plate XIII

(a) Inscription on a pillar of the Kamani Masjid, Junnar.

(b) Inscription on the Eastern Gate of Dagar Ghodhi, Junnar.

Scale '1:25

(d) Inscription on the Jami Masjid at Ghoda, Poona District.

(e) Inscription on the outer wall of the Municipal Office, Junnar.

(c) Inscription on another side of the same pillar.

Scale '1:66

Scale '1

Scale '1
Ahmadnagar by the Mughals. The date of the death of Murtaqā or of the accession of Burhān is m but as the Badā‘in mentions the name of Murtaqā up to the year 1020 (1611 A. D.), it can be safely assumed that Burhān continued to rule up to that date. Burhān was put to death in 1041 (1631 A. D.) by Fath Khan, son of Malik ‘Ambar in order to please the Mughals. For further information see the Epigraphia Indo-Moslemica, 1919-20, pp. 12-13.

The date given in the inscription, Shahur San 1025, is equivalent to 1625 A. D. For a note on the Shahur San and comparative tables giving Shahur Sana, and Hijra dates, see my book entitled Bijapur Inscriptions, Memoir No. 49 of the Archæological Survey of India, Appendices I and II.

This inscription also shows that Malik ‘Ambar was a slave of Chingiz Khan (one of the important noblemen of Murtaqā Nizam Shāh, son of Ḥusain Nizām Shāh), and that he continued to style himself as such even during the days of his glory.

The Kamāni Masjid is situated at the foot of the upper hill in the group known as the Shivneri Hill. The mosque is in ruins and nothing remains of it except a few walls and two minarets connected by a flying arch which clings to them for about ten feet and then stretches to a height of about fifteen feet above the roof.

Plate XIII (b).

No. 3430. Over the east gate of Dagar Ghodhī.

TRANSCRIPT.

بند، درگاه سبجاني یاقوت مالک عنبرچگیز خانی فی سنه ثلاث رثلیاس راجع

TRANSLATION.

A slave of the glorious court, Yaqūt, who is a servant of Malik ‘Ambar Chingiz Khan, in the year one thousand and thirty.

The date appears to be in the Hijra era and is equivalent to 1633 A. D.

Plate XIII (c).

No. 3436. On an outer wall of the Municipal Office.

TRANSCRIPT.

بسم دار الإمارة مخلص خان رفیق تی اس دیار گشت ازر

سال اتمام آن وعیدی گشت که این بنای ایادگار گشت ازر

سنی 1084

TRANSLATION.

Mukhliṣ Khān built this royal residence,
It became the ornament of this land,
‘Ubaidi said the date of its completion,
That this building is a monument of his. Year 1084.

Mukhliṣ Khān who built this court was a Mughal nobleman and was probably the one who is noticed in the Ma‘āṣiru’ll-‘Umarā, Vol. III, p. 641.

The words این بنا پادگانگش ازر form the chronogram and yield 1084 (1673-74 A. D.).
Plate XIII (d) (e).

Inscription at Ghoda, District Poona.

TRANSCRIPT.

On the north side pillar.

يا إله يا محمد يا علي
جنبب سير محمد زمان جو هند بسس بس دلره خرؤخ خوش كشاد
شکس سی ر سه بتحا از ره تونیق گنند طرخ بنو دوین خراب ازای

On the south side pillar.

ی ان المساجد لله فلا تدعوا مع الله احدا
کشاد باربی همس بغير زر انشاند چو قصر خلد بریز کرد مسجد بنیاد
بفرک رختم و جستم ز عقل تاریخش خرد شکف و ریفگ شی بنا خیرمیه

TRANSLATION.

On the north side pillar.

O Allāh! O Muḥammad! O 'Ali!

When Mr Muḥammad Zamān made up his mind,
He opened the door of prosperity on himself with his own hand.
He demolished thirty-three idol-temples (and) by divine grace,
Laid the foundation of a building in this abode of perdition.

On the south side pillar.

That the mosques are Allāh's, therefore call not upon any one with Allāh. (Qurʾān, lxxii, 18).

He opened the arms of magnanimity with goodness and scattered gold,
(And) laid down the foundation of a mosque like the palace of paradise.
I went in contemplation and sought its date from Wisdom,
Wisdom was astonished and said, he built this blessed building. 994.
The chronogram is formed by the words ابی بن بني خیر نهاد

Inscription at Manchar, District Poona.

Plate XIV (a).

No. 3442. On Kāli Masjid.

TRANSCRIPT.

خدا باس پیامز سید حسن را که از بزرگر ار بنا کرد مسجد
سید حسن ابون سید علی الفصنی آل [ناف] طمه ... سنة 990
TRANSLATION.

O God! forgive Sayyid Hasan,
For he has constructed this mosque for benefaction.

Inscriptions at Broach.

Broach is a very ancient town and its history has been traced as far back as the fourth century before Christ. It was an important port in ancient times and was, as such, visited by Arab traders long before its conquest by ‘Ala’u’d-Din Khālji in the year 1297. When Gujarat declared its independence under Sultān Muẓaffar Shāh in 1391, Broach became the headquarters of a district. Being a flourishing sea-port, the Portuguese coveted its possession and plundered it in 1538 and again in 1546.¹ When Muẓaffar Shāh III was set up as a Sultān in 967, the kingdom was divided among the powerful nobles, and Broach fell to the share of Rustam Khān, nephew of Chingiz Khān, who after a few years assumed the title of king. After the death of Chingiz Khān in 975 (1567 A.D.) Ibrāhīm Husain Mirzā, a descendant of Sultān Timūr and thus connected with the royal family of the Mughals, contested the possession of Broach with Rustam Khān, also entitled Chingiz Khān. In 980 (1572 A.D.) Akbar conquered Gujarat and henceforth Broach became a part of the Mughal empire. About the year 1134 (1721 A.D.) when Nizāmu’ll-Mulk Aṣaf Jāh was the governor of Gujarat, Broach was placed in charge of ‘Abdu’llah Beg, with title of the Nik ‘Ālam Khān. He founded a short-lived dynasty of Nawwābs of Broach and when he died, his son Mirzā Beg succeeded to his position and title. On the death of Mirzā Beg in 1166 (1753 A.D.), the succession was disputed, and Sayyid Idrūs, the head of an influential Sayyid family of Surat, espoused the cause of Mirzā Ahmad Beg, a grandson of ‘Abdu’llah Beg, and placed him in possession of Broach. Mirzā Ahmad Beg died in 1768, and was succeeded by his son Māzād (!) Khān the last of the Nawwābs of Broach. Māzād Khān was defeated by the English in 1772 when Broach became a British possession.²

Plate XIV (b).

No. 3130. Above the inner gateway of the northern entrance of the Jāmi’ Masjid.

TRANSCRIPT.

بسم الله الرحمن الرحيم
ر قال رسول الله [ من بني الله مسجداً بقدر مفعم قطعة بني إدريس لما بقيا في الجنة

TRANSLATION.

In the name of Allāh, the Magnificent, the Merciful……………….[The Prophet ………………..has said]:—Whoever builds a mosque for Allāh even if it is as small as the nest of a sand grouse, Allāh builds a house for him in Paradise. ……………During the reign of the Sultān of the world, Ghiyāthu’d-Dunyā wa’d-Din [Tughluq Shāh]…………..Dawlat Shāh Muḥammad Būtmāri………………Year seven hundred and twenty one (1321 A. D.).

¹ See Broach District Gazetteer, p. 533.
² See Ibid., p. 469.
The inscription is very worn off and only a few portions of it can be read. It probably records the construction of the Jāmi' Masjid in the time of Sultān Ghiyāthu'd-Din Tughluq Shāh, the founder of the Tughluq dynasty. Dawlat Shāh Muḥammad Būtmārī who constructed it was an important nobleman, and his name is mentioned in the list of the nobles attached to the court of both Sultān Ghiyāthu'd-Din and his son and successor Sultān Muḥammad. See Ta'rīḫ-i-Firūz Shāhī by Ziyā'u'd-Din Barānī (edited by Sayyid Aḥmad Khan), pp. 424 and 454, where he is called Malik Fakhru'd-Din Dawlat Shāh Būsahārī, and Malik Fakhru'd-Din Dawlat Shāh wa Dastārī. In the inscription on the 'Idgah dated 736 (1336 A.D.), his name is given as Fakhru'd-Dawlah wa'd-Din Dawlat Shāh Muḥammad Būtmārī, and he is entitled Malik u'ab-Sharq (Lord of the East) from which it appears that he was at that time the governor of Gujrat.

This Jami' Musjid was built probably on the site of an ancient temple and certainly from the material of the ruined Hindu and Jain shrines. The Musjid is about 126 feet long and 52 feet wide from the front of the façade to the back wall. The roof is supported by 48 pillars in two rows of 12 each in front and one at the back, with two broken rows of six each supporting the sides of three domes—the central one about 30 feet in diameter, and the sides one about 23 feet each. There are also 7 small domes of about 8 feet diameter each, over the alternate spaces in the front aisle, and the same in the back one. The ceilings of the domes which are beautifully carved in Hindu style seem to have been taken bodily from some ruined temples, and are remarkable for the richness and variety of their patterns probably unequalled in India.

For further details about the architecture of the mosque, see Jas. Burgess's Muhammadan Architecture in Gujrat (London, 1896, pp. 20-22, and plates).

Plate XIV (c).

No. 3407. Above the miḥrāb of the Ghaznavī Masjid.¹

TRANSCRIPT.

من ببنى الله مسجداً لا ي-rest of inscription not legible
الدنيا والدنيا إبر الظفر تغلق شاه السلطان خد الله ملكه وسلطانه...
درلشه محمد
ببترماري دام مجدته عمارات نصود pottery...etc.

TRANSLATION.

[The Prophet, may peace be upon him! has said]: Whoever builds a mosque for Allah, even if it is as small as the nest of a sand-grouse, Allah builds a house for him in Paradise.

[During the reign of Sultān Ghiyāthu'd-Din Abūl-Mugaffar Tughluq Shāh, the Sultān, may Allah perpetuate his kingdom and his sovereignty!...]

Dawlat Shāh Muḥammad Būtmārī, may his glory endure for ever! The building was erected by the weakest and humblest of the servants of Allah (or slave), Fakhru'd-Din. Year seven hundred and twenty-two (1322 A.D.).

¹ The stone is broken and one of the fragments is missing.
(a) Inscription on the pulpit of the 'Idgah at Broach.

(b) Inscription on the Chunawada Mosque, Broach.
Plate XV (a).

No. 3410. On the mimbar of the 'Idgah.

TRANSCRIPT.

بنا عمارت ابن نمازکان در عهد دیرت پادشاه جهان پناه ای در معاهد معبد بن تغلق هان السلطان خلیفه مملکه از خالص مال ملک فار غریر الدلادن دیرت معبد پرتماری بپاره پر کنی ماه ربيع الیل سنه ست عشیرین و سبعمائت مکارفی تابع الیل دین معبد بن با مالک تمام شد بعد کمال

TRANSLATION.

The construction of this place of prayer was completed at a fortunate constellation of stars during the reign of the Pâdshâh who is the refuge of the world, Abu’l-Mujâhid Muhammâd, son of Tughluq Shâh, the Sultân, may Allâh perpetuate his kingdom! from the personal property of Maliku’âsh-Sharq Fakhru’d-Dawlah wa’d-Din Dawlat Shâh Muhammâd Bûtmârî, on date twenty-fifth of Rabî’u’l-Awwal, year seven hundred and twenty-six (1326 A.D.), under the supervision of Tâju’d-Din Muhammâd Bahâ’u’l-Mulk.

The full name and titles of Dawlat Shâh are recorded in this inscription.

Plate XV (b).

No. 3404. On a slab fixed in a wall to the north of the cistern of the Chünârwâda Masjid.

TRANSCRIPT.

بسم الله الرحمن الرحيم قال اللہ تبارك و تعالى أن المساجد لله لا تدعوا مع الله إحدا - من بني مسجد لا تقدر من فصمة بني الله له بيتا في الجنة عمارت كرد ابن بلغه شرف ر عتبه منيع بذله إمیرنا برحمته فردين خيزين أعله إصل الله شالة عمانان (1) حق سبعمائت ر تعال ان بند ست بیمارکه که ابن مسکین زا باتاحه یاد کند في الغزه من المحرم سنة ست ر تسعمائت ر سبعمائت

TRANSLATION.

In the name of Allâh, the Beneficent, the Merciful.

Allâh, the High and the exalted has said:—That the mosques are Allâh's, therefore call not upon any one with Allâh. (Qur'ân lxxii-18). He who builds a mosque even though it is as small as the nest of the sand-grouse, Allâh will build for him a house in Paradise. This noble edifice and high threshold (was constructed) by Husain (Son of) Farid who is hopeful of divine mercy................(May Allâh) forgive the person who recites a prayer for the blessing of this humble one. On the first day of Muḥarram, year seven hundred and ninety-nine (5th October, 1396).

This inscription records the construction of a mosque and seems to have been fixed at its present site when the mosque to which it belonged fell down.

Plate XVI (a).

No. 3424. On the southern door of Mâkhûm Sayyid Shârafu’d-Din’s Tomb.
TRANSCRIPT.

بسم الله الرحمن الرحيم لا إله إلا الله محمد رسول الله

بنا غنيد (؟) أعظم سلطان العارفين إمام الأنوار و المعصومين شرف الحق و الحقيقة و الدين

المشهدي الشجاعي الشهير قديس الله تعالى رحمة و رعية و...

قمة أوغما مانتورا دهشة قيد شهور سنه إحدى عشر و ثمانية صبرد بفرودني سلطان العارفين رئيس السالكين قطب الحق و الدين قديس الله

سو العيز ذرت صدر سراجاً سيدي السادات [1] شهاب بن قطب إطلا الله عمر و بعهد درلا ابرو المجاهد

إيده شاه السلطان خلد ملكه بعيده داري حاجي محمد نمرعزن بره (؟) رمزانا مصروف

حسن خادمان حضرت معلا بله ركوه مربت شد در ماه شعبان شهور سنه تسع عشر

و تتم ماية

TRANSLATION.

In the name of Allah, the Beneficent, the Merciful.

There is no God but Allah, Muḥammad is the Prophet of Allah.

Edifice of the great lord, Sulṭān, leader of the unique and the beloved ones, Şarfu‘l-Haqq wa‘l-Ḥaqiqat wa‘d-Dīn, al-Maḥthādī, an-Najafi, al-Ḥusaini, may Allah purify his soul and spread his victories. The commencement of the building in Şahārūr San eight hundred and eleven (1410 A.D.) by the order of the Sulṭān of lovers, the chief of Sūliks Qatbul-Haqiqat wa‘d-Dīn (i.e., by the order of Qatbul-Qa‘b) may Allah purify his honoured secret, in the time of the chief of the mosque, lord of lords, Şihāb, son of Qatb, may Allah prolong his life, and during the reign of Abūl-Mujahid Aḥmad Şāh, the Sulṭān, may He perpetuate his kingdom! under the superintendence of Ḥājjī Muḥammad Naṣr, commonly known as Buddhù (I) and of Mauḷānā Maḥmūd Ḥusain, the servants of the exalted majesty, by his obligation and favour. Was completed in the month of Ṣa‘bān, Şahārūr San, eight hundred and nineteen (1418 A.D.).

The Throne verse is inscribed at the top of the inscriptive tablet.

This inscription is on the tomb of Sayyid Şarfu‘d-Dīn Maḥshāhādī who died at Brosch on the 18th of Rajab, 808 (9th January, 1406), see Mīrāt-i-Aḥmādī, Supplement, (ed. Sayyid Nawwāb ‘Allī) p. 126. Sulṭān Aḥmad Şāh during whose reign this building was completed reigned from 812 to 845 (1411 to 1441 A.D.). The dates given in the inscription are not in the Hijra era but in Şahārūr San, because in the date of the completion of the building, the month is also given along with the words Şahārūr Sana.

For the Şahārūr San see ante p. 23.

Plato XVI (b).

Nos. 3401-02. On two pieces of stone fixed on either side of the mihrāb of the Chunarwāda Masjid.
(a) Inscription on the door of Makhadum Sayyid Sharafu'd-Din's tomb, Broach.

(b) Inscription on the mihrab of the Chunarwada Masjid, Broach.
TRANSCRIPT.

بسم الله الرحمن الرحيم - قال الله تعالى تبارك وحني المساجد له فلا تدعوا مع الله إلا هذا - رقال النبي عليه السلام من بنى الله مسجداً ولتوقد مفصص قطعاً بنى الله تعالى له بنداً في الخلقة - ناريخ عفر نور مبارك حمداً لربنا سنه إنها رضي رحمة وصلماً درع عرف درع همودون ( حمودون ) سلطان السلاطين فارس الدنها را الذين أمر الفتح مهدي بن محمد شاه بن محمد شاه بن مظفر شاه السلاطين ابتدا بنياد ذو خرة بحذاء ( ء ) خيري قطب الدنها را الدين ابولا مظفر أحمد شاه السلاطين بها كره ملك خواص الملك المقرع المدعو بعلج مرجان سلطانين....

بترامش شال نتني الله بـ ملك جفر علم ( ء ) المينار مسجد بالضدري كتمامي

TRANSLATION.

In the name of Allâh, the Beneficient, the Merciful. Allâh, be He Exalted, has said:—And that the mosques are Allâh's, therefore call not upon any one with Allâh. (Qur'ân, lxviii, 18). And the Prophet, may peace be upon him! has said: Whoever builds a mosque for Allâh, even if it is as small as the nest of a sand-grouse, Allâh builds a house for him in Paradise. [Completed] on the first of the auspicious month of Ramażān, may its blessings be great! year eight hundred and sixty-two (13th July, 1458), during the august reign of the king of kings, defender of the world and the faith, Abûl-Fath Mahmūd Shâh, son of Muẓaffar Shâh, the Sultan. The building was begun in the time of the great lord, the Ghâzî, Qûthbû'd-Dunya wa'd-Dîn Abûl-Muẓaffar Ahmad Shâh, the Sultan. Erected by Malik Khawâṣṣu'l-Mulk, the deceased, styled Malik Marjân-i-Sultañi, at the desire of Malik Fâthû'yllah, son of Malik Jafar. . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . The minarets and the mosque were designed by the skill of Khîmâ'y (!)

Malik Khawâṣṣu'l-Mulk, known as Malik Marjân-i-Sultañi (Royal slave) was the commander of the fort of Broach. He refused to surrender the fort to Mahmûd Khalji Sulṭân of Malwa, when he invaded Gujarât in 855 (1451 A.D.). See Zafâr u'll-Wâlid bi Muẓaffar wa Alih, (ed. Sir Denison Ross), p. 4, and the Mīr'ât-i-Sikandari (ed. Fathûl-Karîm Press, Bombay), p. 51. j

The last part of this inscription is confused and can admit of different readings. Dr. Azîmud-Dîn Ahmad, M.A., Ph.D., Professor of Arabic and Persian, Patna College, Patna, who was good enough to revise my readings of these inscriptions, is of opinion that the last few words can also be read as المتاع بأمتداد مسجد كهيمالي i.e., formerly known as Masjid-i-Khîmâ'y. This would imply that the mosque, the construction of which is recorded in this inscription, was built on the site of another mosque named Masjid-i-Khîmâ'y.

Plate XVII (a).

No. 3403. On a loose slab of stone lying in the Chunârwâdâ Masjid.
TRANSCRIPT.

بسم الله الرحمن الرحيم - قال الله تعالى وان المسلم جل الله تعالى - و قال [نفي] عليه السلام هم بني الله مسجدًا ولو بقدر مفعمة قطعة بني الله تعالى له بيتًا في الجنة. درع عيد درعت هميرون سلطان السلاطين ناصر الدنيا وثن اللين أبو الفتح مصطفى شاه بن محمد شاه بن أحمد شاه بن محمد شاه بن مظفر شاه السلاطين بتاريخ نهم ماه شوال سنة سبع سبع سبع سنوات، وما بنا كله قاضي إسماعيل بن داريد بن سراج بن سليمان بن محمد غزنوی.

TRANSLATION.

In the name of Allah, the beneficent, the Merciful.

Allah, be He Exalted, has said: And that the mosques are Allah's, and therefore call not upon any one with Allah. (Qur'an, Ixxii, 18). And [the Prophet], may peace be upon him! has said: Whoever builds a mosque for Allah, even if it is as small as the nest of a sand-grouse, Allah builds a house for him in Paradise. During the august reign of the king of kings, Nasiru'd-Dunya wa'd-Din Abu'l-Fath Mahmud Shah, son of Muhammad Shah, son of Ahmad Shah, son of Muhammed Shah, son of Muzaifar Shah, the Sulthan, on the ninth day of the month of Shawwal, year eight hundred and eighty-nine (13th July, 1484), [this mosque was] built by Qasim Ismail, son of Da'ud, son of Siraj, son of Sulaiman, son of Muhammad of Ghazna.

Plate XVII (b).

No. 3333. On a stone fixed in the Furza Mosque.

TRANSCRIPT.

بنا العمار كالعديد والغندقه الجديد في عهد السلطان الزمان المشهَر بتشريف الهمام شاه ابن مظفر شاه السلاطين خد ملكه إبداً رابع درحته سومدا وامير خان إعلم وخلدون معظم الغندقه ابن محمد كهتاري المسمى به شيخا جيرو الكosopher المطركي (9) يا الله إله مكلل الجبال وعلى نعمة إبراء محمد ابن خوندين (8) بالعلم والعمل دريدكر لبكر ابن هاب ابتابيل الهماك المستعان بظل فيه الإنسان من المنازل (4) غير ماه يبيع الأولي سنة اربعين تسعاته.

TRANSLATION.

The fort as strong as iron and the new ditch were constructed during the reign of the Sulthan of the time who is exalted with the robe of honour of the Merciful God, Bahadur Shah, son of Muzaifar Shah, the Sulthan, may Allah perpetuate his kingdom, and eternise his sovereignty for ever, and by the order of the great Khan and the honoured Khaghn Ulugh Khan, son of Muhammad Khatiri, known as Shaikhah Jiya............., may Allah lengthen his life like the shadow of a mountain; under the superintendence of Abul Muhammed, son of Khundan (1), possessed both of knowledge and good actions. Carpenter Lahva, son of Habah. The auspicious date.......

........the first day of the month of Rabii’ul-Awwal, year nine hundred and forty (20th September, 1533).
For an account of Ulugh Khan, son of Muhammad Khatri, see Zafarul-Walain, (ed. Sir Denison Ross), pp. 252, 394, 400, 408, 424, 427, etc. The repairs referred to in the above inscription were probably carried out when Bahadur Shah received news of the invasion of his territories by Humayun.

The words إله خان أب خان at the end of the first line of the inscription (Plate XVII (b)) look like إله because the knotted head of إله has worn off.

Plate XVIII (a).

No. 3418. On a stone fixed in a wall to the north of Mir Ghiyas ud-Din's Tomb.

TRANSCRIPT.

بسم الله تبنا بذكرلعالي الكع (؟) نعمد الله علي نعماله ر نصلي علي محمد
شرف إنيما

ابن مسجد نور ر معبد با روزت كز بوز عبادات است وبب طاعات
تاريخ نانا اسري بيث الصلاوات

TRANSLATION.

In the name of Allah. Desiring blessing by the mention of God, the High, we praise Allah for His bounties, and send blessings on Muhammad, the noblest of His prophets.

This mosque of light and this blessed place of worship,
Which is for divine adoration and for acts of devotion,
Its building was constructed by 'Abd-i-Latif.
The date of its construction is the house of prayers.

The inscription has been removed from the mosque in which it was originally fixed and brought to its present site for the sake of preservation. The chronogram is contained in the words بيت الصلاوات, which yield 970 (1562-63 A.D.).

Plate XVIII (b).


TRANSCRIPT.
TRANSLATION.

Allāh be exalted, What a beautiful dome is it?

.................................
The brain of soul shall ever remain perfumed.

.................................
How attractive is the abode of the beloved.

.................................
When I asked for its date they said,

"The ball (of time) that has rolled away cannot be brought back."

Written and composed by Muḥammad the calligraphist. 973.

The inscription is in plaster and has worn off. The numeral 月至 in the date given at the end of the inscription has also worn off, but on the site it distinctly looks like 月至. It evidently recorded the death of some lady. The chronogram contained in the last hemistich yields 1054 which does not tally with the date 973 given at the end of the inscription.

Plate XIX (a).

No. 3423. On a loose stone lying in the dargāh of Makhdūm Sayyid Shārafū’-d-Dīn Māshhādī.

TRANSCRIPT.

تمام شد این عمرت درعید سلطانه خان اعظم اسمع زمان رستمیان المطابق چنگیز خان فی

شهر عیسی سن مائی بسبعین و تسعمائیة ۱۹۸

بعسی راهتمام صدارت مکان اختیار خان

کبته العبد المذین خانسوار حاکم رنداد

TRANSLATION.

This building was completed during the reign of the great Khān, the bravest of the time, Rustam Khān, known as Chingiz Khān, in the month of Rabī‘-II, year nine hundred and seventy-eight. 978 (1570-71 A. D.).

By the effort and under the management of Iḥtiyār Khān, who has the dignity of prime minister. Written by the sinful slave, earth-like, Ḥāfiz Wafādār.

It is said that this stone originally belonged to the Rauza of Muṣṭafā Shāh and was removed to this place for safe custody when that building fell down. Rustam Khān, mentioned in the inscription, was the brother-in-law of Chingiz Khān who had assumed kingly titles in Shābān 974 (February, 1567), and was assassinated in Safer 975 (August, 1567). After the murder of Chingiz Khān, Rustam Khān strengthened himself in Broach and also assumed the title of Chingiz Khān. He was killed in Shābān 980 (December, 1572). For further details of his history, see Zafar ul-Walī bi Muṣṭafar wa Aḥī, (ed. Sir Denison Ross, pp. 475 et seq., Mir‘ā’i-Sikandorī, (Faṭḥu‘-l-Karīm Press, Bombay), pp. 359-69 ; and Ta‘rīkh-i-Firīshā, (Newal Kishore ed.), Vol. ii, pp. 232-33.

Plate XIX (b).

No. 3422. Inscribed on end of a wooden beam in the Qāţī Masjid.
(a) Inscription on a loose slab lying in the Dargah of Mahkdum Sharfu’d-Din at Broach.

PLATE XIX

(b) Inscription on a beam of the Qazi Masjid, Broach.

Scale 0.25

(c) Another inscription carved on wood in the Qazi Masjid, Broach.

Scale 0.2

(d) Inscription on the Southern door of Sultan Yar Khan’s tomb, Broach.

Scale 0.166
TRANSCRIPT.

Built this auspicious house,
The victorious Murtaţā Khān, the Ghāzi.
I sought the date of its construction from Wadom,
(It) said the date : the mosque of Qāṣī.

The date of the construction of this mosque contained in the words مسجد قاضي is 1018 (1609 A. D.). Broach was then under the Mughals, but the name of Nawwāb Murtaţā Khān is not met with in any of the books on history.

Plate XIX (c).

No. 3421. Qāṣī Masjid, carved on wood.

TRANSCRIPT.

This is the date of the construction (repairs) by Nawwāb Murtaţā Khān who is connected with Murtaţā (i.e., 'Ali).

Yesterday a friend in the realm of thought,
With a compassionate heart, and a wounded breast,
The year of the date of this blessed house,
Sought from the old and farsighted man of Wisdom,
He said : Do not pass away from the Qāṣī Masjid,
For through it you attain to your desire.
The date of the construction of this mosque is obtained from the words مسجد قاضي as in the last inscription.

Plate XIX (d).

No. 3420. Over the southern door of the tomb of Nawwāb Sulṭān Yār Khān, known as Bhīr Thāñjan.
TRANSCRIPT.

بيغخنا نواب سدلان يئر خان
اوپ خوشت تاريخ ميرزا شهيد

TRANSLATION.

How exacter is the date [of death] of the martyrred Mirzá,
Allâh is the light of heaven and earth.
Nawwâb Sulîmân Yâr Khan [wâs] without fault.
The words نواب لسلطان يار خان yield 1071 (1660-61 A.D.). The name of this Nawwâb is not mentioned in history. The tomb is a very unpretentious building without any architectural beauty.

Plate XX (a).

No. 3405. On a cistern in the Chunârwâda mosque.

TRANSCRIPT.

تكزب إنوات لى جي ينش ريش
چر خردي آب حق آن ادا کن
کته که چا ازري اسیس است
راي ... اسیس
که فر دلته ار جاردن باد
ز مادهو بهند تاريخ بناي خوشد چاپ هول جان نزلی

TRANSLATION.

The Sun moves about here, back-wards and forwards,
That..................his two fountains.
As you have quenched your thirst with the water [of this well], fulfil your obligation,
And pray for the life of its founder.
The benefactor who founded this well.

May the cloud of generosity [rain] and the ocean of munificence flow (?).
And his magnificence and wealth abide for ever.
Hear from Mâdho (? the date of its foundation,
What an excellent well and soul increasing air.

The chronogram in the last hemistich is much worn off, but if my reading is correct, the date of construction of this tank would be 1100 (1698-99 A.D.).

Plate XX (b).

No. 3417. Over a door in the Kotwâl's Mosque.
(a) Inscription on the Chunawada Masjid, Broach. PLATE XX

(b) Inscription over a door of the Kotwal's mosque, Broach.

(c) Inscription on Kilsanafil Wali's tomb, Broach.

(d) Inscription on the Southern wall of Haji Pir-ki-Masjid, Broach.
TRANSCRIPT.

When Amānullah opened the spring of plenty,
And slept in peace,
Ahmad, for the completion of this aim
By his heart and soul stringed the pearls of effort.
The invisible Hātif for its date,
By kindness said: 'Continuous favour.' 1134.

To find out the date of the construction of this cistern, add the head of لطف, i.e., which is equivalent to 30, to the numerical value of which is 1104, thus giving the total of 1134 (1721-22 A.D.).

Plate XX (c).

TRANSCRIPT.

If at the hands of death, Jannat Bā‘l departed
From this world which is the abode of toil,
The inspired one said its date according to circumstances,
They made her abode in the sanctuary of Paradise. 1177 (1763-64 A.D.).

The complete hemistich contains the date; and if the numerical value of Jannat Bā‘l is added to that of حرم جنت that too gives the date.

Plate XX (d).
No. 3409. On a stone fixed in the south wall of Ḥājī Pir kī Masjid,
TRANSCRIPT.

قال الله تبارك و تعالى ران... بعد معدلت بانشاء رئي زمين... بناء مسجد

جامع نهان

TRANSLATION.

Allah, the High and the Blessed has said,...

During the just period of the king of the world,...

the foundation of the Jame' Masjid was laid.

The stone is a fragment, and the names of both the king and the builder are missing.

Inscription at Amod.

Plate XXI (a).

No. 3400. Above the central mihrab of the Jame' Masjid.

TRANSCRIPT.

الله ر التوفيق

بماست مستجد جامع بيزنتإ اسلام

بنداد دير و منشقة مشركان برؤد

زعم عمارت مقابل شدامش عام 591

TRANSLATION.

Allah and His grace.

When divine favour was bestowed on Khalil Sháh,

He constructed the Jame' Masjid for the decoration of Islam,

He ruined the idol-house and temple of the polytheists,

(And) completed the Masjid and the pulpit in its place.

Without doubt, his building was accepted by Allah,

What a pleasing edifice became the calculation of its year. 911.

The chronogram is contained in the words زهم عمارت مقابل which yield 911 (1505-6 A.D.)

Khalil Sháh, the founder of this mosque, was the 3rd son of Sultan Mahmúd Bigarha and was about the date mentioned above governor of Baroda. He succeeded to the throne in the month of Ramazán 917 as Mughaffar Sháh. See Mir'át-i-Sikandari. pp. 118-135.

Inscriptions at Surat.

Plate XXI (b).

No. 3335. On a tomb-stone in the graveyard known as Tab'i-Tábi'in at Rander.
(b) Inscription on a tomb in the Tabia-i-Tabiri cemetery, Rander.

(a) Inscription over the minbar of the Jamia Masjid, Amod.

(c) Inscription on the gate of Mirza Sami-ki-Masjid, Surat.
TRANSCRIPT.

لا إله إلا الله محمد رسول الله

ใบضرهم رحمتة ومن رضوان رجاء ن ثفظ من تقت نظام خالدين فيها إبدأ ان الله عنده

اجر عظيم هذا نذر العبد المغفور الراجح إلى رحمة الله تعالى إبراهيم بن عثمان عثمان (؟)

تغمدو الله برحمته ورضوانه واسكنه بجنة جناته توحي يوم السبti إحد رعورين من شهر ذكر القعدة

سنه إحدى رعورين وسبعمئة وسالم على الله على محمد وآله

The Throne Verse (آية الكرسي) is inscribed all round the border of the stone.

TRANSLATION.

There is no God but Allah, Muhammad is the Apostle of Allah. Their Lord gives them good news of mercy from Himself and (His) good pleasure and gardens, wherein lasting blessing shall be theirs; abiding therein for ever, surely Allah has a mighty reward with him (Qu‘rân, ix, 21-2). This is the tomb of the pitied and forgiven slave, hoping for the mercy of Allah, the most High, Abu Bakr, son of Uthmân, lance-maker (!) of Mecca, may Allah sheathe him in His Mercy and Pleasure, and make him reside in the centre of His gardens. He died on Saturday, the twenty-first of the month of Zu‘l-Qa‘da, year seven hundred and twenty-one (12th December, 1321). And may Allah send His benedictions on Muhammad and his family!

This is one of the oldest inscriptions in Surat District, but the name of the reigning king is not mentioned in it. As Rander was a very important port, I presume that Abu Bakr must have been an Arab merchant. There is another similar inscription which is at present fixed in a wall of the Nit Nauri Masjid at Rander, but that too is a tomb-stone.

This last stone is erroneously supposed by the local people to have belonged to a temple which originally stood on the site of the Nit Nauri Mosque.

Plate XXI (c).

No. 3120. Over the entrance gate of Mirzâ Sami‘ ki Masjid, Surat.

TRANSCRIPT.

بنا باش مسجد جامع در عم سلطان العمل المعاجد محمد بن لطفشة السلطان كماله في

نوبة صدر الشيخ فخورالحقق روادين إبراهيم محمد مسعود [؟] إمبر عرب إمام الله ميامي بكره

ثم بناره بعزن الله تعالى يوم الجمعه الرابع العشرون جمادي الثاني سنة 736

TRANSLATION.

This Jâmi‘ Masjid was built during the reign of the great Sultan Abu‘l-Mujahid Muhammad, son of Lu‘if Shah (a mistake for Taghluq Shah), the Sultan, ....in the time of the chief of the Shaikhs, Fakhrul-Haqq wa’d-Din (pride of truth and religion) Abu Bakr Muhammad Mas‘adah, Amir of the Arabs, may Allah perpetuate the prosperities of his blessings. Its building was completed by the help of Allah, the Most High, on Friday, the fourteenth of Jumâdî II, year 736 (29th September, 1336 which however fell on a Monday and not Friday).
This inscription purports to be about 600 years old but the stone on which it is carved is new. It appears that when the old stone had either decayed or been damaged, the inscription was copied on another stone and fixed over the entrance to this mosque. A few mistakes have therefore been made by the copyist. Abūl-Muṣṭafīd Muḥammad was the son of Tughluq Shāh and not Luṭf Shāh. It is not possible to assign any meanings to the word 'khalifah' although it is written very clearly. Again, probably a few words have been omitted altogether. It is improbable that the chief of the Shāikha who would be a religious man could also be the Amir or ruler of the Arabs. I believe the word 'al first meaning, 'and' has been omitted between the words 'الديبين' and 'فاطر'. If this is correct, the inscription would mean, ‘In the time of the chief of the Shāikha Fākhru’l-Ḥaqq wa’d-Din and Abū Bakr Muḥammad Mas’adah, Amīr of the Arabs.

Plates XXII (a).

No. 3135. On the east door of Khwāja Ṣafar Salmān’s Tomb.

TRANSCRIPT.

This is the noble and illustrious mausoleum of the august [and] the martyred Khān, Khwāja Ṣafar as-Salmān, known as Majlisul-Mukarram (i.e., the noble assembly) Khudāwand Khān.

This is the tomb of Khwāja Ṣafar Salmān who was one of the important noblemen of the court of Sultān Maḥmūd Shāh II, son of Luṭf Shāh (944-961 H.). He was a Turk and his real name was Ghażanfar Āqā. He figured in the naval wars between the Aḥmad Shāhī Sultāns and the Portuguese. In 947 (1540-41 A.D.) he received the title of Khudāwand Khān, and was made governor of Surat. In order to defend the port against the attacks of the Portuguese he started the construction of a fort which was completed in 949 (1542-43 A.D.). Firiqhta, Vol. ii, p. 226 (Newal Kishore edition) says:—Before this fort was built, the Europeans were in the habit of molesting the Muslims of the province of Surat. Sultān Maḥmūd appointed Khudāwand Khān as Governor of Surat, and commanded him to construct a fort there. When Ghażanfar Āqā, the Turk, entitled Khudāwand Khān, started the work, the Europeans made several attempts to prevent the building, and fought many battles, but every time they were defeated. The fort is very strong. It is said that when the Europeans could not prevent by force the construction of the fort, they tried the way of courtesy and politeness, and offered a large sum of money to Khudāwand Khān to induce him to stop the building of the fort, but he rejected their gold and continued with the work. Then he brought all the guns of the Turks (which were called Sulaimān and which they had left at Jūnagadh), and placed them in the fort of Surat in order to strengthen it further. He was killed during the protracted siege of Dīn in 953 (1546 A.D.) by a cannon-ball which took off his head. For further details about his history, see Ta’rikh-i-Firiqhta, Vol. ii, pp. 226-27; and Ṣafar’l-Wādi (ed. Sir Denison Ross), vol. i, pp. 217-276; vol. ii, pp. xxxvi-xxxviii.
(a) Inscription on the Eastern door of Khwaja Safar Salman’s tomb, Surat.

(b) Inscription over the entrance of Timdel Mosque, Surat.

(c) Inscription on a tomb in Dana Sahib’s Rauza, Surat.

(d) Inscription on the gate of the Madrasa, Dana Sahib’s Rauza, Surat.
Plate XXII (b).

No. 3461. Over the entrance of the Tindel Mosque.

TRANSCRIPT.

خانه بندگی رب رسول تعالی که حسین‌کر با گشته قبیل کوندی
سال تاریخش یکشیر خرد از شرق بیشتر سیده کامی با ژنید بای باب الخویم
رامه ابو الکیار

1092

TRANSLATION.

The house for the worship of the God of the Prophet of both men and genii,
Which was constructed by Hasan, became acceptable to both the worlds.
The year of its date the old man of wisdom said with eagerness,

(It is) a pure place of prostration, a decoration for the gates of the sacred precincts of Mecca and Medina. 1092. Written by Abu'l-Khair.

The last hemistich which contains the chronogram totals up to 1092 (1681 A.D.).

Plate XXII (c).

No. 3464. On a tomb-stone in the compound of Dānā Sāhib's Rauza.

TRANSCRIPT.

در زمان قبیله اسلامیان ناصر دین شاه کوری شا بارگاه
تانتی ماجراجا سلطان عمر ظل سبعان شاه عالم پاشا
جرخ درن پوروز که در هر ساکت یزدی را بیگاندا در قصر چاه
نورنیانی را زمین نگاه برای کزغمشند دل دان دل شاه ر سیاه
خواجیه دین رحمت الله جهان خان، خان خان خان آرم گاه
زد قدم گلگیم که تو ساق عرش
حق خطابش داد رزمان جای‌گاه
کشتی سه به شام دوبلی سال و خواست
از خدا تاربخ لاب غرفان پناه
تاج آمریش خدایی صبر ر ماه
بعد ازین شد سال این جنب مکان رحمت الله شهید بین‌النظام

1132

TRANSLATION.

During the period of the qibla of the Muslims,
Helper of the faith, king with a heaven-like court,
Second lord of the happy conjunction, king of the time,  
Shadow of God, Ṣḥāḥ ʿĀlām, the Fāḍāḥāh,  
The sky which fosters the mean, and every hour  
Casts a Joseph into the depth of a well,  
Sent a youth under the ground  
In grief for whom the hearts of the king and the army have been scarred.  
[He was] Lord of the faith, Raḥmatu’llah (Allāh’s blessing) for the world.  
Kbān of exalted dignity whose resting place is paradise.  
He marched, with a bloody winding-sheet, up to the foot of the ʿArāb,  
God gave him the title of Riṣwān-Jāʿigāh (having the dignity of Riṣwān)  
He was killed........ in this year, and [I] sought  
From God the date of [the death of] one who has taken refuge in divine forgiveness.  
The invisible Inspirer said: "On his head has placed,  
The Lord of the sun and moon, the crown of forgiveness".  
After that the year of this dweller of paradise became,  
Raḥmatu’llah, the blessing of Allāh, the innocent martyr. 1122.  
The last hemistich contains the chronogram and yields 1122 (1710 A.D.).  
This inscription records the date of death of one named Raḥmatu’llah who died young and  
who is addressed as the Kbān of high dignity. Nothing more is known about him.  

Plate XXII (d).  
No. 3338. On a gate of the madrasa attached to Dānā Sāhib’s Rauza.  

TRANSCRIPT.  
خالق کے امتیاز بدن کا دایا جلا بیر علما مدرسہ فوودہ با  
تاریخ بنایش از خرد پرپسیم فی الحال بسن کفت مقام الفضلا  
1123  

TRANSLATION.  
The Kbān whose honesty has given a polish to the faith,  
Constructed a college for theologians.  
I asked the date of its construction from Wisdom,  
It said to me immediately, the abode of the learned men. 1123 (1711 A.D.).  

This madrasa was constructed by Amānāt Kbān, entitled Shāhāmat Kbān, who was Muta-  
ṣaddī (Chief Accountant) of the port of Surat. See Mi’rāt-i-Āhmadi, Vol. 1, pp. 391-2.  

Plate XXIII (a).  
No. 3456. On a stepped well in Gopi Tālāo.
(a) Inscription from a well in Gopi Talao, Surat.

Note.—The panels of this inscription are not in proper order.

(b) Another inscription from the same well.

(c) Inscription on the Bhagal Birya gate, Surat.

Scale 1:5

Scale 1:10

Scale 1:6
TRANSCRIPT.

During the period of the second 'Alamgir, King of the faith, Farrukh Siyar,
Whose sword became the guardian of the realm of Islam.
The hand of his justice struck a blow on the head of Naubahirwan (i.e., surpassed him in
justice).
The country and the nation everywhere secured tranquillity by his justice.
Mir 'Alam, sincere friend of Haidar Gul Khan, a reservoir of water
Constructed in Sūrat, which became life-giving to the high and the low.
Salsabil (a fountain in Paradise) of the Ka'ba of heart, this reservoir of the water of life.
The insipier communicated this chronogram and showed eloquence.
As its bricks were taken from an idol temple, one rose and said,
"Mir 'Alam became the founder of this reservoir by revelation." 1130.
Written by Wali'Ullah.
The last hemistic contains the chronogram. It totals to 1131 out of which 1 is subtracted to yield 1130 (1718 A.D.).
The hemistic beginning with the word Salsabil also forms a chronogram and totals up to
1130.

Plate XXIII (b).
No. 3455. On a stepped well in Gopi Tālao.

TRANSCRIPT.

... باش و‌بن...
TRANSLATION.

The dust of whose feet is the crown of all,
Farrukh Siyar the king, by the fame of whose justice,
The creation and the world are in the cradle of repose.
The sky of beneficence, Ḥaidar Quli Khān,
During whose period tyranny has become extinct.

By the grace of God he completed it.

He laid waste several idol-temples,
In order to make this strong building firm.
How can the wall of Alexander equal this building?
Even mountains are less (than this building) in dignity and stability.
So much purity and elegance have been brought to bear upon it,
That its water equals Zamzam in purity.

Ḥaidar Quli Khān who is mentioned in this and the previous inscription was the officer in charge of Surat in the time of Farrukh Siyar, see Ma‘āṣiru‘l-Umārah, Vol. I, p. 820, Vol. II, pp. 746-51, and Mirâj-Āhmâdī, part II, pp. 1-2. The stepped well is in ruins and only a few walls remain to give an idea of its former greatness. There are other inscriptions on the well, but the stone on which they are carved is so worn off that it comes off in chips by mere touch.

Plate XXXIII (c).

No. 3448. On the Bhagai Biryā gate.

TRANSCRIPT.

کہ بسی عائشہ مسعود شاه غازی ظل حق
صورت امام دیدہ قلغمی سرہ پنہ
کامین رشندالدی حمیعن برج اسمان
کلاس بن باب حصار شهر اسماعل ر امان

۱۱۳۲

TRANSLATION.

What a happy period is the time of Muḥammad Shāh, the Ghâzî, the shadow of God,
That by the effort of the Khān of noble determination and exalted dignity,
The fort—defence of Surat—beheld the shape of completion,
Which fort is the refuge of the enlightened ones like the signs of the Zodiac.
Bijān said the word of its date with great politeness,
That this will be the gate of the fort of the city of Islam and safety. 1132.

The last hemistich contains the chronogram and yields 1132 (1720 A. D.).
Bijān is apparently the name of the poet who composed this inscription.

Plate XXIV (a).

No. 3460. Over the gateway of the Mullā Masjid.
TRANSCRIPT.

دائم اسحاک بگیر و بر جامع معمور مقدم علي است

1130

TRANSLATION.

Hold the skirt of the companions [of the Prophet] and say the Jami' [Masjid] of Muhammed 'Ali is flourishing. 1135.

The last hemistich yields 1133 to which 2 for ب which is the last letter of إسحاک is added to give 1135 (1722-23 A.D.) which is the date of construction of this mosque.

Muhammed 'Ali, the founder of this mosque, was probably 'Umdatu't-Tujjär Mullah Muhammed 'Ali, son of Mullah 'Abdu'l-Hayy. See Mir'at-i-Ahmadî, Vol. II, p. 103.

Plate XXIV (b).

No. 3458. Over the La'l Darwāza.

TRANSCRIPT.

حیدا تنگ بیگ خان نوشان سلخت این در بنا بخش عشور
کفت تاریخ نیلی فعال سرمش لعل درازه نو رفع الشن

1151

TRANSLATION.

How Excellent! Tīgh Beg Khan, lord of dignity,
Constructed this gate in a happy style.
The angel of good augury said its date,
The new La'l gate of exalted dignity. 1151.

The last hemistich contains the date and yields 1151 (1738-39 A.D.). Tīgh Beg Khān was the Mutasadddi of Surat from 1144 till his death in 1159 H. See Mir'at-i-Ahmadî, Vol II, pp. 147 and 339.

Plate XXIV (c).

No. 3451. Over the entrance of the Chalabi Masjid.

TRANSCRIPT.

بسم الله الرحمن الرحيم
لا إله إلا الله محمد رسول الله
ز نفل ازد جان بخش استغول رمی طفیل حضرت خیلارزی رسول کرم
شبه است مسجد جامع مقدس و معمور زئی خجسته ر عالی بنا ز ابراهیم
خود پرسال می جست گفت پیرسپه نموه ناز بنا خانه حق ابراهیم

1191

TRANSLATION.

In the name of Allah, the Beneficent, the Merciful.
There is no God but Allah, Muhammed is the messenger of Allah.
By the grace of God who gives life to bones,
For the sake of the best of creation, the bountiful Prophet,
The Jāmi‘ Masjid has become holy and much frequented,
How auspicious and high is this building by Ibrāhīm!
When Wisdom sought for its year, the wise angel said,
Ibrāhīm again constructed the house of God. 1191.
The chronogram in the last hemistic yields 1191 (1777 A.D.).
The name of the founder of this mosque was thus Ibrāhīm.

Over the ruined gateway of Bakhashi’s Daryā Mahal.

TRANSCRIPT.

بسم الله الرحمن الرحيم
رب انزلت مفتاح يد زارع
كانت خير المنزلين
ملاك ماه نازع ناس ناس
كروشيد نگاه نام لاس بام تارخ عمرش در این است
1197

الله يألف الأبواب اجعل هذلباب مفتتحا إبدا بالدرة والنعمه والسرير
1198

This is an eye reading of the inscription. An impression could not be taken as the inscribed words have been filled in with black stone.

TRANSLATION.

In the name of Allāh, the Beneficent, the Merciful.
My Lord! Cause me to alight a blessed alighting, and Thou art the best to cause to alight.
(Qur’ān xxiii, 29.)

[This] lustrous house belongs to Najm-i-Din (i.e., the Star of Faith);
[It] is a specimen of Paradise on earth.
Khurshid Nīgāh (i.e., Sun-eyed) is the name of this building,
The date of its construction is contained in it. 1196.
O God, opener of gates, make this gate open for ever with riches, bliss and happiness. 1198 (1783-84 A.D.).

The words خورشید نگاه yield 1196 (1782 A.D.) which is the date of the construction.
The year 1198 given at the end probably refers to the fixing of the tablet bearing the inscription.

No. 3459. On a Mosque near the ruined Bakhashi’s Daryā Mahal.

TRANSCRIPT.

بسم الله الرحمن الرحيم
الله محمد الرابع عمر
ابن الرضا ناجم الدين المقت
نادي الالميدي بالله بالله
سنة 1307 حلي

عثمان
PLATE XXV

Inscription on the tomb of the last Nawwab of Surat,
Dana Shah’s Rauza, Surat.

Scale 1:66
TRANSLATION.

In the name of Alläh, the Beneficent, the Merciful.
Amir of the age, star of the firm religion (Najmu’Dīn)
Built a mosque hoping for permanence,
The proclaimer proclaimed the year of its construction,
It is one of the vestiges of good actions. Year 1207.
‘Uthmän.
‘Ali.
The last hemistich forms the chronogram and yields 1207 (1792-93 A.D.).
Like the previous inscription the impression of this inscription too could not be taken.

Plate XXV.
Nos. 3452-53. Dānā Sāhib’s Rauza, on the sarcophagus of the tomb of the last Nawwāb of
Surat.

TRANSCRIPT.

يا الإله
بسم الله الرحمن الرحيم
سوارت نواب قدر ديرت از جهان
در هزار ریکم ر و نرود عشش از سال هجر
در جهان رهفا به سال شنیده است ور روز آن نامدار
شش ریک سال هشی مد عرص و بشش جهان
پرسال نکشت آن صاحب سوت زرد
کفت ہاتش از نکلت آن ختم نیز لان بدن
1208

TRANSLATION.

O Alläh

In the name of Alläh, the Beneficent, the Merciful.
The ruler of Surat Nawwāb Qamar Daulat, from the world
Departed for Paradise, Ah! sorrow and lamentation.
In one thousand, one hundred and ninety-six after the Flight,
Was born that moon of resplendent forehead, in this world.
At [the age of] forty years, three months and seven days, that illustrious one
Succeeded his father with pomp and magnificence,
When his noble age became sixty-one years and eight months,
He turned his back on the world and started towards Paradise.
For the year of the demise of that lord of Surat, in pain,
The invisible Insiprer said from the heaven: consider him the end of the Nawwābs. 1285.

The words contained in this inscription were born in 1196 (1782), was raised to the
gaddi in 1238 (1823) and died in 1258 (1842). See the Surat District Gazetteer, pp. 154-55.
Inscriptions in the Satara District.

The District of Satara has no separate history of its own. It formed part of the various kingdoms which were established from time to time in the Deccan. It is probable that it was held by the Early and Western Chalukyas from about 550 to 760; the Rashtrakutas to 973; the Western Chalukyas to about 1190; and the Deogiri Yadavas till the Muslim conquest of the Deccan about 1318.

The first Muslim invasion of the Deccan by ‘Alau’d-Din Khilji took place in 1294, but the power of the Devagiri Yadavas was not extinguished till 1318 when the present district of Satara must have come under the sway of the Delhi Sultanis. From 1318 onwards, Maharastra was ruled by governors appointed from Delhi and stationed at Deogiri. There was only one inscription, viz., that on the Jami’ Masjid at Khanapur (see p. 46 and Plate XXVI (a)) which belongs to this period. About 1347 the district of Satara passed on to the Bahlmanni kingdom, and on its dismemberment, to the ‘Adil Shahi dynasty in 1489.

There are only two places of importance in the Satara District, viz., Satara proper and Karad. Satara is a place of great antiquity, but it came into prominence in the time of the Bijapur Sultanis who used it as a state prison. In 1579, Khishwar Khan accused Chund Bibi, the dowager queen, of instigating her brother Murtaza Nizam Shah of Ahmadnagar to invade Bijapur, and sent her as a state prisoner to the fort at Satara. On Khishwar Khan’s fall in the same year, Chund Bibi was released and conducted to Bijapur. In 1592, Dilawar Khan, the regent, was sent as a prisoner to this fort where he shortly afterwards died. When the power of the Bijapur Sultanis declined, Satara passed into the hands of the Mahrattas from whom it was conquered by Aouang-zeb in 1700. Six years after that, however, it was retaken by the Mahrattas and remained in their possession till 1818 when, at the close of the war with the Peshwa in 1818, it fell into the hands of the British, but was restored to the representative of Sivaji’s line, who, during the Peshwa’s ascendancy, had lived there as a state prisoner. In 1848, on the death of the last Raja, the principality escheated to the British.

Karad the second important place in this district is situated about 31 miles south of Satara at the confluence of the Krishna and the Koyna, on the Poona-Bangalore Road. It is a place of great antiquity. In the Muslim period it came into prominence only in the 16th century as it was situated on the road from Bijapur to Dabhol which was the chief sea-port of the ‘Adil Shahi Sultanis of Bijapur. It was also the headquarters of a governor. Among the ancient remains at Karad are (1) the Jami’ Masjid completed in 1575-76 by the order of Kamal Khan (see inscriptions Nos. 3445 to 3447 and Plates Nos. XXVI to XXIX), (2) the Irdgah, which is about 250 feet long and about 30 feet high, and (3) the mausoleums of two Muslim saints in the Guruwar Peth, which are said by the local people, to have been built in the fourteenth century.

On the Jami’ Masjid at Khanapur.

Plate XXVI (a).

No. 3549.

TRANSCRIPT.

هو (آ) بنیت هذا المسجد المبارکة الامامیة في عهد السلطان معظم مالک رتبة الامام

و هو مسجد محمد بن تغلب شاه السلطان ابنا ملك الملوك الامام مسلم الدولة

و الذي تذكروه (آ) زعیر العلماء دامش شاه دامش في سنة الفجر 1300

نجل محمد نصلي
TRANSLATION.

This blessed and auspicious mosque was built in the reign of the great Sultan, master of the necks of nations, Abu'l-Mujahid Muhammad Shah, son of Tughluq Shah, the Sultan, may He perpetuate his kingdom, at the order of the great Malik, the erudite, the just, Shamsu'd-Dawlah wa'd-Din (i.e., Shamsu'd-Din) successor of Zahir al-'Alawi (i.e., a descendant of 'Ali), may his authority and life continue, in the year seven hundred and twenty five. And after it we praise [Allah] and bless [the Prophet].

This inscription is the oldest record of its kind in the Satara District. It is dated 725 (1325 A.D.), the year in which Sultan Muhammad Tughluq succeeded his father on the throne. Malik Shamsu'd-Din who is said to have ordered the construction of this mosque is not mentioned in the list of nobles at the court of Sultan Muhammad Tughluq given in Ziya'ud-Din's Ta'ri'ih-i-Firuz Shahi. It is not clear whether Zahir al-'Alawi is a separate person or only a part of the name of Malik Shamsu'd-Din. There is, however, one Zahir-i-Juyush whose name is given in Ta'ri'ih-i-Firuz Shahi, page 454, but he does not appear to have had any connection with the Deccan.

Dr. U. M. Daudpota, M.A., Ph.D. (Cantab.), Professor of Arabic, Ismail College, Andheri, who has very kindly corrected my reading and translation of the Arabic portion of the inscriptions dealt with in this article, thinks that the language of the inscription is incorrect, and that دام the name should be دام, بني, بني, بني, بني, بني, بني, بني.

Khanapur is a small town in a taluka of the same name in the Satara District. It contains a Jami' Masjid which from its Arabic inscription examined above may well rank among the earliest mosques erected in the Maharashtra by early Muslim conquerors from north. The mosque is of respectable size with a substantial enclosure wall, an open court and a terraced hall rendered imposing by a colonnade of 36 stone pillars which by the Chalukyan patterns of their carved ornamentation appear to have originally belonged to some ancient Hindu temples. The hall is three bays deep, its west has three niches or mubābās, the one in the middle being more ornate than the other two. Close to the central mubābā a high stone pulpit with four steps. The main entrance to the open court of mosque lies through a domed porch in the east side of the enclosure. The inscription described above occurs on a stone slab fixed in the wall above the inner doorway of this porch. A long Kanarese inscription is found on a wall in the porched entrance opening in the north side of the enclosure. This inscription will be published in its proper place in due course.1

Inscriptions at Karad, District Satara.

In the Jami' Masjid at Karad.

(a) On a pillar to the south.

Plate XXVI (b).

No. 3544.

1 This paragraph has kindly been contributed at my request by Mr. Q. M. Monier, B.A., Assisstant Superintendent, Archaeological Survey, Western Circle, Poona.
TRANSCRIPT.

May God, glory be to Him and exalted be He, make this a divine ordainment to the servant of this house of Allāh for the sake of Muhammad and his family, and 'Ali, the most high. To this poor, insignificant, and humble warrior 'Ali, son of Āḥmad of Iṣfahān, addressed as Tīr-Andāz Khān, the command [to construct this mosque] was given in the year 980 (1572-73 A.D.). It was completed in the year 983 (1575-76 A.D.). He who reads this date, should remember the founder of this Masjīd with a prayer.

The first part of the inscription is not very clear. 'Ali, son of Āḥmad of Iṣfahān, who supervised the construction of the mosque, must have been attached to Kamīl Khān, but his name is not mentioned in the Bābāgīn's-Salāṭīn, or any other work on the history of Bijapur.

(b) On another pillar to the north.

Plate XXVI (c).

TRANSCRIPT.

During the reign of the king, refuge of the world, shadow of the favour of Allāh, the exalted king, ʿĀdil Shāh, [may] his end be laudable and his faith secure! and [during the time of] the Khān of exalted dignity, friend of the family (of ʿĀdil Shāh) Ibrāhīm Kamīl Khān.

(c) Round the arch of the miḥrāb.

Plate XXVII.

TRANSCRIPT.

شکر الله که بدرعلی عادل شاه ... کامل ... شاه چم مرتبت خانام سلطان سنجر اصلیم سطا ... کردن بنا کامل خان ... مسجدی همه جز لفظ ندار ... طاقش که نشان (؟) ...
(a) Over the Southern gate of the Jami' Masjid at Khanapur, Satara.

(b) On a pillar to the South, in the Jami' Masjid at Karad, Satara.

(c) On a pillar to the North, in the latter mosque.
INSCRIPTIONS FROM THE BOMBAY PRESIDENCY.

TRANSLATION.

Allāh be thanked that in the reign of 'Ali 'Ādil Shāh,

...Kāmil......................
The king of Jamālīd's dignity, and the monarch of Alexander’s impetuosity,
The just ruler, sovereign of the kingdom of generosity.

Kāmil Kān built this mosque on account of truth and firm faith,
A mosque which like the Ḥaram, is favour-bestowing and spirit-enlivening.

Wisdom, at last said...(?)
He exists solely for submission to us (?)
His name Mir Muhammad............ Hazrat Khan (?)
......completed by the grace of God.
Wisdom wrote its date.............
Qibla of veracity and true faith, Ka’ba of the lords of purity.
Written by............................

This inscription is smeared with paint and as the local Muhammadans object to its removal, it is not possible to decipher it correctly.
The chronogram is contained in the last hemistich and gives 981 H. (1573-74 A.D.).

(d) Over the miḥrāb, lower.

Plate XXVIII (a).

No. 3541.

TRANSCRIPT.

And say: My Lord! make me to enter a goodly entering, and cause me to go forth a goodly going forth, and grant me from near Thee a power to assist [me]. (Qur‘ān, xvi, 80.)
This inscription shows that the father of Ibrāhīm Kāmil Khān, was also entitled Kāmil Khān.

The first part of the inscription which consists of a verse from the Qur'ān is not given in the Plate.

Immediately above this inscription, there is another one which consists only of verse 20, chapter ix of the Qur'ān.

(e) Above the mihrāb, near the dome.

Plate XXVIII (b).

No. 3542.

TRANSCRIPT.

این مسجد مفا در نوا نه صر رهشیان فناخ (۳) شاش بنا کوه دزماد شاه علی عالی عدلیه
خانعالیهان ... ابراهیم کاملخان ....

TRANSLATION.

This chaste mosque was built by Fath (?) Shāh, in 980 H. (1572-73 A.D.), during the reign of the exalted king 'Ali 'Ādil Shāh [by order of] the Khān of exalted dignity Ibrāhīm Kāmil Khān.

As the letters of this inscription have worn off, it is not possible to decipher it correctly.

(f) On a stone built against the outer face of the north wall of the mosque.

Plate XXIX (a).

TRANSCRIPT.

بدر شاه علی ان شاه عدل. که از فائست نا فائست نکو نام
با این مسجد علی بفرناد ربعی الالان کاملخان با کم
بنا شد کنید سر بانک زمگان به جم جام صفا رست
پیدا اقلیم خرد کردن ندیده، چندین علی بنیانی نرم خان

TRANSLATION.

During the period of king 'Ali, that just king,
Who is known for his goodness from one end of the world to the other,
Ordered the construction of this sublime mosque,
Kāmil Khān of exalted dignity, whose desires are all attained,
This building which lifts its head to the heavens was constructed,
From its stone, Jamšīd borrowed his Cup of Purity.
The sky itself has not seen in the seven climes
Such a grand edifice of auspicious end
(a) Over the *mihrah* of the Jami' Masjid at Karad.

(b) Over the *mihrah*, near the dome, of the same Jami' Masjid.
(b) On a tombstone near the Idgah (South side).

(a) On a stone fixed into the outer face of the North wall of the Jamī' Masjid, Karad.
It is stated by the local people that this stone was recovered from the debris accumulated in the compound of the mosque and built into its present position a few years ago.

The Jāmi‘ Masjid at Karad was begun in 980 H. (1572-73 A.D.) and completed in 983 H. (1575-76 A.D.) by the order of Ibrāhīm Kāmil Khān, a nobleman of the court of ‘Ali ʿĀdil Shāh I. It consists of 6 compartments of which the 2 central ones are richly sculptured with floral and bead decorations and Arabic texts. The outside is of plain smooth cut masonry with broad slabs for eaves supported by handsomely carved brackets. The east front consists of 3 arches supported by square pillars, the two side ones plain and the centre one ornamented with frills and knobs. The minarets, 106 ft. high, are plain and cylindrically slightly tapering with an urn-like top. They rest on a massive ogee archway of plain masonry about 30 ft. by 15 ft. with chambers in the sides and entered by a small low door which leads to an open space. On the north is a plain square building for the shelter of travellers and mendicants.

Ibrāhīm Kāmil Khān, son of Ismā‘īl Kāmil Khān the builder of this mosque, was an important nobleman of ‘Ali ʿĀdil Shāh I (1558-1580), and held Kalhar (modern Karad) in jāgir. He was very powerful and the author of the Basālīn’s-Sulāfīn, on the authority of Kaff’u’d-Din Shīrāzī, accuses him of having instigated a slave to assassinate ‘Ali ʿĀdil Shāh. When Ibrāhīm was raised to the throne, Kāmil Khān became regent but he ruled the kingdom in such a high-handed manner that a plot was formed against him and he was killed in 1580, after he had enjoyed power only for two months. See Basālīn’s-Sulāfīn, pp. 143 et seq.

The inscriptions on this mosque have been noticed in the Satara District Gazetteer, pp. 475-76, but the translation given there is incorrect.

On a Tomb near the ‘Idgāh, south side.

Plate XXIX (b).

No. 3523.

TRANSCRIPT.

الله الباني كل [ش] هالك
تاريخ رفات مرحومه عليها الرحمة و الغففران سعيد جان بيستان زرجه علي...

رغب الإثنايني سنة 963

TRANSLATION.

Allah is Eternal; everything is perishable. Date of the death of one whom God has taken into His mercy and on whom be His mercy and forgiveness, Sa‘īda Jahān Sulṭān, wife of ‘Ali \[elided\], the first of Rabi' I, year 963 (1555-56 A.D.).

On a tomb near the ‘Idgāh, south side.

Plate XXX (a).

No. 3528.

TRANSCRIPT.

الله الباني كل [ش] هالك
رفات سعيد حسین مرحوم ر غففور تاربخ...

10 ماه دزالعده سنة 971
TRANSLATION.

Allāh is Eternal; Everything is perishable. Death of Sa`īd ʿAlī, whom God has taken into His mercy and whose sins are forgiven. Date 10th of the month of Zu’l-Qa’da, year 971 (1563-64 A.D.).

On a tomb near the ‘Idgāh, south side.

Plate XXX (b).

TRANSCRIPT.

تأذٰیغ زنات حسنر [ آیات ] صرحی مبعری جهت مکانی فردوس آشیانی تا قلی
الدین بن (؟) عبد ٱللله رحمة ٱللہ علیه فی سابع عشر من شهر ذی حجه بیم السبیت سنة ۱۰۲۸
ثمان وأربعون ر ألف الهجریه ... كنیه محمد نصر ... 

TRANSLATION.

Date of the lamented death of one on whom is the mercy of God and who is the accepted of God, whose dwelling is in the Garden and whose nest is in Paradise, Qāżī Taqī`u’d-Din, son of ‘Abdullāh, may the mercy of Allāh be on him, on Saturday, the seventeenth day of the month of Du’l-Hijja, year 1028, one thousand and twenty-eight of the Hijra era (1629 A.D.). Within by Muhammad Naṣr..............

On a tomb in the compound of the ‘Idgāh.

(a) North side of the tomb stone.

Plate XXX (c).

TRANSCRIPT.

تاذیع زنات قدس شیخ مختصر عبد ملك الحمد شاه جمال الدين ابن ثانی شریفی
محمد المشهی بقائی صرحی نور ٱللہ مرقدهما يین الجمعه تاسع شهر محرم سنه ۱۰۳۳

TRANSLATION.

The date of the death of one whose abode is holy, select of the servants of God, Shāh Jamālū’D-Din, son of Qāżī ʿAlī Muḥammad, known as the Qāżī of Miraj (which is a town about 50 miles south of Karad), may Allāh brighten the tombs of both, on Friday, the ninth day of the month of Muḥarram, year 1033. (24th October, 1623.)

(b) On east side of the tomb stone.

Plate XXXI (a).
(a) On a tomb near the ‘Idgah at Karad, Satara.

(b) On a tomb near the same ‘Idgah.

(c) On the North side of a tombstone in the compound of the same ‘Idgah.
(a) On the East side of a tombstone in the compound of the 'Idgah, Karad.

(b) On a tomb near the same 'Idgah.

(c) On the North side of another tombstone in the compound of the same 'Idgah.
TRANSCRIPT.

These verses are not translated as they do not contain any useful information.

There is another inscription on the west side of the tomb stone, but it consists only the names of the twelve Imāms and prayers for the soul of the dead.

On a tomb near the ‘Idgāh, north side.

Plate XXXI (b).

No. 3530.

TRANSCRIPT.

Date of the death of...Fātima, daughter of Ja‘far Shāh, Sunday, the 13th of the month of Rabī’ I, one thousand and forty-four (began on 27th June, 1634).

On another tomb in the compound of the ‘Idgāh.

(a) On the north side of the tomb stone.

Plate XXXI (c).

No. 3537.

TRANSCRIPT.

A young man departed this world, grief stricken, good mannered,

As predestined by God, the Most High, his share of the age was only this much.

When I sought with deliberation the year of his death,

It came by the Abjad system, he was the Qāṣi of the faith of the ʾIbrahimiyya.
Date of the death of the deceased, received in the mercy of God, Qaṣī Ghiyāthu’d-Dīn Muhammad, third (day) of the month of Rajab, year 1049 (20th October, 1639).

The chronogram contained in the words قاضي دين نبي بكر also yields 1049.

(b) On the west side of the same tomb stone.

Plate XXXII (a).

No. 3556.

TRANSCRIPT.

This inscription is not translated as it does not contain any useful information.

The east side of this tomb stone also has an inscription which consists of the names of the twelve Imāms and prayers for the soul of the deceased.

Inscriptions at Rahmatpur.

(1) On the tomb of Randūlah Khān.

(a) Over the south door.

Plate XXXII (b).

No. 3556.

TRANSCRIPT.

(Qod is Self-subsistent and Eternal). (Muḥammad the Arabian).

He who became Afṣāl (i.e. excellent) from eternity,
(a) On the West side of another tombstone in the compound of the same 'idgah.

(b) Over the Southern door of Randhiah Khan's tomb, Rahmatpur, Satara.

Scale 1:25
(a) Over the Western door of Randulah Khan’s tomb, Rahmatpur, Satara.

(b) Over the Eastern door of the same tomb.
Is the excellent of the age in every country.
At the time of selection, his glorious body
Is, in the poem of perfection, its choicest verse.
His peace and his war are for the sake of God,
Hence it is that he is victorious in every battle.
Self-interest cannot pass his way,
For an eye without cataract is good.
The land of the two worlds is subdued by him
Who is glued together with courage.
(And everything is perishable).
(The Intercessor of both the worlds).

(b) Over the west door.

Plate XXXIII (a).

No. 3555.

TRANSCRIPT.

God is Living and Eternal) (Muḥammad of Madīna)
From Sulṭān Muḥammad, the king whose throne is like that of Jamshīd,
Afḍal [Khān] received the most glorious title,
Because many forts of talismanic foundations
Were conquered and subdued by him in the Carnatic.
He has led an army from the sea to the sea.
Who had such ability and experience?
For generosity, humanity, strength and gentleness,
He has become renowned from one end of the world to the other.
He carried away, at the time of trial, the crown of dignity
From the sun, from the morning, and from the stability of the mountain.
Year 1059 (1649 A.D.).
Writer Mir Rikāb, son of 'Ali ....
(And everything is perishable). (And benedictions and greetings on him).
TRANSCRIPT.

TRANSLATION.

(Allāh is my Lord).

(Muḥammad the Prophet).

When Randūlah Khān beat the drum of death,

He started for paradise by divine grace.

Firstly that the Rustam of the time has set off on a march. 1051 H. (1641 A.D.).

I heard this from the notables, and this subtle point became intelligible.

Secondly, the end of munificence is the date [of his death], 1053 H. (1643 A.D.).

According to the saying of the peerless poet.

Thirdly, he took rest with God. 1053 H. (1643 A.D.).

The invisible speaker said in the ear of jumal (i.e. reckoning of the alphabet by abjad).

Fourthly, may paradise be the resting place of the Rustam of the age! 1053.

How beautifully wrote Wisdom at the opportune moment!

(Writer Mr. Rikāb, son of 'Ali).

(And benediction and greetings on him!)

In this inscription three chronograms of the death of Randūlah Khān are given, viz.:

in the third verse, آرم چلی استم زمان, in the fourth verse; and آرم پا حالت گرخته, in the last line, all of which yield 1053 H. (1643 A.D.); but the chronogram in the second line yields only 1051 H. (1641 A.D.). As this chronogram contains a reference to Randūlah Khān's setting out on a march, it is probable that in 1051 he marched to the field of battle in which he was killed. If this were so, the battle must have been of minor importance, as it is not mentioned in the Bāṣṭīnu's-Salāṭin.

1 Rustam-i-Zemān was the title of Randūlah Khān.
(d) Over the north door.

Plate XXXIV (a).

TRANSCRIPT.

(Allâh is Eternal).

TRANSLATION.

(Muhammad the Prophet).

What a chaste Rauza of Randullah Khan!

This building by Afzal Khan became known all over the world.

Its air like the garden of Iram is exhilarating,

Its courtyard is joy-engendering like the palace of hope.

For the writing of its date, an order was issued

To 'Ashiq, from one who is the qibla of empires.

I was in meditation when Hâtif from the invisible world,


Since that resplendent sun (i.e., Randullah Khan) has rested in it,

This Rauza has become the house of ascendancy like the sign Aries.

(And everything is perishable).

(May he intercede for me!).

This inscription shows that the Rauza of Randullah Khan was built by the order of Afzal Khan, the famous general of Sultan Muhammad 'Adil Shah of Bijapur. It was completed in the year 1059 H. (1649 A.D.), which is the date contained in the chronogram رخ، بدل. The poet 'Ashiq, who composed this chronogram, is not mentioned in any of the Taghiraths which I have consulted.

Randullah meaning "the bridegroom of the battle-field" was the title of an important nobleman of Sultan Muhammad 'Adil Shah of Bijapur. He was the commander-in-chief of the Bijapur forces till his death and was succeeded in that office by Afzal Khan. For a history of Randullah Khan, see Basâ'ins-e-Salatin, pp. 284-322. He should not, however, be confused with another officer entitled Randullah Khan-i-Qhâsi who entered the serine of Aurangzeb shortly after the war of succession and who died in 1094 H. (1682 A.D.). See Ma'âd-i-Sir-\textit{Umarâ}, Vol. II, p. 309.

The inscriptions on the tomb of Randullah Khan have been noticed in the Satara District Gazetteer, pp. 548-49, but the translation given there is incorrect, and the tomb has been confused with the adjacent mosque which has no inscription of any kind on it.
The tomb of Randūlah Khān is situated on the road from Koregaon to Aundh. It is a plain, domed building about 30 ft. square and about 40 ft. high, and has no pretensions to architectural beauty. In the centre of each side is a small arched door about 2 ft. by 5 ft. with an inscription over the lintel.

To the west of this mausoleum is a small mosque which is in a very ruined condition.

On a tomb known as the tomb of Jahāngīr's mother.

(a) Over the east door.

Plate XXXIV (b).

No. 3553.

TRANSCRIPT.

الله باتى

فضل خان محمد شاهی
خدا کردنفضل بلطف ابد
زجمله خوانمین مشهیر شد
هو طالع نیکو داشت بتقدیر خوش
نیکو کرد از جمال عالم ابد

TRANSLATION.

(Allāh is Eternal).

(Muhammad the Prophet).

Afsāl Khān-i-Muḥammad Shāhī.

God made Afsāl with His eternal Grace;

He became more famous than any other Khān.

As he was lucky by his destiny,

All the world for ever praised him.

(And everything is perishable).

(b) Over the north door.

Plate XXXV (a).

No. 3552.

TRANSCRIPT.

الله باتى

بدری محمد شه آسان شده
همه کافر مطیع مسلمان شده
بدری خسروی عادل محمد شاه مکی
کام از ببر عدالتفضل بت شکن
قاویمدر [ ر ] را رضه ازبند است

1009

(And Muhammad the Arabian).
(a) Over the Northern door of Randulah Khan’s tomb, Rahmatpur, Satara.

(b) Over the Eastern door of a tomb known as the tomb of Jahangir’s mother, Rahmatpur, Satara.
(a) Over the Northern door of a tomb known as the tomb of Jahangir's mother, Rahmatpur, Satara.

(b) Over the inner gateway of the Fort at Parli, Satara.

(c) Fixed in a wall facing the inner gateway of the Fort at Parli, Satara.
TRANSLATION.

(Allāh is Eternal).

(Allāh is my Lord).

It became easy in the reign of Muḥammad Shāh.

All the infidels became subject to the Muslims.

During the reign of the just king of the Deccan, Muḥammad [‘Ādil] Shāh,

Appeared Afzal, the idol-breaker, to administer justice.

The date is contained in the eternal Rauṣa. 1059 H. (1649 A. D.).

(And everything is perishable).

(Muḥammad the Prophet).

The language of the two inscriptions on this tomb is not very elegant. Nothing is stated as to the person buried in the tomb. The local name given to this tomb would imply that the mother of someone named Jahāṅgrī was buried in it, but this is not corroborated by anything in the inscription itself. There was no person of any importance bearing this name at the court of the Bijapur kings.

Inscriptions on Parli Fort, District Satara.

Over the inner gateway.

Plate XXXV (b).

No. 3550.

TRANSCRIPT.

نا تدد مظفر العجایب تبهرت لک نیں نوازی
کل هم ر غم سنیاں بیچتالیا محمد براہیلیا یا علي

لا إله إلا الله محمد رسول الله

و لا ننا إلا علي لا سيف إلا ذر الفقار...

هرب لا بیش آید ایب کرناده هفتاد بار

بنده دوکرا ملک...

ربعل (؟) علي عادلشاهی

TRANSLATION.

Invoke ‘Ali, the display of miracles,

Thou wilt find him a help to thee in calamities.

Every care and grief will vanish,


There is no god but Allāh, Muḥammad is the Apostle of Allāh.

No youth (i.e., brave man) except ‘Ali, no sword except Zu‘l-Fiqār.

Whatever calamity befals a person he should recite this prayer seventy times.

The slave of the court Malik,

Fixed in a wall facing the inner gateway.

Plate XXXV (c).

No. 3551.

TRANSCRIPT.

دوزيدت همه را رزي ناميد
راه ميل توهه را کار نشاند
توجه حاجتي رمي جاجتند
یازد قیبله همه را بر آيد
بنمی عمارت درزاره گلیه تمام شد بتاریخ یکه (٤)
جماسی آلفر درکار کرد ویجان عادلشاهی

TRANSLATION.

Prosperity shows its face to all from your door,
And through your magnanimity the desires of all are attained.
You are the qibla of desires, and I am needy,
From the door of the qibla every person obtains his desires.

The construction of the building of the gateway of the fort was completed on date......

.............Jumádi-I (I)

Constructed by Raihán-i-‘Ádíl Sháhi.

The date of the construction of the gateway of the fort is not given clearly, but when read with the inscription over the inner gateway, it appears to have been constructed, most probably in the time of ‘Ali ‘Ádíl Sháh II (1656-1672 A.D.). Malik Raihán who constructed the gateway was probably the same person who is mentioned on page 389 of the Basáímu’s-Saláfín.

The fort at Parli was captured by Sivájí in 1673 (see History of the Marathas by Grant Duff, revised by S. M. Edwards, Vol. I, p. 202), and probably the repairs referred to in the inscription were undertaken to put the fort in a state of defence against his threatened attack. Aurangzeb conquered this fort in 1110 H. (1699 A.D.) and named it Nauras Tárá (see Khái Kháán’s Muntákhabu’l-Lubáb, Vol. ii, p. 472), but this name does not seem to have been adopted by the public.

On a tomb stone lying in the compound of Guru Gorakh Nath temple at Shirala, District Satara.

Plate XXXVI (a).

No. 3559.

TRANSCRIPT.

تاریخ زند مغفرر من به حمیده اعلای ملک محمد بیضا شهاد فر رز علی شنید
سید جمالدین الخرخنی سنة ٩٨١
(a) On a tombstone lying in the compound of Guru Gorakh Nath Temple at Shirala, Satara.

(Plate XXXVI)

(b) On a stone in the Satara Museum.

Scale 25

Scale 142
TRANSLATION.

Date of the death of the pardoned one who is received into the mercy of Allāh, Malik Muham-
mad Yūsuf Shāh on Wednesday, third Jumādī-Il, in the year 981 (30th September, 1573).

The stone is broken. It has inscriptions on the other two sides as well, but they contain only verses from the Qur’ān.

On a stone in the Museum at Satara.

Plate XXXVI (b).

No. 3558.

TRANSCRIPT.

…………..Shifted from the abode of honour to the abode of happiness and glory, the for-
given ‘Ali Khān, son of Khattāt Khān, in the months of the year nine hundred and seventy (1562-
63 A.D.).

The stone is a fragment and the upper portion is missing.

This inscription was deciphered and translated by my friend Dr. U. M. Daudiota, M.A.,
Ph.D. (Cantab.), Professor of Arabic, Ismail College, Andehri, to whom I acknowledge my thanks.
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EPIGRAPHIA INDO-MOSLEMICA

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1935-36

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INSCRIPTIONS FROM KALYANI

BY G. YAZDANI

Kalyani or Kalyana is well-known in history as the capital of the Chalukyan dynasty of the Deccan in the 10th and 11th centuries A.D. In its palmy days the town must have possessed a large number of beautiful temples and palaces; but at present it has no building of any architectural importance except the Fort, which was apparently re-built by the Bahlmani kings at the close of the fifteenth century A.D., when the gun-power came into use.¹

There are two inscriptions of the Tughluq kings there. One of them is dated 723 H. (1323 A.D.) and mentions the name of Ghiyathu'd-Din Tughluq. The other is dated 734 H. (1334 A.D.) and mentions the name of Muhammad bin Tughluq. The tablet of the former inscription is now fixed into the eastern wall of Hazrat Yaqub's dargah, situated outside the present town of Kalyani. The inscription is not in situ for it records the building of a mosque.

Muhammad bin Tughluq, who held the title of Ulugh Khan during his father's reign, was sent to the Deccan for the second time in 1323 A.D., and is reported to have halted at Bidar on his way to Warangal in order to settle the administration of the country around. In this journey he must have passed through Kalyani which is on the main route between Daulatabad and Bidar, and in the inscription the titles of honour given after those of the king are such as could be applied to a prince. But after the titles there are some letters which read like الله and following that the word قُنْطُلْ which is pretty distinct, and which was the title of Qivamu'l-Mulk, the governor of Daulatabad.² The presence of these two titles الله and قُنْطُلْ one after the other, makes it doubtful whether the mosque referred to in the inscription was built at the instance of Ulugh Khan, who later adopted the imperial title of Sultan Muhammad, or by Qivamu'l-Mulk Qutlugh Khan, the governor of Daulatabad.

The inscription also mentions the name of Malik Iqtiyaru'd-Din Shahnin Sulthan, who is also mentioned in the list of dignitaries of the reign of Ghiyathu'd-Din Tughluq, as given by Barani.³ The language of the inscription is Persian, but it has a large number of Arabic phrases, used as the titles of the king, or those of the two dignitaries whose names are mentioned in the inscription. It has also two quotations from the Qur'an and another from the sayings of Prophet Muhammad.

The style of writing is Naskh of an ornamental type, and as the slab has been exposed to the weather for a long time, the letters have been abraded in several places. The inscriptive tablet measures 4 ft. 3 in. by 2 ft., and the record is inscribed in six lines. My reading of the text is given below:—

Plate I

¹ For an account of the Kalyani Fort see the Annual Report, Archaeological Department, Hyderabad, for 1344 F., pp. 17-23.
² There is a Nagari inscription of Qivamu'l-Mulk in the Kalyani Fort bearing the Saka era date corresponding to 1326 A.D. The inscription records the restitution of a Hindu icon. See Annual Report of the Archaeological Department, Hyderabad, for the year 1346 F.
³ Tarih-i-Firoz Shahi by Barani, p. 424 (A. S. B. ed.).
The building of this cathedral mosque (Jāmi’ Marjīd) in the large town of Kalyānī (was ordered), during the reign of the learned and just Sultān, the great and exalted (ruler)...... the beneficent and generous, the lord of the crown and seal......of exalted rank......the noblest king, Qhiyāṭh’u’d-Dunya wad-Din, the defender of the faith and the ‘believers,’ the refuge of monarchs and kings, Abūl-Muṣaffar Tughluq Shāh, the Sultān, ......triumphant over his enemies......helper of the Prince of the Faithful. 1 May God perpetuate his kingdom and glory ! ......the exalted, the noblest Malik......the lord of the chiefs of the East and China, the controller of the state and religion, the protector of Islam and the Muslims, the helper of kings, the great Qutluğ : may God exalt his glory in both the worlds ! ......the Most Holy and Exalted has said in the glorious Qur’ān and the noble book : ‘ And when Abraham and Ismael raised the foundations of the house.’ 2 And God Almighty has said in another place in the holy Qur’ān—‘Verily the places of worship are set apart unto God, wherefore invoke not any other therein together with God.’ 3......may God’s peace and blessings be upon him, he has said, ‘Whoever builds a mosque for God, God (makes) his resting-place in paradise.’ This......during the triumphant administration—may God protect its foundations......the great Khan, the lord of the East, Iktiyyā’rū’d-Dīn, Shāhīn Sultānī......through the grace of our Prophet......upon whom be the

1 The Tughluq kings took pride in showing their support to the later ‘Abbasid kings, who held the title of Amrū’l-Muminīn, the lord of the believers.
2 The Qur’ān, Ch. II, verse 121, also see Sale (translation), p. 14.
3 The Qur’ān, Ch. LXXII, verse 18.
In the dargah of Maulana Ya'qub at Kalyani.
On a wall to the left of the Akhand Darwaza, Kaliyari Fort.
blessings of God in abundance! Rajab, 723 H. (July, 1323 A.D.). Written by the (humble) servant....may God improve his affairs!

The other inscription of the Tughluq dynasty at Kalyâni is carved on a tablet, measuring 4 ft. 6 in. by 1 ft. 10 in. It is fixed into a wall to the left of the Akhand Darwâza. The language of the inscription is Persian and the style of writing Naskh of an intricate but mediocre type, being the work of a second rate calligraphist.

This inscription also records the erection of a mosque by one Burhân Tiṣâr Sâfîrî, during the reign of Abu'l-Mujâhid Muḥammad bin Tughluq Shâh, in 734 H. (1333 A.D.). The word یکر is not clear in the inscription, but the filionymic Bu-Tîhâr occurs in several inscriptions of Muḥammad bin Tughluq at Broach and also in the list of dignitaries of the reign of Shâyâkhu'd-Dîn Tughluq and Sulṭân Muḥammad as given by Barâni. The word سانبو is also unusual, and this title may have been given to Burhân, either owing to his travelling frequently or to his belonging to the guild of scribes.

My reading of the text is given below:

Plate II

١ قال رسول الله صلى الله عليه وسلم من يدّ نا (sic) مسجدًا يُعَالَى بها (sic) لَهُ قَصَرٌ فِي الْجَهْرِ الْأَحْمَرِ

٢ بِنَانِي مسجد بعض خليفة مُمِينَ وَ زَمَانَ وَ بَرْزِيدَة حَضَرَتِ يَزَانِ ابْنِ الْمُجَاهِدِ

٣ مَعْمَّدٌ بن تغلَّب شاهانخلد الحَلَّالُ مَلِكَهُ وَ سُلَطَانُ

٤ بَنِي إِبَنِي مسجد بنذَة إِعِيدَادَ بَرَجُوتُ بِبَرْزِيدَة بِتَارِ (٥) سانبو

٥ اِسْلَمَ اللَّهُ تَعَالَى وَ رَقَبَ اِحْسَانَهُ

٦ وَ كَانَ ذَلِكَ فِي الخَامِسِ مِنْ شَهُرِ المُحَلِّمِ عَظَمَ اللَّهُ حَمَمَتِهِ سَنَةَ اِبْعَذِبَةِ

٧ هُزَأَ عَلَى كَابِنِي بَنْذَةٍ قَتَّةٍ

TRANSLATION

"The Apostle of God (Muḥammad)—may God bless and assoil him—has said, 'Whoever builds a mosque for God, the Exalted, God builds a palace of red gold for him in paradise.' This mosque was built during the reign of the lord of earth and time, the chosen (one) of God Almighty, Abu'l-Mujâhid Muhammad bin Tughluq Shâh, the Sulṭân; may God protect his kingdom and sovereignty! The founder of this building—the mosque—is the servant, hopeful of the mercy of God, Burhân Tiṣâr Sâfîrî; may God Almighty improve his status and accept his noble deeds!

١ The scholars who have deciphered these inscriptions have read the filionymic as بروذ حبّت, but it is clear on the inscriptions tablets. Cf. PIs. XIV b-c. and XV a, E. I. M. 1933-34 (Supplement).

٢ Târîkh-i-Firuz Shâh (Bibl. Ind.), pp. 424 and 454.

٣ The word خِرّ in Arabic has several meanings, but here it can be interpreted as signifying either a traveller or a scribe.
This was engraved on the 5th of the holy month of Muḥarram—may God increase its sanctity—in the year 734 H. (16th September, 1333 A.D.). Writer the servant, Quṣ..."

Kalyānī possesses thirteen more Muslim inscriptions, several of which throw interesting light on the history and architecture of the place. To take them chronologically, the first is carved on a tomb-stone which is now placed over a grave attributed to a member of the family of the Nawabs of Kalyānī. But as the family has its origin in the year 1178 H. (1764 A.D.), when the first Nawab Mr Muḥammad Ibrāhīm Khān was installed, the tomb-stone apparently belongs to an earlier grave for it has the date 863 H. carved on it. Luckily the name of the person who was buried in the earlier grave is preserved in the inscription, and it is—السید ناشم بی بن سید مهدی بی بن نظام—دلین احمد.

The style of writing is Thulūḥ of an ornate type, and the epitaph is arranged in four panels, carved on the four sides of the tomb-stone. There is also a fifth panel on the top of the tomb-stone, which contains the name of ‘Ali, repeated four times in the Tughra style of writing. I have deciphered the epitaph as follows:

Plate III

ئوْنی المرجح المعمود الى جوار رحمة الله تعالى
السید هاشم ابن
سید مهدی ابن نظام الدین احمد الحسنی غفر الله له
ليلة السبیل غدو شهرجب المرجح في سنة ثلاثين سنة ثمانیة (۸)

TRANSLATION

"Migrated to the neighbourhood of Divine Mercy, the defunct of happy memory, the innocent, Sayyid Hāshim, son of Sayyid Māhdi, son of Nizāmu’d-Dīn Aḥmad al-Ḥasni,—may God pardon his sins—on the night of Saturday, first of the auspicious month of Rajab, 863 H. (8th May, 1459 A.D.)."

Of the remaining twelve inscriptions, eleven belong to the reigns of ʿĀdil Shāhī kings, who at the disruption of the Bahmanī kingdom in the sixteenth century seem to have taken possession of Kalyānī, although in the beginning it remained a bone of contention between them and the adjoining kingdoms of Ahmadnagar and Bidar.1 During the administration of the Bijapur kings, important additions were made to the defences of the fort, and the inscriptions give the names of governors and the kings as well as the dates of these additions. The name of ʿAli ʿĀdil Shāh (1558-80 A.D.) occurs in five inscriptions, and with the king’s name is associated that of his general, Kāmil Khān, who was originally in the service of Nizām Shāhī kings but later distinguished himself under ʿAli ʿĀdil Shāh.2 Kāmil Khān rebelled during the minority of Ibrāhīm ʿĀdil Shāh II (1580-1627) and was killed in a skirmish which occurred between the royalists and his party.3

The earliest of these five inscriptions is dated 971 H., and records the building of a bastion. The record is partly in prose and partly in verse, but the composition is crude in each case. The style of writing is also poor, being Naṣṣāḥ of an indifferent type. The text may be read as follows:

1 Badā’insu’aSa‘āfīn, pp. 84 and 86.
2 Ibid., pp. 117 and 131.
On a tombstone in the Maqbara of the Nawabs of Kalyani.
Plate IV(a)

Plate IV(b)

In the reign of His Exalted Majesty, the refuge of the world, Sultān ‘Alī ‘Āḍil Shāh, the victorious, this building was erected by the Khān of high rank, Kāmil Khān; may he live for ever!

Verse

It was the year 971 from the hijra.
That at an auspicious time this bastion was built.
May he enjoy prosperity throughout his life,
And may Kāmil Khān be always victorious and triumphant!
During the régime of the Nā‘ib Qhaibat (Deputy Governor) the great Khān, Rustam Khān,
The bastion was built at an auspicious time.”

The second inscription of ‘Alī ‘Āḍil Shāh is carved on another bastion, which is now called the Mangū Burj. It is dated 975 H. (1567 A.D.), that is four years later than the preceding inscription. The style of writing and the text of the inscription are almost the same as of the previous record, although it is written in five lines while the earlier record is inscribed in eight. The last line of the Mangū Burj inscription, containing the name of the Deputy Governor is, however, different. I give below the text of the entire inscription:

Plate IV(b)

Nā‘ib Shāh literally means the ‘deputy’ who acted as Governor during the latter’s absence.
(a) Inscription on a bastion, Kalyani Fort.

(b) Inscription on the Mangni Burj, Kalyani Fort
TRANSLATION

"During the reign of His Exalted Majesty, the refuge of the world, Shāh ‘Ali ‘Ādil Shāh Ghāzi, this building was completed by the Khān of high rank, Kāmil Khān; may he last for ever!"

Verse

From the hijra it was the year 975 H.
When such a (lofty) bastion was built at an auspicious time.

May he enjoy prosperity......throughout his life,
The great Khān, Kāmil Khān, may he always be triumphant and successful!
During the régime of Nā‘īb Ghaibat, Sayyid Muḥammad, the religious,
This bastion was verily built at an auspicious time."

In chronological order, the next inscription of ‘Ali ‘Ādil Shāh at Kalyānī is carved on the Husainī Burj, and is dated 976 H. (1568 A.D.). The text and the style of writing are more or less the same as those of the previous two inscriptions of this king, but the name of the Deputy Governor, occurring in the last verse, is different. It is Maliku‘sh-Sharq, Malik Sadrud-Din. I have deciphered the inscription as follows:

Plate V(b)

During the reign of His Exalted Majesty, the refuge of the world, Abu’l-Mu‘azzafar Shāh ‘Ali ‘Ādil Shāh Ghāzi, this building was completed by the Khān of high rank; may he live for ever!

Verse

From the hijra it was the year 976 H.
When such a (lofty) bastion was built at an auspicious time.
May he enjoy prosperity up to the end of his life!  
And may Kâmil Khân be ever triumphant and victorious!  
During the régime of the Nâ‘ib Ghaibat, Maliku‘l-Shârqi, Malik Sadru‘d-Din.  
This bastion was verily built at an auspicious time."

The next inscription of this series is carved on the Ballam Burj, and is dated 980 H. (1573 A.D.). The text and the style of writing are almost identical with those of the previous three inscriptions, but the name of the Deputee Governor is Sayyid Muhammad, whose name also occurs in the Mangâ Burj inscription (ante p. 5). I have deciphered the text of this inscription as follows:—

Plate V(c)

در زمان حضرت علیٰ باشا سلطان علی عادالشاد (شیعی) گنبد شد قیام
این عمارت کرده خانعلی‌خان کاملنگان که باد مستدام
ز هشت بود نهضت دو هشتاد سال بنا شد چنین پرچم بوت خشت‌ربان حلال
پی بقار عمر در عیش شادا(ن) پرچم این خان کامل پرچم دو گنبد
پرچم نابی غیبی سید محمد آل علی یزدی در علم زمان طاهری
تاسو ن، اعتماد ن، شهر ذین قبضه

TRANSLATION

"During the reign of His Exalted Majesty, the refuge of the world, Sultan ‘Ali ‘Adîl Shâh Gãžã, this building was completed by the Khân of high rank, Kâmil Khân: may he live for ever!"

Verse

From the hijra it was the year 980.  
That such a (massive) bastion was built at an auspicious time.  
May he enjoy prosperity throughout his life,  
And may this perfect (Kâmil) Khân be ever victorious and triumphant!  
During the régime of the Nâ‘ib Ghaibat, Sayyid Muhammad, the descendant of ‘Ali,  
This bastion was built at an auspicious and happy time.¹  
On the 19th of the month of Dhu Qâ‘d, 980 H. (corresponding to the 23rd March, 1573 A.D.)."

The last inscription of ‘Ali ‘Adîl Shâh at Kalyâni is dated 988 H. (1580 A.D.), and records the completion of the town walls at a cost of 6,000 ãms during the régime of Dilãvar Khân. He was an African noble and wielded considerable authority at the ‘Adîl Shâhí court from 1582 to 1590 A.D. He established the Sunni religion in Bijapur and at the same time sought peace with the Shi‘a kingdoms by arranging matrimonial alliances between the Bijapur, Goleconda and Ahmadnagar families. The inscription also mentions the name of Malik Ismã‘il as the Nâ‘ib Ghaibat

¹ عَام١ العربية literally means 'pure', زمان طاهر, the period of pure faith.
or Deputy Governor of Kalyān. The record consists of eight lines of Persian prose written in the Naskh style. I have deciphered the text as follows:

Plate VI(a)

در زمان حضرت عالیجع (الکات) لامر (1) ابی
المطفر علي عادالشاه (sic) غازی شد
نام این عمارة مرتب شد حصار قصبة تاریان
كرد خان عابدی شان دلوار خان که باد مستیت (م)
که در عهد مالک الشرق مالک اسمیبال
تابی ترکیه معاامله مکرر مبلغ شش هزار هون
خرج شده بتاریخ پنجم ماه ربيع الول سنه
نمان نمایش استعماج

TRANSLATION

"In the reign of His Exalted Majesty, the refuge of the world, Abūl-Muẓaffar ʿAli ʿĀdil Shāh, the victorious, the walls of the town of Kalyān were completed by the Khān of high rank, Dilāvar Khān—may he live for ever! That during the régime of Maliku’š-Sharq, Malik Ismā’īl, Naʿīb Ghaibat of the said district (Kalyān), a sum of āms 6,000 was spent (on the work). Dated the 5th of the month of Rabi’ I, 988 H. (20th April, 1580 A.D.)."

The author of the Basītin has given 24th Safar 988 H. (9th April, 1580 A.D.) as the date of the murder of ʿAli ʿĀdil Shāh.1 Haig has accepted this date and recorded it in the Cambridge History of India.2 But this inscription, which is dated 5th Rabi’ I, 988 H. (20th April, 1580 A.D.), shows ʿAli ʿĀdil Shāh alive on that date, for his name is mentioned as that of the reigning king.

The inscriptive tablet is fixed on a bastion near the Chāndni Chabūtra at the Kalyān Fort. The tablet measures 1 ft. 8 in. by 1 ft. 6 in.

The reign of ʿAli ʿĀdil Shāh’s successor, Ibrāhīm ʿĀdil Shāh II, is represented by two inscriptions at Kalyān, the earlier of which, dated 995 H. (1586 A.D.), is carved on a mosque, styled the Shāhpūr-kī-Masjīd. The record consists of twenty-three lines of Persian prose and verse written in neat Naskh style. The inscription mentions the name of Ibrāhīm ʿĀdil Shāh II and also the name of his general, Dilāvar Khān. The compiler of this record was familiar with the Sultān Ḡbīyāḥu’dd-Dīn’s inscription of Kalyān (ante pp. 1-2); for in the present inscription he has used many phrases which have occurred in the former inscription. For example the present inscription begins with the words: یبدا إليها المسجد which are not correct grammatically, but they occur in the beginning of the Tughluq inscription as well.

1 Basītin, p. 142.
The inscriptive tablet measures 2 ft. 8 in. by 1 ft. 3 in. and I have deciphered the text as follows:

**Plate VI(b)**

1. (1) بذا ابنا المسجد مكيه (؟) شهير قصبة معظمه
2. (2) معامله كليان في عيد السلطان الاعظم ر
3. (3) العالم مالك الرتب الامم مولى ملك الطرايف
4. (4) في العالم سلطان ارض الله حافظ بلاد الله بريعة
5. (5) رسول الله شاه عالمجاه عالم دنها إبولامظفر سلطان
6. (6) البرر البصر راز ملك سليمانى الموهد من السما المنصر
7. (7) على اعدا عضد الدرب وذالدي جمال الناس فض النصر
8. (8) سلم Sultan SHAH إبراهيم عادلةها خان الله
9. (9) ملكه وسلطانه واناش على العالميين بور و
10. (10) احسانه وزرائ حكم (؟) دشره يعدل في اكفاء
11. (11) الأرض كافي (؟) نينكال خانعلانشان سطورت (؟) نشان زيزلي سامان (؟)
12. (12) أمير جمله روزر حكومت خان اعظم دلور خان مد عمره
13. (13) روزد دلولته ودرجه اننها .. إين عمارة
14. (14) مسجد مكروز حقير خانعلانشان (؟) جهان خان دينه جمله مسلماني
15. (15) كمته .. .. امينغلان .. بيد .. خداسيا باميد كريم
16. (16) پناه — نه از جمر بامش بمسجد پناه — كه در روز مضر
17. (17) .. .. .. پناهی يگنر بمسجد .. .. طبر زنده (؟)
18. (18) ابن مسجد مكروز هجرة سيد المرسلين خان آل النبي سنه
19. (19) خمس تعينين رفععمية الهجرة الهويه برد .. شعر ..
20. (20) به بستى عمارة كه مسجد تمام .. خرچ شد الف
21. (21) هن كه ابن نبک كم .. خداراذ داري تراش حشر
TRANSLATION

"The building of the Mecca Masjid (?) of Shâhpûr, the principal town of the district of Kalyân, (commenced) during the reign of the king of great chiefs and most learned scholars, the master of the necks of people, the lord of the chiefs of the tribes of the world, the protector of the holy cities by the law promulgated by His apostle (Muḥammad), His Exalted Majesty, the refuge of the world, Abu’l-Muẓaffar, the king of earth and ocean, the heir to the kingdom of Solomon, confirmed by Heaven, triumphant over his enemies, the support of state and faith, the glory of mankind and the pride of al-Islām, Sultân Shâh İbrâhîm ‘Âdîl Shâh; may God preserve his kingdom and sovereignty and may God extend his benevolence and charitable acts among people; and the administration of the principal minister,1 renowned for benevolence and justice in the different parts of the world, the Khân of exalted rank and high position, possessing the ministers’ powers, Amîr Jumla, the Vazir of the kingdom, the great Khân, Dilâvar Khân, may God prolong his life and increase his authority! The foundation of the said mosque was laid by the humble and poor, the dust of the feet of (the people of) the world, the lowly servant of all Muslims, the insignificant Amin Khân.”

Verse

"O God! I take refuge in faith, From 'sin' I take shelter in the mosque. On the day of resurrection.............. I shall take refuge in this mosque.”

"The said mosque (was built) 995 year after the hijra of the chief of the prophets, the last of the apostles (Muhammad).”

Verse

"In erecting this building, which is all mosque, A sum of 1,000 hans was spent on the noble work. O God! Keep it intact till the day of resurrection: Do not let even a particle of it decay, for (this mosque) has girded up the loins (of faith),

Or

"(Thou Who renewest broken things, may not let a particle of it fall into decay). (This is) the prayer of the servant, Amin Khân Thou shouldst accept it and grant it.”

The second inscription of İbrâhîm ‘Âdîl Shâh II, is carved on the Râj Mahill, which is the oldest building now extant in the Kalyânî Fort. The Mahill contains a double hall, with rather squat arches, and a court with a cistern in its middle. The inscription is carved on a column of the hall, and mentions the name of İbrâhîm ‘Âdîl Shâh II and also that of Niyâzmand Khân, the

1 The phrase زراى حكم is rather unusual. Literally it means ‘the ministers over officers of state’.
PLATE VII (a) Over the Southern arch of the Raj Mahall, Kalyani Fort.

(b) Over the door of the Gunpowder Store, Kalyani Fort.
builder of the palace. The record consists of six lines of Persian prose written in the Nasḵh style. The inscriptive tablet measures 1 ft. 8 in. by 1 ft. 8 in. I have deciphered the text as follows:—

**Plate VII (a)**

در زمان سلطنت سلطان ابن
سلطان در خاقان ابن خاقان شاه
علیباها عالمینه سمی خليل الله ابن المنفور
ابراهیم عادلشاه ابن عمارة
علی را کمتوین خلقان نیازمند خان
مرتب سالخ ۱۰۰۱ هـ

**TRANSLATION**

"During the reign of the Sultan, son of Sultan, and the Khāqān, son of Khāqān, His Exalted Majesty, the refuge of the world, the name-sake of Khalifullāh (Prophet Abraham), Abūl-Muʿaffar Ibrāhīm ʿĀdil Shāh, this lofty building was erected by the humblest of human beings, Niyāzmand Khan: in the year 1001 H. (1592 A.D.)."

The reign of Sultan Muḥammad ʿĀdil Shāh, the successor of Ibrāhīm ʿĀdil Shāh II, is also represented by two inscriptions, which record the erection of several magnificent edifices at the Kalyānī Fort: and the further strengthening of its defences by the construction of bastions at important points. The tablet of the earlier of these two inscriptions is now fixed over the door of an old gun-powder magazine; but the tablet is not in situ for the inscription mentions the building of a palace and a pavilion by experts in masons. The inscription is dated in the Shahūr San 1047, corresponding to 1646 A.D. The style of writing is Nasḵh, and it is interesting to note that in this century this script gradually replaced the Nasḵh style of writing.

The language of the inscription is Persian, and it is carved in six panels on a stone tablet, measuring 1 ft. 8 in. by 1 ft. 6 in. approximately. I have deciphered the text as follows:—

**Plate VII (b)**

در زمان شاه دیوی پناه سندرگاه انجم سباه السلطان الاعظم
مالک زقلب الام المشتری بالجود (sic) و الگرم شهنشاه ظل الله
سلطان محمد عادلشاه خلی الدیلو مکه رساله بنا کننده این مصل
خشد ارک ز چوکندی طاس سر کشیده، آسمن خلاء ملاعندم بندگان
در زمین و زمینه دانایان کار اگه سیدی دالر حوالدار معامله کلیان فی
شهر سده سبع از فنف این گرف حفظ الله از ابدم، ر اطاقیان ی.
TRANSLATION

"During the reign of the king, the defender of the faith, Alexander-like in dignity, the lord of a vast (lit. star-like) army, the great Sultan, the master of the necks of many nations, renowned for benevolence and charity, the king of kings, the shadow of God, Sultan Muhammad Adil Shāh, may God preserve his kingdom and authority, this palace with strong foundations, and this pavilion, the vault of which touches the heaven, was built by the noblest of the court-servants, and the wisest and the most experienced (of the state officials), Sidi Dilāvar, Havaldar (Commandant) of the Kalyānī zone (or district), in the Shahur San 1047 (1646 A.D.). May God protect it from (general) destruction and floods!" 

The second inscription of Muhammad Adil Shāh is carved on the eastern wall of the Rāj Mahall and consists of ten lines; nine of which contain Persian verse and the tenth Persian prose, mentioning the name of the poet and the date of the inscription. The script is Nastalīq of an ordinary type. The inscription records the erection of towers and ramparts at the Kalyānī fort by Sidi Dilāvar, the Commandant. The inscriptive tablet measures 1 ft. 8 in. by 1 ft. 6 in. The text has been read as follows:—

Plate VIII(a)

(1) آنها دارند نیش باش فیش نشان (رسنا؟) یزدی داد ز آدمی بیه‌کان
(2) کرده او را به‌افش مخصوص تا کند حکمی بده علی در درون
(3) در زمان شهنشاه محمود غازی عادل شه شامال
(4) آنکه سیدی دلار کامل داد او را حکومت کی‌شیان
(5) کره سرپیچ که کرده انداز نادر
(6) بی سر کرده برجک خوش ساخت
(7) سه اسدر لذی که مثال یادگاری نمود
(8) یا ایا از این عمایت را بدر بیا بسی سنین و قرن
(9) عقل پریست سال تاریخش ها و نوین غیر کفتش بی‌پایان
(10) تعریرا فی شهری حجمه سند خمس و خمسین ألف ناظم شیخ حسین دبیر

TRANSLATION

(1) "God, the Bountiful and Benevolent, adorned the world by mankind."

(2) "He has distinguished man by wisdom, so that he may devise nice plans in the world."

(3) "During his reign, the praised and victorious king, 'Adil (Shāh), the king of kings,"

(4) "Bestowed the administration of Kalyān upon Sidi Dilāvar, who is valiant enough to justify his name."

(5) "Although Kalyān had a beautiful fort, yet it was adorned by him (Sidi Dilāvar) also to a degree."

(6) "At the top of the citadel he built fine towers and placed guns on them to repel the enemy."

(7) "He constructed mountain-like ramparts at three points and made them a monument for a long period."
(a) On the Eastern wall of the Raj Mahall, Kalyani Fort.

(b) On a tomb, Mohalla Na'il Bandan, Kalyani.

(c) On the Southern wall (outer face) of the Raj Mahall, Kalyani.
(8) "O God, keep these buildings intact for many years and centuries!"
(9) "Wisdom asked me for the chronogram; I uttered with my tongue the letters, ḥa (5), nūn (50) and Ghaín (1000)."

There are two more inscriptions of the 'Ādíl Sháhí period at Kalyáni; one of which is carved on a tombstone and does not mention the name of any person, while the other is carved on the outer face of the southern wall of the Rág Maḥall and mentions the name of Khaváss Khán, who flourished during the reigns of three 'Ādíl Sháhí kings—Muhammad 'Ādíl Sháh (1627-57 A.D.), 'Alí 'Ādíl Sháh II (1657-72 A.D.) and Sikandar 'Ādíl Sháh (1672-87 A.D.). During the reign of Sikandar he lived for three years only and was treacherously killed by Abu'l Qásim Khán.¹ Khaváss Khán's name is prominent in the 'Ādíl Sháhí history as a brave and tactful general on account of his successful campaigns against Siva at one time and against the Mughal general, Jai Singh at another.² In the Kalyáni inscription his regime is mentioned in connection with the building of some bastions. The inscription is, unfortunately, fragmentary and the name of the king and date are both missing. The style of writing is Naskh of an elegant type and the language is Persian. The inscriptive tablet in its present condition measures, 2 ft. by 1 ft. 3 in. I have deciphered the text as follows:—

Plate VIII(c)

در زمان حضرت شاه
تنم شد عمارت لین برجه
دردولت خواشخان
بتاواخ غر ما رجب شیر

TRANSLATION

"During the reign of His Majesty..... the building of these bastions was completed..... in the administration of Khaváss Khán. Dated 1st of the month of Rajab Shahuár....."

The anonymous inscription on the tombstone is in Persian verse, the script being Nastá'îq of a neat style. The text has been deciphered as follows¹:—

Plate VIII(b)

چوبا مصنعت و درد بواد مقدم
گذر کرد از عالم بی درمان
الی بیداری ارا مقدم
بخت مصد علیه السلام
تاواخ از در مصرف آخر برمی آید

¹ Basáfín, pp. 446-49.
² Ibid., pp. 399-400 and 423.
³ The dimensions of the inscription on the tombstone are 13 in. by 11 in.
TRANSLATION

Verse

"As he was always suffering from pain and grief, 
He passed away from the transitory world. 
O God! pardon his sins for ever 
Through Muḥammad, upon whom be peace!"

(By the Abjad system of reckoning) the date (1088 H.=1677 A.D.) comes out from the last two hemistichs.

Several bastions of the Kalyānī Fort are mounted with old guns, one of which bears an inscription of the Fārūqī king, Mubārak Shāh. The inscription consists of three lines, but the concluding portion of the last line has been destroyed. The language is Persian. I have deciphered the text as follows:—

Plate V(a)

حسب الامر حضرت سلطنت سعویه (۵)
مباکشته بن عادلشاه فاروقی
این طوب شد . . .

TRANSLATION

"By the command of His Majesty, the refuge of the kingdom, 
Mubārak Shāh, son of ʿĀdil Shāh Fārūqī, this gun was ........."

Mubārak Shāh Fārūqī is the second king of Khandesh of this name, who ruled from 1533 to 1567 A.D. He was the son of ʿĀdil Khaṅ III, also known as ʿĀlam Khaṅ.

INSCRIPTIONS FROM MUDGAL

BY G. YAZDANI

Mudgal or Mudugul has a history going back to the Yadava dynasty, several inscriptions of which have been discovered in the vicinity of the town. In the beginning of the fourteenth century it was an important outpost of the Kākatiya kingdom, and we read in history that when Malik Nāʿīb, after conquering Deogir, marched towards the South, in order to establish the authority of the Delhi kings, he captured Mudgal along with the sister fortress of Raichur which formed the principal defences of the country between the rivers Krishna and Tungabhadra. After the establishment of the Bahmanī kingdom in Gulbarga, Mudgal was the scene of continuous warfare between this dynasty and the Hindu kingdom of Vijayanagar who often laid claim to Mudgal. For romance and history—this period is full of interest, and Firīṣṭa and some other historians have described in detail the story of Muḥammad Shāh Bahmanī's issuing a draft in favour of a party of singers, with whose performance he was pleased, for payment on the Vijaya-

1 The engraver has apparently muddled together the words اکی and غربی, the former coming after سلطنت and the latter after فاروقی. If we read the phrase سلطنت شماری does not fit in well here.
nagar treasury. Bukka I, the raja of Vijayanagar, resented the insult, and ordered the bearer of the draft to be ridden round the city on an ass and expelled.

In the reign of Firoz Shāh (1397-1422) we read of another passage of arms between him and Harihara Raya, raja of Vijayanagar, the cause of contention being the winning of the hand of a beautiful damsel, the daughter of a goldsmith of Mudgal. These petty jealousies and political rivalries continued even after the disintegration of the Bahmani dynasty, when the Bijapur kings took possession of the western and southern parts of the territory of the Bahmani kingdom including the forts of Raichur and Mudgal.

The inscriptions, which at present are to be seen at the Mudgal fort, belong to the Bijapur kings, who at various times strengthened the defences of the Fort. Three of these epigraphs belong to the reign of 'Ali 'Ādil Shāh I, who ruled from 1558-80 A.D. and during whose reign occurred the battle of Talikota whereby the confederacy of the Muslim kings of the Deccan inflicted the final blow on the rival Hindu kingdom of Vijayanagar. The reign of 'Abūl Muḥammad 'Ādil Shāh II (1580-1627) is also represented by three inscriptions, while only one epigraph mentions the name of Muḥammad 'Ādil Shāh (1627-57), but the record is important as it mentions the erection of a marble palace at the Mudgal fort.

To take these inscriptions chronologically, the earliest is carved on a bastion, called the Fatḥ-i-Jang Burj, apparently built in memory of a notable victory achieved by the Bijapur troops. This victory may be the success of the Bijapur army in the battle of Talikota in 1565 A.D.; but the inscription is dated 996 H. corresponding to 1588 A.D.; and further 'Ali 'Ādil Shāh I, whose name is mentioned in the inscription, died in 1588 A.D. This anomaly may be explained by assuming that the building of the bastion in memory of the victory was ordered by 'Ali 'Ādil Shāh during his lifetime, but it was completed after his death, and the date 996 H. (1588 A.D.), given in the inscription, refers to the year of the completion of the bastion. The style of writing is Ṭughra of a crude type, and there is a spelling mistake also in the inscription. The language is Persian. I have deciphered the text as follows:

**Plate IX(a)**

(Lines 1 and 2)

Translation

"The building of the Fatḥ-i-Jang bastion (the bastion of victory) commenced during the reign of the just and perfect Sultan, the pride of the empire, Abū'l-Muẓaffar, His Exalted Majesty, the Defender of the World, 'Ali 'Ādil Shāh, the victorious king; may God preserve his kingdom and authority and extend to the people of the world his benevolence and bounty! (The work) was superintended and this inscription was set up by the humble and indigent Diwānat Khān, Deputy Governor of the Fort of Mudgal on the 12th of the holy month of Rajab in the year 996 of the era of the Chosen Prophet (Muḥammad)."

(Tuesday, 28th May, 1588 A.D.)

1 For a description of the Fort see the Annual Report, Archaeological Department, Hyderabad, for the year 1345 V., pp. 26-27.

2 The inscriptive slab measures 4 ft. 6 in. by 1 ft. 6 in.
The next inscription of 'Ali 'Ādíl Shāh is carved on a mosque, built near the Kāti Darwāza of the Mudgal Fort. The style of writing of this inscription also is crude, and further as the name of the king is misspelt in the same manner as on the previous inscription, it is not unlikely that both were written by the same person. The text of the latter inscription consists of two Persian couplets which I have deciphered as follows:

Plate IX(b)

دیاده علی سلطان مرا تاج ر تکین
کفار سرگون شد قوت کردن دین

دان کر این مسجد دندار خان کمترین درگر
در عهد ایوبالطمفر شاه علی عادل شاه (sic)

TRANSLATION

"'Ali, the Sultan, has given me the crown and seal, the infidels have been vanquished and the faith has gained strength."

During the reign of the victorious king, 'Ali 'Ādíl Shāh, this mosque was built by the humbiest (servant) of the court, Dindār Khān."

The third inscription of 'Ali 'Ādíl Shāh is carved on a bastion which is still associated with his name, and styled the 'Ali Burj. The epigraph records the conquest of the fort of Bankāpur and gives 982 H. as the year of the building of the bastion. The fort of Bankāpur in Dharwar is frequently mentioned with Mudgal in the wars which ensued for the supremacy of the Krishna and Tungabhadra duāb between the Muslim kings of the Deccan and the rajas of Vijayanagar.

The inscription consists of four lines of Persian verse, the metre being Hazaj Musaddas. The style of writing is Nasta'liq of an ordinary type. I have deciphered the text as follows:

Plate X(a)

برجه علی

1) در اسمی که سلطان جهان دار
(2) باقی می‌رزه ر ضرب شمشیر
(3) ز هجرت نبود ر هشتاد ر در برد کمبنه کورم لینجا تیشه درگر
(4) چو از اقبال سلطان شد مرتب

Plate IX(b)

1 The inscriptive tablet measures 5 ft. 3 in. by 1 ft. 6 in.
2 Bankāpur was also a Mughal mint. The Archeological Department, Hyderabad, has published some rare coins of this mint in the Annual Report for 1920-21 A.D., pp. 26 ff.
TRANSLATION

'Ali Bastion.

(1) "At the time, when the king of the world; the namesake of the 'tiger of God' ('Ali), and of tiger-like courage,

(2) "By good fortune and triumphant (luck) as well as by dint of sword, captured the fort of Bankapur from the infidels:

(3) "It was the hijra year 982 that the humble servant plied spade here (i.e., commenced the foundation work).

(4) "As it has been completed through the grace of the king, may God keep it intact till eternity!"

"Under the superintendence of......the Chief of the town (1)."

Of the three inscriptions of Ibrâhîm 'Adil Shâh II, two are carved on mosques. The larger one of these two is in the New Village mosque. It consists of two lines of Persian verse, written in the Thulth script. At the end are the date 991 H. (1583 A.D.) and the name of the scribe, Karimu'd-Din son of 'Ali.1 The full text is given below:—

Plate X(b)

سلخت این سجد از برای صواب چه پاسان دهد سوز چ جواب
(1)

همیشگی نظام سرگذشته که دهد حیدر ز کوزر آب
(2)

کتاب الحرف کورم النادي ابن علي ..... في سنة 991

TRANSLATION

(1) "Built this mosque with the view of securing divine favour: and with the view of possessing ease of mind for replying on the day of judgment."

(2) "The chief of the town Nâṣîm of Surkhâb: may Ḥaidar ('Ali) offer him drink from Kaouthar (the fountain of Paradise)."

"The writer—Karimu'd-Din, son of 'Ali......in the year 991 H. (1583 A.D.)."

The inscription on the other mosque begins with the usual bismilla, and after the invocation of divine help gives the hijra date 993 H. (1585 A.D.). The style of writing is Thulth and the language Persian.2 I have deciphered the text as follows:—

Plate X(c)

بسم الله الرحمن الرحيم
بتوفيق خدامه حكي معبود
ز هجرت نصدم رس ب نور بر

TRANSLATION

"In the name of God the Merciful and Compassionate.

"By the grace of God, the living, the worshipped, in the hijra year 993 H. (1585 A.D.)."

---

1 The inscriptive tablet measures 3 ft. 6 in. by 2 ft. 3 in.
2 The inscriptive tablet measures 1 ft. 9 in. by 1 ft. 3 in.
The third inscription of Ibrāhīm Ādil Shāh II is carved on a bastion and refers to the ministry of Dilāvar Khān, which has already been described in this journal in connection with the inscriptions of Kalyānī Fort (ante p. 8). The inscription consists of six lines of Persian verse, but the first hemistich of the fifth line has disappeared from the inscriptive tablet completely, leaving no trace of any letter.¹ The script is Nastā'liq. I have deciphered the inscription as follows:—

Plate XI(a)

1. بعد سلطنت شاه عادل ابراهیم
2. بدری را میلاد تاریخ دلار خان
3. سهیل شاه رخیت باند مرتبت
4. بر جزیره شریف بود میان نشتر
5. مثل آن دند در واقع رک چریز
6. زیبای هستی آموز داد را گفت که خیر

TRANSLATION

1. "During the reign of the just king, Ibrāhīm: may his rule continue to the resurrection.
2. "During the administration of the vazir of happy conjunction, Dilāvar Khān: during whose regime the universe became full of struggles.
3. "From the descent of the king of saints ('Ali), of exalted rank, the namesake of Ahmad the Prophet, the king, the lever of troops.
4. "At an auspicious and happy time and at a lucky moment when the Sun was in a noble station and Jupiter was also moving fast.
5. "Like whom is not to be found in 'Irāq or Tabriz.
6. "I was sitting in order to compose a chronogram, in the meantime the Invisible Speaker called me and said, 'Get up' ".

The inscription at this point seems to be incomplete for the chronogram is not contained in the message of the "Invisible Speaker".

The tablet on which Muhammad Ādil Shah's (1627-57 A.D.) inscription is carved was lying in a neglected condition at the time of my visit to the Mudgal Fort, in January, 1936, and at my instance it has since been removed to the Hyderabad Museum, and now shown there as exhibit No 4134. The tablet is divided into fourteen panels, each containing an hemistich in the Persian language.² The style of writing is Thulth. At the head of the tablet there is a projection on which

¹ The inscriptive tablet measures 1 ft. 10 in. by 1 ft. 8 in.
² The tablet measures 2 ft. 6 in. by 2 ft.
(a) On a bastion, Mudgal Fort.

(b) Inscription from the Mudgal Fort, now preserved at the Hyderabad Museum (No. 4134).

Scale 1:166
the names of Allāh, Muḥammad and 'Alī are carved. I have deciphered the text of the inscription as follows:

Plate XI(b)

إِلَلَّهُ مَعَمَّدٌ عَلَيْهِ

(1) در زمان بادشاه عادل رئی زمین
(2) با کریه معلم کهگی با زیب بالایی دو
(3) معلم میزره از ساگ مرمر به بسته
(4) کهگی که همیشه که قافق نیست
(5) مرتب شد بتوینی خدمای حی میمون
(6) ابي پایدار آس صفین با صفا
(7) کمینه بنده درگاه راکندر که در مسجدگی ز رستم بتر است ار

TRANSLATION

"Allāh, Muḥammad, 'Alī!

(1) "During the reign of the just king of the world; the lord of the universe, Sultān Muḥammad, the defender of the faith.
(2) "Built the beautiful Ghagan Mahall on the top of the hill: in elegance and charm it has no match.
(3) "The brilliant palace which he has built of marble: it shines from the East to the West like the radiant (lit. auspicious) Moon.
(4) "(Built the palace) on the mountain with which mount Caucasus can not be compared: a mountain so high and grand does not exist in the universe.
(5) "It has been built by the grace of God, the Living: from the hiṣra it was the year (1053 H.=1643 A.D.).
(6) "O God, protect this holy Sīfin, through the chaste character of the lord of both the worlds, the Chosen Prophet (Muḥammad)!
(7) "The humble servant of the court, Ragvandu, who in valour excels Rustam."

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¹ Sīfin, a town on the Euphrates near which a great battle between 'Alī and Muʿāviyyah was fought. Mudgal here has been compared with Sīfin on account of its being the scenes of continuous warfare between the Muslims and Hindus.
INSCRIPTIONS FROM THE TALTAM FORT

BY G. YAZDANI

In 1936, Khan Bahadur Mr. Sayed Ahmad, Curator, Ajanta Caves, submitted to me a rough plan of the Taltam Fort and also inked rubbings of three inscriptions. Two of these inscriptions belong to the reign of Murtaza Niğâm Şâh I, who ruled at Ahmadnagar from 1565-86 A.D. The third inscription belongs to the reign of Aurangzeb and is dated the 49th year of his reign. The two inscriptions of Murtaza Niğâm Şâh are interesting, for in one of them the real name of Şâlabat Kân, the minister of Murtaza, is given. The minister's real name was Şbihâb Kân, which is not recorded in contemporary history. Firiâhta however, praises the administration of Şâlabat Kân, and writes that the Maratha country was never so well governed as by Şâlabat Kân since the reign of Mahmûd Şâh Bahmani. In the inscription he is recorded to have built the gateway of the Taltam fort.

As the rhyme and metre of these two inscriptions are the same, it appears that both constitute one record. They are, however, carved on separate slabs, and the characters of the inscription giving the date are bolder than those of its companion, containing the name of the king. The style of writing is Naskh of a crude type and the language is Persian. The text of these two inscriptions may be read as follows:

Plate XII(a-b)

در عید شاه مرتضی کرده بنا عمارت
در دارازه تلوه تلتم شبهبخان صلابت

تاریخ لای عمارت از هجری (sic) رسالت
نه مد گذشت برد ر بر هشتد ده زیادت

TRANSLATION

"In the reign of Şâh Murtaza, the gateway of the Taltam fort was built by Şbihâb Kân, (entitled) Şâlabat Kân."

1 According to Mr. Sayed Ahmad's report Taltam Fort is situated some ten miles west of Ajanta, in the same range of hills which contains the Ghatotkach (Jinjia) caves. The fort has three gateways, and it is defended by a large number of bastions. The names of the gateways are: (1) The Baitâlbâri Darwâza, facing the East; (2) the Jinjâla Darwâza, facing the South, and (3) the Jerundî Darwâza, facing the West. The area inside the fort is not very large and the buildings, situated therein, are in a ruinous condition. The remains of a palace may be seen in the Northern part of the Fort. The palace walls are defended by four massive bastions, one of which has the figure of a tiger, having four elephants under his paws, one elephant being under each paw. There are two tanks, styled the Düdyâ Tâlâb (the Milk Pond) and the Machhîl Tâlâb (the Fish Pond), besides a large well, called the Mârûtî Bâoli. There is a mosque towards the East of the palace and an 'Idgâh towards the West of it. The latter building is at a considerable distance from the palace. The Murtaza Şâh's inscriptions are carved on the Jerundî Darwâza and the Aurangzeb inscription on the Baitâlbâri Darwâza. The Taltam Fort is now called Vaisagarh and also 'Abbâsagarh.

2 Briggs, II, 262.

3 Taltam according to 'Abdu'l-Ḥamîd, the author of the Bâdshâh Nâma, was one of the important fortresses of the Deccan during the reign of Şâh Jahân. It was captured by the Muḥâjir forces during the conquest of Dhârûr. For further particulars see the Bâdshâh Nâma (Bibl. Ind.), Vol. I, pp. 346, 368 and 484.
(a) Inscription on the jarandi Darwaza, Taltam Fort. PLATE XII

Scale \( \times 2 \)

(b) On the same Darwaza.

Scale \( \times 2 \)

(c) Inscription in the Taltam Fort.
"The date of this building from the *hijra* of the Prophet (Muhammad)—nine centuries had passed and eighty-nine years over that, 989 H. (1581 A.D.)."

The date fits in with the period of the ministry of Salābat Khān at Ahmadnagar.

The inscriptive tablet, bearing the Aurangzeb inscription, was originally fixed over the Baitāl-bārī Darwāza. The record is in three lines and the language is Persian.¹ The inscriptive tablet has been exposed to the weather for several centuries, and the letters have been obliterated in several places. The text has, however, been deciphered and is given below:—

**Plate XII(c)**

حسب الفرمال راجب الافغان خانان جهان پرنا شاهنشاه سلطنت سیدہ گا ایرولا نظر مصی الامین

محمد اورگار زیب باشہ عام گرگاژی دروازه قلعہ تلم باقتمام کئم تو کئم خانه زادان اورسعود قلعہ دار

ولد حام خان . . . سنه 93 جلوس میںنی مانوس مطابق [سنه 1119] هیچری صورت

تعهیبر بست

**TRANSLATION**

"By the command, worthy of being obeyed, of His Majesty, the refuge of the world, the emperor enjoying the allegiance of all kings, Abu’z-Zafar Muḥammad Aurangzeb the world-conquering and the victorious king, the gateway of the Taltam Fort was built by the humblest servant of the court. Abū S̱a’īd, the Commandant of the Fort, son of Hātim Khān, in the 49th year of the auspicious reign (1116 H. = 1704 A.D.)."

Aurangzeb, about this period, was engaged in settling the administration of the Deccan and he would have strengthened the defences of the forts wherein the imperial army was garrisoned.

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**SOME NEW INSCRIPTIONS FROM GOLCONDA AND HYDERABAD**

**BY G. YAZDANI**

The inscriptions of Golconda and Hyderabad have been studied in extenso in my articles contributed to this *Journal* during the years 1913-14, 1915-16 and 1917-18, but Hyderabad City and Suburbs cover such a large area that one often comes across new finds and the survey cannot be regarded as complete at any stage. As an illustration of this view are the twenty inscriptions which have been found recently by Khwaja Muḥammad Ahmad Sahilī, M.A., Curator, Hyderabad Museum, and which I am editing at his request. Some of these inscriptions are carved on buildings erected by Qutb Shahī kings and they are important in fixing with precision the dates of those buildings. Some other represent beautiful calligraphic styles, *Thulḥi*, *Tughra* and *Nasta’īlīq* and they are therefore of considerable significance to students of Muslim Art. I have studied the inscriptions in the chronological order and I shall describe them accordingly.

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1. **Inscription on Shaikh’s Mosque, Golconda**

Shaikhpet is a small village to the north-east of Golconda Tombs. It has a mosque which at one time was decorated with beautiful tile-work. The mosque is built on a platform, and its

¹ The inscriptive tablet measures 2 ft. 6 in. by 1 ft. 9 in.
² There is also an article on an inscription of Golconda in the *E. I. M.*, 1923-24 and another on two inscriptions of Hyderabad in the number for 1925-26.
plan consists of a prayer-hall and a court with a cistern for ablutions in the middle. The prayer-
hall measures 37 ft. 6 in. by 23 ft. 6 in. and has three arched openings towards the east. The
inscription is carved on the western wall, being arranged in six panels, four of which contain
Persian verse, one contains a Qur'ānic text (Ch. LXXII, verse 18) and another the name of the
calligraphist, who was a Persian. The name of this calligraphist—

also occurs in the Toli Masjid inscription of Hyderabad which was built by Mūsa Khān, during
the reign of 'Abdu'lla Quṭb Shāh.\(^1\) As the present inscription also contains the name of Sultaṅ
'Abdu'lla, it appears that the artist Luṭfu'lla enjoyed royal patronage during the reign of this
king.

The Persian verse of this inscription is written in the Nastālig characters while the Qur'ānic
text is in the Ta'llīh script. Both styles of writing are of a high order and show that Luṭfu'lla
was a calligraphist of extraordinary ability. The total length of the inscription on the wall is 15
ft. 3 in., while the width of the panels on which it is carved is 1 ft. 6 in. I have deciphered the
inscription as follows:

---

Plate XIII

بِهِرَ تَأْوِيقَ از کُلِّمٍ خَتَامَی • کُشت مَلِیم خَرِد بَابین آَهٔ

ران آل مسجد للّه فَلَا تَدْعَ اَل اللّه إِلَّا

۱۰۴۲

شَاه کُتِبی پَنُّهاب اَل اللّه • مسجدی ساخَت آَسَمَان پَآٓه

کُتِبی لَعْف آل نحسینی الکبَریزی سَنَه ۱۰۴۲

۱۰۴۶

قد سَعی نَی اِنْ مَلْمَبَت رَه الْغَنِی لَعْف آل نحسینی الکبَریزی نَی۱ ۱۰۴۶

---

**TRANSLATION**

**Verse**

“Wisdom quoted this verse from the Qur‘ān as the chronogram of the building—

“Verily the places of worship are set apart unto God, wherefore invoke not any other therein
together with God.”\(^2\) 1042 H.

“His Majesty, the refuge of the world, 'Abdu'lla built a mosque of heavenly foundations.”

“Written by Luṭfu'lla al-Ḥusainī al-Tabrizī 1043 H. (1633 A.D.)” Luṭfu'lla al-Ḥusainī
al-Tabrizi (endeavoured to complete the house of God, the Bountiful, in 1044 H. (1634 A.D.)).

---

\(^1\) E. I. M., 1917-18, pp. 49-50.

\(^2\) The letters of this verse according to the Ajbād system give the date 1042 H. in which year apparently the
building of the mosque was commenced. The other two dates 1043 and 1044 H. refer to the time of the compilation
of the inscription and the year of the completion of the building. The last portion of the inscription bearing
the date 1044 H. was apparently added afterwards when Luṭfu'lla al-Ḥusainī completed the building.
Plate XIV

(c) On a loose slab in Da'ira 'Arzbegi, Chalchaghata, Hyderabad Deccan.

(b) On a slab in Da'ira 'Arzbegi, Chalchaghata, Hyderabad Deccan.

(a) Inscription on a gun, Golconda.

Scale 1:25

Scale 1:66
II.—Inscription on a gun at Golconda

At Golconda fort we have some fine specimens of Mughal guns, among which the Fath Raihbar of the Petla Burj, the Aazhda Paikar of the Musa Burj, and the Dusman Kob of the Sampoia Burj are particularly good, on account of their large size, beautiful workmanship and military value. These guns, as a rule, bear on them the name of the manufacturer, the weight of the shots and gunpowder which are to be used for charging the gun, and the name of the king during whose reign or under whose command, they have been made. Artillery was introduced in the Deccan by Turkish engineers in the last decade of the 16th century and we find references to Turkish gunners in the records of that period. Later we find the names of Arab Mechanics also as gunmakers and among them the name of one Muhammad Husain is prominent as the maker of some magnificent guns.

The present inscription is carved on a gun mounted on the Sampoia Burj at Golconda. The gun is of considerable size, measuring 15 ft. 9 in. in length and 2 ft. 4½ in. in girth near the butt and 1 ft. 8 in. near the muzzle. According to the inscription it was made at Asir by one Maratha gunmaker, named Mathra Dass son of Ramji. It was apparently brought to Golconda by Aurangzeb, who first used it during the siege of the fort, and after its fall in 1687 A.D. mounted it on the Sampoia Burj in its present position.

The inscription is divided into three parts, each part being carved in a separate panel. The language of the inscription is Persian and the style of writing Nastaliq. I have deciphered the inscription as follows:

Plate XIV(a)

در عهد ابو الظرفرمحي الديني محمد اورغ زيب بادر عالم كير باشان نازر
سنه 1084 هجري

ترجمه

"During the reign of Abu's-Zafar Muhji'u'd-Din Muhammad Aurangzeb Bahadur, Alamgir the victorious king, in the hijri year 1084 H. (1673 A.D.)."

1 See E. I. M., 1913-14, pp. 55-56.
2 Ibid., pp. 51-56.
3 Annual Report, Archaeological Department, Hyderabad, 1921-24, pp. 18-23.
4 This bastion is to the east of the Musa Burj, built near the Bammawal Darwaza.
5 See Ma'akhir-i-Alamgiri (Bibl. Ind.), p. 290.
"The gun Duaḥman Kōb (the Destroyer of the Enemy): charge (shots) 30 seers and gun-
powder 2 seers.

"The gun made (?) at the Āsir fort during the regnal year 16 (1084 H.). Made by Mathra
Dās son of Rāmji."

III-IV.—Inscription in the Dā'ira 'Arq Begī, Hyderabad

About two furlongs to the west of the Chādarghāt Darwāza of the Hyderabad City is a
cemetery containing many old graves. In this cemetery two beautifully carved inscriptional slabs
are lying, which apparently at one time were attached to some tombs. One of them (Plate XIV b)
contains the Shiite durūd, written in beautiful Thulūḥ characters.1 At the end of the durūd, the
date 1056 H., which probably refers to the demise of the person who was buried in the tomb, and
the name of the scribe, Sādīq Miḥrān, are given.

The other tablet also has the Shiite durūd carved on it, but in the upper part of it, around
the durūd are inscribed four Persian couplets, the script being Nastāʿliq. The letters of the upper-
part of the tablet have decayed and it is difficult to make out the couplets in full. The durūd
is written in the Thulūḥ style and below it are inscribed the name of the deceased, 'Ali Rīza Khān
and the date 1067 H. (1656 A.D.). The couplets have been deciphered as follows:—

Plate XIV(c)

1
2
3
4

شبا شبه شقم از مانه شوال
بمات شته مبدل عشرت سر
بجسن كشيد... لنى رضو
بکر (7) مرتدش را... از ۹۰۸

TRANSLATION

Couplets

(1) "On the night of Tuesday, the sixth of Shawwal (1007 H.)... the deceased;
(2) "By this event... filled with grief, and joy and pleasure were changed into sorrow.
(3) "When I inquired of Widsom the date of his death it raised lamentation deep
and pathetic.
(4) "As the heart of heavens was burnt through grief, 'O God, keep his grave illuminated!
1007 H."

1 The inscriptional tablet measures 5 ft. by 1 ft. 6 in.
2 This tablet measures 4 ft. in length and 2 ft. in breadth.
3 It corresponds with 1656 A.D.
4 As the date 1007 H. is absolutely clear here it appears that this part of the inscription (i.e., the couplets)
is older than the durūd which has the date 1067 H. carved at its end. This Shiite durūd and the date 1067 H.
were carved at a later time after chiselling away a portion of the original inscriptions in order to use the tablet for
the tomb of another person.
(b) On a tomb in Tahmasp Khan's mosque, Chadarghat, Hyderabad Deccan.

(c) On Kali Qabr, Chadarghat, Hyderabad Deccan.
V.—Inscription on Hajī Kamāl’s Mosque, Hyderabad

This is a small mosque, situated on the right bank of the river Musi, near the crossing of the roads, which go to the Afzal Ganj Bridge, Dārūsh-Shifa and Chādar Ghāt Gate. The inscription is carved over the middle arch of the prayer-hall1 and consists of a saying of the Prophet, Muḥammad, and two lines of Persian prose. The style of writing is Naskh of an ordinary type. I have deciphered the text as follows:—

Plate XV(a)

قال النبي عجلوا بالصلاة قبل ألمرت صلى الله عليه وسلم
بنيتلي بناتي شريف حقيق كمال في خمس ثلاثين الف

TRANSLATION

"The Prophet has said, ‘Hasten to say your prayers lest (lit. before) ye miss them.’ Verily the Prophet has said aright.”

"This mosque was built during the reign of Ṭāhūlla Quṭb Shāh (1626-72 A.D.) The founder of this noble building (is) Hājī Kamāl. In the year 1035 H. (1626 A.D.)."2

VI.—Inscription on a tomb near Ṭaihmāsp Khaṇ’s Mosque, Hyderabad

Ṭaihmāsp Khaṇ was a noble of the Quṭb Shāhī court, and a small but beautiful mosque is still associated with his name in Hyderabad City The mosque is situated near the Chādar Ghāt Darwāza, and it has some graves near by. The latter originally would have been enclosed in the compound of the mosque, for the epitaphs carved on the tombs belong to the Quṭb Shāhī period.3 At the head of one of these graves an inscriptive tablet of black basalt is fixed, which on one side has the Shiite durūd and on the other an epitaph in six lines. The language of the epitaph is Persian and the script Naskh.4 The text of the epitaph has been deciphered as follows:—

Plate XV(b)

الع לת

رفات مرجمت ر وغه فاذ

حاجي العرمين الشرفین حاجي

محمد تقی راز مرجمت وغفرن يانا

۰ حاجي محمد حسين قیامیهٰ۰

بتاريخ بيست وچهارم شهر هما

۱ کل ارل سه هوزر و هشت رنه

1 The inscriptive tablet measures 1 ft. 3 in. by 10 in.

2 Ṭāhūlla Quṭb Shāh succeeded his father on the 14th Jumada I, 1035 H. so this mosque was built shortly after his accession.

3 There is also an old bath near this mosque.

4 The inscriptive tablet is arch-shaped and measures 2 ft. by 1 ft. 3 in.

5 This nick-name was apparently given to Hājī Muḥammad Husain on account of his stout legs.
TRANSLATION

"Authority is for God!

"The death of the deceased, who is enjoying Divine forgiveness and mercy, the pilgrim of the sacred shrines of Mecca and Medina, Haji Muhammad Taqi, son of the blessed and forgiven, Haji Muhammad Hussain Quhpaya, occurred on the 24th of Jumada I, 1089 H. (4th July, 1678 A.D.)."

VII.—Inscription on the Kali Qabr, Hyderabad City

This tomb is situated on a side of the Chadar Ghát—Darush-Shifa road, and is prominent for the beautiful polish and exquisite carving of its sarcophagus. On the top of the sarcophagus a quotation from the Qur'ân (Ch. III, verse 16) is inscribed, and on one side the epitaph, which gives the name of the deceased and the date of his death. The epitaph is in the Persian language, the script being Nastaliq. The text of the epitaph is as follows:

Plate XV(c)

تاریخ رفاه حضرت سید شاه اکبر
قدس سره خون شوال سنه 1197 هجری

TRANSLATION

"The date of the death of His Holiness, Sayyid Shâh Allâh Dost (may his secret be sanctified!) is the 3rd of Shawwal 1197 H. (1st September, 1783 A.D.)."

VIII.—Inscription on the Begam's Mosque, Hyderabad

This mosque is situated near the Mecca Masjid, to the south of the Unani Davakhana. The plan of the mosque consists of a prayer-hall, a court-yard and a cistern for ablutions. The prayer-hall measures 34' x 20', and has three arched openings towards the east. Inside the prayer-hall the mihrab is built of black basalt, and has very beautiful tile-work around it. Some Qur'anic texts and the words كتب العلم ابن حسین محمد الشرازي (The text of the inscriptions have been split owing to lack of space, but this is not permissible according to Persian grammar.

There is another inscription in the prayer-hall, which is carved around the mihrab. It is a masterpiece of the Tuhf style of writing and contains the name of Muhammad Al-Fakhkhar, son of Jamalu'd-Din Husain. He was a Persian calligraphist, hailing from Shiraz. In Hyderabad there are several inscriptions by him, the most notable among them being the Jami Masjid inscription, dated 1006 H. and the Sajida Khânam Mosque inscription of Mughalpura, dated 1008 H. The calligraphist flourished during the reign of Muhammad Quz Quz Shâh (988-1020 H.), founder of the City of Hyderabad.

1 In lines 3 and 5 the words پناه and حماسی have been split owing to lack of space, but this is not permissible according to Persian grammar.

2 This text has often been carved on Quz Shâh tombs. See K. I. M., 1915-16, pp. 28, 31 and 32 and Plate VIII.

* Chapter IX, verse 18 and Chapter LXI, verse 13.
* K. I. M., 1917-18, p. 43, Plate XVI.
* Ibid., 1925-36, p. 26, Plate XII.
Plate XVII

(a) On a tomb near Children's Park, Mughal Pura, Hyderabad Deccan.

(b) On a tomb near Maehhli Kaman, Hyderabad Deccan.
The inscription carved around the mihrāb in this mosque, contains the Shi‘ite durūd, an extract from the Qur‘ān (Ch. 59, verses 21-4), the date 1003 H. (1593 A.D.) and the name of the calligraphist, ‘Abīn Jumail al-Din Hūsin Muḥammad al-‘Uqār (Plate XVI).

IX.—An inscription from Mughalpura, Hyderabad City

Mughalpura was a fashionable quarter of the Hyderabad City during the later Qutb Shāhi period, and there are some mosques and tombs which bear inscriptions of that period. The present inscription is carved on a tomb, situated near the Children’s Park, which has been laid out by the City Improvement Board recently. The inscription gives the date 1006 H. which falls within the reign of Muḥammad Quli Qutb Shāh, the fifth king of the dynasty and founder of Hyderabad City. The script is Naskh of a thick type and the language Persian. I have deciphered the inscription as follows:

Plate XVII(a)

١٠٠٦ هـ

1950

١٤١٤ هـ

TRANSLATION

The date of the death of Murāhid Quli, son of Qāsim Beg—on the 1st of Shā‘bān, Thursday 1006 H. (10th March, 1597 A.D.), he was united with God.

X.—Inscription on a tomb near Machhli Kamān, Hyderabad City

In Hyderabad City, the piazza in front of the old Qutb Shāhi palaces had four lofty arches facing the cardinal points. The arches still exist and one of them facing the east is called the chelī Kaman or the Fish Arch. Fish was one of the emblems of royalty during the Qutb Shāhi period, and a large bamboo and paper fish is still hung from the apex of this arch as an old royal sign on festive occasions. In the vicinity of this arch there is a tomb with an inscriptive tablet bearing the Shi‘ite durūd and the date 9th Shawwal, 1075 H. (Saturday, 15th April, 1665 A.D.). The inscription does not mention the name of the person who is buried in the grave. The style of writing is Naskh (Plate XVII b).

XI.—Inscription on Sāliḥ Begam’s Mosque, Hyderabad City

The mosque is situated near the Kotla ‘Alī Jāh and has several inscriptions in its prayer-hall. They consist of quotations from the Qur‘ān, religious texts, and the phrase—

بِنَاتِ مسجدٍ غصَّبَتْ نَهَى سَلامٌ بِهِمْ

1 For Mughalpura and the inscriptions therein see my article in the E. I. M. for 1925-26, pp. 25-26.
2 For further particulars regarding the arch see the Annual Report, Archaeological Department, Hyderabad, for the year 1918-19, p. 4.
3 The tablet measures 1 ft. 10 in. by 1 ft. 6 in.
4 The Qur‘ānic quotations are: Chapters I, II (r. 256), CIX, CXII, CXIII, CIV, XCII.
5 The religious texts are the Shi‘ite durūd, the Nādi ‘Alī and the names of God.

4 A
In the courtyard of this mosque there is a grave which has a sarcophagus of black stone. At the head of the grave an inscriptive tablet is fixed which contains two Arabic couplets and some religious texts. The grave is reported to be that of Şâlih Begam; but the inscriptive tablet does not bear her name nor does it bear the date of her death.

Over the doorway of this mosque a large inscription is carved which records the bequest of some houses and shops for the maintenance of the mosque, and also contains an imprecation against ill-users of the gift. Such imprecations are frequently found in contemporary land-grants, compiled in the languages of the Deccan and South India and are rare in North India.¹ The language of the inscription is Persian and the script Naskh. In the beginning there are three couplets of a rambling character and after them comes the imprecation. The purpose of the bequest is further described and then follows another imprecation. I have deciphered the text as follows:—

Plate XVIII

(1) “I have bequeathed all the houses and the shops for the mosque: in the names of the Chosen Prophet (Muḥammad) and his son-in-law ‘Ali² and (in the names of) their noble progeny and descendants.

(2) “I have made this bequest with the hope that on the day of judgment my desire be fulfilled, and the select (things) of both worlds, as well as the cup-bearer and the wine be in my possession.

(3) “My friends and relatives have no share in this property, and whoever claims it his claim is unlawful.”

““If she is a woman who lays claim to these houses and shops, which have been bequeathed for the mosque, she (as it were) commits adultery with her father in the sacred precincts of Mecca, and if he is a man, he (as it were) commits adultery with his mother in the same precincts. In the year 1067 H. (1657 A.D.).”"

² The letter seems to have been left out here.
³ Murtaça, literally means 'the chosen', a title of 'Ali.
(a) On a mosque in Kotla Ali Jah, Hyderabad Deccan.

(b) On the tomb of Nawab Mahdi Khan, Kotla Ali Jah, Hyderabad Deccan.
"Sâlih Begam Sayyida has written to this effect that whoever will stay in the bequeathed houses and shops he shall pay the rent, which is to be spent (also) on the carpets and lamps of the mosque and the pay of the muʿaddhin (the public-crier) and the steward. And if any amount is left over (after the expenditure specified above) that will be dānt on the annual feasting and (special) prayers. Whoever will stay in the house or the shop, and will not pay the rent, shall be overtaken by the curse of God, and his head shall become the head of a pig: and he shall be in the infernal fire of hell."

XII.—Inscription in a mosque near Kotla ʿAli Jâh, Hyderabad City

This inscription is carved on a loose slab which is now stored in one of the rooms of a mosque near Kotla ʿAli Jâh. The inscription records the bequest of a shop and an upper apartment for the maintenance of the mosque. The record consists of six lines of Persian verse, written in the Nastaʿlīq characters. I have deciphered the text as follows:—

Plate XIX(a)

Bismillah rhâârâm lâhârân 0 بتوفيق رضای نز آثار مشرفة حضرت مرضع علي عليه السلام در حیدرآباد این Line 1

مسجد تمام ضیاء روزا ولان لطف اللہ نبی ر خدیجه خانم بنس ملک بعیسی محمد تمام 0 Line 2

محمد زن رشهر بصدق تمام مسجد منکر را پانام ر کمال رسانیدند بیست و هفتم شهر رمضان المبارک سنة 1111 رییک

دنک مع 0 بالا خانه متعلق که 0 مسجد بسته شده است کرایه این برای حصار ر آب Line 4

ر مؤمن و خریف ر روشانی 0(0) مسجد مسجد مسجد خرچ نمایند اگر امان همیشه و برادر و دختر ندیشان دختر ندیشان در لحنتم خدا کوئتار و نیز نزد رسول شرمسار شرمسار آمیز این آمین 0 Line 5

Translation

"In the name of God the Merciful and Compassionate.

"By the grace of Almighty God this mosque, near the sacred relics of His Holiness, the chosen, ʿAli, may the peace of God be upon him! was built and completed by the sincere efforts of Muhammad Riza, son of Luṭfūlā Beg, and Khadija Khânām, the daughter of Malik Muhammad, who are husband and wife, on the 27th of the holy month of Ramazân 1111 H. (Thursday, 10th March,

1 The inscriptive tablet measures 2 ft. 3 in. by 9 in.
2 It is a very small building having no architectural significance.
1700 A.D.) and the rent of a shop with an upper apartment, which have been built adjacent to the mosque, is to be spent on the matting and water and on the pay of the mu'adhdhin (public crier) and steward and on the light of the said mosque. If the sister or brother or daughter or their children will interfere (in this bequest) the curse of God shall overtake them, and they shall feel ashamed in the presence of the Prophet (Muhammad). Amen! and again Amen!

XIII.—Inscription on Mahdi Khan’s tomb, Hyderabad City

The tomb of Nawvāb Mahdi Khan is in a small enclosure (17 ft. square), built in the vicinity of the Kotla ‘Ali Jāh. The sarcophagus of the tomb is of black basalt and at the top of it a Qur’ānic text and the epitaph are carved. The Qur’ānic text is written in the Thulth characters of an elegant type, while the epitaph is in the Nastā‘īq script. The epitaph has been deciphered as follows:

Plate XIX(b)

| 1120 | 101 | 1019 |
| 1140 | 1120 | 1119 |

Nawab Mīr Mēdpī Kan Saḥib

Year

TRANSLATION

“The date of birth, the period of life, and the date of death, all three may be ascertained (according to the Abjad system) from the title, the name and the title of honour Sāhib, of Nawvāb Mīr Mahdi Khan Sāhib.”

The letters in the title of Nawab Mīr Mehr Šāh Khan give the year 1120 H., which is the date of the death of the Nawvāb. The hononific gives 101, which may be taken as the age of the Nawvāb when he died. If we deduct 101 from 1120, the year of the Nawvāb’s death, we get 1019 the date of the Nawvāb’s birth.

XIV-XX.—Inscriptions in the Ḥassālwarī, Hyderabad City

Ḥassālwarī, as its meaning indicates, was once the quarter of the professional washers of the bodies of the dead. The quarter is close to the Mir-ka-Dā‘ira,3 an important necropolis of Hyderabad City. In this quarter is a small mosque bearing an inscription of Bibi Khadija, daughter of Mīr ‘Ali Astarābādī, whose tomb is situated in the Mir-ka-Dā‘ira.4 Near the mosque is a platform on which there are several tombs bearing inscriptions.

The inscription reproduced as Plate XXa is carved on a tablet fixed at the head of a tomb on the platform. The inscription contains the Nādi ‘Ali, the name of the deceased and the date of his death. The style of writing is Ṭughra. I have deciphered the name of the deceased and the date as follows:

---

1 Chapter XCVII.
3 The inscription on the tomb of Bibi Khadija has been studied in the E. I. M., for 1917-18, p. 45.
PLATE XX

(a) On a tomb in Ghassalwari, Sultan Shahi, Hyderabad Deccan.

(c) On another tomb in Ghassalwari, Sultan Shahi, Hyderabad Deccan.

(b) On a mosque in Ghassalwari, Sultan Shahi, Hyderabad Deccan.

Scale 4:166

Scale 4:2

Scale 4:142
Plate XX(a)

"Siadat Nama Rashan Jaigah

Amir Sayyid, son of the refuge of Sayyids, Mir 'Inayatu'lla of Mashhad (by birth) and of Isfahan by residence: on the 20th of Rajab, in the year 1028 H." (Wednesday, 25th June, 1619 A.D.).

The tablet, on which the above inscription is carved, has the phrase al-‘Ami ‘Allah and the Shiite durud on its back.¹

Translation

Transliteration

Plate XX(b)

Bnani Lisin Masjid Jhjhahr Quflina Halaqha Sahah Salahe

Bibi Khadija, daughter of Mir Sayyid Ali of Astarabad, the Shaikh of Awand, in the year 1034 H. (1624 A.D.).”²

Translation

"This mosque was built for the bestowal of divine favour on the chaste, pious, austere, devout and religious (lady), Bibi Khadija, daughter of Mir Sayyid `Ali of Astarabad, the Shaikh of Awand, in the year 1034 H. (1624 A.D.)."²

Another inscription at this site is on a tablet fixed at the head of a tomb on the platform in the vicinity of the mosque. The inscription consists of four Persian couplets written in the Nastaliq characters. The couplets lament the death of one `Ainu'lla and contain a chronogram giving the hijra year 1036 H. (1627 A.D.). The inscribed tablet does not seem to be in its original place for the tomb at the head of which it is fixed, bears on its sarcophagus an epitaph giving the date 7th Jumada I 1222 H. The figures giving this year are written in two lines, 12 at the top and 22 below them. If these figures represent the hijra year the view that the head-tablet belongs to another tomb is correct. But if 12 and 22 represent separately something else the head-tablet giving the year 1036 H. may belong to this tomb and the year may be taken as the date of the death of the person buried therein. I have deciphered the couplets as follows:

Plate XX(c)

Translation

1 The inscriptive tablet measures 2 ft. 3 in. by 1 ft. 3 in.
2 For the epitaphs used in this inscription see E. I. M., 1917-18, p. 46.
3 Idem.
The inscription on the sarcophagus of the tomb has been deciphered as follows:

**Plate XXII(c)**

پیش مسجد بمکن خاکی

١٣

هفت ماه جمادی الیل

٢٢

**TRANSLATION**

"In front of the mosque, in the earthly abode."

7th of Jumada I 12

22

On another tomb, built on the same platform is an inscription, containing the Shiite *durūd* and the date 1080 H. (1667 A.D.). The style of writing is *Thulūt* of an intricate type (Plate XXI). The tomb is apparently of some noble of the Qutb Shāhi period, whose name is, however, not given in the inscription.

Near the above tomb there is another with an inscriptive tablet fixed at its head. The tablet bears inscriptions on both sides. The side facing the tomb has the phrase, *الحكم لله* and the Shiite *durūd* (Plate XXIIa). The back bears the following text:

**Plate XXII(b)**

هویهی البابی

نعت المرحوم المغفرن فردوس مکانی

شیخ شهاب الادین محمد جلالی شب جهانگیر

1 The phrase—*بیشت پرس باد مارقی از* according to the *Abjad* system gives the year 1041, but if we deduct the numerical value of the letter *ب* , which is five, we get 1036 in which year 'Ainu'lla died.

2 The tablet measures 2 ft. 6 in. by 1 ft. 6 in.
On a tomb in Ghassalwari, Sultan Shahi, Hyderabad Deccan. PLATE XXI
Plate XXII

(a) On a tomb in Ghassalwari, Sultan Shahi, Hyderabad Deccan.

(b) On another tomb in Ghassalwari, Sultan Shahi, Hyderabad Deccan.

(c) On another tomb in Ghassalwari, Sultan Shahi, Hyderabad Deccan.

(d) On Kamani Bes-ki-Masjid, Kalyani.

Scale 1:66

Scale 1:66

Scale 1:25

Scale 1:25
TWO MUGHAL INSCRIPTIONS FROM ANĀD NEAR THE AJANTA GHAT, HYDERABAD

By G. Yazdani

Both of these inscriptions were brought to my notice by Khan Bahadur Mr. Sayed Ahmad, Curator of the Ajanta Caves, who had discovered them in the survey of the hill-country round about Ajanta. The hillock of Fardāpūr (کنل نرد پر) is frequently mentioned in the Mughal histories, and their armies, when moving from Burhanpūr to Aurangabād or Daulatabād, entered the Deccan plateau by the precipitous hill-path, which is now called the Ajanta Ghat. It appears that the track in those days was uncertain, and it was cleared by Shāh Jahān, as one of the inscriptions records, on one of his marches to the Deccan.

The record consists of three Persian couplets, inscribed in six lines, and of a line of prose which mentions that the inscription was carved in the reign of Shāh Jahān. The style of writing is somewhat crude, being Nastāliq of a poor type. I have deciphered the text as follows:

Plate XXIII (a)

یا فتاح
چو خورشید جمالت جالو گرشد
میثاق کو این زیب فرشد
برفت (؟) چند انته در انوار افزود
به سامت ظهوری منتشر (؟) شد
که این کوئل صرفی راه سر شد

drá عمل ساحبر قران ثانی شاه جهان ناداشان غاری

TRANSLATION

"O Opener!

Verse

(1) "When the sun of his (king's) glory shone forth,
There was adornment and decoration even in the midst of rocks."

1 For the convenience of visitors to the Ajanta Caves, His Exalted Highness the Nizam's Government have now constructed a motorable road along the old track.
(2) "As far as he travelled the illumination increased
As if every hour divine light shone forth."

(3) "It was the year 1040 H. (1630 A.D.)
When on this hillock the track was cleared."

"Under the Government of His Majesty, the second lord of the happy conjunction, Šāh ʿahān, the victorious king."

The tablet of the second inscription is also set up along the same track and it refers to the building of a charitable work, a well or a resting place, for the convenience of visitors. The inscription gives the name of Aurangzeb, and also of one Ḥāṭim, who was apparently a local officer. The record is in Persian verse consisting of four couplets. The script is Nastāʿīq. Some of the letters of the 3rd and 4th couplets have disappeared through the weathering of the stone. I have deciphered the inscription as follows:—

Plate XXIII (b)

```
الله أكبر
حالم إندر دولت ازهگ زیب
پاسیه معلق کتی ستی
از برای زیج بوهن بیگ کرد
که برادر بود ازا همیز جان
اینچه خیات جانب بر طرق
تا یوپاش را
خود
تا توفیق یافت
تا بخش بدی
```

TRANSLATION

"God, the Greatest!

(1) "During the reign of Aurangzeb, the just and world-conquering king, Ḥāṭim.

(2) "For the peace of the soul of Burhān Beg, whom Ḥāṭim considered his brother from his heart,

(3) "(He built) along the path this charitable work of continual utility, so that the reward of it—

(4) ".....found the chronogram,

.....be regarded as the date of the building."
(b) On a slab fixed along the same footpath.

On a slab fixed along the old footpath near Anad, Ajanta
Ghat, Hyderabad Deccan.
Plate XXIV

(a) On a tomb at Naushad near Bidar.

(b) Inscription on a mosque at Chandapur, Bidar District.
TWO NEW INSCRIPTIONS FROM THE BIDAR DISTRICT, HYDERABAD STATE

By G. Yazdani

Last year (1936), Mr. Sultan 'Ali Khan Faruqi, Archaeological Surveyor, H. E. H. the Nizam's Government, brought to my notice two new inscriptions, one of which bears the name of the Bahmanii king, 'Ala'i-d-Din Ahmad Shah al-Bahmanii (1436-58 A.D.), and the other of the Mughal king, Aurangzeb (1658-1707 A.D.). The former record is carved over the doorway of a small tomb situated near a pleasant grove of mango trees at the village Naubad, in the suburbs of Bidar. The inscription consists of five lines of Persian prose written in Thulth characters of an intricate type. As the stone of the slab on which the inscription is carved is not close grained, it has suffered considerably from the weather, and the letters have been abraded in several places. The text of the inscription, however, has been deciphered in full and it is given below:

Plate XXIV(a)

حمد بر این رویت کاری را که طالق نه ایران حسین الاره، معمار قدرت ارسی ر بساط شش
جهت زرده خشتند، فرش حمله یمیست ر صولات نامناهی
برخه مطهر ر قابل مقصود آیندیش و مقصد اهل بینی ختم یسین
رحمه العالمین سلطان سرل سلیل هادی سبعل شفیع امین و بر آلم و راصع ار
رضوان الله عليهم اجمعین و بعد تالم ازین قبیله مروح در عدل پانشیاه عالی
نیاز کبیر شر و جمشید مدار المجتهد ذی نصف سرائین الفاظ و الیمان
المستمسک بالاض الله یامر بالعدل و الحسن ابوبالخضر عالی الدین و الدین احمد شاه
بن احمد شاه الیمنی سلطان این سلطان بر میامش و افتامم اقامت قضاء الفسام
مولانا ائم شمس الدينی ار الدین ای مولانا سعد الدین الفقیه الحسنی اجی
النامی؟ دیوان القضا بدار الفلك موجه آیاد المشتری نقاشی مهینی فی شهر سنه سبع ر اربیعین

TRANSLATION

"Unlimited praise is due to God, the architect of Whose providence built the vault of nine apartments of heaven, and the chamberlain of Whose wisdom spread the carpet of the six directions of the earth; and uncounted blessings be upon the holy mausoleum and the scented body (of Muhammad) who is the purpose of the creation, and the ideal of men of wisdom, the last of the prophets, the 'Mercy of God' on people, the prince of apostles, the lamp of faith, the leader of the paths (of Truth), the intercessor of the community, and upon his descendants and companions—with all of whom God be pleased! After that (be it known) that this delightful vault was built (lit. completed) during the just reign of the king of exalted rank, possessing Kaikhosru- and Jamahid's majesty, (who is) endeavouring to pitch the tents of peace and safety,
taking inspiration from the Word of God. 'administers with justice and benevolence.' 1 Abu'l-Muzaffar 'Aliu'd-Dunya wad-Din Ahmad Shāh, son of Ahmad Shāh, al-Baihmani, the Sultan son of Sultan, at the instance and under the superintendence of the most sagacious of the Qāgzī of Islām, Maulāna Imām Muḥammad Shamsu'd-Dunya wad-Din, son of Maulāna Sa'du'd-Din an-Nu'mān al-Aḥṣanābādī the chief Qāgzī at the capital, Muḥammadabad (Bidar), known also as the Great Qāgzī, in the Shahār san 847 (1446 A.D.). 0 Opener of gates!"

The other inscription is carved on a small mosque at Chandāpur a village some ten miles from Bidar. The inscription is in Persian verse, consisting of eight hemistichs, each inscribed in a panel. The style of writing is Nastāliq of ordinary merit. The text has been read as follows:

Plate XXIV (b)

```
که عدل ای جهان یا داده برتن
که قصدش باشد جمه خیر مطلی
مريد خاص آن شه خواجه عثمان
بتونيق خدا مسجد دنا کر
زم تارنی بنیش هاینیم کفت

1384
```

TRANSLATION

"During the reign of the victorious king, Aurangzeb.
Whose justice has embellished the world.
The special servant (lit. disciple) of the king, Ḫᵛāja ʿUṯmān
Whose intentions (all of them) are absolutely pure;
By the grace of God built this mosque,
If thou wouldest compare it with Masjid Aqṣa (of Jerusalem) the simile will be proper.
As regards the chronogram of the building, the Divine inspirer said to me,
'In truth, it is the abode of union with God.'"

SOME UNPUBLISHED INSCRIPTIONS FROM THE BOMBAY PRESIDENCY

BY G. YAZDANI

In the last issue of this Journal1 Dr. M. Nazim has published a large number of inscriptions from Ahmadnagar, Satara, Broach and Surat. But since the compilation of his article, Mr. Q. M. Moneer, Archeological Superintendent, Western Circle, Poona, has sent me a further instalment of twenty-two unpublished inscriptions from these four places in order to make their epigraphic survey as complete as practicable. Of these twenty-three records, thirteen belong to Ahmadnagar, five to Satara, two to Surat and two to Broach. As the majority of these

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1 Qur'ān, Ch. XVI verse 92.
2 Absanabad was the name given to Gulbarga by Baihmani kings.
3 The last hemistich, according to the Abjad system gives the Ḥijrī date 1084 which corresponds with 1673 A.D.
4 E. I. M., 1933-34, Supplement.
epigraphs are interesting from both historical and artistic points of view I have undertaken to publish them in this Journal.

I-XIII.—Inscriptions from Ahmadnagar

The most important of these is an Arabic inscription carved in four lines on the Mangalwarpet Gate at Ahmadnagar.1 Dr. M. Nazim has published a Persian inscription of this gate,2 and as the style of writing of the Persian inscription is identical with that of the Arabic epigraph it appears that both the inscriptions were designed and carved by the same artist. The scripts of both the records is Thuluth of an elegant type, but the letters have been intertwined with one another in such a manner that the decipherment of the inscription at certain places has become difficult. The present epigraph records the gift of two charitable institutions, one apparently a caravanserai and the other a cistern or a water-channel, both of which are alluded to in the Persian record.3 The donor is Khvāja Husain, entitled, Ni’mat Khān, son of Khvāja Jalālud-Dīn As-Samnānī.4 The text has been deciphered as follows—:

Plate XXV (a)

قد ... و ... السطان العظيم [ر] آل البيت [ك] ملك ملك
[العربية و] العجم ظل [الله نبي] الرضيع [حادي] شريعة سيّد المرسلين سيّد العالمين على offre السلام (م) رتب العالمين الموقد من عند [الله] خادم اهل بيسرس لله ... السلطنة ... و الثقافة ... نظامه خادم الله ملكه و سلطانه و إنسانه ... Line 1

incible الغيارات ... للساعدة خواجه حسين شاه المختار بن عم负责任 ابن الواصل إلى رحمة الله الملك مبين (م) خواجه جلال الدين السمان في البلقعة جمالرحلة (م) السماحة ... . Line 2

بقو (م) في شهر سنه قسم ر سبعين و تسعماؤه و رقف هذا ... البقعة الطيبة على ... ... بنو ينتقوا من مالا بقدر الشرب و حق ... العباد ... . Line 3

1 The inscriptional tablet measures 7 ft. 3 in. by 2 ft.
2 E. J. M., 1933-34 (Supplement), pp. 10-12, Plate V.
3 Ibid. pp. 10-12.
4 Firuzihta mentions the name of Ni’mat Khān in connection with the laying out of the Farh Bakhtah Garden: eide Persian Text (Bombay ed.), Vol. II, p. 279.
5 I have been helped by Khwaja Muhammad Ahmad Sahib, in deciphering the text of this inscription.
TRANSLATION

"Verily......the great sultan, the most generous monarch, the king of the kings of Arabia and non-Arab countries, the shadow of God on the diverse lands, the defender of the law of the chief of prophets (Muhammad), the namesake of the prince of the faithful (Murtaza 'Ali)—may the peace of God be upon both of them—the favoured one of God, the servant of the family of the prophet (Muhammad), the lord of the kingdom and caliphate, Murtaza Nizam Shah¹, may God perpetuate his kingdom and sovereignty and extend his bounty and munificence to the people of the world, the founder of these charitable institutions, attached to the tomb (of the founder), situated at this pleasant hilly (?) site, known as.,.....was Khvaja Husain Shab, entitled Ni'mat Khan, son of the deceased, taken into the mercy of God, the Malik Mubin (?), Khvaja Jalalud-Din As-Samanni, in the Shukur san 979 (1578 A.D.). This beautiful place was dedicated......with the stipulation that (the people) may avail themselves of its water for drinking purposes, and they may also avail themselves of such other comforts as are the right of 'the servants of God', (but they are enjoined) not to sell these two (works), nor to bestow them upon any person, nor to mortgage them, nor to lease them, nor to lend them, nor to settle therein.....nor to cut......in them, nor to change......I entrust, the guardianship of this holy place to......and his descendants. Whoever changeth it after he hath heard it, the curse of God and angels and men overtaketh him. To conclude, praise be unto God, the Cherisher of all the worlds. Written by the humble, Muhammad Husain in the year 979 (1578 A.D.)."

The second inscription of this series is from the Kali Masjid, a Persian inscription of which has been noticed by Dr. Nazim in the last issue of the E. I. M. (1933-34, Supplement). The present epigraph consists of three lines of Arabic verse written in the Thuluth characters.² The inscription is apparently not in situ for it refers to the tomb (?) of some high official who had descended from kings. The Kali Masjid, according to the Persian inscription, was built by one Sayyid Muntajab who seems to be an ordinary person for his name is not mentioned in contemporary history. I have deciphered the text of the Arabic inscription as follows:

Plate XXV (b)

1 This king ruled at Ahmadnagar from 1565-86 A.D.
2 The inscriptive table measures 2 ft. 6 in. by 1 ft. 3 in.
PLATE XXVI
(a) Inscription from the Bara Imam Kotla, Ahmadnagar.

(b) Another inscription from the same place.
TRANSLATION

(1) "The most distinguished noble from the descent of illustrious kings, may the 'abode of bliss be his resting place in the everlasting world!

(2) "He always endeavoured to obey the Lord of Creation: and always glorified Him and sought His good-will.

(3) "The chronogram—Adn Tayyib 1 was composed by Miyân Mâkhdûm; but if it is incomplete, add the numerical value of the phrase—'these are the words'."

The words  عدنس طيب and هذا إكلم jointly give the year 973 which corresponds to 1566 A.D.

The third inscription of Ahmadnagar is carved on a mosque, styled the Sonaihri Masjid (the Golden mosque), situated at the Bâra Imâm Kotla. ² The inscription begins with a saying of the Prophet Muhammad, and thereafter gives the name of the building with that of its founder. It concludes with the name of the writer of the inscription and the date. The style of writing is Thulth of an indifferent type and the language Persian. I have deciphered the text as follows:

Plate XXVI (a)

\[
\text{رَقِيِّ النَّخْرُوشُ،} \quad \text{كَلَّمْ بُلَامَ الْذِّنيَّةُ فِي} \quad \text{الْمَسْجِد} \quad \text{مَعْلَمَ عَلِية عِنْدَهُم} \quad \text{سَنَة} \\
\text{النَّكَّةَ إِنَّ غَلَامَهُ إِلَّا رَفَعَهُ بِفَتَا سَنِيرِي} \quad \text{مَسْجِدَ بَيْنَهُ} \quad \text{دُرَكُهُ} \\
\text{خَالِقُ الْأَكْبَرِ إِسْدَاد امْعَر جَعْفَر} \quad \text{كَتِبَهُ الْقَافِرِ الْبَرَاحِمُ نَصْرُ فِي} \quad \text{تَارِيْخِ سَعَدَ خَمْسَيْنَ} \\
\text{تَسْعَمْلَةٌ ٩٧٣} 
\]

TRANSLATION

"It is in the Sayings of the Prophet, 'Whoever talks of worldly affairs in a mosque loses the (recompense) of his good actions of forty years' .

The builder of the sacred, Sonaihri Masjid is the servant of the 'faithful' from his heart and soul. He is the humble slave of the court of God Almighty, and his name is Sayyid Asad Amîr Jâ'far. Written by the humble, Ibrâhîm Nasr, dated 937 H. (1531 A.D.)."

The fourth inscription of the series is carved on a tablet which, according to the report of Mr. Q. M. Moneer, is lying loose at the Kotla of Bâra Imâm at Ahmadnagar. The tablet is arch-shaped and measures 2 ft. 6 in. from side to side and 1 ft. 3 in. in height. The inscription contains four lines of Persian verse and one of prose in the same language. The style of writing is Thulth, but as the inscriptive tablet has been lying in a neglected condition for a considerable time the letters have decayed in several places. My reading of the text is given below:

Plate XXVI (b)

\[
\text{زَ آل مُصْطَفَى سَيد جَلال اسْم} \\
\text{رَدَ عَالَم ذِرَالجَالَال اسْم} \\
\text{بُرُقَيْشَ حَتِّ خَلَقَ حَقَّ كَشَائِدَ فَتْحَ ابْرَاح} \\
\text{٩٧٤ عَدَن طَيِّب} \quad \text{means 'refreshing garden'}. \\
\]

¹ The inscriptive tablet measures 3 ft. 6 in. by 2 ft. 6 in.
TRANSLATION

(1) "Sayyid Jalāl is a descendant of the Prophet: (hence)......in both the worlds he is honoured

(2) "......the thirsty......are replenished like the ocean by water as on his face God has written the solution of the difficulties of people.

(3) "Protect him..............for innumerable years!

(4) "He has built a mosque for the believers, and on one side of it (the mosque) he has set apart a place for himself.

(5) "And from his age............."

Inscriptions 5 to 9 of the series are carved on Shāh Sawār Ghāzī’s tomb at Ahmadnagar. They are arranged in the form of decorative bands on the sarcophagus of the tomb, and show exquisite workmanship. The texts of the inscriptions consist of religious quotations and Persian verses by famous poets including Jāmī. The inscriptions are in the Thulth as well as in the Nastā’liq characters, exhibiting excellent penmanship. I have deciphered the texts as follows:—

Inscription in Band A

Plate XXVI

In the inscription has been spelt دژگار. One ٢ is superfluous.
Inscription on Shah Sawar Ghazi's tomb, Ahmadnagar.
PLATE XXVIII  Inscription on Shah Sawar Ghazi’s tomb, Ahmadnagar.

(b)
TRANSLATION

"Two couplets, which a minstrel was singing, in accompaniment to the notes of the rebec, roasted my heart on a (certain) day."

Couplets

1. "Alas without us for a long time,
   "The rose will blossom and the spring will bloom:
2. "Those who are in secrecy with us
   "They will come and visit our remains."  

(1) "What a pity (at the loss of) that stately cypress: how woeful (to miss) the sweet company of that most lovely flower.
(2) "Are they tulips growing (1) on his tomb: or the flames of fiery sighs (of those) who have been bereaved.
(3) "The birds of impatient hearts do not find solace even for a single moment when they are away from his company.
(4) "To describe the pangs of separation............is a task............for the achievement of which the way is closed."

Inscription in Band B

Plate XXVIII

حقاً رسمى المصطفى إمام الأنفس زرينة
علي حبه جنه تقسم . . آللّه

ناه علياً الَّهُ

أهِ إنْ زَيْنَتْنَا أَهِ ذَثَرَتْنَا قَرَنَّا
أهِ إنْ دَقَّتْ حَرَامَهَا جَنَّةُ شَهِيدُهَا كَبُرَّهَا شَكَّر
سَلَّمَنا أَحْلَفَ دَنَدَدَ زَيْنَتِي قَلَ لَّهَا بَعَدَ رَبِّ شَكَّر

TRANSLATION

"In truth ('Ali) is the executor of Muṣṭafa's (Muḥammad's) will, he is the prince of men and genii: 'Ali's love is a shield; he is the distributor............in Paradise."

1 These couplets are also inscribed on the tomb of 'Ali Barid at Bidar. See Annual Report, A. S. I., 1914-15, pp. 147-48.
After the above text is the Nādi ‘Ali and four Persian couplets—

(1) "Woe be to the cruelties of the unprincipled sky, woe to the burning pain of the wounded bosom,
(2) "Woe be to the scar (inflicted) by the soul-burning separation: woe to the pain of the blood-shedding eyes.
(3) "He (Shāh Sāwar Ghān), departed from the battle-field of the world all of a sudden: he was an expert rider who hunted tigers.
(4) "Death knocked down the cypress of his stately stature: his rose-like face when laid in earth lost its beauty (lit. 'became thorny')."

Inscriptions in Bands C and D

Plate XXIX

The Throne verse (Qur'ān, Ch. II, verse 256) and the Shiite ādūd.

Inscription in Band E

إلـِيـَّا قَدِّيرَا بِذَلِقِي
لِي بِهَا بُضُرُّ مواحِد
ءِنَّمَا أَخَالُ الْمُحْمَدَ
بِذَلِقِي

TRANSLATION

"The authority is for God: the eternity is for God.
"One who passes us, trailing his skirt; offer a prayer with a sincere heart."

The tenth inscription of Ahmadnagar is carved on Shahrāj-ka-Darwāza and it belongs to the reign of Aurangzeb. The inscription records the building of a well by one 'Abdu'r-Rahmān (?). The style of writing is Nastāliq and the language Persian.¹ I have deciphered the text as follows:

Plate XXX (a)

[لا إلَهَ ] [رَسُولِ اللَّهُ ]
[الله ] [مُحَمَّدُ ]
[أَدِيدُ شَاهِدُ الْعَالَمِ ] [لَ ]
[إِرْتُنَّ فِي الْعَالَمِ ]
[بِكَرَ ] [آَبَاؤُ ]

TRANSLATION

"There is no god but God, and Mahammad is the prophet of God.
"During the reign of the just king, Aurangzeb 'Alamgir, the victorious king, the builder of this well was 'Abdu'r-Rahmān (?)."

¹ 'شَرَاذُ' literally means 'going awry'.


³ The inscriptive tablet measures 2 ft. by 1 ft. 9 in.
Inscriptions on the tomb of Shah Sawar Ghazi, Ahmadnagar.
Plate XXX

(a) On the arch of a well, Shahraj-ka-Darwaza, Ahmadnagar.

(b) On the Kharwandi Gate, Ahmadnagar.

(c) Inscription from the Rauza Bagh, Ahmadnagar.
The eleventh inscription of the series is carved on the Kharwandí Gate at Ahmadnagar, and consists of three lines of Persian prose written in a very crude style, the characters are Naskhi. The inscriptive tablet measures 3 ft. 9 in. by 1 ft. 3 in. I have deciphered the text as follows:

Plate XXX (b)

\[ \text{بسم الله الرحمن الرحيم الله محمد علي مرتضى (sic) Line 1} \]

\[ \text{هرک امد عمارت مسجد ساخت منزل بنده کمترین ... رضا صیغه Line 2} \]

\[ \text{سلطان بیغم شاه رضه (sic) ان عمارت ... شد تاریخ ماهی (sic) رمضان ... Line 3} \]

TRANSLATION

"In the name of God the Merciful and Compassionate.
In the name of Allâh, Muḥammad and 'Ali Murtaza.
Whoever comes (to this world) builds a new structure:
This house was built by the humblest, Riza Saifi.
"May the king during whose reign this building has been constructed, remain happy: in the month of Ramâzân ......."

The twelfth inscription of the series is from the Rauza Bâgh, wherein the tomb of the first Nigâm Shâhí king, Ahmad I (1490-1508) is built. The inscription consists of three lines; the first line contains a religious text and the second and third record the construction of some sacred shrine in the year 947. The style of lettering being most crude, the decipherment of the inscription with certainty is difficult. The language of the last two lines of the inscription is Persian. I have deciphered some portions of the text as follows:

Plate XXX (c)

\[ \text{بسم الله الرحمن الرحيم الله محمد إبغر ... البشیر Line 1} \]

\[ \text{مسجد بناء شاه بپای الله بنده ... کر ... ترساخته بپای بیسی Line 2} \]

\[ \text{بیکریک سنه هفته چهل نه صد گنشت بعد رسول شفیع Line 3} \]

TRANSLATION

"O God, pardon the sins..... built the mosque (?.... dated, 947 years after the Prophet, the intercessor....."

947 H. correspond to 1540 A.D.

The thirteenth inscription of Ahmadnagar is carved on a bastion of the Fort. It is a typical example of the Tughra style of writing, the text being arranged in the form of a tiger. The effigies

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1 For further particulars regarding the Rauza Bâgh see E. I. M., 1933-34 (Supplement), p. 8.
2 The inscriptive tablet measures 2 ft. by 9 in.
of the tiger, as an emblem of security against disaster, are freely carved on the Deccan forts which were extensively rebuilt in the fifteenth and sixteenth centuries by the Muslim kings of the Shi'ite faith. The title ʾēsdom Allah, 'the tiger of God', borne by 'Ali, the son-in-law of the Prophet Muḥammad, evidently has stirred up the imagination for carving such figures. The present calligraphic device also has been carved on the bastion for its protection against disaster through the spiritual grace of 'Ali. The writing above the figure of the tiger contains a religious text and a quotation from the Qur'ān (Chap. 12, verse 64). The text arranged in the form of the tiger is the Nādi 'Ali, an invocation for help to 'Ali (Plate XXXIa).

XIV-VIII—Inscriptions from the Satara District.

Two inscriptions of this group are from the Jāmi' Masjid at Karad in the Satara District, several inscriptions of which have been studied by Dr. M. Nazim in the last issue of *E. I. M.* One of these two inscriptions is carved on an arch of the mosque and consists of two Persian verses. The style of writing is Thulūd of an indifferent type. I have deciphered the text as follows:

Plate XXXI (b)

一头 ناغ ٌ مُرزده امام راسید ٌ

که رشت ٌ ظهر حضرت صلیب الزمان رسید

سجد خالق كعبده از آن شد بر زه راه به

که آبی در زوجن آمد علی بن ابي طالب

عليه السلام

TRANSLATION

Allah:

(1) "O my heart, the happy tidings of peace and safety have come all of a sudden, for the time of the appearance of His Holiness, the Lord of the Universe (Muḥammad) has arrived."

(2) "To prostrate at the Ka'ba has become compulsory for this reason that 'Ali, the son of Abū Ṭālihb (may peace be upon him) was born there."

The other inscription from the Jāmi' Masjid at Karad is carved on a pillar. It contains a Qur'ānic text (Chap. LXXII, verse 18) and the name of the writer of the inscription which is—کتبه محمد... (Plate XXXIIa.)

The third inscription from Karad is carved on the tomb of a lady whose name—نریما بی is given in the inscription. The style of writing is *Nastaʿlīq* and I have deciphered the text as follows:

Plate XXXII (b)

زفات یافش نریما بی

در کره... صفر...

ثمانین و ستمه
On a bastion in the fort at Ahmadnagar. Plate XXXI

(d) On an arch. Jami Masjid Karad, Satara.
(b) On a tomb at Karad, Satara.

(c) On a pillar of the Jam' Masjid, Karad, Satara.
TRANSLATION

"Nūr Bibi died at Karhar (Karad) in the month of Ṣafar...98...H."

The fourth inscription from Karad is carved on a tomb in the compound of the Ḥidgāḥ there. Two other inscriptions of this style from the same locality have been studied by Dr. M. Nazim in the last issue of the E. I. M. (1933-34, Supplement, pp. 53-54). The present inscription contains a prayer, mentioning the names of the Prophet and the twelve Imāms, for the blessing of the soul of the deceased, and a Persian verse—

Plate XXXII (c)

[Persian script]

TRANSLATION

"Friends and relatives will come to visit my remains
And enquire of my remains the trace of my existence. 1 1075 H." (1664 A.D.).

This inscription also contains some beautiful Tuğra devices in which the name of 'Ali has been repeated four times. 2

The fifth inscription of Satara is from a mosque at Kadigaon. It contains the names of Allāh, Muhammad, 'Ali and Sayyid 'Abdu'll Qādir (Plate XXXIIIa), the last being the great saint of this name of Baghdad.

XLIX-XX—Inscriptions from Surat.

Both of these inscriptions are on tombs in the vicinity of the Bhagal Barya (or Bhagal Birya) Gate at Surat. They contain Arabic verses, mentioning the names of the deceased and the years of their demise. The style of writing of both the inscriptions is Thulth of a pleasant character. I have deciphered the texts as follows:—

Plate XXXIII (b)

[Arabic script]

1 This well-known verse by 'Attār is also carved on 'Ali Barid's tomb at Bīdar. See Annual Report, A. S. I., 1914-15, p. 147.
2 The inscriptional slab measures 4 ft. 6 in. by 1 ft. 6 in.
TRANSLATION

(1) "This grave is the resting place of one of noble attributes and benevolence,
(2) "I mean, our Navvab, Saifdar Khan, the virtuous.
(3) "(He has been placed) in Paradise which has been fitted for the permanent abode of the pious.
(4) "The date of his rising to heaven in the form of a chronogram,
(5) "May God keep him in the abode of bliss till eternity. 1171 H." (1578 A.D.).

Plate XXXIII (c)

(1) رحلت في آخر سنة يوم جمعه
(2) هفنياً لي البشري زها ان ذهور
(3) وقيل لسان العفو صلى مورخا
(4) 1171

TRANSLATION

(1) "The beloved lady departed from this world in the last hours of Friday, the 12th of Rabi' II, 1227 H.
(2) "The length of my (the lady's) life is like that of Mu'hammad al-Hashimi: this tiding is welcome to me, and lo, my name is Zuhra.
(3) "And the tongue of Divine Mercy uttered a chronogram about the date of my demise:
'I am directed to settle in the palace of bliss in Paradise.'" 1227 H. (1812 A.D.).

XXI-II—Two inscriptions from Broach.

One of these inscriptions is carved on the tomb of 'Imad'ul-Mulk, who played an important role in the history of Gujarat during the short reigns of the three imbecile successors of Bahadur Shah. The inscription also mentions the name of his ambitious son Chingiz Khan who in the beginning of the reign of Muzaffar Shah III, held the governorship of the province of Surat and the districts of Nandot and Champaner, but later assumed such powers as to take possession of the capital. He was ultimately murdered in a game of polo by two royal officers, Hijaz Khan and Ulugh Khan.

The inscription is a fine specimen of the Tughra style of writing and is arranged in five panels. The text in the top of two panels consists of a quotation from the Qur'an (Ch. 3 verses 163-64). The inscription in the remaining three panels has been deciphered by me as follows:

Plate XXXIV (b)

Panels 1-2

Panel 3

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1 The tablet on which this inscription is carved measures 2 ft. 3 in. by 1 ft.
2 The tablet on which this inscription is carved measures 2 ft. by 9 in.
4 Ibid., pp. 156-163.
5 The total dimensions of the inscriptions are, length 4 ft. 6 in. and breadth 4 ft. 3 in.
(a) On a mosque in Kadigaon, Satara District.

(b) On a tomb near Bhagal Baria Gate, Surat.

(c) On another tomb in the same locality.
Plate XXXIV

(a) Inscription from Rakhad, Gujarat.

(b) On the tomb of 'Imadu'l-Mulk, Broach.
TRANSLATION

Panel 4

The great Khan, the benevolent and generous, His Auspicious Highness Chingiz Khan—may God build the foundation of his government and strengthen the base of his administration—ordered the building of this sacred shrine and commanded the construction of this lofty tomb—which has risen to a noble height, and which has opened to visitors the closed doors (of the fulfillment of their desires)—over the grave of his father.... who has been taken into the mercy of God, the great, the noble 'Imadul-Mulk, the martyr, may God sanctify his ashes and make Paradise his resting place! In the year 967 H. (1560 A.D.). Written by the servant, Muhammad, the calligraphist.

Panel 5

The second inscription of Broach is also a pleasing specimen of the Thul'i style of writing and it records the construction of a mosque by one 'Abdu'l-Latif. Dr. M. Nazim has published another inscription of 'Abdu'l-La'tif, which according to the Abjad system gives the date 970 H. and records the construction of a mosque.1 As both of these epigraphs are, at present, in the tomb of Mir Ghiyathuddin it appears that the mosque on which the tablets of these two inscriptions were originally fixed was either attached to Mir Ghiyathuddin's tomb or stood in its vicinity. The tablet of the present inscription measures 3 ft. 9 in. by 2 ft. I have deciphered the text as follows:

Plate XXXV (a)

Bism Allah al-Rahim Rabi' Thalii Qal Allah Sallalahu 'Alaihi Wassalam Imaam Mustafa Allah al-Mad Afsar`di Khasrada Laqswa Allah Zaydina Anfaalh Allah Allah Rabbina Rabbhuma

Line 1-2

Line 3

TRANSLATION

Lines 1-2. "The bismilla and a quotation from the Qur'an (Chap. IX, verse 18).

Line 3. "This auspicious mosque was built purely for God and with the view of obtaining His good will, by the humble (servant), solicitous for the mercy of God, the One, 'Abdu'l-Latif; ........... Shaikh Muhammad .........."

1 E. I. M., 1933-34, Supplement, p. 31, Pl. XVIIIa.
THE BILINGUAL INSCRIPTION OF QUṬBU’D-DĪN KHALJI FROM THE RASUL KHANJĪ MUSEUM, JUNAGARH

BY G. YAZDANI

The inked rubbings of this inscription were sent to me for the decipherment of the text by the Government Epigraphist some time ago. As it is a bilingual record I have deciphered only the Persian portion of it while the Sanskrit version has been deciphered and translated by Dr. B. Ch. Chhabra, Assistant Epigraphist to the Government of India. The inscriptional tablet is preserved in the Rasul Khanji Museum at Junagarh, and it measures 1 ft. 5 in. by 1 ft. approximately.

The Persian text is in the Thulth style of writing and consists of three lines. The inscription records the construction of a minār (tower) by Malik Sayyid Muḥammad Mubārak ‘Azz of Sulṭānpūr. The Sanskrit version mentions the town by the name Deopattan which was evidently the original name, Sulṭānpūr being given after the Muslim conquest. My reading of the Persian text is given below:

Plate XXXV (b)

(1) بسم الله الرحمٰن الرحيم بنا کرد ابن میناورملک سید محمد مبارک عز السلطانیزی
(2) در عہد سلطان قطب الدولہ ابن محمد شاه السلطان نیازی راز کر
(3) ازرکه ہے نبی رأ بدراء ایمان یاد کر [د]

TRANSLATION

(1) “In the name of God, the Merciful and Compassionate.
(2) “This minār (tower) was built by Malik Sayyid Muḥammad Mubārak ‘Azz of Sulṭānpūr, during the reign of Sulṭān Qutbu’D-Dīn son of Muḥammad Shāh, the Sultan, on the 11th of Rabi ‘I.
(3) “Whoever offers a prayer for (the soundness of) the faith of builder.”

Notes on the Sanskrit Version

BY DR. B. CH. CHHABRA

Just below the Persian inscription appears another inscription in Nāgari, consisting of four lines and a quarter, in much smaller characters. Its purport is obviously the same as of the Persian epigraph, but it is too weather-worn to admit of a fair reading. From some pencil rubbings of it, I have been able to decipher portions of the first two lines which contain the date and the name of the ruling Sulūtāna, followed by a succession of personal names each with the title of Malika, as may be seen from the text and translation given below. From the rest of the record only some stray letters can be read, which do not yield a coherent sense. In l. 3 probably a holy place (tīrtha) is referred to, while the following line apparently mentions a mason (sūtrakṣa). The date seems to have been repeated at the end of the inscription.

The language of the record, so far as it can be judged from the deciphered portion, is incorrect Sanskrit. The Nāgari script represented here is in agreement with the date and locality of the record.

The date, if it has been correctly deciphered, corresponds to Sunday, 7th August, A.D. 1457 (Hijrah 861).

1 The date is not clear in the inscription. Mubārak Khalji reigned from 716 to 720 H.
(a) On Mir Ghiyathu’d-Din’s tomb, Broach.

(b) Inscription in Rasul Khanji’s Museum, Junagarh.
On a mosque near a temple in the fort at Jaior.

Inscriptions from Dham, Gwalior State.
INSRIPTION OF MUBĀRAK SHĀH KHALJI FROM JALOR, JODHPUR STATE

By G. Yazdani

Sometime ago Prof. Commissariat of the Bahau'd-Din College, Junagadh, asked the Government Epigraphist for the decipherment of certain inscriptions of Jalor, in which the present inscription was also included. As the inscription is in Persian, Dr. N. P. Chakravarti, the Government Epigraphist has referred the matter to me. The inscription consists of two pieces, which apparently belong to two different records; but the style of writing is identical, being Tugra of an intricate type. It is therefore not unlikely that the two pieces may belong to the same inscription and the lack of connection between them may be due to some portions of the inscription being missing now. As the inked rubbing of this inscription is not very satisfactory I have been able to decipher only a few words of the text.

Plate XXXVI (a)

In the name of the Prophet, the illiterate...and his progeny, all of them. The building of this shrine...Malik Tāju'd-Daulat wad-Din...Mahmūd...may God preserve his king.

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1 From the pencil-rubbings.
2 The portion within the square brackets is not very clear. The syllable rtha suggests that we should read
3 the which is not impossible. In that case, however, the date would be irregular.
4 The reading of these two syllables is not certain.
AN OLD URDU INSRIPTION OF AHMAD SHAH II OF GUJARAT

BY G. YAZDANI

Two years ago, Maulana Abdul Haq Sahib, D. Litt., Head of the Urdu Department, Osmania University, kindly gave me the inked rubbing of an inscription which he had discovered at Raikhada in the suburbs of Gujarath. The Maulana Sahib was interested in the inscription, as it contains two couplets in the Hindustani language of the sixteenth century. He has recently read a paper on the inscription before the Hindustani Academy of Allahabad and published it in the Urdu of April, 1938.

The inscription, apart from its linguistic interest, is of extreme importance on account of its artistic and historic significance, for it is written in Thuluth style of a very beautiful type and contains the genealogy of Gujarath kings. The genealogy commences with Ahmad Shah II (1553-61), whose titles are the same as given on his coins. In the inscription he is recorded as the cousin (ابن عم) of Mahmud Shah III, son of Lutf Shah, son of Muzaffar II (1511-25 A.D.). Now according to the genealogy, given in the Cambridge History of India, Ahmad Shah II, who ruled from 1553-61 A.D., was the fifth in descent from Ahmad Shah I (1411-42 A.D.), while Mahmud Shah III was the sixth in descent from Ahmad I; and consequently, according to Cambridge History, Mahmud Shah III was the nephew of Ahmad Shah II. But as in the Cambridge History, the source from which the material for the genealogical table has been taken is not given, the table may not be considered as reliable. Nelson Wright in his Catalogue of Coins in the Indian Museum has also given a genealogical tree of the kings of Gujarath; but that is still more inaccurate, for in it Ahmad Shah of the inscription has been shown the son of Mahmud III.

As the inscription was carved during the reign of Ahmad Shah II (961-67 H.), the information regarding his relationship to Mahmud Shah III, that is, he was the cousin (ابن عم) of the latter, in the absence of any other contemporary record on the point, seems to be correct. The genealogy from Muzaffar II upwards to Muzaffar I as given in the inscription is the same as shown in the genealogical table of the Cambridge History.

1 Tarih-i-Firuz Shah by Z. Barni, Persian text (Bibl. Ind.), pp. 379-80.
2 As at that time the correct name of the place where the inscription was discovered was not ascertained, the find place has been spelt Rakhad in the illustrative Plate XXXIV.
5 The words ابنا are engraved on the coins of Ahmad Shah, but the numismatists up to now have left out the word  عالم, and read only ابنا, thus considering Ahmad the son of Mahmud and not his cousin. See Catalogue of Gujarath coins in the Prince of Wales Museum, Bombay, p. X, Plate VIII (coin 718).
6 History of India, III, 711.
The inscription is carved on a small mosque situated in the compound of Shāh 'Ali Muḥammad Jīo Gām Dhamil's shrine. He is a saint of considerable repute, said to have died in 973 H. (1566 A.D.). The saint was also a poet, and an anthology of his poems compiled by one of his disciples, is still extant in manuscript under the name.

Along with this inscription there are two more in the same mosque, one of which contains a quotation from the Qur'ān (Ch. LXXII, verse 18), and the other the Islamic creed and the date 961 H. which agrees with the date of the accession of Aḥmad Shāh II given by the various historians. The text of the principal inscription has been deciphered as follows—

Plate XXXIV(a)

المعتمم بالله الرحمن غياث الدين والدين ابن الرسول أحمد شاه
ابن عم محمود شاه بن لطيف شاه ابناه باهر شاه بن مظفر شاه بن محمود شاه
بن محمود شاه بن أحمد شاه بن محمد شاه بن مظفر شاه السلطان ذلک ملکه

فنا دنیوں بیچے جانکو باندھے شامی بال

پاتر مسجد کے تینی محققین ملک جلال

تاریخ اس مسیت کی هوی سویں سہر

مسجد جامع کے بیچ دیتی اہا بی نور

936

TRANSLATION

"Relying on God, the Merciful, the refuge of the world and faith, Abu'l-Mahāmid Aḥmad Shāh, cousin of Mahmūd Shāh, son of Laṭīf Shāh, brother of Bahādur Shāh, son of Muẓaffar Shāh, son of Mahmūd Shāh, son of Muhammad Shāh, son of Aḥmad Shāh, son of Muhammad Shāh, son of Muẓaffar Shāh, the Sultan, may God preserve his kingdom!"

Verse

"Considering the transitoriness of the world the Shāhjī has fastened his pinions:
"The founder of this mosque is Malik Jalāl.
"The chronogram of this mosque is known thus:
"‘The divine light has shone forth in the assembly mosque.'"

963 H. (1556 A.D.).

1 For further information see the article in Urdu (April, 1938) by Maulana Abdul Haq Sahib.
2 The inscriptional tablet measures 1 ft. by 10 in.
SOME MOSLEM INSCRIPTIONS FROM GWALIOR STATE

BY RAM SINGH SAKSENA

The inscriptions given below belong to some very ancient sites of historical importance in the Gwalior State. They were originally noticed by the Gwalior Archaeological Department and are being edited by courtesy of the said Department.

1. — Inscription from Pawaya

Pawaya (25° 46' N, 78° 17' E) lies about thirty-nine miles south of Gwalior by road, or about thirteen miles from Station Dabra on the G. I. P. Ry. This village is situated in the fork of the rivers Sindh and Parvati, on the visible ruins of an older city which has been identified with Padmavati— the beautiful capital city of one of the Nāga kings who ruled this part of the country in the 3rd and 4th centuries A.D. Padmavati forms the principal scene of action of the famous Sanskrit drama the Mālī Madhava which contains a vivid and graphic description of the city. Almost all the geographical and other statements about the city mentioned in the play are true to this day and constitute living evidence of the antiquity of the city and the relics with which the site abounds.

The old royal road from Delhi to the Deccan, touching Gwalior and Narwar, passed very close to this place and for this reason Pawaya did not escape the notice of the Muslims too. Consequently, Pawaya, among its ruins, includes the vestiges of a fort and a few tombs as well, which trace the Muslim connection with the place. The fort is picturesquely situated just at the confluence of the two rivers encircling the village and commands good scenery besides serving as a means of natural defence. Though the fort is said to date from a line of the Parmara kings of the 10th century A.D., the present vestiges of the fort do not go back earlier than the fifteenth century A.D., and this inscription refers to the construction of the fort as shown below.

The inscription lay buried beside a cart track at the northern end of the village with one of its corners exposed. On digging out, what at first appeared to be an ordinary piece of stone blocking the track, turned out to be an inscriptive slab. The inscribed portion measures 19½ × 14½ with a chamfered margin 13 of wide, and consists of ten lines of which nine are in verse. The language used is Persian and the style of writing is Naṣkā. The epigraph is the poetic chronicle of the Fort of Iskandarabād, founded in A. H. 911 (A. D. 1505) by order of the minister Sa'dk Khan during the reign of King Iskandar. Although the name of the place given in the inscription is Iskandarabād (Sikandarabād), yet the fact of its being found at Pawaya and the absence of any other Muslim centre bearing the name Sikandarabād in the vicinity establishes beyond doubt that Iskandarabād of the inscription is none other than Pawaya. Also the fort mentioned in the inscription is presumably the ruined fort of this very village. It is very well known in history that the King Sikandar Lodi of Delhi was personally in camp for the conquest of the fort of Narwar about the year given in the inscription, and it is probable that he may have visited this place on one of his

2 A famous work of the renowned Sanskrit poet Bhavabhuti.
4 The metre of verse is *Mudgāriśa Mūhamman*.
5 Not yet traced in the records at my disposal.
6 *E. M. H.,* IV, 466; *B. F. I.,* 581.
marches, as it is situated near the royal road, and having been charmed by this imposing scenery and site may have expressed the desire to build a fort at this place, and Šafdar Khān, who presumably accompanied the king or was his Viceroy in this part of the country, got his master's wishes materialised and named the place and the fort Iskandarabād after the King Sikandar Shāh Lodī. The new appellation, however, appears to have failed to be popular as is apparent from the fact that the place continues to be designated Pawaya to this day.

My reading of the text is as given below:

Plate XXXVII(a)

(1) بسم الله الرحمن الرحيم [In the name of God, the Kind and the Merciful]

[No. 1. Certified Chronicle of the Fort of Iskandarabād."

(2) جو فرمومه خان آل دلیر (2) [The gallant Khān ordered (1)]

The construction of the Fort with great despatch (1)"

(3) [In compliance with the wishes of the Khān of noble descent,

[The foundation] brick was laid on Saturday.]"

(4) زنه من نازن بر شش بر پنگ سال [Nine hundred, enhanced by six and five (eleven) was the year (911 H).]

In the month of Rajab of glory.""

(5) په عبدالرشم اسکندر کامکار [During the reign of Iskandar the successful (Sikandar Shāh Lodī).]

Who is the renowned (ruler) of these times."

(6) [Under instructions of Šafdar Khān, the vazir]

This heart-captivating fort was designed."

(7) [And when (the fort was) completed in all details]

It was named Iskandarabād."

(8) "O God! may the founder of the Fort

Who caused this tract to prosper:"

TRANSLATION

(1) "In the name of God, the Kind and the Merciful.

Certified Chronicle of the Fort of Iskandarabād."

(2) "When the gallant Khān ordered (1)

The construction of the Fort with great despatch (1)"

(3) "In compliance with the wishes of the Khān of noble descent,

[The foundation] brick was laid on Saturday."

(4) "Nine hundred, enhanced by six and five (eleven) was the year (911 H).

In the month of Rajab of glory.""

(5) "During the reign of Iskandar the successful (Sikandar Shāh Lodī).

Who is the renowned (ruler) of these times."

(6) "Under instructions of Šafdar Khān, the vazir

This heart-captivating fort was designed."

(7) "And when (the fort was) completed in all details

It was named Iskandarabād."

(8) "O God! may the founder of the Fort

Who caused this tract to prosper:"
(9) "Ever remain over the head of the universe
And may God fulfill his desires in this and the next world."
(10) "Whereover he may set his steps
Thy clemency grant him victory at every moment."

2.—Inscriptions from Dhūm

Dhūm (25° 46' N, 78° 18' E), being in the close vicinity of Pawaya, is generally known in the locality as Dhūm-Pawaya; and lies about two miles west of Pawaya. The village of Dhūm also called Dhamesvar, is merely an hamlet famous in this part of country for a roaring water-fall¹ and a temple dedicated to Siva.

There are two inscriptions in this temple. The inscribed portion in both the inscriptions measures 16' x 11". Each inscription consists of six irregularly written lines in crude Nasta'liq characters. The language is Persian.

The inscriptions record neither any date, nor name of any ruler or place and their epigraphical significance can hardly be said to be great but their subject matter though not fully intelligible is interesting, as it presents a unique example of veneration and toleration of a Hindu place of worship by the Muhammadans. That the inscriptions are contemporaneous and belong to this temple is clear from their being properly set up in the temple and from their containing a reference to the temple.²

Both the inscriptions contain a sort of Imperial mandate³ enjoining the Muhammadans to guard against contumelious behaviour towards the temple, it being the place of pilgrimage of the Hindus [?].

These records, thus, lend support to the tradition ascribing the building of the temple to Raja Birsimha Deo of Orchha. It is evident from history that this Raja has found special favor with the Mughal Emperor Jahāngīr, having cleared the Emperor’s way by killing Abu’l-Faṣl.⁴ And it is no wonder if the Raja may have obtained this Royal Decree for the protection of the shrine.

The text of the inscriptions which has been partially deciphered by me is given below:—

Plate XXXVI (b)

(1) بسم الله الرحمن الرحيم در خير
(2) اسم از سرار کالنات [ ر ] مغفر میجود
(3) ات
(4) است صون این بخانه زیار
(5) تکه ر مطوف هندوئیسم ر . . مسلمان
(6) ر هندوران که

¹ This water-fall is also mentioned in the Malti Madhava.
² Inscription No. 1, lines 4 and 5.
⁴ Modern Review, March 1929. The place where Abu’l-Faṣl fell lies about 15 miles to the south of Dhūm.
TRANSLATION

(1) "In the name of God, the Kind, the Merciful: it is ordained
(2) "From the Lord of Universe (and) Pride of Creation.
(3) "... Since this temple is a place
(4) "Of pilgrimage and adoration (for) the Hindus, (it is an) oath to Muhammadans
(5) "And Hindus that

Plate XXXVI (c)

(1) بسم الله الرحمن الرحيم
(2) ﷺ نبی علیه السلام
(3) ﷺ محمد رسول الله
(4) ﷺ اباد ادا حرم هل اسپ تار کے نقش
(5) ﷺ ر کھیت سلفت این
(6) ﷺ گنگار خواهد شد

TRANSLATION

(1) "In the name of God, the Kind, the Merciful. His Holiness
(2) "Prophet of God, the revered: (He) has ordered that this house
(3) "Is of Muhammad the prophet of God" (and it)
(4) "Is ordained hereby that wherever (in the temple) is carving, etc.
(5) "The signs (of carving) should not be effaced .
(6) "...

3.—Inscription from Gwalior

Although Gwalior is generally known as the capital of the premier native state of that name in Central India, yet in fact the official and residential seat of Maharaja Scindia is at Lashkar, a modern city about two miles south of the ancient city of Gwalior. Similarly the area housing the British Residency and the State Militia forms another town by itself called Morar, and lies about two miles east of Gwalior or about four miles to the north-east of Lashkar. These three towns are, however, popularly represented under the common name, Gwalior.

1 According to present writing it means ‘House of Muhammad the Prophet of God’. But it seems that some mistake has been made in transferring the composition to stone by writer or engraver. It will perhaps be more appropriate if the lines 2 and 3 of the inscription be read as under:—

"بسم محمد رسول الله عليه السلام ار فرمودند که این خانه الله است موسک که حسیب"

which will mean that this (temple) is the House of God instead of House of Muhammad, etc., as at present.
The following inscription hails from the historic city of Gwalior and belongs to the mausoleum of a well-known saint Hazrat Muhammed Ghauth, which stands in the east part of the town. The mausoleum was built by order of Akbar the Great and is a very fine example of the blend of Mughal and Rajput architecture possessing as it does some of the most exquisite panels of stone-tracery. This 16th century edifice, being one of the important archeological monuments, has been widely noticed by scholars both old and new, but the inscription does not appear either to have been published or even noticed so far. This record has recently been discovered by the State Archaeological Department and is being edited from a photograph of the same by courtesy of the Department.

The shrine of Muhammad Ghauth, although a majestic edifice, has no inscription on it concerning itself. The present epigraph, which is a sort of pilgrim's record only, consists of six lines written in Nastaliq characters. Of these, the two top lines are in Arabic prose, the two central ones constitute a couplet in Persian, while the last two lines are in Persian prose. The inscription does not mention the name of a king or the occasion for its engraving. The only information worth noticing in the record is the name and birth-place of a master calligraphist Muhammad Masum of Akbar's court who accompanied the Great Mughal in his excursions.

Muhammad Masum was a renowned calligraphist who has been mentioned casually in several modern works. From the Madhkur-Umara we learn that his full name was Mir Muhammad Masum and poetical appellation Namli. He was the son of Sayyid Safai of Tirmiz and was related on mother's side to Sayyid Sher of Sabzwar and died in 1015 H. (1606 A.D.) at Bhakkar where he had probably settled.

The present inscription like many others is cut in an un conspicuous position on a pilaster (facing east) adjoining the south-west corner tower in the outer verandah of the mausoleum; where its view is further obstructed by the jali panel fixed in the bay of the gallery. This accounts in some measure for its remaining unnoticed so far.

My reading of the text is given below:

Plate XXXVII(b)

(1) من أكثرذكر [كرالد]وت
(2) رفتم إلا دنيا بالديسر
(3) يكدم زمگهشکلن بکن بائد
(4) رزناهج ريحان بنن شاد
(5) قايله راگهم معصم البكريه

3 For detailed account see C. S. R., Vol. III.
5 According to the A'la-i-Akbar, Akbar led an expedition for the conquest of the Deccan in 1599 A.D., and as usual Mir Masum accompanied his master. As Gwalior lay on the road to the Deccan, a halt must have been made at Gwalior which offered the calligraphist an opportunity to have this record engraved. It may have engraved without the Emperor's knowledge.
TRANSLATION

(1) "One who often talks of death (fears death),
(2) "He is satisfied in this world.

Verse

(3) "Think for a while of the departed ones
(4) "And by prayers please their souls.
(5) "Composed and written by Muḥammad Māʾṣūm of Bhakkar
(6) "Which town he claims as his native place although his real home is Tirmiz, in the year
1008 (=A. D. 1599)
[1007 = A. D. 1598 (1)]"}
the possession of the Muslim rulers at a date not earlier than the reign of Yusuf Shâh. The
discovery of the present epigraph however establishes the fact that the tract was conquered by
the Muslims at an earlier date and not unlikely in 786 H. (1384 A.D.), during the reign of
Sikandar Shâh, as suggested by Blochmann, by defeating Gaur Govinda the last king of Sylhet.¹

It is remarkable that Barbak Shâh has been styled in the epigraph as ‘Al-Malik’ as well as
‘Sultân’, as distinguished from the Tribeni Inscription VII² in which he has former title only.
Blochmann interpreted the term ‘Malik’ used in the latter record in the following words: “To
judge from the Tribeni inscription, published by me in this journal for 1870, p. 290, it would
appear that Barbak as prince was Governor of south-western Bengal in 860; but the inscription
styles him ‘Malik’ not ‘Sultân’, from which it is clear that he was no rebel.”² The above interpre-
tation amounts, in so many words, to this, that a prince must rest content with the title of
‘Malik’ so long as he is not vested with sovereign power. The explanation however holds good
only partially in the case of the present epigraph which styles Barbak Shâh as ‘Malik’ and
‘Sultân’ alike, although he was de facto ruler of Bengal in 868 H. when the inscription was
written.

Another notable point to note here is that the blessing invocation خلد (الله مَالك) (may God
perpetuate his kingdom) that generally follows the name of a reigning king on such occasions,
is absent from this record.

The inscription is incised in relief on a stone tablet measuring across the carved face 12” × 27”
and consists of one line. The language is Arabic. The style of writing is Tughra which lacks
artistic beauty.

The text of the inscription as deciphered by me is as follows:—

Plate XXXVIII(a)

cال النبي عليه السلام من بنى مسجدٍ بنى الله

tعالى قصرًا في الجنة في زمن الملك العادل

باربك شاه سلطان به مسلم سلطان

بناء خان معظم خوشين خان مطيع. نوتب عالي

ني الخامس مي شهر صفر سنة ثمان رستين وثمانية

TRANSLATION.

“The prophet has said, ‘Whoever builds a mosque, God the Great builds for him a palace in
heaven.’ (It is built) in the time of the just prince, Barbak Shâh Sultân son of Mahmûd Shâh
Sultân, by the exalted Khân Khursîd Khân, the chief of the guard of the royal household, on
the 5th of Safar, 868 H.” (19th October 1463 A.D.).

2-3.—Inscriptions from Inchlabazar

The estampages of two inscriptions that are being studied here were obtained by me, about
a couple of years ago, from a ruined mosque at Inchlabazar in the district of Burdwan. The
epigraphs record the construction of a mosque by one Sayyid Thâhir in the time of Aurangzeb
in 1115 H. (1703 A.D.).

¹ J. A. S. B., 1873, p. 281.
² Ibid., 1870, p. 290.
³ Ibid., 1873, p. 272.
Inchlabazar is a suburban town at a distance of about two miles to the east of the principal town of Burdwan which was once the residence of the famous Nur Jahan, the royal consort of Jahangir. It is situated on the south bank of a narrow stream known as the Banka that flows through the city from west to east and divides it into southern and northern quarters. During the Mughal supremacy Inchlabazar seems to have been densely populated and was in a prosperous condition. There still stand innumerable shrines and sanctuaries which bear testimony to the extent of prosperity people had attained at that period. By the second half of the 19th century a virulent epidemic of fever broke out in Burdwan and carried off more than one-third of the population. The malady had a sweeping effect on the Inchlabazar side of the town where now can be seen heaps of brick-bats and dilapidated houses overgrown with rich herbage.

One of the two slabs containing inscriptions has been fixed on the front wall of the mosque just above the arched entrance to the prayer hall while the other one is built in the outer face of the southern wall. The salient feature of the mosque is its peculiar form of curvilinear roof—a characteristic which is represented in the earlier architecture of Bengal. It is a square, rather low, brick structure of simple design with gently curving cornice. At each corner stands an octagonal pillar rising above the roof and terminating in a turret. The whole construction is surmounted by a single low dome. A similar type of architecture is to be seen in the notable Ekalahi tomb built at Pandua, Maldah, over the remains of the proselyte King Jalalu'd-Din Muhammad Shāh of Bengal in the 15th century. This Ekalahi tomb is believed, as Sir John Marshall observes, to have served as a prototype on which several mosques in Bengal were modelled in subsequent years and this Inchlabazar mosque may be counted as one of them.

The sanctuary is in a very deplorable state of preservation. The roof and the walls being covered with vegetable growth, several cracks have appeared in them. If it is allowed to remain for some years more in this condition its destruction is inevitable.

The two inscriptions are carved distinctly on separate slabs of black stone, measuring 25"×10" and 18"×11" respectively. The central panel of the inscription on the front wall is occupied by the Kalima in bold Nasīḥ characters, and the spaces on the right, left and bottom are covered with two couplets in Persian containing the name of the donor. The epigraph on the south wall, on the other hand, comprises of three lines in verse, each line being separated from the other by a horizontal band, and records the chronogram of the mosque. The language is Persian and the letters are written in Nasīḥ characters of excellent style.

My reading of the epigraphs is as follows:—

2.—Inscription on the front wall

Plate XXXVIII(b)

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<td>لا إله إلا الله محمد رسول الله</td>
<td>بدر شاه ارگن زیب عادل</td>
<td>بنالی ام بنالی عالی استش - اکریسند</td>
</tr>
</tbody>
</table>

1. *Bengal District Gazetteer*, Burdwan, p. 79.
TRANSLATION

"There is no God but Allah, Muhammad is His Prophet.
"In the time of Shāh Aurangzeb, the just; the construction of this high building has been made. If anyone enquires the date and its founder; say it is Sayyid Tahir. 1115 H. (1703 A.D.)."

3.—Inscription on the south wall

Plate XXXVIII(c)

(1) يا إبنى دار مسجد مستقيم
بانيش را توباش هنامير
(2) عبد ارزگ زیب عالمگیر
شمرت ز کرشش عامر
(3) کشت تاريخ ازین ظاهر
اکنوا نی المسجد الاطاهر

TRANSLATION

"O God! Keep this mosque in perfect condition; and be helpful to its founder too. In the reign of Aurangzeb `Alamgir, it has been completed through the efforts of the builder. Its date has become manifest from this (chronogram); یاکسخا ئیمسجع الاطاهر (enter the sacred mosque).

It is to be noted here that the numerical value of the letters contained in the chronogram yields the date 1116 which corresponds with the date written in figures also, sideway in the inscription; whereas the former record has the date 1115 in figures only. This discrepancy may be explained by supposing that the epigraphs have been set up in the mosque at different times, the former being one year earlier than the latter or the mistake may have crept in through the oversight of the scribe.

A QUTB SHÀHÍ INSRIPTION FROM PATANCHERU, MEDAK DISTRICT, HYDERABAD STATE

BY G. YAZDANI

Patancheru is a taluqa town in the Medak district of His Exalted Highness the Nizam’s Dominions. It is situated on the Hyderabad-Bidar road, some twenty miles to the north of the former. In the tenth century A.D. Patancheru was an important centre of Jain religion and the Archaeological Department, Hyderabad, has found there by excavation a large number of Jain sculpture of considerable beauty and iconological importance. These images are now exhibited in the Sculpture Gallery of the Hyderabad Museum. At Patancheru there are also two domes, one of which bears an inscription on its southern gate.¹

The inscription records the building of a lofty vault by one `Abdu’l-Qâdir, entitled Amin Khân,² during the reign of Sulṭan Ibrâhîm Qutb Shah. The inscription also refers to an in’âm land and to a mosque with a prayer-hall and enclosure, both apparently attached to the vault.

¹ The tomb bearing the inscription has a square base which measures 44 ft. square externally. The walls rise to a height of 37 ft. and above them the dome is built. The tomb has beautiful stucco work. Inside the dome there are five graves.

² Amin Khân was a great patron of Telugu literature and Professor Subba Rao of the Osmania University is now engaged in publishing a Telugu poem dedicated to Amin Khân. The poem consists of three thousand lines and it is said that the poet has not used a single Sanskrit word therein.
Plate XXXVIII

(a) Inscription of Barbak Shah from Hatkhola, Sylhet District.

(b) On a ruined mosque at Inchla Bazar, Burdwan District.

(c) Another inscription on the same mosque.
Inscription on a tomb at Pentaancheru, Junagadh District, Hyderabad State.
The inscription is carved on an arch-shaped slab, measuring 5 ft. 3 in. at the base and 4 ft. 6 in. in height. The style of writing is Thuluth of an intricate type and the language is Persian. I have deciphered the text as follows:

Plate XXXIX

Line 1

Line 2

Line 3

Line 4

Line 5

Line 6

Line 7

Footnotes:

1 is somewhat unusual here. The correct word would have been جَيْهُ; but as it does not rhyme with جَيْهُ and اسْتَكْبَار, the author has ventured to use the verbal form إِكْتُبُ.  

2 The engraver has added this word by mistake.
"And my guidance is from no one but from God, the High and Powerful. The building of this heavenly vault and the foundation of this lofty edifice (happened) during the reign of His Exalted Majesty, the refuge of the world, the possessor of imperial dignity and divine authority, the shadow of God, the servant of the family of the apostle of God (Muhammad), the Sultān son of Sultān, the auspicious, the great, Ibrāhīm Qutb Shāh, may God preserve his kingdom and sovereignty and extend to the people of the world his benevolence, justice and bounty! And by the grace of God, Almighty, and by the help of the triumphant soul of His Holiness the prince of saints, the chief of divines and god-loving persons, the axis of the earth and heaven, the most admired of the beautiful, and the chief of the beloved, Shāh Muḥiʿūd-Dīn Ābū Muḥammad Sayyid 'Abdu'l-Qādir al-Ḥasanī al-Ḥusainī al-Jilānī, may God be pleased with him, the humble and lowly (servant), called 'Abdu'l-Qādir, and entitled as Amin Khān, Quraishī al-Qādirī, the disciple of His Grace, the pivot of mankind, Shāh Muhammad al-Qādirī al-Maltānī, the successor of His Grace, the leader of mankind, Shaikh Ibrāhīm, al-Isās Makhdūm Shāhījī, Muḥammad Qādirī, may God sanctify the secrets of both of them, after having exerted himself to the full, completed and finished (this building) in the year 976 H. (1558 A.D.) from the hijra of the chosen prophet (Muhammad), may the peace of God and His most perfect blessings be upon him! It is earnestly hoped and sincerely believed that God, the Holy and Almighty, Whose glory is resplendent, Whose bounty is universal and Whose authority is sublime, will keep this lofty vault under His protection and care against the vicissitudes of time—through His bounty, benevolence and kindness. Amen! O Cherisher of the universe. By the grace of Almighty God, by the help of the spiritual devotion of His Holiness, the prince of saints (Shaikh Muḥiʿūd-Dīn 'Abdu'l-Qādir), may God be pleased with him, and by his (Shaikh 'Abdu'l-Qādir's) inspiration in the inām land of the above-mentioned vault a mosque with prayer-hall and an enclosure round the same mosque were also built of solid masonry. The latter building was completed in the month of Jumāda I, Shāhār san 984, of the hijra of the Chosen Prophet—may peace be upon him! (September, 1583 A.D.). This inscription set up by the humble, lowly and insignificant servant, 'Abdu'l-Qādir, entitled Amin Khān and known as Shaikh Miyaṇ, son of Shaikh Bāre, son of Shaikh Humayūn, son of Qāzi Khvājan, son of the pride of scholars, Qāzi Amjad, son of the chief of the holy men, Qāzi Quṭb Bābā, al-Qaraḥī, al-Qādirī was corrected by the noble descendants of the latter (i.e., progeny of the for- bears of 'Abdu'l-Qādir), whose names are, Khaṭṭāṭ Khān, Faẓīl Khān, 'Abdu'l-'Alī, 'Abdu'l-Karīm and Shaikh Ibrāhīm."
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