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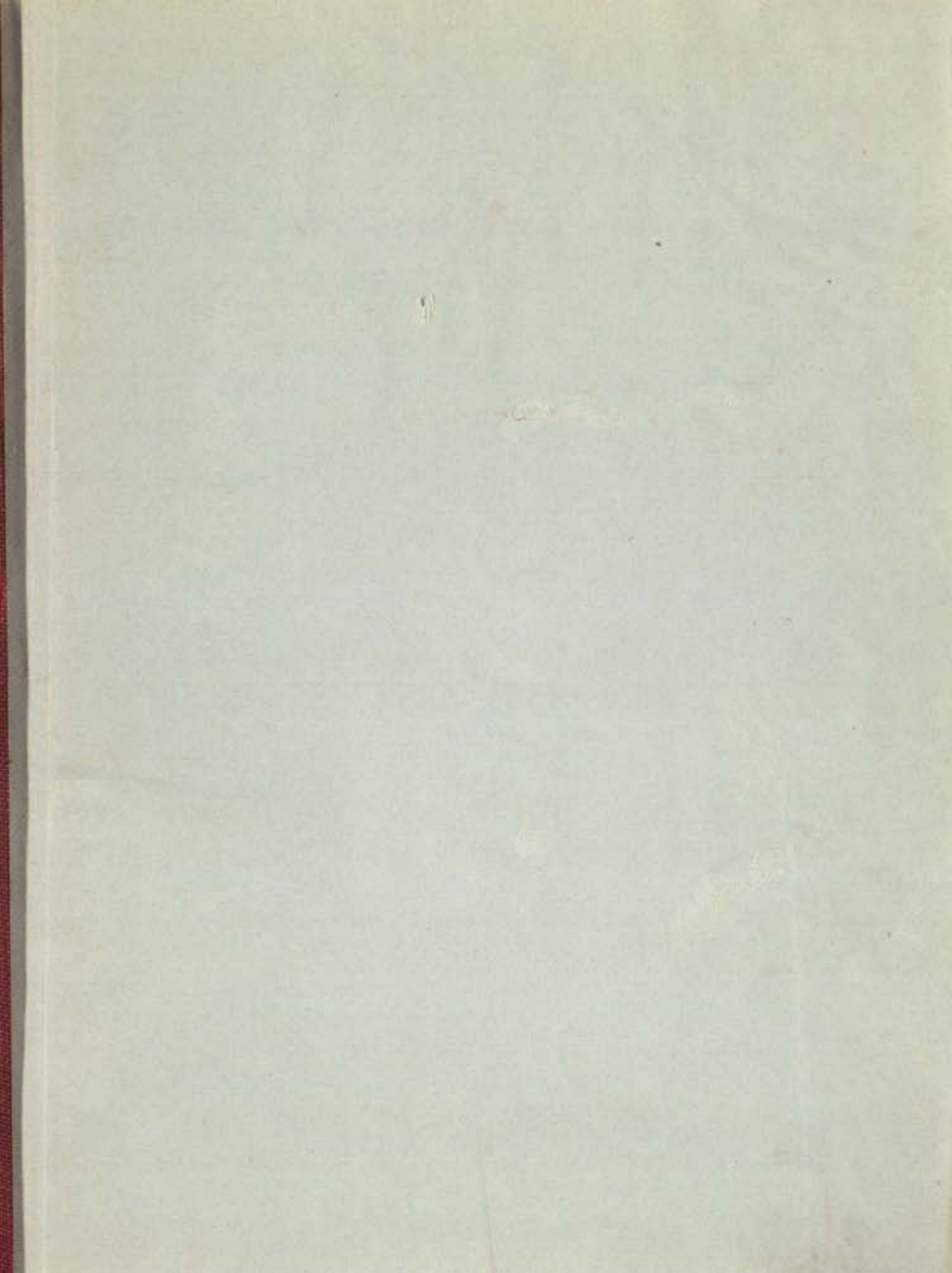
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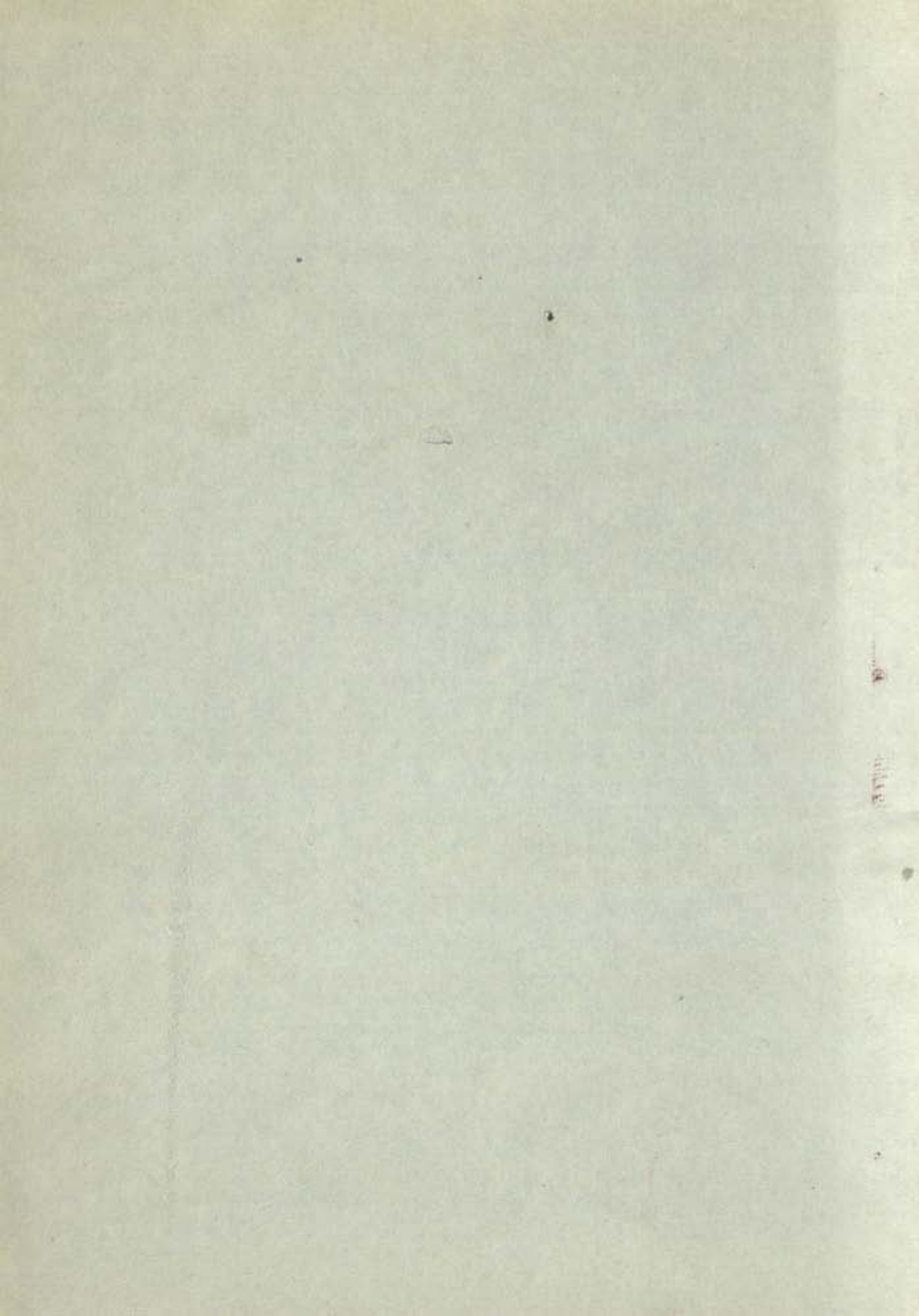
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# EPIGRAPHIA INDICA

## ARABIC & PERSIAN SUPPLEMENT

(In continuation of Epigraphia Indo-Moslemica)

1937-50.



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

1987





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## ARABIC & PERSIAN SUPPLEMENT

(In continuation of Epigraphia Indo-Moslemica)

1937-40 & 1949-50

75119



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E. I. M.



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ARCHAEOLOGICAL SURVEY OF INDIA  
GOVERNMENT OF INDIA

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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 5th in the series and will be followed in quick succession by subsequent ones.

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

K.V. RAMESH  
DIRECTOR (EPIGRAPHY)

MYSORE  
1-9-1987





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# EPIGRAPHIA INDO-MOSLEMICA

EDITED BY

G. YAZDANI, O.B.E., F.R.A.S.B., M.A.,

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

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## FIVE NEW INSCRIPTIONS FROM THE BIDAR DISTRICT

1

## FIVE NEW INSCRIPTIONS FROM THE BIDAR DISTRICT.

By G. YAZDANI.

The late Mr. Sultan 'Ali Faruqi, Superintendent of Bidar Monuments, whose untimely death has caused a great loss to the Archaeological Department of Hyderabad State, sent me inked rubbings of five inscriptions for decipherment last year. One of these belongs to the reign of 'Ali Barid, the third ruler of the dynasty, whose administration lasted from 1542 to 1579 A.D. and who was the first to assume the title of king. The inscription is carved on the masonry of a sluice of the Kamthāna tank, which was the chief source of the supply of water to Bidar City during its palmy days. The inscription is a kind of warning against the overflow of the water of the tank, which might have caused a breach in the embankment. The sluice on which the inscription is carved was apparently constructed to discharge the surplus water and thus to minimise the danger of a breach. The inscription mentions the name of Ā'zam Maṣūr Khān as the builder of the embankment, but as the names of the dignitaries of Barid Shāhī Court are not preserved in any contemporary record the name of Maṣūr Khān is not known to the historian.

The language of the inscription is Marathi and its text has been deciphered for me by Mr. R. M. Joshi, M.A., who has succeeded Mr. Sultan 'Ali Faruqi as Superintendent of Bidar Monuments.

## TEXT

## Plate I(a)

- 1 चंड कोळा करितां होजाचा तुंब नुकसान जा
- 2 का होता हजरत बरिद शाहाने अजम मनसुर खां
- 3 नाचे हातिं तुंब बांधविका पाणि उचळून नेतां ही
- 4 जास मजरत आहे ऐसे न करणे माहे मोहरम स
- 5 न सवा समानिन सुडुर सन तिसा सवैन व
- 6 तिसा मेया

## TRANSLITERATION

- 1 Chanda Kolā karitān houjāchā tumba nukasāna jā
- 2 Lā hotā Hajarata Barida Shā Hāne Ajama-mana Sura Khān
- 3 Nāche hātin tumba bāndhavilā pāni uchalun netān hau
- 4 Jās majarata āhe aise na karāṇe māhe Moharam sa
- 5 Na sabā samānin suhuru sana tisā sabaina va
- 6 Tisā meyā

## TRANSLATION

The bund of the reservoir built for the accumulation of residual water was damaged. It was constructed by Ḥaḍrat Barid Shāh through Ā'zam Maṣūr Khān. If water is carried over the bund, there is likelihood of its being damaged. None should do so.



The month of Muḥarram in the year 87 (Hijrī) corresponding with *Shahūr San* 979 (1579 A.D.).

Another of these five inscriptions contains the name of 'Ali Barīd; but here he is probably the second king of this name, who ruled from 1010 to 1018 H., for the date given at the end of the inscription is *Shahūr San* 1001 which corresponds with 1010 H. The inscription is carved on a tablet which was found in clearing the debris from one of the old gateways of the Bidar Fort, which was originally styled the Sukla Tiratha Gate. The inscriptional tablet is now preserved in the Archaeological Museum of the Bidar Fort. The tablet measures 1 ft. 4 in. by 10 in.

The inscription consists of five lines and the language is Marathi. The text has been deciphered by Mr. R. M. Joshi.

#### TEXT

##### Plate I(b)

- १ पड कोटा नजदिक दरवाजा सुकल तीरथ
- २ कार किर्दि कासीम बरीद स्याह पडिले
- ३ होते बादज वो कारकीर्दि हजरत
- ४ अली बरीद स्याह बांधीले हवाले
- ५ नरसोराम सुहुर सन इहदे अलफ

#### TRANSLITERATION

- 1 Pada Kotâ najadika darawâjâ Sukala tiratha,
- 2 Kâra kirdi Kâsima Barida Syâha padile
- 3 Hote bādaja vo kârakirdi Hajarata
- 4 Ali Barida Syâh Bāndhile hawāle
- 5 Narsorāma suhura sana ihade Alafa

#### TRANSLATION

- 1 The 'Sukla Tirtha Gate, in the vicinity of Padakota,
- 2 Collapsed during the reign of Qāsim Barid Shāh
- 3 Later on in the reign of Ḥaḍrat
- 4 'Ali Barid Shāh the same was reconstructed under the charge of
- 5 Narsoram in the *Shahūr San* 1001 (1601 A.D.).

The third and fourth inscriptions of this set are from a well at Āshtūr which was built by a royal officer named Jagapat Rāo during the reign of Mirza Walī Amīr Barid in 1018 H. The well is of considerable dimensions and it has steps of masonry which has been finely dressed. The name of Mirza Walī Amīr Barid as the eighth ruler of the dynasty is also mentioned by Firishta,<sup>1</sup> but Haig in the *Cambridge History of India* (Vol. III, p. 709) has given 'Ali Barid Shāh as the title of the eighth king. The source of Haig's information is not known, but the name of the eighth Barid king who ruled from 1018 H. is also given by the author of *Basātīnu-s-Salāṭīn*<sup>2</sup> and

<sup>1</sup> *Firishta*, Persian text (Bombay lithograph), Vol. II, pp. 348-49.

<sup>2</sup> *Basātīn*, Hyderabad lithograph, p. 273.



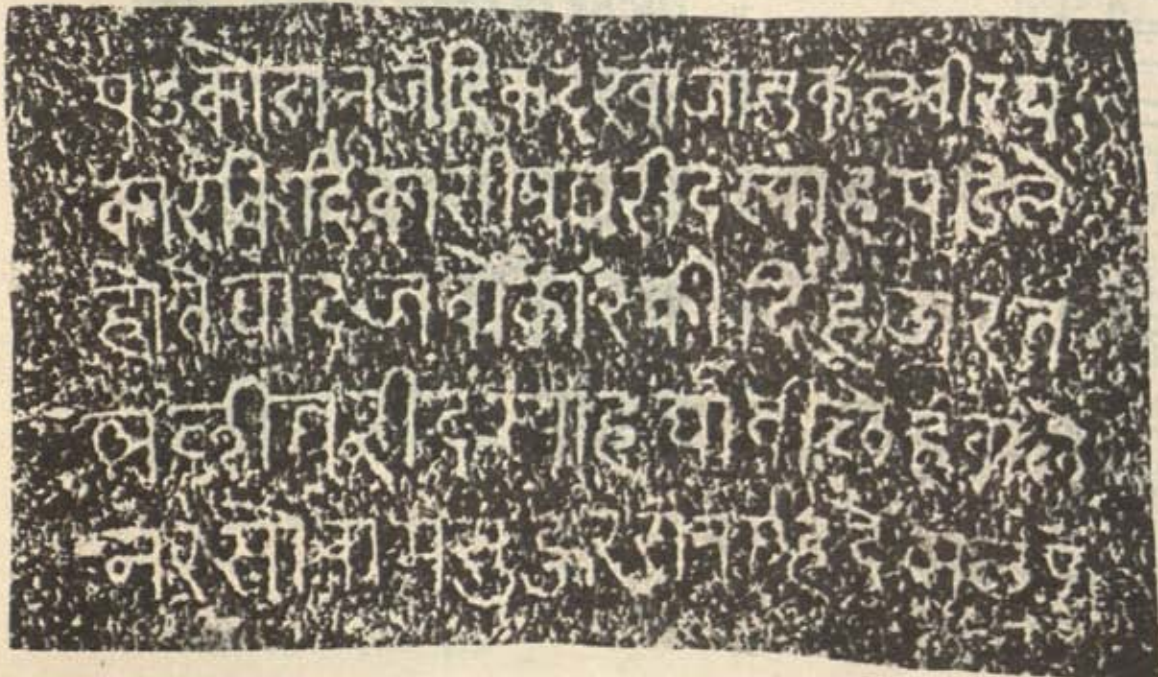
(a) Inscription of 'Ali Barid from Kamthana, Bidar.

PLATE I



SCALE • 125

(b) Inscription of 'Ali Barid from the Bidar Fort.



SCALE • 33



Inscription of Mirza Wali Barid from Ashtur, Bidar.



SCALE · 166

(b) Marathi version of a.



SCALE · 2

(c) Inscription on a mosque at Gornalli, Bidar.



SCALE · 166

it is Mirza Walī Amīr Barīd, the same as given by Firishta and mentioned in these two inscriptions.

One of these two epigraphs is in Persian and the other in Marathi. The Persian record consists of a single line which is written in *Thulth* characters of a beautiful type. I have deciphered the text as follows:—

Plate II(a)

بانی و این چاه در دور حضرت سلیمان جہ امیرزا ولی امیر برید شاہ خلد اللہ سلطانہ العبد جگترار بن  
بنچال یکھندو دولتی سنہ ۱۰۱۸ ھ

TRANSLATION

The builder of this well, during the reign of His Majesty with Solomon's glory, Amirza Walī Amīr Barīd Shāh, may God perpetuate his sovereignty, was the servant of the state, Jagat Rāo, the son of Banchālīkhandū. In the year 1018 H. (1609 A.D.).

The Marathi record has been deciphered by Mr. R. M. Joshi, M.A., whose reading of the text is given below—

TEXT

Plate II(b)

- 1 अज सकतनत सुकतान अह
- 2 मद शाह बहमनि बाजद हुमायुन
- 3 अकरम बरीद शाहा आठवि पिढी
- 4 अमीर बरिद शाहाचि पादशाही
- 5 याचा फजंद जगपति राव दौकती वि
- 6 हीरी बारीवि चौरस बांधविकि
- 7 असे शुहुर सन अशर अरुफ
- 8 याचि हिंदवि बेरिज १०१० श
- 9 के १५३१ साभ्यनाम संवत्सर

TRANSLITERATION

- 1 Aja Salatanata Sulatāna aha
- 2 Mada Shāhā Bahamani bājada Humāyūna
- 3 Akarāma Barīda Shaha āṣhavin pidhi
- 4 Amīr Barīda āshāhāchi pāda Shahi



- 5 Yāchā farjanda Jagapatirao Doulatī vi
- 6 Hīri barinvi chouras bāndhavili
- 7 Ase Shuhura Sana ashar alafa
- 8 Yāchihindavi berija 1010 'Sa
- 9 Ke 1531 Sāmya nāma Sanvatsara

## TRANSLATION

During the period of the reign of the dynasty of Aḥmad Shāh Baihmanī, after whom there was Humāyūn Akram Barīd Shāh, and in the eighth generation there was Amīr Barīd, his son<sup>1</sup> Jagapatī Rāo Daulatī constructed a well with steps, the *Shahūr* year was 'aḥare alaf totalling 1010, the Saka year is 1531 cyclic year Sāmya (Saumya).

The fifth inscription of the set is from a mosque at Gornallī,<sup>2</sup> a village some three miles off Bidar. This inscription also mentions the name of Amīr Barīd Shāh as the reigning king in 1019 H., thus confirming the information contained in the two epigraphs of the well at Āshūr. The style of writing is *Thulth* of an elegant type and the inscription consists of four lines, each arranged in a panel. The upper two panels contain the *Bismillah* and the Islamic creed, while the lower two contain a record mentioning the building of a mosque by Khvaja Bostān in 1019 H., during the reign of Amīr Barīd Shāh II.

I have deciphered the text as follows—

## Plate II(c)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

بِذَا هَذَا الْمَسْجِدِ فِي زَمَانِ السُّلْطَانِي أَمِيرِ بَرِيدِ شَاه

ثَقْنِي رَبَّانِي وَأَبْنِ مَسْجِدَ خُورَاجِهِ بَوَسْتَانِ سَنَةِ ١٠١٩

كَتَبَهُ أَحْمَدُ (٢)

## TRANSLATION

In the name of God the Merciful and Compassionate !

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

This mosque was built during the sovereignty of Amīr Barīd Shāh II, and the builder of this mosque was Khvaja Bostān in 1019 H. (1610 A.D.).

<sup>1</sup> The Marathi record is only a version of the Persian text, but the translator has committed a serious blunder by mentioning Jagapatī Rāo as the son of King Amīr Barīd. In the Persian text the name of Jagapatī Rāo's father is mentioned as Banchālī Khandū, which seems to be correct.

<sup>2</sup> The mosque at Gornallī is a small building, consisting of a single room with three arched openings towards the East.



INSCRIPTION OF SULTĀN BALBAN FROM BAYANA, BHARATPUR STATE.

By G. YAZDANI.

In January, 1939, Dr. N. P. Chakravarti, Government Epigraphist for India, kindly sent me the inked rubbing of an inscription, now preserved in the Sanskrit School, attached to the temple of Goculchandramāji at Kāman, Bharatpur State. The inscriptional tablet<sup>1</sup> is stated to have come out of a well in the neighbourhood when it was re-excavated by the Goswami Ballabhāchārya, the family preceptor of the rajas of Bharatpur and the custodian of Goculchandramāji's temple. The inscription is in Persian prose and consists of ten lines. The script is *Naskh* of a heavy style, such as was in vogue in India in the 13th century A.D. during the rule of the early Sultāns of Delhi.

The inscription records the clearance and re-digging of a well during the reign of Ghiyāthu'd-Dīn Balban and the governorship of Nuṣrat Khān, the fief-holder of Bayana. The name of Nuṣrat Khān is not mentioned among the dignitaries of Balban's court in contemporary histories, but it occurs in the chronicles of 'Alāu'd-Dīn Khalji's reign as that of his minister.<sup>2</sup> The fief of Bayana owing to its vicinity to Delhi was a special prize awarded to those nobles only who had rendered most loyal service to the king. The fact mentioned in the inscription that Nuṣrat Khān held the fief of Bayana shows that he was one of the distinguished nobles during the reign of Balban as well.

The inscriptional tablet on its back bears a Sanskrit inscription which is being deciphered by Dr. N. P. Chakravarti and will be published in the *Epigraphia Indica* in due course. I have deciphered the Persian text as follows:—

Plate III(a)

بسم الله الرحمن الرحيم

چاه . . . . . را کی بعد ( ؟ ) از صد پنجاه سال عمارت کرده بدیدند  
و بعد از آن بنویت محمد حلاجی ( ؟ ) . . . . . سر کرده و از سنگ و  
. . . . . پر شده . . . . . از سبب آن خلایق را مضرتی می رسید  
براست کردن آغاز کرده شد در غرة ماه مبارک رمضان  
ن سنه تسع و ستین و ستمائة تا اواخر ماه باتمام رسید  
در اجلاس<sup>3</sup> ( ؟ ) خداوند عالم بادشاه بنی آدم غیاث ا  
لدنیا و الدین ظل الله فی العالمین خلد ملکه  
و در نوبت خان اعظم ملک ملوک الشرق نصرة

<sup>1</sup> The inscriptional tablet measures 2 ft. by 1 ft. 9 in.

<sup>2</sup> *Tārīkh-i-Firoz Shāhī* by Z. Barni (Bibl. Ind.), p. 240.

<sup>3</sup> In the later writings, particularly in the legends on coins, instead of اجلاس the word جلوس has been used.



# EPIGRAPHIA INDO-MOSLEMICA

خان مقطع خطه بیانه دام علاه و کتب اعدا  
 از دست بنده ضعیف ابراهیم ابوبکر نوشیروان  
 . . . . . دام . . . . . کتب . . . . . فی التاريخ المذکور  
 والله اعلم تمت

## TRANSLATION

In the name of God the most Merciful and Compassionate!  
 The clearance of the well.....which was built one hundred and fifty years ago, and afterwards during the regime of Muḥammad Hājī (?) was choked, and filled up with stones .....and the people suffered thereby, commenced on the first of the auspicious month of Ramaḍān in the year 669 H. (Monday, 15th June, 1271 A.D.) and was completed by the end of the same month. During the reign of the lord of the world, the king of mankind, Ghīyāthū'd-Dunya wad-Dīn (the refuge of the faith and state), the shadow of God in all the worlds, may God perpetuate his kingdom, and during the regime of the exalted Khān, the Malik (Prince) of the Maliks of the East, Nuṣrat Khān, the fief-holder of Bayana, may God preserve his dignity and prostrate his enemies, through the effort of the humble servant, Ibrāhīm Abū Bakr Nauahīrwān.....preserve.....Written.....on the above date. God is the best Knower. End.

## INSCRIPTION OF GHĪYĀTHU'D-DĪN TUGHLUQ FROM ASRAWA KHURD NEAR ALLAHABAD.

By G. YAZDANI.

An inked rubbing of this inscription was kindly sent to me for decipherment by Dr. K. A. A. Ansari, Assistant Engineer, Northern Circle, who also sent me a note on the epigraph which had been compiled by Maulavi Ashraf Husain Sahib. According to the Maulavi Sahib's note the inscriptional tablet is lying near a plastered tomb at Asrawa Khurd, a village some ten miles from Allahabad. The tomb is locally known as the *maqbara* (sepulchre) of Sipāh Sālār-i-Ā'zam 'Abdu'l-Laṭīf Sa'id. The inscription does not contain the name of this Sipāh Sālār and apparently it has no connection with the tomb by which it is lying, and belongs to some other monument, which may have been a religious or secular building.

The inscriptional tablet is of Chunar stone and it measures 5 ft. by 1 ft. 6 in. The epigraph is carved in relief, but as the tablet was used for some time by washermen the letters have crumbled away in several places. The script is *Nasāḥ* of an early type and the inscription contains certain phrases and titles which are usually found in the inscriptions of the early Sultāns of Delhi. The language of the inscription is Arabic and it consists of three lines.

In the inscription the name of Ghīyāthū'd-Dīn Tughluq is mentioned and as he ruled from 720 to 725 H. the date 721 H. given at the end of the inscription falls within his reign. The inscription also contains the name of the court noble, Ikhtiyārū'd-Dīn. In the list of dignitaries given by Barnī, there are two nobles of this title during the reign of

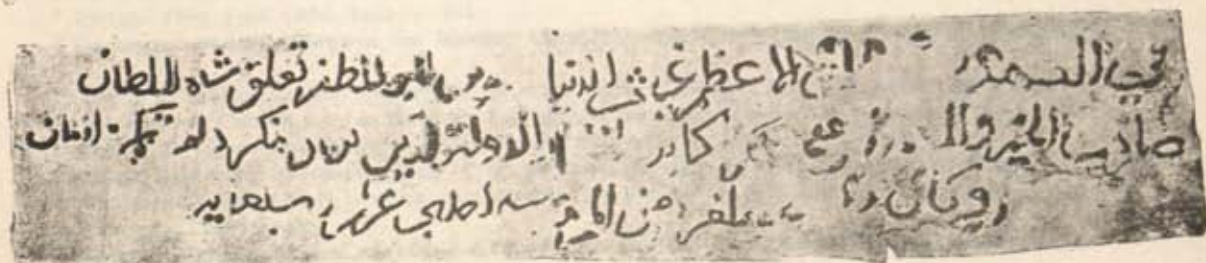


(a) Inscription of Sultan Balban from Bayana, Bharatpur State.



SCALE - 2

(b) Inscription of Ghiyathu'd-Din Tughluq from Asrawa Khurd, Allahabad.



SCALE - 166





'Alāu'd-Dīn K̲haljī who ruled up to 715 H.<sup>1</sup> Their names are Ikhtiyāru'd-Dīn Etagīn and Ikhtiyāru'd-Dīn Afghān. As the clan name Afghān also occurs in the inscription it may be surmised that the noble referred to in the inscription is Ikhtiyāru'd-Dīn Afghān, who may have enjoyed the patronage of the kings of Delhi until 721 H., the date of the inscription.

Maulayī Ashraf Husain Sahib had deciphered the text almost correctly and I have altered his reading only in three places. The text as read by me is given below:—

Plate III(b)

- (۱) فِي الْعَهْدِ . . . . . نِ الْعَظَمِ غِيَاثِ الدُّنْيَا [ رَالِد ] بِنِ ابُو الْمَظْفَرِ تَغْلِقِ شَاهِ السُّلْطَانِ  
(۲) صَاحِبِ الْغَيْرِ وَالْإِسْعَادَةِ [ مَغْفَر ] كَابِرَا [ خَتَا ] رَالِدِ الدُّلَةِ وَالِدِينِ . . . . . اَفْغَانِ  
(۳) دَكَانِ [ هَذَا فِي ] الْغُرَّةِ مِنَ الْمَحْرَمِ سَنَةِ اَحَدَى عَشْرِينَ وَسَبْعِمِائَةٍ ٥

TRANSLATION

During the reign of the great.....Ghiyāthū'd-Dunya wad-Dīn Abu'l Muẓaffar Tughluq Shāh, the Sultān, the master of benefaction and felicity, the pride of nobles, Ikhtiyāru'd-Daula wa'd-Dīn.....Afghān. This was recorded on the 1st of Muḥarram, 721 H. (31st January, 1321 A.D.).

THREE PERSIAN INSCRIPTIONS OF ALLĀH VARDĪ KHĀN TURKMĀN FROM  
THE ANCIENT HILL FORTS IN THE NASIK DISTRICT.

By Q. M. MONEER, B.A., F.L.A. (LONDON), SUPERINTENDENT, ARCHAEOLOGICAL SURVEY,  
WESTERN CIRCLE, POONA.

The three inscriptions which are reproduced and reviewed at the end of this paper are engraved on rocks in the Sātmāla ranges<sup>2</sup> on which are erected the ancient forts of Indrā'ī<sup>3</sup>, Chāndor<sup>4</sup> and Dhōdap<sup>5</sup>. The Sātmāla hills ranging from west to east are now mostly comprised within the present boundaries of the Nasik District of the Bombay Presidency. This range, in combination with the main Western Ghats or the Sahyādri range, to which it runs at right angles, formed the northern and western borders respectively of the Ahmadnagar kingdom of the Nizām Shāhī dynasty, which flourished from 1499 A.D. to 1630 A.D. To defend their territory against the encroachments of neighbouring states, the Nizām Shāhī kings would appear to have erected and fortified a large number of hill forts at different strategic

<sup>1</sup> *Tārīkh-i-Fīroz Shāhī*. (Bibl. Ind.), p. 241.

<sup>2</sup> This range is variously known as the Sātmāla, Chāndor or Ajanta range, the first being the preferable name.

<sup>3</sup> In north latitude 23° 22', east longitude 74° 13', and 4,495 feet above sea level. The hill fort at this place is 4 miles north-west of Chāndor town on the Raura Pass and its inscription is carved on the face of the rock to right proper of the uppermost entrance of the hill fort at Indrā'ī in the Chāndor taluka of Nasik District.

<sup>4</sup> In north latitude 20° 20', east longitude 74° 15', and 3,994 feet above sea level. The hill fort of Chāndor is about 40 miles north-east of Nasik town, on the main road from Bombay to Agra and its inscription is carved on the rock facing Chāndor town.

<sup>5</sup> In north latitude 20° 23', east longitude 74° 2' and 3,798 feet above sea level. The hill fort is 15 miles north-west of Chāndor town and its inscription is carved on the face of the rock to left proper of its inner gateway.



points on the hill tops and along the passes of their northern border<sup>1</sup>. The strategic and defensive value of these forts was never so severely put to the test as when the kings and regents of Ahmadnagar had to defend their realm against the aggression of the Mughal emperors from the north.

The emperor Akbar was the first of this line to invade the Nizām Shāhī kingdom, in 1591 A.D. and although he conquered Khāndesh<sup>2</sup> and made the Nizām Shāhī regent<sup>3</sup> recognize his suzerainty (1596 A.D.), his son Jahāngīr (1606—1627 A.D.) somewhat fitfully<sup>4</sup>, and his grandson Shāh Jahān (1627—1657 A.D.) with desperate determination, continued to encroach upon the independence of Ahmadnagar kingdom till it was wholly annexed to the Mughal Empire in 1632 A.D.<sup>5</sup> Shāh Jahān's viceroy of the Deccan, Mahābat Khān, Khān Khānān, besieged the Ahmadnagar regent, General Fath Khān, the son of the famous Malik 'Ambar, in the fortress of Daulatābād (Dēogiri) in 1631 A.D. More by bribery perhaps than by bravery, the former succeeded in compelling the latter not only to surrender himself but also his ward, the minor King Husain Nizām Shāh<sup>6</sup>. While Fath Khān was rewarded for his abject surrender by the bestowal upon him of many a royal favour, his unlucky young sovereign was imprisoned for life in the Gwālior fort<sup>7</sup>. It was this betrayal that for the first time in their history brought the Marāthās into direct conflict with the Imperial Mughal army. A Marāthā nobleman Rājā Shāhji Bhōnsle, the father of the more famous Shivājī, the founder of the Marāthā Empire, taking his stand on the strong position of his clansmen in the areas comprised in and adjoining the Ahmadnagar territory, and with the tacit support of the Sultāns of Golconda and Bijāpur stepped into the affairs of Nizām Shāhī kingdom to prevent its annexation by the Mughals. Assuming the role of regent, Shāhji set up another scion of Nizām Shāhī dynasty as the Sultān and organised the defences of the kingdom with a view to resist and harass the army of occupation<sup>8</sup>. As part of the defensive measures adopted by him, Shāhji had many important hill forts in the Sātmāla and Sahyādri ranges garrisoned by his men, whose guerilla raids seriously hampered the movements of the Mughal army in the Ahmadnagar territory<sup>9</sup>. To crush this menace, Shāh Jahān despatched strong reinforcements with instructions to overpower Shāhji's resistance by operating against him from three different points. A force of 20,000 strong under Khān Daurān was posted at Nander to prevent any supplies reaching Shāhji from the side of Golconda. Another contingent of 20,000 was placed under Khān Zamān with orders to pillage the home-lands of Shāhji in the Poona District to the south and south-west of Ahmadnagar territory. The third detachment comprising 8,000 men was entrusted to Shā'ista Khān for dislodging the hostile garrisons from the regions of Trimbak, Junnar, Nasik and Sangamner.<sup>10</sup> From his force, Shā'ista Khān was required also to detail 2,000 men under the two officers named Allāh Vardī Khān and Yakka Tāz Khān, to reduce the hill forts in the Sātmāla and Sahyādri ranges<sup>11</sup>.

The hill forts of Indrā'ī, Chāndor and Dhōdap on or near which respectively, the three inscriptions reproduced below are preserved, were among many others which are named in them as

<sup>1</sup> The small tracts of Baglān and Kalvān above this border were ruled by local Rajput princes who seem to have been left practically independent during the period of Nizām Shāhī ascendancy over Ahmadnagar kingdom, vide *Nasik District Gazetteer*, p. 187, footnote 1.

<sup>2</sup> *Tārīkh-i-Firishāh* (Brigg's translation), Vol. II, pp. 265, 269, 270 and 273.

<sup>3</sup> *Iqbal Nāma-i-Jahāngīrī* (Bibl. Ind.), pp. 34-39, 67, 90—91.

<sup>4</sup> *Bādshāh Nāmā* of Mullā 'Abdu'l-Hamīd Lāhorī (Bibl. Ind.), Vol. I, part 2, pp. 135-151.

<sup>5</sup> *Idem*, Part I, pp. 527-31.

<sup>6</sup> *Ibid.*, Vol. I, Part I, pp. 540-41.

<sup>7</sup> *Ibid.*, Part 2, p. 135.

<sup>8</sup> *Ibid.*, pp. 138-39.

<sup>9</sup> *Ibid.*, pp. 136-37.

<sup>10</sup> *Ibid.*, p. 139.



having been conquered also by Allāh Vardī Khān in these ranges<sup>1</sup>. These inscriptions do not tell us the chronological sequence of the conquest of each of these forts, but it is abundantly clear from the inscriptions that so far as the hill forts of Chāndor, Indrā'i and Dhōdap are concerned, they fell to siege in the order in which their respective records are examined in this paper. As their texts will bear out, these inscriptions were inscribed in the name of and very probably at the instance of Allāh Vardī Khān himself. He claims in them the credit of having conquered not only the forts on which they are carved, but thirteen other forts in the same area which are mentioned by name in two of the inscriptions examined below.

The Allāh Vardī Khān Turkmān of these inscriptions claimed descent from the famous Saljūqī sovereign, Sultān Sanjar (1086—1157 A.D.) of Central Asia. He came to India during the latter part of the reign of Emperor Jahāngīr (1606—1627 A.D.). Through his brother, Mukhlis Khān, who was already in service as the companion to Prince Parviz, Allāh Vardī was presented at the royal court. Being a good sportsman and the inventor of a unique hunting device called *Turkalānī*<sup>2</sup>, he soon won the favour of Jahāngīr who appointed him as Qarāwal Begī, or Superintendent of hunting excursions, in 1626 A.D. At the very start of the reign of Shāh Jahān in 1627 A.D. Allāh Vardī Khān was admitted to the rank of the nobles of the court and was attached to Mahābat Khān, Khān Khānān, for active service in the field. He displayed great valour at the siege of the fort of Parenda on the southern border of the Ahmadnagar kingdom and later under Shā'istā Khān won signal laurels in capturing a large number of hill forts which are mentioned in the inscriptions studied below. After these achievements in 1636 A.D., Allāh Vardī Khān was appointed in succession as the Warden of Lucknow, Muttra and of the Imperial capital, Delhi. In 1653 A.D. he accompanied Dārā Shukoh in the expedition sent by Shāh Jahān for retaking Qandhār from the King of Persia. His behaviour during this expedition having been adversely reported on, Shāh Jahān deprived him of his title and rank, but in view of his past services assigned him the revenues of the paragana of Shankarpūr as pension. After a short interval, however, he was re-employed and appointed to the charge of Elichpūr, from which post he was raised to the governorship of the province of Berar. He was again involved in a misunderstanding which led to his recall and confinement in his own house in the capital. On the recommendation of one of the princes royal, he was sent to Jaunpūr as its administrator and was later appointed governor of the province of Bihar. About this time, Shāh Shujā', the second son of Shāh Jahān and Governor of Bengal, advanced from his province to march on Delhi, to take part in the fratricidal war which was occasioned by the news of the serious illness of Shāh Jahān. Allāh Vardī, unwilling to oppose the advance of the prince through his area, retired to Benares where, however, Shāh Shujā' succeeded in persuading him to join his cause in the impending struggle. When the prince set out from Benares, Allāh Vardī Khān changed his mind and with all his adherents returned to Benares and shut himself up in his house. Shāh Shujā' too returned and by false means got hold of Allāh Vardī and one of his sons by name Saifullāh, and after parading them on elephant back through the city, put both of them to death (1657 A.D.).<sup>3</sup>

#### Plate IV(a)

Inscription on the rock of the hill fort at Chāndor, facing the town of Chāndor in the taluka of the same name in the Nasik District. The original size of the inscription is 3 ft. 4 in. by 2 ft. 6 in.

<sup>1</sup> *Bādshāh Nāmā* of Mullā 'Abdu'l Hamīd Lāhorī, (Bibl. Ind.), Vol. I, Part 2, pp. 146-48.

<sup>2</sup> The device 'Turkalānī' consisted of a series of strong nets, the weight of eighty camel-loads, ten thousand royal yards long and six broad. It was pitched like a tent with strong poles, so that once a wild animal was caught in the same, it could not break through the meshes.

<sup>3</sup> *Mu'tā'ir-ul-Umarā* (Bibl. Ind.), Vol. I, pp. 207-215.



TEXT

الله اکبر

بتاریخ دوازدهم ماه شوال سنه ۱۰۴۵

موافق غرة ماه فروردی سنه ۹

ایں قلعه را با قلعه های دیگر که

در قلعه انجراى مسطور [ر] شاه جهان

الله وردی خان ترکمان مفتوح ساخت

TRANSLATION

Allāh is Great.

- (1) On the twelfth of Shawwāl 1045 H., (20th March, 1636 A.D.)
- (2) corresponding to the first of the month of Farwardīn, in the (regnal) year nine,
- (3) this fort along with other forts which
- (4) are (mentioned) in the Anjrā'i fort (inscription),.....Shāh Jahān
- (5) were conquered by Allāh Vardī Khān Turkman.

Making due allowance for the gaps in the text above, its meaning and purpose are sufficiently clear. Whereas this inscription gives the 12th of Shawwāl, 1045 H., as the date of the fall of Chāndor fort, the court chronicles of Shāh Jahān assign the 16th of the same month of the same year as the date of the fall.<sup>1</sup>

Plate IV(b)

Inscription engraved on the face of the rock to the right proper of the uppermost entrance of the hill fort at Indrā'i in the Chāndor taluka of Nasik District. The original size of the inscription is 4 ft. 2 in. by 2 ft. 9 in.

TEXT

الله اکبر

الله

الله

الله

بتاریخ شانزدهم ماه شوال سنه ۱۰۴۵ مطابق پنجم

فروردی ماه الهی سنه ۹ بعنایت و بتصدق

محمد الرسول و باقبال ظل شهاب الدین محمد

صاحب قران ثانی شاه جهان بادشاه غازی کمترین

غلامان الله [در] دی خان ترکمان ایں قلعه را با چند

<sup>1</sup> *Bādshāh Nāma* of Mullā 'Abdu'l-Hamīd Lāhorī, (Bibl. Ind.), Vol. I, Part 2, p. 146. The date in the inscription is obviously more authentic than that given in the *Bādshāh Nāma*.

(a) Inscription on a rock at the Chandor Fort, Nasik District.



Scale - 1/25

(b) Inscription on a rock at the Indrai Fort, Nasik District.



Scale - 1



(a) Inscription on a rock at the Dhodap Fort, Nasik District.



SCALE - 071

(b) Inscription on the Jami' Masjid at Champaner.



قلعه دیگر که اسم آنها مسطور است در عرض دو ماه  
مفتوح ساخت قلعه چاندور قلعه واحدلرهایر  
قلعه کولیر قلعه کانچنه مانچنه قلعه روله جوله قلعه مارکنده  
قلعه کنیره قلعه اهوئت قلعه انچلاکر قلعه رامسج

## TRANSLATION

Allāh is Great.

Allāh

Allāh

Allāh

- (1) On the sixteenth of the month of Shawwāl, 1045 H. (March 24, 1636 A.D.) corresponding to the fifth
- (2) of the month of Farwardīn (of the) Ilāhī (regnal) year 9, through the favour and dispensation of
- (3) Muḥammad the Apostle and under the prosperous shadow of Shihābū'd-Dīn Muḥammad,
- (4) the Second Lord of the Happy conjunction, Shāh Jahān the gallant king; the humblest
- (5) of (his) slaves Allāh Vardī Khān Turkmān (conquered) this fort (Indrā'i) with some
- (6) other forts, the names of which are written, in the course of two months.
- (7) The Chāndor fort, the Rājdhair fort,
- (8) the Kolair (Koledhair) fort, the Kāchnā and Māchnā forts, the Raula and Jaula (now known as Raulya and Jaulya) forts, the Mārkanḍa fort,
- (9) the Kanhera fort, the Ahīvant fort, the Anchlāgar (also called Achalgarh) fort and the Rāmsej fort.

As the above text is engraved on the rock of the hill fort of Indrā'i, the date 16th Shawwāl, 1045 H. mentioned in it, obviously relates to the conquest of that particular fort, which we are told in another place, surrendered on the 19th Shawwāl of the same year.<sup>1</sup> Allāh Vardī Khān's claim of having taken among other forts, the hill fort of Rāmsej as well, is not borne out by his Chief Commander, Shā'ista Khān, who in his despatch received by Shāh Jahān on the fifth of Shawwāl gives the credit of conquering this fort to another officer, named Aḥmad Khān Niyāzī.<sup>2</sup>

## Plate V(a)

The inscription is engraved on the face of the rock to the left side of the inner gateway of the hill fort at Dhodap in the Kalvān taluka of the Nasik District. The original size of the inscription is 5 ft. 9 in. by 3 ft. 5 in.

## TEXT

الله اکبر

الله

الله

الله

بتاریخ بیست و پنجم شهر محرم سنه ۱۰۴۶ موافق

نهم ماه تیر الهی سنه ۱۰ بعثت و بتصدق

<sup>1</sup> *Bādshāh Nāma* of Mullā 'Abdu'l-Hamīd Lāhorī, (Bibl. Ind.), Vol. 1, Part 2, p. 146. For authenticity the date in the inscription is to be preferred to that given by Mullā 'Abdu'l-Hamīd Lāhorī.

<sup>2</sup> *Ibid.*, p. 139.



محمد رسول و اولادش و باقبال  
 . . . . . ظل  
 ثاني شاه جهان پادشاه غازي كمتوبن غلامان  
 الله وردى خان تركمان اين قلعه دهورپ  
 را با چهارده قلعه كه اسم آنها مسطور است بعرض  
 چهار ماه مقتح ساختم قلعه چاندور قلعه انجورپ  
 قلعه راجدراويرسر قلعه كولير قلعه كانچنه قلعه مانچنه  
 قلعه كنيره قلعه حوله قلعه روله قلعه ماركنده  
 قلعه اهنوت قلعه انچلاگر قلعه رامسيج

## TRANSLATION

Allāh is Great.

Allāh

Allāh

Allāh

- (1) On the twenty-fifth of the month of Muḥarram, 1046 H. (June, 29, 1636 A.D.) corresponding to
- (2) the ninth of the month of Tīr of the Ilāhī (regnal) year 10, through the favour and by the dispensation of
- (3) Muḥammad the Apostle and his descendants . . . and under the prosperous
- (4) . . . shadow . . . . .
- (5) the Second, Shāh Jahān, the gallant king; the humblest of the slaves,
- (6) Allāh Vardī Khān Turkman, this fort of Dhodap
- (7) along with fourteen forts the names of which are . . . . ., during
- (8) four months, conquered. The fort of Chānder, the fort of Indrā'i
- (9) the fort of Rājdhair, the fort of Kolair (Koledhair), the fort of Kānchna, the fort of Mānchna,
- (10) the fort of Kanhera, the fort of Jaulia, (Jaulya) the fort of Raulia (Raulya), the fort of Mārkaṇḍa
- (11) the fort of Ahivant, the fort of Anchlāgar (for Anchalgār), the fort of Rāmsej.

Notwithstanding its effaced fourth line, the above inscription leaves no doubt that occurring as it does on the hill fort of Dhodap, its primary purpose is to record the date of conquest of that particular fort by Allāh Vardī Khān, who mentions in it that he had taken this fort with fourteen other forts in the course of four months. The number fourteen would be correct if it included the Dhodap fort as well, for this inscription enumerates the names of only thirteen forts besides that of Dhodap. The thirteen names mentioned above are identical with those given in the Indrā'i fort inscription (Plate IVb). The subjugation of these thirteen forts, according to that inscription, had taken two months before the fall of the last of them in the month of Shawwāl of the year 1045 H. It thus appears probable that Dhodap fort, which fell four months after the others, provided a stiff task to the besiegers.



In the above inscription too, Allāh Vardī Khān repeats his claim of having conquered the fort of Rāmsej<sup>1</sup> along with other forts, but what Shā'ista Khān, the Chief Commander of the expedition against the hill forts in question, had to say about this particular fort has already been mentioned above.

On the whole the interest of these three records would appear to lie in the fact that barring a few minor variations, the details embodied in them are faithfully corroborated by the relevant contemporary chronicles of the reign of Shāh Jahān, which were being registered at a great distance from the scene of the occurrences mentioned in these inscriptions.

### A PERSIAN INSCRIPTION FROM THE JĀMI' MASJID AT CHAMPANER.

By Q. M. MONEER, B.A., F.L.A. (LONDON), SUPERINTENDENT, ARCHAEOLOGICAL SURVEY,  
WESTERN CIRCLE, POONA.

Now a single street of mean huts, Champaner (North latitude 20° 30' and East longitude 70° 30') in the Halol taluqa of the Panch Mahals district of the Bombay Presidency, was one of the two most important cities in the whole of Gujarat between 1485 and 1535 A.D. during which period it rose to be the second capital of the independent Sultāns of Gujarat.<sup>2</sup>

From 1300 A.D. till its conquest in 1484 A.D. by Sultān Maḥmūd Begra (1458-1511 A.D.), the sixth king of Gujarat in the Aḥmad Shāhī line, Champaner with its adjoining hill fortress of Pawagadh was the seat of a dynasty of Chohān Rajput chiefs, of whom the first to establish his rule at this place came into Gujarat from Ranthambore in Mewar as the result of the invasion of the latter country by the second Khaljī Sultān of Delhi, 'Alau'd-Dīn (1296-1316 A.D.) in 1299 A.D.<sup>3</sup> In 1418 A.D. the first really independent Sultān of Gujarat, Aḥmad Shāh I (1411-1442 A.D.), attacked the Chohān Raval of Champaner in the capital of the latter, but retired with rich plunder and the promise of an annual tribute.<sup>4</sup> Aḥmad Shāh I's son and successor, Sultān Muḥammad Shāh I (1442-1451 A.D.), also led an expedition against Champaner in 1450 A.D., but on the arrival of the army of Sultān Maḥmūd Khaljī of Malwa (1436-1469 A.D.) to the help of the Raval of this place, the Gujarat Sultān beat a hasty retreat to his capital.<sup>5</sup> About a quarter of a century later, in 1473 A.D., Sultān Maḥmūd Begra plundered the country around Champaner and returned to his capital without annexing any part of it.<sup>6</sup> Nine years later, in 1482 A.D., during the reign of Maḥmūd Begra again, one of his officers, by name Malik Sudha, led an incursion into the Champaner territory, but found more than a match in Raval Jayasingh the reigning chief of the place, who defeated and killed the intruder. This retaliation infuriated the Sultān into launching

<sup>1</sup> This is an isolated fort in the Sahyādri range and is conspicuous all the way from Nasik to the north. Other forts are all comprised within the Sātmāla range.

<sup>2</sup> *Gazetteer of the Bombay Presidency*, Vol. III, Kaira and Panch Mahals, p. 305.

<sup>3</sup> *Ibid.*

<sup>4</sup> *Firishta*, Urdu translation, Nawal Kishore Press, Vol. II, p. 278.

<sup>5</sup> *Ibid.*, pp. 286-287.

<sup>6</sup> *Zafar-ul-walāh* (An Arabic History of Gujarat) by Hājī ad-Dabīr, Arabic Text, edited by Sir E. Denison Ross, Vol. I, pp. 21-22.



a powerful attack on Champaner in 1483 A.D. Jayasingh, unable to meet the vast invading hordes in the open field, betook himself into the impregnable fortress of Pawagadh, where he offered very stubborn resistance which prolonged the siege to over twenty months.<sup>1</sup> In the course of this siege the Sultān's army is said to have shown signs of exhaustion. In order to hearten it, he started the construction of a mosque in the town of Champaner, as an earnest of his determination not to leave the Pawagadh fort unconquered.<sup>2</sup> At last Pawagadh surrendered, its ruler was taken prisoner and after a few months tortured to death. During the protracted siege of Pawagadh, Maḥmūd Begra had come to like Champaner for its climate and scenery and, therefore, decided to make it his second capital. Here he laid the foundation of a fortified town which he named Muḥammadābād, and further gave it the status of a mint-town under the designation of 'Shaihr-i-Mukkarām' or 'the sacred town'.<sup>3</sup>

The scale and ornamental details of the plan of the mosque which he had begun to construct even while the result of the siege was undecided in 1483 A.D. were greatly enlarged, so that it took nearly thirty-five years to complete the whole edifice, which under the care it is receiving from the Government of India is still in a very good state of preservation and architecturally has been recognized as the finest in the whole of Gujarat.<sup>4</sup> Its open court, which measures 178 ft. from north to south by 216 ft. from west to east, is enclosed on north, south and east by rows of open arcades and is entered through minor porches on the north and south sides and a larger and richly carved one on the east front. The prayer-hall is 169 ft. 6 in. in length by 81 ft. inside the walls, its north-west part covering an area of 45 ft. by 28 ft., being screened off by stone panels of beautiful tracery work, for the use of female worshippers. The hall is arranged into a series of bays by rows of pillars, which number as many as 176. The terrace of the hall has eleven domes resting on it, in rows of four each in the front and back and one of three domes in the middle. The façade has five arched entrances, of which the central one is the loftiest and double the width of others. The central entrance is flanked on either side by an exquisitely carved *mīnār* of six storeys, each of which rises to a height of 100 ft. The four outer corners of the hall have each a 50 ft. high turret carved up to the roof level, above which it is plain and somewhat ungainly in appearance. The inner face of the back or west wall of the prayer chamber is recessed with seven prayer-niches called *mīhrābs* or *qiblahs*.<sup>5</sup>

The central *mīhrāb* or prayer-niche of this mosque is somewhat more elaborately finished than the remaining six *mīhrābs*, and it is this in which, according to Firiāhta, was installed an exceedingly beautiful *mimbar* or pulpit. The same historian, writing of this pulpit and niche, quotes the following *qit'a* or stanza of three Persian couplets of a contemporary poet of which the last couplet conveys the date of the consecration of the pulpit in this niche, through the numerical value of the letters making up the words '*khuḍā wa mimbar*'.<sup>6</sup>

<sup>1</sup> Zafar's *I-walīh*, Vol. I, pp. 27-32.

<sup>2</sup> *Gazetteer of the Bombay Presidency*, Vol. III, Kaira and Panch Mahale, p. 305.

<sup>3</sup> Zafar's *I-walīh*, Vol. I, p. 31.

<sup>4</sup> Fergusson's *History of Indian and Eastern Architecture*, Vol. II, p. 242.

<sup>5</sup> For a detailed description of this mosque see *Muhammadian Architecture in Gujarat*, Part II (Archaeological Survey of India, New Imperial Series Reports, Vol. VI), pp. 41-43.

<sup>6</sup> Firiāhta, Urdu Translation, Nawal Kishore Press, Vol. II, p. 307.



*Persian couplets.*

- (۱) حضرت شاه عاقبت محمود      آن سلاطین پناه دین پرور  
 (۲) پیش محراب مسجد از تعظیم      منبرے ساخت خوب و خوش منظر  
 (۳) سال تاریخ منبر و محراب      قلمی شد بخطبه و منبر

## TRANSLATION

- (1) His Majesty the Shāh of laudable recompense  
 He (who is) the shield of kings and cherisher of religion ;  
 (2) In front of the prayer-niche, out of reverence  
 Erected a pulpit graceful and pleasant ;  
 (3) The year of the date (of erection) of the pulpit and the niche  
 Came to be recorded by (the words) *khutba wa mimbar* (sermon and pulpit).

The total of the numerical values of the Persian letters making up the Arabic words of the chronogram '*khutba wa mimbar*' mentioned in the second hemistich of the last couplet gives the year 914 of the Hijra era, corresponding to 1508-09 A.D., when Maḥmūd Begra (1458-1511 A.D.) was still alive and powerful. The chronogram when read with due regard to its connection with the context of other couplets leaves no room for doubt that it refers exclusively and pointedly to the date of erection of the pulpit and the niche only. By a strange irony Briggs, the well-known translator of *Tārīkh-i-Firāšta*, has omitted to give a verbatim translation of the couplets cited above, and has contented himself with substituting a free and mistaken gist of its sense to the effect that the words '*khutba-wa-mimbar*' of the chronogram were engraved on the pulpit, and that the year 914 H. (1508-09 A.D.) accruing from them marked the date of the completion of the mosque as a whole.<sup>1</sup> By a still stranger irony all modern writers who had occasion to write about or refer to the history of this mosque have repeated the mistake made by Briggs and have accepted 914 H. as the date of the completion of the mosque itself.<sup>2</sup> These writers have gone further and have alleged that the tablet engraved with the chronogram mentioned above was originally set up above the central *mihrāb* and that it has for long been missing from its place, and also that the two tablets extant above the minor *mihrāb* directly to the left and right of the central one are inscribed with a verse from the *Qur'ān*.<sup>3</sup>

Lately, I utilized the occasion of my inspection of the Jāmi' Masjid at Champaner for scanning the texts of the so-called verses from the *Qur'ān* on the two tablets mentioned above. The weathered surface of these oblong tablets of stone adds not a little to the difficulty of

<sup>1</sup> Briggs, *Firāšta*, Vol. IV, page 70.

<sup>2</sup> *Gazetteer of the Bombay Presidency*, Vol. III, Kaira and Panch Mahals district, p. 309. Burgess, *Muḥammadan Architecture in Gujarat*, Part II (Archaeological Survey of India, New Imperial Series Report, Vol. VI), p. 42, Marshall, *Cambridge History of India*, Vol. III (Chapter XXIII. The Monuments of Muslim India) pp. 612-613, Commissariat, *History of Gujarat*, Vol. I, p. 202.

<sup>3</sup> *Gazetteer of the Bombay Presidency*, Vol. III, Kaira and Panch Mahals district, p. 309. Burgess, *Muḥammadan Architecture in Gujarat*, Part II (Archaeological Survey of India, New Imperial Series Report, Vol. VI), p. 42, Commissariat, *History of Gujarat*, Vol. I, p. 202.



deciphering the texts which are inscribed on them in most intricately interlaced letters of the *Thulth* style of Arabic script. A little concentration on these tablets, though without my fully solving the puzzle of interlocked words and letters, left me in no doubt that while the writing on the tablet above the niche to the proper left of the central *mihrāb* represents indeed a text from the *Qur'ān*, that on the other tablet above the niche to the proper right of the central *mihrāb* could not be a text from the *Qur'ān* as has all these years been held to be the case. As the inscriptions on both the tablets are not in relief but are inlaid in black letters flush with the buff surface of the plaque, I had to content myself with a photographic copy of the inscription, the text of which I believed could not be a verse from the *Qur'ān*. This copy as reproduced in the plate attached to this article will show that the inscription it represents is arranged in two lines one above the other, while its text as transcribed below will make it quite clear that, comprising as it does four Persian couplets, it constitutes the genuine dated epigraph commemorating the completion of the construction of this mosque, which came about in 924 H. (1524 A.D.) in the reign of Maḥmūd Begra's son and successor Sultān Muẓaffar Shāh II (1511-1525 A.D.), full ten years later than the date (914 H.) hitherto accepted in consequence, on the one hand of relying on Briggs' distorted summary of the relevant portion of Firishṭa's account, as pointed out above, and on the other of regarding both the extant tablets in this mosque as inscribed only with some verses from the *Qur'ān*, without any attempt being made to see what exactly they stood for.

## Plate V (b)

(۱) مسجد جامع رفیع بنا شد مرتب بفضل ر. عن الله  
 (۲) آنکه منشور کار از ازل یافت طغرای من بنی الله  
 (۳) از کمال علو محرابش می نماید ز چرخ غره ماه  
 (۴) نهصد [۲] بیست با چهار دگر بشمر از هجرت رسول الله<sup>۱</sup>

## TRANSLATION

- (1) Jāmi' Masjid of sublime construction  
Came to be completed by the grace and help of Allāh ;
- (2) Whereas the charter of its construction from the beginning  
Bore the superscription..... Whosoever buildeth for God ;<sup>2</sup>
- (3) On account of its sublime height, its *mihrāb*  
Looks like the crescent in the sky ;
- (4) Nine hundred and twenty *plus* four  
Reckon from the Hijra of the Apostle of Allāh.

<sup>1</sup> I acknowledge my indebtedness to Principal M. Shafi of the Oriental College, Lahore, for the kind help given in deciphering the text of this inscription.

<sup>2</sup> Refers to the well known *Ḥadīṭ* of the Prophet *الله له بيتا في الجنة* meaning " Whosoever buildeth for God a place of worship be it like a nest of a *qafāt* (a kind of bird) God buildeth for him a house in Paradise."



The date 924 H. (1524 A.D.) recorded in the last couplet above settles once and for all the date of the final completion of the Jāmi' Masjid at Champaner, while the year 914 H. hitherto accepted, relates to the time of the installation of the pulpit in the central *mihrāb*, which not improbably was set up earlier to allow of the religious service to be held as soon as possible, pending the completion of other parts of the building, which, judging from the inscription under notice took ten years more to complete after the pulpit was established in it, in 914 H. The pulpit, which must have been of extraordinary grace and elegance, is no more in its place, and may be assumed to have been removed by some vandal during the unsettled times that followed the disruption of Muslim sovereignty in these parts in 1727 A.D.

TWO INSCRIPTIONS FROM SHERPŪR, BOGRA DISTRICT, BENGAL.

By MAULAVI SHAMSUDDIN AHMAD, M.A., INDIAN MUSEUM, CALCUTTA.

In April 1938, the late Mr. N. G. Majumdar, Superintendent, Archaeological Section, Indian Museum, was pleased to offer me an opportunity to visit the historical remains at Sherpūr and inspect two Persian inscriptions there, information about which was received by him some time ago. My visit to the place was of immense value by enabling me to study the records in the original with the aid of local conditions and environments. Babu Sailendranath Ghosh, Photographer of the Archaeological Survey, Eastern Circle, who accompanied me in the tour, kindly secured for me the estampages of the inscriptions and my thanks are due to him.

One of the two inscriptions was noticed by Dr. Paul Horn in 1894<sup>1</sup>, but as his reading of the text and the translation are exceedingly faulty and doubtful, I venture to publish afresh in this paper both the epigraphs, the second one of which the Doctor expressed his inability to decipher.<sup>2</sup>

Sherpūr, the place where the inscriptions have been found, is situated on the west bank of the river Karatoya, at a distance of about 16 miles due south of Bogra, the headquarter town of the district and about a couple of miles from the present Sherpūr Municipality. It is mentioned by Abu'l-Faḍl as Sherpūr Murcha, to distinguish it from another town of the same name in Mymensingh district which is popularly known as *Dashkahonia*, and is identified with the pargana Mihmānsāhi.<sup>3</sup>

Sherpūr being centrally situated in a northern district of Bengal, its importance was early felt by Sher Shāh, who conceived the idea of turning it into a strong military post; but the disturbance in the west and north-west parts of his realm called away his attention and the idea was left unrealised. During the transition period, when the province of Bengal was passing from the hands of the Bengal Sultāns to the Mughals, it became the refuge of rebels and outlaws. The refractory zemindars and nobles of the surrounding districts made Sherpūr their rendezvous, wherefrom they would issue forth against the suzerain power at opportune moments and recede when hard pressed. The town grew gradually in importance and in subsequent times became the scene of a series of events some of which are enumerated below.

In 1580 Akbar's erroneous policy of promulgating his new faith, Dini-Ilāhi and enforcing the Branding Regulation, coupled with his reducing by half the field service allowance of the army,<sup>4</sup> created extreme discontent in the camp as well as among the masses. The

<sup>1</sup> E.J., Vol. II, pp. 288-289.

<sup>2</sup> *Ibid.*, p. 290.

<sup>3</sup> Jarrett, *A'in-i-Akbari*, p. 138.

<sup>4</sup> *Cambridge History of India*, Vol. IV, p. 125.



situation in Bengal and Bihar took a serious turn and a section of the infatuated people openly decided on rebellion. Taking advantage of this confusing state of affairs the Qāqshāls, the Turk fief-holders of Ghorāghāt in Rangpur district, also rebelled. Mā'sūm Khān Kabuli, a former *jāgīrdār* under Akbar, turned against the latter and joined the Qāqshāls. He further joined hands with other rebels who had already occupied the stronghold of Sherpūr, which place they made the centre of activity.<sup>1</sup> Shāhbāz Khān, Governor of Bengal, was drafted by Akbar to suppress the rising and bring the affairs of Bengal under control. He accordingly arrived at the scene by a rapid march, inflicted a crushing defeat on Mā'sūm and his confederates, and dispersed them on the 26th November, 1583.<sup>2</sup> After driving the rebels from the country he re-called the *amirs* and loyal fief-holders and restored them to Sherpūr.

Shāhbāz Khān then began to regard the place as the most strategic situation, and mustering his forces and local grandees there, established a watch on the movements of the dispersed rebels. In the meantime Dastam Khān Qāqshāl, the ring-leader of the rebels, after their dispersal proceeded towards the north *en route* to Ghorāghāt, carrying on depredation in the districts that lay on his way, and finally invested Ghorāghāt. Babū'i Mankālī, a federal *amir*, was sent against him from the central force at Sherpūr. He defeated and killed Dastam and recovered Ghorāghāt in 1585.<sup>3</sup>

After the defeat at Sherpūr Mā'sūm Khān fled to Fathābād (Faridpur and part of Jessore District) and thence crossed over to Dacca and formed an alliance with Kedar Rai, who had already taken shelter with 'Isā Khān, one of the most intelligent and shrewd *Bhuians* (zemindars) of Bengal. The union of the three forces of Mā'sūm, Kedar Rai and 'Isā Khān formed a formidable body, which swept over the whole area from Dacca right up to the neighbourhood of Sherpūr. In 1595, Raja Mān Singh, who was then Governor of Bengal, marched out from Akbarnagar (Rajmahal), which place he had chosen for the seat of his government, and met the rebels. The enemy unable to resist the imperial army, crossed the Brahmaputra and surrendered all the possessions they had captured on the west of the river. On account of the approach of the rains Raja Mān Singh decided to encamp at Sherpūr, and built a fort there which he named Salimnagar in honour of prince Salīm, afterwards the emperor Jahāngīr.<sup>4</sup>

In 1042 H. (1632 A.D.) i. e., in the early years of Shāh Jahān, one Mua'zzam Khān had erected a congregational (جامع) mosque at Sherpūr.<sup>5</sup> This and other archaeological evidence show that Sherpūr was in the zenith of its prosperity in the reign of Shāh Jahān. With the decline of the Mughal power in India, the glory of Sherpūr seems to have been on the wane. The town was apparently abandoned for unknown reasons about the end of the 18th or early in the 19th century. It has now become a dense forest inhabited by wild beasts and speckled with old shrines, mosques and a few other historical remains.

There is no explicit mention in any historical record of the person who laid the foundation and peopled the town of Sherpūr. The foregoing evidence however goes to show that Sherpūr was already an established city in the early period of Akbar's reign. It is not unreasonable therefore to suppose that the town was actually founded either by Sher Shāh himself, as the name denotes, or by one of his lieutenants who caused it to be called after his master's name. Similar examples of founding a number of towns in his name and renaming the old ones are not wanting

<sup>1</sup> Akbarnama, Vol. III, p. 418.

<sup>2</sup> Cambridge History of India, Vol. IV, p. 132.

<sup>3</sup> Akbarnama, Vol. IV, p. 463.

<sup>4</sup> Akbarnama, Vol. III, p. 697.

<sup>5</sup> E. I. Vol. II, p. 290.



in the pages of contemporary history. Sher Shāh laid, for instance, the foundation of another Sherpur in Birbhum district, 16 miles due west of Qasimbazar,<sup>1</sup> Murshidabad and renamed old cities, e. g. Sbergarh for Delhi, Qannauj, Shaqqī Bakr in Sind and so on.<sup>2</sup>

The two epigraphs that are being edited in the present paper have been found fixed in the front wall, each on one side of the central entrance leading to the prayer-chamber of a mosque locally called Kherua mosque, now in ruins at Sherpur. The inscription on the left slab indicates that the sanctuary was built by Mirza Murād Khān son of Jauhar Ali Khān Qāqshāl on the 25th Dhū'l-hijja, 989 H. (20th January, 1582).

The mosque is situated about a mile west of the Karatoya river. It measures 60 feet by 16 feet inside and the thickness of the walls is 6 feet. At each corner there stands a massive pillar decorated with carved bricks.

Excepting these corner pillars the structure presents a simple style without much ornamentation, but the building is crowned with three domes. The prayer-hall can be approached from the east by three entrances pierced in the front wall, and from the north and south by doorways opened in the walls on those sides. It is remarkable to note that no trace of door-jams or lintels is observed in them.

The mosque has been long abandoned and is covered all over with trees, some of which have struck root in it and in consequence several fissures have appeared in the walls and domes of the shrine.

Murād Khān, the builder of this mosque, was a Turk who claimed descent from the Qāqshāl family. These Qāqshāls seem to have emigrated to Bengal in the early days of the Mughal supremacy in India. They were apparently divided into two groups, one of which settled in Ghorāghāt, which pargana was assigned to them after the conquest of Bengal by Akbar. The leader of this group was Majnūn Khān, who was succeeded on his death by Bābā'i Qāqshāl then an aged man.<sup>3</sup> The other group on the other hand, preferred their home at Sherpur Murcha and followed the lead of Jauhar Ali Khān and on his death, of Murād Khān. The Qāqshāls seemed to have all along been loyal to the Mughal sovereigns, but during the rising that pervaded throughout Bengal, on account of Akbar's enforcing the unhappy Branding Measure, the Qāqshāls of Ghorāghāt under Bābā'i cast their lot with the rebels as mentioned above. They further joined with Mā'sūm Kabuli, the terror of Bengal, and brought untold misery upon the people as well as on the imperial army. The Qāqshāls of Sherpur, however, adhered to the suzerain power and were never led away by the intrigue of the mischief-mongers. In recognition of his merit and good services to Akbar, Murād Khān received in 988 H. (1580 A.D.) the distinction of 'Khān' and was elevated to the rank of one thousand horse.<sup>4</sup> He moreover rendered many valuable services to Shāhbāz Khān and Raja Mān Singh respectively in suppressing the disaffection caused by the cohesion of Mā'sūm Khān's army with those of Kedar Rai and Isa Khān, the most powerful and terrible among the *Bhuians* of East Bengal.

The inscription slabs have been pierced in the centre; the perforation in the one is rectangular and in the other vase-shaped. The texts which enclose the central hole are carved in raised letters on black slabs of stone. The one on the left side measures, across the inscribed face, 4 feet 2 inches by 2 feet 3 inches, and the other on the right, 3 feet 3 inches by 2 feet 2 inches. The epigraph on the left slab consists altogether of 14 lines, excluding the head line invocation. The first two lines indicate the name of the donor and the date of founding the

<sup>1</sup> Qanungo's *Sher Shah*, p. 173 footnote.

<sup>2</sup> *Ibid.*, p. 383.

<sup>3</sup> *Ma'āthir-i-Umarā*, Eng. trans., p. 335.

<sup>4</sup> *Akbarnama*, p. 304.



mosque, and the remaining lines contain the parable of two pigeons that approached the custodian of the mosque, Faqir 'Abduṣ-Ṣamad, with a prayer to permit them to take shelter in it. The inscription on the right slab comprises 11 lines in all and gives pious instruction on charity, enumerating some practical ways of attaining immortality.

It is interesting to note that, unlike records dedicated on similar occasions, the present epigraphs begin abruptly with the subject matter without any prelude such as suitable quotation from the *Qur'ān* or *Hadith*. It is all the more peculiar that even the preliminary verse *بسم الله* has been omitted here. These peculiarities may be provisionally accounted for by supposing that the liberty of thought introduced by Akbar in matters of religion and the consequent relaxation in the observance of time-honoured practice thereof are responsible for such departure from usual custom.

The inscriptions are written in beautiful *Nasikh* characters, the language being Persian. The absence of necessary dots on letters renders the study of the epigraphs immensely difficult. My reading of the texts of inscriptions is given below :—

(1) Inscription on the left slab—

یا مظهر العجائب

Lines

- (1) معاینه روز در شنبه ۲۵ ماه ذر الحج سنه ۹۸۹
- (2) باستعانت نواب مرزا مراد خان مسجد آغاز کرد در نیم روز
- (3) سه شنبه ۲۶ مه حال قریب (۶) مسجد مقابل (۶) فقیر عبدالصمد در کبوتر
- (4) سبزرام ار هوا فرود آمدند و سلام کردند و بعد از مبارکبادی عرض
- (5) بردند (کردند) که از مکه مبارکیم نام رئیس (۶) و فلاح (فلاح) داریم برای ما و اصحاب ما درین
- (6) مسجد اشیانه حکم خواهید فرمود فقیر گفت چرا نه اما مسجد
- (7) خورد مبادا از مردم زمانه خشت جفا برسد گفتند هرکه دیده
- (8) و دانسته خواهد رساند برر نیز خواهد رسید زیاده ازین
- (9) از راهب العنایات معلوم گردد الغرض سلام
- (10) کردند و در هوا شدند حیوان غیر ناطقه را اعتماد نه
- (11) بعد اتمام مسجد و اهتمام ... غرض نه که بیچاره کبوتران
- (12) بجفایش بیایند
- (13) Left wing این مسجد بنا کرده علیشان رفیع مراد خان
- (14) Right wing ابن جوهر علیخان قاتشال

(a) Inscription from Kherna Mosque, Sherpur, Bogra District.



SCALE • 123

(b) Another from the same Mosque.



SCALE • 123





## TRANSLATION

O the Manifester of wonders ! Observation : on Monday the 25th Dhu'l-hijja, 989 H. (20th January, 1582) with the aid of Nawāb Mirzā Murād Khān, (the construction of) the mosque commenced. On the 2nd day, Tuesday, the 26th of the present month, two green pigeons flew down from the air and perched in the vicinity of the mosque and appearing before Faqīr Abduṣ-Ṣamad made obeisance to him. After finishing the blessing of welcome, they (the pigeons) said: "We are coming from holy Mecca and greet the name and prosperity of the lord. We implore a shelter in this mosque for ourselves as well as for our friends." The Faqir answered : "Why not? but the mosque is small and, heaven forbid that any violence from the people of the time should come upon you." They said: "Whoever intentionally and knowingly should cause it, will in return receive the same ; (but) he will feel more from the Dispenser of favours (God)." They then saluted and disappeared. An answer from an inarticulate being cannot be regarded as possible. The object of story was that after the completion of the mosque and its arrangement the poor pigeons should not be molested.

This mosque was built by the exalted and high Murād Khān, son of Jauhar 'Alī Khān Qāqshāl.

## (II) Inscription on the right slab—

الله

Lines

(1) ابتداءه (۹)

(2) می آرند هر که خواهد که بعد موت اندر زندگان در آید و نام بخیر برند و بغناچه مدد آرند بینای  
از مسجد و حوض و مناره و باغ

(3) و امثال آن در جود آل گوشه نشینان که اگر گذرگاه چلا نوبت آید آن زما یندگار بود - و باشد که  
بوکالة آن در اوقات شریف و ساعت مرجوه (مسعود)

(4) بنظر عنایت انسان (۹) بگذرد - و نیز گفته اند —

نمرد آنک مانند پس از رے بجای دل و مسجد و حوض و مهمانسرای  
(5) هر آنکو نماند پس از یندگار درخت وجودش نیازد بار  
و مگر رفت و آثار خیرش نماند شاید پس از مرگش الحمد خواند

(6) از یند شیخ ابواللیث سمرقندی - پنج چیزست که بعد مرگ همیشه ثواب می نویسند - قرآن  
بخشیده و علم دین داده (۹) و آب کشیده و مسجد برآورده

(7) و درخت نشاندن والسلام

(8) مکرر چون در ۲۶ روز آغاز مسجد دو بار



(9) از مکه مبارک آمده بغیر التماس آشیانه درین مسجد

(10) کرده . . . البتہ حر اتمام آشیانه خواهند آمد

(11) امید که کس ایذا نرساند و الدعا

#### TRANSLATION

To begin with : It is narrated that whoever desires that he may be counted, after his death, among the living ones and that people may remember him with respect, and help him with blessings, should try to (a) build a mosque, (b) excavate a tank, (c) erect a minar, (d) lay out a garden, or (e) do other good work, such as give charity to the recluse if he happens to pass by his cell. These works will survive him as his memorials. It is moreover likely that through their agency, he, in some auspicious and pious moment, may fall into the favour of a worthy man. And also it is said : "The man is not dead who leaves behind him a bridge or a mosque or a tank, or a shelter for way-farers. If no memorial outlives a person, the tree of his existence has not, as it were, borne fruit. If a man passes away and no trace of any good deed remains after him we should not recite '*Al-hamdo*' (Praise be to God) on his death." Of the admonitions of Shaikh Abu'l-Laiṭh Samarqandī is the following :—

"There are five things the rewards of which are ever recorded in the name of the doer after his death ; (a) To give the *Qur'ān* in charity, (b) to teach religion, (c) to excavate a tank, (d) to erect a mosque and (e) to plant a tree ; and peace."

P.S.—As on the 26th, the day of the commencement of the mosque, two pigeons came from holy Mecca and implored the permission of the Faqir to take shelter in the mosque, they after its completion, may re-appear and ask for shelter. It is hoped that none will persecute them, and that they may receive blessing.

#### MUSLIM INSCRIPTIONS FROM BHONRASA, GWALIOR STATE.

By Rām Singh Saksena.

Bhonrasa (24° 8' E. and 78° 4' N.), though a decaying town, is still the headquarters of the Tappa (Sub-Tahsil) in the Bhilsa district of the Gwalior State. The nearest railway stations are Kethora and Bamora on the Delhi-Bombay main line of the G.I.P. Railway. Bhonrasa is about 6½ miles from Bamora by a road which runs up to Seronj. A feeder road from Kethora joins the Bamora-Seronj road at the 5th-mile of this road. The Bhilsa-Pachhar road which joins the Agra-Bombay trunk road also touches Bhonrasa, the distance between Bhonrasa and Deharda on the Agra-Bombay road being about ninety-six miles.

The town of Bhonrasa is situated on a rocky eminence between the Markande stream and the river Betwa, the former joining the Betwa about a furlong and a half below the town. As usual with places of antiquity, Bhonrasa also enjoys the tradition of being a very ancient site, and there the great sage Markande is said to have performed one of his services. A small *kunda* about three miles to the south-west of the town and fed by a perennial spring, is still considered to be the favourite spot of the Markande Rishī. The spring water after replenishing the *kunda* joins the adjacent water-shed and becomes a rivulet, which derives its name from this Rishī and is known as the Markande river,



Apart from the traditions it is certain that the locality was once a great centre of the Hindu religion, for about a mile to the north of the present town of Bhonrasa, on a low hillock, lie the ruins of a group of temples of the 10th to 11th centuries. The temples have a tank in their close vicinity which has silted up now and the area covered by the ruins is occupied by a grave-yard, known as the Bandi Bāgh.

According to another tradition, the town was founded by one Raja Bhanwar Singh and named after him. This Raja is said to have been a feudatory chief of the rulers of the historic province of Chanderi, but the fact has not so far been confirmed.

Be that as it may, it is certain that the ancient town to which the above mentioned Hindu ruins belonged ceased to exist before the present town of Bhonrasa was founded, apparently by Muslim kings in the 14th century A.D. The old trunk road from Delhi to the Deccan passed through this area, and Bhonrasa being situated near the bank of the river Betwa served as a strategic post of defence, which fact seems to have been responsible for the establishment of a military camp here during the reigns of the Sultāns of Malwa and their governors at Chanderi. Later on it seems to have been converted into a halting place on the royal road and with the construction of the present fort under the Mughals a regular town grew up here. It is also probable that the officers in charge of the town in due course grew so powerful as to defy the authority of the governors at Chanderi and to style themselves as governors. This air of superiority is to be scented in the inscriptions and also in the lofty mosques and mausoleums which were built by them.

With the decline of the Muslim rule Bhonrasa seems to have been successfully held by the Bundela Rajas of Chanderi and the Khichī Rajput rulers of Bajrangadh till the Marathas took it finally towards the middle of the 18th century. They hold it to this day.

In Muslim records Bhonrasa finds frequent mention and is described as a *gasba* in the *sarkar* (district) of Chanderi. Bhonrasa is also called a town in various inscriptions on the monuments in the town. I have not come across any descriptive account of Bhonrasa in the records at my disposal, but only the bare mention of the name of the town as referred to above. This has made it difficult to throw any light on the true history of the town or the various personages named in the inscriptions under notice.

The inscriptions studied below belong to the Muslim period and may roughly be arranged in three groups, viz.—(a) the town inscriptions (b) the Baḍa Bāgh inscriptions and (c) the Bandi Bāgh inscriptions. They have been recently discovered by the Archaeological Department of Gwalior State, and are being edited for the first time by the courtesy of the said Department.

#### GROUP A—INSCRIPTIONS IN THE TOWN.

##### No. 1—Inscription on a stone post near the main gate of the fort.

This fragmentary inscription is the oldest so far found at Bhonrasa. It is inscribed on a stone-post fixed at present near the main gate of the fort. The inscribed surface measures 3' 9" by 0' 11". The inscription is bilingual, the text in each language comprising fourteen long or short lines. The text at the top is in Persian, the characters being *Naskhī*. The inscription in the lower part is in Hindi with a few words in defective Sanskrit and the script is Deva Nāgarī of a late period. The style of writing of the record is crude in both languages. As the inscriptional stone is damaged in several places it is difficult to decipher the text in full.



The deciphered portion of the Persian text contains the name of the son of Maḥmūd Shāh, the king of Malwa, and an order regarding the remission of some taxes in which *jizya* is also included.

The Hindi text contains the date, Wednesday, the 5th of the dark-half of the month of Phalgun in V.S. 1540 (1483 A.D.) and also refers to the revival of worship, and prevention of acts of vandalism possibly in regard to some temple, during the reign of Sultān Ghiyāth Shāh of Malwa, to whose reign the record belongs.<sup>1</sup>

The Persian text has been deciphered as follows :—

Plate VII (a)

- (۱) . . . . .
- (۲) . . . . . بددگی تخت فلک . . . . . سلطان اسلاطین
- (۳) . . . . . بن محمود شاه سلطان خلد ملکه و سلطه
- (۴) . . . . . خان اعظم شیر خان مقطع . . . . .
- (۵) . . . . . خطه چندیبری جزیه و امیر شکری و شعبه
- (۶) . . . . . بهونر اسه مضافات . . . . . بقال . . . . .
- (۷) . . . . . طایفه بقالان و جمله طوائف معتزفه . . . . .
- (۸) . . . . . از استقبالی سال مذکور سال بسال بخشیده . . . . .
- (۹) . . . . .
- (۱۰) . . . . .
- (۱۱) . . . . . مسلم و هندو جزیه و شعبه ( ۹ ) و امیر شکری
- (۱۲) . . . . . کند اگر مسلم است . . . . .
- (۱۳) . . . . . اگر کافر است از کفر خرد بیزار شود و از . . . . .
- (۱۴) . . . . . کار . . . . . عمل . . . . .

TRANSLATION

- 1 .....  
 2 His Majesty king of kings  
 3 .....son of Maḥmūd Shāh Sultān, may God perpetuate his kingdom and authority !

<sup>1</sup> This inscription is another example of the religious toleration of Muslim kings, *vide* Dharmashvara Temple inscription in the *E. I. M.* 1936-37.

- 4 .....the exalted *Khān Sher Khān*, the fief-holder.....  
 5 .....province of Chanderi, the *jizya*, the hunters' tax,  
 the police tax.....  
 6 .....Bhonrasa (and its) suburbs.....*baqqāl* (the grocer)  
 7 the grocers and artisans  
 8 from the current year onward  
 9 .....  
 10 .....  
 11 Muslim and Hindu from the *jizya*, the hunters' tax, the  
 police tax  
 12 .....if he is Muslim  
 13 .....if he is an infidel.....from his infidelity.....  
 14 .....cow.....action.....

## HINDI VERSION

## Plate VII (a)

- १ [सि]धि[धि] संवत् [त] १५४० वर्षे फालगुण वदि ५  
 २ [वु]ध वासरे महाराज[जा]धिराज श्रीसु[लतान] .....  
 ३ गय[या] स साहि राजे[ज्ये] चदेरो देसे .....  
 ४ रि खान वर्तते कसवे भौरासे .....  
 ५ पूजा भेटा[ट] व [?] काल सहन गी .....  
 ६ ए जे [?] गीयाय [स] सह मगाण य म [?] .....  
 ७ कारो व का जा [?] व व समरा ता .....  
 ८ ह तर्का कसवे भौरासे के ह .....  
 ९ स श्री साह पिसा मद [?] क से [?] मा .....  
 १० ए कोई फुजदार हो सब मा .....  
 ११ स पोल थी किरै हेदू [हिंदू] होई ति[हु] .....  
 १२ [गौ] मारे कौ पापु मसलमान ही [ई] .....  
 १३ ति सकाड सुवर को सोह सु [भ] .....  
 १४ भवतु-



## TRANSLATION

- 1 Victory, in the year 1540 [V.S.] month Phalguna  
dark (half) 5th (date)
- 2 the day (being) Wednesday (in the reign of) Maharaj-  
dhiraj Shri Sultān
- 3 Ghiyath Shāh lord of Chanderi province
- 4 .....Bhonrasa town.....
- 5-6 (for) worship and offering.....
- 7-8 .....town Bhonrasa
- 9-10 .....whoever be the Commander.....
- 11 .....if he be Hindu will be.....
- 12 Culpable of the sin of killing cows, (if he) be a Muslim.....
- 13 .....(for him) is boar-oath.....
- 14 (So it) be.

## No. 2—Inscription on an old well inside the fort.

This well has been hewn in the living rock, and the little structural work done on the top is in ruins now. This inscription is carved in relief on a tablet measuring 2 ft. 1 in. by 1 ft. 5 in. The epigraph consists of ten lines and the style of writing is *Nastā'liq* of a crude type. The language is Persian and the inscription, which is in verse<sup>1</sup>, refers to the construction of a well by order of the Mughal Emperor Akbar the Great in 992 H. (1584 A.D.). The date is given both in words and figures. The inscription also mentions the name of one Umar Husain who composed the record.

My reading of the text is given below:—

## Plate VII (b)

یا فتاح

- (۱) شد از خاک جهان سزا . . . . .
- (۲) نام گشتن (۹) مشهور جهان فزا . . . . .
- (۳) کنده چاه آب تا آید برون . . . . .
- (۴) آمده آبش برون چون آب کوثر . . . . .
- (۵) در زمان اکبر غازی بدرر عدل در . . . . .
- (۶) خوش است چون ر چرا . . . . .
- (۷) سال تاریخش ز پیرین (۹) پرسیدم چه گفت . . . . .
- (۸) گفت بسال نه صد نو در گویم ترا . . . . .
- (۹) قایله عمر حسین ۹۹۲ . . . . .

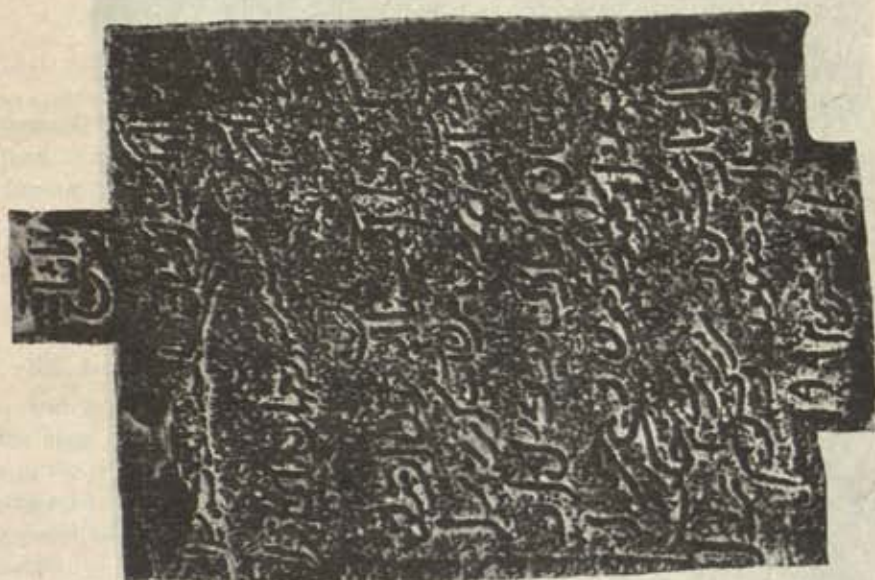
<sup>1</sup> The metre of the verse is رجز متین معیون مرفوع

(a) Inscription of Ghiyathu'd-Din Khalji of Malwa  
from Bhonrasa, Gwalior State.



SCALE - 1/25

(b) Inscription of Akbar from the same place



SCALE - 2



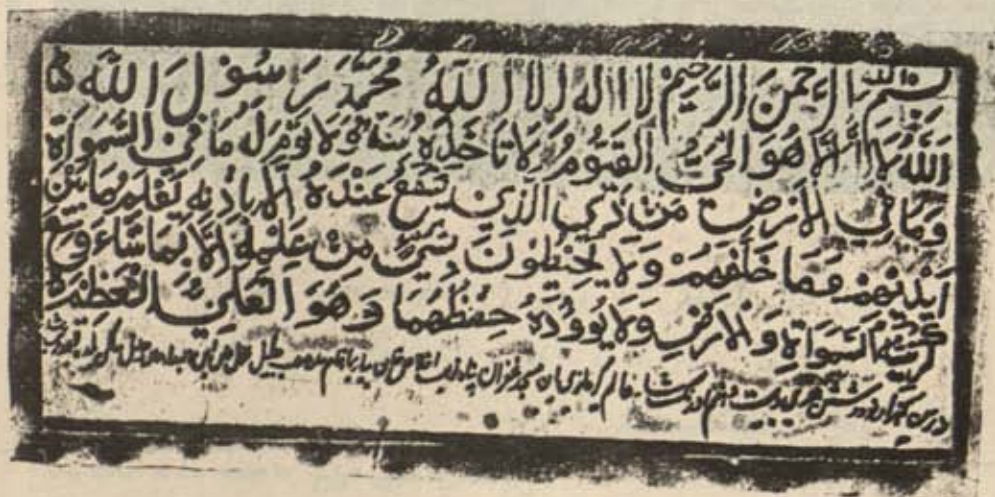
PLATE VIII

(a) Inscription on the Markande Gate, Bhonrasa Fort, Gwalior State.



SCALE - 166

(b) Inscription of Aurangzeb from a mosque at Bhonrasa.



SCALE - 2

## TRANSLATION

O Opener!

- 1 .....an act of grace by the great Khān (?)
- 2 .....to make his name famous in the world
- 3 (caused) to be hewn (in rock) a well
- 4 (and thus) water gushed out.....like the water of *Kauthar*
- 5 During the just rule of Akbar the victorious
- 6 .....delightful without why or wherefor.
- 7 I asked the Pleiades for the date. They said,
- 8 "(was) dug in the year nine hundred ninety two; I tell thee."
- 9 Composed by 'Umar Ḥusain. 992 H. (1584 A.D.).

No. 3—Inscription on the Markande Gate in the outer ramparts of the fort.

This inscription records the construction of the Fort of Bhonrasa by one Ḥasan Khān during the reign of Akbar in 1594 A.D. The Markande Gate, on which the inscription is set up, is a gate in the outer walls of the fort. It faces the south and is called Markande on account of the streamlet which it overlooks.

The inscription, which is set in a niche over the gate, measures 2 ft. 6 in. by 2 ft. 4 in. and consists of ten lines of Persian verse.<sup>1</sup> The style of writing is *Naskh*. My reading of the text is as follows:—

## Plate VIII (a)

اشهد ان لا اله الا الله وحده لا شريك له

الله

تاریخ نامه قلعه بهونراسه

- |                                   |                              |
|-----------------------------------|------------------------------|
| (۱) در عهد پادشاه هفت کشور        | جلال‌الدین محمد شاه اکبر     |
| (۲) هزار و سه ز هجرت بود آن سال   | مرتب گشته این قلعه مدور      |
| (۳) حسن خان مسند عالی . . . . .   | بنای کرد با زینت (۴) و زیور  |
| (۴) جوانمردی که با همت شجاعت      | چو شیر چون هزبر فر دلار      |
| (۵) همیشه عمر خان و جمله فرزند    | ز اخوان اقربا و یار لشکر     |
| (۶) پناه مسلمان کرد این حامی      | جزاک . . . . . در دنیا و آخر |
| (۷) ز تاریخش خرد چون باغ گفته     | حساب ابجد خوانی و بنگر       |
| (۸) که از فتوحی حیف این . . . . . | . . . . .                    |

<sup>1</sup>The metre of the verse is *محدث معذوف* and the date found from the chronogram is 1003 H (1594 A.D.).



## EPIGRAPHIA INDO-MOSLEMICA

### TRANSLATION

I confess that there is no god but God, (Who is) one (and has) no partner.

God: The record (of the) fort (of) Bhonrasa.

- 1 During the reign of the king of seven climes, Jalālu'd-Dīn Muḥammad Shāh Akbar;
- 2 One thousand and three was the Hijri year when this circular fort was completed.
- 3 Ḥasan Khān of exalted rank.....built this beautiful and ornate (edifice).
- 4 The young man (Ḥasan Khān) who in courage and valour is like a tiger or a lion.
- 5 'Umar Khān and all his (Ḥasan Khān's) sons and his brothers, relatives and friends constitute his army.
- 6 (He) made the place the refuge of Muslims, may God reward him in this world as well as in the next!
- 7 For its chronogram Wisdom suggested the word *Bāgh* (garden): calculate the numerical value of the word according to the *Abjad* system and determine the date.
- 8 From Faṭhī alas.....

#### No. 4—Inscription on the Jagirdār's mosque.

This mosque is situated outside the fortifications of the town, but being not far from it the inscription has been included in the town group. The mosque was constructed by some Jagirdār whose name or family connections are not known now. The building has no other attraction than the inscription, which is fixed in the middle of the back-wall of the prayer-hall. The text is carved in relief on a tablet which measures 3 ft. 8½ in. by 10 in.

### TEXT

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ      (۱) يَا حَافِظ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

يَا حَافِظ سَنَةِ ۱۰۹۴

(۲ - ۴) آيَتُهُ الْكُرْسِيِّ ۵ سَنَةِ ۲۴ اَرَرَنُكَ شَامِي

### TRANSLATION

- 1 O! Protector! There is no god but God and Muḥammad is the apostle of God: In the name of God, the most Merciful and Compassionate! O Protector! year 1094 H. (1683 A.D.).
- 2-4 Throne verse: *Qur'ān*, ch. II, v. 256, year 24 (Regnal) of Aurang(zeb's) rule.

#### GROUP B.—MONUMENTS IN BAḌĀ BĀGH.

##### No. 5—Inscription over the mihrāb in the Great Mosque in Baḍa Bāgh.

From the prominent position this inscription occupies, it is apparent that it has belonged to this mosque from the beginning. It is cut in relief in a bordered panel measuring 2 ft. 5 in. by 1 ft. 1 in. and consists of six lines. The first five lines are written in *Naskh* characters and contain holy texts. The last line is in the *Nastā'liq* style and the text refers to the construction of a mosque by Nawāb Ikhḷāṣ Khān in the reign of Aurangzeb in 1096 H. (1685 A.D.). As Nawāb Ikhḷāṣ Khān's name is mentioned in other inscriptions of the place it appears that he was an important official under the Mughals.

The inscription also mentions the name of one Kamāl Khān of Lahore who seems to have been a minor official under Nawāb Ikhḷāṣ Khān.



## Plate VIII (b)

(۱) بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۞ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

(۲ - ۵) آيَةُ الْكَرْسِيِّ

(۶). در سن یک هزار نود و شش هجری و بست و هفتم از رنگ شاه عالم گیر غازی  
این مسجد غفران پناه نواب اخلاص خان بهادر [ر] با اهتمام بنده رب جلیل کمال خان  
ابن الهداد خان حال ساکن بلده لاهور مرتب شد ۞

## TRANSLATION

- 1 The *Bismilla* and the Islāmic creed.
- 2-5 Throne verse, *Qur'ān*, ch. 2, v. 256.
- 6 In the year one thousand ninety-six Hijri and twenty-seventh (regnal year of) Aurang(zeb) Shāh, the conquerer of the world, the victorious, this mosque of Nawāb Ikhlās Khān, who is resting in Paradise, was completed under the supervision of the (humble) servant of God, Kamāl Khān son of Alahdād Khān, now residing in the city of Lahore.

Nos. 6-8—Three inscriptions from the Great Mosque, Baḡa Bāgh.

These three inscriptions are also set up in the Great mosque, but as their calligraphy is different from that of inscription No. 4 they may have originally belonged to another mosque or a mausoleum and may have been put up here after the decay of the latter. Two of these inscriptions contain only religious texts but the third contains two Persian verses referring to the transitoriness of the world. The latter inscription apparently belongs to a mausoleum. The religious texts of the first two inscriptions are as follows:—

Inscription No. 6.<sup>1</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(۱) اَشْهَدُ اَنْ لَا اِلَهَ اِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ

(۲) وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

(۳) چراغ و مسجد و محراب و منبر ابوبکر و عمر عثمان و حیدر

## TRANSLATION

*In the name of God, the most Merciful and Compassionate!*

- 1-2 The Islāmic creed.
- 3 Abū Bakr, 'Umar, Uthmān and Haidar are the lamp, the mosque, the prayer-niche and the pulpit of the Islāmic religion.

<sup>1</sup> The tablet on which inscription No. 6 is carved measures 2 ft. by 1 ft. 2½ in.



Inscription No. 7.<sup>1</sup>

بسم الله الرحمن الرحيم

(۱) سبعان الله والحمد لله ولا اله الا الله والله

(۲) اكبر ولا حول ولا قوة الا بالله العلي العظيم

## TRANSLATION

*In the name of God the most Merciful and Compassionate!*

1-2 God is holy and all praise is due unto Him: there is no god but God. God is Great, and no one has strength and power except God the High and Great.

Inscription No. 8 has been deciphered as follows<sup>2</sup>:—

## Plate IX (a)

پد . . . [د] ل درین دنیا که روزی چند مهمانی (۱)

چون که مر [م] پیش آید خوری . . . م پشیمانی

زبردستی [؟] . . . . . زمین مرزبان زیر دستان را

(۲) که چون وقتی اجل آید یقین دانی که درمانی

## TRANSLATION

- 1 Do not love (!) this world, for thou art a guest in this world for a few days; when suddenly death comes thou shalt feel sorry;
- 2 (O!) powerful (!) . . . . . do not oppress the weak because when the time of death will come thou shalt feel helpless.

## No. 9—Inscription on another mosque in Baḍā Bāgh.

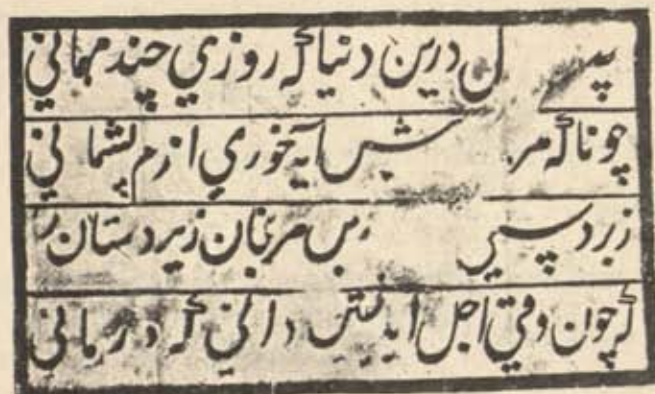
This inscription is carved on the western wall of a mosque situated in the vicinity of the Baḍā Bāgh. The mosque is an insignificant building, and as the inscription mentions the name of Aurangzeb, it apparently belongs to some other building and not to this mosque.

The inscriptional tablet measures 1 ft. 10½ in. by 10 in. and bears seven lines of writing, of which the first five are in *Naskh* characters and the remaining two in the *Nastā'liq* script. The sixth line mentions the completion of the mosque during the reign of Aurangzeb on the 19th of Dhū'l-Hajj in 1095 H. (1683 A.D.).

<sup>1</sup> The tablet of inscription No. 7 measures 2 ft. by 1 ft. 2½ in.

<sup>2</sup> The tablet on which this inscription is carved measures 2 ft. 2 in. by 1 ft. 5 in.

(a) Inscription from a mosque at Bhonrasa, Gwalior State.



SCALE - 166

(b) Inscription from another mosque at Bhonrasa.



SCALE - 25

(c) Inscription from a well at Bhonrasa.



SCALE - 166





I have deciphered the text as follows :—

Plate IX (b)

(۱) بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ؕ لَا اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ الرَّسُوْلُ اللّٰهُ

(۲-۵) آیة الكرسي

(۶) فِي التَّارِيْخِ نَوَزْدَهَمِ شَهْرِ ذِي الْحِجَّةِ سَنَةِ ۱۰۹۵ دَر عَمَلِ اَرْزَنْگِ شَاهِ عَالَمِ گِیْرِ پادشاه غازی مَرْتَبِ شَد

(۷) آه هرگه که سبزه در بستان دمیدی چه خوش بدی دلمن

بگذر ای دوست تا بوقت بهار سبزه بینی دمیده بر گل من

TRANSLATION

- 1 *Bismillah* and the Islāmic creed.
- 2-5 The Throne verse : *Qur'ān*, ch. II, v. 256.
- 6 Completed on the 19th of the month of *Dhu'l-Hajj* in the year 1095 during the reign of *Aurang(zeb) Shāh*, 'Ālamgīr, the emperor.
- 7 Alas ! the sprouting of the green grass in the garden made my heart happy ;  
Friend ! visit my tomb, for in spring thou shalt see the green grass growing on my ashes.

No. 10—*Inscription on the wall of a well in the Baḡa Bāgh.*

The inscription is carved on a tablet which is fixed to the inner masonry of the well. The tablet measures 2 ft. by 11½ in. The style of writing is *Nastā'liq* of an elegant type, resembling the style of inscriptions 6 and 8. The record consists of three lines, the first two contain a Persian verse and the last gives the date of the completion of the well. In the Persian verse the mausoleum of *Ikhlas Khān* the Governor, has been mentioned, and the well was apparently built as an adjunct to it.

My reading of the text is as follows :—

Plate IX (c)

حوض کوثر هست فردوس جهان

روضه غفران پناه اخلاص خان

بست و هفتم شهر رمضان سنه ۱۱۰۲ هجری در عمل محمد شریف مرتب شد

TRANSLATION

Verse

This well is like *Kauthar* (a stream of Paradise), while the mausoleum of *Ikhlas Khān*, who has taken refuge in Divine forgiveness, is the Paradise of this world.

(On the) twenty-seventh of the month of *Ramāzān* (in the) year 1102 H. (1691 A.D.) under the supervision of *Muhammad Sharif* this was completed.



## GROUP C—MONUMENTS IN THE BANDI BĀGH

Bandi Bāgh is situated on a rock eminence about a mile to the north-east of the town. The ruins of some old Hindu temples and a tank are in the close vicinity. It is only a graveyard now, but the name Bandi Bāgh suggests that originally a garden existed here. In the Bandi Bāgh there is a large number of mosques, the most important of which are named the Bārā Khambī, the Bandi Wālī, the Bina Neokī, the Ek Khambī and the Qalandarī. Two of these mosques have inscriptions which refer to the reign of Shāhjahān, the Mughal Emperor. At the Bandi Bāgh there is also a fine mausoleum, and many graves with fine plaster work. One of these graves is called the Hāthī Qabr<sup>1</sup>, and it is reported that an elephant was buried therein.

*Inscription on a mosque known as Bina Neokī Masjid.*

The mosque, as its name<sup>2</sup> indicates, has no foundations and it has been built on a rock which has hardly been chiselled for the structure. The inscription is carved on a tablet measuring 3 ft. 2 in. by 7½ in. The tablet has been divided into three panels, the middle contains the *Bismilla* and the Islāmic creed with two Persian verses recording the building of a mosque in 1050 H. (1640 A.D.). The two side panels contain only religious texts. The style of writing is *Naskh* of a crude type. The text has been read by me as follows :—

## Plate X (a)

## Right panel

- (۱) چراغ مسجد معمر [ ب ] منبر
- (۲) نبوت ان عتفک [ اعتکف ] فی هذا المسجد مات فیه
- (۳) قال رسول الله صلى الله عليه وسلم
- (۴) المؤمنین فی المسجد کالسمک
- (۵) فی الماء صدق رسول الله صلى الله عليه وسلم

## Middle panel

- (۱) بسم الله الرحمن الرحيم
- (۲) لا اله الا الله محمد رسول الله
- (۳) بدر شهنشا شاهی جهان مسجد ساخته . . .
- (۴) معنیاً [ مهیا ] شد خانه کردگار سن هجرت پنجاه و یک هزار

<sup>1</sup> Cf. Horse tomb at Chanderi and Dog tomb at Kheda in Gwalior State.

<sup>2</sup> Cf. *Bina Neokī Masjid* at Ujjain and its inscription in the *I. A.*, Vol. LVI.

(a) Inscription from a mosque at Bhonrasa, Gwalior State.



SCALE • 142

(b) Inscription from another mosque at Bhonrasa.



SCALE • 33





## Left panel

(١) ابو بكر عمر وعثمان حيدر

(٢) قال رسول الله الصلوة

(٣) المراح [ المعراج ] المومنين صدق

(٤) رسل الله

## TRANSLATION

## Right panel

- 1 The lamp, mosque, prayer-niche and pulpit
- 2 I resolved to sit in the mosque : died in this(?)
- 3 The Prophet of God, may God's blessings and peace be on him, has said :
- 4 " The believers in a mosque are like the fish (in water)."
- 5 Truly hath said the apostle of God, may God's blessings and peace be on him.

## Middle panel

- 1 In the name of God, the Compassionate, the Merciful.
- 2 There is no god but God, and Muḥammad is the apostle of God.
- 3 In the reign of Emperor Shāh Jahān, the mosque was built.....
- 4 The house of God was built in the Hijri year 1050 (1640 A.D.).

## Left panel

- 1 Abu Bakr, ' Umar, ' Uṭhmān and Ḥaidar ;
- 2 The apostle of God has said : " The prayer
- 3-4 is a ladder (to heaven) for the believers." Truly (hath said) the apostle of God.

## No. 12—Inscription on the Bandī Wālī mosque.

This mosque, like the garden, is called after the 'Bandī' whose name and life can not be ascertained now. The inscriptional slab measures 1 ft. 3 in. by 9 in. The letters are cut in relief and the text is enclosed by a border  $\frac{1}{4}$  in. wide. The record consists of nine lines written in *Naskh* characters. The two top lines and the bottom line contain the holy names of God and the *Kalīma*. The remaining portion of the inscription is in Persian verse, mentioning the completion of the mosque in the year 1050 H. (1640 A.D.) during the reign of Shāh Jahān, the Mughal emperor. This inscription seems to have been engraved by an illiterate mason who is responsible for this bad and perhaps inaccurate reproduction.

My reading of the text and the translation of it are given below :—

## Plate X (b)

افضل الذكر

(١)

(٢) لا [ ا ] له الا الله محمد رسول الله

(٣) چراغ و مسجد و معراب منبر

(٤) ابو بكر عمر وعثمان حيدر



(۵) بدر شاه جهان مسجد با صفا

(۶) بصدق صادق دين شد . . .

(۷) شده تمام بتاريخ الف خمسين [ ۶ ] بود

(۸) بدانکه ساخت عمارت در کرم بکشود

(۹) يا فتاح يا كبير يا بدرج

#### TRANSLATION

- 1 The best recitation :
- 2 The Islāmic creed
- 3 The lamp, mosque, pulpit and prayer-niche
- 4 Abu Bakr, 'Umar, 'Uthmān and Ḥaidar (respectively)
- 5 During the reign of Shāh Jahān, this sacred mosque
- 6 (Was built) through the faith of the sincere believer.....
- 7 It was completed in the year 1050 H. (1640 A.D.) :
- 8 With the construction of this edifice, the gate of benevolence was opened :
- 9 O Opener ! O Great ! O Marvellous !

There are two more inscriptions at Bhonrasa which I mention in order to complete the survey of the inscriptions there. One of them (No. 13) is carved on the rock-wall of a well near the Mātā's temple. It measures 1 ft. 2 in. by 8½ in. and comprises 12 lines. Three of them are in Deonāgarī script and the rest in Persian and Arabic characters. The style of writing is crude. The inscription records the building of the well by some Revenue official in the year 1246 H. or v. s. 1887 (?) 1830 A.D.

Inscription No. 14 is carved above the middle niche of the 'Idgāh of Bhonrasa which is a modern structure. The inscription is incised on a tablet measuring 1 ft. 7½ in. by 1 ft. 3½ in. There are six lines of writing in the *Naskh* characters. In the beginning there is a religious text and afterwards three lines of Persian verse, mentioning the name Faql 'Alī Khān who repaired the 'Idgāh in 1329 H. (1911 A.D.).

#### TWO PERSIAN INSCRIPTIONS FROM DHAMONI, SAUGOR DISTRICT, C. P.

By G. YAZDANI.

A few years ago R. M. Crofton, Esq., I. C. S., Director General of Revenue, His Exalted Highness the Nizam's Government, was kind enough to show me an eye-copy of an inscription of Aurangzeb from Dhamoni. He was also pleased to give me a note on the provenance of the inscription and a short history of the Dhamoni Fort.<sup>1</sup> The fort is mentioned

<sup>1</sup> Mr. R. M. Crofton's note is given below :—

"A village in the Banda *taluk* 29 miles north of Saugor. The population is now only 79 persons. The village belongs to Raja Gokal Das of Bubulpore. A police outpost is located here. Dhamoni has an old and very extensive fort which is now in ruins. The fort stands on an eminence at a short distance from the summit of the passes leading to Bundelkhand, and commands the valley of the Dhasan river. It is of a triangular ground plan and encloses a space of 52 acres, the ramparts having been generally 50 ft. high and 15 ft. thick with enormous round towers. There are also interior works strengthening the eastern



by Mughal historians as an important stronghold of the Bundela chiefs and it was conquered by 'Abdulla Khān, the Mughal general, who was deputed to chastise Raja Jujhār of Orchha (Orchha) by Shāh Jahān in 1045 H.<sup>1</sup> As the inscription shown by Mr. R. M. Crofton possessed some historical interest, I asked the Director General of Archaeology in India to kindly obtain for me through one of his Assistants two inked rubbings of the inscription. The Director General of Archaeology kindly complied with my request and deputed Dr. M. Nazim, Superintendent of Archaeological Survey, Central Circle, to visit Dhamoni and prepare inked rubbings of the inscription. Dr. M. Nazim visited Dhamoni in December, 1936, and he subsequently sent me the estampages of not only the Aurangzeb inscription, which was shown to me by Mr. R. M. Crofton, but also of another record which he found carved on the wall of an old well at the same place. I take this opportunity to thank Mr. R. M. Crofton for his very kindly drawing my attention to the Aurangzeb inscription. I also express my gratitude to the Director General of Archaeology in India and Dr. M. Nazim for their very kind help in securing me the inked rubbings of the two inscriptions.

The inscription mentioning the name of Aurangzeb is carved on a stone tablet which is now placed in the *dargāh* of Bal Jati Shāh at Dhamoni. The tablet measures 2 ft. 6 in. by 1 ft. 3 in. and is divided into panels. The inscription is in Persian verse. The first hemistich of the third line and the second hemistich of the fourth line are missing, as the stone has decayed at some places through climatic effects. The style of writing is *Nastā'liq* of a crude type.

The record besides the name of Aurangzeb gives the title, *Randūlah Khān*, which was held by one of his favourite commanders. *Randūlah Khān* was originally in the service of Bijapur kings, but later he joined the army of Aurangzeb, who seemed to have placed considerable confidence in him, for we find *Randūlah Khān* first deputed to capture Dāra Shukoh<sup>2</sup> and afterwards commissioned to punish the Raja of Chanda.<sup>3</sup> He held the rank of four thousand foot and four thousand horse and was awarded a prize of Rs. 10,000 for his

defences, where the magazine and officers' quarters were probably situated. Dhamoni was a very important town under Muhammadan rule and the ruins of numerous mosques and tombs are still visible. It is said that a market was held here for the sale of elephants. There is a large tank a mile from the fort, from which water was supplied to it by underground pipes. The whole place is now covered by jungle with a number of custard-apple trees, and is a favourite haunt of tigers. The fort is said to have been built by one Surat Sah, a scion of Mandla Gond dynasty, at the end of the 15th century. It was taken by Raja Birsingh Deo, the chief of Orchha, who rebuilt it, and subsequently passed into the hands of the Muhammadans. In 1700 it belonged to Chhatar Sal of Panna, and was afterwards taken by the Bhons. In 1818 after the flight of Appa Sahib, it was invested and taken by a British force under General Marshall. It is locally said that Abu'l Faḍl, the well-known minister of Akbar, was born in Dhamoni, but there seems to be no authority for this statement. Prominent objects are the tombs of two Muhammadan saints. The most important is that of Baljati Shāh, said to be the guru of Abu'l Faḍl. The villages of Sesai and Iahakpura are revenue-free for the support of this tomb, and there is a managing committee with the Tahsildar as president. There is a hereditary guardian of the tomb who has some old title-deeds including grants from Chhatar Sal of Panna and the Chanderi Raja of Gwalior. Until recent years the tomb was visited and worshipped by one of the responsible officers of the Nizam of Hyderabad. The other tomb is supposed to be that of one Aintha Shāh Wali, a Muhammadan saint who is said to have cursed Dhamoni and the surrounding country because he could not get water there, and his curse is believed still to lie on the country and prevent its being brought under cultivation. Various legends are current about the tombs of these saints."

<sup>1</sup> *Muntakhabu-l-Lubb* (Bibl. Ind.), Vol. I, pp. 510-14 and *Ma'aṣṣiru'l-Umara* (Bibl. Ind.), Vol. II

p. 217.

<sup>2</sup> *Muntakhabu-l-Lubb*, Vol. II, p. 41, and *Ma'aṣṣiru'l-Umara*, Vol. II, p. 309.

<sup>3</sup> *Ma'aṣṣir*, III, 309.



successful campaign against Dāra Shukoh. The inscription gives the date 1085 H. and records the building of a mosque at Dhamoni at the time of the visit of the victorious general, Randūlah Khān.

The text has been deciphered as follows:—

Plate XI (a)

- (۱) در زمان خسرو دین پرور گهتیی ستان شاه عالم گیر ابن ثانی و صاحب قران  
 (۲) چون بدولت کرد در هامون دها مونی نزل مقدم زندوله خان غـ ازبی و عالی مکان  
 (۳) \* \* \* \* \* تا بود شام و صحرکه سجده گاه مومنان  
 (۴) \* \* \* \* \* هست چون اتمام این در یک هزار هشتاد و پنج  
 (۵) مالکش عبدالله ابن شیخ راجی محمد است حق و ملک ارست تا باقی بود در زمان  
 کتبه لطیف ابن محمد ظریف فاروقی

TRANSLATION

- (1) In the reign of the emperor, the defender of the faith, the conqueror of the world, King 'Ālamgīr, the son of the Second Lord of the happy conjunction (Shāh Jahān).  
 (2) When the victorious and exalted Randūlah Khān camped in state in the plains of Dhamoni,  
 (3) .....so that the faithful may pray therein in the morning and evening.  
 (4) As it (the mosque?) was completed in the year 1085 H. (1671 A.D.).....  
 (5) The owner thereof is 'Abdullah son of Shaikh Rājī Muḥammad, whose right and title to ownership will continue as long as the world exists.

Written by Muḥammad Laṭīf son of Muḥammad Zarīf Fārūqī.

The other inscription which is carved on a well is also in Persian verse and consists of four hemistichs. The style of writing is *Nastā'liq*. As the lower part of the inscriptional tablet is damaged the chronogram which is given in the fourth hemistich cannot be deciphered with certainty. If it is *Khair jāri*, then the date of the building according to the *Abjad* system will be 1024 H. (1615 A.D.) falling within the reign of Jahāngīr.

I have deciphered the text as follows:—

Plate XI (b)

بسم الله الرحمن الرحيم

- (۱) چو زاهد محمد بنا بارلی کرد زه بانش از تازگی طوفه رونا  
 (۲) [بج]—تیم از عقل تاریخ آنرا بود بارلی [خیر] جاری بگفتا



SCALE -2

(b) Inscription from a well at Dhamoni, C.P.



SCALE -2





TRANSLATION

*In the name of God the most Merciful and Compassionate!*

- 1 When Zāhid Muḥammad built this well: lo, its garden was most delightful through its freshness
- 2 We asked Wisdom for its chronogram; it suggested: "The well is an everlasting charity". 1024 H. (1615 A.D.).

THE NAVAGRAM INSCRIPTION OF SULTĀN NUṢRAT SHĀH OF BENGAL.

By MAULAVI SHAMSUDDIN AHMAD, M.A., INDIAN MUSEUM, CALCUTTA.

The stone inscription which is edited here for the first time was noticed by the late Mr. N. G. Majumdar, Superintendent, Archaeological Section, Indian Museum, in 1933, in course of his inspection of an ancient ruined mosque at Navagram in the Pabna District, 13 miles from Chatmohar railway station on the E. B. Ry. The stone which is lying loose inside the mosque, is a slab of black basalt measuring 21"×10". The epigraph is engraved on this tablet in relief, recording the erection of a mosque by one Miṣṣan Mu'azzam in the reign of Sultān Nāṣiru'd-Dīn Nuṣrat Shāh on the 4th Rajab, 932 H. As the inscription was found inside the mosque, although dislocated from its original place of setting, and as there is no other old mosque in the neighbourhood, it is presumed that the record belonged to this very mosque.

The mosque is a fair representation of the style of sacred buildings of the time of the Ḥusain Shāhī kings of Bengal. It may be said to be a replica of the renowned *Eklakhi* tomb at Pandua, Malda District, which served as a model for such constructions in subsequent times. The mosque is a brick-built square structure with a fluted pillar at each corner and in the centre of outer walls. The façades are recessed with deep niches and shallow rectangular panels decorated with elaborately carved bricks. The walls are curvilinear at the top, which is the chief peculiarity of early Bengali structures; but the curvature is so gradual that it is scarcely discernible by untrained eyes. Each of the walls on the north, south and east of the mosque is pierced by two arched doorways by which the prayer-hall can be approached. The whole construction is crowned by a single dome. The interior space from wall to wall measures about 24 ft. square. The mosque is still in use, but very poorly attended by the praying units.

The present epigraph is apparently the first dated record that has ever been discovered in the Pabna District. Two more inscriptions, one being verse 13, chapter 13, and the other verses 1-5, chapter 99 from the *Qur'ān*, incised on two separate bricks were, however, found lying in the remains of an old mosque at Samaj in the same District.<sup>1</sup> They were acquired in 1924 by Mr. K. N. Dikshit, Rao Bahadur, and presented to the Indian Museum.

The inscription under reference consists of two lines, each separated from the other by a horizontal band running between the lines. The style of writing is *Tughra* of a low standard and devoid of artistic beauty. It bears a sharp contrast to the contemporary records of this king, which represent fair specimens of the decorative *Tughra* writing of Bengal. This fact leads us to suppose that in engraving this inscription, services of unskilled local craftsmen were requisitioned and that they were not very capable in lithic workmanship.

<sup>1</sup> *E. I. M.* for 1933-34, p. 6, Pl. III (b) and (c).



The donor of this mosque mentioned in the epigraph is one *Miyān Mu'azzam*. In the Mangalkot inscription<sup>1</sup> of this king, written in 930 H., has also been found the name of one *Khān Miyān Mu'azzam*. It may be surmised that these two *Miyān Mu'azzams* were either identical persons or connected with each other by some bond of relationship. The donor has further been designated as 'Jangdār' (a warrior, a hero). This indicates that *Miyān Mu'azzam* was possibly one of those dignitaries who distinguished himself by displaying some feat of chivalry in the expedition sent by *Nuṣrat Shāh* against *Bābur* and was subsequently rewarded with this distinction.<sup>2</sup>

The titles of the king mentioned in this epigraph are the same as are generally found on his coins. The language is Arabic and I give below my reading of the text:—

Plate XII (a)

- (1) قال النبي صلى الله عليه وسلم من بنى مسجداً في الدنيا بنى الله تعالى سبعين قصرًا في الجنة من بنى هذا المسجد في عهد السلطان ابن سلطان ناصر الدنيا والدين ابوالمظفر نصرت شاه سلطان ابن حسين شاه
- (2) سلطان خلد الله ملكه و سلطانه واعلى امره وشانه باني المسجد ميان معظم . . . . . جگندار ابن . . . . . عم شهرته (ق) في العصر خان معظم مباركخان ناظر سلمهما الله تعالى في الدارين - مورخاً ٤ من ماه رجب قدره سنة اثنى وثلثين وتسعمائة ٩٣٢

TRANSLATION

1-2. The Prophet has said (peace and blessings of Allāh be upon him), "Whoever builds a mosque in this world, God the Great will build seventy palaces in heaven (for him)". This mosque has been built in the reign of the *Sultān*, son of *Sultān Nāṣiru'd-Dunya wad-dīn Abu'l Muẓaffar Nuṣrat Shāh Sultān*, son of *Ḥusain Shāh Sultān*, may God perpetuate his kingdom and sovereignty and elevate his power and dignity. The donor of this mosque is *Miyān Mu'azzam*.....*Jangdār*, son of .... may his fame be diffused among the people, *Khān Mu'azzam Mubārak Khān*, may God the Great keep them both in peace in both the worlds; (it was built) on the 4th of *Rajab*, may its honour be dignified, in the year nine hundred and thirty-two, 932 (21st April, 1526).

FIVE INSCRIPTIONS FROM THE PROVINCIAL MUSEUM, LUCKNOW.

By G. YAZDANI.

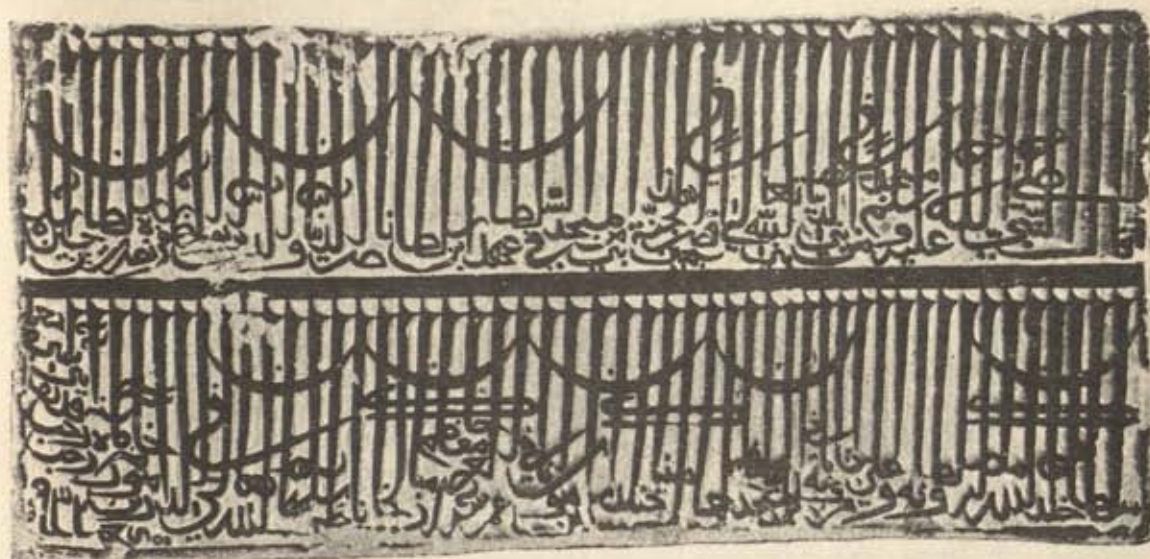
Two years ago, Mr. Prayag Dayal, Curator, Provincial Museum, Lucknow, kindly sent me the rubbings of some inscriptions for decipherment and publication in the *Epigraphia Indo-Moslemica*. I have selected five inscriptions from them and they are studied below. The earliest of these inscriptions belongs to the reign of *Mubārak Shāh Khālji*, and from the style of its writing it is very typical of the script which was in fashion at that period. For instance, the style of the *markaz* of *kāf*, or the spelling of the word *کي*, or the form of

<sup>1</sup> Blochmann, *J. A. S. B.*, Vol. XLII, for 1873, p. 296.

<sup>2</sup> A Salam's *Riāz*, pp. 134-35.



(a) Inscription of Sultan Nusrat Shah of Bengal from Navagram, Pabna District.



SCALE · 33

(b) Inscription of Mubarak Shah Khalji from the Provincial Museum, Lucknow.



SCALE · 144

(c) Inscription of Shah Jahan from the Provincial Museum, Lucknow.



SCALE · 144





*hā'i havvar*, such as used at the end of the word *باد* in the sixth hemistich and in the word *د* in the seventh hemistich. The inscription is incomplete and it records the construction of some building, perhaps a mosque, which was commenced during the reign of 'Alāu'd-Dīn Khaljī (1296-1316 A.D.) and completed shortly after his death in 1316 A.D. when Mubārak Shāh Khaljī succeeded to the throne of Delhi. The inscriptional tablet now measures 3 ft. 8 in. by 1 ft. 2 in., but originally it must have been about 5 ft. in length for the second hemistichs of each of lines two, four and six are missing, and they originally having been arranged in separate panels would have made the length of the tablet 1 ft. 3 in. larger than its present size. The unfortunate feature about this inscriptional tablet however is, that it was deliberately broken to suit the size of another inscription which was carved on the back of the tablet by Sar Andāz Khān an official of Shāh Jahān's reign in 1049 H.<sup>1</sup> In the latter inscription the name of Sar Andāz Khān is mentioned as the builder of a mosque. From the vandalistic treatment offered to the original inscription it may also be surmised that the mosque which has been recorded in the latter inscription to have been built by Sar Andāz Khān may have only been repaired by him and originally built during the reigns of 'Alāu'd-Dīn and Mubārak Shāh Khaljī as mentioned in the former inscription.

The original inscription is in Persian verse. The style of writing is *Naskh* of an ornamental type such as was in vogue during the reigns of the early Sultāns of Delhi. Originally the inscription consisted of six lines, comprising twelve hemistichs, each carved in a separate panel on the tablet. The fourth, eighth and twelfth hemistichs are missing now.

I have deciphered the text as follows:—

Plate XII (b)

- (۱) . . . . . شه علا دنيا ر دين      کي باد مرقد او تخت گاه خلد برين  
 (۲) . . . . . بنا نهاد ر ليکن بطالع . . . . .  
 (۳) . . . . . دارا نشان مبارکشاه      کي باد مملکتش تا بروز حشر امين  
 (۴) . . . . . کمينه بنده اين هر در شا . . . . .  
 (۵) . . . . . ت در سال هفصد و شش رده      وقف کرد يقين  
 (۶) . . . . . جزای خير دهدش خدای . . . . .

TRANSLATION

- 1 The king, 'Alā'i-Dunya-o-Dīn ('Alāu'd-Dīn): may the throne of Paradise be his resting place!
- 2 He laid the foundation but through the influence of (unlucky) stars.....
- 3 (The king) with Darius's glory, Mubārak Shāh: may his empire remain safe until the day of resurrection!
- 4 The humble servant of both these kings.....
- 5 In the Hijra year 716 (1316 A.D.) .....dedicated them surely.....
- 6 May God reward him (for this act of charity).....

<sup>1</sup>Sar Andāz Khān held the Faujdārī of the *sarkārs* of Lucknow and Berwara during Shāh Jahān's reign. He also held the rank of one thousand five hundred foot and one thousand two hundred horse. *Bādshāh Nāma* (Bibl. Ind.), Vol. I, Pt. II, p. 278.



The inscription on the reverse side of the tablet is also in Persian and consists of two lines. The style of writing is *Nastā'liq* of a fair class.

I have deciphered the text as follows:—

Plate XII (c)

- (۱) مسجد شد بدو [ر] شاه جهان بهر طاعت ز فیض یزدانی  
(۲) سال تاریخ از . . . . ری وقوع گزید انداز خان بود بانی

TRANSLATION

- 1 By the grace of God the mosque was built for prayer during the reign of Shāh Jahān.  
2 (Regarding) the year and date of construction . . . . . say: "Sar Andāz Khān was the founder".

According to the *Abjad* system the phrase, *Sar Andāz Khān būd bānī*, gives the date 1045 H. (1635 A.D.), which represents the year of the construction of the mosque.

The third inscription from the Provincial Museum, Lucknow, has also an unhappy history. It belongs to the reign of the Mughal king Akbar, and originally the inscriptional tablet was set up on an important building, but later the tablet seems to have been removed from that building and through the utilitarian zeal of some enthusiast dressed and shaped as a mill-stone. The tablet having been used for the latter purpose for some time, the letters carved thereon have been abraded and it is impossible to decipher the text of the inscription in full.

The tablet at present measures 1 ft. 8 in. by 1 ft. 4 in. and has a hole in the middle. The inscription is in Arabic prose and the script is *Naskh*. The few words of the text which have been deciphered are given below:—

Plate XIII (a)

محمد اکبر بادشاه غازی

بسم الله الرحمن الرحيم

- (۱) سبعلن . . . . . سلطان  
(۲) . . . . .  
(۳) فی عهد الملك البازل  
(۴) حضرت جلال الدین . . . . . ملکه و سلطانه و افاض  
(۵) علی العالمین بره و احسانه . . . . . تعالی دائماً  
(۶) فی تاریخ عشر . . . . . و خمس و ثمانین  
(۷) . . . . .

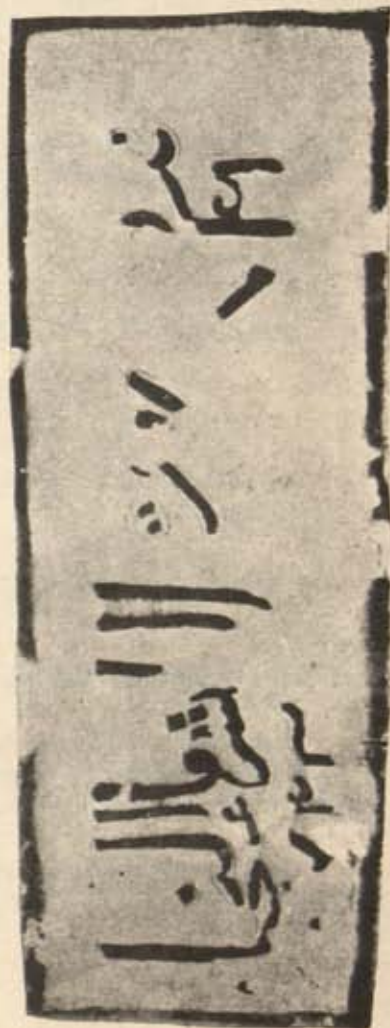


(a) Inscription of Akbar from the Provincial Museum, Lucknow.



SCALE '25

(b) Inscription on a brick, Provincial Museum, Lucknow.



SCALE '5

(c) Inscription from the Provincial Museum, Lucknow.



SCALE '2





## TRANSLATION

Muhammad Akbar, the victorious king.

*In the name of God the most Merciful and Compassionate!*

"Holy.....Sultān.....during the reign of the benevolent king, His Majesty Jalālu'd-Dīn.....protect his kingdom and authority and diffuse his munificence and charity in the world.....Almighty.....forever.....on the.....in the year 985 H. (1577 A.D.)....."

The fourth inscription of the Lucknow Museum is also somewhat unusual, being carved on a brick, measuring 12 in. in length. It contains two dates 719 and 734 H., the first falling within the reign of Qutbu'd-Dīn Mubārak Khālījī and the latter during the rule of Fīroz Tughluq. The style of writing is *Nasikh*, but as the letters of the beginning of the inscription have been abraded only the last two words of the text are legible, which read as follows:—

## Plate XIII (b)

الشرفاء النجباء . . . . .

۷۳۴

۷۱۹

## TRANSLATION

.....the nobles and the generous....."

719 H. (1319 A.D.)

734 H. (1334 A.D.)

The fifth inscription seems to have been originally set up on a gate, which was built by some Nawab in the year 1172 H. (1758 A.D.). The style of writing is *Nast'aliq* and the inscription consists of five lines of Persian verse.<sup>1</sup>

I have deciphered the text as follows:—

## Plate XIII (c)

(۱) زهی باب دولت برافراشتند بنایش چو قطب فلک ساختند

(۲) هر نور زین ز چرخ برین چو باران رحمت بر روی زمین

(۳) متین معکم استوار آمده چو ارتاد فلکی قرار آمده

(۴) مه و سال آن هاتف دلنواز بگفتا در فیض دیدیم باز

۱۱۷۲

(۵) نواب این دروازه را تعمیر چون فرموده است یک هزار و یکصد و هفتاد اثنا برده است

## TRANSLATION

- 1 How excellent the gate of empire, which they have built and elevated its structure like the Pole star.
- 2 Upon it (the gate) the divine light falls from heaven like the rain (of mercy) on earth.
- 3 It is solid, strong and durable, having the constancy of the poles of heaven (*i. e.*, the stars).
- 4 The month and year of the building were communicated by the gracious inspirer, who said, "*We have seen the gate of benevolence open*".<sup>2</sup>
- 5 When the Nawāb built this gate, the (Hijrī) year was 1172 H. (1758 A.D.).

<sup>1</sup>The inscription is carved on a tablet, measuring 2 ft. 6 in. by 1 ft. 6 in.

<sup>2</sup>According to the *Abjad* system the phrase gives the year 1172 H.



## THREE INSCRIPTIONS FROM GINGEE.

BY FAZAL AHMAD KHAN, M.A.

I am deeply grateful to Mr. Ghulam Yazdani, who was kind enough to allow me to work on inscriptions from Gingee, Halsingī and Pirapūr, which I now publish with his kind permission in two articles. Further I acknowledge the kind help and guidance which he has given me ungrudgingly.

The impregnable rock-fortress of Gingee is in the Tindivanam Taluka of the South Arcot District, Madras, situated in 12° 15' N. and 79° 25' E.<sup>1</sup> According to a most reliable and valuable source of historical information, the geographical position of Gingee has been marked out thus. "It (Gingee) has got seven forts. On the east is Palamkota, and it stretches up to the sea on this side. On the north is Sihachal mountain, which bounds Carnatic and Arcot. In the western direction is Tirnāmal, and towards the south Wardawar."<sup>2</sup>

At present the population of Gingee is small, but when it was conquered by the Emperor Aurangzeb's general *Dhu'l-Fiqār Khān*, it became a very important division of Mughal administration in the Deccan. It comprised eight *mahals* (districts), and its annual revenue amounted to 7½ lakh of rupees.<sup>3</sup> Now the interest of the place is merely historical. We lack definite historical evidence to show who first constructed the fortress, but the original architectural features indicate that some ruler of the ancient Vijayanagar dynasty built the fort. The lines of fortifications which cross the valley between the three hills of Rājagiri, Kistnagiri and Chandraya Drug, embrace an area of 7 square miles. Originally each fortification consisted of a wall 5 feet thick, built of granite blocks and filled in with rubble, but later a huge earthen rampart, 25 to 30 feet thick, has been thrown up behind these walls, and rivetted on the inside with stone, while at intervals in this rampart were built guard rooms.

The fortress, as already mentioned, is defended by three formidable hills, connected by long walls of circumvallation. The citadel stands on the Rājagiri hill, 500 to 600 feet high, and consists of a ridge terminating in a great overhanging bluff facing the south and falling with a precipitous sweep to the plain on the north. At the point where the ridge meets the base of the bluff, a narrow and steep ravine gives a difficult means of access to the top. On every other side it is inaccessible. Across this ravine were built three walls rising one behind the other, which rendered an attack by escalade impracticable. The way to the summit leads through the three walls by several gateways.<sup>4</sup>

As mentioned above, the fortress of Gingee was a stronghold of the Vijayanagar kingdom, which was at the height of its glory and prosperity at the beginning of the 16th century A.D., and was finally overthrown by the allied forces of the Sultāns of Bijapur, Golconda, Ahmadnagar and Bidar in the year 1565 A.D. at the famous battle of Tilikota, when Rāma Rāya was slain and the confederates marched on to Vijayanagar. It was not until 1058 A.H., 1638 A.D., however that Khān Muḥammad, the Bijapur general with the military alliance of Golconda troops, captured the fort from Raja Rūp Naik, a descendant of Rāma Rāya, the Vijayanagar king. It was for the first time in the history of the Carnatic that Muslims firmly established themselves there. The new rulers built

<sup>1</sup> *Imperial Gazetteer*, Vol. XII.

<sup>2</sup> *Statistical Account of the Deccan under the Mughals* (original manuscript in possession of Mr. Ghulam Yazdani).

<sup>3</sup> *Ibid.*

<sup>4</sup> *Imperial Gazetteer*, Vol. XII.



mosques and other buildings in this part, which had hitherto been a land of Hindu temples.<sup>1</sup>

As a result of Muslim conquest the vast country of the Carnatic was divided into two main parts; the Hyderabad and the Bijapur, by an imaginary line from Vellore to Sadras, and each of these parts was further sub-divided into Bālāghāt (uplands) and Pāyānghāt (lowlands). But the new rulers had not fully consolidated their conquests, and a large part of the country was still in the hands of unsubdued *poligars* (local chiefs), or held by nobles who were independent of Bijapur and Hyderabad. The political situation was further complicated by Shivaji's invasion of 1677 A.D., and the establishment of a new Maratha government at Gingee. Shivaji appointed one of his own officers to command the fortress, and it remained in Maratha hands for 22 years.<sup>2</sup>

After the fall of Bijapur and Golconda, Mughal sovereignty was proclaimed over all the Carnatic by virtue of succession, but without any adequate force to make it effective. After Shivaji's death, his son-in-law, Harji, became Commander of Gingee. Harji invaded Hyderabad Carnatic, north of the Palār river, and took possession of several forts and towns. On the arrival of the Emperor Aurangzeb's officers, the raiders retreated and established themselves at Wandiwash. Harji died in 1689 A.D. Rājā Ram arrived at Gingee, took possession of it and established his court there. Dhu'l-Fiqr Khān, as supreme Mughal Commander, reached the environs of Gingee in the year 1690 A.D. The siege was prolonged for 8 years on account of the well fortified position of the fortress, and it seemed that Dhu'l-Fiqr Khān was determined to take Gingee in order to save his credit with the Emperor. At last the fortress fell in the year 1698 A.D., and afterwards became the headquarters of the Muslim standing army in the Province of Arcot.<sup>3</sup> The Emperor Aurangzeb, after the fall of Gingee, named that town Nuṣratgarh.<sup>4</sup> It became an important centre of Mughal rule in the Deccan, and a mint was also established there. A silver coin of Emperor Aurangzeb issued from Gingee mint is in the cabinet of Hyderabad Museum and considered to be unique.<sup>5</sup> Some silver coins struck at Nuṣratgarh, are also in the Hyderabad Museum collection, and a detailed report on these coins has been published.

Nizāmu'l-Mulk, Qamaru'd-dīn, Qhān Qilich Khān, Khān Daurān, had held the Viceroyalty of the Deccan under the Mughal rule in 1713-14, and 1720-22, and though in February 1722 he went to Delhi to assume the Chief Ministership of the Empire, he kept hold over the Deccan by means of his agents. In 1724 A.D. he went back to the Deccan with the intention of relinquishing the more responsible office at Delhi. In a short time the entire Mughal Deccan was brought under his control. The Emperor confirmed him in the Viceroyalty of the Deccan, with the title of Āṣaf Jāh in the year 1725 A.D. At the time of Āṣaf Jāh's death, his eldest son Mir Muḥammad Panāh, Ghāzīu'd-Dīn Khān, was at Delhi. Nāṣir Jang the second son managed to seize the Viceroyalty of the Deccan, and was at last confirmed in that post by the Emperor with the title of Nizāmu'd-Daula. At this time Āṣaf Jāh's daughter's son, Muẓaffar Jang, claiming the Viceroyalty, went to the Carnatic in concert with Qhanda Ṣāhib, an aspirant to the Nawābship of Arcot. The two allies bought the help of Dupleix and gained Arcot after killing its

<sup>1</sup> Basāṭin, p. 329.

<sup>2</sup> Cambridge History, Vol. IV.

<sup>3</sup> Ibid.

<sup>4</sup> Ma'āthiru'l-Umara, Vol. 2, p. 96 (Asiatic Society, Bengal).

<sup>5</sup> An account of the Gingee coin was published in the Annual Report of the Archaeological Department, Hyderabad, for the year 1919-20 A.D.



Nawāb, Anwaru'd-Dīn. Nāṣir Jang with troops marched to the Carnatic, came upon his enemies near Valadavar, captured alive Muẓaffar Jang and returned to Arcot. In the meanwhile the English implored Nāṣir Jang to take the field against the French. He only decided to do so when he learnt that Dupleix had occupied Tiruviti and Gingee and was marching towards Arcot.<sup>1</sup> The capture of Gingee by the French in the year 1750 A.D.<sup>2</sup> profoundly disquieted him. After this Nāṣir Jang set out, but was slain at the instigation of the French.<sup>3</sup> The French held Gingee for 11 years. During this interval there was constant warfare between the English and the French in the Deccan, each trying to establish supremacy. In 1756 A. D. war broke out anew and lasted till 1761 A.D., at the closing of which the French were left without a foot of ground in India.<sup>3</sup> It was in 1761 A. D. that Gingee passed to the English. In 1780 A.D. this fortress was surrendered to Ḥaidar 'Alī and played no important part in the subsequent campaigns.

(1) *Inscription on a bastion, Gingee Fort.*

The stormy history of Gingee fortress has already been briefly traced out, and we knew how the 'Ādil Shāhī troops brought Gingee under their subjugation in the year 1058 H., 1638 A.D. It remained under 'Ādil Shāhī protection for about 40 years, and during this period many additions in buildings were made. The bastion on which the present inscription is carved was built in the year 1063 H., 1643 A.D.

The inscription is carved on a slab which measures 1 ft. 6½ in. by 8½ in. The language is Persian and the style of writing *Nastā'liq*, which developed to a high perfection during the time of the Mughal emperors, particularly in the reign of Akbar.<sup>4</sup> My reading of the text is as follows:—

Plate XIV (a)

برج حسینی در سنه ۱۰۶۳ مستعد شد

TRANSLATION

Husainī bastion was built in the year 1063 H., 1643 A.D.

(2) *Inscription on a mosque at Gingee.*

Gingee, after being taken from Maratha hands in the year 1698 A.D., remained the headquarters of the Mughal troops up to the year 1750 A.D. During this period new buildings were constructed in Gingee, and the mosque in which the present inscription has been found was completed in the year 1130 H., 1718 A.D.

The inscription consists of four lines of Persian verse, which are written in *Nastā'liq* characters. The slab measures 1 ft. 9 in. by 1 ft. 7 in. It records the construction of a mosque by one Sa'id, Governor of Gingee in the time of the Emperor Farrukh-Siyar. It

<sup>1</sup> *Cambridge History*, Vol. IV.

<sup>2</sup> *Ma'aṭṭhiru'l-Umara*, Vol. 2, p. 854.

<sup>3</sup> *Ibid.*, p. 852.

<sup>4</sup> Aḥu'l Faḍl remarks that during the time of Emperor Akbar, *Nastā'liq* received a new impetus *A'in-i-Albari* (Blochmann), Vol. I, p. 102.

(a) Inscription on a bastion, Gingee Fort.



SCALE • 166

(b) Inscription on a mosque at Gingee.



SCALE • 166

(c) Inscription in Sa'dullah Khan's mosque, Gingee.



SCALE • 125





also contains a chronogram giving the date 1130 H. 1718 A.D. My reading of the text is as follows:—

## Plate XIV (b)

بنصرتگده ہے تعمیر مسجد سعید کامران فرمانروا شد  
خرد از سال اتمامش خبر داد چه مسجد کعبه ثانی بنا شد  
۱۱۳۰

## TRANSLATION

- (1) Sa'id, the successful (administrator), ordered the construction of a mosque at Nusratgarh.<sup>1</sup>
- (2) Wisdom communicated the chronogram of the completion of the building: "*What a mosque, as if another Ka'ba has been built.*" 1130 H. (1718 A.D.).

(3) *Inscription in Sa'd'ullah Khān's Mosque, Gingee.*

This inscription consists of four lines of Persian verse, carved in elegant *Nastā'liq* style. The slab bearing this inscription measures 4 ft. by 11 in. It records the construction of a canal, by Sa'id, Governor of Gingee during the administration of Emperor Muḥammad Shāh of Delhi. It also contains a chronogram which gives the date 1135 H., 1723 A.D. My reading of the text is as follows:—

## Plate XIV (c)

فزون از نهر آب شهر جلجلی سعید عالم آرا رشک خورشید  
خرد تاریخ آن سرچشمه فیض بگفتا فیض جاری باد جارید  
۱۱۳۵

## TRANSLATION

- (1) Sa'id, the adorer of the world, the envy of the sun, increased the water-supply of the city of Gingee by (the construction) of the canal.
- (2) Wisdom suggested the chronogram of this fountain of benevolence: "*May this (stream of) bounty flow forever.*" 1135 H. (1723 A.D.).

## THREE INSCRIPTIONS FROM THE INDI TALUKA, BIJAPUR DISTRICT.

By FAZAL AHMAD KHAN, M.A.

Indi taluka is the northernmost taluka of the Bijapur District in the Bombay Presidency, lying between 16° 56' and 17° 29' N. and 75° 33' and 76° 12' E. This taluka is an unbroken and almost treeless plain; but towards the south and south-east where some streams flow, the country is populous and well cultivated.<sup>2</sup> The villages of Halsingī and Pīrapūr are near Indi, where the three new inscriptions have been discovered.

<sup>1</sup> Emperor Aurangzeb after the conquest of Gingee, named that town as Nusratgarh. (*Ma'āthir'u'l-Umara*, Vol. 2, p. 96).

<sup>2</sup> *Imperial Gazetteer*, Vol. XIV.



(a) *Inscription of 'Alāu'd-Dīn Ahmad Shāh Baihmanī from Halsingī.*

The first of these three inscriptions is from Halsingī. This inscription refers to Sultān 'Alāu'd-Dīn Ahmad Shāh Baihmanī II, who was the son of Sultān Ahmad Shāh Wali Baihmanī. He ascended the throne at Ahmadabad Bidar, agreeably to the will of his father in the month of Rajab, 839 H. (February 1435 A.D.)<sup>1</sup> and died of disorder in his foot, after a reign of 23 years, 9 months and 20 days in the year 862 H. (1457 A.D.).<sup>2</sup>

This inscription is of great historical significance, for it throws light on a system in vogue during the rule of Muslim sovereigns of India according to which stones carved with their names were fixed on the boundary line of their empire. This useful practice helps the historian to ascertain the extent of dominion of a ruler. In the present case we note that the Baihmanī kingdom included Bijapur during the sovereignty of Sultān 'Alāu'd-Dīn Ahmad Shāh Baihmanī II. During this period Bijapur was first seized by the Sultān's brother Muhammad Khān, but later he surrendered it when peace was effected between the two brothers. When Dev Ray of Vijayanagar invaded the Baihmanī kingdom in 1443 A.D., he reached as far as Bijapur. At this time the Governor of Bijapur was Khān Zamān. The date when Sultān 'Alāu'd-Dīn Ahmad Shāh had this stone fixed is not known because the inscription contains no date.

The inscription consists of two lines carved on an irregular stone.<sup>3</sup> It is written in crude *Naskh* style, and my reading of the text is as follows:—

## Plate XV(a)

حد علاء الدین و الدین

احمد شاه سلطان

## TRANSLATION

"The boundary of Sultān 'Alāu'd-Dīn Ahmad Shāh."

(b) *Inscription from a dargāh at Pīrapūr.*

This inscription consists of four lines. The language is Persian mixed with Arabic. It is carved on a slab in *Naskh* characters, and measures 1 ft. 10 in. by 1 ft. 1 in. It records the building of a mosque by one Malik 'Abdu'l-Qādir son of Ahmad Khān in the time of Sultān Ibrāhīm 'Ādil Shāh II of Bijapur. My reading of the text is as follows:—

## Plate XV(b)

(1) . . . الله سبحانه تعالى . . .

(2) . . . حضرت ملک عبد القادر بن حضرت خان عالیشان رفیع القدر و امکان سعادت

نشان احمد خان ابن الیاس خان . . . . . سعادت

(3) . . . . . اللهم ( نفع ) المسلمین بطول حیاته . . . . . جمیل احسانه بحرمه

سید المرسلین و آلہ

<sup>1</sup> *Brigg*, Vol. II, p. 421.

<sup>2</sup> *Ibid.*, p. 449.

<sup>3</sup> It measures 2 ft. 1 in. by 1 ft. 4 in.

- (a) Inscription of 'Alau'd-Din from Halsingi, Indi Taluqa, Bijapur District.



SCALE \*2

- (b) Inscription from a *dargah* at Pirapur, Indi Taluqa, Bijapur District.



SCALE \*2

- (c) Another inscription from the *dargah* at Pirapur.



SCALE \*2





(4) اجمعين آمين يا رب العالمين بنا كرد . . . . . شهر سنة الهجرة النبوية  
 . . . . . صلى الله عليه وآله

## TRANSLATION

.....by the exalted Malik, 'Abdu'l-Qādir, son of the Khān of exalted rank and position, the illustrious, Aḥmad Khān, son of Ilyās Khān.....in the Hijra year.....

(c) *Another Inscription from the dargāh at Pīrapūr.*

This inscription is composed of two lines. Its language is Persian, and the style of writing *Naskh*. The slab bearing the inscription measures 1 ft. 6 in. by 1 ft. It records the construction of a well near the *dargāh* by the mother of Malik 'Abdu'l-Qādir. The date of the completion of the well is 1001 H., 1593 A.D. My reading of the text is as follows:—

## Plate XV(c)

بنا کرده این چاه حضرت والدہ  
 ملک عبد القادر بن احمد خان  
 ۱۰۰۱

## TRANSLATION

This well was built by the mother of Malik 'Abdu'l-Qādir, the son of Aḥmad Khān.

## SOME NEW INSCRIPTIONS FROM THE GOLCONDA FORT.

By KHWAJA MUHAMMAD AHMAD, M.A.

Three inscriptions of the guns of Aurangzeb, which were found at Golconda some time ago, have already been published by Mr. G. Yazdani, O.B.E., in the *Epigraphia Indo-Moslemica* for 1913-14 and 1935-36. Subsequently the Archaeological Department of Hyderabad, has discovered two more guns of Aurangzeb at Golconda, and I am indebted to Mr. G. Yazdani for kindly allowing me to publish their inscriptions. *Ma'ātḥir-i-Ālamgīrī* mentions the name of some guns while describing the siege of Golconda by Aurangzeb,<sup>1</sup> and states that they were used by him in the bombardment of the fort; but it makes no mention of the names of the two guns discovered recently: although they are as important and nearly as large as the guns mentioned in the *Ma'ātḥir*, the inscriptions of which were published by Mr. G. Yazdani previously.<sup>2</sup> It is possible that these two guns may have been brought to Golconda some time after its conquest by Aurangzeb, otherwise they would not have remained unnoticed in the *Ma'ātḥir*.

Both of these guns are of bronze and are dated 1077 H. (1666 A.D.) and 1090 H. (1679 A.D.) respectively. The earlier gun, which, according to the inscription carved upon it, was called, Qal'a Kūsha (Fort Opener), is mounted on a bastion to the northwest of the Bāradārī. It is 11 ft. in length with a bore 6 in. in diameter. The diameter at the muzzle is 1 ft. 3 in. and the circumference near the butt is 5 ft. 2 in. There are six ornamented

<sup>1</sup> *Ma'ātḥir-i-Ālamgīrī* (Bibl. Ind.), p. 290.

<sup>2</sup> *E.I.M.*, 1913-14, pp. 55-57 and 1935-36, pp. 21-24.



panels containing inscriptions arranged over the length of the gun. The third and the fifth panels have inscriptions in Arabic, their script being *Thulth*. The remaining contain inscriptions in Persian and their script is *Nastā'liq*. My reading of the texts of the inscriptions is given below :—

**Plate XVI (a)**

*First panel*

هر که آمد بجهان اهل فنا خواهد بود آنکه پاینده باقی است خدا خواهد بود

*Second panel*

ابوالظفر محمد محیی الدین اورنگ زیب بهادر عالم گیر بادشاه غازی سنه ۱۰ (جلوس)

*Third panel*

سنه سبعة سبعین و الف

*Fourth panel*

توپ قلعه کشاء

*Fifth panel*

هذا عمل محمد علي عرب

*Sixth panel*

کوله ده آثار و دارر سه آثار یکنیم پار بالا برزن جهانگویی

**TRANSLATION**

First panel: Whoever has come to this world will perish some day. One who is everlasting and perpetual is God.

Second panel: Abū'z-Zafar Muḥammad Muḥīu'd-Dīn Aurangzeb 'Ālamgīr Bahādur, the victorious king. (Regnal) year 10.

Third panel: 1077 H. (1666 A.D.).

Fourth panel: Qal'a Kusḥa (Fort Opener gun).

Fifth panel: Made by Muḥammad 'Alī 'Arab.

Sixth panel: Shots ten seers, gunpowder three and three-quarter seers according to the Jahāngīrī weight.

The other gun is mounted on a bastion which is situated at the foot of the Bālā Ḥiṣār lill towards the south-west. This gun according to the inscription carved upon it is called Ātiṣḥ Bār (Raining fire). It is 17 ft. in length and has a bore 7 in. in diameter. The diameter at the muzzle is 1 ft. 7 in. and the circumference near the butt 6 ft. 10 in. It has four inscribed panels, arranged over its length. The language of the inscriptions is Persian and the script *Nastā'liq*.

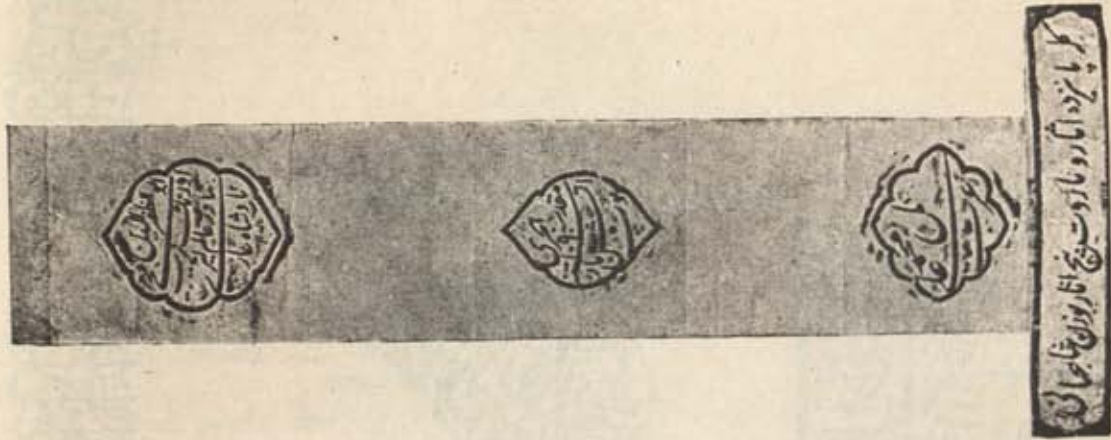
I have deciphered the text as follows :—

**Plate XVI (b)**

*First panel*

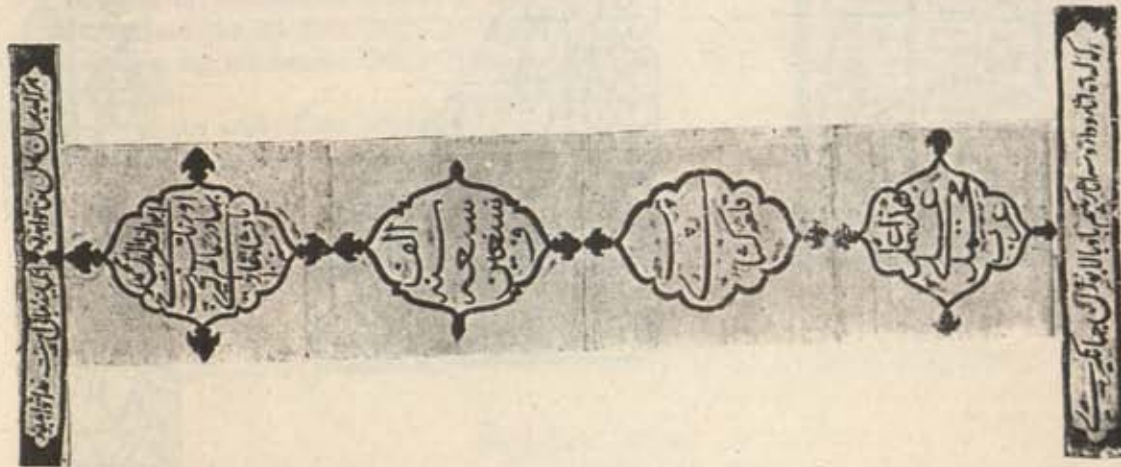
ابوالظفر محمد محیی الدین اورنگ زیب بهادر عالم گیر بادشاه غازی سنه ۲۲ (جلوس)

(b) Inscription on another gun in the same Fort.



SCALE ۱

(a) Inscription on a gun in the Golconda Fort.



SCALE ۱



Inscriptions carved on a mosque in the Naya Qil'a, Golconda.



(a)



(b)



(c)

*Second panel*

توپ آتش بار سنه مقدسه هجری ۱۰۹۰

*Third panel*

عمل محمد علی عرب

*Fourth panel*

گله پانزده آتار ر باروت پنج آتار بوزن شاهجهانی

## TRANSLATION

First panel: Abū'z-Zafar Muḥammad Muḥi'u'd-Dīn Aurangzeb 'Ālamgīr Bahādur, the victorious king. (Regnal) year 22.

Second panel: Ātiṣḥ Bār (Raining fire) gun. The holy Hijri year 1090.

Third panel: Made by Muḥammad 'Alī 'Arab.

Fourth panel: Shots fifteen seers, gunpowder five seers according to the Shāhjahānī weight.

In addition to the above inscriptions, some more new epigraphs have been found on a mosque situated close to the Jallād Burj in the Naya Qal'a at Golconda. It is a small but beautiful structure and has a dish-shaped vaulted roof. A full description of the building is published in the *Annual Report* of the Archaeological Department, H. E. H. the Nizam's Government for the year 1347 Fasli (1937-38 A.D.). The Mosque according to an inscription carved on it, was constructed by Mulla Kbiyālī, who was one of the court poets of Ibrāhīm Quṭb Shāh.

Over the arch of the entrance to the mosque is fixed a tablet which bears the following inscription in *Thulth* characters:—

## Plate XVII (a)

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا صَدَقَ اللَّهُ  
مَنْعَ يَزِيدَ رَا كَه دَر دُورَانِ شَاهِ دِينَ پَنَاهِ قُطْبِ عَالَمِ شَاهِ اِبْرَاهِيمِ اَنْ نِيكُو سَرِشْتِ

## TRANSLATION

"Verily the places of worship are set apart unto God, wherefore invoke not any other together with God: Whatever God has said is true."

Thanks be unto God that during the reign of the king who is the defender of faith and is like a pole star to the world, that is king Ibrāhīm of good nature:

The spandrils of the arch were at one time decorated beautifully by mosaic work, but the stones which were inlaid have been taken out in recent times. An inscription is also carved in the spandrils in *Tughra* style.



## Plate XVII (b)

قال النبي عليه الصلوة والسلام

الصلوة معراج المؤمنين

کرده این مسجد بنا ملا خیالی کز شرف می سزد کارند حوران بهشتی سنگ و خشت  
رگزی از جنت برای بانیش . . . . . از رای (۶) آن بود قاریخ او رکن بهشت

۵۹۷۷

## TRANSLATION

The Prophet, whom may God bless, has said :

"The Muslim attains his highest glory when he is praying."

This auspicious mosque has been constructed by Mulla Khyāli: it will be becoming if the maidens of paradise bring stones and bricks (for the construction of the mosque).

A pillar of paradise for his founder.....in reference to that the chronogram of the mosque is "*the pillar of paradise*" 977 H. (1569 A.D.).

The interior of the mosque shows traces of floral designs in gold and blue and also bears an inscription in the *mihrāb*.

## Plate XVII (c).

قال الله تبارك و تعالی و تقدس ۞ انما يعمر مساجد الله من آمن بالله و اليوم الآخر و اقام الصلوة

و آتى الزكوة ولم يخش الا الله فعسى اولئك ان يكونوا من المهتدين كلما دخل ذكرى المعراب ۞ محمد

## TRANSLATION

*Qur'ān*, chap. 9, verses 18-19.

The name Muḥammad at the end is that of the scribe who flourished during the reign of Ibrāhīm Quṭb Shāh, and several inscriptions at the Golconda fort testify to his skill in the art of calligraphy. The inscription on the Makki Darwāza is perhaps the best specimen of his skill and this record shows that he came to the Deccan from Isfahan.<sup>1</sup> Another inscription carved on the Aghrafi Masjid at Golconda shows that he was the son of Sayyid Ṣadru'd-Dīn.

In the repairs recently done to the Musā Burj the missing portion of the Persian inscription referring to the first siege of Golconda by Prince Muḥammad, son of Aurangzeb, in 1656 A.D. has been found. Mr. G. Yazdani in his article on the portion of the inscription discovered before had surmised that the Mughals concluded the peace with 'Abdulla Quṭb Shāh because they could no longer afford to prolong the siege. This surmise has been found correct by the discovery of the missing portion. I am publishing the full text and translation of the inscription with the kind permission of Mr. G. Yazdani.

<sup>1</sup> *E.I.M.*, 1913-14, pp. 48-9, Pl. XIX.

## Plate XVIII (a)

بسم الله الرحمن الرحيم

(۱) نحمدک و نشکرک و نستعین و نستغفرک (۲) ان نصلي على محمد و آل محمد و سلم اما بعد این برج (۳) عظیم الموسوم بـ برج حیدری از قلعه شهر (۴) محمدانگر بنا نهاده شده بسبب آنکه در سال (۵) نه هزار و شصت و شش سلطان اورنگ زیب (۶) بن شاه جهان با لشکر عظیم بمحاصره این قلعه (۷) پرداخته بود و از امراء آن پادشاه میر میران نام (۸) در مسخر نمودن قلعه با سلطان عهد کرده بود (۹) که در مدت سه روز قلعه را گرفته تسلیم نماید (۱۰) . . . . شب و . . . . یا قائم کرده مورچه و نقب را (۱۱) نزدیک این برج تا بضدق رسانید چون درینجا (۱۲) برج کوچک بود اما حکم جهانمطاع عالم مطیع خسر (۱۳) زمان شهنشاه دوران السلطان العادل ظل الله (۱۴) ابوالمظفر ابوالمنصور ابوالغازی سلطان عبدالله (۱۵) قطب شاه بدستور الوزراء فی الزمان مقرب (۱۶) الحضرت السلطانیة معتمد الدولة الخاقانیة (۱۷) خان ذبی شان سپه سالاری مرسی خان (۱۸) چنان شرف صدر یافت که خود درینجا (۱۹) برده بدفع غنیم مشغول باشد برآن خان (۲۰) عالیشان شب و روز بهشیاری تمام در دفع (۲۱) غنیم بود و از قضاء ربانی غلوه توپ بر وجود (۲۲) میر میران چنان خورد که در همان مورچه (۲۳) هلاک گشت و بعد از فوت او بسه روز صلح (۲۴) شد و بعد از گذاشتن محاصره به خان (۲۵) مشار الیه حکم عالی شد که برج عظیم درینجا بنا (۲۶) باید کرد تا غنیم را فرصت نقب مورچه کنند (۲۷) مجال بناشد بنابر حکم همایون اعلی (۲۸) باندک زمانی این برج عظیم بسعی خان صومی (۲۹) الیه در سال سنه هزار و هفتاد و هفت (۳۰) باتمام رسید و اسم معمار دهرماچار ☉

## TRANSLATION

In the name of God, the Compassionate and Merciful. We praise and thank God and seek His help and beg His pardon: may God bless Muhammad and his progeny and assoil them. After the above invocation: this great bastion, which is called the Haidari bastion, in the fort of the city of Muhammadanagar, has been built for the reason that during the year 1066 H. Sultān Aurangzeb, son of Shāh Jahān, accompanied by a large army, besieged this fort. Among the nobles of the king was one, Mir Mirān, who had promised to conquer the fort and make it over to the king within three days. He.....day and..... established.....and carried the intrenchments and mines to the ditch (of the fort). As at this place was a small bastion, an order—obeyed by the world and respected in the universe (*lit.* to which the universe yields obedience)—of the lord of the time, the emperor of the period, the just Sultān, the shadow of God, Abu'l-Muẓaffar Abu'l-Manṣūr Abu'l-Ḥāzī Sultān 'Abdulla Quṭb Shāh to the Wazir of the time, the confidence of the





Royal Court, the trust of the State, the *Khān*, the exalted Commander-in-Chief, *Mūsa Khān*, had the honour of issuing to this effect, that he himself be at the spot and occupy himself in repelling the enemy. Thereupon the exalted *Khān* with all caution baffled the enemy day and night. And by the divine decree a gun-shot struck the body of *Mir-i-Mirān* in such a manner that he expired in that very intrenchment (whence he was bombarding the fort). Three days after his death peace was concluded. When the siege had been raised the supreme orders were issued to the above-mentioned *Khān* (*Mūsa Khān*) that a large bastion be built at this place, so that the enemy might not get an opportunity to dig intrenchments and mines (on this side). In obedience to the auspicious (and) exalted orders, through the efforts of the aforesaid *Khān* this large bastion (was built) within a short time, and completed in the year 1077 H. (1666 A.D.). And the architect's name—*Dharmāchār*.

### SOME MUSLIM INSCRIPTIONS FROM THE MADRAS PRESIDENCY AND ORISSA.

By G. YAZDANI.

During the last year the Superintendent for Epigraphy, Southern Circle, sent to me for decipherment and translation the rubbings of a large number of inscriptions from which I have selected eight inscriptions for publication in this *Journal*. These inscriptions are interesting both from the historical and palaeographic points of view and I have studied them in their chronological sequence so far as has been found practicable from their geographical positions. The earliest of these inscriptions, dated 20th *Shawwāl* 1063 H. is carved on a mosque at Poonamalle, in the Sriperumbudur taluqa of the Chingleput District. It is a bilingual record, in Persian and Telugu, mentioning the name of *Mir Jumla* the well-known *Qutb Shāhī* general, who by his conquests and statemanship established *Qutb Shāhī* rule in the Carnatic. The inscription shows him as the Governor of the province (Carnatic), while the name of another official, *Rustam* son of *Dhu'l-Fiqr* is mentioned, who was apparently in charge of a district (*sarkār*), thus being subordinate to *Mir Jumla*.<sup>1</sup>

The Persian version of the inscription consists of eight lines, the script being *Nasta'liq*.<sup>2</sup> I have deciphered the text as follows:—

#### Plate XVIII (b)

هو السميع العليم  
در زمان خلافت سلسله ( Sic ) بادشاه  
جمجاه ملايك سپاه ظل الله سلطان  
عبد الله قطب شاه خلد الله ملكه الى يوم القيم  
در ايامت نواب مستطاب معلا ( Sic ) القاب نواب جملة  
الملكي مير محمد سعيد قاسم جهان مستدام باد  
بنا كرد و باتمام رسائيد مسجد را بنده درگاه رستم  
ابن ذوالفقار استرآبادي بتاريخ شوال ۲۰ سنة ۱۰۶۳

<sup>1</sup> For the life-history of *Mir Jumla* please see *Ma'āthirul-Umara* (Bibl. Ind.), Vol. III, pp. 530-55.

<sup>2</sup> The inscription is carved on a large arch-shaped tablet of black granite, measuring 4 ft. 5 in. from the apex to the bottom and 2 ft. 9 in. in breadth. The inscription is registered as No. 303 of the Madras Epigraphical Collection, 1938-39.



[illegible]

SCALE · 1:25





## TRANSLATION

HE HEARETH AND KNOWETH !

"During the illustrious (!) reign of the king equal in rank to Jamshid, whose army is the heavenly host, the shadow of God,<sup>1</sup> Sultān 'Abdulla' Quṭb Shāh—may God preserve his kingdom till the day of resurrection—and during the government of the gracious Nawāb, enjoying high titles, Nawāb Jumlatu'l-Mulki Mīr Muḥammad Sa'id—may he live as long as the world lasts—the humble servant of the court, Rustam, son of Dhu'l-Fiqr of Istarabād, built and completed the mosque. Dated 20th Shawwāl 1063 H. (3rd, September 1653 A.D.)."<sup>2</sup>

The Telugu version has been kindly deciphered by the Superintendent for Epigraphy, Southern Circle, and his reading of the text with its translation into English is given below :—

## Plate XVIII (b)

- Line. 1 Svasti Śri [||\*] Vijayābhyudaya-Śālivāhana-Śāka-varshaṁbbulu 157[8] agunēti  
Vijaya-saṁvatsara Bhādrapada śu 13-
- " 2 lu yī śubhadinamamddu Gōlakomḍḍa simhāsanaḍḍhīśvaramḍḍaina Hajarati Ālam-  
pannā Sulutānu A-
- " 3 bḍullā Kutupu-Śahārājūgāri kāryakartalaina Hajarati Navābu Sāhēbulugāri  
kāryakarta [Pū]-
- " 4 namalli kōṭa Havāḷudārumḍu Sujāyita-Āsāri<sup>3</sup> Rūstum-bBēgu Pūnamalli-sthaḷamamddu  
āchara-
- " 5 drārka-sthāyigānu maśidu kaṭimchchināru [||\*] ganaka yī maśidu samastamaina  
vārunnu paripālana
- " 6 śāyamgalavāru [||\*] paripālana śēsinavāriki shōḍaśa-mahādānālu śēšina-sukṛitaṁ  
kaddu [||\*] im-
- " 7 dku yavvaru vikhātāṁ talachstunnārō vāru Kāsilō gōhatya śēšina dōshāna pōḍuru  
[||\*]

## TRANSLATION

Hail ! Prosperity !

In the (cyclic) year Vijaya corresponding to 157[8] of the victorious Śālivāhana—Śāka era, (on the) 13th *tithi* of the bright fortnight (of the month) of Bhādrapada—on this auspicious day, Sujāyita Āsāri Rustum-bBēgu, the *Havāḷudāru* of the fort at Pūnamalli (Poonamallee), the agent (*kāryakarta*) of Hajarati Navābu-Sāhēbulugāru, (who was himself) the agent of Hajarati Ālampannā Sulutānu Abdullā Kutupu Śahārājūgāru, the lord of the Gōlakomḍḍa throne, built at Pūnamalli (Poonamallee) this mosque, to last as long as the Moon and Sun.

Therefore, all people shall protect this mosque. Those that protect (it) will get the merit of making the sixteen great gifts; those that cause obstruction (to it) will incur the sin of killing a cow at Kāśi (Benares).

<sup>1</sup> The titles of Sultān 'Abdulla given here are the same as those given in the *Amḍār Khāna* inscription of the Golconda fort. *E. I. M.*, 1913-14, p. 57.

<sup>2</sup> In the margin of the tablet two Persian couplets are carved, the letters of which have been abraded by the effect of weather. The following words can however be deciphered:

بت خانه را شکسته و مسجد بنا نهاد بشکست کافر . . . . . نهاد

## TRANSLATION

Destroyed the house of idols and built a mosque, demolished . . . . . infidels . . . . . built . . . . .

<sup>3</sup> This is the Persian expression, 'Sājā'at *Ā'āār* meaning 'bearing the marks of valour', i.e. valiant.



This Telugu version is engraved below the Persian inscription. The superstructure of the mosque is built of brick and mortar, the base being of stone, which may have originally formed part of a Hindu temple.

There is a slight discrepancy in the Śaka date 157[8] given in the inscription. It must be Śaka 1575, which regularly corresponded to the cyclic year Vijaya quoted in the record. The astronomical details given for this date, namely, Bhādrapada, śu. 13, furnish the English equivalent A.D. 1653, August 26, which according to the *Indian Ephemeris* of L. D. S. Pillai was the 12th day of Shawwāl month of 1063 H., whereas the Persian date as deciphered by Mr. Yazdani, is Shawwāl 20.<sup>1</sup>

The next inscription in chronological order is from a mosque at Cuddapah, which was the seat of the Qutb Shāhī governors of the Carnatic in the middle of the seventeenth century and later of the Mughal governors. The inscription mentions the name of Aurangzeb and records the breaking of idols and the building of a mosque in the Hijri year 1103, corresponding to 1692 A.D. The first two lines of the inscription are benedictory, consisting of religious texts and a prayer for the longevity of the king's life. The language of these two lines is Arabic. Afterwards there are 8 lines of Persian verse; arranged in sixteen panels, each panel containing an hemistich. The style of writing is *Thulth* of an intricate type, such as is usually found in the inscriptions of South India.<sup>2</sup> I have deciphered the text as follows:—

Plate XIX (a)

بسم الله الرحمن الرحيم

الحمد لله رب العالمين و الصلوة و السلام على محمد رسوله و آله و اصحابه اجمعين  
الهم ابد الاسلام و المسلمين ببقاء سلطنة ابي الظفر محي الدين محمد اورنگ زيب بهادر بادشاه  
عالمگير غازي

- |                                |                           |
|--------------------------------|---------------------------|
| (۱) دعاي جهاندار عالم پناه     | که نامش کند محور نام گناه |
| (۲) ز تيمور صاحب قران رزم گير  | نشد مثل او عادل بے نظير   |
| (۳) کمانے که از زور بازو کشيد  | صدای ز پاهش بدریا رسيد    |
| (۴) به تيغ که زد آن شه شیر زور | چه شورے قتاده بدریائے شور |
| (۵) نبی نیست او پادشاه زمن     | و که در ولایت ندارد سخن   |
| (۶) بنا کرد مسجد بتان را شکست  | ز هجرت هزار رصد رسه گزشت  |
| (۷) طلب کردم از عقل تاريخ آن   | چنين گفت هاتف بگوشت نهان  |
| (۸) که این خانه فیض و فضل خدای | بنا شد بسال محمد رضای     |

۱۱۰۳ هـ

سنه ۱۱۰۳ محمد رضای

<sup>1</sup>The difference between the two dates is apparently due to the fact that the Telugu version was engraved eight days later than the Persian record. [Editor]

<sup>2</sup>The tablet on which the inscription is carved measures 2 ft. 7 in. by 2 ft.



(a) Inscription on a mosque at Cuddapah.



SCALE - 100

(b) Inscription on another mosque at Cuddapah.



SCALE - 100





## TRANSLATION

In the name of God, the most Merciful and Compassionate! Praise be to God, the Lord of all worlds, and blessing and peace be upon Muḥammad, the apostle of God, and upon all his descendants and companions. O God, help Islām and the Muslims by preserving the kingdom of Abu'z-Zafar Muḥi'u'd-Dīn Muḥammad Aurangzeb Bahādur, the world-conquering ('Ālamgīr) and the victorious king.

- 1 Blessed be the ruler of the world, the refuge of universe; whose name effaces the existence of sin.
- 2 Since the time of Timūr, who conquered the kingdom of Romans, there has been no ruler just like the present king (Aurangzeb).
- 3 The bow which he has stretched by his powerful arms, is such that the echo of its twing has reached the (distant) seas.
- 4 By the sword, which the powerful king has wielded, panic has sprung (even) in the ocean.
- 5 Although the king of the time is not a prophet, yet there is no doubt in his being a friend of God.
- 6 He built the mosque and broke the idols (at a time) when 1103 years had passed from the flight (of the Prophet).
- 7 I inquired of Wisdom regarding the chronogram: the unknown inspirer uttered these words secretly in my ears:
- 8 "This house of Divine grace and benevolence was built in the year to be obtained from Muḥammad Raḍā'ī."

In the year 1103 H. contained in Muḥammad Raḍā'ī.

According to the *Abjad* system of reckoning Muḥammad Raḍā'ī gives the date 1103 which tallies with the year given in the inscription.

The third inscription in chronological order is also from Cuddapah, being carved on three stone tablets, one of which is rectangular in shape and the other two circular. The rectangular tablet measures 2 ft. 7 in. by 1 ft. 6 in. while the two circular tablets are 1 ft. in diameter each. The style of writing is *Thulth* of an ornamental character and the language is Arabic as well as Persian. The Arabic text contains the *Kalima* and the names of the 'four companions' of the Prophet Muḥammad. The Persian text comprises a verse mentioning the construction of a mosque by 'Abdu'n-Nabī in 1135 H. (1723 A.D.).

The text has been deciphered as follows:—

## PLATE XIX (b)

Rectangular tablet.

Middle: Islamic creed.

In corners:

بصدق ابا بكر وعادل عمر      يا زعم عثمان وعلم علي

Circular tablets.

بعون خدارند عبد النبي      به بستند ايران حضرت نبي

سنه ۱۱۳۵



TRANSLATION

Rectangular tablet.

In the middle: The Islamic creed.

In the corners: By the truthfulness of Abū Bakr, the justice of 'Umar, the honour of 'Uthmān and the knowledge of 'Alī!

Circular tablets.

By the help of the master, 'Abdu'n-Nabī, they (the officials under 'Abdu'n-Nabī) built the house of the Holy Prophet (i.e., the mosque) in 1135 H. (1723 A.D.).

The next inscription in chronological order is dated 1159 H. and it is carved on a slab fixed over the entrance of Ḥaḍrat Aḥmad Shāh's tomb at Cuddapah. According to the inscription the saint was born in 1072 H. (1662 A.D.) and died in 1157 H. (1744 A.D.), during the reign of the Mughal Emperor, Muḥammad Shāh. The inscription further states that the tomb of the saint was built through the efforts of Sābū Bibī, the daughter of 'Abdu'n-Nabī. The latter is apparently the same person who built the mosque at Cuddapah (*supra* p. 55) and who was apparently the Governor of the Carnatic during the reign of Muḥammad Shāh.

The inscription is carved on a tablet measuring 4 ft. by 1 ft. 5 in. The style of writing is *Thulth* of an intricate type which has made the inscription difficult to read. The language is Persian and the inscription is in verse consisting of four lines. I have deciphered them as follows:—

PLATE XX (a)

بود دایم فیض بخش دین احمد مصطفی	(۱) مرشد کامل میر احمد شاه رحمت
خوش وصالش گفت هاتف شد رفیق جنت	(۲) راه رجود فیض در عالم بود تاریخ رجود
۱۱۵۷	۱۰۷۲

زوجه سید محمد صاحب عالی تبار	(۳) صابو بے دختر عبد النبي خن نامدار
دار افضل بالهدا تاریخ گنبد شد قرار	(۴) از کمال سعی آن عالیہ والا نزار
۱۱۵۹	

TRANSLATION

- 1 The perfect guide, Mīr Aḥmad Shāh, may God bless him, was always a benevolent preacher of the faith of Aḥmad, the chosen Prophet.
- 2 The chronogram of his birth was (contained in the phrase): "How excellent is the existence, the felicity of both the worlds": again how happy is his demise, for the divine inspirer has suggested the phrase: 'He became the associate in Paradise', as chronogram.
- 3 Sābū Bibī the daughter of the illustrious Khān, 'Abdu'n-Nabī, and the wife of Sayyid Muḥammad of exalted rank.
- 4 By the extreme efforts of that lady of noble descent (this tomb was built) and the phrase, 'the blessed abode of guidance' was composed as the chronogram.

The phrase *Dār-i-aḥḍal bi'l-huda* (the blessed abode of guidance) gives the date 1159 H. (1746 A.D.).

The next two inscriptions are comparatively of an earlier date than the previous inscriptions, being dated 1018 H. and 1026 H. respectively. They are carved on two slabs found near a *dargāh* at Nizampatnam, a village in the Bāpatla taluq of the Guntur district. The texts of these inscriptions have a strong resemblance to the epitaphs found on the tombs of Quṭb Shāhī and 'Ādil Shāhī nobles at Golconda and Bijapur. The earlier of these two records bears the name of Khvājah Shāh Ḥaidar of Isfahan, while the other mentions the name of Zainu'l 'Ābidīn of Ardastan. It is not unlikely that these two persons had some kind of connection with either the 'Ādil Shāhī or the Quṭb Shāhī Court. The inscriptions begin with religious texts in Arabic and end with Persian verses referring to the transitoriness of the world. The Arabic texts are inscribed in the *Thulth* characters while the Persian verses are in the *Nastā'liq* script. The text of the inscription bearing the date 1018 H. has been deciphered as follows:—

#### PLATE XX (b)

يا الله

اللهم صل على المصطفى محمد و المرتضى علي و البتول فاطمة

[ ر ] السبطين الحسن و الحسين و صل على الزينا ( زين )

العباد و الباقر محمد و الصادق جعفر و الكاظم موسى و رضا ( الرضا )

علي و النبي محمد و النبي علي و

الحسن العسكري و صل على الحجة

القائم المنتظر ( المنتظر ) محمد المهدي صاحب الزمان ☉

وفات مرحومي خواجه شاه حيدر اصفهاني في تاريخ

ربيع الاول سنة ١٠١٨ ( هجري )

بر درستي و ديرينه خاطر ميديج . . . . .

چون عمر ميرون چو ( چه ) شيرين و چه تلخ چون رعد حق رسيد چو ( چه ) بغداد و چه بلخ

دولت اگر يافته آخر بهديج . . . . .

#### TRANSLATION

O God !

The Shīte *durūd*.<sup>1</sup>

The death of Khvājah Shāh Ḥaidar of Isfahan, may God bless him, occurred in the month of Rabi' I, 1018 H. (May-June 1609 A.D.).

<sup>1</sup> For the complete text and translation see *E.I.M.*, 1015-16, pp. 26-27.



## Verse

Thou shouldst not feel sorry for old friendship..... As life is to pass away, it is of no consequence whether it is sweet or bitter: when the call from God comes, it is immaterial whether you are in Baghdad or Balkh. Even if you succeed in possessing wealth, at last you shall leave it.

The other inscription has been deciphered as follows:—

## PLATE XX (c)

الله محمد علي

درود شریف

تاریخ وفات مرحومي زين العابدين اردستاني در رقت صبح یکشنبه هشتم

ماه جماد الاول سنه ۱۰۲۶ از دار فنا بدار بقا رحلت نمود انشاء الله

حضرة حق سبحانه و تعالى ارا غریق رحمت خود گرداند ☉ بفاتحه یاد کنند

و که هر که که سبزه در بستان بدمیدی چه خوش شندی دل من

بگذر ای درست تا بوقت بهار سبزه بینی دمیده از گل من

## TRANSLATION

Allāh! Muḥammad! 'Alī!

The Shiite *durūd*.<sup>1</sup>

The date of the death of Zainu'l-Ābidin of Ardastan, may God bless him! On the morning of Sunday, the 8th of Jumad I, 1026 H. (Sunday, 4th May, 1617 A.D.) he marched from this frail world to the everlasting region. God willing! The Most High and Holy God will take him into His Mercy: (Visitors) should remember him by prayer.

## Verse

1 Oh! how my heart was filled with joy when the green plants sprang up in the garden.

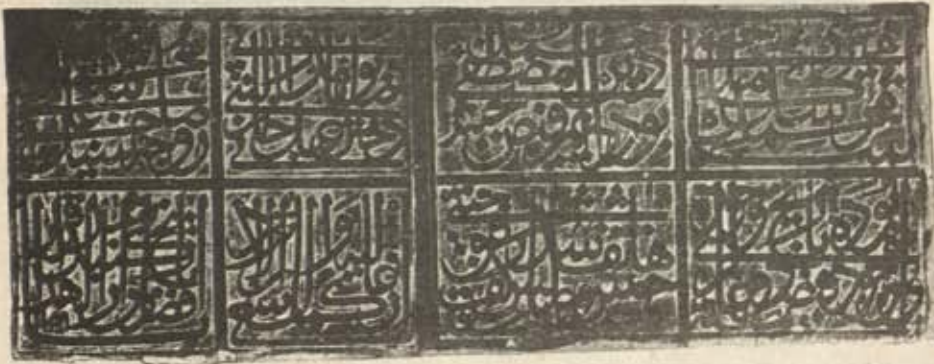
2 O friend, pass by my tomb in spring-tide so that thou mayst see verdure sprouting from my ashes.

The last two inscriptions are dated 1147 H. and 1188 H. respectively, and their tablets are now preserved in the collection of Mr. B. N. Roy of Puri. The inscription dated 1147 H. was originally set up over the entrance of an Imām Bāra,<sup>2</sup> the provenance of which is not known. The inscription consists of two lines of Persian verse.

<sup>1</sup> See *E.I.M.*, 1915-16, pp. 26-27.

<sup>2</sup> A place of worship of the Shi'a faith. Bāra meaning a fort or a house; Imām Bāra, a house dedicated to the glorification of the noble deeds of the Imāms.

(a) Inscription on the tomb of Ahmad Shah at Cuddapah, Madras Presidency.



SCALE - 125

(b) Inscription on a tombstone, survey No. 437, Nizampatanam, Madras Presidency.



SCALE - 25

(c) Inscription on a tombstone in the village Nizampatanam, Madras Presidency.



SCALE - 166



interval between the invasion of Mahmud in 1017 A.D., and the reign of Akbar in the latter half of the sixteenth century." Contrary to this belief I was incidentally informed a few days ago of an old Persian inscription to be found in the *dargāh* of a Muslim saint named Makhdūm Shāh Wilāyat at Muttra. My informant, Maulvi Qadir-i-Azam, was unable to read the epigraph, but he told me that he could decipher "Sikandar-i-Thānī" in it. This title was adopted by 'Alāu'd-Din Khalji, and, as according to the reading of Maulvi Qadir-i-Azam, the record seemed to belong to that emperor, it was considered to possess great historical importance. I took an early opportunity to inspect the epigraph, and it is much gratifying to note that it responded to my expectation. I visited the *dargāh* under notice in company with Mr. Ikram-ul-Haq, I. C. S., the Joint Magistrate of Muttra, on the 27th of August 1939. It is situated at the Sāmī Ghāt and consists of a small enclosure with the grave of the saint covered by a sandstone shed and lying about its centre. There are a few other graves in the compound, while the north-east and south-east corners of the enclosure are occupied by two domed tombs, the former containing three graves and the latter only two. The enclosure, so to say, is an ancient Muslim cemetery.

The epigraph is fixed on one of the north openings of the south-east tomb. The dome of this structure, supported originally on eight stone columns, is constructed on the corbeling principle with stone slabs overlapping one over the other, and it apparently belongs to the early period of the Muslim occupation of India, when the Indian builders still lacked the skill of constructing a true dome. The other tomb, which is also covered by a dome supported on twelve stone columns, is of a later date, probably of the Tughluq or Lodi period.<sup>1</sup>

Unfortunately the inscription, which is engraved on a red sandstone slab, is fragmentary. It is in Persian verse inscribed in *Naskh* characters, and seems to have originally consisted of four lines of which only the second and fourth and also the small endings of the first and third exist. The epigraph runs as follows:—

#### PLATE XXI (c)

علاء دنیاء دین شه سکندر ثانی      ن بعد سلطانی      (۱)  
کشاده شد بسر مسجد الغضائی      [ م ] الک گجرات      (۲)

#### TRANSLATION

1 ..... during the reign of Sultān 'Alāi-Dunya-wa-Dīn Shāh Sikandar-i-Thānī.

2 ..... the ruler of Gujrat, opened at the mosque of Ulugh Khān.

The event to which the epigraph refers is not clear. It however mentions 'Alau'd-Din Khalji with his title Sikandar-i-Thānī (Alexander the Second), Gujrat and the mosque of Ulugh Khān. Now there were two Pathān nobles who are known to have borne the title of Ulugh Khān, one Ghiyāthu'd-Din Balban before he ascended the throne<sup>2</sup>, and the other Almās Beg, the brother of 'Alāu'd-Din Khalji.<sup>3</sup> Almās Beg Ulugh Khān was deputed by 'Alāu'd-Din Khalji for the conquest of Gujrat in the third year of his reign<sup>4</sup> (697 H.=1297-98 A.D.), and it is believed that our inscription alluding to that expedition

<sup>1</sup> The group of tombs at the *dargāh* of Shāh Wilāyat has been noticed in the *District Gazetteer, Muttra*, by D. L. Drake-Brockman, I.C.S., p. 301, but the date assigned to them is of the sixteenth century.

<sup>2</sup> *Tārīkh-i-Fīroz Shāhī* by Dīau'd-Din Barnī, Persian text, Bibliotheca Indica, 1862, p. 26.

<sup>3</sup> *Ibid.*, p. 242, *Tārīkh-i-Fīrozshāhī*, Persian text, Naval Kishor Press, Lucknow, 1905, Part I, p. 101.

<sup>4</sup> *Ibid.*, p. 251, *ibid.*, pp. 102-3.

records the erection of a mosque at Muttra by that noble. Early Muslim inscriptions in verse are very rare in India, and in this respect also the epigraph possesses an interest.

Evidently the inscription does not belong to the tomb on which it is at present fixed. Outside the enclosure, however, there is an old wall-mosque marked by three *mihrāb* recesses.<sup>1</sup> The central one of these *mihrābs* is of red sandstone and bears a *Qur'ānic* inscription, which is partly obliterated, but the style of the script lends it a great antiquity. It is not improbable that the mosque referred to in the inscription of 'Alāu'd-Dīn Khaljī is this wall-mosque, and that that inscription was originally fixed on it. The Custodian of the *dargāh* related that the sacred buildings at the enclosure were damaged lately by floods and that certain repairs were executed to them. He added that it was on that occasion that the inscribed slab of 'Alāu'd-Dīn Khaljī was set up at its present place. He had no information of the original site of the inscription, nor was he aware as to what happened to the missing portion of it.

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<sup>1</sup> Immediately to the west of this wall-mosque there is a modern mosque having its prayer chamber crowned by three domes and flanked on either side by a minaret.





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## SEVEN NEW INSCRIPTIONS FROM BARODA STATE

By G. YAZDANI

Some time ago the Director of Archaeology of Baroda State sent me inked rubbings of seven inscriptions with the request that I might decipher and translate them for the Epigraphical Series of the Archaeological Department of that State. I however pointed out to him that if the inscriptions were published in the *Epigraphia Indo-Moslemica* they would come to the notice of a larger number of readers, but I had no objection to their being published simultaneously in the Epigraphical Series of Baroda State. The Director of Archaeology of the latter State has kindly agreed to my proposal, and the seven inscriptions are studied below for publication in both the journals.

## INSCRIPTION No. 1 (PLATE Ia)

The earliest of these inscriptions belongs to the reign of Firoz Shāh Tughluq, bearing the date 777 H., with the name of the governor Dāmāghānī (Shamsu'd-Dīn). Firishṭa places the appointment of Dāmāghānī to the governorship of Gujarat a year later (778 H.) and narrates the following events in that connection :—

"In the year 778, the revenue of Guzerat being greatly deficient, the King was induced to listen to the proposal of Khwaja Shums-ood-Deen Dumghany, who offered to give 100 elephants, 40 lacks of rupees, 400 Abyssinian slaves, and 40 Arabian horses every year, over and above the present payment, should he be appointed to that government. The King replied, that if the present viceroy, the successor of Zuffur Khan, consented to give the same, he should be continued in office; but this officer, not agreeing to the proposal, a new commission was granted to Shums-ood-Deen, who forthwith proceeded to Guzerat. Being unable, however, to fulfil his promise, he withheld the revenue, and rebelled; but the people, whom he had greatly oppressed, conspired against him, and, with the assistance of the Ameer Judeeda settled in the province, cut him off, and sent his head to Dehly. This is the only rebellion which occurred during the reign of Feroze. The government of Guzerat was now conferred upon Mullik Moofurra, entitled Furhut-ool-Moolk, and new governors were appointed to all the frontier provinces." *Briggs*, I, 455-56.

The year seventy-seven, the name of the Emperor Firoz Shāh, and the title Dāmāghānī are all absolutely clear in the inscription and there is no doubt that the latter's appointment to the governorship of Gujarat was made by the king in 777 H. and not in 778 H. as given by Firishṭa.

The inscription is carved on a tablet, measuring 20 in. by 14 in., now placed in the shrine of Hājī Pīr Kirmānī at Beṭ Dvāraka, a small island in the vicinity of Okha Port, Baroda State. The inscription however has no connection with the tomb of the saint, but it was carved, as given in the text, on a mosque built at the instance of Shamsu'd-Dīn Dāmāghānī, during the reign of the Emperor Firoz Shāh in 777 H. The inscription consists of five lines of Persian prose, and although the letters have decayed in several places yet it can be made out with a likely amount of certainty. I have deciphered the text as follows :—

## TEXT

از فضل حق سبحانه و تعالیٰ عماد[ت]  
 این مسجد جامع در عهد شهنشاه  
 اعظم ابوالمظفر فیروز شه سلطان  
 تغمده و فرمایش ملک الشرق شمس الملک



والدين (٩) . . . دامغانے بتاريخ بیست و دوم ماه  
ربیع الاول سنہ سبع و سبعین و سبعمائة ©

## TRANSLATION

By the grace of the Most Holy, the Most High God, the building of this mosque (was completed) during the reign of the exalted and victorious emperor Fīroz Shāh, the Sultān, (may God cover his sins with mercy !), at the instance of Maliku sh-Sharq Shamsu'l-Mulk Wad-Dīn (?) of Dāmaghān, on the 22nd of Rabi' I, 777 H., corresponding to Saturday, 9th August, 1376 A.D.

## INSCRIPTION No. 2 (PLATE II)

The next inscription in chronological order bears the date 807 H., and according to the information kindly furnished by the Director of Archaeology of Baroda, it is engraved on an arch-shaped tablet, fixed into a side-wall of the entrance of the stepped well, called the Navālakhi Vāv. The well is situated in the grounds of the Lakshmi Vilāṣ Palace, in which His Highness the Maharaja of Gaekwad resides.<sup>1</sup> The record consists of nine lines of writing in *Thulh* characters of a vigorous but beautiful style. The language, excepting the first two lines, which comprise the *Bismilla* and the *Kalima*, is Persian. The artistic features of the script resemble those of the other inscriptions of Zafar Khān, who later assumed the regal title of Muẓaffar Shāh, and it is not unlikely that it was designed by one of the calligraphists attached to his court. The inscriptional tablet measures 3 ft. 2 in. by 1 ft. 11 in.

From the historical point of view an interesting feature of the inscription is that it mentions the name of Zafar Khān, as the fief-holder (مقطع) of the province of Gujarat, and does not give his regal title Muẓaffar Shāh which apparently he assumed after the 1st of Rajab 807 H. (Saturday, 3rd January, 1405 A.D.) the date of the inscription.<sup>2</sup>

I have deciphered the text as follows :—

## TEXT

بسم الله الرحمن الرحيم  
لا اله الا الله محمد رسول الله  
بعد حمد کردگار و درود مرسل پروردگار در عهد  
خان اعظم خاقان معظم الخ قتلغ همایون مسند

<sup>1</sup> The note sent by the Director of Archaeology of Baroda State contains further information as follows :—  
"As the name would indicate, this stepped well is said to have been built at the cost of 9 lakhs of rupees. In the side wall of the upper steps leading to the well there are some stray letters deeply engraved on some of the stones of which the wall is built. These appear to be mason's marks. They are Devanagari letters apparently of an uncertain period. The inscriptions were noticed by J. Forbes, the author of *Oriental Memoirs* and *Rāsamāla*."

<sup>2</sup> In this connection Bayley writes :—

"When the striking of coin and supreme authority were no longer exercised by the House of Delhi, the nobles and officers (of Gujarat) represented to Zafar Khān, at an auspicious time and favourable moment, that the Government of the country of Gujarat could not be maintained without the signs and manifestation of kingly authority. No one was capable of wielding regal power but himself, he was therefore indicated by public opinion as the person who ought, for the maintenance of the Mahomedan religion and tradition, to unfold the royal umbrella over his head, and to delight the eyes of those who longed for that beautiful display. In compliance with this requisition, in the year H.810 (A.D. 1407), three years and seven months after the death of Sultan Muahmmad, the victorious Zafar Khan raised the umbrella of royalty, and took to himself the title of Muẓaffar Shah at Birpur." *Gujarat*, pp. 83-4.



(e) Bilingual inscription carved over Arjan Bari Darwaza at Vodenagar, Mehsana district, Baroda State



Scale '2

(e) Inscription of Firoz Shah Tughluq from Bot Dvaruka, Baroda State.



Scale '125

(b) Inscription of Mahmud Shah of Gujarat from the Gunada Mosque at Patan, Baroda State.



Scale '2





عالی دام عالیا ظفر خان بن وجیه الملاء مقطع عرصہ  
 کجرات باقبال ملک ملوک الشرق اعظم ملک آدم بن سلیمان  
 مقطع بروڈرہ سلمہ اللہ تعالیٰ نصیر الدولہ و الدین امیر بہنو ( نہتو ؟ )  
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 و ذلک فی الغرہ من رجب رجب قدرہ سنہ سبع و ثمانیہ ©

## TRANSLATION

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

*There is no god but God and Muhammad is the apostle of God.*

After offering praise to God Almighty and invoking blessings on His apostle (it may be stated) that during the administration of the greatest *Khān*, the majestic ruler, *Ulugh-i-Qutlugh* (the great prince), the auspicious (chief) of exalted rank (may his position remain high!), *Zafar Khān*, the son of *Wajihu'l-Mulk*, the fief-holder (or Governor) of the Territory of Gujarat, by the gracious help of the Malik of Maliks of the East, *Malik Adam*,<sup>1</sup> son of *Sulaiman*, the fief-holder of Baroda<sup>2</sup> (may God Almighty preserve his life!) *Naṣīru'd-Daula Wad-Dīn Nhattū Takhur* (May his high rank remain for ever!) designed and completed the building of this well by the grace of God Almighty. This was (done) on the first of the revered month of *Rajab* in 807 H., corresponding to Saturday, 3rd January, 1405 A.D.

## INSCRIPTION No. 3 (PLATE 16)

The third inscription is dated 948 H. (1541 A.D.) and mentions the name of *Nāṣīru'd-Dīn Maḥmūd Shāh* the third monarch of this title in the list of Gujarat kings. The inscription also records the genealogy of Gujarat kings and refers to the building of a holy shrine (mosque) by *Mughith Khān*, son of 'Abdu'r-Raḥmān in 948 H. (1542 A.D.). According to the Director of Archaeology, Baroda State, "the inscriptional tablet was found in the *Gumada* mosque at *Pātan*,<sup>3</sup> North Gujarat, and it is described in the *Architectural Antiquities of Northern Gujarat*, by Burgess and Cousens (A.S.W.I., Vol. IX, pp. 53 ff.)."

The record begins with a quotation from the *Qur'ān* which is often found inscribed in mosques in India as well as other Islamic countries.<sup>4</sup> The language is Arabic and the script *Thulth* of

<sup>1</sup> The name of Adam is mentioned as one of King *Āḥmad Shāh*'s men in putting down the disturbances which took place at the time of his ascending the throne in 1410 A.D. *Gujarat* by E. C. Bayley, p. 88.

<sup>2</sup> Persianised form of Baroda.

<sup>3</sup> Burgess and Cousens have given the following reason for the name *Gumada* to the Masjid:—

"In the sandstone of which the walls are built are hard or flinty nodules, about two inches in diameter, and when these occurred on the surface of a stone they have been left by the masons as small protuberances—rather than spoil their tools in dressing them down. These from their supposed resemblance to boils or ulcers (*gumagun*) have given the name "*Gumada*" to the masjid. People afflicted with boils come and anoint these stone "boils" with *gur* (molasses) in expectation that by this charm their sores will be cured." *Architectural Antiquities of Northern Gujarat* by J. Burgess and H. Cousens (A.S.W.I., Vol. IX, p. 64).

<sup>4</sup> Chapter IX verse 18.



an artistic style. The inscription comprises four lines which are carved on a tablet measuring 3 ft. by 1 ft. I have deciphered the text as follows:—

## TEXT

- (1) قال الله تعالى إنما يعمر مساجد الله من آمن بالله و اليوم الآخر و اقام الصلوة و آتى الزكوة ولم يخش الا الله فعسى اولئك ان يكونوا من المهتدين
- (2) بنى هذه البقعة الرفيعة من اصطفيه الله لاعلا (ع) اعلام الشريعة و جملة قطبا لسما الخلافة و باسطاً للعدل و الرافة و من شواهد عدله ان قلع سنان . . . . . اقامت الجمعة
- (3) الواثق بالله المنان ناصر الدنيا والدين ابو الفتح محمود شاه بن لطيف شاه اخ بهادر شاه بن مظفر شاه بن محمود شاه بن محمد شاه بن احمد شاه بن محمد شاه بن مظفر شاه السلطان خلد الله ملكه و سلطانه
- (4) و إلا . . . . . المتصرف فى البنا هو الخان الاعظم المخاطب بمغنيخان الملقب بعزیز الله بن عبد الرحمن و ذلك فى الشهر ذى القعدة سنة ثمان و اربعين و تسعمائة .

## TRANSLATION

God Almighty has said : " But he only shall visit the temples of God, who believeth in God and the last day, and is constant at prayer, and payeth the legal alms, and feareth God alone. These perhaps may become of the number of those who are rightly directed."

This lofty edifice (mosque ?) is built by one who has been chosen by God to raise the banners of His Law, and made the pole star of the firmament of the Caliphate (Islamic kingdom), the administrator of justice and mercy : one of the examples of his justice being that the teeth of (infidelity ?) have been removed and the system of Friday prayers established : trustful in God the Beneficent, Nāṣiru'd-Dunya wad-Dīn Abu'l-Faṭḥ Maḥmūd Shāh, son of Laṭīf Shāh, brother of Bahādur Shāh, son of Muẓaffar Shāh, son of Maḥmūd Shāh, son of Muḥammad Shāh, son of Aḥmad Shāh, son of Muḥammad Shāh, son of Muẓaffar Shāh, —may God keep his kingdom and rule for ever!—and by the efforts of the superintendent of the work, the great (Khān) entitled Muẓhīth Khān, and known as 'Azīzu'lla, son of 'Abdu'r Raḥmān : this was in the month of Dhū'l-qā'da 948 H., corresponding to February-March, 1542 A.D.

## INSCRIPTION No. 4 (PLATE Ie)

The next inscription is a bilingual record in old Gujarātī Urdū and Hindī, the former written in *Nastā'liq* characters and the latter in Devanāgarī. The inscriptional tablet is now fixed to a gate, called Arjan Bāī Darwāza at Vaḍnagar, an important town of the Kherālū Taluḍa of the Mehsana district of Baroda State.

The surface of the tablet appears to be considerably worn, for the estampage shows that many of the letters have peeled away, and consequently it has been difficult to decipher the inscription in full. I have made out some lines of the text as follows:—

## TEXT

- (۱) چیت ماس تہ پورناماسی سولہ سی پر ادیک (ادھک؟) نواسی  
 (۲) اسلام خان صوبی پر (؟) کاجی لطف الہ یہ حس (؟) اوپر اجی  
 (۳) نیر بھی کرن شکل نر ناری بول . . . . .  
 (۴) سری سدھناتپہ درشن پاس (؟) کبت کوی جگجیوننداس

شہر رمضان سنہ ۱۰۴۲

## TRANSLATION

Line 1—On the full-moon day of the month of *Chait*, in the year 1689 (Vikrama era):

Line 2—*Islām Khān*, the *Qāḍī* of the province; blessed by divine grace as well as by royal favour.

Line 3—In order to make men and women dauntless.

Line 4—To adore *Sri Siddhnath*: The poet who composed the lines is *Jagjīvandās*.

In the month of *Ramaḍān*, 1042 H., corresponding to Friday, 15th March, 1633 A. D.

Hindi version<sup>1</sup>

- (1) चैत (or चित्त?) मास तिथि पूरणमासी  
 सू(or सो)ल सहि(?) परि(?) अधिक नव्वासी ।  
 (2) अ(इ?) स ल(?)म खान सोभि(वि?) पुरि(?) काजी  
 लत्फलाएह, यश सु(उ?) प[रा]जौ ।  
 (3) नि[रभ]य करण सकल नर नारी  
 [बो]लि करे श्री(or करावो?) अचन बारी ।  
 (4) श्री सिद्धनाथ — — — स  
 कवित कौया जगजोवनदास ।

## TRANSLITERATION

- (1) Chaita (or chitta ?) māsa tithi pūraṇamāśī sūla (or sola) sahi (?) pari (?) adhika navvāsī  
 (2) a (or i ?) sala (?) makhāna sobhi (or bi ?) puri (?) kājī latfalāēha yaśa mu (or u) pa[rā] ji.  
 (3) ni[rabha]ya karaṇa sakala naranārī [bo]li kare śrī (or karāvī) Ajraṇa hāri.  
 (4) Śrī Siddhanātha.....sa kavita kiyā Jagajīvanadāsa

## TRANSLATION

In the month of *Chait*, on the full-moon day, during the year sixteen hundred eighty-nine, *Islamkhan*, the *Kājī* at *Sobipur* (??): through the grace of God (his ?) fame is glorious (?).

<sup>1</sup>The Hindi text has been deciphered by Dr. A. Sharma, and the notes given below the translation have also been compiled by him. G. Y.



In order to make men and women free from fear (distrust) he (got) built (Śrī) Ajran Bārī having sent for (architects ?).

Śrī Siddhanātha.....

This verse was composed by Jagajīvanadāsa.

In (2) it is not possible to read *sūbe par*, as in Urdu. One has to read either *sobhi puri* or *sobi puri*: perhaps the name of some district. The last word *uparājī* is not clear. Perhaps it means 'is glorious'—but very doubtful.

In (3) the Hindi version clearly reads *nirbhay karaṇa sakala nara nārī*. I think the Urdu version has the same. *Karāvī* (= got done) seems to be a better reading than *Kare Śrī*. *Ajrana* is a mistake for *Arjana*?

In (4)—first half—only *Śrī Siddhanātha* is clear. The rest I could not decipher, even with the help of the Urdu version. It is very difficult to read *darshana pāsā*. It looks something like *शरण प्रकाश* (*sarana prakāsa*), but gives no meaning and is extremely doubtful. I am also doubtful about the Urdu version reading *darshana pās*. There seem to be some additional letters besides.

The year 1689 is evidently Vikrama Samvat.

#### INSCRIPTION No. 5 (PLATE IIIa)

The fifth inscription in chronological order belongs to the tomb of a Sayyid in Amreli, the headquarters of a district in Baroda State. The tomb is situated in a graveyard which has several sepulchres, the principal being that of Walī Shāh.<sup>1</sup> The inscription does not mention the name of the person who is buried in the tomb; but gives only the date of his death. It comprises two lines of Persian verse, the script being *Nastā'liq* of a crude type.<sup>2</sup>

#### TEXT

از سال بنای روضہ شاه کبیر  
الف و تسعین تسع از هجرت گیر  
سنه ۱۰۹۹

#### TRANSLATION

(To know) the date of the building of the tomb of the great Shāh (saint).  
Calculate 1099 years after the Hijra. (1687-88 A. D.)

#### INSCRIPTION No. 6 (PLATE IIIb).

The sixth inscription of the series is dated 1226 H., and it mentions the building of a well at a cost of Rs. 2,000 by Bībī 'Iṣmat Bānū. The inscriptional tablet, according to the report of the Director of Archaeology, Baroda State,<sup>3</sup> "was lying near a well, in the new colony Pratap Ganj,

<sup>1</sup> This statement is based on the note kindly supplied by the Director of Archaeology, Baroda State.

<sup>2</sup> The inscriptional tablet measures 10 in. by 5 in.

<sup>3</sup> The Director of Archaeology, Baroda State, has kindly sent me the following note regarding the provenance of this inscription:—

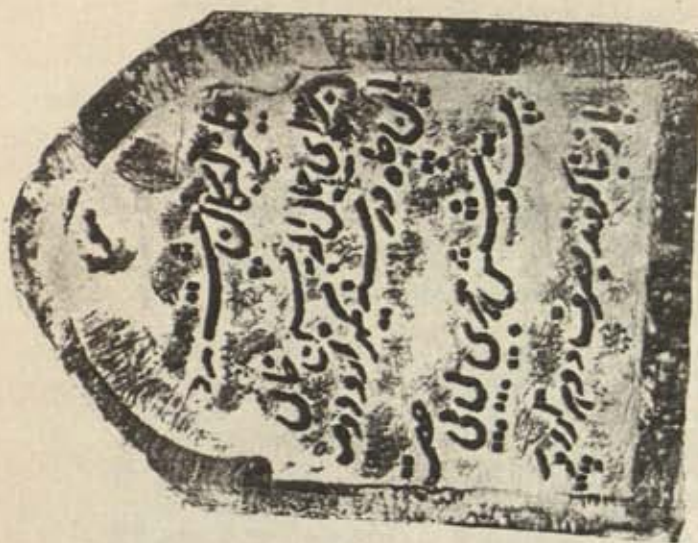
"This inscription is engraved on a stone slab which is engaged in the platform running round Behrām Shāh's tomb. This tomb stands near the Police lines on the Pādrā Road near Baroda. Apparently it is extraneous and might have been brought from some mosque which was constructed by Ārām bin Zaid whose name is mentioned in the inscription."

Inscription of Zafar Khān from a well in Lakshmi Vilas Palace, Baroda.





(b) Inscription from a well in Pratap Ganj, Baroda City, now preserved in the Office of the Director of Archaeology, Baroda State.



Scale 2

(a) Inscription from the tomb of Wali Shah at Amreli, Baroda State.



Scale 33

(c) Inscription from Behram Shah's tomb near Police Lines, Padra Road, Baroda.



in the city of Baroda, and has now been removed to the Director of Archaeology's office." The inscription is carved on an arch-shaped tablet, measuring 1 ft. 8 in. by 1 ft. 2 in. and comprises five lines of Persian prose. The script is *Nast'aliq* of an ordinary type. The text has been read as follows:—

## TEXT

هو  
یا خواجگان چشتیه  
برای جمال الدین حسین خان  
این چاه در سنه یکهزار و دو صد  
و بیست و شش هجری بی بی عصمت  
بانو بنا کردند بصرف دو هزار روپیه

## TRANSLATION

In the name of the saints of the *Chishtiya* order. In the year 1226 H. (1811 A.D.) Bibi Jamat Bānū built this well at a cost of Rs. 2,000 for Jamālu'd-Dīn Husain Khān.

## INSCRIPTION No. 7 (PLATE IIIc).

The last (seventh) inscription of the series is an undated record consisting of one line of Arabic writing.<sup>1</sup> The script is *Nasikh* of a clumsy type. The inscriptional tablet is fragmentary and in its present condition measures 3 ft. 10 in. by 11 in.

## TEXT

بنی هذا المسجد ابوالنصر (?) بن زید فی التاریخ . . . . .

## TRANSLATION

This mosque was built by Abū Naṣr (?) son of Zaid in the year . . . . .

## A RARE UNPUBLISHED INSCRIPTION OF ILYĀS SHĀH OF BENGAL

## (PLATE IVa)

By SHAMSUDDIN AHMAD, CALCUTTA

Early in 1939, I happened to travel through the eastern suburbs of Calcutta when my attention was drawn by a friend who lived in that quarters to this inscription which I am publishing for the first time in this paper. The tablet bearing the inscription is built in the inner masonry, over the arch of the main entrance to a small modern brick-built mosque in the locality known as Bania Pukur. The presence of this old inscription in a modern mosque naturally roused a curiosity in me to know the previous history of the epigraph. On enquiry I was informed by the *Muādhḍhin* of the mosque (the proclaimer), a fairly aged man, that the stone-slab was picked

<sup>1</sup> According to my reading Abū Naṣr is a better reading of the name of the builder of the mosque than Arām bin Zaid.



up from a neighbouring ruined mosque, about half a century ago and fixed into the gateway of the present mosque at the time of its erection.

The epigraph consists of two lines of writing with a plain border and is carved in relief on a massive slab of black basalt, measuring 4 ft. 3 in. by 9 in. The inscription refers to the construction of a mosque in the reign of Shamsu'd-Din Ilyās Shāh, the first recognised independent king of Bengal<sup>1</sup> for the reputed saint 'Alau'd-Din 'Alau'l-Haq. The date given in the inscription is 2nd of Shā'bān in the year 743 H. (31st December, 1342 A.D.). A new feature of this epigraph to be noticed in the text is that it does not begin with the initiative verse *Bismi'llah* with which all Islamic texts generally begin. The mosque referred to in the epigraph does not exist now for a great deal of house-building activity has taken place in this area recently.

From the historical point of view, the inscription is a valuable record for it is the only writing on stone that has ever been discovered of this monarch. Further it throws some light on the territorial limit of Ilyās Shāh's kingdom, during the early part of his rule when he was continuously at war with 'Alau'd-Din 'Ali Shāh.

Ilyās Shāh appears, on numismatic evidence, to have assumed the sovereignty of Western Bengal in 740 H.<sup>2</sup> but could not establish absolute authority over this part of the province for several years. He had to contend with 'Alau'd-Din 'Ali Shāh, his foster brother who also aimed simultaneously at securing the crown of Bengal for himself. Thomas observes in this connection : "Medallic testimony would seem to indicate a long waging of hostile interest between the real 'Ali Shāh and Hājī Ilyās before the latter attained his final local triumph"<sup>3</sup>. Now it remains to be decided which part of Western Bengal formed the boundary of the two contending rivals. The historians of this period are silent on this point. From historical works compiled in comparatively recent times<sup>4</sup> it appears that Hājī Ilyās arrived first in the southern part of West Bengal which was then included in the government of Satgaon and on the death of its Imperial governor 'Izzu'd-Din Yāhya Ā'zamu'l-Mulk in 740 H., he arrogated to himself the royal authority and assumed the title of Shamsu'd-Din Abu'l Muzaffar Ilyās Shāh. The above view is confirmed to a great extent by the discovery of the present inscription in a place which lies within about thirty miles from Satgaon. 'Alau'd-Din 'Ali Shāh on the other hand, occupied the northern half of West Bengal and became king after he had killed Qadr Khān, Imperial Governor of Lakhnauti. He had originally entered into the service of Qadr Khān and by his favour gradually rose to the position of *Bakhshigari* (the Controller of the army).

'Alau'd-Din 'Alau'l-Haq mentioned in the record was apparently the spiritual guide of Ilyās Shāh. Blochmann in sketching the life history of this saint, on the authority of *Ma'ārijul-Wilāyat* states<sup>5</sup> that he was the son of Shaiikh Asad of Lahore and one of the spiritual successors of Shaiikh Akhī Sirāju'd-Din 'Uthmān. The famous Shaiikh Nūr Qutb 'Ālam of Pandua, Malda, was the worthy son of 'Alau'l-Haq. During his probation, 'Alau'l-Haq travelled extensively in the company of his preceptor, Akhī Sirāju'd-Din, walking barefooted and performing all the menial services of his master. After being canonized in the order of saints, he is believed to have come in contact with and won the respect of Ilyās Shāh who, in regard for this holy man caused a mosque to be erected.

<sup>1</sup> J.A.S.B., 1874, p. 85.

<sup>2</sup> *Chronicles of the Pathan Kings of Delhi*, p. 267; I.M.C. Supplement, No. 22; Shillong Supplement Cat. No. 2/42.

<sup>3</sup> *Ibid.*

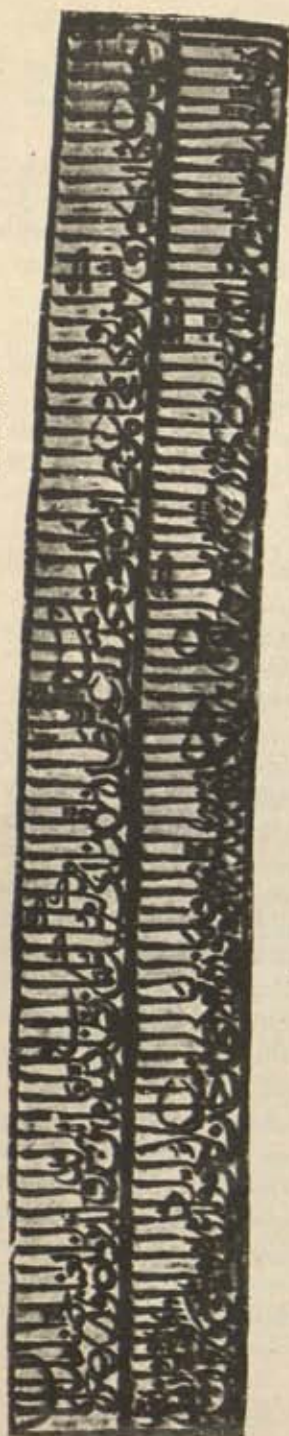
<sup>4</sup> Blochmann, *Geography and History of Bengal*, J.A.S.B. for 1873-45; Thomas, *Chronicles of Pathan Kings of Delhi*.

<sup>5</sup> Blochmann, J.A.S.B., 1873, p. 261.





(a) Inscription of Ilyās Shah of Bengal from Bania Pukur, Calcutta.



Scale 1/144

(b) Inscription from a mosque at Raichur, H. E. H. the Nizam's Dominions. The inscriptional tablet is now preserved in the Hyderabad Museum.



Scale 1/2

That the saint 'Alāu'l Ḥaḡ had arrived, in the course of his wanderings, at a place in the vicinity of Calcutta and resided there for some time is borne out by the text of this inscription. In his later life he settled at Pandua, the then capital of West Bengal and spent money profusely on charitable acts. It is stated that his lavish gifts to the poor and wayfarers were responsible for his temporary expulsion from the capital to Sonārgāon where he stayed for two years. According to *Ma'āriju'l-Wilāyat*, he died on the 1st Rajab, 800 H. (20th March, 1398 A.D.).

'Alāu'l Ḥaḡ has been styled in the text as a *Shāikh* (شيخ) which means a venerable old man, a prelate, etc. This indicates that he was of mature age and enjoyed considerable popularity for piety. In view of this consideration the saint seems to have lived a long life and died at a very ripe age.

Qhulām Ḥusain is partially justified to state that 'Alāu'l Ḥaḡ was contemporary of Sikandar Shāh of Bengal.<sup>1</sup> He was contemporary of Ilyās Shāh as well, i.e., of both father and son. The titles prefixed to the name of Ilyās Shāh in this record correspond to those that are found on his coins.

The inscription is one of the finest specimens of the Bengal school of *Tughra* writing. The letters with circular forms are beautifully intertwined while those with elongated heads have been elegantly arranged in the form of a line of spears. The language of the inscription is Arabic. My reading of the text is as follows:—

#### TEXT

(1) الحمد لمن اعالى اثار المساجد - و الشكر لمن اولى (?) بالمحامد واعطى التوفيق ببناء هذا المسجد المبارك فى عهد السلطان الزمان الذى ملكه ملك سليمان ظل الله فى العالمين شمس الدنيا والدين المنصور بعناية الرحمن ناصر اهل الايمان

(2) ابو المظفر الياس شاه السلطان خلد الله ملكه الى الصرام الازمان للشيخ المنعم المكرم الذى اعماله بالتقوى جالبة (?) عالية من .... انار الله قلبه بنور المعرفة و الايمان و هو الهادى الى دين السبعان علاء الحق و الدين دامت تقواه الثانى من شهر النبى شعبان سنة ثلث و اربعين و سبعمائة

#### TRANSLATION

All praises is due to the Being (Allāh) Who has exalted the foundations of mosques, and all thanks to Him Who is most worthy of all excellences, and Who has bestowed the opportunity of erecting this holy mosque, in the reign of the king of the time whose kingdom is akin to that of Sulaimān, the shadow (shelter) of Allāh over the universe, *Shamsu'd-Dunyā Wad-Dīn*, assisted by the grace of the Merciful (Allāh), the defender of the faithful *Abu'l Muzaffar Ilyās Shāh* the king, may Allāh perpetuate his kingdom up to the cessation of the ages, to the benevolent and revered saint (*Shāikh*) whose actions of virtue are attractive and sublime inspired by Allāh, may He illuminate his heart with the light of divine perception and faith, he is the guide to the religion of the Glorious, 'Alāu'l Ḥaḡ Wad-Dīn ('Alāu'd-Dīn) may his piety last long, on the 2nd of *Shā'bān* in the year seven hundred and forty-three, 743 H. (31st December, 1342 A.D.).

<sup>1</sup> A. Salam, *Riāz*, p. 108.



## INSCRIPTIONS OF RAICHUR IN THE HYDERABAD MUSEUM

BY K. M. AHMAD, HYDERABAD

It was brought to the notice of Mr. Ghulam Yazdani, O.B.E., that ten 'Ādil Shāhī inscriptional tablets that belonged to Raichur were lying uncared for at a place, detached from their original positions. As the scheme for the opening of the Hyderabad Museum had just been sanctioned, he arranged for their removal to the Museum. Subsequently, some more tablets that were not *in situ* were removed from Gulbarga to the Museum. From Gulbarga was also brought another 'Ādil Shāhī inscription that originally belonged to Raichur. Hyderabad Museum now possesses eleven 'Ādil Shāhī inscriptions from Raichur which are displayed in the gallery of Muslim inscriptions.

Two of these inscriptions (Nos. VIII and X of this article) have been published by Mr. E. Rehatsek in the *Indian Antiquary*, so far back as 1882, but without facsimiles. Due to the intricate style of writing he could not decipher the text of inscription X fully and correctly. Subsequently Maulavi Bashiruddin Ahmad has published the readings of the inscriptions dealt with in this article, in his book, *Wāqī'āt-i Mamlukat-i Bijāpur*, which are to be improved and corrected at several places. As these inscriptions have not been published as yet in a form that may be considered to be final, I have ventured to discuss them in this article.

There are still several Muslim inscriptions *in situ* at Raichur. Copies of thirty-four of them were secured by the Department in 1339 *Faṣlī*, and subsequently five more were copied in 1343 F. The estampages of all these inscriptions are being studied and a separate article upon them will be submitted in due course.

The inscriptions dealt with in this article belong to the reigns of 'Ādil Shāhī kings and nearly cover the entire period of their rule. The earliest inscription is dated 912 H. (1506 A.D.) and falls within the reign of Yūsuf 'Ādil Shāh, the founder of the dynasty. The next two belong to the reign of Ismā'il 'Ādil Shāh and are dated 916 *Shuhūr Sann* (912-1515 A.D.). The fifth inscription is of Mallū. The fourth king of the dynasty, Ibrāhīm I, is not represented in these records. But his successor 'Āli 'Ādil Shāh is represented by an inscription, dated 973 H. (1566 A.D.). There are three inscriptions relating to the reign of Ibrāhīm II, while Muḥammad 'Ādil Shāh and 'Āli II are represented by one inscription each. The last king Sikandar finds no place in these records, but the latest inscription of this series is dated 1081 H. and is only 16 years earlier than the date of the extinction of the dynasty, and the annexation of Bijāpur kingdom by Aurangzeb.

The first inscription records an endowment made in favour of a *dargāh* or a mosque, and the second commemorates the construction of a well, while the third refers to the erection of a mosque. The remaining eight inscriptions record the building of five bastions in the Raichur Fort. They cover a period of 165 years, i.e., from 916 to 1081 H., and give the names not only of the ruling princes, but also of the local officers who supervised the work, and are important as preserving the history of the military architecture of the place.

Inscriptions III and IV present a very interesting problem to the historian. They describe Maḥmūd Shāh Baiḥmanī as the ruling monarch, and refer to Ismā'il as his Premier, the titles of the latter being 'Ādil Khān and Majlis-i-Ra'ī' which were conferred upon his father by Muḥammad III. These inscriptions are dated in the *Shuhūr Sann* 916 (921 H.=1515 A.D.). In inscription V, Mallū, who ruled for six months in 941 H., has been styled as Sawā'i Mallū Khān son of 'Ādil Khān Sawā'i. Thus they show that 'Ādil Shāhs had not assumed royal titles till 941 H. Firishṭa has given a much earlier date (i.e., 895 H.=1489 A.D.), for the declaration of independence and assumption of royal titles by the 'Ādil Shāhs. It is to be noted that Firishṭa was a court historian of the 'Ādil Shāhs and his statements in this matter should be taken with certain



reservations. However, this contradiction has to be explained. Muḥammad III's court had become a hot bed of intrigues which were made public by the execution of the saintly and scholarly minister Maḥmūd Gāwān in 887 H. (1492 A.D.) and the nobles and *tarafdārs* (governors) had to look to their own safety. The dissatisfaction created by the execution of Maḥmūd Gāwān and subsequently the ever-increasing control of the Baridī ministers upon the kings, exhausted the patience of the *tarafdārs* who resorted to measures of self-defence. This defiance might have become more pronounced in or about 895 H. But there is nothing concrete to prove that royal titles were assumed by Yūsuf in that year or immediately after it. The dates for the declaration of complete independence may differ in the case of each *tarafdār*. Mr. Ghulam Yazdani, O.B.E., has thrown a flood of light on the date of the assumption of royal titles by the Qutb Shāhs.<sup>1</sup> The transitional period during which the sovereignty passed from the Baihmanīs to the 'Ādil Shāhs seems to have been very long. The efforts of the *tarafdārs* for self-determination and independent actions were prompted not so much by dissatisfaction towards the Baihmanī dynasty, for which the governors entertained sentiments of loyalty and affection, but because loyalty to the king became no more than subservience to an ambitious minister. As a result the governors in their relations with each other and in their foreign policy acted independently. They invaded other territories and defended their own without seeking the approval of the central government. Sometimes they took fields with the central power, while at others they flouted its orders and even resisted its attacks. Ismā'īl had once gone to the extent of invading the territories of the Baridīs who in the name of Maḥmūd Shāh Baihmanī called the other *tarafdārs* to arms. But the allied forces could not stand the attack and retreated leaving Maḥmūd Shāh in the hands of the invader. At this occasion Ismā'īl displayed highest sentiments of loyalty and chivalry. He treated Maḥmūd Shāh with great honour and sent him back to Bidar with a royal escort. The proof of this spirit of loyalty to the Baihmanīs is corroborated by the fact that the names of the first three 'Ādil Shāhs are never accompanied with royal titles in their inscriptions. It appears that the fourth king Ibrāhīm assumed the title 'Shāh' either about the end of 943 H. (1536 A.D.) or in the early part of 944 H. (1537 A.D.). An inscription<sup>2</sup> of Ibrāhīm, dated 943 H. styles him as Majlis-i-Ra'ī and 'Ādil Khān, while in another inscription dated 944 H., the name of Ibrāhīm is accompanied with the title Shāh.<sup>3</sup>

The above statements are also supported by numismatic evidence. Coins of the first four 'Ādil Shāhī kings have not been discovered as yet, it is only from the time of the fifth king 'Āli I, that we get 'Ādil Shāhī coins. Among Muslim kings the recitation of the name of the ruler in the *khutba* and the striking of coins mentioning his name were considered to be the necessary prerogatives of royalty.

The use of the title 'Sawā'ī' with the name of Mallū in inscription V is another interesting point and deserves consideration. Firishta<sup>4</sup> gives two explanations for it. According to the first, 'Sawā'ī' is a Hindī word meaning one and one-fourth, idiomatically implying—better or best. The other explanation implies that Yūsuf was called Sawā'ī because of his previous connections with the Persian city of Sāwa, and that Sāwī gradually became corrupted into Sawā'ī. Firishta considers the latter statement to be more reliable.

In this connection it may be mentioned that people belonging to Sāwa are called 'Sāwajī' and not Sāwī, for instance, the well-known Salmān of Sāwa is invariably called 'Sāwajī'. Again the style in which the word Sawā'ī has been used with Mallū Khān's name in his inscription.

<sup>1</sup> See *Journal of the Archaeological Society Hyderabad*, for 1918, pp. 89-91.

<sup>2</sup> See *Memoir No. 49 of the Archaeological Survey of India* : Inscription No. 3251, Plate L.

<sup>3</sup> *Ibid.* Inscription No. 439, Plate V.

<sup>4</sup> See *Firishta*, Vol. II, page 2, Bombay lithograph.



## TEXT

سوائے ملو خان بن عادل خان سوائے

## TRANSLATION

Sawā'i Mallū Khān son of 'Ādil Khān Sawā'i

shows that the word *Sawā'i* has been used as an honorific title with the names of Mallū and his father. None of them had any connection with Sāwa. It is also evident that the short stay of Yūsuf at Sāwa could not have been a matter of family honour, particularly as the 'Ādil Shāhs claimed descent from the Turkish Sultāns. The word seems to be only a honorific title implying the superiority of Mallū Khān and 'Ādil Khān over other nobles of the Baihmanis.

These inscriptions are also of great interest from the calligraphic point of view. By the beginning of the 'Ādil Shāhī period *Naskh* script had been practically replaced by *Thulth*, but the latter had not attained a developed standard such as might attract the eyes at first sight. Consequently we find that the inscriptions of the first three kings show a comparatively poor style. The inscriptions belonging to 'Alī I, and the period immediately following his reign show a definite trend towards improvement. Ibrāhīm II and Muḥammad will always be remembered in history for the patronage of arts and crafts and it is during this period that calligraphy had also attained a very high standard in the Deccan. The best specimen of calligraphy in this series is inscription X, which was designed just two years after the accession of Muḥammad to the throne. Fortunately it preserves the name of the scribe, Sayyid Ḥusain bin Faḍlu'llah. The last inscription, though a small one, is also a good specimen of art. The name of another scribe, though of a lower standard, Ḥajī Ḥusain bin Yūsuf of Yazd has also been preserved in inscriptions II, III and IV. However, there is only one inscription, IX, which represents the *Nast'liq* script. This style of writing was made popular in the Deccan by the Mughals. But before their advent, sporadic instances in that style are not uncommon in Bijāpur and Golconda territories.

In Muslim epigraphy the zero is generally represented by a dot and figure of five is written like an English zero. But on Baihmanī coins zero is written like the English zero. The same system has been followed in representing zero in the dates 1039 H., and 1081 H., in inscriptions X and XI respectively.

Two of these inscriptions, Nos. III and IV are dated in *Shuhūr Sann* 916 (1521 A.D.). The Muslims generally calculated the year according to the lunar system in religious matters. But solar years have often been resorted to in order to facilitate collection of taxes. In the Deccan, solar year was introduced by Muslim rulers somewhere in 743 H. or immediately after it, during the time of Muḥammad bin-Tughluq.<sup>1</sup> From that time the Hijrī era gained 11 days every year over the *Shuhūr* era. But the Christian era which was at the time 599 years in advance of the *Shuhūr Sann* throughout maintained that difference. The earliest Muslim inscription in the Deccan bearing this era, so far known, is that of Ḥasan Baihmanī published by Sir W. Haig, in the *Epigraphia Indo-Moslemica* for 1907-8, page 1. But the words در شهر سنة have been translated by him as 'in the year H.', while they actually mean 'in the *Shuhūr Sann*'. This inscription which was not *in situ* at Gulbarga has now been removed to the Muslim Epigraphical Gallery of the Hyderabad Museum.

<sup>1</sup> See *An Indian Ephemeris* by Dewan Bahadur Pillai, Vol. I, Part I, p. 55.



The buildings of Raichur have been described in the *Annual Report* of the Archaeological Department of H.E.H. the Nizam's Dominions for the year 1339 F. (1929-30 A.D.). For the history of Raichur I would draw the attention of all interested in the subject to the late Sir Haig's scholarly article, "Raichur—a Bone of Contention", published in the *Landmarks of the Deccan* (Pioneer Press), pp. 105-33.

# I—INSCRIPTION RECORDING AN ENDOWMENT (PLATE IVb)

(Hyderabad Museum)

This record is embossed on a granite tablet of pinkish colour in *Naskh* script. It measures 1 ft. 6 inches in length and 1 ft. 2 inches in width. According to Maulavi Bashiruddin Ahmad<sup>1</sup>, this inscription originally belonged to a *Dargāh*, which is situated close to the Head Post Office. A small mosque once existed near the *Dargāh*. The shops mentioned in the inscription might have been endowed either for the *Dargāh*, or for the Mosque. But at present no trace of the shops is to be found. The record is in Arabic prose and consists of four lines. My reading of the inscription is as follows:—

## TEXT

- (1) نمانیت ذکاکین متصله الیه
- (2) بشرط ان یصرف مستغلا فی
- (3) العمارة و السراج و الماء
- (4) ١٠ ربيع الآخر سنة ٩١٢ هـ

## TRANSLATION

912 H.

- (1) I have endowed the adjoining shops
- (2) On the condition that their income is to be spent
- (3) On repairs, light and water.
- (4) 10th Rabi' II 912 H.

# II—INSCRIPTION RECORDING THE CONSTRUCTION OF A WELL (PLATE Va)

This inscription which is said to have belonged to *Shakar Bāoli*, a well close to the *Kali Masjid*, is carved in embossed letters on a granite tablet of pink colour, measuring 4 ft. 10 in. in length and 2 ft. 5 inches in height. The text consists of Persian verse and prose written in fourteen panels, twelve of them are arranged horizontally in four rows; and the remaining two are arranged vertically, containing one line each. The script is *Thulth* of an ordinary type. The inscription records the construction of the well and its adjuncts by *Nūru'd-Dīn Karīm*, a disciple of *Ni'matu'lla Shāh Wali*. I could not find any definite reference to the disciple in contemporary history. The name of *Hāji Husain*, son of *Yūsuf* of *Yazd* also could not be traced in history. But inscriptions III and IV were also written by him.

## TEXT

- (1) سر چشمه آب زندگانی اینجاست
- (2) خوش باد که عیش و کامرانی اینجاست

<sup>1</sup> See *Waq'at Mamlubat Bijāpur*, Vol. III, p. 323.



- (3) خواهی که حیوة جاودانی بایی  
 (4) دریاب که عمر جاودانی اینجاست  
 (5) بوسنگ چنین نوشت نقاش  
 (6) دنیا نکند وفا تو خوش باش  
 (7) نوشتم نامه بر سنگ خارا  
 (8) که تا فردا چه خواهد بود مارا  
 (9) اگر روزی عزیزی این بخواند  
 (10) ... چندی رسد فریاد مارا  
 (11 & 12) تیار کنند این مقام نیکو خواه خاص و عام نورالدین کریم مرید شاه نعمت الله ولی

Vertical panel (right),

من سرمست خان عشر شعبان المعظم افاض الله برکاته

Vertical panel (left).

کتبه حاجی حسین بن یوسف الیزدی سنه ۹۱۴ هـ

#### TRANSLATION

- (1—2) The fountain of the water of life is here,  
 (3—4) If ye desire to be eternal,  
 Attain that for eternal life is here.  
 (5—6) The engraver has inscribed upon stone  
 That the world will not befriend you, but you should be merry.  
 (7—8) I have inscribed this upon hard stone,  
 Because I do not know what will happen to me tomorrow.  
 (9—10) If a friend reads this some day  
 He will understand what I have said.  
 (10—11) This place has been built by the well-wisher  
 of the rich and the poor, Nūru'd-Dīn Karīm, disciple of Shāh Ni'matu'lla Wali.

*Vertical panel on the right.*

I am Sarmast Khān. On tenth of Shā'bānu'l-Mu'azzam,  
 may God spread its bounties.

*Vertical panel on the left.*

this has been inscribed by Hājī Yūsuf of Yazd in 914 H.

#### III—INSCRIPTION RECORDING THE CONSTRUCTION OF A MOSQUE (PLATE Vb) (Hyderabad Museum No. 2641)

This inscription is engraved on a granite tablet of pink colour, measuring 4 ft. 8 inches in length, and 2 ft. 3 inches in height. The epigraph records the construction of a mosque during



(a) Inscription from Shakar Baoli, Raichur. The tablet is now preserved in the Hyderabad Museum.



Scale '11

(b) Inscription of Mahmūd Shāh Baihmani, Hyderabad Museum.



Scale '11





the reign of Ismā'il 'Ādil Shāh. But as the Baihmanī dynasty had not become extinct the name of Maḥmūd Shāh Baihmanī has also been mentioned. The record is in Arabic prose and consists of four lines. It belongs to the transitional period in which the empire was gradually being dissolved. The sovereignty was transferred from the king to his governors, who were daily growing in strength and were assuming the royal powers though not the titles, while the king had to remain contented with mere titles. The titles used in this inscription with the name of Maḥmūd Shāh are partly those used in the next inscription. The title *Shamsu'd-Dunya wad-Dīn* which has been wrongly used with Maḥmūd Shāh's name in the next inscription does not occur in this. The title *Majlis-i-Ra'ī* used for Ismā'il and 'Ādil Khān was conferred upon his father by Muḥammad III.<sup>1</sup> I could not find any reference in contemporary history to Nizāmu'd-Dīn, Shaikh Burhānu'd-Dīn of Kirmān and Amīr Ramaḍān son of Husain son of Ibrāhīm. The scribe of this inscription and that of Nos. II and IV is the same person.

# TEXT

- (1) قال الله تعالى وان المساجد لله فلا تدعوا مع الله احداً قد وقع بناء هذا المسجد الشريف في عهد خلافة السلطان الاعظم المتوكل على الله
- (2) الغنى محمود شاه بن محمد شاه البهنه خلد الله ملكه و سلطانه و وزارت الخان الاكرم مجلس الرفيع عادل خان بن عادلخان الغازي ابد الله دولته واحسانه
- (3) وحكومة الملك المكرم شيخ نظام الدين احمد شيخ برهان الدين الكرمانى ابد الله برة و برهانه و من فاز ببناؤه الامير رمضان بن حسين بن
- (4) ابراهيم السرى دام توفيقه في شهور سنة ست عشر و تسعمائة الهجرية المصطفوية و الحمد [ لله هو ] الاول والاخر و كتبه الراجي الى الله الغني حسين بن يوسف اليزدي عفا عنه و والديه

# TRANSLATION

- (1) God the exalted has said, 'Verily the mosques are for God, therefore invoke not any one with God' (*Qur'ān*, Ch. LXXII, verse 18).  
This glorious mosque was constructed during the period of the *Khilafat* of Sultāna'l-Āzam, al-Mutawakkil 'alā 'llahā'l-Ghānī.
- (2) Maḥmūd Shāh bin Muḥammad Shāh al-Baihmanī, may God perpetuate his kingdom and sovereignty; and during the premiership of Khān al-Akrām, Majlis ar-Ra'ī, 'Ādil Khān bin 'Ādil Khān (*sic*) al-Ghāzī. May God perpetuate his rule and bounty!
- (3) And during the administration of Malik al-Mukarram Shaikh Nizāmu'd-Dīn Ahmad bin Shaikh Burhānu'd-Dīn al-Kirmānī, may God perpetuate his piety and guidance!
- (4) And the person who succeeded in constructing the mosque is al-Amīr Ramaḍān bin Husain bin Ibrāhīm (*Shustari*), may God perpetuate his righteousness. During the *Shuhūr* year 916 (921 H. 1515 A.D.). After the migration of the Prophet. Praise be to

<sup>1</sup> See *Basā'ir*, page 8, Hyderabad lithograph.



God, (Who is the First and the Last). This has been inscribed by one who trusts in God the self-sufficient, Husain bin Yūsuf of Yazd. May God pardon him and his parents!

#### IV—INSCRIPTION FROM FATH BURJ (PLATE VIa)

This inscription is engraved on a tablet of black basalt. The upper part of the tablet is shaped like a triangle and it has one panel, while the lower portion which is rectangular in design has been divided horizontally into four equal panels, each containing a line. The tablet measures 5 ft. 6 inches in height and 2 ft. 9 inches in width. The title of the text of the inscription *Shamsu'd-Dunyā wad-Dīn* used with the name of Maḥmūd *Shāh* in this inscription is obviously a mistake.<sup>1</sup> The title was used by his father.\* The language is Arabic and the text of the inscription has been deciphered by me as follows:—

##### TEXT

- (1) لا إله إلا الله محمد رسول الله على ولي الله  
 (2) بنى هذا المقام الرفيع المسمى ببرج الفتح في  
 (3) عهد خلافة السلطان الأعظم شمس الدنيا و الدين محمود شاه البهمني  
 (4) و وزادة الخان الاكرم مجلس الرفيع عادل خان بن العادلخان الغازي  
 (5) و حكومة الملك المكرم (sic) نظام الدين احمد الكرمانى فى شهر سنة ست عشر  
 و تسعمائة  
 كتبه حسين بن يوسف اليزدي

##### TRANSLATION

- (1) *Shi'ite creed*.  
 (2) This lofty building, styled Burj al-Fath (Bastion of victory), has been constructed during  
 (3) the period of the *Khilāfat* of Sultān-al-'Azam (the great king), *Shamsu'd-Dunyā wad-Dīn*, Maḥmūd *Shāh* al-Baiḥmanī,  
 (4) and the premiership of *Khān* al-Akram, Majlis-ar-Ra'ī 'Ādil *Khān* bin al-'Ādil *Khān* al-Ghāzī,  
 (5) and during the office of Malika'l-Mukarram Nizāmu'd-Dīn Aḥmad al-Kirmānī in the *Shahūr* year 916. This has been inscribed by Husain son of Yūsuf of Yazd.

#### V—INSCRIPTION OF MALLU (PLATE VIb)

(Hyderabad Museum No. 2646)

This inscription is reported to have originally belonged to one of the bastions of the Raichur Fort. It mentions the name of the third 'Ādil *Shāhī* king who ruled for the short period of six

The titles of Maḥmūd *Shāh* given in the inscription from the *Chashmah* of Ḥaḍrat Sayyida'a-Sādāt, Bidar are as follows:—

السلطان الأعظم المتوكل على الله القوي الغني أبو الغاني شهاب الدنيا والدين محمود شاه بن محمود  
 (Vide *E. I. M.*, 1925-26, pp. 18-19.)  
 الولي البهمني  
<sup>1</sup> See *Catalogue of coins in the Indian Museum, Calcutta*, Vol. II, page 204, Plate VIII, No. 34.

(a) Inscription of Mahmūd Shah Bahmani, Hyderabad Museum.

Plate VI



Scale 1

(b) Inscription of Mallu Khān, Hyderabad Museum.



Scale 1/25





Scale 1



Scale 1.1



months in the year 941 H. and was subsequently deposed and blinded. After his demise he was buried at Gogi. The language of the record is Arabic and although it bears no date yet on the basis of historical evidence, it may be assigned to 941 H. The record is engraved on a granite tablet of pink colour measuring 4 ft. 2 inches in length and 1 ft. 6 inches in width. The inscription bears the name of Mallā and his father Ismā'il, both the names are accompanied with the title Sawā'i. The significance of this title has been discussed in the introduction to this article. It may be noted that the name of Mallā is not accompanied by the titles, Majlis-i-Rafi' and 'Ādil Khān. These titles were conferred upon Yūsuf and are to be found in Ismā'il's inscriptions. After Mallā they were used with the name of Ibrāhīm I during the early years of his reign. My reading of the inscription is as follows :—

TEXT

(1) الوراق بالملك منان

(2) سوائى ملو خان بن عادل خان سوائى

TRANSLATION

- (1) Al-Wāthiq bi'l Malik-i-Mannān  
(2) Sawā'i Mallū Khān bin 'Ādil Khān Sawā'i.

VI—INSCRIPTION FROM THE SHĀH BURJ (PLATE VIIa)

(Hyderabad Museum No. 2638)

This inscription is carved on a tablet of black basalt, measuring 5 ft. 8 inches in length and 2 ft. 6 inches in breadth. The script is *Thulth* of an ordinary type but the letters are carved in relief. The raised portion of the tablet has been given a high polish. The inscription consists of four lines, the first being a quotation from the *Holy Qur'ān*, while each of the remaining lines contains a couplet. In the middle of the tablet is a small panel which contains the Hijrī date 973 in figures. At some time the tablet was broken into five pieces, one piece containing portions of the first and the second lines is missing, but the text can be made out. The remaining four pieces have now been cemented together and the gap caused by the absence of the fifth piece has been filled up with cement. This inscription belongs to the reign of 'Alī 'Ādil Shāh, who has been described in it as the Lord of the World شاهجهان.

Ikhlas Khān<sup>1</sup> was an Abyssinian noble who had risen to power during the reign of 'Alī I and after his death was in charge of Bijāpur affairs during the early part of Ibrāhīm II; but was soon blinded and imprisoned at Murtaḍā-Ābad (Miraj). But later on he was allowed to return to Bijāpur where he died in 1006 H. My reading of the inscription is as follows :—

TEXT

(1) بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اِنَّا قَتَحْنَا لَكَ قَتَحًا مَبِينًا لِيُغْفَرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ

(2) مَا تَأَخَّرَ وَ يَتِمَّ نِعْمَتَهُ عَلَيْكَ وَ يَهْدِيكَ صِرَاطًا مُسْتَقِيمًا

(2) در زمان دولت شاه جهان آنکه گو (ے سبقت) از عالم ربود

<sup>1</sup> See *Basatin*, pp. 160-187.



- (3) کرد بنیاد بنائی شاه برج حضرت اخلاص خان از عین جود  
 (4) خواستم تاریخ سالت عقل گفت بعد فتح کافران يك سال بود

## TRANSLATION

- (1) Text from *Qur'ān*, Chapter XL, 1.  
 (2) During the reign of the king of the world, who has excelled the people of his time.  
 (3) The foundation of *Shāh Burj* was laid by the eminent *Ikhlaṣ Khān* through his generosity.  
 (4) I enquired about the chronogram, Wisdom said, "It was one year after the victory over the infidels."<sup>1</sup> In the middle of the tablet the Hijri year 973 is given in figures.

## VII—INSCRIPTION OF 'ĀLĪ BURJ (PLATE VII b)

This inscription is carved on a tablet of black basalt, measuring 5 ft. 2 inches in length, and 2 ft. 6 inches in height. The tablet is divided into 12 panels, arranged horizontally from right to left into four rows. The first two panels contain a quotation from the *Qur'ān*, while the remaining panels contain five Persian couplets. The script is *Thulth* of an ordinary type. The letters are carved in relief and the raised portion of the tablet has good polish. The following is a reading of the inscription.

## TEXT

- (1) بسم الله الرحمن الرحيم  
 (2) نصر من الله و فتح قريب و بشر المومنين يا محمد يا علي  
 (3) بدور شاه ابراهيم عادل  
 (4) بنائي برج کرد آن مرد عاقل  
 (5) غلام شه خواص خان به ششماه  
 (6) تماش کرد آن دالائي آگاه  
 (7) چو از جان بد محب سرور غالب  
 (8) نهاد آن برج را نام علی ابن ابی طالب  
 (9) مشقت نکرد بسیار اندرین کار  
 (10) زدوئی اعتقاد آن مرد هشیار  
 (11) اگر خواهی که تاریخش بخوانی  
 (12) ز هجرت الف بگنشتست تا دانی

<sup>1</sup> This chronogram alludes to the battle of Tali Kota which was fought in 1565 A. D. between Vijayanagar kings on one side and Muslim Kingdoms of the Deccan on the other.

TRANSLATION

- (1) In the name of God, the Kind and Merciful.
- (2) *Qur'ān* Chapter 4, O Muḥammad, O'Alī.
- (3) During the reign of *Shāh Ibrāhīm 'Ādil*
- (4) This bastion was constructed by the wise man.
- (5) The slave of the king, *Khawās Khān*; in six months.
- (6) Completed the building, as he was judicious and experienced.
- (7) As from the bottom of his heart he was a lover of the Victorious Leader ('Alī).
- (8) He named this bastion after him 'Alī bin-Abi Tālib.
- (9) He (*Khawās Khān*) worked hard to complete the work.
- (10) Through his devotion, that sagacious person.
- (11) If you want to read its chronogram.
- (12) Know, "Thousand years have passed since the migration of the Prophet.

VIII—INSCRIPTION OF IBRĀHĪM 'ĀDIL SHĀH (PLATE VIII a)

(Hyderabad Museum No. 2639)

It belongs to one of the bastions of the Fort. The tablet of this inscription is of black basalt, and measures 4 ft. 4 inches in length and 1 ft. 11 inches in height. A good taste has been shown in ornamenting it with floral and architectural motifs. The inscription consists of five Persian couplets, each arranged in a line. The last two couplets contain some astronomical allusions which are not quite clear. Malik Yāqūt and Malik Raiḥān mentioned in this inscription are not to be confounded with those mentioned in history during the reign of Ibrāhīm II and Muḥammad. No definite reference to these persons is to be found in contemporary history. They must have been in charge of Raichur. Their names also occur in the next inscription.

The following extract from Mr. E. Réhatsek's article about this inscription is of interest.

"This stone was formerly fixed in a niche in the inner side of the north wall of Hammam's bastion but has lately been removed to Gulbarga by order of the Sadar Taluqdar".

It is gratifying to note that such acts of vandalism have been prohibited since the creation of the Archaeological Department in 1914. The text of the inscription is given below.

TEXT

- |                                |                                  |
|--------------------------------|----------------------------------|
| بامدادی شفیعی ما محمد          | (1) نهایت برج گشت ز توفیق احد    |
| که ابتدا این برج گشت پایه محکم | (2) در عهد ابراهیم عادل شاه معظم |
| بنا کردند برجی ملک تاقوت نائب  | (3) ز عون همت ملک ریعان صاحب     |
| که دو آورد الی القبله مدامت    | (4) منازل یافت برجی زین سعادت    |
| رسیده برج جوذا اوج عزت         | (5) که تاریخش یکهزار و هجده هجرت |

TRANSLATION

- (1) This bastion was completed by the grace of One (God) and the help of my redeemer. Muḥammad.



(2) During the reign of Ibrāhīm 'Ādil Shāh the Great, the foundation of this bastion was laid firmly.

(3) Through the encouragement of Malik Raihān the bastion was constructed by Malik Yāqūt Nā'ib.<sup>1</sup>

(4) As the bastion faces the Qibla (the holy shrine at Mecca) in a permanent manner it has secured a high place through this felicitous position.

(5) The date is one thousand and eighteen after the Hijrat: The constellation of the Twins has reached the highest point of honour.

#### IX—INSCRIPTION OF IBRĀHĪM 'ĀDIL SHĀH RECORDING CONSTRUCTION OF ANOTHER BASTION (PLATE VIII b)

(Hyderabad Museum No. 2640)

This tablet is of black basalt measuring 4 ft. 5 inches in length and 2 ft. in height. The ornamental devices on this tablet are identical with those on the tablet of the last inscription. This is the only record of this article written in the *Nastā'liq* style. The inscription consists of ten couplets each arranged in a line; neither the metre nor the quality of the language is uniform in these verses. The inscription reads as follows:—

#### TEXT

- |                                       |  |
|---------------------------------------|--|
| آفتاب اوج حشمت سایه لطف الہ           | (1) جوہر درج کرامت اختر برج کمال       |
| والی والا جناب داورے دوران پناہ       | (2) شہسوار عرصہ ابراہیم عادل شاہ       |
| مستنیر از لعلہ رای منیرش مہر و ماہ    | (3) مستفیض از نفعہ گلزار فضلش جان و دل |
| نصرت خدا چنینی بدادہ                  | (4) در دور شاہ عادل شہنشاہ             |
| یا از گردش فلک ہرگز چنین نژادہ        | (5) کین برج بادشاہی مثل ندارد در جہان  |
| نہ بسمع کس ہرگز چنان رسیدہ            | (6) کسے مانند این برج ہرگز ندیدہ       |
| گو در ایام حوالہ ملک دیحان چنان بستہ  | (7) گر کسے تعریف این برج از تو خواہد   |
| ملک یاقوت داماد ملک دیحان این در سفتہ | (8) کہ این برج است یا درج است یاقوت    |
| گو ہاتف از غیب چنان داد مژدہ          | (9) گر کسے تاریخ این برج بتو پرسد      |
| وصل البرج فی السعادہ                  | (10) خرد تاریخش ازان چنان گفتہ         |

#### TRANSLATION

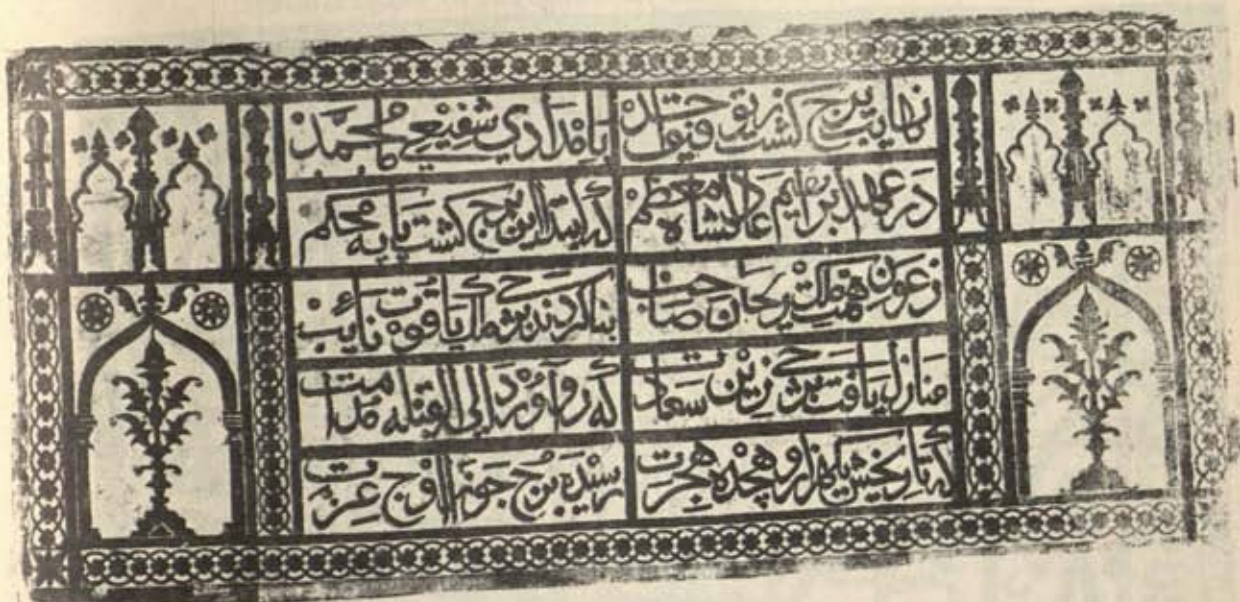
(1) The pearl of the shell of generosity, the star of the constellation of perfection, Sun of the heights of grandeur, shadow of the grace of God.

(2) The expert rider of the battle-field, Ibrāhīm 'Ādil Shāh, the chief of high position, and the prince who is the protector of the world.

(3) The heart and soul have been benefited by the breeze of the garden of his bounty, and the sun and moon have been illuminated by the flash of his bright intellect.

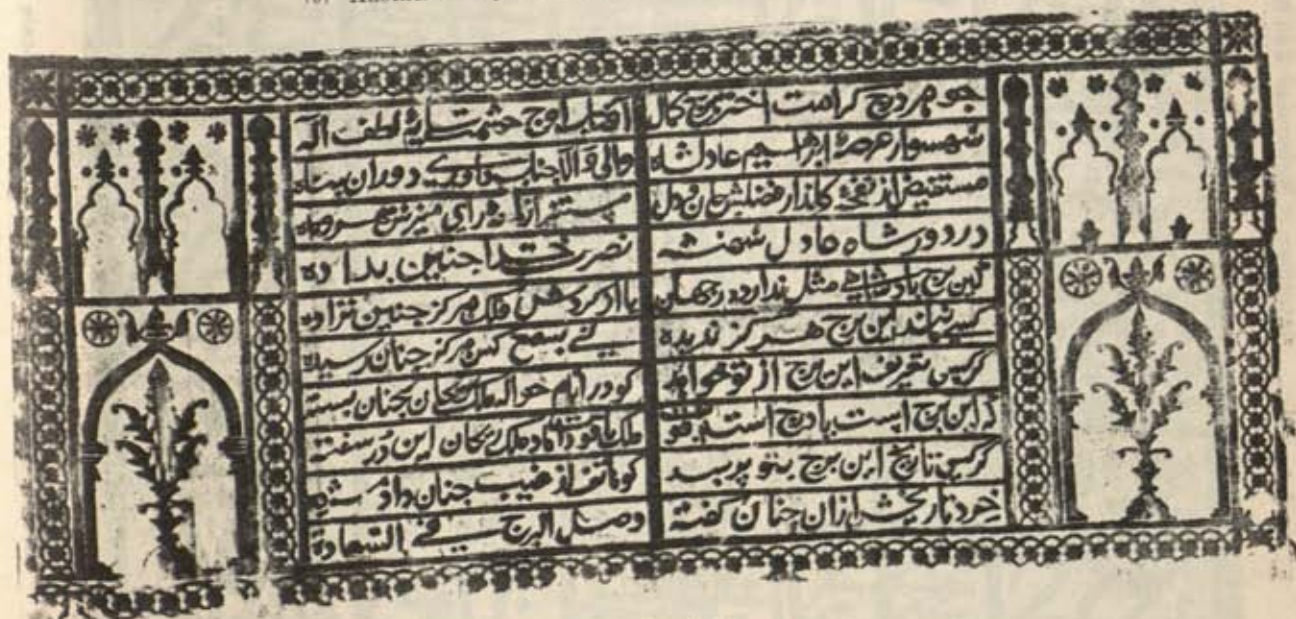
<sup>1</sup> The word *nā'ib* means 'deputy.'





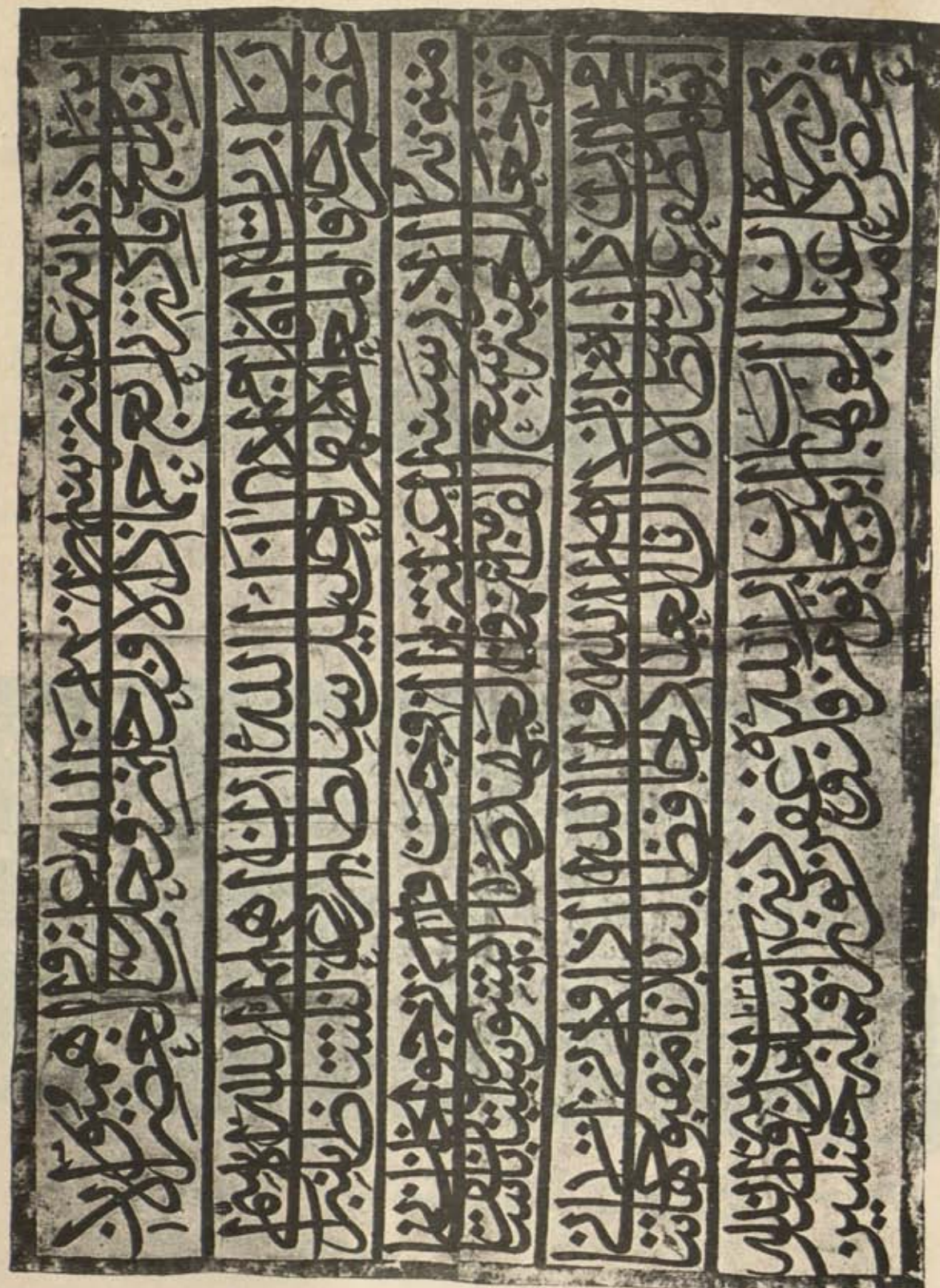
Scale '125

(b) Another inscription of Ibrahim 'Adil Shah, Hyderabad Museum.



Scale '125







(4) During the reign of the just king who is an emperor, God has blessed him with such triumphs.

(5) This bastion has no match in the world and even the revolutions of the firmament have not produced like it.

(6) None has seen a bastion like it, nor has any ear heard of one similar to it.

(7) If any one asks you to describe this bastion, tell him that during the office of Malik Raihān it was constructed.

(8) It is a bastion or a casket of ruby : it has been built by the efforts of Malik Yāqūt, son-in-law of Malik Raihān.

(9) If any one asks for the chronogram of this bastion, tell him that a voice from heaven has given this good news.

(10) Intellect has thus composed its chronogram " *The constellation has reached its zenith.*" 1028 H. (1619 A.D.).

# X—INSCRIPTION FROM THE QĀDIRIYYAH BURJ (PLATE IX)

(Hyderabad Museum No. 2636)

The tablet of this inscription is of black basalt, measuring 5 ft. in length and 3 ft. 9 inches in height. The language of the inscription is Persian with an admixture of Arabic words. The inscription was published by E. Rehatsek in *Indian Antiquary*, Vol. XI, pages 129-131, but he could not decipher it fully, because of the intricacies in the style of writing. He also thought that the inscription is full of errors. The record is however one of the best specimens of *Thulū* style of writing. The name of the scribe has been given in the inscription as Sayyid Husain, son of Fadlu'llah. He has been subjected to a very severe criticism by Mr. Rehatsek. But the facsimile of the inscription reproduced with this article will show that he was one of the best calligraphers of 'Ādil Shāhī period and that he had attained a very high standard in his art. The letters are carved in relief and shine like a mirror. The inscription records the commencement of the construction of the bastion during the reign of Ibrāhīm 'Ādil Shāh II and its completion during the reign of Muḥammad 'Ādil Shāh. According to the inscription it took about eleven years for the bastion to be completed. The names of both kings are accompanied by high sounding titles. In the case of Muḥammad the chronogram of his accession '*Kishwaraitān*', conqueror of kingdoms, has been used as one of his titles.<sup>1</sup> I have deciphered the inscription as follows:—

## TEXT

(1) ابتداء برج قادریہ در دایع عشر شهر جمادی الاول ختم الله عز و جل فی العصر  
ہیون الا

(2) عظم خاقان المعظم مالک رقاب الامم سمي خليل الله سلطان ابراهيم عادل شاه  
طاب ثراه (؟)

(3) وجعل الجنة مثواه د سنه سبع عشرين الف و اتمامه فی العهد صاحب قرانی  
کشورستانی بادشاه جوان بخت

<sup>1</sup> According to Baskin (page 284) the chronogram of the accession of Muḥammad is کشورستان the numerical value of which gives the Hijri year 1037.



(4) ابو المظفر سلطان محمد عادل شاه لا زال ناصر العباد الله و حافظاً لبلاد الله و باني

مقبول جهالبالي

(5) مختص درگاه منان عبد الوهاب ابن ويحان نور الله مرقده و غفر ذنوبه راقم سيد حسين

بن فضل الله سنه ۱۰۳۹ هـ

### TRANSLATION

(1) The (building of) Qādirīyya Bastion commenced on 14th Jumādī I, God the Great and Glorious completed it during the reign of Humāyūnī—

(2) Ā'zam Khāqāna'l-Mu'azzam, Mālik-i-Riqāb al-Umam, name-sake of Abraham, Sultān Ibrāhīm 'Ādil Shāh, may God make his grave fragrant

(3) and paradise his resort, in the year one thousand and twenty-seven. It was completed during the reign of the master of his times, Kī hvarsīdānī (conqueror of the countries), the fortunate king,

(4) Abu'l Muzaffar Sultān Muḥammad 'Ādil Shāh, may he continue to be the supporter of the slaves of God, and defender of the cities of God. This was constructed by

(5) the favoured servant of government and the chosen one of the court of God, 'Abdu'l Wahhāb, son of Raihān. May God illuminate his last abode and pardon his sins! This has been inscribed by Sayyid Husain son of Faḍlu'llah in 1039 H.

### XI—INSCRIPTION FROM KHUSRAU BURJ (PLATE X a)

(Hyderabad Museum No. 2642)

The tablet of this inscription is shaped like an arch. The width 1 ft. 8 inches and the height 2 ft. 3 inches. The inscription records the construction of Khusrāu Burj by 'Āqā Khusrāu. The text consists of two Persian couplets arranged in four horizontal panels. After the suppression of the rebellion of Sayyid Jauhar (Salābat Khān) 'Alī 'Ādil Shāh appointed Āqā Khusrāu, a young man, to the Qila'dārship of Raichur in 1072 H. He gradually rose to eminence and became Sikandar 'Ādil Shāh's Prime Minister. But shortly after that he died in 1095 H. The inscription has been deciphered by me as follows:—

### TEXT

(1) بدور شاه دين پرور علي عادل شه جمجاه

(2) مهيا كرد اين برجی آقا خسرو غلام شاه

(3) چون جستم سال تاريخش رسيد از خاطر من ناگاه

(4) كه برج خسروي باشد كزين حرفم شوي آگاه

سنه ۱۰۸۱ هـ



## TRANSLATION

- (1) During the reign of the Defender of Faith, 'Alī 'Adil Shāh of Jamhid's position,
- (2) This bastion was constructed by Āqā Khusrāu, slave of the king.
- (3) As I sought for its chronogram my heart immediately suggested;
- (4) That this is Khusravi Burj and thou shouldst calculate from my words (1081 H.)

TWO UNPUBLISHED INSCRIPTIONS OF THE TIME OF SULTAN  
MUHAMMAD BIN TUGHLUQ

BY Q. M. MOONEER, POONA

The two Persian inscriptions reproduced in plates Xb and XIa and transcribed and translated below in this article date from the time of Sultān Muḥammad bin Tughluq (A.D. 1325-1351). Both are carved in relief on two stone slabs which are still preserved in the inner face of the north and south walls respectively of the Jāmi' Masjid at Bhadgaon in the Pachora taluka of East Khandesh district and at Navsari in the Baroda State. None of these two records has hitherto been published and I am grateful to Mr. R. G. Gyani, Curator of Archaeological Section of the Prince of Wales Museum, Bombay, for bringing them to my notice.

Bhadgaon (20°.40' N. and 75°.14' E), to which the first inscription (Plate Xb) belongs, is at the present day a small but ancient town some eight miles south-west of Pachora railway station on the G.I.P. Railway. Its situation within a fork of the Girna river, which completely encircles the town during high flood must no doubt have led to its selection by the ancients as a town site, on account of its security and unfailing water supply. About the origin of its name, tradition avers that in times gone by, a *rishī* or holy man who had taken up his abode on it attracted a large number of votaries, a majority of whom were Bhatas or Brahman minstrels and that it was their preponderance which gave the place the name of Bhatgaon or Bhadgaon.<sup>1</sup> The local Brahmans are followers of the Maitrāyaṇī branch of the Yajurveda, who are very rarely found elsewhere and though they do not follow the minstrels profession, it seems very likely that the town owes its name to their settlement on it which must have been at least 700 to 800 years back. Unfortunately very little of the history of this place is ascertainable until A.D. 1600. In April of that year Akbar the Great (A.D. 1556-1605) besieged Bahādur Khān (A. D. 1596-1599) the last Fārūqī King of Khandesh in the fort of Asīrghāh and a Brahman resident of Bhadgaon by name Rāmji Pant found the opportunity of distinguishing himself by rendering useful service to the emperor, who after annexing the Fārūqī kingdom to his empire in January A.D. 1601 raised Rāmji to the position of *Deshpande* of a large tract of Khandesh territory including Bhadgaon.<sup>2</sup> It was after this pre-ferment that Rāmji chose Bhadgaon as the headquarters of his vast Jagir and enclosed it with a strong wall and also embellished it with a large *wada* or palace in which he took up his residence. The *wada* called after his wife's name as *Ladkubai's wada* still survives in a fair state of preservation, but the wall of the town has perished at many places and only some of its towers, battlements and gateways now stand in a decaying condition.

The text of the inscription as transcribed below reveals that in 728 H. or A.D. 1328, Bhadgaon which was then known by the same name was under the rule of Sultān Muḥammad bin Tughluq. It then formed part of the neighbouring province of Berar with its capital at Ellichpur. The inscription does not possess any special political importance, but the mention

<sup>1</sup> *Basūtin*, page 386.<sup>2</sup> *Bombay District Gazetteer*, Vol. XII—Khandesh, p. 433.



in it of the construction of a sarā'i, and a mosque at this place by a *Mehtar-i-Sarā'i* or Inn Keeper who was in the service of the Sultān, indicates that in the fourteenth century Bhadgaon was a convenient halting place for the caravans passing between the northern and southern possessions of the imperial Tughluqs.

#### INSCRIPTION No. 1 (PLATE X b)

The inscription is in Persian prose and is carved on a stone measuring 4'·9" by 1'·8". I have deciphered it as below :—

#### TEXT

- (1) حق سبحانه و تعالى چو خواهد کی بنده را برگزیند نخست توفیق خیرات بخشد چنانچ در
- (2) عهد همایون اعلی سلطان محمد بن تغلقشاه بمرحمت این موضع بھر کانو
- (3) انعام بنده درگه سنبل مہتر سرای فرمود و او توفیق
- (4) یافت تا این مسجد و سرای بنا کرد روز پنجشنبہ غرہ ماہ ذی الحجہ سنہ ثمان عشرین و

سبحانہ

#### TRANSLATION

(1) When God the Most Holy and the Most High \* desires to select a servant (He) blesses him first with the disposition of being charitable. Accordingly in

(2) the auspicious reign of the exalted Sultān Muḥammad, son of Tughluq *Shāh*, this village Bhadgaon, was graciously

(3) granted to the slave of the threshold, Sunbul, the Inn-Keeper, who through Divine guidance

(4) built this mosque and inn. Thursday, the first of the month of *Dhul'-Hajja*, in the year seven hundred and twenty-eight.

The date of this inscription namely 1st of *Dhul'-Hajja* 728 H. corresponds to the 30th June A.D. 1328. Of Sunbul, the Inn-Keeper, whose name occurs in the third line of the inscription and who is evidently its author, I have not been able to trace any mention in the contemporary histories of the reign of Muḥammad bin Tughluq. While the mosque, the construction of which is recorded in the fourth line of the record is the same in the north wall of which the inscribed stone is still preserved at Bhadgaon, a vestige however remains of the inn which is mentioned in the same line of this inscription. The mosque though old has undergone so many modern additions and alterations as to have lost its archæological interest.<sup>1</sup>

#### INSCRIPTION No. 2 (PLATE XI a)

The second inscription, which is also carved in relief on a stone slab (2'·8" by 1'·2"), is now preserved in the innerface of the south wall of the *Jāmi' Masjid* \*at Navsari (20° 56' 72" 56' E.) in the Baroda State. Composed in Persian verse and dated 10th *Dhul' Hajja* 739 H. the inscription records the erection of a fort by one Malik Ibrāhīm during the reign of Sultan Muḥammad bin Tughluq. Mention of a fort in it justifies the conclusion that the inscribed

<sup>1</sup> It is interesting to add that Bhadgaon is one of the few places in Khandesh in which there are descendants of the old Muhammadan population.

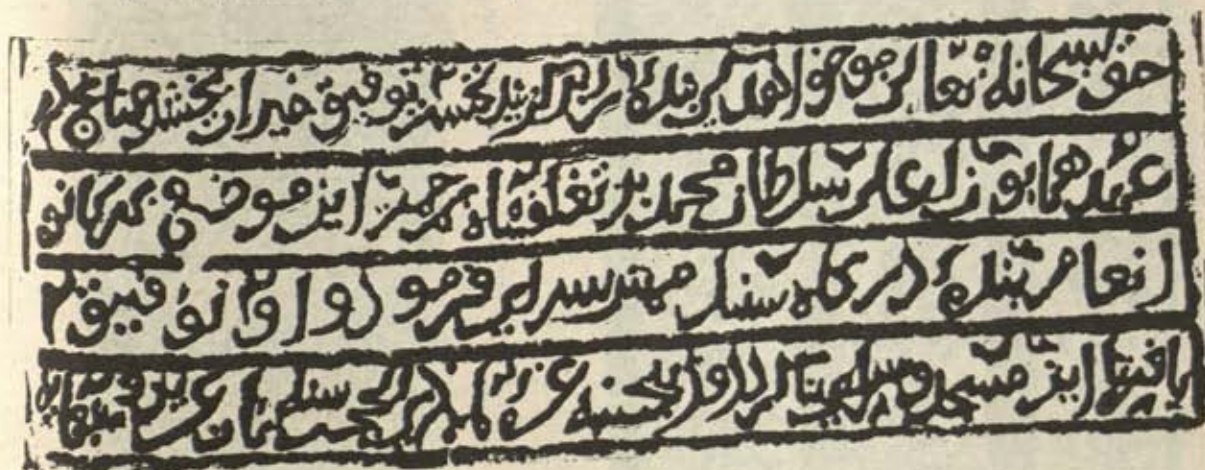


(a) Inscription of 'Ali Adil Shah II,  
Hyderabad Museum.



Scale 1/25

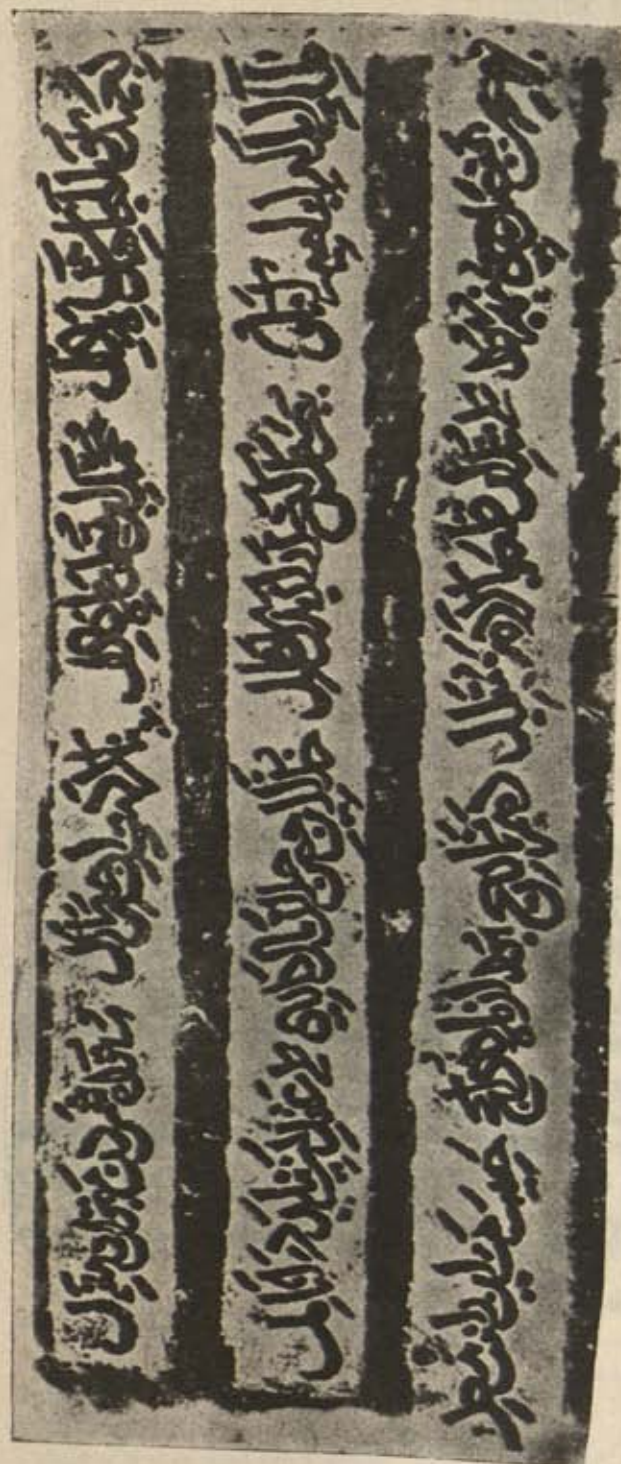
(b) Inscription of Muhammad bin Tughluq Shah from Bhadgaon, Khandesh district, Bombay Presidency.



Scale 1/25



(a) Inscription of Muhammad bin Tughluq Shah from the Jami' Masjid at Navsari, Baroda State.



Scale 23

(b) Inscription dated 914 H. preserved in the Provincial Museum, Lucknow.



Scale 168



stone though now fixed into a wall of the mosque could not have originally belonged to it, but must have been removed to it after the fort referred to in the inscription had perished.<sup>1</sup>

My reading of this inscription is as below :—

## TEXT

- |                                  |                                  |
|----------------------------------|----------------------------------|
| (1) محمد ابن تغلقشاه عادل        | (1) بمعهد بوالمجاهد شاه باذل     |
| (2) ستوده شمس دين مقبول و مقبل   | (2) بنا کردست اين حصن مبارك      |
| (3) ببخشد گنج زر از بذل شامل     | (3) ملك الاكبر (؟) ابراهيم آنکو  |
| (4) کے عقد آن نياید در انامل     | (4) خدا اين حصن چندان سال داري   |
| (5) کے شد اين قلعه باگردوں مقابل | (5) ز هجري هفتصد و سي و نهم بود  |
| (6) حقيقت هست اين را نيست مشكل   | (6) دهم تاريخ بود از ماه ذى الحج |

## TRANSLATION

(1) In the reign of the holy warrior, the munificent king, Muḥammad son of Tuḡhluq Shāh, the just.

(2) He has erected this blessed fort, he is the bright sun of religion, popular and fortunate.

(3) The great *malik*, Ibrāhīm, who bestows treasure of gold out of his universal liberality.

(4) O God ! preserve this fort for so many years that their counting be not possible on the fingers.

(5) The Hijra year was seven hundred and thirty-nine ; when this fort became the match of the celestial globe.

(6) The date was the tenth of the month of Dhu'l Ḥajja ; this is a fact not a conundrum.

The 10th of Dhu'l Ḥajja 739 H. the date of the above inscription corresponds to 19th June, 1340 A.D. Until the full name and title of the founder of the fort as it occurs in the first hemistich of the third couplet of the inscription are correctly made out it is not possible to establish his identity with any degree of certainty. This, however, is more than clear that the word 'Ibrāhīm' is an integral part of his name. There are only three personages bearing the name 'Ibrāhīm' who come in for some mention in the annals of the reign of Muḥammad bin Tuḡhluq as far as they have come down to us. One of them was called Malik Ibrāhīm Tātārī surnamed Bhangī. He was an associate of 'Ainu'l Mulk Multānī when the latter as governor of Oudh had rebelled against the Sultān. It was he who had betrayed the rebel governor into the hands of the Sultān in A.D. 1340,<sup>2</sup> the year in which the inscription under review was set up on a fort at Navsari. Obviously, therefore, he could not have been erecting a fort at the same time at Navsari so far away from the imperial capital. Another person of note miscalled Ibrāhīm by Ibn Baṭūṭa, was Tātār Khān whom Sultān Ghiyāthud Dīn Tuḡhluq (A.D. 1320-1325) had adopted as his son and appointed

<sup>1</sup> Navsari itself is an ancient town referred to in inscriptions as Nāgasārikā at least as far back as the 6th-7th century A.D.

<sup>2</sup> Ishwari Prasad : *History of the Qaraunah Turks*, p. 170. *Cambridge History of India*, Vol. III, pp. 157, 158 and 670.



to the government of Sunargaon in Bengal with the title of Baihrām Khān. This miscalled Ibrāhīm of Ibn Baṭūṭa died in A.D. 1336 full four years before the date of our inscription.<sup>1</sup>

The third Ibrāhīm of repute in the days of Sultān Muḥammad bin Tughluq was Sayyad Ibrāhīm Kharīṭadār, a son of Sayyad Jalālu'd-Dīn Aḥsan Shāh Kaithali the governor of the southern province of Ma'bar. When Aḥsan Shāh had successfully rebelled against the authority of Sultān in A.D. 1334-35, his son Ibrāhīm who was the governor of Sirsuti and Hansi not far from Delhi showed signs of following his father's example. On the return of the Sultān from the south, this Ibrāhīm Kharīṭadār was summoned to the royal presence and on his confessing his guilt was cut into two in A.D. 1337.<sup>2</sup> On the evidence of this date, Sayyad Ibrāhīm of Hansi too could not have been the builder of the fort commemorated by the inscription. On the other hand it is well nigh certain that immediately after his accession (A.D. 1325) Muḥammad bin Tughluq bestowed Navsari as a Jagir on one of his favourites by name Malik Shihābu'd-Dīn whom he further honoured with the title of Malik Iftikhār.<sup>3</sup> Is it possible that Malik Ibrāhīm of this inscription was a son or relative of Malik Iftikhār mentioned above?

## INSCRIPTIONS IN THE PROVINCIAL MUSEUM, LUCKNOW

By SHAMSUDDIN AHMAD, CALCUTTA

The five inscriptions that are published in the following pages were reported to have been acquired and primarily housed in the Tāj Museum (since defunct) at Agra. They were subsequently lent by the Director General of Archaeology in India to the Provincial Museum, Lucknow, where they are now preserved and exhibited in the museum gallery. As the Curator of the Lucknow Museum found that the inscriptions had not so far been studied previously, he arranged to get a set of inked rubbings taken of them which later on, were sent to Mr. G. Yazdani, through the office of the Government Epigraphist, Ootacamund, for study and publication. I am grateful to Mr. G. Yazdani who has been kind enough to entrust the work of editing the inscriptions to me.

### INSCRIPTION No. 1 (PLATE XI b)

Taking the epigraphs in chronological order, the earliest of them is dated 914 H. (1508 A.D.) and records the construction of a mosque on the 25th Shā'bān (19th December) of the same year. It comprises three lines of writing and is carved on a red sandstone tablet measuring 4 ft. by 11 in. The style of writing is *Naskh* of a crude type. The language is Persian interspersed with Arabic words. The text has been read by me as follows:—

#### TEXT

- (1) بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ
- (2) رَسُولُ اللَّهِ فَيَسْنُو (فِي سَنَةِ) أَرْبَعِ عَشْرٍ تَسْعَايَا مَرْتَبِ شَدَّ وَ كَانَ ذَالِكُ [ (فِي) الْخَامِسِ
- وَالْعَشْرِينَ شَعْبَانَ
- (3) بَانِي (?) عَبْدُ النَّبِيِّ عِمَارَتِ بَنِي دَاسْتِي مَسْجِدِ (و) بِنَوَاتِ

<sup>1</sup> Ibn Batuta, III, 316-317, Brigg's *Firāḡha*, I, 400-410, 1908 edition. *Cambridge History of India*, Vol. III, p. 262.

<sup>2</sup> Ibn Batuta, III, 337-38.

<sup>3</sup> *Tārīkh-i Firāḡha*, Urdu translation, Vol. I, p. 205.



TRANSLATION

In the name of Allāh, the Merciful, the Clement. There is no god but Allāh, Muḥammad is His prophet. The construction (of the mosque) was completed in the year nine hundred and fourteen and that was on the 25th *Sha'bān* (19th December, 1508, A.D.). The mosque and its apartments were built by 'Abdu'n-Nabī for righteousness.

INSCRIPTION No. 2 (PLATE XII a)

The second inscription in chronological order is a three-line record in verse, each line being carved in a panel. It commemorates the death of Muḥammad Qāsim Maujī in the year 974 A.H. (1566 A.D.). The text is decorated with a border in relief on a red sandstone tablet, measuring 4 ft. 2 in. by 1 ft. 7 in. The script is *Naskh* of a fair style and the language Persian.

It will be interesting to note, that Muḥammad Qāsim Maujī, mentioned in the epigraph, was a native of Badakhshān. He came in the limelight when prince Humāyūn happened to be there at the behest of his father Bābur. Maujī was enrolled in the royal service as a *Jalabān* (raft-conductor). He accompanied the prince to India hoping to build up his fortune and gradually gained several distinctions at the court for his integrity and faithful service. During the reign of Akbar, he was promoted, in recognition of his meritorious service, to the rank of *Mir-i-Baḥr* (Admiral) of Hindustan which post he continued to hold till his retirement.

He was imbued with a fine taste for versification and composed several books. The best product of his poetic talent was, *Yūsuf Zulaiḥā* in Persian containing six thousand couplets.

He assumed Maujī as his pen-name, *تخلص*, perhaps with reference to his naval duties, *Mauj* موج meaning a wave. He built a magnificent house on the bank of the Jumna at Agra where he breathed his last and was also buried there.<sup>1</sup> The text has been read as follows:—

TEXT

- (1) یا قدوس - یا صبور - قطعه فی التاریخ المناجاة - یا رزاق - یا قتاح
- (2) الهی چون ازیں خمخانه موجی - تناب خیمه امید بر کند - اگر باشد خطای رفته ازوے - درین دیر خراب آباد یکچند - بتاریخ وفاتش بین کہ گفتم - گناه از بندہ عفو از خداوند
- (3) قایله سعد الله - بروح قاسم موجیے هر آن کس - کہ خواند فاتحه از روی اخلاص - خدا اورا بحفظ خویش دارد - بحق محرمان خلوة خاص - کتبہ عرب محمد بخاری

TRANSLATION

O Holy! O Illuminator! Verses giving the date and invoking divine blessing. O Provider! O Opener! O God! when Maujī has untied the tent ropes of his hope from this abode of sorrow (world); if any wrong has emanated from him for a short period in this absolutely desolate tavern (world): Behold in regard to the chronogram of his demise, I said, "Sin comes from the servant, forgiveness from the Lord". Whoever recites the *Fātiḥa* (prayer) with sincerity, for the (departed) soul of Qāsim Maujī, may God keep him under His protection through the intercession of the venerable ones who enjoy special association (with God). Composed by Sā'du'lla, written by 'Arab Muḥammad.

The chronogram *خواند عفو از بندہ گناه* gives the date 947 H. (A.D. 1566).

There seems to be some discrepancy regarding the year of Maujī's death. According to the author of *Ma'athir-ul-Umara* he died in 979 H. whereas the year derived from the chronogram of his death is 974 H. which is five years earlier.

<sup>1</sup> *Ma'athirul Umara*, Vol. III, pp. 202-3; H. Beveridge, *Akbar Nama*, Vol. I, pp. 450-51.



## INSCRIPTION No. 3 (PLATE XII b)

The third inscription of this series is an incomplete record and belongs to the reign of Akbar. It consists of two lines of writing and records the erection of a mosque in 990 H. (A.D. 1582). The text is carved on a slab of red sandstone of which a portion from the left side is apparently broken. The tablet as it exists at present measures 1 ft. 9 in. by 9 in. The style of writing is *Thulth*.

It may be noted here that two more inscriptions of a similar style of writing have been edited by Mr. G. Yazdani in this Journal<sup>1</sup>; but they are of later dates, being written in 1010 and 1014 H. respectively. They furnish us with the name of their scribe, Mir Muḥammad Mā'sūm of Bhakkar who was a distinguished noble and an accredited calligraphist of the court of Akbar. The present epigraph mentions the date 990 H. but not name of its author. Nevertheless, on the close similarity existing between this and the above pair of records in their peculiar mode of incision and style of writing, it may be presumed with a certain amount of certainty that the author of this inscription also was Mir Muḥammad Mā'sūm.

The language is Persian. I give below my reading of the text :—

## TEXT

- (1) در زمان جلال الدین محمد اکبر بادشاه غا [زی]  
 (2) این مسجد بنا کرد . . . بن امینا (?) سنه نهصد و نود ؟

## TRANSLATION

In the time of Jalālu'd-Dīn Muḥammad Akbar Bādshāh Ghāzī, this mosque was built by . . . . . son of Amina in the year nine hundred and ninety. 990 H. (A.D. 1582).

## INSCRIPTION No. 4 (PLATE XII c)

The fourth inscription belongs to the reign of Aurangzeb and is carved in relief on a block of sandstone, measuring 4 ft. by 1 ft. 5 in. The epigraph comprises three lines of writing and records the erection of a mosque for the disciples of Shāh Muḥabbat Sailānī on the 27th of Muḥarram, 1111 H. The style of writing is *Nastā'liq* of the cursive type.

It is to be noted here that the inscription furnishes the regnal year of Aurangzeb as 50, پنجاه which is an obvious error and should be 43 if the *hijrī* year 1111 is accepted to be correct. This may be due to miscalculation or carelessness on the part of the scribe.

Another discrepancy observed in this record is that the date 27 هفتم is written as ۳۹ instead of ۲۷. This further indicates the ignorance of the engraver.

The language is Persian. The text has been read by me as given below :—

## TEXT

- (1) شد است مسجد فقیر مست علی بمیدان شاه محبت سیلانی در عهد با [د] شاه جم جاه  
 (2) اورنگ [ز]یب سلطانہ عالم گیر غازی خلد الله ملک واقعه بتاریخ ۳۹ (sic) بیست هفتم شهر  
 محرم الحرم (sic) سنه ۵۰ پنجاه  
 (3) سنه ۱۱۱۱ هجری

<sup>1</sup> E.I.M. for 1923-24, pp. 20-21, Pl. VIII (a) and (b).



(a) Inscription of the poet Qasim Manji from the Provincial Museum, Lucknow.



Scale 166

(b) Inscription of Akbar, Provincial Museum, Lucknow.



Scale 144

(c) Inscription of Aurangzeb, dated, 1111 H., Provincial Museum, Lucknow.



Scale 125







TRANSLATION

The mosque of Faqir Mast 'Ali was built for the disciples of Shāh Muḥabbat Sailānī in the reign of the glorious king, Aurangzeb 'Ālamgīr, may Allāh perpetuate his kingdom and empire! On the 27th Muharram of the regnal year 50 fifty and in 1111 H.

INSCRIPTION No. 5 (PLATE XIII a)

The fifth inscription of this group is an incomplete and undated record. It consists of one line of writing and is carved on a stone tablet a portion of which from the right is broken. The inscriptional tablet in its present condition measures 12 ft. 11 in. by 10 in. It refers to the construction of a '*katra*' which is bequeathed to one Khalīlu'llāh Khān son of Rūḥu'llāh Khān deceased. The script is *Nast'liq* of a high class and the language Persian.

Rūḥu'llāh Khān mentioned in the epigraph was originally named as Khānazād Khān. He was the second son of Rūḥu'llāh Khān I who was appointed the first Governor of Hyderabad on its occupation by Aurangzeb. He played an important part on the occasion of invading the fort of Firoznagar (Raichur) which was overrun by the Mughal army in 1100 H. and Khānazād Khān was honoured with the rank of one thousand and five hundred horse. In the siege of Chital Durg and Rai Durg he displayed manly courage and sagacity but the attempt at storming these forts ended in disaster. The Mughal army suffered immense hardship and ultimately Khānazād Khān was constrained to surrender the siege and had to ransom himself from the hands of Marathas. In compensation, the *Subah* of Bidar was conferred on him in 1107 H. and he received the title of Rūḥu'llāh Khān II from the Mughal court as a personal distinction. His activity and valour were later on, highly appreciated in the siege of Satārā fort by Aurangzeb. He held successively the offices of *Begī*, *Mir Ātash*, *Khānsāma* (Grand-steward) at the royal court, and at last was raised to the coveted rank of Pay Master (*Bakhshigari*). He died quite young in the year 1115 H. (A.D. 1703) after 12 years of his father's death.<sup>1</sup>

It is evident from the foregoing account that the present inscription belonged to the reign of Aurangzeb and was executed sometime between the years 1103 and 1115 H. (1691 to 1703 A.D.). The text of the inscription has been read by me as given below:—

TEXT

..... تن والا خواجه وفای روح الله خانی این کتره را تعمیر نمود و تمليك کرد بخليل  
الله خان خلف الصدق روح الله خان مرحوم بدین شرط که بعد فوت من قابض و متصرف باشد  
و کرایه او را بعد ترمیم آنچه باقی ماند [چهارم] حصه براه مولی داد [ه با] قی را اختیار دارند -  
و شخصی که داروغه حواله [بود] اگر درباب مرمت تغافل نماید [نزد] خدا و رسول خدا شرمند  
خواهد شد

TRANSLATION

..... Wāla Khawaja, successor of Rūḥu'llāh Khānī built this '*katra*' and bequeathed to Khalīlu'llāh Khān, son and rightful heir of Rūḥu'llāh Khān, deceased, stipulating thus: 'After my death, he (Khalīlu'llāh Khān) should take possession of it and be an absolute master; and of the remainder of the rent, after the expenditure on repairs, one-fourth (?) should be expended on charitable works and he will exercise his discretion over the balance. If the man in charge of its repairs showed negligence, he will be put to disgrace in the presence of God and His prophet.

<sup>1</sup> *M a'āth iru'l-Umara*, Vol. II, pp. 315-17.



## SOME UNPUBLISHED INSCRIPTIONS FROM AHMADNAGAR

By C. H. SHAIKH, QUETTA

## INSCRIPTION No. 1 (PLATE XIII b)

About a mile north of the city of Ahmadnagar, and close to the *Arhhā'i Gumbad*, lie the mosque and the dome of Hājī Hamīd. The mosque is a fine specimen of Muslim architecture, and it has been built of black stone. On the outer face of the walls are carved two inscriptions, one being in Persian and the other Marāthī.

My reading of the Persian inscription is as follows :—

## TEXT

در عهد شاه عادل کامل نظام شاه، بساط خان که هست از جان چاکری، ازین باغ زمین  
العام بدل چراغ مسجد [و] گنبد داد است - هر که منع کند، بر زن او خر

## TRANSLATION

In the reign of the just and perfect king, Nizām Shāh, Bisāt Khān who is (His Majesty's) most loyal servant, has endowed land from this garden as *in'ām* for the lights of the mosque and the dome. Whoever contravenes may a donkey be on his wife!

## INSCRIPTION No. 2 (PLATE XIII c)

My reading of the Marāthī inscription is given below :—

## TEXT

“नीजाम स्वा का कदीम . . . बीसात — — — बाग  
जमीन इनाम बदल दीवा बत्ती, मसीदु व  
गुमत दीधला आहे जो कोणही मना करील  
— — मां पर गळव

## TRANSLATION

Nizām Shāh's old (?) . . . Bisāt . . . has given the garden land in *in'ām* for lighting the mosque and the dome. Whosoever forbids . . . donkey.

## INSCRIPTIONS Nos. 3—5

On a tomb inside the dome the following inscriptions may be noticed :—

(1) On the side facing west :—

(1) یا رحیم یا رحیم یا رحیم یا رحیم -

(2) کرسیہ السموات و الارض ولا یؤده حفظهما و هو العلیّ العظیم - اشهد ان

(3) لا اله الا الله هو الحيّ القيوم - لا تاخذه سنة ولا نوم - له ما فی السموات

(4) اللهم صل علی امام موسی کاظم - اللهم صل علی امام شاه علی موسی رضا -

اللهم صل علی امام محمد تقی

(5) اللهم صل علی محمد مصطفی - اللهم صل علی امام علی مرتضی - اللهم

صل علی امام .... فاطمه زهرا - اللهم صل

(2) On the side facing north:—

- (1) يَا الله محمد علي
- (2) لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ
- (3) وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ
- (4) اللَّهُمَّ صَلِّ عَلَى إِمَامٍ عَلِيِّ نَقِيِّ - اللَّهُمَّ صَلِّ عَلَى إِمَامٍ
- (5) عَلَى إِمَامٍ حَسَنِ رِضَا - اللَّهُمَّ صَلِّ عَلَى إِمَامٍ حَسِينٍ شَهِيدَانِ دُشْتِ كَرِيلا

(3) On the side facing east:—

- (1) يَا غَفُورُ يَا غَفُورُ يَا غَفُورُ يَا غَفُورُ
- (2) لَهُ وَاشْهَدْ أَنْ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَاشْهَدْ أَنَّ عَلِيًّا وَصِيُّهُ
- (3) إِلَّا بِأَذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ
- (4) حَسَنَ عَسْكَرِي - اللَّهُمَّ صَلِّ عَلَى إِمَامٍ مُحَمَّدٍ مُهَدِي صَاحِبِ زَمَانٍ صَلَوةً وَسَلَامٍ
- بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ -
- (5) اللَّهُمَّ صَلِّ عَلَى إِمَامٍ زَيْنِ الْعَابِدِينَ - اللَّهُمَّ صَلِّ عَلَى إِمَامٍ . . . . .

The side facing south is left uninscribed probably.

Bisāṭ Khān who is mentioned to have built the mosque and the dome after the Hājī's death, and who made an endowment of land for the maintenance of those structures was one of the powerful nobles of the Nizām Shāhī court of Ahmadnagar. During the reign of Murtaḍa Nizām Shāh (973-995/1565-1586), he is mentioned thus in the *Burhān-i-Ma'āthir*:—

"When the royal camp reached the fort of Jond, the king getting angry by the news of the murder of Maulānā 'Ināyātullāh and of the other evil acts of Khān Khānān ordered Bisāṭ Khān to go up into the fort and to subject Khān Khānān to disgraceful treatment. Bisāṭ Khān obeyed this order and the royal camp moved towards the capital."<sup>1</sup>

<sup>1</sup> Haig, the History of the Nizām Shāhī Kings of Ahmadnagar, *Indian Antiquary*, p. 232; the Persian text occurs at p. 453 of the recent Hyderabad edition, 1936.

It may be pointed out here that Maulānā 'Ināyātullāh, who was the *waṣīl* and *prince* during the regency of Khunza Humāyūn, was imprisoned by the latter in or about 970 A.H./1562-63 A.D. His posts were then given to Mullā Husain Tabrizi who was also given the title of Khān Khānān. Now Khān Khānān was always afraid that Maulānā 'Ināyātullāh might escape from his captivity any time and then his position would be insecure. He, therefore, persuaded the king to have him beheaded, which was done. It may also be pointed out that without his imprisonment, Maulānā 'Ināyātullāh was a devoted partisan of Khunza Humāyūn, and that if he had been alive, the king would have probably found it difficult to bring the affairs of the realm in his own hands. Thus, it will be clear that it was in the king's own interest, and with his explicit order, that the Maulānā was put to death. *Tabātabā*, on the contrary, represents this killing of Maulānā 'Ināyātullāh as a gross error on the part of the Khān Khānān for which our Bisāṭ Khān was commissioned to punish him.



Disāt Khān is also mentioned by the author of the *Tārīkh-i-Shihābī* among the *sardārs* of note who accompanied Nizām Shāh of Ahmadnagar to the battle of Tālikot in 972 H./A.D. 1564<sup>1</sup>

#### INSCRIPTION No. 6

On the southern entrance of the Yak Khamb Kī Masjid, is to be found the following inscription:—

#### TEXT

بسم الله الرحمن الرحيم -  
لا إله إلا الله محمد الرسول الله -  
يٰسِينَ - و القرآن الحكيم  
الله محمد ابوبكر عمر عثمان علي حسن حسين - غره ربيع الثاني سنة ١٢٥٢ هجري

#### TRANSLATION

In the name of God, the Compassionate, the Merciful.

There is no god except Allāh; Muhammad is His messenger. Yāsin and by the inspiring *Qur'ān*, Allāh, Muhammad, Abū Bakr, 'Umar, 'Uthmān, 'Alī, Ḥasan, Ḥusain. 1st of Rabi' II, 1252 H.

The inscription is carved on a semi-circular stone fixed above the southern entrance of the new additions made to the *Yak Khamb Kī Masjid*, and records the year 1252 H.—the date when the new additions were made. The original mosque is believed to have been built in the earlier quarter of the 18th century A.D., and its superstructure rested on the central pillar, on account of which it was so called. The old mosque is a simple building and possesses a storey above it, now in a ruined state. The additions were made to accommodate the growing congregation. A cistern was also built in the compound to the north-east of the old building. There are also two tombs, said to be of those who made endowments for the maintenance of the mosque. Until 1935, the father of the writer of these lines was one of the Mutawallis of this mosque.

#### INSCRIPTION No. 7

On a wall of a small enclosure round a tomb behind the Dome of Sayyid Shāh Sharif at Dargāh Dā'ira, Ahmadnagar, is a fine inscription of which I give the following reading:—

#### TEXT

بسم الله الرحمن الرحيم  
ففتحنا ( ٩ ) باب الفردوس من الله سنة ١١٤٦  
تاريخ رحلت سنجيده بيگم مرحومه مغفوره

#### TRANSLATION

In the name of God, the Compassionate, the Merciful.

The door of Paradise was opened to us (?) by the grace of God. Year 1146 H./A.D. 1732-33. The date of the death of Sanjida Begam, the favoured, the pardoned.

<sup>1</sup> This work was composed by Qāḍī Shihābū'd-Dīn, the chief Qāḍī of Ahmadnagar, and is, as far as I know, unpublished. Two Copies of this are to be found in the Islāmiya Library of Ahmadnagar. Of this, however, a translation in Hindustānī, entitled *Muzda-i-Ahmadnagar* in two parts, made by one named Shāikh Ismā'īl b Shāikh Lal entitled Hāḍi, was printed and published at Ahmadnagar in 1305 H. The topic in question is discussed in Pt. I. p. 32.

<sup>2</sup> *Our'an*. Ch. XXXVI, i.



According to Mirikar<sup>1</sup>, this tomb is believed to have been that of a princess of Ahmadnagar. Another story, which is prevalent among the residents of the place, connects it with the family of Nawāb Qawī Jang, who is known to have handed over the fort of Ahmadnagar in 1759 to the Marāṭhās. This belief of the residents of the Dargāh Dā'ira, is strengthened by the fact that to this day the descendants of the above nobleman bury their dead in Dargāh Dā'ira. This however, cannot be accepted in view of the fact that the Nawāb himself died, and was buried in the compound of the Kamānī Masjid, in 1188 H./A.D. 1774-75 while this tomb records the year 1146 H./A.D. 1732-33 as the year of Sanjida Begam's death.

## INSCRIPTION No. 8

On a tomb about 50 yards south-east of the Dome of Sayyid Shāh Sharif, Dargāh Dā'ira, Ahmadnagar, an inscription may be noticed the text of which I give below:—

## TEXT

Facing North:—

خدا رحمت کند بر میرزا خان

,, East:—

که سید بود و مؤمن بود و عابد

,, South:—

شده این تربت (؟) در سال رحلت

,, West:—

قرین رحمت جاوید ایزد

سنة ۱۰۵۴

## TRANSLATION

May God show mercy to Mirzā Khān, who was a Sayyid, a true believer and pious. This tomb of his was erected during the year of (his) death: "May he always be near the eternal mercy of God." 1054 A.D.

The chronogram - قرین رحمت جاوید ایزد - yields 1054 H./A.D. 1643.

## FIVE INSCRIPTIONS FROM BIJĀPUR DISTRICT

By SHAMSUDDĪN AHMAD, CALCUTTA

Rao Bahadur C. R. Krishnama Charlu, Superintendent for Epigraphy, Southern Circle, secured rubbings of seven inscriptions and in September, 1941, forwarded them for decipherment to Mr. G. Yazdani, Government Epigraphist for Muslim Inscriptions. Afterwards Mr. G. Yazdani received another inked estampage from Dr. B. C. Chhabra, Assistant Superintendent for Epigraphy, Ootacamund. Of these Mr. Yazdani selected five inscriptions which possessed historical importance and kindly made them over to me for study. As these inscriptions have not been published before, I venture to notice them in this journal with short notes where necessary. My thanks are due to Mr. G. Yazdani for the courtesy extended to me.

According to the statement of Rao Bahadur Krishnama Charlu the four inscriptions of which he sent estampages, exist at present in the Jath State (16° 50' and 17° 18' N and 75° 1' and 75° 31' E.), under the Sātāra Jāgīr of the Bijāpur Agency. Two of these epigraphs mention the name of Ibrāhīm Shāh II of the 'Ādil Shāhī dynasty whereas the remaining two do not mention the name of the reigning ruler.

<sup>1</sup> *Ahmadnagar chēy Prāchīn Itihāsa* (Ahmadnagar, 1919), p. 46.

(अहमदनगर के प्राचीन इतिहास)

<sup>2</sup> Vide inscription published in *Epi. Ind. Mus.*, 1933-34 (Supplement), p. 14 (Plate VIII a)



It is interesting to note that Ibrāhīm 'Ādil Shāh II of Bijāpur enjoyed a long reign of nearly half a century, extending from 988 to 1037 H. (A.D. 1580 to 1627). A large number of the inscriptions of this monarch have been published in the previous issues of this journal.

#### INSCRIPTION No. 1 (Plate XIV a)

The earliest of these inscriptions is apparently dated 923 H.<sup>1</sup> and carved on a stone tablet, measuring 2 ft. 6 in. by 2 ft. It consists eight lines of writing and records the erection of a mosque, by one Muḥammad Ḥamīd during the governorship of 'Ainu'd-Dīn, on the 1st of Dhu'l-Ḥajj, in the year nine hundred and twenty-three (17th December, 1517 A.D.). The tablet is reported to be set up in a mosque at Ulagi (Jath State).

The style of writing is *Naskh* of an indifferent type devoid of artistic merit. The language is Persian. I give below my reading of the text:—

#### TEXT

- (1) در عهد ایالت ملک الشرق عین الدولت [ و ] الدین . . . . .
- (2) بنده ضعیف محمد حمید متولی بتاریخ غره ماه ذی الحجه سنه ثلث و عشرين
- (3) و تسعماية بجهت رضا ( ؟ ) خدای تعالی این مسجد بنا فرمود هرکه درین
- (4) مقام برسد و دوگانه نماز بگذارد و بدعا ایمان باد آرد
- (5) ان شاء الله تعالی بیت
- (6) این بقعه که . . . . . دهد یاد بهشت - بتوان شد زو . . . . . دار بهشت
- (7) چون بیت مقدست گوئی که درو - ازهر . . . . . همی رسد یاد بهشت
- (8) کتبه العبد ( ؟ ) ضعیف محمد علی منهاج سراج الجوزجانی

#### TRANSLATION

During the governorship of the Malik of the East, 'Ainu'd-Dīn, the humble slave Muḥammad Ḥamīd, the Superintendent, has built this mosque on the first of Dhu'l-Ḥajj, in the year nine hundred and twenty-three to please God the High. Whoever visits this place and performs two genuflexions in worship and prays to God for soundness of belief, if Allāh the great pleases. . . . .

This site that reminds me of heaven; one can. . . . . the paradise. It is like the Holy House of God, you may say that from every feature it brings back the recollection of heaven. It is written by the humble slave, Muḥammad 'Alī, Minhāj-i-Sirāj of Jauzjān.

The scribe Minhāj-i-Sirāj mentioned in this epigraph should not be confused with Maulāna Minhājū'd-Dīn Abū 'Umar 'Uthmān, the renowned author of the *Tabāqāt-i-Nāṣirī*.

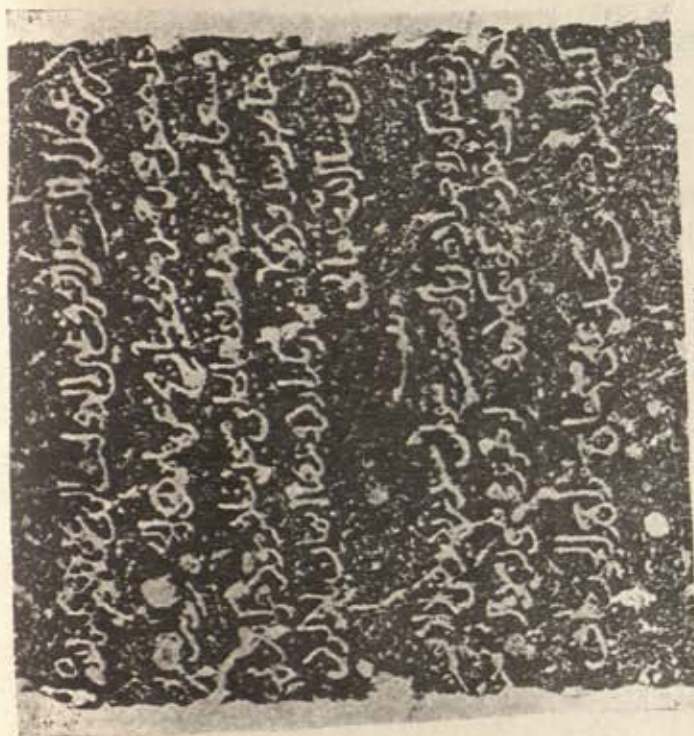
#### INSCRIPTION No. 2 (Plate XIV b)

The second inscription in chronological order is stated to have been built in the wall of a mosque at Kontewana, Bablad (Jath State). It is incised in relief on an arch-shaped slab and comprises four lines of writing. The epigraph records the construction of a mosque by one 'Abdār Khān (?) during the rule of Ibrāhīm 'Ādil Shāh II in the year one thousand 1000 H. (A.D. 1592). The inscriptional tablet measures 12 inches from base to apex and 10 inches in width.

<sup>1</sup> The figure denoting the centum in the date may be read either سبع (seven) or تسع (nine) but I prefer to read it تسع (nine) on palaeographic ground.



(a) Inscription of Minhaj Siraj from a mosque at Utagi, Jath State, Bombay Presidency.

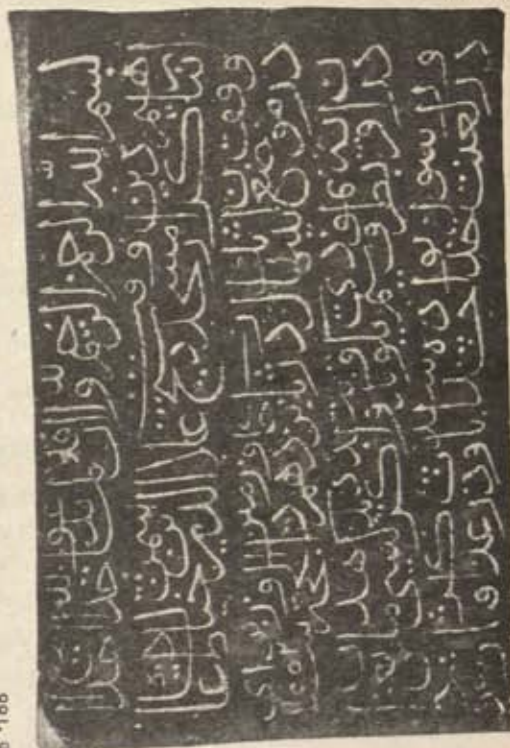


(b) Inscription of Ibrahim 'Adil Shah II from Bahlad, Jath State.



(c) Inscription of Ibrahim 'Adil Shah II from Segaoim, Jath State.

Scale 1/166



Scale 1/25

Scale 1/25





No reference to Ābdār Khān mentioned in the epigraph is to be found in the historical works of the period.

The script is *Nasḥ* of a modern type and the language Persian. My reading of the text is given below :—

## TEXT

- (1) الله محمد علي  
(2) ( قل ) ان المساجد لله فلا تدعوا مع الله احدا  
(3) بنا کرد این مسجد در زمان ابراهيم عادلشاه  
(4) بنده كمترين ابدار خان ؟ سنه الف من الهجرية

## TRANSLATION

(Say) surely mosques are for Allāh so do not call any one with Him. This mosque was built during the reign of Ibrāhīm 'Ādil Shāh, by the humblest slave Ābdār Khān, in the Hijra year one thousand 1000 (A.D. 1591-92).

## INSCRIPTION No. 3 (Plate XIV c)

The third inscription of the series is reported to be lying at present in the compound of a *dargāh* at Segaoon (Jath State). It mentions the name of Ibrāhīm 'Ādil Shāh II and consists of five lines of writing. The epigraph is carved on a tablet of stone, measuring 18 inches by 11 in. It records the erection of a mosque and the endowment of some land in the *Mauḍa* of Paithal by one Shaikh 'Alāu'd-Dīn, son of Shams Khayyāt, on the 11th Dhul-Hajj in the year 1002 H. (18th August, 1594 A.D.). Although the inscription is engraved distinctly, the irregular arrangement of letters has made it difficult to decipher the text properly.

The style of writing is *Nasḥ* of an elegant type and the language is Persian. I give below my tentative reading of the text :—

## TEXT

- (1) بسم الله الرحمن الرحيم - وان المساجد لله فلا تدعوا مع الله احدا  
(2) بنا کرد این مسجد در وقت ابراهيم عادلشاه شيخ علاؤالدين بن شمس خياط  
(3) در موضع پیتھال برای آن وقف يك چاور زمین در تا [ ريخ ] يزد هم نه الحجه سنه ۱۰۰۲  
(4) در آن قريه بطرف سيم نمود بگويد ..... و اگر کسی مانع آيد  
(5) در و لعنت خدا و رسول خدا بوده باشد و در عذاب گرفتار شود

## TRANSLATION

In the name of Allāh the Merciful, the Clement. And surely the mosques are for Allāh, so do not call any one with Him. This mosque was built in the time of Ibrāhīm 'Ādil Shāh by Shaikh 'Alāu'd-Dīn, son of Shams Khayyāt (the tailor) in the *mauḍa* of Paithal, for this (mosque) a plot of land was endowed in that borough, on the 11th of Dhul-Hajj in the year 1002 H. (18th August, 1594 A.D.). ..... If any one contravenes..... the curse of God and the Prophet of God will fall on him and he will suffer through punishment



## INSCRIPTION No. 4 (Plate XV a)

The fourth inscription is reported to have been found lying near Majumdar's well at a place called Bagewadi in Jath State. The epigraph is carved in relief on a stone-slab, now broken into two pieces, one piece of which measures 2 ft. 5 in. by 2 ft. and the other 1 ft. 11 in. by 2 ft. respectively. It is dated the 1st of Jumādi'l-Awwal, 1005 H. (11th December, 1596 A.D.). The inscription consists of 13 lines of writing, the first four lines being in verse and the rest in prose. It records the bequest of a well, one *chāwar* land and a garden to one Shaikh 'Alāu'd-Dīn, son of Malik Kamāl, son of Malik Buzurg, and one Shāhib Khān after the demise of the latter to inherit the property.

The persons referred to in this epigraph might have held important social positions under the rule of 'Ādil Shāhī kings of Bijāpur, but nothing is mentioned about them in contemporary historical works. One peculiarity of the inscription is that the name of the donor is not mentioned in this document.

It may be noticed in regard to the text of this inscription that the writer has resorted to abusive language.

The script is Nasta'liq of a bold type and the language Persian. The text has been read by me as follows :—

## TEXT

- (1) این چاه جاوید . . . . .
- (2) ما هر ذره خاک اقد بجای
- (3) غرض نقشیت کزما[با]ز ماند (مانده)
- (4) که هستی را نمی بینم بقای
- (5) این جا یادگار ملک شیخ
- (6) علاوالدین بن ملک کمال
- (7) بن ملک بزرگ و بعد آن
- (8) شیخ علاوالدین وارث این
- (9) چاه و یک چاور زمین و یک باغ
- (10) صاحبخان ه باشد و اگر کسی
- (11) غیر از صاحبخان دعوی کند
- (12) بر پشت او خر سوار شود
- (13) و این نوشته شد غر جماد الاول سنه ۱۰۰۵

## TRANSLATION

..... this well may last long.....every particle of dust will settle in a place. The object of this engraving is that it may survive us, since I do not notice any durability in the existing (things). Here is the monument of Shaikh 'Alāu'd-Dīn, son of Malik Kamāl, son of Malik Buzurg. After Shaikh 'Alāu'd-Dīn, Shāhib Khān will inherit this well, one *chāwar* land and a garden. If any one, beside Shāhib Khān lays claim, an ass will ride on his back. It is written on the 1st of Jumādi'l-Awwal, in the year 1005 H. (11th December, 1596 A.D.).

(a) Inscription dated 1005 H. from a well at Bagewadi, Jath State.



(b) Inscription on a tomb from Badami, Bijapur district, Bombay Presidency.







## INSCRIPTIONS No. 5 (Plate XV b)

The fifth and the last of these inscriptions is an epitaph which records the construction of a dome by one Malik 'Azīz, son of Malik Yāqūt for his wife Shamna Bibī. The epigraph is carved in a small stone tablet, measuring 10 in. by 10 in. and fixed on the wall of the dome. It comprises five lines of writing but contains no date.

Malik Yāqūt referred to in the epigraph was an Abyssinian by birth. When young, he displayed exceptional courage and sagacity for which he was enrolled in the military service under Nizām Shāhī kings of Ahmadnagar. He proved himself also a capable general because he led successfully several expeditions against the enemies of his sovereign kingdom. Disgusted with misrule, he deserted Ahmadnagar and approached Khānjahān Lodī, the then Mughal governor of the Deccan who obtained for him rank of five thousand horse in the service of the Mughal emperor Jahāngīr. Yāqūt Khān being a leader of a group of the Deccan nobles and long associated with local politics, the Imperial governors consulted him in all affairs concerning the country. In about 1633 when Mahābat Khān, the Mughal general, besieged the strong fort of Daulatabād, Yāqūt betrayed his loyalty and tried secretly to help the besieged garrison of Bijāpur, but his attempts failed owing to the keen vigilance of the Mughals. Subsequently he quitted the Mughal camp for fear of detection and joined the 'Ādil Shāhī army. He then began to harass the besieging forces by frequent attacks from behind, but in one of the encounters he was captured, when he had fallen from his horse, by a detachment of the army sent by Lahrās Khān and was killed.<sup>1</sup>

The style of writing of the inscription is *Naskh* of an inferior type and the language Persian. The text has been read by me as follows :—

## TEXT

- (1) این کمند [ گنبد ] بناء فرمود
- (2) ملک عبدالعزیز
- (3) بن ملک یاقوت
- (4) براء (sic) حلال خود
- (5) شمنای بی نیک نام

## TRANSLATION

This dome has been built by Malik 'Abdu'l 'Azīz, son of Malik Yāqūt for his wife Shamna Bibī Nekkām.

## INSCRIPTIONS FROM SIDDHAVATAM, CUDDAPAH DISTRICT, MADRAS

By SHAMSUDDIN AHMAD, CALCUTTA.

In January, 1941, seven inscriptions were sent to Mr. G. Yazdani for decipherment by the Superintendent of Epigraphy, Southern Circle. Three of these relate to the construction of mosques while the remaining four commemorate the demise of some important persons of the age. They are reported to have been found at Siddhavatam, Cuddapah District, in the Madras

<sup>1</sup>Ma'āghir'ī-Umara, Vol. III, pp. 958-63.



## EPIGRAPHIA INDO-MOSLEMICA

Presidency, and their dates range from 1112 to 1222 H. As the inscriptions had not been published before, Mr. G. Yazdani, kindly permitted me to edit them for the ensuing number of the *E.I.M.* I am indebted to Mr. Yazdani for his courtesy in this connection.

It appears from historical works that Cuddapah or 'Kurpa' as it was called in former days, was never an important town politically. It contained however a big temple<sup>1</sup> which attracted a vast multitude of Hindu pilgrims even from distant provinces and thus continued to be a great religious centre up to the middle of the sixteenth century. After the battle of Talikote in 1565, the mighty Hindu kingdom of Vijayanagar was overrun by Muslim kings of the Deccan and its south-eastern dependencies which included Cuddapah came into the possession of Ibrāhīm Qutb Shāh, king of Golconda. Subsequently Cuddapah was granted as a *jagīr* to a Pathan Nawab who wielded unchecked control over the place for some generations. In about 1765 it passed into the hands of Haidar 'Alī of Mysore in accordance with a secret treaty with Nizām 'Alī Khān, then Subedar of the Deccan<sup>2</sup> and the Nawab became as vassal under him. On the outbreak of the war with Tipū in 1790, it was besieged by the Nizām and subsequently ceded to him by the treaty of 1792, which closed the 2nd Mysore war. Ultimately in 1800 Cuddapah with the district of Bellary and a part of Karnool were ceded to the British for a subsidiary force to be maintained by the Nizām in his dominions.<sup>3</sup> Since then these districts are known as "Ceded Districts".

### Group A—Mosques

#### INSCRIPTION No. 1 (Plate XVI a)

The earliest of this group of inscriptions is dated 1113 H. (A.D. 1701) and records the erection of a mosque by one Sayyid Muḥammad, during the reign of Aurangzeb 'Ālamgīr Shāh. The epigraph consists of five lines of writing in verse, each hemistich arranged in a panel. It is carved in relief on a tablet measuring 2 ft. 10 in. by 1 ft. 10 in. across the carved face. The tablet is stated to have been fixed to the wall of the local Jāmi' Masjid. The style of writing is *Thulth* of an intricate type, having a close resemblance to the inscriptions of Hyderabad during the Qutb Shāhī period. The language is Persian. The text has been read by me as follows:—

#### TEXT

- |                               |                                     |
|-------------------------------|-------------------------------------|
| شکر خدا که خانه حق با نظام شد | (1) در عهد بادشاه فلک جاه محی الدین |
| باغی که آن نمونه دارالسلام شد | (2) ترتیب یافت بهر صفای دل عباد     |
| سید محمد آنکه ستوده بنام شد   | (3) در صحن باغ مسجد عالی بناء نمود  |
| حقا که حسن مطلع بیت الحرام شد | (4) افزود از عمارت مسجد صفای باغ    |
| مسجد بعون ایزد بیچون تمام شد  | (5) تاریخ جستم از خرد دور بین بگفت  |

سنه ۱۱۱۳

#### TRANSLATION

In the reign of king Muḥī'u'd-Dīn (Aurangzeb), of heavenly dignity thanks to God that a house of God has been completed. A garden which is a prototype of the abode of peace, has also been laid out to refresh the hearts of the servants (of God). In the courtyard

<sup>1</sup> Briggs's *Firishta*, Vol. III, p. 456.

<sup>2</sup> *Imperial Gazette*, Vol. XI, p. 61.

<sup>3</sup> *Imp. Gazette*, Vol. IX, p. 320.



(a) Inscription of Aurangzeb from the Jami' Masjid, Siddhavatam, Cuddapah district, Madras Presidency.



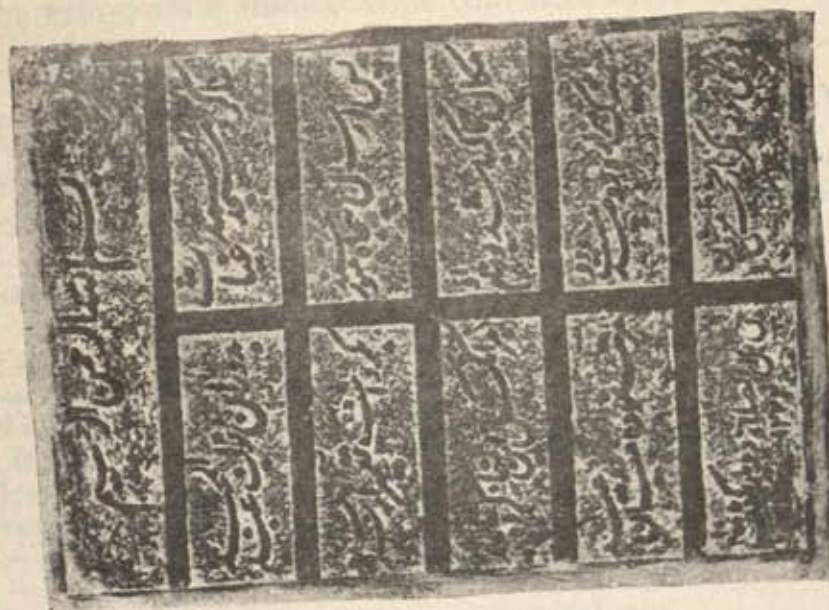
Scale '125

(b) Inscription from the Chowk Masjid, Siddhavatam.



Scale '125

(c) Inscription from Qutb Sahib's mosque, Siddhavatam.



Scale '2





## INSCRIPTIONS FROM SIDDHAVATAM, CUDDAPAH DISTRICT, MADRAS

of the garden Sayyid Muḥammad built a high mosque and acquired fame (for the noble deed). Purity of the garden has been enhanced by the construction of the mosque, surely it has become a beautiful replica of the Holy House (بيت الحرم). I enquired about its chronogram from the farsighted Wisdom, who said "A mosque has been completed through the aid of God, the Self-existing".

The chronogram مسجد بعون ایزد بی‌پایان تمام شد gives the date 1113 H. (A.D. 1701).

### INSCRIPTIONS No. 2 (Plate XVI b)

The second inscription of this series is carved in relief on a stone slab, measuring 1 ft. 5 in. by 1 ft. 9 in. The slab is stated to be fixed into the wall of a mosque, locally known as *Ohauk Masjid*. It comprises four lines of writing in verse, each hemistich being carved in a panel with a raised border. The epigraph refers to the erection of a mosque in 1181 H. (A.D. 1767). The style of writing is *Thulth* of a fair type and the language is Persian. I give below my reading of the text:—

#### TEXT

- (1) بنا گشت مسجد بامر حلیم
- (2) مرتب مکان شد چو دار نعیم
- (3) بجستم چو تاریخ سالش زدل
- (4) ندا داد هاتف معان عظیم

سنه ۱۱۸۱

#### TRANSLATION

The mosque was built by the order of Ḥalim,<sup>1</sup> an abode has been completed resembling the house of bliss (paradise). When I enquired about its date from my mind, the invisible angel said—'A grand stage'.

The chronogram معان عظیم gives the date 1181 H. (A.D. 1767).

### INSCRIPTIONS No. 3 (Plate XVI c)

The third inscription records the restoration of an old mosque by one Muḥammad Munawwar. It was originally built by Muḥammad Ghīyāth in the time of Nawab 'Abdu'l Majid. The inscription is carved in relief on a slab of stone measuring 1 ft. 11 in. by 1 ft. 3 in. The inscription is dated 1222 H. (A.D. 1807). The slab is reported to have been built into the wall of a mosque, called Qutb Shāhib's Masjid. The epigraph consists of six lines of writing in verse, each hemistich being carved in a panel enclosed by raised borders. The script is *Nastāliq* of an ordinary type and the language Persian. The text has been read by me as follows:—

#### TEXT

- (1) بنا کرد مسجد محمد غیاث  
بسم الله الرحمن الرحيم
- (2) پس از سال پنجاه محمد منور  
بدوران نواب عبد المجید
- (3) بکرد است تعمیر از سر جدید

<sup>1</sup>The word as it is written is read Ḥalim which may be the name of the person by whose order the mosque was built.



- (3) مکان تاکه باشد بود نام او هر آنکس که این خانه کرده پدید  
 (4) سنه يك هزار و دو بیست و دو مرتب نموده میان دو عید  
 (5) بودمی در فکر تاریخش مودن حی هل الصلوة دو بار بگفت

۱۲۲۲

## TRANSLATION

This mosque was erected by Muḥammad Ghīyāth in the time of Nawab 'Abd'ul Majīd. After fifty years Muḥammad Munawwar renovated the structure. As long as this house survives the name of the person who built it will remain. It was one thousand two hundred and twenty two when the work was completed between the two 'Ids ('Idu'l Fitr and 'Idu'l-Ḍuha). I was thinking about its chronogram when the public crier repeated twice 'Come for prayer' 1222 H.

The chronogram *حي هل الصلوة* gives the date 1222 H. (A.D. 1807).

The history of the persons mentioned in the epigraph could not be traced in contemporary records.

## Group B—Epitaphs

## INSCRIPTION No. 1 (Plate XVII a)

All inscriptions of this group except one, are reported to exist, in the local cemetery. The first of them in chronological order is dated 1112 H. (A.D. 1700). It commemorates the death of one Qādir. The epigraph comprises three lines of writing in verse, each hemistich being enclosed within a bordered panel. It is carved in relief on a slab of stone measuring 1 ft. 5 in. by 1 ft. 4 in. The script is *Naskh* and the language Persian. My reading of the text is given below:—

## TEXT

- (1) آن جهانے که با قضا شده جفت ناگه در خاک رفته باید خفت  
 (2) قادر از حکم قادر مطلق در جانرا براه ایمان سفت  
 (3) سال تاریخ آن بهشت نصیب هاتف غیب اسم اعظم گفت

سنه ۱۱۱۲

## TRANSLATION

The dweller of the other world when he embraced death, he suddenly entered the earth with a view to sleeping therein. Qādir by order of the Almighty pierced the pearl of his soul (died) in the path of Faith. The unseen inspirer communicated the chronogram of the one (the deceased) dwelling in paradise, 'the great name,' 1112 H.

The chronogram *اسم اعظم* gives the date 1112 H.

## INSCRIPTION No. 2 (Plate XVII b)

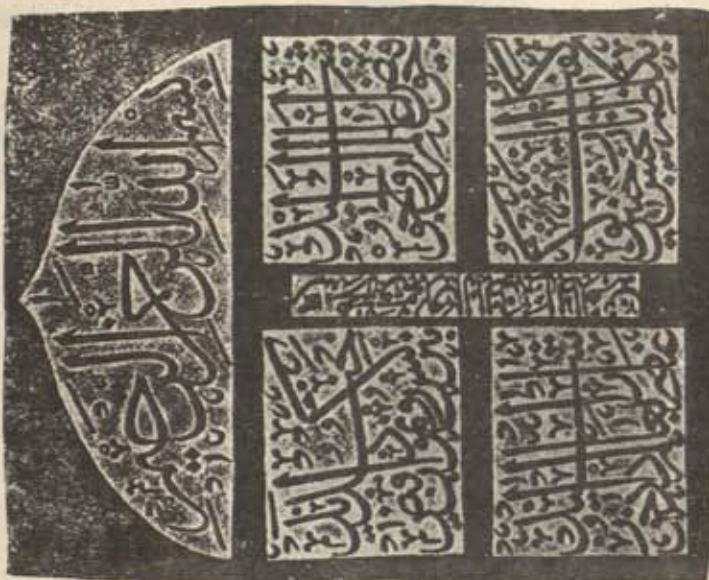
The second inscription of this series is composed of four lines of writing. The first line contains the *Basmala*, the second and third lines are in verse, while the fourth line is arranged vertically between the first and second sets of hemistiches and contains the date. The epigraph is engraved in raised letters on a stone slab measuring 2 ft. 4 in. by 2 ft. 2 in.

(a) Inscription from a graveyard at Siddhavatam,  
Cuddapah district.



Scale 166

(b) Another inscription from the same graveyard.



Scale 125

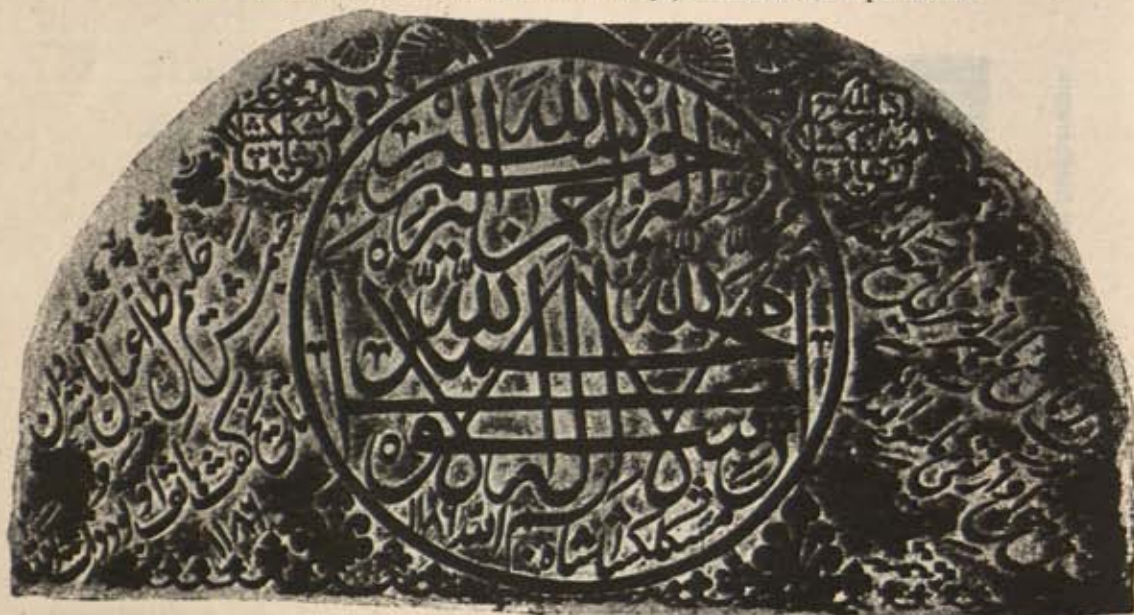


(a) Inscription from the graveyard of  
the Jami' Masjid, Siddhavatam,  
Cuddapah district.



Scale 1/25

(b) Inscription built over the door of the Jami' Masjid, Siddhavatam. Cuddapha district.



Scale 1/25

A notable feature to be observed in this epigraph is that it mentions the name of the Prophet Muḥammad without suffixing or prefixing any complimentary words or expressions to signify respect.

The epigraph is dated 1114 H. (A.D. 1702). The script is *Naskh* of a fair order and the language Persian. The text has been read by me as given below :—

#### TEXT

بسم الله الرحمن الرحيم

(1) چو فیض از عالم ارواح جوشید  
بنرگس دو نمود آن فیض خندید

(2) بکظم گفت تاریخش چنین گو  
عناصر را بعالم داد خورشید

Central vertical line.

سنه ۱۱۱۴ هجری نبوی محمد واله الطیبین والطاهرین

#### TRANSLATION

When Divine grace flowed abundantly in the region of souls, it showed its countenance to *Nargis* and smiled. The chronogram was thus communicated to Kāzim: "Say *Khurāshid* has returned its component elements to the universe." In the year 1114 H. of the Prophet Muḥammad, (peace be on him) and his family, the pure and the holy.

The chronogram عناصر را بعالم داد خورشید gives the date 1114 H. (A.D. 1702).

*Khurishid* seems to be the name of the person to whom this epitaph is dedicated.

#### INSCRIPTION No. 3 (Plate XVIIIa)

The third inscription of this series is dated 1152 H. (1739 A.D.). It is dedicated to the memory of one *Asghar* 'Alī. The inscription consists of four lines of writing in verse including the initiative verse بسم الله and the date at the bottom, each line being demarcated by broad bands. The epigraph is carved on a stone tablet which measures 3 ft. 8 in. by 1 ft. 9 in. and is reported to exist in the burial ground attached to the Jāmi' Masjid. The style of writing is *Thulth* of modern style and the language Persian. I give below my reading of the text :—

#### TEXT

بسم الله الرحمن الرحيم

(1) علی اصغر همای پاک روحش  
کزین مشهد سوے فردوس پرزد

(2) نهان شد چون کمان ابرو زمرده  
هزادان تیر غم اندر جگر زد

(3) ز فوٹش سال جستم گفت ثابت  
چه حدی زخم بر جان پدر زد

سنه ۱۱۵۲



## TRANSLATION

In the name of God, the Merciful, the Clement. The *huma*<sup>1</sup> of Asghar 'Ali's soul flew away from this world towards paradise. When the arch of his eyebrow was concealed from the eyes (of people), thousands of arrows of grief pierced this heart. I sought the chronogram of his death, Thābit said, "How deeply the heart of his father has been wounded." Date 1152 H. (A.D. 1739).

The chronogram چه حدم زخم بر جان پدر زد gives the date 1152 H.

Thābit mentioned in this epigraph seems to be the pen-name of the composer of chronogram.

## INSCRIPTION No. 4 (Plate XVIII b)

The fourth and the last of these records is dedicated to *Shāh Mushkil Kusha* ('Ali, the Prophet Muhammad's son-in-law). It is arranged in three panels, the central one being circular contains the *Basmala* the Islamic formula of faith and the date 1186 H. (A.D. 1772). A couplet is carved on either side of the middle panel. The arrangement of the text is artistic. The tablet is reported to have been built originally above the lintel of the main entrance to the Jāmi' Masjid. It is apparent that the slab has nothing to do with the mosque. The probable fact is that it was lying loose in the local cemetery, and some body might have picked it up and fixed it where it exists at present.

The tablet measures 2 ft. 4 in. from base to apex and 3 ft. 10 in. in width. The style of writing of the central panel is *Naskh* while the text on either side is inscribed in the *Nas'ū'līq* style. My reading of the epigraph is given below :—

## TEXT

## Central Panel

بسم الله الرحمن الرحيم  
لا إله إلا الله محمد رسول الله  
مشکلکشا شاه بسم الله ۱۱۸۶

Left side  
Top

محمد علی  
مشکلکشا  
شاه

## Below

جسمش حلیم ظل اعبان ثابته دان  
تاریخ گفت هاتف او بود ذات الله

۱۱۸۶

Right side  
Top

بسم الله  
مشکلکشا  
شاه

## Below

قطب زمان و ماهر از سر لی مع الله  
... ت حق حق او از نفی ما سو الله

<sup>1</sup> *Huma*, a fabulous bird of good omen

TRANSLATION

He was the pole-star of the age and initiated in the mystery of **لى مع الله** (I am with Allāh), the attributes contained in 'He is Truth', and the negation of everything except Allāh.

Halīm consider his body to be the shadow of the everlasting entities; the invisible inspirer suggested his chronogram, 'He was God personified'. 1186 H.

The chronogram **الله او بود ذات الله** gives the date 1186 H. (A.D. 1772).

INSCRIPTIONS FROM GWALIOR STATE

BY SHAMSUDDIN AHMAD, CALCUTTA

Some years ago, Ram Singh Saksena (since late) of Gwalior sent two inked rubbings and seven photographs of inscriptions with an article on them to Mr. G. Yazdani, Government Epigraphist for Muslim Inscriptions, for publication in the *Epigraphia Indo-Moslemica*. The article was under scrutiny when Mr. Yazdani heard that Mr. Saksena had breathed his last. Mr. Saksena took keen interest in Muslim epigraphy and was a regular contributor to E. I. M. In his death Muslim epigraphy has sustained a great loss.

Mr. G. Yazdani subsequently selected two rubbings and two photo-prints of these inscriptions and made them over to me to prepare an article on them for publication in this journal. As desired by him I have studied the selected inscriptions and the result is embodied in the following pages. I am thankful to Mr. G. Yazdani for his courtesy in entrusting the work to me.

The records are reported to have been found at Chanderi, one of the many places of historical interest in the Gwalior State. Apart from its antiquity and natural charms, the place was looked upon as an outpost of vital importance by the early Muslim rulers and styled as the 'Gate of Malwa'. Modern Chanderi (24° 40' N. and 78° 11' E.) is situated in a picturesque valley, and may be approached either from Mangooli or Lalitpur Station on the G.I.P. railway, whence it is 24 miles by road. Though a decaying town, it is still reputed for its fine muslin and gold brocade industry.

Muslim connection with Chanderi is traceable as early as the 13th century when Ghiyāth-ud-Din Balban, Sultān of Delhi captured the city after defeating Raja Chahada the Achariya in November, 1251 A.D.<sup>1</sup> But its material prosperity practically began a century later when Dilāwar Khān Ghori, Governor of Malwa, set up an independent kingdom with his capital at Māndū. Chanderi rose to the zenith of its glory under the new rulers of Malwa who not only rebuilt and fortified the city, but made it a strong outpost of defence, and headquarters of a governor. The town being remotely situated from the imperial capital of Delhi the governors enjoyed almost an undisputed authority. In times of peace, they tried to improve the condition of the city by providing amenities to citizens, patronising artisans, erecting palaces, gateways, mosques, tanks, tombs, wells and other charitable institutions.

INSCRIPTION No. 1 (Plate XIX a)

Most of the structural remains have upon them inscriptions too numerous to record. They belong generally to the first six Sultāns of Malwa. The earliest epigraph of the series is stated to have been discovered in the inner masonry of a well popularly known as Tapa Bāoli. It is a fairly spacious stepped-well, situated in a thickly populated area in the eastern

<sup>1</sup> *Camb. Hist. India*, Vol. III, p. 68.



part of the town and is still in use. The well contains another inscription in Nagari characters which are too worn to be made out.

The record comprises six lines of writing in verse headed by the initiative verse **بسم الله**. It is carved on a stone-slab measuring 3 ft. by 2 ft. approximately. The tablet has a chamfered border around the text which is arranged in seven horizontal panels. The latter are further divided in two parts by a vertical band,  $1\frac{1}{2}$  in. wide. Each of the compartments so formed contains a hemistich.

The inscription records the construction of a well by one Jaika (?) son of Bīkū during the reign of Hoṣhang Shāh and in the time of Amīr Naṣīr<sup>1</sup> chief of the East. It is an undated record, but the last line which has decayed might have contained the date.

Hoṣhang Shāh mentioned in the text was the second king of Malwa who ruled over the country from 808 to 838 H. (A.D. 1405 to 1435).

The style of writing is *Naskh* of a heavy type and the language Persian. The inscription has been read by me as follows:—

## TEXT

بسم الله خير الاسماء الله

- |   |                            |
|---|----------------------------|
| (1) بعد سليمان گیتی مدار                | سرافراز دوران شد تاجدار    |
| (2) چه شاهی که روشن تر (?) از مهر و ماه | خداوند گیهانست هوشنگشاه    |
| (3) یلی چندیری پیل تن شیر نر            | که شیران ازو گشته زیر وزیر |
| (4) بوقت ملک شرق والا نصیر              | امیری پسندیده و بی نظیر    |
| (5) جنکا (?) ابن بیکو مجموعه دار        | بنا کرد این چاه در روزگار  |
| (6) نیکنام . . . . .                    | . . . . .                  |

## TRANSLATION

In the name of God, the best of names. During the reign of (Hoṣhang Shāh) of world-wide glory like Sulaimān, the exalted monarch of the age and a crowned king. What a king who is brighter than the sun and the moon, the lord of the universe, Hoṣhang Shāh. A hero of Chanderi, elephant-like in body, and like a lion by whom the other lions have been over-awed. This well has been constructed in the time of the chosen and peerless Amīr Naṣīr, a chief of the East, by Jaika (?) son of Bīkū Majmū'a'dār.....

## INSCRIPTION No. 2 (Plate XIX b)

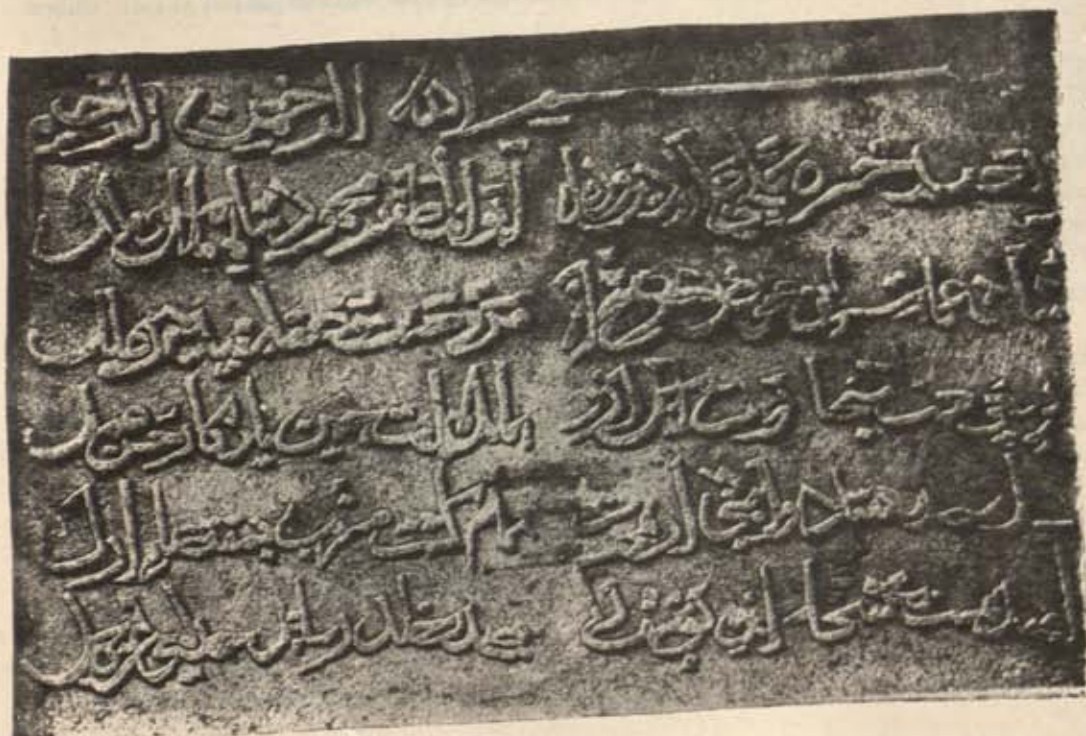
The second inscription was found in a cistern known locally as *Haṭṭ-i-Khāṣṣ*. The inscription is now preserved in the Archaeological Museum at Gwalior. This so-called cistern is situated in the western part of Chanderi, outside the city-wall. No retaining wall or *ghāt* is to be seen which might warrant the position of this inscription nor the name *Haṭṭ-i-Khāṣṣ* occurs in it. However, as the inscription refers to the construction of a tank and as it has been picked up from this tank it seems likely that this inscription belongs to this tank.

<sup>1</sup> This Malik Naṣīr'u'd-Dīn was probably the elder son of the ruler of Khandesh and later on an adherent of Hoṣhang Shāh, vide Briggs' *Firishṭa*, Vol. IV, pp. 175-6.



(a) Inscription of Hoshang Shah of Malwa from Chanderi, Gwalior State.

Scale '11

(b) Inscription of Mahmūd Shah Khalji of Malwa from Chanderi.

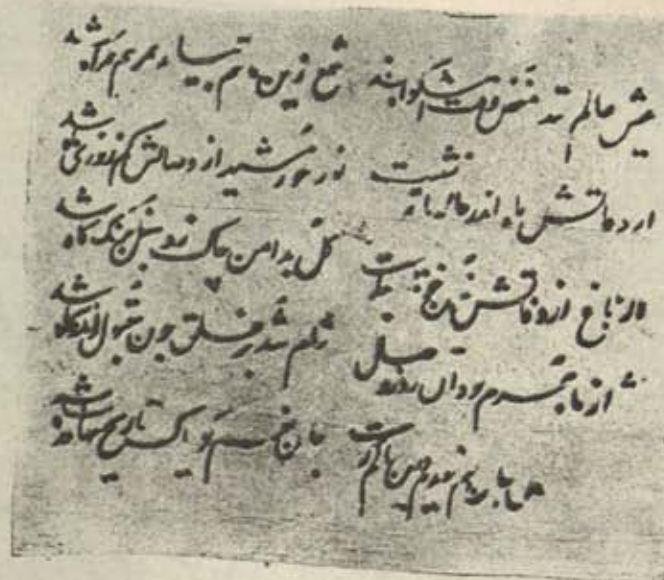
Scale '14





Scale 25

(b) Inscription from a tomb near the Jami' Masjid, Chanderi.



Scale 33



The inscription is cut in relief on a thick stone slab measuring 2 ft. 8 in. by 1 ft. 11 in. and enclosed by a chamfered border, 3 in. wide. The record consists of six lines, of which five are in verse. It refers to the construction of a tank in the reign of Maḥmūd Shāh Khālji I of Malwa in the year 872 H. (A. D. 1467). Besides the name of the king, two more names, Subḥān (?) and Yūsuf occur in the epigraph, but nothing is known of them from the available records.

The language is Persian and the style of writing *Nasḥ*. The text is given below :—

TEXT

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- |                                     |                               |
|-------------------------------------|-------------------------------|
| (1) بعمد خسرو خلجی علاء دین و دول   | ابوالمظفر محمود شاه ملك و ملل |
| (2) شد عمارت این حوض . . . .        | فرو گشت جمله . . . .          |
| (3) بسمی هست و سخاوت انك ازو ؟      | بمائه است چنین یادگار حسن عمل |
| (4) سال هیصد و هفتاد و اثنی از هجرت | تمام گشت مرتب بمقتضای ازل     |
| (5) امید هست که سبحان ابن یوسف را   | بصدر خلد رساند خدای عزوجل     |

In the name of God, the Compassionate, the Merciful.

During the reign of Khālji king, the glory of religion and realm; Abu'l Muẓaffar Maḥmūd Shāh, the ruler of kingdoms and creeds (nations). This tank was constructed.....

By his efforts, courage and generosity this noble work remains as a memorial of his noble deeds. It has been completed in the year eight hundred and seventy-two of the Hijra by the will of Providence. It is hoped that God the Great and Glorious may grant Subḥān (?) son of Yūsuf a resting place in the highest mansion of Paradise.

INSCRIPTION No. 3 (Plate XX a)

The third inscription<sup>1</sup> is reported to exist at Katighati, a pass cut through the rock on the old road leading from Chanderi southwards. It lies about a mile and a half off the town. On the top of this rock-cut pass, a portion has been left unhewn which is shaped like a pointed archway. On the eastern inner face of the gate two tablets have been set in the rock, one of which contains a Persian and the other a Nagari inscription, both placed side by side. The Persian record which is studied here consists of eleven lines of writing in prose. The first seven lines contain the 'throne verse' of the *Qur'ān* including the بِسْمِ اللَّهِ while the remaining four refer to the construction of a gateway and a tank by Jīman Khān, son of Sher Khān, during the reign of Ghiyāth Shāh of Malwa on the 14th Jumada II, 900 H. (12th March, 1495 A.D.).

Sher Khān referred to in the epigraph was the Governor of Chanderi under Ghiyāth Shāh Khālji of Malwa. On the latter's death in 906 H. a series of domestic troubles issued in which many of the nobles were involved. Sher Khān taking advantage of these distractions rebelled and endeavoured to carve out an independent dominion for himself. He made an alliance with Mahābat Khān of Mandasur, and having collected a huge army advanced towards the capital, but was ultimately defeated by the royal army. In the second encounter that took place within a couple of miles from Chanderi, Sher Khān received a mortal wound and succumbed while he was being carried by Mahābat Khān on his own elephant in 906 H. (1501 A.D.).<sup>2</sup>

<sup>1</sup> This inscription is noticed by A. Cunningham in *A. S. R.*, Vol. II, p. 406.

<sup>2</sup> *Boggs' Firdaus*, Vol. IV, p. 211-42.



The text is carved on a stone-tablet measuring 1 ft. 8 in. by 1 ft. 5 in. The script is *Nas Kh* and the language Arabic and Persian. The text has been read by me as follows :—

## TEXT

- (8) دروازه بالا گنبدی و . . . حوض باسم خانزاده  
 (9) جیمن خان بن شیر خان غفرالله لهما مرتب شد  
 (10) در عهد سلطان السلاطین غیاث الدین والدین  
 (11) خلد الله ملکه و سلطانه بتاریخ چهاردهم ماه جمادی الثانی فی سنة تسعمایة

## TRANSLATION

The high gateway of Ganpatī and the tank have been completed in the name of *Khānazāda* Jīman *Khān*, son of *Sher Khān*, may Allāh forgive them, during the reign of the king of kings, *Ghiyāth-u'd-Dunya wad-Dīn*, may Allāh perpetuate his kingdom and sovereignty, on the 14th *Jumādī II* in the year 900 H. (12th March, 1495 A.D.).

## INSCRIPTION No. 4 (Plate XX b)

The fourth inscription is reported to have existed in a structure called *Allāh-ke-bāgh-ka-Gumbaḍ*, situated at a short distance to the south of the *Jāmi' Masjid* at Chanderi. It is carved on a small stone tablet built in a niche, cut into the shaft of one of the stone pillars in the northern arcade of the tomb. The tablet measures 1 ft. by 10 in. and consists of five lines of writing in verse. The epigraph does not mention the name of any king, nor that of the builder of the tomb. It records the demise and interment of Bahādur *Shāh*, whose name occurs in the last line of the inscription. He was apparently buried in the month of *Muḥarram*, 1094 H. (A.D. 1682) which date may be determined from the chronogram *جان غم* referred to in the last line.

Bahādur *Shāh* mentioned in the record may tentatively be identified with Bahādur *Nizām Shāh* who, 'an infant in arms' was publicly proclaimed king of *Ahmadnagar*, on his father's death in about 1003 H. under the regency of *Chānd Salṭāna*. After the subjugation of *Ahmadnagar* by Akbar, Bahādur *Shāh* with all the children of both sexes of the royal family were taken prisoners and thrown into perpetual confinement in the fortress of *Gwalior*<sup>1</sup>. It may be surmised that Bahādur *Shāh* lived in confinement up to the year 1094 H. and after his death his earthly remains were brought to Chanderi and interred in the local cemetery.

The epigraph is written in *Nastā'liq* characters of a fair type. The language is Persian. The text has been read by me as follows :—

## TEXT

- (1) عیش عالم منقص شد وقت اشکو (sic) آه شد شمع زین ماتم تیار بمرهم همراه شد  
 (2) از وفاتش ماه اندر هاله (?) ماتم نشست نودخورشید از وصالش کم زلوری (sic) ماه شد  
 (3) لاله باغ از وفاتش . . . رنج مبتلاست گل بدامن چاک زد سنبل برنگ کاه شد

<sup>1</sup> Brigg's *Epigraphia*, Vol. III, pp. 293, 306 and 313.



- (4) [شش] از ماه محرم بود آن روز وصال شام شد بر خلق چون مقبول اندرگاه شد  
 (5) [از وصال] شمس جان غم دیدم درین عالم که هست جان غم گو... که تاریخ بهادر شاه شد

## TRANSLATION

The pleasure of the world has turned turbid and the time of tears and mourning has come, the candle, on account of this mourning has followed the suit of his fellow travellers. Owing to his death, the Moon has retired to her mourning chamber (halo), and the light of the Sun has become dimmer, on account of his demise, than that of the Moon. The tulip in the garden has been afflicted with grief, and through sorrow for his death the rose has torn off its skirts (petals), while hyacinth has turned pale as straw. The day of his divine union (death) was the 6th of Muḥarram, people merged into darkness when the chosen one was buried under the turf. I found aggrieved all souls that existed on the earth, say 'aggrieved soul' *جان غم* is the chronogram of Bahādur Shāh.

The chronogram *جان غم* yields the date 1094 H. (1682 A.D.).

## THE BILINGUAL INSCRIPTION OF QUTBU'D-DIN FROM RASŪLKHĀNJĪ MUSEUM, JUNAGARH

By G. YAZDANI

This inscription was edited by me in the *Epigraphia Indo-Moslemica* for 1935-36. As the name of the king with his father's name, Sulṭān Qutbu'd-Dīn bin Muḥammad Shāh is clear in the inscription, and the letters giving the year are blurred in the inscriptional tablet I assigned the record to the Khālji king of this name. Recently Dr. Abdulla Chaghtai has brought to my notice a reading of the inscription, previously published in the *Indian Antiquary* for 1878, p. 183. In the latter journal the year of the inscription, as given by Major Watson who edited the inscription, is 862 H. As this date tallies with the year given in the Sanskrit version of the inscription, I agree with Dr. Abdulla Chaghtai that the inscription belongs to the reign of Sulṭān Qutbu'd-Dīn Aḥmad of Gujarat, who ruled from 855 to 862 H.; and not to Sulṭān Qutbu'd-Dīn Khālji, as previously suggested by me.

Dr. Abdulla Chaghtai has further accepted Major Watson's reading of the word *خانه* in the first line of the inscription. *بنی کرد ابن خانه الخ*; although from the inked rubbing which was supplied to me, and also from the plate which has been made from the latter the word appears to be *مینار* and not *خانه* (Vide Pl. XXXV b, *E.I.M.*, 1935-36).<sup>1</sup>

## IDENTIFICATION OF TWO HISTORICAL PERSONAGES MENTIONED IN THE MUSLIM INSCRIPTIONS OF AHMADNAGAR

By C. H. SHAIKH, QUETTA

In his note on an inscription to be found on a tomb opposite to the tomb of Sayyid Shāhib, Newāsa Road, Ahmadnagar, published in *Epigraphia Indo-Moslemica* (Supplement), 1933-34, pp. 8-10 (Plate IV), Dr. Nāzim says:—

"The name of Ghālib-Khān, 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".

According to Sayyid 'Alī Ṭabāṭabā, the author of the celebrated *Burhān-i-Ma'āṭih*, p. 327 (Haig's tr. in the *Indian Antiquary*, Vol. L., p. 4), at the time of the conquest of the fortresses

<sup>1</sup> According to Major Watson the inscriptional tablet was originally found at the Darbargadh of Pushawada which is situated in Nagher about eight miles E.S.E. of Patan Somnath.



of Ausa and Udgir (955 H./A.D. 1547-48) a Sardār of Ahmadnagar Court who displayed remarkable feats of bravery on the occasion was "Ghālib Khān, the Foreigner, known as *Surkh-rīsh* (Redbeard)".

The author of the *Tārīkh-i-Shihābi* (translated into Hindustāni, and printed and published at Ahmadnagar in 1305 H. under the title of *Muzhda-i-Ahmadnagar* in two parts) mentions the name of Ghālib Khān among the Sardārs of note who accompanied the Nizām Shāh of Ahmadnagar in the battle of Tālikota, 972 H./A.D. 1564.<sup>1</sup>

Under the heading 'An Account of 'Alī 'Ādil Shāh's expedition against Ahmadnagar and its results', the translation of the *Burhān-i-Ma'āthir* has the following statement<sup>2</sup>:

"Alī Adil Shāh retreated from place to place in order to escape the invaders and was perpetually on the march. When the allies reached Bijāpur, several of the amirs of Ahmadnagar such as 'Ināyatullāh, who was the *vakīl* and *pīshvā*, Farhād Khān, Ghālib Khān Kāmil Khān.....carried fire and sword even to the glacis of the fort, slaying many of the Bijāpur army."

Further, under the heading of the proposed union of Bijāpur and Ahmadnagar rulers to subdue Tufāl Khān, which terminated in strife and enmity, the same book records thus:<sup>3</sup>

"One day, as Maulānā 'Ināyatullāh, who was now *vakīl* and *pīshvā*, Farhād Khān, Kāmil Khān, Ghālib Khān and other officers of the army were going about the fortress of Bijāpur to view it, the garrison left by 'Alī 'Ādil Shāh to defend the fortress suddenly attacked them, and a desperate battle ensued, in which very many of the army of Ahmadnagar were slain, many elephants were captured.....When the remnants of the defeated army reached its camp, Khūnzah Humāyūn retreated to Ahmadnagar".

Now the inscription clearly gives the year 977 H. (A.D. 1569-70), the date given by the chronogram ز خان شهید, as the year when Ghālib Khān was slain. This agrees very nearly with Tabāṭabā's account, and we shall not be, therefore, wrong in inferring that Ghālib Khān was among those officers of Ahmadnagar army who were slain on the above occasion.

In another note on the inscription found on a stone fixed in the inner wall of Bastion No. I, Ahmadnagar Fort, published in the *Epigraphia Indo-Moslemica*, for 1933-34 (Supplement), p. 13, Plate VII (a), Dr. Nāzim writes:—

"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."

Under the heading جشن روز خجسته موسی of the 42nd year of the Emperor Aurangzib (he was born in 1027 H./A.D. 1618), i.e., in the year 1069 H./A.D. 1659-60 'Ālamgirnāma of Muḥammad Kāzīm b. Muḥammad Amīn Munshī has the following passage.<sup>4</sup>

بسم الله

"و منعم خان بقاعه دارلئی احمد نگر از تغیر داراب خان معین گشته بغایت خلعت و اسپ و ضافه پانصدی بمنصب دو هزار و پانصدی هزار سوار سراقراز گردید، و اسماعیل خان به فوجدارئی جالناپور تعین یافته بمرحمت خلعت و اسپ مباہی شد -"

<sup>1</sup> *Muzhda-i-Ahmadnagar*, i, 32.

<sup>2</sup> *Indian Antiquary*, Vol. I, p. 197. It may be pointed out here that the recent excellent edition of the text of the *Burhān-i-Ma'āthir* printed at Delhi in 1936 and published by the Majlis-i-Makhtūtāt-i-Fārsiyya, Hyderābād (Dn.), does not possess the above passage, which evidently was to be found in the manuscript from which Lieut. Col. Haig made his translation, published originally in the *Indian Antiquary*, Vols. 49, 50 and 51 and later on in a book form.

<sup>3</sup> *Burhān-i-Ma'āthir*, 436; Haig's Translation, *Indian Antiquary*, Vol. I, 198.

<sup>4</sup> *Bibliotheca Indica Series*, No. 87, Calcutta, 1867-1873, p. 454.

Further, the same book, under the heading جشن و زن قهری in the 46th year of the Emperor's life, i.e., in 1073 H./A.D. 1663, contains the following passage<sup>1</sup> :—

”و منصب اسماعیل خان قلعه دار احمد نگر باضافه پانصد سوار بمنصب هزار و پانصدی هزار سوار و ازاصل و اضافہ مکرمات خان دیوان گجرات بمنصب هزار و پانصدی سه صد و پنجاه سوار . . . . . و منصور ولد ملک عنبر به سالیانہ هزار روپیہ مباحی گردیدند“

Thus from the first it is quite clear that in 1069 H./A. D. 1659-60 *Ismā'il Khān* (Nawwāb) was appointed to the post of *Faujdar* of Jālnapūr, and that in 1073 H./A. D. 1663 he was holding the post of the *Qila'dār* of Ahmadnagar.

From the inscription in question, it is quite clear that the mosque, the building of which the inscription records, was built in 1083 H./A. D. 1672-73, during the regime of Nawwāb *Ismā'il Khān*. It is, thus, obvious that Nawwāb *Ismā'il Khān* was an officer of eminence from the year 1069 H./A. D. 1659-60 to, and perhaps even after, the year 1083 H./A. D. 1672-73.

Again, the *Cambridge History of India* <sup>2</sup> mentions that in December, 1692, one *Ismā'il Khān* Maka was captured with 500 horses and carried off to Gingee by the Marāthās.

Whether our Nawwāb *Ismā'il Khān* and the *Ismā'il Khān* Maka of the *Cambridge History* are one and the same is yet to be decided.

<sup>1</sup> P. 755.

<sup>2</sup> Vol. IV, p. 292.





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DEPARTMENT OF ARCHAEOLOGY

**EPIGRAPHIA INDO-MOSLEMICA**

**1949-50**

EDITED BY  
**MUHAMMAD ASHRAF HUSAIN, M.A.**



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# EPIGRAPHIA INDO-MOSLEMICA

## MUSLIM INSCRIPTIONS FROM PAITHAN

By MR. SYED YUSUF

Paithan is situated 32 miles south-west of Aurangabad on the north bank of the Godavari and has a long history going back to the Āndhra period, or even earlier. It served as an important outpost and remained the sub-capital of the Āndhras from the 2nd century B.C. to the 2nd century A.D. Paithan is referred to in old literature and inscriptions. The hoards of lead and copper coins, bearing the characteristic symbols of the Āndhras, together with several other antiquities unearthed during the excavations<sup>1</sup> at Paithan conducted by the Archaeological Department of Hyderabad State in 1936-37, have thrown a flood of light on the early history of the Deccan in general and Paithan in particular and have established the identity of Paithan with Pratishthāna, the ancient western capital of the Āndhras.<sup>2</sup>

The strategic position which Paithan occupied was not the only point in favour of its importance during the earlier periods of the Deccan history. It was known to the ancients as an important centre of bead industry and for its export through the port of Barugaza (modern Broach) of beads, textiles and jewellery. The town continued to hold a prominent position even during the mediaeval and Muslim periods. It witnessed the march, from time to time, of the great armies of the Ahmednagar and Bijapur kingdoms, of the Mughul emperors and of the Marāṭhās. The marriage of Akbar's son, Dāniāl, was performed at this place. The Arabic and Persian inscriptions at Paithan, which cover the reigns of Maḥmūd Shāh Baiḥmanī, Burhān Nizām Shāh, Aurangzeb and Nizāmu'l-Mulk Āṣaf Jāh I containing references to important events of their reigns, should hardly be passed over without notice.

Apart from its historical importance, Paithan also commands an eminent position as a centre of pilgrimage of the Hindūs. On the bank of the Godavari the shrine of Ekanāth, a poet-saint of the sixteenth century, attracts about a million of pilgrims from all over India, on its *yātrā* day (27th of March) each year, for which the town is considered to be the "Banaras of the Deccan". The inscriptions, dealt with in the following pages, are important for the later history of Paithan. They have been collected from different ancient sites at Paithan and the task of deciphering and editing them has been kindly entrusted to me by Dr. G. Yazdani, O.B.E., M.A., to whom I owe a debt of gratitude.

The Muslim inscriptions at Paithan are mostly in Persian and Arabic and range between 913 A.H. and 1165 A.H. Some of them show considerable elegance in the art of calligraphy, while some could, in view of their literary merits, be classed among the best specimens of Persian prose and poetry. There are, on the contrary, a few records which, although significant as throwing light on contemporary events, are poor calligraphically. I give below my reading of the inscriptions, which have been arranged chronologically:—

The first inscription in this series is fixed on the façade of the entrance of the Dargāh of Maulānā Maḥdūm Ḥusām Aḥmad to the east of the town and is exposed to the inclemency of weather for centuries. The epigraph is in two lines and records the erection of the shrine during the reign

<sup>1</sup> *Annual Reports of the Archaeological Department, H. E. H.'s Government, for 1346 and 1347 Faḥrī* (1936-37 and 1937-38 A. C.), pp. 18 and 39 and p. 1, respectively.

<sup>2</sup> *Vide* the author's article on Paithan Excavations read before the Congress of International Orientalists held at Brussels in September, 1938, and reproduced in the *INDIAN ART AND LETTERS*, India Society, London, Vol. XII, no. 2.



of Maḥmūd Shāh Baihmanī in the month of Muḥarram, 913 A.H. (1507 A.D.). The letters of the record have been abraded in several places and it is difficult to decipher the full text of the inscription. The tablet measures 5 feet 2 in. by 9 in. and is a single slab of grey granite. The style of writing is Naskh of an intricate nature and the language is Persian. My reading of the inscription is as follows:—

## TEXT

## Plate I (a)

- (۱) بانی عمارت روضه مخدوم دربار متبرکه مفخر العلماء تاج الاولیا مولانا مخدوم حسام  
احمد سبحانی قدس سره العزیز
- (۲) هو الملك الاعظم المعظم ملك الشرف و العزّة [؟] ذو المحامد [؟] ..... میان  
شیخمیان [؟] حفظ الله السبحان ابن سلاله [؟] العظام مجدد الکرام قاضی بها [؟]  
الدین ابن مفخر العلماء و الصلحا بدر الدین نور الدین
- (۳) .....
- (۴) اله الدین [؟] ..... بها [؟] الدین عبد القادر بن ..... بن عبد القادر بن .....  
الدین بن عبد القادر
- (۵) که امام اکرم و حجة [؟] السالکین زمان ست حرسها الله عن الحدّثات ..... فی  
عهد السلطان الاعظم المعظم محمود شاه بن محمد شاه البهنمی خلد الله ملکه
- (۶) السراج الملك تبّیّا محمد بک [؟] بن ..... افتخار المشایخ [؟] .....  
المخاطب بخضر [؟] الامت ..... فی عهد السلطان بهمنی .....  
شهر محرم فی سنه ۹۱۳

## TRANSLATION

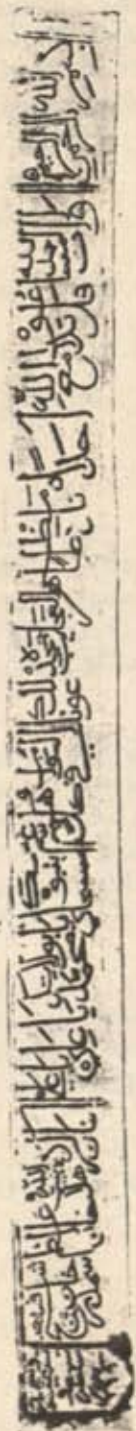
- (1) The builder of the tomb of the lord, the sacred *Darbār* (i.e., the *Dargāh*) of the pride of the learned, the Crown of the Saints, Maulānā Maḥdūm Ḥusām Aḥmad Subḥānī—may the Exalted God sanctify his soul!—
- (2) He is the great lord, the exalted (?) lord of virtue and excellence (?) .... Miyān Shāikh Miyān (?)—may the Glorified God protect him!—extract of the noble family (?) of Qāzī Bahāu'd-Dīn, son of the pride of the learned and the virtuous Badru'd-Dīn, (son of) Nūru'd Dīn.
- (3) .....
- (4) Ilāhu'd-Dīn (?) ..... Bahāu'd-Dīn 'Abdu'l-Qādir, son of .....  
son of 'Abdu'l-Qādir, son of ..... u'd-Dīn, son of 'Abdu'l-Qādir,
- (5) Who is the most venerable *Imām* and the perfect Divine of the age—may God guard him against all adversities!—during the reign of the great king Maḥmūd Shāh, son of Muḥammad Shāh Baihmanī—may God perpetuate his dominion!—
- (6) Light of the kingdom, Tabatabā Muḥammad Bek (?), son of ..... the pride of the saints (?) ..... styled as the 'Saviour (?) of the followers' ..... during the reign of the Baihmanī Sultān ..... in the month of Muḥarram f the year 913 (A.H.—May-June 1507 A.D.).

(a) Inscription of Mahmud Shah Baihmani from Maulana Sahib's Dargah, Paithan, Aurangabad district.



Scale : • 142

(b) Inscription from the mosque attached to Nazr Beg's Ta'lim, Paithan.



Scale : • 125

(c) Inscription from Madur Sahib's mosque, Paithan.



Scale : • 142





The second inscription consists of a single line and is carved in relief on a wooden architrave set up above the central *mihrāb* of a mosque, locally known as Nazar Beg-kī-Ta'lim-kī-Masjid, situated near the south-west border of the town. The epigraph records the construction of a mosque by one Samdar *Khān*, son of *Shāikh* Farid, in 999 A.H. (A.D. 1590-91). The panel measures 5 ft. 6 in. × 6 in. The style of writing is *Naskh* of a fair order and the language Arabic and Persian. I have deciphered the text as follows:—

## TEXT

## Plate I (b)

1

بسم الله الرحمن الرحيم • و ان المساجد لله فلا تدعوا مع الله احدا • ناد علياً مظهر  
العجايب تجده عونالك في النوائب كل هم و غم سينجلي بنبوتك يا محمد بولايتك يا علي يا علي  
بناكرده هذا بيت الله خان اعظم سمدرخان بن شيخ فريد شهر سن تسع و تسعين و تسعمائة

٩٩٩

## TRANSLATION

In the name of God, the Compassionate, the Merciful. Verily the places of worship are for God, wherefore invoke not anyone else with God.<sup>1</sup> Invoke 'Alī, the displayer of miracles, (and) thou wilt find him a help to thee in calamities. Every care and grief will vanish by thy prophetic intercession, O Muḥammad! by thy help, O 'Alī! O 'Alī! This house of God has been constructed by *Khān-i-A'zam* Samdar (or Samaddar) *Khān*, son of *Shāikh* Farid. *Shahūr San* 999 (1598-99 A.D.).

The third inscription is fixed on a platform situated at a short distance to the north-west of the market at Paithan. The record is in Persian, inscribed on a long slab of stone, measuring 5 ft. × 1 ft. 8 in., and written in *Nasta'liq* characters of poor order. The record consists of 18 lines and is interesting inasmuch as it records the death of the 'brave horse' of Mirzā Iraj Bahādur. According to the inscription, the horse died during the latter's camp at Paithan, while returning victorious from the battle fought at the village of Kher in 1010 A.H. (1602 A.D.) between the Mughul and Ahmadnagar armies.

Mirzā Iraj was the eldest son of 'Abdu'r-Raḥīm *Khān-i-Khānān*. Both father and son marched upon the Deccan to subjugate the kingdoms of Ahmadnagar and Bijapur under a special command of Emperor Akbar. Subsequently, during Jahāngir's reign the title of 'Shāh Nawāz *Khān*' was conferred on Mirzā Iraj as a mark of distinction for the splendid part he played on the battle-field.<sup>2</sup>

As the letters of the record have been obliterated here and there, its decipherment has become rather difficult. My reading of the inscription, however, is given as follows:—

## TEXT

## Plate II

الله اكبر

میرزا ابرج بهادر

(۱) در دریای سلطنت و بختیاری مفتخر خاندان

<sup>1</sup> *Al-Qur'ān*, Chapter LXXII, Verse 18.

<sup>2</sup> *Ma'āthir-i-Umrah*, Persian text, Vol. II, pp. 645-48.



- (۲) ابهت و کامکاری که هنوز از گل صد برگ  
 (۳) عمر شریفش شانزده برگ شکفته در این مصاف  
 (۴) شیر نصرتش خرطوم فیلان مست شکفته  
 (۵) ورخش دولتش افسر سروران بنعل شکسته  
 (۶) بتاریخ ۲۸ شهر ذالقعدة (sic) سنه ۱۰۱۰ همعنان  
 (۷) فتح و نصرت درحین مراجعت از جنگ  
 (۸) طاغیان حبش و دکن که از هفده هزار  
 (۹) کم نبودند با چهار هزار سوار در موضع کھیر  
 (۱۰) که بفتح آباد مشهور گردانیده بمنزل پنز  
 (۱۱) نزول اجلال فرمود رخس دلیرش  
 (۱۲) که نهنگ خون آشام دریای مصاف  
 (۱۳) بود و در آن معرکه بنسبتیاری او  
 (۱۴) داد رستمی داده بودند بهولے سبزه  
 (۱۵) عدن بفردوس خرامید و بجزای حسن  
 (۱۶) عمل باین تشریف که در زمانها کالقص  
 (۱۷) فی الحجر مذکور است در زبانها نیز  
 (۱۸) باقی ماند تحریرا فی غره شهر ربیع الاول  
 سنه ۱۰۱۱

## TRANSLATION

God is Great.

Mirzā Īraj Bahādur,

- (1) A pearl in the ocean of sovereignty and fortune, pride of the family  
 (2) of great glory and happiness, out of whose hundred-petalled flower of age  
 (3) only sixteen petals had scarcely blossomed (*i.e.*, who had so far lived to the age of sixteen);  
 and in this battle  
 (4) whose tiger of victory had severed the trunks of many a furious elephant;  
 (5) and whose majestic steed had crushed with his shoe the crowns of proud chiefs;  
 (6) on the 28th of Dhā'l-Qa'da, 1010 (A.H.=20th May, 1602 A.D.) blessed with  
 (7) victory and glory, while returning from the campaign against  
 (8-9) the Abyssinian and Deccani rebels, who numbered not less than seventeen thousand with  
 (a force of) four thousand cavalry, camped at the village of Kher,







## MUSLIM INSCRIPTIONS FROM PAITHAN

- (10) which was renamed as Fathābād (in commemoration of his victory), at Paithan.  
 (11) (Here) his courageous steed,  
 (12) which was the bloody crocodile in the ocean of battle, and through whose help  
 (13-18) (the victors) had displayed their bravery in the battle, walked off in quest of the greens of Aden in Paradise. As a reward of the grand performance the event has been stamped on the age like a record on stone and hangs on the lips of men. Written on the 1st of the month of Rabi' I, 1011 (A.H.=19th August, 1602 A.D.).

The fourth inscription consisting of three sections is carved in relief on a wooden architrave set up above the central *mihrāb* of a mosque, now popularly called Madār Sāhib ki-Masjid, situated almost in the heart of the town. It measures 5' 2" × 6" and records the erection of a mosque by the people of Paithan in *Shahūr San* 1020 (A.D. 1620). The style of writing is *Naskh* and the language Arabic and Persian. My reading of the text is given as follows:—

### TEXT

#### Plate I(c)

In the righthand panel.

(۱) بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - وَ إِنْ الْمَسَاجِدَ اللَّهُ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا -<sup>۱</sup>

(۲) هَذَا بَيْتُ اللَّهِ بِنَا كَرْدَهُ جَمِيعُ مُؤْمِنَانِ قَصْبَهُ بَنَ مَاهِ شَوَالِ شَهْرِ سَنَةِ الْفِ وَ عَشْرُونَ

In the central circular disc.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ ط

In the lefthand panel.

(۱) بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِنَّا قَتَحْنَاكَ فَتَحْنَا مَبْنًى -<sup>۲</sup>

In the righthand panel.

(۲) إِنْ اللَّهَ وَ مَلَائِكَتَهُ وَ (sic) يُصَلُّونَ عَلَى النَّبِيِّ

### TRANSLATION

(1) In the name of God, the Compassionate, the Merciful. Verily the places of worship are for God, therefore invoke not anyone else with God.

(2) This house of God has been constructed collectively by the faithful (i.e., the Muslims) of the town of Paithan (in the) month of *Shawwāl*, *Shahūr San* 1020 (1620 A.D.).

In the central circular disc. In the name of God, the Compassionate, the Merciful. There is no God but Allāh, Muḥammad is His Apostle.

In the lefthand panel. In the name of God, the Compassionate, the Merciful. Verily we have bestowed on thee a clear victory.<sup>۲</sup>

In the righthand panel. Verily God and His angels offer blessings on the Prophet.

The fifth inscription, 2'1" × 1'1", is in *Nasta'liq* characters and carved on a granite tablet of stone fixed in the side wall of the *Chauk Gateway* at Paithan. The epigraph consists of three lines of writing in verse and records the building of an edifice and an arch by Sikandar Beg, Thanādār

<sup>۱</sup> Al-Qurān, Chapter LXXII, Verse 18.

<sup>۲</sup> Ibid., Chapter XLVIII, Verse 1.



of Paithan, during the reign of Burhān Nizām Shāh of Ahmadnagar in 1022 A.H. (1613 A.D.). The language is Persian and I have read the inscription as follows:—

## TEXT

## Plate III(a)

- (۱) شهنشاه جهان برهان نظام شه شمس داور  
 مرو راست آصف ثانی همایون فر ملک عنبر  
 (۲) به تھانه داری پیتھن سکندر بیگ کرده سر  
 رواق و طاق این منظر که تا خورشید برده سر  
 (۳) چو تاریخ بنا جستم برای [او] فلک گفتا  
 ندیده چشم این دینی بناے اینچنین دیگر سنہ ۱۰۲۲

## TRANSLATION

- (1) (During the reign of) the lord of the world, the just king Burhān Nizām Shāh, to whom the fortunate Malik 'Ambar is the second Āsaf,<sup>1</sup>  
 (2) During his *Thānadārī* of Paithan, Sikandar Beg erected this picturesque edifice with its lofty arch which raised its head to the heavens (lit. sun).  
 (3) When I sought for the date of its construction, the heavens announced 'The eye has never seen a religious building like this'. Year 1022 (A.H.=1613-14 A.D.).

The sixth record is in plain *Thulth* characters carved on a fawn-coloured sand-stone slab (9 ft. 10 in. × 1 ft. 2 in.) built in the west face of the *Chauk* Gateway in the heart of the town. The epigraph consists of two lines of writing and records the bequest of a property for the construction of a *Hammām* (or Bath) which has now ceased to exist. The language is Persian and I have read the inscription as follows:—

## TEXT

## Plate III(b)

On the righthand panel.

لا اله الا الله محمد رسول الله

(۱)

On the middle panel.

- (۲) الله ولی التوفیق وقف نمود سنجر بیگ ولد ویس بیگ املا کے کہ در پتن دارد و تا  
 لغایتہ حیات بہم رساند مشروط بر آنکہ انچہ حاصل شود از این جملہ  
 (۳) حمام اکرم نموده دایر دارند و تتمہ را دو تقسیم نمایند یکحصہ را جہت تعمیر املاک  
 نگاہ دارند کہ در وقت ضرورت بکار آید و حصہ دیگر ورثہ ذکور و اثاث قسمت

نمایند سنہ ۱۰۷۹

On the lefthand panel.

(۴) و ارشد اولاد ذکور متولی این امر باشد

<sup>1</sup> Āsaf, son of Barkhā, was wazir to king Solomon known for his extraordinary talents.







## TRANSLATION

- (1) There is no god but Allāh, Muḥammad is His Apostle.
- (2) Allāh is the Lord of all resources. Sanjar Beg, son of Wais Beg, bequeathed all the property he owned at Paithan and all that he could amass to the end of his life stipulating that out of the total income accruing from them
- (3) a Public Bath should be built and maintained and the rest should be divided into two parts : one to be reserved for the repairs of the property and the other to be divided among his issues, male and female,
- (4) and that the fittest male issue be appointed trustee of this concern. 1079 (A.H.=1668-69 A.D.).

The seventh inscription is in plain *Thulth* characters executed on a long fawn-coloured sandstone architrave, measuring 14 ft. 10 in. × 10 in. It consists of a single line and is fixed on the top of the arch of the *Chauk* Gateway. The epigraph is in verse and records the erection of a house by Sanjar in the reign of Aurangzeb in 1080 A.H. (1669-70 A.D.) which date is corroborated by the chronogram in the last hemistich. My reading of the inscription is as follows :—

## TEXT

## Plate III(c)

خانه زاده سنجر ویس القرن	(۱) در زمان شاه دین اورنگ زیب
تا به بیع آن نگوید کس سخن	(۲) خانها آباد کرد و وقف ساخت
حق نگهدارش بود در هر محض	(۳) چونکه نیت بر طریق خیر کرد
مصرع تاریخ این معموره من	(۴) کوری چشم منافق خواستم
کرد سنجر بیگ آباد آن پتن	(۵) سال اتمام عمارت عقل گفت
سنه ۱۰۸۰	

## TRANSLATION

- (1) During the reign of the king of the faith, Aurangzeb, his humble servant, Sanjar, who is the Wais of his age,
- (2) Built numerous buildings and bequeathed them so that none may talk of their sale.
- (3) As his motive is virtuous, God will protect him from all hardships.
- (4) I wished the hypocrite (ill-wisher) could be blind to find out the chronogram of this building,
- (5) (When) in regard to the date of its completion Wisdom said, 'Sanjar Beg populated Paithan'. Year 1080 (A.H.=1669-70 A.D.).

The eighth inscription (27 ft. long) is in beautiful *Nasta'liq* characters, carved on 12 separate panels of black basalt, each measuring 2 ft. 3 in. × 9½ in., fixed to the face of a mosque, known as *Kōt-ki-Masjid*, near the southern borders of the town. The composer invokes the spirit of 'Mahdi-i-Ākhir-Zamān' for a chronogram in the 5th verse, and this seems to refer to Sayyid Muḥammad Jaunpuri, who claimed to be the Promised Messiah. Hence it will not be unreasonable to presume that the mosque was perhaps erected in the locality for the use of the Mahdavi sect of the town. The epigraph is in Persian verse consisting of six verses written in three lines. It records the



erection of a mosque by Sādiq Khān in 1081 A.H. (1670-71 A.D.) and the chronogram occurs in the last hemistich. My reading of the inscription is as follows:—

## TEXT

## Plate IV(a)

صادق جعفر خصال خان عطارد نشان	(۱) کرد بنا مسجدی از سر صدق و صفا
[و]الی ملک عطا [ا] قدوه دانش ودان	(۲) منبع جود و سخا صاحب سیف و قلم
گشت مبرهن که بود طاق اتوشیروان	(۳) جلوه محراب او چون بدلم نقش بست
مسجد اقصا ست این کامده از آسمان	(۴) پیر خرد جبرئیل گفت که ای بیه ادب
خضر مسیحا نقش مهدی آخر زمان	(۵) سال بنایش خرد جست ز روشن دلی
معبود خیل ملک مسجد اهل امان	(۶) گفت بمحراب او این دو سخن بر نگار

۸۱۰۸۱

## TRANSLATION

- (1) This mosque was constructed for truth and purity by Sādiq Khān, who is virtuous like (*Imām*) Ja'far (Sādiq) and exalted like (the planet) Mercury,
- (2) Fountainhead of generosity and bounty, master of the pen and the sword, master of the realm of charity, (and) a guide for the wise.
- (3) As the grandeur of its arch impressed me, I thought it was the portal of Naushīrwān's (palace).
- (4) The Old Wisdom, Gabriel, retorted 'O unmannerly soul, this is the mosque of Aqsā that has come down to earth from the heavens'.
- (5) When Intellect sought for the year of its construction from an illumined mind, the Messiah-like Khizr (and) Mahdī of the last age,
- (6) Replied, 'Impress on its arch these two clauses — 'The place of worship for the host of angels' and 'The place of worship for the peaceful'. 1081 A.H. (1670-71 A.D.).

The ninth inscription is carved on a single granite slab (5 ft. 6 in. × 1 ft.) over the lintel of the gateway in the heart of the town. The text consists of four verses executed in two lines in *Nasta'liq* script. It records the construction of a gate by Shāikh Farid, son of Shāikh Hāshim, Faujdar of Paithan, in 1114 A.H. (1702-03 A.D.). The language is Persian and my reading of the epigraph is given below:—

## TEXT

## Plate IV(b)

شیخ هاشم که فوجدار پتن	(۱) صاحب جود و جاه با حشمت
ساخت دروازه بشهر پتن	(۲) خلقت نامدار شیخ فرید
ها تقی داد این جواب بمن	(۳) سال تاریخ از خرد جستم
تازه شد در جهان بنامه کهن	(۴) سر دشمن ببر به تیغ و بگو

سده ۱۱۱۴

(a) Inscription dated 1081 H. from the Kot mosque at Paitthan.



Scale: 1/99

(b) Inscription dated 1114 H. from the Sat Sadat mosque at Paitthan.





(a) Inscription from the Sat Sadat mosque at Paithan.



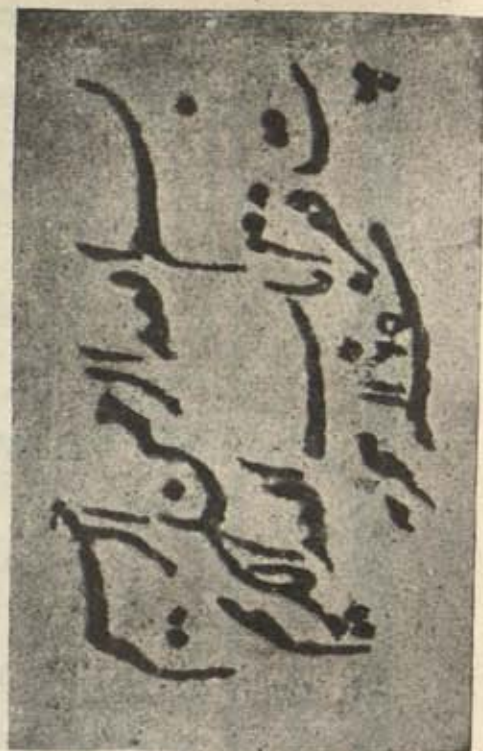
Scale : - 142

(b) Inscription carved on the Jami 'Masjid at Paithan.



Scale : - 25

(c) Inscription carved on the Dargah of Sayyid Sadat, Paithan.



Scale : - 33



## TRANSLATION

- (1) Possessor of bounty, glory and magnificence, Shaikh Hāshim, the Commandant of Paithan,
- (2) Whose celebrated son, Shaikh Farid, constructed the gateway at Paithan.
- (3) When I sought the chronogram of its construction from Intellect, the Invisible Voice said to me,
- (4) "Cut the head of the enemy with a sword and say 'The old building on the earth has been renovated'. Year 1114 (A.H.=1702-03 A.D.).

The tenth inscription is partly in Thulth and partly in Nasta'liq, carved in relief on a wooden architrave fixed on the top of the *mihrāb* of the mosque adjoining the Gateway mentioned above. It is in one line, measuring 14 ft. 9 in. by 7 in., and records the erection of a mosque in 1118 A.H. (1706-07 A.D.). The text consists of four verses in Thulth in the first half of the tablet, while, on the other half, four verses have been carved in Nasta'liq. Unfortunately the names of the personages mentioned in the record have been partially damaged. The language is Persian and I have read the text as follows:—

## TEXT

## Plate V(a)

- |                                |   |
|--------------------------------|---|
| (۱) بنا کرد مسجد ز بهر اله     | که مرد خدا بود و بد نام شاه (الله باقی) |
| (۲) هزار آفرین باد بر همتش     | فزون گردد عمرش و با دولتش               |
| (۳) ز تاریخ هجری چنین است یاد  | بر الف و مائه بود هژده زیاد (الله شافی) |
| (۴) بفضل خدا گشت مسجد تمام     | صلوة خدا بر رسول و سلام                 |
| (۵) پسر داشت نامش محمد...      | جوان و جوان بخت خاکی نهاده [د]          |
| (۶) مددگار او بود با اعتقاد    | خدایش برین کار توفیق داد (الله کافی)    |
| (۷) دو دل یکشده کار پرداختند   | چنین مسجد خوب و نو ساختند               |
| (۸) ز دا[و]د این مسجد آباد گشت | بجان کرد خدمت ز دل شاد گشت              |

## TRANSLATION

- (1) (He) who erected the mosque for the sake of God was godly and his name was Shāh. (Allāh, the Eternal).
- (2) A thousand praises be for his sublimity! —may he live long with prosperity!
- (3) To remember its date of the Hijri era add eighteen to one thousand and one hundred (1118 A.H.=1706-07 A.D.). (Allāh, the Healer).
- (4) By the grace of God the mosque was completed—may Divine favour and benediction be on the Prophet!
- (5) He had a son, named Muḥammad ....., young, promising and humble,
- (6) Who assisted him whole-heartedly (as) God inspired him for this work. (Allāh, the Sufficient).
- (7) Both of them, as one, undertook the work (and) erected this pretty, novel, mosque.



- (8) This mosque was inaugurated by Dāūd who worked with all his heart and was gratified (in return).

The following three inscriptions carved on a rough granite, appear on the detached tombstones kept in the courtyard of Hatāī's mosque near the western border of Paithān. One of them, measuring 3 ft. 2 in. × 2 in., is in Arabic and commemorates in 1001 A.H. (1592-93 A.D.) the death of one Muḥammad Bāqī who is mentioned as a martyr in the epigraph.

## TEXT

## Plate VI (a)

*In the top panel.*

(١) هو الله الذى لا اله الا هو الرحمن الرحيم<sup>١</sup>

*All round the central square panel.*

(٢) وفدت على الكريم بغير زاد

(٣) عن الحسنات و القلب السليم

(٤) فحمل الزاد اقيح كل شيء

(٥) اذا كان الوفود على الكريم

*Central square panel.*

(٦) كل من عليها فان و يبقى وجه ربك ذو الجلال و الاكرام<sup>٢</sup>

*In the lower rectangular panels.*

(٧-٨) ولا تقولوا لمن يقتل فى سبيل الله اموات بل احياء عند ربهم يرزقون<sup>٣</sup>

*To right and left of the above.*

(٩ - ١٠) على المناجد . . . . . السعيد الشهيد المظلوم محمد باقى تاريخ سنه احدى الف

(١١) و احسن الله لمن قرائه الفاتحه

(١٢) غفرله و لوالديه (؟) سنه ١٠٠١

## TRANSLATION

- (1) God is He, than Whom there is no other god : (He is) Most Compassionate and Merciful<sup>1</sup>.  
 (2) I travelled to the Munificent without provision,  
 (3) Devoid of good deeds and a good heart :  
 (4) The carrying of provision is the worst of all things,  
 (5) When one has to travel to the Munificent.  
 (6) All that is on earth is destined to perish but will abide (for ever) the Face of thy Lord (Who is) full of Majesty, Bounty and Honour<sup>2</sup>.

<sup>1</sup> *Al-Qurān*, Chapter LIX, Verse 22.

<sup>2</sup> *Al-Qurān*, Chapter LVI, Verses 26-27.

<sup>3</sup> *Al-Qurān*, Chapter II, Verse 154. But the latter portion of the verse has been wrongly replaced by that of Ch. III, Verse 168.

(b) Inscription on another tomb in the same mosque, Paithan.



(a) Inscription on a tomb in Hata'i's mosque, Paithan.







- (7-8) And speak not of those who are slain in the way of Allāh : 'they are dead'. Nay, they are living and provided by their Lord<sup>1</sup>.
- (9-10) On the Glorious.....The virtuous and oppressed martyr, Muḥammad Bāqī, dated 1001 (A.H.=1592-93 A.D.).
- (11-12) God blesses him who recites *Fātiḥa* and pardons him and his parents. 10..(A.H.=15..A.D.).

The 2nd inscription in this group is inscribed on a slab of stone, measuring 5 ft. × 1 ft. 11 in. It contains Persian verses and quotations from the *Qurān*. The epitaph records the death of one Ḥasan Beg in 1011 A.H. (1602 A.D.). The Persian text is written in *Nasta'liq* characters while the Arabic one in *Thulūṭh*. I have read the inscription as follows :—

## TEXT

## Plate VI (b)

On the top.

(۱) هو الذی لا اله الا هو الرحمن الرحیم<sup>۱</sup>

In the panels round the central square.

خاک ضعیف از تو توانا شده

(۲) لے همه هستی ز تو پیدا شدہ

ہستی تو صورت پیوند نے

(۳) تو بکس و کس بتو مانند نے

In the panels to right and left of the rectangle.

آنکہ نبرد ست نمیرد [تو]ئی

(۴) انچہ تغیر نپذیرد توئی

ملک تعالی و تقدس ترا

(۵) ما همه فانی و بقا بس ترا

In the central square.

(۶) محمد فاطمہ علی کل من علیہا فان و یبقی وجہ ربک ذو الجلال و الاکرام<sup>۲</sup>

In the rectangle.

(۷) بسم الله الرحمن الرحیم

(۸) قل یعبادی الذین اسرفوا علی انفسهم

(۹) لا تقنطوا من رحمۃ الله ان الله یغفر الذنوب

(۱۰) جمیعاً انه هو الغفور الرحیم<sup>۳</sup>

In the bottom panel.

(۱۱) در تاریخ ۱۰ ماه محرم سنہ ۱۰۱۱ ..... میرزا حسن بیگ (۹) لشکر اعلیٰ  
برحمت حق واصل گشت.....

## TRANSLATION

- (1) God is He, than Whom there is no other god : (He is) Most Compassionate and Merciful.<sup>4</sup>
- (2) O Thou, all life has emanated from Thee, the insignificant dust (i.e., humanity) has received strength and vitality from Thee.

<sup>1</sup> See footnote 3 on p. 10 above.

<sup>2</sup> See footnote 1 on p. 10 above.

<sup>3</sup> See footnote 2 on p. 10 above.

<sup>4</sup> *Al-Qurān*, Chapter XXXIX, Verse 53.



- (3) Thou art not like anyone, nor is anyone like Thee ;  
Thy Being is not susceptible to any form whatever.
- (4) That which is not accessible to any change is Thou ;  
That which is Imperishable and Immortal is Thou.
- (5) We are all mortal and Eternity is only for Thee ; the Dominion of Glory and Sanctity is only for Thee.
- (6) Muḥammad, Fāṭima, 'Alī. All that is on earth is destined to perish but will abide (for ever) the Face of thy Lord (Who is) full of Majesty, Bounty and Honour.<sup>1</sup>
- (7) In the name of God, the Compassionate, the Merciful.
- (8—10) Say : O My servants who have been transgressing against their souls ! despair not of the Mercy of Allāh, Who forgiveth all sins : verily He is Forgiving (and) Merciful<sup>2</sup>.
- (11) On the 10th of the month of Muḥarram, 1011 (A.H.=30th June, 1602 A.D.) .....  
Mirzā Ḥasan Beg (?) *Lashkar-i-A'lā* passed into the mercy of God.....

The thirteenth inscription is carved on a stone tablet, measuring 3 ft. 7 in. × 1 ft. It contains Persian verses and quotations from the *Holy Qurān* executed in *Nasta'liq* letters and records the death of a noble, whose name is omitted, in 1051 A.H. (1642 A.D.). The inscription has been read by me as follows :—

## TEXT

## Plate VII(a)

In the top panel.

(۱) بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the central square.

(۲) هُوَ الْمَلِكُ الْحَيُّ الَّذِي لَا يَمُوتُ

(۳) نَصْرَ مَنْ اللَّهُ وَقَتَحَ قَرِيبَ وَبَشَرِ الْمُؤْمِنِينَ<sup>3</sup>

In the panels round the central square.

بمشتاقان خورشید جمالت

(۴) خدائوندا بذات بے مثالت

هدایت را رفیق راه ما کن

(۵) محمد را شفاعت خواه ما کن

In the 2nd panel under the central square.

(۶) بمحراب نیاز پاک دینان

Below the second panel noticed above.

(۷) در تاریخ ماه ۱۴ ذی الحجه ۱۰۵۱

(۸) برحمت حق واصل شد

## TRANSLATION

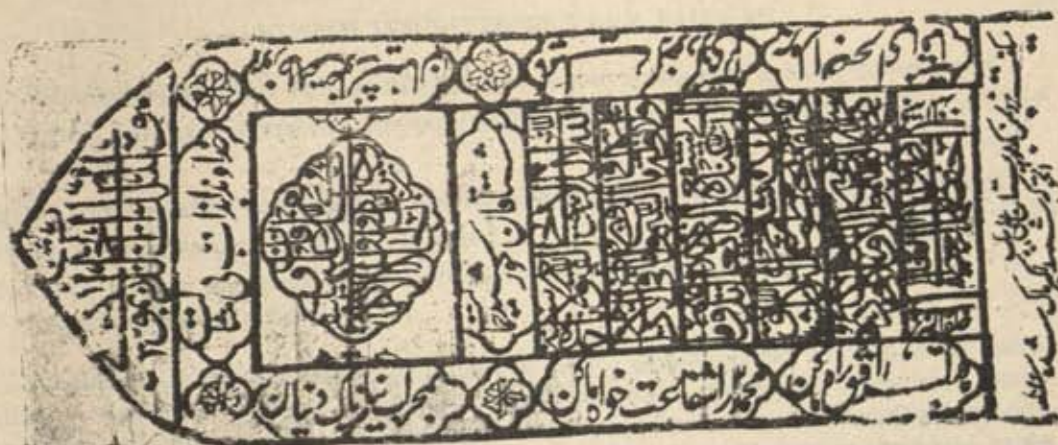
- (1) In the name of God, the Compassionate, the Merciful.
- (2) He is the Lord, Everliving, never to die.

<sup>1</sup> Vide footnote 2 on page 10.

<sup>2</sup> *Al-Qurān*, Chapter XXXIX, Verse 53.

<sup>3</sup> *Ibid.*, Chapter LXI, Verse 13.

(b) Inscription on a tomb in the Dargah of Sayyid Sadat, Paithan.



Scale : - 11

(a) Inscription on a tomb in Hata'i's Mosque, Paithan.



Scale : - 125





- (3) Help (comes) from God and a speedy victory ; so convey this good news to the believers<sup>1</sup>.  
 (4) O God, by Thy Self without compeer, (and) for the sake of the lovers of the Sun of Thy Grace,  
 (5) Let Muḥammad be our intercessor and Thy Guidance our Leader in our journey (of life).  
 (6) By the humble prayers of the virtuous .....  
 (7) On the 14th of the month of Dhu'l-Hajja, 1051 (A.H.=16th March, 1642 A.D.)  
 (8) Passed into the mercy of God.

The fourteenth inscription is in the Dargāh of Ḥaṣrat Sayyid Sa'ādat, situated in the east of Paithan. Measuring 4 ft. 9 in. × 1 ft. 9 in., it is carved on a rough granite. It begins with quotations from the *Qurān* in *Thulth* letters followed by an epitaph in Persian verse, in *Nasta'liq* characters, recording the death of one 'Alī Beg in 1010 (A.H.=1601-02 A.D.). The text has been read by me as follows :—

## TEXT

## Plate VII(b)

In the top panel.

(۱) هو الملك الحى الذى لا يموت

In the upper rectangular panel.

(۲) كل من عليها فان و يبقی وجه ربك ذو الجلال و الاكرام \*

In the lower rectangular panel.

(۳) الله لا اله الا هو الحى القيوم لا تأخذه سنة و لا نوم له ما فى السموات و ما فى الارض من ذا الذى يشفع عنده الا باذنه يعلم ما بين ايديهم و ما خلفهم و لا يحيطون بشئ من علمه الا بما شاء و سع كرسىه السموات و الارض و لا يؤده حفظهما و هو العلى العظيم \*

In the panels round the upper rectangular panel.

بمشتاقان خورشيد جمالت

(۴) خداوندا بذات بے مثال

بمحراب نیاز پاک دينان

(۵) بنور طاعت خلوت نشينان

To right of the lower rectangular panel.

[م]بر ما را بصحرای قيامت

(۶) بايمانے که خود کردی کرامت

To left of the lower rectangular panel.

محمد را شفاعت خواه ما کن

(۷) هدايت را رفيق راه ما کن

In the lowest panel.

(۸) میگفت خرد بمن که بوستان علی بیگ

الحق که شهيد اکبر پاک شده سنه ۱۰۱۰

In the small rectangular panels above the lowest panel.

(۱۰۰۹) کتبه المذنب خلف النذير (۹)

<sup>1</sup> Al-Qurān, Chapter LXI, Verse 13.

\* Vide footnote 1 on page 12.

\* Al-Qurān, Chapter II, Verse 255.



## TRANSLATION

- (1) He is the Lord, Everliving, never to die.
- (2) All that is on earth is destined to perish, but will abide (for ever) the Face of thy Lord (Who is) full of Majesty, Bounty and Honour<sup>1</sup>.
- (3) *Throne Verse.*
- (4) O Lord, by Thy Self, without compeer, (and) for the sake of the lovers of the Sun of Thy Grace ;
- (5) By the light of the prayers of the recluses and the humble prayers of the virtuous ;
- (6) (Also), for the sake of (the light of) faith Thou hast Thyself granted so kindly ; do not forsake us in the wilderness on the day of resurrection.
- (7) Make Thy Guidance our Leader in our journey (of life) and let Muḥammad be our intercessor.
- (8) Wisdom said to me, 'Bustān 'Alī Beg has verily achieved great and sacred martyrdom'.
- (9) 1010 (A.H.=1601-02 A.D.).
- (10) Written by the sinful *Khalafu'n-Nadhīr* (?).

The fifteenth inscription is carved on a granite tablet (1 ft. 9 in. × 1 ft. 2 in.) fixed on the top of the *mihrāb* of the Jāmi' Masjid at Paithan. It is dated 1136 A.H. (1723-24 A.D.) containing the first Muslim creed in *Tughārā* in the top panel and the name of the scribe, Muḥammad Nizāmu'l-Mulkī, in *Naskh* letters, in the lower panel. It is a good specimen of calligraphy and the scribe, Muḥammad, seems to have enjoyed the patronage of Nizāmu'l-Mulk on account of his excellent penmanship ; hence his styling himself 'Nizāmu'l-Mulkī' or a servant of the Nizāmu'l-Mulk. I give below my reading of the record :—

## TEXT

## Plate V (b)

(۱) افضل الذكر لا اله الا الله محمد رسول الله

(۲) راقمه محمد نظام الملكى

سنة ۱۱۳۶

## TRANSLATION

- (1) The best of prayers is 'There is no god but Allāh, Muḥammad is the Prophet of Allāh'.
- (2) Written by Muḥammad, Nizāmu'l-Mulkī. 1136 (A.H.=1723-24 A.D.).

The sixteenth inscription is carved on a small granite tablet (1 ft. 2 in. × 8 in.), fixed over the door of a small chamber adjoining the east enclosure wall of the Dargāh of Ḥaẓrat Sayyid Sa'ādat. It consists of three lines of writing in *Nasta'liq* style and gives the date (1165 A.H.) possibly of the construction of the chamber. I have deciphered the inscription as given below :—

## TEXT

## Plate V(c)

(۱) بسم الله الرحمن الرحيم

(۲) بيت فقرا باب الله الكريم

سنة ۱۱۶۵ هجرية

## TRANSLATION

- (1-2) In the name of God, the Merciful, the Compassionate. The house of the *dervishes* is the doorway of the Bountiful Allāh. 1165 A.H. (1751-52 A.D.).

<sup>1</sup> Vide footnote 2 on page 12.



## TWO ARABIC INSCRIPTIONS OF THE KHALJĪ PERIOD FROM BARODA STATE

BY MR. Q. M. MONEER

११३

The two epitaphic inscriptions in Arabic<sup>1</sup>, impressions of which are reproduced in the accompanying plate (VIIIa and b), come from the obscure village of Haldarva in the Choranda Sub-Division of the Baroda State<sup>2</sup>. Their main interest lies in the fact that they date from the Hijra years 700 and 706 (1301 and 1306 A.D.) respectively during the reign of 'Alāu'd-Dīn Khaljī (1296-1316 A.D.) who established sway over the whole of Gujarat, including the tracts of Kachch and Kathiawar. Though frequently raided by the Arabs since their occupation of Sind in the eighth century A.D.,<sup>3</sup> Gujarat came under the Muslim rule only during 'Alāu'd-Dīn Khaljī's time in 1300 A.D.<sup>4</sup> The supremacy of Delhi Sultāns over Gujarat continued till 1403 A.D. in which year the independent Sultanate of Gujarat was established.

Apart from their being among the very few records of the days of 'Alāu'd-Dīn Khaljī so far unearthed in Gujarat or even in North India, these two Arabic inscriptions are instructive for the reason that, epitaphic as they are in their character and purpose, they mention in a setting of religious texts the names of three deceased persons of one family, one of whom was a son and the other a grandson of one Ḥasanu'd-Dīn who was a *Khaṭīb* (or deliverer of sermons) at some mosque. This fact strongly points to the probability that following closely on the establishment of his sway over Gujarat, 'Alāu'd-Dīn may have settled families of Muslim divines in the rural areas of the newly conquered territory with the obvious object of propagating the teachings of Islām. Haldarva where these records still survive on stone lies in north latitude 21°54' east longitude 73°15'. Neither in the ancient contemporary histories nor in any modern Gazetteer of Baroda State this place finds mention by its present name and one may perhaps conclude that it was never a place of any importance. At the present day it is a small village of about one hundred habitations occupied entirely by a Muslim population of less than a thousand members who are mostly illiterate cultivators. The only family with any pretence to literacy is that of the hereditary *Qāzīs* of the village. Though this family traces its connection with Haldarva from the days of the independent Sultāns of Gujarat, no living member of it has any knowledge of the origin and standing of the persons named in these inscriptions. The village still preserves a domed sepulchre of coarse brick and mud masonry in which lie buried the remains of two local saints (not known from any other sources) who are referred to by the names of Lūn Shāh and Gūjar Shāh and about whose miraculous powers the villagers still recount several stories. It is in and near this sepulchre that the stones bearing these inscriptions are now preserved. The larger stone is set up in the inner face of the west wall of the sepulchre and as neither the name of Lūn Shāh nor of Gūjar Shāh occurs in its inscription (Plate VIII(b)), it cannot be supposed to be the original component of the sepulchre but would appear to have been brought from some other part of the village and fixed here in the wall for better preservation. The smaller stone which is fixed to the ground by the side of a grave outside the sepulchre at a distance of about four yards from the latter also does not seem to belong to that grave but was probably brought and planted there after the sepulchre had been built.

<sup>1</sup> I am indebted to Janāb Sayyid Nūru'd-Dīn Ḥusain Ṣāhib, the Qazī of Broach, for drawing my attention to the existence of these inscriptions.

<sup>2</sup> Haldarva is reached by a cart track from the Palej Railway Station on the main line of the Bombay-Baroda and Central India Railway.

<sup>3</sup> The earliest recorded raids into Gujarat, Kachch and Kathiawar by the Muslims took place both by sea and land between 725 and 739 A.D. under the orders of Junayd, son of 'Abdu'r-Rahmān, a redoubtable Umayyād Governor of Sind. See Ray : *Dynastic History of Northern India*, Vol. I, p. 9, and the *Gazetteer of Bombay Presidency*, Vol. I, Part I, p. 109, and Part II, pp. 187-188 and 310.

<sup>4</sup> *Cambridge History of India*, Vol. III, p. 100.



Unfortunately no reference to the persons named in these inscriptions is traceable in the available contemporary histories. May be, they were persons of no great stake in the affairs of the sultanate of their days and, therefore, did not deserve any mention in the contemporary annals. Nevertheless, their epitaphs by reason of their dates and find-spot would seem to deserve more than passing notice.

The first inscription (Plate VIIIa) consists of 13 lines of writing and is carved on a grey stone tablet, measuring  $1'4'' \times 7\frac{1}{2}''$ . It commemorates the death of one Nāṣiru'd-Dīn Ḥājī Muḥammad in 700 A.H. (1300 A.D.). The language is Arabic and the style of writing *Naskh* of a common type. My reading of it is as follows :—

## TEXT

## Plate VIII(a)

(١) لا اله الا الله محمد رسول الله

(٢) بسم الله الرحمن الرحيم

(٣) كل نفس ذائقة الموت

(٤) هذا قبر العبد الضعيف

(٥) الفقير الشهيد الحاجي

(٦) الى رحمة الله و غفرانه

(٧) نصير الدين حاجي محمد

(٨) بن خطيب حسن الدين.....

(٩) غفر الله له و لوالديه

(١٠) و لجميع المسلمين توفي

(١١) في ليلة الاثنين الغره

(١٢) من ذى القعدة

(١٣) سنة سبعماية

## TRANSLATION

## Line.

- (1) There is no god but Allāh, Maḥammad is His Apostle.
- (2) In the name of Allāh, the Merciful, the Compassionate.
- (3) Every soul will taste of death<sup>1</sup>.
- (4) This is the grave of the slave, the weak,

<sup>1</sup> *Al-Qurān* : Chapter III, V. 185.

(b) Another inscription dated 706H. from the same place.



Scale : .25

(a) Inscription dated 700H. from Haldarva, Choranda Sub-Division, Baroda State.



Scale : .33





- (5) the indigent, the martyr, who hopes for
- (6) the mercy and forgiveness of Allāh,
- (7) Nāṣiru'd-Dīn Ḥājī Muḥammad
- (8) son of Khaṭīb Ḥasanu'd-Dīn.....
- (9) May God forgive him and his parents
- (10) and all the Muslims ! (He) died
- (11) in the night of Monday the first
- (12) of the month of Zi'lqa'da
- (13) of the year seven hundred.

This date of the Muslim era corresponds to the 9th July, 1301 of the Christian era.

The text of the second inscription (Plate VIIIb) consists of 16 lines of writing and is carved on a grey stone slab, measuring  $2'3" \times 9\frac{1}{2}"$ . It records the death of one Badru'd-Dīn Aḥmad in 706 A.H. (1306 A.D.). The language is Arabic and the script Naskh of a common type.

TEXT

Plate VIII(b)

- (١) لا اله الا الله محمد رسول الله
- (٢) بسم الله الرحمن الرحيم
- (٣) كل نفس ذائقة الموت
- (٤) هذا قبر العبد
- (٥) الضعيف الفقير
- (٦) الراجى الى رحمة
- (٧) الله بدر الدين احمد
- (٨) بن محمد بن
- (٩) خطيب حسن الدين .....
- (١٠) غفر الله له ولوالديه
- (١١) ولجميع المسلمين
- (١٢) توفي في ليلة
- (١٣) الخميس الثاني
- (١٤) والعشرين من
- (١٥) جمادى الاخر سنة
- (١٦) ستا و سبعمائة



## TRANSLATION

*Line.*

- (1) There is no God but Allāh, Muḥammad is the Apostle of Allāh
- (2) In the name of Allāh, the Merciful, the Compassionate.
- (3) Every soul will taste of death<sup>1</sup>.
- (4) This is the grave of the slave,
- (5) the weak, the indigent,
- (6) the implorer for Divine Mercy,
- (7) Badru'd-Dīn Aḥmad,
- (8) son of Muḥammad, son of
- (9) *Khatīb* Ḥasanu'd-Dīn.....
- (10) may God forgive him and his parents
- (11) and all Muslims !
- (12) (He) died in the night of
- (13-14) Thursday, the 22nd of
- (15) Jumādī II of the year
- (16) seven hundred and six (29th December, 1306 A.D.).

SOME INSCRIPTIONS FROM JODHPUR STATE, RAJPUTANA<sup>2</sup>

BY DR. A. CHAGHTĀI

Sometime ago I visited certain places in the Jodhpur State where I noticed a large number of Muslim inscriptions of historical importance and subsequently drew the attention of Rao Bahadur K. N. Dikshit, then Director General of Archaeology in India, to their publication. He asked me to edit the records for the Epigraphia Indo-Moslemica and was also good enough to obtain for me estampages of these inscriptions by arranging with the Government Epigraphist for Muslim Inscriptions and the authorities of the Jodhpur State. I am obliged to the Government Epigraphist for Muslim Inscriptions as well as to the authorities of Jodhpur State for their courteous help in this direction.

Of the fortyone inscriptions incorporated in this article one come from Lādnūn, sixteen from Dīdwāna, four from Jālor and twenty from Nāgaur. They are mostly in *Naskh* or *Nasta'liq* characters but in some cases the script is most inartistic and shows the ignorance and carelessness of the scribe. They cover a long period of about 530 years ranging from 723 to 1253 A.H. (1223-1837 A.D.) and have been arranged in chronological sequence under the names of the places to which they belong.

## Lādnūn

## INSCRIPTION No. 1

Lādnūn, the present headquarters of the *jāgīr* of the same name in the Dīdwāna District of Jodhpur State, is situated about ten miles from the Dīdwāna Railway Station on the Degana-Hissar chord. In the early days of Muslim rule in India Lādnūn and Dīdwāna formed part of the Nāgaur government. On the *mihrāb* of the Jāmi' Masjid at Lādnūn is fixed a stone tablet, measuring 3'6" × 11". It bears an inscription in Persian prose, in four lines, executed in *Naskh* characters and shows that the mosque was built in the reign of Sulṭān Firūz Shāh Tughluq by order of the Commander-in-Chief, Muḥammad Firūz of Dhānsur, a small place near Akroda<sup>3</sup>. The mosque

<sup>1</sup> See footnote 1 on p. 16.

<sup>2</sup> Although the contributor, Dr. A. Chaghtāi, kindly accepted numerous improvements suggested by me in his original texts of inscriptions and their English translation as well as in his prefatory notes, he insisted that in some places his own historical notes and readings of inscriptions with their English translation must stand unchanged. In such cases the entire responsibility is evidently his.—Editor.

<sup>3</sup> *Tārīkh-i-Firūz Shāhī* by Shams Sirāj 'Afif, Persian text (Bibl. Ind.), pp. 70, 78, 128.





(a) Inscription of Firoz Shah Tughluq from Ladnun, Jodhpur State.

عارضه وجامع يعنى در عهد عياض بن بيلطان الزمان للامير فخر الدين  
 ابو المظفر ولسا السلطان در بونابا المظفر الملك الناصر فخر الدين الملك  
 يابست الملك الناصر فخر الدين الملك الناصر فخر الدين الملك الناصر  
 فيروز زاهد وادي في السامع ٧٩٠ الحزب في القبر في القبر في القبر

Scale : 2

(b) Inscription dated 779H. from Didwana, Jodhpur State.

بالله وكتبه الشريف فخر الدين الملك الناصر فخر الدين الملك الناصر  
 في القبر في القبر في القبر في القبر في القبر في القبر في القبر

Scale : 2



was built while Malik Dailān was the Deputy Administrative Officer there. He was the *Mir-i-Shikār* (Head of the Hunting Institution) of Sultān Firūz<sup>1</sup> and had accompanied the Sultān on his expedition against Shamsu'd-Dīn of Bengal.<sup>2</sup> The text reads as follows:—

## TEXT

## Plate IX(a)

- (۱) عمارت مسجد جامع بعد خراب شدن در عهد همايون سلطان الزمان الوائق بتايد الرحمن  
(۲) ابوالمظفر فيروز شاه السلطان در نوبت ايات ملك ملوك الشرق كاك (؟) خاص ديلاں سلطانى  
(۳) نيابت ملك الشرق شمس الدوله والدين الياس ديلاں فرمايش سپهسالار معظم محمد  
(۴) فيروز دهانسورى فى السابع و العشرين من ذى القعدة سنة اثنى و سبعين و سبعماية

## TRANSLATION

- (1) The building of the Masjid Jāmi' (the Congregational mosque), after being desolated, was built in the reign of the august monarch of the age, confident of the help of the Compassionate,  
(2) Abu'l-Muzaffar Firūz Shāh as-Sultān, during the administration of Malik-i-Malūka'sh-Sharq Kābak (1) Khāṣ Dailān Sultānī,  
(3) Deputy of the Malika'sh-Sharq Shamsu'd-Daula wad-Dīn Ilyās Dailān, by order of the great Commander-in-Chief Muḥammad,  
(4) Fīroz of Dhānsur, on the 27th Zī'l-Qa'dah of the year 772 (A.H.=12th June, 1371 A.D.)

## Didwāna

The town of Didwāna, 27°24' N and 74°35' E, is the headquarters of the Didwāna district in the Jodhpur State, about 130 miles from the city of Jodhpur. It is a place of antiquity and tradition avers that its old name, long before the advent of the Muslims, was Doudwanak. It changed hands many times: it is known to have been formerly under the Chauhān kings of Sāmbhar and subsequently under the sultāns of Delhi and the Mughul emperors. Eventually it came under the joint possession of Jodhpur and Jaipur State till it was finally acquired by Mahārāja Bakht Singh of Jodhpur about the middle of the 18th century. Sixteen inscriptions belong to Didwāna and they are given below in chronological order:—

## INSCRIPTION No. 2

On the *mihrāb* of the mosque adjoining the post office at Didwāna is an oblong inscription, measuring 3'6" × 9", in two lines. It records the construction of the mosque on the 10th of Muḥarram, 779 A.H. (19th May, 1377 A.D.) by Hājī bin Muḥammad-an-Nassāj who is not otherwise known to history. The word ناساج (lit. a weaver or a maker of armours) inscribed against his name seems to suggest that he was not a man of note in the public eye but a craftsman and a devout Muslim. The inscription reads as follows:—

## TEXT

## Plate IX(b)

- (۱) بحمد الله و بحسن التوفيق امر بنا هذا المسجد العبد الضعيف المحتاج الى رحمة الله  
(۲) حاجى بن محمد الناساج فى التاريخ العاشر من المعرم سنة تسع و سبعين و سبعماية

<sup>1</sup> *Tārīkh-i-Firūz Shāhī* by ẓia Baranī, Persian text, p. 527.

<sup>2</sup> *Tārīkh-i-Firūz Shāhī* by Shams Sirāj 'Afīf, Persian text (Bibl. Ind.), pp. 115-117.



## TRANSLATION

- (1) By the grace of Allāh and Divine guidance, the humble slave soliciting the mercy of God,  
 (2) Hājī, son of Muḥammad *an-Nassāj*, (the weaver) ordered the construction of this mosque on the tenth of Muḥarram, year 779 A.H. (19th May, 1377 A.D.).

## INSCRIPTION No. 3

In the *Shaikhon-ki-Masjid* there is a Persian inscription in two lines in *Naskh* characters in relief. The inscriptional slab measures 4'10"×10" and assigns the construction of the mosque to one Tātār *Khān* (?) *Khabbāz* (lit. a baker) in 779 A.H. (1377 A.D.) in the reign of Sultān Firūz Shāh. The name of the builder is not clearly readable but from his profession recorded in the epigraph he seems to have been a well-to-do *Khabbāz* (or baker) of religious sentiments. I have read the inscription as follows:—

## TEXT

## Plate XII (b)

- (۱) در عهد بادشاه مسلمانان ابو المظفر فیروز شاه السلطان اعلى الله امره و افاض على العالمين احسانه  
 (۲) بنا کرد این مسجد بنده گناه کار امیدوار (؟) برحمت پروردگار تاتار خان (؟) خباز سنه  
 تسع و سبعین و سبعماية

## TRANSLATION

- (1) During the reign of the king of the Musalmāns, Abu'l-Muzaffar Sultān Firūz Shāh—may God raise his dignity and diffuse his obligation all over the universe;  
 (2) Tātār *Khān* (?) *Khabbāz* (lit. a baker), the sinful slave, hopeful (?) of the mercy of the Providence, constructed this mosque in the year 779 (A.H.=1377-78 A.D.).

## INSCRIPTION No. 4

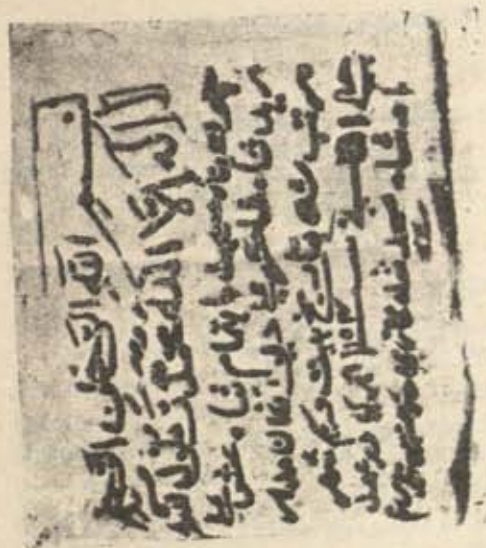
To the west wall of the Band (closed) Masjid at Didwāna is fixed a stone slab (3'6"×1'2") inscribed with *Naskh* letters in relief. The inscription is in Arabic prose, in four lines, and mentions the construction of a mosque in 786 A.H. (1384 A.D.) by one Kabīr, son of *Khawājagī*, son of *Minhājan-Nāsihi*, about whom nothing is available in any contemporary records. The text reads as follows:—

## TEXT

## Plate X (b)

- (۱) بنی عمارة هذه المسجد فی عهد الوائق بتائید الرحمان ابو المظفر فیروز شاه  
 (۲) السلطان خالصاً مخلصاً لوجه الله و طلب ثوابه منه العبد الضعیف النحیف کبیر بن  
 (۳) خواجگی بن منهاج الناصحی و کان اتمامه فی اليوم الرابع و العشرين من ربيع الاول  
 (۴) عامه ست و ثمانین و سبعماية علا ذکر بها (؟)

(a) Inscription of Muhammad Shah dated 1154 H.  
from Didwana, Jodhpur State.



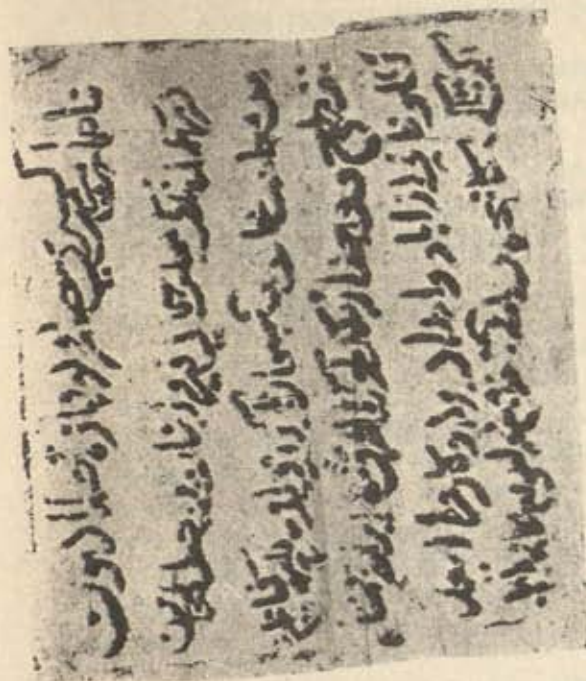
Scale : • 25

(b) Inscription of Firoz Shah Tughluq dated 786 H. from the same place.



Scale : • 142

(c) Inscription dated 889 H. from the same place.



Scale : • 2





## TRANSLATION

- (1) The building of this mosque was constructed during the reign of the confident of the help of the Merciful, Abu'l-Muza'ffar Firūz Shāh  
 (2) as-Sultān, sincerely and purely for the sake of Allāh and in order to have recompense from Him, by the humble and weak slave Kabīr, son of  
 (3) Kbwājagī, son of Minhāj-an-Nāsihī. And it was completed on Wednesday the 20th of Rabi'I,  
 (4) year 786 (A.H.=12th May, 1384 A.D.). God may raise sermon in it (the mosque).

## INSCRIPTION No. 5

In the Sayyidōn-kī-Masjid at Didwāna is a Persian inscription in prose, in three lines. The script is crude *Thulh* in relief. The inscription slab measures 2'3"×1'1" and ascribes the construction of a gateway and the city wall of Didwāna to Khān-i-A'zam Mujāhid Khān in 840 A.H. (1436 A.D.). History tells us that the Khān-i-A'zam held sway over Sāmbhar, Didwāna and Naraina as a separate principality whilst his nephew, Shams Khān II, held the Nāgaur dominions. The city of Didwāna was surrounded by a wall pierced by six gateways. Some words of the inscription have weathered but an effort has been made to fill up the gaps. I read the text as follows:—

## TEXT

## Plate XI (c)

- (۱) [تعمیر] عمارت این دروازه و حصار قصبه دیندوانه حرسها الله  
 (۲) [۱] ز خان اعظم و خاقان معظم مجاهد خان دام عالیاً  
 (۳) ..... م حیاته و دولته در ماه ربیع الآخر سنه اربعین و ثمانمایه

## TRANSLATION

- (1) [The construction of] the building of this gateway and the city wall of the town of Didwāna—may Allāh protect it!—  
 (2-3) was (prepared by the order of) the Khān-i-A'zam and Khāqān-i-Mu'azzam Mujāhid Khān—may the days of his life and rule.....be ever prosperous!—in the month of Rabi'II, year 840 (A.H. or Oct. 1436 A.D.).

## INSCRIPTION No. 6

As noticed above, the city of Didwāna was founded in a circular form and surrounded by a city wall pierced by six gateways, viz., Nāgaurī darwāza, Ajmerī darwāza, Fatehpuri darwāza, Dehli darwāza, Lādnūn darwāza and Dīn darwāza, which are still extant. A mosque at Didwāna belonging to the Khānate of Nāgaur possesses a Persian inscription in prose, in six lines, mentioning the construction and repairs of the city wall and the Lādnūn Darwāza in 889 A.H. (1484-85 A.D.) in the time of Majlis-i-'Alī Firūz Khān, great-grandson of Shams Khān Dandānī who (latter) was a younger brother of Zafar Khān, the founder of the dynasty of the independent kings of Gujarāt. The epigraph is in *Naskh* letters, too much weathered, and measures 1'5"×1'3". I read the text as follows:—

## TEXT

## Plate X (c)

- (۱) بنا عمارت [و] مرمت [کسر] حصار و دروازه قصبه (۲) لادنون  
 (۲) در عهد بندگی مجلس عالی فیروز خان بن صلاحیت خان



- (۳) بن مجاهد خان بن شمس خان ناگوری از سر ..... راست کنانید  
 (۴) مقطع دو جنازه (۹) .....  
 (۵) کشلو خانی از آبا و (sic.) اجداد بر او کار فرما آیند  
 (۶) ..... تاکه ..... فی سنه تسع [و] ثمانین [و] ثمانما [یة]

## TRANSLATION

- (1) The construction and repairs of the imperial city wall and gateway of the town of Lādnūn were completely executed  
 (2) during the regime of *Majlis-i-'Alī* Firūz Khān, son of Ṣalābat Khān,  
 (3) son of Mujāhid Khān, son of Shams Khān of Nāgaur.  
 (4) The fief of Dūjnāna (?) .....  
 (5) Kishlū Khānī and his forefathers have been ruling over it .....  
 (6) ...so that ..... in the year 889 (A.H.=1484-85 A.D.).

## INSCRIPTION No. 7

To the back wall of the Jāmi' Masjid at Didwāna is fixed a stone tablet (3'10" × 1'2") bearing a Persian epigraph in *Nasḫā* characters in relief in three lines. It is in prose and speaks of the repairs executed to the mosque in 896 A.H. (1491 A.D.) by Malik Hizabr, the Commissary of the town of Didwāna during the rule of *Majlis-i-'Alī* Firūz Khān, great-grandson of the illustrious Shams Khān Dandānī who, like his brother Sultān Zafar Khan of Gujarāt, carved out a small independent state for himself at Nāgaur at the disruption of the Tughluq empire. I have deciphered the text as follows:—

## TEXT

## Plate XII (a)

- (۱) بتوفیق الله تعالى و حسن ..... در عهد دولت بندگان مجلس عالی و منصب معالی  
 فیروز خان بن  
 (۲) صلاحیت خان بن مجاهد خان بن شمس خان ناگوری امد الله ظلال جلاله مرمت کرد این  
 مسجد را  
 (۳) ملك هزبر بن علاء بن شیردل خانی گماشته قصبه دیندوانه فی التاريخ من الشهر الشوال  
 سنه ست و تسعين و ثمانماية

## TRANSLATION

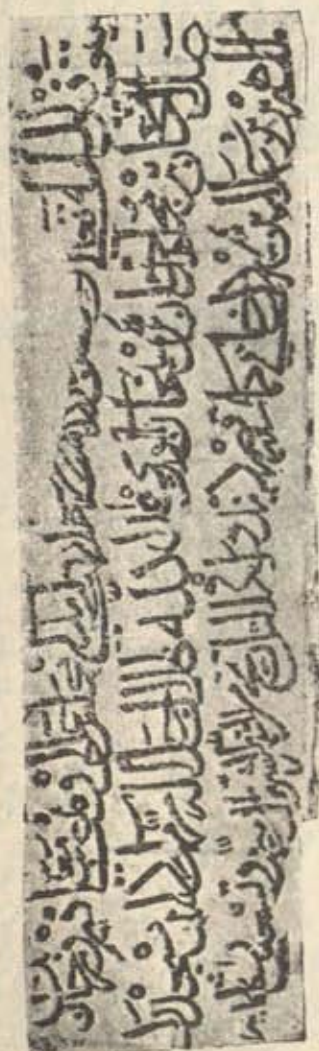
- (1) By the grace of Allāh, the Most High, and by the good ..... during the period of rulership of *Majlis-i-'Alī wa Maṇṣab-i-Ma'ālī* (the service of the man of high society and high rank) Firūz Khān,  
 (2-3) son of Ṣalābat Khān, son of Mujāhid Khān, son of Shams Khān of Nāgaur,—may the Almighty God perpetuate the shadow of his grandeur!—Malik Hizabr, son of 'Alā, son of Sherdil Khānī, the Commissary of the town of Didwāna, repaired this mosque in the month of Shawwāl, year 896 (A.H.=August 1491 A.D.).

(c) Another inscription from the same town.



Scale : 25

(a) Inscription of Firoz Khan from the Jami Masjid, Didwana.



Scale : 142

(b) Inscription of Firoz Shah Tughluq dated 779H. from the same town.



Scale : 166







## INSCRIPTION No. 8

A fragmentary Persian epigraph in prose, measuring  $11\frac{1}{2} \times 7\frac{1}{2}$ ", appears in the *Shaiḥon-ki-Masjid* at *Didwāna*. The script is a mixture of crude *Naskh* and *Nasta'liq* characters. The inscription is dated 14th *Sha'bān*, 961 A.H. (15th July, 1554 A.D.) and records the construction of a mosque by the corporation of weavers. The name of the ruling chief has, however, disappeared and only his epithet '*Bādshāh-i-Ghāzī*' (or king-champion of the faith) is now to be seen on the inscription slab. I read the text as under :—

## TEXT

Plate XII (c)

- (۱) بسم الله الرحمن الرحيم [الرحيم]  
 (۲) لا اله الا الله محمد [الرسول الله]  
 (۳) بناء مسجد طایفه نور باغان .....  
 (۴) بتاریخ ۱۴ شهر شعبان سنه ۹۶۱ در .....  
 (۵) بادشاه غازی [زی]

## TRANSLATION

- (1) In the name of Allāh, the Merciful, (the Compassionate).  
 (2) There is no god but Allāh, Muḥammad (is His Prophet).  
 (3) The mosque was founded by the corporation of weavers....  
 (4) on the 14th of the month of *Sha'bān*, year 961 (A.H. or 15th July, 1554 A.D.) in (the reign of.....)  
 (5) *Bādshāh Ghāzī*.

## INSCRIPTION No. 9

Over the central *mihrāb* of the *Takya Masjid*, just at the back of the *Band Masjid*, at *Didwāna* is a marble slab,  $1'8\frac{1}{2} \times 11\frac{1}{2}$ ", on which is a Persian inscription, in verse, of the reign of Emperor Akbar executed in *Nasta'liq* characters in four lines. 'Abdu-r Raḥīm of Nāgaur, whose *non-de-plume* was Raḥīmī, was the composer of these verses as well as the writer of the epigraph. The *Tadhkira-i-Roz-i-Roḥan*<sup>1</sup>, speaks of a poet, Raḥīmī, who came to India from Ghaznin in the reign of Akbar and it is not improbable that the scribe and composer of these verses was the same Raḥīmī. Again, Mir Muḥsin, the builder of the mosque, appears to be the same Mir Muḥsin Riḏwī who, as the *Tabaqāt-i-Akbarī*<sup>2</sup> informs us, was sent by Akbar on an embassy to Nizāmu'l-Mulk, the ruler of Ahmednagar (Deccan), in 981 A.H. (1573 A.D.). The chronogram is happy and yields the date 990 A.H. (1582-83 A.D.). The text reads as follows :—

## TEXT

Plate XIII (b)

- (۱) در دور شاه اکبر غازی بعون او بنیاد بست مسجد نیکو بنا یک  
 (۲) آن میر محسن که بانواع مکرمت آراست معبد و عجایب صفا یک  
 (۳) تاریخ سال مسجد اگر بشنوی زمین آمدند از غیب که خوش جا یک یک

۹۹۰

(۴) قایله و کاتبه عبد الرحیم ناگوری اشتها ره رحیمی

<sup>1</sup> *Tadhkira Roz-i-Roḥan* (Bhopal 1927 A.H.), p. 240.

<sup>2</sup> *Tabaqāt-i-Akbarī* (English Translation by B. Dē), Vol. II, p. 425; also *Akbarnāma* (Persian text), Vol. III,



## TRANSLATION

- (1) During the reign of king Akbar, the warrior by His (God's) grace the foundation of an excellent mosque was laid,  
 (2) By that Mir Muḥsin who, in various generous devices, decorated a place of worship and wonders.  
 (3) If thou listenst to the date of its completion from me, the Invisible speaker says 'It is a pleasant place'. 990 (A.H.=1582-83 A.D.).  
 (4) The composer and scribe of this (inscription) is 'Abdu'r-Raḥīm of Nāgaur, known as Rahīmī.

## INSCRIPTION No. 10

Near the Takya Masjid at Didwāna stands a pillar which is the only remnant of a majestic gateway that existed there sometime. To it is fixed a marble slab, 2'10" × 1'7", bearing a Persian inscription in verse composed by Ni'matullāh and calligraphed in *Nasta'liq* style by one Jān Muḥammad. It is in eleven lines and its composer seems to be the same poet Ni'matullāh Rasūlī as has been mentioned by Mullā 'Abdu'l-Qādir Badāyūnī<sup>1</sup>. The epigraph records the construction of a fort by Qāzī 'Imādu'l-Mulk in 1000 A.H. (1591 A.D.) under the superintendence of Mirzā 'Abdu'l-Laṭīf of the court of Emperor Akbar. History tells us that in 984 A.H. (1577 A.D.) Akbar was in Ajmer when Sultān Khwāja was appointed *Mir-i-Hāj* or leader of the caravan of pilgrims consisting of a good many pious persons some of whom including Qāzī 'Imādu'l-Mulk are mentioned in the *Akbarnāma*<sup>2</sup>. Mirzā 'Abdu'l-Laṭīf, under whose supervision the fort of Didwāna was built, was perhaps the same 'Abdu'l-Laṭīf Qazwīnī as had come to India in 963 A.H. (1555 A.D.) from 'Irāq and with whom Akbar had read the *Discān* (of Hāfiḡ ?)<sup>3</sup>. Hājjiu'd-Dabir has also mentioned in his *Arabic History of Gujarat* one 'Abdu'l-Laṭīf whom he had met in 981 A.H. (1573 A.D.) and who, according to him, was very witty and had an access to the Emperor<sup>4</sup>. It may also be noted that the inscription bears *Abu'l-Ghāzī* as the *Kunniyat* of Emperor Akbar instead of his usual epithet *Abu'l-Fatḥ*.

## TEXT

## Plate XIII(c)

بسم الله الرحمن الرحيم

- |  |   |
|--|---|
| (۱) کز نسیم عدل او باغ جهان معمور باد  | (۲) در زمان خسرو غازی همیخواهم مدام       |
| هر کجا شاهیست شه را تابع منشور باد     | (۳) شاه ابو الغازی شکوه سلطنت کز فر جاہ   |
| نه فلک از آفتاب طالعش پر نور باد       | (۴) سرور شاهان جلال الدین محمد اکبر انکه  |
| نام پاکش در جهان از مهر و مہ مشہور باد | (۵) حضرت قاضی عماد الملک آن دریاے جود     |
| چشم حاسد زین حصار چرخ آسا دور باد      | (۶) ساخت اینش قلعه مستحکم و حصن حصین      |
| دولت و اقبال و جاہ و حشمتش موفور باد   | (۷) نو نہال سلطنت آن میرزا عبد اللطیف     |
| ہمت عالی او دایم بدین دستور باد        | (۸) ز اہتمامش شد تمام این قلعه گردون اسام |

<sup>1</sup> *Muntakhabu't-Tawārīkh* by Badāyūnī, Eng. Trans., Vol. I, p. 531, and Vol. II, p. 24.

<sup>2</sup> *Akbarnāma*, Vol. III, P. 192: also *Tabaqāt-i-Akbarī* (Eng. Trans.), Vol. II, p. 492.

<sup>3</sup> *Muntakhabu't-Tawārīkh* by Badāyūnī, op. cit., Vol. II, p. 24.

<sup>4</sup> *Arabic History of Gujarat*, p. 610.



- (۹) جستم از پیر خرد چون سال اتمامش خرد      گفت تاریخے کہ دایم در جهان مذکور باد  
 (۱۰) صیعدم سوے فلک دست دعا بکشاد و گفت      بانی این قلعه یارب جاودان منصور باد  
 (۱۱) قایله نعمت الله و کاتبه جان محمد

## TRANSLATION

- (1) In the name of Allāh, the Merciful, the Compassionate.  
 (2) During the reign of the king, the warrior I always desire that the garden of the world may be full of the breeze of his justice.  
 (3) The King *Abu'l-Ghāzī*, the dignity of the empire—on account of the grandeur of his high position may every king wherever he is be obedient to his mandate!—  
 (4) The lord of kings, Jalālu'd-Dīn Muḥammad Akbar—may the nine heavens be full of effulgence emanating from the stars (lit. sun) of his fortune!  
 (5) The venerable Qāzī 'Imādu'l-Mulk, the ocean of generosity—may his name be more famous in the world than the sun and the moon!—  
 (6) Built this strong and impregnable fort—may the eye of the jealous be away from this heaven-like fort!  
 (7) By the young tree of the empire, Mirzā 'Abdu'l-Laṭīf—may his riches, fortune, dignity and grandeur be ample!—  
 (8) This fort, whose foundation is (stable) like heaven, was completed under his superintendence—may his high ambition be ever like this!  
 (9) When I enquired of the date of its completion from Old Wisdom, the Wisdom gave out a chronogram that may ever be talked of in the world.  
 (10) In the morning it spread its hands for prayer towards the heaven and said, 'O God, may the builder of this fort be ever victorious!' (1000 A.H. or 1591-92 A.D.)  
 (11) The composer of these verses is Ni'matu'llāh and the scribe Jān Muḥammad.

## INSCRIPTION No. 11

The Kachahri Masjid at Didwāna was built in the reign of *Shāh Jahān* by Muḥammad Sharif, better known as Muḥammad Sharif Munabbi<sup>1</sup>. He was the brother of Qābil Khān, author of the *Adāb-i-'Alamgiri*, and was the *Dārōgha* of *Dāk* (Post) and *Dāru'l-Inshā* (Office of Communication). On the *mihrāb* of the mosque is a Persian inscription in verse and prose in seven lines. The style is *Nasta'liq* in relief the execution of which is crude and careless\*. The chronogram '*Az Khatm*' (From completion) occurring in the fifth line yields the year 1048 A.H. (1638 A.D.) which corresponds to the eleventh regnal year of *Shāh Jahān* given in the epigraph. The inscriptional tablet measures 3' x 1'5" and the text runs as follows:—

## TEXT

## Plate XIV (a)

(۱) لا اله الا الله محمد      يا فتاح      الرسول الله

<sup>1</sup> *Maṣṣū'iru'l-Umarā*, Persian text, Vol. III, p. 35.

<sup>2</sup> The ignorance of the scribe seems to be responsible for the inartistic execution of the epigraph as well as for such spelling mistakes as *جهان* for *شاه جهان* and other inaccuracies (marked with asterisks in the text) which have rendered the verses inelegant and even defective.



- (۲) در زمان شاه (Sic.) جهان صاحب قران بینظیر  
 شد مرتب مسجد بیمثل چون رضوان منیر
- (۳) غنچه باغ شرع از آب عدلش تازه شد  
 خار بیدادی عدم شد چون شه آمد بر سریر
- (۴) [از قضا] ؟ آن شریف خانه دین بے مثال  
 شد مرتب در اوان شاه مسجد بے نظیر
- (۵) از ختم بر آمد \* سال تاریخش ز هجر مصطفی  
 وصل دین پیغمبری با جان دل کرده پذیر
- (۶) ز حکم بادشاه شاه جهان این مسجد مرتب شد ماه فروردی سنه ۱۱  
 (۷) از اهتمام بنده درگاه محمد شریف .....

## TRANSLATION

- (1) There is no god but Allāh, Muḥammad is His Prophet. O Opener.
- (2) In the reign of *Shāh Jahān*, the matchless lord of the happy conjunction, this unique mosque, brilliant like Paradise, was built.
- (3) The bud of the garden of the Islamic Law became fresh on account of the water of his justice; the thorn of injustice disappeared since the king came to the throne.
- (4) (By the divine decree) ? this matchless sacred religious mansion, the unique mosque was built during the reign of the king.
- (5) The words '*Az Kālm*' yield the date of the *Hijra* era of the Prophet (i.e., 1048 A.H.=1638 A.D.); I have accepted the religion of the Prophet with heart (and) soul.
- (6) By the order of king *Shāh Jahān* this mosque was completed in the month of Farwardī, eleventh regnal year, under the superintendence of the humble servant of the court, Muḥammad *Sharif*,....

## INSCRIPTION No. 12

An inscription tablet, measuring 6'7" × 6", is set into the back wall of the '*Idgāh*', but it records the reconstruction of a mosque by Mirzā Muḥammad 'Ārif in 1075 A.H. (1665 A.D.) in the 8th regnal year of Aurangzeb 'Ālamgir. The epigraph is in Persian prose in two lines, and the style of writing is crude *Nasta'liq*. Nothing is known about the Mirzā in contemporary records of history but the next epigraph (Pl. XI(a)) does shed some light on him: he was a pious and learned man, knowing also the *Qurān* by heart, and seems to have been a notable person of his age at *Didwāna*. The text is given below:—

## TEXT

## Plate XIV (b)

- (۱) بسم الله الرحمن الرحيم لا اله الا الله محمد الرسول الله بتاريخ غره شهر شوال  
 سنه ۱۰۷۵ هجری باهتمام بنده درگاه

(a) Inscription of Shahjahan from Didwana.

لا اله الا الله محمد ابي  
 در زمان جناب صاحب فرائد  
 انجمن لیس شریعت و فقه  
 این شریف قادیان بی مثال  
 در فرموده انما ندرت و عظمت  
 در حکم و شایسته این مسجد  
 ارا تمام بند درگاه محمد شریف

Scale : 142

(b) Inscription of Aurangzeb dated 1075 H. from the same town.

بسم الله الرحمن الرحيم لا اله الا الله محمد ابي  
 در زمان جناب صاحب فرائد  
 انجمن لیس شریعت و فقه  
 این شریف قادیان بی مثال  
 در فرموده انما ندرت و عظمت  
 در حکم و شایسته این مسجد  
 ارا تمام بند درگاه محمد شریف

Scale : 11

(c) Another inscription of Aurangzeb from the same place.

بسم الله الرحمن الرحيم لا اله الا الله محمد ابي  
 در زمان جناب صاحب فرائد  
 انجمن لیس شریعت و فقه  
 این شریف قادیان بی مثال  
 در فرموده انما ندرت و عظمت  
 در حکم و شایسته این مسجد  
 ارا تمام بند درگاه محمد شریف

Scale : 25





(۲) مرزا محمد عارف بناء مسجد از سر نو با تمام رسید بتوفیق الله تعالى

*In the lefthand corner panel in three lines*

(۳) در عهد شاه عالم گیر بادشاه غازی سنه ۸

## TRANSLATION

(1) In the name of Allāh, the Merciful, the Compassionate. There is no god but Allāh, Muḥammad is His Prophet. On the first of the month of *Shawwāl*, year 1075 Hijri (17th April, 1665 A.D.), under the supervision of the slave of the court,

(2) Mirzā Muḥammad 'Ārif, the reconstruction of the mosque was completed by the grace of Allāh, the Most High,

(3) during the reign of *Shāh* 'Ālamgīr Bādshāh Ghāzī, 8th (regnal) year.

## INSCRIPTION No. 13

Inside the fort of Dīdwāna, the Band Masjid has another inscription, 5'11"×8", in three lines, on its back wall. It is in crude *Nasta'liq* characters and records the reconstruction (of a mosque) by Mirzā Muḥammad 'Ārif noticed in the previous epigraph (Plate XIV (b)) in 1076 A.H. (1665 A.D.) in the reign of Emperor Aurangzeb. Although this epigraph speaks of the reconstruction of some building and says nothing clearly as to what was rebuilt afresh, a tradition of the Prophet recorded in the last line tends to hint that the building referred to was a mosque. The text reads as follows:—

## TEXT

## Plate XI (a)

(۱) بسم الله الرحمن الرحيم ۝ لا اله الا الله محمد رسول الله اشهد ان لا اله الا الله وحده لا شريك [له] و اشهد ان محمدا عبده و رسوله

(۲) در عهد ابو الظفر محی الدین محمد اورنگ زیب بهادر عالمگیر بادشاه عالی بنای ثانی از سر نو بموجب التماس و اهتمام فضیلت و امانت پناه حافظ القرآن علیه الرحمة و الغفران مرزای

(۳) مرزا محمد عارف مرتب شد بتوفیق الله تعالى تحریر فی التاريخ غره ماه جمید الثانی سنه ۱۰۷۶ یکهزار هفتاد و شش موافق سنه ۸ جلوس مبارک ۝ من ترك الصلوة متعمداً بقى فی النار ثمانین حقبا ۝

## TRANSLATION

(1) In the name of Allāh, the Merciful, the Compassionate. There is no god but Allāh, Muḥammad is His Prophet. I testify that there is no god but Allāh; He is One without a partner, and I testify that Muḥammad is His servant and His Prophet.

(2) During the reign of Abu's-Zafar Muḥayyū'd-Dīn Muḥammad Aurangzeb Bahādur 'Ālamgīr Bādshāh 'Āli, the reconstruction was made afresh by the guidance of Allāh, the Most High, according to the request and care of

(3) the great Mirzā Muḥammad 'Ārif, the asylum of learning and honesty, the knower of the *Qurān* by heart (*Hāfiẓa'l-Qurān*)—(Divine) mercy and pardon be upon him! Written in the



beginning of the month of Jamid (Jumāda) II, year 1076, one thousand and seventysix (A.H.—December, 1665 A.D.) corresponding to the eighth auspicious regnal year. Whoever neglects a prayer purposely shall remain in hell for eighty *ḥuqubas*<sup>1</sup>.

## INSCRIPTION No. 14

In the *Shāikhon-ki-Masjid* at *Didwāna* there is a Persian inscription in prose, in six lines, measuring 1'1" × 9½". It is in crude *Nasta'liq* letters in relief and its workmanship is not only inartistic but careless inasmuch as the alignment and arrangement of some of the words are not in order with the result that the last line of the epigraph is not clearly decipherable. As noticed above, the title of the ruling monarch Aurangzeb has again been wrongly inscribed as *ابوالظفر* instead of *ابوالمظفر*. However, the inscription seems to assign the construction of a building to *Firūz*, son of *Dāūd*, son of *Shāh Bhān Miyān*, and to the oil-pressers on the 22nd of *Muḥarram*, 1086 A.H. (18th April, 1675 A.D.). My reading of the text is given below :—

## TEXT

## Plate XIII (a)

- (۱) بسم الله الرحمن الرحيم  
 (۲) يا فتاح لا اله الا الله محمد الرسول الله  
 (۳) در عهد ابو الظفر محي الدين محمد اورنگ زیب بهادر  
 (۴) عالمگیر بادشاه غازی خلد الله تعالى ملكه [و] سلطانه  
 (۵) و باهتمام و حق الحک بنده درگاه فیروز بن داؤد  
 (۶) .... میان و دوغنگشان (۹) بانصرام رسید ۲۲ محرم سنه ۱۰۸۶ هجری

## TRANSLATION

- (1) In the name of Allāh, the Beneficent, the Merciful.  
 (2) O Opener. There is no god but Allāh, Muḥammad is His Prophet.  
 (3) During the reign of Abu'z-Zafar Muḥayyu'd-Din Muḥammad Aurangzeb Bahādur  
 (4) 'Ālamgīr Bādshāh Ghāzī—may the Most High Allāh perpetuate his kingdom and suzerainty !—  
 (5) and under the supervision and by the right of ownership of the slave of the court, *Firūz*, son of *Dāūd*,  
 (6) ..... *Miyān*, as well as of (other) oil-pressers, (the construction) was completed on the 22nd *Muḥarram*, year 1086 A.H. (18th April, 1675 A.D.).

## INSCRIPTION No. 15

One of the gateways of *Didwāna*, known as the *Din Darwāza*, bears a Persian inscription in prose and verse, executed in *Nasta'liq* characters in relief by *Mir Muḥammad Murād*. It is in nine lines and measures 1'1" × 9". According to it, the builder of the gateway was one of the trusted nobles of Aurangzeb, named *Dindār Khān*, after whom the gateway came to be so called. *Dindār Khān* had been one of the chief adherents of Aurangzeb throughout the war of succession and also afterwards and was raised to the rank of two thousand five hundred and one thousand two hundred cavalry. In 1075 A. H. he was appointed as *Faujdar* of *Dipālpūr*<sup>2</sup> before his transfer to *Rajputana*.

<sup>1</sup> *Huqubas* = eighty years. Thus the punishment for neglecting a prayer wilfully amounts to six thousand and four hundred years which rather means a very long period.

<sup>2</sup> *Ālamgīrnāma*, pp. 93, 875 : also *Khulāṣatu'l-Tawārīkh*, ed. by Zafar Ḥasan, Delhi, pp. 498, 504-505.

The inscription is dated 1093 A.H. (1681 A.D.) and I have read it as follows :—

## TEXT

## Plate XIV (c)

- (۱) لا اله الا الله محمد الرسول الله  
 (۲) بعهد شاه عالم گير بادشاه (sic) دين پرور  
 (۳) ز دود ظلمت كفر آفتاب دين يکسر  
 (۴) در سنه الف و تسعين و ثلاث  
 (۵) شهر جمادى الاول از اهتمام  
 (۶) مقرب بارگه خديو جهان و  
 (۷) جهان نيان (sic) (جهانيان) ديفدار خان مرتب شد  
 (۸) و مسمى دين دروازه گشت  
 (۹) کتبه مير محمد مراد

## TRANSLATION

- (1) There is no god but Allāh, Muḥammad is His Prophet.  
 (2) During the reign of king 'Ālamgīr Shāh, the cherisher of the faith,  
 (3) the sun of religion has totally removed the darkness of unbelief.  
 (4-8) In the month of Jumāda I of the year one thousand and ninetythree (April, 1681 A.D.), under the superintendence of Dindār Khān, the nearer one to the court of the master of the world and the worldly people, (this gate) was completed and given the name of 'Dīn Darwāza' (Dīn Gate).  
 (9) Written by Mir Muḥammad Murād.

## INSCRIPTION No. 16

On the *mihrāb* of Shāh Changī Madārī's mosque at Dīdwāna is fixed a small stone tablet, 8" × 5", inscribed with a Persian epigraph in prose in *Nasta'liq* letters. It is in four lines and mentions the completion of the mosque on the 7th Zi'l-hajja, 5th regnal year of Sultān Muḥammad Mu'azzam Shāh Bahādur 'Ālamgīr under the supervision of Shāh Changī Madārī about whom nothing is traceable in contemporary records. The inscription is of much historical value inasmuch as history is absolutely silent about Sultān Muḥammad Mu'azzam Shāh Bahādur's ever assuming his father's title 'Ālamgīr'. Only two coins in the collection of the Punjab Museum did style him as 'Ālamgīr II', but the authenticity of this view was doubted. This epigraphical evidence, however, supports the numismatic record and makes an interesting addition to our knowledge of history. My reading of the text is as follows :—

## TEXT

## Plate XV(a)

- (۱) ابن مسجد با اهتمام شاه چنگی مداری



- (۲) در عهد سلطان محمد معظم شاه بهادر  
 (۳) عالم گیر بتاریخ هفتم ذی الحجه سنه ۵  
 (۴) جلوس معلی مرتب شده

## TRANSLATION

- (1) This mosque was built under the supervision of Shāh Changi Madārī.  
 (2) during the reign of Sultan Muhammad Mu'azzam Shāh Bahādūr  
 (3) 'Ālamgīr on the 7th Zi'l-Hajjah, 5th year  
 (4) of the sublime succession."

The 5th regnal year of Shāh 'Ālam corresponds to 1123 A.H. (1711 A.D.).

## INSCRIPTION No. 17

Above the *mihrāb* of the mosque adjoining the Post Office of Didwāna is a stone slab inscribed with an epigraph in Persian prose in seven lines in crude *Nasḫ* style. It measures 11" × 10" and mentions the erection of a mosque in 1154 A.H. (1741 A.D.) in the 23rd regnal year of Emperor Muhammad Shāh under the supervision of Shāh 'Ishq 'Alī, a disciple of Shāh Shākir 'Alī. The calligraphy being careless and defective, the last two words in the fourth line are not clearly readable. However, I read the epigraph as follows:—

## TEXT

## Plate X (a)

- (۱) بسم الله الرحمن الرحيم  
 (۲) لا اله الا الله محمد رسول الله  
 (۳) چون بناء مسجد باهتمام شاه عشق علی  
 (۴) مرید شاه شاکر علی دیوانگان مدار  
 (۵) مرتب شده بتاریخ بیست و یکم شهر  
 (۶) جمادی الثانی سنه ۱۱۵۴ هجری در عهد  
 (۷) بادشاه محمد شاه غازی در سنه بیست و سه  
 سنه ۲۳

## TRANSLATION

- (1) In the name of Allāh, the Beneficent, the Merciful.  
 (2) There is no god but Allāh, Muhammad is His Prophet.  
 (3) The construction of the mosque was carried out under the supervision of Shāh 'Ishq 'Alī,  
 (4) a disciple of Shāh Shākir 'Alī Diwāngān Madār(?)  
 (5-6) on the 21st of the month of Jumāda II, year 1154 A.H. (3rd Sept., 1741 A.D.)  
 (7) during the reign of king Muhammad Shāh Ghāzī, in the twenty-third (regnal) year. Year 23.

## INSCRIPTION No. 18

A stone slab, 2'1" × 10", is fixed over the entrance of the Sayyidōn-ki-Masjid at Didwāna and bears a Persian epigraph in prose in four lines. The style and writing is very crude: it is neither

purely *Naskh* nor *Nasta'liq* but rather a mixture of both which shows the decadence of the art of calligraphy in the last days of the tottering Mughul empire. The last half of the first line is not quite clear, but the inscription as a whole refers to the construction of a mosque by Nāik Dāim Khān, son of Qāim Khān, on the 19th Za'l-Hajjah, 1263, A.H. (28th November, 1847 A.D.) in the reign of Sirāju'd-Dīn Bahādur Shāh II. I decipher the text as under :—

## TEXT

## Plate XI (b)

- (۱) بسم الله الرحمن الرحيم يا ..... سلطان جود پير بهارے (۹)  
 (۲) این مسجد در عهد بادشاه جهان پناه شاه سراج الدین  
 (۳) بهادر بادشاه غازی از سعی نایک دایم خان بن قایم خان  
 (۴) مرتب شد در شهر ذالحجه بتاریخ نوزدهم سنه ۱۲۶۳ هجری صلعم

## TRANSLATION

- (1) In the name of Allāh, the Beneficent, the Merciful. O.....Sultān Jūd Pīr Bihārī (1)  
 (2-4) This mosque was built on the 19th of the month of Za'l-Hajjah, year 1263 of the exodus (of the Prophet), peace be on him; (28th November, 1847 A.D.)—during the reign of the king, asylum of the universe, Shāh Sirāju'd-Dīn Bahādur Bādshāh Ghāzī, through the endeavours of Nāik (Veneur) Dāim Khān, son of Qāim Khān.

## Jālor

Jālor (25°21'N. and 72°37'E.), the headquarters of a district of the same name in the Jodhpur State, is situated 75 miles south of Jodhpur city. The fort of Jālor is specially noted for its massiveness and its dimensions are reported to be 800 by 400 yards. Jālor was ruled by the Paramāra Rājpūts till about the end of the 12th century A.D. when the Chauhān Rāe Kitipāl of Badol took it and made it his capital. His grandson, Udai Singh, surrendered it to Shamsu'd-Dīn Iltutmish<sup>1</sup> (1210-1235 A.D.). An inscription from Jālor already brought to light by Dr. Yazdāni<sup>2</sup> mentions the construction of some shrine at this place during Iltutmish's reign. After the death of Iltutmish it again passed to the Chauhān Rājpūts from whom about hundred years later it was conquered by 'Alāu'd-Dīn Khaljī (1296-1316 A.D.) after a long siege laid by Kamālu'd-Dīn Gurg.<sup>3</sup> After the death of 'Alāu'd-Dīn Khaljī it again fell into the hands of the Rājpūts, but an inscription found at Jālor (Plate XV(b)) clearly shows that during the reign of Sultān Ghiyāthu'd-Dīn Tughluq (1320-1324 A.D.), this place had again been annexed to Delhi. In the fifteenth century A.D. Sultān Maḥmūd Begra of Gujarāt (1458-1511 A.D.) appears to have added Jālor to his dominions<sup>4</sup> and two inscriptions in this article (Plates XV(c) and XVI(a)) mention Begra's successor, Muẓaffar Shāh II of Gujarāt (1511-1526 A.D.), as the master of Jālor. That with the consolidation of the Mughul sovereignty over India Jālor had become part of the northern empire, is

<sup>1</sup> *Tabaqāt-i-Nāṣirī* Persian text (Calcutta edition) p. 627.

<sup>2</sup> *Epigraphia Indo-Moslemica*, 1935-36, p. 49.

<sup>3</sup> *Khaṣṣinū'l Futūḥ*, translated by M. Habib, pp. 43, 47, 55, and *Tārīkh-i-Mubārak Shāhī*, Persian text (Calcutta, 1931), p. 78.

<sup>4</sup> *Cambridge History of India*, Vol. III, p. 309.



indicated by the fact that during the reign of Akbar it was a veritable bone of contention between his nobles who fought among themselves for its control. Of these 'Abdu'r-Rahīm Khān-i-Khānān is said to have finally captured it from Ghaznīn Khān.<sup>1</sup> In the time of Emperor Jahāngīr the enclosure of the fort of Jālor was rebuilt in 1608 A.D. as an inscription in this article (Plate XVI(b)) amply bears out.

## INSCRIPTION No. 19

On a long stone slab fixed over the gallery near *Zanāna Tāl* and *Tōp Khāna Masjid* at Jālor is an epigraph in two lines, measuring 4'9"×8". The language is predominantly Arabic interspersed with a few Persian words and phrases as was customary in those days. The script is ornamental *Naskh*. The inscription assigns the construction of a mosque in the reign of Sultān Ghayāthu'd-Dīn Tughluq to one *Shahbān Ḥasan Qazilbāsh(?)* who is mentioned as the *Gumāshṭa* or Commissary of Jālor on behalf of the central government. The date recorded at the end of the second line is not clearly readable, but it seems to be the last of the month of *Shahbān*, 723 A.H. (5th August, 1323 A.D.). My reading of the text is given below :—

## TEXT

## Plate XV(b)

(۱) بنا کرد این مسجد جامع بعهد مملکت بادشاه عالم پناه خداگان خاقان دونه زمین ظل  
الله فی العالمین غیاث الدنیا و الدین غوث الاسلام و المسلمین مغیث الملوك و  
السلطین ابو المظفر تغلق شاه السلطان جعل الله  
(۲) النصر مقرونا (?) بلوائه و الظفر مقارنا لملوك دولته و اولیائه بنده درگاهه الراجی الی رحمة  
الله شعبان حسن قزلباش (?) مشرف و گماشته جالور جعل الله دولته و اولیائه .....  
فی التاریخ الغره من شعبان سنه ثلاث و عشرين و سبعماية بتوفیق الله تعالی و عونہ

## TRANSLATION

(1) This Jāmi' Masjid was built during the reign of the monarch, the asylum of the universe, the lord of the kings all over the face of the earth, the shadow of God in all the worlds, Ghayāthu'd-Dunyā-wad-Dīn, the defender of Islām and the Musalmāns, the helper of rulers and kings, Abu'l-Muẓaffar Tughluq Shāh as Sultān—may Allāh keep His help (ever) united

(2) with his standard and grant victory to the rulers of his kingdom and to his friends!—by the humble servant of the court, hopeful of Divine mercy, Shahbān Ḥasan Qazilbāsh(?) Revenue officer and Commissary of Jālor—may Allāh make his regime and friends....! on the first of Shahbān, year 723 A.H. (5th August, 1323 A.D.) by the grace and help of Allāh, the Most High.

## INSCRIPTION No. 20

Near the temple in the Jālor Fort is a mosque which possesses a very interesting epigraph in three lines, measuring 2'10"×1'. The language, as noticed above, is predominantly Arabic interspersed with a few Persian words, and the style of calligraphy is ornate *Naskh* of the usual type of the Gujarat Muslim kings of Ahmedabad. It records the construction of a mosque by Malik Kabīr Sajjan (or Subhān), Zāhir-i-Sa'adat Sultānī, in *Shahūr sann* 925 (1519 A.D.) in the reign of Muẓaffar Shāh II, son of Maḥmūd Shāh. The builder seems to be the same Malik Sajjan or Subhān of the period of Sultān Muẓaffar II as had voluntarily offered himself at Idar 926 A.H. (1519 A.D.)<sup>2</sup>

<sup>1</sup> Elliot's *History of India*, Vol. V, p. 440.

<sup>2</sup> *Mirāt-i-Sikandari*, trans. by Luṭfu'llāh Farīdī, p. 108.



(a) Inscription of Prince Mu'azzam Shah (Mughal)  
from Didwana.



Scale : • 33

(c) Inscription of Muzaffar Shah of Gujarat from Jalor.



Scale : • 166

(b) Inscription of Ghiyathu 'd-Din Tughluq dated 723H. from Jalor.



Scale : • 142





This inscription also bears *Shahūr Sann* era instead of *Hijrī* era; hence the year 925 recorded in it. According to the *Hijrī* era, Sultān Muẓaffar II came to the throne on the 3rd of the month of Ramaẓān, 917 A. H. (24th Nov., 1511 A. D.) and, therefore, the *Shahūr Sann* 925 approximately corresponds to 1525 A. D.<sup>1</sup> I decipher the epigraph as follows:—

## TEXT

## Plate XV(c)

- (۱) بنا کرده این مسجد جامع شریف و بقعه نظیف در عهد سلطان السلاطین الزمان المستکفی  
 بالله المنان شمس الدنيا و الدين شو ث الاسلام و المسلمين ابو النصر مظفر  
 (۲) شاه بن محمود شاه بن محمد شاه بن احمد شاه بن محمد شاه بن مظفر شاه السلطان خلد الله  
 ملكه في كل الاوان بنده درگاه الراجی الى رحمة الله المنان  
 (۳) ملك كبير سجن (سبحان ؟) ظهير سعادت سلطانى گماشته با لا قلع جالور جعل الله مدامته  
 فى التاريخ الحادى من شهر ذى القعدة شهر سنه خمس و عشرين و تسعمائة  
 يوم الاربعاء

## TRANSLATION

- (1) This great noble mosque and the clean spot were built during the reign of the lord of the kings of the age, the seeker of satisfaction from the Beneficent God.  
 (2) *Shamsu'd-Dunyā-wad-Dīn*, the protector of Islām and the Musalmāns, Abu'n-Naṣr Muẓaffar Shāh, son of Maḥmūd Shāh, son of Aḥmad Shāh, son of Muḥammad Shāh, son of Muẓaffar Shāh as-Sultān—may God perpetuate his kingdom for all times!—by the slave of the court, hopeful of the mercy of the Beneficent Allāh.  
 (3) Malik Kabīr Sajān (or Subḥān) *Zahīr-i-Sa'ādat-i-Sultānī*, Commisary of the *Bālā Qala'* of Jālōr—may Allāh perpetuate him for ever!—on Wednesday the first of the month of Zi'l Qa'da, 925 *Shahūr Sann* (25th Oct., 1519 A. D.).

## INSCRIPTION No. 21

In an unnamed mosque situated near a well at Jālōr is a stone slab, 2'9"×8", bearing an inscription in two lines executed in ornamental *Naskh* letters in relief. The surface of the stone being rough, the epigraph is not clearly decipherable, specially the name of the builder. It mentions the construction of a mosque in 929 A. H. (1523 A. D.) during the reign of Muẓaffar Shāh by Hasan Dāūd Klān under the orders of Malik 'Ubaid(?) entitled 'Ḥablu'l-Mulk', Commander of the imperial forces, about whom nothing is available in contemporary records of history. My reading of the inscription is given below:—

## TEXT

## Plate XVI(a)

- (۱) بنا کرد این مسجد شریف و بقعه نظیف در عهد سلطان السلاطین الزمان شمس الدنيا  
 و الدين ابو النصر مظفر

<sup>1</sup> This point has been discussed at length by Dr. M. Nazim in his *Archaeological Memoir* No. 49, entitled '*Bijāpūr Inscriptions*' which may be looked up with advantage.



(۲) شاه السلطان خلد ملکه و سلطانه (؟) ملک عبید (؟) سپہسالار المخاطب بجبل الملك (؟)  
الراجی الى حضرة الله الرحمن حسن داؤد خان الغره من ربيع الاخر تسع و عشرين  
و تسعمایه

## TRANSLATION

(1) This noble mosque and chaste edifice was built during the reign of the lord of the kings of the age, *Shamsu'd-Dunyā wad-Dīn Abu'n-Naṣr Muḥaffar Ṣūḥāh*

(2) as-Sultān—may his kingdom and suzerainty(?), last for ever!—(under the orders of) Malik 'Ubaid(?), Commander of the forces, entitled Ḥablu'l-Mulk(?), hopeful of the presence of the Compassionate Allāh, (by) Ḥasan Dāūd Khān on the first of Rabī'II, year 929 (A.H. 17th Feb., 1523 A. D.).

## INSCRIPTION No. 22

On the city wall of Jālōr is a Persian inscription, partly in prose and partly in verse, but its penmanship being exceedingly poor and defective most of the words in it are very hard to decipher. It is in six lines and measure 1'8"×10" and speaks of the construction of a stone building on the 9th of Muḥarram, 1017 A.H. (25th April, 1608 A.D.) in the reign of Jahāngīr, under the supervision of Sayyid Muḥammad, son of Sayyid Ḥasan-al-Ḥusainī, probably by order of Nawab 'Azīz Dabīr(?), son of Malik Khānjeo. It is peculiar that in the inscription certain unusual epithets have been added to the name of Emperor Jahāngīr. For instance, he is called 'Adīl (Just) probably on account of his famous acts of justice and also *Abu'n-Naṣr* instead of his usual epithet *Abul-Muḥaffar* inscribed on his *farmāns* and elsewhere. My reading of the text runs as follows:—

## TEXT

## Plate XVI(b)

- (۱) در قصبه جالور همی در سر (؟) زیبا از سنگ عمارت همه فرمود (؟) بنا  
(۲) تاریخ بنایش تو چه دانی که گذشت در هزار و هفت ده گشت بنا  
(۳) ناصر الدنیا و الدین ابو النصر نور الدین محمد جهانگیر عادل باد  
(۴) شاه غازی خلد الله ملکه ایدا صاحب ولایت نواب  
(۵) عزیز دبیر (؟) ابن ملک خانجیو اهتمام عمارت کمترین سید  
(۶) محمد ابن سید حسن الحسینی شهر محرم بتاریخ نه سنه ۱۰۱۷

## TRANSLATION

- (1) The city wall of the town of Jālōr is very beautiful.....a whole building was built of stone.  
(2) What dost thou know of the date of its construction? It was built in 1017 (A.H.=1608 A.D.).  
(3) (in the reign of) Nāṣiru'd-Dunyā-wad-Dīn Abu'n-Naṣr Nūrud-Dīn Muḥammad Jahāngīr, the just,  
(4) King-champion of the faith—may Allāh perpetuate his kingdom!—  
(5-6) the governor of the dominion being Nawwāb 'Azīz Dabīr(?), son of Malik Khānjeo (and) the Superintendent of the building the humble Sayyid Muḥammad, son of Sayyid Ḥasan al-Ḥusainī. 9th of the month of Muḥarram, 1017 A.H. (25th April, 1608 A.D.).

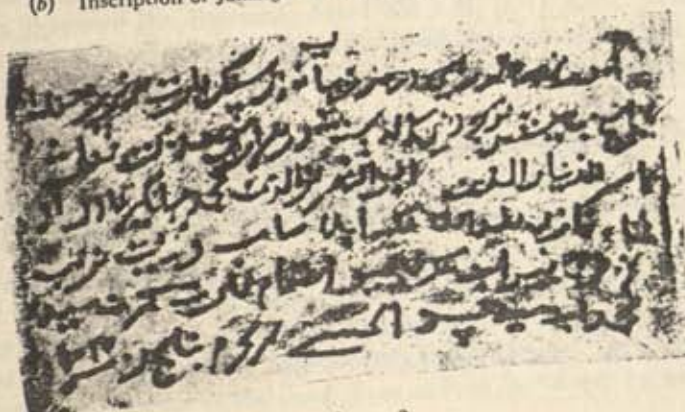


(a) Inscription of Muzaffar Shah of Gujarat dated 929 H. from Jalor.



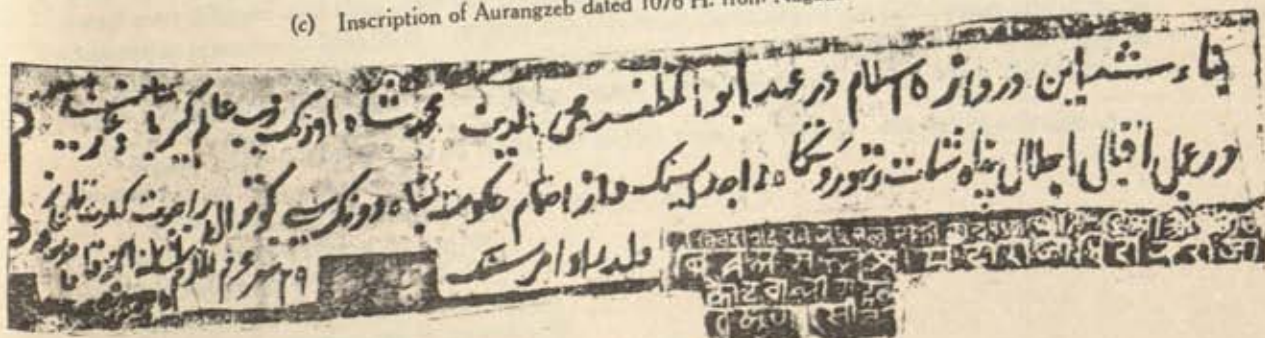
Scale : · 166

(b) Inscription of Jahangir dated 1017 H. from the same town.



Scale : · 2

(c) Inscription of Aurangzeb dated 1076 H. from Nagaur.



Scale : · 142





## Nāgaur

The headquarters of a district of the same name in Jodhpur state and situated on the Jodhpur-Bikaner Railway line, Nāgaur is a place of antiquity. It is said to have been named after its founders, the Nāgā Rājput̃s, who ruled over it before the Muslim conquest. The latter, however, bestowed it on the ancestors of the present Rājput̃ rulers of Jodhpur.

The first mention of Nāgaur in history occurs in connection with the expedition which the Ghaznavid Sultān Bahrām Shāh of Ghazna (512-47 A.H. or 1118-52 A.D.) led against Muḥammad Bahālim, the recalcitrant governor of the Punjab in the time of his brother, Sultān Arasālān of Ghazna. Though Bahālim was defeated and captured on January 22, 1109 A.D., he was soon pardoned and reinstated. This Bahālim is credited with building the fort of Nāgaur in the Siwālik hills, where he conveyed his wealth and effects. He then raised an army and began devastating the territories of neighbouring Indian princes with success so that he began to aspire to kingly status. This brought Sultān Bahrām a second time against Bahālim, who with his ten sons advanced as far as Multan to oppose the Ghazna sovereign. In the battle which ensued Bahālim lost all his sons. After his victory Sultān Bahrām appointed one Sālār Ḥasan, a son of one Ibrāhīm 'Alī, as his viceroy of the conquered territories in India.<sup>1</sup>

In course of time Nāgaur became a mint town under the Muslim Sultāns of Delhi. One of the coins of Sultān Shamsu'd-Dīn Iltutmish, dated 608 A.H. (1211 A.D.), bears the mint name of Nāgaur.<sup>2</sup> In 1228 A.D. when emissaries of the Abbāsīd Caliph of Baghdad came to Delhi with rich and valuable presents from the Caliph, they are related to have journeyed through the district of Nāgaur.<sup>3</sup>

In 651 A.H. (1253 A.D.) Ulūgh Khān-i-A'zam, better known as Balban, while moving to Nāgaur, was opposed by an army of all the Rājput̃ princes of Hindustān who were, however, worsted and obliged to let Ulūgh Khān occupy Nāgaur which in consequence rose considerably in importance.<sup>4</sup>

Apart from the political importance it acquired in the early days of Muslim conquest, Nāgaur also attracted the attention of two famous Muslim saints, named Shaikh Ḥamīdu'd-Dīn and Qāḡ: Ḥamīdu'd-Dīn, who chose to reside there. The former died at Nāgaur in 673 A.H. (1274 A.D.) and lies buried there while the latter, better known as 'At-Tārikīn', left for Delhi and died there in 644 A.H. (1246 A.D.). Some of the inscriptions noticed below will be found to belong to the sanctuaries of the said saints of Nāgaur.<sup>5</sup>

During the Khalji period a reference is found in Ḥaḡrat Amīr Khusrāu's *Khazāinu'l-Futūḥ* to Nāgaur as the place up to the boundaries of which the ferocious Mongol hordes under their leader, Kapak, came plundering.<sup>6</sup> There are epigraphical evidences to show that the Tughluqs too held sway over Nāgaur and that after the collapse of the Tughluq empire in consequence of Timūr's disastrous invasion in 1398 A.D. Nāgaur slipped out of the hands of the Delhi kings and came to be ruled by an independent local dynasty founded by a noble of Firūz Shāh's days, named Shams Khān Dandānī,<sup>7</sup> a younger brother of Zafar Khān, the founder of the independent Sultanate of

<sup>1</sup> *Tabaqāt-i-Nāḡirī*, Persian Text, pp. 23-25, and English trans., pp. 110-112: also *Tārīkh-i-Firāgha* (translated by Briggs), Vol. I, pp. 149-50.

<sup>2</sup> *The Chronicle of the Pathan Kings*, (London 1871), p. 78.

<sup>3</sup> *Tabaqāt-i-Nāḡirī*, Persian Text, p. 616.

<sup>4</sup> *Ibid.*, op. cit., p. 827.

<sup>5</sup> *Alkhāḡu'l-Aḡyār*, (Delhi edition) pp. 35, 44.

<sup>6</sup> *Khazāinu'l-Futūḥ* (Trans. by M. Ḥabīb), p. 29.

<sup>7</sup> *History of Gujarat* by M. S. Commissariat, (Bombay, 1938), p. 42.



Gujarāt (1403-1572 A.D.). Thus Shams Khān carved out a small state for himself at Nāgaūr by expelling from it its governor, Jalāl Khān Khokhar,<sup>1</sup> and made a name in a number of battles he successfully fought against Rānā Mukul of Chitor in 814 A.H. (1411 A.D.).<sup>2</sup>

Shams Khān was succeeded by his son, Firūz Khān, on whose death his younger brother, Mujāhid Khān, came to power. But not long after another Shams Khān, who was a nephew of Mujāhid Khān, reconquered Nāgaūr with the help of Rānā Kumbha, son of Rānā Mukul of Chitor.<sup>3</sup> After this the Nāgaūr dominion came to be dismembered into several parts for there are inscriptional records to point out that while Shams Khān II held Nāgaūr, his uncle, Mujāhid Khān, held sway over Sambhar Dīdwāna and Narāina as a separate kingdom.<sup>4</sup> According to the *Aurād-i-Qādiriya*,<sup>5</sup> Muḥammad Khān, one of the last rulers of the line of Shams Khān, submitted to the Lodī King of Delhi<sup>6</sup> and Nāgaūr and its adjoining districts were included in the Lodī kingdom. After the Lodīs, Nāgaūr formed part of the Sūrī kingdom on the termination of which it reverted to the Muḡuls. Its undying fame, however, lies in the fact that it supplied to the court of Akbar two great literary and political scholars, matchless and unsurpassed in their attainments, namely the celebrated Shaikh Abū'l-Faḡl and his brother, Shaikh Faiḡi, sons of the illustrious Shaikh Mubārak of Nāgaūr.

#### INSCRIPTIONS Nos. 23-25

In a mosque near the Water Tank at Nāgaūr there are three inscriptions, measuring 2'3"×1', 1'7"×1' and 1'8"×7", respectively. They all contain one information, viz., that the mosque was built in 960 A.H. (1553 A.D.) during the reign of Islām Shāh, son of Sher Shāh Sūrī, by Qāḏī Hājī 'Umar, son of Shaikh Ruknū'd-Dīn, the religious head of Nāgaūr. According to the *Yād-i-Ayyām*,<sup>7</sup> Shaikh Ruknū'd-Dīn, son of Ḥusāmū'd-Dīn, also held a high position at Pattan Naharwālā (Gujarāt) under the Sultāns of Gujarāt and composed many works of high merit on jurisprudence. The inscriptions are in Persian prose, executed in *Naskh* characters in relief, and read as follows:—

#### TEXT

##### Plate XXI(a)

- (۱) اَللّٰهُمَّ بِحَرَمَتِكَ وَ مِنْ اِظَامِكَ مِنْ مَنَعَ مَسَاجِدَ اللّٰهِ اَنْ يَذْكُرَ فِيْهَا اِسْمِعْهُ
- (۲) وَ سَعَى فِي خَرَابِهَا اَوَّلُكَ مَا كَانَ اِهِمَّ اَنْ يَدْخُلُوْهَا اِلَّا خَافِقِيْنَ اِهِمَّ فِي الدُّنْيَا خَزِيْ
- (۳) وَ لِيْهِمْ فِي الْاٰخِرَةِ عَذَابٌ عَظِيْمٌ - بِنَا كَرْدَ اَيْنَ مَسْجِدِ جَامِعِ رَا حَاكِمِ شَرَعِ سِرْكَارِ خُطْبَةِ نَاغُوْر
- (۴) اَقْضَى الْقَضَاةَ قَاضِي حَاجِي عَمْرَ اِبْنِ رُكْنِ الدِّيْنِ الْقَرِيْشِي الْهَاشِمِيْ دُرْ عَهْدِ سُلْطَانِ اِسْلَامِ شَاه
- (۵) اِبْنِ شِيْر شَاه [ه] مَرْحُوْمٌ خَلَّدَ مَلِكُهُ فِيْ اَوَّلِ تَارِيْخِ شَهْرِ شَوَالِ سَنَةِ سِتِيْنِ وَ تَسْعَايَةِ

<sup>1</sup> *Mirāt-i-Sikandari* (trans. by Fridt), p. 18.

<sup>2</sup> *Ibid.*, p. 13.

<sup>3</sup> *Arabic History of Gujarat* (ed. by Si. E. Denison Ross, 1928), pp. 11, 12, 13.

<sup>4</sup> *Vide* Plates X(c), XI(c) and XII(a) above, also E. I. M., 1923-24, pp. 16-25.

<sup>5</sup> A Persian manuscript preserved in the sanctuary of Hazrat Tārikht Nāgaūr.

<sup>6</sup> *Elliot's History of India*, Vol. V, p. 103.

<sup>7</sup> *Yād-i-Ayyām* by Sayyid 'Abdu'l Haya, (Aligarh edition), p. 61.

<sup>8</sup> *Al-Qurān*, Chapter II, Verse 114.



On the righthand margin.

(٦) قال النبي عليه السلام الدنيا ساعة فاجعلها طاعة

On the lefthand margin.

(٧) بسم الله الرحمن الرحيم يا حي يا قيوم

(٨) لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

TRANSLATION

(1-3) O God, for the sake of (the Qur'anic verse) 'And who is more unjust than he who prevents (people) from entering the mosques of Allāh that His name should be remembered therein, and strives to ruin them?' (As for) these, it was not proper for them that they should have entered them except in fear; they shall meet with disgrace in this world, and they shall have great punishment hereafter'. This Jāmi' Masjid was built by the religious chief of the *Sarkār* (Division) of Nāgaur,

(4-5) the Chief Justice Aqzāu'l-Quzāt Qāzi Hājī 'Umar, son of Ruknu'd-Dīn al-Quraishī al-Hāshimī, during the reign of Sulṭān Islām Shāh, son of Sher Shāh deceased—may his kingdom remain for ever!—on the 1st day of the month of Shawwāl, year 960 A.H. (10th September, 1553 A.D.).

On the right margin—

(6) The Prophet, peace be upon him, said, 'The world is only an hour, so spend it in worship.'

On the left margin—

(7) In the name of Allāh, the Beneficent, the Merciful. O Ever-living! O Self-Existing!

(8) There is no god but Allāh, Muḥammad is His Prophet.

TEXT

Plate XXI(b)

- (١) و ان المساجد لله فلا تدعوا [١] مع الله احدا و انه لما قام عبد الله يدعوه  
(٢) كادوا [١] يكونون عليه لبدا قل انما ادعوا ربى ولا اشرك به احدا \* ربنا ظلمنا  
(٣) انفسنا و ان لم تغفر لنا و ترحمنا لنكونن من الخاسرين \* - بنا كرد  
(٤) اين مسجد را حاج الحرمين اقضى القضاة قاضى حاجى عمر ابن شيخ  
(٥) دكن الدين القريشى الهاشمى حاكم شرع خطه سرکار ناگور در عهد سلطان  
(٦) اسلام شاه ابن شير شاه مرحوم خلد الله ملكه و سلطانه من شهر شوال سنه ستين و تسعمائة

TRANSLATION

(1-3) And that the mosques are only for Allāh, so pray not to anyone along with Allāh. And when the slave of Allāh stood up in prayer to Him, they crowded on him almost strifling. Say 'I call upon my Allāh only, and ascribe to Him no partner.' Our Lord: we have wronged ourselves and if Thou forgive us not and have (not) mercy on us, surely we shall be lost.\*

\* *Al-Qur'ān*, Chapter II, Verse 114.

\* *Al-Qur'ān*, Chapter LXXII, Verses 18-20.

\* *Ibid.*, Chapter VII, Verse 23.



(4-6) This mosque was founded by Hāji-al-Haramain, Chief Justice Qāṣi Hāji 'Umar, son of Shaikh Ruknu'd-Dīn al-Quraishī al-Hāshimī, the religious chief in the *Sarkār* of Nāgaur, during the reign of Islām Shāh, son of Sher Shāh deceased—may Allāh perpetuate his kingdom and suzerainty!—in the month of Shawwāl, year 960 A.H. (September 1553 A.D.)

## TEXT

## Plate XXI(c)

- (۱) كلما دخل عليها زكريا المحراب وجد عندها رزقا<sup>۱</sup> - باني اين مسجد اقضى القضاء حاجي  
(۲) [۱] لحرمين تاج العلما حاجي عمر بن شيخ ركن الدين قريشي الهاشمي در عهد سلطان  
(۳) اسلام شاه خلد الله ملكه و سلطانه في التاريخ شهر شوال الحادي والعشرون من سنة  
ستين و تسعمائة

## TRANSLATION

- (1) Whenever Zacharias went into the sanctuary to (see) her, he found with her food.<sup>1</sup> The builder of this mosque is Chief Justice Hāji-  
(2) al-Haramain, Tāju'l-Ulamā, Hāji 'Umar, son of Shaikh Ruknu'd-Dīn Quraishī al-Hāshimī, during the reign of Sultān  
(3) Islām Shāh—may God perpetuate his kingdom and suzerainty!—on the 21st of the month of Shawwāl, year 960 (A.H.=30th September, 1553 A.D.).

## INSCRIPTION No. 26

A stone slab, 1'9" × 1'6½", is set into the partition wall of a mosque near the Water Tank at Nāgaur and bears a Persian epigraph in verse executed in *Nasta'liq* characters in relief. The inscription is in five lines and records the construction of a mosque by 'Abdu'l-Ghanī, a religious head, during the reign of Emperor Akbar. It was composed and written by *Kātibu'l-Mulk*, known as *Dūrī*. He was a native of Herat and his full name, according to the *Muntakhabu't-Tawārikh*,<sup>2</sup> was Sultān Bāyazīd, son of Mīr Nizām, and Akbar gave him the title of *Kātibu'l-Mulk* for his eminence in the art of calligraphy. He was also a good Persian poet and as such his *nom de plume* was 'Dūrī.' The fame of his penmanship reached far and wide in the Islamic world<sup>3</sup> and we read about his pupils as well who made a name in calligraphy. He died in 986 A.H. (1578 A.D.). The chronogram occurs in the fourth verse and yields 967 A.H. (1559-60 A.D.). My reading of the text is as follows:—

## TEXT

## Plate XXII(c)

- (۱) بجای این بنای پاک دلکش در اول بود جای بے [دولے]  
(۲) بدوران جلال الدین محمد شه اکبر که باد او را [بقلمے]  
(۳) [بسم] ی شیخ دین عبد الغنی شد چنین شیرین بنای دلکشای

<sup>1</sup> *al-Qur'ān*, Chapter III, Verse 37.

<sup>2</sup> *Muntakhabu't-Tawārikh*, Persian text, Vol. III, pp. 227-29; and *Tubaghi-i-Akbari*, Persian text, Vol. II p. 494.

<sup>3</sup> *Mandqib-i-Hunarwarān* by Mustafā 'Alī, (Istambul, 1926), p. 47.



(a) Inscription of Islam Shah Suri from Nagaur.

[illegible]

Scale: - 166

(b) Another inscription of Islam Shah Suri from the same town.

والله اعلم بالصواب فان الحق مع الصادقين  
 ولا ينفعكم بطريق ولا اله الا الله  
 انتم اوانتم تعلمون ومن انكر  
 الحق بعد ما جاءه بالبينات فقد اضراب الله  
 له الذل والهوان واللعن على من لا يتق الله  
 اسلاما في الدنيا والاخره واللعن على من لا يتق الله

Scale: -166

(c) Another inscription of Islam Shah Suri from the same place.

لا حظ الى امر الله في كتابه في قوله تعالى لا يظن الله ان الله لا يعلم ما في قلوبهم  
لا حظ الى امر الله في كتابه في قوله تعالى لا يظن الله ان الله لا يعلم ما في قلوبهم

Scale: .25

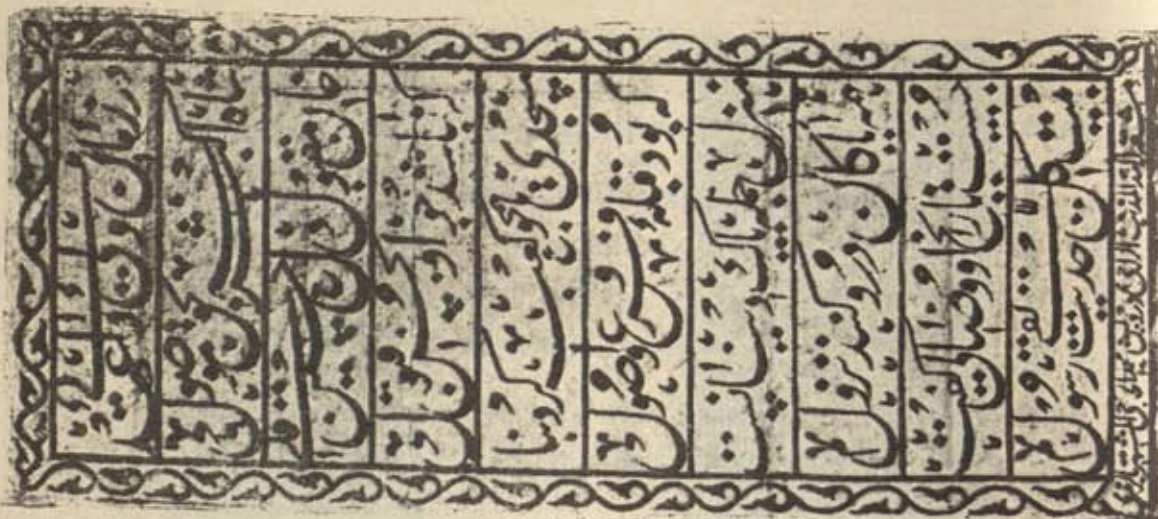
(d) Inscription of Shahjahan dated 1161 H. from Nagaur.

این کتاب در دسترس است و در این کتاب  
 قاضی بابی مدین میگوید که این کتاب  
 محسن است و در این کتاب میگوید که این کتاب  
 این کتاب در دسترس است و در این کتاب  
 قاضی بابی مدین میگوید که این کتاب  
 محسن است و در این کتاب میگوید که این کتاب  
 این کتاب در دسترس است و در این کتاب  
 قاضی بابی مدین میگوید که این کتاب  
 محسن است و در این کتاب میگوید که این کتاب

Scale: .25

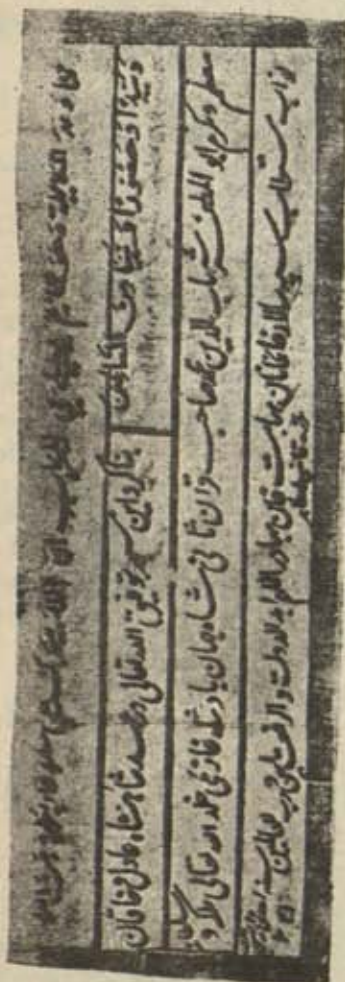


(b) Inscription of Akbar from the same town.



Scale : 11

(a) Inscription of Shahjahan dated 1041 H. from Nagaur.



Scale : 2

(c) Another inscription of Akbar dated 1008 H. from the same town.



Scale : 11



چوبائے بانی ازوے دور کردند بجو تاریخ او از خوش بنائے (۴)  
 قایله و کاتبه کاتب الملك المشتہر بدوری (۵)

TRANSLATION

- (1) The site of this pure attractive building was at first a place void of (splendour).
- (2) During the reign of king Jalālu'd-Dīn Muḥammad Akbar—may he live (for ever!)—
- (3) By the efforts of the chief of the faith, 'Abdu'l-Ghāni, such a sweet and pleasant building was built.
- (4) When the letter ( ب ) from the word *bānī* (=builder) is removed, search for its date in '*Khush bināe*' (=a pleasant building).
- (5) The composer and calligraphist of this (inscription) is *Kātibu'l-Mulk*, known as *Dūri*.

The numerical value of the words *Khush bināe* is 969 from which '2' is to be deducted according to the clue supplied in the 1st hemistich of the 4th couplet. Hence the chronogram yields 967 A.H. (1559-60 A.D.) as the date of the construction of the mosque.

INSCRIPTION No. 27

To the back wall of the Akbari Masjid at Nāgaur, just on the right-hand side of the central *mihrāb*, is fixed a large marble slab, 2' x 4'8", bearing a Persian inscription in verse, in eleven lines, executed in *Nasta'liq* letters in relief. It assigns the erection of the mosque to Ḥusain Quli Khān in 972 A.H. (1564-65 A.D.) in the reign of Emperor Akbar and mentions Ḥāji Darwesh Muḥammad, better known as Ramzi, as the name of its scribe. According to the *Tabaqāt-i-Akbarī* and *Akbarnāma*,<sup>2</sup> Ḥusain Quli Khān was deputed by Akbar with a body of troops to Udaipur and Kumbalmer, the seat of the Rānā's government. He returned triumphant and then remained at Nāgaur from where he was summoned along with his brother, Ismā'il Khān, in 976 A.H. (1568 A.D.) and nominated as governor of the Punjab in place of Mir Muḥammad Khān Kalān. In the conquest of Ranthambhor by Akbar, Ḥusain Quli Khān proved very useful and received the title of *Khān-i-Jahān* for his valuable services. He also played an important part in the expeditions of Nagarkot and other places and ever enjoyed royal favours for his loyalty to the crown.

The verses noticed above were composed by poet Wiṣālī, whose real name was Mir 'Alāu'd-Dīn of Khorāsān and who died in 998 A.H. (1589-90 A.D.).<sup>3</sup> The inscription reads as follows:—

TEXT

Plate XVII(b)

در زمان ولئی والئی عهد	(۲-۱)
شاه اکبر شه بحق موصول	
خان مقبول دل حسین قلی	(۳-۲)
که بنا شد چو او بحسن قبول	
مسجدی همچو کعبه کرد بنا	(۴-۳)
که بود قبله فروع و اصول	
منزل جمله پاک دینانست	(۵-۴)
همه پا کان در و کنند نزول	
جست تاریخ او وصالی گفت	(۶-۵)
بیت کل تقی حدیث رسول	
(۱۱) مشقه العبد المذنب الراجی درویش محمد الحاجی المشتہر بالرمزی	

<sup>1</sup> *Tabaqāt-i-Akbarī* (English translation), Vol. II, pp. 325, 342, 352, 355 and 396.  
<sup>2</sup> *Akbarnāma*, Vol. III, p. 36; *Mas̄ādiru'l-Umarā*, Persian text, Vol. I, pp. 645-53.  
<sup>3</sup> *Tad̄kīratu' sh-Shu'arā* by 'Abdu'l-Ghāni (Aligarh, 1916), p. 143.



## TRANSLATION

- (1-2) During the reign of the ruler of the age, king Akbar *Shāh* (who is) united with God,  
 (3-4) *Husain Qulī Khān*, a favourite of all, like whom there is none in popular esteem,  
 (5-6) built a mosque like unto the *K'aba* which is the *Qibla* to the Root and the Issue.  
 (7-8) This is an abode for all those who are of pure religion, all of the pure ones alight in it.  
 (9-10) *Wiṣālī* (poet) sought for the date of its construction and said, 'It (the mosque) is the house of God-fearing people'. It is the saying (tradition) of the prophet. (927 A.H./1564-65 A.D.)  
 (11) Written by the sinful slave, hopeful of (Divine mercy), *Darwesh Muḥammad al-Ḥājji*, known as *Ramzī*.

The chronogram in the 5th verse's second part "بيت كل تقي" yields the year 972 A.H. (1564-65 A.D.).

## INSCRIPTIONS Nos. 28-31

There are four Persian inscriptions concerning *Mir Muḥammad Ma'ṣūm Nāmī Bhakkari* in the *Khānqāh* of *Tārīkīn* at *Nāgaur* and they have been dealt with in chronological order here. One of them is written by *Nāmī* and the rest by his son, *Mir Buzurg*, who himself was a good calligraphist like his father. Measuring respectively  $1'5'' \times 3'7''$ ,  $1'6'' \times 3'7\frac{1}{2}''$ ,  $1'3'' \times 3'2''$  and  $2'3'' \times 2'4\frac{1}{2}''$ , they are all in Persian prose or verse, executed in *Nasta'liq* characters in relief. *Ma'ṣūm Bhakkari* was a well known inscription-writer of Akbar's reign and died in 1019 A.H. (1610 A.D.). Many of his epigraphs have already been published and some of them are seen repeated in different places, e.g., the next inscription in this article (Plate XVII(c)) is almost the same as was inscribed at *Fatehpur Sikri* in A.H. 1008, and the quatrain in Plate XVIII(a) is the one at *Sadalpur* near *Māndū* which he himself had inscribed in the same year A.H. 1006.<sup>1</sup> Dr. *Ghulām Yazdānī* published in 1924 some of his inscriptions from *Naraina* along with a useful note on his life.<sup>2</sup> *Nāmī's* inscriptions found at *Qandahār*, *Āgra*, *Fatehpur Sikri*, *Nāgaur*, *Māndū*, *Dhār*, *Ujjain* and other places range from 1007 to 1014 A.H. (1598 to 1605 A.D.). He had also compiled a history of *Sind* which was published in 1938 by the *Bhandarkar Oriental Research Institute*, *Poona*, under the editorship of Dr. U. M. Daudpota.

It may be pointed out that two of *Nāmī's* inscriptions incorporated in this article (Plates XVIII(b) and (c)) are of sufficient historical value inasmuch as according to *Nāmī's* own epigraph (Plate XVIII (b)), he was deputed by Akbar to 'Irāq as a *ḥājib* (Chamberlain or Minister) in 1010 A.H. (1601-02 A.D.), a fact not traceable in contemporary records. The other inscription by his son, *Mir Buzurg* (Plate XVIII (c)), mentions *Nāmī's* compilation of a collection of five poems, entitled *Khamsah*, from which specimens of verses have been quoted, and also records *Nāmī's* return from the embassy to *Irān* in 1013 A.H. (1604 A.D.), corroborating the date given in the *Akbarnāma*.<sup>3</sup> My reading of the said four epigraphs is as follows:—

## TEXT

## Plate XVII(c)

- (۱) عن سليمان عليه السلام اعظم المصائب فوت الوقت بلا فائدة  
 (۲) حرره العبد مير بزرگ بن امير محمد معصوم النامي تخلصاً و البكري مسكتاً

<sup>1</sup> *Epigraphia Indo-Moslemica*, 1909-10, p. 17.

<sup>2</sup> *Ibid.*, 1923-24, pp. 20-21.

<sup>3</sup> *Akbarnāma*, Persian text (Calcutta, 1886), Vol. III, pp. 825, 836.







Scale: · 11

(b) Another inscription of Akbar from the same town dated 1010 H.



Scale: · 125

(c) Another inscription of Akbar from the same locality dated 1013 H.



Scale: · 125

(۳) و الترمذی اصلا و الحسینی تسبا و کان ذلک فی سنه ۱۰۰۸ ثمان الف

۹۰۰۷

TRANSLATION

- (1) Solomon, peace be on him, said, 'The greatest calamity is the waste of time without advantage.'
- (2) It was written by the slave Mīr Buzurg, son of Amīr Muḥammad M'aṣūm whose pen-name is Nāmī and who as regards his home is known Bakkari (of Bhakkar),
- (3) originally of Tirmiz and genealogy traceable to Ḥusain; and it was executed in the year one thousand and eight (A.H.=1600 A.D.).

The numerals "۹۰۰۷" given under ۱۰۰۸ سنه are rather queer and puzzling. We know that the scribe and his father, Nāmī, took special fancy to enigmatic chronograms and riddles and so the figure ۹۰۰۷ may be construed to mean that it was the 7th day of the ninth month of the year, i.e., the 7th of Ramaṣān 1008 A.H. (22nd March, 1600 A.D.).

TEXT

Plate XVIII(a)

- (۱) نامی بکشا چشم بصیرت دریاب بنیاد زمانه همچو نقشه است بر آب
- (۲) با تو گویم که حاصل دنیا چیست بیداری یک زمان و باقی همه خواب
- (۳) بتاریخ سنه ۱۰۰۸ در خدمت نواب امیر محمد معصوم نامی بزیارت این مزار رسید
- (۴) حردہ میر بزرگ

TRANSLATION

- (1) O Nāmī, open thy eyes and have prudence: the foundation of Time is (unreal) like a painting on water.
- (2) I say to thee 'What is the outcome of the world? Wakefulness for a while and the rest all sleep.'
- (3) In the year 1008 A. H. (1599-1600 A.D.) came to pay a visit to this tomb in the company of Nawwāb Amīr Muḥammad M'aṣūm Nāmī.
- (4) Written by Mīr Buzurg.

TEXT

Plate XVIII(b)

- (۱) دو جهان در نظر دیده و دان مختصرست هر که بر بست از و چشم طمع دیده و رست
- (۲) تا تو بد عهد ره مهر و وفا بر بستی نامی دلشده را دوی بدیوار و درست
- (۳) بعد از فتح دکن حضرت اعلا بنده را بحجابت عراق رخصت فرمودند

In the left hand space inscribed vertically.

العبد محمد معصوم بکرے سنه ۱۰۱۰



## TRANSLATION

- (1) Both the worlds (i.e., this world and the one hereafter) in the eyes of the farsighted are an epitome : he who turns (lit. closes) his greedy eyes from them is a man of vision.
- (2) O faithless (creature), since thou hast intercepted the road of love and fidelity, the face of the heartless Nāmī is towards the wall and the door (in bewilderment).
- (3) After the conquest of the Deccan His Exalted Majesty sent me to 'Irāq as a Hājib (Chamberlain or Minister).

*In the lefthand space inscribed vertically.*

The slave, Muḥammad M'aṣūm of Bakkar, 1010 A.H. (1601-02 A.D.).

## TEXT

## Plate XVIII(c)

- (۱) در حین مراجعت از ایران از ملازمت نواب امیر محمد معصوم نامی
- (۲) باینجا رسید و این چند بیت از خمسه ایشان که در نیولا با تمام رسانیده
- (۳) بودند تحریر نمود در سنه ۱۰۱۳
- (۴) از معدن الافکار :
- بحر ز گرداب شده کاسه گر تا نمی از جود تو یابد مگر
- (۵) از کتاب حسن ناز :
- حدیث لعل آن سر چشمه نوش شده پیرایه لب چون در گوش
- (۶) از کتاب اکبر نامه :
- بگل چینی آن گلستان شدم سراپا صبا وار دامن شدم
- (۷) از کتاب دایه صودت :
- حسنست درم خریده او خوبی گل آفریده او
- (۸) از کتاب خمسه متعیرہ :
- هست بر نامت ابتدای همه بتو آغاز و انتهای همه

## TRANSLATION

- (1) While returning from Irān in the company of Nawwāb Amīr Muḥammad M'aṣūm Nāmī
- (2-3) reached this place and wrote down in 1013 (A.H.=1604-05 A.D.) these few verses from his *Khamsa* completed by him recently.
- (4) From the *Mā'dan-al-Afkār* :—  
The ocean has made a cup of its whirlpool in order to get some moisture from Thy generosity.
- (5) From the book *Husn-i-Nāz* :—  
The story of the lips of that fountain-head of honey has become a decoration for the lips like pearls for the ear.

(6) From the book *Akbarnāmah* :—

I went to pluck roses from that garden, (but) like the zephyr became a receptacle from head to foot.

(7) From the book *Rāi Śūrat* :—

Beauty is His hand-maid ; the beauty of the rose is His creation.

(8) From the book *Khamsa-i-Mutahayyira* :—

The beginning of every one is by your name ; with you is the beginning and end of every one.

# INSCRIPTION No. 32

A stone slab, 2' x 8", set into the *mihrāb* of the mosque in the Nāgaur Fort contains an inscription in five lines in relief characters. It begins with a Qurānic text the script of which, like many others noticed above, is a curious jumble of *Naskh* and *Nasta'liq* which leads one to infer that the scribe, Qāzī Muḥammad Tāhir, was interested and versed more in *Nasta'liq* than in *Naskh* style. The lettering of the Persian epigraph which is in prose is *Nasta'liq* of a high order and tends to show that the scribe was a court calligraphist of Mahābat Khān Khān-i-Khānān to whom the construction of the mosque is assigned in 1041 A.H. (1631-32 A.D.) in the reign of Emperor Shāh Jahān. The title of *Sipahsālār Khān-i-Khānān* was conferred upon Mahābat Khān by the Emperor on the occasion of his coronation in 1037 A.H. (1627 A.D.). The Khān-i-Khānān was made *Śūbedār* of Ajmer during which period he seems to have constructed this mosque because then Nāgaur formed part of the Ajmer *Śūba*. Later, he was sent to the Deccan where he rendered very valuable services. He died in 1044 A.H. (1634 A.D.) at Burhanpur and, according to his will, his corpse was brought to Delhi to be buried there.<sup>1</sup> The inscription reads as follows :—

## TEXT

### Plate XVII(a)

(۱) فناده الملايكة و هو قايم يصل في المحراب ان الله يبشرك بيحي مصدقا بكلمة من الله

(۲) و سيداً و حصوراً و نبياً من الصالحين<sup>۲</sup> بنا کرد اين مسجد بتوفيق الله تعالى در عهد شاهنشاه عادل و خاقان

(۳) معظم و مكرم ابو المظفر شهاب الدين محمد صاحب قران ثانی شاه جهان بادشاه غازی خلد الله تعالى ملكه و سلطانه

(۴) نواب مستطاب سپه سالار خانخانان مهابت خان بهادر اللهم ابد الدولت و الرقعت امين رب العالمين سنة احدى و اربعين و الف

۱۰۴۱

(۵) حرره قاضی محمد طاهر

<sup>1</sup> *Madā'ir-i-Umarā*, Vol. III, pp. 385-409.

<sup>2</sup> *Al-Qurān*, Chapter III, Verse 39.



## TRANSLATION

(1-2) So the angels called to him as he stood praying in the sanctuary: 'Allāh gives the glad tidings of John (Yahyā) who would testify to the truth of a word from Allāh, and (be besides) noble, and chaste, and a prophet of the righteous'. This mosque was built, by the grace of the Most High Allāh, during the reign of the just emperor,

(3) the just and the sublime and honoured Abu'l-Muẓaffar Shihābu'd-Dīn Muḥammad, Ṣāhib Qirān-i-Thānī (second lord of the happy conjunction), Bādshāh Ghāzī—may the Most High Allāh perpetuate his kingdom and suzerainty!—

(4) by the gracious Nawwāb, *Sipahsālār* (Commander-in-Chief), Khān-i-Khānān Mahābat Khān Bahādur. O God, perpetuate (his) prosperity and high position! Amen, O Sustainer of the universe. The year 1041 (A.H.=1631-32 A.D.).

(5) Qāzī Muḥammad Tāhir wrote it.

It may also be pointed out that a mark resembling *wāo* appears over the *nūn* of the word آمین. It is probably the *Jazm* and not *wāo* as the latter will not only be meaningless here but also misleading.

## INSCRIPTION No. 33

In a mosque near the Water Tank at Nāgaur is a Persian inscription in verse, measuring 1'9" × 1'2". It is in five lines and the lettering is *Nasta'liq* in relief, but of a poor quality. The last hemistich of the fifth couplet contains the chronogram which being partly obliterated and disfigured by whitewash is not clearly intelligible. The inscription, however, ascribes the construction of a mosque, wherein the grave of 'Abdu'l-lāh is situated, to one Muḥammad, son of the occupant of the grave, in the reign of Shāh Jahān. The date recorded under the last line is 1041 A.H. (1631-32 A.D.) which is corroborated by the queer chronogram ( آئین بهشت بهره دهان ) not clearly intelligible. The composer of the verses is one *Fatḥī* about whom nothing is traceable in contemporary or later records. My reading of the epigraph is given below:—

## TEXT

## Plate XXII(b)

نمود بهر رضای اله حق رحمان	(۱) بنای مسجد پر نور فیض بخش عیان
ابو المظفر دیندار هست شاه جهان	(۲) بعد عادل غازی که صاحب است قران
که خلف مانده محمد از و درین دوران	(۳) در ان مزار غریب خدای عبد الله
شد است از دل و جان بانی این عجیب مکان	(۴) چو نیک داد تو قیق حضرت غفار
بگو تو فتحی آئین بهشت بهره دهان	(۵) وجهت مال بنا این غریب مسجد را

سنه ۱۰۴۱

## TRANSLATION

(1) The foundation of the mosque, (which is) full of effulgence and showers heavenly blessings without reserve, was laid for the sake of Allāh, the Most Merciful,

(2) During the reign of the just, the champion of the faith, the lord of happy conjunction, the pious Abu'l-Muẓaffar Shāh Jahān.

<sup>1</sup> *Al-Qurān*, Chapter III, Verse 39.



(3) In it is the grave of a stranger (named) 'Abdu'l-lāh, whose son, Muḥammad, survived him in this world.

(4) As the Great Forgiver granted him aid, he built this wonderful edifice with heart and soul.

(5) Regarding the year of the construction of this remarkable mosque say, O Fathī, 'The happiness of the contribution is Paradise-like'. 1041 (A.H.=1631-32 A.D.).

INSCRIPTION No. 34

A stone slab,  $1'8\frac{1}{2}" \times 10\frac{1}{2}"$ , is let into the *mihrāb* of a mosque near the City Magistrate's office at Nāgaur and bears an inscription in five lines, the first line being in Arabic in *Naskh* letters and the rest in Persian verse in *Nasta'liq* script, all in relief. It assigns the construction of a mosque to Tāhir Khān to whom Nāgaur was granted as a *jāgīr* by the Emperor Shāh Jahān. He was one of Shāh Jahān's trusted officers and held a rank of one thousand and five hundred cavalry. The date given in numerals under the chronogram in the last hemistich is 1006 A.H. (1597-98 A.D.). This is evidently erroneous inasmuch as it falls in the reign of Akbar and not of Shāh Jahān who (latter) is referred to in the epigraph. The chronogram yielding 1056 A.H. (1646-47 A.D.) is, however, correct and the carelessness of the scribe or the engraver seems to be responsible for this discrepancy. I read the inscription as follows:—

TEXT

Plate XIX(b)

(۱) بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ إِنْ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا<sup>۱</sup> قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَسْجِدَ بَيْتُ كُلِّ تَقِيٍّ ۝

(۲) بمعهد حضرت شاه جهان آنکه  
(۳) به طاهر خان در آن وقتی که ناگور  
(۴) بتوفیق حق آن خان جوان بخت  
(۵) بدل گفتم پی سال بنایش

شهی صاحب قران با دین و با داد  
ز الطاف و نوازش در وطن داد  
بر این تعمیر مسجد یافت ارشاد  
بگو بنیاد طاهر خان قوی باد

سنه ۱۰۰۶ [ ۱۰۰۶ ]

TRANSLATION

(1) In the name of Allāh, the Beneficent, the Merciful. And the mosques are for Allāh, so do not call anyone with Him<sup>1</sup>. The Prophet—may Allāh bless and assoil him!—said, 'The mosque is the abode of the pious'.

(2) During the reign of the great Shāh Jahān, who is a fortunate, pious and just king,

(3) (And), by his kindness and beneficence, granted Nāgaur at that time to Tāhir Khān for his residence,

(4) By the grace of God that fortunate Khān received orders to build this mosque.

(5) In order to find out the year of its construction I said to myself, "Say 'may the building set up by Tāhir Khān be strong!'" Year 1006 A.H. (1597-98 A.D.)<sup>2</sup>. [1056 A.H. (1646 A.D.).]

<sup>1</sup> *Al-Qurān*, Chapter LXXII, Verse 18.

<sup>2</sup> For the difference in this date and the chronogram, see note above.



## INSCRIPTION No. 35

A Persian inscription in prose, in six lines, measuring  $2'1\frac{1}{2}" \times 6"$ , is carelessly carved in *Nasta'liq* of a plain style in relief on a *mihrāb* of the mosque near the Water Tank at Nāgaur where three other inscriptions (Plates XXI(a), (b) and (c)) have already been noticed in this article. It records that the same mosque of Qāzī Ḥājī 'Umar was built anew in the reign of Shāh Jahān by Yār (?) Muḥammad, fifth in descent from the builder of the mosque, the late Qāzī 'Umar, son of Ruknu'd-Dīn. The date recorded is the 1st of Muḥarram, 1061 A.H. (25th December, 1650 A.D.) and the name of the scribe Nadhīr Muḥammad, son of Qāzī Sher Muḥammad, about whom nothing is available in historical records. The epigraph runs as follows:—

## TEXT

## Plate XXI(d)

- (۱) بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ه چون این مسجد جامع که قدیم بنا نهاده اقاضی القضاات حاجی الحرمین الشریفین
- (۲) قاضی حاجی عمر ابن شیخ رکن القریشی الهاشمی حاکم شهر سرکار ناگور بوده اکنون بعد از یک صد و یک سال آن
- (۳) معبد از بن دریده را بتوفیق الله تعالی محمد مرا [د ؟] ابن صدر الحفاظ حافظ هفت قاری قاضی رحمت الله نبیسه قاضی مرحوم مغفور
- (۴) --- در عهد [بو] المظفر شهاب الدین محمد صاحب قر [ا] ن ثانی شاه جهان بادشاه غازی خلد الله تعالی ملکه و سلطانه از سر
- (۵) نو ساخته اللهم احفظ لها (؟) --- در ان هنگام ها (؟) محمد خادم ازان (؟) بلجم پشت نبیره قاضی مرحوم بود کتبه نذیر محمد ابن قاضی شیر محمد مرحوم مغفور
- (۶) من غره ماه محرم الحرام سنه ۱۰۶۱

## TRANSLATION

(1) In the name of Allāh, the Beneficent, the Merciful. As this Jāmi' Masjid was originally constructed by the Chief Justice, Ḥājī-al-Ḥaramain-ash-Sharīfain

(2) Qāzī Ḥājī 'Umar, son of Shāikh Rukna'l-Quraishī al-Hāshimī, the Presiding Judge in Sarkār Nāgaur, now after one hundred and one years this

(3) place of worship, which had shattered to its foundations, was built afresh by the grace of the Most High Allāh by Muḥammad Murād (?), son of the Chief Ḥāfiẓ, a Ḥāfiẓ reciting the Qurān in seven ways, Qārī Qāzī Raḥmatu'l-lāh, grandson of the late Qāzī, the defunct of happy memory,

(4) .... during the reign of Abu'l-Muẓaffar Shihābu'd-Dīn Muḥammad Ṣāhib-i-Qirān-i-Thāni Shāh Jahān Bādshāh Ghāzī,—may Allāh perpetuate his kingdom and suzerainty !

(5) O God, protect it ..... In these days there lived Muḥammad, Khādim fifth in descent from the deceased Qāzī. Written by Nadhīr Muḥammad, son of the late Qāzī Sher Muḥammad, the deceased and pardoned.

(6) Dated the 1st of the month of Muḥarram, year 1061 A.H. (25th December, 1650 A.D.)



INSCRIPTION No. 36

Over an arch leading to the Zanāna Tāl at Nāgaur a bilingual inscription, 4'3" × 1', is fixed. The Persian text is in prose written in crude *Nasta'liq* characters in relief while the *Devanagari* inscription is incised under it. The epigraph records the construction of a gateway, named Darwāza-i-Islām, in the reign of Emperor Aurangzeb and during the governorship of Rāja Rāi Singh under the superintendence of Kotwāl Gahlot Dūngarsī, son of Rāo Amar Singh, in 1076 A.H. (1665 A.D.). Khāfi Khān<sup>1</sup> informs us that Rāi Singh received the title of 'Rāja' along with many other presents from Emperor Aurangzeb and had hopes of getting also the state of Jodhpur, his native land, in the beginning of Aurangzeb's reign. The texts of the inscriptions, both Persian and *Devanagari*, are defective in many places; however, their readings are given below:—

TEXT

Plate XVI(c)

- (۱) بناء شد اين دروازه اسلام در عهد ابو المظفر محى الدين محمد شاه اورنگ زيب عالم گير  
بادشاه غازى
- (۲) در عمل اقبال [و] اجلال پناه شہات (sic) و تہور دستگاہ راجہ راي سنگ و از اہتمام  
حکومت پناہ دونگر سے کوتوال راجپوت گہلوٹ
- (۳) تولد راو امر سنگ تاريخ ۲۹ شہر محرم الحرام سنہ ۱۰۷۶ کتبہ قلی (?) .....  
ولد محمد غوث

TRANSLATION

- (1) This Darwāza-i-Islām was built in the reign of Abu'l-Muzaffar Muḥayyū'd-Dīn Muḥammad Shāh Aurangzeb 'Ālamgīr, king-champion of the faith,
- (2) during the governorship of Rāja Rāi Singh, the refuge of fortune (and) glory, possessor of courage and intrepidity, and under the supervision of the asylum of the dominion,
- (3) Dūngarsī Kotwāl Rājput Gahalot, son of Rāo Amar Singh. Dated the 29th of the sacred month of Muḥarram, year 1076 A.H. (11th August, 1665 A.D.). Written by Qulī (?)....., son of Muḥammad Ghauth.

Text of the Devanāgarī Inscription<sup>2</sup>

Inscription No. (37).

- Line 1 निबदायी (?)<sup>3</sup> दखज<sup>4</sup> इसल[र]म....<sup>5</sup> पर...साहिबी औरंगजे  
2 ब-अमल श्री महाराजाधिराज राजा<sup>6</sup>  
3 कोटवाली गहल[र]<sup>7</sup>  
4 त<sup>8</sup>डुंग[र]सीह

<sup>1</sup> *Muntakhabu'l-Lubāb* by Khāfi Khān, Persian text, Vol. II, p. 61 : *History of India* by Elliot and Dowson, Vol. VI, p. 237.

<sup>2</sup> Dr. H. D. Sankalia, Professor, Deccan College Postgraduate and Research Institute, kindly deciphered and translated the Devanāgarī text for which he deserves the writer's sincere gratitude.

<sup>3</sup> The sense is not clear. It may stand for निबेदन or निवेदायेतव्यम meaning 'It is announced hereby'.

<sup>4</sup> This and the next letter stand for दरवाजा इसलाम as it is in the Persian inscription.

<sup>5</sup> These letters are not clearly legible.

<sup>6</sup> This राजा is superfluous, unless it is the beginning of the next word as in the Persian text.

<sup>7</sup> The word seems to be गहलोत, the first letter in the 4th line may stand for त. The *anustara* is by the side of ट of the previous line.



## EPIGRAPHIA INDO-MOSLEMICA

A literal translation is not possible since the text is illegible at places. The sense seems to be that the gateway, called 'Islām Darwāja' was..... during the reign of Emperor Rājādhirāja Aurangzeb when Gahalot Dūngarsi was the Kotwāl (Gate Keeper).

## INSCRIPTION No. 38

On a mosque outside the Nāgaur Fort there is a Persian inscription in verse, measuring  $1'5'' \times 1'1\frac{1}{2}''$ , in *Nasta'liq* letters in relief preceded by *Bismillāh* and the 1st Muslim creed executed in *Nasikh*. It ascribes the erection of a mosque in the reign of Aurangzeb to one Sayyid Kabir about whom nothing is known. The chronogram is rather queer: it consists of two clauses آن زمان کن شمار and انجام کار occurring in the third couplet and yields the year 1076 A.H. (1665-66 A.D.). My reading of the text runs as follows:—

## TEXT

## Plate XX(a)

(۱) بسم الله الرحمن الرحيم

(۲) لا اله الا الله محمد رسول الله

(۳) مرتب شد این معبد دلفریب	بعهد شهنشاه اورنگ زیب
(۴) ز مسجد که زندهار از نار بود	چه نور سرکوی دولت فزود
(۵) بها واکن و آن زمان کن شمار	در از سلك تاريخ انجام کار
(۶) بنا یافت از سعی سید کبیر	بعون خدا شد عمارت پذیر

## TRANSLATION

- (1) In the name of Allāh, the Beneficent, the Merciful.
- (2) There is no god but Allāh, Muḥammad is His Prophet.
- (3) This attractive place of worship was built in the reign of Emperor Aurangzeb.
- (4) From the mosque, which affords protection against the fire (of hell), what (amount of) light emanates illuminating the streets of the kingdom!
- (5) Come, unstring the pearls of the chronogram and then calculate the date in the end. (A. H. 1076= A. D. 1665.)
- (6) The building was set up through the efforts of Sayyid Kabir and rendered agreeable by the help of God.

## INSCRIPTION No. 39

An inscription in Persian verse, beginning with *Bismillāh* and *Kalima-i-Shahādat* executed in crude *Nasikh* style, is found inscribed in *Nasta'liq* characters on a rough stone broken into two pieces which are fixed at different places in the mosque near the Water Tank at Nāgaur. It is in six lines and measures  $1'7'' \times 10''$  and mentions the construction of a mosque in 1083 A.H. (1672 A.D.) during the reign of Emperor Augangzeb. The inscriptional slab being broken, the name of the builder is not clearly readable: it may be Ḥamid (?), son of Muḥammad, about whom, however, nothing is traceable in historical records. In the margins on the right and left of the text there is





(a) Inscription of Aurangzeb dated 1083 H. from Nagaur.



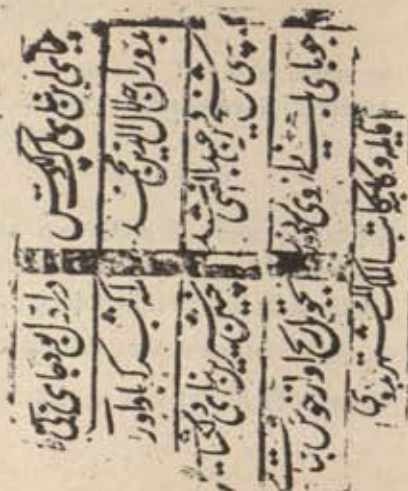
Scale : 25

(b) Inscription of Shahjahan from the same town.



Scale : 166

(c) Inscription of Akbar from the same locality.



Scale : 125

a much worn-out inscription : only a few doubtful words on the righthand margin are readable giving the name of the scribe one Muḥammad Mujib (?) son of.... The text is cited, below :—

## TEXT

## Plate XXII(a)

(۱) بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ [و] اَحَدُهُ لَا شَرِیْكَ لَهُ وَ اَشْهَدُ اَنْ مُحَمَّدًا [أ] عَبْدُهُ وَ رَسُوْلُهُ

برائے خالق آغاز و انجام	(۲) بنا این مسجد میمون فرجام
کہ عدلش (؟) کرد ہر کس را نکو نام	(۳) بعهد شاه اورنگ زیب عادل
ببذل مصطفیٰ (؟) و اصحاب اکرام	(۴) بتوفیق خداوند جہان دار
حمید (؟) ابن محمد ساخت اتمام	(۵) ..... این دو نهاد (؟)
ربیع آخر بدان یلہ ہفتہ گم نام (؟)	(۶) چوتاریخش ربیع آخر دلم گفت

۱۰۸۳

آراستہ کرد محمد مجیب (؟) خلف .....

## TRANSLATION

- (1) In the name of Allāh, the Beneficent, the Merciful. I testify that there is no god but Allāh without compeer and I testify that Muḥammad is His servant and prophet.
  - (2) This auspicious building was built for the sake of the Creator of the Beginning and the End.
  - (3) During the reign of the just king Aurangzeb, whose justice rendered everyone famous.
  - (4) By the grace of God, the Lord of the world, and by the munificence of the Prophet and his venerable companions.
  - (5) ..... Ḥamīd (?), son of Muḥammad, completed it.
  - (6) When my intellect gave out 'Rabī 'Ākhir' as its chronogram, know ye (it is) one week earlier (lit. less) than Rabī 'Ākhir. 1083 A.H. (July, 1672 A.D.)
- Executed by Muḥammad Mujib (?) son of.....

## INSCRIPTIONS Nos. 40—41

In a mosque outside the fort at Nāgaur there are two Persian inscriptions which are identical as far as their purport is concerned. Both of them are in prose and poetry combined and are inscribed in *Nasta'liq* letters in relief of a poor order. They assign the construction of a mosque at the *Khānqāh* of Ṣūfī Ḥamīdu'd-Dīn to Nawwāb Amīr *Khān* under the superintendence of 'Abdu'l-*Ghāfūr Khān*, Amīn, in 1223 A.H. (1808 A.D.) during the reign of Akbar Shāh II, through the efforts of Dārūgha Bahrām *Khān*, son of Mullā Faizullāh *Khān*. Nawwāb Amīr *Khān*, the builder of the mosque, was the ancestor of the present Nawwāb of Tonk (Rājputāna). He was originally in the service of Jaswant Rāo Holkar at whose court he tried to establish an ascendancy when the Rāja had gone mad in 1806. But later he gave up the idea and became the chief of the Pinjāris. Amīr *Khān* is related to have come to Nāgaur in 1808 when he had been at war with the Jodhpur State and stationed *Ghāfūr Khān*, mentioned in the inscriptions under notice, with a garrison at



Nāgaur. Eventually a treaty was ratified with him by the British Government in 1817 and he was confirmed in the possession of the territories he had held then. He died in 1834 A.D.<sup>1</sup>

The epigraphs measure  $1'4\frac{1}{2}" \times 1'8"$  and  $1'10\frac{1}{2}" \times 1'8"$  respectively and I have deciphered them as follows :—

## TEXT

## Plate XX(b)

- هو الباقي (۱)
- لا اله الا الله محمد [۱] لرسول الله (۲)
- (۳) بغاقتاه ولی صوفی حمید الدین کہ هست سایہ ذاتش پناہ اہل یقین
- (۴) امیر خاننشہ<sup>۲</sup> با وقای حامی دین بنا نمود یکے مسجد (slo.) بخوش آئین
- (۵) بسعی کوشش عبد الغفور خان امین ہمیشہ دارد از خوئے خوش کشادہ جبین
- (۶) چون این مقام خجستہ فرجام بنا نہادہ نواب امیر الدولہ محمد امیر خان بہادر
- (۷) مد ظلہ العالی و امین ثابت یقین محتاجان پناہ مستعد کارہائے شہ
- (۸) عبد الغفور خان بہادر سلمہ المنان در خانقا[ہ] حضرت سر انجام این بناء
- (۹) شریف خود در باطن فیض موطن ایشان کشیدہ با تمام رسانید
- (۱۰) عہد سلطان محمد اکبر شاہ بادشاہ غازی خلد الله ملکہ و سلطانہ
- (۱۱) بتاریخ یازدہم شہر جمادی الاول سنہ ۱۲۲۳ یکہزار دو صد بیست و سہ سمت
- (۱۲) ہزدہ صد شصت و چہار داروغہ بہرام خان ولد ملا فیض الله خان

## TRANSLATION

- (1) He is Everlasting.
- (2) There is no god but Allāh, Muḥammad is His Prophet.
- (3) At the monastery of the saint, Sūfi Ḥamidu'd-Dīn, the shadow of whose person is an asylum for the believers,
- (4) Amir Khān, the brave, the faithful, the protector of the faith, built a mosque in an elegant manner,
- (5) Through the efforts of 'Abdu'l-Ghafūr Khān, *Amīn*, who is always open-faced on account of his pleasant nature.

<sup>1</sup> *An Oriental Biographical Dictionary* by Beale (Calcutta, 1881), p. 49, also *Annals and Antiquities of Rājasthān* by Todd, Vol. II, pp. 113-15.

<sup>2,3</sup> The next inscription (Plate XX(c)) of this article is evidently correct in recording خان شجاع instead of خاننشہ (as given here). Again, the said plate has no او in the second hemistich of the third couplet which certainly rhymes well without او. The ignorance of the scribe seems to be responsible for these mistakes in copying from the original.

(a) Inscription of Aurangzeb from a mosque at Nagaur.



Scale : · 166

(b) Inscription of Akbar II from the same place.



Scale : · 125

(c) Another inscription of Akbar II from the same locality.



Scale : · 166





(6) When the foundation of this auspicious building was laid by Nawwāb Amīru'd-Daula Muḥammad Amīr Khān Bahādur—

(7) may Allāh extend his lofty shadow!—and the *Amin* of firm faith, an asylum of the needy, one ever ready for charitable acts,

(8) (named) 'Abdu'l-Ghāfir Khān Bahādur—may the Most Bountiful spare him!—

(9) chalked out in their beneficent mind a plan of this noble mansion in the sanctuary of His Holiness and completed (it)

(10) during the reign of Sulṭān Muḥammad Akbar Shāh, King-champion of the faith—may Allāh perpetuate his kingdom and sovereignty!—

(11) on the 11th of the month of Jamādi I, year 1223, one thousand two hundred and twenty-three, corresponding to

(12) *Sammat or Samvat* 1864 (5th July, 1808 A.D.). *Dārūgha* (Superintendent) Bahrām Khān, son of Mullā Faiẓu'llāh Khān.

## TEXT

## Plate XX(c)

- (۱) بخاتماہ ولی صوفی حمید الدین کہ ہست سایہ ذاتش پناہ اہل یقین  
 (۲) امیر خان شجاع با وفائے حامی دین بنا نمود یکے مسجدے بخوش آئین  
 (۳) بسعی کوشش عبد الغفور خان امین ہمیشہ دارد از خوئے خوش کشادہ جبین  
 (۴) سلخ جمادی الاول ز ہجرت رسول امین  
 سنہ ۱۲۲۳ ہزار دو صد بودہم سد و عشرین  
 (۵) این مسجد عالی شان خجستہ بنیان در عہد سلطان زمان خلافت پناہ محمد اکبر شاہ خلد  
 اللہ ملکہ و سلطانہ نواب امیر الامرا امیر الدولہ [۴]  
 (۶) محمد امیر خان بہادر و خان عالی شان مقبول بارگاہ ایزد منان عبد الغفور خان بہادر  
 دام اقبالہما چون بنا یافت [۵]  
 (۷) این آستان جنت نشان خو [د] را فیضیاب گردانیدند بموجب ارشاد ..... اولیاء  
 لاریب نقش (۹) این  
 (۸) عمارت بدل مرتسم گشتہ بناکید اکید داروغہ بہرام خان ولد ملا فیض اللہ خان  
 با تمام رسید

## TRANSLATION

(1) At the monastery of the saint, Ṣūfī Ḥamīdu'd-Dīn, the shadow of whose person is a refuge for the believers,

(2) Amir Khān, the brave, the faithful, the protector of the faith, built a mosque in an elegant manner,



(3) Through the efforts of 'Abdu'l-Ghafūr Khān, Amīn, who is always open-faced on account of his pleasant disposition,

(4) On the last day of Jamādī I, year one thousand two hundred and twenty-three of the Exodus of the Honest Prophet, 1223 (A.H.=24th July 1808 A.D.).

(5) Since this magnificent and auspicious mosque was built during the reign of the Sultān of the age, the asylum of imperial dignity, Muḥammad Akbar Shāh—may Allāh perpetuate his kingdom and suzerainty!—by the Nawwāb Amīru'l-Umarā Amīru'd-Daula

(6) Muḥammad Amīr Khān Bahādur and the exalted Khān, the accepted one of the court of the Benevolent God, (named) 'Abdu'l-Ghafūr Khān Bahādur—may both (of them) be ever prosperous!—

(7) they benefited themselves by (visiting) this paradise-like building in accordance with the (Divine) command.....friends no doubt ....., this

(8) building has become near to heart (and) reached completion by special efforts of the Dārūgha (Superintendent) Bahrām Khān, son of Mullā Faiẓu'l-lāh Khān.

The fourth couplet does not rhyme properly, and for the mistakes in it the inscription-engraver seems to be responsible as in so many other epigraphs noticed above.

#### INSCRIPTION No. 42

A shop attached to the mosque near the City Magistrate's office at Nāgaur bears a Persian inscription in verse in six lines carved in so crude *Nasta'liq* letters in relief that it is not possible to decipher a number of words with absolute certainty. Bad and careless penmanship coupled with faulty composition of verses and, above all, several obliterated words here and there have rendered the epigraph in general unintelligible, specially the second hemistiches of the 3rd and 5th couplets. It measures  $1'11\frac{1}{2}'' \times 1'6''$  and mentions the construction of a shop in the reign of king Sirāju'd-Dīn (Bahādur Shāh II) by Khān-i-'Alī-Shāh Ashraf Khān Afghān, Revenue Officer, for the upkeep of the mosque to which it is attached. He is perhaps the same Ashraf Khān who had taken an active part in the struggle among the princes for the throne at the accession of Shāh 'Ālam in A. H. 1119 (A. D. 1708). It is dated the 11th Rajab of the first regnal year, and my reading of the text is cited below:—

#### TEXT

#### Plate XIX(c)

(۱) از کرم فضل خدا تعمیر این دوکان شد  
در مه دجیب (۲) سراج الدین (۳)

(۲) خرچ کرده برین بنیاد فیاض زمان  
خان عالیشان اشرف ..... خان شقد [اد]

(۳) از عنایت لطف رب العلمین این عهد شد  
احمد امار (۴) هست دکان راز (۵) مسجد نامد [د]

(۴) گر کرایه آید این دوکان ابواب بنشد  
حسبہ لله [آ] نرا زود در مسجد بیاد

(a) Inscription from the Khanqah Tarikin, Nagaur.



Scale: 1

(b) Inscription of Shahjahan dated 1056 H. from the same town.



Scale: 2

(c) Inscription of Bahadur Shah II (Mughal) from the same locality.



Scale: 166





(۵) یا الہی نام این افغان مثل خورشید کن (?)

از شرق با ..... تا غرب با .....

(۶) تاریخ ۱۱ رجب المرجب سنہ ۱

## TRANSLATION

(1) By the beneficence (and) munificence of God this shop was built in the month of Rajab (?) by Sirāju'd-Dīn.

(2) Expenditure was incurred on this construction by the bountiful person of the age, the exalted Khān Ashraf. .... Khān, Revenue Officer.

(3) By the grace and (and) kindness of the Sustainer of the world (i.e., God) Ahmad has populated. ....

(4) If the rent of this high-doored shop comes, bring it soon to the mosque for the sake of Allāh.

(5) O God, make the name of this Afghān brilliant like the sun from the east. .... to the west. ....

(6) Dated the 11th of the revered (month of) Rajab, 1st (regnal) year.

## INSCRIPTION No. 43

In the Khānqāh of Tārikīn at Nāgaur there is a large stone slab, 3'9" × 1'5½", on which a Persian quatrain is inscribed in ornamental *Thultho-Naskh* characters in relief. Although not of historical value, it is of sufficient palaeographic interest and a good specimen of pre-Mughul ornamental calligraphy of the fifteenth century. The letters which must, as a rule, stand alone, have been so joined to the succeeding ones merely for ornamental purposes that they baffle the reader at the very outset. The quatrain is rather pathetic and aims at requesting the visitor to offer a prayer for the supplication of the dead. My reading of the text is as follows:—

## TEXT

## Plate XIX(a)

(۱) لے هر كه درین گنبد آباد رسد  
گر با دل غمناك و گر شاد رسد

(۲) از بهر خداوند تعالی و تقلس  
ما را بیکے فاتحه فریاد رسد

## TRANSLATION

(1) Anyone who visits this inhabited dome, whether he comes with a sorrowful heart or a happy one,

(2) may, for the sake of God, the Exalted, the Holy, kindly bless us with a single prayer (fātiḥa).





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