EPGRAPHIA INDICA

ARABIC & PERSIAN SUPPLEMENT

(In continuation of Epigraphia Indo-Moslemica)

1955-58

PUBLISHED BY
THE DIRECTOR GENERAL
ARCHAEOLOGICAL SURVEY OF INDIA,
JANPATH, NEW DELHI-110011
1987
EPYGRAPHA INDICA
ARABIC & PERSIAN SUPPLEMENT
(In continuation of Epigraphia Indo-Moslemica)
1955-58

PUBLISHED BY
THE DIRECTOR GENERAL
ARCHAEOLOGICAL SURVEY OF INDIA
JANPATH, NEW DELHI-110011
1987
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 7th in the series and will be followed in quick succession by subsequent ones.

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

K.V. RAMESH
DIRECTOR (EPIGRAPHY)

MYSORE
1-09-1987
<table>
<thead>
<tr>
<th>CONTENTS</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1955-56</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Arabic and Persian inscriptions from the Indian Museum, Calcutta—</td>
<td>1</td>
</tr>
<tr>
<td>By Z. A. Desai</td>
<td></td>
</tr>
<tr>
<td>Inscription from the Assam Provincial Museum, Gauhati—</td>
<td>33</td>
</tr>
<tr>
<td>By Z. A. Desai</td>
<td></td>
</tr>
<tr>
<td>Inscriptions from the Gomti Gate Museum, Gaur—</td>
<td>35</td>
</tr>
<tr>
<td>By Y. K. Bukhari</td>
<td></td>
</tr>
<tr>
<td>Arabic and Persian inscriptions from the B. R. Sen Museum, Malda, West Bengal—</td>
<td>37</td>
</tr>
<tr>
<td>By Dr. M. Ishaque</td>
<td></td>
</tr>
<tr>
<td>Inscriptions from the State Museum, Lucknow—</td>
<td>43</td>
</tr>
<tr>
<td>By Y. K. Bukhari</td>
<td></td>
</tr>
<tr>
<td>Inscription from the Curzon Museum, Mathura—</td>
<td>49</td>
</tr>
<tr>
<td>By Y. K. Bukhari</td>
<td></td>
</tr>
<tr>
<td>Inscription from the Rajputana Museum, Ajmer—</td>
<td>51</td>
</tr>
<tr>
<td>By Z. A. Desai</td>
<td></td>
</tr>
<tr>
<td>Inscriptions from the State Museum, Alwar—</td>
<td>53</td>
</tr>
<tr>
<td>By Z. A. Desai</td>
<td></td>
</tr>
<tr>
<td>Inscriptions from the Archaeological Museum, Amber—</td>
<td>37</td>
</tr>
<tr>
<td>By Y. K. Bukhari</td>
<td></td>
</tr>
<tr>
<td>Inscription from the State Museum, Bharatpur—</td>
<td>61</td>
</tr>
<tr>
<td>By Y. K. Bukhari</td>
<td></td>
</tr>
<tr>
<td>Inscriptions from the Sardar Museum, Jodhpur—</td>
<td>63</td>
</tr>
<tr>
<td>By Dr. M. Ishaque</td>
<td></td>
</tr>
<tr>
<td>Inscription from the Victoria Hall Museum, Udaipur—</td>
<td>67</td>
</tr>
<tr>
<td>By Z. A. Desai</td>
<td></td>
</tr>
<tr>
<td>Inscriptions from the Archaeological Museum, Bijapur—</td>
<td>71</td>
</tr>
<tr>
<td>By Dr. S. R. Sanadi</td>
<td></td>
</tr>
<tr>
<td>Inscription in the Bharata Itihans Sam-hodhaka Mandala, Poona—</td>
<td>87</td>
</tr>
<tr>
<td>By Z. A. Desai</td>
<td></td>
</tr>
<tr>
<td>Inscriptions from the Museum of Antiquities, Junagadh—</td>
<td>89</td>
</tr>
<tr>
<td>By Z. A. Desai</td>
<td></td>
</tr>
<tr>
<td>Two inscriptions from the Government Museum, Madras—</td>
<td>103</td>
</tr>
<tr>
<td>By Z. A. Desai</td>
<td></td>
</tr>
<tr>
<td>Note on An unpublished Persian inscription in the Provincial Museum, Orissa—</td>
<td>107</td>
</tr>
<tr>
<td>By I. A. Omeri</td>
<td></td>
</tr>
<tr>
<td>Inscriptions from the Central Museum, Nagpur—</td>
<td>109</td>
</tr>
<tr>
<td>By B. D. Verma</td>
<td></td>
</tr>
<tr>
<td>Inscriptions from the Archaeological Museum, Gwalior—</td>
<td>119</td>
</tr>
<tr>
<td>By B. D. Verma</td>
<td></td>
</tr>
<tr>
<td>Index</td>
<td>127</td>
</tr>
<tr>
<td>1957 - 1958</td>
<td></td>
</tr>
<tr>
<td>-------------</td>
<td></td>
</tr>
<tr>
<td><strong>Inscriptions from the Prince of Wales Museum, Bombay</strong></td>
<td></td>
</tr>
<tr>
<td>By Dr. Z. A. Desai ........................................ 1</td>
<td></td>
</tr>
<tr>
<td><strong>Six Inscriptions of Sultan Muhammad bin Tughluq Shah</strong></td>
<td></td>
</tr>
<tr>
<td>By Dr. Mahdi Husain ..................................... 29</td>
<td></td>
</tr>
<tr>
<td><strong>Persian Inscriptions at Ajmer</strong></td>
<td></td>
</tr>
<tr>
<td>By Akbar Ali Tirmizi ................................... 43</td>
<td></td>
</tr>
</tbody>
</table>
DEPARTMENT OF ARCHAEOLOGY

EPIGRAPHIA INDICA

ARABIC AND PERSIAN SUPPLEMENT

(In continuation of the series Epigraphia Indo-Moslemica)

1955 and 1956

EDITED BY

DR. Z. A. DESAI

Published by the Manager of Publications, Delhi
Printed by the Government of India Press, Calcutta, India
1960

ALL RIGHTS RESERVED
<table>
<thead>
<tr>
<th>CONTENTS</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Arabic and Persian inscriptions from the Indian Museum, Calcutta—</td>
<td>1</td>
</tr>
<tr>
<td>By Z. A. Desai</td>
<td></td>
</tr>
<tr>
<td>Inscription from the Assam Provincial Museum, Gauhati—</td>
<td>33</td>
</tr>
<tr>
<td>By Z. A. Desai</td>
<td></td>
</tr>
<tr>
<td>Inscriptions from the Gomti Gate Museum, Gaur—</td>
<td>35</td>
</tr>
<tr>
<td>By Y. K. Bukhari</td>
<td></td>
</tr>
<tr>
<td>Arabic and Persian inscriptions from the B. R. Sen Museum, Malda, West</td>
<td>37</td>
</tr>
<tr>
<td>Bengal—</td>
<td></td>
</tr>
<tr>
<td>By Dr. M. Ishaque</td>
<td></td>
</tr>
<tr>
<td>Inscriptions from the State Museum, Lucknow—</td>
<td>43</td>
</tr>
<tr>
<td>By Y. K. Bukhari</td>
<td></td>
</tr>
<tr>
<td>Inscription from the Curzon Museum, Mathura—</td>
<td>49</td>
</tr>
<tr>
<td>By Y. K. Bukhari</td>
<td></td>
</tr>
<tr>
<td>Inscription from the Rajputana Museum, Ajmer—</td>
<td>51</td>
</tr>
<tr>
<td>By Z. A. Desai</td>
<td></td>
</tr>
<tr>
<td>Inscriptions from the State Museum, Alwar—</td>
<td>53</td>
</tr>
<tr>
<td>By Z. A. Desai</td>
<td></td>
</tr>
<tr>
<td>Inscriptions from the Archaeological Museum, Amber—</td>
<td>57</td>
</tr>
<tr>
<td>By Y. K. Bukhari</td>
<td></td>
</tr>
<tr>
<td>Inscription from the State Museum, Bharatpur—</td>
<td>61</td>
</tr>
<tr>
<td>By Y. K. Bukhari</td>
<td></td>
</tr>
<tr>
<td>Inscriptions from the Sardar Museum, Jodhpur—</td>
<td>63</td>
</tr>
<tr>
<td>By Dr. M. Ishaque</td>
<td></td>
</tr>
<tr>
<td>Inscription from the Victoria Hall Museum, Udaipur—</td>
<td>67</td>
</tr>
<tr>
<td>By Z. A. Desai</td>
<td></td>
</tr>
<tr>
<td>Inscriptions from the Archaeological Museum, Bijapur—</td>
<td>71</td>
</tr>
<tr>
<td>By Dr. S. B. Samadi</td>
<td></td>
</tr>
<tr>
<td>Inscription in the Bharata Ithasa Samahodhaka Mandal, Poona—</td>
<td>87</td>
</tr>
<tr>
<td>By Z. A. Desai</td>
<td></td>
</tr>
<tr>
<td>Inscriptions from the Museum of Antiquities, Junagadh—</td>
<td>89</td>
</tr>
<tr>
<td>By Z. A. Desai</td>
<td></td>
</tr>
<tr>
<td>Two inscriptions from the Government Museum, Madras—</td>
<td>103</td>
</tr>
<tr>
<td>By Z. A. Desai</td>
<td></td>
</tr>
<tr>
<td>Note on An unpublished Persian inscription in the Provincial Museum,</td>
<td>107</td>
</tr>
<tr>
<td>Orissa—</td>
<td></td>
</tr>
<tr>
<td>By I. A. Omeri</td>
<td></td>
</tr>
<tr>
<td>Inscriptions from the Central Museum, Nagpur—</td>
<td>109</td>
</tr>
<tr>
<td>By B. D. Verma</td>
<td></td>
</tr>
<tr>
<td>Inscriptions from the Archaeological Museum, Gwalior—</td>
<td>119</td>
</tr>
<tr>
<td>By B. D. Verma</td>
<td></td>
</tr>
<tr>
<td>Index</td>
<td>127</td>
</tr>
<tr>
<td>Plate</td>
<td>Facing Page</td>
</tr>
<tr>
<td>-------</td>
<td>-------------</td>
</tr>
<tr>
<td>I</td>
<td>3</td>
</tr>
<tr>
<td>II</td>
<td>6</td>
</tr>
<tr>
<td>III</td>
<td>12</td>
</tr>
<tr>
<td>IV</td>
<td>16</td>
</tr>
<tr>
<td>V</td>
<td>18</td>
</tr>
<tr>
<td>VI</td>
<td>22</td>
</tr>
<tr>
<td>VII</td>
<td>25</td>
</tr>
<tr>
<td>VIII</td>
<td>30</td>
</tr>
<tr>
<td>IX</td>
<td>34</td>
</tr>
<tr>
<td>X</td>
<td>39</td>
</tr>
<tr>
<td>XI</td>
<td>44</td>
</tr>
<tr>
<td>XII</td>
<td>47</td>
</tr>
<tr>
<td>XIII</td>
<td>49</td>
</tr>
<tr>
<td>XIV</td>
<td>53</td>
</tr>
<tr>
<td>XV</td>
<td>57</td>
</tr>
<tr>
<td>XVI</td>
<td>63</td>
</tr>
<tr>
<td>XVII</td>
<td>69</td>
</tr>
<tr>
<td>XVIII</td>
<td>72</td>
</tr>
<tr>
<td>XIX</td>
<td>74</td>
</tr>
<tr>
<td>XX</td>
<td>79</td>
</tr>
<tr>
<td>XXI</td>
<td>82</td>
</tr>
<tr>
<td>XXII</td>
<td>84</td>
</tr>
<tr>
<td>XXIII</td>
<td>86</td>
</tr>
<tr>
<td>XXIV</td>
<td>87</td>
</tr>
<tr>
<td>XXV</td>
<td>94</td>
</tr>
<tr>
<td>XXVI</td>
<td>95</td>
</tr>
<tr>
<td>XXVII</td>
<td>104</td>
</tr>
<tr>
<td>XXVIII</td>
<td>112</td>
</tr>
<tr>
<td>XXIX</td>
<td>114</td>
</tr>
<tr>
<td>XXX</td>
<td>116</td>
</tr>
<tr>
<td>XXXI</td>
<td>122</td>
</tr>
</tbody>
</table>
ARABIC AND PERSIAN INSCRIPTIONS FROM THE INDIAN MUSEUM, CALCUTTA

BY Z. A. DESAI

The Archaeological Section of the Indian Museum, Calcutta, has a rich collection of Arabic and Persian inscriptions numbering fiftytwo, collected mostly from the areas now included in Bengal and Bihar, of which twentythree have been published with their facsimiles in the previous issues of the Epigraphia Indo-Moslemica and Journal of the Asiatic Society of Bengal. Of the remaining twentynine inscriptions that are being studied here, readings of seventeen have been published elsewhere during the course of the last one hundred years: majority of them were read by H. Blochmann who published his findings in the various issues of the Journal or Proceedings of the Asiatic Society of Bengal. But his readings as well as those of others require careful revision in most cases, containing as they do mistakes of diverse nature ranging from assignment of inscriptions to kings other than those to whose reign they belong, down to mistakes of minor character.

The fact that majority of these seventeen inscriptions were published without their facsimiles has considerably detracted from their unquestioned value as source of history, since in the absence of illustrations, authenticity of their readings cannot be vouchsafed. Consequently, scholars in the field of historical research, not conversant with the language in which these inscriptions are composed are likely to fall into error. On the other hand, even scholars who claim knowledge of these languages would be reluctant to accept, beyond any shadow of doubt, readings not properly illustrated with facsimiles.

It is always essential, therefore, to illustrate texts of inscriptions with their facsimiles, thereby enabling a discriminate and intelligent scholar to utilize them without any feeling of hesitancy. Apart from such control as the facsimiles are intended to serve on the readings of inscriptions, they also provide useful material for systematic study of the development of Arabic palaeography, a branch that has unfortunately not received the proper attention it deserves, in this country.

It was only with these views in mind that it was deemed proper to include in the present study such inscriptions as were noticed before; it is not intended to underrate in any way the enormous

---

work Blochmann has done to further the cause of palaeographic research in India especially at a
time when circumstances and conditions under which he worked were not always favourable.

Some of the following inscriptions make an interesting study insomuch as they come from
foreign countries, mostly from East Persia, and hence are likely to prove of some interest to palaeo-
graphists in this country for a comparative study of various scripts or different forms of a particular
script prevalent in different parts at a particular period, though they may not be found so impor-
tant from the historical point of view.

Before taking up inscriptions in chronological order, I must express my most cordial thanks
to Shri R. C. Kar, Superintendent, Archaeological Section of the Museum for his extreme kind-
ness in offering all kinds of facilities in the study of these inscriptions.

The earliest inscription of the group is engraved in relief on a slab of white limestone measur-
ing 20" by 30", whose exact findspot is not known but which was very likely brought from some
foreign country. The slab is slightly damaged and in some places, the letters have lost their pro-
minence of relief, but on the whole the writing is decipherable.

The slab contains on its three sides a margin formed by two thick lines drawn parallel to each
other making a rectangle within. This rectangle has within it a full-drawn arch, with the entabla-
ture containing the First Creed and spandrels profusely decorated with floral designs.
The space between the curves of the arch is likewise woven into floral pattern of the same type
as in the spandrels, while the piers on which the arch rests are made after the shape of flower-
vases, so to say; one letter each is carved in these piers.

The main text of the epigraph is engraved in the three margins, running anti-clockwise from
the bottom of the right margin and continued on the space under the arch. It will be seen that
the two letters written in the two piers of the arch, as stated above, comprise the concluding word
of the text, namely, "ماية" which should have come immediately after "خمس" the last
word of the text inscribed horizontally at the bottom.

The epigraph contains prayer for mercy and pardon for the soul of one Abi Ja‘far Muḥammad
Ahmad, son of Ghilān al-Ījī (?), who died on Monday, the 29th of the month of Rabī‘ I, A. H.
578 (2nd August 1182 A. D.).

However, from our point of view the inscription is not so much important for its contents as
for its calligraphy. The style of writing is a good specimen of ornamental Kufic, which is so difficult
to decipher on account of the ornamental flourishes employed for each letter of the alphabet,
though once these decorations are removed, the basic forms of letters become quite intelligible.
It may be pointed out that the inscription belongs to a period—sixth century Hijra—remarkable
for the evolution of the ‘most fantastically ornamental forms, intertwining, interlacing, floral
and geometrical’. The fundamental creed and the word "ماية" are inscribed in Nasikā. Thus,
we have in this inscription, specimens of both the styles of writing as current at a particular period.

The inscription has been deciphered by me as follows:

**TEXT**

*Plate I(a)*

لا إله إلا الله محمد رسول الله

---

\[1\] M. Ziauddin, *Modern Calligraphy* (Cal. 1936), p. 17. *For various specimens of inscriptions, etc., written in
Kufic, ornamental or simple, see ibid*, pp. 10, 11, 12, 14, 16, 18, etc.
(a) Epitaph in Kufic, dated A.H. 578, from a foreign country (p. 2)

(b) Epitaph, dated A.H. 606, from outside India (p. 4)

(c) Inscription of Muḥammad bin Tughluq, dated A.H. 732, from Sirsa, Panjab (p. 4)
ARABIC AND PERSIAN INSCRIPTIONS FROM THE INDIAN MUSEUM

(a) Margins.

الله اغفر و ارحم لعبدك الضعيف
جعفر محمد احمد
إن غلمان الامي (؟) نور الله مفعمة توقي

(b) Under the arch.

الاثنين التاسع
و الشهرين ديب
الأول سنة ثمان
و سبعين و خمس

(c) In the piers.

مايه

TRANSLATION

There is no god but Allāh; Muḥammad is the Prophet of Allāh.

(a) (1) O God, pardon and have mercy on your weak creature

(2) Abī (? ) Ja‘far, Muḥammad Aḥmad,

(3) son of Ghīlān Al-Ījī, may God illuminate his grave; he died

(b) (4) on Monday, the nine

(5) and twentieth of Rabī‘

(6) the First, year eight

(7) and seventy and five

(c) (8) hundred.

The next inscription, in order of sequence, is also an epitaph in Arabic, mentioning the demise of Makhdūm Šaikh Mas‘ūd, son of Aḥmad, son of Muḥammad al-Atā, whose name is prefixed with the titles, Jamālu’d-Dīn and Šīhābu’l-Īslām and who is said to have died a martyr on Sunday, 18th of Dhi’l-Hajja A.H. 606 (13th June 1210 A.D.).

The record is inscribed in relief on a slab of white limestone measuring about 16" by 19";² along the four sides of which runs a border about 3" thick forming a rectangle inside; the latter contains an arch under which is engraved the Bismillāh. The text of the epitaph which begins upwards from the right border, is carried on along the top and left borders and then under the arch, ultimately ending in the lower border. The style of writing is Nashk of an earlier period. It will

¹ It may be pointed out that due to lack of space the engraver has written "ج" of this word vertically going upwards.

² The slab is reported to have been presented to the Museum by Col. L. R. Stacey. No information is available regarding its exact findspot, but most probably it was brought from Persia.
be noticed that the diacritical marks are absent throughout the text which has been read as follows:

TEXT

_Plate I(b)_

يَسْمُ الَّذِي
هذَا قَبْرُ الْشَّيْخِ الْرَّخَى السَّعِيدُ الْشَهِيدُ المَخْدُومُ
جَمَالُ الدِّينِ شَهَابُ الإِسْلاَمِ
مُسْعَودُ بْنُ امْحَمْدُ بْنُ عُمَّامٍ الْعَلَا
رَحْمَةُ اللَّهِ تَوَفَّى يَوْمَ الْأَحْدَاثِ الثَّامِنِ
عَشَرَ مِنْ ذَيِّ الحَجَّةِ سَنَةَ سَتِّ وَسَبْعَةٌ

TRANSLATION

In the name of God.

This is the grave of the holy, the happy, the martyr, Makhlūm Shaikh Jamālūd-Dīn Shihābūl-Īslām Masūd, son of Ahmad, son of Muhammad al-ʿAṭā,

may God have mercy on him; (he) died on Sunday, 18th of Dhiʾl-Ḥajja, year 606 (A.H. or 13th June 1210 A.D.).

The next four inscriptions belong to the period of Tughluq rule in India. The earliest of them representing the reign of Muhammad bin Tughluq Shāh, is engraved on a slab of grey sandstone, 1'10" by 10", which is fragmentary, approximately one fourth of the stone on the right side having been lost; the surviving piece is considerably affected by wear and tear of time with the result that the writing on it has become indistinct in some places. It is said to have been originally found in the fort of Sirsa in Panjab.

A reading of this inscription was published by Blochmann with the following comments:

Though the inscription is incomplete, it is clear that it refers to the erection of a house built by Muhammad Shāh in 732 A.H. in order to please the spirit of Tughluq Shāh, the martyr, whose death, if we trust Ibn Batūtah, he had caused by the breaking down of a state pavilion. That Muhammad Shāh was anxious to appease the manes of his uncle, is also clear from his coins.

The above statement is misleading in more than one respect. The structure, which has been spoken of as 'a house' in the extant portion of the epigraph, was not constructed by the emperor, but by some other personage who was connected with the royal court. Secondly, there is nothing in the text to warrant the statement that the house was constructed merely in order to please the spirit of Tughluq Shāh. As far as we can judge from the surviving portion of the text, the building was something like a fort or a guard-room, as the words 'for the stability of the kingdom'
tend to suggest. Any step that would strengthen the defence in this part of country, which was of strategic importance from military point of view throughout the past would naturally please the spirit of Tughluq Shâh who had passed greater part of his career in Panjab; it is probably in this perspective that the statement of the epigraph is to be understood.

The name of the builder who was a confidant of the king, cannot be deciphered with certainty: it may be Qutlugh Khân or Qir'at Khân, or Qurân Khwân; I have preferred Qir'at Khân. It is difficult to establish his identity, but Qir'at Khân, if read correctly, may have been the title of the person concerned. The like title Qurân Khwân is found in an inscription engraved on a loose slab lying in the Mughal mosque at Cambay in Kaira District of Bombay State. The nobleman, bearing this title—his name is lost, the slab having been damaged in this part—was the kûwal of Cambay and had constructed a mosque in the reign of Firuz Shâh Tughluq. The record is dated 1st Rajab A.H. 755 or about 23 years later than the inscription under study. It is not unlikely that Qir'at Khân of the present record is identical with the personage referred to in the Cambay record.¹

The inscriptions tablet in its present state contains five verses and a half or eleven hemistiche in Persian, which have been written in four lines in Nasîha letters in relief. The record may be read as follows:

**TEXT**

*Plate I(c)*

لاسلطان بر و بحر محمد شه شهان
میمون مبارکست درین منزل این مقام
تا خود رود بپشلُ? ازمست شه شاه
روح شهید تغلقش شاد دان بدين
*اینکار یک نیم* فراغ خان آن فصيح
قصر زجردیش بجنة دهد خدا
سنده فتحدیس و دو ٠ ٤ ٣ ٤ ٧

¹ The Cambay record is being noticed in Annual Report on Indian Epigraphy (ARIE), 1956-57.

² Blochmann, opp. cit., reads "بپشلُ".

³ Ibid. reads "نژوالی".

⁴ Ibid. reads "دلم".

⁵ Ibid. reads "آشکار را قدر ...... فصيح".

⁶ Another probable reading is "تغلق خان".

⁷ Ibid. reads "تازیق از جماد الأولى"; but the second word looks like "بود".

⁸ Ibid. reads "از سنه هفتصد".

⁹ Ibid. reads "شی".
TRANSLATION

(1) lord of land and sea, Muhammad, the king of kings,
this house was completed for the stability of the kingdom; this place is blessed and auspicious in this state.

(2) so that (when) the king passes by the side of this town on some task, he may alight at this (place), through the grace of the Caliph. Know the spirit of Tughluq Shâh, the martyr, to be happy at this.

(3) one royal confidant, Qir'at Khân, that eloquent one, has this work (to his credit).

He got this structure constructed through his personal wealth and property. May God bestow on him a palace of emerald in Paradise!

(4) Know that the date is 9th Jumâdî I and the year is indicated by (the words) seven hundred and thirtytwo (7th February 1332 A.D.).

The next two inscriptions belonging to the rule of Firuz Shâh are important records throwing new light on the list of governors of Bihar under the Tughluqs. The earlier of the two is engraved on a slab of black basalt, measuring 5'5" by 1'5" which was presented to the Museum by the Government of Bengal. The slab originally came from Bihar Sharif in Patna District, where it was fixed above a door in the tomb of Malik Ibrâhîm Bayyû, who is popularly regarded as the ancestor of the martial Malik Muslims of the province of Bihar. The tomb, situated on a hill called Firpahâdî, bears two more epigraphs.

The record under notice consists of six verses in Persian inscribed in two lines, each of which is cut into six panels covered by a thick border. The poetry of the text which is of an inferior order, is in striking contrast with the high quality of calligraphic style in which it is executed. The calligraphy is a graceful, though complicated, variety of Naskh that is immensely pleasant to look at. The same style of writing is found employed in a number of inscriptions from Bihar Sharif. The epigraph states that Malik Ibrâhîm Bayyû passed away to the heavenly abode on Sunday, 13th Dhu'l-Hijja, A.H. 753 (20th January 1353 A.D.), in the reign of Firuz Shâh.

TEXT

Plate II(a)

(1) يعهد دولت شاه جهانگیر
(2) مک لک سریت مک ایو براہیم

1 Ibid. takes 'Caliph' to mean Tughluq Shâh which is incorrect. By 'Caliph' is probably meant the then Abbasid Caliph.

2 Ibid. translates: He (i.e., the king) built this edifice from the taxes of his kingdom.

3 By the Government of Bengal in these lines is meant the then Government of united Bengal and Bihar.


5 The texts of these records were also published in JASB (1839), p. 352, ibid., vol. XLII (1873), pt. i, p. 301, Epj. Ind., vol. II (1892), p. 292 and T. W. Beale, Mthâhâ'i-Tawârîh (Kanpur, 1866), p. 90.
(1) During the period of the rule of the world-conquering monarch, may he be naurūz (new year's day) in the spring of the kingdom,

the emperor of the world, Sulțān Frūz who became victorious over the kings of the world,

Malik Bayyū Ibrāhīm of angelic nature, who, like (his namesake) Abraham, was zealous in (matters of) Faith;

(2) in the month of Dhīl-Ḥajja, on Sunday, of the time when thirteen (days) of the month had passed in burning,

in the year of the Hijra, seven hundred and fifty-three, the Malik travelled to Pārādīs on that day.

O Lord, through your kindness, make the reckoning of the last day easy for him!

Very little is known about Malik Ibrāhīm Bayyū or his career except what is mentioned in the strong and persistent local traditions, recorded by Blochmann, and subsequently quoted by Kuraishi.\(^1\) Apart from the three epigraphs on the tomb mentioned above, there is a fourth inscription, in Sanskrit, originally from one of the temples on the Vipula hill at Rajgir,\(^2\) which while referring to the reign of Frūz Shāh mentions Malika Vayā—obviously Malik Bayyū—as the governor of Magadha on behalf of the emperor.\(^3\) The Persian epigraphs mainly restrict themselves to the eulogy of the Malik whose epitaph they form but each of them contains bits of additional information. Pierced together, these purport to the effect that the Malik's full name was Ibrāhīm, son of Abū Bakr, he was known as Malik Bayyū, and he was the muqṭī (governor) of Bihar. From the text of one of the other two inscriptions, one would not be far from truth in inferring that Saiful’d-Daulat (lit., sword of the kingdom) was his honorific title.\(^4\) It may also be stated that the other two Persian records, as in the case of the present one, are vociferous in their praise of the zealous acts of the Malik in the cause of Religion.

Apart from the above epigraphical evidence regarding Malik Bayyū, there is, in print, a very valuable piece of information, which it is surprising to note, has been overlooked by Blochmann and modern writers on the subject. The information, though meagre, is all the more valuable since it throws new light on the reasons that led Frūz Tughluq to wage war against Shamsu’d-Dīn Iyās Shāh of Bengal. Buchanan, on the authority of the manuscript which he claimed to have procured at Pandua, states that Shamsu’d-Dīn Iyās Shāh, 'the new monarch built a great palace, and made war on Ibrahim, governor of Bihar, on the part of Frūz'.\(^5\) Now, this governor of Bihar

---

1 From the translation given by Blochmann, *JASB*, vol. XLII (1873), p. 201, it appears that he had read the second hemistich as 'ki bāda dar Bihār mulk-i-naurūz' which does not conform to the metre. Paul Horn, *EI*, II, p. 292, has followed Blochmann.
2 *I.e.*, the day of Judgment.
4 The two slabs bearing this inscription are preserved in Shanti Bhavan, residence of the late Shri Puran Chand Nahar at Rajgir.
6 "این مقطع بهار مالک میلادی سف دولت است,

7 Martin, *Eastern India*, vol. II (Lond. 1838), p. 616. Sir Jadunath Sarkar's condemnation of this manuscript as 'a careless and incorrect summary of Riyas-us-sulatin' (*Hist. Beng.*, vol. II, p. 123) is rather unjust, since in another instance also, the manuscript is found to be the only noticed source throwing some new light on the identity of Shihābū’d-Dīn Bāyazid Shāh of Bengal. It is a pity that no efforts were made to trace this manuscript.
under Firuz Shah Tughluq can be none other than Malik Ibrahim Bayyû of our inscription. Though we do not possess any further information regarding the outcome of the war, it is not unlikely that Ilyas Shah had gained a victory; it is equally possible that Malik Ibrahim was killed in this battle. This encroachment on the authority of Delhi over Bihar, on the part of Ilyas Shah, seems to have been more than anything else responsible for the expedition of Bengal undertaken by Firuz Shah in person, within a short period of his coming to the throne.

The name Bayyû also finds mention in the Sirat-i-Firuz Shahi, a work compiled during the life-time of Sultan Firuz. A noble "داود خان بن داود خان بن بیو" is mentioned along with other nobles in the said work, but, in my opinion, this name is a copyist's error for "داود خان بن بیو", the remaining words "داود خان بن بیو" having been probably an inadvertent repetition by the scribe.¹ If this guess is correct, Malik Da'ud who is ranked among the foremost nobles of the reign of Firuz,² was the first descendant of Malik Ibrahim Bayyû. This guess is indirectly supported by the discovery of a new inscription in Bihar Sharif itself—the findspot of the inscription under study—which is dated A.H. 765, in the reign of Firuz Shah. It mentions Khan-i-Kabir Asadu'l-Haq wa'd-Din Da'ud Khan as the governor.³ It is not at all unlikely that Da'ud Khan had succeeded to the governorship of Bihar on the death of Malik Ibrahim.

I also venture to suggest one degree further in the genealogy of Malik Ibrahim. In the Indian Museum itself, there is another inscription of the time of Firuz Shah, which is being studied next. Originally coming from Bihar Sharif and dated two years later than the inscription of Da'ud Khan mentioned above, it refers to the governorship, obviously of Bihar, of one Khânzâda Sulaimân, son of Ulugh Da'ud, who is not mentioned even by name in chronicles or elsewhere. It is very likely that Ulugh Da'ud is none other than Asadu'l-Haq wa'd-Din Da'ud who, on his death that, if at all, might have occurred sometime during A.H. 765-767 was succeeded in office by Sulaimân.

The above genealogy making Sulaimân a son of Da'ud Khân and the latter a son of Malik Ibrahim Bayyû, if accepted, would by no means be contrary to known facts however meagre.

Likewise, the nomenclature Bayyû (written Vayâ in the Rajgir Jain inscription referred to above), to my mind, may be a shortened form of the name Ibrahim itself. In Panjab, the custom of addressing people after converting their names into short forms is prevalent even today. Thus, for instance, Ghalâm Muhammed, Siraj and Iqbal are shortened as Gama, Sajja and Bala respectively—the latter as Balo, if it happens to be the name of a lady—in informal modes of address. Provided the appellation Khânzâda to the name of Sulaimân in his above-mentioned inscription is taken to indicate his domicile in Mewat, which is situated in and around Panjab, the corruption of Ibrahim to Bayyû is easily explained.

The other inscription of Firuz Shah, dated about thirteen years later, also comes from Bihar Sharif as already stated above. The slab of black basalt (3'10" by 1'6") on which the record is carved in relief in beautiful Naskha characters has lost about one third of its portion on the right. It has slightly cracked at one or two places and the writing on it is also somewhat damaged. It is difficult to establish the purport of the record, firstly because the text is incomplete and second-

¹ Sirat-i-Firuz Shahi (Ms., Or. Pub. Lib., Bankipore, Patna), f. 76a.
² Other nobles mentioned along with him are Qiwamuddin Khudawand Khan Tirmidhi, Sher Khan Mahmud Bek Rustam Baksh, 'Ainuddin-Mahru and others (ibid.).
ly, nothing is on record regarding its exact findspot. It is reported to have been removed to the Museum from Bayley Sarai in Bihar Sharif by the Government of Bengal sometime during the last century.¹

The incomplete nature of the record, however, does not detract from its historical value inasmuch as it refers to a new governor of Bihar, namely Sulaimān, son of Ulugh Dā’īd, who has been already mentioned in the above lines.

Another interesting feature of the record is its mention of the name Sulaimān prefixed by the word Khānāzāda. Whether this word is used in the ordinary sense, viz., 'the son of a Khān', or it is intended to convey the tribal or clan name of that personage, it is not easy to say. Personally, I am inclined to adapt the latter connotation, in which case, the record may be considered to contain perhaps the earliest mention of this nomenclature. It will be remembered that several members of the Khānāzāda family came into renown, in Mewat, a couple of decades later.²

The epigraph is also remarkable for its beautiful calligraphy: it is engraved in a variety of Nasḫ which combines in it boldness of execution as well as graceful symmetry of curves and straight lines of letters. The designer of the writing also seems to have indulged in a few intricate devices by which he has made one letter serve the purpose of two, with or without effecting any additional change in that letter: thus, for example, a single curve has been made to represent the curves of letters "ن" of "سليمان" and "غ" of "الح" or, the "الف" of "الح" has been eliminated by adapting a simple device of making a small shaft project leftwards from the "الف" and meet the dot of "ن" in the same word.³

The record is dated 30th Muḥarram A.H. 767 (17th October 1365 A.D.), and has been read as follows:—

TEXT

Plate II (b)

١٢

[ن]رود شهۡ١کی مدار

(1)

الله

وقت خالزاده سليمان الغ*داود خان

*تخياراه الی سیف و نمر هجا اختیار

An incomplete, and by no means correct, reading of the inscription was published by Paul Horn, opp. cit., p. 294.

² For an account of the Khānāzādas, see Cunningham, Arch. Surv. Ind. Rep., vol. XX, pp. 10-22.

³ It is probably these intricacies that are responsible for the corrupt reading of Paul Horn, opp. cit., p. 294, where in the footnote it is stated that 'the first and the third hemistich have been almost ruined; besides, the letters of the inscription are very rude, so that I could decipher it only fragmentarily'. It will be seen from the facsimile that the scribe deserved better remarks.

* Paul Horn, opp. cit., omits these words.

* Ibid. reads 'سليمان' and translates thus: 'an esteemed satirist'.

* Ibid. reads 'سليمان' and translates thus: 'who is the glory of the men of the world'.

* I can suggest no better reading. Paul Horn reads 'کرهاجا اعتبار' and translates thus: 'an
TRANSLATION

(1) .................. Firūz Shāh, the mainstay of the universe, during the regime of Khān-
zāda Sulaimān, (son of) Ulugh Dā'ud Khān (who is)
the pride of the men of sword, and a leopard indulging in wars,

(2) .................. for the sake of the Creator. Seven hundred and sixtyseven years had
again, count the reckoning of thirty from the month of Muḥarram.

The last of the Tughluq inscriptions refers to the reign of Muhammad Shāh, son of Firūz Shāh
Tughluq. Like the two previous records, it also comes from Bihar Sharif, where it originally
belonged to a ruined mosque in Kabiruddin Ganj, the northern-most locality of the town.5

The record comprises two verses in Persian, inscribed on a slab of black hasalt measuring
2'8" by 1'8", in Nastaʿlīq of a high order which can be called a good specimen of calligraphy.

Historically also, the inscription is important insomuch as it is one of the few inscriptions
that show that when the Tughluq empire was showing veritable signs of disintegration, the
sovereignty of the ruler of the house of Tughluq was acknowledged in the eastern part of the empire,
which bordered on the independent kingdom of Bengal, then ruled by Ghiyāthu'd-Dīn A'ẓam
Shāh.

The epigraph records the construction of a mosque by Khwāja Ẓiyā, son of 'Ulā in A. H. 792
(1389-90 A.D.). It reads as follows:

TEXT

Plate II (c)

1) شد به عمد دولت شاه محمد نامدار
این چنین مسجد مروح فضی باری کردگان
این بنا را کرد چون خواجه نامه این علا

2) هفصد دیگر نود دو در شمار

---

1 Paul Horn, opp. cit., omits these words.
2 Ibid. reads “دهتر” and translates: ‘the account of’ etc.
3 Ibid. reads “کی”.
4 Ibid. omits.
5 Böckhmann, J.A.S.B., vol. XLII (1873), pt. i, p. 303, had published only the text of this inscription. From
its facsimile published here, it will be seen that the style of this inscription resembles that of the above two
records. It appears that Bihar, like Bengal, had developed its own style of writing for mural records.
6 It should have been “هفصد” as read by Böckhmann, opp. cit., p. 303, or “هفصد و”
to make it conform to the metre which is a variation of Ṭamāl,
TRANSLATION

(1) During the period of the reign of the king Muḥammad, the illustrious, such a pleasant mosque was constructed through the grace of the Almighty Creator.

(2) When Khwaja Ḍiyā, son of 'Ulā erected this structure, it was seven hundred and ninetytwo in the Hijra reckoning.

The next inscription, in chronological order, pertains to the reign of one of the Sharqī rulers of Jaunpur. The inscriptions of the Sharqī kings found in Bihar are said to range between the years A.H. 805 and A.H. 892. The earliest inscription at Darbhanga mentioning the reign of Ibrāhīm Sharqī, in A.H. 805, is now no more traceable. But in Bihar Sharif itself, a new inscription of Ibrāhīm Sharqī, dated A.H. 809, has been discovered recently by Prof. S.H. Askari in a plain one-wall mosque attached to the tomb of Sayyid Muḥammad Siwistānī, a fourteenth century saint. At the same time, another new inscription dated A.H. 810 in the reign of Maḥmūd Shāh of the Tughluq dynasty has been found also by Prof. Askari on a mosque in Chāndpura Maḥalla of the same town. It is difficult to account for acknowledgment of the sovereignty of two independent rulers in one place and practically during the same period, unless we take it for granted that the Sharqī inscription, which is apparently not in situ, was brought from some other place.

The inscription under study belongs to the reign of Ibrāhīm’s son and successor, Maḥmūd Sharqī and is said to have been originally found on a mosque which stood opposite to the Chhota Takiya in Bihar Sharif. The old mosque, of which a large square platform was left when the slab was first found and presented to the Museum by the Government of Bengal, no more exists, but a new mosque erected in recent years probably marks its site now.

The record is inscribed on a black basalt slab measuring 3’ 8” by 2’ 5” and records the construction of a Jāmi’ mosque in A.H. 847 (1443 A.D.) by Sayyid Ajmal at the instance of Malik-u’sh-Sharqī, Naṣīr, son of Bahā, the then governor of the province. Both Blochmann and Paul Horn who have published readings of this inscription which cannot be considered final, have erroneously combined two different men, namely, the builder and the governor, in the person of the abovementioned Naṣīr.

The language of the epigraph, except that of the religious texts, is Persian verse, the style of writing is Nasīḥ which though of a fairly good type lacks symmetry of curves and graceful execution that are the distinctive features of some inscriptions from Bihar Sharif. The text of the inscription runs as follows:—

TEXT

Plate III (a)

(1) بسم الله الرحمن الرحيم: نال عليه السلام من بناء مسجد الله بهي بنيا في الجنة

شيد بتوافق اليه واز طرفين مصطفى مسجد جمعه بعهد شاه دين بور بنا

---

1 Askari, opp. cit., p. 17.
2 Ibid. The inscription has been copied and is noticed in ARIE, opp. cit.
3 Ibid. It is noticed in ARIE, opp. cit.
4 The above-mentioned one-wall mosque bears two more records, one of which is of Jahāngīr’s reign. This also indicates that the Sharqī record is not in situ.
5 Blochmann, opp. cit., p. 305; Paul Horn, opp. cit., p. 293.
6 Both Blochmann and Paul Horn wrongly translate this word as ‘the best in the Eastern (Jaunpur) kingdom’. Malik-u’sh-Sharqī was a title with which great and powerful nobles used to be invested, irrespective of their postings, in west or east, both under the central and at least some provincial governments.
7 Blochmann, opp. cit., reads ʿज़्ज़’.
(1) In the name of God, the Merciful and Compassionate. Says the Prophet, on whom be peace, 'He who builds a mosque for God, God will build for him a house in Paradise'.

Through Divine guidance and through the blessings of Mrâbâf (i.e., the Prophet), the Jum'a mosque was built in the reign of the Faith-nourishing monarch,

(2) Shâh Maհmûd, son of Ibrâhîm, the 'Adîl (just), the king who conquers kingdom from princes, and bestows crown on paupers.

The builder of this mosque is that seat of religious law whose holy person is the coolness of the eyes of the Prophet and Mrâbâf (i.e., 'All)—

(3) that leader and chief of the world (Sadri-i-Jâhân), namely, Sayyid Ajmal, whose thronish is the refuge of State and Religion, and Faith and Government.

The construction of this worthy edifice was suggested by Malik'un-Sharq, who is the just muqit (governor) of this district, (namely) Nâqir, son of Bahâ.

(4) This building, in Bihar, has become stronger than the portico of Chosroes; it is Ka'ba in grandeur and the high Baist'ul-Ma'mûr in loftiness.

It was the first day of (the month of) Rajab of the year eight hundred and fortyseven (25th Oct. 1443 A.D.), when in this mosque, the iqâmât was held through Divine support.

---

1 Paul Horn, opp. cit., reads "شاع عادل" which falls out of metre.
2 Blochmann, opp. cit., reads "باج".
3 Ibid. omits "و" which is otherwise also redundant.
4 Paul Horn, opp. cit., reads "دادرد".
5 Blochmann reads "هچم" but Paul Horn correctly remarks that the form "هچم" is not seldom in Indian inscriptions.
6 Blochmann, opp. cit., reads "جهل".
7 Both Blochmann and Paul Horn translate this phrase as 'for the sake of', which does not give the exact sense.
8 This word has come to signify an offspring, a son, a descendant.
9 Both Blochmann and Paul Horn take this word as an adjective, while in fact it is the name of the builder.
10 Blochmann translates it as 'jâofgar, the lord of the district'.
11 Blochmann, followed by Horn, translates it as 'edifice of sublimity'. Baist'ul-Ma'mûr is the heavenly prototype of Ka'ba (Steingass).
(a) Inscription of Mahmūd Sharqī, dated A.H. 847, from Bihār Sharif (p. 11)

Scale: '1

(b) Inscription, dated A.H. 854, from Persia (p. 13)

Scale: '16

(c) Inscription of Bārbak Shāh, dated A.H. 865, from Gaur (p. 14)

Scale: '12
لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.
Sayyid Ajmal, the builder of the mosque, appears to have been a leading personality of his time in his province: the array of high-sounding eulogistic phrases used with his name indicates that apart from enjoying a noble lineage connecting him with the Prophet, he was celebrated for his profound knowledge of religious law (Sharīʿa). It would not be surprising if he had occupied some high office—if we can hazard a guess—say, that of the Sādr-i-Jahān in the province.

The next inscription, in order of sequence, is engraved on a slab of grey sandstone measuring 2'2" by 1'6" said to have been found in Persia and presented to the Museum by Mr. T. W. Townsend; its exact findspot is not known. From its present damaged condition, it appears to have been subjected to neglect and inclemencies of nature for quite a long time for, the letters on it have lost their shape in most places, while in few they have altogether peeled off. The record mentions the name of Ghīyāṭhū’d-Dīn Muḥammad Bahādūr, in whose reign the great noble Shaikh Dhu’n-Nūn caused a certain structure to be erected. Though the exact nature of the building cannot be ascertained, as the writing in the first line is worst affected, in all probability it was the resting place of a certain saint Sāliḥū’d-Dīn Taqi ‘Askari.

The record runs into six lines of Arabic prose inscribed in Naskh in a country outside India. It will be seen that this Naskh is not very different from the one employed in India in the corresponding period. The epigraph reads as under:

**TEXT**

*Plate III (b)*

(1) امر بعمرت .. العظيم .. صلاح الدين تقي
(2) عسكري .. الله .. رضي الله عنه في عهد سلطنة
(3) حضرة خلافة .. غيث الدين محمد
(4) بهادر خليد الله تعالى ملكه و خلافته و سلطانه إبر
(5) الأعظم الأعدل جلال الإسلام و المسلمين شيخ ذو النون
(6) بن محمود .. المستعان خليد الله أيام دولته .. محرم سنة

**TRANSLATION**

(1-2) holy .. سلأحُدُ-دُين تَاقِي
‘Askari .. may God be pleased with him, was ordered to be erected during the reign of
(3) caliphate of .. Ghiyāṭhū’d-
Dīn Muḥammad

(4-5) Bahādūr, may God, the Exalted, perpetuate his kingdom, rule and sovereignty, by the most just and great noble, Jalālū’d-Islām wa’l-Muṣlimūn (the glory of Islām and the Muslims), Shaikh Dhu’n-Nūn,
(6) son of Maḥmūd (?), the one who seeks help (of God), may God perpetuate the days of his government .. Muḥarram, A.H. 854 (Feb.-Mar. 1450 A.D.).

The next two records belong to the reign of Sultān Rukn’u’d-Dīn Bārbak Shāh of Bengal (A.H. 864-879). The earlier of the two is inscribed on a slab of black basalt (3'9" by 1'2") which originally belonged to Gaur but was taken to Serampore in the second quarter of the last century by Mr. Marshman, who subsequently presented it to the Museum through the efforts of Blochmann. The latter also published a reading of the epigraph in which the name of the builder was left out.

The inscription records the construction of a mosque by Khurshid Khan. Though nothing is known regarding him from historical works, he is commemorated as builder of mosques in not less than four inscriptions, to wit, from Bhagalpur, dated 10th Jumadi I, A.H. 850, the present one, dated 10th Jumadi I, A.H. 865, from Hatkhola in Sylhet District, dated 5th Safar, A.H. 868, and from Peril, in Dacca District, dated 5th Shawwal, A.H. 869. All these records style him as sar naubat-i-qahir mahalilayn which shows that he was associated with the Royal court as an official. This office he had apparently enjoyed at least from A.H. 850, the date of the Bhagalpur inscription, to A.H. 869, the date of the latest inscription in which he is so mentioned. These four records also show the districts in which Khurshid Khan was stationed at different periods of his career.

The language of the present epigraph is Arabic and like the other three inscriptions referred to above, it is written in one line. A mere glance at these four records bears out great similarity, in point of text as well as style of writing, between two later epigraphs on one hand, and between two earlier ones on the other.

It may also be pointed out that in three of these records which are dated in the reign of Bârbak Shâh, the latter is mentioned as 'Malik'—a word that has led to some speculation regarding his independent rule while yet a prince—which shows that it was intended for a full-fledged king.

The style of writing employed in the record is Nasîh. About one fourth of the total space is occupied by actual letters, while the rest is filled by their elongated shafts. The width of a letter varies from one part of it to another as may be seen from the way in which the letters "ف", "ع", etc. are written. The chisel of the engraver seems to have been responsible for leaving a word incomplete—engraving "الا" for probably "الاء" or "الاكرم" and making "خان" instead of "خان" in "خان". The text of the epigraph has been read as follows:

**TEXT**

*Plate III (c)*

قال النبي فقال السلام 임ه مسجدا في الدنيا بني ا لله تعالى له قصرا في الجنة

1 Paul Horn, *op. cit.*, p. 280 (with plate).
2 Shamsud-Din Ahmad, *Epig. Indo-Mosl.*, 1935-36, p. 58, pl. XXXVII(a), where the reading is not without mistakes; the full title of Khurshid Khan is also not read correctly.
4 Y.K. Bukhari, *op. cit.*, p. 20, tried to show—in my opinion, inconclusively—that Bârbak Shâh might have ruled independently while his father was alive. But the reading of the date of the inscription from Tribeni in Hooghly District (*ibid*, pp. 20-21, pl. VIII a) is extremely doubtful. Hence, to arrive at such a conclusion only on the basis of the use of the word 'malik' is not correct, for, apart from the fact that as late as A.H. 898, when he was a full-fledged monarch, Bârbak Shâh is spoken of as 'malik' (Peril inscription referred to above), even his father, Mahmud Shâh, is so designated in the Bhagalpur inscription of A.H. 850 referred to above. The composers of these records obviously understood the word 'malik' in the sense of a king.

* Blochmann, *op. cit.*, reads " صلى الله عليه وسلم "

*Ibid.* reads " صلى الله عليه وسلم "

1 For "الاء" may have been originally intended, though "الاء" on the stone suggests "الأكرم"

*Ibid.* reads " السلطان "

1 For "الاء" may have been originally intended, though "الاء" on the stone suggests "الأكرم"
The Prophet, peace be on him, has said, 'He who builds a mosque in the world, God, the exalted, builds for him a palace in Paradise'. The mosque was constructed during the reign of the just and illustrious ruler, who is the Sultan, son of a Sultan, Ruknu'd-Dunya wa'd-Din, Abu'l-Mujahid Bārbak Shāh, the Sultan, son of Maḥmūd Shāh, the Sultan, and the builder thereof is Khān-i-Mu'azzam Khurshīd Khān, chief of the Royal guards outside palace. On the 10th Jumādī I, year 865 (A.H. or 21st Feb. 1461 A.D.).

The other inscription of Bārbak Shāh is reported to have originally belonged to a mosque in an abode called Bayang, eight miles from Mirganj in Malda District. The slab of black basalt measuring 2'1" by 10" on which it is inscribed was presented to the Museum by Mr. J. H. Reily. The text of the epigraph which records the construction of a mosque by Aŷāl Khān, comprises two lines in Arabic and the style of writing is Naskh of an inferior type. Though the slab is in good state of preservation, the writing is somewhat confused towards the concluding portion of the record, with the result that the portion bearing the parental name of the builder and part of the date has defied several concentrated efforts for a complete decipherment; consequently, its reading may be treated as purely tentative.

**TEXT**

*Plate IV (a)*

1. قال النبي صلى الله عليه وسلم من بني مسجدًا بني الله في الجنة سبعين قسراً - بناء هذا المسجد في عهد سلطان الأعظم زكن الدنيا والدين
2. المظفر Bārbak Shāh, ابن محمود شاه السلطان بناء خان معظم إجيا خان ابن

**TRANSLATION**

(1) The Prophet, may salutation and peace of God be upon him, says, 'He who builds a mosque, God builds for him seventy palaces in Paradise'. This mosque was built in the reign of the magnificent Sultan, Ruknu’d-Dunya wa’d-Din,

(2) Abi’l-Muẓaffar Bārbak Shāh, son of Maḥmūd Shāh, the Sultan (and) it was built by the great Khān Aŷāl Khān, son of Manjî (?) . . . . . . Malakū Mazhār’u’d-Dīn (?). Dated in the months of the year eight hundred and seventy-six (? 876 A.H. or 1471-72 A.D.).

Bārbak Shāh's son and successor Yūsuf Shāh is represented by one inscription in the present group which, according to Cunningham, was found at a spot with some ruins called Darasbārī

---

1 *Ibid.* reads "سلطان".
2 *Ibid.* omits these words.
3 Blochmann, *J.ASB*, vol. XXIX (1860), pt. i, p. 407, where an incomplete reading is also given.
4 This is how it seems to read on the stone, but it would not be very unlikely if the intended text—something like "محمد سلمه الله إله الدارين"—was so engraved by the stone-carver.
or the college, half a mile to the south-west of the Koṭwālī Gate near the small village of Umarpur near Gaur.\textsuperscript{1} Ilāhī Bakhsh of Angrezābād, author of \textit{Khāršhīd-i-Jahān Numā}, claims to have been present when, in the course of the clearance of the jungle about the mosque in Darasbārī—which he places between Mahdīpur and Firuzpur—this inscription was found under heap of rubbish.\textsuperscript{2}

The subject-matter of the inscription is the erection of a Jāmi' mosque by order of the Sulṭān in A.H. 884 (1479-80 A.D.). The slab of black basalt bearing this record is huge in dimensions, being 11’9” in length and 2’3” in width. The style of writing is \textit{Nasḵ} of the usual Bengal type in \textit{Tughrā}. Despite ample space at his disposal, the scribe appears to have found it yet small presumably because the letters were intended to be so big as to attract attention of the onlookers from a distance. The result was close writing of the text with one letter written above another, thus rendering the task of decipherment difficult and trying. Another of Yūsuf Shāh's inscriptions, found on the tomb of Nūr ʻAlām at Pandua, recording the erection of a mosque in the same year by Majlis Aīlā bears striking resemblance to the epigraph under notice in point of calligraphy, but its \textit{Tughrā} flourish is not so marked and strong.\textsuperscript{3}

Our epigraph is written in one line in Arabic and is rendered below:—

\textbf{TEXT}

Plate IV (b)

\textit{
\text{نَّاَمُسْرَإِيِ ۖ وَأَنَّ الْمَسْجِدَ فِيَلَا تَدَعُوْا مَعَ اللَّهِ أُحْدَادًا وَقَالَ الْبَنِّيَ مَلَكُ اللهُ عَلَى وَسْمَة}\\
\text{مِنْ بَنِي مَسْجِدَ الَّذِي بَنَى اللَّهُ لَهُ قَصْرًا مَّثْلَهُ فِي الجَيْبِ قَبِيلَ هذَا الْمَسْجِدَ الجَامِعُ السَّلَطَانُ أَعْطَمُ}\\
\text{الأَعْطَمُ مَلَكُ الْإِقْلِمِ وَالْأَمِينُ السَّلَطَانُ بِنَ السَّلَطَانُ شَهَابُ الدَّاْبِيَ وَالْأَنْسُ وَالْمَطْرُ}\\
\text{يُوسُفُ شَاهُ السَّلَطَانُ بِنَ بَكْشَاءِ السَّلَطَانُ بِنَ مُحَمَّدُ شَاهُ السَّلَطَانُ خَلِّدَ اللهُ مَلَكُهُ وَسَلِيْمٌ وَإِفْعَاَمُ}\\
\text{على الْمَلِكِينِ بَرُ وَأَحْيَانٍ فِي سَنَةِ الْهِجريَةِ أَرْبَعُ وَثَانِينَ وَثَانٍ مَائَةٍ}
}

\textbf{TRANSLATION}

Says God, the Most Exalted, 'And verily, the mosques are for God only; hence, invoke not anyone (else) with God.' And the Prophet, may salutations and peace of God be upon him, has said, 'He who builds a mosque for God, God builds for him a palace, like it, in Paradise'. This Jāmi’ mosque was constructed by the great and just Sulṭān, master of necks and nations, the Sulṭān, son of the Sulṭān, son of the Sulṭān, Shamsu’d-Dunyā wa’d-Din Abu’l-Muzaffar Yūsuf Shāh the Sulṭān, son of Bārkār Shāh, the Sulṭān, son of Maḥmūd Shāh the Sulṭān, may God perpetuate his kingdom and make his bounty and gift universal, in the Hijra year 884 (1479-80 A.D.).

The next inscription in chronological order represents the reign of Saifu’d-Dīn Firūz (A.H. 893-896/1487-90 A.D.). It is carved on a slab of black basalt, measuring 2’2” by 9”, which was originally found from the Kaṭra or the old fort of old Malda.\textsuperscript{4} It records the erection of a mosque.

\textsuperscript{1} Cunningham, A., \textit{Arch. Surv. Ind. Rep.}, vol. XV, p. 76, where this inscription is illustrated (pl. XXII), but not read.

\textsuperscript{2} Beveridge, \textit{Khāršhīd-i-Jahān Numā}, \textit{JASE}, vol. LXIV (1890), pt. i, pp. 222-23, where an eye-reading of the inscription is given.

\textsuperscript{3} Cunningham, \textit{op. cit.}, p. 85, gives its text but no plate; Ravenshaw, \textit{Gaur: its ruins and inscriptions} (London, 1878), p. 50, pl. 47, no. 5.

\textsuperscript{4} Blochmann, \textit{JASE}, vol. XLIII (1874), pt. i, pp. 299-300; Ravenshaw, \textit{op. cit.}, p. 76, pl. 49, no. 8.
Plate IV

Calcutta Museum—contd.

(a) Inscription of Bibi Shih, dated A.H. 876, from Bayriagh, Dtk. Malda (p. 15).

(b) Inscription of Yaqut Shih, dated A.H. 884, from Damohaj, near Gaur (p. 16).

(c) Inscription of Safi'd-Din Firuz, dated A.H. 890, from old Malda (p. 17).
in the reign of the king. The name of the builder could not be satisfactorily deciphered due to intricate writing of the text in that portion, though the tablet is comparatively well preserved and the portion bearing the name of the builder is quite distinct. However, the date seems to read as A.H. 886 (1481-82 A.D.), which falls out of the reign of Firuz Shâh as accepted by modern writers. But we do possess another inscription of this king which is dated in the year A.H. 880.1

The style of writing employed in the epigraph is Thulith with a Tughra flourish, of the bow and arrow variety, which is a distinctive feature of Bengal inscriptions. The symmetrical placings of the letters beneath the curvatures of letters "ن" written across is pleasing to the eye, while the latter, with " ﷺ" written just across them, present an appearance of a row of four lamps—in typically Indian fashion—placed against the background of railing.

The inscription has been read as follows:—

TEXT

Plate IV (c)

قال النبي عليه السلام من بنى في الدنيا مسجدا بنى الله له سبعين قضا مثله في الجنة و قد بني هذا المسجد في زمن ؟ [السلطان العادل سيف الدين و الذين ابى المظفر فيروز شاه سلطان خلد الله ملكه و سلطانه على هذا المسجد مجلس شهالا و هو سعيد با دين خالد ؟ [في شهر سنه ست بمائين ثمانيه]

TRANSLATION

The Prophet, may peace be on him, has said, 'He who builds a mosque in the world, God builds for him seventy palaces like it in Paradise'. And verily, this mosque was built (in the reign of) the just Sultan, Saifuddin Firuz shah, may God perpetuate his kingdom and sovereignty. The builder of this mosque is Majlis Shihala and he is fortunate in religion, Khaliid ?, in the months of the year 886 (A.H. or 1481-82 A.D.).

The next inscription of the group also represents the rule of Saifuddin Firuz Shâh. The slab of granite stone (4½ by 1½') bearing the record was received from Mr. H.C. Chaudhury of Sherpur in Mymensingh District. The tablet seems to have been subjected to much damage and the letters on it, originally carved in relief, have become indistinct and in many places completely peeled off. The slab was entire, but an elephant is reported to have put his foot on it, thereby breaking the right side of the stone into two. It is said to have been originally found at Ghar Jaripa, north of Sherpur town.4 Though the slab was ultimately found lying in a tomb within the mud fort, it is said to have been at first attached to iron rings at the gate of the fort. Blochmann had published an incomplete—and also incorrect—text of this inscription which


2 The words " ﷺ" or " ﷺ" seem to have been left out inadvertently by the engraver. As it is, the text would mean that the mosque was constructed by the king, but a few words later, the text indicates that the builder was a different person. The ignorance of the engraver or the caprices of the designer seem to be responsible for the jumble in which the name of the builder is enveloped towards the end of the text.

3 The reading of the builder's name and the date is tentative.

he was minded to assign to a Mausoleum and an Īdgāh.¹ According to my reading, however, it records the construction of the gateway of a fort in A.H. 893 (1487 A.D.), during the reign of Saifu’d-Dīn Firūz Shāh.²

In each corner of the slab is a square, containing the name of one of the first four Caliphs. Two vertical panels, one each on the left and right sides of the stone between these squares, contain some writing which has become too indistinct to yield decipherment but which seems to comprise two Persian couplets of didactic nature. The central portion of the epigraph comprises four lines in Arabic, the first three of which are devoted to religious text, while the last contains the historical portion. The style of writing is Nāskh.

TEXT

Plate V(a)

Corners.

ابویکر صديق - عمر خطاب
عثمان عفان - على مرتضى

Sides.

Right

زور

که یکتن بردهم با خود بگور

Left

CENTRE.

(1) بسم الله الرحمن الرحیم لا اّللها الا اّللها محمد رسول الله لا اّللها الا اّللها
(2) محمد رسول الله - اللهم صل على محمد المصطفی و على المرتضیا
(3) و القاطرة الزهراء والحسین مبتینا و الحسن الشهید بکریلا و زین العابدين علی و
باقر المحمد و جعفر الصادق و موسی الكاظم و العلی رضا و محمد التیّی و علی القُلی
(4) و الحسن عسکری و المحمد المهذی بن باب الحصار في زمن ؟ سلطان العمد
و الزمان سیف الدنیا و الدين ابو العظف فی روز شاه السلطان خالد اُمّه و سلطانه و تم پناد
هذالباب في الأربع ؟ من محرم سنن ثلاث و تسین و ثمانیاً

¹ Ibid., p. 300.
³ It is interesting to note that of the inscriptions of Bengal Sultans noticed so far, this is perhaps the only one containing what is termed by epigraphists as Shiite Durūd; at the same time, it also contains names of the first four Caliphs.
CALCUTTA MUSEUM—contd.

(a) Inscription of Salfu'd-Din Firâz, dated A. H. 893, from Sherpur, Dt. Mymensingh (p. 18)

(b) Inscription of Muzaffar Shâh, the Abyssinian, dated A. H. 897, from Kalâw (p. 19)

(c) Inscription of 'Alûn'd-Din Hussain, dated A. H. 916, from Bara Bazar (p. 20)

(d) Inscription of the same king bearing the same date (p. 20)
ARABIC AND PERSIAN INSCRIPTIONS FROM THE INDIAN MUSEUM

TRANSLATION

(1-4) Bismillāh. First Creed. Shi'ite Dūrūd.

(4) The gateway of the fort was constructed during the reign of the monarch of age and time, Saif al-Dīn wa'd-Dīn Abūl-Muṣaffar Firūz Shāh, the king, may God perpetuate his kingdom and sovereignty. The building was completed on the 4th of the month of Muḥarram, year 893 (A.H. or 20th Dec. 1487 A.D.).

The following inscription was originally found at the Dargāh of Shāh Majlis at Kalna in Burdwan District. It comprises one line of Arabic prose executed in Naṣḵh characters of the usual Bengal style on a grey granite slab (1'10" by 9"), which was presented to the Museum by the Government of Bengal. In fact a new inscription of Muṣaffar Shāh, the Abyssinian (A.H. 896-898/1491-93 A.D.), it has been wrongly assigned the rules of 'Alāʾ al-Dīn Ḥusayn Shāh by some,1 and of Nāṣir al-Dīn Mahmūd II by others.2

A rubbing of this inscription was sent to Blochmann by Mr. Walter M. Bourke, along with a rubbing of the inscription of 'Alāʾ al-Dīn Firūz Shāh from Kalna studied below; it could not be deciphered as the stone had worn away, but Blochmann claimed to have been able to read therein the name of Ḥusayn Shāh. Dr. Bloch at first supposed that the inscription was of Ḥusayn Shāh's time but later on thought that it 'probably belongs to Nasir ad-Din Mahmud Shāh II, of the Habsi Kings'.3 Few years later, Abdul Wali edited this inscription duly illustrated by its facsimile. He also assigned it to Nāṣir al-Dīn Mahmūd II. His reading, which was accepted in the main by H.R. Neville, then officiating Numismatist to the Asiatic Society, Bengal, whom he had consulted, is as follows:4

قال إلَّى عليه السلام من بني مسجدا في الدنيا بني الله قضا في الجنة بني هذا المسجد
zein al-sultan al-adil ad-dinya wa ad-dinya abu al-mujaddad mumun shah esh tamali wa sambun wa tamama

But after a careful examination of the record, which is hopelessly damaged, I have come to the conclusion that it is neither of the time of 'Alāʾ al-Dīn Ḥusayn Shāh nor of the period of Nāṣir al-Dīn Mahmūd II, but it really belongs to the reign of Muṣaffar Shāh the Abyssinian, who is said to have put to death Nāṣir al-Dīn Mahmūd II before ascending the throne in A.H. 896. There should be no doubt about this, as the name 'Muṣaffar Shāh' is quite legible in the epigraph. The name of the builder, however, could not be deciphered. The text as read by me, is as follows:—

TEXT

Plate V(b)

قال إلَّى عليه السلام من بني مسجدا في الدنيا بني الله قضا في الجنة بني هذا المسجد في زين السلطان العادل مظفر شاه السلطان البانغ الخير.. مورخا في شهر سنه

1 Only the central portion has been translated.
4 Bloch, opp. cit., 1902-3 (Cal. 1903), pt. i, p. 3.
5 Abdul Wali, opp. cit., p. 100. The reading of the underlined phrases was considered doubtful by him,
EPIGRAPHIA INDICA—ARABIC AND PERSIAN SUPPLEMENT

TRANSLATION

The Prophet, on whom be peace, says, 'He who builds a mosque in the world, God builds (for him) seventy palaces in Paradise'. This mosque was constructed in the reign of the just king Muqaffar Shâh, the Sultan and the builder of the edifice is . . . . . Written in the months of the year 897 (A.H. or 1491-92 A.D.).

The next two inscriptions, both dated A.H. 916, pertain to the reign of 'Alâ'ud-Dîn Husain Shâh, founder of the Sayyid dynasty (A.H. 898-925/1493-1519 A.D.). The first of these, originally found at Bara Bazar in Burdwan District, is inscribed on a slab of black basalt of which the upper part, especially in the left corner, is broken, with the result that the portion mentioning the object of construction—in all probability a tank—is lost. The epigraph consisting of three lines is inscribed in Thulût of a fairly good type. The language is Arabic and the tablet in its present state measures 17 inches by 12 inches. The inscription has been read as follows:

TEXT

Plate V(c)

قال الله تعالى من جاء بالحسنة فله عشر إمثالها [إلى هذه السقاية السلطان؟

المعظم المكرم علاؤ الدين أبي المظفر حسين شاه

السلطان بن سيد إشرف الحسيني خادم الله ملكه وسلطانه في سنة ست عشر و تسعامائه

TRANSLATION

(1) God the Exalted says, 'He who does a single good gets tenfold of it'. [This tank was caused to be excavated by]

(2) the illustrious and honoured Sultan 'Alâ'ud-Dîn wa'd-Dîn Abu'l-Muqaffar Husain Shâh,

(3) the Sultan, son of Sayyid Aghraf al-Husaini, may God perpetuate his kingdom and sovereignty, in the year 916 (A.H. or 1510-11 A.D.).

The exact findspot of the other inscription is not known. Engraved in two lines on a slab of black basalt measuring 19 inches by 11 inches, it is identical in text with the previous inscription. The style of writing, as in the case of the latter, is Thulût of a fair type, but executed by a different hand (pl. V(d)).

It has been rightly remarked in regard to 'Alâ'ud-Dîn Husain Shâh that, of the reign of no king of Bengal do we possess so many inscriptions. It is no wonder that his period has been considered as a period of unparalleled architectural activity. But, what strikes us most is that the year A.H. 916 seems to occupy a significant place in the period of his reign, for of all his inscriptions found so far, those dated in this particular year outnumber those written in any other single year of his reign. Of course, this may be nothing more than a coincidence, but at the same time,

1 These inscriptions were referred to by M. Shamsud-Dîn Ahmad in his article 'Some inscriptions of Bengal', Epig. Indo-Mosl., 1933-34, p. 3. While giving the text of one inscription referring to the excavation of a tank in the same year, he had refrained from giving the readings of the two inscriptions under notice, 'since the texts of all three are the same'. While the two records given here, are identical in text, the one published by M. Shamsud-Dîn Ahmad is slightly different from the former, insofar as it does not give the name of Husain Shâh's father.

2 Therefore the reading is not given.

3 Sarkar, opp. cit., p. 143.

4 A.H. 911 is the next single year abounding in inscriptions.
it is also possible that the building activity during this year was accentuated by some factors other than mere love of construction: natural calamities, like drought, in that year, may be named as one of the factors, for we find that as many as three inscriptions of this particular year record excavation of tanks only.

The next two inscriptions, in order of sequence, are reported to have been brought from Kosh Valley in East Persia. They form epitaphs of ‘Ali, son of Khwâja Muḥammad and of Daulat, daughter of Khwâja ‘Alî whose deaths took place in A.H. 919 (1513 A.D.) and 920 (1514 A.D.) respectively.¹

The inscriptional tablets are of chlorite stone measuring 1’5” by 10” and 14” by 11” and were presented to the Museum by Surgeon-Major B. Greagh. The style of writing employed is ordinary Naskh. These epitaphs have been rendered as follows:—

TEXT

Plate VI(a)

الوفاة المعصوم
المغفور علي ابن
مرحوم خواجه محمد
في شهر رجب سنة
تسع و عشر و تسعماه

TRANSLATION

The death of the innocent,
the pardoned one, ‘Ali, son of
the late Khwâja Muḥammad
(occurred) in the month of Rajab, year
919 (A.H. or Sep.-Oct. 1513 A.D.).

TEXT

Plate VI(b)

الوفاة
سعيده معصومه
دولة بنت خواجه
على في شهر شعبان
المعظم سنة عشرين و تسعماه

¹ Probably they were related as father and daughter.
The death (of)
the fortunate, the innocent,
Daulat, daughter of Khwaja
‘Ali (took place) in the month of Sha’bān
al-Mu’azzam, year 920 (A.H. or Sep.-Okt. 1514 A.D.).

The next inscription in chronological order, is dated in the last year of ‘Alau’d-Dīn Ḥusain Shāh’s reign (i.e., A.H. 925), and records the erection of a mosque by Sikandar Khān. Its text has been published with facsimile by Blochmann and need not be repeated here.1 The reading of Blochmann is correct with the exception of only one word: the word ‘السلطان’ after the name of the king has been read by him as ‘السلطان’.2 From the question mark put after the latter, it is evident that Blochmann himself was not satisfied with his reading. Though this word is quite distinct in the plate given by him, he was perhaps misled by the γαμμα (over the letter ‘س’ in the word in question) having been engraved in close proximity to ‘ئ’ thus presenting the appearance of ‘ئ’ without the dot.

The following inscription comprising eight lines in Persian verse was originally found at Koil, near Aligarh, in Uttar Pradesh. It records the construction of a fort in A.H. 931 (1524-25 A.D.),3 during the reign of Ibrāhīm Shāh of the Lodī dynasty, when Miṭṭha, son of ‘Umar and Shihāb, son of Munawwar, were the shiqdār and dabīr respectively. The latter two are further stated to have taken great pains in the execution of the work.4 The inscription is also interesting from palaeographic point of view. Belonging to a period when Nasta’liq was about to make appearance in the mural records in India, it is executed in a fair type of Naskh that recalls to mind inscriptions of earlier period. The poetry of the record is mediocre and faulty in many places. The slab of camel-coloured stone measures about 18” by 26”. The epigraph has been read as follows:—

**TEXT**

*Plate VI (c)*

1. نخستین حمد گفتم در خدا را

2. نیشت م هند بیت از چه حصاره

3. حصاره استوار و اصل محکم

1. Blochmann, *JASB*, vol. XL (1871), pt. i, p. 256, pl. V.
ARABIC AND PERSIAN INSCHRİCTIONS FROM THE INDIAN MUSEUM

(1) First of all, I praise the Lord who created the Holy Prophet Muṣṭafā.

(2) I have written a few verses on account of the fort; I may not remain, but its memory will endure:

(3) (it is) a fort, strong and of firm foundation, whose completion took place in the reign of my king,

(4) whose name is Ibrāhīm, son of Sikandar, who bestows silver and gold on supplicants,

(5) (and) during the shiqārī of Miṭṭha, son of Ummar, when Shihāb, son of Munawwar, was the dābir,

(6) both of whom have taken great pains on account of the construction and have seen to its completion within a short time.

(7) The year of Hijra was nine hundred and thirty-one when the fort attained perfection and beauty.

(8) May I, the humble one, whose name is Aḥmad get, on the day of Resurrection, shadow (of protection) of Aḥmad (the Holy Prophet)!

It will be seen from the above reading that the name of the shiqār, during whose term the fort was constructed, is Miṭṭha and not Muḥammad as read by Blochmann. It was latter's reading of this name that has misled Dr. S. Moinul-Haq who has accepted and utilized it in his paper entitled, 'Koil (Aligarh) during the rule of the Lodi Sultans' read before the Indian History Congress, Madras Session, in 1944.10

---

1 Ibid. reads "إبراهيم" which is metrically more appropriate.
2 Ibid. reads "كم".
3 Ibid. omits "ز".
4 Ibid. reads "محمد".
5 Ibid. reads "إبراهيم".
6 Ibid. reads "كرد".
7 Ibid. reads "و" after "سي"; there is a damma over "ي" in the rubbing.
8 Written so in the original.
9 Since the damma over "ي" is taken as "و", the date will be nine hundred and thirty-one.
The next epigraph, dated A.H. 933, belongs to the reign of Nuṣrat Shāh, son of Ḥusain Shāh of Bengal. It is inscribed on a slab of black basalt (2'2" by 1'2") which was originally found at Gaur and presented to the Museum by Dr. G. Smith of Serampore.\(^1\) The slab is partly broken at the top as well as on the right side, without, however, materially affecting the text. Consisting of two lines of writing in Arabic, the record mentions the construction of a Jāmi' mosque by Majlis Sa'd. The script employed is Thulūh of a fairly high type. As in the case of the Bengal inscriptions of the later ninth and earlier tenth centuries, the letter "س" and dots of the letters "ث" or "ش" are distinguished by the use of particular signs.

The record has been read as follows:—

**TEXT**

*Plate VI (d)*

(1) [الله] صلى الله عليه وسلم من [بنا]مسجدنا تبني الله بينه مثله في الجنة

بي هذا المسجد الجامع في عهد السلطان العالم السلطان بن

السلطان ناصر الدين إبراهيم بن مظفر نصرت شاه السلطان

ابن حسين شاه السلطان

خليد ملكه و بانيه *مجلس سعد دام علوم في سنة ثلث و ثلاثين و تسع

**TRANSLATION**

(1) The Prophet, on whom be God's salutations and peace, has said, 'He who builds a mosque for God, God builds for him a house in Paradise'. This Jāmi' mosque was constructed during the reign of the learned Sultān, the Sultān, son of

(2) the Sultān, Nāṣiru'd-Dunyā wa'd-Din Abū'l-Muẓaffar Nuṣrat Shāh, the Sultān, son of Ḥusain Shāh, the Sultān, may his kingdom last for ever, and the builder thereof is Majlis Sa'd, may his glory endure, in the year 933 (A.H. or 1526-27 A.D.).

The next inscription of the group, dated A.H. 939, is the only mural record so far discovered of 'Ala'u'd-Dīn Firūz Shāh, a son and successor of Nuṣrat Shāh. Even his coins are few in number. Among the historians, Ghulām Ḥusain Salim is the only one to mention his rule, which is said to have covered a period of three years.\(^4\) The duration of his rule is given as three months by Stewert who based his *History of Bengal* on Ghulām Ḥusain's work.\(^5\) This view which has since been accepted,\(^6\) has been recently challenged by a modern writer who has tried to show on the basis of numismatic evidence that it was 'not unreasonable to assume that Alaūddin Firuz Shah reigned for three years (i.e. 938 to 940 A.H. or 1531 to 1533 A.D.) at Gaud, as recorded in the Calcutta edition of the Riyas and not merely for three months...'\(^7\)

---

\(^1\) Blochmann, *JASB*, vol. XLIII (1874), pt. i, p. 307, where its text is given.

\(^2\) Ibid. reads "َتُرُتُ" after "خُذَتُ".

\(^3\) Ibid. reads "المجلس".

\(^4\) Ghulām Ḥusain, *Riyād-u's-Salāfīya* (Cal. 1890), p. 139.


\(^6\) *JASB*, vol. XLI (1972), pt. i, pp. 331-32; Sarkar, *op. cit.*, p. 159 etc.

(a) Inscription of 'Alāū'd-Dīn Frūz, dated A. H. 939, from Kalna (p. 25)

Scale: 16

(b) Inscription of Ghīyāthu'd-Dīn Maḥmūd on bricks (p. 27)

Scale: 12

(c) Inscription of Ghīyāthu'd-Dīn Bahādur, dated A. H. 967, from Kalna (p. 28)

Scale: 22
This inscription comprising two lines in Arabic is engraved on a slab of black basalt measuring 2'11" by 1'2" which was found lying on the ground in front of the Shāhī Masjid at Kalna in Burdwan District and presented to the museum by Blochmann. The latter had published its reading with a short historical note, in the Journal of the Asiatic Society, 1872, from the rubbing sent to him by Mr. Walter M. Bourke, and also published its facsimile in the next issue. Blochmann's reading contained mistakes of a minor nature, which were sought to be improved upon later by Abdul Wali who, instead of correcting the former's readings, not only committed fresh mistakes, but also ascribed to him mistakes which he had never made. The major mistake common to both is in regard to the builder's name and is being corrected in the revised text published below.

The inscription is also interesting from palaeographic point of view. Though in broad outlines its style of writing conforms to the Bengal variety of Nasīh, it contains a few distinctive features that deserve mention. Its short and pointed letters are more pronounced in their straightness than in roundness. The scribe who has sought to be artistic and neat in designing this epigraph, appears to have particularly endeavoured to avoid, as far as possible, imposition of one letter over another, as may be seen from his writing of "الله وَالله" and "الله وَالله" in the first line, and also from the dots and other diacritical marks which have been put far above the written lines, immediately beneath the border. Next, the style of writing of the letters "و" and "،"—the latter when occurring at the end of a word—arrests immediate attention. While the former is so written as to represent a trifoil, elegantly designed, the latter is made in the shape of an eye or an almond. The writing of the word "،" , likewise, shows the artistic taste of the calligraphist. It will also be observed that in some cases, letters of a single word have been separated from each other by the insertion of a letter or letters of another word in between.

It is hoped that the revised text of the inscription as given below will be found absolutely correct.

**TEXT**

*Plate VII(a)*

1. قال النبي صلى الله عليه وسلم من بيتي مصدقا في الدنيا إلى الله لله سبعين قصرا في الجنة إلى هذى المسجد الجامع إلى زمن الملك الملك علاو الدنيا. والدين وโปรزشان السلطان بن محترم بالله والسلطان بنأَكالك المعظم

2. [١] للكبرى الكبار خاصملك سر الشرف ووزير سمعة الله في الدارين موراخا في الفرح من شهر مبارك رمضان ستين نس تسع ثلاثين وتسعمائه

---

4. Blochmann omits the سلالة.
5. Abdul Wali reads ""بالآخرة"".
6. Ibid. reads ""الامة"".
7. Blochmann omits this word.
8. Abdul Wali reads ""،كالك"".
9. Both Blochmann and Abdul Wali read ""خالصملك"".
10. Ibid. read ""،تسع"" after ""بم"".
(1) The Prophet, may God’s salutations and peace be on him, has said, ‘He who builds a mosque in the world, God the Exalted, builds for him seventy palaces in Paradise’. This Jāmi’ mosque was constructed during the time of the just Sultān, ‘Alā’-d-Dunyā wa’l-Dīn Abū’l-Mu’affar Firūz Shāh,

(2) the Sultān, son of Nusrat Shāh, the Sultān, may God perpetuate his kingdom and sovereignty. It is built by the great and respected Malik Ulugh Masnad-i-Khāss Malik, sur-lashkar (commander) and ważir (minister), may God protect him in both the worlds. Dated the first day of the auspicious month of Ramadān, year 939 (A.H. or 27th Mar. 1533 A.D.).

The next inscription, in order of sequence, records the construction of a mosque in the reign of Ghiyāthu’d-Dīn Maḥmūd Shāh of the Sayyid dynasty by Malik Mah Khān who was probably the ważir of the city of Muḥammadābād. Its date could not be ascertained as the portion bearing the date is unfortunately lost. It is inscribed on five bricks regarding whose original findspot nothing is known. According to Cunningham, who took a detailed notice of this epigraph, as he found it on four—and not five—bricks, the epigraph might have come from a panel, of about the same total size as the four bricks, that was still visible over the main gateway of the tomb of Akhī Siraju’d-Dīn at Gaur. Cunningham had read the last word on the last brick as ‘‘‘سماعيمه’’’ (or seven hundred); of the full name of the king, he had only his titles before him viz., Ghiyāthu’d-Dīn Abū’l-Mu’affar. Consequently, he concluded that the epigraph belonged to the reign of Ghiyāthu’d-Dīn A’zam Shāh, son of Sikandar Shāh and grandson of Ilyās Shāh. Stapleton writing about half a century later, was inclined to read the last word indicating the date as ‘‘‘تماميه’’’ (or nine hundred), in which case he argued that the king who put up the inscription was Ghiyāthu’d-Dīn Maḥmūd, son of Ḥusain Shāh.

With the discovery in the Museum itself of a new brick bearing the name of the king along with that of his father, which was recently brought to my notice by Dr. C. Dutt, formerly Assistant Curator, Archaeological Section of the Museum, there should now be no doubt that it is Ghiyāthu’d-Dīn Maḥmūd Shāh to whom the inscription belongs. Cunningham was apparently unaware of the existence of this brick and so was Stapleton. It is therefore obvious that the inscription could not have come from the panel in Akhī Siraju’d-Dīn’s tomb, as suggested by Cunningham, for the total size of the extant five bricks would be bigger than that of the panel in question. Hence, Stapleton’s otherwise plausible suggestion seeking to identify the city of Muḥammadābād with Gaur should also be rejected until some new evidence is brought to light establishing the association of these bricks with Gaur.

---

1 Cunningham, Arch. Surv. Ind. Rep., vol. XV (1879), p. 72, pl. XX, no. 2.
2 Ibid., p. 72.
4 Beveneidge, opp. cit., p. 215, f.n.1, while referring to the so-called inscription of Sultān Bahādur Khān claimed to have been found and seen by Ṣaḥb Bākhtār Angrezābād, suggested that the inscription under notice was probably the same as the former. At the same time, he pointed out that the inscription referred to by Ṣaḥb Bākhtār was on stone. All such conjectures leading nowhere should now be set at rest.
5 Cunningham has failed to take notice of the statement of Ghiyān Ḥusain, opp. cit., p. 138, that the tomb of the saint was constructed by Nusrat Shāh.
6 Moreover, there must have been more than one brick containing the missing portions of the text.
ARABIC AND PERSIAN INSCRIPTIONS FROM THE INDIAN MUSEUM

As has been rightly remarked by Stapleton, the inscription is not so much important in regard to the king's name as in its mention of the town of Muḥammadābād, which place-name also occurs as a mint name on several coins issued between A.H. 880 and 913. Though, thus, the inscription might enable us to offer some explanation of the previously unexplained name Muḥammadābād, it does not help to establish the identity of that town, in view of the total obscurity in which information regarding its findspot is enveloped.

Of the five bricks in question, four—including the one that was unknown to Cunningham—are whole and of equal size, while of the fifth, which from Cunningham's illustration appears to have been then also half the actual size, only one fourth remains: the two diagonally opposite parts containing the word "" and part of the words "" are lost. A considerable portion of the inscription is still missing, since the hadith following the words on the first brick as also the text stating the erection of the structure are not to be found on the extant bricks. Similarly, there is a gap after the king's name, which originally contained the remaining part of the benedictory phrase and the words indicating the Malik to be builder of the structure which was obviously a mosque.

The builder of the mosque, (Khān-i) Aʿẓam, Mukarram, Malik Mah Khān is not traceable in historical works available to us.

There is nothing very particular about the style of writing which is Naskh with a Tūghra flourish except that in one or two places, "" and the vertical shaft of "" are treated as common; the letters of a single word are not written in quick succession as is generally done, but far apart; e.g., "" in (iii) is put before "" and that of "" above "". The inscription has been read as follows:

**TEXT**

*Plate VII(b)*

(i)

قال النبي صلى الله عليه وسلم [ Latinos ]

(ii)

عهد غياث[ث] الدلبا و الدني أبو المظفر

(iii)

محمود شاه سلطان ابن حسن شاه سلطان خ[لد] الإلما

(iv)

أعظم مكرم ملك مهخان بن شاه كمينه و وزیر شهر محمدباد في الثالث و اربعين و تسعمائة [ Latinos ]

1 Ibid.
2 That the object of construction was a mosque is quite evident from the oft-quoted saying of the Prophet occurring in inscriptions on mosques.
3 The text given by Cunningham, opp. cit., p. 72, is incomplete and incorrect.
4 Apparently there is more than one brick missing between brick nos. (i) and (ii).
5 There is a gap between the two bricks (iii) and (iv).
TRANSLATION

(i) The Prophet, on whom be God’s salutations and peace, has said.

(ii) reign of Ghiyāthu’d-Dunyā wa’d-Dīn Abūl-Muẓaffar,

(iii) Muhmūd Shāh Sultān, son of Ḥusain Shāh Sultān, may God perpetuate.

(iv) the great and the respected (Khān), Malik Mah Khān, the humble slave and wāzīr of the city of Muḥammadābād, in the year 943 (A.H. or 1536-37 A.D.).

Thus, it is clear for once and all that Ghiyāthu’d-Dīn A’zām Shāh has nothing to do with the inscription which has since been supposed to be the only mural record of that king, and which it is not. Even Ghiyāthu’d-Dīn Muhmūd Shāh’s records so far noticed are not many: they are, one from Gaur, dated A.H. 941, and the other from Shahpur, Malda, dated A.H. 943. There is yet another found on a mosque at Jowar in Mymensingh District, East Bengal. It is dated A.H. 941 and has not been noticed so far.

The next inscription was brought to the Museum from Kalna. It consists of three lines in Arabic inscribed on a black basalt, measuring 1’ 10” by 1’ 4”. The slab was originally acquired by the Government of Bengal and presented to the Museum. The epigraph mentions the construction of a Jāmi’ mosque in A.H. 967 (1560 A.D.), during the reign of Ghiyāthu’d-Dīn Bahādur Shāh, son of Muhammad Shāh Sūr, founder of the Sūr dynasty of Afghans in Bengal. A reading of this inscription also was published by Abdul Wali but it is inaccurate especially in its reading of the date: he reads it as A.H. 969. There is another inscription of this king stored in the Museum, which was published in a previous issue of this Series, but it does not give his titles, while the present record quotes them in full.

The record is executed in Naskhī style which resembles to some extent the style of writing of the previous but one record which will be remembered, was also found in the same town. Here also, the letters have more straightness than roundness and the letters of a single word have been intervened by a letter or letters of a preceding or following word as in the case of the inscription under reference.

The epigraph has been read as under:

Plate VII(c)

(1) قَالَ اَللَّهُ بِنَى اَللَّهُ لَنَّ(2) مَسْجِدًا اَللَّهُ بِنَى اَللَّهُ لَنَّ

---

1 I have recently identified the inscription in the Assam Provincial Museum, Gauhati, as genuinely belonging to this monarch; for details, see p. 33, infra.


4 No. 90 (i) of the old collection in the office of the Assistant Superintendent for Epigraphy, Department of Archaeology, Nagpur.

5 Abdul Wali, opp. cit., p. 103, pl. 3 (facing p. 100).

6 Epig. Indo-Mosl., 1933-34, pp. 7-9, pl. IV. Other inscriptions of Ghiyāthu’d-Dīn Bahādur Shāh’s reign are: from Rajmahal, dated A.H. 964, from Kusumba and from Kumarpur, both dated A.H. 966. For details regarding the last two, see S. Sharafud-Dīn, “Rajshahi inscription of Ghiyāchuddin Bahadur Shāh: 966 A.H.,” Varendra Res. Soc.’s Monographs, no. 6, pp. 18-21.

7 Abdul Wali, opp. cit., reads “"أ"" after ""أحد"".”
God the Exalted says, 'Verily, the mosques are for God only; hence, invoke not anyone (else) with him.' Says (the Prophet) on whom be peace, 'He who builds a mosque for God, God builds for him.'

A palace in Paradise.' This Jāmi' mosque was built for the just Sultan, vicegerent of God by proof, the Sultan, son of the Sultan, Ghaythu'd-Dunyā wa'd-Din Abu'l-Muzaffar Bahādur Shāh Sultan.

Son of Muḥammad Shāh Ghāzi, may God perpetuate his kingdom and rule. The builder of this is a noble of the Sultan, named Sarwar Khan. Dated the 10th of the respected month of Dhi'l-Ḥajja, year 967 (A.H. or 1st Sep. 1560 A.D.).

Abdul Wali, as has been remarked above, reads the date as A.H. 969, which is evidently wrong. The word indicating the unit figure in the date, which he has read as "سع" is clearly "سع" in the rubbing, there being a dot beneath the second letter. Moreover, Ghaythu'd-Din Bahādur Shāh was not alive in A.H. 969, having died in the previous year.

The next three inscriptions of the present group, all reported to have been brought from Persia, are epitaphs. The earliest of these is engraved on two cylindrical pillars, which must have been originally fixed up at the head of some grave: one of the pillars contains a part of the Quranic verse purporting to the mortality of every living object, while the other bears the epitaph proper, recording the death of one Bāram Shibli in A.H. 1089 (1675-76 A.D.). The style of writing is Naskh and the language Arabic.

---

**TEXT**

*Plate VIII (a)*

كل نفس
ذئبة الموت

---

1 *Ibid.* reads "السلطان".
2 *Ibid.* reads "باب امير ذلك".
3 *Ibid.* reads "سع".
4 No mural record of Muḥammad Shāh Ghāzi was believed to have existed. Recently, Professor S. H. Askari, *op. cit.*, p. 22, discovered an inscription, fixed in the wall of an old building now used as a hotel in Bihar Sharif, which on examination on the spot, I found to be of that monarch. The same has been noticed in *ARIE*, 1953-54, App. C.
5 Even Abdul Wali, *op. cit.*, p. 103, gives A.H. 968 as the last year of Bahādur Shāh's reign.
(b) This is the grave of the late Bairam Shibli, who died unto the mercy of God the Exalted, in the year 1089 (A.H. or 1675-76 A.D.).

The second epitaph records that the death of Muhammad Mahdi Shírází occurred on the 7th of Sha'bán in the year A.H. 1169 (1756 A.D.). It is carved on a slab of grey sandstone, measuring 1' 3" by 3' 3", which is said to have been brought from Kosh Valley in East Persia. The epigraph comprises seven lines of which the first two, in Arabic, contain religious texts, while of the rest, two make one verse in Persian and the remaining three in Persian prose form the obituary notice. The calligraphy is of a fairly high order, the Arabic portion having been executed in Thulth and the Persian in Nasta'liq. The record reads as follows:

**TEXT**

*Plate VIII (b)*

1. بسم الله الرحمن الرحيم
2. اللهم صل على محمد و آل محمد
3. آسوسکی بکوشی هستی تدیده ایم
4. جان داده ایم و کنجب مزاری خریده ایم
5. وقت مرحوم مفتور محمد مهابی
6. شیزرازی تازیلغ هفتم شهر
7. شعبان المعظم سنة 1199
(1) In the name of God the Merciful, the Compassionate.

(2) O God, send Thy salutations on Muḥammad and his progeny!

(3) We never had comfort in the corner of the world;

(4) we have (therefore) bartered our life and purchased (in return) the corner of a grave.

(5) The death of the pardoned, who has been taken into the mercy of God, (namely), Mūḥammad Mahdī

(6) of Shīrāz (took place) on the 7th of the month of

(7) Shābānu’l-Mu’aggam, year 1169 (A.H. or 7th May 1756 A.D.).

Similar to the above in style of writing and to a certain extent in text, is the third epitaph carved on a fragmentary slab of the same quality as in above. The slab is reported to have been presented to the Museum by Surgeon-Major B. Greagh and measures 1' by 2'; it was also brought from Kosh Valley. The death of one Allāh Qull of the Turkoman tribe is referred to in the epigraph which reads as follows:—

TEXT

Plate VIII (c)

\[ \begin{align*}
1 & : بسم الله الرحمن الرحيم \\
2 & : كل شيء هالك إلا وجهه \\
3 & : اللهم صل على محمد و آل محمد \\
4 & : وفات مرحوم انة قل بيك واد \\
5 & : على قل بيك قوم تركمان \\
6 & : [مانار] ك رضبان \\
7 & : \\
\end{align*} \]

TRANSLATION

(1) Biṣmillāh.

(2) Everything shall perish save His Face.

(3) O God, send Thy blessings on Muḥammad and his progeny!

(4) The death of the late Allāh Qull Baig, son of

(5) ‘All Qull Baig, of the Turkoman tribe (occurred on)

(6) . . . auspicious (month of) Ramāḍān

(7) . . . . . . . . . . . . . . . . . . . . . . .

1 The portion of the slab bearing the date is lost.
Lastly, we may take up the last two inscriptions of the group which are undated and do not contain any historical information. One of these is found inscribed on an enamelled tile which is reported to have come from Lahore. It comprises the following well-known quatrain (Rubā‘ī) of the celebrated Persian philosopher and poet, Ṣūr Omar Khayyām. The style of writing employed is fair Nasta’liq.

TEXT

Plate VIII (d)

(1) مالمبتگانیم و فلك لیبت باز
(2) از روی حقیقی نه از روی مجاز
(3) بازیه همکنیم بر تکم وجود
(4) فتیم بصندوق عدم یک یک باز

TRANSLATION

(1-2) We are dolls while the Heaven is the player with dolls, in a real sense and not metaphorically.

(3-4) We (are allowed to) play on the stage (lit., carpet) of existence and go into the box of non-existence one by one.

The other inscription is fragmentary and was brought from Kosh Valley. The surviving piece of stone merely contains the words ‘Allāh’ and ‘‘Alt’.

---

INSCRIPTION FROM THE ASSAM PROVINCIAL MUSEUM, GAUHATI

BY Z. A. DESEI

The only stone inscription in the Museum is reported to have been discovered long before the establishment of that institution by some worker of a research society who may have little suspected its importance. Unfortunately, recorded information regarding this antique is meagre. It is said to have been found at village Boko, in Gauhati sub-division of Kamrup District. The name of the building or ruins where the slab was found is not known. The slab with its inscription and the figure of a standing lion above it is rectangular in shape and measures 2' by 3'4". I am much grateful to the Curator of the Museum for this information.

Unfortunately, the slab is fragmentary and the portion of the record containing the date and purport is missing. The extant portion contains the name of Ghiyāthu’d-Dīn A’zam Shāh, the third ruler of the Ilyās Shāhī dynasty of Bengal. It is a pity that the date portion of the record is gone, thus depriving us of extremely valuable evidence that might have thrown new light on the chronology of the reign of this king, who is regarded as a very attractive figure among the Sultans of Bengal but about whose reign very few facts are on record. Nevertheless, being the only extant stone record of this king, the inscription should rank as one of the prized possessions of the Museum. It may be pointed out here that the inscription on bricks—now in the Indian Museum, Calcutta—which Cunningham has wrongly assigned to him, in fact, belongs to Ghiyāthu’d-Dīn Maḥmūd Shāh of the Sāyid dynasty who ruled about a century and a half later.

The epigraph is important from another point also. Kamrup is said to have engaged the attention of the Muslim Sultans of Lakhnauti from the beginning. Ghiyāthu’d-Dīn Iwāj in 1227 A.D., and Malik Yūzbek in 1257 A.D., had advanced with Muslim hosts as far as Kamrup but on being confronted by overpowering forces of the Rāja, both were obliged to retreat. After about a century, Ilyās Shāh is said to have invaded Kamrup in about A.H. 758 (1357 A.D.), pushed up the Brahmaputra to Kamrupnagar and occupied it. Stapleton and Barua have questioned the conquest and occupation of this city, which has been unmistakably denoted by the mint name of the coin—Chāwālistan alias Kāmrūp—issued by Sultan Sikandar, father of Ghiyāthu’d-Dīn A’zam Shāh, and son of Ilyās Shāh.

The present inscription furnishes some additional evidence. Whether it was a recent occupation under A’zam Shāh or mere continuation of the Muslim authority since the reported conquest by Ilyās Shāh, it is difficult to say, but this much is certain that at one time or other during the reign of A’zam Shāh, this territory was subject to his authority. If in view of the numismatic evidence referred to above, the conquest and occupation of Kamrup or a certain part thereof by Sikandar Shāh is accepted as a fact, the present inscription would indicate continuation of that occupation.

The epigraph in its present state comprises ten lines in all, nine having been written horizontally on one side and the remaining one written vertically on the other. The horizontal lines are written in Nāṣak letters in relief. Same is the case with the vertical line, but the writing seems to differ from the rest; it is not clear if this portion forms part of the main text. The slab is

---

2 Cunningham, Arch. Surv. Ind. Rep., vol. XV, p. 72, pl. XX, No. 2.
3 Please see p. 28 supra.
considerably damaged due to effects of weather as well as due to neglect, and in a few places, letters have become indistinct. The reading of the text is as follows:

**TEXT**

*Plate IX (a)*

(1) در عهد جَالِرَين ء سلطان سلام
(2) ظل الله في العالمين [غباث اندلي
(3) والدين ابن المظفر أعظماء
(4) ابن سلطان العادل ء ابن المجاهد
(5) سكندر شاه سلطان ابن سلطان
(6) المفوق شمس الدنيا و الدين الباس
(7) شاه سلطان جعل الجنة شواهما
(8) و لله الحسنات ميزانهما يحكم
(9) فرغان كامكار همايون اعيان ء لزال...

*Vertical line.*

رداء ء تعالى بكرم و رحمت ء

**TRANSLATION**

(1) In the auspicious reign of the king of kings,
(2) Shadow of God in the worlds, Ghiyathu'd-Dunya
(3) wa'd-Din, Abu'l-Muzaffar A'zam Shah,
(4) son cf the just king, Abu'l-Mujahid
(5) Sikandar Shah, the king, son of the pardoned king,
(6) Shamsu'd-Dunya wa'd-Din Ilyas
(7) Shah, the king, may Paradise be the abode of (the last mentioned) two.
(8) and may their balance be heavy with good deeds, at the
(9) successful and auspicious order and command.........for ever......

*Vertical line.*

God the exalted with (His) generosity and mercy
God the Exalted has said, 'Verily, the mosques are for Allāh'. The builder of this gate is Khān-i-Jahān. On the 1st of Dhi’l-Hajja, year (8)70 (A.H.).

The hundred number in the date is not clear on the stone, which has lost some portion at the left corner which contained the hundred number of the date; this number may be read either "" or "". Ravenshaw gives the date A.H. 970, while Ilāhī Bakhshe in his Khūraḥid-i-Jahān Numā reads it as A.H. 870. According to Paul Horn, the word tis was not legible on his rubbing. Which of the reading then is correct?

It will be seen that in the portion under discussion, the first letter contains three very small notches visible in the rubbing and looks like "" which probably led to the reading of the word as "" , but there is, as a matter of fact, no space for "" before "" or for "" after "". Paul Horn is right when he says that the reading tis is not supported by the rubbing. Ilāhī Bakhshe's reading of the date may be treated as authentic and correct, for, it is just possible that the portion of the slab containing date was in a better condition when he read the inscription.

The historical figure, Khān-i-Jahān, referred to in the epigraph can neither be identical with Ḥusain Quli Baig entitled Khān-i-Jahān of Akbar's court, who conquered Bengal in A.H. 984, nor with Khān-i-Jahān, governor of Orissa in A.H. 982 and a noble of Dī'ūd Karrānī, the Afghan ruler of Bengal. We find one more Khān-i-Jahān who was the minister of Bārbak, the Eunuch (also known as Sultān Shāhzāda) of Bengal in A.H. 891. The latter may be identified with the builder of the gate. Though the inscription was engraved 21 years earlier than the date quoted above, it may logically be presumed that Khān-i-Jahān might have held some high rank in the reign of Ruknul-Din Bārbak Shāh (A.H. 864-879) and built the gate mentioned in the inscription. About him, no further details are available in historical works.

---

1 Ravenshaw, opp. cit.
2 JASB, vol. LXIV (1895), pl. i, p. 224:
3 Epig. Ind., II (1894), p. 286, f.n. 3.
4 In that case, the better reading is "" and not "" —Ed.
ARABIC AND PERSIAN INSCRIPTIONS FROM THE B. R. SEN MUSEUM, MALDA, WEST BENGAL

BY DR. M. ISHAQUE

In the B. R. Sen Museum at Malda, headquarters of the district of the same name in West Bengal, are stored four stone inscriptions of which one, belonging to the reign of Shamsu'd-Din Abu’n-Naghr Muẓaffar Shāh of Bengal (A.H. 896-989) has been already published.1 Of the remaining three that are published now, one—the first of this group—has been studied in details by Mr. A. K. Bhattacharya in the Journal of the Asiatic Society,2 but the learned author has made some strange observations regarding the position and status of the personage referred to therein. Moreover, his reading of the epigraph is not free from errors. It was, therefore, deemed advisable to include it in the present study.

Taking up the last mentioned inscription first, it is a three-line record in Arabic, epigraphed in clear and bold Nashk that characterises the style of writing of the inscriptions of 'Alā’u’d-Dīn Husain Shāh and his son and successor Nasrat Shāh of the Sayyid dynasty of Bengal. There are lacunae on the left hand side as well as about the beginning of the second and third lines. It will be observed that the slab is fragmentary, a considerable portion of it, on the left, having been lost, with the result that in the first line the saying of the Prophet, appearing so commonly in such tablets is missing except the two initial words ""من پی"", while in the second and third lines, the name of the ruling monarch which is preceded by honorific titles and the date which usually follows the name of the builder, as here, are respectively lost. A complete reading of the record is therefore out of the question.

The inscription has been cut into bold relief on the back of a piece of a Jaina sculpture in basalt representing diety Adinatha. The slab is said to have been found in a ruined dargāh in Village Sadipur, P.S. Kalichak in Malda District, about seven miles north-east of the ruins of Gaur to which it is originally stated to have belonged. The extant portion of the slab measures 36" by 17", and bears the following inscription:—

TEXT

Plate X (a)

..........

(1) "بسم الله الرحمن الرحيم" قال النبي صلى الله عليه وسلم من بني [الله]

..........

(2) "المجاهد في سبيل الرحمن خليفة الله بالحجة والبرهان غوث الأسلام"

..........

(3) "محمد بن علي بن امیر حاجي المخاطب بخطاب مجلس المجا[لس]"

1 EJM, 1929:30, p. 13, pl. VIIIa.
3 Bhattacharya, opp. cit., p. 12, supplies ""إي"" before ""المجاهد "" which, besides being unwarranted, does not make sense. The phrase ""المجاهد في سبيل الرحمن"" is commonly found in inscriptions and coins.
4 This name also appears to be 'Ali.
5 Bhattacharya, opp. cit., in reading ""؟ ... بن ... بن ... بن ... بن ... بن"" shows a lacuna with a question mark between ""آمیر حاجی"" which is not to be found in the rubbing.
(1) In the name of Allāh, the Beneficent, the Merciful. The Messenger of Allāh, peace and blessings of Allāh be on him, has said, ‘He who builds for God………………………….’

(2) the crusader in the path of the Beneficent, the vicegerent of Allāh by all arguments and demonstrations, the great defender of Is[läm]…………………..

(3) Muḥammad, son of ‘Ali, son of [‘Alīf], son of Amīr Ḥāji, called by the title of Majlisu‘l-Majālisī………………..

The inscription, as has been already remarked, is fragmentary and does neither bear the name of the ruling king nor the date. However, the question of the time of the record and identities of the king and the builder has been satisfactorily discussed in details by Mr. Bhattacharya and its repetition here is considered futile. But Mr. Bhattacharya’s remarks on the status and position of the builder may be re-examined here with advantage. The learned writer states that the builder of the present inscription, Muhammad, the son of ‘Ali is called Mukhātīb, Amīr and Ḥāji i.e., an orator, a leader and a performer of the Holy Pilgrimage’. I am afraid this statement is not correct and hence likely to mislead those who are not conversant with Arabic and who have to rely on English translations in their researches. The builder is neither intended in the epigraph as a leader nor as an orator nor as a Ḥāji. The text of the inscription in this part, despite one lacuna, is quite clear; but Mr. Bhattacharya has erred in spotting out another lacuna—between the words ‘‘ب ’’ and ‘‘امیر حاجی’’ on the stone which really does not exist, with the result that he took the phrase ‘‘امیر حاجی’’ as indicating the honorific or factual titles of the builder. Now as may be seen in the estampage, this phrase preceded immediately by the word ‘‘ب’’ forms the name of the great grand-father of the builder. Apart from this, it may not be correct to translate the word ‘‘امیر’’ as ‘leader’. As regards the builder being an orator, I have not been able to find any word in the text that might suggest this meaning. Most probably, Mr. Bhattacharya takes the word ‘‘المخاطب’’—without the definite article—to mean ‘orator’ which to say the least betrays lack of elementary knowledge of Arabic or even Persian. The phrase ‘‘المخاطب بخطاب’’ is commonly found in inscriptions especially in Bengal and merely means ‘one who is addressed by the title of’. There is neither any need nor any justification to take the word in question as a noun of agency (اسم فاعل), in view of the context, though even as a noun of agency it would not mean ‘an orator’.

The second inscription of the group comes from Shahpur near Malda. The slab of black basalt (27" x 11") was found in some heavy jungle to the east of the town in the neighbourhood of the tomb of Daryā Khān: at least Ilāhī Bakhsh of Angrezābād, author of the Khurshid-i-Jahān Numā had found it there. It contains two lines of writing in Arabic inscribed in fine Naṣkh with Tughrā flourishes purporting to the construction of the gate of a fortress, to ensure protection and security, by Ghiyāthu’d-Dīn Mahmūd Shāh of the Sayyid dynasty of Bengal. Very few inscriptions of this kind have been found and published. The present inscription is an important addition, but unfortunately, the eye-reading of Ilāhī Bakhsh, referred to above, having been taken

---

1 For the correct connotations of the titles like this, please see p. 53, f.n. 3 infra.—Ed.

2 H. Beveridge, 'The Khurshid-i-Jahān Numā of Sayyid Ilāhī Bakhsh al Husaini Angrezābādī', JASB, vol. LXIV (1898), pt. 1, pp. 205, 214, where an eye-reading of the inscription under notice is given. Needless to say, the reading is very faulty.

(Also please see note at the end of this article.—Ed.)
(a) Fragmentary inscription from Sadipur, Dt. Malda (p. 37)

(b) Inscription of Ghiyāthu'd-Dīn Mahmūd, dated A.H. 943, from Shahpur, near Malda (p. 39)

(c) Inscription of Aurangzeb, dated A.H. 1102, from the same town (p. 40)
as granted, modern scholars have been led to err in regard to the original name of this king, as we shall presently discuss.

The inscription has been read by me as follows:—

**TEXT**

**Plate X (b)**

(1) بنى هذا睑اء نجصم الحصين للحمية و التحصين السلطان بن السلطان غيات

الذوبا و الذي ابى المعطور محمود شاه السلطان ابن حسين شاه

(2) السلطان ابن سيد اشرف الحصيني الملطي. إل الفضل الهى المشهور بالعدى البدر

شاهى خلاه ابنه ملك و سلطانه في سنة ثلاث اربعين و تسعماية

**TRANSLATION**

(1) This gate of the impregnable fort was constructed for the defence and security (of the kingdom and people) by the Sultan, son of Sultan Ghiyathud-Dunya wa'd-Din Abu'l-Muzaffar Mahmud Shah, the Sultan, son of Husain Shah,

(2) the Sultan, son of Sayyid Aghraf al-Husaini, seeker of the grace of God, well-known as 'the slave, al-Badr Shahi', may Allah endure his country and sovereignty for ever, in the year nine hundred and fortythree (1536-37 A.D.).

The other inscriptions of this king so far discovered do not bear a date later than 941, while this inscription has extended his rule by two years. But more important is its mention of the popular name of the king as it does. The coins of Mahmud Shah also bear the phrase Badr Shahi, which, until the discovery of this inscription, had remained unexplained. With the clear mention of the popular name of the king in the inscription, this phrase has been satisfactorily explained. But unfortunately, Ilahi Bakhsh's reading has been mainly responsible for the mistake in the actual wording of the name. In the latest work on the history of Bengal, it is stated that the name of this king was 'Abdu'l-Badr* which to my mind is far from correct; Badr Shahi and not 'Abdu'l-Badr seems to have been the correct nomenclature, as is clearly inscribed on his coins. The latter has found currency probably due to the phrase "المشهور بالعبد البدر شاهى" in the second line of the inscription. If 'Abdu'l-Badr Shahi' were intended here, the text ought to have been "المشهور عبد الالبدر شاهى". Moreover, the name 'Abdu'l-Badr sounds peculiar. As it is, the word "العبد" should not be taken as a part of the name but as meaning 'the humble slave'.

The last inscription of the group consists of six lines of writing over a surface measuring 20" by 12". Of them, the first two, in Arabic, contain the Bismillah and Kalima, while the last four make a Persian stanza in the makhnavi verse-form. The Arabic portion of the text has been

---

3 True, the Arabic inscriptions of India, as elsewhere also, are not free from grammatical mistakes. But in this particular case the evidence of the coins, inasmuch as they clearly call it "يهوذا", should be considered decisive and final.
4 Kalima is the fundamental doctrine of Islam confessed by every Muslim.
EPGRAPHIA INDICA—ARABIC AND PERSIAN SUPPLEMENT

inscribed in Nasta‘liq and the Persian in Nasta‘liq, both of low artistic quality. The epigraph signifies the construction of a mosque in the township of Shahpur during the reign of Aurangzeb (A.H. 1669-1118/A.D. 1659-1707) through the combined efforts of Fath La’l, Daulat Khan, and Muhammad Hashim. The poetry of the record is defective in places in respect of language as well as metre, and has no claim to any literary merit. The epigraph has been read as follows:—

TEXT

Plate X (c)

(1) Bism Allah al-Rahman al-Rahim
(2) La ilaha illa Allah, Muhammad Rasool Allah
(3) Badur Shama aurangzub zibguzai
(4) Dini haram az jan
(5) Dini haram az jan
(6) Dini haram az jan

TRANSLATION

(1) In the name of Allah, the Beneficent, the Merciful.
(2) There is no god but Allah; Muhammad is the apostle of Allah.
(3) In the reign of Aurangzeb, the champion of the Faith, who (is) steadfast in religion and the people (are) contented,
(4) (it was) by the order of Fath La’l and Daulat Khan (and) the sincere endeavours of Muhammad Hashim
(5) that, in the year one thousand, one hundred and two (1690-91 A.D.), the building of the mosque became ornamented by him.
(6) It became resplendent in the township of Shahpur, it was constructed for the pious.

None of the persons, mentioned in the record, is known to us.

Editor’s Note on the Second Inscription.

Five years ago, Prof. N. B. Roy had made a short study of this inscription in JAS, Letters, vol. XVII, No. 3 (1951), pp. 217-18. This study is liable to create some confusion since it contains a large number of mistakes, major as well as minor, in the reading of the text as also in its translation. Consequently, Prof. Roy’s conclusions are faulty and misleading.

It may be pointed out at the outset that the text published by Beveridge, opp. cit., is that of this inscription only. Moreover, Beveridge himself had nothing to do either with the inscriptive

---

1 The metre of the verses is Hazaj.

2 The exact finding of the inscription is not on record, but it appears from this verse that the inscription originally belonged to a mosque in the town of Shahpur, which is probably the one situated near Malda.
slab or the text; he had merely reproduced the text while describing the contents of the Khurshid-i-Jahân Namá of Ilâhî Bakhsh who as in this particular case, has also given in his work eye-readings of other inscriptions he had come across. Hence, it is Ilâhî Bakhsh and not Beveridge who ‘found this slab lying in some heavy jungle, near another tomb in the neighbourhood’ of that of Daryâ Khân.

Prof. Roy has read the inscription as under:

بَنِي هذَا الحصن الحصين بالحماية و السلم. السلطان ابن السلطان غيات الدين و الدين.

إلى المظفر السلطان محمود شاه ابن حسين شاه بن السلطان سيد اشرف الحسيني إلى الملتجي.

إلى المشهور بالعيد البدر شاهي خُلّد خَلَدّ الله ملكه و سلطنته في سنة ثلاث (ثلاث) و أربعين

Ilâhî Bakhsh’s eye-reading is as follows:

بَنِي هذَا الحصن الحصين في حماية السلطان ابن السلطان غيات الدين و الدين.

إلى المظفر شاه السلطان بن حسين شاه السلطان بن سيد اشرف الحسيني ابن الملتجي. يُفضل.

إلى المشهور بالعيد شاه و بالعيد البدر خُلّد خَلَدّ الله ملكه و سلطنته في سنة ثلاث و أربعين

و تسعماه.

A comparison of Prof. Roy’s reading with the readings of Ilâhî Bakhsh and Dr. Ishaque is left to the readers who will see for themselves as to how corrupt it is. I shall here point out, in brief, only the more striking mistakes committed by Prof. Roy:

Firstly, according to Prof. Roy’s reading, the inscription ‘states that this strong fortress was built with the support and patronage of Sultan’ etc. It has been seen above that the epigraph only refers to the construction of ‘this gateway of the strong fort for protection and security’. In other words, the fort referred to in the record was already there, while it was the gate that was constructed (more correctly, perhaps, reconstructed or strengthened) by the king. Prof. Roy’s conclusion that the king ‘took additional precaution at this juncture of fortifying Gaur by erecting new defences, which is set forth in the above inscription’ is off the mark.

Secondly, his reading of the second line which is hopelessly corrupt has led Prof. Roy to think that ‘it would be a mistake to construe the words as the name of the Sultan’. According to him the king was ‘famous as the slave of Badr Shah’. While it is just possible that the king who according to the correct reading of the text was ‘known as the slave, Badr Shâh’, was an admirer of a saint named Badr Shâh, it is quite incorrect to state that he was ‘a slave of Badr Shah’. That Badr Shâh was his popular name is clear from the text.

Thirdly, by reading ‘‘ابن’’ (more correctly ‘‘ابن’’ between ‘‘ابن’’ and ‘‘السلطان’’) instead of ‘‘ابن’’—Prof. Roy gives the name of Sultan Husain Shâh’s father as ‘Sultan Sayyid Ashraf Husain’; the prefix Sultan to the latter’s name is likely to create the impression that Sayyid Ashraf al-Husaini too was a king, which he was not.

---

1 Beveridge, op. cit., p. 214.
2 Husain is probably a misprint for Husain.
Lastly, Prof. Roy's translation on the whole, based as it is on a very incorrect reading of the text, needs correction in many places. To quote only one instance, he translates "ابي المظفر" as 'father of victory' which is wrong. Space does not permit us to go into further details, but the mistakes in Prof. Roy's text and translation can be rectified from the above study of the inscription by Dr. Ishaque.
INSRIPTIONS FROM THE STATE MUSEUM, LUCKNOW

BY Y. K. BUKHARI

The inscriptions stored in the State Museum, Lucknow, are sixteen in number, of which ten have already been published with their facsimiles in the previous issues of this series. The remaining six are being published here.

The first of these records, dated A.H. 1253 (1837 A.D.), belongs to the reign of Muḥammad 'Ali Shāh, king of Awadh (1837-42 A.D.), and records the construction of a grand public road, while the next two contain information regarding the distances of important towns and cities of India in a tabular form. The fourth inscription refers to a treasure in cash and kind deposited probably by Sayyid Jumādī Firūz in the underground cell of a building known as Shāh Mahāl at Firuzpur. The fifth one is fragmentary bearing the name of Ulūḡ Iqrār Khān only and its purport is not clear. The last inscription appears to be an epitaph, but being badly damaged, does not admit of clear decipherment.

INSRIPTION NO. 1

This epigraph, partly in Arabic and partly in Persian, is carved on a slab measuring $2' \times 3'10''$ in Nasta'īq letters in relief. The lower part of the tablet has been badly damaged and the inscription thereon has peeled off completely; only the first nine lines are decipherable while in the tenth line hardly a word or two can be read. The record mentions the construction of a grand public road, for the facility of travellers and communications, carried out by the orders of Abu'l-Fatḥ Mu'īnu'd-Dīn Muḥammad 'Ali Shāh of Awadh, at the suggestion of Qaṣīrū'd-Daulā Mu'azzam'u'l-Mulk 'Ali Tajallī Bahādur Ḥaibat Jang, who was then 65 years of age. The epigraph is dated A.H. 1253 (1837 A.D.) or Baisāikh, V.S. 1894, corresponding to the 1st regnal year of the said king. The text of the record reads as follows:

TEXT

Plate XI (a)

(1) يا هادی الطريق

(2) بسم الله الرحمن الرحیم

(3) الحمد لله الذي هدانا الصراط المستقيم و وثقنا السلك على الطريق القويم

(4) كه آراستگی شارع عام هذا و پیراستگی شاهرا مشنا برای رفع تکلف همه

(5) سالکان عجل

(6) و آسانی کافه راکب و راجر حسب الحكم پادشاه سگندر پارگاه هادی طريق

(7) اسلام شاهنشاه على مقام

(8) ابو الفتح معين الدين سلطان الزمان نوشیروان عادل محمد على شاه بادشاوه اوده

(9) خلد الله ملكه

2 The provenance of the epigraph is not known.
(2) O Director of the path!
(3) In the name of Allâh, the Merciful, the Clement.
(4) Praise be to Allâh who led us to the right path and graced us the walk on the straight way,
(5) that the development of this public road and the embellishment of this thoroughfare with
a view to removing the difficulties of all moving travellers,
(6) and providing comfort to all riders and pedestrians, at the instance of the king of Alexander's audience-hall, preceptor in the way of Islâm, emperor of exalted rank,
(7) Abu'l-Fath Mu'nu'd-Din, king of the Age, Nûshirwân the just, Muhammâd 'Ali Shâh, king of Awadh, may God perpetuate his kingdom
(8) and sovereignty! (and) at the request of the humble slave, Qaisaru'd-Daula, Mu'azzam'ul-
Mulk, 'Ali Tajalli Bahâdur Haibat Jâng,
(9) the period of whose age up to this time has reached sixtyfive years, was carried to completion
in the year A.H. 1253 or the 1st
(10) regnal year (corresponding to) Saîvat . . . . . and Baisakh sud 1894 of the Bikramajit era.

The next two epigraphs are carved on buff-coloured sandstone slabs and furnish information
regarding the distances in krohs between 51 important towns and cities of India. The information
thus given is arranged in the form of charts containing vertical and horizontal columns: the first
two lines at the top explain the method as to how to know the respective distances from one city to
another. According to this method, one has to refer to the column opposite to the names of the
two cities, and the figure which it contains indicates the desired distance. The names of towns
have been arranged in horizontal and vertical lines. The inscriptive slabs which measure 2'×3'9" and
1'9"×3'10" respectively are carved in Nastaliq characters in relief which is of a high order,
while the language employed is Persian. I read the text as follows:—

TEXT

Plate XI (b)

(1) نشته دریافت سماحت شهری از شهرها مثلاً اکر کسی خواهد که سماحت شهری از
(2) شهرها که بچانگ راست این نشته مرقوم است از شهرها که بر بالاى این نشته

---

1 The remaining portion of the text is completely effaced.
(a) Inscription, dated A.H. 1253, recording reparation to highways (p. 43)

(b) Chart showing distances between important towns (p. 44)
TRANSLATION

(a) The chart for determining the distance of a town from (other) towns. For example, if any body wants to find out the distance of a town written on the right side of this chart from the other towns carved above on this chart (horizontally), he should look at the columns opposite the names of the two cities and the figures carved there will be the (required) distance in krohs between the two cities.

(b) Lakhnau, Akbarabād, Ilākībād, 'Alīgārh, A'gamgārh, Bitūl, Bānda, Barailly, Banāras, Bahāmpūr, Bhāgalpūr, Bhopāl, Baland Shāhr, Bambā'ī (Bombay), Bardwān, Baksār, Calcutta, Kālpī, Kānpūr, Chhunārgh, Chhānpā, Dāṅkha, Dīhlī (Delhi), Dānāpūr, Itāwā, Fatāhpūr, Fattārgh, Gāziāpur, Gorakhpūr, Gwāliār, Gayā, Ḥamīrūp, Hānsī, Haidarābād, Indore, Jaunpūr, Jabalpūr, Kotā, Karnāl, ... ban, Mālda, Mairaṭh, Kāra, Mīrzāpūr, Sēhrā, Nāgpūr, ..., Nepāl, Āgīmābād, Sāgar, Sahāranpūr.

(c) 'Alīgārh, A'gamgārh, Bitūl, Bānda, Barailly, Bahāmpūr, Bhāgalpūr, [Bhopāl], Baland Shāhr, Bardwān, Chhunārgh, Chhānpā, Dāṅkha, Dānāpūr, Gayā, Ḥamīrūp, Hānsī, Baksār, Jabalpūr, Karnāl, Mālda, Ma'ū, Nāgpūr, ..., Mund Rāj, Haidarābād.

Second Chart

TEXT

Plate XIII (a)

---

1 Vertical lists of cities in both the charts are identical.
TRANSLATION


INSCRIPTION NO. 4

This epigraph is reported to have been originally found from the Firuzpur fort near Sambhal in Moradabad District, U. P. It comprises Bismillāh and five lines of Persian prose incised in Nāṣa‘liq characters, and states that twelve lacs of dāms together with pearls, jewels and two swords were stored in the underground cell of the Shīh Māḥal. The inscription further contains the name of Sayyid Junaid Firūz and the date which is 4th Shā‘bān, regnal year 2; but the name of the ruling king is omitted. Maulavi Muhammad Shuaib was inclined to believe him to be Farruṅk Siyar,1 but there are reasons to believe that the record belongs to the reign of Aurangzeb, as we shall soon see. The inscriptive slab measures 10” × 1’5” and the text runs as under:—

TEXT

Plate XII (a)

(1)  بسم الله الرحمن الرحيم
(2)  دواذبه لاكنه دام معه غوهر و
(3)  جواهر و دو قنينة شمشير در
(4)  شیش محل اندران ته خانه
(5)  ته اسند سید گنجید 2 فيوز
(6)  ی شعبان سنه 2 جلوس

TRANSLATION

(1) In the name of Allāh, the Merciful, the Clement.
(2) Twelve lacs of dāms together with pearls,
(3-5) jewellery, and two swords were deposited in the underground cell in the Shīh Māḥal (by ?) Sayyid Junaid Firūz.
(6) 4th Shā‘bān of the 2nd regnal year.

Sayyid Junaid Firūz referred to in the epigraph was a nobleman and official of high rank during the reigns of Shāh Jahān and Aurangzeb. He had built a large red-brick fort at Firuzpur situated at a distance of four miles from the town of Sambhal.2 In all probability, the town of Firuzpur takes its name from him. He was the nāib of Rustam Khān Dakhani, the founder of the town of

1 Arch. Surv. Ind. Rep., U. P., 1910-11, p. 39, no. 44.
2 This word reads as ‘‘جند’’ in the epigraph. H. R. Nevill, District Gazetteer, Moradabad (Allahabad, 1911), p. 25, also reads it ‘‘جند’’. Obviously it was so engraved for ‘‘جند’’.
3 The fort was probably built as an outpost for the defence of Sambhal which had been the seat of provincial government for a considerable period during the Muslim rule.
Moradabad. According to the District Gazetteer, the palace of the Sayyids, now lying in ruinous condition, was probably constructed by Sayyid Firuz and named as Shâh Mahâl, which name appears in the inscription under notice. Consequently, one may draw the conclusion that the treasure mentioned in the record might have been buried in this building. The District Gazetteer further informs us that the descendants of Firuz then living there were in possession of a few farmâns granted to them by Shâh Jahân, Farrukh Siyar and other Mughal monarchs.

A brief account of Sayyid Firuz's life is given in the Ma'âthir-ul-Umarâ. According to this account, he was a nephew and son-in-law of Sayyid Khân-i-Jahân Bâriha and had, by his merit, intelligence and hard work, attained the rank of 1,000 with 400 horse during the reign of Shâh Jahân, ultimately rising to the high rank of 2,000 with 1,000 horse. A good soldier and a veteran commander, he had played a chivalric role in many expeditions led by princes Aurangzeb and Dârâ Shukâr as well as by Rustam Khân Dakhani. In the 22nd year of Shâh Jahân's reign (1650 A.D.), the title of Khân was conferred upon him. He received the high title of Iktitsâs Khân in the second year of Aurangzeb's reign and was appointed governor of Bengal in view of his services and loyalty to the king. He remained thânâdâr in Gauhati in Assam for a considerable period. He lost his life, fighting bravely in an encounter with the Assamese, in A.H. 1077 (1666-67 A.D.), as no help could arrive to him in proper time.

INSCRIPTION NO. 5

This is a fragmentary record found originally at Ghaziapur and contains only the name of Iqrâr Khân who is mentioned with high-sounding titles. A considerable portion in the beginning and a few words in the end are missing with the result that the purport of the record and the date are not clear. It appears to have been written in Arabic, executed in Naskâh style on a slab of black basalt measuring 1'10" X 10", and runs as follows:

TEXT

Plate XII (b)

(1) خاناعظم و خاقان معظم مكرم صاحب السيف و الفنم
(2) بهلوى عمر و الزمان الغ اقرار خان سلماه بي الدارين

TRANSLATION

(1) the great Khân and illustrious Khâqân, master of sword and pen,
(2) champion of the age and time, Ulugh Iqrâr Khân, may Allâh the great protect him in both the worlds.

The name Ulugh Iqrâr Khân, apart from the inscription under notice, is found in some other epitaphs of the reign of Bârbak Shâh of Bengal (1456-1474 A.D.). The Tribeni inscription of that monarch mentions the name Iqrâr Khân without prefixing the word Ulugh and, substituting it by Khân-i-Mu'âzgam, describes him as commander of the army, guard of the royal harem, commander and minister of the District of Sâljâ Mankhabâd and the town Lâobalâ. In another inscription dated A.H. 865 from Dinajpur, he appears almost with all the titles mentioned in the epigraph

(In the inscriptions, the name Sâljâ Mankhabâd has been wrongly read for Sâljâ Sankhabâd.—Ed.)
under notice, while in another epigraph of the same date, from Mahi Santosh, he is simply mentioned as Kānūn’l-Mu’āżam Ulugh Iqrār Kān. In all the stone records noted above, he is mentioned as the builder of mosques. One may draw the conclusion that the present inscription also, though fragmentary and bearing no date and name of the ruler, belongs to the reign of Bārbak Shāh, in which case, it shows that the jurisdiction of Bengal rule was extended westward upto Ghazipur—a district bordering on Uttar Pradesh and North Bihar. The kingdom of Bengal at one time extended to Dinajpur in the north, to the districts of Monghyr and Bihar in the west, and to the portion of Orissa (Jajnagar) in the south. The early Muslim Sultans of Bengal had held their sway upto Gandhaka—a territory already acquired by the early Muslim invaders in eastern India and they tried to control the riverine tract, north of Monghyr, upto the river Gandhaka. If we are right in assigning the inscription under notice to the reign of Bārbak Shāh, it may be presumed that Ghazipur also formed part of the dominion of Bengal kings, lying as it does further west of Monghyr.

INSCRIPTION NO. 6

The slab bearing the last inscription of the present group was acquired by the Museum recently. It is divided into two panels of unequal size containing in the right, the First creed and in the left, names of the four companions of the Holy Prophet. The left panel has a margin at the bottom containing two hemispheres in Persian verse which seem to record the date of demise of the occupant of a grave but they do not admit of clear decipherment. Only disconnected words which probably give the year could be made out of it. The language of the record is Arabic and Persian, and the style of writing Thuluth of a fairly high order.

The epigraph may be read as follows:

TEXT

Plate XII (c)

(a) Right hand panel.

لا إله إلا الله محمد رسول الله

(b) Left hand panel.

الله محمد إبكر عمر عثمان [على]

(c) In the horizontal margin.

سن هزار و ... هفتم بوده از هجرة

شده متن از ميمن ... حضرت

TRANSLATION

(a) There is no god but Allāh; Muḥammad is the apostle of Allāh.
(c) It was the ............... year one thousand and ............... seven of the Hijra,

(when) ................... was strengthened through the blessing of (?) .................

1 JASB, vol. XLI (1873), pt. i, p. 272
2 Ibid., vol. XLIV (1875), pt. i, p. 291.
3 EIM, 1915-16, p. 13, f. n. 9.
5 Its findspot is not known.
6 The slab measures 2'6" x 1'.
(a) Chart showing distances between important towns (p. 45)

Curzon Museum, Mathura
(b) Inscription from Kosi Kalan (p. 49)
INSCRIPTION FROM THE CURZON MUSEUM, MATHURA

BY Y. K. BUKHARI

The only epigraph stored in the Curzon Museum, Mathura, is reported to have been originally found lying near a tank in the town of Kosi on the Delhi-Mathura Road and was removed to the said Museum for preservation in 1914 A.D.

The epigraph is fragmentary and badly damaged. It consists of twenty lines of writing in Arabic and Persian prose carved in crude Naskh letters on a slab which measures 7" by 2' 10". Some space has been left out blank between the first and second lines. The first twelve lines of the text are of religious nature comprising Bismillāh, the Creed, and the Throne Verse, while the rest are historical but so badly damaged that a complete decipherment of them is not possible. It seems to record the excavation of a tank. The name of the ruling monarch and that of the excavator of the tank are not clearly intelligible; the date portion is also completely effaced owing to effects of time and weather. Nevertheless, after sustained efforts, I have been able to make out the blurred portion particularly in lines 15 and 16, which, according to my reading, contain the names I’tibār Khān Ghāzī and Dā’ūd Khān Quraishī. Though the date portion is not readable, the epigraph may be assigned to the last year of Shāh Jahān’s reign, provided of course, my reading of the name Dā’ūd Khān Quraishī is correct.

I have read the inscription as under:—

TEXT

Plate XIII (b)

(1) لا إله إلا الله [محمد رسول الله]
(2) بسم الله الرحمن الرحيم
(3) آية الكرسي
(4) اين تالاب [د] ر کار خیر شد
(5) پنا آب.. خیرات نمود
(6) اعتبار خان غازی و کار
(7) فرمایش داوود خان [فریشی؟]
(8) دار.. 
(9) از کار
(10) این.. 
(11) 
(12) 
(13) 
(14) 
(15) 
(16) 
(17) 
(18) 
(19) 
(20) 
(21) 
(22) 
(23) 
(24) 
(25) 
(26) 
(27) 
(28) 
(29) 
(30) 

(49)
(1-12) Creed, Bismillāh and Throne Verse.¹

(13) This tank was constructed for public good.

(14) ........................................ showed charity.

(15) I’tibār Khān Ghāzi ?

(16) at the instance of Dā’ūd Khān (Quraishi).

(17) ........................................

(18) ........................................

(19) ........................................

(20) this ........................................

As regards Dā’ūd Khān of the inscription, I take him to be Dā’ūd Khān Quraishi who was appointed faujdār of Mathura, Mahāban etc., in the 30th year of Shāh Jahān’s reign (1658-59 A.D.) and was given the charge of the road between Agra and Delhi with 2,000 horse.² The tank from which the pillar is said to have been recovered lies on the Delhi-Mathura road which was in Dā’ūd Khān’s charge, which makes it very likely that Dā’ūd Khān of the inscription is identical with Dā’ūd Khān Quraishi. If we are correct in the above assumption, the epigraph under notice may be assigned to the last year of Shāh Jahān’s reign when Dā’ūd Khān held authority in this part.

So far as I’tibār Khān, the other personage mentioned in the record, is concerned, we do not have definite information. Two persons bearing this name are mentioned in historical records, one being I’tibār Khān Nāẓir, the governor of Delhi under Akbar, and the other I’tibār Khān Khwaja Sarā, who flourished under Jahāngir.³ But as they were not contemporaries of Dā’ūd Khān Quraishi, it is difficult to identify any of them with I’tibār Khān under notice.

¹ Qur ‘ān, ch. 11, vv. 255-56.
INSCRIPTION FROM THE RAJPUTANA MUSEUM, AJMER

BY Z. A. DESAI

The Rajputana Museum, Ajmer, possesses in all four inscriptions. Of them, one from Arhan Din kah Jhunparg at Ajmer itself, is fragmentary. The second is from Pushkar near Ajmer and was published in the *Epig. Indo-Mosl.*, 1923-24, p. 21. The third is a modern inscription in English, Hindi and Urdu, forming the text of an order issued by Col. Dixon in 1846 A.D.; its provenance is not known. The remaining one, which is being published here, was brought from some place in the former state of Alwar, now covered by Alwar District of Rajasthan.

The inscriptionsal slab measures 1'3" by 3' and is slightly damaged with the result that some of its letters, especially in the left corner at the bottom, have become indistinct. But, the record is on the whole easily decipherable. It refers to the construction of a well in the reign of Aurangzeb by Muhammad Amîn, son of Shamsud-Din Muhammad Qumî. The object of construction is indicated in the stamppage by the word "جَعْلُ" meaning 'a place', but looking to the context, it is very likely that the word "جَعْلُ" (well) is intended. The inscription, as it is, does not bear any date. The script employed is Nastaliq without any distinctive quality. The record comprises ten lines of writing, of which the first two, in Arabic, constitute religious text and the rest are in Persian.

It reads as follows:—

**TEXT**

*Plate XIV (a)*

1. بسم الله الرحمن الرحيم
2. لا إله إلا الله محمد رسول الله
3. در عهد سعادت مهد
4. و زمان دولت ابد
5. پورندر پادشاه عالم کر
6. محمد اورتگزیب بهادر
7. خلد الله ملکه احتر عباد الله محمد
8. امین ولد شمس الدين محمد
9. قی این جاگه؟ [وا ف سبیل الله
10. ونا فرموده تا سگان [این زنین؟ [?
11. [و عامه خلايق نیش [پذیرند؟ [?

---

1. I have failed to trace any reference to the builder in the available historical records.
TRANSLATION

(1) In the name of God, the Compassionate, the Merciful.
(2) There is no god but God; Muḥammad is the Prophet of God.
(3) In the auspicious reign
(4) and eternal government of the world-conquering ('Ālamgīr) king,
(5) Muḥammad Aurangzeb Bahādur,
(6) may God perpetuate his kingdom, the meanest of God's creatures, Muḥammad
(7) Amin, son of Shamsu'd-Din Muḥammad
(8-9) Qumī (i.e., of Qūm), constructed this well for the sake of God, so that the residents of this place
(10) and general public might derive benefit therefrom.
Plate X1v
Rajputana Museum, Ajmer

State Museum, Alwar

(a) Inscription of a well (p. 51)

(b) Inscription of Albar, dated A.H. 989, from Naunganwa (p. 54)

(c) Inscription of a hammam, dated A.H. 1013, from Tijara (p. 55)

(d) Inscription of Buhlul Lodi, dated A.H. 888, from Naunganwa (p. 53)

Scale: '13

Scale: '16

Scale: '16

Scale: '18
INSCRIPTIONS FROM THE STATE MUSEUM, ALWAR

By Z. A. Desai

Of the three unpublished Persian inscriptions stored in the State Museum, Alwar, the earliest belonging to the Lodi period was noticed by G. H. Ojha in his report in 1920 thus: ‘A Persian inscription in Tughra characters on a stone built into the wall of the house of a Meo at Naugâmâ, in the Alwar State, records the reconstruction of the gate of the fort of Naugâmâ, built during the reign of Bahlol Shah and subsequently fallen, in the time of Muhammad Shah. The date can be read as the second day of Zikad but the year cannot be deciphered’.²

The record, however, mentions that the fort and the gate of the town of Nauganwa, which had fallen in ruins, were reconstructed in the reign of Buhul Shâh and during the governorship of Masnad-i-Ālî¹ Alâwal Khan, by Jalâl, son of Zakariyyâ. The work was begun on 22nd Dhi’l-Qa’dâ and completed in the month of Mubarram, A.H. 888. The yellow sandstone on which the epigraph is inscribed is damaged but the inscription is legible. The slab is rectangular in shape, measuring 3’8” by 10’ by 8½”. The text of the record which comprises three lines in Persian is executed in Naskh without any trace of Tughra flourish. As very few epigraphs of Buhul Shâh have come to light, the present one may be found interesting by the students of palaeography. It has been read as follows: —

TEXT

Plate XIV (d)

(1) Ya Allah - ein umarot husar o drozhu qasbhu loganu jah pehru eimam o kuroor
(2) Abu’l-ummar Nuh bodd
(3) Dru’l-dee’il bahlul shah sultan o dru’l umar o wali o wali yuqadda eisura eisura
(4) Bâlâm drâhah insan raaqim
(5) Jalâl Zakria ibn il-amâl asea bâla kerdh bina raaqim biest dom maa dê eisura
(6) Mrabat shd dru’l murrum senh mawo tmanyin o tmanyin

TRANSLATION

(1) O God! This edifice of the city-wall and the gate of the town of Naugânwa, which had, through lapse of days and passage of years, come to ruins—

¹ Now Alwar District in Rajasthan.
³ The titles Masnad-i-Ālî, Majlis, etc., are frequently met with in inscriptions as well as historical works, but nowhere these have been properly explained. In one place, for example, the title Masnad-i-Ālî is stated to mean the ‘great prop’ (Epig. Indo-Mus., 1933-34, p. 9). Dr. G. Yâqubî (ibid., 1915-16, p. 13, f.n. 3) tried to explain them thus: ‘The titles Majlis, Masnad, Sadr, etc., all mean Šâbîb-i-Majlis, Šâbîb-i-Masnad, i.e., Lord of the assembly, Lord of the throne, Lord of the seat of honour, etc.’ The clue to their exact connotation is provided in the Arabic history of Gujarât. While explaining these titles, Hâji Debrâ states that ‘and it is the custom of the men of this country to entitle the king’s deputy (nâhi’l-Muslaq) as Masnad-i-Ālî, and the minister (Wazir) as Majlis-i-Ālî and he who is permitted to take a seat in the presence of the king is given the title Majlis to which a term in apposition to his (status) is appended’.—Zafarv’il-Wâliâ, vol II (Lond. 1921), p. 613.

(53)
(2) in the auspicious reign of Buhīl Shāh, the king and during the governorship of the governor of the district (waḥl-i-wilāyat) Masnad-i-Ālī Alāwāl Khān, the servant of the court of the compassionate Lord, (namely)

(3) Jalāl, son of Zakariyyā, son of Aḥmad, son of Jalāl constructed anew on the 22nd of the month of Dhī-Qaʿda. And it was ready in the month of Muḥarram, year eight hundred and eightyeight (A. H. 888, Muḥarram-Feb. Mar., 1483 A. D.).¹

Nothing is practically known regarding Jalāl, the builder, who must have been associated with the town in some authoritative capacity; probably he was in charge of the town. The governor, too, namely, Alāwāl Khān, probably belonging to the Khānzdā stock, does not claim any notice in the historical works of that period. The title Masnad-i-Ālī prefixed to his name in the record shows the high status he must have enjoyed among the nobility of Buhīl Shāh. But the annals of the latter’s reign do not even mention him. According to Cunningham, Nikumbhas were extirpated by Alāwāl Khān Khānzdā in Saḥvat 1549 (or 1482 A.D.) near the end of Buhīl Lodi’s reign,² in which case, Alāwāl Khān would appear to have been a son of Aḥmad Khān, and uncle of Hasan Khān Mewātī, the opponent of Bābur.³ This Alāwāl Khān may have been connected with the foundation of Alawalpur, the remains of which, according to Major Powlett, can be traced to the east of the town of Tijara which was supposed to be the seat of the governors of Mewat. But Major Powlett is inclined to identify the founder of Alawalpur with Alawalīn alias Alam Khān Lodi, who is mentioned amongst the emperor’s fortyfour officers of distinction, and who was a brother of the emperor.⁴ This identification is far-fetched.

The other inscription in the Museum was also found from a well near the Gumbad in Nanganwa. It belongs to the reign of Ali Kar and records the construction of a well in the town of Nanganwa by two brothers, viz., Shahbāz Khān and Sarwar Khān karori, sons of Nāthī Dhusar. The epigraph comprises eight lines of which the first is in Arabic and the rest in Persian. The style of writing is Nastaʿlīq which is of indifferent execution. The inscriptive slab is somewhat damaged and measures about 1’4” by 1’6”. The reading of the epigraph is as follows:

**TEXT**

*Plate XIV (b)*

1) هو أكبر

2) بتاريخ 10 شهر جماد الثاني سنة 989

3) در زمان بلگند حضرت جلالالدین

4) محمد أكبر بادشا غازى

¹ It is reported that the Hindi version of this inscription is to be found on a slab in the Jain Temple at Nanganwa itself; it is said to bear the date V.S. 1538, magh 13, Thursday. I have not been able to confirm this statement.

² A. Cunningham, *Arch. Surv. Ind. Rep.*, vol. XX, p. 120, quotes Major Powlett for this account but I was not able to lay my hands on it at least in Powlett, *Gazetteer of Uher* (London, 1878).

³ In Dorn’s translation of the Ṭāriḵ-i-Shir Shāhī, Alawal Khān is mentioned as the father of Hasan Khān Mewātī, but the corresponding passage in Elliot, *Hist. of Ind.*, vol. IV, p. 346, does not agree with it (S.H. Hodivala, *Studies in Indo-Muslim Hist.* (Bomb. 1939), pp. 449-50).

⁴ Powlett, *op. cit.*, pp. 5, 130.
(5) در سواد قصبه نوکانولو[ه] جناب

(6) شهریز خان و سروخان کوروی وند

(7) ناهیو دهور چاه پنا کریم کهم

(8) حق ملك ایشان [لا] باشد

TRANSLATION

(1) He is great (Akbar).

(2) On the 10th of the month of Jamād II, year 989 (A.H. or 12th Jul. 1581 A.D.),

(3) in the reign of His Majesty Jalālu’d-Din

(4) Muḥammad Akbar Bādahār-i-Ghāzī,

(5) in the environs of the town of Naugānwa, the respectable

(6) Shahbāz Khān and Sarwar Khān Karorī, sons of

(7) Nāthū Dhūsar, constructed a well,

(8) the right of (whose) property is theirs.

The builders of the well, as the appellations prefixed and suffixed to their names suggest, appear to have been men of some importance. The word Dhūsar denotes their caste which is found to exist even today.

The last inscription from the Alwar Museum was originally found at Tijara, a town in the erstwhile Alwar State. Like the previous record, it belongs to the reign of Akbar who is not mentioned in the inscription. Comprising a fragment of three verses in Persian, engraved in relief in Nasta’liq on a slab measuring 2’2” by 1’1”, it gives the date of a hammām (bath) constructed in A. H. 1013 by Iskandar ‘Īsawī. The date which is yielded by the chronogram occurring in the last hemistich is also given in figure. The composer of the text is one Ghubārī. The inscription may be read as follows:

TEXT

Plate XIV (c)

(1) پنا کرده اسکندر عیسوی

(2) که در رفته و خویآن خوش مقام

(3) چو تاریخ حمام اسکندر است

(4) سنه

(5) 1013
TRANSLATION

(1) What a life-giving hammâm Iskandar-i-‘Isawi—that grand man—has constructed

(2) that, the said pleasant abode, in respect of greatness and beauty has become celebrated in the world due to its life-refreshing quality.

(3) Since the chronogram for the hammâm of Iskandar is sought, O Ghubārī, say: (it is) a place which imparts life to Jamshid.

(4) Year 1013 (A.H.-1604-5 A.D.).

Iskandar, the builder of the bath, does not find mention in the annals of the period accessible to us. His epithet, ‘Isawi, which literally means related to ‘Isâ (Jesus Christ), may be taken to indicate that he practised Christianity. It is very likely, however, that he is identical with Iskandar, the Armenian who is mentioned by Jahângîr as having enjoyed his father ‘Akbâr’s favours and whose marriage with the daughter of Abdu’l-Ḥayy, the Armenian, working in the royal seraglio, was arranged by Akbar himself.¹ The poet Ghubārī, who is the composer of the fragment comprising the inscription, is not to be confounded with another poet of this period with the same pen-name, who had died about a decade earlier.²

¹ Tūzuk-i-Jahângîrī, ed. Sayyid Ahmad (Allîy Gurbh, 1864), p. 324.
(a) Inscription of Firuz Tughluq, dated A.H. 763, from Sambhar (p. 57)

(b) Inscription of Aurangzeb, dated A.H. 1083, from Jaipur (p. 59)

(c) Inscription of Babur and his son Kamran, dated A.H. 934, from Bharatpur (p. 61)
INSCRIPTIONS FROM THE ARCHAEOLOGICAL MUSEUM, AMBER

BY Y. K. BUKHARI

Of the three inscriptions preserved in the Archaeological Museum, Amber, near Jaipur, one is executed in cursive Naskh script, in too indifferent and illegible hand to admit of decipherment, while the remaining two are historically important.

The earlier of these two inscriptions is reported to have been originally fixed to a well just outside the town of Sambhar in Jaipur District of Rajasthan, on the way to Deoyani tank.1 The epigraph is bilingual, consisting of ten lines in Persian prose followed by a Sanskrit version, badly affected, of nine lines. The Persian version is executed in embossed Naskh characters in relief, while the inscription below it is incised on the stone. The former records the construction of a step-well in the reign of Sultan Firuz Shāh Tughluq and during the governorship of Malik Kamālu'd-Dīn Aḥmad Khūram, through the best efforts of Bāmdv, son of Nathū, son of Gāngā Dev who is mentioned as mutt'u'l-Īslām. It is dated 1st Rabi' I, A.H. 765 (8th Dec. 1363 A.D.).

The text and translation of this inscription by Maulavi Zafar Hasan were published by Mr. Daya Ram Sahni in his monograph on Sambhar excavations.2 However, the reading given there, besides being incomplete, is incorrect to a certain extent. It will not be without interest if a duly illustrated revised and complete reading of the same is given: it runs as follows:---

TEXT

Plate XV(a)

(1) تمام شد [نک] عمارة ابن بالین فی ایام دولت
(2) سلطان العهد و الزمان الواقت
(3) يتألیف الرحمان ابو المظفر قروش شام
(4) سلطان خلدرس ملكه و سلطانه
(5) و نوت ملك کمال الدولة و الین
(6) احمد خورم دام معايه و بسیع
(7) مطع الاسلام پامدیو بن
(8) نتهر ؟ بن کانگا دیو که از جهت
(9) پایین مذکور در قصبه سنیه لینک نصب است
(10) نم التاريغ الغری من ربع الاول سنہ خمس و سنین و سبعینه

1Daya Ram Sahni, Archaeological Remains & Excavations at Sambhar, p. 12.
2Ibid., p. 13.
TRANSLATION

(1) The construction of this step-well was completed during the reign of
(2) the king of age and time, confident
(3) of the support of the Merciful, Abu'l-Muqaffar Firuz Shâh
(4) Sultan—may God perpetuate his kingdom and sovereignty—
(5) and in the governorship of Malik Kamâlu'd-Daulat wa'd-Din
(6) Ahmad Khûram—may his glory last for ever, and through
(7) the best efforts of the follower of Islam, Bâm Dev, son of
(8) Nathû ? son of Gângâ Dev. (And) on account of
(9) (the upkeep of) the said step-well, (some quantity of) salt is fixed in the town of Sambhar.
(10) Dated the first of the month of Rabi' 1, A.H. 765 (8th Dec. 1363 A.D.).

Note on the Sanskrit Version.

The record in Sanskrit is too badly obliterated and worn out to admit of a clear decipherment. However, the following note on it is from the Government Epigraphist, Ootacamund, who was requested to examine it.

"There is an invocation to the god Varuna at the commencement. It is dated Vikrama Swâmvat 1420 and Śaka 1286 Mârgârâsha, vadi 14. Contains the name Kamâladina in line 3. Seems to record the construction of a well by a person named Vâmadeva."

The personages referred to in the inscription deserve mention. Malik Kamâlu'd-Din Ahmad is mentioned as the governor of this region, but contemporary or otherwise historical records are silent on this point. They do mention three persons bearing the same title to wit, Maulânâ Kamâlu'd-Din, Malik Kamâlu'd-Din, and Kamâlu'd-Din. Only casual references are to be found in their regard in the Tubaqât-i-Akhbâr and Târîkh-i-Firûshâ. Of them the first is mentioned as a theologian in the time of Firuz Tughluq. Malik Kamâlu'd-Din, one of the nobles of the Sultan's reign, is mentioned in connection with a conspiracy to poison Firûz's mind against prince Muḥammad, afterwards Nâširu'd-Din Muḥammad Shâh, but his rank and titles are not clearly defined. The third one was a cousin of Nâširu'd-Din Muḥammad Shâh and his name also occurs in connection with a revolt. Shâms Sirâj 'Aftâ mentions one more Malik Kamâlu'd-Din with the suffix of Târîf (or Ta'irf) Khân as the incharge of a factory (Jâmdâr Khâna) manufacturing material for the use of animals etc., during the period of Firûz Shâh.5

Whether we can identify Malik Kamâlu'd-Din Ahmad Khûram of the inscription under notice with any of the last mentioned three nobles, it is difficult to say with any amount of certainty, because none of the historical works mention any of them as enjoying the status of a governor, nor do they give the second part of the name, viz., Ahmad Khûram.

---

1 This corresponds to 5th Dec. 1363 A.D.
2 Firûshâ, Târîkh-i-Firûshâ (Nawal Kishore), p. 144; Nizâmû'd-Din Ahmad, Tubaqât-i-Akbâr (Nawal Kishore), p. 113.
3 Ibid., p. 143; Ibid., p. 138.
4 Ibid., p. 150; Ibid., p. 119.
Inscriptions from the Archaeological Museum, Amber

Likewise, the name of Bāmdev, through whose efforts the step-well was built, is not met with. However, the like of his father's name is mentioned, with the prefix of Malik to his name, by Fīrīṣhtā, in connection with his support to a pretender who was set up on the throne of Delhi by Aḥmād Ayāz as a son and successor of Muḥammad bin Tughluq.¹

The other inscription is also a bilingual record written in Persian and Sanskrit. Its Persian version is executed in Nastā'liq characters in relief and consists of six lines, of which second and third are in Persian verse and the rest in Arabic prose with an admixture of Persian words. On the left side three words are written in a different hand which, I think, have been inscribed later. On left and right margins, there is an inscription in Sanskrit carved in Nāgārī characters. The epigraph assigns the construction of a well in the reign of the Mughal emperor Aurangzeb and during the rāj of Mahārāja Rām Singh to an eunuch, Muḥammad Dānīṣh, the work having been supervised by Muḥammad Tāj. The epigraph was composed by Muḥammad Jamāl and written by Muḥammad Shārīf. It is dated the 9th Rabi' II, A.H. 1083. The slab measures 3'6" × 1'3". I read the inscription as follows:—

**Text**

*Plate XV(b)*

(1) بسم اللہ الرحمن الرحیم

(2) چہ کہ آئیس هیم نبات آمد

(3) کہت تاریخ اور سے داشت

(4) پیش آپ آن فرات آمد

(5) فی عہد السلطنت حضرت شاهنشاهی ظل الہی محمد اورنگز زیب بادشاہ

(6) عالم کبیر

(7) خلد ملکہ و جین داج مهاجرہ دام سنگیہ بانی اسی البتر خویہ سرائی

محمد داشت قائلہ محمد جمال

(8) کتیب محمد نفیف تاریخ لیم ماء ریج ساتویل سال 1083

On the left side.

(1) اهتمام

(2) محمد تاج

Translation

(1) In the name of Allāh, the Compassionate, the Merciful.

(2) (This is) a well whose water is as sweet as sugar and whose source is in the Fountain of Life.

(3) Wisdom conveyed its chronogram to me: *Euphrates is (merely) a spring of its water.*

(4-5) The founder of this well (constructed) during the reign of his Majesty the emperor, shadow of God, Muḥammad Aurangzeb Bāḏgāḥ-i-ʿĀlamgīr, may his kingdom endure, and in the rule of Mahārāja Rām Singh, is the eunuch Muḥammad Dānīṣh. Composed by Muḥammad Jamāl (and)

¹ Fīrīṣhtā, *op. cit.*, p. 145.

² There are a couple of unintelligible words after this.

³ There is a variant on the word Dānīṣh which means 'wisdom' and is also the name of the builder.
(6) written by Muḥammad Sharif on the 9th of the month of Rabi' II, A.H. 1083 (25th Jul. 1672 A.D.).

On the left side.

Under the supervision of Muḥammad Tāj.

_Sanskrit version._

This is dated Saṅvat 1729 and San 1083 (the figure in decade place is not clear but it must be 8, for it corroborates with the figure in Persian text and corresponds to the Saṅvat 1729 recorded in the Sanskrit version). Refers to the reign of Pāțaḥa Ālamgīr Mahamada Auvaraṅgajeva and mentions Abhairāmaṇāha Thākūra and Rāmsingha.¹

Mahārāja Rām Singh, referred to in the epigraph, was the elder son of Mirzā Rāja Jai Singh Kachhwāha of Amber and flourished in the reigns of Shāh Jahān and Aurangzeb. His father having introduced him to Shāh Jahān, he entered imperial service in the sixteenth regnal year (1643 A.D.). In the nineteenth year, when the emperor intended to go from Lahore to Kabul, he received a robe of honour and was promoted to the rank of 1000 (hazāri) with 1000 horse. He progressed gradually until he rose to the high rank of 3000 with 1500 horse.

He sided with Dārā Shukhō in the battle of Samūgarh. At the discomfiture of this battle he attached himself to Aurangzeb and was deputed along with Prince Muḥammad Sulṭān and Mu'azzam Khān to pursue Shuja'. In March 1666 A.D., when Shivajī visited the then capital, Agra, Aurangzeb sent Rām Singh along with Mukhīs Khān to accord him a warm reception. On the confinement of Shivajī, Rām Singh was appointed guard to watch the former's activities and movements. When Shivajī effected his escape from Agra, the emperor suspected Rām Singh and deprived him of his rank and pay. Later, the emperor transferred him to the pestilential province of Assam where he displayed his skill as general of the army for a period of about 9 years from 1667 to 1676 A.D.

On the death of his father, which occurred in the tenth regnal year of Aurangzeb (1668 A.D.), Rām Singh was again graced with many royal favours. He received a robe of honour, a sword with golden case, an Arab horse with golden harness and the title of Rāja and was elevated to the higher rank of 4000 with 4000 horse. In 1676 A.D., he was recalled from Assam and a year later he retired from the imperial service and renounced the world to devote himself chiefly to meditation and spiritual contemplation.²

The inscription under notice contains the date A.H. 1083 (1672 A.D.) which tends to show that this inscription was carved after he had incurred the displeasure of the emperor referred to above and that the latter's sovereignty was acknowledged by him as a loyal subject.

As regards the other personages referred to in the record, we do not possess any information.

¹ _Nota by the Government Epigraphist, Ootacamund._
² _Shāh Nawāz Khān, Mu'dābrah-ʿUmarā, vol. II (Cal. 1890), pp. 301-3; Faruqi, Aurangzeb and His Times (Bomb. 1935), pp. 358, 360, etc._
INSCRIPTION FROM THE STATE MUSEUM, BHARATPUR

By Y. K. BuKhAri

The following inscription which forms the only exhibit in the Persian and Arabic section of the epigraphical gallery of the Museum, was found lying loose near the Koñi Khāṣ where it was used for washing clothes by local people until its removal to the Museum.1 It is carved on a granite stone slab measuring 2'×2'11" in embossed Nashti letters, which, judging from the present state of the epigraph, appear to be executed in fairly good style.

The slab is of ogee type arch, each spandrel of which bears a small medallion inscribed with the first Muslim Creed. The border of the arch contains the Nād-i-‘Alī, while the main text comprising the historical portion appears in the centre in eleven lines, of which the last four are too badly damaged to admit of clear decipherment. The epigraph records the construction of a ghatātaka (a platform) in the reign of Zahiru’d-Dīn Muḥammad Bābur, during the governorship of his son, Prince Muḥammad Kāmrān by a certain noble in A.H. 934 (1528 A.D.). The language of the epigraph, barring the religious texts in Arabic, is Persian. It has been read as follows:—

TEXT

Plate XV (c)

In the centre.

الله

بسم الله الرحمن الرحيم

(1)

این چیز تربه در عهد دولت حضرت

(2)

سلطان السلاطین خلد اختملکه و سلطانه

(3)

و اعلاء امر و شامه حضرت ظهیر الدین محمد بابر غازی

(4)

در عمل نیک شاهزاده علی صاحب محمد کامران بهادر بن اکرد

(5)

امیر معظم و مکرم نصیر الدولت و الہین ظهیر الإسلام و المسلمین

(6)

امیر خان محمد قرشي ؟ سلمه اختملکه، الله تعالی عن الافات و البلای بناخ

(7)

[دی] نقد اربع ثلثین و تسعماه

(8)

[اسما] عیل

(9)

از شرف

(11)

1 The Curator of the Museum, Mr. Chaturbhujdas Chaturvedi; deserves our thanks for having drawn attention to this record, which is being published here with the permission of the Superintendent of Archaeology and Museums, Government of Rajasthan, Jaipur.—Ed.

2 Duplication of this word: if the reading is correct, can only be ascribed to the inadvertence of the engraver.
(1) Allāh.

(2) In the name of Allāh, the Merciful, the Clement.

(3) This ḥabūṭara (platform) was built during the reign of His Majesty,

(4) King of kings—may God perpetuate his kingdom and sovereignty,

(5) and elevate his dignity and position—His Majesty, Ẓahiru’d-Dīn Muḥammad Bābur, the champion of the Faith,

(6) (and) during the governorship of the prince of the people of the world, Muḥammad Kāmrān Bahādūr,

(7) by the exalted and generous noble, Naṣīru’d-Dawlat wa’d-Dīn, Ẓahiru’l-Islām wa’l-Muslimin,

(8) Amīr Khān Muḥammad Qaraḵī, may God protect him from all calamities and evils on the date

(9) ...................... the month of Dhi’l-Qa’d, A.H. 934 (Jul.-Aug. 1528 A.D.).

(10) ................................................................. [Ismā’īl].¹

(11) .................................................................

Nothing could be traced about Amīr Khān Muḥammad Qaraḵī in historical records.

¹ This name, read tentatively, may perhaps be interpreted as the name of the surah.
(a) Inscription recording restoration of Kirat Chand's Fasāl, dated A.H. 959, from Nagaur (p. 63)

(b) Inscription of Akbar, dated A.H. 973, from Nagaur (p. 64)

(c) Inscription of Shāh Jahān, dated A.H. 1040, from Nagaur (p. 65)

(d) Inscription referring to a victory, dated A.H. 1092, from Jodhpur (p. 66)
INScriptions FROM THE SARDAR MUSEUM, JODHPUR

BY Dr. M. Ishaque

Of the following four inscriptions exhibited in the Sardar Museum at Jodhpur, one belongs to the pre-Mughal period, while the rest are dated in the reigns of emperors Akbar, Shâh Jahân and Aurangzeb respectively.

The first three records of this group are reported to have been brought to the Museum from Nagaur, in the district of the same name in Rajasthan, while the fourth is said to have been found at Jodhpur itself. The Nagaur inscriptions were noticed in the Annual Report of the Sardar Museum & Sumer Public Library, Jodhpur, for the year ending 30th September, 1924.¹

The first inscription, in chronological order, is bilingual and is said to have come from a pûsâl at Nagaur. It forms the text of a declaration of redemption and restoration of the pûsâl of Kirat Chand effected by Masnad-i-‘Ali Yûsuf Daulat Khân Husain Sûr, at the intervention of Shaikhul-Mashâikh Shaikh Sulaimân on the 12th Rabûl I, A.H. 959. There are two lines in Nâgârî characters below the Persian version, but the letters therein have become indistinct and hence their purport is not clear. The calligraphy of the Persian portion is of an ordinary type, the script being Nashk and the inscriptive slab (23" × 18") is also slightly damaged: these facts have rendered its decipherment difficult. However, it has been possible to decipher the record completely, the text whereof reads as under:

TEXT

Plate XVI (a)

ابن سطور تحریر پیوسته در معنی آنک بتاریخ دوژدهم ماه ربيع الاول سنه 960 یک پوسال به نام بھات‌کرک کیا را برای حساب الله تعالی بنگلی حضرت شیخ المشايخ شیخ سلیمان خلاق کناید[۲] دهائید از سنند عالی يوسف دولت خان حسن سور کسی بعد این تاریخ از جهت پوسال مذكور کیا را مضرقو و رنجش دهد او را سوگند طلاق

TRANSLATION

These lines have been inscribed to purport that on the 12th Rabûl I-Awwal, 959 (8th March, 1552), a Pûsâl (school) standing in the name of Bhâttârk Kirat Chand was caused to be redeemed and restored by Masnad-i-‘Ali Yûsuf Daulat Khân Husain Sûr, at the intervention, for the sake of God only, of His Holiness, the Shaikh of Shaikhs, Shaikh Sulaimân. Anyone who after this date causes inconvenience or harm to Kirat Chand, on account of the aforesaid pûsâl, shall incur the oath of Tâlâq (divorce).

The date of the inscription thus falls in the reign of Islâm Shâh of the Sûr dynasty. It is an interesting record insomuch as it has preserved unto posterity an example of equity and tolerance whereby a Muslim divine used his good offices and influence to get a pûsâl of a

¹ About twenty inscriptions from Nagaur have been published in the Epig. Indo-Musul., 1949-50, pp. 35-38. (We are thankful to the Superintendent of Archaeology, Government of Rajasthan, and the Curator of the Sardar Museum for allowing us to publish these inscriptions.—Ed.)
fellow townsman, professing another faith, vacated and unpossessed. Unfortunately, no
details are forthcoming as to under what circumstances the pūsāl had come to be occupied,
presumably, by the state officials. Though the name Yūsuf Daulat Khān Sūr does not find
mention in available records, it is clear that he was a noble of the first rank, as his title Masnad-i-
'Āli\(^1\) would suggest; he is likely to have been connected with the ruling family.

The second inscription was found on a step-well situated in the old fort at Nagaur,
called Amar Singh Jī Kā Qal'a. Epigraphed in Nasta'liq of a fair type, on a slab of marble
measuring 17" by 27", it contains five lines of Persian prose commemorating the completion,
in A. H. 973, of 'a fountain of the water of life' (i.e., a step-well) during the reign of Emperor
Akbar (A.H. 963-1014/A.D. 1556-1606), by Ḥusain Quli Khān.\(^2\) The latter has to his credit
the construction, in A.H. 972, at Nagaur itself, of a mosque, the inscription on which has been
published in a previous issue of this series.\(^3\) Both the inscriptions are almost identical in
their style of writing and hence it can be safely presumed that the present inscription was also
written by the scribe of the mosque inscription, namely, Ḥāji Darwish Muḥammad, known as
Ramzi.\(^4\)

The inscription may be read as follows:—

**TEXT**

*Plate XVI (b)*

این بنای قسمه حیوات در عہد ایام خلافت حضرت
ظل اللہ العوید من عند اللہ جلال الدين محمد أكبر
پادشاه خلیفہ سلطانہ بفرموده
خان رفع الکش ان قل خان ست
اتمام یافته فی شهر سلم 369۶ الی سیبحن و تسعمائیه

**TRANSLATION**

The construction of this fountain of life received completion during the days of the
caliphate of His Majesty, the shadow of Allāh, who is the recipient of support from Allāh,
Jalālu’d-Dīn Muḥammad Akbar Bādadāh, may Allāh endure his kingdom and sovereignty for
ever, by the order of the Khān of lofty position, Husain Quli Khān, in the months of the year

The slab bearing the third inscription measures 20" by 12", and is reported to have been
originally fixed on a mosque at Nagaur. The record comprises seven lines in Persian prose,
inscribed in Nasta'liq of an ordinary type. It seems to have been the first attempt of the
engraver, as is clear from the uneven size of the letters, lack of proper arrangement of lines,
etc. In some places, letters were left out first and supplied afterwards, which accounts for

\(^1\) For a note on the correct meaning of this title, please see p. 53, f.n. 3.
\(^2\) A short account of Husain Quli Khān's career is given in the E.I.M., 1949-50, p. 39.
\(^3\) Ibid.
\(^4\) Ibid., pl. XVII (b).
their smallness in size. The epigraph mentions the construction of a mosque in the Maḥalla-i-
Arrāyān by Taiyib, son of Shahdād, during the reign of emperor Shāh Jahān and the governor-
ship of Mahābat Khān, Sipah Sālar, Khān-i-Khānān-i-Thānī.  It is dated the first day of
Muḥarram, A. H. 1040 and has been read as follows:—

TEXT

Plate XVI (c)

الله أكبر

بنا كرد مسجد در محلة ارايان طيب بن
شهداد بتوفيق الله تعالى در عهد
سلطان شهاب الدين صاحب قران دومي شاه
چهان گازی و در عمل نواب مستطاب
سید سلار خان خانان ثانی مهابت خان تحریر

الحرام غرة سنة 1040

TRANSLATION

Allāh is great. By the grace of the Exalted Allāh, Taiyib, son of Shahdād built the mosque
in the quarter of Arrāyān, during the reign of Sūltān Shihābu'd-Din, the second Shāhi-bi-Qirān
(Lord of the happy conjunction), champion of the Faith, Shāh Jahān and during the governor-
ship of His Excellency, Nawwāb, Sipah Sālar (commander-in-chief), Khān-i-Khānān, the second,

The fourth and the last inscription of the group comprises six lines of which four constitute a
qīf'a of two verses in Persian,  executed in tolerable Nastāligh style on a slab which was originally
found at the Phulerao Gate at Jodhpur. The inscription which is dated A.H. 1092, in the reign
of emperor Aurangzeb, commemorates a victory that 'added to the splendour of Islām'. The
nature or details of the victory are, however, not clearly stated in the epigraph. The most notable
historical event of this year (A.H. 1092) in this part of Rajputana was the rebellion of the emperor's
fourth son, Prince Muḥammad Akbar, which had created a crisis for the former, though only for a
short time. The Prince who was supported by the Rajputs was ultimately put to flight.  This
victory is, in all probability, the one referred to in the epigraph.

1 For another inscription belonging to the period of the governorship of Mahābat Khān, see ibid., p. 43, where
a short account of Mahābat Khān's career is also given.
2 The metre of these verses is Mutagārib.
3 For details, see J. N. Sarkar, Hist. of Aurangzeb, vol. III (Cal. 1921), pp. 353-368.
The tablet bearing the inscription measures 19" by 14" and the record reads as follows:

**TEXT**

*Plate XVI (d)*

1. هو
2. بهنگام فرجام و وقت سعید
3. ز آواز هاتف بکوشم و سعید
4. شده رونق حصن اسلام را
5. ازین فتح یاب عنايت پیدا
6. سنه 1092

**TRANSLATION**

(1) He (is Allāh).

(2-3) At a pleasant time and an auspicious hour, a voice from Heaven reached my ear (saying):

(4-5) By this triumph, the gate of Divine favour opened for the splendour of the fort of Islām.

(6) 1092 (A.H. or 1681 A.D.).
INSCRIPTION FROM THE VICTORIA HALL MUSEUM, UDAIPUR

By Z. A. Desai

The epigraphical gallery of the Victoria Hall Museum at Udaipur contains only one Persian inscription which was found lying loose in the fort of Chitor and removed to the Museum in 1891 A.D. by the late Rai Bahadur G. H. Ojha.¹ The record, which is fragmentary, is nevertheless interesting, not only because it is one of the few surviving Muslim inscriptions found at Chitor, but also because it throws new light on the history of that place under Muslim rule. It belongs to the reign of Ghīyāthu’d-Dīn Tughluq Shāh (1320-25 A.D.), and mentions Asadu’d-Dīn Arsalān as the builder of some construction, the nature of which is not known. The extant portion of the slab (4’ 2” by 1’ 10”) is well preserved, and contains nine hemistiches in Persian carved horizontally in three lines. A considerable portion of the original epigraph, containing hemistiches that stated the nature and year of construction is lost. Of the date, the month viz., Jumādiu’l-Awwal is preserved, but the year and the day of the month are missing.²

The epigraph is inscribed in relief in Nashā script which is in general conformity with the style of writing employed in inscriptions of this period. It has been read as follows:—

TEXT

Plate XVII (a)

[1] [2] [3]

(1) دلای ملک سلمان و تاج و تخت و نگین
چو آفتاب جهنگیر و بل که ظلم الهه
پگاهش ختم سلالین عصر تغلیقه

(2) [3]
رین ملکت از پای او مزین یاد
که گشت محکم از عاد و داد را بلاد
مدار من کشان ارسلان جواد

(3) جماهیر اولیه گشته به ایام
خدا بفضل مرن خیر را قبول کناد
جرا جمال عدل را یکی هزار دهد

TRANSLATION

(1) master of the kingdom of Solomon, lord of the crown, the throne and the signet,

(who is) world-conquering like the sun or rather, the shadow of God, the unique, the seal of the kings of the age, Tughluq Shāh

(2) may the throne of the realm be bedecked by his feet.

The pivot of the kingdom, Asadu’d-Dīn Arsalān, the generous, through whom the edifice of justice and equity has become consolidated

² From the portion of the text giving the month, it appears that the day was either 2nd, 3rd, 6th, 9th, 10th or 30th.
May God, by His Grace, accept this charitable deed and give him reward for it in the proportion of thousand to one.

Malik Asad-u'd-Din Arsalan is apparently the nephew (brother's son) of the Sultan who had appointed him in the post of the naib-i-bārbak of his realm in A.H. 720 (1320 A.D.), the year of his accession to the throne. Historical works, unfortunately, do not give much details of his career, save that he had taken part in the battles that Tughluq had fought against Khusraw Khan. We do not hear of him any more in the annals of the reigns of either Ghiyathu'd-Din Tughluq Shāh or his successor, though it is obvious that he must have held an important position in the state. But, from the present as well as another inscription found in the tomb of Ghaihi Pir at Chitor, we know for the first time that Malik Asad-u'd-Din was already governor of Chitor under his uncle's regime, and presumably continued in the post until at least a few months after the accession of Muhammad bin Tughluq.

These two inscriptions are, thus, the only so far known pieces of evidence asserting the direct control of the Sultans of Delhi over Chitor, and refuting the fanciful story of 'Ala'u'd-Din Khalji's recall of his son, Khizr Khan from Chitor, latter's replacement by Maldeva Chauhan, defeat of the latter (or his son) by Maharana Hammir, interference of the then Sultan of Delhi, Muhammad bin Tughluq, the latter's attack of Chitor and his arrest at the hands of Hammir, etc. According to this story, after the recall of the Muslim governor at Chitor by 'Ala'u'd-Din Khalji, right up to the year of accession of Muhammad bin Tughluq, Delhi did not exercise direct authority over Chitor, whereas the inscriptions under notice prove otherwise. Moreover, though it is not on record as to whether Asad-u'd-Din Arsalan was made to succeed a previous governor or not, it is more than probable that he took charge of Chitor from a governor of the pre-Tughluq rule. For, a fresh appointment would necessarily imply reconquest of Chitor by Ghiyathu'd-Din Tughluq Shāh which is not known to students of history. Had only the Muslim inscriptions at Chitor, which have disappeared along with the buildings they once adorned, survived, they would have furnished new information so essential for the history of that place during the period under reference.

**APPENDIX**

*Inscription of Muhammad bin Tughluq from Chitor.*

The slab bearing this inscription is built up immediately above the floor into the back wall of the tomb of Ghaihi Pir, situated about a mile or so from the Delhi Gate of the town. Measuring 43" by 21", it is divided into twenty panels, containing an inscription of ten verses in Persian running horizontally. The style of writing is Nasīḥ.

---

3. See Appendix to this article.
4. For details of this account, see G. H. Ojha, *Udaipur Rājya Ka Itihās*, pp. 189-198, 233-36, etc. See also, Agha Mahdi Husain, *The Rise and Fall of Muhammad bin Tughluq* (London, 1938), pp. 94-100.
5. Besides the two inscriptions under notice, and 'Ala'u'd-Din Khalji's inscription (G. H. Ojha, *URI*, p. 193; *ARIE*, 1955-56, App. C, no. 126), three fragmentary inscriptions of 'Ala'u'd-Din's reign (*ibid.*, nos. 128-130) were recently brought to my notice by my revered teacher, Mr. N. S. Sayyid, B.A., of Udaipur.
6. This inscription has been noticed by G. H. Ojha in his *ARMA*, 1921-22, p. 2, where it has been wrongly assigned to 'Ala'u'd-Din Khalji. The notice reads: 'It commences as usual with the praise of the Almighty. Then follow an eulogy of Sultan Shāh-i-Jahān (lord of the world) Muhammad Shāh (Alauddin Khalji) and the record of the building of a Serai by that Sultan on the 19th of Shawwāl in the Hijri year 705 (A.D. 1306)'.

---
(a) Inscription of ییاثع'd-Din Tu'lq Shāh from Chitorgarh Fort (p. 67)

(b) Inscription on the Ghābī Pir's Dargāh, Chitorgarh, dated A. H. 725, in the reign of Muḥammad bin Ṭughluq (p. 69)
The record, after praising the Almighty and eulogising the ruling monarch, Muhammad Shah, son of Tughluq Shah, mentions the construction in Sha`wâl A.H. 725 of a beautiful Sulânasarâ at Khîdrábâd,¹ by Asadu’d-Din who was the governor of that place. It ends with a prayer for the long life of the building and its builder. The date is given in words in the last verse. The epigraph runs as under:—

TEXT

Plate XVII (b)

(1) شکر میر بادشاه هر دو سرای
ملك شاهان دهر داده اروست
تاج بر فرق شان نهاده اروست
بادشاه همه زمان و زمان
شیر پاز زمانه ملك پناه
تخت گریز که بخت یار اروست
پادشاهی انت قیامت باد
تاج پخشي که ملك در خور اروست
ذات از حادثه سلامت باد
(2) که بعید خداگان جهان
تاج پخشي که ملك در خور اروست
ذات از حادثه سلامت باد
(3) کرد سلطان سرای خوش منظر
بهر خلق خدا بخوب اختیر
این چين خوش مقام کرد آباد
صاحب خير و خير باق باد
(4) تا جهان ز آدمى بود آباد
پود نه روز رفته از شوال

TRANSLATION

(1) Thanks to the Master of both the worlds, the Lord and Regulator of affairs of the prince as well as the pauper, by

Whom the realm of the kings of the world is bestowed, (and) by Whom the crown on their heads is placed,

(2) that, in the reign of the master of the world, the king of the earth and time—

the name of the king of the world is Muhammad Shah, (who is) the monarch of time and refuge of the kingdom—

(3) a crown-bestower, of whom the kingdom is worthy, (and) a powerful monarch² who is favoured by Luck,

may his person be immune from accident (and) may his sovereignty last till the (day of) Resurrection,

(4) the Sulânasarâi of pleasing appearance, for the creatures of God, was built at an auspicious moment.

Asadu’d-Din, the governor at Khîdrábâd, has constructed such a beautiful place.

¹ Chitor was named Khîdrábâd by ‘Alâu’d-Din Khaljî after his son Khîdhr Khân : Amîr Khusraw, Khânînaw’î.
² Lit., a throne-seizer.
(5) As long as the world is populated by men, may this charitable deed as well as its master endure!

Nine days had passed from the month of Shawwāl (and) the year was seven hundred and twenty-five (9th Shawwāl, A.H. 725=18th Sep. 1325 A.D.).

In the end, I express my thanks to the Superintendent of Archaeology and Museums, Government of Rajasthan, Jaipur, and the Curator of the Victoria Hall Museum, Udaipur, for having offered all facilities in the study of the present inscription.
INSCRIPTIONS FROM THE ARCHAEOLOGICAL MUSEUM, BIJAPUR

By Dr. S. B. Samadi

INSCRIPTION NO. 1

This inscription is carved on a slab of stone measuring 13" by 37" which was originally fixed into a recess in the parapet of the north-west wall of the Belgaum Fort. The text comprises three verses in Persian written horizontally in six lines. The style of writing is Nasta’liq of a fairly good type.

This epigraph, which records the foundation of the fort-wall by Ya’qūb ‘Alī Khān, has been noticed by James Burgess and Blochmann, and also in the Bombay Gazetteer.\(^1\) The date of construction, according to the reading of Blochmann, which has since been accepted, is A.H. 937: Blochmann considered the words "ديوان قوية تر" as containing the date. But this is incorrect. From the last verse it is quite clear that the intended date is contained in the words

"ديوان قوية تر نه جا بلئید"

which on calculation work out to A.H. 1058. Any further doubts regarding this date should now be set at rest, as it is also confirmed by another inscription from Belgaum fort composed by the scribe of the present inscription, namely Dābīr; this inscription, which is now preserved in the Prince of Wales Museum, Bombay, is executed by the same engraver, as is clear from its style of writing which is identical in both the epigraphs; it contains a chronogram yielding A.H. 1057 as the date of construction of the fort-wall, during the time of Khān Muḥammad.\(^2\)

The inscription under study reads as follows:

TEXT

Plate XVIII (a)


\(^{2}\) It is numbered 85 in the epigraphical gallery of the said museum. This inscription is the same as given by Burgess, opp. cit., p. 5, with plate. I am thankful to Dr. Z. A. Desai for this note on the date and also for his suggestions in the readings of and notes on these inscriptions.

\(^{3}\) The metre in these verses is one employed in Rubā‘i.

(71)
TRANSLATION

(1) Ya‘qūb ‘Alī Khān, on account of whom everybody is glad of heart,
(2) and due to whose kindness, the house of soul is prosperous,
(3-4) has laid, for the wall of the fort, a foundation as strong as the wall of Alexander.
(5) Dabīr has composed the chronogram of its completion.
(6) It is: ‘a wall with strong foundation everywhere’.

Nothing can be traced in historical records about Ya‘qūb ‘Alī Khān who seems to have been in charge of Belgaum, which at the time of the record, formed part of the Bijapur kingdom.

INSCRIPTION NO. 2

This inscription was also found from the Belgaum fort; the arch-shaped tablet which is 29" from apex to bottom and is 16" wide, was set up in the south-east part of the fort. The record is more pleasing than the previous one in style of writing which is elegant Thulūtū. Its text comprises eight lines of which the first constitutes the phrase ‘Ya Fattāḥ’, the next six contain three verses in Persian, and the last one gives the name of the engraver. The epigraph refers to the rebuilding of the wall of the fort after it had collapsed due to heavy rains. It further states that ‘Abdu’l-Ḥusayn was the amīn of the place when the reconstruction took place.

The text, engraved by ‘Abdu’l-‘Azīz, reads as follows:

TEXT

Plate XVIII (b)

(1) يا قتاح
(2) ز باران فتاد حصار از زین
(3) به بستن مضبوط ان در متین
(4) شاه مستعد از سر و فا تمام
(5) بهنام عبد الحسن امین
(6) نوشته حسابه ز تاریخ هجرت
(7) سنه الف و سه دان درگ اربعین
(8) كتبه عبد العزيز

TRANSLATION

(1) O Opener!
(2) The fort-wall had collapsed due to rains;
(3) it was again made strong and firm.

(a) Inscription, dated A.H. 1058, from Belgaum Fort (p. 71)

(b) Inscription, dated A.H. 1043, from Belgaum Fort (p. 72)

(c) Inscription recording an endowment, from Bijapur (p. 73)
INSCRIPTIONS FROM THE ARCHAEOLOGICAL MUSEUM, BIJAPUR

(4) It was entirely renovated

(5) in the time of 'Abdu'l-Hussain, the amīn.

(6) I wrote down a reckoning from the Hijra era.

(7) Know (it) to be one thousand and fortythree (A.H. 1043-1633-34 A.D.).

(8) Written by 'Abdu'l-'Azīz.

INSCRIPTION NO. 3

According to Bashirud-Din Ahmad, this inscription was found on a square platform, known as the Chilla of Pir Bāley Šāhib, situated on the back of the mosque of Malik Ṣandal at Bijapur. The slab measures 17" by 15" and contains four lines of writing the first two being religious text in Arabic and the rest in Persian—covered by a thick border; the text written horizontally within the bordered space is further continued on the bottom and left margins. The epigraph mentions the endowment of two gardens for the maintenance of a mosque, the identity of which cannot be established now. As it is, apart from the mosque of Malik Ṣandal referred to above, there is a beautiful small mosque called Zamarrud Masjid to the south of the Chilla; but it is difficult to say if this is the mosque the endowment was intended for. Likewise, the inscription does not throw any light on the name of the donor of the endowment.

The inscription is carved in ordinary Nastā'a and reads as follows:—

TEXT

Plate XVIII (c)

(1) Nāṣr min Allāh wa qībīl Qābīl wa bišr
(2) al-mu'mīnīn yā Muḥammad yā ʿAlī—du bāgh
(3) do ḥāvar zāmin bāri ʿaṣmīj waqf ast hār ke tāmu
(4) kand dar lunīt xāda ast māh ṣajb
(5) al-meḥreb shāhūr sīn [taswama] aḥdī aʿrābīn

Border at the base.

Left border.

TRANSLATION

(1) Help is from God and victory near; and deliver good news

(2) to the faithful. O Muḥammad! O 'Alī! Two gardens

---

1 Bashirud-Din Ahmad, Wāqī'at-i-Mamlakat-i-Bijāpur, vol. II (Agra, 1915), pp. 92-93. (This is perhaps the same inscription as one referred to by H. Cousens in his Notes on the Buildings and other Antiquarian remains at Bijapur, Bombay, 1890, p. 90, no. 407, but the text given there is nothing more than a meaningless jumble.—Ed.)

2 Ibid., p. 93.

3 Above the letter '۰' there is probably the date given in figures which could not be deciphered; the middle figure is definitely 4.—Ed.
(3) (comprising?) two chāwar of land have been endowed for the mosque. Whosoever covets
(4) it, will be liable to the curse of God. In the month of Rajab,
(5) Shuhūr year 941 (1535 A.D.).

The portion of the slab on the borders is badly affected especially in the part containing the
date. Bashirud-Din Ahmad reads the date as "عهد أربعين ألف " but the words "عهد أربعين ألف " are distinct in the estampage, while between the words "شهور" and "عهد أربعين ألف " there is a lacuna
on the stone with only the horizontal stroke of the letter "س" being visible. Hence, the
word here should have been either "سعماه" or "سعماه". Taking into account the style of
writing of the record, I have preferred the former.

INSCRIPTION NO. 4

This epigraph was noticed first by Cousens whose reading, apart from being incomplete, is
hopelessly corrupt.¹ This reading was sought to be improved upon by Dr. M. Nazim² who also
left out several words undeciphered.³ Moreover, the text has not been illustrated by either of them.
A full reading of it is, therefore, being published here along with its facsimile.

The inscription is engraved in embossed letters on a slab of stone (22" by 16") which was
preserved in the Āthār Mahāl before its removal to the Museum.⁴ Consisting of nine lines of
Persian prose executed in Nasīhā in an indifferent hand, it purports to the building and endowment
of five shops for meeting various items of expenditure incurred for the upkeep of the mosque of
Aminul-Mulk. The builder of the shops, namely, Khān-i-ʿAẓam Jannat Khān, is stated to have been the naṣib-i-qabibat under ‘Ali ʿĀdil Shāh I (1558-80 A.D.). The epigraph was written on
Thursday, 11th Rabiʿ I, A.H. 967 and reads as under:—

TEXT

Plate XIX (a)

(1) غریب از تحریر این سطور اینست که پیوسته پیکر واقع
است طرف راست شاه بابازار

(2) قصبه معامله بچایور کنده طول آن دکانهای مذکور سی گزو نیم و عرض
هفت گزو نیم

(3) محدود می‌شود از شرق بدکان شیخ علایالدین جانادار ؟ از غرب بدکان وقت

(4) مسجد خواجه سنبل پیوسته وقف و پنا کرده خان اعظم جنتخان نایب غیبت

³ See the underlined words in the text below.
⁴ The inscriptional slab appears to have decayed considerably, with the result that some of the letters have
become faint, rendering the decipherment extremely difficult.

(a) Inscription of an endowment for Aminu'l-Mulk's mosque, Bijapur, dated A. H. 967 (p. 74)

(b) Inscription, dated A. H. 984, from Fatih Darwaza, Bijapur (p. 77)

(c) Inscription containing Qaulnâma of Ghalib Khan, dated A. H. 901 (p. 78)
TRANSLATION

(1) The object of writing these lines is that five shops, adjacent to each other, situated to the right side of the Sháh Bázár, (in the) chief

(2) town of the mu'tamalat of Bijápur Kanara, which are thirty yards and a half in length, and seven yards and a half in width,

(3) and (which) are bounded on the east by the shop of Shaikh 'Aláu'd-Dín Jándár (and) on the west, by the shop (which is) endowed to

(4) the mosque of Khwája Sumbul, have been constructed and endowed by the great Khán, Jannat Khán, ná'il-i-qha'ibat of the said district,

(5) in the reign of king 'Alí 'Ādil Sháh, may the days of his kingdom and sovereignty last for ever! for the purpose of defraying expenses of light, water for Sabil

(6) (and?) ablution, carpets and the stipend of Yúsuf, mu'addhín, (at the rate of) one fanka per diem and of the písht namáz, and the farráš.

(7) (at the rate of) six jikáni a day for the mosque of Aminu'l-Mulk, the deceased. Whosoever opposes this

(8) or causes any damage to the said shops, will be liable to the curse of God and detestation of His Messenger,

(9) and will be deprived of the intercession of the (twelve) Imámí. Written on Thursday, the 11th of the month of Rabi' I A.H. 967 (or 11th Dec. 1559 A.D.).

A word or two may be said regarding the mosques of Khwája Sumbul and Aminu'l-Mulk which find mention in the above inscription. Khwája Sumbul's mosque, known as Yúsuf's old Jámí mosque, bears an inscription recording the construction of the mosque in A.H. 918 by Khwája Sumbul during the reign of Maḥmúd Sháh Bahmani. The former was evidently a man of importance, as he is mentioned in the inscription as the deputy in absence of 'Ādil Khán. He is also mentioned in the inscription over the main doorway of the mosque of Hazára Khán situated inside the Raichur fort as the builder of that mosque. As regards Aminu'l-Mulk's mosque to which the

---

1 One who gives a call to prayers.
2 One who leads the prayers.
3 The carpet-spreaders.
inscription under notice must have originally belonged, no information is available; but to the east of the mosque of Khwāja Sumbul, there was a ruined gateway, which may have formed part of that mosque, as is shown by the inscription on it recording the construction of a mosque by Aminu'l-Mulk who also endowed one house and thirty-six shops for the proper maintenance of the mosque. This inscription is dated A.H. 943. Malik Aminu'l-Mulk must have died between this date and A.H. 967 for, in our inscription he is mentioned as the deceased.

INSCRIPTION NO. 5

This inscription, originally fixed over the Path gateway at Bijapur, is written in such an intricate style that it has defied decipherment of the portion containing the name of the building, despite the fact that the writing is pretty distinct and letters well preserved. Cousens, Nazim and Bashirud-Din Ahmad have published its text, but the readings of none can be considered as final. The reading of Nazim, however, appears to be most correct of the three; but it is not illustrated by a facsimile.

Dr. Z. A. Desai informed me that Prof. B. D. Verma of Poona is editing this inscription in his forthcoming book The Glories of Bijapur which is in press; he also procured from the latter full extract of the study of this inscription. Prof. Verma has correctly read the words denoting construction and the name of the builder which had so far defied satisfactory decipherment. I can do no better than reproduce the same with little changes. I am extremely grateful to Prof. Verma for having agreed to the same.

According to him, "the inscription refers to the construction of a hulmuk by Yaghrush Khan. The word hulmuk, which means a sort of protecting barbican in front of a main gateway of a fort, also occurs in the Ibrāhīm Nāma of 'Abdul (p. 112, no. 12), in the course of the description of the fort, thus:—

ديبی تاس هلمک سون مل روب یون
کل یانده (ن) اشرف شهر جون

'The beauty of the city (Bidyāpurānagar) was enhanced on account of the hulmuk and it appeared as if the city had tied an ashrāfi to its neck.'

This word was most probably Huda-mukha ('huda' meaning 'a bastion', and 'mukha' meaning 'face'). Now the word 'huda' (S. हुडा) means 'a bastion', 'a bastion connected with the fort' etc. The word 'huda' later became 'hul' in common usage probably among the Muslims. The word 'hul-muk', thus, means the front part of the bastion which protects the main gate of a fort. An inscription found on a bastion of the fort of Janjira in Kolaba District of Bombay State also mentions this word in a slightly different but probably more correct form, viz., "هل مکه". The námisti in which this word occurs reads as under:—

هر دو هل مکه | ابراهیم | رضا کرده بن با سیدای سرور

1 Ibid., p. 26.
2 Cousens, op. cit., p. 86, no. 430; Nazim, op. cit., p. 50; B. Ahmad, op. cit., p. 10.
3 J. T. Molesworth, A Dictionary, Marathi and English (Bomb. 1857), p. 905; Pandits Ghugwe, Phurke and others, A Dictionary of Maratha Language (1829).
4 The word 'huda' was also current during the period of Dyānesswar. It is also found used in the sense of a bastion in a stone inscription at Karakallu Virāpura in Bellary District, dated S 1615 (229 of 1913).—The Proceedings of the All India Oriental Conference, Mysore, 1935, p. 718.
Dr. Nazim and others give the name of the builder as Baghrash Khan. Yaghrush Khân is probably the correct form. Steingass gives ‘Yaghrush’ as the name of a king of Persia. Obviously this word has been turned into Yaghrush.1

The inscriptive slab is almost a square, measuring 24” by 21”. The style of writing, a beautiful specimen of calligraphy, is Naskh with Tughrā flourish. The text as read by Prof. Verma is as under:

**TEXT**

*Plate XIX (b)*

\[98\]

\[\text{الواقع بعينت الملكك (sic.)}

\[\text{المملك}

\[\text{بست اين هلمك يفر خان بن شريف الملكك}

**TRANSLATION**

A.H. 984 (1576-77 A.D.).

One who is confident of the mercy of the Master of the world,

Yaghrush Khân, son of Sharifu’l-Mulk, built this kulmuk.

Yaghrush Khân about whom no information is available in historical works appears to be connected with the royal court, as he is mentioned as the ‘slave of ‘Âdil Shâh’ in the inscription dated A.H. 986 appearing on the bastion lying to the south of the Mecca gateway.² Beyond this, nothing is known about him.

**INSCRIPTION NO. 6**

This is a bilingual record engraved on a huge slab measuring 2’ 10” by 10’.³ The Persian version comprising seven lines occupies the uppermost part of the slab and is engraved in Naskh characters in relief. Then follows a space of about a foot which contains different figures, such as sun and moon, a pair of scales, a plough, a bull, a linga, and a hut (?). Below the figures is engraved a Kanarese inscription running into fifty lines.

Unlike most of the bilingual records, the two inscriptions do not form versions of the same text, but the Persian version is complementary to the Kanarese one: the former merely exhorts people, Hindus or Muslims, to follow strictly the qaunâma issued by the great Khan shâlib Khân, for the details of which it refers to the qaunâma-i-hindawai (i.e., the Kanarese version). Almost half of the Persian record is imprecatory, while the crude and inartistic style of writing betrays the inexperience of the scribe.

The Kanarese version is dated Šaka 1422, Siddharthin, Bhâdrapada ba. 3, and seems to describe the arrangements made for the cultivation of fallow land, etc., under specified conditions, when Khân-e-ajamamutabâne Môjama Gâlibakhâna was holding charge of the thânê mânâle Mahmûdâbâda.⁴

---

1 Also see, Sayyid ‘Ali Tâbštâbâ, *Burhân-i-Mâdâhir* (Hyderabad, 1936), pp. 154, 155, 406.
3 The slab is partly broken at the top.
4 Note by the Government Epigraphist for India, Ootacamund.—Ed.
The text of the Persian inscription reads as follows:—

TEXT

Plate XIX (c)

(1) Qaulnāma of Khudāwand Khān-i-A'ẓam and Khāqān-i-Mu'azzam, respected, Quṭlugh...
(2) u’d-Dawlat wa’d-Din, the chosen one of Lord, the master of both the worlds, Khudāwand Khān-i-A'ẓam Ghālib Khān, may God prolong his life, to the inhabitants of
(3) Muḥammadābād and Tālikota in the said district, has given word; (they) should act according to the provisions of the Qaul-i-Hindawi (the agreement transcribed in the Indian language i.e., Kanarese),
(4) and if (among the defaulters) there be a Muslim, he will be (deemed) indifferent to the religion of God, Muḥammad and ‘Alī, and if he be a Hindu
(5) (and) turns away from this Qaul, he will be (deemed as having become) disgusted with his faith. And if any Muslim or Hindu does not act according to this parwāna,
(6) 
(7) The rest in accordance with the Qaul-i-Hindawi. On the 12th of the month of Muḥarram, Shuhūr San 901. Written by Yāsīn (?), Qāṣī-i-Khāṣ by his own hand.

TRANSLATION

(1) Qaulnāma of Khudāwand Khān-i-A'ẓam and Khāqān-i-Mu'azzam, respected, Quṭlugh...
(2) u’d-Dawlat wa’d-Din, the chosen one of Lord, the master of both the worlds, Khudāwand Khān-i-A'ẓam Ghālib Khān, may God prolong his life, to the inhabitants of
(3) Muḥammadābād and Tālikota in the said district, has given word; (they) should act according to the provisions of the Qaul-i-Hindawi (the agreement transcribed in the Indian language i.e., Kanarese),
(4) and if (among the defaulters) there be a Muslim, he will be (deemed) indifferent to the religion of God, Muḥammad and ‘Alī, and if he be a Hindu
(5) (and) turns away from this Qaul, he will be (deemed as having become) disgusted with his faith. And if any Muslim or Hindu does not act according to this parwāna,
(6) 
(7) The rest in accordance with the Qaul-i-Hindawi. On the 12th of the month of Muḥarram, Shuhūr San 901. Written by Yāsīn (?), Qāṣī-i-Khāṣ by his own hand.

1 The whole of line 6, containing imprecations in obscene language, has been left out in translation.
INSIGNITIONS FROM THE ARCHAELOGICAL MUSEUM, BIJAPUR

INSIGNITIONS NOS. 7-8

These two inscriptions may be taken together as they appear to belong to one particular mosque. Nothing is known regarding their exact findspot save the fact that they were kept in the Āthār Maḥal prior to their removal to the Museum. One of them is dated while the other does not bear any date. The bigger of the two measures 4' 8" by 1' 6" and is a fine specimen of calligraphic art. It is carved in bold and prominent relief in beautifully executed Nasta’liq characters against a background of arabesque designs. All the lines, curves and points of the letters are well formed, and combined with the floral motifs drawn in artistic designs of various types, they make a beautiful piece of calligraphic art. The whole effect of the floral drawings executed under this thick bordered piece of trellis work—for such is the impression it creates in print—is really picturesque.

That the inscription originally belonged to a mosque is clear from the text which is an intelligent variation of a part of the famous Qur'anic verse: the variation seems to have been made, firstly because it was intended for a particular mosque, and secondly since it was required to form the chronogram. The numerical value of the text gives the year A.H. 1083 in which the construction of the mosque was probably over.

TEXT

Plate XX (a)

مسجدی اسم على القومی من أول يومه

TRANSLATION

(This is) a mosque founded on piety from its very date.

The other inscription is of a much smaller size than the above. The inscriptional slab (24" by 16") must have been fixed on the water-reservoir of the mosque referred to in the above record. Designed in the same style as the other one, it reflects a milder and more delicate taste, its floral designs being lighter in effect and more subtle in nature. With its flawless calligraphy and the pleasing effect it creates, it deserves to be an inscription on something descending from heaven. If the preceding record suggests massiveness—a pre-requisite of mosque, the present one reflects something fine and celestial in effect, a pre-requisite of flowing water.

The inscription itself consists of a single line in Persian which means 'a stream from Kauthar'. It also forms the chronogram giving A.H. 1082 as the date, which is also inscribed in figures.

TEXT

Plate XX (b)

چشمه آز کوثر ۱۰۸۲

TRANSLATION


\[1\] The exact wording of the corresponding part of the original verse is:—

"مسجد اسم على القومی من أول يوم".' It refers to the Qubā' mosque built by the Prophet himself (Qur'ān, ch. IX, v. 10).

\[2\] A stream in Paradise.
These three inscriptions refer to the building activities of one person. The first of them, fixed originally on the mosque of Ḥtār Khān Gujarāti situated near the tomb of ‘Alī Ādil Shāh I at Bijapur, comprises the First Creed and a line in Persian purporting to invocation of reward for meritorious deed in favour of Ḥtār Khān Gujarāti. It does not bear any date. Engraved on a slab measuring 40” by 16”, in crude Naskh, it reads as under:—

**TEXT**

*Plate XX (c)*

(1) لا إله إلا الله محمد رسول الله

(2) ثواب كردن اختيار خان كجزاء

**TRANSLATION**

(1) There is no god but God; Muḥammad is the apostle of God.

(2) For the acquisition of merit by Ḥtār Khān Gujarāti.

The other record begins with a religious text (durūd) and states that 'this (construction) was done under the superintendence of Ḥtār Khān Gujarāti'. The nature of construction to which the epigraph refers is neither mentioned in the text, nor is its exact findspot known to us. The arch-shaped slab is fragmentary, having lost some portion at the left corner on the bottom which probably contained the date; in its present state it measures 22” by 22”. In contrast to the previous epigraph, this inscription is remarkable for its calligraphy which is a fine specimen of Thulūḥ written with a slight ūghūrī flourish. The language of the record, except the religious text in Arabic, is Persian. Running into two lines, the text reads as follows:—

**TEXT**

*Plate XX (d)*

(1) اللهم صل على محمد المصطفى و آله إلا ترى

(2) در كار كزن[ئ] اختيار خان كجزاء

**TRANSLATION**

(1) Durūd.

(2) Under the superintendence of Ḥtār Khān Gujarāti.

The third inscription merely repeats the second part of the previous inscription mentioning Ḥtār Khān Gujarāti as the supervisor of the construction of some building. As in the case of the previous records, the provenance of this epigraph is not known, nor does the tablet bear any date. The style of writing, unlike in the preceding inscription, is inferior Thulūḥ and the tablet measures 22” by 14” (pl. XX (e)).

---

1 B. Ahmad, *op. cit.,* p. 98; Cousens, *op. cit.,* p. 89.
(a) Inscription comprising chronogram for the construction of a mosque (p. 79)

(b) Inscription comprising chronogram for the construction of a cistern (p. 79)

(c) Inscription from the mosque of Ikhtiyr Khan Gujarati (p. 80)

(d) Another inscription of Ikhtiyr Khan Gujarati (p. 80)

(e) Third inscription of Ikhtiyr Khan Gujarati (p. 80)
(a) Epitaph of Sayyid Afdal of Khitūra, died A. H. 1097 (p. 81)

(b) Inscription in Dakhanī (?) language (p. 83)

Scale: 3

(c) Inscription in Ṭuḡrā (p. 82)

Scale: 25
INSCRIPTIONS FROM THE ARCHAEOLOGICAL MUSEUM, BIJAPUR

Ikhtiyār Khān Gujarātī, one of the eminent nobles of 'Ādil Shāhī dynasty, flourished during the reigns of Ibrāhīm 'Ādil Shāh and his son 'Ali 'Ādil Shāh. He was a staunch Sunni.¹ According to the inscription on a bastion of the citadel-wall behind the Chini Mahal at Bijapur, he constructed the fort of the district of Bijapur in A.H. 953.² Another inscription at Bijapur mentions him as having supervised the construction of a bastion in A.H. 951.³ It can be safely presumed that the inscriptions under study also belong to the middle of the tenth century Hijra.

INSCRIPTION NO. 12

The provenance of this inscription which measures 14" from apex to bottom and is 8" wide is not known. The record comprises six lines of writing in mixed Arabic and Persian which are executed in Nasta’īq of a fair type. The slab broken towards the base appears to have been affected by passage of time and effects of weather, the letters having become indistinct in a few places. It appears to be an epitaph of Sayyid Afḍal, son of Sayyid Muhammad Sharif. It is dated in the 30th regnal year of Aurangzeb (A.H. 1097=1686 A.D.) which may be taken as the year of his demise.

The record may be read as follows:

TEXT

Plate XXI (a)

(1) بسم الله الرحمن الرحيم
(2) لا إله إلا الله محمد رسول الله
(3) سيد الفضل ولد سيد محمد شريف
(4) ابن سيد عامد مسادات بارده
(5) ساكن كنور در عهد أورنگ زيب
(6) سنة 30

TRANSLATION

(1) In the name of God, the Merciful, the Compassionate.
(2) There is no god but Allāh, (and) Muḥammad is His Prophet.
(3) Sayyid Afḍal, son of Sayyid Muḥammad Sharif.
(4) son of Sayyid 'Imād, a Bāriha Sayyid,

¹ For details, please see Mīrzā Ibrāhīm Zuhairi, Bastāfīn’s-Salātīn (Hyderabad), p. 73.
² Nazim, opp. cit., p. 49; B. Ahmad, opp. cit., p. 11; Consensus, opp. cit., p. 88. Of all the readings of this epigraph, Nazim’s is the most correct, with the exception of the date which has been wrongly read as A.H. 973; Bashirud-Din reads it correctly.
³ Ibid.
⁴ These underlined phrases are also to be found in an epitaph from Ahmedabad for which see Dr. M. A. Chaghtai, Muslim Monuments of Ahmedabad (Poona, 1942), p. 99.
(5) inhabitant of Khītūra (died ?) in the reign of Aurangzeb

(6) (in the regnal) year 30.

INSCRIPTION NO. 13

The inscriptive slab resembles a segment of a circle, and measures 10" from top to bottom and is 22" wide. It was first preserved in the Āthār Maḥal and later removed to the Museum. It seems to contain an invocatory verse in Persian the purport of which is not fully clear. Its text could not be deciphered with absolute certainty, as the writing is intricate and also slightly damaged in a few places. The style of writing which is Thulūdī with definite Thulūdī tendencies is remarkable for its elegant and bold execution. A tentative reading of the text is given below:

TEXT

Plate XXI (c)

يا كريم
يا محمد
یاهرود فتح رهبر مدام یاح محمد عليه السلام

TRANSLATION

O Generous ! O Muḥammad !

O God ! The victory may always be our guide, through the blessings of Muḥammad, on whom be peace.

INSCRIPTION NO. 14

This again is reported to have been stored in the Āthār Maḥal before it was shifted to the Museum. It seems to be a tombstone inscribed in Nashīḥī characters, and merely contains the name of a particular person regarding whom no information is available. The slab measures 7" by 10".

TEXT

Plate XXII (a)

(1) قاتری
(2) سید مصطفی

1 I had suggested the following reading of this hemistich:

براه فتح دین هیشه مدام

But Dr. Samadi thinks that if the verse is read as given by him, the purport becomes more clear and hence he preferred that reading. It is true, the meaning is more explicit in that case, but it will be seen from the plate that the two words vix. "" دین "" beneath "" فتح "" and "" هیشه "" between two "" يا "" are quite distinct. Moreover, "" "" looks more like "" دین "" than "" "" of "" اه "". — Ed.
(1) Humble slave, belonging to the Qādiri order,

(2) Sayyid Muṣṭafā.

INSCRIPTION NO. 15

This is a very elegantly executed epigraph comprising two phrases in local dialect which could as well be hemistiches. The main text is covered by a border forming a geometrical design. A border of about 1" thick runs along the four sides of the slab (15" by 11"), and the space between the two respective borders contains six words—four in corners and two at top and bottom—which are inscribed in an inferior hand. The purport of the record on the whole is not quite clear; it mentions the names Fatḥ Shāh and Jamaḥjī both of whom bear the title majālisdār (holder of assemblies?). The language of the epigraph appears to be some local dialect.

TEXT

Plate XXI (b)

مسجد پنجه
فتح شاه مجalis دار
جمال چی مجalis دار
پنجه

TRANSLATION

Gīr Panja Masjīd

Fatḥ Shāh Majālisdār ne
Jamāljī Majālisdār ne

Yak Ṣad Bandī

INSCRIPTION NO. 16

The slab bearing this inscription is arch-shaped being 24" in height and 19" in width. It is reported to have originally come from Fatḥ Maḥal. The record comprises nine lines of writing in Persian prose and forms the text of a deed of endowment of a garden made by Sayyid Shāh Mardān, son of Sayyid Saifu’llah Ḥusainī for the mosque which he had constructed in the land dedicated to the Twelve Imāms. It also gives brief particulars regarding the mosque and the garden, lays down terms governing the deed, and names its executors.

The style of writing is intricate Naṣḵ, which is also crude and indifferent. Besides, letters of one word are sometimes interpolated by a letter or letters of other words;

Fatḥ Shāh the holder of assemblies: No! No! Jamāljī (is the) holder of assemblies.

*Cousens, opp. cit., p. 90, no. 458, reads "فتح شاه مجalis دار چی جمالی مجalis دار" and translates: Fatḥ Shāh the holder of assemblies: No! No! Jamāljī (is the) holder of assemblies.*
even where they are not so, their sequence is not always in order. At some places, the letters have been engraved sideways or upside down e.g., “يا” in “قديم” in l. 1, and “ه” of “هاء” in l. 5. All these have turned the writing into a jumble that is not so easy to solve. The slab is partly broken in the middle at the bottom, as a result of which a couple of words from the text are lost. The record does not bear any date but on palaeographical grounds, it cannot be later than 10th century Hijra. The text of the epigraph reads as follows:—

TEXT

Plate XXII (b)

يا قديم - بسم الله الرحمن الرحيم و به ين
المتوكل بعفانا الله الملك الغني سيد شاه مردان بن
سيد سيف الله الحسيني در زمين وتق دوازده امام مسجد و
بغ سامته و مسجد دو چا دارد يكي اندرون و يكي يبرون و باغ خانگي?
و خريدة خودست در آنجا سه چا دارد يكي اندرون يیا برين باغ
را وقفا مسجد و اولاد خود كرده باسم شاه سيف الله و شاه اسد الله
و شاه لطف الله و شريت نمود كه تولیت و حق التولیة و تصرف والده ایشان
را باشيد و بعد از والده ایشان تولیت اولاد مذكور را باشيد
لا يقای؟ توالدوا و تناسلوا هر كه يباغ ... كنند در لفنت خدا و رسول باشد

TRANslATION

(1) O Eternal ! Bismillah. And in Him I have faith.
(2) The dependent on the benevolence of God the Master, the Independent, Sayyid Shāh Mardān, son
(3-4) of Sayyid Saifullāh al-Ḥusainī constructed a mosque and a garden in the land dedicated to (the memory of) the Twelve Imāms—the mosque having two wells, one inside and one outside—and the garden, which is his own property
(5) by virtue of his having purchased it, containing three wells, one outside and two inside; consequently, this garden
(6) he has endowed for the mosque and (for the benefit of) his sons bearing the names of Shāh Saifullāh, Shāh Asadullāh
(7-8) and Shāh Ṭūfikullāh on the condition that its trusteeship, right of trusteeship, and possession would rest in the hands of their mother, and after (the death of) the latter, it would rest with the aforesaid sons
(9) as long as they bear progeny. He who ............. garden, will be subjected to the curse of God and the Prophet.
(a) Inscription containing the name of Sayyid Mustafa (p. 82)

Scale: .12

(b) Inscription of an endowment made by Shāh Mardān (p. 84)

Scale: .22

(c) Inscription from a mosque (1) (p. 85)

Scale: .27
INSCRIPTION NO. 17

This inscription is engraved on an arch-shaped tablet which is fragmentary, measuring in its present state 15" from apex to bottom with a width of 10". Artistically designed, it begins with the words ‘Allāh’ and ‘Muḥammad’ which are followed by the Bismillāh and a famous couplet in Persian mentioning the four companions of the Prophet as the lamp, the mosque, the miḥrāb (prayer-niche) and the pulpit. The writing in the last line which probably contained the date is damaged and unintelligible. The style of writing is Thulūd of a fairly high order. The inscription evidently belonged to some mosque.

TEXT

Plate XXII (c)

َلا

محمّد

بسم الله الرحمن الرحيم

خراخ و مسجد و محراب و منبر

إبی بكر و عثمان و علی

سنه داد زینب

TRANSLATION

Allāh, Muḥammad.

Bismillāh.

Abū Bakr, ‘Umar, Uṯmān and ‘Alī

are (like unto) the lamp, mosque, miḥrāb and pulpit.

Year ........................................

INSCRIPTIONS NOS. 18-21

The next four inscriptions which conclude the present study merely contain religious texts and do not give any particular information. Being, however, of some calligraphic interest, they may be described here in brief.

First of them contains the word "الله" within a square formed by the shafts of the words "الملوّة و السلام عليك يا كليم" carved on four sides running clock-wise. The whole text may be taken as having been addressed to Prophet Moses whose title is "كليم الله" i.e., the interlocutor of God. The style of writing is Nashīd with a Tughrā flourish (pl. XXIII(a)). The inscriptive tablet measures 23" by 22", and seems to have originally belonged to the Jāmiʿ mosque of Bijapur.1 The

next one, carved in Tughra, is remarkable for its calligraphy which is of a fairly high order. But it contains nothing beyond the Nād-i-'Alī. The inscriptive stone in this case is arch-shaped measuring 14" from apex to bottom and being 13" wide (pl. XXIII(b)). The third one is a typical piece of enigmatic writing within a thick circular border. The wording of this inscription runs thus:

عليما عالما علم علم عالم را على الدوام عالى دار

Its purport on the whole is not clear. But it is a beautiful specimen of calligraphy, the letters having been written in pleasing Thulth, and their prolonged shafts woven in the centre of the circle into a perfect geometrical design (pl. XXIII(c)). This slab whose writing space is 16" in diameter may have adorned the centre of a ceiling or spandrels of an arch. The last one, measuring 18" by 11", contains a single word "اَل" transcribed in the centre with a border 2" thick which goes round it in curved lines making a sort of a hexagon. There are four medallions, one on each corner outside the circle, suggestive of floral decoration (pl. XXIII(d)).

---

4 In the present case, "بانبوتكك" is erroneously inscribed for the correct "ببنبوتكك". The text of Nād-i-'Alī runs as follows:

ناد عليا ناظر المجيب تغذه عونا لك في النوراب
كلهم وغم سببنا ببنبوتكك يا محمد بولايتکيا عل
(a) Decorative inscription containing religious text (p. 85)

(b) Inscription containing Nād-i-ʿAlī (p. 86)

(c) Decorative inscription (p. 86)

(d) Inscription containing the word Allāh (p. 86)
(a) Inscription of 'Alau'd-Din Khalji, dated A.H. 714 (p. 87)

(b) Fragmentary inscription, probably of the Tughluq period, from Prabhas Patan (p. 91)

(c) Inscription of Muhammad bin Tughluq, dated A.H. 726, from Prabhas Patan (p. 89)
INSCRIPTION IN THE BHARATA ITIHASA SAMSHODHAKA MANDALA, POONA

BY Z. A. DESAI

On information from Shri G. H. Khare, Curator of the Bharata Itihasa Samshodhaka Mandala, Poona, that there was stored in the Mandala's museum an illegible inscription with mutilated writing, arrangements were made to secure its inked rubbings. On close examination it was found to be an incomplete but dated record of 'Alau’-d-Din Khalji's period and is being published here with the kind permission of the Mandala. I am much grateful to Shri Khare for his co-operation and solicitude.

The slab, which is fragmentary measuring 22" by 18" with a thickness of 6", was recovered from Karad in Satara District of Bombay State. Properly Karhad, Karad lies in 17° 17' north latitude and 74° 13' east longitude at the junction of the Krishna and the Koyana, thirtyone miles south of Satara, headquarters of the district. It is an old place finding mention in inscriptions of about 200 B.C. to 100 A.D.1 Eighteen inscriptions from this town were published in the previous issues of this series,2 but none of them belongs prior to the second half of the tenth century Hijra, the earliest dated inscription being that of A.H. 963 (1555-56 A.D.).3

Though the present inscription, being fragmentary and much damaged, does not furnish much information, nevertheless it is an important record inasmuch as it has proved to be a dated record of 'Alau’-d-Din Khalji's reign. This fragmentary record in stone is a valuable evidence of Karad's association with Muslim rule from a much earlier period than is generally known and hence its importance. It will be remembered that very few inscriptions of 'Alau’d-Din Khalji's reign, from Deccan, have been brought to light.4

The surviving record comprises two lines of writing, in relief, contained in two panels. The text being incomplete and the writing mostly illegible, it is difficult to ascertain the purport of the record. However, the name of the king and the date, 'Alau’d-Din Dunyâ and A.H. 714 (1315 A.D.) respectively, are clear.

The style of writing is Naskh showing vigour and massiveness of its letters and is in general conformity with the calligraphy that marks the contemporary inscriptions in Northern India. From what can be judged from the present state of writing, it is of a very good order.

TEXT

Plate XXIV (a)

1[1]ب اللطفي سكبندر شكو دارا حشت ؟ علا الدنيا


عشر و سبعمية

1 Bombay Gazetteer, Satara, vol. XIX, pp. 472, 480.
2 Epig. Indo-Mos., 1933-34 (Supp.), pp. 47-54; ibid., 1935-36, pp. 44-45
3 Ibid., p. 51: it is an epitaph.
4 An inscription from Rakkaagi, Bijapur District, dated A.H. 715 (1316 A.D.), was published in ibid., 1927-28, p. 17, pl. VII.
5 The reading of the text, except the king's name and the date, is purely tentative.
(1) ...............Abu'l-Mu'azzafar, of Alexander's pomp and Daraius's grandeur, 'Alāu'd-Dunyā

(2) ..................got constructed by Pirūz †, son of Maḥmūd ...... on the 7th of the month of Ramadan, year 714 (A. H. or 26th December, 1314 A.D.).
INSCRIPTIONS FROM THE MUSEUM OF ANTIQUITIES, JUNAGADH

BY Z. A. DESAI

The Museum of Antiquities at Junagadh is housed in a building in the Shaker Bagh about a mile and half without the Majevadi Gate of the town. It contains eight Persian inscriptions of which all but one were brought from Patan Somnath; the remaining one came from Pasnavada situated at a distance of about seven miles from Patan.

Texts of seven of these inscriptions as published in the Corpus Inscriptionum Bhavnagari are hopelessly corrupt. Moreover, as their facsimiles are not given in that work, it is not possible to make out their correct readings. The remaining epigraph (No. 7 infra) was edited in a previous number of the Epigraphia Indo-Moslemica, but the text published there, even after its revision in a subsequent issue, can be still been improved upon.

These inscriptions covering a period of about three centuries and a half represent the reigns of Muhammad Shah bin Tughluq Shah, Sultan Ahmad I of Gujarat, the latter's grandson Sultan Qutbuddin Ahmad II, and the Mughal emperor Aurangzeb. An interesting feature of the group is that three of the inscriptions contain orders issued by the king or the governor, but unfortunately two of them, belonging to the reigns of the Gujarat Sultans, are too badly damaged to yield their exact nature or object, thus depriving us of valuable information regarding the internal administration of the Sultanate, condition of people, steps that were being taken to redress their grievances etc. This is the more lamentable since the histories of the Sultanate period of Gujarat are for the most part narratives of political events.

INSCRIPTION NO. 1

This forms the earliest dated inscription of the group. The inscriptive tablet which is of white marble is reported to have been originally built up in one of the walls of a mosque situated in a garden called Pañavadi near the celebrated temple of Somnath at Prabhas Patan. Measuring 5'4" by 12", it contains four verses in Persian inscribed in two lines in vigorous and bold Naskh style. The record mentions the construction of a mosque by Hamid (son of) Ahmad in A. H. 726 (1326 A. D.), during the reign of Muhammad bin Tughluq Shah, when Malik Taju'd-Duwal Ahmad (son of) Ayaz was the governor (wali) of the district. It reads as follows:—

TEXT

Plate XXIV (c)

(1) عمارت كرئ اين مسجد بعهد دولت سلطان
محمد شاه تغلق شت كه سلطان بن سلطان
[هده ولى اين عرصه ملك تاج دول احمد
[ليائز اين] كإسسؤم هايرزند اني و كان

1 The Museum was formerly known as Nawab Rasukhanji Museum.
2 This work was published in 1889 by the erstwhile Bhavnagar state of Saurashtra. A number of mistakes in its readings were pointed out in Epig. Ind., A. & P. Supp., 1933 & 54, pp. 53, 54, 58, 74, 76.
4 Other inscriptions have also suffered more or less damage due to neglect and ambient weather. A mere glance at their facsimiles will show how difficult their decipherment has been.
5 Corp. Insct. Bhan., p. 4, calls it Pavanavadi.
6 Prabhas Patan now in the Sorath District of Bombay state, is about a mile and half from Veraval which is the terminal station on the Rajkot-Veraval section of the Western Railway.
7 Corp. Insct. Bhan., p. 4, makes Hamid Ahmad both the builder of the mosque and the ruler of the province. Furthermore, it reads the date as A. H. 720, and adds in a footnote on p. 5 that '720 A. H. does not seem to be the proper date, because Juma Khan (sic), who assumed the name of Sultan Mahomed, came to the throne in 725 A.H.'.
(1) This mosque was constructed in the period of the rule of the Sultan, Muḥammad Shāh, son of Tughluq Shāh, who is the Sultan, son of Sultan, when the governor of this region was Malik Tājū’-Dīwāl Ḍuḥam (son of) Ayāz, a person through awe of whom men and genii tremble,

(2) by the mean slave of the Lord, whose name is Ḥamīd (son of) Aḥmad; in the year seven hundred and twenty six, in the month of Dhi’l-Qa’da, its construction took place.

May God have mercy on one who reads this and prays (for the builder, saying), 'O my Lord, forgive him, for he is a sinner'!

The mosque was thus constructed in Dhi’l-Qa’da, A. H. 726 (Sep.-Oct. 1326 A. D.).

The name of Ḥamīd, son of Aḥmad, the builder of the mosque, is not traceable in historical works. Likewise, it is not easy to establish the identity of Tājū’-Dīwāl Aḥmad the governor: the titles Tājū’-Dīn, Tājū’-Mulκ, etc., were borne by more than one person connected with the royal court of Delhi under the Khaljīs and the Tughluqs, as is clear from the narrative of Barānī. Most of these nobles are mentioned with their titles only and even in their case, very few details are given. Barānī, no doubt, mentions one Tājū’-Dīn with the name Aḥmad, but does not give any further information beyond mentioning him in the list of notable grandees of the reign of Qutbū’-Dīn Mubārak Shāh Khaljī; it is just possible that he is identical with Tājū’-Dīwāl Aḥmad of the present inscription. In this connection, it may also be pointed out that a Persian inscription at Mahoba in Hamirpur District in U. P., dated A. H. 722, also mentions one Malik Tājū’-Dīwāl Aḥmad as governor under Ghiyāthu’-Dīn Tughluq Shāh. The present inscription—dated four years later—writes his name exactly as the Mahoba inscription does which makes it very likely that both the records refer to one and the same person.

But the name Ayāz occurring in the beginning of the fourth hemistich in the first line, if read correctly, would denote the name of Aḥmad’s father. In that case, Aḥmad Ayāz of the inscription might be identical with Khwaja Aḥmad Ayāz, who was Shāhna-i-imārat (superintendent of works) under Tughluq Shāh and wazīr (minister) under Muḥammad bin Tughluq Shāh and who had held the sīf of Gujarāt for some time, but the title Tājū’-Duwal for Khwaja Aḥmad Ayāz is unknown to the students of medieval history of India.

INSCRIPTION NO. 2

The second inscription is fragmentary. It is inscribed on a slab of white stone which in its present state measures 21" by 24". The original findspot of this record is not known but it is very likely that it also came from Prabhas Patan. The inscriptional tablet is badly damaged

---

1 Dīwān Barānī, Tūrkh-i-Firdawṣ Shāhī (Cal. 1862), pp. 199, 240, 323, 336, 397, 398, etc.
2 Ibid., p. 379.
4 It appears that the remaining portion of the text was inscribed on another slab of the same size which is not traceable now.
ane the letters on it, carved originally in Nashāh in relief, have mostly peeled off. The surviving portion of the text states that the builder of the construction was Mubārak, the Qur'ān-bearer. The nature of the building and the date are missing in the extant portion, but as the present record bears close similarity to the inscription described above, both in style of writing as well as in text—the latter being almost identical in part—we would not be much far from truth in assigning it to the Tughluq period, if not earlier. Whatever letters of the record are in tact are indicative of their sharpness and boldness. The mode of writing of certain letters, for example, the slanting 'ب' of 'ب' in line 4, the long-drawn horizontal portion of 'س' with a drooping curve at the right end etc., is generally found in the epigraphs of the Khaliji and Tughluq periods.

The subject-matter of the inscription does not yield much historical information. But it is interesting to note the epithet used for Mubārak, the builder. The latter is styled as "حاصل قرآن" which, if taken metaphorically, would mean 'one who has learnt the Qur'ān by heart', that is to say, a ḫāṣī. But it also means—and probably this is the meaning intended here—'one who is the (Royal) Qur'ān-bearer'.

The epigraph runs into two verses inscribed in four lines and reads as under:

TEXT

Plate XXIV (b)

(1) كمی کو یافت تو [نیک بنا] از [حضرت] یزدان

(2) کو میه بند [یزد منارک] هامل قرآن

(3) خدا رحمت کند [یروی که این خوا] ند دعا گوید

(4) که یا رب بیمارش که هست او از گنه گاران

TRANSLATION

(1) He who got the direction of constructing this edifice from the Holy God

(2) is the mean slave of the Lord, Mubārak, the Qur'ān-bearer.

(3) May God show mercy on every one who reads this and prays (for the builder, saying),

(4) 'O my Lord, forgive him, for he is one of the sinners!'

INSCRIPTION NO. 3

The stone bearing this inscription is reported to have originally belonged to Muḥammad Jamādār’s mosque situated near the Moṭā Darwāza at Prabhas Patan.² It measures 22" by 16" and contains six lines of which the first two constitute religious text in Arabic and the rest are in Persian recording the erection of the mosque in A. H. 823 (1420 A. D.), during the reign of Sultan Aḥmad I of Gujarat by Faḍlullāh Aḥmad Abū Rajā,³ who had constructed about a decade earlier.

---

1 The words within brackets having peeled off on the stone are not clear in the estampage; they have been supplied after a close examination of the stone which bears faint traces of the original carving.
2 Corp. Ins. Bhr., p. 20.
3 Ibid. calls him Abu Ramaja and reads the date as A.H. 820. For Abū Rajā, which is a kunyat, see Epig. Ind., A. & F. Supp., 1933 & 54, p. 61, fn. 2.
the fort-wall at Veraval in the reign of Muqaffar Shâh I, as is known from an inscription now fixed into the tomb of Mâghribi Shâh in that town. Thus, Faḍlullâh Ahmad appears to have been connected with this part of Saurashtra in official capacity or otherwise, at least between A. H. 810, the date of the Veraval record and A. H. 823, the date of the present inscription. It is also to be noted that the name of the king is inscribed without his title, as in the case of the epigraph under reference. The style of writing in this as well as the Veraval record is Nâshâ. The inscription under study has been deciphered as follows:—

TEXT

Plate XXVI (a)

(1) Bism allâh ar-Rahmân ar-Raheem
(2) wa an masâjacu lahu allahu anhu
(3) bay'a rayasâm man rabû ma'yâsmîn nîn saîdîsma mi 'amid yâmîsma ir 'amîd yâmîn
(4) Muhammad ibn mu'âzîr ash-Sultâni bâna kâfîkâfîh fâsîl allâh 'âmûd
(5) ibn rajâ ke bâxuânâ bâna ra bâdûa' eymân wâ fâsîkâfîh yâd kâfîn

TRANSLATION

(1) In the name of God, the Compassionate, the Merciful.

(2) And verily, the mosques are for God (only); hence, invoke not anyone else with God.

(3) On the 27th of the month of Ramadân in the year 823 (A. H. or 5th Oct. 1420 A. D.), during the reign of Sultân Ahmad, son of

(4) Muḥammad, son of Muqaffar Shâh, the king, (this mosque) was got constructed by Faḍlullâh Ahmad

(5) Abû Rajâ. Whoever reads this may remember this humble creature with prayers for his faith and with Fâtiha.

INSCRIPTION NO. 4

This inscription is carved in Nâshâ characters on a slab (19" by 12"), which was originally lying in Miṭhâghâh Bhang's mosque at Prabhas Patan. Before its removal to the Museum, the slab appears to have been subjected to adverse effects of weather for quite some time, since the writing on it has not escaped damage.

The record mainly comprises four lines of writing about three of which are devoted to the religious texts in Arabic commonly found in mosque inscriptions, while the remaining one which is in Persian refers to the construction of a mosque in A. H. 831 (1428 A. D.). The name of the

---

2 Recitation of the introductory chapter of the Qur'ân which is so named.
3 This date falls in the reign of Sultan Ahmad I. Corp. Insc. Bhas., pp. 6-7, gives the date as A H. 770 and the month Rabî' II.
INSCRIPTIONS FROM THE MUSEUM OF ANTIQUITIES, JUNAGADH

builder cannot be read with certainty as the writing of the text is not clear in that portion. Similarly, a few words inscribed outside the borders at the bottom and the left side are not very clear on the stone but they seem to contain the name of the mason responsible for the actual building of the mosque. The epigraph has been read by me as follows:—

TEXT

Plate XXV (a)

(1) بسم الله الرحمن الرحيم قال الله تعالى و ان المساجد فلا

(2) تدعوا مع الله أحدها قال النبي صلى الله عليه وسلم

(3) من بني مسجد بنى الله له قصرا في الجنة بنى كرد

(4) اين مسجد شمس وانه و ير عيدا؟ و .... برأي خدا بتاريخ يكم ماه زمان

Borders.

ینسجد را بن نا كرد سيداس سگنگ تراش بن اودا

TRANSLATION

(1) In the name of God, the Compassionate, the Merciful. God the Exalted says, 'And verily, the mosques are for God (only); hence, do not

(2) invoke anyone else with God'. The Prophet, may God's blessings

(3) and salutations be upon him, says, 'He who builds a mosque, God builds for him a palace in Paradise'. This mosque of (the Maḥalla of ?) Šhamsuwaḍa was constructed for the sake of God by .......... on the 1st of Sha'bān, year 831 (A. H. or 16th May 1428 A. D.).

Borders.

The construction of this mosque was executed by Sīvdās, saŋtaraša (stone-carver), son of Ūdā.

INSCRIPTION NO. 5

The fifth inscription also belongs to Sultan Aḥmad I's reign. Prior to its removal to the Museum, the inscriptive tablet was lying loose near the Moṭā Darwāza at Prabhas Patan. The slab (19" by 12") is weather-beaten and the writing on it has become very indistinct with the result that its purport could not be made out properly. The record which runs into five lines of Persian prose seems to be a royal order putting an end to some sort of harassment or inconvenience caused to the public on the occasions of marriage. The order was issued in 1433 A. D.

1 *Ibid.* gives the name of the builder as ' Musammāt Vārū bint (daughter of) Abdu'r-Raḥmān '.'

2 *Ibid.* reads the inscription on the borders thus:—

این مسجد را بننا كرد بیوه امیر اسماعل بن ام. داورد شاه

3 Though it is difficult to state its purport more definitely, it certainly does not mention 'the erection of some building in the time of Šīrōshah ........ of Ahmadahah of Gujarati', as stated in *Corpus Inscriptionum Bactrianorum*, p. 24.
The epigraph is inscribed in *Nāshīḥ* and reads as follows:

**TEXT**

*Plate XXV (b)*

(1) برای خشنوده و رضا خدا؟ خداوند عالم بناء احمد شاه

(2) ابن محمد شاه بن مظفر شاه سلطان خلد مله؟ معاف کرده بود

(3) حضرت شاه پیشر سلطان، در تزويج نی شدند؟ هر که بعد ازین

(4) تاريخ باقی و رسی در تزويج مزاحمت دهد یا ... خطا و نماینی کرده باشد و

(5) جرم خواهد؟ بود و یلک در النبی من ذی القعده سنه ست و ثلاثین و ثمانیا یه

**TRANSLATION**

(1) For the pleasure and gratification of God ....... the master who is the refuge of the world, Ahmad Shāh,

(2) son of Muhammad Shāh, son of Muṣaffar Shāh, may his kingdom last for ever, had remitted

(3) His Majesty ......... Baṣḥir Sulṭānī ... in marriage. Whoever after this date, whether by word

(4) or by act, causes harassment in matters of marriage will be deemed to have committed mistake and disobedience, and will be held guilty.

(5) And this was (promulgated) on the 9th of Dhī’l-Qa’da, year 836 (A. H. or 27th Jun. 1433 A. D.).

**INSCRIPTION NO. 6**

This is a bilingual inscription engraved on a slab of yellow sandstone measuring 10" by 26" which was originally built up into the inner face of the city-wall to the left of the Moṭā Darwāza at Prabhas Patan. The upper portion of the slab is occupied by the Persian record running into eighteen lines of prose which form the text of an order issued in 1455 A. D. by Sultan Quṭbu’‑d‑Dīn Aḥmad II, the fifth Sultan of Gujarat. The order was issued to put a stop to the oppression and embarrassment to which the public were subjected by some officials. The style of writing of the record is *Nāshīḥ*. The Persian record is followed by a Sanskrit inscription incised in *Nāgāri* characters. As in the case of other inscriptions of the group, this epigraph also is badly damaged, especially in its *Sanskrit* portion, which in the opinion of the Government Epigraphist for India, Ootacamund, who was requested to examine it, does not admit of decipherment.
(a) Inscription, dated A. H. 831, from Prabhas Patan (p. 93)

(b) Inscription containing a royal order, dated A. H. 836, from the same place (p. 94)
(a) Inscription of Ahmad I, dated A.H. 823, from Prabhas Patan (p. 92)

(b) Inscription containing royal order of Ahmad II, dated A.H. 859, from the same place (p. 94)

(c) Inscription containing royal order of the governor of Surath under Aurangzeb, from the same place (p. 99)
TRANSLATION

(1) In the name of God, the Compassionate, the Merciful.

(2) During the period of the rule of the great and illustrious Sultan, one who is supported by
(3) the help of the Benign (Lord), Quṭba’-d-Dunyā wa’d-Din Abu’l-
(4) Muγaffar Aḥmad Shāh, son of Muḥammad Shāh, son of Aḥmad Shāh,
(5) son of Muḥammad Shāh, son of Muγaffar Shāh, Sultan,
(6) let the office-holders at the kūṭaﬁ with the arrival of (every new) comer, . . . .
(7-8) that with the arrival of of (every new) comer, . . . .
used to be extracted from the house of certain creatures of God who were thus subjected to trouble, oppression and tyranny,

1 Thus in the estampage: could it be Paṭan Somnath?
2 This single word which holds the clue to the nature of harassment caused to the public could not be ascertained.
Probably it is a local word.
EPIGRAPHIA INDICA—ARABIC AND PERSIAN SUPPLEMENT

(9) resulting in the commitment of illegal acts; with the concurrence of the learned, the jurists,
(10) the worthies, the thānešārs and their chief, the office-bearers
(11) of the pargana, the traders and the mahājans,¹
(12) the said illegal action was prohibited. If
(13) in the second instance, from among the office-bearers or from the Muslims or non-Muslims, anybody without warrant or permission?
(14-16) permits it, if he be a Muslim, he will be held to have violated the pledge to God and to the Prophet of God, and if a Hindu, he will be considered to have broken his pledge to Sarasatī (Sarasatī) and Satucantī(!) whom they worship, so that the creatures of God
(17) may be at ease. And this was by the order of the master, the refuge of the world, may his kingdom endure

Though we are unable to lay our finger on the exact nature of the embarrassment caused to
the public, nevertheless, the inscription is very important, since it throws new light on the internal administration of the Gujarat Sultanate. That the Sultans were not so despotic as they are generally supposed to be is illustrated by this remarkable record. It also makes it clear that before issuing its orders regarding problems affecting the common man, the highest authority of the state did not fail to consult and if necessary accept the advice of men from different walks of life, such as officers, leading men of the time, the clergy, the business community and the like. This is a piece of information which we do not easily come across in historical works.

INSCRIPTION NO. 7

The seventh inscription was brought to the Museum from Pasnavada, situated at a distance of about seven miles to the east of Prabhas Patan. Like the previous inscription, it is bilingual, having been inscribed both in Persian and Sanskrit and dated in the reign of Sultan Qutbud-Din Ahmad II.

This epigraph was edited by Dr. G. Yazdani in a previous number of this series, where it was assigned to Qutbud-Din Mubārak Shāh Khaljī, the year being illegible; it was further stated to record the construction of a minār (tower) by Malik Sayyid Muḥammad Mubārak ‘Azz Sulṭānpūrī. It was also assumed that the town Sulṭānpūr was the name given after Muslim conquest to the town mentioned in the Sanskrit version by the name Deopattan.² Later, Dr. Yazdani’s attention was invited to a reading of this inscription published by Major Watson in the Indian Antiquary, 1879,³ p. 183, wherein the year was read as ‘A. H. 862’ and the object of construction was stated to be a khaṇa (house). Dr. Yazdani accepted the reading of the date which tallied with the year given in the Sanskrit version, but could not agree to the reading of the word ‘khaṇa’ which, according to him, was not preferable to his original reading, namely, ‘minār’.

¹ The mahājans is a public body, mainly constituted of traders and businessmen, which takes upon itself to look after the needs of the people. Its authority is even today effective in many a town and village of Gujarat including Saurashtra.
² Epig. Indo-Mosl., 1936-37, p. 48, pl. XXXVb. Deopattan is another popular name of Somnath or Prabhas Patan.
³ Ibid., 1939-40, p. 47, where a note on this inscription was published, gives 1878 which is a typographical error.
⁴ This is incorrect. Watson gives the date 860 and not 862.
There are some points in the above statements that require correction and clarification. From the reading given below, it will be seen that a fort was constructed by Malik Asad (son of) Mubarak 'Azz Sulţanpuri and that the record is dated 15th Rabi' I, A.H. 862, in the reign of Sultan Quṭbu'd-Din, son of Muḥammad Shāh of Gujarat.

Text

(1) بسم الله الرحمن الرحيم

(2) در عهد سلطان قطب الدين بمحمد شاه السلطان بتاريخ ياندیه ماه دیه دیه الأول

(3) شهر سنہ ء ائین و سنین و تمامہ سیہ کہ ہے کہ کہ ہے کہ کہ ہے کہ کہ ہے کہ کہ ہے کہ کہ ہے کہ

Translation

(1) In the name of God, the Compassionate, the Merciful. This fort was constructed by Malik Asad (son of) Muḥammad (son of) Mubarak 'Azz Sulţanpuri,

(2) during the reign of Sulţan Quṭbu'd-Din, son of Muḥammad Shāh, the Sultan, on the 15th of the month of Rabi' I,

(3) Shuḥrū year 862 (A.H. or 31st Jan. 1458 A.D.). Whoever sees this may favour the builder with prayers for (his) Faith.

The Sanskrit version is fuller and more informative than its Persian counterpart. The former gives the name of the town where the fort (koṭ) was constructed as Paṣñavādara of which the modern Paṇṇavāda is a corruption. It also calls the builder as Malik Śri Asad, son of Malik Śri Muḥammad, son of Malik Śri Mubarak. Finally, it gives the name of the stone-carver in full.

1 The word "حصار" also means fort-wall.
2 Inscriptions of the Gujarat Sultans generally give the full genealogy of the Sultan concerned, but here it is omitted.

Dr. Yazdani reads "میناار", Watson "خانہ".
4 "سید", W. omits it and reads "ولد" after "محمد"
5 "عزت علی نموود"
6 "سلطان"
7 "پاڑیم"
8 Y. and W. read "پاڑیم"
9 Y. omits; W. reads the last line thus:

"ثمانہ ما ائین و سنین ملقب الكرم باذالا عالم الاعلام"
10 Y. omits.
11 Y. reads "[د] کرکر".

For a note on the words "شهر سنہ" occurring in the Gujarat inscriptions, see Epig. Ind., A. & P. Supp., 1923 & 54, p. 50.


13 I do not think the Sanskrit version mentions the Malik as 'of Deopaṭāna ' as stated by Watson, opp. cit.
Major Watson found it singular that ‘the Persian inscription says that Malik Māḥmūd was the builder of the mosque or fort, while the Devanagari says that his son Malik Asād built it’; he further stated that ‘the Persian would lead one to think that a mosque or a musafirkhana had been built, while the Gujarāti rather points to repairs of the fort’; he also thought that the Persian record was very clear; and lastly, he maintained that the date was evidently Ṣar-Ṣan and not Hijra, and that ‘even then it was difficult to make the dates in the Persian and Gujarāti respectively correspond within a year or two’.  

It will be seen from the reading of the Persian version above which I hope will be found both correct and complete, that the discrepancies Major Watson pointed out between the two versions arose out of the incorrect reading of the Persian portion. For, the latter also mentions Malik Asād as the builder. Similarly, the object of construction was neither a musafirkhana nor a mosque, but a fort or fort-wall. As regards the date also, Major Watson’s reading of it as 860 is early by two years.

Auto Major Watson is right in maintaining that the dates mentioned in the two inscriptions do not correspond. The Persian record bears the date 15th Rabī‘ I, A.H. 833 or 31st January 1458 A.D., while the Sanskrit version bears two dates: Śrāvaṇa vadi 2, Śaṅvat 1514, which is probably the date of commencement of construction and Śaṃvat, Maḥā vadi 3, Śaṅvat 1514, which is the date of writing. These dates are puzzling. Ordinarily, the month Śrāvaṇa is preceded by Maḥā, while here the former precedes the latter. If, as suggested by Maj. Watson, either the Hālārī Śaṅvat is intended which commences in Ashāḍha or the year usually used in inscriptions and calculations of Śāstrīs—which commences in Chaitra, the situation arising out of the inscription—Śrāvaṇa preceding Maḥā—is satisfactorily explained. In this connection, the views of the Government Epigraphist for India may be reproduced here:—

The two dates cited in the record would be quite in order if the Year Śaṃvat 1514 is reckoned as Chaitra (July-August) according to the Hālārī Śaṅvat. In either case, the month Śrāvaṇa precedes Māgha and the equivalents for the two dates, viz., (1) Śrāvaṇa vadi 2, Śaṃvat, and (2) Māgha vadi 8, Śaṃvat, would respectively correspond to (1) 1457 A.D., August 7, and (2) 1453 A.D., January 22 (vadi is corrected to audi in this second case). If we follow Chaitra (Pūrṇimānta), as is in vogue in Northern India, or Kārttikā (Amānta) as is in vogue in Gujarat, the dates are irregular. In the latter case, Māgha no doubt precedes Śrāvaṇa but the dates do not work out correctly. We may, therefore, take the Śaṃvat quoted here as Chaitra (Amānta) and think that the renovation of the fort began on the first or earlier date and was completed on the second (later) date when the record was also engraved. The date cited in the Persian version, viz., 862, Rabī‘ul-Awwal 15, is only 9 days later than the second date.

Dr. Yazdani’s assumption that Deopattan was evidently named as Sultanpur after Muslim conquest is not supported by facts. Firstly, the Sanskrit version clearly states that the order was issued from Deopattan in the prosperous reign of Sultan Qūbū’-d-Din. Moreover, if the word before Malik Šī Mubāraka in the beginning of the second line of the Sanskrit version is read as ‘Sultanpurī’ instead of ‘Sultanpawhi’ as read doubtfully by Major Watson, it would make it further clear that Sultanpur and Deopattan are not identical. Further, nowhere in the annals of Delhi as well as Gujarat or otherwise, Deopattan—Prabhas Patan of our days—is called Sultanpur.

1 Watson, opp. cit., p. 183.
2 Ibid.
3 There are three towns of the name of Sultanpur in and about Gujarat. One is Sultanpur in the vicinity of Nandarbar in West Khandesh District of Bombay which figured prominently in the history of Gujarat under the Ṣultans; the second, a fort near Talāja in Gohilwad District of Saurashtra; the third near Gondal in Madhya Saurashtra District. The latter two are also old places (Gaz. of the Bomb. Pres., opp. cit., pp. 657-59).
The inscription under notice clearly shows, as Major Watson has rightly remarked, that the sovereign of this belt of Saurashtra, called Nagher, was Sultan Quṭбу’d-Dīn of Gujarat even previous to the conquest of Junagadh by his successor Sultan Ṭāhir Khān. In this connection, it may be worthwhile to point out that at least the area stretching from Mangrol to Una was continuously subjected to the authority of the Muslims—first of the Delhi Governors and later of the Gujarat Sultans—since, we find at Mangrol, Veraval, Prabhas Patan, Una etc., a number of inscriptions representing almost every king right from the time of Muḥammad bin Tughluq Shāh down to the conquest of Sorath by Ṭāhir Khān.1

As regards Malik Asad, the builder of the fort, nothing definite is known from historical works. That he was in-charge of Prabhas Patan and its dependencies is obvious from the epigraph itself. Now one Malik Asad is mentioned in the Mir’āt-i-Sikandari as one of the chief nobles of Sultan Quṭbu’d-Dīn’s successor; he was the thānādār of Mor Amli and was defeated by the Rāja of Champaner in A.H. 887—twenty-five years after the date of this record—when he tried to plunder the latter’s territories.2 Whether he is identical with the person referred to in the epigraph, it is difficult to say.

INSCRIPTION NO. 8

The eighth and last inscription of the group represents Mughal authority in Saurashtra. It is composed of eleven lines in Persian prose inscribed in fine Nasta‘īq characters in relief on a slab of yellow sandstone measuring 18” by 26”. The stone was originally fixed up in the wall of a shop in the market-square of Prabhas Patan. It has been considerably affected by weather and the letters have lost their proper shape. The record constitutes a notice issued in the time of emperor Aurangzeb by Shāh Wari Khān, governor of Sorath, purporting that the merchants should not be compelled to purchase the produce of the lands of officials in whole lots. It also prohibited levy of certain other imposts. The order was inscribed on the stone in 1680 A.D.

It appears that this order was promulgated throughout the district under charge of Shāh Wari Khān; for, apart from the present inscription, there are two more, found respectively at Mangrol and Junagadh, which contain similar notices. The text remains almost the same in the three records which, however, differ in their dates by a few days; the style of writing is also identical in all the three.3

The present epigraph has been read as follows4:

TEXT

Plate XXVI (c)

\( \text{يَا فَتَاح} \)
\( \text{فَتَاح} \)

2 Šikandar, Mir’āt-i-Sikandari (Bomb, 1890), p. 105, also says that he was the Ḩāṣṣa-i-Fil of the king.
3 Corp. Ins. Bhan., pp. 47-48, where the texts of the Mangrol record as well as the inscription under study have been published. The Junagadh inscription (JUN, 1954-55, App. C, No.132) was discovered by me during my visit to that place in June 1954.
4 The variant readings of the other two epigraphs as also of the reading of the present epigraph given in Corpus are noted down below.
5 The Junagadh inscription begins with Bismillah, while the Mangrol one has "باذاء" and "هو الفاتح" on the top.
و حرزاست این سر زمین و سیده، مطلع شد که حکام پیشین
غلات حاکی کردارا پنجره یعنی اودیره به ایپیاریان داده و روا دار
نقشان آنها می شند و ایواب منفوع از قسم فروعات و غیره میگرند
پنتویف ایزدی این خبر خواه خلق یی صداق باشنا دین ندیوان ترار داده
که گله وا بهتی اودیره به ایپیاریان ندده و ایواب منفوع تگیرم چون
ایین امر نست
مکرم بقیرخوی دنیا و عیني بهدا سوال میکنم که ایندی لیز حکام منصوب

1 Corp. Insc. Bhav. reads یعنی "اینی می‌خورن".
2 Ibid. reads "فروکهیات".
3 Ibid. reads "بر این امر چون".
4 Ibid. reads "پیشان".
5 Ibid. reads "پی تصدیق".
6 The space for this word in the Mangrol inscription is too small: the word which is not distinct in the estampage is perhaps "شان".
7 Corp. Insc. Bhav. has "بیاک" (در ایرماگ "بیاک" in vernacular means trade or business).
8 Ibid. gives "مکرم امکن امر ایپیاریان جمع".
9 The Junagadh inscription has "مدلول" , while the Mangrol one has "دال".
10 Corp. Insc. Bhav. has "سوام".
11 The Mangrol record has the same words in a different construction thus: "حکم آیلده منصوره آنجا نب".
12 Corp. Insc. Bhav. has "از".
13 Ibid. has "آنجا".
14 Ibid. reads "غلط و".
O Opener!

When Shāh Wards Khān, the servant of the royal court (which is) the refuge of people,

having arrived here as incharge and custodian of these territories, was informed that the officials who had preceded him

used to compel merchants to purchase produce of their estates at a fixed price by way of uṣūrīyān, thus causing

loss to the latter, and used to levy certain contraband heads of taxation of the kind of furūʿiyāt etc.,

through the grace of God, this well-wisher of the creatures of God, resolved by way of an offering for the emperor (who is) the refuge of Religion,

that he would not deliver produce to the merchants on uṣūrīyān sale and would not collect revenue under prohibited heads. Since this is an act

brining honour and respect in this world as well as in the next, hence, I implore that in future also, the governors commissioned here

will not sell crop to merchants on uṣūrīyān basis and shall not levy on the subjects contraband taxes like furūʿiyāt etc. ; and

whoever agrees to the collection and drawal of such heads of revenue is adjured by the firm Qurʿān,

and the obligation of Taʿlīq will be on him. Written on the 12th of the month of Rabiʿ I, A.H. 1097 (or 27th Jan. 1686 A.D.).

This inscription is an important record enabling us to have a glimpse into the conduct of the Government officials in the outlying districts of the Mughal empire. It also shows how steps were

1 In the Junagadh inscription there is a word before this word reading like "سبلة" but in the Mangrol one it is "بطر بق".
2 Corp. Ins. Bhas. has "بطر بق".
3 The Mangrol inscription has "بطر بق" after "زعب".
4 Corp. Ins. Bhas. has "آوین".
5 There are a couple of words after this word in the Mangrol inscription which are not distinct.
6 Corp. Ins. Bhas. has "ق ايل".
7 Ibid. reads "اءول".
8 This word is in all probability uṣūrīyān which in Gujarati means 'in lump, unweighed' etc.
9 Furūʿiyāt means 'income or revenue other than from a fixed source'.
being taken to rectify the wrongs committed by those in authority. It is also interesting to note
that the *Mīrāt-i-Āhmādi* which usually quotes royal orders and decrees in full, does not refer
this measure at all. Furthermore, the epigraph corrects the *Mīrāt-i-Āhmādi* in respect of Shāh
Wardī Khān's date of death. According to the account given in that work, when the revenues of
Sorath were granted as a personal estate to prince Muḥammad Aʿẓam Shāh by Aurangzeb, Shāh
Wardī Khān was sent to Sorath as *faujdār* in A.H. 1094, and was succeeded, on his death in A.H.
1066, by his son Sher Afgan Khān. Now, this order issued by Shāh Wardī Khān is dated Rabiʿ I,
A.H. 1097, which means that his death must have occurred even later than the date of the record.

---

TWO INSCRIPTIONS FROM THE GOVERNMENT MUSEUM, MADRAS

BY Z. A. DESAI

Of the two Persian records stored in the Museum, one is inscribed on stone,1 while the other is engraved on a copper-plate which also bears its Sanskrit version written in late medieval Telugu characters. Nothing is known regarding the place where the stone record was originally found. The slab bearing the inscription of two verses in Persian is cut into five panels, of which the first contains Bismillâh and the rest one hemistic each; the date is contained in the chronogram in the fourth hemistic and is also inscribed below in figure. The panels are covered by a margin of foliage design bound on both sides by thick lines. The epigraph, executed in Nasîq characters in relief of a fairly good type2, records the laying out of a garden by Jahangir Khân in A.H. 1104 (1692-93 A.D.). From the text it transpires that the garden was intended to be called RâihatBakhsh (comfort-giving).

TEXT

Plate XXVII(a)

(1) يسم انتح الرحمن الرحيم
(2) باغ راحت يخت تلذذ (sic.) ارم دا توامان
(3) باليش خان جمال الكر است با تمكين شان
(4) باغ ميناوس كلفش همجم سيم و ندر
(5) باغ مينا سال تاريخین خرذ قفنا ازآن
(6) سنی 1104

TRANSLATION

(1) In the name of God the Merciful, the Compassionate.
(2) The Râihat Bakhsh garden is a twin of the garden of Iram.3
(3) Its builder is Jahangir Khân (who is endowed) with dignity and majesty.
(4) Its verdure is like paradise and its flowers are like silver and gold:

2 It will be observed that in two out of three places, the conjunctional "و" has been substituted by a glusma; likewise, the word "کلذzar" is misspelt on the stone.
3 I.e., Bâgh-i-Iram—a garden constructed on earth by Shaddâd as a replica of the garden of Paradise.

(103)
hence, Wisdom has given its date (in the words) : the garden of Paradise.

Year 1104 (A.H. or 1692-3 A.D.).

The copper-plate, said to have been originally received from the office of the Collector, South Arcot District of Madras State, is inscribed on both sides, one and half of which is occupied by the record in Sanskrit verse in 31 lines written in late medieval Telugu characters. This version is preceded by three figures carved on the top, the central one of which is that of Sri Varaha and the left and right ones, of Hanumāna and Garuḍa respectively.

The remaining half of the back sides is inscribed with a record in Persian prose running into eight lines carved in Nastālig of an ordinary type. This version refers to the grant of five villages for the maintenance of the temple of Vārāh Śvāmīn made by Tōdar Mai alias Śri Niwās Dās, son of Tekchand, son of Hans Gopāl, naib of the dinān and gābedār of Karnāṭak, in the second year of Farrukh Siyar’s reign. It further states that Tōdar Mai made this grant after he had come to the pargana of Sri Mushī and had the darān of Vārāh Śvāmīn.

The place under study has been noticed in the Catalogue of the Copper-plate Grants preserved in the Madras Government Museum,1 where the donor of the grant is mentioned as ‘Dewan and Subdeor of His Excellency Nawab Saadat-Ullah Khan Nawab of the Carnatic’, which is far from correct as will be clear from the following reading of the Persian version :—

**Text**

*Plate XXVII(b)*

1. **Nakshatragh Char Chahar Sāngh Dāwīm Az Jāvās Mābārāk Fīgh Sīr Bādashāh Gāzī**
2. **Fādūs Wālā Wālā Pavāgḩ Sālātīn Sāжд gw Tūtodīl Ghur Sīrī Nāwās Dās Wālī Tīkchān Dān**
3. **Hāns Gopāl Sākān Čhōm Khūdār Mīn Āmūl Yerghn Ātaōh Nābī Āmārt Wā Bahnā Bīst**
4. **Nūbāb Sāhīd Aḥmād Dīwān Wā Cūhdār Kārīnāk Fīghnām Bhīgān Yerghn Sīrī Mīnī Yī Tās Mīnīn Dārās Mīnīn Nīmūd Mīnū Mīnū Kūl**
5. **Pīlīyīgīh Wīlīrī Ghīw Mīnīn Bīmabīg Yerghn Mīnīn Dīwān Mīkōr Bīdūst Mīnūr Mīnūr Mīnūr Dīr Jārī Līmūn Dīhāt**

**Translation**

(1) On the 1st of Jumādā II of the 2nd year of the auspicious accession to the throne of Farrukh Siyar Bādahāh Ghāzī (1st Jumādā II, A.H. 1126=3rd Jun. 1714 A.D.),

(2) the devoted servant of the lofty court (which is) the place of prostration for the monarchs, namely, Tōdar Mai alias Śri Niwās Dās, son of Tekchand, son of

---

2. *Urōf* in the original.
(3) Hans Gopāl, inhabitant of Chakwa Khūrd in the district of the pargana Eṭāwa, (who was)
the deputy of the refuge of governorship and authority,

(4) Nawwāb Sa’ādatu’llah Khān, the diwān and gābedār of Farkhunda Bunyādī Karnāṭak,
having come to the pargana of

(5) Sri Musḥni in possession of the Zamīndār of Tajāwar (Tanjore), and having visited the
(god) Vārāh Swāmīn,

fixed five villages, viz., the village Kil Palluyagudil etc., in accordance with the sanad
of the said zamīndār, per usual procedure, as a gift for the (maintenance of the temple of) Vārāh
Swāmīn. Whoever from among the Hindus or Muslims causes prevention in the execution of (the
order in respect of) the said villages, will lose his Dhuram or Faith.

Sanskrit Version.

'Hail! On the 14th day, Vṛshabha-samkrānti, of the dark fortnight of Vaiśākha of the year
Jaya, 1637 of the illustrious Śālavahana-Śaka era, while Parukūśa (Farrukh Siyar) Pāduṣha,
the lord of Dhilli was ruling righteously the whole empire, Śrīnīvāsādāsa of Kāśyapa-gōtra, born
in the lineage of Saṃkṣāmāna, bearing the epithet of Vaiṣṇava-Gopālnāṭa, the devotee of God
Śrīmūrtipītha and a protégé of Ṭoḍar-mallu, the son of Teku-chandu, granted with libation of gold
and water five villages, namely, Kilapuliyaṅkuḍi, Puttūru, Nēṭtiṅjēri and Malayāmāṇḍu in Śrī-
mūrtipītham-sīma and the village of Mēlapalayūṛ in Kāvanūri-sīma, situated in Cheṣa-panṭhya
in Tiruvaiyālai, for fortnightly, monthly and annual festivals and for the worship (tiruneṛādhana)
and the waving of lights (dīpāṛtēḍha), etc., in the temple for the merit of the Pāchcha (Pāḍahāh),
to be enjoyed in perpetuity as long as the sun and the moon endure.

Whosoever objects to this [gift] will incur the sin of having transgressed the tenets of his religion.

Imprecatory verse.'

It will have been observed that in the Sanskrit version, no mention is made of the gābedār
of Karnāṭak, namely, Nawwāb Sa’ādatu’llah Khān, who is too well-known to students of history
to need any further account. But difference of a much serious nature exists between the Sanskrit
and Persian versions: it is in respect of the donor of the grant and his identification. According
to the Persian version, the donor of the grant is ‘Ṭoḍar Mal, alias Śrī Nīvās Dās, son of Tekchand,
son of Hans Gopāl, inhabitant of Chakwa Khūrd in the pargana of Eṭāwa’. But the Sanskrit
version states differently. According to it, ‘Śrīnīvāsādāsa of Kāśyapa-gōtra ... a protégé of Ṭoḍarma-
lu made the said grant’. An inscription from the Varadarājāswāmin temple at Conjeevāram,
dated 1710 A.D., is reported to mention that Rāja Lāla Ṭoḍarmalla had brought back at the request
of Śrīnīvāsa alias Aṭṭāṭu Tiruvengaḍa Rāmāṇuja Jīyār, the image of Varadarāja from its place
of retreat in the jungles of Uḍayāpāḷayam and reconsecrated it in its own temple at Kāṇchū.
In other words, the Conjeevāram inscription as well as the Sanskrit version under notice make
it absolutely plain that Ṭoḍar Mal and Śrīnīvāsādāsa are two different persons of whom the donor
of the grant was Śrīnīvāsādāsa according to the Sanskrit version. As opposed to this is the explicit
statement of the Persian inscription in respect of Ṭoḍar Mal: it not only traces his genealogy to the
third degree, but also gives the name of his native place with its district. It clearly states that
Ṭoḍar Mal was the alias (i.e., the title) of Śrīnīvāsādāsa, the latter being his original name.

1 I.e., of auspicious foundation.
2 Kilapuliyaṅkuḍi of the Sanskrit version,
3 The translation of the Sanskrit version was kindly supplied, on request, by the Government Epigraphist,
Ootacamund.
4 ARSIE, 18, 90, pp. 121-22, 639 of 1919. A detailed account of Ṭoḍar Mal is given there.
Both the versions are clear and explicit in their statements; therefore, it is difficult to decide whether Toḍār Mal and Śrīniwāsādāsa are identical or not. If they are not, as stated by the Sanskrit inscription, and as also supported by the Conjeevaram inscription, we shall have to concede that Śrīniwāsādāsa was the actual donor of the grant. At the same time, the Persian version mentions Toḍār Mal as the donor. Even if for argument’s sake, the Persian version, despite its elaboration of the name of Toḍār Mal, is taken to be incorrect, it is for consideration if Śrīniwāsādāsa was in a position to make grant of five villages. No such difficulty arises if it is accepted that the grant was made by Toḍār Mal who was the deputy of the governor of Karnāṭak and thus in a position to make the donation. Moreover, do not the words Vaṁśa-Gopālapūtra, stated to be the epithet of Śrīniwāsādāsa, recall to mind the name Hans Gopāl stated by the Persian version to be the name of Toḍār Mal’s grandfather? In view of the above, it is not unlikely that there is some confusion in the text of the Sanskrit version itself.

Another point worth notice is the difference of dates in the two versions. The dates of the two records do not agree. The date of the Sanskrit inscription is irregular. Jaya corresponds to Śaka 1637 current and Śaka 1636 expired. Vaṁśakhandavī 14 in that year corresponds to 1st May, but Vishuvasaṁkrānti to 28th April 1714 A.D.—a difference of three days. On the other end, there is discrepancy between this date and the date of the Persian counterpart, the latter being 3rd June 1714 A.D. There is no satisfactory explanation of the above discrepancy except that there is an error in calculation.\(^1\)

---

\(^1\) This note is from the Governmentt Epigraphist, Ootacamund, who was consulted about the discrepancy between the dates of the respective versions.
NOTE ON AN UNPUBLISHED PERSIAN INSCRIPTION IN THE PROVINCIAL MUSEUM, ORISSA

BY I. A. OMERI

In a previous issue of the Journal of the Asiatic Society, Calcutta, Mr. A. K. Bhattacharya had published the only Persian inscription stored in the Orissa Provincial Museum at Bhubaneswar. The epigraph engraved in Nasta'liq characters in relief on a slab of greenish chlorite stone measuring about 12" by 19" reads as under:—

TEXT

Plate XXVIII (b)

(1) بسم الله الرحمن الرحيم
(2) عاقل بود حاتم دوران
(3) رستم وقت صاحب قران
(4) هاتق گفت سال تاریخی
(5) کشت بواسطه شهید زبان
(6) سنہ ۱۱۹۳ هجری

TRANSLATION

(1) In the name of God, the Merciful, the Beneficent.
(2) 'Āqil* was the Ḥātim of the times,
(3) Rustam of the age (and) most fortunate.
(4) The Invisible angel stated the year of his date* (of death in these words):
(5) The martyr became disconnected with life.*
(6) Year A. H. 1193.

* Ibid., p. 84, has "قِرآن" which is apparently a misprint giving altogether a different meaning.
* Ibid. reads "۱۱۹۳ه ".
* Ibid. translates 'Wise was the Ḥātim of the times'.
* Ibid. translates 'stated the year and the Chronogram'.
* Ibid. translates 'It happened without any agency, the martyr by life', the meaning of which I have failed to understand. It may be pointed out here that looking to the mediocre composition, the text appears to be the result of a novice's pen.

(107)
Now according to Mr. Bhattacharya, 'the verse is in Rubā'i of a mixed metre'. The meaning of this statement is not quite clear. What he probably means is that the form of verse employed by the composer is Rubā'i (Quatrain) written in a mixed or imperfect (غير سالم) metre. But, even then it is futile to designate it as such, for apart from the fact that the Rubā'i verse-form is written in particular metres only, these verses cannot claim to conform to any classification of verse-forms at all. For, a single metre—basic condition of any verse-form—does not run throughout these four hemistiches; also, it is doubtful if the first three hemistiches can be considered as metrical. Even if they are, they are written in three different metres which are quite uncommon; it is the fourth hemistich only that yields good scansion. It would be, therefore, better to refrain from trying to classify it, and merely call it an unsuccessful attempt of some pseudo-poet at versification.

Likewise, Mr. Bhattacharya's comments on the identity of the person whose death is recorded in the epigraph are somewhat exaggerated and not up to the point. That he may have been 'a prominent figure of his times' is not impossible, though it is equally likely that he may not have been so. But in stating that 'he was a great fighter given to large chrities and was born in auspicious conjunction of stars', Mr. Bhattacharya has been milled by the epithets, used for the deceased, which are nothing more than poetical exaggeration at the most. Further, it is not clear what he means by suggesting that 'the title "حائتم دوران" might as well have been used as the common name by which the person was known'. If common name is taken by him to be the popular name, then also the assertion might not be factual. Quoting parallels in 'titles for a common name' would also be not proper. As regards the identity of the person itself, Mr. Bhattacharya has overlooked the possibility that Āqil could have been his proper name, as the first hemistich tends to suggest.

Mr. Bhattacharya's remarks regarding the words "سال" and "تاریخ" are not only incorrect but superficial.

Lastly, his reading of the date is 1194, while the chronogram yields 1193, which inconsistency he has tried to remove by adopting a novel method of adding '1 which is the value of "أ" suppressed in "أز" in order to correspond to the date 1194 mentioned in figures in the last line of the record'. It will be seen that the reading '1194' itself is doubtful, for, the unit figure ρ in the date appears to be with its middle notch slightly extended upwards towards right, probably, through the inadvertence or inexperience of the engraver, thus making it look like ρ. But for argument's sake, even if it were ρ, the method for corresponding the date yielded by the chronogram with that given in figures betrays lack of elementary knowledge of the science of chronogram.
INSCRIPTIONS FROM THE CENTRAL MUSEUM, NAGPUR

BY B. D. VERMA

The Central Museum, Nagpur, established in 1863, possesses a fairly good collection of lithic and copper-plate records acquired from different parts of the former Central Provinces. In this collection are included eight Persian inscriptions which form the subject-matter of this paper.¹

Most of these epigraphs have been listed by R. B. Hiralal in his *Inscriptions in the Central Provinces and Berar*.² But these notices which are by no means exhaustive contain mistakes of diverse nature which are liable to mislead scholars; moreover, since these notices do not make a correct or systematic study of the inscriptions, the importance of some of them has not been taken due cognisance of.

INSCRIPTION FROM BĀTIHĀGARH RECORDING THE CONSTRUCTION OF A WELL

The earliest of these records belongs to the reign of Ghiyāthu’d-Dīn Tughluq Shāh. The slab of stone bearing this record is reported to have been brought from Bātihāgarh, a village 21 miles north-west of Damoh, headquarters of the district of the same name, where it was kept in the Deputy Commissioner’s bungalow prior to its removal to the Museum.³ Its exact findspot is not on record, but R. B. Hiralal speaks of this inscription—according to him fragmentary—as having existed on a step-well called Sās Bāhā Kī Bālī at Bātihāgarh.⁴

Though R. B. Hiralal noticed this inscription twice, he was unable to give its purport clearly. At first, he was inclined to state that ‘it records the foundation of a palace (1) in the reign of Ghiyāsuddin-ud-duniyā in the year 725 A. H. (A. D. 1324)’. In view of the explicit mention of the date and the title of the king, there should have been no doubt at all of the latter’s being identical with Ghiyāthu’d-Dīn Tughluq Shāh. But R. B. Hiralal, in the first edition of his list, sought—unnecessarily and also in vain—to establish the identity of the king with certainty, thereby making a few remarks that created some confusion in the otherwise clear statement of the inscription. According to his earlier statement, ‘if the date is correct, this man must have been the Tughlak king who reigned between 1320 and 1325 A. D. But if this Ghiyasuddin is identical with that of the Damoh Inscription (of Ghiyāthu’d-Dīn Khaljī of Malwa), the Hijri date will have to be corrected. It is, however, possible that both may have ruled Damoh in their own times’.⁵

Later, R. B. Hiralal gave a summary of the contents of this epigraph in his article on a Sanskrit inscription from Bātihāgarh itself, recording the construction of a Gomaṭha, a garden and a step-well and also mentioning Jallāla Khoja, Malik Julāchī and the latter’s son.⁶ But instead of correcting his earlier statement, he committed further confusion by saying that the inscription

¹ I am extremely thankful to Dr. Z. A. Desai for inviting me to edit these inscriptions, for various readings he suggested and for some very valuable information regarding some of the personages mentioned in these epigraphs in general and regarding Malik Julāchī in particular, for whose account he generously and ungrudgingly gave me much material.
³ The slab has lost a little of its portion at the right bottom.
⁵ Hiralal, *Descriptive List of Inscriptions in Central Provinces & Berar* (Nagpur, 1916), p. 51. The exact purport of the last sentence is not clear, for the date which has been correctly read by him as 725 falls in the reign of Ghiyāthu’d-Dīn Tughluq Shāh, while the Malwa king flourished about one hundred and fifty years later. Subsequently, Hiralal, *ICPB*, opp. cit., p. 59, corrected his statement by omitting the portion regarding the identity of the king.
'informs us that it (i.e., the step-well) was constructed in the time of Jalāl Isāhāka or Jalāl-ud-dīn, who killed Usūmān and became Naib with the title of Akhta, in the reign of the just and pious monarch to whom the whole of Hindustan paid respect and by whose sword the whole of Turkistan was subdued'.

From the reading of the inscription given below, the readers will be able to see for themselves how misleading and incorrect R. B. Hiralal’s remarks are. The epigraph records the construction of a step-well, during the reign of Ghīyāthu’d-Dīn wād-Dunya i.e., Ghīyāthu’d-Dīn Tughluq Shāh, when Juljin, the unique, was the governor and Jalāl ud-Dīn Aḥsan was the latter’s deputy in the district. The construction of the step-well took place in A. H. 725 (1324-25 A. D.).

Of the personages referred to in the inscription who were notable grandees of the earlier Tughluq period, Jalāl ud-Dīn Aḥsan is most probably the one who had successfully rebelled against Muḥammad bin Tughluq Shāh and set up independent rule at Madura in the South. While histories do not give any further account of him save that he was an inhabitant of Kaithal, a town north-west of Delhi, and that he was in Mathar when he raised a revolt, the present inscription indicates that he was the deputy muqta of the region where the inscription was found, during the reign of Tughluq Shāh. This post he must have held at least till V. S. 1385 or 1382 A. D., as is known from the Baṭhiāgarh Sanskrit inscription referred to above.

As regards Juljin, the governor, historical works give very meagre information which also is not specific; not only that, but these works are not even in complete accord as regards the correct spelling of his name. Among the earliest sources, Barani and Shams Siraj ‘Affi do not mention him at all on one hand, while on the other, ‘Īṣāmī speaks of him as one of the notable grandees who had accompanied Tughluq Shāh on his expedition to Lakhnauti. An army was sent under his command to reinforce Bahram Khān and Tātār Khān was asked to assist him. Among the later histories, the author of the Tārīkh-i-Mubarak Shāhī enumerates in addition one Malik Juljin—the personage under notice or more probably his son—among those nobles of Muḥammad bin Tughluq who conveyed their loyalty to Fīrūz Shāh Tughluq when Aḥmad bin Ayāz had set up a boy-king on the throne of Delhi following the death of Sultan Muḥammad. The Sanskrit inscription from Baṭhiāgarh calls him Julachī and speaks of him as having been appointed governor of Chedi country by Muḥammad bin Tughluq Shāh. In other words, he was governor of that part at least until 1328 A. D., date of the Sanskrit record.

As has been remarked above, the name of this noble is given differently in different works. Thus, for example, ‘Īṣāmī writes Zulchī ‘("j")', Ibn Baṭṭūta gives Dula‘ī, Yaḥyā gives

---

1 Hiralal, EI, opp. cit., p. 45.
3 Hiralal, EI, opp. cit. For more Sanskrit inscriptions mentioning him and Juljin, see Hiralal, ICPB, opp. cit., pp. 58, 59.
4 ‘Īṣāmī, opp. cit., p. 403; Ibn Baṭṭūta, opp. cit., p. 95, gives the name as Duli-ut-tatari and places the event immediately after the accession of Sultan Muḥammad, while ‘Īṣāmī narrates it in the course of his account of Tughluq Shāh’s expedition of Bengal. A. Mahdi Husain, The Rise and Fall of Muḥammad bin Tughluq (Lond. 1938), p. 147, follows Ibn Baṭṭūta.
5 Yaḥyā, opp. cit., p. 120. The printed edition gives Khulji in the text, while Juljin is given as a variant reading.
6 Hiralal, EI, opp. cit., pp. 44-47. Hiralal who has read the ruling monarch’s name as ‘Mahmūd’ thinks him to be Nasirud-Dīn Mahmūd of the Slave dynasty (1246-66 A. D.), which is absurd. His ‘Mahmūd’ can be none other than Sultan Muḥammad bin Tughluq Shāh.
7 ‘Īṣāmī, opp. cit., p. 402, 403.
8 Ibn Baṭṭūta, opp. cit., p. 95.
different spellings such as Khuljīn, Dh'a'alcī, etc.\(^1\) and Firīzht, while speaking of a brother and a son of Juljīn, has ""ًٓلٓلٓجٓيٓ""\(^2\) which is an obvious misprint for ""ًٓلٓلٓجٓيٓ"" Juljī (or Juljīn). It may be pointed out that among the variant readings given in other manuscripts of Yahya's work, Juljīn occurs more frequently,\(^3\) and since the present contemporary record also gives Juljīn, there should be no doubt that 'Juljīn' is the correct nomenclature.

It may also be pointed out here that there is no complete accord among historical works regarding the actual date of death of Tughluq Shāh and that of the accession to the throne of his successor. While 'Iṣāmī gives A. H. 724,\(^4\) Barānī, Yahyā and Firīzht give A. H. 725.\(^5\) Dr. Agha Mahdi Husain, on the basis of the Memoirs of Muḥammad bin Tughluq, is inclined to fix the date of death of Tughluq Shāh as July, 1325,\(^6\) which is in contradiction with the epigraphical evidence. The inscription under notice furnishes an important piece of evidence inasmuch as it mentions Tughluq Shāh as ruling in A. H. 725 though it does not specify the month. But we are able to overcome this difficulty, since the inscription on the Jāmī' mosque at Cambay which bears the date 18th Muharram A. H. 725 (1325 A. D.), speaks of Muḥammad bin Tughluq Shāh as the reigning monarch.\(^7\) It follows, therefore, that—provided, of course, epigraphical evidence is to be believed—Tughluq Shāh must have died sometime in the month of Muharram—before 18th, in that year.

The present epigraph is carved in relief in seven lines written horizontally on a grey-coloured soft stone measuring 4' by 2', the language being Persian verse; the metre of the verse is a variant from of Hazraj-i-Musaddās.\(^8\) The style of writing is bold Nashī which conforms to the calligraphy employed in the inscriptions of the Tughluq period; attention in particular may be drawn towards the characteristic way in which ""ٍٓ"" (for ""ٍٓ"" ) is carved on the stone. My reading of the text is as follows:

**TEXT**

*Plate XXVIII (a)*

\[
\begin{align*}
\text{(1) & باعهد سه غیاث الدين و دیا} \\
\text{(2) & چنین سه تا جهان باشد بیاید}\n\end{align*}
\]

---

\(^1\) Yahyā, *op. cit.*, pp. 146, 151, 157, 165, 174, 220. Elliot, *Hist. of Ind.*, vol. IV (Lond. 1872), pp. 22, 29, 34, 40, 71, transcribes this name as 'Khuljīn' in a foot-note (p. 22) that it is 'probably Kul Chand'.


\(^3\) Yahyā, *op. cit.*, pp. 151, 157, 165, 174, 220.

\(^4\) 'Iṣāmī, *op. cit.*, p. 408.


\(^6\) A. Mahdi Husain, *op. cit.*, pp. 41, 48. It may be pointed out that Dr. Mahdi Husain has computed four years and ten months—duration of Tughluq Shāh's rule, as given by Muḥammad bin Tughluq in his Memoirs—according to the solar system, while in fact, the computation ought to have been on the basis of the lunar system, whereby the month would be May and not July. S. H. Hodiwala has correctly computed it (*Studies in Indo-Muslim History*, Bombay, 1930, p. 293).


\(^8\) The metre is ""ٌٓ"" *Hājī مسجد مخون فی مقصور"" and the scansion is:

""فمُعِابٰن مَا فَعَلُون یَا مَفَايِل""  ""مَرْحِوبِٰٓ""

\(^9\) It is just possible that the original word was ""مرْحِوبِٰٓ"".
TRANSLATION

(1) In the reign of the king Ghīyāthu’d-Dīn wa-Dunyā, the foundation of this auspicious edifice of public use was laid.

(2) May such a king live so long as this world lasts, because in his regime, the rights of none are lost.

(3) In India all are full of gratitude on account of his equity, and in the land of the Turks, all are overpowered on account of his awe.

(4) Juljīn, the unique, by whose sword the head of infidelity is hit hard, enjoyed the governorship (of this province).

(5) Jalālū’d-Dīn Aḥsān (who is) the deputy governor of the iqṭā’ (province), did innumerable kindnesses to the scribe (of this record).

(6) The year was seven hundred and twenty-five of the migration (of the Prophet) when this step-well was completed (A. H. 725 = 1324-25 A. D.).

(7) Praise be to God that through His grace, the long cherished desire of Uthmān was achieved in this world.

It has not been possible to identify Uthmān who was, in all probability, the builder of the step-well as well as the writer of the inscription.

INSCRIPTION FROM THE RAMPART OF DAMOH FORT

The next inscription is reported to have been brought from Damoh which is situated on the Bina-Katni railway line near Sagar. In olden times, Damoh was the capital of the Gond Rajas who had built a fort there. According to R. B. Hiralal who has noticed this inscription also, the slab is said to have been fixed to the western gate of the Damoh fort which has now altogether disappeared. Cunningham, who published the text and translation of this inscription—which, in no way, can be considered final—saw it standing at the Kacheri where it came from the fort over whose western gate it was originally fixed. The epigraph runs into seven lines in Persian

1 Cf. the inscription which Ibn Battūta saw on the Jāmi’ mosque at Multan:—

"I (Ghiyāthu’Dīn) have encountered the Tartars on twenty-nine occasions and defeated them; hence I am called Malik-al-Ğāzī” (E. Thomas, The Chronicles of the Pathan Kings of Delhi, 1871, p. 192).

* This reading is purely conjectural.

* Could it be "مطوب"?


(a) Inscription of Ghiyāthu’d-Dīn Tughlak Shāh, dated A.H. 725, from Bāṣīnāgarh (p. 111)

(b) Inscription in the Orissa Provincial Museum, Bhubaneswar (p. 107)

(c) Inscription of Ghiyāthu’d-Dīn Khalji, dated A.H. 885, from Damoh (p. 113)
verse, incised on the slab which measures 36" by 26"; the surface of the slab is divided into seven horizontal panels, each panel containing two hemistiches separated by a double vertical line. The style of writing is Nasīḥa. The record mentions the construction of a rampart in front of the western gate of the Damoh fort in A. H. 885 (1480-81 A.D.), during the reign of Ghiyāṭu’l-Dīn Khalīf of Malwa and governorship of Malik Mukhliṣu’l-Mulk, who was the king’s favourite. I have been unable to trace any account of the latter in historical works. Likewise, no information is available regarding Raghāmi, composer of the text; judging from the quality of the verse, he does not seem to have been endowed with much poetical talent.

My reading of the text is as follows:—

**TEXT**

*Plate XXVIII (6)*

1. يا رب اين عرضة دوم، بجهان در همه حال
2. ياد محروم و مصنون از فن و ذل زوال
3. مقطع عرضه مذكره ملك مخلص ملك
4. كه أساس همه اشراز پكر استعمال
5. وکل علم و علم صاحب سيف است و قلم
6. ماهي کنر و ستم واهب كن زر و مال
7. خاص خواص شهنامه غيات الدنيا
8. پادشاه همه آفاق و ملك دوالاتبال
9. پيش صوره غربش مويس گشه
10. اين قصيل است كه مرتب شده از مقطع حال
11. در سنه هيدل و هشتاد و دگر پنج درو
12. پيست و چهارد بده تاريخ ز ماه شوال
13. ای رغامي صفت شاه و خواصش چه كني
14. ز اثك تايد صفت شان بيانان و اقوال

**TRANSLATION**

(1) O Lord! This district of Dammūh (Damoh) may, in all circumstances, remain protected and preserved from the mischiefs and disgrace of decline.

---

1 The metre of these verses is “رمل منحن محدوده يا مقصور” and the scansion is:—

 فاعلاتن فعلان فعالان فعلن يا فعلان "
(2) The siefr-holder of the above-mentioned district is Malik Mukhlis-i-Mulk who has uprooted the foundation of all the mischief-mongers;

(3) (who is) the lord of knowledge and banner, master of the sword and the pen, destroyer of impiety and tyranny and bestower of mines of gold and wealth;

(4) (who is) the most favourite of the favourites of the emperor Ghiyathu’d-Dunya, the lord of universe and the most fortunate king.

(5) In front of its western gate was founded this rampart which was completed by the present siefr-holder,

(6) in the year eight hundred and eighty with five more to it, when the date from the month of Shawwal was twenty-fourth (24th Shawwal, A. H. 885 = 27th Dec. 1480 A. D.).

(7) O Raghami! why do you (try to) praise the king and his favourite, for their praise cannot be (adequately) expressed in speech and talk.

INSCRIPTION ON THE DIRECTION-STONE FOUND AT KALAMB

The third inscription is a bilingual record comprising versions in Persian and Marathi carved on a stone-pillar that was intended to serve as a direction-stone.¹ The pillar was originally found at Kalamb, about 14 miles from Yeotmal, headquarters of the district of the same name in the former Central Provinces, now included in the Bombay State. On the top of the slab is inscribed the Persian version which has been so badly scraped off that it is not possible to say definitely what it contained, though effort has been made to reconstruct it with the help of the Marathi version. The latter runs into four lines carved in relief in Nagari script except the letters “й”, “й” and “й” which belong to the Modi style of writing; this shows that towards the close of the sixteenth century of the Christian era, Modi had already started to lose its hold on the public. It will be seen from the text that the first half of the Marathi portion is a mere transliteration of the Persian phrases.

The writing occupies a space 2’ in length and 3’ 9” in height on a slab measuring 2’ by 3’ 9” by 7½”.

The epigraph points out that the road goes straight to Sailewa (Salod) while its branch to the left leads to Nachangaoon; both these places are situated in what was formerly Wardha district. The pillar seems to have been set up in the reign of Burhan Nizam Shâh Sultan in A. H. 1000 (1591-92 A. D.). In the Marathi portion, the year is written as “й й й й й й” which might indicate Shuhur San one thousand, but this does not appear to be so. The year intended is that of the Hijra era, as 1000 Shuhur corresponds with A. H. 1008 (1599-1600 A. D.), while Burhan Nizam Shâh II died in A. H. 1003 (1594-95 A. D.). My view is further supported by the fact that two miles south of Antur in Aurangabad district, is found another direction-stone of the reign of Burhan Nizam Shâh which also bears the date A. H. 1000.² From the text of both these inscriptions it appears that in this particular year, direction-stones were ordered to be set up in different parts of the Nizam Shâhi kingdom.

The king referred to in the epigraph is Burhan, the second to bear this name among the Nizam Shâhi rulers of Ahmadnagar. A son of Husain Nizam Shâh and brother of Murta-da Nizam Shâh, he is said to have ruled from A. H. 999 to 1003 (1590-94 A.D.).³

¹ Hiralal, JCPB, opp. cit., p. 157, makes it trilingual, the third version being Arabic, but I think it is only bilingual.

² Epig. Indo-Mes., 1919-20, pp. 14-15, pl. IX (a). (I think, the word “й” stands for Sultan and not Shuhur as stated by Prof. Verma.—Ed.)

³ For details of his reign, see Firaven, opp. cit., pp. 152-56.
(a) Inscription on the foot-side of a grave, from Sitabaldi (p. 117)

(b) Inscription on the foot-side of another grave, same place (p. 118)

(c) Inscription on a direction-stone, dated A. H. 1000, from Kalamb (p. 115)

(d) Inscription, dated A. H. 1055, from Amner (p. 117)
The epigraph, besides being an interesting relic of a guide-post, is important in showing that this part of the country was ruled over by the kings of Ahmadnagar.

My reading of the record is as under:

**TEXT**

*Plate XXIX (c)*

(a) *Persian version.*

(1) در زمان حضرت برھان نظام شاہ
(2) سلطان فی شهر سنه الف

(b) *Marathi version.*

(1) दर जमाने
(2) हजरत बुल्हान निज
(3) म स्या सु ॥ अठफ
(4) बाट साठवड़ डाचि न
(5) चणगाउ

**TRANSLATION**

(a) (1) In the reign of His Majesty Burhān Nigām Shāh
(2) Sultān, during the months of the year A. H. 1000 (1591-92 A. D.)

(b) (1) In the reign of
(2) His Majesty Burhān Nijā—
(3) ma syā Su || One thousand.
(4) The road to Sālewād. On the left is Na-
(5) chāngāū.

**INSCRIPTION FROM THE BATH NEAR AKBARĪ SARĀI, BURHANPUR**

The fourth inscription, found in one of the old public baths near the Akbarī Sarāi at Burhanpur, records that in the year A. H. 1016 (1607-8 A. D.), a public bath (hammām) was constructed by the order of Nawwāb 'Abdu'rh-Rahīm Khān, Khān-i Khānān, in the reign of the Mughal emperor Jahāngīr. The construction was supervised by Muḥammad 'Ali Kark, while the record was designed by one Khalaf a't-Tabrēzī. The latter, though unknown to us, appears to have been a good calligraphist, as the style of writing is Nasta'īq of a very high order. 'Abdu'l-Bāqī Nahāwandi, who has given a brief description of this bath which was meant for public use, also mentions Muḥammad 'Ali Kark as the superintendent: according to him, he belonged to Khurāsān.

---

1. Hiralal, *ICPB*, *op. cit.*, p. 86, neither reads the date nor does he give the names of the superintendent and the designer.

The record comprising three lines of writing in Persian, interspersed with Arabic phrases, is engraved on a slab of stone measuring 2' 5" by 1' 5". The designer’s name appears in the left corner of the third line written vertically from downwards. The slab is badly damaged and the letters have broken in many places but it has been possible to decipher the whole text which runs as follows:

**TEXT**

Plate XXX (a)

(1) بتاريخ سنة 1016 د.ر زمان خلافت خلق الله فی الأرضين قهرمان الماء و الطين

نور الدين محمد جهانگیر عادل باشاده غازی

(2) خلیفه الله ملکه و عدله و احسانه و بینن توجه نواب کامیاب خورشید اشتهر سبب

سادار بهادر میرزا عبدالرحیم خان خانان خلد

(3) شوقنه الى يوم الدين و باهتمام بهذہ درگاه محمد علي كرک عمارت این حمام

صورت يافته کتبہ خلف البيريزی

**TRANSLATION**

(1) In the year A. H. 1016 (1607-8 A. D.), during the reign of the caliphate of the Shadow of God in both the worlds, absolute authority over land and sea, Nurud-Din Muḥammad Jahāṅgīr ‘Ādil (i. e., just) Bāḏshāh Ghāzī.

(2) May God perpetuate his kingdom, justice and beneficence, and through the blessed attention of the successful Nawwāb, having sun-like fame, Sīpāh Sālār Bahādur, Mīrzā ‘Abdūr-Raḥīm Khān, Khān-i-Khānān, may (God) perpetuate

(3) His glory till the day of Judgment; and under the supervision of the servant of the court, Muḥammad ‘Alī Karkh this bath was constructed (lit., received completion). Written by Khalaf a’t-Tabrezī.

It is interesting to find that the title "‘‘عادل’’ is used for emperor Jahāṅgīr in this inscription.

**INSCRIPTION FROM AMNER, RECORDING CONSTRUCTION OF A STRUCTURE**

The next inscription in the Museum is reported to have been brought from Amner in the former Armoor district of Central Provinces. Engraved on a slab measuring 1'7" by 11'4" in ordinary Nasta'liq characters, the record runs in two lines constituting a single verse which is defective in measure, and mentions the construction of some structure by Ismāʾīl Khān in A. H. 1055 (1645-46 A. D.). Ismāʾīl Khān has been identified as one of the five sons of Muḥammad Khān Niyāzī of Ashti. The latter, an Afghan noble, who flourished during the reigns of emperors Akbar and Jahāṅgīr, had received for his various services, the fief of the pargana of Ashti which was put under the administrative charge of his sons, Ismāʾīl Khān getting the pargana of Amner.¹ The latter is reported to have

(a) Inscription of a public bath, dated A. H. 1016, from Burhanpur (p. 116)

(b) Inscriptions on a grave, from Sitabaldi (p. 118)
constructed at Amner a mosque of which no trace remains now. According to some old members of the Niyåf family, the lithio record of the said mosque was removed to the Central Museum.¹ As there is no other such slab in the Museum except the one under notice, it is very likely that the present inscriptive tablet originally belonged to the mosque; however, the record does not give the name of the structure.

The inscription has been read as follows:—

TEXT

*Plate XXIX (d)*

مرتب شد ز اسمیل خان در شهر رمضان

سنہ ألف بنجاء و بنج بود تاریخ آن

TRANSLATION

(1) It was constructed by Ismā'īl Khān in the month of Ramadān;

(2) year one thousand, fifty and five was the date (of construction) (A. H. 1055=1645-46 A. D.).

INSCRIPTIONS OF THE GRAVES FOUND AT SITABALDI, NAGPUR

The following three inscriptions are found carved on three different graves (taʿwidh) which are lying loose in the backside of the godown situated at a distance of about a few hundred yards from the main building of the Museum; the graves were found in Sitabaldi in Nagpur itself.² The graves are carved on three sides with different verses from the Qurʾān and other religious texts, while on the fourth i.e., the foot-side, with the date of death of the person concerned, which could not be read in two cases, as the writing thereon is crude and indifferent. The style of writing in the case of the first two is identical, while in the case of the third it is more legible; the script is Nastaʿliq. Below is given the reading of the inscription on the fourth side of the first grave:—

TEXT

*Plate XXIX (a)*

تاریخ وفاتش در دهم شهر رمضان سنت

س (3) لف

TRANSLATION

(1) The date of his death (is) tenth of the month of Rajab, yeartwenty (1)

(2) three (?) (and) one thousand

---

¹ Saboor, *op. cit.*, p. 5.
In the other grave, the foot-side contains the following inscription:

**TEXT**

*Plate XXIX (b)*

(1) و وفاتئش در شهر
(2) شوال دومین (2) سال هجری

**TRANSLATION**

And his death took place in the month of Shawwāl, second day, year... .A. H.

In the case of the third grave, the right side is inscribed with *Bismi'llah, Nād-i-‘Alī* and the famous line in Arabic praising ‘Ali and his sword. These religious texts are followed by the notice stating that the grave of Tāj Muḥammad Mi‘mār (mason) was constructed in A.H. 1201; the foot-side gives the date of his death. Below are given the readings of the inscriptions on the right side and the foot-side respectively.

**TEXT**

*Plate XXX (b)*

(a)

(1) بسم الله الرحمن الرحيم - ناد علي الخ
(2) لاترى إلا هل لا سيف الا ذوالفقار - اين قبر تاج محمد معمر در وقت

(b)

و وفاتئش

در شهر ربيع الثاني

بتاريخ 40 روز آدينه غفر الله

**TRANSLATION**

(a) (1-2) *Bismi’llah, Nād-i-‘Alī*.

(b) There is on other youth except ‘Ali and there is no other sword except *Dhu’l-Faqr* (sword of ‘Ali). This grave of Tāj Muḥammad Mi‘mār was constructed in the year A.H. 1201 (1786-87 A.D.).

(b) And his death (took place) in the month of Rabī' II, on the 27th, Friday, may God forgive him.

*Ibid. gives 1200.*
INSCRIPTIONS FROM THE ARCHAEOLOGICAL MUSEUM, GWALIOR

BY B. D. VERMA

The Archaeological Museum, Gwalior, has on display seven Persian and Arabic inscriptions of which four have been already published. The remaining three are being studied here at the suggestion of Dr. Z. A. Desai who supplied me with their estampages. I am extremely thankful to him for the same and also for various very helpful suggestions and valuable references he kindly gave me in the course of writing this article.

Two of these epigraphs pertain to the rule of the Malwa kings, namely, Hūshang Shāh Ghori and ‘Alā’ūd-Dīn Māhmūd Khalji respectively, while the third is dated in the reign of Ibrāhīm Shāh Lodī of Delhi. The first two are executed in Nasḵ style with marked tendencies of a running hand; their calligraphy bears close similarity with some inscriptions of Malwa of this period. The record of Ibrāhīm Shāh is also carved in Nasḵ.

These inscriptions mention some office-holders under the respective kings, who though belonging to the first rank of nobility, do not find mention in historical works. They also throw some light on the spiritual life of those days: they show how saints—as many as three are mentioned in two inscriptions—were held in high esteem by the nobility. Another thing regarding these inscriptions which is worth notice is that all the three epigraphs record the construction of works of public utility, to wit, a tank, a well and a step-well.

INSCRIPTION FROM THE TANK AT SINGHPUR

The earliest of the three epigraphs, comprising eleven couplets of Persian verse, is reported to have originally belonged to the Singhpur tank near Chanderi in Guna district. The slab is cut into eleven horizontal lines, each of which is further divided into two by a thick line running vertically in the middle; each panel contains one hemistich. The text is inscribed in relief in Nasḵ script of a fairly good order. The slab which measures 26" by 24" seems to have been exposed to the inclemencies of weather and neglect, as a result of which letters have lost their shape in some places, making the task of decipherment slightly difficult.

The epigraph begins with the praise of Sultan Hūshang Shāh Ghori of Malwa, in whose reign a tank was constructed by Malik Haibat Nizām Jāshghūrī in order to commemorate the name of Shaikh Burhān, son of Ya’qūb, who appears to have been a saint of renown. It is dated 10th Shawwāl, A.H. 836 (30th May, 1433 A.D.) and reads as under:

TEXT

Plate XXXI (a)

(1) بعدد سر فراز داد گست
سلیمان زمان و عدل پرورد
(2) شه شاکیر ناهیب فیل
پت اریسه جانکور
(3) جهانگیر و جهانپان شاه هوشنگ
فلک بردی (؟) که چون خرید اندور
(4) بتوافق خدا این خیر جاری
چو دریا چه می بینی سرور

1 A note on the published inscriptions will be found at the end of this article.—Ed.
2 Cf. Epig. Ind.-Mosl., 1925-26, pl. VII (a); ibid., 1929-30, pl. V (a); ibid., 1933-40, pl. XIX (a).

(119)
(1) In the reign of the exalted, the dispenser of justice, Solomon of the age and cherisher of equity,

(2) a king who captures lions (and) seizes elephants, a hero who is the subduer of Orissa (and?) Jânjagar,

(3) the conqueror and protector of the world, Shâh Hûshang, a full-moon of the sky, who is like the resplendent sun,

(4) through the grace of God, this flowing bounty (i.e., the tank), (which is) like an ocean that you see in entirety,

(5) was constructed, with good intent and sincerity of heart, in the name of the guiding Shaikh

(6) who is that pearl, namely, Burhân, son of Ya'qûb, who is a gem from the ocean of Wâjîhu'-Haq.¹

(7) by Malik Haibat Nizâm Jâshghûrî, whose awe has the awe of Haidar (i.e., 'All).

(8) The height of the pride of his magnanimity is such that it appears to surpass nine heavens.

(9) In purity and sweetness, the water of this tank is limpid like the water of Kauthar (a cistern which is situated in Paradise).

(10) O generous Lord! On the day of Resurrection, may his full reward for this (good deed) synchronise with his good end!

(11) Reckon that on this completion, it was 10th of Shawwâl of the year eight hundred thirty-six from the migration (of the Prophet) (10th Shawwâl, A.H. 836–30th May, 1433 A.D.).

So far as my knowledge goes, this is the first Persian epigraph discovered so far which makes a reference to Orissa and Jânjagar by name. In the year A.H. 825 (1421 A.D.), Hûshang Shâh had left Mandu, his capital, with one thousand select cavalry, assuming the character of a merchant and marched to Jânjagar, about a month's journey from Malwa. His real object was to seize elephants but in order to conceal it, he took with him horses of different colours thereby taking the

¹ The author probably means that Shaikh Burhân was a descendant of Wâjîhu'-Haq or the latter's disciple. The verse can also be translated thus: 'namely, Burhân, son of Ya'qûb, who is a pearl from the ocean of Wâjîhu'-Haq, the gem,' but the meaning intended is obviously the same.
Rājā unawares. Hūshang Shāh returned to his capital laden with wealth and accompanied by many elephants, which fact is referred to in the second verse of the record.¹

As regards the other two personages mentioned in the inscription, namely, Shaikh Burhān and Malik Haibat Nizām Jāshghūrī, nothing could be traced from historical works and biographies of saints. The former seems to have been a saint of repute held in high esteem by Malik Haibat. The latter, as it is clear from the epigraph, must have been a noble of high rank; he was a Chā'ūshghūrī (چاوس غوری) which used to be a high office under the pre-Mughal Muslim kings of India. The post was allied to that of a naqīb or a sahumu'l-Hassam. The holders of these posts used to look after strict observance of court etiquette, conduct the visitor to the hall of audience, lead royal procession holding in their hands the royal mace and 'gold and silver-crested canes', marshal the participants in the audience or royal assembly in accordance with the rank they were entitled to, marshal troops for review or for battle, shout orders, arrange the troopers in lines etc.² The importance of this post may be judged from the fact that Baranī in his list of the nobles of Ghiyāthu'd-Dīn Tughluq Shāh mentions one Shihābu'd-Dīn Chā'ūshghūrī.³ Likewise, Tātār is another noble of the same monarch who is mentioned with this appellation by 'Īsāmī.⁴

INSCRIPTION RECORDING THE CONSTRUCTION OF A WELL

The second unpublished inscription of the Museum is also in Persian verse. Comprising seven verses inscribed in seven lines, it is carved in relief in Naṣīb characters which display marked tendency to cursive Shikasta that came to be widely employed in official letters and ordinary correspondence at a later period. The slab of stone measuring 18" by 21" is badly damaged, but much more so in its upper portion, with the result that first three lines of the text have lost most of the letters. No information is available regarding the findspot of the epigraph.

The record refers to the construction of a well by Makhdūm Shaikh Mūsā Qādan, whose title was most probably Sadr-i-Dīn, during the reign of Maḥmūd Shāh Khaljī of Malwa. In the list of the Malwa kings, there are two rulers bearing this name, but as the date of the record, as read by me, is A.H. 866 (1454 A.D.), the king referred to in the record is 'Alāu'd-Dīn Maḥmūd I, who was the most illustrious ruler of his line. He ascended the throne on Monday, 29th Shawwal, A.H. 839 (16th May, 1436 A.D.), and after an eventful reign of about 35 years, he died on the 19th Dhi'l-Qa'dā, A.H. 873 (27th May, 1469 A.D.).⁵

My reading of the inscription runs as follows:—

TEXT

Plate XXXI (b)

<table>
<thead>
<tr>
<th>کش داد حوض کوثر</th>
<th>کوثر</th>
<th>(1)⁶</th>
</tr>
</thead>
</table>

² Baranī, loc. cit., p. 424.
³ 'Īsāmī, loc. cit., p. 401.
⁴ For details of his reign, please see Firīshī, loc. cit., pp. 243-55.
⁵ The metre of these verses is مضارع مثنى إخرب مكثفو محمد 왜 مقصور "" and the scansion is مفعول فاعلات فاعيل فاعل ياء فاعلاته. ""
Translation

(1) ... ... ... ... ... ... ... ... whom the stream of Kauthar gave ...

(2) ... ... ... ... that Messiah of the age, chief of chiefs of Religion, who is Shaikh Rājū, the seal of the chosen (saints).

(3) In the reign of the king, the lord of east and west, Maḥmūd Shāh Khaljī, that master of the earth,

(4) a well, like Kauthar of Paradise, was constructed: in (public) approval, its water is sweet like honey and it is like milk in purity.

(6) The builder of this well is that Ṣadr-i-Dīn (lit., chief of Religion), namely, Makhdūm Shaikh Mūsā Qāṣījan, one of the holy (saints).

(7) The chronogram of this construction by this chief of religion was (found in the numerical value of letters) "ح" "ن" and "ش" (giving) the reigning year of the king.²

Though I have failed to trace the names of the saints referred to in the epigraph in the works available to me, they appear to have been celebrated for piety and sainthood in their times.

Inscription from a Step-Well at Chanderi

The third and last inscription from the group is reported to have originally existed at Chanderi and subsequently shifted to the Museum. It begins with Bismillāh and runs on to say that a step-well was constructed by Malik Abu'l-Fatḥ Muḥammad bin Kamāl Naufāl, entitled Falāḥu'll-Mulk, during the reign of Ibrāhīm Shāh, the last of the Lodī kings, in A. H. 930 (1524 A.D.). It further mentions Sha'rāfū'l-Mulk as the mughī' of the shiq of Chanderi. Comprising nine lines of writing engraved on a slab measuring 21" by 20", its letters have been brought into relief by carving off the portions of the slab immediately surrounding them and not the whole background, as is usually the case. The style of writing is Nashīh.

¹ This could be read as "تأقفي" but I prefer "تأقفي".

² The numerical value of the chronogram, "ح", "ن" and "ش" is 8+50+800=858 (A. H.=1454 A. D.).
(c) Inscription of Hūsāh Shāh Ghorī, dated A. H. 836, from Singhpur (p. 119)

Scale: 0.17

b) Inscription of Mahmūd Shāh Khaljī, A. H. 858 (p. 121)

(c) Inscription of Ibrāhīm Lōdī, dated A.H. 930, from Chandéri (p. 123)

Scale: 0.12

Scale: 0.14
The epigraph has been read by me as follows:

TEXT

Plate XXXI (c)

1. يسم الله الرحمن الرحيم
2. بنا كردها بن بالين ملك اب الفتح
3. محمد بن كمال نهفل المخاطب من الحضرت
4. الأعل فلاح الملك القابس من شهر رمضان
5. سنة ثلاثين و تسعماً در عبد سلطان السلاطين
6. إبراهيم شاه بن سكأندر شاه لودي شرف
7. الملك مقطع شق قنديري

TRANSLATION

(1) In the name of God, the Merciful, the Compassionate.
(2) The builder of this step-well is Malik Abu'l-Fath
(3) Muhammad, son of Kamal Naufili, entitled from the lofty court
(4) Falalu'l-Mulk (lit., prosperity of the kingdom); on the 9th of the month of Ramadan,
(5) year thirty and nine hundred (11th July, 1524 A.D.), in the reign of the king of kings, Ibrâhim Shâh, son of Sikandar Shâh Lodi. Sharaf-
(6) u'l-Mulk (was) the muqti' of the shiq of Chanderi.

From his name, Abu'l-Fath Muhammad Falalu'l-Mulk appears to have been a noble of high
rank but his name is not found in available records. He must have been an Arab as is indicated
by the surname Naufili. As regards the other personage, Sharafu'l-Mulk who was the governor of
the district of Chanderi, we do not possess any information.  

Editor's Note.

The four inscriptions referred to above—a two from Chanderi and one each from Pawaya and
Narwar Fort—were studied in Epig. Indo-Mosl., 1925-26, pp. 21-22, pl. X (a) and ibid., 1939-40,
p. 45, pl. XIX (b); ibid., 1935-36, p. 53, pl. XXXVII (a); and Ind. Ant., vol. XVI (1927), pp. 101-4

1 Shiq was a large division of country forming a district.
2 Many years ago, when I was in the service of the erstwhile Gwalior State, I had been to Chanderi where
I found quite a few inscriptions in situ. Presuming that most of them would still be there, a study of these
might prove of much historical importance. Most of these inscriptions, carved on white-coloured soft
sandstone which is usually found in the valley of the Betwa river, were even then found to crumble
fast due to their exposure to weather. (A few inscriptions from Chanderi have been published in
pp. 633-56 etc.—Ed.)
3 See p. 119, f. n. 1
respectively. But except in the case of the Narwar inscription, whose reading contains very few minor mistakes, readings of the remaining three epigraphs, being faulty and incomplete in parts, need correction.

Taking the Chanderi inscriptions first, the earlier of the two was studied by Mr. R. S. Saksena who had read it as follows:

(1) بعهد همايون هوشگه شام
(2) خدا ناد حافظ دین شاه را
(3) بوتی که بد نائب این دیار
(4) شوم هست دیوان
(5) ز تاریخ پد هیصد و سی و دو
(6) بهوایم ز حق تا باگردد قبول

This inscription is in a fairly good state of preservation and the style of writing, though betraying strong tendency to cursiveness is not too intricate to yield satisfactory decipherment. Yet, a number of mistakes have crept in in the reading of Mr. Saksena. The minor mistakes in his reading are: "(sic.)" for "(sic.)" in 1.1, "ک" for "(sic.)" in 1.3, "دع" in 1.4, "دد" for "(sic.)" in 1.5 (this is probably a misprint), and "شود" for "شود" in 1.6.

Mr. Saksena has omitted two phrases in his reading: the first of these occurring in the second hemistich of 1.5, after "(sic.)" and before "(sic.)" should probably be read "(sic.)"; the second, occurring in the second hemistich of 1.4, is the name of a post which the builder of the structure had held. The whole hemistich which Mr. Saksena has read as "ک" should have been read as "ک" i.e., 'who was a sahmu/l-bagham in the army'. In other words, the builder, 'Umar, son of Hussein was a sahmu/l-bagham and not 'the then Governor of the province' as Mr. Saksena is inclined to state. It may be pointed out that the governor's name is distinctly given in 1.3 as 'Naşir-i-Duwal' i.e., Naşiru'd-Dawla or Naşiru'd-Din.

The date is given 813 in the introductory lines, 832 in the text and 833 (this being correct) in the translation; these are mistakes of print only.

Lastly, Mr. Saksena's translation of the first hemistich of the last verse (I pray to God that this building be accepted by Him) does not convey exact sense; it should be: 'I pray to God so that it (i.e., the prayer) be accepted'; the prayer is expressed in the next hemistich.

1 Epig. Inda Mosl., 1925-26, pp. 21-22, pl. X (a).
2 This and the other mistake in spelling ("(sic.)" for "(sic.)") may be attributed to the ignorance of the engraver.
3 Ibid., p. 21.
4 Ibid., pp. 21, 22.
5 Ibid., p. 22.
The other inscription from Chanderi was edited by M. Shamsud-Din Ahmad whose following reading is also not free from mistakes:—


(1) بسم الله الرحمن الرحيم

ابو المنظر محمود شاه ملك و ملل

(2) شد عمارت این خوش علي

فور کشت جمله عالی

(3) بسی همت و سخاوت انک ازو؟

بماتنه است چنین یادگار حسن عمل

(4) سال هیصد و هفتاد و اتنی از هجرت

تمام گشت مرتب بпечат ضایع یزل

(5) امید همت که سیبیان این يوسف را

بصار خلاد رساند عدای عز و جل

The damaged condition of the slab has probably been responsible for the mistakes and omissions in the above reading: in 1.2, in the first hemistich, "شده" is a mistake (or misprint) for "کر تریش آن", "شده" is left out after "این خوش" and the second hemistich should have been better read as "مریحست مصنعا سفید درعلی". In 1.3, "و سخاوت" of the first hemistich is a misreading for "شیخه يوسف" which is the name of the builder and which also occurs in the last line where also it has been wrongly read as "سیبیان". M. Shamsud-Din Ahmad's statement, therefore, that "....., two more names Subhān (?) and Yusuf occur in the epigraph" becomes confusing. It is clear that the name is Shaikha-i-Yusuf (Shaikha, son of Yusuf) with the idāfat-i-ībānī. In 1.4, the preposition "ب" or "ب" before "سال" is absent in M. Shamsud-Din's reading, while "ی" of "بماتنه" should have been "ب".

The third and last inscription is from Pawaya, about thirty-nine miles south of Gwalior by road. Mr. Saksena who edited this inscription also, had read the first four lines as under:

(1) بسم الله الرحمن الرحیم

منظومه تاریخ حصار اسکندر اباد

(2) چون فرموده خان ال دلیر (؟)

بنا..... چرودی بدير (؟)

(3) بفرموده خان فرخ سرشت

در روز شبه نهاندن خشت

(4) زنه صد فروز بند شش و پنج سال

بیمه رجب در ضیف (؟) با جلال

In the above reading, "حصار" in 1.1 is not supported by the facsimile; it looks more like "خطه". In 1.2, the name of the Khān, who ordered the construction is not completely read; it is

1 Epigraph. Indo-Mosul., 1939-40, p. 45, pl. XIX (b).
2 Ibid., p. 45.
3 Ibid., 1935-36, fp. 53, pl. XXXVII (a).
"جَلَل" (Jalāl), while the word after it is most probably "دَبِير" (a scribe). In the same line, the word after "بَناء" (which also has been wrongly read as "بَناء" by Mr. Saksena) is "بَناء" i.e., 'at Pañawa'. The last word of this line has been read by Mr. Saksena as "بَناء" while it is "بَناء دَبِير". In l.4, the phrase doubtfully read by him as "دَر ضِمن" is nothing but "دَر شَا" i.e., the second of (the month of Rajab).

Before conclusion, it may be pointed out that Şafdar Khān, the wazīr, 'who could not be traced in the records at his disposal' is obviously the same Şafdar Khān who was appointed governor of Agra sometime before that city was selected as his capital by Sikandar Shāh Lodi.¹

¹ This word ought to have been "بَناء".

² Mr. Saksena who was unable to read this word indicating the name of the place was at pains to prove that Iskandarabad and Pawaya were identical. According to him, 'the fact of its (i.e., the inscription's) being found at Pawaya and the absence of any other Muslim centre bearing the name Sikandarabad in the vicinity establishes beyond doubt that Iskandarabad of the inscription is none other than Pawaya' (ibid., p. 52). It may also be pointed out that what the inscription mentions is the naming of the fort as Iskandarabad,

³ Ibid.

## INDEX

<table>
<thead>
<tr>
<th>A</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abā Bakr, see Abū Bakr.</td>
<td>6(f.n.1)</td>
</tr>
<tr>
<td>Abbasid caliph</td>
<td>6(f.n.1)</td>
</tr>
<tr>
<td>'Abdul, author of <em>Ibrāhīm Nāma</em></td>
<td>76</td>
</tr>
<tr>
<td>'Abdul-’Aziz, scribe of an inscription</td>
<td>72,73</td>
</tr>
<tr>
<td>'Abdu'l-Badr, a title so stated</td>
<td>39</td>
</tr>
<tr>
<td>'Abdu'l-Baqī' Nahāwandī, author of <em>Mu'āṭhir-i-Rašīd</em></td>
<td>115 (f.n.2)</td>
</tr>
<tr>
<td>'Abdul-Khusrain, an official</td>
<td>72,73</td>
</tr>
<tr>
<td>Abdul-Wali, modern writer</td>
<td>19 (f.n.3,5), 29 (f.n.5)</td>
</tr>
<tr>
<td>25(f.n. 3, 5, 8, 9), 28 (f.n. 5, 7)</td>
<td></td>
</tr>
<tr>
<td>Abhairāmāsāhā Thākūra, mentioned in an inscription</td>
<td>60</td>
</tr>
<tr>
<td>Abū Ja'far Muhammad Ahmad, son of Ghilmān al-’Ijī</td>
<td>2,3</td>
</tr>
<tr>
<td>Abūd Ali Khan, modern author 26 (f.n. 3, 7), 28 (f.n. 2)</td>
<td>35 (f.n.2)</td>
</tr>
<tr>
<td>Abraham, prophet</td>
<td>7</td>
</tr>
<tr>
<td>Abū Bakr, first caliph</td>
<td>18, 48, 85</td>
</tr>
<tr>
<td>Abū Bakr, father of Malik Ibrāhīm Bayyū</td>
<td>7</td>
</tr>
<tr>
<td>Abūt-Fath Muhammad, entitled Fallāh-‘ul-Mulk, a noble of Ibrāhīm Lodī’s reign</td>
<td>122,123</td>
</tr>
<tr>
<td>Abūt-Fath Muhammed, title of Muhammad ‘Ali Shāh of Oudh (s.v.)</td>
<td>43,44</td>
</tr>
<tr>
<td>Abūt-Mujāhid, kawha of Sikandar Shāh (s.v.), father of Ghiyāsh-‘ul-Dīn A’īm Shāh of Bengal</td>
<td>34</td>
</tr>
<tr>
<td>Abūt-Muṣaffar, kawha of Fīrūz Shāh (s.v.)</td>
<td>58</td>
</tr>
<tr>
<td>Abūn-Nagr Shamsu’l-Dīn, titles of Muṣaffar Shāh (s.v.), sultan of Bengal</td>
<td>37</td>
</tr>
<tr>
<td>Abū Rajā, a kawha</td>
<td>91 (f.n. 3), 92</td>
</tr>
<tr>
<td>Abū Ramāja, wrong reading of Abū Raja</td>
<td>91 (f.n. 3)</td>
</tr>
<tr>
<td>'Ādil Khān, king of Bijapur</td>
<td>75</td>
</tr>
<tr>
<td>'Ādil Shāh, kings</td>
<td>81</td>
</tr>
<tr>
<td>'Ādina mosque, at Pandua</td>
<td>35</td>
</tr>
<tr>
<td>Agra</td>
<td>30, 60, 126</td>
</tr>
<tr>
<td>Ahmad, holy prophet</td>
<td>23</td>
</tr>
<tr>
<td>Ahmad, father of Makhdūm Shawk Mas‘ud</td>
<td>3,4</td>
</tr>
<tr>
<td>Ahmad, name of Malik Tāj’u’l-Duwāl, a governor under the early Tughluqs</td>
<td>90</td>
</tr>
<tr>
<td>Ahmad, son of Jalāl</td>
<td>54</td>
</tr>
<tr>
<td>Ahmad Khān, of Mewat</td>
<td>54</td>
</tr>
<tr>
<td>Ahmad Khūram, Malik Kamālu’l-Dīn (s.v.), a governor of Fīrūz Tughluq</td>
<td>57,58</td>
</tr>
<tr>
<td>Ahmad Ṭayār, Khwāja, officer and minister under the Tughluqs</td>
<td>59, 90, 110</td>
</tr>
<tr>
<td>Ahmadabad, a city</td>
<td>81 (f.n.4)</td>
</tr>
<tr>
<td>Ahmadnagar, a city</td>
<td>114, 115</td>
</tr>
<tr>
<td>Ahmad Shāh I, of Gujarat, see Sultan Ahmad</td>
<td>39(f.n.3)</td>
</tr>
<tr>
<td>Ahmad, a city</td>
<td>118</td>
</tr>
<tr>
<td>Ahsan, Jalālu’d-Dīn, founder of the Muslim dynasty at Madura</td>
<td>110 (f.n. 2), 112</td>
</tr>
<tr>
<td>‘Ainu’d-Dīn-i-Māhrū, a noble of the Tughluqs 8(f.n.2)</td>
<td></td>
</tr>
<tr>
<td>Ajmer, a city</td>
<td>51</td>
</tr>
<tr>
<td>Ajjāl Khān, a noble</td>
<td>15</td>
</tr>
<tr>
<td>Akbar, Mughal emperor</td>
<td>36, 54, 55, 56, 63, 64, 116</td>
</tr>
<tr>
<td>Akbarābd, i.e., Agra (s.v.)</td>
<td>45,46</td>
</tr>
<tr>
<td>Akbar Sarākī, in Burhanpur</td>
<td>115</td>
</tr>
<tr>
<td>Akhtī Sirājū’d-Dīn, tomb of, at Gaur</td>
<td>26</td>
</tr>
<tr>
<td>Alīmgra Mahamad Auvaramjeva, Mughal emperor Aurangzeb (s.v.)</td>
<td>60</td>
</tr>
<tr>
<td>Alām Khan Lodi, see Alāwīlām</td>
<td>26</td>
</tr>
<tr>
<td>Alā’u’d-Dīn Fīrūz Shāh, of Bengal 19, 24 (f.n. 7)</td>
<td>26</td>
</tr>
<tr>
<td>Alā’u’d-Dīn Husain Shāh, of Bengal 19, 20, (f.n. 1), 22, 24, 26, 28, 37, 39, 41</td>
<td></td>
</tr>
<tr>
<td>Alā’u’d-Dīn Khalījī, sultan of Delhi 68 (f.n. 5, 6), 69 (f.n. 1), 87</td>
<td></td>
</tr>
<tr>
<td>Alā’u’d-Dīn Mahmūd Khalījī I, of Malwa 110, 121</td>
<td></td>
</tr>
<tr>
<td>Alā’u’d-Dunyā wa’d-Dīn Abūl-Muṣaffar, titles of Fīrūz Shāh (s.v.), son of Nurāt Shāh of Bengal</td>
<td>26</td>
</tr>
<tr>
<td>Alā’u’d-Dunyā wa’d-Dīn Abūl-Muṣaffar, titles of Husain Shāh (s.v.), of Bengal</td>
<td>20</td>
</tr>
<tr>
<td>Alāwīlām alias ‘Alam Khan Lodi</td>
<td>54</td>
</tr>
<tr>
<td>Alawal Khān, Masmā’d-’Ālt</td>
<td>53,54 (f.n.3)</td>
</tr>
<tr>
<td>Alawalpūr, a town in Mewat</td>
<td>54</td>
</tr>
<tr>
<td>Al-Badr Shāhī, title of Ghiyāsh-‘ul-Dīn Mahmūd Shāh of Bengal (s.v.)</td>
<td>39</td>
</tr>
<tr>
<td>Alī, fourth caliph</td>
<td>12, 18, 32, 48, 73, 78, 88, 118, 120</td>
</tr>
<tr>
<td>Alī, son of Khwāja Muhammed, epitaph of</td>
<td>21</td>
</tr>
<tr>
<td>‘Alī ‘Ādil Shāh I, of Bijapur</td>
<td>74, 75, 80, 81</td>
</tr>
<tr>
<td>‘Alī ‘Ādil Shāh II, of Bijapur</td>
<td>77</td>
</tr>
<tr>
<td>‘Alī Tajallī Bahādur, Mu’āṣiru’l-Mulk Hai-bat Jang, an Awadhi nobleman</td>
<td>43,44</td>
</tr>
<tr>
<td>Aligarh, a city</td>
<td>22, 23, 45</td>
</tr>
<tr>
<td>‘Alī Muhammed Khān, author</td>
<td>102 (f.n. 1)</td>
</tr>
<tr>
<td>Allāh Qulf Baig, Turi Kōmān, epitaph of</td>
<td>31</td>
</tr>
<tr>
<td>Alwar, a city</td>
<td>51, 53, 55</td>
</tr>
<tr>
<td>—— state, now a district of Rajasthan 51, 53 (f.n.1), 55</td>
<td></td>
</tr>
<tr>
<td>Amar Singh Ji Kā’alāt, at Nagaūr</td>
<td>64</td>
</tr>
<tr>
<td>Amber, a town near Jaipur</td>
<td>57, 60</td>
</tr>
<tr>
<td>Amtu’d-Mulk, a noble of Bijapur</td>
<td>74, 75, 76</td>
</tr>
</tbody>
</table>
Amir, meaning of ........................................... 38
Amir Khān Muhammad Qarashī ..................... 62
Amir Khurram, celebrated poet and author ..... 68 (f.n. 2), 69 (f.n. 1)
Amner, a place in Amrooti district .................. 116, 117
Annals of the Bhandarkar Or. Res. Institute 48 (f.n.4)
Annual Rep. on Indian Epigraphy (ARIE) 5 (f.n. 1), 8 (f.n.3), 11 (f.n.2), 39
(f.n. 4), 68 (f.n. 5), 90 (f.n. 3), 99 (f.n. 1), 111 (f.n. 7)
Annual Rep. on South Indian Epigraphy
(ARSIE) 103 (f.n. 1), 105 (f.n. 4)
Annual Rep. of the Sardar Museum and Jumna
Public Library, Jodhpur ................................. 63
Annual Rep. on the working of the Rajputana
Museum, Ajmer 53 (f.n. 2), 67 (f.n. 1), 68 (f.n. 6)
'Antiquities of Kalna', heading of an article
by Abdul-Wali ............................................ 19 (f.n. 3)
Antur, a place in central India .......................... 114
'Aqil, probable name of a person ...................... 107, 108
Arabic History of Gujarat, see also Zafar-ul-
Wali .......................................................... 53 (f.n.3)
Archaeological Museum, Amber, inscriptions
from .......................................................... 57
—, Bijapur, inscriptions from ......................... 71
—, Gwalior, inscriptions from ......................... 119
Archaeological Remains and Excavations at
Sambhar ..................................................... 57 (f.n.1)
Archaeological Survey of India Reports 1 (f.n. 1),
6 (f.n. 4), 9 (f.n. 2), 16 (f.n. 1), 19 (f.n. 3), 26 (f.n. 1), 33 (f.n. 2),
54 (f.n. 2), 71 (f.n. 1), 112 (f.n. 5)
—, U.P. ......................................................... 46 (f.n. 1)
Arhaat-Din Kā Jhonpa, at Ajmer ..................... 51
Arasān, see Asadu'd-Din Arasān.
Asadu'd-Din Arasān, governor of Chitor
under the early Tughluqs ............................... 67, 68, 69
Asadu'lı-Haç wa'd-Din, titles of Dā'ud Khān
Bengal Khān, governor of Bihar ..................... 8
Ashraf, Dr. K. M., author ............................... 121 (f.n. 2)
Ashī, a place in central India ......................... 116
Askari, Prof. S. H. 8 (f.n. 3), 11 (& f.n. 1),
29 (f.n. 4)
'Akṣart, Salāḥu'd-Din Taqt, a saint .................. 13
Assam, a province ........................................ 47, 60
Assam Provincial Museum, Gauhati, inscrip-
tion in ....................................................... 28 (f.n. 1), 33
Āṭtānā of Shāh Nīmatu'llāh, at Gaur ................ 35
Āḥār Mahal, in Bijapur ................................ 74, 70, 82
Aurangabad, district of Bombay ..................... 114
Aurangzeb, Mughal emperor 40, 46, 47, 61, 52,
59, 60, 63, 65, 81, 82, 89, 99, 102
Aurangzeb and His Times, by Faruqi ............... 60 (f.n. 2)

Pages

Awadh, a province ...................................... 43, 44
Ayāq, father of Malik Tāj'u'd-Duwāl Ḍahm ........................................ 89, 90
Azamgarh, a place ...................................... 45
A'zam Shāh, see Ghīyāṭu'd-Dīn A'zam Shāh.
Azimabad, a place .................................... 45, 46

B

Bābur, Zahiru'd-Dīn Muḥammad, Mughal
emperor .................................................. 54, 61, 62
Badr Shāh, a saint ..................................... 41
Badr Shāhī, title of Ghīyāṭu'd-Dīn Maḥmūd
of Bengal, see also Al-Badr Shāhī ................. 39, 41
Bağhār Khān, a personage mentioned in
inscriptions .............................................. 77
Bahā, father of Maliku'sh-Sharq, Naṣīr ........... 11, 12
Bāhādur Shāh, Ghīyāṭu'd-Dīn, Sur ruler of
Bengal ...................................................... 28 (& f.n. 6), 29
Bahol Shah, variant of Buholī Shāh (s.v.) ....... 53
Bahrampur, a place ..................................... 45
Bairam Shīhī, epitaph of .............................. 29, 30
Baksar, a place .......................................... 45
Bahāghī, Rustam, see Sher Khān Maḥmūd
Bek ............................................................. 45
Baland Shahr, a place ................................ 45
Bamba't, i.e., Bombay ................................ 45, 66
Bāmīdev, son of Nāthū, Maṭṭu'ı-Islām
builder of a step-well at Sambhar ........................ 57, 58, 59
Banaras, a city .......................................... 45, 46
Banda, a town .......................................... 45
Banerjee, R. D. ........................................ 1 (f.n. 1)
Bara Bazar, in Burdwan district of Bengal ....... 20
Barasīly, a town in U. P. .............................. 45
Barant, Diyaū'd-Dīn, author of the Tārīkh-i-
Fruz Shāhī ........................................ 68 (f.n. 1), 90 (& f.n. 1), 110
(& f.n. 2), 111 (f.n. 5), 121
(& f.n. 3)
Bābāk Shāh, Sultaın Rukn'u'd-Dīn, of
Bengal .................................................... 13, 14 (& f.n. 4), 15, 28, 47, 48
Bardwan, a town in Bengal ......................... 45
Bārīka Sāyīds, a community ......................... 81
Barua, a modern writer .............................. 33
Bāshtīn's-Salṭānī, history of Bijapur ............... 81 (f.n. 1)
Bāghr Sultānī, mentioned in an inscription .... 94
Bāshīrūd-Dīn Ahmad, author ........................ 73 (& f.n. 1), 74, 75 (f.n. 5), 76 (& f.n. 2), 80
(& f.n. 1), 81 (f.n. 2), 85 (f.n. 1)
Batthagarh, a place in central India .............. 109, 110
Bayang, a place in Bengal ........................... 15
Bāyāzīd Shāh, Shihāb'u'd-Dīn, sultan of
Bengal ...................................................... 7 (f.n. 7)
Bayley Sarai, a building in Bihar Sharif ......... 9
Bayūr, Malik Ibrāhīm (s.v.), ancestor of the
martial Malik Muslim race of Bihar ............... 6, 7, 8
Beale, T. W., author of Miftāh'u't-Tawārīkh ..... 6 (f.n. 6)
<table>
<thead>
<tr>
<th>Index</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Belgaum, a city</td>
<td>71 (f.n. 1), 72</td>
</tr>
<tr>
<td>Bellary, district, in Mysore</td>
<td>76 (f.n. 4)</td>
</tr>
<tr>
<td>Bengal</td>
<td>1, 6 (f.n. 3), 7, 8, 10 (f.n. 5), 13, 16, 17, 18 (f.n. 3), 19 (f.n. 3), 20, 24, 25, 28, 33, 36, 37 (f.n. 2), 38, 39, 47, 48, 110 (f.n. 4)</td>
</tr>
<tr>
<td>Bengal, Past and Present</td>
<td>19 (f.n. 3)</td>
</tr>
<tr>
<td>Berar, a province</td>
<td>109</td>
</tr>
<tr>
<td>Betwa, a river</td>
<td>123 (f.n. 2)</td>
</tr>
<tr>
<td>Beveridge, H., author</td>
<td>16 (f.n. 2), 26 (f.n. 4), 38 (f.n. 2), 40, 41 (f.n. 1)</td>
</tr>
<tr>
<td>Bhagulpur, a city</td>
<td>14 (f.n. 4), 45</td>
</tr>
<tr>
<td>Bharta, Ithasa Samshodhaka Mandala, Poona</td>
<td>87</td>
</tr>
<tr>
<td>Bhapatpur, a city</td>
<td>61</td>
</tr>
<tr>
<td>Bhattacharya, A. K.</td>
<td>37 (f.n. 2), 3, 5, 38, 107 (f.n. 1), 108</td>
</tr>
<tr>
<td>Bhattacharya, K. Chand, inscription concerning the polo of, from Nagpur</td>
<td>63</td>
</tr>
<tr>
<td>Bhavnagar, erstwhile state in Saurashtra</td>
<td>80 (f.n. 2)</td>
</tr>
<tr>
<td>Bhopal, a city</td>
<td>45</td>
</tr>
<tr>
<td>Bidyapur, old name of Bijapur (s.v.)</td>
<td>76</td>
</tr>
<tr>
<td>Bihar</td>
<td>1, 6 (f.n. 3), 7, 8, 9, 10 (f.n. 5), 11, 12, 48</td>
</tr>
<tr>
<td>Bihar Sharif, a town in Patna district of Bihar</td>
<td>6, 8, 9, 10, 11, 12, 20 (f.n. 5)</td>
</tr>
<tr>
<td>Bijapur, a city</td>
<td>71, 73, 75, 76, 80, 81, 85</td>
</tr>
<tr>
<td>Bijapur, district</td>
<td>87 (f.n. 4)</td>
</tr>
<tr>
<td>Bijapur Inscriptions, by Dr. M. Nazim</td>
<td>74 (f.n. 2)</td>
</tr>
<tr>
<td>Bijapur Kanara, mentioned in an inscription</td>
<td>76</td>
</tr>
<tr>
<td>Biral, a place in Bengal</td>
<td>17 (f.n. 1)</td>
</tr>
<tr>
<td>Bittal, variant of Baitul, a place in central India</td>
<td>45</td>
</tr>
<tr>
<td>Bloch, Dr.</td>
<td>10 (f.n. 3), 4, 3</td>
</tr>
<tr>
<td>Blochmann, H., author</td>
<td>1, 2, 4 (f.n. 3), 4, 5 (f.n. 2), 7 (f.n. 1), 3, 10 (f.n. 5), 6, 11 (f.n. 5), 6, 7, 9, 10, 11, 13 (f.n. 1), 14 (f.n. 3), 15 (f.n. 3), 16 (f.n. 4), 17 (f.n. 4), 19 (f.n. 2), 22 (f.n. 1), 4, 5, 23, 24 (f.n. 1), 23 (f.n. 4), 7, 9, 71 (f.n. 1), 72 (f.n. 1)</td>
</tr>
<tr>
<td>Boko, a village in Kamrup district of Assam</td>
<td>33</td>
</tr>
<tr>
<td>Bombay Gazetteer</td>
<td>71 (f.n. 1), 72 (f.n. 1), 87 (f.n. 1), 98 (f.n. 3)</td>
</tr>
<tr>
<td>Bombay State</td>
<td>5, 7, 76, 87, 89 (f.n. 6), 98 (f.n. 3), 114</td>
</tr>
<tr>
<td>Bourke, Mr. Walter</td>
<td>19, 25</td>
</tr>
<tr>
<td>B. R. Sen Museum, at Malda</td>
<td>28 (f.n. 3), 37</td>
</tr>
<tr>
<td>Brahmanaputra, river</td>
<td>33</td>
</tr>
<tr>
<td>Buchanan, a traveller</td>
<td>7</td>
</tr>
<tr>
<td>Bubahil Shah</td>
<td>53, 54</td>
</tr>
<tr>
<td>Bukhari, Y. K.</td>
<td>14 (f.n. 3), 43, 49, 57, 61</td>
</tr>
<tr>
<td>Bulletin of the Central Museum, Nagpur</td>
<td>116 (f.n. 1)</td>
</tr>
<tr>
<td>Burdwan, district in West Bengal</td>
<td>19, 20, 25</td>
</tr>
<tr>
<td>Burgess, J., author</td>
<td>71 (f.n. 1), 2, 72 (f.n. 1)</td>
</tr>
<tr>
<td>Burhan, Shaiub, son of Ya'qub, a saint</td>
<td>119, 120</td>
</tr>
<tr>
<td>Burhan-i-Mu'atir</td>
<td>77 (f.n. 1)</td>
</tr>
<tr>
<td>Burhan Nisam Shah, of Ahmadnagar</td>
<td>114, 115</td>
</tr>
<tr>
<td>Burhanpur, a town</td>
<td>115, 116 (f.n. 1)</td>
</tr>
<tr>
<td>C</td>
<td>1, 24, 33, 45, 46</td>
</tr>
<tr>
<td>Cambay, in Kaira district of Bombay</td>
<td>5 (f.n. 1), 111</td>
</tr>
<tr>
<td>Catalogue of Coins in the Indian Museum, Calcutta</td>
<td>39 (f.n. 1)</td>
</tr>
<tr>
<td>Catalogue of the Copperplate Grants preserved in the Madras Government Museum</td>
<td>104 (f.n. 1)</td>
</tr>
<tr>
<td>Central Museum, Nagpur</td>
<td>109, 117</td>
</tr>
<tr>
<td>Central Provinces</td>
<td>109, 114, 116</td>
</tr>
<tr>
<td>Chaghtai, Dr. M. A., author</td>
<td>81 (f.n. 4)</td>
</tr>
<tr>
<td>Chandni, a town in Madhya Pradesh</td>
<td>119, 122, 123 (f.n. 2), 124, 125</td>
</tr>
<tr>
<td>Chandpura, Mahalla in Bihar Sharif in Patna district</td>
<td>11</td>
</tr>
<tr>
<td>Chaturvedi, Chatubhujadas</td>
<td>61 (f.n. 1)</td>
</tr>
<tr>
<td>Choudhury, H. C., donor of an inscrptional tablet</td>
<td>17</td>
</tr>
<tr>
<td>Chishtaghuri, an office</td>
<td>121 (f.n. 2)</td>
</tr>
<tr>
<td>Chishtawalistan, alias Kamrup (s.v.)</td>
<td>33</td>
</tr>
<tr>
<td>Chishtapur, a place in Bihar</td>
<td>45</td>
</tr>
<tr>
<td>Chhota Takaia, a locality of Bihar Sharif</td>
<td>11</td>
</tr>
<tr>
<td>Chilla of Pir Baley Sahib, in Bijapur</td>
<td>73</td>
</tr>
<tr>
<td>Chinti Malal, at Bijapur</td>
<td>81</td>
</tr>
<tr>
<td>Chitor, now Chitorgarh</td>
<td>67, 68, 69 (f.n. 1)</td>
</tr>
<tr>
<td>Chronicles of the Pathan Kings of Delhi</td>
<td>112 (f.n. 1)</td>
</tr>
<tr>
<td>Chunargarh, a town in U. P.</td>
<td>45</td>
</tr>
<tr>
<td>Conjeeveram, a place</td>
<td>105, 106</td>
</tr>
<tr>
<td>Corpus Inscriptionum Bhavnagari</td>
<td>89 (f.n. 5), 7, 91 (f.n. 2), 92 (f.n. 3), 93 (f.n. 3), 99 (f.n. 3), 100 (f.n. 5), 1, 7, 10, 12, 101 (f.n. 2), 4, 6</td>
</tr>
<tr>
<td>Cousens, H., author</td>
<td>73 (f.n. 1), 74 (f.n. 1), 76 (f.n. 2), 80 (f.n. 1), 81 (f.n. 2), 83 (f.n. 1), 117 (f.n. 7)</td>
</tr>
<tr>
<td>Cunningham, A.</td>
<td>9 (f.n. 2), 15, 16 (f.n. 1), 3, 26 (f.n. 1), 5, 27 (f.n. 3), 28 (f.n. 2), 33 (f.n. 2), 54 (f.n. 2), 112 (f.n. 5)</td>
</tr>
<tr>
<td>Curator, Assam Provincial Museum, Gauhati</td>
<td>33</td>
</tr>
<tr>
<td>Curator, Sardar Museum, Jodhpur</td>
<td>63 (f.n. 1)</td>
</tr>
<tr>
<td>Curator, Victoria Hall Museum, Udaipur</td>
<td>70</td>
</tr>
<tr>
<td>Current Studies, magazine of Patna College</td>
<td>8 (f.n. 3)</td>
</tr>
<tr>
<td>Curzon Museum, Mathura</td>
<td>49</td>
</tr>
<tr>
<td>D</td>
<td>71, 72, 126</td>
</tr>
<tr>
<td>Dahir, occurring in Pawaya inscription</td>
<td>22, 23</td>
</tr>
<tr>
<td>Dahir, office of</td>
<td>113</td>
</tr>
<tr>
<td>Dammah, variant of Damoh (s.v.)</td>
<td>113</td>
</tr>
<tr>
<td>Damoh, in central India</td>
<td>109, 112, 113</td>
</tr>
<tr>
<td>Damoh, fort at</td>
<td>112, 113</td>
</tr>
</tbody>
</table>
EPGRAPHIA INDICA—ARABIC AND PERSIAN SUPPLEMENT

Pages

Dānapur, a place 45
Dānish, meaning of, also see Muḥammad Dānīsh 59(f. n. 3)
Darabār, a place near Gaur 15, 16
Dārā Shukhī, prince 47, 60
Darbhanga, a town in Bihar 11
Dargāh of Shāh Mājīs, at Kālna in Bengal 19
Darwīsh Muhammad, Ramzi, scribe of an inscription 64
Daryā Khān, tomb of, at Shahpur near Malda 38, 41
Dā'ūd Kararānī, Afghan ruler of Bengal 36
Dā'ūd Khān, Ulugh, father of Khānsādā Sulaimān 8, 9, 10
Dā'ūd Khān, Aṣadu'll-Ḥaq wa'd-Dīn Bangāl Khānī, governor of Bihar 8
Dā'ūd Khān Quraishī 49, 50
Daulet, daughter of Khwāja 'Ali, epigraph of 21, 22
Daulet Khān, mentioned in an inscription from Shahpur 40
Daya Ram Sahni, R. B. 57(&f. n. 1)
Deccan 87
Delhi, variant of Delhi 45, 46
Delhi 8, 45, 50, 59, 68, 90, 98, 110, 119
Delhi governors 99
Deopatīna 96 (&f. n. 2), 97 (f. n. 13), 98
Deoryani, tank in Sambhar 57
Desai, Z. A. 1, 33, 51, 53, 67, 71(f. n. 2), 76, 87, 89, 103, 100(f. n. 1), 119
Descriptive List of Inscriptions in Central Provinces and Berar 108(f. n. 5)
Dhānkhā, name of a place 45
Dhu'lāch, variant of Julīn (s.v.) 111
Dhusār, a caste 54, 55
Dictionary of Marathi Language, A 70(f. n. 9)
Dīlī, variant of Delhi 45
Dinajpur, a place 47, 48
District Gazetteer, Moradabad 46(f. n. 2), 47
Dūdān, an office 104, 105
Dixon, Col. 51
Dīyā'u'd-Dīn Barani, see Barani.
Dorn, translator of the Tārīkh-i-Sēr Shāhī 54(f. n. 3)
Duḷājī, variant of Julīn (s.v.) 110
Dutt, Dr. C. 26
Dyanchwari, a learned man 76(f. n. 4)

E

East Bengal 18(f. n. 2), 28
Elliot, H. 54(f. n. 3), 111(f. n. 1)
Epigraphia Indica (E. I.) 1(f. n. 1), 6(f. n. 5), 7(f. n. 1), 35(f. n. 4), 36(f. n. 3), 100(f. n. 4, 6), 110(f. n. 1, 3, 6)
Epigraphia Indica, Arabic & Persian Supplement 1 (f. n. 1), 14(f. n. 3), 47(f. n. 3), 89(f. n. 2), 91(f. n. 3), 92(f. n. 1), 97(f. n. 11)

Pages

Epigraphia Indo-Mesolemica (E.I.M) 1(&f. n. 1), 4(f. n. 2), 14(f. n. 2, 3), 20(f. n. 1), 28(f. n. 6), 37(f. n. 1), 43(f. n. 1), 48(f. n. 3), 51, 53(f. n. 3), 63(f. n. 1), 64(f. n. 2), 87(f. n. 2, 3, 4), 89(&f. n. 3), 96(f. n. 2), 114(f. n. 2), 119(f. n. 2), 123(&f. n. 2), 124(f. n. 1, 3, 4, 5), 125(f. n. 1, 2, 3)
Etawa, pargana of, in U.P. 105
Eunuch, Sultān Shāhzāda, ruler of Bengal 36
Euphrates, river 59

F

Faḍlu'llāh Ahmad, Abū Rajā, builder of a mosque 91, 92
Farābī-Mulk, title of Malik Abū'l-Fath Muḥammad (s.v.), son of Kamāl Naṣīhī 122, 123
Farākhī, a poet 75
Farrukh Siyar Bādghāsh, Moghul emperor 46, 47
104, 105
Faruqi, author 60(f. n. 2)
Fathgarh, a place 45, 46
Fath Gateway, in Bijapur 76
Fath La'ī, mentioned in an inscription 40
Fath Mahal, a building in Bijapur 83
Fathpur, a town 46, 46
Fath Shāh, an officer 83(&f. n. 1)
Firīshīa, author of the Tārīkh-i-Fīrūzā 58(f. n. 2), 59(&f. n. 1), 111(&f. n. 2), 114(f. n. 3), 121(f. n. 1, 5), 126(f. n. 4)
Firozshahr, variant of Fīrūz Shāh 91(f. n. 3)
Fīrūz, Sāyyid, father of Junāid 43, 46, 47
Firuzpur, near Gaur 16, 35
Firuzpur, near Sambhal 43, 46
Fīrūz Shāh, 'Alā'u'd-Dunyā wa'd-Dīn son of Nursh Shāh, of Bengal 24(&f. n. 7), 26
Fīrūz Shāh, Saiful-Dīn Abū'l-Muẓaffar, sultan of Bengal 16, 17 (& f. n.1), 18 (& f. n. 2), 19
Fīrūz Shāh, Tughluq 5, 6, 7, 8, 10, 18(f. n. 2), 37, 58, 110
Futūḥī-Salgāt 68(f. n. 2), 110(f. n. 2)

G

Gandhāra, a river 48
Garh Jari, north of Sherpur town in East Bengal 17
Gaud, variant of Gaur (s.v.) 24
Gauhati, in Assam 28(f. n. 1), 33, 47
Gaur, in Malda district of Bengal 13, 16(f. n. 3), 24 (& f. n. 7), 26, 28, 35 (& f. n. 4), 37, 41
Gayā, in Bihar 45
Gazetteer of the Bombay Presidency, see Bombay Gazetteer.
Gazetteer of Uluwar 54(f. n. 2)
Ghābī Pir, inscription from the tomb of, at Chittorgarh 68
Ghālib Khān, issues a qanunama 77, 78
<table>
<thead>
<tr>
<th>Pages</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Government of Rajasthan</td>
<td>Government of Rajasthan</td>
</tr>
<tr>
<td>61(&amp; f.n.1), 63</td>
<td>61(&amp; f.n.1), 63</td>
</tr>
<tr>
<td>Greagh, Surgeon-Major B., donor of inscriptive tables</td>
<td>Greagh, Surgeon-Major B., donor of inscriptive tables</td>
</tr>
<tr>
<td>Gujarat, a province</td>
<td>Gujarat, a province</td>
</tr>
<tr>
<td>53(f.n.3)</td>
<td>53(f.n.3)</td>
</tr>
<tr>
<td>89, 90</td>
<td>89, 90</td>
</tr>
<tr>
<td>96(f.n.1), 97, 98</td>
<td>96(f.n.1), 97, 98</td>
</tr>
<tr>
<td>(f.n.3)</td>
<td>(f.n.3)</td>
</tr>
<tr>
<td>——Sultanate</td>
<td>——Sultanate</td>
</tr>
<tr>
<td>89, 96, 99</td>
<td>89, 96, 99</td>
</tr>
<tr>
<td>Gujarati, language</td>
<td>Gujarati, language</td>
</tr>
<tr>
<td>101(f.n.8)</td>
<td>101(f.n.8)</td>
</tr>
<tr>
<td>Gumbad, a building in Nauganwa in Alwar district</td>
<td>Gumbad, a building in Nauganwa in Alwar district</td>
</tr>
<tr>
<td>54</td>
<td>54</td>
</tr>
<tr>
<td>Guna, district in Madhya Pradesh</td>
<td>Guna, district in Madhya Pradesh</td>
</tr>
<tr>
<td>119</td>
<td>119</td>
</tr>
<tr>
<td>Gwalior, a city</td>
<td>Gwalior, a city</td>
</tr>
<tr>
<td>45, 46, 119, 125</td>
<td>45, 46, 119, 125</td>
</tr>
<tr>
<td>——, state</td>
<td>——, state</td>
</tr>
<tr>
<td>123(f.n.2)</td>
<td>123(f.n.2)</td>
</tr>
</tbody>
</table>

**H**

<table>
<thead>
<tr>
<th>Pages</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Haibat Jang, title of 'Ali Tajallī</td>
<td>Haibat Jang, title of 'Ali Tajallī</td>
</tr>
<tr>
<td>Bahādur (s.v.)</td>
<td>Bahādur (s.v.)</td>
</tr>
<tr>
<td>43, 44</td>
<td>43, 44</td>
</tr>
<tr>
<td>Haidarābād i.e., Hyderabad</td>
<td>Haidarābād i.e., Hyderabad</td>
</tr>
<tr>
<td>45</td>
<td>45</td>
</tr>
<tr>
<td>Hājī, meaning of</td>
<td>Hājī, meaning of</td>
</tr>
<tr>
<td>38</td>
<td>38</td>
</tr>
<tr>
<td>Hājī Daibr, author of the Arabic History of Gujarat</td>
<td>Hājī Daibr, author of the Arabic History of Gujarat</td>
</tr>
<tr>
<td>53(f.n.3)</td>
<td>53(f.n.3)</td>
</tr>
<tr>
<td>Hājī Darwīsh Muhammad, Ramzi, see Darwīsh Muhammad Ramzi</td>
<td>Hājī Darwīsh Muhammad, Ramzi, see Darwīsh Muhammad Ramzi</td>
</tr>
<tr>
<td>89</td>
<td>89</td>
</tr>
<tr>
<td>Hamīd, son of Ahmad, builder of a mosque</td>
<td>Hamīd, son of Ahmad, builder of a mosque</td>
</tr>
<tr>
<td>89 &amp;f.n.7), 90</td>
<td>89 &amp;f.n.7), 90</td>
</tr>
<tr>
<td>Hamipur, a town in U. P.</td>
<td>Hamipur, a town in U. P.</td>
</tr>
<tr>
<td>45, 90</td>
<td>45, 90</td>
</tr>
<tr>
<td>Handerson, author</td>
<td>Handerson, author</td>
</tr>
<tr>
<td>104(f.n.1)</td>
<td>104(f.n.1)</td>
</tr>
<tr>
<td>Hansa Gopal</td>
<td>Hansa Gopal</td>
</tr>
<tr>
<td>104, 105, 106</td>
<td>104, 105, 106</td>
</tr>
<tr>
<td>Hansa Gopal, see Hansa Gopal</td>
<td>Hansa Gopal, see Hansa Gopal</td>
</tr>
<tr>
<td>Hānī, a town in East Punjab</td>
<td>Hānī, a town in East Punjab</td>
</tr>
<tr>
<td>45</td>
<td>45</td>
</tr>
<tr>
<td>Hanumāna, god</td>
<td>Hanumāna, god</td>
</tr>
<tr>
<td>104</td>
<td>104</td>
</tr>
<tr>
<td>Ḥāsan Khān, Mewāt, a noble</td>
<td>Ḥāsan Khān, Mewāt, a noble</td>
</tr>
<tr>
<td>54(f.n.3)</td>
<td>54(f.n.3)</td>
</tr>
<tr>
<td>Ḥātim</td>
<td>Ḥātim</td>
</tr>
<tr>
<td>107</td>
<td>107</td>
</tr>
<tr>
<td>Hatkhola, in Sylhet district</td>
<td>Hatkhola, in Sylhet district</td>
</tr>
<tr>
<td>14</td>
<td>14</td>
</tr>
<tr>
<td>Ḥāzara Beg, mosque of, at Raiṭhur</td>
<td>Ḥāzara Beg, mosque of, at Raiṭhur</td>
</tr>
<tr>
<td>75</td>
<td>75</td>
</tr>
<tr>
<td>Hirala, Raï Bahadur, author</td>
<td>Hirala, Raï Bahadur, author</td>
</tr>
<tr>
<td>109(f.n.2, 4, 5, 6), 110(f.n.1, 3, 6), 112(f.n.4), 114(f.n.1), 115(f.n.1), 116(f.n.1), 117(f.n.2)</td>
<td>109(f.n.2, 4, 5, 6), 110(f.n.1, 3, 6), 112(f.n.4), 114(f.n.1), 115(f.n.1), 116(f.n.1), 117(f.n.2)</td>
</tr>
<tr>
<td>History of Aurangzeb, by J. N. Sarkar</td>
<td>History of Aurangzeb, by J. N. Sarkar</td>
</tr>
<tr>
<td>65(f.n.3)</td>
<td>65(f.n.3)</td>
</tr>
<tr>
<td>History of Bengal, ed. J. N. Sarkar</td>
<td>History of Bengal, ed. J. N. Sarkar</td>
</tr>
<tr>
<td>7(f.n.7), 18(f.n.2), 24(f.n.6), 33(f.n.1), 39(f.n.2)</td>
<td>7(f.n.7), 18(f.n.2), 24(f.n.6), 33(f.n.1), 39(f.n.2)</td>
</tr>
<tr>
<td>History of India, by Elliot</td>
<td>History of India, by Elliot</td>
</tr>
<tr>
<td>54(f.n.3), 111(f.n.1)</td>
<td>54(f.n.3), 111(f.n.1)</td>
</tr>
<tr>
<td>Hodiwala, S. H., author</td>
<td>Hodiwala, S. H., author</td>
</tr>
<tr>
<td>54(f.n.3), 111(f.n.6)</td>
<td>54(f.n.3), 111(f.n.6)</td>
</tr>
<tr>
<td>Hoogly, district of Bengal</td>
<td>Hoogly, district of Bengal</td>
</tr>
<tr>
<td>14(f.n.4)</td>
<td>14(f.n.4)</td>
</tr>
<tr>
<td>Horn, Paul, author</td>
<td>Horn, Paul, author</td>
</tr>
<tr>
<td>7(f.n.1), 9(f.n.1, 3, 4, 8), 10(f.n.1), 11(f.n.5, 6), 12(f.n.1, 4, 5, 7, 9, 11), 14(f.n.1), 36</td>
<td>7(f.n.1), 9(f.n.1, 3, 4, 8), 10(f.n.1), 11(f.n.5, 6), 12(f.n.1, 4, 5, 7, 9, 11), 14(f.n.1), 36</td>
</tr>
<tr>
<td>Huda-mukha, front portion of the main gate of a fort so called</td>
<td>Huda-mukha, front portion of the main gate of a fort so called</td>
</tr>
<tr>
<td>76</td>
<td>76</td>
</tr>
<tr>
<td>Hulmuk, variant of Huda-mukha (s. v.)</td>
<td>Hulmuk, variant of Huda-mukha (s. v.)</td>
</tr>
<tr>
<td>76</td>
<td>76</td>
</tr>
<tr>
<td>I</td>
<td>Pages</td>
</tr>
<tr>
<td>------------</td>
<td>-------</td>
</tr>
<tr>
<td>Ibn-i-Battūta</td>
<td>4, 110 (&amp; f.n.2, 4, 8), 112 (f.n.1)</td>
</tr>
<tr>
<td>Ibrāhīm, name of Malik Ibrāhīm Bayyūs (s.v.), governor of Bihar</td>
<td>6, 7, 8</td>
</tr>
<tr>
<td>Ibrāhīm, son of Sikandar Lodi, see Ibrāhīm Shāh Lodī</td>
<td></td>
</tr>
<tr>
<td>Ibrāhīm, Ṣāqī, king of Jaunpur</td>
<td>11, 12</td>
</tr>
<tr>
<td>Ibrāhīm 'Ādi Shāh, of Bijapur</td>
<td>58</td>
</tr>
<tr>
<td>Ibrāhīm Nāma</td>
<td>76</td>
</tr>
<tr>
<td>Ibrāhīm Shāh Lodī, king of Delhi</td>
<td>22, 23, 119, 122, 123</td>
</tr>
<tr>
<td>Ikhtiṣās Khān, title of Sayyid Junāsid (s.v.)</td>
<td>47</td>
</tr>
<tr>
<td>Ikhtiya'īr Khān Gujārāst, a Bijapur noble</td>
<td>80, 81</td>
</tr>
<tr>
<td>Ilāhī Bakhsh, al-Ḥusayn al-Angrezābādī, author of Khwarizm-i-Jahān Nūmā</td>
<td>16, 26 (f.n.4), 36, 38 (&amp; f.n.2), 39, 41</td>
</tr>
<tr>
<td>Ilyās Shāh, Shamsu'd-Dīn, sultan of Bengal</td>
<td>7, 8, 20, 33</td>
</tr>
<tr>
<td>Indian Antiquary</td>
<td>71(f.n.1), 96, 123</td>
</tr>
<tr>
<td>Indian Historical Quarterly</td>
<td>123 (f.n.2)</td>
</tr>
<tr>
<td>Indore, a city</td>
<td>45, 46</td>
</tr>
<tr>
<td>Inscriptions in the Central Provinces and Bearer (ICPB)</td>
<td>109 (&amp; f.n. 2, 5, 110 (f.n. 3), 112 (f.n. 4), 114 (f.n. 1), 115 (f.n. 1), 116 (f.n. 1), 117 (f.n. 2))</td>
</tr>
<tr>
<td>Iqrār Khān, Ulugh, mentioned in an inscription from Ghazipur</td>
<td>42, 47, 48</td>
</tr>
<tr>
<td>Iran, also see Persia</td>
<td>32 (f.n. 1)</td>
</tr>
<tr>
<td>'Īsā, Jesus Christ</td>
<td>56</td>
</tr>
<tr>
<td>'Īsānī, author of Fatāhū's-Salāfīn</td>
<td>88 (f.n. 2), 110</td>
</tr>
<tr>
<td>(&amp; f.n. 2, 4, 7), 111 (&amp; f.n. 4), 121 (&amp; f.n. 4)</td>
<td></td>
</tr>
<tr>
<td>'Isawī, surname of Iskandar, see Iskander</td>
<td>37, 41, 42, 63</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>J</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jabalpur, a city</td>
<td>45</td>
</tr>
<tr>
<td>Jadunath Sarkar, see Sarkar, J. N.</td>
<td></td>
</tr>
<tr>
<td>Jāgīrādār, meaning lord of the district, Muqī' so translated</td>
<td>12 (f.n.10)</td>
</tr>
<tr>
<td>Jahāngīr, Mughal emperor</td>
<td>50, 56, 115, 116</td>
</tr>
<tr>
<td>Jahāngīr Khān, constructor of a garden</td>
<td>103</td>
</tr>
<tr>
<td>Jain temple, at Naugaran</td>
<td>54 (f.n. 1)</td>
</tr>
<tr>
<td>Jaipur, city and district of Rajasthan</td>
<td>57, 61 (f.n. 1), 70</td>
</tr>
<tr>
<td>Jajnagar</td>
<td>48, 120</td>
</tr>
<tr>
<td>Jalāl</td>
<td>126</td>
</tr>
<tr>
<td>Jalāl, son of Zakariyya</td>
<td>53, 54</td>
</tr>
<tr>
<td>Jalāl Isahāk</td>
<td>110</td>
</tr>
<tr>
<td>Jalālu'd-Dīn Ahsan, see Ahsan</td>
<td></td>
</tr>
<tr>
<td>Jalālu'd-Dīn Muhammad Akbar Bādshāh, see Akbar</td>
<td></td>
</tr>
<tr>
<td>Jalālu'l-Islām wa-l-Musulmin, titles of Shaikh Dhū'n-Nūn (s.v.), son of Mahmud</td>
<td>13</td>
</tr>
<tr>
<td>Jallāl Khoja</td>
<td>109</td>
</tr>
<tr>
<td>Jamālī, mentioned in an inscription</td>
<td>83</td>
</tr>
<tr>
<td>Jamālu'd-Dīn, title of Shaikh Mas'ūd, see Mas'ūd.</td>
<td></td>
</tr>
<tr>
<td>Janjira, in Kolaba district of Bombay</td>
<td>76</td>
</tr>
<tr>
<td>Jannat Khān, Khān-i-A'zām, Nābū-ghālibat of 'Ādi Shāh</td>
<td>74, 75</td>
</tr>
<tr>
<td>Jaunpur, city and district</td>
<td>11 (&amp; f.n. 6), 45, 46</td>
</tr>
<tr>
<td>Jodhpur, city and district</td>
<td>63 (&amp; f.n. 1), 65</td>
</tr>
</tbody>
</table>

<p>| Journal of the Asiatic Society of Bengal (JASB) | 1 (f.n. 1), 6 (f.n. 5), 7 (f.n. 1), 10 (f.n. 5), 13 (f.n. 1), 15 (f.n. 3), 16 (f.n. 2, 4), 17 (f.n. 4), 19 (f.n. 2), 22 (f.n. 1), 24 (f.n. 1, 6), 25 (f.n. 1, 2), 28 (f.n. 2, 3), 36 (f.n. 2), 38 (f.n. 2), 47 (f.n. 3), 48 (f.n. 1), 2) |
| Letters (JAS) | 1(f.n. 1), 37 (f.n. 2), 40, 107 (f.n. 1), 121 (f.n. 2) |
| Journal of the Bihar and Orissa Research Society | 7 (f.n. 5) |</p>
<table>
<thead>
<tr>
<th>INDEX</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>K</strong></td>
<td></td>
</tr>
<tr>
<td>Jowar, in Mymensingh district of East Bengal</td>
<td>28</td>
</tr>
<tr>
<td>Julachi, Malik, variant of Juljin (s.v.)</td>
<td>109, 110</td>
</tr>
<tr>
<td>Juljin, see Juljin.</td>
<td></td>
</tr>
<tr>
<td>Juljin, Malik, a noble under Tughluq Shâh</td>
<td>109 (f.n. 1), 110 (f.n. 3, 5), 111, 112</td>
</tr>
<tr>
<td>Juma Khan (recte, Júnâ Khan)</td>
<td>89 (f.n. 7)</td>
</tr>
<tr>
<td>Junagadh 89, 99 (f.n. 3, 5), 100 (f.n. 9), 101 (f.n. 1)</td>
<td></td>
</tr>
<tr>
<td>Kabiruddin Ganj, locality in Bihar Sharif</td>
<td>10</td>
</tr>
<tr>
<td>Kabul</td>
<td>60</td>
</tr>
<tr>
<td>Kaira, district, in Bombay</td>
<td>5</td>
</tr>
<tr>
<td>Kaithal, town in East Punjab</td>
<td>110</td>
</tr>
<tr>
<td>Kalamb, near Yeotmal in Bombay State</td>
<td>114</td>
</tr>
<tr>
<td>Kalichak, in Malda district of Bengal</td>
<td>37</td>
</tr>
<tr>
<td>Kain, in Burdwan district of Bengal</td>
<td>19, 25, 28</td>
</tr>
<tr>
<td>Kalpi, a town in Jalaun district of U. P</td>
<td>45, 46</td>
</tr>
<tr>
<td>Kâmalâdînâ, variant of Kamâlu'd-Din (Khalram) (s.v.)</td>
<td>58</td>
</tr>
<tr>
<td>Kamâlu'd-Din, Maulânâ</td>
<td>58</td>
</tr>
<tr>
<td>Kamâlu'd-Din Malik</td>
<td>58</td>
</tr>
<tr>
<td>Kamâlu'd-Din Ahmad Khâram, Malik'ul-Shâq, Malik</td>
<td>57, 58</td>
</tr>
<tr>
<td>Kâmrân, prince Muhammad, son of Bâbur</td>
<td>61, 62</td>
</tr>
<tr>
<td>Kamrupnagar, see Kamrup.</td>
<td></td>
</tr>
<tr>
<td>Kamrup, district, in Assam</td>
<td>33</td>
</tr>
<tr>
<td>Kanpur, i.e., Kanpur</td>
<td>45, 46</td>
</tr>
<tr>
<td>Kar, R. C.</td>
<td>2</td>
</tr>
<tr>
<td>Kara, a town near Allahabad</td>
<td>45</td>
</tr>
<tr>
<td>Kârád, in Satara district of Bombay</td>
<td>87</td>
</tr>
<tr>
<td>Kârawal Virâpura, in Bellary district of Mysore</td>
<td>76 (f.n. 4)</td>
</tr>
<tr>
<td>Kârrârâl, see Dâ'ud Kârrârâl.</td>
<td></td>
</tr>
<tr>
<td>Karnal, a town in East Punjab</td>
<td>45</td>
</tr>
<tr>
<td>Kâtra, old fort of Malda</td>
<td>16</td>
</tr>
<tr>
<td>Khâlf a't-Tâbrizî, scribe of an inscription</td>
<td>115, 116</td>
</tr>
<tr>
<td>Khâlid</td>
<td>17</td>
</tr>
<tr>
<td>Khân, title of</td>
<td>47</td>
</tr>
<tr>
<td>Khandesh, district</td>
<td>98 (f.n. 3)</td>
</tr>
<tr>
<td>Khane-ajamatabâne Mojama Gâlibkhâna, see Qâlib Khân.</td>
<td></td>
</tr>
<tr>
<td>Khân-i-A'zam Jannat Khân, see Jannat Khân.</td>
<td></td>
</tr>
<tr>
<td>Khân-i-A'zam Malik Moh Khân, see Malik.</td>
<td></td>
</tr>
<tr>
<td>Mah Khân.</td>
<td></td>
</tr>
<tr>
<td>Khân-i-Jâhân, a title</td>
<td>35, 36</td>
</tr>
<tr>
<td>Khân-i-Jâhân, minister of Barbak Shâh of Bengal</td>
<td>36</td>
</tr>
<tr>
<td>Khân-i-Jâhân Bâriha, Sayyid</td>
<td>47</td>
</tr>
<tr>
<td>Khân-i-Khânân, 'Abdul-Rahîm Khân</td>
<td>115, 116</td>
</tr>
<tr>
<td>Khân-i-Khânân-i-Thanî, title of Mahâbat Khân (s.v.)</td>
<td>65</td>
</tr>
<tr>
<td>Khân Muhammad, governor of Belgaum</td>
<td>71</td>
</tr>
<tr>
<td>Khânzâda, a clan</td>
<td>8, 9 &amp; (f.n. 2), 10, 54</td>
</tr>
<tr>
<td>Khânzâda, Sulaimân, see Sulaimân.</td>
<td></td>
</tr>
<tr>
<td>Khare, G. H.</td>
<td>87</td>
</tr>
<tr>
<td>Khâapa-i-Fûl, office held by Malik</td>
<td></td>
</tr>
<tr>
<td>Asad (s.v.)</td>
<td>99 (f.n. 2)</td>
</tr>
<tr>
<td>Khâsîmî'ul-Fâtâh</td>
<td>69 (f.n. 1)</td>
</tr>
<tr>
<td>Khîçhîbâd, Chitor so named</td>
<td>69 (f.n. 1)</td>
</tr>
<tr>
<td>Khîjr Khân, prince, son of 'Alâ'ud-Dîn Khâlij</td>
<td>68, 69 (f.n. 1)</td>
</tr>
<tr>
<td>Khîtura, a place</td>
<td>82</td>
</tr>
<tr>
<td>Khudâwand Khân, see Qiwâmû'd-Dîn.</td>
<td></td>
</tr>
<tr>
<td>Khulilmn, variant reading of Juljin (s.v.)</td>
<td>110, 111</td>
</tr>
<tr>
<td>Khurhâla, a province of Iran</td>
<td>116</td>
</tr>
<tr>
<td>Khûrâb-i-Jâhân Nûsâ</td>
<td>16 (f.n. 2), 36, 38 (f.n. 2)</td>
</tr>
<tr>
<td>Khûrâb, Majlis-i-Ulugh, builder of a mosque in Malda</td>
<td>14 (f. n. 3)</td>
</tr>
<tr>
<td>Khûrâb Khân, Khân-i-Mu'azzam, builder of mosques</td>
<td>14 (f.n. 2, 3)</td>
</tr>
<tr>
<td>Khûserâ Khân, sultan of Delhi</td>
<td>68</td>
</tr>
<tr>
<td>Khwâja Ahmad Ayâk, see Ahmad Ayâk.</td>
<td></td>
</tr>
<tr>
<td>Khwâja 'Ali, father of Daulat</td>
<td>22</td>
</tr>
<tr>
<td>Khwâja 'Ilyâ, son of 'Ulî</td>
<td>10, 11</td>
</tr>
<tr>
<td>Khwâja Sumbul</td>
<td>75, 76</td>
</tr>
<tr>
<td>Khîlaqiyâ, a place</td>
<td>105 (f.n. 2)</td>
</tr>
<tr>
<td>Khîlpolâyagu, variant of the above</td>
<td>105</td>
</tr>
<tr>
<td>Kirát Chand, Bhaîtâzâ, pposâl of, at Nagaur</td>
<td>63</td>
</tr>
<tr>
<td>Koil, a village near Aligarh in U.P.</td>
<td>22, 23</td>
</tr>
<tr>
<td>Kolâlu, district in Bombay</td>
<td>76</td>
</tr>
<tr>
<td>Kohâ, a town in Mathura district of U.P.</td>
<td>49</td>
</tr>
<tr>
<td>Kosta, a town in Rajasthan</td>
<td>45, 46</td>
</tr>
<tr>
<td>Koyâna, a river</td>
<td>87</td>
</tr>
<tr>
<td>Krishna, a river</td>
<td></td>
</tr>
<tr>
<td>Kul Chand, variant of Khuljin (s.v.)</td>
<td>111 (f.n. 1)</td>
</tr>
<tr>
<td>Kumarpur, a place</td>
<td>28 (f.n. 6)</td>
</tr>
<tr>
<td>Kuralâlî, Moh H.</td>
<td>6 (f.n. 4), 7 (f.n. 3)</td>
</tr>
<tr>
<td>Kusumba, a place</td>
<td>28 (f.n. 6)</td>
</tr>
<tr>
<td>L</td>
<td></td>
</tr>
<tr>
<td>Lahore</td>
<td>32, 60</td>
</tr>
<tr>
<td>Lakhnas 'i.e., Lucknow (s.v.)</td>
<td>45, 46</td>
</tr>
<tr>
<td>Lakhnauti</td>
<td>33, 110</td>
</tr>
<tr>
<td>Lâobilâ, a town in Bengal</td>
<td>47</td>
</tr>
<tr>
<td>List of Ancient Monuments in Bengal</td>
<td>18 (f.n. 2)</td>
</tr>
<tr>
<td>Presidência</td>
<td>87</td>
</tr>
<tr>
<td>List of Ancient Monuments in Bihar and Orissa</td>
<td>6 (f.n. 4)</td>
</tr>
<tr>
<td>Lucknow, a city</td>
<td>43</td>
</tr>
<tr>
<td>M</td>
<td></td>
</tr>
<tr>
<td>Ma'âti, i.e., Bahîmî</td>
<td>115 (f.n. 2)</td>
</tr>
<tr>
<td>Ma'â'thirî, Umarî</td>
<td>30 (f.n. 5), 47 (f.n. 2), 50 (f.n. 2, 3), 60 (f.n. 2)</td>
</tr>
<tr>
<td>Pages</td>
<td></td>
</tr>
<tr>
<td>-------</td>
<td></td>
</tr>
<tr>
<td>Ma'bar</td>
<td>110</td>
</tr>
<tr>
<td>Madras</td>
<td>103, 104</td>
</tr>
<tr>
<td>Madura, a city in South India</td>
<td>110</td>
</tr>
<tr>
<td>Magadha, old name of Bihar</td>
<td>7</td>
</tr>
<tr>
<td>Maghrib Shâh, tomb of, at Veraval</td>
<td>92</td>
</tr>
<tr>
<td>Mahaban, a place</td>
<td>50</td>
</tr>
<tr>
<td>Mahabat Khan, Sipah Sâlar Khân-i-Khânân-i-Thâni</td>
<td>65 (f.n.1)</td>
</tr>
<tr>
<td>Mahâjan</td>
<td>96 (f.n. 1)</td>
</tr>
<tr>
<td>Mahalla-i-Arâyân, in Nagaur</td>
<td>65</td>
</tr>
<tr>
<td>Maharâja Râm Singh, of Jaipur</td>
<td>59, 60</td>
</tr>
<tr>
<td>Maharâna Hammir</td>
<td>68</td>
</tr>
<tr>
<td>Mahdi Husain, Dr. A.</td>
<td>68 (f.n.4), 69 (f.n.4), 110 (f.n. 2, 4), 111 (f.n. 6)</td>
</tr>
<tr>
<td>Maharopur, near Gaur</td>
<td>16</td>
</tr>
<tr>
<td>Mahi Santosh, in Bengal</td>
<td>48</td>
</tr>
<tr>
<td>Mahmûd, father of Pirâg</td>
<td>88</td>
</tr>
<tr>
<td>Mahmûd, father of Shaikh Dhûn-Nun</td>
<td>13</td>
</tr>
<tr>
<td>Mahmudâbâda, see Muhammadabad</td>
<td></td>
</tr>
<tr>
<td>Mahmûd Bek, see Sher Khân</td>
<td></td>
</tr>
<tr>
<td>Mahmûd Shâh, father of Bârbâr Shâh of Bengal</td>
<td>14 (f.n. 4), 15, 16</td>
</tr>
<tr>
<td>Mahmûd Shâh, of the Tûghluq dynasty</td>
<td>11</td>
</tr>
<tr>
<td>Mahmûd Shâh Bahmanî</td>
<td>75</td>
</tr>
<tr>
<td>Mahmûd Shâh, Ghûyûd-Dîn, of the Sayyid dynasty of Bengal</td>
<td>26, 28, 33, 38, 39</td>
</tr>
<tr>
<td>Mahmûd Shâh Khalji, of Malwa</td>
<td>119, 121, 122</td>
</tr>
<tr>
<td>Mahmûd Shârûl, son of Ibrahim Shârûl, of Jaunpur</td>
<td>11, 12</td>
</tr>
<tr>
<td>Mahoba, a town in U. P.</td>
<td>90</td>
</tr>
<tr>
<td>Maiyâra, a city in U. P.</td>
<td>45, 46</td>
</tr>
<tr>
<td>Mejâlijard, occurring in an inscription</td>
<td>83</td>
</tr>
<tr>
<td>Majîla, a title, meaning of</td>
<td>53 (f.n.3)</td>
</tr>
<tr>
<td>Majilis A'yâ, builder of a mosque</td>
<td>16</td>
</tr>
<tr>
<td>Majilis-i-'Alî, meaning of</td>
<td>53 (f.n.3)</td>
</tr>
<tr>
<td>Majilis Sa'd, builder of a mosque</td>
<td>24</td>
</tr>
<tr>
<td>Majilis+i-Majilis, title of Muhammad, son of 'Ali (s.v.)</td>
<td>38</td>
</tr>
<tr>
<td>Majilis Ulugh Khurshid, see Khurshid</td>
<td></td>
</tr>
<tr>
<td>Malik Malâha, in Dîn, occurring in an inscription</td>
<td>15</td>
</tr>
<tr>
<td>Malayambat, a place in South India</td>
<td>105</td>
</tr>
<tr>
<td>Malda, a town</td>
<td>14 (f.n. 3), 16, 28 (f.n. 3), 37 (f.n. 2), 38, 40 (f.n. 2), 46</td>
</tr>
<tr>
<td>---, district</td>
<td>15, 35, 37</td>
</tr>
<tr>
<td>Maldegva Chaukhan</td>
<td>68</td>
</tr>
<tr>
<td>Malik, meaning of</td>
<td>14 (f.n.4)</td>
</tr>
<tr>
<td>Malik Asad, son of Mubarak 'Azz</td>
<td>97, 98, 99</td>
</tr>
<tr>
<td>Malik Asad, a Gujarati noble and thânâdâr of Mor Amli</td>
<td>99 (f.n. 2)</td>
</tr>
<tr>
<td>Malik Asadu'd-Dîn, see Asadu'd-Dîn</td>
<td></td>
</tr>
<tr>
<td>Arsalân</td>
<td></td>
</tr>
<tr>
<td>Malika Vâsy, see Bayyu, Malik</td>
<td></td>
</tr>
<tr>
<td>Malik Dâ'i'd Khân, see Dâ'i'd Khân, Malik</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Malik Ghâzî, cognomen of Tûghluq Shâh</td>
</tr>
<tr>
<td>Malik Habbat Nişâm Jâshghûri</td>
</tr>
<tr>
<td>Malik, Kamâlu'd-Daulat wa'd-Din, titles of Ahmad Khûram (s.v.)</td>
</tr>
<tr>
<td>Malik Mah Khân</td>
</tr>
<tr>
<td>Malik Muhammad</td>
</tr>
<tr>
<td>Malik Muhsinu'l-Mulk, a favourite noble of Ghiyûshû'd-Dîn Khâlij of Malwa</td>
</tr>
<tr>
<td>Malik Muslims, a community among Muslims of Bihar</td>
</tr>
<tr>
<td>Malik Şandâl, mosque of</td>
</tr>
<tr>
<td>Malik Sri Mubâraka, variant of (Malik) Mubârak (s.v.)</td>
</tr>
<tr>
<td>Malik Tâju'd-Duwâl Ahmad, son of Ayyâz, a governor</td>
</tr>
<tr>
<td>Malik Ulugh Masnad Khâg Malik, builder of a mosque</td>
</tr>
<tr>
<td>Maliku'g-Shârû, meaning of the title</td>
</tr>
<tr>
<td>Maliku'g-Shârû, Na'îr, son of Bahâ, governor of Bihar</td>
</tr>
<tr>
<td>Malik Yûzbek</td>
</tr>
<tr>
<td>Malwa</td>
</tr>
<tr>
<td>Mandu, a city</td>
</tr>
<tr>
<td>Mangrol, a town in Saurashtra</td>
</tr>
<tr>
<td>Marshmann, donor of an inscriptional tablet</td>
</tr>
<tr>
<td>Martin, compiler of Eastern India</td>
</tr>
<tr>
<td>Masnad, meaning of</td>
</tr>
<tr>
<td>Masnad-i-'Alî, meaning of the title</td>
</tr>
<tr>
<td>Masnad-i-'Alî 'Alâwâl Khân</td>
</tr>
<tr>
<td>Masnad-i-'Alî Yusuf Daulat Khân Husain Sûr</td>
</tr>
<tr>
<td>Mas'ûd, Makhâdh Shâkh Jamâlu'd-Dîn</td>
</tr>
<tr>
<td>Mathura, a city</td>
</tr>
<tr>
<td>Mau, a place</td>
</tr>
<tr>
<td>Mauvalli Muhammad Shuaib</td>
</tr>
<tr>
<td>Mar'âvî Shamsud-Dîn Ahmad</td>
</tr>
<tr>
<td>Mauvalli Zafar Hasan</td>
</tr>
<tr>
<td>Mecca, gateway in Bijapur</td>
</tr>
<tr>
<td>Mêlêâparû, a place in South India</td>
</tr>
<tr>
<td>Memoirs of Gaur and Pandua</td>
</tr>
<tr>
<td>Memoirs of Mahâmid bin Tûghluq</td>
</tr>
<tr>
<td>Mewat, a territory</td>
</tr>
<tr>
<td>Mîfâhû'ı-Tawârikh, by T. W. Beale</td>
</tr>
<tr>
<td>Mir'î'ât-i-Ahmad</td>
</tr>
<tr>
<td>Mir'î'ât-i-Sikhând$$</td>
</tr>
<tr>
<td>Mirganj, a town in Malda district</td>
</tr>
<tr>
<td>Mirzá Ibrahim Zubairi, author of Basâînán's-Salâfìs</td>
</tr>
<tr>
<td>Mirzapur, a town</td>
</tr>
<tr>
<td>Name</td>
</tr>
<tr>
<td>-------------------------------------------</td>
</tr>
<tr>
<td>Mirzā Rāja Jai Singh Kachhwāhā, of Amber</td>
</tr>
<tr>
<td>Mīthāshāh Bhang, mosque of</td>
</tr>
<tr>
<td>Mīthā, son of 'Umar, shāhār of Koil</td>
</tr>
<tr>
<td>Moizul-Haq, Dr. S.</td>
</tr>
<tr>
<td>Molesworth, J. T., compiler of a Marathi-</td>
</tr>
<tr>
<td>English dictionary</td>
</tr>
<tr>
<td>Monghyr, a town in Bihar</td>
</tr>
<tr>
<td>Moradabad, see Murtada</td>
</tr>
<tr>
<td>Mor Amlı, a place in Gujarat</td>
</tr>
<tr>
<td>Motley Calligraphy</td>
</tr>
<tr>
<td>Moṭā Darwāzā, at Prabhas Patan</td>
</tr>
<tr>
<td>Mu'āṣṣam Khān, general of Aurangzeb</td>
</tr>
<tr>
<td>Mu'āṣṣamul-Mulk, title of 'Alī Tajallī</td>
</tr>
<tr>
<td>Bahādur (s.v.)</td>
</tr>
<tr>
<td>Mubārak, father of Asad</td>
</tr>
<tr>
<td>Mubārak Shāh, Quṭb-ud-Dīn, Khaljī, king</td>
</tr>
<tr>
<td>of Delhi</td>
</tr>
<tr>
<td>Muḥammad, the Holy prophet 3, 27 (f.n. 2),</td>
</tr>
<tr>
<td>31, 37, 40, 48, 52, 73, 78, 80, 81, 82, 85</td>
</tr>
<tr>
<td>Muḥammad, wrong reading for Mīthā</td>
</tr>
<tr>
<td>Muḥammad, son of 'Alī</td>
</tr>
<tr>
<td>Muḥammad, prince, son of Fīruz Tughluq, see</td>
</tr>
<tr>
<td>also Muḥammad Shāh</td>
</tr>
<tr>
<td>Muḥammad, son of Kamāl Naṣfīl, see Abu'l-</td>
</tr>
<tr>
<td>Faṭḥ.</td>
</tr>
<tr>
<td>Muḥammadābūd, occurring in an inscription</td>
</tr>
<tr>
<td>from Bengal</td>
</tr>
<tr>
<td>——, occurring in an inscription from Bijapur</td>
</tr>
<tr>
<td>Muḥammad Akrāb, prince, son of Aurangzeb</td>
</tr>
<tr>
<td>Muḥammad al-'Aṭā, father of Ahmad</td>
</tr>
<tr>
<td>Muḥammad 'Alī Kark, superintendent of a</td>
</tr>
<tr>
<td>construction</td>
</tr>
<tr>
<td>Muḥammad 'Alī Shāh, king of Oudh</td>
</tr>
<tr>
<td>Muḥammad Amlī, son of Shamsu'd-Dīn</td>
</tr>
<tr>
<td>Muḥammad Qutb, builder of a well</td>
</tr>
<tr>
<td>Muḥammad Aurangzeb Bahādur, see</td>
</tr>
<tr>
<td>Aurangzeb</td>
</tr>
<tr>
<td>Muḥammad A'zām Shāh, son of Aurangzeb</td>
</tr>
<tr>
<td>Muḥammad bin Tughluq Shāh 4, 6, 59, 68 (f.n. 4)</td>
</tr>
<tr>
<td>Muḥammad Dānīgh, builder of a well</td>
</tr>
<tr>
<td>Muḥammad Hāshim</td>
</tr>
<tr>
<td>Muḥammad Jamādār, mosque of</td>
</tr>
<tr>
<td>Muḥammad Jamāl, composer of a record</td>
</tr>
<tr>
<td>Muḥammad Kāmār Bahādur, prince, see</td>
</tr>
<tr>
<td>Kāmārān</td>
</tr>
<tr>
<td>Muḥammad Khān Niyyāst, of Ashtī</td>
</tr>
<tr>
<td>Muḥammad Mahdī Shīrāzī, epitaph of</td>
</tr>
<tr>
<td>Muḥammad Shāh</td>
</tr>
<tr>
<td>Muḥammad Shāh, i.e., 'Allā'ud-Dīn Khaljī</td>
</tr>
<tr>
<td>Muḥammad Shāh, son of Ahmad Shāh of</td>
</tr>
<tr>
<td>Gujarat</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Name</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Muḥammad Shāh, Nāṣīr-ud-Dīn, son of</td>
<td></td>
</tr>
<tr>
<td>Fīruz Shāh, Tughluq</td>
<td>10, 11, 58</td>
</tr>
<tr>
<td>Muḥammad Shāh, son of Mūṣaffar Shāh, of</td>
<td></td>
</tr>
<tr>
<td>Gujarat</td>
<td>92, 94, 96</td>
</tr>
<tr>
<td>Muḥammad Shāh, son of Tughluq Shāh, see</td>
<td></td>
</tr>
<tr>
<td>Muḥammad bin Tughluq</td>
<td></td>
</tr>
<tr>
<td>Muḥammad Shāh Sīr, founder of the Sūr</td>
<td></td>
</tr>
<tr>
<td>dynasty of Afghans in Bengal</td>
<td></td>
</tr>
<tr>
<td>Mughal, meaning of</td>
<td></td>
</tr>
<tr>
<td>Multan</td>
<td>112 (f.n. 1)</td>
</tr>
<tr>
<td>Munawwar, father of Shihāb</td>
<td>22, 23</td>
</tr>
<tr>
<td>Muni Ram, a place</td>
<td>45</td>
</tr>
<tr>
<td>Musafī, meaning of the office of</td>
<td>12 (f.n. 10)</td>
</tr>
<tr>
<td>Muradabad, a city</td>
<td>47</td>
</tr>
<tr>
<td>——, district</td>
<td>46 (f.n. 2)</td>
</tr>
<tr>
<td>Murtadā, title of 'Alī (s.v.)</td>
<td>12</td>
</tr>
<tr>
<td>Murtadā Nizām Shāh, king of Ahmadnagar</td>
<td>114</td>
</tr>
<tr>
<td>Mūsā Qāḍān, see Shāhī Shāh Mūsā Qāḍān</td>
<td></td>
</tr>
<tr>
<td>Museum of Antiquities, Junagadh</td>
<td>89</td>
</tr>
<tr>
<td>Mūsafī, title of prophet Muḥammad (s.v.)</td>
<td>12, 23</td>
</tr>
<tr>
<td>Muḥaffazāt 'l-Islām, meaning of the term</td>
<td>57</td>
</tr>
<tr>
<td>Mūṣaffar, Shāh, the Habashi king of Bengal</td>
<td>14 (f.n. 3), 19, 20, 37</td>
</tr>
<tr>
<td>Myingsingh, district in East Bengal</td>
<td>17, 28</td>
</tr>
</tbody>
</table>

N

<table>
<thead>
<tr>
<th>Name</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nachgangon, a place</td>
<td>114, 115</td>
</tr>
<tr>
<td>Nagaur, a town in Rajasthan</td>
<td>63 (f.n. 1), 64</td>
</tr>
<tr>
<td>Nager, coastal belt of Saurashtra</td>
<td>99</td>
</tr>
<tr>
<td>Nagpur, a city</td>
<td>45, 109, 117</td>
</tr>
<tr>
<td>Nakhib-Bābd, an office</td>
<td>68</td>
</tr>
<tr>
<td>Nakhib-I-Haibat, an office</td>
<td>74, 75</td>
</tr>
<tr>
<td>Nandhar, in West Khandesh district of</td>
<td></td>
</tr>
<tr>
<td>Bombay state</td>
<td>98 (f.n. 3)</td>
</tr>
<tr>
<td>Narwar, a town</td>
<td>123, 124</td>
</tr>
<tr>
<td>Naṣir, son of Bahā, Maliku'ah-Shaq (s.v.)</td>
<td>11, 12</td>
</tr>
<tr>
<td>Naṣīrl-ud-Dawal, title of a governor of</td>
<td></td>
</tr>
<tr>
<td>Chanderi</td>
<td>124</td>
</tr>
<tr>
<td>Naṣīrl-Dawal, see Naṣīrl-ud-Dawal</td>
<td></td>
</tr>
<tr>
<td>Naṣīrl-Dawal wa-l-Dīn Zahir-ud-Islām</td>
<td></td>
</tr>
<tr>
<td>wa-l-Muslimin, titles of Amīr Khān</td>
<td>62</td>
</tr>
<tr>
<td>Naṣīrl-Dīn, see Naṣīrl-ud-Dawal.</td>
<td></td>
</tr>
<tr>
<td>Naṣīrl-Dīn, Maḥmūd, sultan of Delhi</td>
<td>110 (f.n. 6)</td>
</tr>
<tr>
<td>Page</td>
<td>Page</td>
</tr>
<tr>
<td>-------</td>
<td>-------</td>
</tr>
<tr>
<td>Nāṣiru'd-Dīn Ṭahmūd Shāh, sultan of Bengal</td>
<td>Pandal, in Malda district of Bengal</td>
</tr>
<tr>
<td>Nāṣiru'd-Dīn Muḥammad Shāh, of the Tughrūl dynasty, see Muḥammad Shāh, Nāṣiru'd-Dīn.</td>
<td>7,(f.n. 3), 8 (f.n. 1, 3)</td>
</tr>
<tr>
<td>Nāṣiru'd-Dunya wa'd-Dīn Abūl-Muṣaffar, titles of Nūgrāt Shāh (s.v.), sultan of Benga.</td>
<td>16, 35</td>
</tr>
<tr>
<td>Nāṭū, son of Gāngādev and father of Bāmdev</td>
<td>4, 5, 8</td>
</tr>
<tr>
<td>Nāṭū Dhūsār, father of Sarwar Khān Karori</td>
<td>Patna, a city</td>
</tr>
<tr>
<td>Naṭūlī, surname of Falābūl-Mulk (s.v.)</td>
<td>7 (f.n. 9), 8 (f.n. 1, 3)</td>
</tr>
<tr>
<td>Nauganwā, see Nauganwa.</td>
<td>6</td>
</tr>
<tr>
<td>Nauganwa</td>
<td>Paul Horn, see Horn, Paul.</td>
</tr>
<tr>
<td>Nawab Rasul Khanji Museum, at Juna-gadh</td>
<td>Parukusaha pādusaha, variant of Farrukh</td>
</tr>
<tr>
<td>Nawab Saadat-Ullah Khan, of Carnatic, see Sa'dat-ul-lah Khān.</td>
<td>Siyar Pādgāh (s.v.).</td>
</tr>
<tr>
<td>Nawwāb 'Abdu'l-Rahmān Khān-i-Khānān, see Khān-i-Khānān.</td>
<td>89, 96, 97</td>
</tr>
<tr>
<td>Nawwāb Sīpaḥ Sīlār Khān-i-Khānān, the second, titles of Mahābāt Khān (s.v.)</td>
<td>Pashanwād, originally Pashnavadra (s.v.), in Saurashtra.</td>
</tr>
<tr>
<td>Nazīm, Dr. M.</td>
<td>97</td>
</tr>
<tr>
<td>74 (f.n. 2), 75 (f.n. 4), 76 (f.n. 2), 77 (f.n. 2), 81 (f.n. 2)</td>
<td>Patan, Prabhās Patan (s.v.) so called</td>
</tr>
<tr>
<td>Nejīnījīl</td>
<td>89</td>
</tr>
<tr>
<td>Nepal</td>
<td>Patan Somnath, Prabhās Patan so called</td>
</tr>
<tr>
<td>Neville, H. R.</td>
<td>95 (f.n. 1)</td>
</tr>
<tr>
<td>(f.n. 2), 47 (f.n. 1)</td>
<td>Patan Sukhnath, occurring in an inscription</td>
</tr>
<tr>
<td>Nākhumbhās</td>
<td>Paṭhānwāḍī, mosque, at Prabhās Patan.</td>
</tr>
<tr>
<td>Niḍmāṭullāh Shāh</td>
<td>Pawāyā, fort at, named Iṣkandarabad (s.v.).</td>
</tr>
<tr>
<td>Niyažī, a clan of Afghans</td>
<td>123, 125, 126 (f.n. 2)</td>
</tr>
<tr>
<td>Nīfāmūd-Dīn Ahmad, historian</td>
<td>Peril, in Dacca district of East Bengal</td>
</tr>
<tr>
<td>Notes on Buildings and other Antiquarian remains at Bijnōpur</td>
<td>14</td>
</tr>
<tr>
<td>Nūr 'Ālam, a saint</td>
<td>(f.n. 4)</td>
</tr>
<tr>
<td>Nūrūd-Dīn Muḥammad Jahāngīr 'Adil</td>
<td>Persia</td>
</tr>
<tr>
<td>Bālaḥāsh Ghāzī, titles of Jahāngīr (s.v.)</td>
<td>2, 3 (f.n. 2), 13, 21, 29, 30, 77</td>
</tr>
<tr>
<td>Nūgrāt Shāh, son of Ḥusain Shāh, sultan of Bengal</td>
<td>‘Persian Inscriptions from Belgaum’, article by H. Blochmann</td>
</tr>
<tr>
<td>Ojha G. H., author</td>
<td>71 (f.n. 1)</td>
</tr>
<tr>
<td>67 (f.n. 1), 68 (f.n. 4, 5, 6)</td>
<td>Phulerao gate, in Jodhpur</td>
</tr>
<tr>
<td>Omar Khayyām, see also 'Umar Khayyām</td>
<td>65</td>
</tr>
<tr>
<td>Omeri, L. A.</td>
<td>Phurke, Panṣīt</td>
</tr>
<tr>
<td>107</td>
<td>76 (f.n. 3)</td>
</tr>
<tr>
<td>Orissa</td>
<td>Pirpāhādī, a hill near Bihar Sharif where the tomb of Ṣidrām Bāyyū is situated</td>
</tr>
<tr>
<td>33 (f.n. 2), 36</td>
<td>6</td>
</tr>
<tr>
<td>48, 107, 120</td>
<td>Pṛūr, son of Ṭahmūd</td>
</tr>
<tr>
<td>32 (f.n. 1)</td>
<td>Pīṭḥ Namāz, a job</td>
</tr>
<tr>
<td>107</td>
<td>75</td>
</tr>
<tr>
<td>90, 91, 92, 93, 94, 96 (f.n. 2), 98, 99</td>
<td>Poonā, a city</td>
</tr>
<tr>
<td>87</td>
<td>Powlett, Major</td>
</tr>
<tr>
<td>54 (f.n. 2, 4)</td>
<td>87</td>
</tr>
<tr>
<td>Prabhās, short form of Prabhās Patan (s.v.)</td>
<td>95 (f.n. 2)</td>
</tr>
<tr>
<td>Prabhās Patan, where the temple of Somnath is situated</td>
<td>96</td>
</tr>
<tr>
<td>89 (f.n. 6)</td>
<td>90, 91, 92, 93, 94, 96 (f.n. 2), 98, 99</td>
</tr>
<tr>
<td>Prince of Wales Museum, Bombay</td>
<td>71</td>
</tr>
<tr>
<td>Proceedings of the All India Oriental Conference</td>
<td>76 (f.n. 4)</td>
</tr>
<tr>
<td>Proceedings of the Asiatic Society of Bengal</td>
<td>1, 4 (f.n. 4), 22 (f.n. 4)</td>
</tr>
<tr>
<td>Proceedings of the Indian History Congress</td>
<td>22 (f.n. 4), 23 (f.n. 10)</td>
</tr>
<tr>
<td>Prophet Moses</td>
<td>85</td>
</tr>
</tbody>
</table>
| Prophet Muḥammad, Musṭafā (s.v.), see Muḥammad, the Holy Prophet. |}

Provincial Museum, Orissa.

Puran Chand Nahar, Shri, author

7 (f.n. 4, 5)
<table>
<thead>
<tr>
<th>Page</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Page 63, 64</td>
<td>7 (f.n. 7), 24 (&amp; f.n. 4), 36 (f.n. 6)</td>
</tr>
<tr>
<td>Page 51</td>
<td>51</td>
</tr>
<tr>
<td>Page 105</td>
<td>40, 41, 42</td>
</tr>
<tr>
<td>Page 101</td>
<td>15</td>
</tr>
<tr>
<td>Page 5</td>
<td>15</td>
</tr>
<tr>
<td>Page 95</td>
<td>46, 47</td>
</tr>
<tr>
<td>Page 104, 105</td>
<td>104, 105</td>
</tr>
<tr>
<td>Page 116 (f.n. 1), 117 (f.n. 1)</td>
<td>116 (f.n. 1), 117 (f.n. 1)</td>
</tr>
<tr>
<td>Page 37</td>
<td>37</td>
</tr>
<tr>
<td>Page 53 (f.n. 3)</td>
<td>53 (f.n. 3)</td>
</tr>
<tr>
<td>Page 121, 122</td>
<td>53 (f.n. 3)</td>
</tr>
<tr>
<td>Page 13</td>
<td>13</td>
</tr>
<tr>
<td>Page 12</td>
<td>12</td>
</tr>
<tr>
<td>Page 68 (f.n. 1)</td>
<td>68 (f.n. 1)</td>
</tr>
<tr>
<td>Page 128</td>
<td>128</td>
</tr>
<tr>
<td>Page 45, 46, 112</td>
<td>45, 46, 112</td>
</tr>
<tr>
<td>Page 45</td>
<td>45</td>
</tr>
<tr>
<td>Page 3</td>
<td>3</td>
</tr>
<tr>
<td>Page 66</td>
<td>66</td>
</tr>
<tr>
<td>Page 7</td>
<td>7</td>
</tr>
<tr>
<td>Page 17, 19</td>
<td>17, 19</td>
</tr>
<tr>
<td>Page 47 (&amp; f.n. 3)</td>
<td>47 (&amp; f.n. 3)</td>
</tr>
<tr>
<td>Page 47 (f.n. 3)</td>
<td>47 (f.n. 3)</td>
</tr>
<tr>
<td>Page 124, 125, 126</td>
<td>124, 125, 126</td>
</tr>
<tr>
<td>Page 114, 115</td>
<td>114, 115</td>
</tr>
<tr>
<td>Page 114</td>
<td>114</td>
</tr>
<tr>
<td>Page 114</td>
<td>114</td>
</tr>
<tr>
<td>Page 71, 82 (f.n. 1)</td>
<td>71, 82 (f.n. 1)</td>
</tr>
<tr>
<td>Page 46 (&amp; f.n. 3)</td>
<td>46 (&amp; f.n. 3)</td>
</tr>
<tr>
<td>Sambhar, in Jaipur district of Rajastan</td>
<td>57 &amp;f.n.1</td>
</tr>
<tr>
<td>Samugarh, a place near Agra</td>
<td>60</td>
</tr>
<tr>
<td>Sarasat, variant of Sarawati</td>
<td>96</td>
</tr>
<tr>
<td>Sardar Museum, Jodhpur</td>
<td>63 &amp;f.n. 1</td>
</tr>
<tr>
<td>Sarkar, J. N., historian</td>
<td>7(f.n. 7), 18(f.n. 2), 20(f.n. 3), 24(f.n. 6), 33(f.n. 1.4), 39(f.n. 2), 65(f.n. 3)</td>
</tr>
<tr>
<td>Sar lahkab, title of Ulugh Mammad-i-Khāṣ Malik (s.v.)</td>
<td>26</td>
</tr>
<tr>
<td>Sar naubat-i-gair mahalliyān, title of Khurshid Khan (s.v.)</td>
<td>14</td>
</tr>
<tr>
<td>Sarwar Khan, a noble of Bahādur Shāh Sūr of Bengal</td>
<td>29</td>
</tr>
<tr>
<td>Sarwar Khan Karbī, son of Nāθu Dhuṣar</td>
<td>54, 55</td>
</tr>
<tr>
<td>Satara, district of Bombay</td>
<td>87 &amp;f.n. 1</td>
</tr>
<tr>
<td>Satwanti, occurring in an inscription</td>
<td>96</td>
</tr>
<tr>
<td>Saurashtra</td>
<td>92, 96 (f.n. 1), 98 (f.n. 3), 99</td>
</tr>
<tr>
<td>Sayyfidin Firōz Shāh, variant of Saifīd-dīn Firūz Shāh (s.v.)</td>
<td>17(f.n. 1)</td>
</tr>
<tr>
<td>Sayyid Afdal, son of Sayyid Muḥammad Shāfir, epigraph of</td>
<td>81</td>
</tr>
<tr>
<td>Sayyid Ajmal, builder of a Jami' mosque in Bihar Sharif</td>
<td>11, 12, 13</td>
</tr>
<tr>
<td>Sayyid 'Alī Tabāṭabāī, author of Burhān-i-Mu'ādhir</td>
<td>77(f.n. 1)</td>
</tr>
<tr>
<td>Sayyid Aqṣaf al-Husainī, father of 'Alā'ud-dīn Husain Shāh of Bengal</td>
<td>20, 30, 41</td>
</tr>
<tr>
<td>Sayyid Firūz, father of Junaid, see Firūz, Sayyid.</td>
<td></td>
</tr>
<tr>
<td>Sayyid Imād, father of Muḥammad Shāfir</td>
<td>81</td>
</tr>
<tr>
<td>Sayyid Junaid, son of Firūz</td>
<td>43, 46</td>
</tr>
<tr>
<td>Sayyid Khan-i-Jahān Bāriha, see Khan-i-Jahān Bāriha.</td>
<td></td>
</tr>
<tr>
<td>Sayyid Muḥammad Siwstānī, a fourteenth century saint of Bihar</td>
<td>11</td>
</tr>
<tr>
<td>Sayyid Muṣṭaḳ Qādirī</td>
<td>83</td>
</tr>
<tr>
<td>Sayyid Shāh Mardān, donor of an endowment</td>
<td>83, 84</td>
</tr>
<tr>
<td>Sayyid Saifūlāh al-Husainī, father of Shāh Mardān</td>
<td>83, 84</td>
</tr>
<tr>
<td>Sehra, a place</td>
<td>45</td>
</tr>
<tr>
<td>Shaddād</td>
<td>103(f.n. 3)</td>
</tr>
<tr>
<td>Shāh Asadūlāh, son of Shāh Mardān</td>
<td>84</td>
</tr>
<tr>
<td>Shāh Bāzrī, in Bijapur</td>
<td>75</td>
</tr>
<tr>
<td>Shabhaṣa Khan, son of Nāṭhū Dhuṣar</td>
<td>54, 55</td>
</tr>
<tr>
<td>Shabdād, father of Tāyib</td>
<td>65</td>
</tr>
<tr>
<td>Shāh Masiḍ, at Kalna, inscription from 25</td>
<td></td>
</tr>
<tr>
<td>Shāh Jahān, Mughal emperor</td>
<td>46, 47, 49, 50, 60, 63, 65</td>
</tr>
<tr>
<td>Shāh Latfū'īāh, son of Shāh Mardān</td>
<td>84</td>
</tr>
<tr>
<td>Shāh Majlīs, dargah of, at Kalna</td>
<td>19</td>
</tr>
<tr>
<td>Shāh Nawās Khan, author of Mu'ājāra'ī.</td>
<td></td>
</tr>
<tr>
<td>Umārī</td>
<td>36(f.n. 5), 47(f.n. 2), 50(f.n. 2), 60(f.n. 2)</td>
</tr>
<tr>
<td>Shahpur, in Bengal</td>
<td>28, 38, 40, 46, 47, 49, 50, 60, 63, 65</td>
</tr>
<tr>
<td>Shah Saifullāh, son of Shah Mardān</td>
<td>84</td>
</tr>
<tr>
<td>Shah Wardi Khan, governor under Aurangzeb</td>
<td>99, 101, 102</td>
</tr>
<tr>
<td>Shaikh 'Alā'ud-Dīn Jāndār</td>
<td>75</td>
</tr>
<tr>
<td>Shaikh, son of Yāsūf</td>
<td>125</td>
</tr>
<tr>
<td>Shaikh Burhān, son of Yāqūb</td>
<td>119, 120 &amp;f.n.1, 121</td>
</tr>
<tr>
<td>Shaikh Dhu'n-Naṣr</td>
<td>13</td>
</tr>
<tr>
<td>Shaikh Muṣā Qādī, builder of a well</td>
<td>121, 122</td>
</tr>
<tr>
<td>Shaikh Rājū, a saint</td>
<td>122</td>
</tr>
<tr>
<td>Shaikhul-Maṣḥūd Shāh Shalāmān</td>
<td>63</td>
</tr>
<tr>
<td>Shaker Bāqī, in Junagadh</td>
<td>89</td>
</tr>
<tr>
<td>Shams Sirāj 'Aṭfī, historian</td>
<td>58 (f.n. 5), 110</td>
</tr>
<tr>
<td>Shamsu'd-Dīn Abu'n-Naṣr, titles of Muṣafār Shāh (s.v.), of Bengal</td>
<td>37</td>
</tr>
<tr>
<td>Shamsu'd-Dīn Iyās Shāh, see Iyās Shāh.</td>
<td></td>
</tr>
<tr>
<td>Shamsu'd-Dīn Mūhammad, father of Mūhammad Amin</td>
<td>51, 52</td>
</tr>
<tr>
<td>Shamsu'd-Dunyā wa'd-Dīn, titles of Iyās Shāh (s.v.)</td>
<td>34</td>
</tr>
<tr>
<td>Shamsu'd-Dunyā wa'd-Dīn Abu'l-Muṣafār, titles of Yāsūf Shāh (s.v.), of Bengal</td>
<td>16</td>
</tr>
<tr>
<td>Shamswārā, a locality</td>
<td>93</td>
</tr>
<tr>
<td>Sharaful Mulik, local officer of Chanderi</td>
<td>122, 123</td>
</tr>
<tr>
<td>Sharaful Din, 8</td>
<td>17(f.n. 1), 18(f.n. 2), 24(f.n. 7), 28(f.n. 6)</td>
</tr>
<tr>
<td>Shariful-Mulk, father of Yaghrūsh Khan</td>
<td>77</td>
</tr>
<tr>
<td>Sharīq, dynasty of Jaunpur</td>
<td>11 &amp; f.n. 4</td>
</tr>
<tr>
<td>Sher Afgan Khan, son of Shāh Wardi Khan</td>
<td>102</td>
</tr>
<tr>
<td>Sher Khan Mahmūd Bok Rustam Bakhtāb, a noble of Fīrūz Shāh Tughluq</td>
<td>3(f.n. 2)</td>
</tr>
<tr>
<td>Sherpur, a town in Mymensingh district</td>
<td>17</td>
</tr>
<tr>
<td>Shāhāb, son of Munawwar, a doabī</td>
<td>22, 23</td>
</tr>
<tr>
<td>Shāhābūd-Dīn Bāyazīd Shāh, see Bāyazīd Shāh.</td>
<td></td>
</tr>
<tr>
<td>Shāhābūd-Dīn Chā'bahārī, a noble of Tu'hūq Shāh</td>
<td>121</td>
</tr>
<tr>
<td>Shāhābūl-Islām, title of Mas'ūd (s.v.), Makhātīm Shāh</td>
<td>3, 4</td>
</tr>
<tr>
<td>Shīṭe dūrād, in Bengal inscriptions</td>
<td>18(f.n. 3), 19</td>
</tr>
<tr>
<td>Shīsīgārī, a post</td>
<td>22, 23</td>
</tr>
<tr>
<td>Shīh Mahāl, a building at Firuzpur near Sambhal</td>
<td>43, 46, 47</td>
</tr>
<tr>
<td>Shvāji</td>
<td>60</td>
</tr>
<tr>
<td>Shujā', prince, son of Shāh Jahān</td>
<td>60</td>
</tr>
<tr>
<td>Sikandar, author of Mīr'āt-i-Sikandar</td>
<td>99(f.n. 2)</td>
</tr>
<tr>
<td>Sikandar Kān, builder of a mosque in Bengal</td>
<td>22</td>
</tr>
<tr>
<td>Sikandar Shāh, sultan of Bengal</td>
<td>26, 33, 34, 35</td>
</tr>
<tr>
<td>INDEX</td>
<td></td>
</tr>
<tr>
<td>-------</td>
<td></td>
</tr>
<tr>
<td><strong>Sikandar Shāh Lodī, of Delhi</strong></td>
<td>23, 123, 126</td>
</tr>
<tr>
<td><strong>Singhpur, inscription from the tank at</strong></td>
<td>119</td>
</tr>
<tr>
<td><strong>Sipahsālar Bahādur Mīrzā 'Abdu'l-Rahmān Khan Khan-i-Khanān, see Khan-i-Khanān.</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Sīrad-i-Firuz Shāh</strong></td>
<td>8 (fn.1)</td>
</tr>
<tr>
<td><strong>Sirsa, in Punjab</strong></td>
<td>4</td>
</tr>
<tr>
<td><strong>Sitabuldi, a locality in Nagpur</strong></td>
<td>117</td>
</tr>
<tr>
<td><strong>Sitapur, a town</strong></td>
<td>46</td>
</tr>
<tr>
<td><strong>Sydnée, a stone-carver</strong></td>
<td>93</td>
</tr>
<tr>
<td><strong>Smith, Dr. G., donor of an inscriptive tablet</strong></td>
<td>24</td>
</tr>
<tr>
<td><strong>Somnath, temple of</strong></td>
<td>89</td>
</tr>
<tr>
<td><strong>Somnath Patan, see Prabhas Patan.</strong></td>
<td>99, 102</td>
</tr>
<tr>
<td><strong>- - - , district in Bombay</strong></td>
<td>89 (fn.6)</td>
</tr>
<tr>
<td><strong>South Indian Inscriptions</strong></td>
<td>103 (fn.1)</td>
</tr>
<tr>
<td><strong>Śrīmūṇḍeśa</strong></td>
<td>105</td>
</tr>
<tr>
<td><strong>Śrī Mūshīnt, variant of Śrīmūndeśa</strong></td>
<td>104, 105</td>
</tr>
<tr>
<td><strong>Śrī Nīwas Dās, son of Tekhchand, original name of Toḍār Mal (a.v.)</strong></td>
<td>104</td>
</tr>
<tr>
<td><strong>Śrīnīvāsādaśa, of Kaśyapa-grota, a portage of Toḍārmallas</strong></td>
<td>105, 106</td>
</tr>
<tr>
<td><strong>Śrī Varāhā</strong></td>
<td>104</td>
</tr>
<tr>
<td><strong>Stacey, Col. L. R., donor of an inscriptive tablet</strong></td>
<td>3 (fn.2)</td>
</tr>
<tr>
<td><strong>Stapleton, H., author</strong></td>
<td>26 (fn.3), 27, 33</td>
</tr>
<tr>
<td><strong>State Museum, Alwar</strong></td>
<td>53</td>
</tr>
<tr>
<td><strong>- - - , Bharatpur</strong></td>
<td>61</td>
</tr>
<tr>
<td><strong>- - - , Lucknow</strong></td>
<td>43</td>
</tr>
<tr>
<td><strong>Stewart, Charles, author of the History of Bengal</strong></td>
<td>24 (fn.5)</td>
</tr>
<tr>
<td><strong>Studies in Indo-Muslim History</strong></td>
<td>54 (fn.3), 111 (fn.3), 25 (fn.5)</td>
</tr>
<tr>
<td><strong>Sulaimān, Khānsāda, son of Ulūgh Dāʿud</strong></td>
<td>8, 9, 10</td>
</tr>
<tr>
<td><strong>Sulaimān, Shāikhūl-Masḥākh, see Shāikhūl-Masḥākh.</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Sūltān Ahmad I, of Gujarāt</strong></td>
<td>89, 91, 92 (fn.3), 93, 94, 95</td>
</tr>
<tr>
<td><strong>- - - , genealogy of</strong></td>
<td>92, 94</td>
</tr>
<tr>
<td><strong>Sūltān Ahmad II, Quṭbūd-Dīn, of Gujarāt</strong></td>
<td>89, 94, 95, 96, 97, 98, 99</td>
</tr>
<tr>
<td><strong>Sūltān Bahādur Khān, so called inscription of</strong></td>
<td>26 (fn.4)</td>
</tr>
<tr>
<td><strong>Sūltān Firuz Shāh Tughluq, see Firuz Shāh Tughluq.</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Sūltān Hūshang Shāh Ghori, of Malwa, see Hūshang Shāh Ghori.</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Sūltān Māḥomed</strong></td>
<td>89 (fn.7)</td>
</tr>
<tr>
<td><strong>Sūltān Māḥmūd Begdā</strong></td>
<td>99</td>
</tr>
<tr>
<td><strong>Sūltān Muḥammad, see Muḥammad bin Tughluq.</strong></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Pages</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sultanpur, a town</td>
</tr>
<tr>
<td>Sultan Quṭbūd-Dīn, of Gujarāt, see Sultan Ahmad II.</td>
</tr>
<tr>
<td>Sultan Ruknūd-Dīn Bārbak Shāh, see Bārbak Shāh.</td>
</tr>
<tr>
<td>Sultan Saūdar, at Khījārābād (Chitor)</td>
</tr>
<tr>
<td>Sultan Shāhāzīda, of Bengal, see also Eunuch</td>
</tr>
<tr>
<td>Sultan Shāhābūd-Dīn, titles of Muḥammad emperor Shāh Jahān (a.v.)</td>
</tr>
<tr>
<td>Superintendent of Archaeology and Museums, Government of Rajasthan</td>
</tr>
<tr>
<td>Sur, dynasty</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>T</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Tūbadī-i-Ākbari</td>
</tr>
<tr>
<td>Taqīb, son of Shāhād, builder of a mosque</td>
</tr>
<tr>
<td>Taqīw, occurring in an inscription</td>
</tr>
<tr>
<td>Tāj Mūḥammad, Mīmār, epitaph of</td>
</tr>
<tr>
<td>Tājūd-Dīn, a title among nobles of the Khājīj and Tughluq periods</td>
</tr>
<tr>
<td>Tājū-d-Dwāl, a title</td>
</tr>
<tr>
<td>- - - , title of Ahmad (a.v.), governor under the early Tughluqs</td>
</tr>
<tr>
<td>Tājū-d-Mulk, a title</td>
</tr>
<tr>
<td>Tālhkote, a place, mentioned in an inscription from Bijapur</td>
</tr>
<tr>
<td>Talaja, in Saurashtra</td>
</tr>
<tr>
<td>Taqlū 'Askārī, Salahūd-Dīn, a saint</td>
</tr>
<tr>
<td>Tārābī-i-Firāsīs</td>
</tr>
<tr>
<td>Tārābī-i-Firūz Shāh</td>
</tr>
<tr>
<td>Tārābī-i-Mubārak Shāh</td>
</tr>
<tr>
<td>Tārābī-i-Sheikh Shāhī, Eng. trs.</td>
</tr>
<tr>
<td>Tātār, a noble</td>
</tr>
<tr>
<td>Tātār Khān, a noble of Tughluq Shāh</td>
</tr>
<tr>
<td>Taubir Khān, see Tātār Khān.</td>
</tr>
<tr>
<td>The Rehās, Eng. tr., Dr. Agha Mahdi Husain</td>
</tr>
<tr>
<td>Thomas, E., author</td>
</tr>
<tr>
<td>Tijāra, a place in Alwar district</td>
</tr>
<tr>
<td>Toḍār Mal, alias Sūltān Nīwas Dās, son of Tek Chand</td>
</tr>
<tr>
<td>Toḍār-mallus, son of Teku-chandu, variant of Toḍār Mal, son of Tek Chand</td>
</tr>
<tr>
<td>Townsend, Mr. T. W., donor of an inscriptive tablet</td>
</tr>
<tr>
<td>Tribeni, in Hooghly district of Bengal</td>
</tr>
<tr>
<td>Tughluq, dynasty</td>
</tr>
</tbody>
</table>
EPIGRAPHA INDICA—ARABIC AND PERSIAN SUPPLEMENT

Tugluq Nāma .............................................. 68 (f.n. 2)
Tugluq Shāh, Ghiyathu'd-Dīn . 4, 5, 6 (& f.n. 1),
67, 68, 69, 89, 90, 109 (& f.n. 5),
110, 111, 112, 121
Turkistan, a country ................................. 110
Turko-Afghan period of Bihar, a Review
of, title of an article .................................. 8 (f.n. 3)
Turkoman, a tribe ........................................ 31
Turī or Taurī Khān ....................................... 58

Udaipur, a city ........................................... 67, 70
Udaipur Rājya Khā Itihās ....................... 67 (f.n. 1),
68 (f.n. 4, 5)
Udayāpājayan, jungle of, in South India .... 105
'Ullā, father of Diyāh ................................ 10, 11
'Umar, the third caliph ......................... 18, 48, 85
'Umar, son of Ḥusain ................................ 124
'Umar Khayyām .......................................... 32
Umāpur, a village near Gaur .................... 16
'Umrā, a town in Saurashtra ...................... 99
Umsān, variant of 'Umsān (s.v.) .............. 110
'Umsān, the fourth caliph .................... 18, 48, 85
'Umsān, builder of a step-well .............. 112
Uttar Pradesh (U. P.) ............................. 22, 46, 48

Varadarāja, image of ................................. 105
Vārāh Swāmin, temple of, also see Sri
Varah ...................................................... 104, 105
Vāmdeva, variant of Bāmdev (s.v.) ............ 68
Varendra Research Society, Museum of, at
Rajshahi in East Bengal ......................... 18 (f.n. 2)
Monographs ............................................. 17 (f.n. 1), 24 (f.n. 7),
28 (f.n. 6)
Vārū, daughter of 'Abdu'r-Rahmān .......... 93 (f.n. 1)
Varuna, god .............................................. 58
Vayā, variant of Bayyū (s.v.) ................. 8

Veraval .................................................. 92, 99
Verma, Prof. B. D. ................................. 76, 77, 109, 114 (f.n. 2), 119
Victoria Hall Museum, Udaipur ............ 67, 70
Vipula hill, at Raṣajrīg in Bihar ............. 7

Wajh'u'l-Haq, a saint ............................... 120 (& f.n. 1)
Wālī, Wālīyāt, an office ......................... 54
Wāqī'āt-i-Ma'mūnakat-i-Bijānpūr ............. 73 (f.n. 1)
Wardha, district, in Bombay state .......... 114
Watson, Major ....................................... 96 (& f.n. 4), 97 (f.n. 3),
4, 5, 6, 7, 8, 12, 13,
98 (& f.n. 1), 99
West Bengal .......................................... 35, 37
Wright, H. N., numismatist .................... 39 (f.n. 1)

Yağrush Khān .......................................... 76, 77
Yahyā Sarindrī, historian ..................... 68 (f.n. 1),
110 (& f.n. 2, 5) 111 (& f.n. 1, 3, 5)
Ya'qūb, father of Shaikh Burhān 110, 120 (& f.n. 1)
Ya'qūb 'All Khān, builder of a fort-wall .... 71, 72
Yāsīn, scribe of a qa'īfānāma ................... 78
Yazdani, Dr. G., epigraphist ................. 53 (f.n. 3), 96,
97 (f.n. 3, 4, 7, 8, 9, 10, 98
Yeotmal, district, in Bombay state ......... 114
Yāsuf Daulāt Khān, see Mānād-i-'Ali
Yāsuf Daulāt Khān .................................
Yāsuf Mu'tahdīhin ................................ 75
Yāsuf Shāh, son of Bārbak Shāh of Bengal 15, 16

Zafar Hasan, Maulavi ............................ 75
Zafar u'l-Wālī, Arabic history of Gujarat 53 (f.n. 3)
Zahhāru'd-Dīn Muḥammad Bābur, see Bābur,
Zakariyā, son of Ahmad and father of
Ja'il ...................................................... 54
Zamarrud Masjid, in Bijapur .................... 73
Ziauddīn, M., author .............................. 2 (f.n. 1)
Zalghī, variant of Julīn (s.v.) .................. 11
DEPARTMENT OF ARCHAEOLOGY

EPIGRAPHIA INDICA

ARABIC AND PERSIAN SUPPLEMENT

(In continuation of the series Epigraphia Indo-Moslemica)

1957 and 1958

EDITED BY

DR. Z. A. DESAI

Published by the Manager of Publications, Delhi
Printed by the Government of India Press, Calcutta, India
1961
### CONTENTS

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Inscriptions from the Prince of Wales Museum, Bombay</td>
<td>1</td>
</tr>
<tr>
<td>By Dr. Z. A. Desai</td>
<td></td>
</tr>
<tr>
<td>Six Inscriptions of Sultan Muhammad bin Tughluq Shāh</td>
<td>29</td>
</tr>
<tr>
<td>By Dr. Mahdi Husain</td>
<td></td>
</tr>
<tr>
<td>Persian Inscriptions at Ajmer</td>
<td>43</td>
</tr>
<tr>
<td>By Akbar Ali Tirmizi</td>
<td></td>
</tr>
</tbody>
</table>
## LIST OF PLATES

<table>
<thead>
<tr>
<th>Plate</th>
<th>Facing Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>3</td>
</tr>
<tr>
<td>II</td>
<td>5</td>
</tr>
<tr>
<td>III</td>
<td>7</td>
</tr>
<tr>
<td>IV</td>
<td>12</td>
</tr>
<tr>
<td>V</td>
<td>16</td>
</tr>
<tr>
<td>VI</td>
<td>19</td>
</tr>
<tr>
<td>VII</td>
<td>22</td>
</tr>
<tr>
<td>VIII</td>
<td>24</td>
</tr>
<tr>
<td>IX</td>
<td>29</td>
</tr>
<tr>
<td>X</td>
<td>39</td>
</tr>
<tr>
<td>XI</td>
<td>45</td>
</tr>
<tr>
<td>XII</td>
<td>51</td>
</tr>
<tr>
<td>XIII</td>
<td>53</td>
</tr>
<tr>
<td>XIV</td>
<td>56</td>
</tr>
<tr>
<td>XV</td>
<td>58</td>
</tr>
<tr>
<td>XVI</td>
<td>61</td>
</tr>
<tr>
<td>XVII</td>
<td>63</td>
</tr>
<tr>
<td>XVIII</td>
<td>68</td>
</tr>
</tbody>
</table>
EPIGRAPHIA INDICA

ARABIC AND PERSIAN SUPPLEMENT

1957 and 1958

INSRIPTIONS FROM THE PRINCE OF WALES MUSEUM, BOMBAY

BY DR Z. A. DESAI

Before commencing the study of the Arabic and Persian inscriptions exhibited in the Prince of Wales Museum of Western India, I feel duty-bound to express my gratitude to Dr. Moti Chandra, Director of the Museum and Messrs S. N. Chatterjee and P. L. Gupta for their ungrudging co-operation extended to me in the course of preparation of this article.

The Museum has on its exhibit, twenty-five stone inscriptions, seven of which have been already published in this series sometime back.1 Of the remaining eighteen records, four have been published with their plates: two by J. Bird and one by Shamsu'l- Ulamā J. J. Modi in the Journal of the Bombay Branch of the Royal Asiatic Society, Bombay,2 and one by J. Burgess in one of his reports.3 The last-mentioned had also published an eye-reading of one more inscription, translation of which was made by E. Rehatsek.4 But these except the one published by Burgess in his report have been included in this article, since, in a sense they are complementary to some of the published inscriptions. Moreover, the two inscriptions published by Bird are epigraphed in Kūfī script and since there are two more Kūfī records in the present group, they are likely to offer comparative data for the students of palaeography. Further, Bird's readings and translations require corrections in some places as will be judged from their study given below. Shamsu'l-Ulamā's study of the Rāja Māndhātā inscription (Inscription No. 11, infra) is no doubt very detailed and extensive but some of his own readings are not claimed by him to be final and also, it contains a few remarks and statements which require either correction or elucidation.

Like the Indian Museum, Calcutta, one of the special features that distinguishes this Museum from its other counterparts in India is that it possesses six epigraphs, all epitaphs, brought from outside the country of which four (Nos. 1-4) are inscribed in Kūfī script of different varieties. These are dated A.H. 326 (938 A.D.), A.H. 410 (1019 A.D.), A.H. 421 (1030 A.D.) and A.H. 472 (1080 A.D.), thus being few of the early stone records in Arabic available for study in this country. From our point of view, their historical value may not be much, as they were brought from foreign

---

1 Epigraphia Indo-Muslimica (ELM), 1925-26, pp. 10-12; ibid., 1929-30, pp. 5, 6; ibid., 33-34 (Supplement), pp. 9, 12. A catalogue of all the inscriptions acquired till then was prepared by Ch. Muhammad Ismail and published in 1925.
countries, but they are very interesting on palaeographical grounds. Their styles of writing display various phases of the Kūfī script, the variety known as ornamental Kūfī having been employed in three inscriptions and the variety called plain Kūfī in the remaining one. This group is thus an unique collection in the sense that no other museum in India possesses dated inscriptions executed in this script except perhaps the Indian Museum, which exhibits two such records.

The other two foreign records in the Museum, also epitaphs, are also interesting on account of their calligraphy, which is Nasḫī of a fairly good type. One of the two (No. 5) is complete and belongs to the second half of the 12th century. The other (No. 6) is fragmentary, the portion containing the obituary notice being lost, but close similarity in the styles of writing employed in both these epitaphs leave little room for doubt that it also belongs to the same period, that is to say, second half of the 12th century.

This leaves out eleven inscriptions which were originally found in different localities of the Bombay State. It is a matter of regret that no complete information regarding the exact findspots of some of them is available; in the case of a few, even the localities are not known to us, which in a way detracts from their historical value. It is a pity that the importance of these inscriptions as sources for the history of certain parts of Bombay has been overlooked so far. From whatever information it has been possible to gather, it appears that three inscriptions were originally found in Galna fort, two that were lying in the District Judge's office at Thana prior to their removal to Bombay are probably from Maholi near Kalyan, while three came from Ankai in the Nasik district. The Galna inscriptions are dated in the last quarter of the tenth century Hijra, thus representing the Niẓām Shāhī rule, though only one of these mentions, by implication only, that dynasty. The Maholi inscriptions dated in the reign of the Mughal emperor Aurangzeb are quite important records relating to the history of this fort which had for sometime changed masters — Mughals and Marathas — rather quickly. The Ankai inscriptions also bear dates which fall in the reigns of Aurangzeb and his sofī and successor Shāh Ṭalā Bahādur Shāhī whose mural records that have come to light are very few in number.

While on one hand, these records thus promise to be helpful for the local history of their findspots, on the other, they mention some officers or governors who, despite their having occupied positions of some importance, are not fortunate enough to claim notice in historical works. Without going into much details, we may, for example, note that one of these records (No. 11) gives some more details of the career of Rāja Manohar Dās, son of Rāja Māndhātā Gopāl Dās Goy whose family had rendered valuable services to Shāh Jahān when the latter was yet a prince. It may be recalled that it was only an epigraphic record from Asirgadh fort in Central India that mentioned for the first time Manohar Dās, as has been shown in its proper place in the course of this article. Similarly, two and probably three inscriptions, owe their existence to Nawwāb Zainu'd-Dīn 'Alī Khān, who has no doubt been mentioned by the author of the Mu'āththiru'l-Umarā, but the Maholi record furnishes new or somewhat detailed information regarding his career. His deputy Faqīrā Baig and Muḥarrīf Santokh Rāi have left their names to posterity, thanks to the existence of these records only.

There is one more epigraph in this group (No. 7) which is worth mentioning before we pass on to the study of the individual inscriptions. Dated A.H. 779 (1377 A.D.), that is to say, towards the close of the Tughluq period, it forms the earliest of the Arabic and Persian inscriptions of the Museum belonging to this country. Unfortunately, its locality, much less its findspot, is unknown. But it is very likely that it originally belonged to some place on the Western Coast of our country. Another thing worth notice in this inscription is that it is a bilingual record: the Arabic version which is in verse is followed by a Marathi record, which is sure to prove of some linguistic interest.
INSCRIPTION NO. 1

This epigraph, which forms the earliest record of the group, is an epitaph stating that a lady named Fāṭima, daughter of Ismā‘îl and grand-daughter of Ibrāhîm al-Muzani, expired on the 7th Ramadān, A.H. 326 (9th July, 938 A.D.). Bird has discussed at some length the historical importance of this record, repetition of which, here, is perhaps not necessary. He had also published transcript and translation of this epitaph, along with its facsimile, and his reading is correct to a fairly great extent. My reading given below differs from it in some places as indicated in the footnotes. The inscriptionsal tablet is in the shape of an arch, measuring in its present condition about 3' from apex to bottom and is 1'6" in width. The text is executed in Kūfī characters in low relief which are plain and without any ornamental flourishes. A narrow thick-lined border running along about two-third part of the stone contains a famous verse from the Qur‘ān usually found in epitaphs also in India. This epitaph reads as follows:

**TEXT**

Plate I(a)

(a) Borders.

(b) Main portion.

1. بسم الله الرحمن الرحيم الآله
2. ارحم امتلك و بنيت عبدلك قا
3. طبقة ابنت اسميل بن أهريم  العزيم
4. فإنها كانت تشهد أن لا اله إلا إله و
5. ان محمد عبدلك و رسولك صل ا
6. الله عليه وسلم مقرة ووحداتك
7. معترفة براويتك لم تزل تقرية إلى
8. رحمتك محتاجة إلى مغفرتك و قد

---

2 The border portions of the text have been partially covered by the wooden frame in which the slab is set.
3 Bird, op. cit., p. 242, reads "‘إله أحمد".
4 Thus on the stone. Bird reads "صلى".
5 Thus on the stone. Bird reads "لوحداتك".
6 Bird's reading "مل" is probably a misprint.
7 Thus on the stone.
(a) 'Allāh (Himself) is witness that there is no God save Him. And the angels and the men of learning (too are witness). Maintaining His creation in justice, there is no God save Him, the Almighty, the Wise.'

(b) (1) In the name of God, the Compassionate, the Merciful. O Lord,
(2) have mercy on Your creature (who is) the daughter of Your two creatures (namely),
(3) Fāṭima, daughter of Iṣām, son of Ibrāhīm al-Muzānī,
(4) who was professing that there is no god but you and
(5) that Muḥammad is Your creature and prophet, may
(6) God’s peace and blessings be upon him;

1 Bird only gives " إلا ".
2 Bird reads " إلا الخلاص ".
3 Bird reads " أوعى ".
4 Thus on the stone. Bird reads " السلام ".
5 Bird reads " يوم الأحد ".
6 Bird has " تسع " (ninth), while in the translation, he gives "sixth day".
8 Bird, op. cit., p. 241, has " her ".

TRANSLATION
INSCRIPTIONS FROM THE PRINCE OF WALES MUSEUM, BOMBAY

(7) who was acknowledging Your Lordship, who was always in need of
(8) Your mercy and in want of Your pardon. And
(9) indeed ........ and sincerity (?) of friends have entrusted her to You,
(10-13) and she was made to depart ........ and due to whose absence, the abodes of the
living have become sad and the dead have become joyous on account of her proximity, and she
has turned away from this world and has gone far from human habitation and has abandoned
family and property.
(14) O Lord, pardon her faults and overlook her
(15) shortcomings and make her comfortable in her grave and be with her
(16) in her solitude and join her to her prophet Muḥammad,
(17) may peace be on him! She died, and may God have mercy on her, on
(18) Monday, when seven days had passed from the month of Ramādān (of the) year
(19) six and twenty and three hundred (7th Ramādān, A.H. 326-9th July, 933 A.D.).

INSCRIPTION NO. 2

The other inscription which is also an epitaph is engraved on a sarcophagus which is said to have originally come from Persia but from which part of that country, it is not known. The sarcophagus is a single rectangular block of yellow sandstone surmounted by a replica of the grave as we find in the cases of the tombs in India. The record is in two parts: the portion comprising only religious texts is inscribed on the four sides of the sarcophagus, running from the headside; comprising the famous Quranic verse on the immortality of God, this text is executed in ornamental Kūfī of an intricate pattern whereby, the shafts of the letters carved in prominent relief with boldness of shape and outline, have been so interwoven as to produce a motif of floral design. The other part of the record is engraved in relief, in plain Kūfī with light ornamental flourishes, on the upper facet of the same tier, and contains the third last chapter of the Qur'ān followed by an obituary notice of one 'Ali who passed away in the month of Rajab, A.H.410 (November, 1019 A.D.). In the style of writing of this portion, it will be observed that the designer has not differentiated between the letters "ن" and "ز". Thus, in this one inscription, we have specimens of both the types of Kūfī writing of a fairly high order.

This inscription which is not published so far as my knowledge goes, has been read as under:

---

TEXT

Plate II (a & b)

(a) Sides of the sarcophagus.

بسم الله الرحمن الرحيم كل من عليها فان و يبقى وجه ريك ذوالجلال و الأكرام
على الله على محمد و آلله

(b) Upper facet of the same.

بسم الله الرحمن الرحيم قل هو الله أحد الله الصمد لم يلد ولم يولد ولم يكن له كفوا
أحد و أطهر لعبدك هو المختار الى رحمتك على بن ينان ؟ بن غيسي المنواع رجب سنة

 عشرة و اربع مائة

\(^1\) I am not certain of the reading of this word.
TRANSLATION

(a) In the name of God, the Compassionate, the Merciful. 1 Everyone that is thereon will pass away: There remaineth but the countenance of thy Lord of Might and Glory. May God's blessings be upon (His prophet) Muḥammad and his descendants.

(b) Say: He is Allāh, the One! Allāh the eternally Besought of all! He begotteth not, nor was begotten. And there is none comparable unto Him. 2

And (O Lord), forgive your slave who is in need of Your mercy, namely, 'Aṣīr, son of Ṣaydān; son of 'Isā who died in (the month of) Rajab, year ten and four hundred (Rajab, A.H. 410—November, 1019 A.D.).

INSCRIPTION NO. 3

This inscription is also executed in Kūfī of the ornamental variety. The inscriptive tablet, with a cone-shaped upper part, measures 3' from apex to bottom, is 2' wide and 2½" thick. Nothing definite is known regarding its original findspot, but according to the Museum authorities, it seems to have been brought from Southern Arabia like the majority of the Kūfī inscriptions. 3

The left part of the tablet towards the base is broken without, however, affecting the text much. A narrow border running around the three sides of the slab is inscribed with two verses from the chapter ʿalā al-ʾināyāt 4 of the Holy Quran. The main record begins with Bismillāh after which comes another verse from the same chapter and one more from the chapter ʿalā al-ʾamīr. 5 This is followed by the epitaph proper recording the demise of the wife of one Suḥlan, son of Umāra al-Hadhabāz, who expired on Sunday, the 10th Shaʿwāl, A.H. 421 (11th October, 1030 A.D.). It is further recorded, provided of course my reading is correct, that her male child was also interred in the same grave; in which case, it is not unlikely that she had died of child-birth.

It will be seen from the plate that while the calligraphy of this epigraph is also an ornamental variety of the Kūfī script, as in the case of the previous record of approximately the same period, the style of ornamentation is different; it is not so ornate and heavy as in the former. For the rest, however, there is not much difference in the designs of the letters proper.

This inscription is also unpublished and I have read it as follows:—

TEXT

Plate I (b)

(a) Borders.

إن الذين سقت لهم منا الحسنئ أولئك عنها
بمدون ول لا يسمعون
حسبتا وهم نبأ أشتهت
الفؤاد خالدون

1 Qur'ān, ch. LV, vv. 26-27.
2 Ibíd., ch. CXIII.
3 Ismail, op. cit., p. 1, E. (3).
(b) Within the borders.

(1) بسم الله الرحمن الرحيم
(2) وقل رب إنزلني منزلًا مباركًا
(3) وانتخب الذينين وما جعلنا لبشر
(4) من قبلك الخلد إن مات فهم الخالدون
(5) هذا قبر
(6) إم ولد سليمان بن عمارة البذار
(7) هي و ولدها في القبر توقف يوم
(8) الأحد لعشر خلدون من شوال
(9) سنة أحد و عشرين و أربعاء
(10) يه رحمها الله و غفر لها حرم
(11) الله من قال آمين و يصل الله
(12) على محمد النبي و آله وسلم كن [إليها]؟

TRANSLATION

(a) 'Lo! those unto whom kindness hath gone forth before from Us, they will be far removed from thence. They will not hear the slightest sound thereof, while they abide in that which their souls desire.'

(1) In the name of God, the Merciful, the Compassionate.
(2) And say: My Lord! Cause me to land at a blessed landing-place,
(3-4) for Thou art best of all those who bring to land.‘And we appointed immortality for no mortal before thee. What! if thou diest, can they be immortal?’
(5) This is the grave of
(6) the mother of the son of Sahlam, son of Umara al-Hadhara-
(7) hi and her son is (also interred) in the grave. She died on
(8) Sunday, (when) ten days had passed from (the month of) Shawwāl,

1 The reading of the word "كن" appears to be quite certain to me, while the word in the brackets is supplied through conjecture.

2 Qurʾān, ch. XXI, vv. 101-02.
3 Ibid., ch. XXIII, v. 29.
4 Ibid., ch. XXI, v. 34.
(9) year one and twenty and four hundred (10th Shawwāl, A.H. 421 = 11th October, 1039 A.D.).

(10) May God have mercy on her and pardon both (and also)

(11) may He show mercy to those who say Amen! And God's blessing

(12) be on Muḥammad, the Prophet, and his progeny, and (His) salutations (also). Be (with her).

INSCRIPTION NO. 4

The fourth inscription, dated A.H. 472 (1080 A.D.), is also in ornamental Kūfī. The inscriptional slab measuring 12" by 16" is reported to have been discovered along with No. 1 above in some graveyard in Southern Arabia.¹ Unlike in the case of the previous inscriptions, here the letters are incised on the uneven surface of the stone, but they are fairly clear. The style is ornamental Kūfī no doubt, but there is not so much of ornamentation as will have been noticed in the previous epigraphs. Apart from this, a definite trend in change of script is visible, especially in the shape of letters, which are becoming slightly more curved than before.

The record comprises eleven lines of writing of which almost five are devoted to an extract from the Holy Quran. The remaining mention the demise of a lady whose name is not given but who is spoken of as the mother of Muḥammad, son of Iqbalī. This latter₂ is mentioned in the inscription as a client of one Aḥmad, son of Muḥammad at-Tiflisī. The lady had passed away on the 24th Rajab, A.H. 472 (20th January, 1080 A.D.).

This is the second inscription of which, as referred to above, Bird had published the text along with its translation and facsimile. As in the case of the inscription No. 1, he has dwelt upon at some length on the historical importance of this epigraph also and hence it would not be perhaps advisable to repeat the same.³ Moreover, from our view point, its palaeographical aspect is more important than the historical one.

The inscription reads as follows:

TEXT

Plate III (a)

(1) بسم الله الرحمن الرحيم
(2) إن المتين في مقاه امين في جنات
(3) و عيون ينسون من سنس
(4) و [ ] شرق مناقيل كذلك
(5) و زوجناهم بجو فيهن هذا قبر
(6) أم محمد بن اقبال مولي أحمد بن

¹ Ismail, op. cit., p. 1, no. E. (2).
² Bird, op. cit., pp. 230, 243. takes the deceased herself to be 'an emancipated slave'.
³ Ibid., pp. 239-41.
(2) In the name of God, the Compassionate, the Merciful.
(3) Verily, the pious shall be lodged in a place secure, amid gardens
(4) and water-springs, attired in silk
(5) and silk-embroidery, facing one another. Thus shall it be.
(6) And We shall espouse them unto fair damsels with wide black eyes." This is the tomb of
(7) the mother of Muḥammad, son of Iqbal, the client of Aḥmad, son of
(8) Muḥammad aṭ-Tiṣḥāl. She died on Wednesday,
(9) when six days were remaining in the month of Rajab, year
(10) two and seventy and four hundred (24th Rajab, A.H. 472 = 20th January, 1080
A.D.). May God have mercy on her
(11) and pardon her and may God’s blessings and peace be on
(12) the Prophet and his descendants!

INSCRIPTION NO. 5

The next epigraph is also an epitaph reported to have been recovered in the last quarter of the 19th century from one of the disused burial grounds at Aden and brought to Bombay where it lay in the Victoria and Albert Museum prior to its removal to this Museum in 1924 A.D. This elegantly executed record is engraved in relief on the uneven surface of a hard black stone measuring about 9" by 19" which is undressed except in the front surface. At the top of the slab is carved a floral design within an arch resembling a miḥrāb.

Burges who noticed this record in 1883, had supplied its transcript to E. Rehatsek who rendered it into English. Both the text and translation were published in the Indian Antiquary.

1 Ibid., p. 243, has "" which is obviously a misprint.
2 Ibid., has ""نَبْتَين"".
3 Qur’ān, ch. XLIV, vv. 51-54.
5 Ind. Ant., op. cit., pp. 88, 296.
EPIGRAPHIA INDICA—ARABIC AND PERSIAN SUPPLEMENT

But as it has not been illustrated, it is being published here with the facsimile so that the paleo- graphists may have an idea of its style of writing which is Nasīḥa of a fairly good order. The Kūfī is found here replaced by Nasīḥa, though the former did continue to be employed in epigraphs as may be seen from the inscription stored in the Indian Museum, Calcutta, which is dated A.H. 581. The inscription under study records the death of a lady, the mother of ‘Abdu’llāh who was the client of Ṣultān Yāḥyā bin Abī’s-Sīdād al-Muwaqqiṣ a’th-Thaghrī al-Islāmī; the lady had died in her middle age on the last day of the month of Ramadān, A.H. 563 (8th July, 1168 A.D.). The epigraph was inscribed by Muḥammad, son of Barakāt bin Abī Ḥaramī. It will have been observed that this is the only inscription in the group of the foreign inscriptions which gives the name of the scribe.

The text of the epigraph reads as follows:

TEXT

Plate III (b)

(1) يَسْمَعُ اِنَّ اَللَّهَ الرَّحْمَنِ الرَّحِيمِ
(2) يَبْرِمُهُمْ فِي هُمْ بِرَحْمَةِ مِنِّهِ وَرَضْوَانُ
(3) وَجَنَّتُهُمْ فِي هَايَا نَعْمَ مَقْمِمٌ
(4) غَالِبَهُمْ لِبِنِي يَهْوَةٍ أَيُّهَا النَّارِ
(5) رَحْلَتُهُ وَكَتْبَهُ مَا ٱعْتَدَدَتْ زَادًا
(6) وَمَا قَصَرْتُ فِي زَادِ الْهَيْكَمِ
(7) فَهَلْا نَقُلُ رَحْلَتُ بِغَيْرِ زَادٍ
(8) وَلَكِنَّ نَزَّلَتِهِ عَلَى كَرِيمٍ
(9) هَذَا قَبْرُ الْحَرَّةِ
(10) الفَاضِلَةُ إِمْ عِبَّادَ اِنَّ اَللَّهَ مُولَىٰهُ الْسَّلَطَانُ
(11) الْأَمِيَّةُ بْنِ إِبِ السَّمَادِ الْمُفَلِّقِ النَّفَرُ
(12) اِسْلَامِيَ تُوْيِيْنِ أَيُّوْنَ أَخْرُ أَيُّوْنُ مِنْ شَهِرٍ

2 The text has "مُولَىٰ". The word "مُولَىٰ" means 'master' and also 'slave' freed or unfreed. The feminine form of this word is rarely, if at all, used and hence the term client or slave must refer to 'Abdu’llāh and not to his mother as stated in the Ind. Ant., loc. cit.
3 The phrase "تُوْيِيْنِ بْعَوْانُ" in the original has been translated in the Ind. Ant., loc. cit., as 'she died at 'Awān' which is stated to be 'perhaps the old name of Aden itself'.
4 Ind. Ant., loc. cit., p. 206, gives "قَصَدَتْ".
5 Ibid., has "نَها إِنا" which may be a misprint.
6 Ibid., has "مُولَىٰ" female form of "مُولَىٰ". See also note 2 above.
7 The published text in ibid. gives "پُرْمَلْعَنَ" after "الْعَلَمَ عَذَّبِنَ". Rehatski who did not have the facsimile before him, states: 'I translate the transcript as sent to me by Dr. Burgess, although it is not likely that the words "الْعَلَمَ عَذَّبِنَ", written in parenthesis, constitute a part of the epitaph also on the stone. Whether any other additions or changes have been made by the scribe I cannot say' (ibid., f.n. 1). Also see f.n. 3 above.
INSCRIPTIONS FROM THE PRINCE OF WALES MUSEUM, BOMBAY

(11) رمضان من سنة ثلاث وستين وخمس مائة

(12) رحمها الله نقضه محمد بن بركات بن أبي حرمى

TRANSLATION

(1) In the name of God, the Compassionate, the Merciful.

(2) 'Their Lord gives them good tidings of mercy from Him and acceptance,

(3) and of gardens wherein lasting pleasures will be theirs;

(4) there they shall abide for ever. Verily, with Allāh there is immense reward.'

(5) (Verse :) I departed and had not been able to prepare provision (for the last journey), though I did not spare efforts (to prepare) an everlasting provision.

(6) And now I have departed without any provision whatsoever, but (I have no fear, since) I have alighted before the munificent (Lord).

(7) This is the tomb of the free

(8) and accomplished lady, the mother of ‘Abdu’llāh, whose master is the

(9) glorious Sultān Yaḥyā, son of Abī’-Sīdād al-Muwaqqāt a’t-th-Thagharī al-Islāmī. She died in her middle age on the last day of the month of

(11) Ramādān of the year three and sixty and five hundred (30th Ramādān, A.H. 563=8th July, 1168 A.D.),

(12) may God have mercy upon her! Carved by Muḥammad, son of Barākāt, son of Abī Ḥaramī.

INSCRIPTION NO. 6

This inscription, also an epitaph, is fragmentary, about half the portion of the slab having been lost. Not only is the inscriptive tablet of the same type of stone and more or less of the same shape as in the case of the previous record, but there is also a very close similarity between the styles of writing of both the epigraphs. Moreover, the extant portion of the text of the present inscription begins with the same Qurānic verse as is found in the previous epigraph. Consequently, we would not be far from truth in assigning the same date, viz., second half of the 6th century A.H. to this inscription. The slab, in its present condition, measures about 9" to 17".

Below is given the reading of the surviving portion. It is not necessary to give the translation, as the extant text comprising verses 21-22 of Chapter IX of the Qur’ān, followed by the words 'this is the grave of...' has already been translated above.

---

1 Ibid., has "كلاًة".
2 Qur’ān, ch. IX, vv. 21-22.
* Another like fragment, found in epitaphs, is more eloquent in appeal. It runs as follows:—

"وقدت على الكريم يغير زاد من الحسنات وقلب السليم
فحمل الزاد ا_IVQLح كل شيء الا كان الونود إلى الكريم،"
TEXT

Plate III (c)

Plate IV (a)

INSCRIPTION NO. 7

This epigraph, as has been referred to above, is the earliest of the Indo-Muslim inscriptions displayed in the epigraphical gallery of the Museum. The slab of marble (24" by 20" by 2") which contains the inscription in two languages is damaged and has also cracked. The other side of the stone bears the Portuguese Coat of Arms which shows that the Portuguese, having removed the stone from its original position, got their insignia engraved on the back and fixed the slab into the wall of some building of their own with mortar. That is why the front portion bearing the original inscription has become disfigured to such an extent that the Arabic version which was carved in relief is not legible. This version comprises four verses inscribed in four lines in eight panels that have been nicely carved in the middle of the upper part of the stone. The style of writing is Nasb of a fairly high but an intricate type whereby the letters are put one upon another which has partly made the inscription illegible. I have not been able to decipher this portion and any suggestions for the reading of the same will be greatly welcome.

Below this is incised the Nāgarī version running throughout the lower one-fourth portion of the slab in three lines. Its letters are in better or rather almost perfect state of preservation, probably because they were incised and not carved in relief. According to Mr. Ismail, the Nāgarī version indicates that a lady by name Khadija died on the 15th of the month of Safar A.H. 889 = A.D. 1484. This is definitely incorrect as will be seen presently.

I do not consider myself competent enough to say anything more definite about this version. But from whatever tentative reading I have prepared, it appears that on the second prahara of Saturday, 15th Safar, A.H. 779 (23rd June, 1377 A.D.), Nākhudā Shafrūr, son of Nākhudā Ahmād, known as Chhimkhorā departed to the last abode. If we can judge from the language of the record which is a mixture of Marathi and Gujarati and bound to be of considerable interest to linguists as such, the slab must have been found from somewhere on the Western coast in the part bordering on Gujarāt i.e., somewhere to the north of Bombay.

I have prepared the following reading of this version:

Plate IV (a)

(१) हिजरत ७७९ वाधे मासु सफुर तेरिक १५ सणवारा

1 Ismail, op. cit., p. 2, no. E- (7).
(a) A bilingual Epitaph, dated A. H. 779 (p. 12)

(b) Inscription of Murtadā Nizām Shāh from Galna, dated A. H. 977 (p. 13)

(c) Undated inscription (p. 27)
INSCRIPTIONS FROM THE PRINCE OF WALES MUSEUM, BOMBAY

(2) तेया दिसी पहरां दोहां मां गरोः नालुडां हिवति श्राहम
(3) द नालुडां अलमारक छिमबारा श्राहिरते गेषे

TRANSLATION

(1) Month Safar of the Hijra year 779, day 15, Saturday (23rd June, 1377 A.D.);
(2) on this day, in the second pahar (i.e., praahra), Gapro (i.e., Ghafur i) Nakhvā, son of Aham-
(3) da (i.e., Ahmad) Nakhvā, known as Chhimkhorā, went to (his) last abode.

INSCRIPTION NO. 8

This is a bilingual inscription bearing the date A.H. 977 (1569-70 A.D.) or Śaka 1491. The slab of stone which measures 2'2" by 1'8" by 11" is reported to have been sent with two others, to the Bombay branch of the Royal Asiatic Society from Galna Fort by A. Richardsone who visited it in about 1856. The tablet was found between the two central arches on a bastion situated in the wall of the fort at about two-thirds of the length from the east.

Almost the whole portion of the slab is occupied by the Persian record comprising three verses inscribed in three lines and purporting that a bastion was constructed for the king, whose name does not occur in the text, under the supervision of Aflāṭūn Khān. The quality of the verses is mediocre and the last hemistich which forms the chronogram is not very clear in its meaning. Then there are two words written beneath the name Aflāṭūn which mean "under the supervision of". The style of writing is Nāski of an ordinary type.

Below the Persian version is incised an inscription in one line in Nāgari characters but since that part of the slab is partially covered by the wooden frame in which it is set, only upper half of the text has come on the stampage. It probably bears the date Śaka 1491 and contains the name of Aflāṭūn; more than this could not be ascertained.

The Persian version has been read as follows:

TEXT

Plate IVb

 detain qu'la zaher sheh manazar
khe nasham khaste tahri prajh inash
bagh bageh eflaton umal

1 Possibly this is a corrupt form of "मासूर".
2 Corruption of "नालुडा".
3 Obviously "इलेने".
4 Richardsone, JBBRAS, vol. VI (1861), pp. 143-45, has in the course of a detailed description of the fort given brief particulars about these three inscriptions. His account has been reproduced in Bombay Gazetteer, vol. XVI, Nasik (Bombay, 1883), pp. 436-38; see also Ismail, op. cit., p. 3, no. E. 10). There are a few more inscriptions in situ in the Galna fort which belong to this period.
5 Ibid., pp. 143-44.
6 These are at least two more inscriptions in the Galna fort which mention Aflāṭūn as the builder of a step-well and the city-wall with a bastion made of stone in the year A.H. 978.
7 These remarks on the Nāgari version are by the Government Epigraphist for India, Ootacamund.
TRANSLATION

(1) The far-sighted Khan laid the foundation, in this Fort, of buildings for the king.

(2) For the sake of the king was constructed a bastion for which the name Fath Burj has been obtained.

(3) I sought the year of its construction from Hushi who said, ‘(it can be obtained from the words) Fath Burj constructed under the supervision of Afsafun the just’. Year 977 (A.H. 1569-70 A.D.).

The date A.H. 977 is inscribed in figure, while it is also obtained by adding up the numerical value of the letters constituting the last hemistich; the words inscribed below the name Afsafun are not to be counted in the chronogram, though these have been taken as part of the hemistich in translation.

The name of the king is not mentioned in the inscription, but it is apparent that Murtaza Nizam Shah I of Ahmadnagar in whose reign the date of the record falls is referred to in the inscription, as Galna was under the Ahmadnagar king at that period. Moreover, the other inscription from the Galna fort studied hereafter refers, by implication, to the Nizam Shahi rule and since it is dated only eight years later, it is only reasonable to hold the view that the king referred to in the present inscription is none other than Murtaza Nizam Shah I. As regards Afsafun Khan or Hushi the composer, I have not been able to gather any information.

INSCRIPTION NO. 9

Like the previous inscription, this one is also bilingual. Fragmentary and slightly damaged, it records the construction of some building on the 1st Rabi II, A.H. 985 (18th June, 1577 A.D.). This is perhaps the same epigraph which Richardson had removed from Galna fort and presented to the Bombay Branch of the Royal Asiatic Society. Its exact findspot etc., can be judged from the following description of Richardson himself: ‘The second slab was taken from a niche between the battlements facing the north and surmounting a row of cells which must have been intended for residences. The slab contained an inscription in the Devanagari character, dated Saka 14, and below it were four lines in Persian to the effect that the particular bastion had been built by one Mahomed Ali Khan, and completed on the first of Rubi-ul-Akhir H., or, from the employment of the Arabic numerals, it may be Soor sun 985, which will make the date 14 years later. It will be seen from the reading given below that the above statement is full of mistakes and hence likely to mislead.

Some portion of the stone at the top has broken off with the result that the Persian version has lost a few lines. The remaining lines merely contain the date and the words ‘was constructed’ and also, occurring at the end, the name Zahir (son of) Muhammad who wrote the inscription. Of the other name only the latter part has survived on the stone, viz., Habash Nizam Shahi who is

1 Please see foot-note 6 on p. 13.

2 This verse without taking into consideration the phrase ‘در کرد’ may be translated thus: I sought its date from Hushi. He said in reply, ‘(it can be found) in (the words) Fath Burj of Afsafun, the just’.

It may be pointed out that the numerical value of letter ‘ب’ in ‘‘agination.

3 The fact is quite the reverse. Probably, Mr. Richardson wrote from memory.

4 Richardson, op. cit., p. 144. As stated earlier, Bom. Gaz., op. cit., copies the same account verbatim. Also see Ismail, op. cit., p. 2, no. E(8).
probably none other than Khān-i-A’zam Haibat Khān ʻAlī Baqdar mentioned in the Nāgarī inscription incised below the Persian record. The latter also mentions one Sayyidu’s-Sādāt Sayyid Manā but the connection of this name is not clear. The Nāgarī record comprising four lines is dated the 10th day of the bright half of Jyeṣṭha of the Śaka year 1499, Iṣvara, corresponding to 11th June, 1577 A.D., which is earlier than the date of the Persian version by a week. It refers to the hastākshara of Khān-i-A’zam Haibat Khān. It may be pointed out that the date of the record falls in the reign of Murtadā Nīgām Shāh of Ahmadnagar.

The style of writing of the Persian version is Nāshī, while the slab which is greyish granite measures in its present condition 2’4” by 1’4” and is about 10” thick. The text of the Persian portion reads as follows:

TEXT

Plate V (a)

(1) ................................................................. Na ḥāštī ṇam Shāhī
........................................................................

(2) ...................................................................... Nabhāštī Nīgām Shāhī.
........................................................................

(3) ...................................................................... through the kindness, was constructed, on the 1st day of the month of Rabī’-
........................................................................

(4) ...................................................................... u’th-Thānī, year five (and) eighty and nine hundred (18th June, 1577 A.D.). Written by
........................................................................

the servant Zahir Muhammad Dā’ī.

TRANSLATION

(1) .................. Shāhī .................. Ḋhāštī Nīgām Shāhī.

(2) .................. through the kindness, was constructed, on the 1st day of the month of Rabī’-

(3) u’th-Thānī, year five (and) eighty and nine hundred (18th June, 1577 A.D.). Written by

the servant Zahir Muhammad Dā’ī.

INSRIPTION NO. 10

This inscriptive tablet measuring 2’2” by 1’8” by 7” contains an epigraph comprising two verses in Persian inscribed in four lines and one line in Arabic prose giving the date. According to Richardsone, in the Galna fort there is a tower so constructed as to command the entire route of ascent, and immediately facing, of course at different elevations, the third and fourth gateways ...

There we found the third tablet dated H. 993, A.D. 1577, the latest inscription on the fort but which ascribes its foundation to Mahomed Ali. Now according to my reading, one Wali completed within a short time the construction of a building near the Baori-i-Taq during the governorship of Mir ‘Ali. I personally feel that by Baori-i-Taq is meant a step-well (Bāoli) called Taq Bāoli near which the building was constructed. It is not at all unlikely that the inscriptive slab did not originally belong to the bastion or tower referred to by Mr. Richardsone; it might have been lying loose, detached from the building it was originally fixed to and later set up on the said tower.

The statement of M. Ismail about Mir ‘Ali that he may be an official of king Miran or identical with the king himself who received very ignominious treatment at the hands of Akbar, the Mughal emperor; is confused and vague.

1 Note by the Government Epigraphist for India, Ootacamund.

2 There is another inscription in the Galna fort mentioning Fālid Khān and inscribed on the 1st of Rabī’-awwal, Shahr Sana 991 by the same scribe.

3 1585 A.D., and not 1577 A.D., is the equivalent year of A.H. 993.

4 Richardsone, op. cit., p. 144. Also see, Ismail, op. cit., p. 2, no. E(9).
5 Ismail, op. cit., p. 2. By Mirān he means Mirān Ḥusain Nīgām Shāh of Ahmadnagar.
The text of the record is executed in relief in Nasāḥ script without any distinguishing features and reads as follows:—

**TEXT**

*Plate V (b)*

(1) هو

(2) پرین تعلیم در عهد میر علی

(3) روان شد عمارت بستمجل

(4) بنا کرد نزدیکه بوری طاق

(5) تمام نموده ز همت وی

(6) فی سنة 993 من شهر جمادی ال غد سلخ

**TRANSLATION**

(1) He is [God].

(2) On this fort in the reign of Mīr 'Ali,

(3) the construction of the building was started in urgency.

(4-5) Wali constructed, near the Tāq Borf, (the building), and completed it through magnanimity.

(6) In the year 993 in the month of Jumādā I, last day (20th May, 1585 A.D.).

The inscription is dated A.H. 993 (1585 A.D.), when Murtadā Nizām Shāh I was ruling from Ahmadnagar. Neither Mīr 'Ali who was probably the governor of the fort or the district nor Wali, who caused the structure to be constructed could be traced in available historical works.

**INSCRIPTION NO. 11**

The tablet bearing this epigraph is reported to have been found lying in the court of the District Magistrate at Thana in 1906 and subsequently removed to the Bombay Branch of the Royal Asiatic Society where it lay prior to its removal to the Museum. The inscription is bilingual but the major and important portion is in Persian comprising eleven lines of close and minute writing. It records in details the services of both Rāja Gopāl Dās Gor who was given the title of Rāja Māndhātā and also the charge of the Asir Fort by Shāh Jahān and of the former's son Rāja Manohar Dās, who, succeeding his father as the qaḍār in A.H. 1062, was confirmed by Shāh Jahān and after the latter, by Aurangzeb and who repaired the walls, granaries etc., of the forts of Mahābali, Palāgadh, Bhandār Durg etc., on the 5th Ramadān of the regnal year 11 or A.H. 1079 (27th January, 1669 A.D.). Another inscription recording the services rendered by

---

(a) Nizām Shāhī inscription from Galna, dated A. H. 985 (p. 15)

(b) Inscription from Galna, dated A. H. 993 (p. 16)
Rāja Gopāl Dās and his family to Shāh Jahān when the latter was yet a prince is to be found on the right jamb of the Phūṭā Darwāza at Asirgadh.¹ An inscription on a gun in Aurangabad also mentions Manohar Dās as having repaired it.²

As has been stated above in the introductory lines, Shamsu'll-Ulamā Modi had read a very exhaustive paper on this inscription before the Bombay Branch of Royal Asiatic Society. But for our purpose his study which otherwise supplies us with much information regarding various places is not so scientific as it ought to have been. His readings, which are not claimed as altogether correct even by him are on the whole quite satisfactory, there being only four or five places where my readings differ from his; but these are of minor nature. The same, however cannot, be said of his remarks which, if on one hand are unnecessarily lengthy and at times superfluous, are on the other, not wholly free from statements, sometimes betraying uncertainty, that are likely to mislead. As it is not possible for us to go into details, we shall refer by way of example, to a few points only.

It may be pointed out at the outset that Shamsu'll-Ulamā had read his paper before the Bombay Branch of the Royal Asiatic Society where certain suggestions etc., were made, especially by Professor Isahani.³ After the paper was published, H. Beveridge also suggested a few things. Hence Shamsu'll-Ulamā published his further remarks in a subsequent issue of the same journal.⁴ The most important suggestion made by Beveridge was the reading of the word "تهي" for "ثنيه" to which Shamsu'll-Ulamā readily agreed. The whole phrase "دار جنگ تهیه کرز آمدن" was translated by the latter as 'they prepared for war'. In his second article he suggested this translation, 'They fought in the battle of Tatta' or 'they became useful in the battle of Tatta', and added in a footnote that 'کرز' war, battle; ""کرز آمدن" also means to be useful. So the sentence may also mean "they became useful in the battle of Tatta".⁵ It is apparent that the meaning intended here is that 'they were killed in the battle of Thatta'. It is also to be noted that Shamsu'll-Ulamā had quoted two passages from the Ma'āthīrul-Umarā in which reference to this affair is made. In the first passage, the same phrase "کرز آمدن" is used which is translated in the same way,⁶ while in the other passage, the phrase used is "جان نازار کرد" which Shamsu'll-Ulamā translates, and this time correctly, as 'they were gloriously killed'. Then also Shamsu'll-Ulamā does not clarify the statement once for all that all these passages including the texts of this as well as the Asirgadh inscription of which Shamsu'll-Ulamā had no information, mean that Rāja Gopāl Dās and his son Kunwar Balrām had laid down their lives in the siege of Thatta. Likewise, Shamsu'll-Ulamā has interpreted the phrase "خادم حرم" thus: 'The inscription speaks of Khādamān (خادمان) i.e., domestic servants being left by Shāh Jahān......... The Tārikhi-Jahangiri speaks of the female servants of the royal harem (پرستاران حرم). We must understand that both seem to mean the same thing, because the word khādam (خادم) in Persian is used

¹ This inscription has been published in E.I.M., 1925-26, p. 7, pl. IV b. The services rendered by Rāja Gopāl Dās and his family have also been mentioned in Samāsamū'd-Daula Shāh Nawāz Khān, Ma'āthīrul-Umarā, vol. II (Calcutta, 1890), pp. 251, 263 etc.
³ Modi, op. cit., p. 141, f.n. 2; p. 142, f.n. 1, 2, 6.
⁴ Ibid., pp. 553-38.
⁵ Ibid., p. 554 and f.n. 1.
⁶ Ibid., p. 555.
for both, male and female, domestic servants.'¹ This, I am afraid, is not correct. The phrase *بندگان حضرت پرستاران حرم* or *خادمان حرم* signifies not the domestic servants, male or female, but members of the royal seraglio themselves. Similarly, Shamsu'l-Ulamā’s statement that ‘the next event referred to in the inscription is that of Shāh Jahān crossing a river and going to Deccan’ etc.,² is unwarranted and not found in the text. What the inscription means to say is that Shāh Jahān crossed back into Deccan from the eastern provinces where he had earlier gone. A striking instance of Shamsu'l-Ulamā’s hesitancy is provided in his note on the word *پورب* occurring in 1.2 of the epigraph. While in the footnote he stated that ‘Perhaps it is a Hindi word meaning East, as suggested by Prof. Isfahani’, he expressed his views thus: ‘I cannot identify the place mentioned as Purab ....... Perhaps, Purab was a place in the direction of Burhanpur. Perhaps, the scribe who inscribed the inscription misunderstood or mistook Purab for Burhanpur (پورب)’.

³

Lastly, his whole discussion as to whether a Hindu or a Muslim had set up the stone is quite superfluous. I have failed to understand how this question could have arisen at all.

Shamsu'l-Ulamā has likewise discussed at some length, but inconclusively, the probable find-spot of this inscription. In my humble opinion, this as well as the other stone record removed to the Museum from the Office of the District Judge, belonged originally to the Maholi fort (No. 13, infra).

The language of the inscription under study is Persian prose, which, though on the whole not so faulty as we often come across in inscriptions, is yet not quite free from mistakes which may have resulted due to the ignorance of the scribe. The inscriptional tablet, measuring 22" by 15" is slightly damaged, the stone having developed a vertical crack in the middle, and the writing is also somewhat affected. However, this does not present much difficulty in the decipherment of the text.

The Persian version is executed in relief in *Nasta’liq* style and reads as follows:—

**TEXT**

**Plate VI**


⁵ The text is headed by the words *هوالفتات* meaning ‘He is Bountiful’.
Bombay Museum—could.

Inscription of Aurangzeb, dated 11th regnal year (p. 18)

Scale: 3
TRANSLATION

(1) When in the year one thousand thirty and two of the Hijra (era), Shāh Jahān, having made over his property and effects along with the inmates of his seraglio to the charge of Rāja Gopāl Dās Gōr in the fort of Asir,

(2) himself started towards the east (i.e., Bihar and Bengal); in this period of his governorship, the aforesaid Rāja put up a fight at Asir for about two years against Sultān Parwiz.

(3) After some time, Shāh Jahān having crossed over that land again returned to Deccan; at that time Rāja Gopāl Dās was favoured

(4) with service (i.e., audience) and was conferred the title, through royal favours, of Rāja Māndhātā and a mangāb of 5,000. After some time, Rāja Māndhātā

(5) was killed, with his eldest son Kunwar Balrām by name, in the battle of Thatta. After that in the year one thousand thirty and six, His Majesty Shāh Jahān occupied the throne of Delhi

(6) and in the year one thousand sixtytwo, Rāja Manohar Dās, son of Rāja Māndhātā having been appointed in the custodianship of the fort of Asir, for six years

(7) he carried out the duties of the custodianship of the said fort with sincere devotion, and in the year one thousand sixtyeight Shāh Aurang Bādāshāh adorned the throne of the kingdom
(8) and in the year one thousand seventy-five, the stamp of true devotion and steadfastness of the charge of the Asir fort on behalf of Raja Manohar Dās having.

(9) impressed the lofty, holy and blessed mind (of the emperor), he was entrusted with the duties of the charge of Mahābāli (fort) etc., so that during his term of custodianship, the said Rāja

(10) carried out the repairs to the walls, (and) store-houses of the forts of Mahābāli, Palāsgadh, (and?) the steps leading to Bhandār Durg. Fifth (of the month of) Ramadān, (regnal year) 11 (i.e., A.H. 1079-27th January, 1669 A.D.).

The Nāgarī version is very short comprising one line written around the two sides of the slab. It simply states that repairs were carried out to the buildings of the forts of Bhandār Durg, Mahāvalī and Palāsgadh during the governorship of Rāja Manohar Dās, son of Rāja Māndhātā Gōr. From the text which has been deciphered by me, the language appears to be a variation of Hindi akin to a form of Rajasthani spoken in some parts of Rajasthan.

Nāgarī version.¹

महाराजा मानोहर दहन को बेटो राजा मनोहरदासजी का ग्राम में बंदर दुर्ग व महावली व पलासगढ़ की ? ईमारति को इसलेय जान लौबा ।

TRANSLATION

During the governorship of Rājā Manohar Dās Jī, son of Māhā Rājā Māndhātā Gōr, buildings of the Bhandār Durg, Mahāvalī and Palāsgadh were completely repaired.

It will be seen that the name Mahābāli of the Persian inscription has been written here as Mahāvalī which is perhaps the correct form. Mahāvalī or Mahābāli is none other than the Maholi fort, which stands in the middle on the top of a hill-range with Palāsgadh on the north and Bhandār Durg on the south.²

We may also note that the date of Shāh Jahān’s accession to the throne as given in the inscription falls short of the accepted date viz., A.H. 1037, by one year. As the latter date is supported by historical and numismatic evidences, A.H. 1036 may be taken to refer to the year in which Shāh Jahān was placed on the throne at Lahore by Āsaf Khan.³

INSCRIPTION NO. 12

This inscription which is mainly in Persian verse is reported to have been brought from the fort at Ankai in Nasik District, where it originally belonged to a bathroom.⁴ Ankai, generally called Ankai-Tankai, is the strongest hill-fort in Nasik District, rising about 900 feet above the plain. It is approached by a station of the same name, near Manmad on the Manmad-Kazipet section of the Central Railway.⁵

¹ Also, Modi, op. cit., p. 140.
² For a description of the Maholi and other forts, see Bomb. Gaz., vol. XIV, Thana, Places of Interest (Bombay, 1882), pp. 219-220; Bhandargadh of the Gazetteer is in all probability Bhandar Durg of our inscription.
³ Ismail, op. cit., pp. 3-4, no. E. (14). Also, Modi, op. cit., pp. 153-54, has discussed this question at some length.
⁴ Ismail, op. cit., p. 3.
INSCRIPTIONS FROM THE PRINCE OF WALES MUSEUM, BOMBAY

The inscrational tablet measuring 1'5" by 2'3" is slightly damaged with the result that a few letters have disappeared on the stone while few more have lost their prominence of relief. The record comprises two verses inscribed in four lines and one more line in prose, all of which have been executed in relief in Nasta’liq characters of a fairly high order. The epigraph purports to give a chronogram for the construction of a bath (ḥammām), which, when worked out, yields the date A. H. 1097 (1685-86 A.D.), also given in figures. The last line of the text mentions the name of Naurūz Quli Baig Rūzbihānī who obviously ordered the construction. The name of emperor Aurangzeb during whose reign the date of the record falls does not find mention in the text. I have not been able to establish the identity of Naurūz Quli Baig Rūzbihānī from the available records, but that he must have held some office of consequence in the Mughal forces occupying this fort can be presumed without much fear of contradiction. But in that case, the omission of the emperor’s name would be somewhat surprising.

The epigraph reads as under:

TEXT

Plate VIII (a)

(1) مرتب شد جمَّ[م] از رحمة قادرت

(2) اساسی باد چون نو روز دایم شوكت و حشمت

(3) بنای سال تاریخی چو جستم از در [د] حممت

(4) ندا از هافتم آمد پکتیا منزل عشرت

(5) [حفر عباد الله الخنی نو روز قال یکی دوز به اما] 984

TRANSLATION

(1) The.................bath was constructed through the kindness of the Providence.

(2) May its foundation be, for ever, pomp and splendour, like (the festival of) Naurūz.¹

(3) When I sought the base of the year of its date from the door of grace,

(4) a call from the Invisible angel reached me saying, ‘ (it is) abode of pleasure ’.


INSCRIPTION NO. 13

The tablet bearing this inscription (1'5" by 1'6" by 2") is reported to have been found lying along with the inscription of the Rāja Māndhātā studied above (No. 11), in the court of the District

¹ The missing word is probably an adjective like ‘دُلْسَن’ or ‘دَلْکِشا’.

² The ‘[ن]’ is there on the stone though it has not come out on the estamipage.

³ There is a pun here. Naurūz means New Year’s day which was celebrated with great pomp and splendour by the Mughals in India and is also part of the builder’s name.
Judge at Thana in 1906. The slab seems to have been adversely affected by exposure to weather for quite a long time, as in a considerable portion of the text, letters originally carved out in relief have almost levelled down with the background. It is a matter of satisfaction that this inscription which has a great historical value is now preserved from further deterioration.

As regards the findspot of the epigraph, no information is available in the records of the Museum, but as the text refers to the history of the fort of Maholi, it is very likely that it originally came from that place.

The record belongs to Aurangzeb’s reign and states that the emperor, on the fort of Maholi having been conquered, assigned its governorship to Mir Zainu’d-Din ‘Ali Khan, son of Mukhliš Khan who held the post for about fourteen years. It was probably during his term of office, that he constructed an ʿabdārkhana (water-room), a garden, a bath and a ǰānku (underground water-cistern). According to my reading, the date of the record proper is Aurangzeb’s regnal year 45 corresponding to A.H. 1113 (1701 A.D.). The text running into ten lines of Persian prose is executed in Nastaʿlīq characters in relief. The calligraphy, judged from what remains on the damaged tablet, is of a fairly high order.

My reading of the text is as under:

**TEXT**

*Plate VII (a)*

1. در سنه چکر ھزاب و یکصد و
2. سلمان مرتب مظهر آبای میں مسجد اسلام والدین محمد
3. اور گانگ زیب عالمگیر پادشاہ غازی بعد تسخیر قلعة ماهول
4. ازم، روی خانی زاد نوازیت؟ خدمت؟
5. زین الدین علیخان بن مخلصخان
6. ممفوس ناموده چنانچہ مدت چھارہ سال بتردید شاہیت و آثار؟ بایسته
7. بخشم مزبور در عین امتیاز نموده کار سبہا?
8. جہنم بقدیم رسانید رحم خسروانه
9. سزاوار و بائیله؟ مذکور تعمیر چندان خانه؟ و حوری و باغ و حمام و تانکه
10. آب جهت

11. حصار نمود حرارت مستقیم اجمیر؟
12. بشرف
13. فضل و کرم با عفتاد ذات سوار و منصب احذی؟

Zainuddin Ali Khan, an official of the Mughal army.

This word may also be "اِلْبَارُ خانَه" (store-house).

---

1 Ismail, op. cit., p. 3, no. E. (13).
2 It is very unfortunate that the writing being badly damaged, a very important evidence giving the date of the conquest of the fort should have been lost.
3 Cf. the statement in ibid.: "It is in a very bad state of preservation. From what remains, it seems that Aurangzeb in A.H. 1115—A.D. 1703 granted the rank of commander of 1,000 horse to Zainuddin Ali Khan, an official of the Mughal army."
4 This word may also be "اِلْبَارُ خانَه" (store-house).
BOMBAY MUSEUM—contd.

(a) Inscription of Aurangzeb, dated A. H. 1113 (p. 22)

Scale: 3

(b) Inscription from Surat, dated A. H. 1198 (p. 26)
TRANSLATION

(1) In the year one thousand one hundred and...... His Majesty of lofty aspirations,

(2) having the position of Solomon, manifestation of clear signs, Muḥyī’l-Īslām wa’d-Dīn
(lit., reviver of Islam and the Faith), Muḥammad

(3) Aurangzeb ‘Ālamgīr Bādshāh Ghāzī, after the conquest of the fort of Māhōlī,

(4) by way of favouring the house-born slaves, appointed Mir Zainu’d-Dīn ‘Alī Khān, son of
Mukhlīs Khān

(5-6) Consequently, for a period of fourteen years, having eminently discharged
the said service with praiseworthy efforts and achievements, he settled the matter of Sambhā?,
the resident of hell, and was received into royal favours.

(7) The said Mir (ordered?) construction of the water-room....... garden, a bath and the
jānka of water for the use of

(8) the fort.........................................................

(9) ..............................................................

(10) .........................................................5th Muḥarram, 45th year (of reign)
(i.e., 5th Muḥarram, A. H. 1113–1st June, 1701 A.D.).

The fort of Maholi, the most important forts of North Konkan, is situated on the hill of the
same name 2315 feet high, in the Shahpur sub-division of the Thana District of Bombay.† It is
eighteen miles north east of Kalyan. It was on the 11th March 1689 that Mu’tabar Khān was
ordered by Aurangzeb to march against Maholi which, along with other forts, was taken by the
former before the end of the year.‡

Nawwāb Zainu’d-Dīn ‘Alī Khān, the son of Mukhlīs Khān, who is mentioned in the inscription
as having been given the charge of the fort, was a close relation of Mu’tabar Khān, the latter having
been married to his sister. His father Mullā Yaḥyā, the younger brother of Mullā Aḥmad Nāīta
had entered Aurangzeb’s service in the sixth year of the reign with a mānṣab of 2,000, and was
later given the title Mukhlīs Khān, when the son, Zainu’d-Dīn ‘Alī Khān of our inscription,
is stated to have been awarded suitable offices. After the death of his brother-in-law, Mu’tabar
Khān, the latter’s possessions passed on to him. In the reign of Farrukh Siyar, he went to
Sa‘ādatu’llāh Khān at Arcot where probably he remained till the end of his life. His son is also
stated to have received his father’s title.* Our inscription is an important record throwing light
on the history of Maholi and also furnishes us with details regarding the assignment, etc., of
the Nawwāb.

INSCRIPTION NO. 14

This as well as the next epigraph belong to the reign of Aurangzeb’s son and successor Shāh
‘Ālam Bahādur Shāh. The one studied here is carved in relief on a stone measuring 2’7” by 1’1”

† For details regarding the fort and the history of its occupation, see Bomb. Gaz., vol. XIV, op. cit., pp. 219-20
for some more references to Maholi, see ibid., vol. IV, p. 395; Shāh Nawāz Khān, op. cit., vol. I, p. 746; ibid., vol.
II, p. 344, etc. Sir Jadunath has based his account on a manuscript work Kār-Nāma which narrates the life
and achievements of Mu’tabar Khān.
by 8°, which is reported to have been brought from Anakī fort. The inscription is incomplete, its first part having been lost and moreover, it is not known as to on what building it was originally set up. But, from the surviving portion of the text, it appears that a gateway of the fort, after construction or more probably reparation, was given the name Makka’ī Darwāza. This was in A. H. 1120 (1708-09 A.D.) which falls in the reign of Shāh ‘Ālam I. The inscription also contains the name Santokh Rāi muṣḥrif, who probably reconstructed the said gateway at his own initiative or under orders from a superior. The style of writing of the inscription is Nasta’liq, without any special merit, and quite similar to the calligraphy of the next inscription which, in all probability, is dated A. H. 1122 (1710 A. D.). As both the inscriptions are reported to be from the same place, viz., Ankai fort, it is very likely that they were designed by the same scribe and also that Nawwāb Zainu’d-Dīn ‘Alī Khān mentioned in the later inscription was responsible for setting them up.

The extant portion of this fragmentary epigraph reads as under:

**TEXT**

*Plate VIII (6)*

\[\text{[ْخَٰنُّاَبُ مُکَّلی دَرْوَازَهَ مَمَاتُ مَکُّتِّ] \quad (1)\]

\[\text{iُ سَنَى ١١٢٠ خَالِهَا زَاد سِنَوْمُ کَمْرَای مَکُّتِّ} \quad (2)\]

**TRANSLATION**

(1) was distinguished with the title Makka’ī Darwāza.

(2) 1120 (A. H. = 1708-09 A. D.). The house-born (slave) Santokhrāi, the muṣḥrif.

**INSCRIPTION NO. 15**

As stated above, this record is also said to have been brought from Ankai fort, and is, like the previous inscription, incomplete. It refers to the construction of some structure carried out under the supervision of Faqirā Baig, who is spoken of as the deputy (nā‘ib) of Nawwāb Zainu’d-Dīn ‘Alī Khān. The inscription does not name the king but merely refers to the fourth year of his reign which must be that of Shāh ‘Ālam Bahādur Shāh, son and successor of Aurangzēb; the calligraphy of this inscription is similar to that of the previous record dated A. H. 1120 (1708-09 A. D.); moreover, in all probability, Nawwāb Zainu’d-Dīn ‘Alī Khān is none other than the one mentioned in the Maholi fort inscription dated about a decade earlier (No. 13 supra). If this be accepted, the date of this inscription would be 10th Shawwāl, A. H. 1122 (21st November, 1710 A.D.). The inscriptive tablet measures about 3'3" by 1'3".

---

1 Ismail, op. cit., p. 4, no. E. (15).
2 It has been a common practice with the Muslims to name western gates of the forts as Makki Darwāza as they face the holy city of Mecca situated in the west.
3 Ismail, op. cit., p. 4, gives ‘Muṣḥrif’ which is wrong. For the duties, etc., of a muṣḥrif see M. Nazim, *The Life and Times of Sultan Mahmud of Ghazna* (Cambridge, 1931), pp. 144-45. However, the duties of a muṣḥrif have been more correctly established by S. H. Hodivala, *Studies in Indo-Muslim History*, vol. II (Bombay, 1937), pp. 32-33, 38, 61.
4 Ibid., p. 4, no. E. (17), where it is stated: ‘Though the date is not given, yet it may be presumed that it belongs to the time of the later Mughals. It records the completion of some part of repairs to a part of the building by an employee of one Zainud-Dīn Ali Khan on the 10th Shawwāl of an unknown year.’
(a) Inscription from Ankai Fort, dated A.H. 1097 (p. 21)

(b) Inscription of the reign of Shāh ʿĀlam Bahādur Shāh, from the same place, dated A.H. 1120 (p. 24)

(c) Another inscription from the same place (p. 25)
As regards Faqīrā Bāg who is mentioned in the epigraph as the deputy of the Nawwāb, I have not been able to trace any reference to him in records available to me.

The inscription has been read as follows:—

**TEXT**

*Plate VIII (c)*

\(1\) ينارج دهم شهار شوال سنة 6 جالم

\(2\) نايت مانوس باهتام بنته درگاه فقیرا بيک 

\(3\) نايب لواب والا جنان زين الدين علي خان

**TRANSLATION**

(1) On the tenth of the month of Shawwāl, year 4 of accession

(2) of auspicious association, under the superintendence of the servant of the court, Faqīrā Bāg,

(3) deputy of the Nawwāb of lofty position (lit., threshold), Zainu’d-Dīn ‘Alī Kān.

It is obvious from the above text that the lower part or rather the upper part of the epigraph is missing.

**INSCRIPTION NO. 16**

This elegantly executed inscription is reported to have been presented to the Museum by the President of the District Local Board, Surat, in 1934 A.D. Dr. Nazim could publish only an eye reading of this inscription, since an impression could not be taken as the inscribed words according to him, have been filled in with black stone.

It is being re-edited here along with the facsimile for the benefit of the scholars.

Originally appearing on the ruined gateway of Daryā Mahāl, referred to in the inscription by its chronological name Khūrshid Nīgāh only, it is interesting from another point of view: the material on which it is found carved is not stone as Dr. Nazim has been led to think but a plank of wood rectangular in shape. The plank is divided into twelve panels, square and rectangular, formed by the intersecting of horizontal and vertical lines; in these panels, the texts are carved within two cusped arches, one at each end. The style of writing also possesses considerable merit and the overall impression produced by the inscription on the onlooker is pleasant.

The language of the record is Arabic prose and Persian verse. The Arabic portion comprises religious texts contained in the three border panels and also in a portion of the fourth border. The middle portion contains two lines of Persian verse. In the four corners invocations to the

1 It has been fully ascertained that the figure is, ‘

2 *E.I.M.* 1933-34, Supplement, p. 44.

3 The building is now no longer extant.
four companions of the Holy Prophet by name are inscribed in an artistic manner. The style of writing of the Arabic portion is *Thulth* with occasional *Tughra* flourishes and that of the Persian, *Nasta'liq* of a fair type.

**TEXT**

*Plate VII (b)*

(a) Four corners.

![Image]  

(b) Borders.

![Image]  

(c) Middle portion.

![Image]

**TRANSLATION**

(a) O Abā Bakr, O 'Umar, O 'Uthmān, O 'Ali!

(b) In the name of God, the Compassionate, the Merciful. 'O My Lord, cause me to land at a blessed landing place, for Thou art best of all who bring to land!'

I have (the blessings of) five persons whereby I can extinguish the heat of the burning epidemic: (namely), the Muṣṭafā (the Holy Prophet), the Murtadā (i.e., 'Ali), the latter's two sons and Fāṭima (daughter of the Prophet).

O God, O Opener of the gates, make this remain open for ever with fortune, bliss and happiness! 1198 (A.H.=1783-84 A.D.).

(c) (1) The house (lit., place) is lustrous on account of the star of Faith (Najm-i-Din);* it is a replica of the highest heaven on earth.

---

1 The word in the original is *جعل* which, if read without supplying the *إلف* as has been done above, would indicate third person singular passive and the meaning in that case would be: 'this gate has been made'. But as the preceding words are invocatory, this verb should perhaps be better read in the Imperative mood (i.e., *إجعل*).

2 Qur'ān, ch. XXIII, v. 29.

3 Dr. Nasirī, *SHM*, op. cit., p. 44, translates: '(This) Lustrous House belongs to Najm-i-Din (i.e., the Star of Faith). There is pun on the phrase *نجم دین* which is the name of builder and which also means 'star of faith', imparting lustre to the house.
INSCRIPTIONS FROM THE PRINCE OF WALES MUSEUM, BOMBAY

(2) Khurashid Nīgāḥ is the name of this building. 1196 (A.H.=1781-82 A.D.). The date of its construction is contained in it.

It will be seen that the epigraph contains two dates. One is 1196 given in figures and also obtained by adding up of the numerical value of the name of the building, viz., Khurashid Nīgāḥ. The other date 1198 given at the end of the inscription in the border may indicate the date of completion when the inscription was carved and set up. The building is said to have been constructed by Najmu’d-Dīn who belonged to the famous Dewan family of Surat. Another inscription, dated A. H. 1207 i.e., only nine years later, appearing on a mosque near the original findspot of the present inscription, mentions him as 'the Amīr of the time'.

INSCRIPTION NO. 17

The last inscription of the group has no historical value as it merely contains religious texts engraved in relief on a slab measuring about 1' by 1'". However, it has some calligraphical value, executed as it is in Nasīḥa and Kūfī scripts which are of decorative nature. It is difficult to say anything regarding the purpose of this record, much more so as its exact findspot is also not known. The major portion of the text is inscribed in Nasīḥa all along the slab except in the corners which contain an ornamental pattern in Kūfī formed of one single word signifying perhaps a name; this name is repeated four times in such a way as to present a geometrical design. Personally, I think the name contained therein is "عَرْقَّ" which may have been the designation or the nom-de-plume of the person who either designed the epigraph or was associated with it in some way or the other. While the calligraphy is not devoid of some merit, the text suffers by three mistakes of spelling occurring in the border, for which obviously the engraver who copied the inscription on the stone was responsible.

The text of the inscription reads as follows:

**TEXT**

Plate IV (c)

(a) **Corners.**

عرَقَّ

(b) **Borders.**

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ نُصِرَ من الله وفتَحُ قرِيب وبشر المُؤمنين فأن الله حافظا و هو الرحمُ الرأسيين لا فتَحِ (sic.) الأعلى لا سِيْفِ النَّقارِ (sic) الرأسيين

(c) **Middle portion.**

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ وِمَنِ يَتَقُال اَللهُ يَجْعَلْهُ (sic) مَخْرِجا و يَرْزُقهُ من حيْثْ لَا يَحتَسبُ وَمِن يَتَوْكَلُ عَلَى اللهِ فَهُوَ حَسْبِهِ إِنِ اللهُ باَلْغَ اَمْرِهِ قد جَعَلَ اَنَّهُ (sic) لكل شَيْء قَدْراُ

\[1\text{Ibid., pp. 44-45.}\]
TRANSLATION

(a) 'Urūfī.

(b) In the name of God, the Merciful, the Compassionate. 'Help is from God and victory near and deliver good r. ws to the believers.'

(c) In the name of God, the Merciful, the Compassionate. 'And whosoever keepeth his duty to Allāh, Allāh will appoint a way out for him and will provide for him from (a quarter) whence he hath no expectation. And whosoever putteth his trust in Allāh, He will suffice him. Verily, Allāh bringeth His command to pass. Allāh hath set a measure for all things.'

---

2 Ibid., ch. XII, v. 64.
3 Ibid., ch. LXV, v. 2.
SIX INSCRIPTIONS OF SULTAN MUHAMMAD BIN TUGHLUQ SHAH

BY DR. MAHDI HUSAIN

Sometime back, Dr. Z. A. Desai, Assistant Superintendent for Epigraphy, Department of Archaeology, sent me for study at my request estampages of the following six inscriptions which are being edited here through the courtesy of the Department of Archaeology, Government of India, New Delhi. All the six inscriptions belong to the reign of Sultan Muhammad, and coming as they do from distant places like Cambay in Gujarat, Hindaul in Rajasthan, Petlal in Bombay, Veraval in Saurashtra (now in Bombay State), Kaghzipura in Aurangabad district and Dholka in Ahmadabad division, they testify to the far-flung empire of Delhi and its prosperity in the opening years of Sultan Muhammad bin Tughluq's reign which falls into two unequal parts, the first part ranging over a decade from A. H. 725 (1325 A.D.) to A. H. 735 (1335 A.D.) and the second part comprising the remaining fifteen years (A.H. 736/1336 A.D.-A.H. 752/1351 A.D.). All the six inscriptions studied below pertain to the first part. Their calligraphy illustrates the time-honoured style of the Perso-Arab epigraphy, and their contents bring into relief besides the maliks and amirs left unnoticed by the chroniclers, two women—Samar and Kadi Bani. Samara was an Afghan by descent and Kadi Bani a Hashimite. Their roles briefly given in the inscriptions tend to elucidate the position of women in the age of Muhammad bin Tughluq.

Chronologically, the Cambay inscription tops the list. Engraved on a huge slab of white marble (9'3" by 1'6") and fixed over the main gate of the Jamia 'Masjid at Cambay—the gate rising to a height of 13 feet from the plinth with a breadth of about 9 feet—the inscription consists of two lines in Arabic language written in Nasha character carved in relief. The text which is in perfect state of preservation announces the construction of a Jamia Masjid (cathedral mosque) by one Daulat Shah Muhammad al-Batatashi out of his private means on the 15th of Muharram, A.H. 725 (4th January, 1325 A.D.), during the reign of Muhammad bin Tughluq.

TEXT

Plate IX (a)

(1) بسم الله الرحمن الرحيم و ان المسجد نكفا تدعوا مع الله احدا و قال عليه السلام من بناء مسجد الله هو كمفصل قطا با نبي الله بنيا في الجنة ك هذا مما وفق الله و أعهانه بنا

المسجد الجامع المبارك

2 The first, namely the Cambay inscription, is dated 725/1325; the second, namely the Hindaul inscription, is dated 730/1330; the third, namely, the Petlal inscription, is dated 731/1331; the fourth, namely, the Veraval inscription, is dated 732/1332; the fifth, namely the Kaghzipura inscription, is dated 733/1333 and the last, namely the Dholka inscription, is also dated 733/1333.
3 Cf. The Rehla of Ibn Battuta, translated into English with notes by Dr. A. M. Husain, Gaekwar Oriental Series, No. CXXII (Baroda, 1953), pp. xxiv, xxix ff.
4 Cambay, now in the Kaira district of Bombay State, was a flourishing commercial emporium and a world-mart in the 14th century. It was visited by Ibn Battuta (22nd Jumada II, A. H. 743 or 22nd November, 1342 A.D.). He was impressed by its abundant shipping, and enormous merchandise, and described it as 'the home of Muslim merchants' who had raised many mosques and hospices there (the Rehla, op. cit., p. 172). It was from one of these merchants called Khwajaq-i-Khambyat (خواجهکان کحمبیات) by Daulat-Din Barani (تاریخ-i-Firoz Shahi, Calcutta, 1862, pp. 18, 251-52) that forty-five years later the arrival of Ibn Battuta there, Kafir had been seized or forcibly purchased by Nagrat Khan, a distinguished general of Sultan 'Alau'd-Din Khilji.
5 The text of this inscription is already published in Burgess and Cousins, Revised List of the Antiquarian Remains in the Bombay Presidency, Archaeological Survey of India Reports, New Imperial Series, Vol. XVI (Bombay, 1897), p. 313.
(3) And the places of worship are for God (alone); so invoke not anyone else along with God.1 And says the Prophet, peace be on him, ‘Whoever built a mosque for Allāh even though it be as small as the dwelling of a partridge, Allāh would build for him a house in paradise’. This is by one who has been guided and helped by Him. This auspicious cathedral mosque and its building were constructed.

(2) wholly and completely, out of his own money from what Allāh had given him through His grace and benevolence, merely for the sake of God the Exalted, during the reign of the learned and just emperor Muḥammad Shāh, son of Tughluq Shāh the king, may Allāh perpetuate his dominion and power, by the feeble servant, expectant on the mercy of God the Exalted, Daulat Shāh Muhammad al-Būtahārī. May Allāh enable him to achieve his object. And that took place on the 18th Muḥarram, 725 (A.H. or 4th January, 1325 A.D.).

According to ‘Īṣāmī, Daulat Shāh Muḥammad served Tughluq Shāh and Muḥammad Shāh bin Tughluq successively, accompanying the former in his Lakhnauti expedition and the latter in the Multan expedition. In the battle of Abūhārī which crowned the Multan expedition Daulat Shāh held command of the right wing. According to Dīyā’u’d-Dīn Barani, he then held the post of Āḥur Bākī (superintendent of the royal stable). According to Ibn Bāṭṭūṭa he was then one of the principal amirs whom Sulṭān Muhammad used to address as ‘uncle’. Ibn Bāṭṭūṭa also gives us an insight into the friendly relations that obtained between Daulat Shāh and the emperor, i.e., Sulṭān Muḥammad. He further tells us that in A.H. 735 (1335 A.D.), Daulat Shāh joined the royal expedition to Ma’barī and died in the course of it. That is, when the emperor was on his way to subdue the rebellion of Jalā‘u’d-Dīn Aḥsan Shāh of Ma’bar and had encamped at Badrīt, the capital of Telīngana, a plague broke out in the royal camp, and among other maliks and amirs whom the angel of death then claimed one was Malik Daulat Shāh. But he was not known at all as a builder of mosques and was not associated with Cambay. Even if he be the same man who, according to the epigraphic report, founded the Cambay mosque he must be charged with a certain amount of reticence, for if the aforesaid inscription be not a fake, its report of the construction of the Cambay mosque must be reticent, cryptic or truncated. Evidently the demonstrative

---

1 Qur‘ān, Ch. Ixxii, vv. 17-18.
2 Sometimes back the late Dr. Nazir introduced to our readers, Daulat Shāh Muḥammad Būtahārī as Būtahārī on the strength of the latter’s inscriptions which he had edited and published. Two of these inscriptions dated A.H. 721 and 722 belonged to the reign of Tughluq Shāh and one dated A.H. 726 belonged to that of his son and successor Sulṭān Muḥammad. I am sure that Būtahārī, not Būtahārī, is the correct reading. Vide, Epig. Indo-Mog., 1933-34 (Supplement), p. 25, pl. xiv (b), p. 26, pl. xiv (c), pl. xv (a).
4 Ibid., p. 421.
5 Ibid., p. 424.
6 Barani, op. cit., p. 527.
8 Ibid., pp. 137-138.
pronoun "ذکر" in the text of the inscription is ambiguous and cannot, with scientific accuracy, be taken to mean the completion of the said mosque. Far from indicating the finish, "ذکر" in my opinion is a pointer to its commencement. If the 18th of Muḥarram, A. H. 725 (4th January, 1325 A.D.) were taken as the date of finish and if Dhōl-Hijja, A. H. 724 (December, 1324 A.D.) be regarded as the closing month of Tughluq Shāh’s reign as Hājjīd-Dabīr would have us believe, then Tughluq Shāh’s reign would have a duration of four years and four months only which is untenable. Probably, the term "ذکر" was intended to embrace many details and a sequence of events which could not be expressed in an epigraph and which collateral study of Iṣāmī has enabled me to build. That is, Malik Daulat Shāh founded the mosque on the 18th of Muharram, A. H. 725 (4th January, 1325 A.D.); then leaving it in the process of construction, he left Cambay and joined the Lakhnauti expedition of Tughluq Shāh. On Tughluq Shāh’s return by Sha’bān, A. H. 725 (July, 1325 A.D.), Malik Daulat Shāh too came back but the unforeseen tragedy of Afghānpur occurring on the 1st of Sha’bān, A. H. 725 (13th July, 1325 A.D.) brought about the death of Tughluq Shāh and the accession of his son Ulugh Khān (now Sultan Muḥammad Shāh), during whose reign the construction of the Cambay mosque which had been in progress since the 18th of Muharram A. H. 725 was completed. The term "ذکر" was intended by the epigraphist to cover all that could not be expressed in words. Taken literally, the inscription under review is not worth much; and its intrinsic value is very little, for any conclusion built on its prima facie reading will militate against almost all the authorities—Iṣāmī, Barānī, Ibn Baṭṭūṭa, Sultan Muḥammad and Yahyā bin Aḥmad. If it be contended that Sultan

1 According to Hājjīd-Dabīr, Arabic History of Gujarat, vol. III (London, 1931) p. 862, the death of Tughluq Shāh took place as a result of the tragedy of Afghānpur on the last day of A. H. 724 (17th December, 1324 A.D.). But this remains unconfirmed and must be rejected in view of the cumulative evidence in favour of full five or quasi-five years.

2 While Iṣāmī, Barānī and Hājjīd-Dabīr have left Tughluq Shāh’s Lakhnauti expedition undated, Yahyā bin Ahmad, op. cit., p. 96 and Firiqāt, Tārīḵ-i-Firiqāt, Bombay ed., vol. I, p. 235, have fixed it in A.H. 724 (1324 A.D.). They assign it a duration of one year, for they put the death of Tughluq Shāh in Rabī‘ I, A. H. 725 (February-March, 1325 A.D.) on his return from Lakhnauti. But the above sequence of events built on Iṣāmī’s data allows a period of six months only to the above expedition, i.e., Muharram to Sha’bān, A. H. 725 (January to July, 1325 A.D.). Under the unfavourable circumstances which then embarrassed him, he could not afford to waste a whole year over it. Almost all authorities agree that he rushed to Lakhnauti and returned with forced marches.

2 Iṣāmī, op. cit., p. 401.

3 Barānī, op. cit., p. 438, has said:

"و قلما هذه در مدت چهار پنج سال با دوشاره خود..."

3 During his four-five-year-long reign, Sultan Tughluq Shāh....

4 Ibn Baṭṭūṭa, op. cit., p. 50, says: "Tughluq ruled firmly for four years". But he (p. 53) also points out that Tughluq ruled for about five years, saying that prince Ulugh Khān (later Sultan Muḥammad) carried on his shoulders the coffin of the saint Niẓāmudd-Din of Badūm who died at Dehi during the absence of Sultan Tughluq in Lakhnauti. Now the accepted date of the saint’s death is 18th Rabī‘ I, A.H. 725 or 6th April, 1325 A.D. (cf. Hodivala S. H., Studies in Indo-Muslim History, vol. I, Bombay, 1939, pp. 292-93). Then Ibn Baṭṭūṭa enables us to know that the return of Sultan Tughluq Shāh from Lakhnauti, and his entry into the Afghānpur palace took place after the arrival of Shaikh Ruknudd-Dīn Multānī in Dehi. But no means of conveyance then in vogue (cf. Ibn Baṭṭūṭa op. cit., pp. 3-5) could have brought Shaikh Ruknudd-Dīn Multānī from Multān to Dehi before the month of Rabī‘, A. H. 725 (June, 1325 A.D.). Thus the fall of the Afghānpur palace consequent on Tughluq Shāh’s death which was witnessed by Shaikh Ruknudd-Dīn Multānī after his arrival took place on the 1st of Sha’bān, A. H. 725 (13th July, 1325 A.D.). This is the date of Sultan Tughluq Shāh’s death yielded by the narrative of Iṣāmī, op. cit.


5 Yahyā bin Ahmad, Tārīḵ-i-Mubarak Shāhī (Calcutta, 1931), p. 96. In view of the corroborative evidence from other contemporary sources, I consider the variant of ‘eight months’ on the margin as cogent.
Muḥammad Shāh bin Tughluq Shāh had ascended the throne a few days before the 18th of Muḥarram, A.H. 725, when the mosque was completed, the contention will immediately fall to the ground for no sizable building, let alone the cathedral mosque of Cambay, could be constructed in the short span of a few days or a fortnight. It must also be noted that the process of the construction of buildings was much slower then than in these days of mechanics and technical engineering.

Each of the five authorities mentioned above conveys more or less the same information regarding the period of Tughluq Shāh’s reign, and the manner of expression in each case testifies to its independence of outlook and freedom from exaggeration. Barani mentions the period twice over—in the first instance ‘four years and a few months’ and in the second instance ‘four to five years’.² Now Barani’s ‘four to five years’ corroborate ‘four years and ten months’ given by Sulṭān Muḥammad who says, ‘My father ruled with everybody’s support for four years and ten months’.³ Computing from the 1st of Sha’bān, A.H. 720 (6th September, 1320 A.D.)—the date of Tughluq Shāh’s enthronement—the period of four years and ten months will extend to Jumādā II, A.H. 725 (May, 1325 A.D.) and the date of his death will fall in May. But Ḩāfiz takes it further on. His narrative gives July instead of May and in fact fixes the 1st of Sha’bān, A.H. 725 (13th July, 1325 A.D.) as the date of Tughluq Shāh’s death. In other words, Ḩāfiz’s narrative essentially confirms the information given by Sulṭān Muḥammad. If Sulṭān Muḥammad puts the period of his father’s reign at four years and ten months, Ḩāfiz gives full five years. Says he:⁴

‘During the five years of his (Tughluq Shāh’s) reign no hands of mischief could reach religion.’ That is, Tughluq Shāh reigned and ruled for five years, from the 1st of Sha’bān, A.H. 720 (6th September, 1320 A.D.) to the 1st Sha’bān, A.H. 725 (13th July, 1325 A.D.).

The numismatic evidence also shows that the accession of Sulṭān Muḥammad bin Tughluq took place in A.H. 725 (1325 A.D.), not in A.H. 724 (1324 A.D.). Not a single coin of his reign bearing the year 724 is extant.⁵ Since he is supposed to have brought about the death of his own father in order to seize the throne, he could not afford to lose a single minute, much less a day, in announcing himself formally as the monarch. He must have struck his new coin immediately, for the new coinage together with the Khāufa is the irreducible minimum required by the Islamic

---

¹ Barani, op. cit., p. 456.
² Ibid., p. 438.
³ In his Studies in Medieval Indian History (pp. 78–85), Prof. K. A. Nizami of Aligarh has disparaged the fragmentary Memoirs of Sulṭān Muḥammad bin Tughluq found in a manuscript (Add. 25, 385) of the Tabqat-i-Nāṣir in the British Museum. But his disparaging remarks carry no weight, for Muḥammad bin Tughluq’s unpopularity with the orthodox Musalmans and his war with the majority of the ‘ulamā and some of the sufi was due to causes other than those tackled by the learned professor. Prof. Nizami’s study is one-sided; he has completely ignored the non-Muslim sources of Sulṭān Muḥammad bin Tughluq’s history. And it is dangerous to attempt historical researches with one-sided information. A study of the Jain and Sanskrit sources will show that Sulṭān Muḥammad—the erudite scholar well-versed in almost every science then known to orientals—was ‘the crown-jewel of all rulers of the earth, the mighty Saka lord’ according to the Brahmins and also a patron and benefactor of the Jains; and to crown all, he was a close friend and admirer of the Jain acharya ‘the exceedingly erudite poet and scholar’, Jinaprabhasuri. The Singhī Jaina Granthamala (Vishvabharati, Santiniketan) clearly states that Jinaprabhasuri was greatly honoured at the court of Sulṭān Muḥammad Shāh even as much as Jagadguru Hiravi-jayasurya was at the court of Akbar the Great. The privileged position that Muḥammad bin Tughluq enjoyed in the society of the ‘infidels’ was an eyesore to the Indian section of the ‘ulamā and their followers. Seeing only one side of the picture no one can even understand the psychology of Sulṭān Muḥammad, much less his difficulties, and his attitude towards the preceding sultans of Delhi.
⁴ Ḩāfiz, op. cit., p. 401.
⁵ Edward Thomas, Chronicles of the Pathan Kings of Dehli (London; 1871), p. 190.
law and convention for the public recognition of a new monarch. Muhammad, or as he was still called Ulugh Khan, did nothing of the kind in A.H. 724 (1324 A.D.) because his father was yet alive and his own accession was yet far off.

Much reliance cannot be placed on 'Isami's date 724 as marking the accession of Muhammad bin Tughluq because it clashes with his own narrative. And it is no wonder if this date of 'Isami's is wrong, for at least four more of his dates out of the total of thirty-one that he has given in his *Fituhu's-Salatin* are wrong, viz., (i) 387/997—the date of the accession of Sultan Mahmud of Ghazna; (ii) 377/987—the date of Mahmud's invasion of Balkh; (iii) 635/1237—the date of the accession of Sultan Radjiya to the throne of Dehli, and (iv) 694/1294—5—the date of the accession of 'Ala'ud-Din Khalji. And in the matter of dates no medieval chronicler is infallible. Hajiudd-Darbri too has erred.8

1 'Isami, op. cit., p. 408.
2 According to Nazim, *The Life and Times of Sultan Mahmud of Ghazna* (Cambridge, 1931), pp. 38, 40, 168, Mahmud ascended the throne in A.H. 388 (998 A.D.). In Rajab, A.H. 387 (August, 997 A.D.) died Subuktigin who was succeeded by his younger son Ismail. In Rajab, A.H. 388 (March, 998 A.D.) was fought a battle at Ghazna between Ismail and Mahmud. It was after this battle that Mahmud won the throne; then took place his accession in the year 388, not in 387 as Isami says. The fact that Ismail was the king of Ghazna for some months (A.H. 387-88) Isami has ignored. Says he:

چر سد افزوده غناد و هفت مبی چند دیگر زیادت برفت
همان شباء غناد ز عالم گنشته ی به غناد هشته معمود گشت

'When the year 387 had advanced a few months, the said king of Ghazna died and Mahmud became emperor at Ghazna.'

3 According to Nazim, op. cit., p. 234, Sultan Mahmud did not advance to Balkh until A.H. 406 (1015-16 A.D.). Say 'Isami:

زه سد فرود شدچی هفتاد و هفت هشته در کشور بلغ رفت

'In 377/987 the emperor went to the territory of Balkh.'

4 According to the numismatic evidence Sultan Radjiya ascended the throne in A.H. 634 or 1236 A.D. (Vide, Edward Thomas, op. cit., p. 104). But Isami gives 635 Hijra saying:

جبروس وی اندر سراو سنج یعقوب ذو دوز کی یوج و سی و یوج

'Her accession to the throne took place verily in 635/1237.'

It should be noted that Radjiya had been raised to the throne by the maliks prior to the death of Ruknudd-Din Firoz which is known to have occurred on the 8th Rajab 1 A.H. 694 (9th November, 1296 A.D.).

5 'Isami, op. cit., p. 240, gives A.H. 694 (1295-6 A.D.) as the year of 'Ala'ud-Din Khalji's enthronement. But according to Barani, op. cit., p. 184 and Yahya bin Ahmad, op. cit., p. 71 the assassination of Sultan Jalaludd-Din Firoz Khalji took place in A.H. 695 (1296 A.D.). This is also attested by a coin of Ruknudd-Din Tbrakim, the younger son of Sultan Jalaludd-Din Firoz Khalji, bearing the year 695/1296 (Edward Thomas, op. cit., p. 155). Also according to Amir Khurram, *Fartak-i-'Ala'i*, Elliot, op. cit., vol. III, p. 69, 'Ala'ud-Din ascended the throne on the 2nd Dhi-L-Hijja, A.H. 695.

6 Hajiudd-Darbri, op. cit., vol. II, p. 852, gives A.H. 721 as the year of the death of Khurram Khan. It should have been 720/1320, for 721/1321 is certainly the first year of Ghayyathudd-Din Tughluq's reign. Again Hajiudd-Darbri has wrongly dated the death of Sultan 'Ala'ud-Din and the accession of Qutbudd-Din Mubarak Shah, saying:

وفي ابتداء عشرة و سبعينية في الليلة السادسة من شوال مات علاء الدين

'Ala'ud-Din died in the night of 6th Shawwal, A.H. 711 (15th February, 1312 A.D.).' Vide, Hajiudd-Darbri, op. cit., pp. 827, 838. And Hajiudd-Darbri continues:

و جلس على سرير السلطنة قطب الدين مباركشاه بن علاء الدين على بي عبد 百残 خلجي في

تئذاء عشرة و سبعينية

'And Qutbudd-Din Mubarak Shah, son of 'Ala'ud-Din 'Alt bin Naṣr al-Khalji ascended the throne in A.H. 711 (1312 A.D.).' This date too is definitely wrong.
Mention might also be made of a weak statement made by Shams Siraj 'Affi to the effect that the period of Tughluq Shâh's reign extended to four and a half years. Says he, 'While he was the muqtî of Dipalpur, Sultan Tughluq went one day to see Shaikh 'Alâ’û d-Din, taking along with himself Sultan Muhammad and Sultan Firoz, both minors at that time. Simultaneously as they appeared before the saint (Shaikh 'Alâ’û d-Din), a huge quantity of fine linen was incidentally brought before him. The latter tore from it a piece measuring four yards and a half in length which he gave to Sultan Tughluq asking him to turban it on his head; another piece, twenty-seven yards long he gave to Sultan Muhammad asking him to do the same; and another still, forty yards long, he gave to Sultan Firoz for the same purpose.' Shams Siraj attached undue importance to this; and considering the pieces of linen in various lengths thus awarded to the three heirs in succession to the throne as a prediction, he calculated the respective periods of their reigns. The period allotted by the saint to Tughluq Shâh was four and a half years. But 'Affi also says:

'Firoz, born in 709/1308, was fourteen years of age at the time of the accession of Tughluq Shâh, and eighteen years of age at the enthronement of Sultan Muhammad.'

Now, if this were true, then Sultan Tughluq Shâh ruled for four years only and his accession should come off in 723/1323 instead of 720/1320 and that of his son and successor Sultan Muhammad in 727/1327 instead of 725/1325.  

The second inscription of the present group is from the town of Hindaun in the Sawai Madhopur district of Rajasthan. The inscriptional tablet is reported to be lying loose against a grave on a chabûtra (platform) near the Shrivâki's temple in the locality called Khari. From the pillars and other stones that are lying scattered about the place, it appears that the present chabûtra served as a plinth to what must have been an impressive tomb, which has fallen down; the said chabûtra also contains a couple of graves besides the main one.

The epigraph records the construction of the grave and the tomb of an amîr of high rank under Muhammad bin Tughluq. It is dated the 1st of Rabî' I, A.H. 730 (23rd December, 1329 A.D.). Inscribed boldly in Persian Naskh character, the slab is in perfect state of preservation but as the letters are closely written, they are not easily decipherable. The following reading is the result of a genuine attempt at decipherment.

**TEXT**

Plate IX (b)

(1) بسم الله الرحمن الرحيم ذكر يا عهد خدايگان سلطانين فقها روى زمين ايو المجاهد محمد

بن تغلقش الساطان خالد الله ملكه و سلطانه بن

---

1 'Affi, Târiq-i-Firoz Shâh (Calcutta, 1889-91), p. 27.
2 Ibid., p. 41.
3 The editor is unable to agree with the views expressed by Dr. Agha Mahdi Husain in the course of his valuable study of the Cambay inscription.
SIX INSCRIPTIONS OF SULTĀN MUḤAMMAD BIN TUGHŁUQ SHĀH

TRANSLATION

(1) In the name of Allāh, the Compassionate and Merciful. During the reign of the Lord of the sultāns, rulers of the earth, Abu'l-Mujāhid Muḥammad bin Tughlq Shāh, the Sultān, may Allāh perpetuate his dominion and power, the construction (took place)

(2) of the tomb and dome of the late Malik-i-Mulākā'i-Shārqi Ikhtiyārū'd-Daulat wa'd-Dīn Ghāzi Tamar Muḥammad Afgān Baghšt (†). The builder of this auspicious building is the lady named Samrū, daughter of Mandā Afgān, wife of the above-mentioned Malik. Written on the 1st of Rabi' I, year 730 (A. H. 1323rd December, 1329 A.D.).

Malik Ikhtiyārū'd-Dīn Afgān and Mandā Afgān of this inscription were perhaps two out of the many Afgāns who lived in different parts of India, some even holding responsible offices in the State under Sultān Muḥammad bin Tughluq. Only those Afgāns like Shāhū and Halājū who had incurred the Sultān's displeasure and become restive were noticed in the chronicles. Evidently, both the Afgāns under review were peaceful men, and Ikhtiyārū'd-Dīn who was perhaps connected with the administration of Hindūa died peacefully.

The third inscription of the group comes from Petlad in Kaira district of Bombay State. Petlad ("Petłęd" in Sanskrit and "Petlád" in Gujarati) is mentioned as Petlawad (پتلواد) in a Persian inscription dated A.H. 723 (1323 A.D.) in the reign of Ghiyāthu'd-Dīn Tughluq Shāh, as Petlawad (پتلواد) or Tablawad (تبلواد) by Ḳoṭb Khan, and as Petlad (پتلاد) by Abu'l-Faḍl. According to the author of the Mir'at-i-Aḥmadī, Petlad, lying 30 kos south of Ahmadabad, was one of the best and richest parganas of Gujarāt. Aurangzeb liked to include it in the khālsa or crown land and gave it in about A.H. 1110 (1698 A.D.) as jagir to his son Prince Muhammad A'ẓam Shāh. Petlad was then administered on behalf of the Prince by one civil and military officer, Amin and Faujdār, respectively. The Faujdār was assisted in the performance of his duties by a subordinate official called Ḥāshdast who appears to have been not unfrequently a

1 These words were read for me by Dr. Z. A. Desai but no confirmation of these is available.

(Among other suggestions in respect of the readings of these inscriptions, I had informed my esteemed friend Dr. Mahōl Ḥussain that as far as we can read from the stone the words in question read like Timān, Baghšt and Samrū respectively. As a number of personages mentioned in inscriptions are found to be untraceable in available written histories, it is but natural that the readings of their names cannot be confirmed. However, from the illustration of the inscription, it will be seen that no better readings for these proper names can be suggested.—Ed.)


3 Dr. G. Yazdani, 'Inscriptions in the Tomb of Bibi Arjun Shāh', E_TM, 1915-16, p. 17, pl. XIV(b).

4 'Iṣārī, op. cit., p. 463.


7 The inscription on the Shāh Mosque in the Kachchhri compound at Petlad mentions the Prince as the jagirholder and Muṣtafā Qull the Prince's deputy—the same as one mentioned in the Sanskrit version of the step-well inscription quoted below. This epigraph has been listed in *ARIE* for 1956-57, App. D, no. 86.
member of the Hindu community. This information is given by a trilingual inscription—in Persian, Sanskrit and Gujarati—found at a step-well at Petlad purporting to its construction by Rāmji, son of Bhimji.¹

One of the earliest Mulsim inscriptions of Gujarat or rather of the Western India is also to be found at Petlad. It forms the epitaph of Bābā Arjun Shāh who was an Indian saint of the age of Sultān Shamsu’-Dīn Ilutmīsh and it has been published in a previous issue of this Series.² Another inscription of Petlad which is bilingual—in Persian and Sanskrit—dating from the reign of Ghiyāthu’-Dīn Tughluq Shāh also announces the dedication of a step-well constructed in the immediate neighbourhood of the saint’s tomb in A. H. 723 (1323 A. D.) and a grant of some land for its maintenance.³ It appears that the construction of wells in those days had become a social institution.

A report about Petlad during the reign of Sultān Muḥammad bin Tughluq is also available, but it is of quite a different type. It is this: The rebel army of the amīrān-i-ṣada of Baroda headed by the ring-leaders Muqbil, Jhallū, Lālā and others chose the field of Petlad for a battle that took place in A. H. 745 (1345 A. D.) between them and the royal army under the command of Aẓiz Khāmār, the governor of Malwa.⁴

Coming to the study proper, the loose inscriptive tablet in the present case, measuring 17" by 14" by 3" and now lying in the Bohra mosque in the town, obviously belonged to a step-well or well which is stated to have been constructed for public use by a lady named Kad Bānū, wife of Irāngshah (1) and daughter of the late Shamsu’l-Haq wa’d-Dīn Ḥusain ‘Alawī Ṭabāṭabā’ī. Since Kad Bānū is mentioned as deceased, she had probably died before the completion of the building in A. H. 731 (1331 A. D.).

This inscription, cut into relief in Nashk character, begins with Bismillāh, followed by two religious texts in Arabic emphasizing the desirability of the works of public utility,⁵ particularly intended to enable the thirsty wayfarers to quench their thirst. This should remind the reader of similar wells constructed for public use and described in the Sanksrit inscriptions⁶ by some of the wealthy Brahmans of Dehli in the same period. All these inscriptions uniformly announce the benevolence and goodness of Sultān Muḥammad bin Tughluq and testify to the prosperity that the Hindus and Musalmans then commonly enjoyed. They also testify to their amiable spirit and happy relations in the absence of which no works of public utility could be thought of or undertaken. The text of the aforesaid Perso-Arabic inscription comprising eight lines reads as under:

TEXT

Plate IX (c)

(1) بسم الله خير الإسماء التوفيق في عزيز لا يعفى إلا بعد عزيز قات
(2) الله ثوابك و تعالى إجتمع سقاية الحاج و عمارة المسجد الحرام كمن

¹ Journal of the University of Bombay, 1937, pt. vi, pp. 144-48, pl. VIII. The Persian version, also listed in ARIE, op. cit., is composed by a Hindu gentleman, Morārji, son of Rudrajī of the Nāgar community and mentions one more Bāwā Rāmji as the supervisor of the construction.
² Yazdani, op. cit., p. 16, pl. XIVa.
³ Ibid., pp. 17-18.
⁴ Isaml, op. cit., p. 483.
⁵ "The Hindus were also charitable and were found building the odā’īn (step-well) along the roads for public use and laying out gardens" (Ibn Battūta, op. cit., p. xxxv).
⁶ Husain, A. M., op. cit., pp. 244-47.
SIX INSCRIPTIONS OF SULTAN MUHAMMAD BIN TUGHLUQ SHAH

آمن باهتش و الیوم الآخر و قال على رضي الله عنه من سما عظیمان

وجبت ؟ له الجنة بامید این و عهد عمارت این خیر در عهد خداگان

خلقا[ی] عالم صاحب الامت و الخاتم ابو المجاهد محمد بن تغلق شاه السلطان

خادم الله و سلطانه بیجاره محروم مقفوره اسماعیل فی ایرانی بهت سید

المروم المقفور مفقخر آل یسین شمس الحق و الین حسن علوی طلبایلی

نور الله فیبره

بهت اللہ تعالی از خالص مال خور بر سپیل وقت نیان کرد فی الفرق من شهر رمضان

سنہ 1 احمد ثلثین و سبیمایہ

TRANSLATION

(1) In the name of God which is the most glorious of names. Divine grace (guidance) is a rare gift which is not awarded except to (his) worthy slave. Says

(2) Allah the Glorious and Mighty, ‘Do ye make the giving of drink to pilgrims or the maintenance of the sacred mosque equal to (pious service of) those who believe in God and the last Day’.

And says ‘All, may Allah be pleased with him, ‘To him who quenches (the thirst of) a thirsty person,

(4) paradise becomes due’. In the hope of this promise, the construction of this bounty (i.e., well) during the period of the caliphate of the Lord of

(5) the caliphs of the world, master of crown and signet, Abu’l-Mu’ayhid Muhammad bin Tughluq Shah, the king,

(6) may Allah perpetuate his reign and power, the late, the pardoned, the humble Kad Bânu, wife of Irânshâh (?)(and) daughter of Sayyid,

(7-8) the late, the pardoned, the pride of the descendants of the Prophet (namely) Shamsu’l-Hasq wa’d-Din Hussain ‘Alawi Tabâtabâ’i, may Allah illuminate his grave, for the sake of Allah the Exalted, from her personal money, by way of public endowment (waqf) was carried out on the 1st of the month of Ramaḍân, year one (and ) thirty and seven hundred (8th June, 1331 A.D.).

The epigraph tells its own tale and its historical importance is considerable though the names that it gives of the endower — Musammât Kad Bânû — and of her husband and father are obscure. Of a piece with the Sanskrit inscriptions mentioned above, this epigraph not only elucidates the laudable spirit of public service that actuated the well-to-do of both the communities — Hindus and Musalmans — but also brings out into relief the fact that Sultan Muhammad was the strongest ruler in the whole Muslim world and consequently did not feel as yet the need of recognizing an outside caliph — a point supplemented in a way by his Memoirs. Until the date of this epigraph he had admirers among his Musalman subjects who were prepared to style him as ‘caliph’ or even ‘lord of the caliphs of the world’. But in the course of the succeeding ten years the situation changed completely. He became so unpopular among the Musalmans that far from being styled

1 احدد ثلاثين و سبیمایه
2 Qur’ân, ch. IX, v. 10.
as 'caliph' he was cursed as an infidel like Yazid, Pharaoh and Nimrod. Then he became extremely anxious to surrender himself to the Abbasid caliph, and since no caliph of the House of 'Abbás was then known to India he began a search for one in A. H. 738 (1333 A. D.). After two years he contacted one in Cairo. All this is set off in the Memoirs.¹ In the year A. H. 741 (1341 A. D.), there came to Dehi Ḥājī Sa'īd Ṣarqarī, the Abbasid caliph's envoy, with an investiture. The causes of this change in the Sultān's outlook and of his movements subordinated to the strong political needs of the hour may be read in my book.²

The fourth inscription of the series comes from Veraval, a port and town in the erstwhile Junagadh state of Saurashtra, now forming the Junagadh district of Bombay State. Veraval commands the route to Prabhas Patan where the celebrated temple of Somnath attracting a large number of pilgrims from various parts of India is situated. Veraval is also noted for the temple of Jatejhar which stands in its vicinity. It finds no mention in the contemporary chronicles.³

This inscription⁴ is fixed over the central mihrāb of the local Jāmī' Masjid which is an old building with some claim to architecture. It was constructed, according to the inscription under review, within four decades of the Turkish conquest of Gujarāt.

The epigraph runs into two lines, and the écriture describing the construction of the mosque by one Salīh Sultānī on the Ist of Ramadān, A. H. 732 (27th May, 1332 A. D.) is cut into relief on a slab of white marble (49" by 12"). But the estampage of the epigraph that Dr. Desai sent me was not very clear, perhaps due to the fact that the slab, as he later informed me, had been thickly coated with paint. I thoroughly appreciate that he took pains over the estampage and also made useful suggestions while I was preparing the text. The style of writing which possesses some characteristics of the Kūfic style may be safely termed Nashī.

The language of the epigraph is mixed Arabic and Persian and my reading runs as follows:—

**TEXT**

*Plate X(a)*

(1) ُبسم الله الرحمن الرحيم وأن المساجد فَلا تدعوا مع الله أحداً وأنا النايلي

على الله علیه و سلم من بني الله تعالى مسجداً بني الله له بيتافي الجنة

(2) عمارتٌ من مسجد بهدٌ دولت خليفته دينان مهاد تغلق شام السلطان بن السلطان خلد

الله خلافته بالعدل والمحسن

………………………………………………………………………………

سلطانئ يفتحه دار ماضي في التاريخ الغربر من رمضان سنة الله ثاني وثلاثين وسبعين

**TRANSLATION**

(1) In the name of Allāh, the Compassionate, the Merciful. 'And the mosques are for God (alone), so invoke not any one else along with God.' And says the Prophet, peace of Allāh and greetings be on him, 'Whoever built for the exalted Allāh a mosque, Allāh would build for him a house in paradise'.

² Ibid.
⁴ This inscription was noticed in the Corpus Inscriptionum Bhavnagari (Bhavnagar, 1879), p. 5. But the reading given there is extremely corrupt.
(2) The sinful slave expectant on the mercy of God, Šāliḥ Sultānī, former bugḥadār, constructed the edifice of this mosque during the prosperous reign of the Caliph of the Faith, Muḥammad Shāh the Sultān, may Allāh perpetuate his caliphate through justice and benevolence . . . . on the first day of Ramadān, year 732 (A. H.=27th May, 1332 A. D.).

Shaṭlā, the builder of this mosque, finds no mention in the chronicles. But the term bugḥadār (literally, a knapsack-bearer) suggests that he was an officer charged with performing or directing the performance of some domestic duty in the royal household. From the Rehla it appears that Bugḥadār was a servant holding charge of a bundle of silk stuffs and a box containing ornaments.\(^1\)

The fifth inscription is found fixed on the eastern gateway of the enclosure of the tomb of Ḥaḍrat Shāh Nizāmu'd-Dīn at Kaazipura, a village about two miles from Daulatabad towards Khuldabad in Aurangabad district of the Bombay State. This gateway is a later construction and the inscriptive tablet does not belong to it. In fact, the epigraph records the construction of a mosque which is pointed out to be an old mosque situated in the western side of the said enclosure. In the course of some repairs made at this mosque the slab was detached from its proper place and was fixed for consideration of safety in the particular space where it still remains.\(^2\)

The inscription comprises two lines of writing in Persian prose over a surface of 59" by 8" on the slab. The style of writing is Nasīḥī and the text reads as follows:—

**TEXT**

**Plate X (b)**

\(1\) بنا شاه این مسجد در عهد خلافت خدایکان روای زمین برکریزه مربیان العالمین المویت

\(2\) بقیه شاه بنت ایزد ملك امرا اختیار الدولت والدین الغ اعظم قبیل ملك

**TRANSLATION**

(1) This mosque was constructed during the period of the reign of the lord of the earth, the chosen one of God, the lord of the world, supported by the help of the merciful, Abū'l-Mujāhid Muḥammad bin Tughluq Shāh the king, may God perpetuate his dominion and power,

(2) at the instance of the court-servant Maliku'l-Ummār Ikhtiyyārū'd-Dāulat wa'd-Dīn Ulgh A'zam Qublī Sultānī, entitled Naghrūl-Mulk, may God perpetuate his fortune, on the 14th Rabi' I of (the year) three and thirty and seven hundred (A. H.=20th November, 1332 A. D.).

In the list of the courtiers of the reign of Sultān Muḥammad bin Tughluq, Baranī\(^2\) makes mention of one Nasīrul-Mulk Qublī who must be identically the same man as the court-servant of the above inscription at whose instance the Kaazipura mosque was constructed. He also finds

---

\(^1\) Ibn Baṭṭūta, op. cit., p. 208.

\(^2\) Cf. Muḥammad Raunaq 'Ahl, Raṣaḍatu'l-Aqṭāb (Lucknow, 1931), pp. 281-92 where an eye-reading of this inscription will also be found. The same has been copied without acknowledgement by Bashirud-Dīn Ahmad in his Waqī'at-i-Mamlakat-i-Bijāpur (Agra, 1915), pp. 260, 231.

\(^3\) Barani, op. cit., p. 455.
mention in the Sola Kambha mosque inscription of Bidar published in a previous number of this Series. This Bidar inscription gives in Persian verse the dignified name of Muhhammad bin Tughluq as Sultan Muhammad Khalifa-i-Yazdani. But a wrong reading of the date in the inscription led to a complete misunderstanding of the epigraph which was erroneously ascribed to Prince Muhammad, second son of Ahmad Shah Wall Bahman. Misled by the way in which the letter ‘f’ was inscribed mixed with ‘f’ on the stone, Dr. Yazdani, who edited the inscription under reference, read ‘f’ in place of ‘f’. He did not appreciate the three dots over ‘h’ pertaining to ‘f’ and ‘t’ respectively. Further, he did not appreciate the fatha over ‘f’ which too suggests that the given ‘f’ is to be pronounced as ha (in haft) and not hi (in hisad). As a result, Dr. Yazdani made out 827 in place of 727. Furthermore, he did not appreciate the significance of the term Sultan (سلطان) in the imposing Persian verse:

سلطان محمد کے نادر دو تان

Dr. Yazdani translated it as follows:

' The vicegerent of God, Prince Muhammad who has no equal. '

But in my opinion the correct translation of the above verse is this:

'In the reign of the Caliph of God, Sultan Muhammad, who has no equal.'

Even the calligraphy and the wording in the above verse and the trend of thought and historical traditions and background underlying the wording — all suggestive enough — were not appreciated. Regarding the style of writing Dr. Yazdani himself felt that it belonged to the Tughluq period. 'The style of writing' said he, 'is Nasiri of a very bold type resembling the script of the Tughluq inscriptions of the Deccan.' Since almost all the Tughluq inscriptions in the Deccan belong to the reign of Sultan Muhammad bin Tughluq, I have no hesitation in announcing my conviction that the Bidar inscription under review belongs in every respect to the reign of Sultan Muhammad bin Tughluq.

The inscription mentioned in the preceding inscriptions. It bears silent testimony to the fact that the Hindu and Muslim places of worship and sanctity stood and flourished in medieval India within remarkable proximity without being an eyesore to the orthodox on either side. A case in point is presented by the Qadi Buhul mosque at Dholka — a place of great sanctity to the Hindus and Jains and abounding in their temples and idol-houses. Dholka is the place of the ancient Virata where the Pandavas are said to have lived in disguise and where subsequently, many religious edifices dedicated to the service of the mythological gods were raised. The Solankis and Vaghelas of Gujarat also considered Dholka as a place of religious inspiration. Even after the advent of Muslims and during the

4 I am grateful to Dr. Z. A. Desai for drawing my attention to this.
5 In Ahmadabad district of Bombay State. For a description of the mosque, see J. Burgess, op. cit., p. 323 H. Cousens, op. cit., where a faulty and confusing reading as well as translation of this inscription are given.
6 Burgess, op. bit.
Khalji-Tughluq period, Dholka continued to enjoy its sanctity as is confirmed by a few inscriptions of this period. With this historical background, the Dholka mosque under review enjoys an important position.

The inscriptive tablet measuring 48” × 8” is fixed over its central mihrāb, and its epigraph unlike the preceding five epigraphs, is cut into the stone. The letters are not carved out in relief as is generally the case with Arabic and Persian inscriptions, but are cut inside the slab as in the case of Sanskrit inscriptions. The Dholka mosque inscription under review gives also the name of the mason which is rarely found recorded in the Indo-Muslim inscriptions of the Sultanate period. Like the preceding inscriptions this inscription too pays rich tribute to Sultan Muḥammad bin Tughluq. Further it tends to show that in a province where twelve years later broke out the avalanche which drowned the emperor, conditions were favourable and helpful till the end of A. H. 733 (1333 A. D.). This inscription also makes mention of an officer called Sardavidār whose position at the court of the Dehli Sultans I have discussed in my book.

My reading of the inscription of which the language is mixed Arabic and Persian is as follows:—

TEXT

Plate X (c)

(1) بسم الله الرحمن الرحيم قال الله تعالى ُو ان المساجد فلا تدعوا مع الله احدا

عمارت این مسجد در عهده

سلطان العظيم ابوب المجاهد محمد ابن تغلشاه و بنویت ملک ملوک الشرق دکن

الدولت و الامام ستار الدین خاص باجا کرده محفوظ الامرا

(3) مقرب الدولت و الامام هلال ملک معمار بن لطف الله کریم اطیف فی التاريخ السابع

و العشرين من ذی الحجه سنه ثلاث و ثلاثین و سبماهی

TRANSLATION

(1) In the name of Allāh, the Compassionate and Merciful. Says Allāh the Exalted, 'And verily, the places of worship are for God (alone); so invoke not anyone along with God.' This mosque was constructed in the reign of the greatest Sultan, Abu'l-Mujahid Muḥammad bin Tughluq Shāh under the administration of Malik-i-Mulāki'sh-Sharq Ruknu'd-Daulat wa'd-Din Qutluq Sardavidār-i-Khāṣṣ, It was built by Mafṣharu'l-Umarā (lit., pride of nobles)

1 Ann. Rep. Ind. Epig., 1954-55, App. C., nos. 6, 8-11, etc.
2 Ibn Batštīja, op. cit., p. 270.
3 Consens, op. cit., omits "و".
4 Ibid. reads "الملوك".
5 Ibid. reads "فتح سردار يکدل".
6 Ibid. reads "بلاي".
(3) Muqarrabu’d-Daulat wa’d-Dīn Hilāl Malik. The architect (is) the servant ‘Abdu’l-Karīm (son of) Laṭīf. On the date 27th of Dhi’l-Ḥijja, year three and thirty and seven hundred (8th September, 1333 A.D.).

It is difficult to trace the names of these persons in the chronicles of the period. However, it may be safely stated that Qutluğ being a typical Turkish name symbolized a chief, and Sardavīdār which is an Arabicised form of sardawīdār was the designation of the high-ranked nobility of those days. From the name and titles of the man in the inscription it appears that he was the governor of the province of Gujarat.
PERSIAN INSCRIPTIONS AT AJMER

BY Akbar Ali Tirmizi

From the end of the twelfth century to the beginning of the nineteenth, Ajmer was not only cynosure of all eyes but adorned the brow of the victor in the race for political supremacy in India, so much so that the history of Ajmer is in one sense the epitome of the history of India. Sultan Mu’izzu’d-Din Muhammad bin Sam, commonly known as Shihabu’d-Din Ghori, conquered Ajmer after defeating Prithvi Rāj in A. H. 588 (1192 A. D.). Next year Qutbu’d-Din Aibek had to lead an expedition to suppress the rebellion of Hiraj or Hari Rāj, the brother of Prithvi Rāj. Shamsu’d-Din Itutmish is reported to have visited Ajmer in A. H. 624 (1227 A. D.).

Ajmer remained under the Sultans of Delhi till Rana Hammira of Ranthambhor (1232-1301 A. D.) captured it. In A. H. 799 (1396 A.D.), we find Zafar Khan of Gujarat marching against it and, paying a visit to the shrine of the premier saint of India, Khwaja Mu’inu’d-Din Chishti. Rana Kumbha of Mewar (1433-68 A. D.), profiting by the relaxation of authority that ensued upon the sack of Delhi by Timur, took possession of Ajmer, but on his assassination, Mahmud Khalji of Malwa invaded the city in A. H. 860 (1455 A. D.) and defeated Gajadhar who was in charge of the fort.

In the year A. H. 922 (1515 A. D.), Rana Sangha took possession of Ajmer. Seventeen years later, Sultan Bahadur of Gujarat sent Shamsiir-Mulk against the city which he took by assault, but soon after, in 1555 A. D., Maldev Rathod of Marwar conquered it. Nine years later, it was attacked by Sher Shahr who also paid homage to the tomb of Khwaja Mu’inu’d-Din. On the decline of the Suri power, Haji Khân, a slave of Sher Shahr, took possession of Ajmer. Akbar in his turn sent Muhammad Qasim Khan Naishapuri against him in A. H. 964 (1556 A. D.) and Haji Khan had to flee against the Mughals who annexed Ajmer. From 1557 to 1730 A. D., a period of 173 years, Ajmer remained an integral part of the Mughal empire. Here the Subadar or governor of the province of Ajmer lived, while Faujdar and Qal’adar were posted at important places such as Buirath, Sambar, Bayana and in forts such as Ranthambhor and elsewhere.

In the civil war fought between Ram Singh, son of Abhay Singh Rathod, the governor of Ajmer under Mughal emperor Muhammad Shah, and his cousin Bijay Singh, Ram Singh sought help of Jai Appa Sindhia who was only too ready to agree. Later, Bijai Singh surrendered to the
Marathas, in 1756 A. D., the fort and district of Ajmer as blood-money for the assassination of Jai Appa. The Marathas held it for 31 years until 1787 A. D., when the Rāṭhod retook it but only for a short time. Sindhia’s generals laid siege to the fort on the 21st August 1790 A. D. (1205 A. H.) and after having captured it in the following year retained its possession till 1818 A. D. when it was ceded to the British.1

Thus Ajmer has been too long the haunt of Turks, Khaljīs (of Malwa), Rāṭhods, Mughals and Marathas to afford much scope to antiquary. It can however boast of one building viz., Aḥfā Din Kā Jhonprā, which is one of the earliest and finest monuments of the Muslim rule in India. It was at the instance of Mu’izzu’Din Muhammad bin Sām that the mosque was built in 1198 A. D., while its seven arches and the exquisite screen were added in about 1226 A. D. during the rule of Iltutmīsh.2

The other building that attracts people from far and near is the tomb of the celebrated saint Khwāja Mu’inu’d-Dīn who passed away in A. H. 633 (1236 A. D.). Until A. H. 860 (1455 A.D.), when Mḥmūd Khaljī of Malwa conquered Ajmer,3 there was no pucca tomb over his remains. The Malwa Sultan is reported to have built a mosque near the shrine,4 but there is no epigraphical evidence at our disposal to confirm this statement. The date of construction of the present structure of the tomb is not given in any historical work; according to some it was Sultan Ghīyāthu’d-Dīn Khaljī, who at the instance of Khwāja Husain of Nagaur, furnished means of erecting the mausoleum. The Baland Darwāza of the Mausoleum said to have been built by one of the Malwa Sultāns5 also does not bear any inscription. The cupola of the Shrine was embellished in the year A. H. 329 (1532 A. D.) as is indicated by an inscription written in golden letters on the northern wall of the tomb at a height of 7’8” from the floor. This date falls in the reign of emperor Humāyūn, who does not seem to have anything to do with Ajmer nor did he visit this city; on the contrary, Sultan Bahādur of Gujarat is reported to have sent a noble of his against Ajmer in this particular year.6 But in view of the absence of any historical evidence, it is difficult to ascribe the embellishment of the dome to any particular individual. The chronogrammatist of the inscription in question, namely, Mu’azzam, however, may be identified with Khwāja Mu’azzam, the uncle of emperor Akbar; Mu’azzam, who died in A. H. 971 (1563 A. D.), used to compose verses.7

The Persian inscriptions that are being studied below constitute an important source for the history of the city under the Mughals and show the numerous changes of fortune that have played their part in its history. Covering, on the whole, a period of nearly three and a quarter centuries, they adorn a wide range of monuments such as mosques, mausoleums, tombs, palaces, gates, water-tanks and other buildings.

---

1 Watson, op. cit., p. 12.
2 Epig. Ind. Mos., 1911-12, pp. 15-30, where the Arabic inscriptions occurring on the mosque have also been published.
3 Few people are aware of the fact that the tomb of Khwāja Mu’inu’d-Dīn was even in pre-Akbar days visited by royalties. For example, Sultan Muhammad bin Tughluq is reported to have made a journey to Ajmer to pay his homage to the saint (‘Īsāmlī, Futūḥats-Sulṭānī, Agra, 1938, p. 44, verses 866-57). — Ed.
4 Firāqī, op. cit., p. 222.
5 ‘Abdūl-Ḥaq, op. cit., p. 78.
6 Ibid.
7 Sikandar, op. cit., p. 235.
PERSIAN INSCRIPTIONS AT AJMER

We do not quite often come across mosques erected by ladies in India, but in Ajmer we find two impressive mosques built by ladies, one of whom was the daughter of the celebrated musician of Akbar’s time, Miyan Tān Sain. Another interesting feature worthy of note is that no less than five monuments record in their inscriptions that they had been built by Hindus, among whom we find Maratha governors like Bālā Rāo Inglia and Gumānjī Rāo Sindha.

It will be noted that the language of these records, unlike that of inscriptions on the Aḥāl Din Kā Jhonprā, is Persian. A majority of them are in verse and the style of writing is in most cases Nasta’līq; quite a few of these are remarkable for their beautiful calligraphy. This style of writing reached its zenith during the time of emperor Shāh Jahān to whose reign a number of these inscriptions belong.

In this article, inscriptions covering the reigns of Mughal emperors from Akbar to Shāh Jahān are included, while those of the later reigns which have been studied will appear in the next issue of this journal.

The earliest inscription of the group belongs to Akbar’s reign and is found engraved on a slab of white marble measuring 15” by 38” fixed into a niche to the right of the central mihrāb of Gaish Kān’s mosque, now called Qalandari Masjid, situated in the Inder Kot quarter of the city. The epigraph is executed in beautiful Nasta’līq letters in relief comprising nine horizontal panels, each containing a hemistich in Persian except the last which contains the name of the calligraphist, namely, Hājī Darwīsh Muḥammad.1 The inscription records the construction of a reservoir (saqqā) by Gaish Kān, son of ‘Imrān in A.H. 976 (1570 A.D.), during the reign of emperor Akbar. It has been read as under:

TEXT

Plate XI (a)

1) ہمہ حضرت شاء فلك قدر
2) پہ ہمہ دین احمد ظل یزدان
3) جلال الدین محمد شاء اکبر
4) سکندر حشت و دار[1]ی دوران
5) بیمن حسن خان خلق
6) سبھر جود گيسو خان عمران
7) ز هجرت نهند و ہفناد و شو بود
8) کہ شد تعمیر این ستائی میران
9) کتیب آلراحی درویش محمد الاحضی

---

1 The metre of the verses is a variation of Hazaj.
TRANSLATION

(1) During the reign of His Majesty, the king having heavenly dignity,
(2) the refuge of the religion of Aḥmad (the Prophet), the shadow of God,
(3) Jalāludd-Dīn Muhammad, Shāh-i-Akbar,¹
(4) (who is) magnificent like Alexandar and the Darius of the age,
(5) through the blessings of the magnanimity of the Khān of Ḥasan-like nature,
(6) the sphere of munificence, Gaisū Khān, son of ‘Imrān,
(7) it was in the year nine hundred and seventysix of the Hijra,
(8) when this Saqqā-i-Mīrān (reservoir of the nobles) was constructed.
(9) Written by the hopeful (creature), Darwīsh Muḥammad al-Ḥājī.

Another inscription of Gaisū Khān recording the construction of an ‘Idgāh at Koil near Aligarh has been published in a previous issue of this Series where a detailed account of his career is given.” As regards the calligraphist, Darwīsh Muḥammad, no details are forthcoming. He is probably identical with Maulānā Darwīsh Muḥammad mentioned by Abu’l-Faḍl in his list of calligraphists.”³

Another monument of the reign of Akbar is the Baland Darwāza (lit., lofty gateway) leading to the shrine of Sayyid Ḥusain Khīng Sawār,⁴ at Taragadh. The gateway itself, about 64 feet high and 17 feet wide, is built of red sandstone, while the floor is of white marble. Religious texts may be seen carved in relief around the arch facing east, above the arch facing the tomb and on the inside of the southern wall of the gateway. On its northern side is fixed a marble slab (21” by 52”) bearing an inscription carved in Nastaʿlīq characters in relief designed by the same calligraphist as in the previous inscription. The epigraph which records the construction of the lofty gateway to the ‘Ka’ba-like’ tomb, by Ismā‘īl Quli Khān in A. H. 976 (1570 A. D.), reads as under:

TEXT

Plate XI (b)

| (1) | بعهد يادشاه آنسان قدراً |
| (2) | پناه ملك و ملت ظل يردن |
| (3) | جلال الدين محمد اکبر آن شام |
| (4) | که دارد در تکین ملك سليمان |
| (5) | بدين درگه که هیچو كعبه آمد |

¹ Shāḥ-i-Akbar literally means ‘the greatest king’.
³ Abu’l-Faḍl, A.A., op. cit., p. 101, f.n. 4. (It seems that Darwīsh Muḥammad was something of a professional calligraphist. Among inscriptions carved by him are apart from the next one—from Taragadh—two at Nagaur in Jodhpur District. Vide, Epig. Indo-Mosl., 1949-50, p. 39, pl. XVII (b), and Epig. Ind.-A. & P. Sappl., 1955 and 56, p. 61, pl. XVI b. — Ed.)
⁴ Late Professor Hafiz Mahmud Khan Shirani who has given a critical and scholarly account of Sayyid Ḥusain after consulting all available sources, has noticed some inscriptions from the tomb including the one under study in his masterly work Prīṭheṭ Rāj Rāśā (Delhi, 1943), pp. 242-61.—Ed.
PERSIAN INSCRIPTIONS AT AJMER

(1) سواحیش عین نور و نور اعیان
(2) بنا فرمود این ایوان عالی
(3) کریم الدت اسمیل قل خان
(4) ز کاخ دلکشا تاریخ اتمام
(5) آخر خواهد کسی می یابد آن
(6) کتبی الراجی درویش محمد الحاجی المشتهر بالرمزی

TRANSLATION

(1) During the reign of the king having heavenly dignity,
(2) asylum of the state and the community, shadow of God,
(3) Jalâlu’d-Din Muḥammad Akbar, that king
(4) who has got in his bazel (i.e., under authority) the kingdom of Solomon,
(5) in this mausoleum which has come to be regarded as Ka’ba —
(6) whose environs are a fountain of light and light of eyes —
(7) this sublime aiwân (porch) was raised by
(8) Ismâ’il Quli Khân of noble lineage.
(9) The date of its completion in (the words) : a pleasant palace,
(10) one can easily find if he so desires.
(11) Written by Darwish Muḥammad al-Hājī, alias a’r-Ramīz.

Ismâ’il Quli Khân of the inscription was a son of Wali Baig Dhu’l-Qadar and nephew, on sister’s side, of Bairam Khân. Along with his elder brother, Ḥusain Quli Khân entitled Khân Jahân,² he was caught in a battle at Jalandhar when both entered royal service. He was sent against the Baluchis in the 30th regnal year of Akbar (1584-85 A.D.) and to Zâbulistân in the following year. Charged with having committed certain improprieties, he fell into disgrace and was ordered to go to Mecca from Bhakkar. In the regnal year 33 (1588-89 A.D.), he was made governor of Gujarat and three years later, was appointed tutor of prince Murâd when the latter was appointed governor of Malwa. He received the command of 4000 horse in the regnal year 42 (1597-98 A.D.). Given to luxury and extravagant taste for carpets, vessels, dresses, etc., he is alleged to have been poisoned by his own women who were fed up with his petty tyranny.

The third inscription in chronological order is to be found over the entrance of the enclosure of the Ganj-i-Shahidân at Taragadh overlooking the city of Ajmer. The inscription which is in relief in Nasta’liq characters is carved on a marble slab measuring about 21” by 23”, fixed at a height of

---

¹ A’yûs means eyes, fountains and also ‘A’yûns-i-Ṭábadota’ meaning figures emblematic of the names of God.
² Ḥusain Quli Khân was given Ajmer and Nagaur as tughul in A. H. 971 (1563 A.D.). For an account of his career and inscriptions, see Epig. Ind-Mosl., 1949-50, p. 39; E. I., A. & P. Supp., op. cit., p. 61. — Ed.
9'8" from the floor. The text comprises three verses written in six lines followed by one more giving the name of the calligraphist. It records the construction of an edifice by Shāh Quli Khān in A.H. 979 (1571 A.D.) and reads as follows:

**TEXT**

*Plate XI (c)*

(1) نمود شاه قلی خان محرم از سر صدق
(2) طواف گنگ شهیدان به خطه اجمر
(3) زسر عمارت ابن هنر مبا نا فرمود
(4) پی رضای خدای که عالمت و قدر
(5) بصال نهصد و هفتاد و نه مکمل شد
(6) بعهد سلطنت بادشاه کشور کیر
(7) کتیبه محمد باقر

**TRANSLATION**

(1) Shāh Quli Khān Maḥram, by way of truthful intention,
(2) performed the circumambulations of Ganj-i-Shahīdān in the region of Ajmer.
(3) He raised the edifice of this place afresh,
(4) for the pleasure of God, the Omniscient, the Omnipotent.
(5) In the year nine hundred and seventynine it was completed,
(6) during the reign of the king, the conqueror of dominions (i.e., Akbar).
(7) Written by Muḥammad Bāqir.

Shāh Quli Khān Maḥram was in the service of Bairam Khān and had distinguished himself in the war with Hitnū. In the first regnal year of Akbar (1556-7 A.D.), he served with Muḥammad Qāsim of Naishāpūr against Ḥājī Khān in Nagaur and Ajmer. After the death of Bairam Khān, he was rapidly promoted rising higher and higher in the favour of Akbar who, from good-will towards him, had permitted him entry to his female apartments. After his first entry to the royal harem he had himself mannmitted. Consequently, he was called Maḥram i.e., one who is admitted to the harem. We are told that at Narnaul, where he chiefly lived, he had got erected splendid buildings and dug large tanks.

It would not be out of place to note in this connection that at Ajmer, on the 2nd Jumādī I, A.H. 979 (9th September, 1572 A.D.), Akbar was blessed with a third son who was named Dānyāl as he was born in the house of Shaikh Dānyāl, then one of the attendants of the Mausoleum. It would not be surprising if Shāh Quli Khān Maḥram had accompanied Akbar's harem to Ajmer in this year,

---

1 The metre of these verses is a variant of *Mujtath th*.
The courtyard to the east of the Begamī Dālān, separated from the Mausoleum by a marble railing, is studded with tombs, some of which deserve notice. One of the tombs appears, from its inscription, to be that of one Muḥammad Wafā. The slab of marble fixed to the north of the grave measures 9" by 6" and contains the fundamental formula of Islam executed in Naskh characters, while the grave itself is inscribed in Nasta’liq in relief, with a single verse in Persian giving a chronogram for the death of Muḥammad Wafā, which occurred in A. H. 984 (1576 A. D.). The inscription runs thus:

**TEXT**

*Plate XII (a)*

La Ḏī al-aṣ-ṣūrat (sic.)

(1) Muhammad al-rasūl (a)
(2) Muhammad ʾwāfā ṭābiʿī ṭawāfī
ger ʿwāfā ṭābiʿī ṭawāfī
gim ʿwāf̄a ṭābiʿī ṭawāfī
(3) Muhammad ʾwāfā ṭābiʿī ṭawāfī
ger ʿwāf̄a ṭābiʿī ṭawāfī
gim ʿwāf̄a ṭābiʿī ṭawāfī

**TRANSLATION**

(1) There is no god but Allāh ; Muḥammad is His apostle.
(2) Muḥammad Wafā passed away ; for the chronogram,
(3) say, ‘Muḥammad Wafā took to the path of God’.

It is regretted that the sources at our disposal do not help us in establishing the identity of Muḥammad Wafā.

The next inscription, in chronological order, referring to the embellishment of the dome of Khwāja Muʿīnū’d-Dīn in A. H. 937 (1579 A. D.), is painted in beautiful golden letters in Nasta’liq style inside the three sides of the dome. It reads as follows:

**TEXT**

اشرف اولياء روى زمین
پادشاه سریر ملک یاقین
این مین بود پیش صاحب
در عبارت بود چو در نمین
بر درت مهر و ماه سوده چین
صد هزاران ملک چو خسرو چین
در صفا رویهات چو خناد برين

(1) خواجة خواجگان معین الدين
(2) آقاب سهير كون و مكان
(3) در جمال و كمال آن به سخن
(4) مطلع في صفات أو غفتم
(5) ای درت قبله که اهل بیشین
(6) روى بر درگیت همین سایند
(7) خادمان درت همه رضوان

---

*The plate could not be given, as taking photographs inside the tomb proper is prohibited.—Ed.*
TRANSLATION

(1) Lord of the lords, Mu'īnu'd-Dīn, most eminent of all the saints of the world, (is the)
(2) sun of the sphere of universe, king of the throne of the dominion of Faith.
(3) What room is there for doubt as regards his beauty and perfection? This is evident from
the fortified citadel.
(4) I have composed (another) Mat'la' in his praise, which, in its style, is like a precious
pearl:
(5) Oh ye, whose door is an altar for the faithful; (even) the sun and the moon rub their
forehead at thine threshold.
(6) It is at thine door that their foreheads are rubbed by hundred thousands of kings
(each as mighty) as the emperor of China.
(7) The attendants of thine shrine are all (like) Rihwān (the keeper of Paradise), (while)
in sanctity thine shrine is like the sublime heavever.
(8) A particle of its dust is like ambergris in nature; a drop of its water is like limpid (pure)
water.
(9) The locum-tenens of Mu'in (namely), Khwāja Husain, for the embellishment said this
(10) that 'the old may assume fresh hue anew, the dome of Khwāja Mu'inu'd-Dīn'.
(11) Oh Lord! As long as the sun and moon endure, may the lamp of the Chishtīs possess light!

Khwāja Husain mentioned in verse No. 9 was the superintendent of the shrine, when Akbar
visited Ajmer in A. H. 977 (1569 A. D.) consequent on the birth of Salim. He considered himself
to be a descendant of the Khwāja from his daughter's side. He was once banished to Mecca
and had to suffer, in common with other learned men whom Akbar despised, various persecutions.
He lies buried in a tomb at the back of the Shāh Jahānī Masjid adjacent to the Mausoleum.

In the enclosure of the Mausoleum, near the small cauldron and adjacent to the Ḥujra of
Nigāmu'l-Mashāikh, is a marble sarcophagus which bears an inscription in relief executed in
Nastā'īq characters. The epigraph comprises four verses in Persian inscribed in four panels

1 "قائش" might have been intended in the original reading which could not be verified for want of
reproduction. In the alternative, the reading "قائش" with the indefinite article only would conform to
metre.—Ed.
2 Verses nos. 2, 6 and 11, not found in Akbar Jahān, Abeeau's-Stigar (Agra, A.H. 1320), p. 36, and Ismā‘ū
din, Mu‘īn ‘Aṣlīyā (Ajmer, A.H. 1345), p. 274, may have been later additions.
3 Ḥīṣn-i-Raṣīl means a strong fortress that protects him who has recourse to it for refuge: Here perhaps
it stands for the Mausoleum of Khwāja Mu‘īnu'd-Dīn. (The idea conveyed in this verse is not clear. It
would not be surprising if the reading of the verse is faulty.—Ed.)
4 Introductory verse.
(c) Epitaph of Muhammad Wali, dated A.H. 984, from Gh resonance (p. 60)

(d) Epitaph of Nisar Khan, dated A.H. 1021, same place (p. 61)

(e) Inscription of a Gateway, dated A.H. 1021, from the same place (p. 61)
the right and left sides of the sarcophagus\(^1\) records the demise of one Khusraw Khān who is mentioned as having hailed from Sindh. The date of his death A. H. 1021 (1612 A.D.) is found in the phrase "جَاهِیش بِهْشَت" (paradise is his abode)\(^2\) and falls in the reign of Jahāngīr. The text of the inscription has been read as follows:—

**TEXT**

*Plate XII (b)*

\[
\begin{align*}
(1) & \text{ از دل غم ققر و فاقة می شست} \\
(2) & \text{بی گوهreadcrumbs; عدل و داد را سفت} \\
(3) & \text{نخوش رفتم و بعلم بقا خافت} \\
(4) & \text{جاهیش بِهْشَت هاتم کفت}
\end{align*}
\]

**TRANSLATION**

(1) That Khusraw Khān, the hand of whose munificence used to wipe away the anxiety of poverty and want from the heart;

(2) he was an 'Umar hailing from the region of Sindh; he bored many a pearl of justice and equity.

(3) Ultimately, he departed from this world; he went happy and slept in the ever-lasting world.

(4) When I sought from the heart the year of his demise, a voice from the invisible said, 'His abode is paradise'.

Abūl-Faḍl informs us that one Khusraw Khān Chīrgīs was a servant of Mirzā Ghāzī Baig Tarkhān on whom emperor Akbar had conferred Sindh. After the death of Ghāzī Baig in A. H. 1018 (1609 A. D.), Sindh was taken away from the Tarkhāns but Jahāngīr bestowed his favours on Mirzā 'Isā Khān.\(^4\) This Khusraw Khān is likely to be the one referred to in the epitaph.

The gateway situated to the north of the Mausoleum flanked by the Mahāl Khāna on the west and a water-room on the east bears a Persian inscription engraved in relief and executed in beautiful Nastaʿlīq characters on a slab of marble measuring 86" × 10" and fixed at a height of 12' 3" from the floor. The inscription which records the construction of the gateway by one Mir Shamānī in A. H. 1021 (1612 A. D.), consists of two verses\(^5\) inscribed in four horizontal panels each containing a hemistiche. It runs thus:—

**TEXT**

*Plate XII (c)*

\[
\begin{align*}
\text{چو ساخت این دریر اینف امر شمعانی} \\
\text{زمین فضل و علایات حضرت معبد} \\
\text{نمونه ایست چو این در ز باب خلد برین} \\
\text{جاهیش بِهْشَت دردی بکفان دری بِهْشَت نمود}
\end{align*}
\]

---

\(^1\) The writing occupies a total space of 53° lengthwise and 21° breadthwise.

\(^2\) The present reading of the last hemistiche does not conform to the metre. On scrutiny the correct reading of the phrase comprising the chronogram will be found to be "جَاهِیش بِهْشَت". The phrase, meaning 'His place in paradise', yields A. H. 1023, which, and not A. H. 1021, would be Khusraw Khān's date of death.—Ed.

\(^3\) Please see note 2 above.—Ed.


\(^5\) It is composed in a variant form of *Mujātāt*a.
TRANSLATION

When this doorway, replete with beneficence, was built by Mir Shāmānī, (it was) through the bounty and favours of Almighty God.

Since this door is a replica of the gateway of the sublime paradise, when reason beheld (it), it said, 'It is) a gateway resembling paradise'.

It is regretted that no notice of Mir Shāmānī could be traced in the sources at our disposal.

Another relic of the reign of Jahāngīr is a stone elephant bearing an inscription dated A. H. 1022 (1613 A. D.). It is to be found in a private house situated opposite the Gujarati school in the quarter now known as Hāthī Bhāṭa after this stone elephant (Hāthī-Elephant, Bhāṭa-stone). The figure of the elephant, carved out of single granite rock in sitting posture, is in a good state of preservation but its trunk and ears are slightly damaged.1 The inscription is engraved, in Nasta’liq characters in relief, on the right side of the elephant and reads as follows:—

TEXT

Plate XIII (a)

1. تاریخ فیل سنگی که از حکمت اله
2. ابن کوهر پاره فیل جمالکبی بادشام
3. ١٠٢٢

TRANSLATION

(1). The chronogram of this stone elephant, by Divine mystery, came out (to be):

(2) 'This piece of rock — the elephant of emperor Jahāngīr'.

(3) (A. H.) 1022.

It may be noted here that Jahāngīr came to Ajmer on Monday, the 5th Shawwāl, A. H. 1022 (18th November, 1613 A. D.) and left for Mandu on the 1st Dhīl-Qa’da, A. H. 1025 (10th November, 1616 A. D.).2

The fourth inscription of the reign of Jahāngīr is to be found over the door of a room in the southern Dālān in the courtyard of the mausoleum of Sayyid Ḥusayn Khing Sawār at Taragadh. The dālān is commonly known as Maulvi Šāheb Kā Dālān. From the text of the inscription it appears that it does not belong to the present site but was brought and fixed there in order to save it from being lost. According to the Ahsan’s-Niyar, it originally belonged to the eastern gate of the Ganj-i-Shahīdān and was lying in the courtyard of the mausoleum of Sayyid Ḥusain when that book was written.3 The slab of marble containing the epigraph is fixed at a height of about 7 feet from the floor. The record comprises six verses in Persian, executed in

1 An account of this elephant with an imperfect notice of the inscription is given in U. C. Bhattacharya, 'Relics of Jahangir’s Reign', Modern Review, September, 1954, pp. 221-22.
3 Akbar Jahān, op. cit., p. 127,
(b) Another inscription of Jahangir, dated A. H. 1024, from Taragarh (p. 53).

c) Jahangir's inscription on a stone elephant, dated A. H. 1024, at Agra (p. 52).

d) Inscription of the same emperor, dated A. H. 1024, from the same place (p. 54).
Nasta'liq of a fairly good type. It records the construction of some edifice by Daulat on behalf of Wazir Khan-i-Kalân. It also mentions Khoja Daulat Darbârî and Tâlib-i-Khurd, the latter as the composer of the chronogram. The text of the inscription is as follows:—

**TEXT**

*Plate XIII (b)*

(1) [Text in Persian]

1 The seventh hemistich should follow the eighth. This seems to be an engraver's error. The fact is the engraver's mistake lies in not making the seventh hemistich precede the eighth, but in engraving nineth hemistich before tenth. The sequence of hemistiches 8-11 should be:

(8) با ذاکرئة لطف آنان
(9) دولت است از وزیر خان کلان
(10) با یکی سال او خرده فنی
(11) که نشانه چنین ز دولت دان

Moreover, it has not been shown as to how the date A. H. 1022 is yielded by the chronogram. The words "نشانه چنین ز دولت دان" yield 1021 to which 1 is to be added as the poet says in the 9th line (8th in the plate) that 'The Reason gave its date with One' i.e., with an additional 1. Of course, there is a pun on 'با یکی' which also means '(Reason said) to one'.—Ed.

* The reading is clearly "فَنَّا" in the estampage.—ED.

* Akbar Jahân, op. cit., p. 128, reads "کم نشان".

* The last two lines are not to be found in *ibid.*
TRANSLATION

(1) God is great.
(2) During the reign of the king of exalted position,
(3) in whose regime, the cycle of Time takes pride;
(4) last emperor whose person has come to be
(5) the cause of justice, equity, peace and tranquility;
(6) the king, (who is) the asylum of the world (namely), Nūru’Dīn (Jahāngīr),
(7) who in the world is the shadow of God;
(8) Reason said to one as its chronogram,
(9) the builder of this elegant edifice
(10) is Daulat on behalf of Wazir Khān-i-Kalān.
(11) Consider but a few matches for this Daulat.²
(12) One thousand and twenty-two. Khoja Daulat Darbāri.
(13) Its composer (is) Ţalib-i-Khurd.

Wazir Khān-i-Kalān, one of the personages mentioned in the inscription, may be identified with Wazir Khān Muqīm, who was given the wazirship of his dominion by emperor Akbar and the title of Wazir Khān towards the close of his reign. Jahāngīr had also, on his accession, conferred on him the same title, rank and service. He passed away in A. D. 1029 (1620 A. D.). Khoja Daulat Darbāri, the other person, who is the builder, cannot be identified, while the above Ţalib-i-Khurd, the composer of the text, is concerned, he should not be confused with his more celebrated namesake, Ţalib Ŭmali who was made poet-laureate by Jahāngīr in A. H. 1028 (1619 A. D.). The appellation ‘Khurd’ (junior) to his name indicates that he was a lesser known contemporary of his celebrated namesake.

The next inscription, in chronological sequence, is engraved in relief on a slab of marble (2' x 2' 2''), fixed over the southern entrance of the railing of the shrine of Sayyid Hussain Khīng Sawār at Taragadh. It is executed in beautiful Nasta‘līq style and contains five verses written horizontally. It may be read thus:—

**TEXT**

Plate XIII (c)

الله أكبر

(1) شاهنشاه زمانه جهانگیر باکشا
(2) داله کناره زمانه جهانگیر باکشا
(3) سال دهم [ز] عهد جلوس مبارک
(4) وقتلکه اندرا اجمیر آن شاه وگینه پخش
(5) بوید از هزار انقادن یست و جهاد سال
(6) در روضه مقدس سید حسین کرد

¹ See my note in f. n. 1 on the preceding page—Ed.
² In the translation of this hemistich, Mr. Tirmizi has inadvertently taken the words "کم نشان" and "که نشان" as a reading of Akbar Jahān which he had correctly rejected. vide, f. n. 3, p. 53. The correct translation of the verse would be: Reason with one (more), gave its date saying, 'know such a monument (to be) from Daulat.'—Ed.
⁴ The metre of these verses is a variant of Muḥāfīth.
(1) God is great.

(2) Emperor of the age is Jahāngīr the king, in whose reign, the heart of the world is at rest.

(3) In the tenth year of his auspicious accession to the throne, the country of the Rānā was subjugated by that triumphant king.

(4) At the time when, at Ajmer, that treasure-bestowing monarch sat on the golden throne, being happy on account of the victory,

(5) it was twenty and four years added to one thousand, and due to his justice and equity, the world was like the garden of paradise.

(6) (At that time) in the holy shrine of Sayyid Ḥusain, was constructed this Pinjra (lattice-railing), out of sincerity and truthfulness, by I'tibār Khān.

I’tibār Khān of the inscription was one of the nobles serving under Jahāngīr. On the 10th of Rabi’ I in the tenth regnal year i.e., A. H. 1024 (1615 A. D.), he came to Ajmer and waited on the emperor. He was promoted to the sūba of Agra on the 19th of Jamādi I of the seventeenth regnal year i.e., A. H. 1031 (1622 A. D.), and on the 1st Urdu Bihāsh of the following year, he was given the title of Muntāz Khān. It may be pointed out that the triumph of the imperial troops under prince Khurrum over Rānā Amar Singh of Mewar in A. H. 1023 (1614 A. D.) was celebrated with great pomp at the royal court, then at Ajmer, and about that time Jahāngīr and his nobles built several buildings in Ajmer and its environs.

One of the most beautiful spots that Ajmer can very well boast of is the lovely valley to the west of the fortress of Taragadh. This romantic spot hoary with age is one of the secrets of history. The name by which this place was originally known is enveloped in darkness. Bibi Ḥāfīz Jamāl, the daughter of Khwāja Mu’īnu’d-Dīn is said to have lived here for sometime as a religious recluse and hence the place came to be called Ḥāfīz Jamāl. A relic of historical as well as archaeological interest to be found in the valley is the massive unfinished water-lift said to have been built by Rāo Māldeva of Marwar who took possession of Ajmer in 1535 A. D. Sher Shāh after defeating Māldeva in 1544 A. D. went up the Taragadh and as there was scarcity of water in the fortress, he thought of bringing water from the Chashma Ḥāfīz Jamāl to the fort. He appointed renowned architects for this purpose and named the fountain as Sher Chashma after his own name.

Another relic found just near the water-lift is a palace in a ruined state, on the summit of whose vault is to be found a Persian inscription in verse. This inscription is carved in relief on three pieces of marble which jointly measure 14’ 8” × 1’ 6”’. It is fixed at a height of about 26 feet from the ground. The record comprises seven verses in Persian written horizontally in three panels in Nasta’liq of a high order. The name of the calligraphist is given as ‘Abdul ‘Allah at the end. The record states that the palace was built at the behest of emperor Jahāngīr in the 10th regnal year (A. H. 1024–1615 A. D.), also recorded in the chronogram occurring in the last hemistich.

---

2 Cf. Epig. Indo-Mog., 1923-24, pp. 21-22, where the Persian inscription occurring on the royal palace at Pushkar has been published.
4 Sarda, op. cit., p. 39.
5 Ibid., p. 56.
6 The metre is a variation of Ḥazaj.
It also states that the site where the ruins of the palace stand was christened Chashma-i-Nūr by the emperor. We gather from the Tūzuk that Jahāngīr visited the Chashma of Ḥāfiz Jamāl on the 28th February, 1614 A. D. and he came to like the place so much that he ordered a palace to be built there. Accordingly, in the course of a year a house and grounds were made there. A basin, 40 by 40 yards, was constructed and the water of the spring was made to rise up in the basin by a fountain. The fountain, it is said, leapt up to a height of 10 or 12 yards. Buildings were laid on the edge of this basin and in the same way, above, where the tank and fountain were situated, enchanting halls and resting rooms were constructed in a masterly style by skilled painters and clever artists. The place was then named Chashma-i-Nūr or the 'Fountain of Light' after the name of the emperor. Sa'īdā-i-Gīlānī, the head of the goldsmiths, discovered the chronogram occurring in the last hemistich.

Sir Thomas Roe, who was in Ajmer at that time visited this place on the 1st March, 1616 A. D. and has left for us a beautiful description of this lovely place, its handsome little garden with fine fountains and two tanks, one 30 steps above another. The fondness that Jahāngīr had developed for this romantic spot can be judged from the fact that he visited it thirty-eight times during his stay of about three years at Ajmer. But the garden and fountains referred to above have succumbed to the ravages of times and of the tanks only one remains in front of the dālān made of red-stone. On the roof of the dālān there are two dilapidated rooms. The tank and the dālān are also in ruins. The vault of the dālān bears the inscription under study which runs thus:—

TEXT

Plate XIV

(1) بلند اقبال شاه هفت کشور
که وصف اَو نیگانچد بتقرر
شهمش دیوانان شاه اکبر
شهشه شن زمان شاه جهانگیر
(2) فرغ خاندان شاه اکبر
روان شد آب و خاکش گشت اکسیر
شده آب خضر زو چشمی کیر
(3) شهمشنه کرد نامش چشمه نور
بی حکم باداشت نیک تدبیر
(4) دهم سال [1517] به لان غازی
جبین آراش شد از روی تقدیر
(5) بطرف چشم نورد این عمارت
محل شاه نور الدین جهانگیر
(6) خرَد تاریخ امامی رقم زد
کتیبه عبد الله

1 He came to India in the reign of Jahāngīr and was included in the list of poets. In the reign of Shāh Jahān he received the title of Bhabdāl Khān. The peacock-throne was finished by him and as a reward for this he was weighed against gold (Muhammad Sālib, 'Amal-i-Sālib (Calcutta, 1912), vol. III, pp. 418-20; Shāh Nawās Khān, op.cit., vol. I, pp. 405-8.
3 Foster, W., The Embassy of Sir Thomas Roe (London, 1926), p. 121.
4 Jahāngīr, op.cit., vol. I, p. 341. (For another contemporary account of the place and its being used as a favourite pleasure-resort, see 'Abdul Nabi, Mai Khān, Lahore, 1926, pp. 604 ff.—Ed.)
5 Akbar Jahān, op.cit., p. 94, who has given a reading of this inscription, omits this part of the text giving the name of the calligraphist.
PERSIAN INSCRIPTIONS AT AJMER

TRANSLATION

(1) The king of seven climes, of lofty fortune, whose praise cannot be contained in speech;

(2) the lustre of the house of king Akbar, emperor of the age, the king Jahāṅgir,

(3) when he visited this fountain, through his bounty, water began to flow and its dust turned into elixir.

(4) The emperor gave it the name ‘Chaashma-i-Nūr’ (Fountain of Light) from which the water
of Immortality acquires its relish.

(5) In the tenth year from the accession of that king, the holy Champion, at the behest of
that king of wise counsel,

(6) on the bank of the Chaashma-i-Nūr, this edifice adorned the world as was destined.

(7) Wisdom wrote the chronogram of its completion (thus: it is) ‘the palace of king Nūru’d-
Din Jahāṅgir’.

(8) It was written by ‘Abdu’l-lāh.

As regards the calligraphist, it can be safely presumed that he is identical with Mr ‘Abdu’l-lāh
Tirmidhi, an elegant poet who also wrote an excellent Nasta’līq hand for which he received from
Jahāṅgir the title of Mushkin Qalam. He died in A. H. 1035 (1625 A.D.) and his tomb stands
at a place in Agra called Nagla Jawahir.¹

About nine miles to the north-east of Ajmer is the small village of Gangawana which is much
associated with the Mughal period of Indian history. It was here that the famous battle between
Rājādhirāj Bakht Singh of Nagaur and Sawai Jai Singh of Jaipur was fought in 1743 A. D. resulting
in the defeat of the latter.² This small village possesses some relics of antiquarian interest. In
the outskirts of the village beside the Ajmer-Kishengadh road there is an old step-well, commonly
known as Bhikāji ki Bāori, bearing an inscription in Persian verse which has been noticed by
Mr. U. C. Bhattacharya, but he has given neither the complete text nor its translation.³ The three
hemistiche deciphered by Mr. Bhattacharya are fairly correct but there are two words regarding
whose reading I differ from him. The inscription is incised on a marble slab measuring 1’ 6” by
6’ 6” which is fixed on the side-wall facing the west. It comprises five verses in Persian⁴ and has
been executed in fairly good Nasta’līq style. At the end of the lines which run vertically is carved
an effigy of an elephant nicely executed. Just beneath this couchant elephant, an ankus (impeller)
and doshul (bident) are beautifully carved. The text deciphered by me is as follows:—

TEXT

Plate XV (a)

(1) الله أكبر جل جلاله

(2) چوگچهست خان محمد خير است و إحسان

(3) شمه شهره در دهر از لطف باره

(4) تعمیر سردابه

¹ Besse, Oriental Biographical Dictionary (London, 1884), p. 9. (For an account of the three inscriptions—
two on the tomb and one on the mosque of Mushkin Qalam—composed by his son, Mr Muhammad Sālih
Kashfi, see the Proceedings of the Asiatic Society of Bengal, 1874, pp. 162-63. A biography entitled
Fātu’l-Qulub describing him as a saint is numbered 650 in the catalogue of the India Office Library.—Ed.)
² Sarkar, J. N., Fall of the Mughal Empire (Calcutta, 1932), p. 282.
³ Bhattacharya, op. cit.
⁴ The metre is Mutāqa’rih.
(1) God is great. Exalted be His Glory.

(2) When Gajhast Khān, who is summum bonum and bounty,

(3) earned renown in the world due to Divine favour,

(4) ...................construction of a sardān ....................

(5) so that it may serve as a souvenir for him in the world.

(6) (Such) limpid water gushed forth from that reservoir of Kauthar

(7) that maidens of paradise were solicitous of its cup-bearership.

(8) For the chronogram of its year, Reason became

(9) in conformity with Wisdom through prudence,

(10) when the Gabriel of reality whispered into its ear the information

(11) that the chronogram of the grotto was Flowing bounty.

(12) Year 1024 (A.H.).

The chronogram Khoir-i-Jārī gives the year A.H. 1024 (1615 A.D.), which falls in the reign of Jahāngīr who was at Ajmer in that year. As regards Gajhast Khān, we know that he was a superintendent of the elephant-stables under Jahāngīr. He is also mentioned in connection with Mahābat Khān’s coup de main. Rogers and Beveridge in their translation of Jahāngīr’s Memoirs refer to him as Gajpat Khān, while Shāh Nawāz Khān mentions his name as Gajhat Khān. Thanks to the present epigraph, we are now in a position to say that Gajhat Khān (of which Gajhat Khān is a corruption) is the correct title, while Gajpat Khān is merely a copyist’s error.

Just near the Sabīl gate leading to the Mausoleum is a grave which is inscribed in relief with the First Creed and a chronogram in Persian verse, recording the death in A.H. 1033 (1623 A.D.) of a person who is merely referred to as Kāft. The style of writing is Nasta’lq

3 The Persian text of the Memoirs, Tāzuk-i-Jahāngīrī, op. cit., p. 404, has, in fact, Gajhat Khān.—Ed.
(a) Inscription on a stepwell at Gangwana, dated A.H. 1024 (p. 57)

(b) Epitaph, dated A.H. 1033, from Ajmer (p. 59)

(c) Another epitaph, dated A.H. 1033, same place (p. 60)
and the metre of the verse is a variation of Hazaj. The inscribed portion of the slab is cut into eight vertical panels: the first contains the fundamental formula of Islam as stated above, the second contains the words "" (Allah is Sufficient), and the remaining six contain a hemistich each. The right, left and the head-side walls of the tomb are inscribed with verses from the Qur'an. The epitaph reads as under:—

**TEXT**

*Plate XV (b)*

1. لا إله إلا الله محمد رسول الله
2. بك كالف كل كالم شيدت
3. برتر ز خرد حد ثنا
4. جه عزم بهشت كرد زين دار
5. بنماد فرشته رخ [بها]. پایش
6. وز داه ادب ز بهر تاريخ
7. كفتا كه بود بهشت بايش
8. 133

**TRANSLATION**

1. There is no god but Allah; Muḥammad is His apostle.
2. Allah is Sufficient!
3. Kāfi, the rose of the flower-garden of chiefship,
4. whose eulogy transcends Reason,
5. when he made up his mind to leave this world for paradise,
6. Angel placed his head at his feet,
7. and by way of respect said for chronogram,
8. ‘May paradise be his abode!’ (A.H.) 1033.

The chronogram contained in the last hemistich gives A. H. 1033 (1623 A. D.) as the year of the death of Kāfi whose remains the tomb contains. That the occupant of the tomb was a Sayyid coming from a noble family is clear from the opening line of the inscription.

Just near the tomb of Muḥammed Wafā referred to above and at a short distance to the west of Khiḍki Darwāza of the Mausoleum is a marble grave at the head of which is fixed a slab containing
an inscription, engraved in relief in Naskh characters, which contains religious text only. The grave itself bears an inscription in Persian giving the year of death of one Nagru'llah in a chronogram which yields A. H. 1033 (1623 A. D.) and is followed by the date, month and the day on which he died. This epitaph occupying the space of about 11'×6' is inscribed in Nastalig letters. The two inscriptions have been read as follows:

**TEXT**

*Plate XV (c)*

(a) *Head stone.*

(1) نصر من الله و فتح قريب
(2) لا إله إلا الله محمد رسول الله

**TRANSLATION**

(1) Help is from God and victory is near.
(2) There is no god but Allâh; Muḥammad is His apostle.

(b) *On the grave.*

(1) آه از فوت ناگهان نصر ادّل
(2) بتأریخ پنجم محرم الحرام روز دو شنبه

**TRANSLATION**

(1) Alas for the unexpected death of Nagru’llâh !
(2) (It took place) on Monday, the 5th Muḥarram.

We do not possess any information regarding the occupant of the grave, but Jahângîr mentions one Nagru’llâh who was given the rank of 700 with 400 horse on Sunday, the 14th Sha’bân A. H. 1017 (13th November, 1608 A. D.).

It is not unlikely that the grave is that of this Nagru’llâh.

The Chilla-i-Chisht, now known as Chilla-i-Khwâja Sâhib is situated on the Sadâ Bahâr hill near the famous Anûsâgâr tank. It is said that the saint, on his arrival at Ajmer, took up his abode at this place and resided here till he moved to what was to be his last resting place. Over the entrance to the Chilla proper, there is fixed a marble slab measuring 5'1"×4' which bears an inscription in Persian verse engraved in relief. The style of writing is Nastalig. The record comprises six verses contained in one line which is cut into twelve horizontal panels, each having a hemistich. The inscription states that the edifice of the Chilla was constructed at the behest of

---

1 This constitutes the chronogram.

2 Jahângîr, op. cit., vol. I, p. 163,
Daulat Khān, a revenue collector under Khān-i-Khānān Mahābat Khān. The inscription has been read as under:—

**TEXT**

*Plate XVI (a)*

**PERSIAN INSCRIPTIONS AT AJMER**

During the reign of the king of sublime dignity, the protector of Law and Faith, Shihābu’d-Dīn (who)

imparted such splendour to equity and munificence that the age and the world take pride in him.

Khān-i-Khānān was appointed; with due honour and dignity, the governor of the province of Ajmer.

Pious and virtuous Daulat Khān was his revenue-collector in the capacity of an amīn.

He constructed this place, namely Chilla-i-Chisht so that it may serve as his memorial on the earth.

For its date Ṭalibī (lit., a solicitor) said, 'The year was thirty-seven and one thousand'.

Zamān Baig Mahābat Khān was a Rijawi Sayyid. His father Ghūr Baig came to Kabul from Shiraz and later on joined the service of Akbar, while Zamān Baig waited on prince Salīm who gave him the title of Mahābat Khān. When Shāh Jahān stopped at Ajmer on his way to Agra on the 17th Jumādā I, A. H. 1037 (14th January, 1628 A.D.), he conferred on him the title of Khān-i-Khānān and made him the governor of Ajmer.¹

Behind the Shāh Jahānī Masjid and the Mahṣil Khāna is situated the tomb of Khwāja Husain. Over its entrance, at a height of about 14 feet from the floor is fixed a slab of marble (1'8" by 2' 11") containing an inscription of six lines of which the first merely comprises the words Allāhu Akbar,


(For inscriptions of the governorship of Mahābat Khān found at Nagaur and other places in Rajasthan, see ELM, 1949-50, p. 43; E. I., A. & P. Suppl., 1955 and 56, p. 61.—Ed.)
the next four contain a fragment in Persian verse recording the date of construction of Khwāja Ḥusain’s tomb in A. H. 1047 (1637 A. D.) and the last one gives the name of the superintendent of the construction as Khwāja Dila'war. The epigraph which is executed in Nasta‘liq characters in relief may be read as follows:—

TEXT

Plate XVI (b)

(1) الله أكير
(2) شد از توجه هادئ و مرشد دیتین
(3) شهنشه دوسرا خواجه معین الالیم
(4) بنای متبره با صفای خواجه حمین
(5) بلطف میز شده، سال خاتمیت این
(6) ای اهمام خواجه دلاور پامام رسید

TRANSLATION

(1) God is great.
(2) By the favour of the guide and spiritual instructor for certain,
(3) the emperor of both the worlds (namely) Khwāja Mu‘īnu’d-Din,
(4) the holy mausoleum of Khwāja Ḥusain was constructed.
(5) The year of its completion has been found in the word Maqīz (marrow).
(6) It was completed under the supervision of Khwāja Dila'war.

The word Maqīz, according to the Abjad system, yields A. H. 1047 (1637 A.D.), as the date of construction. As regards Khwāja Ḥusain, a short notice has already been given above (p. 50). It may be pointed out in this connection that the tomb of Khwāja Ḥusain is a replica of the mausoleum of Khwāja Mu‘īnu’d-Din. The author of the Mu‘īnu’l-Auliyyā ascribes the construction of this shrine to Shāh Jahān. As regards Khwāja Dila'war, the sources at our disposal do not help us in establishing his identity.

The Shāh Jahānī Masjid situated to the west of the Mausoleum is the most elegant mosque built in Ajmer during the Mughal period. The mosque proper measures 148 feet in length and 23 feet in width, having in front an enclosure measuring 156 feet by 53 feet. This enclosure, paved with polished marble, is surrounded on the south, north and east by an elegant balustrade having five entrances, one in the south, one in the north and the remaining three in the east, each reached by a flight of stairs. The mosque proper is on a plinth which is again led by a flight of stairs. Under the roof of the mosque there is an exterior row of eleven arched entrances running parallel to an interior row of the same number, all the twenty-two being identical to one another.

1 The metre is a variant of Mushāt thā.
2 Imamud-Dīn, op. cit., p. 278.
Inscription from the Sbitul Jahan Majid, Ajmer (p. 63)
که پیش از جلوس می‌دانست بر نیافته نهی (یا حسین)
فلک دارد شجاعت که داده (یا قدوس)
[که نهار دهنت بی‌پرهک و تاج (یا سلام)
بندات در این نهاد و جام (یا مهین)
معین جهان خواهان روزگار (یا متکبر)
که این را تنهایی تو ای زفر (یا فرمان)
که آن داده که ملوک و ملک (یا علی)
ز اولف حیثی شرمنده (یا رافع)
نام از دم و نه واح (یا معز)
بی‌نوبه حق کشت کارش بکن (یا سعی)
زیهی سیدان جهان (......)
بود ثانی و اثری بدن احرام (یا عظیم)
بی‌فروش یازان وقف ذکر جمل (......)
که دیدست سیدان فرمانداز (یا حفیظ)
[که] جهانیان باید اینجا ختات (یا حسین)
ز محجوب دار بر حرم کرده بار (......)
شیراندان چه نگ مرمر سفید (یا واح)
پهار پر لال اینو این وادم (یا مجد)
به محراش آورد روز نیاز (......)

Plate XVI

(1) شهید مز خانم فرخند فال (یا حسین)
(2) شهید مز خانم فرخند فال (یا دوست)
(3) پهلو امّه صاحب تخت و تاج (یا سلام)
(4) پهلو امّه صاحب تخت و تاج (یا سلام)
(5) نبرد در این نهاد و جام (یا مهین)
(6) بی‌نوبه حق کشت کارش بکن (یا سعی)
(7) حقایق بنا رو، مفارک مام (یا خالق)
(8) در آن روزه پاک مسجد نبود (یا مصور)
(9) خداوند را ای خدا شد قرار (یا قهر)
(10) بی‌نوبه حق کشت کارش بکن (یا سعی)
(11) کمر بست چست و قدم بر کشاد (یا معر)
(12) بی‌نوبه حق کشت کارش بکن (یا سعی)
(13) زیهی سیدان جهان (......)
(14) بی‌نوبه حق کشت کارش بکن (یا سعی)
(15) مقدس حریمی چه قدس خلیل (یا غفور)
(16) [شنای زد] لاک با کویش اش توامان (یا کباب)
(17) کردن دسته موثر خزرد آقاب (......)
(18) نمازان دو را که وقف نمای (یا کریم)
(19) [بخشیز کناری چه دوی سید] (یا مجن)
(20) طالب‌های جهان دل بسته ای (یا وود)
(21) چر شاه جهان در محل نمای (یا یاقوت)
(22) ۴۲ نیز توفیق محراب کرد از دو سوی (یا حق) یک تقلید پیونده و یک تقلید روز (یا جمل)
(23) چه راه را دو چشمهند مردم لشی (یا میهن)
(24) نشته به مسجد شهنشاه دیمان (یا مهدی)
(25) اجابت زند بر عبادت نیاز (یا میعاد)
(26) توان کرد بر منبرش چان سینند (یا قیوم)
(27) یکلم میکلف مردم برای ناماز (یا واحد)
(28) [یو]د خلفیه شاه تا در خوشن (یا صمد)
(29) لب خوشن از آب زمزم برست (یا مقدن)
(30) ز ماهی دردن (یا مورخ) بلحاظ (یا مکمل)
(31) ز سنگش چنین کاربردار تکلک (یا پر)
(32) بفرموده سایه کرده‌گر (یا پر)
(33) نوشتن تاریخک اهل یقین (یا نافق)

TRANSLATION1

(1) I have heard from the eliti of happy omen that prior to (his) eternity-bound accession,
(2) Faith-cherishing refuge of the religion, of heavenly dignity, Shâh Jahân, the king,
(3) asylum of nations, lord of throne and crown, in whose reign the Divine Law prevails,
(4) after scoring victory over the Rânâ, pitched up his tent at Ajmer with great dignita,
(5) for paying a visit to the shrine of the truthful Mu‘în (helper) of the world, Kiwâja (lord)
of the age,
(6) the refuge of truths, the receptacle of divine knowledge to whom the heaven oasis awarded
the title of Qâbh-i ‘Âlam (the pole-star of the world).
(7) (As) there was no mosque in (the enclosure of) that holy mausoleum, a desire for
(constructing) mosque arose in his heart (then).
(8) In between the lord (i.e., Shâh Jahân) and God it was ratified that there should be a mosque
in memory of him.
(9) Many revolutions of the sphere were not over when that altar of monarchs and angels
(10) occupied the seat of emperorship and sovereignty, through divine favour.

1 From the illustration the reading appears to be کار بر دو زنگ. — Ed.
* Translation of the invocation of God by His Attributes has been omitted.
(11) girded up his loins and went ahead, not by way of formality, but through sincere intention (to put his desire into reality).

(12) By the grace of God, the work was done as desired. He laid the foundation of this mosque and it was completed.

(13) How excellent is the mosque of the king of the world which bears a stamp of the Baitu'l-Muqaddas!

(14) How happy is the dignity of this house that on account of its sanctity, it is the second of the two (i.e., companion) of the Holy House (i.e., Ka'ba).

(15) It is a sacred shrine like the sanctuary of Abraham; the tongue is dedicated to honourable mention for its description.

(16) It is considered a twin of Ka'ba; who has beheld a mosque with such splendour and grandeur?

(17) The sun makes a bundle out of its eyelashes* in order that he might get the honorific of 'sweeper' at this place.

(18) The Ka'ba is visible thereon at the time of prayer, having opened the door of the niche towards the Holy Sanctuary.

(19) When you rub your white face* on its floor, your book of deeds becomes as white as marble.*

(20) The indigent seeker has his heart attached therein; its guldar* is the spring-time of prayers.

(21) When the king of the world (Shah-i-Jahan) turned the face of supplication towards its niche, at the time of prayer,

(22) through Divine guidance, he made an altar on both the sides: he turned his face to one (i.e., the qibla in the mosque) and his back to the other (i.e., the Mausoleum).*

(23) The world has two lovely* eyes: one is the house of Ka'ba and the other is this (i.e., the mosque).

(24) The emperor of the faith sits in the mosque; may the Ka'ba (i.e., Shah Jahàn) occupy the mosque for ever.*

(25) (Here) in the mosque prayer is favoured with response*; (therefore) happy is one who offers prayers here!

---

1 Baitu'l-Muqaddas literally means Holy House and is the name given to the mosque in Jerusalem.
2 The sun prepares a broom out of its rays.
3 Saptā Rā means 'fortunate'.
4 Becoming white of the book of actions as against its being black means that the sins are washed away.
5 The subject in the verse is "مجراب" and the translation would be: Through Divine favour, the niche (was honoured) bothways; it had its back to one qibla (i.e., Ka'ba) and its face to another (i.e., Shah Jahàn).—Ed.
6 Lit., sitting in the pupil. (The meaning of the first hemistich is rather this: There are two eyes which sit in the pupil of the world, that is to say, there are two things in the world which it holds very dear, as one does the pupils of his eyes. The point here is that usually the pupil sits in the eye, but here the eyes sit in the pupil which means that the intended eyes are so precious that they are held dear even by the pupils.—Ed.)
7 It may perhaps be better translated thus: The king of the religion sitting in the mosque (is, as if) the Ka'ba is sitting for ever in the mosque.—Ed.
8 The idea is that the prayers offered in this mosque are accepted.
(26) The soul can be burned as incense at its pulpit from which the name of king of the world (Shāh-i-Jahān) is raised.¹

(27) To the throng of people to offer prayers (here) its gate is always open as is the gate of penitence.

(28) In order that the sermon of the king may be worthy of it, it is befitting that its pulpit should be made out of the wings of angels. ²

(29) Its reservoir is full to the brim with the water of Zam Zam³; it is door to door⁴ with Ka’ba through its niche.

(30) Its limpid water has (so to say) drawn a sword of wave in order to sever relations (with every thing mundane).

(31) The architect, on account of (the setting of) its stones is in such a fix (that he wonders)⁵ if it was carved out of a single piece.

(32) Since at the behest of the Shadow of God (i.e., the king), destiny raised this edifice,

(33) men of faith recorded for its chronogram the words: the edifice of the emperor of the surface of the world. 1047 (A.H.).

It is evident from the inscription that Shāh Jahān had thought of constructing this mosque several years before his accession to the throne. This is confirmed by the fact that while yet prince Khurram, he had, after scoring a victory over the Rānā of Udaipur, appeared in the court of Jahāngir then at Ajmer, on Sunday, the 20th Muḥarram A. H. 1024 (9th February, 1615 A. D.)⁶ when he first conceived the idea of constructing the mosque. On his way to Agra, on the 17th Jumādī I, A. H. 1037 (14th January, 1628 A. D.) he went to the shrine on foot like his father and grand father and issued orders for the building of a marble mosque in fulfilment of a vow which he had

¹ The allusion is to the reading of the sermon, containing the reigning monarch’s name from the pulpit. (The idea contained in the verse is this: The pulpit, because it is the place from which the king’s name is recited in sermons, is entitled to command such a high respect that if the soul is burnt before it after the fashion of the incense which is burnt as a mark of deep veneration and devoted offering, it is only proper.—Ed.)

² The idea is that it is very close to Ka’ba. (I think, the phrase “دةي بدر” is composed of two parts: “دةي” meaning ‘in embrace with’ and “ةي” redundant preposition.—Ed.)

³ See my note 1 on p. 64, where I have pointed out that the photograph of the inscription has clearly “كأ بدرةز” and not “كأ بدرةز”. Even if we read “كأ بدرةز” as Mr. Tirmizi has done (following probably Akbar Jahān, op. cit., and others), the meaning of this verse is not clear. Why should the architect be in a fix on account of the setting of its stone and wonder if it was carved out of a single piece? He could be in a fix if it were otherwise; but that is not the case here, since it appeared as if it was carved out of one piece. The fact is that the correct reading of the hemistich seems to be “نة سكش تان” in which case, the meaning of the whole verse would be ‘The joints of the stone have been so overpressed (i.e., finely set together) that you may say it was carved out of one single piece’. That is to say, though the reservoir (or other parts of the mosque) have been built of different slabs of marble, they have been so finely attached together that no trace of the joints remains and hence an onlooker is led to think that perhaps the whole thing was carved out of one piece.—Ed.

taken at the time of the Mewar campaign. According to 'Abdu'l-Ḥamīd, the cost of building the mosque came to rupees forty thousand only. According to the same authority, the emperor laid the foundation of the mosque, comprising eleven arches, the mosque proper measuring 55×10 cubits and the open space 60×14 yards. An order was also issued that the far-sighted architects and skilful sculptors should build it entirely from marble. The above inscription also refers to the reservoir of water which is now called Jhalra.

The inscription also states that since there was no mosque in the holy mausoleum, Shāh Jahān thought of building one (v. 7). This, however, is not confirmed by historical evidence. It has been stated above that Māhmūd Khaljī of Malwa had built a mosque near the Mausoleum in A. H. 860 (1455 A. D.), while emperor Akbar had added a mosque, now called Akbārī Masjid, in about A. H. 977 (1569 A. D.). The year A. H. 1047 (1637 A. D.), the date of completion of the mosque, is confirmed by other sources also. For example, Bibadāl Khaṇ alias Sa'idā-i-Gīlānī, and Abū Tālib Kalim, Shāh Jahān's poet-laureate, composed a chronogram and a qaṣīda respectively celebrating the construction of the mosque. However, it is curious to note that 'Abdu'l-Ḥamīd states that this mosque was already completed when Shāh Jahān visited Ajmer on the 7th of Rajab, A. H. 1046 (25th November, 1636 A. D.).

Just opposite the Moti Kaṭra in the Dargāh Bāzār, there is a mosque built of red sand-stone. On its central mihrāb is fixed an inscriptive tablet cut into three horizontal panels. The first panel gives in words the year A. H. 1053 (A. D. 1643), which obviously indicates the date of the construction of the mosque. The second contains the First Creed and the third the words 'Mosque of Miī (Mainā or Minā) Bā'. The texts in the first and the third panels are executed in Nasta'liq, while that in the middle one is in Naskh. The slab, which is of marble, measures 24"×10". The epigraph has been read as follows:

---

**TEXT**

*Plate XVI (c)*

1) درسنہ هزار و پنجاہ سے

2) لا اہل إلا اسلام محمد رسول الله مسجد میں بایا

---

**TRANSLATION**

(1) In the year one thousand and fifty-three.

(2) There is no god but Allāh; Muḥammad is His apostle.

(3) Mosque of Miī (Mainā or Minā) Bā'.

---

4 Supra, p. 44.
About Miya Bā'i we possess no information. But from the suffix "باني" to the name, it appears that she belonged to the class of Kalāwants (or musicians). If so, it provides us with an interesting piece of information that the vicinity of the Dargah was then populated by a number of musician families, some members of which (as for example the daughter of Tān Sain) constructed mosques.

The Shāh Jahānī gateway that leads to the Mausoleum is popularly known by three names: Kalima Darwāza, because the fundamental formula of Islam is inscribed on it in golden letters; Shāh Jahānī Darwāza, because the inscription on it is dated in the reign of emperor Shāh Jahān; and Naqqār Khāna, because on the gateway are kept two pairs of big drums.

Over the gateway is fixed a marble slab measuring 8' x 1' 8" at a height of about 18 feet from the floor. The slab contains an inscription comprising the First Creed and a Persian verse stating that 'during the reign of Shāh Jahān, the sun of Faith completely removed the darkness of Infidelity'. The slab also bears the Hijra year and the regnal one, which are A. H. 1055 (1654 A. D.) and 29 respectively. The Creed which is inscribed in the middle panel is executed in Thulth characters, while the hemistiches occurring in the first and the third panels are engraved in Nashā. The inscription reads as under:

**TEXT**

*Plate XVIII (a)*

(a) *Middle.*

لا إله إلا الله محمد رسول الله

(b) *Sides.*

بهذة شاهچنیان پادشاه دین برور

ز دودن ظلمت کنار آقاب دین یکسر

سن ۴۹

---

1 We do come across a certain Miya (or Mayā) Bā'i in an inscription occurring on the building known as Chauburji, situated on the Multan Road in Lahore in West Pakistan. According to this epigraph, a garden—to which the aforesaid building is said to have formed an entrance—was bestowed upon Miya (or Mayā) Bā'i through the favours of 'the elegant master, the Begum of the age':

"پکشت مرحمت این باغ بر میان بایی

ز لطف صاحب زینبی بهگم دوران"

(In the text of this reading, quoted in Dr. Muhammad Baqir, 'The Tomb of Zibun Nisa', Oriental College Magazine, Lahore, vol. 28, no. 4, August 1932, p. 2, the name of the grantee is printed "میان بانی" but as the text of another inscription on the northern minar of the same building, as given in ibid. has

"ساخت میان بانی جوان روشن علی ارد"

and also, since Maulvi Nur Ahmad Chishti, Taqaddām-i-Chishti, Lahore, A. H. 1324, p. 570 and Sayyid Muhammad Latif, Lahore: its History, Architectural remains and antiquities etc., Lahore, 1892, have given the name as "میان بانی" and "میان بانی"—Miyā or Mayā Bā'i respectively, there is little doubt that the correct name is "میان بانی" and not "میان بانی"). The Chauburji appears to have been constructed in A. H. 1056 (1646 A. D.) as mentioned in another inscription (ibid).

As regards the identity of Miya (or Mayā) Bā'i, Chishti, op. cit., p. 570, and Latif, op. cit., p. 190, the latter probably following the former, speak of Miya (or Mayā) Bā'i as the wet-nurse and favourite female attendant, respectively, of Princess Zainu'n-Nisā, daughter of emperor Aurangzeb. According to their account, which is claimed to have been based on the Shāh Jahān Nāma of Dargahm'd-Dawla, an untraceable work, it was this Princess who bestowed the above-mentioned garden upon Miya (or Mayā) Bā'i who was responsible for supervising its construction. (For further details, please see Baqir, op. cit.)

Any way, it is very likely that Miya (or Mayā) Bā'i of both the Lahore and the Ajmer inscriptions is one and the same person.—Ed.

2 It is commonly believed that the larger of the two drums was presented to the shrine by Akbar from the spoils of Chitor. Niṣāmu'd-Din Ahmad, op. cit., p. 454, mentions it as having come from the spoils of Bengal.
Inscription on the Shāh Jahānī Gateway, Ajmer, dated A. H. 1065 (p. 68)

Scale: \(0.7\)

(b) Inscription, dated A. H. 1062, same place (p. 369)

Scale: \(0.7\)
PERSIAN INSCRIPTIONS AT AJMER

TRANSLATION

(a) There is no God but Allah, Muḥammad is His apostle. (A.H.) 1065.

(b) During the reign of Shāh Jahān, the religion-cherishing king, the sun of Faith has wiped away the darkness of infidelity completely. Year 29 (=A. H. 1065 or 1654 A. D.).

From the text, it is evident that the inscription commemorates the victory of Shāh Jahān over some Indian chief most probably in Rajputana. Shāh Nawāz Khān informs us that Shāh Jahān paid a visit to the holy shrine in the 28th regnal year i.e., A. H. 1064 (1653 A. D.). It was at this time that the emperor sent ‘Allāmī Sa’du’llāh Khān to Chitor in order to demolish the fortifications built by Rānā Rāj Singh, son of Rānā Jagat Singh. The same authority adds that Sa’du’llāh Khān returned victorious after demolishing the old and new fortifications and bastions.1 It is very likely that the present gateway was built as a memorial for the successful outcome of this campaign.

Just opposite the police station in the Dargāh Bāzār, there is a mosque which bears a very important inscription in Persian verse engraved in relief on a marble slab (1’ 2”×14”) appearing over the central miḥrāb at the height of about 13 feet from the floor. The script employed is Nasta’liq. The inscription states that the mosque was built in A. H. 1063 (1652 A. D.) by Bā‘ī Tilokdī Kalāwant whom the epigraph states to be the daughter of Miān Tān Sāin. The record has been deciphered as follows :—

TEXT

Plate XVIII (b)

(1) الله أكبر
(2) این مسجد را بانی تلوکدی
(3) کالائوت بیگی بنت میان تان سین
(4) دلائوت راست کرده است ۱۰۶۳

TRANSLATION

(1) God is great.
(2) This mosque, by Bā‘ī Tilokdī
(3) Kalāwant Bachehī (musician), daughter of Miān Tān Sāin
(4) Kalāwant (in the year) A. H. 1063 (1652 A. D.), has been erected.


* Probably engraver’s mistake for "کلاوئنت".
Thanks to this inscription, we now know that Tilokdi (Trilok Devi) was the name of the daughter of Tān Sain and that she was a musician like her father. Abūl-Faḍl has given a short notice of Miān Tān Sain (1544-1589 A.D.), the renowned musician of the court of Akbar. He mentions the name of Tān Sain’s son as Tantarang Khān,¹ while according to ‘Abdu’l-Ḥamīd, the name of his son was Bilās.² Nowhere in the available material the name of his daughter is to be found.

## INDEX

<table>
<thead>
<tr>
<th>A</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abā Bakr, the first Caliph</td>
<td>26</td>
</tr>
<tr>
<td>'Abdu'l-Ḥamīd, author of Bāḏgāh Nāma</td>
<td>61 (f.n.1), 67 (f.n.1, 2, 3, 6, 7), 70 (f.n.2)</td>
</tr>
<tr>
<td>'Abdu'l-Ḥaq Dehlawi, author of Aḥbār al-Ākbarī</td>
<td>43 (f.n.8), 44 (f.n.5, 6)</td>
</tr>
<tr>
<td>'Abdu'l-Karim, son of Laṭṭif, an architect</td>
<td>42</td>
</tr>
<tr>
<td>'Abdu'llah, epigraphist of his mother</td>
<td>10 (f.n.2)</td>
</tr>
<tr>
<td>'Abdu'llah, a calligraphist, also see Mughal</td>
<td>Qalam</td>
</tr>
<tr>
<td>'Abdu'n-Nasir, author of Mai Khāna</td>
<td>56 (f.n.4)</td>
</tr>
<tr>
<td>Abhay Singh Rāthod, father of Rām Singh</td>
<td>43</td>
</tr>
<tr>
<td>Abū Ḥaram, father of Barakāt and grandfather of Muhammad</td>
<td>10, 11</td>
</tr>
<tr>
<td>Abūl-Sidād al-Muwaṣṣaf aṭ-Ṭaḥṣar al-Islāmī, father of Sultān Yahyā</td>
<td>10, 11</td>
</tr>
<tr>
<td>Abohar, in East Panjab</td>
<td>30</td>
</tr>
<tr>
<td>Abūl-Paḍl, author of Aḥbār Nāma and Aṭṭin-i-Ākbarī</td>
<td>34 (f.n.4), 35 (f.n.5), 43 (f.n.12, 13), 46 (f.n.3), 47 (f.n.3), 48 (f.n.2, 3), 50 (f.n.5), 51 (f.n.4), 67 (f.n.5), 70 (f.n.1)</td>
</tr>
<tr>
<td>Abū Tālib Kālm, poet-laureate of Shāh Jahān</td>
<td>67 (f.n.6)</td>
</tr>
<tr>
<td>Aden, in Arabia</td>
<td>9, 10 (f.n.3)</td>
</tr>
<tr>
<td>Afghānīper, a place</td>
<td>31 (f.n.1, 5)</td>
</tr>
<tr>
<td>'Aftī, Shams Sirāj, author of Tāriḵ-i-Firoz</td>
<td>Shāhī</td>
</tr>
<tr>
<td>Aftāḏūn Khān, builder of a bastion</td>
<td>13 (f.n.6), 14 (f.n.2)</td>
</tr>
<tr>
<td>Agra</td>
<td>55, 57, 61, 66</td>
</tr>
<tr>
<td>Ahmad, name of Prophet Muhammad</td>
<td>46</td>
</tr>
<tr>
<td>Ahmad, son of Muhammad aṭ-Tiflis, lord of Muhammad, son of Iqbal</td>
<td>8, 9</td>
</tr>
<tr>
<td>Ahmad, son of Yahyā</td>
<td>31 (f.n.2), 33 (f.n.5)</td>
</tr>
<tr>
<td>Ahmadabad, city and district</td>
<td>29, 35, 40 (f.n.5)</td>
</tr>
<tr>
<td>Ahmadīnagar, a city</td>
<td>14, 15, 16</td>
</tr>
<tr>
<td>Ahmad Shāh Wali, Bahmani king</td>
<td>40</td>
</tr>
<tr>
<td>Absana's-Sīyar, see Akbar Jahān</td>
<td>Aṭṭin-i-Ākbarī, see Abūl-Paḍl and Błochmann</td>
</tr>
<tr>
<td>Ajmer, a city</td>
<td>43, 44 (f.n.3), 45, 47 (f.n.2), 48, 50, 52, 55, 56, 57, 58, 60, 61, 62, 64, 66, 67, 68 (f.n.1)</td>
</tr>
<tr>
<td>Persian inscriptions at Ajmer</td>
<td>43-70</td>
</tr>
<tr>
<td>Ajmer, Historical and Descriptive, see Sardar</td>
<td></td>
</tr>
<tr>
<td>Akbar, Mughal emperor</td>
<td>15, 32 (f.n.3), 43, 44 (f.n.2), 45, 46, 47, 48, 50, 51, 54, 57, 61, 67, 68</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>B</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bābā Arjun Shāh, a saint</td>
<td>35 (f.n.3), 36</td>
</tr>
<tr>
<td>Badā'ūnī, see Badā'ūnī</td>
<td>Badā'ūnī, 'Abdu'l-Qādir, author of Muntakhab al-Tawārīḵā</td>
</tr>
<tr>
<td>Badrāghat, old capital of Telingana</td>
<td>30</td>
</tr>
<tr>
<td>Bāḏgāh Nāma, see 'Abdu'l-Ḥamīd</td>
<td>Bāhādūr Shāh, sultan of Gujarat</td>
</tr>
<tr>
<td>Bahmani, dynasty of Deccan</td>
<td>40</td>
</tr>
<tr>
<td>Title</td>
<td>Pages</td>
</tr>
<tr>
<td>----------------------------------------------------------------------</td>
<td>-------</td>
</tr>
<tr>
<td>Bairam Khan, Akbar's general</td>
<td>47, 48</td>
</tr>
<tr>
<td>Bairath, a place in Rajasthan</td>
<td>43</td>
</tr>
<tr>
<td>Bahādūr Singh, Rājādhīrāj, rājā of Nagaur</td>
<td>57</td>
</tr>
<tr>
<td>Bahādūr Rāo Inglis, Marāñshāh governor</td>
<td>45</td>
</tr>
<tr>
<td>Bałkh, in modern Afghanistan</td>
<td>33</td>
</tr>
<tr>
<td>Barakāt, son of Abī Ḥamīm</td>
<td>10</td>
</tr>
<tr>
<td>Barāntū, Dīyāwud-Din, author of Tāriḵ-i-Firos</td>
<td>29</td>
</tr>
<tr>
<td>Baroda, a city</td>
<td>36</td>
</tr>
<tr>
<td>Bashirud-Din Ahmad, author of Wāqī'at-i-Mamlakat-i-Bijāspūr</td>
<td>39</td>
</tr>
<tr>
<td>Bākī Rāmjī, supervisor of the construction of a step-well</td>
<td>36</td>
</tr>
<tr>
<td>Bayana, in Bharatpur district of Rajasthan</td>
<td>43</td>
</tr>
<tr>
<td>Beale, T.W., author of Oriental Biographical Dictionary and Miftāh-ut-Tavāriḵ</td>
<td>57</td>
</tr>
<tr>
<td>Belgam, district</td>
<td>67</td>
</tr>
<tr>
<td>Bengal, a territory</td>
<td>19</td>
</tr>
<tr>
<td>Beveridge, H., author</td>
<td>17</td>
</tr>
<tr>
<td>Bhakkar, in Sindh</td>
<td>47</td>
</tr>
<tr>
<td>Bhandar Durg, fort</td>
<td>16</td>
</tr>
<tr>
<td>Bhattacharya, U. C.</td>
<td>52</td>
</tr>
<tr>
<td>Bhīkājī kī Bāqṣī, inscription</td>
<td>57</td>
</tr>
<tr>
<td>Bīmbījī, father of Rāmjī</td>
<td>36</td>
</tr>
<tr>
<td>Bībadal Khan, title of Sa'dīk-i-Gilānī</td>
<td>56</td>
</tr>
<tr>
<td>Bihī Ḥāfīz Jamāl, daughter of Khwāja Mu'ṭūnū-Dīn Chishti</td>
<td>55</td>
</tr>
<tr>
<td>Bidar, district in Mysore State</td>
<td>40</td>
</tr>
<tr>
<td>Bihar, a territory</td>
<td>19</td>
</tr>
<tr>
<td>Bijay Singh, cousin of Rām Singh</td>
<td>43</td>
</tr>
<tr>
<td>Bilās, son of Tān Sain</td>
<td>70</td>
</tr>
<tr>
<td>Bird, J., author</td>
<td>1</td>
</tr>
<tr>
<td>Blochmann, H., author and English tr. of A'īsa-i-Akbūr</td>
<td>35</td>
</tr>
<tr>
<td>Bombay, city and state 1, 2, 9, 12, 23, 29</td>
<td>35</td>
</tr>
<tr>
<td>Bombay Gazetteer</td>
<td>13</td>
</tr>
<tr>
<td>Briggs, Eng. tr. of Tāriḵ-i-Firos</td>
<td>14</td>
</tr>
<tr>
<td>Buhūlī, Qājī, mosque of at Dholka</td>
<td>40</td>
</tr>
<tr>
<td>Bugdādar, an office</td>
<td>39</td>
</tr>
<tr>
<td>Burgess, J., author 1</td>
<td>9</td>
</tr>
<tr>
<td>Burhanpur, a city</td>
<td>18</td>
</tr>
<tr>
<td>Cairo, a city</td>
<td>38</td>
</tr>
<tr>
<td>Calcutta, a city</td>
<td>1, 10</td>
</tr>
<tr>
<td>Camby, in Kaira district of Bombay</td>
<td>29</td>
</tr>
<tr>
<td>Cambridge History of India</td>
<td>30</td>
</tr>
<tr>
<td>Catalogue of A. d P. inscriptions in the Epigraphical Gallery of the Prince of Wales Museum Bombay, see Ismā'īl, Muhammad</td>
<td>43</td>
</tr>
<tr>
<td>Chhimmohor, a nick-name</td>
<td>12</td>
</tr>
<tr>
<td>Chīšītī, Nūr Ahmad, author of Tābiqat-i-Chīšītī</td>
<td>68</td>
</tr>
<tr>
<td>Chitor, in Rajasthan</td>
<td>68</td>
</tr>
<tr>
<td>Chronicles of Pathan Kings of Delhi, see Thomas, Edward</td>
<td>68</td>
</tr>
<tr>
<td>Corpus Inscriptionum Bhavagari</td>
<td>38</td>
</tr>
<tr>
<td>Cousens, H., author</td>
<td>23</td>
</tr>
<tr>
<td>Dānīyāl, prince, son of Akbar</td>
<td>48</td>
</tr>
<tr>
<td>Dānīyāl, Shaikh, a saint</td>
<td>48</td>
</tr>
<tr>
<td>Darbalūm-Dawla, author of Sādāt Jāhān Nāma</td>
<td>68</td>
</tr>
<tr>
<td>Darvīsh Muhammad, Ḥāṣī, alias Ramzi (a.v.), a calligraphist</td>
<td>45</td>
</tr>
<tr>
<td>Dawlatabad, a town</td>
<td>39</td>
</tr>
<tr>
<td>Dawlat Darbār builder of an edifice</td>
<td>53</td>
</tr>
<tr>
<td>Dawlat Khan, an official</td>
<td>61</td>
</tr>
<tr>
<td>Dawlat Shah Muhammad al-Butahārī, nobleman and builder</td>
<td>29</td>
</tr>
<tr>
<td>Deccan, a territory</td>
<td>18</td>
</tr>
<tr>
<td>Delhi, see Delhi</td>
<td>40</td>
</tr>
<tr>
<td>Delhi, a city 19, 29</td>
<td>33</td>
</tr>
<tr>
<td>Desai, Dr. Z. A. 1, 29</td>
<td>33</td>
</tr>
<tr>
<td>Dewan family of Surat</td>
<td>27</td>
</tr>
<tr>
<td>Dholka, in Ahmedabad district, Bombay</td>
<td>29</td>
</tr>
<tr>
<td>Dīpalpur, a place</td>
<td>34</td>
</tr>
<tr>
<td>Elliot And Dowson, authors of History of India</td>
<td>33</td>
</tr>
<tr>
<td>Embassy of Sir Thomas Roe, see Foster, William</td>
<td>43</td>
</tr>
<tr>
<td>Epigraphia Indica, Arabic and Persian Supplement (EIAPS) 10</td>
<td>46</td>
</tr>
<tr>
<td>Epigraphia Indo-Moeslenica (EIM) 1</td>
<td>17</td>
</tr>
<tr>
<td>Fall of Mughal Empire see Sarkar, J. N.</td>
<td>27</td>
</tr>
<tr>
<td>Faqīrā Baig, deputy of Nawwāb Zain u'd-Dīn 'Āli Khān</td>
<td>2</td>
</tr>
<tr>
<td>Postman, a city</td>
<td>24</td>
</tr>
<tr>
<td>Pages</td>
<td></td>
</tr>
<tr>
<td>Name</td>
<td>Page(s)</td>
</tr>
<tr>
<td>-------------------------------------------</td>
<td>---------</td>
</tr>
<tr>
<td>Farrukh Siyar</td>
<td>23</td>
</tr>
<tr>
<td>Fatihul-Qu偏向</td>
<td>57 (f.n.1)</td>
</tr>
<tr>
<td>Fatima, daughter of Prophet Muhammad</td>
<td>26</td>
</tr>
<tr>
<td>Fatima, daughter of Ismail, epithet of</td>
<td>3, 4</td>
</tr>
<tr>
<td>Firzht, a son of Tahir-i-Firzht</td>
<td>31 (f.n.2), 43 (f.n.7), 44 (f.n.4)</td>
</tr>
<tr>
<td>Firoz Tughluq, Sultan of Delhi</td>
<td>34</td>
</tr>
<tr>
<td>Foster, William, author of The Embassy of Sir Thomas Roe</td>
<td>56 (f.n.3)</td>
</tr>
<tr>
<td>Fudak Khan, mentioned in an inscription in Galna Fort</td>
<td>15 (f.n.2)</td>
</tr>
<tr>
<td>Futbaha-Salatina, see 'Ismal</td>
<td></td>
</tr>
<tr>
<td>Gaisa Khan, builder of a reservoir</td>
<td>45, 46</td>
</tr>
<tr>
<td>Gajadhar, in charge at Ajmer</td>
<td>43</td>
</tr>
<tr>
<td>Gajast Khan, builder of a step-well</td>
<td>58</td>
</tr>
<tr>
<td>Gajast Khan, see Gajast Khan</td>
<td></td>
</tr>
<tr>
<td>Gama, fort</td>
<td>2, 13 (&amp; f.n. 4, 6), 14, 16 (&amp; f.n.2)</td>
</tr>
<tr>
<td>Gangan, near Ajmer</td>
<td>57</td>
</tr>
<tr>
<td>Ghast Baig, Tarikhaan, see Mira Ghast Baig</td>
<td></td>
</tr>
<tr>
<td>Ghast Taman, see Ikhshiurud-Daulat wa'd-Din</td>
<td></td>
</tr>
<tr>
<td>Ghazna, a city</td>
<td>33 (&amp; f.n.2)</td>
</tr>
<tr>
<td>Ghaunia, see Ghazna</td>
<td></td>
</tr>
<tr>
<td>Ghiyathuddin Khalji, Sultan of Malwa</td>
<td>44</td>
</tr>
<tr>
<td>Ghiyathuddin Tughluq, see Tughluq Shahr</td>
<td></td>
</tr>
<tr>
<td>Ghor Baig, father of Mahdab Khan</td>
<td>61</td>
</tr>
<tr>
<td>Gujarat, a territory</td>
<td>12, 29, 35, 36, 38, 40, 42, 43, 44, 47</td>
</tr>
<tr>
<td>Gumani, Rano Sindhi, Maratha Governor</td>
<td>45</td>
</tr>
<tr>
<td>Habsah Nisam Shahl, part of the missing name in an inscription</td>
<td>14, 15</td>
</tr>
<tr>
<td>Hajj Jamali, see Taragada</td>
<td>15</td>
</tr>
<tr>
<td>Haibat Khan, Khan-i-A'tam, thandar</td>
<td>43 (f.n.4), 44 (f.n.8)</td>
</tr>
<tr>
<td>Hajji Khan, an officer of Sher Shah</td>
<td>43, 48</td>
</tr>
<tr>
<td>Haji Sa'id Sabari, envoy of Abbasid Caliph</td>
<td>38</td>
</tr>
<tr>
<td>Hajju-Dabir, author of Arabic History of Gujarat</td>
<td>31 (f.n.1), 33 (f.n.6)</td>
</tr>
<tr>
<td>Halajun, an Afghan noble</td>
<td>35</td>
</tr>
<tr>
<td>Hariraj, see Haraj</td>
<td></td>
</tr>
<tr>
<td>Hilal Malik, builder of a mosque</td>
<td>42</td>
</tr>
<tr>
<td>Himu, general of the last Sur king</td>
<td>48</td>
</tr>
<tr>
<td>Hindaun, in Sawai Madhopur district of Rajasthan</td>
<td>29 (f.n.2), 34 (f.n.4)</td>
</tr>
<tr>
<td>Hiraj, brother of Prithvi Raj</td>
<td>43</td>
</tr>
<tr>
<td>Hirivajayasuri, Jagadguru, poet and scholar of Akbar's period</td>
<td>32 (f.n.3)</td>
</tr>
<tr>
<td>History of Aurangzeb, see Sarkar, J. N.</td>
<td></td>
</tr>
<tr>
<td>Hodiwala, S. H., author of Studies in Indo-Muslim History</td>
<td>24 (f.n.3), 31 (f.n.5)</td>
</tr>
<tr>
<td>Humayun, Mughal emperor</td>
<td>44</td>
</tr>
<tr>
<td>Husain, A. M., author of The Rise and Fall of Muhammad Bin Tughluq, etc. 29 (f.n.1, 3), 31 (f.n.6), 34 (f.n.3), 35 (f.n.1, 2), 36 (f.n.6), 38 (f.n.1, 2)</td>
<td></td>
</tr>
<tr>
<td>Husain, 'Alawi, father of Kadi Bano</td>
<td>36, 37</td>
</tr>
<tr>
<td>Hussain Quli Khan, entitled Khan-i-Jahan (s.v.)</td>
<td>38 (f.n.1, 2), 47 (f.n.2)</td>
</tr>
<tr>
<td>Husain, composer</td>
<td>14 (f.n.2)</td>
</tr>
<tr>
<td>I</td>
<td></td>
</tr>
<tr>
<td>Ibn Yafta, son of Rehlu 29 (f.n.3, 4), 30 (f.n.7, 8), 31 (f.n.5), 34 (f.n.4), 35 (f.n.2), 36 (f.n.5), 39 (f.n.1), 41 (f.n.2)</td>
<td></td>
</tr>
<tr>
<td>Ibrahim al-Muzani, father of Ismail and grandfather of Fatima</td>
<td>3 (f.n.3)</td>
</tr>
<tr>
<td>Ikhshiurud-Daulat wa'd-Din, Ghast Taman</td>
<td>35 (f.n.1)</td>
</tr>
<tr>
<td>Ilutmish, Shamsu'd-Din, Sultan of Delhi 36, 43, 44</td>
<td></td>
</tr>
<tr>
<td>Imamud-Din, author of Mu'tawil-Auliya</td>
<td>50 (f.n.2), 62 (f.n.2)</td>
</tr>
<tr>
<td>Imam, father of Gaisa Khan</td>
<td>45, 46</td>
</tr>
<tr>
<td>Indian Antiquity</td>
<td>1 (f.n.4), 9 (f.n.5), 10 (f.n.2), 3, 4, 5, 6, 7</td>
</tr>
<tr>
<td>Indian Museum, Calcutta</td>
<td>1, 2, 10</td>
</tr>
<tr>
<td>Iqbal, father of Muhammad</td>
<td>8, 9</td>
</tr>
<tr>
<td>Iqbal Nama-i-Jahangiri, see Muttamad Khan</td>
<td></td>
</tr>
<tr>
<td>Irab Shah, husband of Kadi Bano, builder of a mosque</td>
<td>36, 37</td>
</tr>
<tr>
<td>Irvine, W., author of The Later Mughals</td>
<td>43 (f.n.14)</td>
</tr>
<tr>
<td>'Isa, grandfather of 'Ali, mentioned in an epigraph</td>
<td>6</td>
</tr>
<tr>
<td>'Isa Khan, Governor, see Mira 'Isa Khan</td>
<td></td>
</tr>
<tr>
<td>'Ismal, author of Futbaha-Salatina 30 (f.n.3, 4, 5, f.n.2), 33 (f.n.1, 2, 3, 4, 5, 35 (f.n.4), 36 (f.n.4), 44 (f.n.3)</td>
<td></td>
</tr>
<tr>
<td>Islamic Culture</td>
<td>46 (f.n.2)</td>
</tr>
<tr>
<td>Ismail, son of Sultan Subuktigun</td>
<td>33 (f.n.2)</td>
</tr>
<tr>
<td>Ismail, M., author of the Catalogue of Arabic and Persian Inscriptions in the Epigraphical Gallery, etc. 1 (f.n.1), 3 (f.n.1), 6 (f.n.3), 8 (f.n.1), 9 (f.n.4), 12 (f.n.1), 13 (f.n.4), 14 (f.n.4), 15 (f.n.4), 16 (f.n.1), 20 (f.n.3, 4), 22 (f.n.1), 24 (f.n.1), 5, 24 (f.n.1), 3, 4.</td>
<td></td>
</tr>
<tr>
<td>Ismail Quill Khan, an official</td>
<td>46, 47</td>
</tr>
<tr>
<td>Itibar Khan, entitled Mumtaz Khan, governor of Ajmer</td>
<td>55</td>
</tr>
<tr>
<td>J</td>
<td>50, 51, 52 (f.n.2), 53, 54 (f.n.3), 55 (f.n.1), 56 (f.n.1, 2, 3, 4), 57, 58 (f.n.1), 60 (f.n.2), 61, 66 (f.n.5)</td>
</tr>
<tr>
<td>Jahangir, Mughal emperor 50, 51, 52 (f.n.2), 53, 54 (f.n.3), 55 (f.n.1), 56 (f.n.1, 2, 3, 4), 57, 58 (f.n.1), 60 (f.n.2), 61, 66 (f.n.5)</td>
<td></td>
</tr>
<tr>
<td>Jai Appa Sindhi, a Maratha Chief</td>
<td>43, 44</td>
</tr>
<tr>
<td>Jaipur, district, in Rajasthan</td>
<td>57</td>
</tr>
</tbody>
</table>
Jalālū’-Dīn Abūn Shāh, king of Ma’bar . 30
Jalālū’-Dīn Fīroz Khālī, Sultan of Delhi 33 (f.n.5)
Jelandhar, a city . . . 47
Jērret, Eng. tr. of ʿAṭṭīn-ʾI-Ābdūr . . 34 (f.n.4)
Jinarpahsuri, a poet and scholar, honoured at the court of Muhammad bin Tughluq 32 (f.n.3)
Jhalāl, a rebel officer of Muhammad bin Tughluq . . 36
Jodhpur, district in Rajasthan . . 46 (f.n.3)
Journal of the Bombay Branch of the Royal Asiatic Society (JBBRAS) 1 (f.n.2), 13 (f.n.4), 17
Journal of the University of Bombay . 36 (f.n.1)
Junagad, district, in Bombay . . 38

K
Kabul, a city . . . 61
Kadragi, district . . 1 (f.n.3)
Kad Bānū, wife of Irān Shāh, builder of a step-well . 29, 36, 37
Kāfīr, epitaph of . . . 58, 59
Kāfūr, Malik, general of ʿAlāʾ ud-Dīn Khālīf 29 (f.n.4)
Kaghasipura, near Dauletabad . 29 (f.n.2), 39
Kaila, district, in Bombay . 29 (f.n.4), 35
Kalān, near Bombay . . 2, 23
Kāshā, see Muhammad Sālih
Khdjīja, epitaph of . . . 12
Khambāyāt, see Cambay
Khān-i-ʿAẓam Haibat Khān, see Haibat Khān
Khān-i-Jahān, see Husain Quill Khān
Khulabād, near Dauletabad . . 39
Khurram, prince, see Shāh Jahān
Khusraw Khān, date of death of . . 33 (f.n.6)
Khusraw Khān, of Sindh, epitaph of 51 (f.n.2)
Khubshārī Nīghā, name of building . 25, 26, 27
Khvāja Dīkār, supervisor of a construction . 62
Khvāja Husain of Nagaur, Superintendent of the shrine at Ajmer . 44, 50, 61, 62
Khvāja Mirʿūn Ḥ-Dīn Čhīṛtī, the celebrated saint . 43, 44 (f.n.3), 49, 50 (f.n.3), 55, 60, 62, 64
Koīl near Aliqārgh . . . . 46
Konkan, North, a territory in Bombay State . 23
Kunwar Balrām, sūn of Rāja Gospāl Dās Gor 17, 19

L
Lahore, a city . . . . 20, 68 (f.n.1)
Lahore. Architectural remains and antiquities, etc., see Latif
Lakhnauti, in Bengal . . 30, 31 (f.n.2, 5)
Lālī, a rebel officer under Muhammad bin Tughluq . . 36
Later Mughals, The, see Irvine, W.
Latif, father of ʿAbduʾl-Karim . . 42

Latif, Sayyid Muhammad, author of Lahore, Architectural remains and antiquities, etc. 68 (f.n.1)
Life de Times of Mahmud of Ghazan, see Nazim.
M.
Lowell, Eng. tr. of Muntakhabuʾ-Ṭawārīḫ, Vol. II . 48 (f.n.3)

Maʿṭhiruʾ-ʾUmarā, see Shāh Nawāz Khān
Ma’bar, a territory . . . . 30
Mahabalī, fort . . . 16, 20
Mahāvali, see Mahabali
Mahābāt Khān, Mughal general . 58, 61 (f.n.1)
Mahārā Ṭhābka, see Sarda
Mahādī Husain, Dr. Agha, see Husain A.M.
Māḥūd, Sultan, of Ghazan . . . 33 (f.n.2)
Māḥūd, Khālī, king of Malwa . 43, 44, 67
Maholi, Fort, in Thana district, see also Mahabali 2, 18, 20 (f.n.2), 22, 23 (f.n.2), 24
Mahomed Ali Khan, so-called builder of a bastion . 14, 16
Mahram, see Shāh Quill Khān
Mai Khānā, see ’Abduʾn-Nabī
Mālīdev, Rāthod, Chief of Marwar . 43, 44, 55
Maldeva, Rāo, see Malīdev
Maliki-Mulūkī Sh-Sharq Ikhtiyārū’d-Dawlat waʾd-Din Ghazi Taman, Muhammad Afsān Baghīr . 35 (f.n.1)
Maliki-Mulūkī Sh-Sharq Ruknuʾd-Dawlat waʾd-Dīn Qutbī Sarāvīdār-ī-Khājas . 41
Malwa, a territory . 36, 43, 44, 47, 67
Mandu, city . . . . 52
Mandī Afsān . . . . 35
Marwar, a territory . . 43, 55
Mayā Bāʾī, see Miyyā Bāʾī
Memoirs of Sultan Muhammad bin Tughluq 32 (f.n.3), 37, 38
Mewar, a territory . . . 43, 55, 67
Miṭāhuʾ-Ṭawārīḫ, see Beale, T.W.
Minhāji-Sirāj, author of Tabaqāt-i-Nāṣirī . 32 (f.n.3), 43 (f.n.1)
Mr. ʿAll, governor of the Ghalna fort . . 15, 16
Mīrān husain Niṣām Shāh, king of Ahmadnagar . 16 (f.n.5)
Mīrʾūt-i-Aḥmadī, see Āʾī Muhammad Khān
Mīrʾūt-i-Sikandarī, see Sikandar
Mr. Shamānī, builder of a gateway at Ajmer 51, 52
Mīrzā Ghāzī Baig Tarḳān, governor of Sindh . 51
Mīrzā Isā Khān, governor of Sindh . . . 51
Miyyā Bāʾī, builder of a mosque at Ajmer 67, 68
Modi, J.J., author, 1 (f.n.2), 16 (f.n.1), 17 (f.n.3), 4, 5, 6, 7, 18 (f.n.1, 2, 3, 4), 20 (f.n.1), 3
<table>
<thead>
<tr>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Morāraj, Nāgar, son of Rudraji Nāgar . 36 (f.n.1)</td>
</tr>
<tr>
<td>Mu'azzam, Kha'ja, composer of an inscription 44</td>
</tr>
<tr>
<td>———, uncle of emperor Akbar . 44</td>
</tr>
<tr>
<td>Muhammad, Holy Prophet 4, 5, 6, 8, 49, 59, 60, 67, 68, 69.</td>
</tr>
<tr>
<td>Muhammad, son of Iqbal . 8, 9</td>
</tr>
<tr>
<td>Muhammad, son of Barakat, scribe of an inscription . 10, 11</td>
</tr>
<tr>
<td>Muhammad, prince, son of Ahmad Shāh Wali Bahman . 40</td>
</tr>
<tr>
<td>Muhammad a't-Tifist, father of Ahmad . 8, 9</td>
</tr>
<tr>
<td>Muhammad A'zam Shāh, prince, son of Aurangzeb . 35 (f.n.7)</td>
</tr>
<tr>
<td>Muhammad Bāqir, composer of an inscription 48</td>
</tr>
<tr>
<td>Muhammad Baqir, Dr . 68 (f.n.1)</td>
</tr>
<tr>
<td>Muhammad bin Tughluq . 29, 30 (f.n.2, 31 (f.n.5), 32, (f.n.3), 33, 34, 35, 36, 37, 38, 39, 40, 41, 44 (f.n.3).</td>
</tr>
<tr>
<td>———, inscriptions of . 29-42</td>
</tr>
<tr>
<td>Muhammad Dā'ı, father of Zahīr, the scribe 14, 15</td>
</tr>
<tr>
<td>Muhammad Qāsim Khān, of Nishapur, Akbar's official . 43, 48</td>
</tr>
<tr>
<td>Muhammad Raunaq 'All, author of Rawdatul-Aghāb . 39 (f.n.2)</td>
</tr>
<tr>
<td>Muhammad Sālih, author of 'Amal-i-Sālih 56</td>
</tr>
<tr>
<td>(f.n.1), 61 (f.n.1), 66 (f.n.5)</td>
</tr>
<tr>
<td>Muhammad Sālih, Kashfī son of Mughikin Qalam . 57 (f.n.1)</td>
</tr>
<tr>
<td>Muhammad Shāh, Mughal emperor . 43</td>
</tr>
<tr>
<td>Muhammad Wāsī, epigraph of Mu'taw'il-Awīyād, see Imamu'd-Din</td>
</tr>
<tr>
<td>Mu'izzu'd-Dīn Muhammad bin Sām, also known as Shihābuddin Mughal Ghori 43, 44</td>
</tr>
<tr>
<td>Mughīs Khān, Mullā Yahya, father of Zainu'd-Dīn 'All Khān . 22, 23</td>
</tr>
<tr>
<td>Mullā Ahmad Nāita, brother of Mullā Yahya 23 Mullā Yahya, see Mughīs Khān . 23</td>
</tr>
<tr>
<td>Multan, in West Pakistan . 30, 31 (f.n.5)</td>
</tr>
<tr>
<td>Mumtāz Khān, see I'tibār Khān</td>
</tr>
<tr>
<td>Mumtaqabitu-Tawārīkh, see Badayūn</td>
</tr>
<tr>
<td>Muqbil, a rebel official of Muhammad bin Tughluq . 36</td>
</tr>
<tr>
<td>Murād, prince, governor of Malwa . 47</td>
</tr>
<tr>
<td>Murtadā Nāsir Shāh I, king of Ahmadnagar 14, 15, 16</td>
</tr>
<tr>
<td>Mughikin Qalam, title of Mr 'Abdu'llāh Tirmīdist, a calligraphist . 57 (f.n.1)</td>
</tr>
<tr>
<td>Muṣṭafā Quill, deputy of prince Muhammad A'zam Shāh . 35 (f.n.7)</td>
</tr>
<tr>
<td>Mu'tabar Khān, Mughal officer . 23 (f.n.2)</td>
</tr>
<tr>
<td>Mu'tamad Khān, author of Iqbal Nāma-i-Jahāangīri . 67 (f.n.1)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nagaur, in Nagaur district, Rajasthan 44, 46</td>
</tr>
<tr>
<td>(f.n.3), 47 (f.n.2), 48, 57, 61 (f.n.1)</td>
</tr>
<tr>
<td>Najimu'd-Dīn, builder of a building called Khurshid Nīshāh . 26, 27</td>
</tr>
<tr>
<td>Nākhudā Ahmad, father of Nākhudā Ghasūr 12, 13</td>
</tr>
<tr>
<td>Nākhudā Ghasūr, son of Nākhudā Ahmad 12, 13</td>
</tr>
<tr>
<td>Nānāul, in East Punjab . 48</td>
</tr>
<tr>
<td>Nasir, district, in Bombay 2, 13 (f.n.4), 20</td>
</tr>
<tr>
<td>Nasrul-Kaljī, father of 'Allāu'd-Dīn Kaljī 33 (f.n.6)</td>
</tr>
<tr>
<td>Nashir-ud-Mulk, Malikul-'Umarā, Ikhṭiyyārūd-Daulat wa'd-Dīn, Ulugh A'zam, titles of Qubil Sultānī, see Qubil Sultānī .</td>
</tr>
<tr>
<td>Nagrullāh, death of . 60</td>
</tr>
<tr>
<td>Naurūz Quill Bāgī Rūzbihān, builder of a Hāmām . 21</td>
</tr>
<tr>
<td>Nawab Ali, editor of Mirā't-i-Ahmadī . 35 (f.n.6)</td>
</tr>
<tr>
<td>Nawwāb Zainu'd-Dīn 'All Khān, Mughal officer, see Zainu'd-Dīn 'All Khān .</td>
</tr>
<tr>
<td>Nazim, M., author of The Life and Times of Sultan Mahmud of Ghazna 24 (f.n.3), 25, 30 (f.n.3), 30 (f.n.2), 33 (f.n.2, 3)</td>
</tr>
<tr>
<td>Nizami, Prof. K. A., author of Studies in Medieval Indian History . 32 (f.n.3)</td>
</tr>
<tr>
<td>Niẓāmu'd-Dīn, Haḍrat, of Badayūn, famous saint . 31 (f.n.5)</td>
</tr>
<tr>
<td>Niẓāmu'd-Dīn, Haḍrat Shāh, a saint of Kaghzīpurā . 39</td>
</tr>
<tr>
<td>Niẓāmu'd-Dīn Ahmad, author of Ḍabqūt-i-Akbārī . 43 (f.n.7), 68 (f.n.2)</td>
</tr>
<tr>
<td>Nusrat Khān, general of 'Allāu'd-Dīn Khāljī 29 (f.n.4)</td>
</tr>
</tbody>
</table>

O

Oriental Biographical Dictionary, see Beale, T. W. . 68 (f.n.1) |

Oriental College Magazine, Lahore . 68 (f.n.1)

P

Palagadh, fort . 16, 20 |
Parwīz, Sultān, son of Jahāngīr . 19 |
Persia . 5 |
Petlad, in Kaira district, of Bombay 29 (f.n.2), 35 (f.n.7), 36 |
Prabhas Patan, in Junagadh district of Bombay . 38 |
Prince of Wales Museum, Bombay, inscriptions from . 1-28 |
Prithvi Rāj, Chauhān king . 43 |
Prithvi Rāj Rāsa, see Sīhrān |
Proceedings of the Asiatic Society of Bengal 57 (f.n.1) |
Pushkar, near Ajmer . 55 (f.n.2) |
<table>
<thead>
<tr>
<th>Q</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Qanunungo, Prof. K. R., author of <em>Sher Shāh</em> 43 (f.n.11)</td>
<td>Q</td>
</tr>
<tr>
<td>Qubil Sultan, nobleman and builder of a mosque</td>
<td>39</td>
</tr>
<tr>
<td>Qutbu’d-Dīn Albej, Mamlick king</td>
<td>43</td>
</tr>
<tr>
<td>Qutbu’d-Dīn Mubārak Shāh, Khali Jī king 33 (f.n.6)</td>
<td>41, 42</td>
</tr>
<tr>
<td>Qutqish, a governor</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>R</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rażya, Sultan</td>
<td>33 (&amp; f.n.4)</td>
</tr>
<tr>
<td>Rāja Gopāl Dās Gōr, entitled Rāja Māndhātā 1, 2, 16, 17 (&amp; f.n.1), 18, 19, 20, 21</td>
<td>36</td>
</tr>
<tr>
<td>*Rāja Manohar Dās, son of Gopāl Dās Gōr 2, 16, 17, 19, 20, 21</td>
<td>43</td>
</tr>
<tr>
<td>Rajputana</td>
<td>60</td>
</tr>
<tr>
<td>Rajputana District Gazetteer, see Watson, C.C.</td>
<td>69</td>
</tr>
<tr>
<td>Rāmi Jī, son of Bhim Jī, builder of a step-well</td>
<td>43</td>
</tr>
<tr>
<td>Rām Singh, son of Abhay Singh Rātho, governor of Ajmer</td>
<td>43</td>
</tr>
<tr>
<td>Ramzi, a calligraphist, see Darwīsh Muhammad</td>
<td>43</td>
</tr>
<tr>
<td>Rānā Amar Singh, chief of Mewar</td>
<td>55, 64</td>
</tr>
<tr>
<td>Rānā Hammāra</td>
<td>43</td>
</tr>
<tr>
<td>Rānā Jagat Singh</td>
<td>43</td>
</tr>
<tr>
<td>Rānā Kumbha, chief of Mewar</td>
<td>43</td>
</tr>
<tr>
<td>Rānā Rāj Singh</td>
<td>43</td>
</tr>
<tr>
<td>Rānā Sāngā</td>
<td>43</td>
</tr>
<tr>
<td>Ranthambhor, in Rajastān</td>
<td>43</td>
</tr>
<tr>
<td>Baqṣatu’l-Aqṣā, see Muhammad Raunāq Ali</td>
<td>43</td>
</tr>
<tr>
<td>Raverty, Eng. tr. of Ţabūqāt-i-Nāsir, see Minhāj-i-Sirāaj</td>
<td></td>
</tr>
<tr>
<td>Rehatāl, E. author</td>
<td>1, 9, 10 (f.n.7)</td>
</tr>
<tr>
<td>Rehni, see Ibn Bāṭūta</td>
<td></td>
</tr>
<tr>
<td>Revised List of Antiquarian Remains in the Bombay Presidency, see Cousens, A.</td>
<td>43</td>
</tr>
<tr>
<td>Richardsone, A.</td>
<td>13 (&amp; f.n.4), 14 (&amp; f.n.3, 4), 15 (&amp; f.n.4)</td>
</tr>
<tr>
<td>Rise and Fall of Muhammad bin Tughluq, see Husain, A.M.</td>
<td>43</td>
</tr>
<tr>
<td>Rogers, Eng. tr. of Ťezuk-i-Jāhāngīrī</td>
<td>52</td>
</tr>
<tr>
<td>Rudraji, Nāgar, father of Morārji Nāgar</td>
<td>58</td>
</tr>
<tr>
<td>Ruknu’d-Daullat wa’d-Din, Qutb al, a governor</td>
<td>41</td>
</tr>
<tr>
<td>Ruknu’d-Din Fīrūz Shāh, son of Itutmīsh</td>
<td>33 (f.n.4)</td>
</tr>
<tr>
<td>Ruknu’d-Din Ibrahim, son of Jalālu’d-Dīn Khali</td>
<td>33 (f.n.5)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>S</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sa’ādatu’l-lāh Khān, Nawwāb of Karnatak</td>
<td>23</td>
</tr>
<tr>
<td>Sa’di-i-Gīlānī, see Bhtadal Khān</td>
<td></td>
</tr>
<tr>
<td>Shāliḥ Sultan, Buqhadār, builder of a mosque</td>
<td>38, 39</td>
</tr>
<tr>
<td>Sālim, prince, see Jahāngīr</td>
<td></td>
</tr>
<tr>
<td>Sambha, son of Shivāji</td>
<td></td>
</tr>
<tr>
<td>Sambhar, in Jodhpur district of Rajastān</td>
<td></td>
</tr>
<tr>
<td>Samrā, daughter of Mandū Afgān, builder of a tomb</td>
<td>29, 35 (f.n.1)</td>
</tr>
<tr>
<td>Santokh Rāj, muskīf of Nawwāb Zainu’d-Dīn ‘Ali Khān</td>
<td>2, 24</td>
</tr>
<tr>
<td>Sarda, author of Ajmer, Historical and Descriptive and Maharana Kumhā 43 (f.n.6, 10), 55 (f.n.4, 5)</td>
<td>41</td>
</tr>
<tr>
<td>Sardavaidār-i-Khāqā, a title</td>
<td></td>
</tr>
<tr>
<td>Sarkar, J.N., historian</td>
<td>23 (f.n.2), 57 (f.n.2)</td>
</tr>
<tr>
<td>Saurashtra, a territory</td>
<td>29, 38</td>
</tr>
<tr>
<td>Sawāl Jai Singh, Rājā, of Jaipur</td>
<td>57</td>
</tr>
<tr>
<td>Sawāl Madhopur, district, in Rajastān</td>
<td>34</td>
</tr>
<tr>
<td>Sayyid Husain Khīng Sawār, a saint 46 (f.n.4), 52, 54, 55</td>
<td></td>
</tr>
<tr>
<td>Sayyidu’s-Sādāt Sayyid Manā</td>
<td>15</td>
</tr>
<tr>
<td>Shāh ’Alām Bahādur Shāh, son and successor of Aurangzeb</td>
<td>2, 23, 24</td>
</tr>
<tr>
<td>Shāh Jahān 2, 16, 17, 18, 19, 20, 45, 65, 56 (f.n.1), 61, 62, 64, 65, 66, 67, 68, 69</td>
<td></td>
</tr>
<tr>
<td>Shāh Jahān Nāma, see Dargāmū’d-Dawla</td>
<td></td>
</tr>
<tr>
<td>Shāh Nawāz Khān, Samsāmū’d-Dawla, author of Ma’āṣiru’l-Umar</td>
<td>2, 17, (f.n.1), 23 (f.n.2, 3), 44 (f.n.8), 47 (f.n.3), 54 (f.n.3, 5)</td>
</tr>
<tr>
<td>&amp; f.n.1), 58 (f.n.2), 61 (f.n.1), 69 (f.n.1)</td>
<td></td>
</tr>
<tr>
<td>Shajapur, subdivision, Thana district</td>
<td>23</td>
</tr>
<tr>
<td>Shāh, Qull Khān, Mahār</td>
<td>43</td>
</tr>
<tr>
<td>Shāh, an Afgān noble</td>
<td></td>
</tr>
<tr>
<td>Shāh Khalīṣu’d-Dīn, a saint</td>
<td></td>
</tr>
<tr>
<td>Shāh Khalīṣu’d-Dīn Multāṇī, a saint</td>
<td>31 (f.n.5)</td>
</tr>
<tr>
<td>Shamsi, Sīrāj, see ‘Affi</td>
<td></td>
</tr>
<tr>
<td>Shamsi’tul-Mulk, a Gujarāt official</td>
<td></td>
</tr>
<tr>
<td>Shamsu’l-Haqq wa’d-Din ‘Alawi, Tabātābā, titles of Husain, father of Kad Bānī, see Husain</td>
<td></td>
</tr>
<tr>
<td>Shēr Shāh, see Qanunungo, K.R.</td>
<td></td>
</tr>
<tr>
<td>Shīhāb’u’d-Dīn, see Shīhāb Khān</td>
<td></td>
</tr>
<tr>
<td>Shirani, Hafiz Mahmūd Khān, author of the Prithvī Rāj Rāṭo</td>
<td>44 (f.n.4)</td>
</tr>
<tr>
<td>Shiraz, a city</td>
<td>61</td>
</tr>
<tr>
<td>Sikandar, author of Mir’at-i-Sikundarī 43 (f.n.3, 9), 44 (f.n.7)</td>
<td></td>
</tr>
<tr>
<td>Sind, a territory</td>
<td>51</td>
</tr>
<tr>
<td>Somnath, the famous temple of</td>
<td></td>
</tr>
<tr>
<td>Studies in Indo-Muslim History, see Hodiwāla, S. H.</td>
<td>38</td>
</tr>
<tr>
<td>Name</td>
<td>Pages</td>
</tr>
<tr>
<td>-------------------------------</td>
<td>-------</td>
</tr>
<tr>
<td>Studies in Medieval Indian History, see Nizami, K.A.</td>
<td></td>
</tr>
<tr>
<td>Subh-i-Gulshan, see 'Ali Hasan Khan</td>
<td>33 (f.n.2)</td>
</tr>
<tr>
<td>Subuktigin, king of Ghazna</td>
<td>6, 7</td>
</tr>
<tr>
<td>Sublam, son of 'Umar al-Hadhā-rahl, epitaph of</td>
<td>10, 11</td>
</tr>
<tr>
<td>Sultan Yabba, son of Abu's-Sidād al-Muwaqqar aṭ-Thaghārī al-Islāmī</td>
<td>25, 27</td>
</tr>
<tr>
<td>Surat, a city</td>
<td></td>
</tr>
<tr>
<td>Tabaqat-i-Akbart, see Niṣāmu'd-Din Ahmad</td>
<td></td>
</tr>
<tr>
<td>Tabaqat-i-Nūsri, see Mināj-i-Sīrāj</td>
<td></td>
</tr>
<tr>
<td>Tāhāqāt-i-Chishtī see Chishtī Nūr Muhammad</td>
<td></td>
</tr>
<tr>
<td>Tālib Anullī, poet-laureate of Jahāngīr</td>
<td>54</td>
</tr>
<tr>
<td>Tālib Khurdī, composer of an inscription</td>
<td>53, 54</td>
</tr>
<tr>
<td>Tālibī, a poet</td>
<td>61</td>
</tr>
<tr>
<td>Tān Sain, celebrated musician</td>
<td>45, 68, 69, 70</td>
</tr>
<tr>
<td>Tan TarqāKhān, son of Tān Sain</td>
<td>70</td>
</tr>
<tr>
<td>Tagadhr, near Ajmer</td>
<td>46 (f.n.3), 47, 52, 54, 55</td>
</tr>
<tr>
<td>Tārīkh-i-'Alā'ī</td>
<td>33 (f.n.5)</td>
</tr>
<tr>
<td>Tārīkh-i-Fīrīshtā, see Fīrīshtā</td>
<td></td>
</tr>
<tr>
<td>Tārīkh-i-Fīrōz Shāhī, see 'Asif</td>
<td></td>
</tr>
<tr>
<td>Tārīkh-i-Fīrōz Shāhī, see Barānī</td>
<td></td>
</tr>
<tr>
<td>Tārīkh-i-Jahāngīrī</td>
<td>17</td>
</tr>
<tr>
<td>Tārīkh-i-Mubārak Shāhī, see Yabba bin Ahmad</td>
<td></td>
</tr>
<tr>
<td>Tatta, in Sindh, West Pakistan</td>
<td>17, 19</td>
</tr>
<tr>
<td>Thatta, see Tatta</td>
<td>30</td>
</tr>
<tr>
<td>Telangana, a territory</td>
<td></td>
</tr>
<tr>
<td>Thana, district, in Bombay State</td>
<td>22, 23</td>
</tr>
<tr>
<td>Thomas, Edward, author of Chronicles of Pathan kings of Delhi</td>
<td>32 (f.n.5), 33 (f.n.4), 5</td>
</tr>
<tr>
<td>Thomas, Roob, Sir</td>
<td>56</td>
</tr>
<tr>
<td>Tughluq Shāh, Sultan, of Delhi</td>
<td>30 (f.n.2), 31 (f.n.1, 2, 4, 5, 32, 33 (f.n.6), 34, 35, 36</td>
</tr>
<tr>
<td>Tīlokī, Bā'ī, Kalāwānt, musician and daughter of Tān Sain</td>
<td>69, 70</td>
</tr>
<tr>
<td>Timur, the great</td>
<td>43</td>
</tr>
<tr>
<td>Tirmidhī, see 'Abdu'llāh</td>
<td></td>
</tr>
<tr>
<td>Tirmizi, Akbar Ali</td>
<td>43, 54 (f.n.2), 66 (f.n.4)</td>
</tr>
<tr>
<td>Tāzuk-i-Jahāngīrī, see Jahāngīr</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Name</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Udaipur, Rānā of</td>
<td>66</td>
</tr>
<tr>
<td>Ulugh A'zam, Qubāl Sultanī, see Qubāl and Naṣrul-Mulk</td>
<td></td>
</tr>
<tr>
<td>Ulugh Khan, see Muhammad bin Tughluq</td>
<td>26, 51</td>
</tr>
<tr>
<td>'Umār, the second Caliph</td>
<td>6, 7</td>
</tr>
<tr>
<td>'Umāra al-Hadhā-rahl, father of Sublam</td>
<td>27, 28</td>
</tr>
<tr>
<td>'Urfī, occurring in an inscription</td>
<td>26</td>
</tr>
<tr>
<td>'Uthmān, third Caliph</td>
<td></td>
</tr>
<tr>
<td>Vaghelhas, of Gujarat, a ruling dynasty</td>
<td>40</td>
</tr>
<tr>
<td>Veraval, a port and town</td>
<td>38 (f.n.2), 38 (f.n.3)</td>
</tr>
<tr>
<td>Victoria and Albert Museum, Bombay</td>
<td>9</td>
</tr>
<tr>
<td>Vīrāta, ancient location of Dholka</td>
<td>40</td>
</tr>
<tr>
<td>Walt, builder of some structure</td>
<td>15, 16</td>
</tr>
<tr>
<td>Walt Baig Dhu'l-Qadar, father of Isma'il Quilt Khan</td>
<td>47</td>
</tr>
<tr>
<td>Waqqū'at-i-Mamlakat-i-Bījāpur, see Bashiruddin Ahmad</td>
<td></td>
</tr>
<tr>
<td>Watson, C.C., editor of Rajputana District Gazetteer</td>
<td>43 (f.n.6), 44 (f.n.1), 55 (f.n.3)</td>
</tr>
<tr>
<td>Wazir Khan-i-Kalān, occurring in an inscription</td>
<td>53</td>
</tr>
<tr>
<td>Wazir Khan Muqta, see Wazir Khan-i-Kalān</td>
<td></td>
</tr>
<tr>
<td>Yabba bin Ahmad Sarhindi, author of Tārīkh-i-Mubārak Shāhī</td>
<td></td>
</tr>
<tr>
<td>Yazdani, Dr. G.</td>
<td>35 (f.n.3), 36 (f.n.2), 37</td>
</tr>
<tr>
<td>Yazid</td>
<td>38</td>
</tr>
<tr>
<td>Zābulistān, a territory in Persia</td>
<td>47</td>
</tr>
<tr>
<td>Zafar Khān, governor of Gujarat</td>
<td>43</td>
</tr>
<tr>
<td>Zahir, son of Muhammad Dā'il, a scribe</td>
<td>14, 15</td>
</tr>
<tr>
<td>Zaihb'n-Niās, princess, daughter of Aurangzeb</td>
<td>68</td>
</tr>
<tr>
<td>Zainuddin 'Alī Khān, Nawwāb, son of Muhēris Khān, governor of the fort of Maholi</td>
<td>22</td>
</tr>
<tr>
<td>Zamān Baig, see Mahābat Khan</td>
<td>23, 24 (f.n.3), 25 (f.n.4), 25</td>
</tr>
</tbody>
</table>
"A book that is shut is but a block"

CENTRAL ARCHAEOLOGICAL LIBRARY
GOVT. OF INDIA
Department of Archaeology
NEW DELHI

Please help us to keep the book clean and moving.