MEMOIRS OF THE
ARCHæOLOGICAL SURVEY OF INDIA.

No. 47.

A
RECORD OF ALL THE QURANIC AND
NON-HISTORICAL EPIGRAPHS

ON
The Protected Monuments in the Delhi Province.

BY
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INTRODUCTION.

In this Memoir, which embodies all the non-historical epigraphs so far collected from the protected monuments in Delhi, “No.” refers to the number of the monument, “A” the name of the monument, “B” the position of the monument, “C” a brief history of the monument and its founder, based chiefly on the original historical records, and “D” the inscriptions.

Starting from the Delhi Fort the monuments have been arranged so far as possible in a sequence decided by their position. The monuments have been numbered serially and the inscriptions on each monument then numbered afresh. The Memoir contains in all about 900 epigraphs. For every Quranic verse, tradition of the Prophet, prayer, or passage from standard books of Arabic or Persian literature, full references have been quoted in footnotes or in the body of the report, so as to enable those interested in epigraphy to check them with the original books, or to study them in the translation with reference to the context.¹ The footnotes also contain critical and explanatory remarks and an exhaustive index² has been appended to the Memoir for the convenience of the readers.

(a) The Muslim rulers of India loved to ornament their mosques and tombs with inscriptions consisting of Quranic texts, traditions of the Prophet, Muslim creeds, moral teachings and passages of a religious character from standard authors. The monuments of the Paṭhān period are more profusely decorated than those of the Mughal period. Under the Slave, Khalji and Lodī kings, and more particularly in the reigns of Altamsh, ‘Alā‘u-d-Dīn Khaljī and Sikandar Lodī, inscriptive decoration was the chief characteristic of a building. Instances of this are to be seen in several buildings, especially in monuments Nos. CXIX (tomb of Altamsh), CXVI (‘Alā‘ Gate) and XLV (Bārā Gumbad mosque) bearing about sixty, seventy and a hundred and thirty inscriptions respectively.

Quranic quotations.—(b) In regard to the Quranic quotations the following texts are most often to be seen. It is difficult to decide which verses were meant exclusively for mosques and which for tombs as such a distinction does not seem to have been in the mind of the builders:

(i) The Throne Verse or Āyatu-l-Kursī.
(ii) The ninetynine attributes of God preceded by verses 22-3 of chapter 59 entitled “Al-Ḥaḍr” (The Banishment).
(iii) Verses 17-8 and 25-6 of chapter 3 entitled “Āl-i-Imrān” (The Family of Amran).
(iv) Verses 285-6 of chapter 2, entitled “Al-Baqarah” (The Cow).
(v) Chapters 1, 109, 113, 114 and several long quotations from chapters 17, 36, 48, 55, 62, 67, 71 and 73.
(vi) The 1st and 2nd Muslim creeds, entitled “Kalima-i-Taiyib” (Creed of Excellence) and “Kalima-i-Shahādat” (Creed of Witness), particularly the 1st Kalima.

¹ As in some English translations of the Qurān the chapters have been arranged chronologically, their arrangement has been so much upset that the Qurān as a whole has become entirely different from that of the Muslim world. In this Memoir, however, full reference in respect of Part (24), Chapter (22), Section (245) and Verse (44) has been quoted from the Arabic text of the Holy Qurān edited and translated by Manvī Muḥammad ‘All of the Ahmadiyya Anjuman-i-Ikhāt-i-Islām, Lahore.
² The Index is divided into four parts, viz., (a) Index of Quranic Verses, (b) Index of religious texts, other than the Quranic verses (c) Sayings, Mottos and Traditions, and (d) Non-historical Persian and Arabic verses.

(c) On the gravestones also the ‘Throne verse’ and the 1st Muslim creed are frequently found, but on the graves of the later Lodhi and Mughal periods the phrase ‘Huwal Haiyu-l-lazi la yamutu’ (He is living, never to die), verse 26-7 of chapter 55 entitled “Ar-Rahman” (The Beneficent) and verses 53 of chapter 39 entitled “Azzumar” (The Companies) are often inscribed.

(d) The tombs of martyrs are mostly graced by verses 154-5 of chapter 2 entitled “Al-Baqarah” (The Cow), and verses 168-9 of chapter 3 entitled “Al-i-Imran” (The Family of Amran). A question may arise as to why these verses embellish the tomb of Mirza ‘Aziz Kokaltash (No. XXXIV) when it is a fact that he was never a martyr but died a natural death in 1033 A.H. (1623-4 A.D.). The reply in all probability is that he built his own tomb about the same time as that of his father Shamsu-d-Din Atghar Khan (No. XXXV) and the verses were carved under the impression that, like his father, he might also be killed by the supporters of his father’s assassin Adham Khan, the youngest son of Akbar’s wet-nurse Maha Mohammad Anagah.

(e) Among the religious inscriptions under the Pathan kings right up to the close of the Saiyid dynasty, the traditions of the Prophet (P.B.U.H.) formed a chief factor, and regard seems often to have been paid to the fact that only such traditions were inscribed on the mosques or tombs as were connected with their character, e.g., the divine bliss promised to those who erected a mosque or provided it with a lamp or a prayer carpet, etc. The monuments of Sikandar Shaha Lodhi largely bear Quranic texts, but traditional epigraphs, though sparingly used, are not entirely wanting.

(f) The fact that most of the traditions of the Prophet which grace the monuments are not traceable in the six recognized books of Hadith (vide footnotes) supports the common belief that the ‘IIm-i-Hadith in India was systematized early in the 11th century A.H. by Shaha ‘Abdu-l-Haq Muhaddith Dehli. Hence the authenticity of the traditions inscribed on the monuments, specially in regard to the exact words of the Prophet, cannot be guaranteed.

Scripts.—(g) The study of various scripts in different periods is no less interesting. Of the Kufic and Naskh characters a number of varieties has been noticed. They may be supposed to have their peculiar value in regard to historical research: the Kufic scripts, both plain and decorative, seem to have become less fashionable after the slave dynasty, for with a few exceptions all the Persian and Arabic epigraphs are to be found in various styles of Naskh only. A rare example of Kufic Tughras incised in plaster has, however, been discovered in monument No. XXXII (tomb of Khan-i-Khannan) where an appropriate text, viz., the Prophet’s last prayer on his deathbed, is recorded.

(h) Under the Mughals the (Naskh) Tughras style was prized most, and besides others the tomb of Atghar Khan bearing hymns in Arabic composed by a didactic author provides us with a well preserved specimen of it. The Nasta’liq lettering is the most modern of all scripts and is not traceable in inscriptions dating prior to 1530, the year of Humayun’s accession.
ON THE PROTECTED MONUMENTS IN THE DELHI PROVINCE.

DELIHI FORT.

No. I.

(A) BRIDGE No. (1).
(B) In front of the barbican attached to the Lahore Gate.
(C) Built in 1811 in the reign of Akbar Shâh II, in place of the original drawbridge of wood.
(D) A Persian inscription in prose engraved on a marble slab, in Nasta'liq characters, records the erection of the bridge by Dilâwaru-d-Daula Robert Macpherson Bahâdur Diler Jang for Akbar II in 1226 A. H. or 1811 A. D.

No. II.

(A) KHWÄBGÄH (DORMITORY).
(B) On the south of the Diwân-i-Khâş (No. V).
(C) Built by Shâh Jahân during the years 1639-48.
(D) On the southern and northern arches is a Persian inscription in prose engraved in Nasta'liq characters recording its erection between the 12th Zilhajja, 1048 A. H. (16th April, 1639 A. D.) and the 24th Rabî’u-l-Awwal, 1058 A. H. (18th April, 1648 A. D.) by Emperor Shâh Jahân.

No. III.

(A) MUTHAMMAN BURJ (Octagonal Tower).
(B) To the east of the Khwâbgâh (No. II).
(C) Built by Shâh Jahân during the years 1639-48.
(D) On the western arch, in engraved Nasta'liq characters, in four lines.

(1) ارعبد بیا ترخغل بردل هشدار، رخ درخته چشم پا ترگل هشدار
(2) عزم سفر مغرب و رود مشرق، ارعبد را ره یرس پننز بنز هشدار

Translation.

(1) "O thou who hast chains on thy legs and a lock on thy heart, beware! and O thou whose eye-lids are sewn up and whose feet are in the mire, beware!"

(2) Bound towards the west with thy face towards the east, O traveller with thy back towards the goal, beware!"

No. IV.

(A) BALCONY.
(B) On the east of the Muthamman Burj overlooking the Jumna.
(C) Built by Akbar Shâh II in 1808-9. It was from here that in 1911 Their Imperial Majesties King George V and Queen Mary showed themselves to their subjects assembled below.
(D) All along the arches there runs an engraved inscription in Persian verse in Nasta'liq letters recording its erection in 1223 A. H. (1808-9 A. D.) by Mu'înu-d-Din Abu-n-Nagr Akbar Shâh II.
No. V.

(A) DIWĀN-I-KHĀS (Hall of Private Audience).
(B) On the south of the Khwābgāh and Muḥamman Burj (Nos. II and III).
(C) Built by Shāh Jahān during the years 1639-48 to discuss important state affairs with his ministers and privy councillors and to receive foreign ambassadors, etc.

It was here that the Persian invader Nādir Shāh received the submission of Emperor Muḥammad Shāh in 1739, and Bahādur Shāh II, the last titular King of Delhi, was tried for his life after the Indian Mutiny of 1857.

(D) Above the inner corner arches on the north and south the following Persian verse is written in duplicate in gold Nastaʿlīq letters:

\[
\text{شیر شیر زمین اتیر همین اتیر همین اتیر رهی میز رهیم رهیمی اتیر}
\]

Translation.

"If there is a paradise on the face of the earth, it is this, it is this, it is this."

No. VI.

(A) BRIDGE No. (2).
(B) In front of the barbican attached to the Delhi Gate.
(C) The same as note (C) on Bridge No. (1) noticed above.
(D) The same as note (D) on Bridge No. (1) noticed above.

No. VII.

(A) JĀMIʿ MASJID²

(B) Near the south-west corner of the Parade Ground.
(C) Also known as the Masjid-i-Jahānnumā, this mosque was built by Shāh Jahān in 1650 at a cost of 10 lakhs of rupees, vide Inscription No. (2) under note (D) infra.

(D) (1) On the marble spandrels of the central arch is Yā Hādiṣ (O Guide) in Tughrā letters engraved in black slate.

(2) Above the smaller side arches on the north and south of the central archway leading into the prayer chamber is a Persian inscription engraved in Naskh letters recording the erection of the mosque by Shāh Jahān in a period of six years on Friday the 10th of Shawwāl, 1060 A. H. (6th October, 1650 A. D.) at a cost of 10 lakhs of rupees.

(3) Prayer Chamber. Above the principal marble miḥrāb bordered by a red sandstone cusped arch, in Naskh characters.

Two separate verses of the Qurān.

(a) Pt. XI, Ch. 9 entitled "The Immunity," Sec. 13, a portion of verse 108 preceded by "بسم الله الرحمن الرحيم i.e., from لمسجد إسم على التقوى up to بسم الله الرحمن الرحيم"

(b) Pt. XXIV, Ch. 39 entitled "The Companies," Sec. 6, Verse 53, but without بسم الله الرحمن الرحيم at the beginning.

¹ According to Shāh Nawāz Khān this verse was composed by Ḥārat Amir Khurān in praise of the Delhi of his time, vide Makā'īr-i-Uṣūrā, Vol. III, (published by the Asiatic Society of Bengal, Calcutta, 1309 H.), p. 454.

² Although the Jāmiʿ Masjid is not a protected monument yet it has been included in this book on account of its architectural, historical and epigraphical importance. No other unprotected monument has, however, been incorporated.
(4) On the white marble spandrels of the principal mihrab, in circular medallions, in Tuhra characters. (O Forgiver).

(5) At the north-west corner of the central tank is a small area enclosed on the north, west and south by a white marble railing which bears a Persian inscription in Nastaliq letters recording its construction in 1180 A. H. (1766 A. D.) by Muhammad Tahsin, a eunuch, who had seen the Prophet at that spot in his dream.

No. VIII.

(A) SUNAHRI MASJID (Golden Mosque)

(B) In Muhalla Daryaganj, to south of the Fort.

(C) Built in 1751 by Nawab Qudsiya Begam who, though a dancing girl, became an influential begam in the haram of Emperor Muhammad Shah and enjoyed a mansab of 50,000 in the reign of her son Ahmad Shah.

(D) The mosque contains no inscription except the one above the central arch. It is in Persian verse in Nastaliq characters recording its erection in 1164 A. H. (1751 A. D.) in the reign of Emperor Ahmad Shah by his mother Nawab Qudsiya Begam under the superintendence of Nawab Bahadur Jawid Khan.

No. IX.

(A) LAL DARWAZA, also known as Kabuli Darwaza.

(B) To left of the Delhi-Muttra road, near the Kotla Firoz Shah.

(C) It was probably the northern gate of Sher Shah's Delhi built about the year 1540 A. D.

(D) The only inscriptive decoration it bears is the word All written in embossed Naskh letters in small circular bosses of red sandstone, four of which are to be seen on its north face and two on the west.

No. X.

(A) MOSQUE OF SHAIKH 'ABDU-N-NABI.

(B) On the east of the Delhi-Muttra road beyond the Kotla Firoz Shah.

(C) According to an Arabic inscription in verse (now placed in the Delhi Fort Museum of Archaeology) the mosque was built by Shaikh 'Abdu-n-Nabi Nu'mani in 983 A. H. (1575-76 A. D.). He was the Sadru-3-Sadar in the court of Akbar and was murdered in 992 A. H. (1584 A. D.) under the Emperor's orders probably at the instigation of Faiizi, the elder brother of Abu-l-Fazl, who had conceived an aversion to him on account of certain private affairs.

(D) The mosque is decorated throughout with circular discs containing the words All (O God) or 'All (O Opener). The western facade is embellished with four small circular medallions made of plaster bearing the phrase 'Allah (Praise be to Allah) and with four large ones inscribed with the 1st Muslim creed, i.e., 'Allah Qadim (There is no god but Allah; Muhammad is the Prophet of Allah). The central compartment of the prayer chamber contains four plastered medallions, two large and two small, with the same Muslim creed artistically cut in them.
(A) Sher Shāh’s Mosque.

(B) To east of the Bārā Darwāza in the Purānā Qila’.

(C) Erected by Sher Shāh Sūrī in 948 A. H. (1541-2 A. D.), it probably served as a model to Akbar in the construction of the Jāmi’ Masjid at Fatehpur Sikri which it resembles in various details.

It is the common feature of a mosque to build a mimbar or pulpit to north of the principal mihrāb. But the fact that this mosque does not contain any pulpit nor is there any sign of its being demolished subsequently leads one to conclude that a wooden one was originally designed for the Imam to stand on when delivering a sermon on the occasion of congregational prayers.

(D) The inscriptions are mostly in embossed Nashīḥ characters but in one or two instances the Kūfic script is also employed.

(1) Round the central arch opening into the prayer chamber. Qurān, Pt. XXVI, Ch. 48 entitled الفتح (The Victory), Secs. 1-2, Verses 1-14, preceded by بسم الله الرحمن الرحيم.

(2) Round the arch to north of the central arch.

Qurān, Pt. XXIX, Ch. 73 entitled الماء (The Wrapped Up), Secs. 1-2, Verses 1-20, preceded by بسم الله الرحمن الرحيم.

(3) Round the arch to south of the central arch.

Qurān, Pt. XXIX, Ch. 67 entitled الملك (The Kingdom), Secs. 1-2, Verses 1-20, preceded by بسم الله الرحمن الرحيم.

(4) On the sides of the central arched entrance to the prayer chamber there are two red sandstone arched recesses containing in the middle a circular medallion bearing the 1st Muslim creed, and on the spandrels the word الله.

The west wall of the prayer chamber is provided with five arched recesses or mihrābs, bearing several non-historical epigraphs. Starting from the north the mihrābs bear the following inscriptions:

(5) Round the 1st mihrāb.

Qurān, Pt. I, Ch. 2 entitled البقرة (The Cow), Sec. 1, Verses 1-6, preceded by بسم الله الرحمن الرحيم.

(6) On the red sandstone arch of the 1st mihrāb.

Qurān, Pt. XXX, Ch. 107 entitled المائدة (The Alms), Verses 1-7, but only up to بسم الله الرحمن الرحيم الذين هم بازون at the beginning.

(7) On a white marble slab inside the 1st mihrāb.

Qurān, Pt. III, Ch. 3 entitled آل عمران (The Family of ‘Amran), Sec. 3, Verses 25-6, preceded by بسم الله الرحمن الرحيم.

(8) Under the above Inscription No. (7), on the arch of the recess.

Qurān, Pt. XII, Ch. 12 entitled يسوع (Joseph), Sec. 3, a portion of Verse 21 i.e., from اللات لا يعلمون up to إن الناس لا يعلمن بالله غليل.

(9) Under the above Inscription, No. (8), there are two red sandstone bosses containing the words يا تنتح or الله يأتنا or ناشك letters.

(10) Round the 2nd mihrāb to north of the central mihrāb.

Qurān, Pt. XXVIII, Ch. 62 entitled الجمع (The Congregation), Secs. 1-2 Verses 1-9, preceded by بسم الله الرحمن الرحيم.
The central bands of the outer marble arch are decorated with octagonal medallions bearing (The Opener).

(11) Round the white marble arched recess inside the mihrāb.

Two separate chapters of the Qurān—
(a) Pt. XXX, Ch. 113 entitled (The Dawn), Verses 1-5, preceded by بسم الله الرحمن الرحيم.
(b) Pt. XXX, Ch. 114 entitled (The Men), Verses 1-6, but without بسم الله الرحمن الرحيم at the beginning.

(12) Under the Inscription No. (11) supra, above the small arched recess of marble there appears the phrase سبعل الله (Praise be to Allāh) in embossed Naskh characters, الملك الله (Kingdom is for Allāh) in embossed Ṭūghrā letters and ﷺ (There is no god but Allāh, Muḥammad is the Prophet of Allāh) in Kāfīc characters in relief.

Further below the phrases given under the Inscription No. (12), a Persian couplet is inscribed in Naskh lettering in relief.

٥١ جلیل آباد باشند این مقام آباد خلاق عالم اندرش به خرم و هم شاد باد

Translation.

“So long as this world is populated, may this place be populated, and may the people of the world be happy and cheerful.”

(13) Inside the white marble arched recess in the 2nd mihrāb.

Qurān, Pt. XXX, Ch. 112 entitled (The Unity), Verses 1-4, preceded by بسم الله الرحمن الرحيم. Underneath it the 1st Muslim creed and the words الملك القدس (The King, the Holy) are inscribed while, further below, is the word ﷺ which also appears on the other two discs decorating the spandrels of the arch of the recess.

(14) Round the 3rd or central mihrāb.

Qurān, Pt. XXII, Ch. 36 entitled (Yāsīn), Sec. 1, Verses 1-12, preceded by بسم الله الرحمن الرحيم.

(15) On the marble arch of the inner mihrāb.

Qurān, Pt. III, Ch. 2 entitled (The Cow), Sec. 40, Verse 284.

(16) Round the arched recess inside the inner mihrāb noticed above.

Qurān, Pt. I, Ch. 1 entitled (The Opening), Verses 1-7, preceded by بسم الله الرحمن الرحيم and after this the words ﷺ (So let it be. Allāh is enough).

(17) Above the arch of the recess in the central mihrāb.

The 1st Muslim creed preceded by بسم الله الرحمن الرحيم.

The spandrels of the arch are ornamented by the word ﷺ and on the right and left of the inner marble recess are the phrases حسبت الله سبعون or ﷺ beautifully inlaid in Naskh characters. The central bands of the marble arch are embellished with octagonal discs inscribed with the phrase حسبت التي ﷺ (Allah is enough for me).

(18) Round the arch of the fourth mihrāb immediately to south of the principal mihrāb.

Qurān, Pt. XXIX, Ch. 71 entitled (Noah), Sec. 1, Verses 1-20, preceded by بسم الله الرحمن الرحيم.

* It is the 1st Muslim creed, entitled ﷺ (Credo of Purity).
(19) On the marble arch.
Qurān, Pt. XVI, Ch. 18 entitled الاعرف (The Cave), Sec. 12, Verses 107-10.
(20) On the stone slabs arranged in a semi-circle above the fourth mihrāb.
The same as Inscription No. 3(a) on Mont. No. VII (Jāmi‘ Masjid), p. 4.
(21) On the arch of the inner marble mihrāb.
Verses from two separate chapters of the Qurān—
(a) Pt. III, Ch. 3 entitled آل عمران (The Family of Amran), Sec. 2, Verses 17-8, but only up to بسم الله الرحمن الرحيم without being preceded by العلم.
(b) Pt. VII, Ch. 6 entitled آل نوح (The Cattle), Sec. 1, Verses 1-2, but without being preceded by بسم الله الرحمن الرحيم.
(22) On the white marble mihrāb.
Qurān, Pt. III, Ch. 2 entitled البقرة (The Cow), Sec. 34, Verse 255. This verse is known as the آية الكرسي (Throne Verse) and is generally inscribed on tombs and mosques, vide also Inscription No. (3) on Mont. No. XLIII (Tomb of Muhammad Shāh), p. 32, etc.
(a) Under the Throne Verse there appears the phrase سبحان الله in embossed Naskh letters, the 1st Muslim creed in Kufic characters in relief, and الملك لله in embossed Tughra lettering. Cf. also Inscription No. (12) supra.
(b) Further below, there are two Persian verses in embossed Naskh characters and they read as follows:

1. الی رحم کا لود گلیم
بگو دل جکر پالو کاگیم
2. هدایت را گذم رنی پدیدار
کہ مادر کارخون کم ہوگیم

Translation.

(1) “O God, show mercy since we are polluted (with sins); with the blood of (our) heart our liver is washed.
(2) Make manifest (Thy) guidance properly for in our own work we have little wisdom.”
(23) Inside the white marble arched recess in the same 4th mihrāb.
Under the word الله repeated twice is the 112th chapter of the Qurān entitled الإخلاص (The Unity), Verses 1-4 but without بسم الله الرحمن الرحيم at the beginning. Cf. also Inscription No. 13 above.
Underneath the above verses, the 1st Muslim creed and the phrases حسبی اللہ and الملك القدیس are inscribed in embossed Naskh.
(24) Round the arched recess in the fifth or southernmost mihrāb.
Qurān, Pt. XXVIII, Ch. 59 entitled العصر (The Banishment), Sec. 3, Verses 21-4, but without بسم الله الرحمن الرحيم at the beginning.
(25) On the red sandstone arch of the above mihrāb.
Qurān, Pt. XXX, Ch. 105 entitled الفيل (The Elephant), Verses 1-5, preceded by بسم الله الرحمن الرحيم.
(26) On the white marble inner mihrāb.
Qurān, Pt. XXX, Ch. 109 entitled الكفار (The Unbelievers), Verses 1-6.
(27) Under the Inscription No. (26) on arch of the marble recess.
لا إله إلا اللہ إبراهیم خليل اللہ.
Translation.

"There is no god but Allāh, Abraham is the Friend of Allāh."
Underneath this creed the word ِالله is seen repeated twice and further below it the words ِيا فتى.
(28) The mosque is ornamented throughout, inside and outside, with small conical discs containing ِالله or one or the other of the following phrases:—

ِيا ِالله، ِالملك ِالله، ِسيحان ِالله، ِحسبي ِالله

No. XII.

(A) تلاغي ِقَٰن (Forbidden Gate).
(B) The northern gate of the Purānā Qila'.
(C) Built in 940 A. H. (1533-4 A. D.) about the same time as the بارا ِدارْوازة on the west (No. XIII).
(D) (1) On the east side of the entrance is a very faint inscription in Indian ink which is fast fading out. It seems to be a mere scribbling and reads as follows:—

* نقصت إبراب الجنان رغقة إبراب الديران

Translation.

"The gates of paradise are opened and the gates of hell are closed."

(2) The recess on the west side of the entrance also bears scribblings in Indian ink too faint to be deciphered. To interest the readers, however, a reading of the Persian verse recorded in the List of Hindu and Muhammadan Monuments in the Delhi Province (Vol. II, p. 94) is given below:—

َلِيش َهمانِر دخان دا يا رب تقداس آز خضّل چور َبنّاء َخامّه َسلطان َزادة هردو سراّس؟

Translation.

"O God preserve this house of Humayūn (Lit. auspicious house) from damage......................"

No. XIII.

(A) بارا ِدارْوازة (Big Gate).
(B) The western gate of the Purānā Qila'.
(C) Vide note (C) on Mont. No. XII above.
(D) Only the uppermost story is embellished with discs containing the word ِالله in Nasīkh letters while there are faint traces of the following text written in Indian ink like the Inscriptions Nos. (1) and (2) on Mont. No. XII (تلاغي Gate):—

The same as Inscription No. (8) on Mont. No. XI (Sher Shāh’s Mosque), p. 6.

* It is not a Quranic verse, but it seems to be a portion of the Prophet's tradition praising the sacred month of Ramadān and promising Divine bliss to the Muslims who keep fasts during that month.
1 "The 2nd hemistich is not clear and cannot be read with certainty."
No. XIV.

(A) **HUMAYŪN DARWAŻĀ.**

(B) The southern gate of the Purānā Qila'.

(C) Built in 950 A. H. (1543-4 A. D.) in the reign of Sher Shāh.

(D) There is no Quranic or non-historical epigraph anywhere, but very faint traces of an inscription in Persian verse written in *Nasta’līq* letters in Indian ink are to be seen recording the date of the erection of the gate in 950 A. H. (1543-44 A. D.) by order of Ghāzi Kān Lohānī in the reign of Sher Shāh Sūrī.

No. XV.

(A) **KHAIRU-L-MANĀZIL MOSQUE.**

(B) On the west side of the Delhi-Muttra road and to south-west of the Purānā Qila'.

(C) Built by Akbar's wet nurse Māham Anagah in 969 A. H. (1561-2 A. D.) under the superintendence of Shihābu-d-Dīn Ahmad Kān.

(D) (1) Over the central arch of the prayer chamber is an historical epigraph in Persian verse assigning the erection of the mosque to Māham Anagah, a wet nurse of Emperor Akbar under the superintendence of Shihābu-d-Dīn Ahmad Kān. The chronogram of its erection was found in the words "Khairu-l-Manāzil".

(2) Round the central arch leading into the prayer chamber. Fragmentary.

Qurān, Pt. XV, Ch. 17 entitled بقی اسرائیل . (The Israelites), Sec. 1, Verses 1-8, preceded by بسم الله الرحمن الرحیم .

(3) Round the central *mihrāb* in the prayer chamber, in *Naskh* characters cut in plaster. Fragmentary. لَا اِنَّ الْإِلَهَ يَنْفَعُ الْإِلَهَ (Throne Verse) but without بسم الله الرحمن الرحیم at the beginning. Cf. Inscription No. (22) on Mont. No. XI (Sher Shāh’s mosque), p. 8, etc.

(4) The prayer chamber is ornamented with circular medallions made of lime plaster bearing one or the other of the following words and phrases in *Naskh* letters in incised plaster:—

![أُنْتَيْنِى، اللَّهُ، يا نَتَّٰل، الْمَلْكُ اللَّهُ](image)

and the 1st Muslim creed.

No. XVI.

(A) **MOSQUE** (Nameless).

(B) Situated in a dilapidated building, locally known as the Sarāī, at village Azimganj.

(C) Nothing of it is to be seen except a much damaged pucca court and an arch. It seems to be a monument of the Mughal period.

(D) The spandrels of the arch *in situ* are ornamented with circular medallions bearing the following fragmentary inscription in *Naskh* characters cut in plaster.

* It is neither a Quranic verse nor a tradition of the Prophet, but according to Imam Fakhru-d-Dīn Rāzi, author of the Ḥadīth-ūl Anwār, it is a saying attributed to Ḥārrat All bin Abī Tālib, a son-in-law of the Prophet. In some places it is also found as: "بِسْمِ الْرَّحْمَٰنِ بِسْمِ الْرَّحْمَنِ"
Translation.

"(Haste with) prayer before the expiry (of its time) and haste (with repentance) before death (overtakes you)."

No. XVII.

(A) **UNKNOWN TOMB** locally known as **SUNDARWALĀ BURJ**.
(B) About 270 yards to the north of the north-east corner of Bū Ḥalima’s garden adjoining the enclosure of Humāyūn’s tomb.
(C) In style the monument belongs to the Mughal period, but nothing is so far known about its history.
(D) (1) Externally the tomb is ornamented by large lime plaster medallions inscribed with the 1st Muslim creed but there are smaller ones also bearing the words ﷲ ﷺ ﷻ ﷺ ﷺ ﷺ.

(2) The interior is embellished with exquisite plaster decoration and at a height of 7 ft. 2 in. from the floor there runs the 62nd Chapter of the Qurān, entitled ﷲ ﷻ ﷺ ﷺ ﷺ ﷻ ﷻ ﷺ ﷻ ﷺ (The Congregation), Verses 1-9, but only up to ﷲ ﷻ ﷺ ﷺ ﷺ ﷺ ﷻ ﷻ ﷻ ﷻ ﷻ ﷻ ﷺ and with ﷲ ﷻ ﷻ ﷻ ﷻ ﷻ ﷻ ﷻ ﷻ ﷻ ﷻ ﷻ ﷻ ﷻ at the beginning. Cf. also inscription No. (10) on Mont. No. XI (Sher Shāh’s mosque), p. 6, etc.

No. XVIII.

(A) **UNKNOWN TOMB** locally known as **MANHĀRIWALĀ GUMBAD**.
(B) Some 350 yards to the north-west of Sundarwālā Burj (No. XVII).
(C) It is a Mughal monument very similar to Mont. No. XX (Chhoṭā Bātāshewalā Gumbad) infra.
(D) (1) The exterior is ornamented with large circular medallions made of lime plaster bearing the 1st Muslim creed, and smaller ones containing ﷲ ﷻ ﷺ ﷻ ﷺ or ﷲ ﷻ ﷻ ﷻ ﷻ ﷻ ﷻ.

(2) Inside the tomb, in Nāṣkha characters incised in plaster.

Qurān, Pt. XII, Ch. 12 entitled ﷲ ﷻ ﷻ ﷻ ﷻ ﷻ ﷻ (Joseph) Secs. 4-5, Verses 34-40, but only up to ﷲ ﷻ ﷻ ﷻ ﷻ ﷻ ﷻ ﷻ ﷻ ﷻ ﷻ ﷻ ﷻ ﷻ vide also Inscription No. (2) on Mont. No. XX (Chhoṭā Bātāshewalā Gumbad), p. 12.

No. XIX.

(A) **CHHOṬĀ BATĀSHEWALĀ MAḤAL**.
(B) About 40 yards from the tomb of Mīrza Muṣaffar Ḥusain locally known as Barā Bātāshewalā Maḥal (No. XXI).
(C) Vide note (C) on Mont. No. XVIII supra.
(D) (1) The ceiling and the walls inside are ornamented with circular medallions made of lime plaster containing the 1st Muslim creed in Nāṣkha letters.

(2) The interior bears in Nāṣkha characters a mutilated inscription consisting of verses from two separate chapters of the Qurān—

(a) ﷲ ﷻ ﷻ ﷻ ﷻ ﷻ ﷻ ﷻ ﷻ ﷻ ﷻ ﷻ ﷻ ﷻ ( Throne Verse, vide Inscription No. (22) on Mont. No. XI (Sher Shāh’s mosque), p. 8.

(b) Pt. XXIX, Ch. 73 entitled ﷲ ﷻ ﷻ (The Wrapped Up,) up to the end, vide also Inscription No. (2) on Mont. No. XI (Sher Shāh’s mosque), p. 6.
(3) The central gateway facing west (now missing) was originally decorated with a Persian inscription in Nasta’liq characters, fragments of which are still to be seen. They are as follows:—

مثال تر دراز از تر
چند دیگر انزیه

Translation.

like thee the eternal wealth.
another thing was added.

No. XX.

UNKNOWN TOMB, locally known as CHHOTA BATA SHEWALÄ GUMBAD.

(B) On the north-east of Humayun’s tomb at a distance of about 250 yards from the garden enclosure.

(C) Vide note (C) on Sundarwala Burj (No. XVII).

(D) (1) The monument was originally ornamented, both internally and externally, by plastered medallions containing the wordsmelkullah or ALLAH OR Allah ALLEH or the 1st Muslim creed, traces of which are still to be found here and there. Four large medallions made of lime plaster are inscribed with the 1st Muslim creed in Naskä letters and they decorate the spandrels of the eastern and western arches.

(2) Inside the Gumbad, at a height of 7 ft. 6 in. from the floor, in Tughrä characters incised in plaster.

The same as Inscription No. (2) on Mont. No. XVIII (Unnamed Tomb locally known as Manhariwala Gumbad), p. 11.

(3) A fragmentary Persian inscription in Nasta’liq characters in incised plaster is still traceable on the dado panels. It is in verse and reads as follows:—

\[\text{جور صدیحه است} \]
\[\text{بال آمی نه کرودن زا کلید است} \]

\[(1)\]
\[(2)\]
\[(3)\]
ON THE PROTECTED MONUMENTS IN THE DELHI PROVINCE.

................................. (6)

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

................................. (8)

Translation.

(1) ".......................... is like a hundred martyrs, with the sigh which is a key to (the lock of) the heavens.
(2) .................................................................
(3) .................................................................
(4) .................................................................
(5) .................................................................
(6) .................................................................
(7) .................................................................
(8) O Lord, that the seekers of this path,.................................

No. XX (A).

(A) LAKKARWALA GUMBAD.
(B) To north-west of Chhotâ Batishewlâ Gumbad (No. XX).
(C) Vide note (C) on Sundarwâlâ Burj (No. XVII).
(D) The interior bears the following inscriptions:
(1) On the spandrels of the arches on the north, south and east, in Naskh letters cut in plaster.
1st Muslim creed in large circular medallions.
(2) On the spandrels of the arched recesses on either side of the four arches there are small circular medallions bearing the words نَتَّح in Naskh characters cut in plaster.
(3) On the spandrels of the arched recesses above the Inscription No. (2) on all the four sides, in Naskh letters cut in plaster.
٨٠ in small circular medallions.
(4) On the spandrels of the arched window above the entrances on the north, south and west, there are small circular medallions inscribed with the words بسم الله الرحمن الرحيم
(5) Above the niches inside the tomb in embossed Naskh letters cut in plaster.
Quràn, Pt. XII, Ch. 12 entitled يسف (Joseph), Secs. 4-5, Verses 34-40, preceded by بسم الله الرحمن الرحيم Cf. also Inscription No. (2) on Mont. No. XVIII (Unknown Tomb), p. 11, etc.
No. XXI.

(A) **BARĀ BATĀSHEWĀLA MAHĀL.**

(B) About 90 yards to north of the north-west corner of the garden of Humāyūn's tomb (No. XXIV).

(C) It is the tomb of Mirzā Muqaffar Husain who died in 1012 A. H. (1603-4 A. D.). He was a Timurid both on his father's and mother's sides. His wife, Sultan Khānām, was the eldest daughter of Emperor Akbar and his sister, Nūru-n-Nisā, was married to Prince Salīm (afterwards Emperor Jahāngīr).

(D) (1) The tomb is externally ornamented on the east and west by large plastered medallions bearing the 1st Muslim creed, while the interior is embellished with small discs made of plaster containing the 1st Muslim creed and the words ﷺinvalid. In the eastern room there are a few circular medallions inscribed with the words ﷺinvalid (O Self-subsisting, O Ever-lasting) incised in plaster.

(2) The western room is decorated, as usual, with the same sort of circular medallions made of plaster, but they bear the 1st Muslim creed or the words ﷺinvalid or ﷺinvalid. Again, there are four plastered medallions containing, in the middle, the words ﷺinvalid in Tughrā characters and, around them, the names of the Prophet's four sons طيب طاهر تاسم ابراهيم (Tāyib, Ṭāhir, Qāsim and Ibrāhīm) in Nāskh letters.

(3) The east wall of the west room bears scribblings in Indian ink. They are of historical nature since there is one inscription, dated the 28th Šīrāz, 13th year of the reign of Shāh Jahān, corresponding with 1050 A. H. (1640-1 A. D.) in Shīkasta characters, mentioning that one Dalip Chand stayed here for some time.

(4) Immediately opposite to the west entrance is a niche above which there is a Persian couplet written in Indian ink in Nastaʿlīq letters. The 1st hemistich is obliterated but the 2nd reads as follows:

کنیده شکل بخاری چوکنده ازت

*Translation.*

"A dome (light) as the vapour (and high) as the blue dome (of the heaven)."

(5) An historical inscription in Persian verse appears on the southern entrance to the central chamber recording the name of the scribe, ʿAbdu-n-Nabi Al-Ḥusainī, and the chronogram of the death of Mirzā Muqaffar Ḥusain yielding the date 1012 A. H. (1603-4 A. D.).

No. XXII.

(A) **NILLI CHHATRI** or the tomb of Naubat Khān.

(B) At the 3rd milestone and some 25 yards east of the Delhi-Muttra road.

(C) The tomb is said to have been built by Naubat Khān, a noble at the court of Emperor Akbar, during his lifetime.

(D) (1) The exterior of the tomb appears to have been originally ornamented with Quranic quotations, traces of which are still visible. In some places only تاء لله نبارک تعالی (The Holy and Most High Allāh said) is readable while in two places fragments of verses 26-7 of Ch. 55 entitled الرحمن (The Merciful)
are to be seen, vide also inscription No. (2) on Mont. No. XXIV (Humāyūn’s Tomb), p. 16.

Inside the tomb chamber only بسم الله الرحمن الرحيم (In the name of Allāh, the Beneficent, the Compassionate) appears twice in a much damaged condition, while fragments of the following Quranic texts in Naskh characters are also to be found here and there though they are much worn out.

(2) Pt. XXVIII, Ch. 62 entitled الجمعية (The Congregation) up to the end, vide also Inscription No. (10) on Mont. No. XI (Sher Shāh’s mosque), p. 6, etc.

(3) Pt. XXIII, Ch. 37 entitled الصفة (The Rangers), Sec. 5, Verses 180-2.

No. XXIII.

(A) SABZ BURJ.

(B) At the junction of the Delhi-Muttra road and the road from Safdar Jang to Humāyūn’s tomb.

(C) Locally so called, the monument is a tomb erected in the early Mughal period.

(D) The exterior is ornamented by several circular medallions, large and small, made of lime plaster, containing the 1st Muslim creed in Naskh letters, but there is no inscription inside the tomb chamber.

No. XXIV.

(A) HUMĀYŪN’S TOMB.

(B) About two furlongs to east of the Delhi-Muttra road between the 3rd and 4th milestones.

(C) The tomb, often styled as “The Graveyard of the house of Timūr”, was erected in 973 A. H. (1565 A. D.) by Humāyūn’s wife, Ḥamīdā Bānū Begam, the mother of Emperor Akbar, at a cost of fifteen lakhs of rupees.

Besides the grave of Emperor Humāyūn there are about 150 graves in the cells below, and several Ta’wīzes inside the mausoleum proper and on the paved platform around it. None of them, except two, bears any historical inscription and unfortunately no record is available regarding their identification, although according to local tradition the following distinguished members of the royal family lie buried there:

(i) Dārā Shīkh.
(ii) Muḥammad Aʿẓam Shāh.
(iii) Jahāndār Shāh.
(iv) Farrukhsiyar.
(v) Raḥ’u-d-Daula.
(vi) Raḥ’u-d-Darajāt.
(vii) Aḥmad Shāh.
(viii) ‘Ālamgir II.

(D) (1) On the top of the finial is the 1st Muslim creed in Naskh characters.

(2) The south-west corner chamber contains two marble ta’wīzes or grave-stones, said to mark the graves of Shāh ‘Ālam Bahādur Shāh and his wife. The female gravestone bears the لآ المکي (Throne Verse) preceded by بسم الله الرحمن الرحيم.
in embossed Naskh characters on three sides of it, while on the top surface there
appear the 26th and 27th verses of Ch. 55 entitled الودود (The Merciful)

(3) The south-east corner chamber contains three marble ta’wilizes traditionally known to be the graves of three of Humayun’s daughters—(a) The first on the east bears لعلة الكرسي (Throne Verse) on three sides of it in embossed Naskh characters with the year 988 (A. H. or 1580-1 A. D.) on the west side. On the top of it there appear the 1st Muslim creed in Naskh letters and below it verses 26-7 of Ch. 55 entitled الودود (The Merciful) in embossed Tughrâ characters. (b) The 2nd grave bears the same inscriptions as the 1st, No. 3(a) supra except that it is undated.

(c) The 3rd grave also is inscribed like the 1st grave No. 3 (a) but the date on its western side is 1001 (A. H. or 1592-3 A. D.).

(4) The north-east corner chamber contains two white marble ta’wilizes related to cover the graves of Humayun’s wife, Hamida Banu Begam, commonly called Nawwab Haji Begam, and her sister—(a) the one on the east, i.e., the so called grave of Haji Begam’s sister, bears لعلة الكرسي or Throne Verse as noticed on grave No. 3 (a) supra, but the date on it is 990 (A. H. or 1582 A. D.).

(b) The gravestone of Haji Begam has its top plain and uninscribed, but on the three sides of it the Throne Verse is inscribed.

(5) To the north-west of the mausoleum proper, on the stone-paved terrace is a marble grave, three sides of which bear the Throne Verse, while on the 4th or south side there appears an historical inscription recording the name of its occupant Muhammad Sultan, son of Roshan Koka, and the year 978 A. H. (1570-1 A. D.).

Roshan Koka was one of the few adherents of Humayun during his exile and is frequently mentioned in the Humayun Nama of Gulbadan Banu Begam.

(6) On the marble ta’wilize* to south of the grave No. (5) noticed above, in embossed Naskh characters.

(a) On the west side.

Qur’an, Pt. II, Ch. 2 entitled البقرة (The Cow), Sec. 19, Verses 154-5, but without being preceded by بسم الله الرحمن الرحيم and the last verse being quoted only up to لمن؟ فتقبل.

(b) On the east side.

Qur’an, Pt. IV, Ch. 3 entitled آل عمران (The Family of Amran), Sec. 17, Verses 168-9, but without being preceded by بسم الله الرحمن الرحيم and the last verse being only up to مي نفسه .

(c) On the top surface.

* The grave is supposed by some to be that of Dara Shikoh, the eldest son of Shâh Jahân, who was killed by his brother, Emperor Aurangzeb. But the assumption is evidently erroneous inasmuch as Aurangzeb could certainly not have tolerated the idea of Dara being entitled a martyr and himself consequently a cursed assassin, when in contemporary histories both he and his son Sulaimân Shikoh are repeatedly mentioned as "Undignified" (سلِيمان شكور or دارا شكور). It may be the grave of one of the so many Mughal princes killed in battles or by treachery.
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Qurān, Pt. XXVII, Ch. 55 entitled اليد المانحة (The Beneficent), Sec. 2, Verses 26-7, vide also Inscription No. (2) supra.

(7) On the east side of the stone-paved terrace is a ta’wīz of red sandstone bearing a Persian inscription which records the name of the occupant of the grave, Sangī Begam, daughter of Muḥammad ‘Ālamgīr II, and the year of her death 1181 A. H. (1767 A. D.).

(8) In the north-west corner of the compound of Humāyūn’s mausoleum there are seventeen graves, only three of which are inscribed. One of them bears بسم الله الرحمن الرحيم and the other two only the 1st Muslim creed in Naskh characters.

No. XXV.

(A) **TOMB OF THE "BARBER."**

(B) In the enclosure of Humāyūn’s tomb, at the south-east corner.

(C) Nothing can be said with certainty about the persons who lie buried here or about the legend as to how the building came to be called the “Tomb of the Barber.” It contains two marble graves, one of a male bearing a qalamdān and the other of a female bearing a takhtī.

(D) (1) On the north, east and west sides of the ta’wīz covering the grave of a male, in Naskh letters.

أَيُّهُ الْكَرَسِي or Throne Verse, vide Inscription No. (22) on Mont. No. XI (Sher Shāh’s Mosque), p. 8, Inscription No. (2) on Mont. No. XXIV (Humāyūn’s tomb), p. 15, etc.

(2) On the top surface of the above gravestone is inscribed in Tughrā characters and the 1st Muslim creed in Naskh.

(3) On the north, east and west sides of the ta’wīz covering the grave of a female, in embossed Naskh characters.

The Throne Verse as in Inscription No. (3) on Mont. No. XXIV (Humāyūn’s tomb), but the date on its west side is 999 (A. H. 1590-1 A. D.).

(4) On the top surface of the above ta’wīz.

Verses 26-27 of Ch. 55 entitled اليد المانحة (The Beneficent) but the year 999 (A. H. 1590-91 A. D.) under the last word Cf. also Inscription No. (3) on Mont. No. XXIV (Humāyūn’s tomb), p. 16, etc.

No. XXVI.

(A) **NILI MASJID** (Blue Mosque).

(B) It is a small wall mosque situated within the enclosure of Humāyūn’s tomb on the south.

(C) It seems to belong to the early Mughal period.

(D) (1) The western mihrāb is ornamented with two semi-circular medallions made of plaster bearing the words بِلَدَ أَمُانَة (O Guardian) in Tughrā letters.

(2) The other inscriptive decorations are (a) two plastered discs containing the 1st Muslim creed in Naskh letters, and (b) another plastered disc, between
them, bearing the following inscription in Kūfic Tughrā characters artistically inscribed in plaster:—

الله إفغلى رارحمي رالعقإ بالرذق إلآ على

For a translation of the above, vide Inscription No. (4) on Mont. No. XXXII (Tomb of Khān-i-Khānān), p. 21.

(3) The 1st Muslim creed in Naskh letters appears also on the plastered medallions decorating the central entrance on the east and also the top of the plastered grave situated at the south-east corner of the court of the mosque under notice.

No. XXVII.

(A) NILĀ GUMBAD or tomb of FAHĪM KHĀN.

(B) To south-east of Humāyūn’s mausoleum, outside the walled enclosure.

(C) The tomb is believed to have been erected by Khān-i-Khānān ‘Abdur-Rahīm Khān in 1034 A. H. (1624-25 A. D.) over the remains of his faithful attendant, Fahīm Khān, who was killed in action against Mahābat Khān, his master’s deadly enemy. The absence of the grave leads some people to suppose that it was a place of recreation built by Humāyūn for himself, but the idea implied in the epigraphs detailed below suggests that it was decidedly a tomb and could never have been designed for recreation purposes.

(D) The interior of the domed structure is ornamented by seven small plastered medallions, the four on the east and west bearing یا نتیج (O Opener), while the three on the north and south یا ستار or O Veiler (of sin). Besides these there are sixteen large circular medallions decorating the spandrels of the inner arches. Eight of them contain floral decorations in incised plaster whereas the remaining eight are inscribed. Those on the east and west bear in Tughrā characters the verses 26-7 of Ch. 55 entitled الرحم  (The Merciful), and those on the north and south bear the 1st Muslim creed in Naskh characters cut in plaster.

No. XXVIII.

(A) AFSARWĀLĀ GUMBAD.

(B) To south-west of the western gate of Humāyūn’s tomb (No. XXIV).

(C) Nothing is known so far about the history of the tomb, but according to a date inscribed on one of the graves in the tomb chamber it is supposed to have been built about the year 974 A. H. (1566-67 A. D.).

(D) The tomb chamber contains four graves—two of white marble, the third of red sandstone and the fourth of rubble masonry. Only one of them made of white marble is inscribed, the Throne Verse appearing in Naskh letters on its north, east and west sides and Verses 26-27 of Ch. 55 entitled الرحمان (Beneficent) in Tughrā characters on its top. The figure 974 inscribed on the west face of the ta’wilz probably stands for the date of the death of the deceased. Cf. also Inscription No. (2) on Mont. No. XXIV (Humāyūn’s tomb), p. 16.
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No. XXIX.

(A) **MOSQUE OF AFSARWĀLĀ.**

(B) Attached to the Afsarwālā Gumbad (No. XXVIII).

(C) *Vide* note (C) on Afsarwālā Gumbad (No. XXVIII).

(D) Ornamented circular medallions with the words اَيُّ خَالِدٍ or ا للهُ نَتَّخَبَ incised in them decorate the mosque, while on the southern face of the pulpit two stone bosses containing ا للهُ are to be seen. Besides these, there are six large medallions bearing the 1st Muslim creed in *Naskh* letters incised in plaster and there are traces of similar decorations elsewhere also which have since peeled off.

No. XXX.

(A) **TOMB OF ‘ISĀ KHĀN.**

(B) On the south of Bū Halima’s garden, near the western entrance of Humāyūn’s tomb.

(C) The tomb contains the remains of ‘Isā Khān Niyāzī, a nobleman at the court of Sher Shāh Sūrī and the chief supporter of Islām Shāh Sūrī against his elder brother Muhammad ‘Ādil. According to an inscription over the western mīhrāb in the mortuary chamber the tomb was built in 954 A. H. (1547-48 A. D.) by Masnad-i-‘Ālī ‘Isā Khān, son of Niyāz Aghwān, the chief chamberlain.

(D) (1) Several circular medallions bearing the words حسبنِ ا للهُ یَا ا للهُ or ا للهُ يَ نَتَّخَبَ decorate the exterior of the tomb, while the tomb chamber is embellished with smaller ones inscribed with the word ا للهُ only.

(2) The tomb chamber contains six graves altogether: two of them made of marble are more imposing than the rest and bear the Throne Verse with the word ا للهُ repeated twice underneath in embossed *Naskh* letters.

(3) Round the western arch in the tomb chamber, in *Naskh. Qurān*, Pt. XXVIII, Ch. 62 entitled الجماعة (The Congregation), Secs. 1-2, Verses 1-11, preceded by بسم الله الرحمن الرحيم *vide* also Inscription No. (10) on Mont. No. XI (Sher Shāh’s mosque), p. 6, etc.

(4) On the western arch noticed above, in *Naskh* characters.

The same as Inscription No. (7) on Mont. No. XI (Sher Shāh’s mosque), p. 6.

(5) Underneath the Inscription No. (4) noticed above, in *Naskh* letters.

*Qurān*, Pt. IV, Ch. 3 entitled آل عمران (The Family of Amran), Sec. 10, Verse 94-95, preceded by بسم الله الرحمن الرحيم.

(6) Inside the western mīhrāb.

Two separate texts followed by the word ا للهُ repeated twice.—

(a) The same as Inscription No. 21 (a) on Mont. No. XI (Sher Shāh’s mosque), p. 8, but preceded by بسم الله الرحمن الرحيم.

(b) The 2nd Muslim creed entitled كلمة شهادة (Creed of Witness), *vide* Inscription No. 4(a) on Mont. No. XLV (Bara Gumbad Mosque), p. 34, etc.

(7) Above the arch is fixed a red sandstone slab bearing an inscription, of six lines the first four lines of which contain the Throne Verse (*vide* Inscription No. 22 on Mont. No. XI—Sher Shāh’s mosque, p. 8) and the remaining two lines...
an historical epigraph in Persian prose recording the erection of the tomb in 954 A. H. (1547-48 A. D.) by Masnad-i-ʿAlī ʿIsā Khān, son of Niyāz Aghwān, the Chief Chamberlain.

(8) Around the above arch, in Naskh characters.

Qurān, Pt. X, Ch. 9 entitled ʿalma ihm (The Immunity), Sec. 8, Verses 60-63, preceded by بسم الله الرحمن الرحيم.

(9) The centre of the intrados of the dome is painted in colours and contains the Throne Verse without بسم الله الرحمن الرحيم incised in plaster in Naskh characters. Cf. also Inscription No. (22) on Mont. No. XI (Sher Shāh’s mosque), p. 8, etc.

No. XXXI.

(A) MOSQUE OF ʿISĀ KHĀN.

(B) In Kotla of ʿIsā Khān, to the south of Bū Ḥalima’s garden.

(C) Contemporaneous with the tomb of ʿIsā Khān (No. XXX).

(D) (1) On the central mihrāb, in Naskh characters.

Qurān, Pt. VIII, Ch. 7 entitled ʿalma ihm (The Elevated Places), Secs. 3-4, Verses 31-34, preceded by بسم الله الرحمن الرحيم.

(2) Inside the central mihrāb, in Naskh characters.

The same as Inscription No. 21 (a) on Mont. No. XI (Sher Shāh’s mosque), p. 8, but preceded by بسم الله الرحمن الرحيم.

(3) Under the above Inscription No. (2) is only بسم الله الرحمن الرحيم in embossed Naskh characters, while throughout the mosque small circular discs bearing the word اللہ are to be seen.

No. XXXII.

(A) TOMB OF KHĀN-I-KHĀNAN ʿABDU-R-RAHĪM KHĀN.

(B) To south-west of Humāyūn’s tomb and about 150 ft. to the south of the Delhi-Muttra road at the 6th furlong past the 3rd milestone.

(C) The mausoleum contains the remains of ʿAbdu-r-Rahīm Khān-i-Khānān, the son of Akbar’s regent Bairam Khan. He was a learned man and the title of Khān-i-Khānān was conferred on him by Emperor Akbar. He died in 1036 A. H. (1626-27 A. D.).

(D) (1) The exterior is ornamented with small red sandstone discs containing the words اللہ in embossed Naskh characters.

(2) Inside the tomb chamber there are small plastered medallions bearing the 26th and 27th verses of Ch. 55 entitled ʿalma ihm (The Beneficent), vide Inscription No. (1) on Mont. XXII (Nili Chhatrī), pp. 14-15, etc.

(3) The spandrels of the north and south arches are embellished with large circular medallions containing the words اللہ خاتماḥ in Tugārā characters preceded by بسم الله الرحمن الرحيم in Naskh letters.
(4) On the east and west sides in the tomb chamber upstairs there are large circular medallions, made of plaster, bearing in ornamental Kūfic Tughārā characters the following inscription:—

* السلام إنا نقبل رار حنني و العقني بالذينك إلا علي

Translation.

"O Allāh, forgive me (my sins) and have mercy on me and unite me with (Thee,) the Most Exalted Friend."

(5) The interior of the eastern and western entrances to the tomb chamber is ornamented by eight plastered medallions, four on each side, bearing in Naskh letters the 112th chapter of the Qurān entitled الخلاص (The Unity), Verses 1-4, vide also Inscription No. (13) on Mont. No. XI (Sher Shāh’s mosque), p. 7.

No. XXXIII.

(A) KALI MASJID or Sanjar Masjid.

(B) About 50 ft. to the east of Andar Kot which occupies the south-west portion of the village Nizamuddin.

(C) Built in 772 A. H. (1370-71 A. D.) by Jūnān Shāh Khān-i-Jahān, the prime minister of Firoz Shāh Tughlaq.

(D) There is no Qūrānic or non-historical inscription inside or outside the mosque, but on the eastern doorway there is a Persian epigraph in prose, in embossed Naskh letters, assigning the erection of the mosque to Jūnān Shāh Maqbul entitled Khān-i-Jahān, son of Khān-i-Jahān, in 772 A. H. (1370-71 A. D.) during the reign of Emperor Firoz Shāh Tughlaq.

No. XXXIV.

(A) CHAUNSATH KHAMBĀ (Sixty-four Pillars).

(B) In village Nizamuddin, to south-east of Atghā Khān’s tomb (No. XXXV).

(C) The monument, so called on account of the sixty-four pillars in it, is really the tomb of Mīrzā ‘Azīz Koṅkallāh, the foster brother of Emperor Akbar, built by him during his lifetime. In 1033 A. H. (1623-24 A. D.) he died at Ahmedabad whence his remains were brought to Delhi to be buried near the tomb of his father Shamsuddīn Atghā Khān (No. XXXV).

The inscriptions are mostly in embossed Naskh characters. The verses on the outer face of the entrances being those generally inscribed on the tombs or graves of martyrs—vide Inscriptions Nos. 6 (a) and (b) on Mont. No. XXIV (Humāyūn’s tomb), p. 16, and Inscriptions Nos. (2), (4) and (6) on Mont. No. XXXV (Tomb of Atghā Khān), pp. 23-24—a question may arise as to why they grace the tomb of Mīrzā ‘Azīz who was never a martyr but died a natural death. A reply to it in all probability is that the tomb was built by the Mīrzā

* It is the last prayer of the Prophet on his death-bed, vide Al-Jāmi‘u‘-ṣ-Saḡhīr, Pt. I (Cairo edition, 1306), p. 47. The Prophet expired with the words يَا نُزُلُ (O Most Exalted Friend) on his lips. Of all the epigraphs collected in this Memoir it is the most interesting on account of its unique and rare script. So far as my knowledge goes no specimen of Ornamented Kūfic Tughārā has as yet been published or its reading recorded anywhere. Cf. also Inscription No. (2) on Mont. No. XXVI (Nīl Masjid in Humāyūn’s tomb), pp. 17-18.
about the same time as the tomb of his father Atgah Khan under the impression that he too might receive martyrdom at the hands of the supporters of his father's assassin, Adham Khan, a foster brother of Emperor Akbar.

(D) (1) On the outside of the western entrance.

The same as Inscription No. 6 (b) on Mont. No. XXIV (Humayun's tomb), p. 16, but preceded by قَالُ اللَّهُ تَعَالَى (The Most High Allâh said) and running only up to يَزْرَعُ.

(2) On the outside of the northern entrance.

Qurân, Pt. IV, Ch. 3 entitled آل عمراً (The Family of Amran) Sec. 17, Verse 169, vide also Inscription No. 6 (b) on Mont. No. XXIV (Humayun's tomb), p. 16.

(3) On the outside of the eastern entrance.

The same as Inscription No. 6 (a) on Mont. No. XXIV (Humayun's tomb), p. 16, but only up to رَكَّنَا تَشْعَرُونَ.

Inside the tomb chamber, which is a pilared hall, there are ten graves, one of shell plaster and the rest of white marble. Five of them are uninscribed while on two of them only the 1st Muslim creed is to be seen on the top surface. The two graves, more prominent than the rest, situated near the western door, are those of Mirzâ 'Aziz Kokaltâsh and his wife and bear the following inscriptions:

(4) On the north, east and west sides of the gravestone of the wife of Mirzâ 'Aziz Kokaltâsh just against the western entrance to the tomb.

آية الكرسي or Throne Verse, vide Inscription No. (22) on Mont. No. XI (Sher Shâh's mosque), p. 8.

On the top is inscribed the 1st Muslim creed in Nasta'liq letters.

(5) The grave of Mirzâ 'Aziz Kokaltâsh is immediately on the east of that of his wife. It is most elaborately carved in floral designs, and the Throne Verse without بصم الله الرحمن الرحيم is inscribed on all sides of the gravestone except the south side which is generally uninscribed. The year 1033 (A. H. or 1623-24 A. D.) on the west, above the word العلى stands probably for the date of the Mirzâ's death.

On the top of the gravestone is the following inscription:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هو العلى الذي لا يموت

Translation.

"In the name of Allâh, the Merciful, the Compassionate. He is the Ever-living who is never to die."

(6) Another grave of a male is to be found on the east of the Mirzâ's grave which it resembles only in respect of containing the same inscription on its top surface. Cf. Inscription No. (5) above.

(7) A broken marble slab (4' 2" x 2' 6" x 6") placed in the north-east corner of the hall (Chaunsaith Khambâ) bears a fragmentary epigraph in Persian verse, but it is not known whence the tablet has been brought and to what building it actually belonged. The inscription is in four lines and runs as follows:

1) برمارا بصحلحة قیام ست
2) کشا برمارا پیر صوفت که داتی 
3) مریم موهب تخت سوار
4) کرم مشتاق که یاد کنار
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Translation.

(1) "Take us to the plain of the last judgment.
(2) Reveal to us in every way, Thou knowest.
(3) With the faith Thou hast Thyself granted (us).
(4) Make Muhammad our intercessor."

No XXXV.

A TOMB OF ATGHAH KHAN.

To the south-east of the tomb of Amir Khusru, in village Nizamuddin.

The tomb was erected in 974 A. H. (1566-67 A. D.) by Mirza 'Aziz Kokaltash over the remains of his father Shamsu-d-Din Muhammad Atghah Khan, the husband of Emperor Akbar's wet nurse Ji Ji Apagah. Atghah Khan was a faithful servant of Humayun and rose to the rank of Vakil, or Imperial Chancellor, in the reign of Akbar when he was killed by Adham Khan, the youngest son of Maham Anagah, another nurse of Akbar.

(D) Inscriptional decoration on the exterior.

(1) Round the western arch, in embossed Naskh characters.

Two separate inscriptions—

(a) The same as Inscription No. (3) on Mont. No. XI (Sher Shah's mosque), p. 6, but only up to خزندر بالله تهك نذور بسم الله الرحمن الرحيم.

(b) At the end of the above inscription is an Arabic epigraph in prose executed in embossed Naskh characters containing the name of the scribe Baqi Muhammad.

(2) Above the western jali screen of red sandstone.

The same as Inscription No. 6 (b) on Mont. No. XXIV (Humayun's tomb), p. 16, but only up to قال الله تعالى at the beginning. Cf. also Inscription No. (1) on the Mont. No. XXXIV (Chaunsath Kumbha), p. 22.

(3) Round the northern arch, in embossed Naskh characters.

Two separate inscriptions—

(a) The same as Inscription No. (3) on Mont. No. XI (Sher Shah's mosque), p. 6, but only from الله بالله بالله بالله.

(b) At the end of the above Inscription No. 3 (a) is an historical epigraph in Arabic prose written in Naskh letters in relief bearing the name of the scribe Baqi Muhammad of Bokhara.

(4) Above the northern jali of red sandstone.

The same as Inscription No. (2) on Mont. No. XXXIV (Chaunsath Kambha) p. 22. Cf. also Inscription No. 6 (b) on Mont. No. XXIV (Humayun's tomb), p. 16.

(5) Round the eastern arch, in Naskh lettering in relief.

Two separate inscriptions—

(a) The same as Inscription No. (3) on Mont. No. XI (Sher Shah's mosque), p. 6, but only from لا ام لببا إلى الطيار and also the
next five verses (21-26) of the same chapter 67, i.e., from إِسْمُ هَذَا الْذَّٰلِكَ الَّذِي يَزِيدُكُمْ نُفُوسًا ٌ فَأَنَّا نُذِيرُ مِمَّا نَذِيرُ مِمَّا.

(b) At the end of the above epigraph No. 5 (a) is the same historical record as has been noticed under Inscription No. 3 (b) supra.

(6) Above the eastern jālī screen of red sandstone.

The same as Inscription No. 6 (a) on Mont. No. XXIV (Humāyūn's tomb), p. 16, but only from ٌفَأَنَّا نُذِيرُ مِمَّا ٌفَأَنَّا نُذِيرُ مِمَّا. Cf. also Inscription No. (3) on Mont. No. XXXIV (Chaunsath Khabbā), p. 22.

(7) Round the southern arch, in embossed Nasḵh characters.

Four different inscriptions.—

(a) Qurān, Pt. XXIX, Ch. 67 entitled الملك (The Kingdom), Sec. 2, Verses 27-30.

(b) The same as Inscription No. (3) on Mont. No. XXII (Nili Chhatari), p. 15.

(c) The same as Inscription No. (123) on Mont. No. XLV (Bārā Gumbad mosque), p. 46.

(d) At the end of the above Inscription No. 7 (c) is again an historical epigraph in Arabic prose executed in embossed Nasḵh letters containing the name of the scribe Bāqū Muḥammad and date 974 A.H. (1566-67 A.D.).

(8) On the southern doorway is an historical inscription in Arabic prose recording the erection of the tomb in 974 A.H. (1566-67 A.D.) under the superintendence of Ustād Khudā Quli.

A munājāt (prayer to God), in Arabic verse and embossed Tughārā characters, also decorates the exterior of the tomb and runs as follows:—

(9) On the south.

للِّي الحَمْدُ يَا ذَاهِبِ الْحَمْدُ وَ الْعَلِيّ تَبَارَكَ تعَطُى مِنْ نُشَاءِ وَ تَمْنعُ

Translation.

"O Bounteous, Glorious and High (God)! to Thee is due all praise. Thou bestowest or refusest Thy blessings to whomsoever Thou pleasest."

(10) On the east.

الَّي تَرَعُّ حَالِي وَ فَقَيِّ رَأْبَتِي وَ رَأْبَتِي مِنْ لَقَافِتِي نَإْسَ صَفْحَتِي

Translation.

"My Lord. Thou seest my condition, my poverty and my want, and Thou hearest prayers (even) in a low voice."

(11) On the north.

الَّي نُفَرِّقُ وَ خَلَقُ وَ مَلَكُ لَدِي الْبَسَرُ الْأَمْسَارُ الْأَمْسَائُ الْفَرُّ

Translation.

"My Lord, my Creator, my Protector, my Master! Thee do I approach in adversity and prosperity."

(12) On the west.

الَّي لَيْتَ لَيْتَ وَ جَمِيلُ خَطِيبْيُ مَبَغُوفًّا عِنْ ذَنُبِي اِجْلِي أَعْصِرُ

1. 2, 3 and 4. These lines were composed by the Prophet's son-in-law 'Ali bin Abi Talib who is considered one of the best poets of Arabia, vide his ode في مَّذْهَبُ الْلَّهِ in Majāni's Tādāb, Pt. V. p. 13 (Beirut edition, 1909).
Translation.

"My Lord, if great and immense are my sins, Thy forgiveness in comparison with my sins is much greater and more extensive."

(13) Internally also the tomb is embellished with Quranic texts in embossed Naskh characters. On the niches and walls are to be found fragmentary verses of chapter 12 entitled \\(\text{پریش}\\) (Joseph) beginning with فاستجاب اله پیدایه Nun kiser علیه و خاصی as in Inscription No. (2) on Mont. No. XVIII (Unknown tomb), p. 11, etc.

The tomb chamber contains seven graves, three of which made of marble are inscribed and well carved. The central one just in front of the southern entrance is the grave of Atgah Khan and the one on the east is that of his wife Ji Ji Anagah, but it is not known who lies buried in the 3rd marble grave on the west of Atgah Khan’s. The inscriptions on the marble gravestones are as follows:—

(a). Grave of Atgah Khan.

(14) On the east and west sides.

Qur’an, Pt. XXX, Ch. 91 entitled الخمس (The Sun), Verses 1-9.

(15) On the north side.

Qur’an, Pt. IV, Ch. 3 entitled آل عمران (The Family of Amran), Sec. 19, Verse 184, but only up to تفنن فار.

(16) On the top in an ornamented circular disc.


(b). Grave of Ji Ji Anagah.

(17) On the north, east and west sides, in embossed Naskh characters, is the بیت (Throne Verse) with the date 1009 (A. H. 1600-01 A. D.) on the west side. Cf. also Inscription No. (22) on Mont. No. XI (Sher Shâh’s mosque), p. 8, etc.

The top surface is ornamented by a circular disc containing the same epigraph as has been noticed under the Inscription No. (5) on the Grave of Mirza ‘Aziz Kokaltâsh in Mont. No. XXXIV (Chausath Khambâ), p. 22. Cf. also Inscription No. (1) on Mont. No. LIII (Tomb of Najaf Khan), p. 50.

(c) The 3rd marble grave to west of Atgah Khan’s grave.

(18) On the east, west and north sides, in embossed Naskh letters.

Qur’an, Pt. XIII, Ch. 12 entitled \\(\text{پریش}\\) (Joseph), Sec. 7, Verses 53-56.

(19) The top surface bears the same epigraph as has been noticed on the grave of Ji Ji Anagah. Cf. Inscription No. (17) above.

There are several graves in the enclosure on the south of the tomb proper but only four of them are inscribed, two bearing historical epigraphs and the other two only Quranic quotations.

(a) Grave of the wife of Bahram Shâh.

(20) A marble slab set into a mihrub on the west (now much dilapidated) bears a Persian inscription in verse in Nasta’liq characters recording the death of the wife of Bahram Shâh, son of Shâh ‘Alam.

(b) Grave of an unknown derwish.

(21) On the marble headstone very similar to the one at the tomb of Amir Khusru (No. XXXV) is the 1st Muslim creed in Tughrâ characters and under
it is a Persian inscription in verse in embossed Nasta’līq letters recording the
death of a derwish in 995 A. H. (1548-49 A. D.) when he came on a pilgrimage to
the shrine of Ḥaẓrat Niẓāmu-d-Ḍīn Auliya. The epigraph contains the name
of ‘Abdu-s-Salām, the composer of these verses and the writer of the inscription,
* (c) Unknown grave of marble to north-east of the Derwīsh’s grave No. (b)
above.
(22) On the top
Cf. also Inscription No. (2) on Mont. No. XXIV (Humāyūn’s tomb), p. 16, etc.
(23) Another unknown grave of marble to east of the Unknown Grave No. (c)
above.

No. XXXVI.
(A) EASTERN GATEWAY to the outer enclosure of Amīr Khusrū’s tomb
(No. XXXVII).
(B) Near the tomb of Aṭgah Khān (No. XXXV) in village Nizamuddin.
(C) It is modern. The original gateway was of the Afghān period.
(D) A marble slab fixed over the arch of the gateway bears a Persian inscrip-
tion in verse recording its erection in 1298 A. H. (1881 A. D.) by Muḥammad
Rasḥīd under the orders of the Niẓām of Hyderabad.
There is no Quranic or non-historical epigraph on it.

No. XXXVII.
(A) TOMB OF ḤAẓRAT AMĪR KHUSRŪ.
(B) About 55 ft. south of the tomb of Ḥaẓrat Niẓāmu-d-Ḍīn Auliya (No.
XXXVIII).
(C) Amīr Abu-l-Ḥasan Khusrū, son of Amīr Saiful-Dīn, was of Turkish
extraction born at Patyali in 651 A. H. (1253-54 A. D.). He wrote 92, or, accord-
ing to some, 99 books and was the chief disciple of Ḥaẓrat Niẓāmu-d-Ḍīn Auliya,
whose death he felt so deeply that six months afterwards he died in 1325 A. D.
Additions to his tomb have been made by his admirers periodically as per
inscriptions noted below.
(D) (1) On the marble tablet outside the tomb on the north, in embossed
Naskh letters, is the 1st Muslim creed and under it is an inscription eulogizing
Ḥaẓrat Amīr Khusrū and recording his death in 725 A. H. (1325 A. D.) and the
errection of the enclosure round the tomb by Mahdī Khwāja in 937 A. H. (1530
A. D.) in the reign of Emperor Bābur.
(2) Over the pierced screens on the north and west walls of the inner enclosure
are Persian inscriptions in verse eulogizing Ḥaẓrat Amīr Khusrū who died in
725 A. H. (1325 A. D.) and recording the year 938 A. H. (1531-32 A. D.) which
probably refers to the date of its erection.
(3) Over the latticed marble screens, inside, there are three Persian couplets composed by Ḥāẓrat Amir Ḍhusrū himself in praise of his spiritual guide Ḥāẓrat Nīzāmu-d-Dīn Auliya, and they run as follows:—

1. رز دوست زمل زمل پیامی
2. زانست که شد لقب نظامی
3. جناب قدیم برقی بنده خیر

Translation.

1. "O thou, who hast the sweet drink of love in thy goblet, and receivest messages from the Friend from time to time.
2. The line of Farīd became established through thee, hence, thou art entitled Nīzām (or administrator).
3. Immortal is the slave Ḍhusrū inasmuch as he has become thy slave with his thousand lives."

The enigmatical name of Amir Ḍhusrū comes next, and after it another inscription by Tāhir Imādu-d-Dīn Ḥasan, son of Sultān ‘Ali Sabzwārī, recording the erection of the present tomb in 1014 A. H. (1605-06 A. D.).

4. On a stone slab let into the northern wall just below the rooi there is a Persian inscription in prose recording the name of Emperor Jahāngīr.

5. On the copper doors of the tomb is an Urdu inscription in verse, badly engraved, assigning their construction to one Miyān Jān in 1280 A. H. (1863-64 A. D.).


7. The outer screen round the tomb is provided on the west with three closed arched recesses, the 1st on the left being ornamented with five red sandstone bosses containing the word اللہ and a larger disc bearing the phrase اللہ السالم (the safe and well). The central one is inscribed with the 1st Muslim creed in Naskh characters, and below it the miniature mīhrāb made of white marble is embellished with two circular bosses bearing the word اللہ. The 3rd arched recess is again of red sandstone containing six circular medallions, three of which bear the word اللہ, one اللہ السالم, and the remaining two حسبى اللہ.

No. XXXVIII.

(A) TOMB OF ḤĀẒRAT NĪZĀMU-D-DĪN AULIYA.

(B) In the village of Nizamuddin.

(C) Ḥāẓrat Shaikh Nīzāmu-d-Dīn Auliya was born in 634 A. H. (1236 A. D.) at Budaun. At the age of 25 he came to Delhi and some time afterwards became a disciple of the well-known saint Bābā Farīd Ganjshakar. He was held in great esteem by Emperor ‘Alau-d-Dīn Khālji and Muḥammad Tughlaq and died on the 18th Rabi‘u-l-THānī, 725 A. H. (3rd April 1325 A. D.).
His original tomb which Emperor Firoz Shāh Tughlaq mentions to have repaired and decorated has undergone a complete change, considerable additions and alterations having been made to it from time to time as the inscriptions noted below will show.

(D) (1) On a white marble slab fixed to the northern screen, in gilded Nasta’līq letters, is the 1st Muslim creed and, under it, a Persian inscription in verse recording the erection of the present building with its marble screens by Farīdūn (or Farīd) Khān in 970 A.H. (1562-63 A.D.).

(2) The wooden canopy over the grave is studded with mother-of-pearl (now fast peeling off), and bears a Persian inscription in verse, in Nasta’līq characters, recording its construction in 1017 A.H. (1608-9 A.D.) by Murtaza Khān, a grandee at the court of Jahāngir holding the rank of 5,000.

(3) Small circular medallions bearing the words هو الله يفتح or or or إلهى الله or حسبى الله in gilded Naskha characters decorate the tomb chamber.

(4) On the arch of the mihrāb in the west wall, in Naskha letters cut in plaster.

Qur’ān, Pt. XV, Ch. 17 entitled بني إسرائيل (The Israelites), Sec. 9, Verses 78-81. Cf. also Inscription No. (114) on Mont. No. XLV (Bara Gumbad mosque), p. 45.

(5) Round the arch of the mihrāb in the west wall, in Naskha characters in incised plaster.

Qur’ān, Pt. III, Ch. 2 entitled البقرة (The Cow), Sec. 34, Verses 255-6, preceded by the phrase قال الله سبحانه وتعالى (The Glorious and Most High Allah said). Cf. also Inscription No. (22) on Mont. No. XI (Sher Shāh’s mosque), p. 8, etc.

(6) On the marble balustrade round the grave is a Persian inscription in prose, in Nasta’līq characters, dated 1300 A.H. (1882-83 A.D.) containing the name of Muḥāyib-ud-Dīn Bahādūr Shams-ud-Umara Khurshid Jāh (of Hyderabad) who is responsible for the erection of the balustrade. Cf. also Inscription No. (6) on Mont. No. XXXVII (Tomb of Amīr Khusrūd), p. 27.

(7) A marble slab fixed to the wall at the south-west corner of the tomb chamber bears an Urdu epigraph in verse, dated 1169 A.H. (1755-56 A.D.) composed by ‘Aziz-ud-Dīn (afterwards ‘Ālamgīr II) invoking the help of the saint. The tablet was erected probably to commemorate the date of repairs to the tomb done by him.

(8) At the back of the inner mihrāb on the west is a modern inscription in Nasta’līq characters. It consists of the 1st Muslim creed preceded by the words إلهى إنك تعلم and followed by اللهو إله إله إله with the figure 786 which is the numerical value of بسم الله الرحمن الرحيم at the beginning.

(9) On the southern arches of the verandah is a Persian inscription in prose in Nasta’līq characters assigning the addition of the verandah in the year 1063 A.H. (1652-53 A.D.) to Khalifullah Khān, son of Mir Miran Al-Ḥusainī, who was the governor of Shāhjahanābād in the reign of Emperor Shāh Jahan.

No. XXXIX.

(A) TOMB OF JAHANARÁ BEGAM.

(B) About 35 ft. south of the tomb of Ḥaẓrat Niẓāmu-d-Dīn Auliyā (No. XXXVIII).
ON THE PROTECTED MONUMENTS IN THE DELHI PROVINCE.

(C) The open-air tomb built by Jahānārā, the eldest daughter of Shāh Jahān, during her life-time contains four graves, none of which except that of Jahānārā herself bears an historical epigraph. Tradition avers that the grave to west of that of Jahānārā contains the remains of Mirzā Nili, a son of the Emperor Shāh 'Alam, while those on the east are assigned to Jamālu-n-Nisā, a daughter of Akbar II, and her child.

(D) (a) Grave of Jahānārā Begam.

1. On the marble headstone (6' 6½" x 10½" x 4") in Nāṣkhd characters.

(b) Under the above Inscription No. 1 (a) there appears the name of Jahānārā Begam, a daughter of Emperor Shāh Jahān, and the date of her demise 1092 A. H. (1681 A. D.).

(b) Grave of Mirzā Nili.

2. On the north, east and west sides of the marble gravestone, in Nāṣkhd characters in relief.

Lo or Throne Verse, preceded by Bism illah al-Rahmān al-Rahim. Cf. also Inscription No. (4) on Mont. No. XXXIV (Chaunsath Khamba), p. 22, etc.

3. On the top of the gravestone, in embossed Tughrā letters.

(a) The same as Inscription No. (1) on Mont. No. XXII (Nili Chhatrī), pp. 14-15. Cf. also Inscription No. (2) on Mont. No. XXIV Humāyūn's tomb, p. 16, etc.

(b) Underneath the above Inscription No. 3 (a) the 1st Muslim creed in Nāṣkhd characters is inscribed.

The other two graves in the enclosure bear no inscription.

No. XL.

(A) TOMB OF EMPEROR MUHAMMAD SHĀH.

(B) About 10 ft. east of the tomb of Jahānārā Begam (No. XXXIX).

(C) The enclosure contains seven graves, three of which are inscribed. None bears an historical epigraph but, according to local tradition, the largest grave is of the Mughal Emperor Muhammad Shāh (1719-48 A. D.) who died in 1748, and the one immediately to the west of it contains the remains of his wife. The 3rd grave bearing Quranic quotations is unknown, but some people are inclined to think that a daughter-in-law of the Persian invader Nādir Shāh lies buried in it.

(D) (a) Grave of Emperor Muhammad Shāh.

1. On the north, east and west sides of the marble gravestone, in embossed Nāṣkhd characters.
(2) On the top of the gravestone, in Ṭuğhrā characters in relief.
   (a) The same as Inscription No. (1) on Mont. No. XXII (Nīlī Chhatrī), pp. 14-15, vide also Inscription No. (2) on Mont. No. XXIV (Humāyūn’s tomb), pp. 15-16, etc.
   (b) The same as Inscription No. 3 (b) on Mont. No. XXXIX (Tomb of Jahānārā Begam), p. 29.
   (b) Grave of Muḥammād Shāh’s wife.

(3) On the top.
   (a) The same as Inscription No. 3 (b) on Mont. No. VII (Jāmī’ Masjid), p. 4, but only from قبل يعادي الذنيب up to آمَنُ للهِ الرحمٰن الرحمٰن and with بسم الله الرحمن الرحيم at the beginning.
   (b) Below the above Inscription No. 3 (a) is the 1st Muslim creed and also the following words:

   الله على رمي رسول الله

   Translation.

   “Allāh. ‘Alī, the executor of the will of the Apostle of Allāh.”

   (c) The 3rd inscribed grave.*

   (4) On the north side of the gravestone, in Nasḵh characters, is the 1st Muslim creed.

   (5) On the east side of the gravestone in Nasḵh letters. Qurān, Pt. XVII, Ch. 22 entitled الحج (The Pilgrimage), Sec. 10, Verse 77, preceded by بسم الله الرحمن الرحيم.

   (6) On the west side of the gravestone, in Nasḵh letters.

   The same as Inscription No. 3 (b) on Mont. No. VII (Jāmī’ Masjid), p. 4, but preceded by قل ياأللٰهِ تبارك رَبَّكَ رَقَبَّ الْأَلْوَام (The Holy and the High Allāh said). Cf. also Inscription No. (3) on Mont. No. XL (Tomb of Emperor Muḥammad Shāh) noticed above.

No. XLII.

(A) TOMB OF MĪRZĀ JAHĀNGĪR.

(B) About 20 ft. east of the tomb of Muḥammad Shāh (No. XL).

(C) The enclosure contains four graves two of which bear Quranic quotations while the remaining two are uninscribed. Among the inscribed gravestones the one bearing a taḵbīr, emblematic of a female’s grave, covers the remains of Mīrza Jahāngīr, the eldest son of Akbar Shāh II, who died in 1236 A. H. (1821 A. D.) in British prison at Allahabad whence his remains were brought to Delhi to be buried near the saint’s shrine. The other one to the west of it is assigned to Mīrza Bābur, his brother, although on the southern surface of the gravestone there is an inscription recording the death of one Mir Muḥammad in 987 A. H. (1579-80 A. D.). Evidently the gravestones in both cases were not intended for their present positions.

(D) (a) Grave of Mīrza Jāhāngīr.

* See note (C), p. 29.
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(1) On the north, east and west sides of the marble gravestone, in embossed Naskh letters.
    The same as Inscription No. (2) on Mont. No. XXXIX (Tomb of Jahānārā Begam), p. 29.

(2) On the top of the gravestone in Tughrā letters.
    (a) The same as Inscription No. 3 (a) on Mont. No. XXXIX (Tomb of Jahānārā Begam), p. 29.
    (b) Underneath the above Inscription No. 2 (a).
    The same as Inscription No. 3 (b) on Mont. No. XXXIX (Tomb of Jahānārā Begam), p. 29.

(b) Grave of Mirzā Bābur.

(3) The same as on the grave of Mirzā Jahāngir above, but on the south face of the gravestone there is a Persian epigraph in verse referring, as shown above, to the death of one Mir Muḥammad in 987 A. H. (1579-80 A. D.).

No. XLII.

(A) Bārah Khamba (Twelve Pillars).
(B) On the left of the road from Humāyūn's tomb to Saḍdar Jang, and about 60 ft. to the north-west of the village Nizamuddin.
(C) So called on account of the twelve sets of pillars it contains, the building is a tomb of the Afghān period.
(D) On the intrados of the dome, in Naskh letters cut in plaster.
    Fragmentary.
    The same as Inscription No. 21 (a) on Mont. No. XI (Sher Shah's mosque), p. 8, etc., but only from حمد الله up to "هنماصريدهک". There is no other inscription on any part of the monument.

No. XLIII.

(A) Tomb of Muḥammad Shāh known as Mubārak Khān Kā-Gumbad.
(B) In village Khairpur, near the tomb of Saḍdar Jang, to north of the road from Saḍdar Jang's tomb to Humāyūn's tomb.
(C) The tomb, built about the year 1445, contains the remains of Muḥammad Shāh, son of Farid Shāh, the 3rd King of the Sayyid dynasty. His son 'Alāu-d-Din 'Ālam Shāh is said to have erected the tomb.
(D) Inside the tomb chamber there are eight graves, all uninscribed. The one in the centre is probably the grave of Muḥammad Shāh while the rest may be assigned to the members of the royal family.

The exterior of the tomb bears no epigraph, but the interior is embellished with colour decoration and the following words incised in plaster in Naskh are to be seen in appropriate places:

(1) الله (God), حسبن الله (God is enough for me), بسم الله (Praise be to God), يا الله (Kingdom is for God), and the 1st Muslim creed.
(2) On the band of the dome at the drum level (inside) in embossed Naskh characters, are the ninetynine attributes of God preceded by verses 22-23 of
chapter 59 entitled "The Banishment", but only up to the 57th verse and with the following words at the end after the 52nd verse:

"الذي ليس كمثله شيء، رواه لسمع المصبر، رواه وألابك المصبر نعم المسبر، نعم الضرير، محمد رسول الله سيد الصادق المعتمد المعين رضي الله تعالى بعضاً"

Translation.

"The like of Whom there is none and He is the Hearing, the Seeing. We implore Thy mercy, O Lord, and to Thee must we return. He is the Best Master and the Best Helper. Muḥammad, the Prophet of Allāh, (is) the chief, the truthful, the chosen, the trusted, and the Prophet of the Lord of the worlds."

(3) A circular disc painted in floral design in various colours decorates the centre of the intrados of the dome and bears the Throne Verse (Azza wa Jalla) and the succeeding verses 256-57 up to the 57th verse of the same chapter 2 entitled Al-Baqara (The Cow) in Naskh letters incised in plaster. Cf. also Inscription No. (22) on Mont. No. XI (Sher Shāh's mosque), p. 8; Inscription No. (5) on Mont. No. XXXVIII (Tomb of Hazrat Nigāmu-d-Din Auliya), p. 28, etc.

No. XLIV.

(A) BĀRĀ GUMBAD (The Large Dome).

(B) In village Khairpur to north-east of the tomb of Muḥammad Shāh (No. XLIII).

(C) It is a gateway of the Jāmī' Masjid of Sikandar Lodi (No. XLV) built about the year 1494 and resembles the 'Alā'ī Darwāza at the Quṭb in various details.

(D) (1) On the north entrance (outside) in embossed Naskh characters.

Qurān, Pt. VII, Ch. 6 entitled "Al-‘An'am (The Cattle), Sec. 10, Verses 84-87, but only up to سِلِّمُ رَبِّ الْيَوْمِ

(2) On the west entrance (outside) in embossed Naskh characters.

Verses from two different chapters of the Qurān—

(a) Pt. XXV, Ch. 43 entitled "Al-Khaf (Gold), Sec. 4, Verses 36-38, but only up to بِالثَّلَاثِ الْمُرْسَلِينَ.

(b) Pt. XXVIII, Ch. 60 entitled "Al-Masā‘ūdah (The Examined one), Sec. 1, a portion of Verse 4, i.e., رَبَّنَا عَلَيْكَ تَوَاكَّلْ إِنَّا إِلَيْكَ السَّمْرَى.

(3) On the south entrance (outside) in embossed Naskh characters.

Verses from two different chapters of the Qurān—

(a) Pt. XXIII, Ch. 37 entitled "Al-Qāf (The Rangers), Sec. 5, Verses 177-82. Cf. also Inscription No. (3) on Mont. No. XXII (Nīl Chhatrī), p. 18.

(b) Pt. XXIII, Ch. 38 entitled "Su‘ūd, Sec. 5, Verses 86-8.

(4) On the east entrance (outside) in embossed Naskh characters.

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1 Verse 255 of chapter 2 is known as the (Throne Verse) and it generally graces the Muslim graves, tombs and mosques since it shows the great power of the Almighty God.

2 The Quranic words after "بِالْمِشْرَقِينَ" seem to have pealed off and the gap subsequently filled in by one who could not read this particular type of Naskh since the restored portion is an altogether separate verse and has nothing to do with the original epigraph.
ON THE PROTECTED MONUMENTS IN THE DELHI PROVINCE.

Qurān, Pt. XX, Ch. 28 entitled (The Narrative), Sec. 9, Verses 85-8, but only up to ۸۳۹حَلَّ شَيٌّ

(5) Inside the dome there are several small arched niches, the spandrels of which are decorated with small discs bearing the word الله in the centre in embossed Naskh letters.

No. XLV.

(A) BARĀ GUMBAD MOSQUE OR THE JĀMI' MASJID OF SIKANDAR LODI.

(B) See Barā Gumbad (No. XLIV).

(C) Built in 1494 by Sikandar Shāh Lodī (1489-1517), the son and successor of Bahlol Lodi.

(D) The mosque is profusely decorated throughout with Quranic and other non-historical epigraphs incised in plaster. The prayer chamber is entered by five archways, the spandrels of which are embellished with inscribed discs of lime plaster. Three of these discs have peeled off while the remaining seven bear the following inscriptions:—

Commencing from the southernmost arch,

(1) Disc No. (1).

The 1st Muslim creed preceded by بسم الله الرحمن الرحيم as in Inscription No. (17) on Mont. No. XI (Sher Shāh's mosque), p. 7, but with the word الله in the centre.

(2) Disc No. (2).

سابع الله رحمنهد الله رحمنهد الله رحمنهد الله رحمنهد الله رحمنهد الله

Translation.

"Praise be to Allāh, and all praise is due to Allāh, and there is no God but Allāh, and Allāh is Great, and none has strength or power but Allāh, the High, the Great."

(b) Below it is the 1st Muslim creed and also the word الله .

(3) Disc No. (3).

قال النبي صلى الله عليه وسلم المؤمن في المسجد لا ينام، في الماء والتنائط في المسجد

كالطيب في القفص 2

Translation.

"The Prophet, may Allāh bless and assoil him, said, 'The believer, (while) in the mosque is like unto fish in water and the hypocrite in the mosque, is like a dird in cage.'"

(b) Inside the above disc, in a circle.

قال عليه السلام من بني الله مسجداً بني الله له بيتاً نى الجنة 3

1 It is called the 3rd Muslim creed entitled (Creed of Glorification).
2 This well known saying is not to be found in the authentic records of Hadith.
3 This tradition narrated by Uqīmān is well known, vide Mizālīt (published at Hāshmi Press), p. 247.
Translation.

"(The Prophet), peace be on him, said, 'Whoever built for Allāh a mosque got a house built for him in paradise by Allāh.'"

(4) Disc No. (4).

(5) Disc No. (5).

The same as on Disc No. (4) above, but only the word Allāh instead of the 1st Muslim creed.

(6) Disc No. (6).

The same as Inscription No. (13) on Mont. No. XI (Sher Shāh’s mosque), p. 7. Under it is حسبى لله (God is enough for me).

(7) Disc No. (7).

The same as on Disc No. (6) above.

The archways leading into the prayer chamber are inscribed with Quranic texts as follows:

(8) On the 1st or southernmost arch, incised in plaster in Naskhī.

Pt. XXV, Ch. 45 entitled (The Drought), Sec. 3, Verses 51-59.

(9) Under the above Inscription No. (8), in Naskhī letters cut in plaster.

Pt. XXVI, Ch. 48 entitled (The Victory), Secs. 2-3, Verses 17-18.

(10) On the 2nd arch (immediately on the south of the central arch), in Naskhī characters in incised plaster.

The same as Inscription No. (2) on Mont. No. XI (Sher Shāh’s mosque), p. 6, but only up to the end of the 15th verse.

(11) Round the 3rd arch facing east in Naskhī characters cut in plaster.

The same as Inscription No. (1) on Mont. No. XLIV (Bārā Gumbad), p. 32, but up to the end of verse 87 with بسم الله الرحمن الرحيم at the beginning.

(12) Under the above Inscription No. (11) i.e., on the 3rd arch facing east is the 67th chapter noticed above; vide Inscription No. (3) on Mont. No. XI (Sher Shāh’s mosque), p. 6.

(13) On the 4th arch (immediately on the north of the central arch).

The same as Inscription No. (10) on Mont. No. XI (Sher Shāh’s mosque), p. 6, but only up to تثنى منك في آية ملائكم. Vide also Inscription No. (2) on Mont. No. XVII (Sundarwālā Burj), p. 11, etc.

(14) On the 5th or northernmost arch, in Naskhī lettering cut in plaster.

Pt. XII, Ch. 12 entitled يوسف (Joseph), Secs. 2-3, Verses 16-21, but only up to رثال الذي انصرف.

(15) On the soffit of the 1st arch in Naskhī characters in incised plaster.

1 It is the 2nd Muslim creed entitled كلام شهادات (Creed of Witness).
Pt. XI, Ch. 9 entitled (The Immunity), Sec. 13, Verse 107, but only from رسامی قبل و الذي تخذلا Cf. also Inscription No. (17) on Mont. No. CXVI ('Alai Gate), p. 98.

(16) A mutilated Persian inscription in verse (66 ft. 3 in. x 4½ in.) above the cossa on the eastern façade of the mosque at a height of 25 ft. 11 in. from the level of the court, incised in plaster in Nashik characters.

(a) The 1st eight couplets from the Dibagh (preface) of Shaikh Sa'di's Gulistan, i.e., from هر از عمر من فنی up to 1 تان بدن چه خم اسم

(b) After the above verses of Sa'di three Arabic couplets composed by Hazrat 'Ali, son of Abi Talib, a son-in-law of the Prophet, are inscribed. The epigraph is very much mutilated and runs as follows:

(1) ألا يساسي القصر المعلي
stenfin qeib ni izibarr
(2) لم ملك ينام كل يوم
leha shahada ila al qobab
(3) قليل عمرنا نه في دار دلی
rumehna ila biit izibarr

Translation.

"(1) O dweller of the magnificent palace, beware! Shortly thou shalt be interred in the dust.

(2) His angel proclaims every day 'Beget for death and construct for destruction.'

(3) Short is our life in this world and our retreat is the house of dust.'

(c) After the above Arabic verses (No. 16 b) is Shaikh Sa'di's mathnavi in Persian, mutilated in several places, but from جهان اب ابادر نامه بکس up to جهان اب ابادر نامه بکس

(d) After the above Persian verses (No. 16 c) the following fragmentary inscription is also to be seen:

(1) ندامت چه
(2) بچی باذار
(3) با خبر باش که از مرک خبر می آید
(4) جهان یادگارست زنیان (نامه) مقام

Translation.

(1) "........................ what shame..........................
(2) ................................................ except a memorial because the righteous also (left?) the world.
(3) The days pass on and the life is (thus) spent; beware, the news of the approach of thy death is coming.
(4) The world is a well known perishable place; nothing is (ever) to remain except the good name."

Prayer Chamber.
First Bay.

2 Ibid., p. 19. For a translation of Inscriptions Nos. 16 (a) and (c) vide Bell's translation of Gulistan (Calcutta edition, 1888), pp. 11-12 and 20.
(17) Above the arches immediately under the ceiling there are the following fragmentary verses:

Qurān, Pt. XVIII, Ch. 24 entitled القدر (The Light), Secs. 3-4, Verses 23-31, but the last verse is quoted only up to وَلِيُّ الْأَرْضِ بِصَمْعِهِ.

The verses are preceded by بسم الله الرحمن الرحيم.

(18) Above the north arch at the north-west corner, in Naskh letters, Qurān, Pt. XXV, Ch. 45 entitled الجاثية (The kneeling), Sec. 4, Verses 36-37, but the words نَفْلُ الْعَدَدُ رَبُّ السَّمَاوَاتِ وَرَبُّ الْأَرْضَ have been inserted from Verse 36 have peeled off while at the end of Verse 37 the words وَالَّذِينَ اهْتَمَّا بِاللهِ بِأَيْمَانِهِمْ have been inserted probably to fill in the blank space.

(19) On the niche in the south wall in Naskh letters cut in plaster.
Verses from two separate chapters of the Qurān—

(a) Pt. XXVI, Ch. 49 entitled الموارض (The Chambers), Sec. 2, Verses 15-18,
(b) Pt. XXVII, Ch. 51 entitled الأروى (The Scatterers), Sec. 3, Verses 58-60.

(20) On the north side in embossed Naskh characters incised in plaster.

Qurān, Pt. XXX, Ch. 78 entitled إلَّا إِنَّا كُنِّي بِهِمْ بَشَرًا (The Announcement), Sec. 1, Verses 1-24, preceded by بسم الله الرحمن الرحيم the last verse being given only up to نِيَ بِهِمْ. The Inscription No. (21) infra may be looked up for its continuation.

(21) On the west wall of the prayer chamber, in Naskh letters.

Qurān, Pt. XXX, Ch. 78 entitled إلَّا إِنَّا كُنِّي بِهِمْ (The Announcement), Secs. 1-2, Verses 24-38, the last verse being incomplete, for a continuation of which see Inscription No. (22) infra.

(22) On the south wall of the prayer chamber in embossed Naskh characters.
Verses from two separate chapters of the Qurān—

(a) Pt. XXX, Ch. 78 entitled إلَّا إِنَّا كُنِّي بِهِمْ (The Announcement), Sec. 2, Verses 38-40.
(b) Pt. XXX, Ch. 79 entitled الزَّزَعِ (The Drawers), Sec. 1, Verses 1-13 preceded by بسم الله الرحمن الرحيم. The last verse is quoted only up to نِي زِرَة بِهِمْ and for its continuation see Inscription No. (23) infra.

(23) On the east wall of the prayer chamber in embossed Naskh letters.

Qurān, Pt. XXX, Ch. 79 entitled الزَّزَعِ (The Drawers), Secs. 1-2, Verses 13-40, but from نِي خَافُ مَقَامِي نَهَا يَوْمَ هَيَانُهُمَا. For its continuation see Inscription No. 24 infra.

(24) On the niche in the southern wall, in Naskh letters in relief.
Verses from three different chapters of the Qurān—

(a) Pt. XXX, Ch. 79 entitled الزَّزَعِ (The Drawers), Sec. 2, Verses 40-46.
(b) Pt. XXIII, Ch. 36 entitled يَسُى (Yāsīn), Sec. 3, Verses 36-37.
(c) Pt. XVII, Ch. 21 entitled الإِيُّ (The Prophets), Sec. 6, a portion of Verse 87, i.e., from أَلَّا إِنَّا إِلَّا نَصِيرُ الظَّالِمِينَ up to مَنِ الظَّالِمِينِ

* The verse كَأَنَّا إِنَّا إِلَّا نَصِيرُ الظَّالِمِينَ does not belong to the Surah القدر from which the verses before and after it have been quoted. It should have come at the end of the Surah to fill in the blank space rather than upset the order of the other verses, and the mason executing the inscription is to be held responsible for the mistake.
ON THE PROTECTED MONUMENTS IN THE DELHI PROVINCE.

(d) Pt. XXIII, Ch. 36 entitled (Yāsīn), Sec. 3, Verse 38, but only up to لاستقبلنا.

(25) Above the southern mihrāb in Naskh characters incised in plaster is a Persian inscription in prose calling the monument the Jāmi’ Masjid of Sikandar Shāh Lodī, son of Bahlool Shāh Lodī, and recording its erection on the 1st of Rabi’ I, 900 A.H. (30th November, 1494 A.D.).

The bay originally contained 8 discs made of plaster, three of which have now disappeared while the remaining five bear the following Quranic quotations:

(26) Disc No. (i).
Pt. XVIII, Ch. 23 entitled الصلوات (The Believers), Sec. 6, Verses 97-98. Cf. also Inscription No. (54) infra.
(27) Disc No. (ii).
Pt. XIII, Ch. 14 entitled العرش (Abraham), Sec. 2, a portion of Verse 12 i.e., from up to وما لنا.
(28) Disc No. (iii).
Pt. VII, Ch. 5 entitled المائدة (The Food), Sec. 15, Verse 114, preceded by بسم الله الرحمن الرحيم. But a few words from the original verse have been omitted.
(29) Disc No. (iv).
Pt. XXIX, Ch. 68 entitled القلم (The Pen), Sec. 2, Verses 51-52, preceded by بسم الله الرحمن الرحيم.
(30) Disc No. (v).
Pt. XI, Ch. 9 entitled التوبة (The Immunity), Sec. 16, Verse 129.
Second Bay.

(31-4) On the arches to the north, south, east and west, in embossed Naskh characters in incised plaster.
Qurān, Pt. XXVII, Ch. 56 entitled الرافع (The Great Event), Secs. 1-3, Verses 1-96, preceded by بسم الله الرحمن الرحيم.
(35) Under the above Inscription in the 2nd line, in embossed letters cut in plaster.
Qurān, Pt. XXVIII, Ch. 66 entitled التحريم (The Prohibition), Secs. 1-2, Verses 1-8, preceded by بسم الله الرحمن الرحيم.
(36) On the niche in the west wall in embossed Naskh letters.
Qurān, Pt. VII, Ch. 6 entitled الإبل (The Cattle), Sec. 9, Verses 80-2, the last verse being only up to لا تأخذوا إياكم.

(37) The bases of the pendentives are also inscribed: those on the north-west and south-west contain the 1st Muslim creed whereas those on the north-east and south-east respectively bear ؛لا إله إلا الله إبراهيم خليل الله (There is no god but Allāh, Abraham is the friend of Allāh), and ؛لَا إله إلا الله على زلي الله (There is no god but Allāh, 'Ali is the friend of Allāh).

(38) Above the pendentives is a Persian inscription in two lines in embossed Naskh characters incised in plaster. It is mutilated and much coated with smoke, and the portions that are readable lead one to call it historical. It perhaps refers to the erection of the mosque in the reign of Sikandar Lodī.
There are sixteen arched recesses at a height of 20 ft. 4½ in. from the stone-paved floor of the prayer chamber. Starting from the one exactly above the mihrāb they are inscribed as follows:

(39) Recess No. (i).

The words يَا حَمِيثُ (O Compassionate) and يَا مَلِكُ (O Beneficent), and, below them, Qurān, Pt. XII, Ch. 11 entitled هُدَى (Hūd), Sec. 4, Verses 41-2, but only from رَكَّبُ الْمَسْجِدِ يَسْلَمُ بِيَدِهِمُ الْمَلَكَةَ up to ُرَكَّبُ الْمَسْجِدِ.

(40) Recess No. (ii).

... repeated twice, and under it Qurān, Pt. XXV, Ch. 42 entitled (The Counsel), Sec. 3, Verses 19-20, but only up to لَنَتَحْذَرَنَا رَبُّنَا لَوْ أَرْضَى رَبُّنَا.

(41) Under Inscription No. (40) above is the same as Inscription No. (27) above but without ُرَكَّبُ الْمَسْجِدِ.

(42) Recess No. (iii).

... entitled (The Opener) and يَا بَحْرُ (O Controller). Under it, Qurān, Pt. XVII, Ch. 21 entitled (The Prophets), Sec. 7, Verses 101-3, but only up to تَطَفَّقُونَ الْمَلَكَةَ... خَلَقَهُمَا... يَا بَحْرُ.

(43) Recess No. (iv).

... (O Controller) repeated twice, and, under it, Qurān, Pt. XXV, Ch. 42 entitled (The Counsel), Sec. 2, Verses 15-6, but only from النَّبِيُّ الْإِلَهِيُّ رَزَقُكُمُ الْجَنَّةَ... لَعَلَّكُمْ تَعَشُّ... خَلَقَهُمَا... يَا بَحْرُ.

(44) Recess No. (v).

... entitled (The Independent) and يَا نُعْمَاتُ (O Helper), and under them Qurān, Pt. VIII, Ch. 6 entitled (The Cattle), Sec. 20, Verses 163-5, but only up to وَرَحُمَ كَلِّ شَيْءٍ خَلَقَهُمَا... يَا نُعْمَاتُ.

(45) Recess No. (vi).

Qurān, Pt. XXV, Ch. 45 entitled (The Kneeling), Sec. 2, Verse 21.

(46) Inside the above recess No. (vi).

Qurān, Pt. XXVI, Ch. 48, Sec. 1, Verses 1-2, but only up to لَا يَفْخَرُ اللَّهُ لَهُ مَا خَلَقَهُ... خَلَقَهُمَا... يَا نُعْمَاتُ.

Cf. also Inscription No. (22) on Mont. No. LXIX (Muhammadīwālī Masjid), p. 68.

(47) Recess No. (vii).

Qurān, Pt. XXIV, Ch. 39 entitled (The Companies), Sec. 4, Verses 36-8, but only up to ُرَكَّبُ الْمَسْجِدِ.

(48) Inside the above recess No. (viii).

("He is the Living, besides whom there is no God.

(49) Recess No. (ix).

Qurān, Pt. XIX, Ch. 26 entitled (The Poets), Sec. 11, Verses 225-7.

(50) Inside the above recess (No. viii) in a much damaged condition.

... (It is Allāh who......................)

(51) Recess No. (x).

Qurān, Pt. XIII, Ch. 12 entitled إِنْسَحَبُ (Joseph), Sec. 11, Verses 101-2, but only up to ُرَكَّبُ الْمَسْجِدِ.

(52) Recess No. (x).

Qurān, Pt. XXIII, Ch. 38 entitled (Sūdā), Sec. 5, Verses 86-8.
(53) Recess No. (xi).

(The Forgiver) repeated twice, and, under it, Qurān, Pt. XXIII, Ch. 37 entitled 

(The Rangers), Sec. 5, Verses 139-44, but only up to 

(54) Recess No. (xii).

يا عز (O God, the One) and یا قدير (O Almighty), and below them is the same as Inscription No. (26) supra and also the next two verses (99-100) but only up to

(55) Recess No. (xiii).

اسبأ لله (God is enough for me) repeated twice, and below it Qurān, Pt. XIX, Ch. 7 entitled 

العاقب (The Elevated Places), Sec. 17, Verse 143, but only up to ۚوَلَأَنَّا نُصَدِّي ۔۔ۚلا وَلَأَنَّا نُصَدِّي

(56) Recess No. (xiv).

يا ظله (O Opener) repeated twice, and, below it, Qurān, Pt. XXI, Ch. 31 entitled 

لقسم (Luqmān), Sec. 4, Verse 34, but only up to ۚوَبَيْنَ اِلْحَرَّةِ نَفَسِي ۔۔ۚوَبَيْنَ اِلْحَرَّةِ نَفَسِي

(57) Inside the recess No. (xv).

Qurān, Pt. XXIV, Ch. 40 entitled 

المؤمن (The Believer), Sec. 2, a portion of 

Verse 16, i.e., (To whom does the Kingdom belong to day? To Allāh, the One, the Subduer (of all).

(58) Recess No. (xv).

الله repeated twice, and, under it, Qurān, Pt. XXI, Ch. 30 entitled 

الروم (The Romans), Sec. 3, Verses 20-1, but only up to وَعَفَ لِهِمْ مَرَيْضًا وَرَجِعَ بِهِمْ مُرَيْضًا.

(59) Inside the recess No. (xv) is a too much mutilated inscription which does not allow correct decipherment.

(60) Recess No. (xvi).

يا مِصْلَمُ الْبَابِ (O Conquerer of gates).

Under them, Qurān, Pt. XV, Ch. 17 entitled 

بني إسْراَئِيلَ (The Israelites),

Sec. 3, Verses 23-4, but only up to لَمْ يَجْنَبَ الْخَلَقَ اللَّهُ ۔۔ۚلَمْ يَجْنَبَ الْخَلَقَ اللَّهُ

(61) Inside the recess No. (xvi).

The same as Inscription No. (39) above.

(62) Above the small arched recesses inside the dome, in Naskh characters cut in plaster.

The same as Inscription No. (2) on Mont. No. XLVII (Tomb of Sikandar Lodi), p. 47.

(63) At the centre of the intrados of the dome in a circular disc painted in colours. Verses from two different chapters of the Qurān—

(a) Pt. XXVII, Ch. 54 entitled 

القمر (The Moon), Sec. 3, Verses 49-55.

(b) Pt. XX, Ch. 28 entitled 

القصص (The Narrative), Sec. 9, a portion of verse 88, i.e., from تَرَجَّمَهَا رَبُّ الْأَلَّامِ up to

Third or Central Bay.

(64) Inside the arched recess on the south of the central mihrāb in engraved Naskh lettering.

(a) The 1st Muslim creed and under it the words الله repeated twice. Further below it is the phrase الله (Kingdom is for Allāh).
(b) Below the Inscription No. 64 (a) above is an historical epigraph containing the name of the scribe Hamid Shāh (?), the preacher at the mosque.*

(65-8) On arches to west, south, east and north, in Naskh letters cut in plaster.

Qurān, Pt. XXVII, Ch. 55 entitled الرحمٌ (The Merciful), Secs. 1-3, Verses 1-78.

(69) The bases of the pendentives are not inscribed like those in the Second Bay (vide Inscription No. 37 supra), but they bear only the words الله (God) or يا الله (O God) incised in plaster.

(70) Above the pendentives is a one-lined Persian inscription in prose damaged and much coated with smoke. It seems to be historical.

There are sixteen arched recesses as in the Second Bay at a height of 20 ft. 4½ in. from the floor of the prayer chamber. Taking from the one exactly above the principal mihrāb they are inscribed as follows:

(71) Recess No. (i).

يا حي يا كريم (O Living, O Self-subsisting) repeated twice. Under them are the Quranic verses 32-8 of Chapter 27 entitled النمل (The Ant) with the word الله inscribed at the end probably to fill in the blank space.

(72) Recess No. (ii).

يا رحيم (O Giver) repeated twice, and under it Qurān, Pt. XVII, Ch. 24 entitled النور (The Light), Sec. 9, Verse 64.

(73) Recess No. (iii).

الله (God) repeated twice, and under it Qurān, Pt. XV, Ch. 17 entitled بنى إسرائيل (The Israelites), Sec. 12, Verse 111.

(74) Recess No. (iv).

يا الله (O God) repeated twice, and under it Qurān, Pt. XXIV, Ch. 27 entitled النور (The Light), Sec. 5, Verse 35, but only up to كنها كوكب.

(75) Recess No. (v).

يا سبب يا سبب (O Cause of causes) repeated twice, and under it Qurān, Pt. XVIII, Ch. 24 entitled النور (The Light), Sec. 3, Verse 26, but only up to مبدين ماأيتعص .

(76) Recess No. (vi) appears to have been conserved lately, since being plastered over with cement, nothing on it is traceable except the words يا فتح (O Opener).

(77) Recess No. (vii).

يا رحيم (O Giver) repeated twice, and under it is the same verse as Inscription No. (56) supra, but after ان الله علما خبيرا بالى ارض تموت are also to be seen.

(78) Recess No. (viii).

حسبي الله (God is enough for me), and under this phrase the inscription is much mutilated and covered with smoke and the only words readable are رب نا which give no idea as to what particular Quranic verse they belong to.

(79) Recess No. (ix).

الذكرى repeated twice, and under it Qurān, Pt. XXVII, Ch. 51 entitled الضرى (The Scatterers), Sec. 3, Verses 56-9 but only up to نافذ النزى.

(80) Recess No. (x).

الملك الله (Kingdom is for God) repeated twice, and after this phrase Qurān, Pt. XXIII, Ch. 58 entitled ص (Suād), Sec. 3, Verses 34-35, but only up to رهب لي .

* This inscription is particularly interesting inasmuch as it records the name of the person responsible for so many inscriptions on the mosque at which he was also a khażīb, or preacher, while on no other pre-Mughal monument except the Nili Masjid (No. LXIV) the name of the inscription writer is to be seen.
(81) Recess No. (xi).
Under the word الله is the same verse as has been noticed under Inscription No. (28) supra.

(82) Recess No. (xii).
يا ناتح (O Opener) repeated twice, and under these words is the 37th verse of Ch. 36 entitled يس (Yāsīn). Cf. also Inscription No. 24 (a) supra.

(83) Recess No. (xiii).
يا الله (O God) repeated twice, and under these words. Qurān, Pt. XXI, Ch. 32 entitled السجد (The Adoration), Sec. 3, Verses 28-30, but only up to بسم الله الرحمن الرحيم at the beginning.

(84) Recess No. (xiv).
يا ناتح (O Opener) repeated twice. Below these words, Qurān, Pt. XVII, Ch. 21 entitled الأنبياء (The Prophets), Sec. 6, Verses 87-8, but only up to زوجانه من الغم. Cf. also Inscription No. 24 (c) supra.

(85) Recess No. (xv).
يا نحن (O Controller) repeated twice and underneath these words is the same verse as has been noticed under Inscription No. (7) on Mont. No. XI (Sher Shāh's mosque), p. 6, but only from كل شي قدير to كل اللهم up to.

(86) Recess No. (xvi).
سجع الله (Praise be to God) repeated twice, and under this phrase are inscribed verses 26-9 of Chapter 55 entitled الرحمن (The Merciful), but only up to من نفسي السرور و الأرض. Vide also Inscription No. (65) supra.

(87) Above the small arched recesses, in a circle, in embossed Naskh characters incised in plaster.

Qurān, Pt. III, Ch. 2 entitled البقرة (The Cow), Sec. 34, Verses 255-7, but only up to بسم جروح من النور إلى أظلمة. Cf. also Inscription No. (65) supra.

(88) At the centre of the intrados of the dome, in Naskh letters cut in plaster Qurān, Pt. VII, Ch. 5 entitled الحمد (The Food), Sec. 16, Verses 119-20 Fourth Bay, immediately to the north of the Central Bay.

(89) On the western arch in Naskh characters 'cut in plaster.

Qurān, Pt. XVIII, Ch. 23 entitled المؤمنون (The Believers), Sec. 1, Verses 12-7, but only up to بسم الله الرحمن الرحيم at the beginning.

For a continuation of the succeeding verses vide Inscription No. (92) infra.

(90-1) On the western arch, under Inscription No. 90 (above), and on the niche above the middle mihrāb.

Qurān, Pt. XXII, Ch. 33 entitled الحزب (The Allies), Sec. 5, Verses 35-40, preceded by بسم الله الرحمن الرحيم.

(92) On the southern arch, in embossed Naskh characters.

Continued from Inscription No. (89) supra—Ch. 23, Verses 17-21, but only up to ندبك منافق كثيرة.

(93) On the eastern arch.

Verses from two different chapters of the Qurān—

(a) Pt. XXVIII, Ch. 62 entitled الجمعة (The Congregation), Secs. 1-2, Verses 8-10, but the 8th verse begins only with ثم تودين.
(b) Pt. XXIV, Ch. 39 entitled الزمر (The Companies), Sec. 6, Verses 53-4. vide also Inscriptions Nos. (3) and (6) on Mont. No. XL (Tomb of Emperor Muhammad Shāh), p. 30.

(94) On the northern arch in Naskh characters incised in plaster.

Qurān, Pt. XXIV, Ch. 41 entitled هم (Hā Mim), Secs. 4-5, Verses 30-3.

(95) At the base of all the pendentives, except the one at the north-west corner, appears the 1st Muslim creed.

(96) Above the arches runs a Persian inscription in Naskh, damaged and covered with smoke. The readable portions lead one to conclude that it is laudatory of Sultan Sikandar Shāh Lodi.

Above the Inscription No. (96) are sixteen arched recesses, one of which contains floral decorations only while the remaining fifteen bear damaged and mutilated inscriptions which run as follows:

(97) Recess No. (i).

سبحان ذي الاسم والملك، السباعتين السباعتين نفي، عز وفع إلى، الفداية، و من القوة، و الفداية.

ر والجبروتان نفي، الذي لا ينام.

Translation.

"Praise be to the Master of the Kingdom and angels; praise be to the Possessor of Honour, Greatness, Dignity, Power, Excellence and Magnificence; praise be to the Ever-living who never sleeps and . . . . ."

(b) Inside the recess No. (i) is the 1st Muslim creed.

(98) Recess No. (ii).

(99) Recess No. (iii).

بسم الله الرحمن الرحيم قال عليه السلام من بني الله مسيدا، بني الله له بيزة مثله

Translation.

"In the name of Allāh, the Merciful, the Compassionate. (The Prophet), may the blessings (of Allāh) be on him, said, 'Whoever built for Allāh a mosque got a house like it built for him in paradise' . . . ."

(b) Inside the recess No. (ii), in a circular dies, is the 1st Muslim creed.

(100) Recess No. (iv).

(101) The same as Inscription No. (13) on Mont. No. XI (Sher Shāh’s mosque), p. 7.

(b) Inside the recess No. (iv) is the 1st Muslim creed.

1 It is not a Quranic verse. It is called the دعاء تذكير recited after every 4th rak‘at of Ṣaḥū‘a-Ṭarawīḥ during the month of Ramāzan.

2 It is a well known tradition of the Prophet, vide Al-Jāmi‘u-ṣ-Saghir, Pt. II (Cairo edition, 1906), p. 151.
(101) Recess No. (v).

بسم الله الرحمن الرحيم... إِنَّا لِلَّهِ وَإِنَّهُ لَا إِلَهَ إِلَّا هُوَ... 1

Translation.

"In the name of Allah, the Merciful, the Compassionate....There is no god but He...."

(b) Inside the recess No. (v) appears the 1st Muslim creed.

(102) Recess No. (vi).

(a) حسبى الله (God is enough for me) repeated twice, and, under this phrase, Qurān, Pt. X, Ch. 9 entitled الزهوة (The Immunity), Sec. 3, a portion of verse 19, i.e., from آمن يا الله to لا مَسِيرٌ إِلَّا لِلَّهِ.
(b) Inside the recess No. (vi) is the 1st Muslim creed.

(103) Recess No. (vii).

All along it is floral decoration cut in plaster while inside it is the phrase حسبى الله (God is enough for me) in Naskh.

(104) Recess No. (viii).

The inscription is much damaged and covered with smoke but from the words ابنا أطخانا that are traceable, it is presumed that the Verse 286 (or part of it) of Chapter 2 entitled البقرة (The Cow) once embellished the recess.

(105) Recess No. (ix).

(أ) رَزْنَاكُم مُسْلِمِينَ وَالْعِقْدَةِ بالصِّلَايِنَّ وَإِحْدَرْنَا فِي زِمْرَةِ النَّفْقِينَ وَالْجَنَّامِينَ بِحَملِكُهَا يا أَرْجَمُ الرَّحْمَمِينَ 2

Translation.

"O Lord, let us die a Muslim, and join us with the good and raise us among the righteous and the humble, by Thy mercy, O Most Merciful of the merciful."

(b) Inside the recess No. (ix) is the 1st Muslim creed.

(106) Recess No. (x).

(أ) بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِنَّا لِلَّهِ وَإِنَّهُ لَا إِلَهَ إِلَّا هُوَ الْقَيْدُ غَفَرَانَ الذَّنبَ وَالْعِبْرَ 3

Translation.

"In the name of Allah, the Merciful, the Compassionate. I ask forgiveness of Allah besides whom there is no god; He is Ever-living, Self-subsisting and the Forgiver of trespasses and faults."

(b) Inside the recess No. (x).

رَضِيَ اللَّهُ عَنْ خُلْقِهِ مُحَمَّدٍ وَاللَّهُ إِلَهِ يَمِينٌ 4

Translation.

"And may Allah confer blessings on Muhammad, the best of His creation, and all his family."

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1 This fragmentary phrase appears in several places in the Qurān and it cannot be said with certainty as to what particular chapter it belongs to.
2 It is not a Quranic verse but only a prayer enjoined on the Muslims by the Prophet to offer when they go to bed in the night.
3 It is not a Quranic verse but only a prayer for Divine mercy.
4 It is a darūd or benediction, vide Index, p. 19.
(107) Recess No. (xi).
   (a) The same as Inscription No. 21 (a) on Mont. No. XI (Sher Shāh’s mosque), p. 8, but only from شهد الله نآ هوا العزيز العلی (b) Inside the recess No. (xi) is the phrase الملك لله (Kingdom is for God).
   (108) Recess No. (xii).
   (a) The 2nd Muslim creed preceded by بسم الله الرحمن الرحيم.
   (b) Inside the recess No. (xii) is the 1st Muslim creed.
   (109) Recess No. (xiii).
   Under the word الله is the following inscription:
   بسم الله الرحمن الرحيم سبعان الله والحمد لله وقطر الله إلا الله وحده لا شريك له، وقل لا إله إلا الله الهادي
   والصلاة على الله العليم العظيم.

Translation.

“In the name of Allāh, the Merciful, the Compassionate. Glory to Allāh, and all praise is due to Allāh, and there is no god but Allāh and Allāh is the Greatest of all, and there is no power nor strength but in Allāh, the High, the Great.”

(110) Recess No. (xiv).
   Floral decorations incised in plaster, but حسبى الله (God is enough for me) inside it.

(111) Recess No. (xv).
   Floral decoration cut in plaster, but inside it the phrase الملك لله (Kingdom is for God). The discs bear يا أله (O God).

(112) Above the small arched recesses noticed above.
   Ninetynine names or attributes of the Prophet, i.e., from محمد اسمحمد up to حسبى ارنى and after this the following words:
   حسبنا الله ونعم الوكيل نعمنحرف ونعم النصير وحالة الله على خير خلقه محمد وآل محمد، يحمثله يا أرحم رحمه.

Translation.

“Allāh is enough for us and (He is) the Best Guardian; (He is) the Best Master and the Best Helper. And may Allāh confer blessings on the best of His creation, Muḥammad, and all his family. By Thy mercy, O Most Merciful of the merciful.”

(113) At the centre of the intrados of the dome in a circular disc originally painted in gold and colours but at present covered with smoke.
   The same as Inscription No. (51) above, but the last verse 102 is up to the end instead of only up to من إنا، علب as already noticed.

Fifth Bay.

1 It is the 3rd Muslim creed entitled كلمة نجد (Creed of Glorification).
(114-5) On the arches to north and west, in embossed Naskh characters incised in plaster as usual.

Qurān, Pt. XV, Ch. 17 entitled بني إسرائيل (The Israelites), Sec. 9, Verses 78-84, vide also Inscription No. (4) on Mont. no. XXXVIII (Tomb of Ḥaḍrat Nīgāmu-d-Dīn Auliya), p. 28.

After the above verses there appear verses 180-2 of Ch. 37 entitled (The Rangers), vide Inscription No. (3) on Mont. No. XXII (Njili Chhatrī), p. 15, Inscription No. 7 (b) on Mont. No. XXXV (Tomb of Atgah Khān), p. 24, etc.

(116) On the south arch, in Naskh letters cut in plaster.

Qurān, Pt. XXVI, Ch. 48 entitled الفتح (The Victory), Sec. 4, Verse 29, preceded by بسم الله الرحمن الرحيم.

(117) On the eastern arch, in Naskh characters in incised plaster.

(a) Qurān, Pt. III, Ch. 2 entitled البقرة (The Cow), Sec. 40, Verses 285-6; preceded by بسم الله الرحمن الرحيم.

(b) After the above Quranic text is a mutilated Persian epigraph in verse which is not a happy composition—

بيت (1) نعشه سالها ماند زکات
شم ذکرت (2) هم نیامد
بيت (3) من نعشمن صرف کرم رزگار
....... بی بیت که ید ادوار

Translation.

"Couplet (1) The written stuff of a scribe lasts several years (whereas) thou shalt not discover a mark (or particle of his) even if you search (for it) in the earth. Couplet (2) I wrote (and thus) passed (my) time.......that (my writing) should serve as a memorial."

(118) On the right hand disc embellishing the spandrel of the north arch.

Qurān, Pt. XXVIII, Ch. 64 entitled التغابض (Manifestation of Defects), Sec. 1, Verses 7-8.

(119) On the left hand disc embellishing the spandrel of the north arch.

(a) Qurān, Pt. XVIII, Ch. 23 entitled المؤمنين (The Believers), Sec. 6, Verses 117-8.

(b) At the centre of the above left hand disc.

The same as Inscription No. (8) on Mont. No. XI (Sher Shāh’s mosque), p. 6.

(120) On the right hand disc decorating the spandrel of the south arch.

Qurān, Pt. III, Ch. 3 entitled آل عمران (The Family of Amrān), Sec. 1, Verses 7-8.

(121) On the left hand disc decorating the spandrel of the south arch.

Qurān, Pt. IV, Ch. 3 entitled آل عمران (The Family of Amran), Sec. 20, Verses 192-3.

(122) On the left hand disc embellishing the spandrel of the east arch.

The 2nd Muslim creed but without بسم الله الرحمن الرحيم; vide also Inscriptions Nos. (4) and 108 (a) above.
(123) The southern balcony bears, in a mutilated condition, the 97th chapter of the Qurān entitled )), The Majesty), vide also Inscription No. 7 (c) on Mont. No. XXXV (Tomb of Atgah Khān), p. 24.

(124) On the ceiling of the lobby between the prayer chamber and the southern balcony.

Translation.

"There is no god but Allāh, the One; none is His equal; His is the Kingdom and to Him is due all praise; He gives life and takes life, and He is the Ever-living, never to die; the Lord of Glory and Honour; in His hand is the good; verily He is potent over all things."

(125) At the centre of the ceiling, in embossed Naskh characters in incised plaster.

The same as Inscription No. (8) on Mont. No. XI (Sher Shāh’s mosque), p. 6.

(126) All along the border of the circular ceiling of the southern lobby runs a Persian inscription in verse in Naskh characters incised in plaster. The composition is evidently defective since the language is ungrammatical and the verses do not stand the test of scansion. It is not improbable that the mason who executed the epigraph was responsible for the mistakes which have rendered the couplets almost meaningless. The inscription runs as follows:

Translation.

(1) "Alas, I did not know that everything would turn into ashes; I had been anxious about my turban lest it should fall on the ground.

(2) The (boiling) vessel which is in the breast is known only to the breast; how can the pitiless realize what (amount of) pain the miserable have got in them.

(3) Today thou dost not seek admission to the Secret; to-morrow when thou seekest admission those who can speak will unloose their tongue.

(4) All friends have gone away. Bravo, they have reached the Ka’ba. (But, though) I am nimble footed, they have tied me to the door of the vintner.

(127) The northern oriel window bears a much mutilated inscription the remnants of which lead one to conclude that the 94th chapter of the Qurān entitled )), (The Expansion) was originally inscribed there.

1 It is commonly known as the 4th Muslim creed entitled )), (Creed of Unity).
ON THE PROTECTED MONUMENTS IN THE DELHI PROVINCE.

No. XLVI.

(A) **SHISH GUMBAD** (Glazed Dome).
(B) In village Khairpur to north of the Bara Gumbad mosque (No. XLV).
(C) Nothing is so far known about the person buried in this tomb, but its architecture being very similar to that of the Bara Gumbad, it may well be assigned to the Lodi period.
(D) The mausoleum contains 8 uninscribed graves built of lime plaster. The exterior is plain but the interior of the dome is embellished with 20 pairs of inscribed circular discs made of plaster bearing the attributes of God and a few other religious phrases incised in plaster in *Naskh* which run as follows:

1. 
   
   2. Along the band of the drum of the dome (inside).

Qurān, Pt. XXVIII, Ch. 59 entitled *العشر* (The Banishment), Sec. 3, Verse 22, preceded by *بسم الله الرحمن الرحيم*. After this verse the attributes of God are inscribed which end in the following inscription:

Nūm al-mawlawi 1256, nisā’i, 1443 h., by Muhammad Khān Khān, son of Muhammad Khān Khān, on the tomb of Muhammad Khān Khān, on the tomb of Muhammad Khān Khān.

**Translation.**

"He is the Best Master and the Best Helper, and may Allah confer (His blessings) on Muhammad, the best of His creation."

(E) At the centre of the intrados of the dome, in a circular disc containing floral designs in various colours.

Qurān, Pt. III, Ch. 2 entitled *البقرَة* (The Cow), Verses 255-7, but only up to 255. 256; vide Inscription No. (22) on Mont. No. XI (Sher Shāh's mosque), p. 8, etc.

No. XLVII.

(A) **TOMB OF SIKANDAR LODĪ.**
(B) In village Khairpur, to north-east of Shish Gumbad (No. XLVI).
(C) Built in 923 A. H. (1517-8 A.D.) by Ibrāhīm Lodi over the remains of his father, Sultān Sikandar Lodi (1488-1517 A.D.).
(D) (1) The exterior is plain but the interior of the tomb chamber containing a plain uninscribed grave is embellished with glazed tile worked in various designs, fragments of which are still to be seen. Two pairs of plastered discs on the spandrels of two of the arches bear the 1st Muslim creed while the remaining twelve contain mere floral decorations incised in plaster.

(2) Along the band of the drum of the dome (inside) in *Naskh* characters cut in plaster.

The same as Inscription No. (14) on Mont. No. XI (Sher Shāh’s mosque), p. 7, but the next seven verses (13-9) of the same chapter 36 are also to be found.

(3) At the centre of the intrados of the dome.

Qurān, Pt. III, Ch. 2 entitled *البقرَة* (The Cow), Sec. 34, Verses 255-6. Cf. also Inscription No. (5) on Mont. No. XXXVIII (Tomb of Ḥaḍrat Nīgāmū-d-Dīn Auliya), p. 28.
No. XLVIII.

(A) **MOSQUE OF BASTI.**

(B) In village Raipur, just beside the railway line, some two miles to the west of the tomb of Ĥāzrat Nizāmu-d-Dīn Aulīyā.

(C) Built by Bastī who is believed to have been a eunuch in the reign of Sikandar Lodi.

(D) (1) The western façade is ornamented with ten small circular discs made of lime plaster inscribed with the word اَللَّهُ (O Requiter). There are also six large discs four of which contain the phrase حسبى إِلَّهُ (God is enough for me) and two إِيَّا َاللَّهُ (O God).

(2) The prayer chamber again contains small discs bearing the words إِيَّا َاللَّهُ (O Giver) and حسبى إِلَّهُ, while round the arch of the central miḥrāb is a much damaged inscription in Nasḵ letters incised in plaster, the fragments of which lead one to conclude that they are verses 22-4 from the Quranic chapter 59 entitled the `ashur (The Banishment) which have already been noticed under Inscription No. (24) on Mont. No. XI (Sher Shāh’s mosque), p. 8.

(3) On the arch of the principal miḥrāb, in Nasḵ letters cut in plaster.

Four different chapters of the Qurān, viz. سورة الفاتحة, سورة الإخلاص, سورة الكافرون, سورة الناس, all preceded by بسم الله الرحمن الرحيم.

(4) Above the pendentives in the central bay of the prayer chamber. The same as Inscription No. (2) on Mont. No. XLIII (Tomb of Muhammad Shāh), pp. 31-32, but the epigraph having much peeled off, only from بسم الله الرحمن الرحيم up to الإخلاص and then after a short gap can now be seen.

(5) At the centre of the circular ceiling, in Nasḵ lettering آية الكرسي or Throne Verse preceded by بسم الله الرحمن الرحيم; vide Inscription No. (22) on Mont. No. XI (Sher Shāh’s mosque), p. 8, etc.

No. XLIX.

(A) **TOMB OF BASTI.**

(B) About 40 ft. to the south-east of the Mosque of Bastī (No. XLVIII).

(C) **vide** Mosque of Bastī (No. XLVIII).

(D) (1) The exterior of the tomb is ornamented with small red sandstone discs and those made of plaster bearing in embossed Nasḵ letters the words إِيَّا َرَحْبَ (O Giver) and الملك لله (Kingdom is for God).

(2) All along the four sides of the tomb above the dripstone, in a much mutilated condition.

Qurān, Pt. XXVI, Ch. 48 entitled الفتح (The Victory), Sec. 2, Verses 11-5, vide also Inscription No. (1) on Mont. No. XI (Sher Shāh’s mosque), p. 6, etc.

3 Cf. Inscription No. (11) on Mont. No. XI (Sher Shāh’s mosque).
ON THE PROTECTED MONUMENTS IN THE DELHI PROVINCE.

No. L.

(A) GATEWAY to the enclosure containing the Mosque, Tomb and Báoli of Bastí.

(B) On the west of the tomb of Bastí (No. XLIX).

(C) Vide note (C) on Mosque of Bastí.

(D) The exterior is uninscribed except on the west where the word ﷽ is to be found in a circular disc of red sandstone.

The interior possesses similar small discs with the word ﷽ inscribed on them. There are sixteen other discs made of plaster, four of which bear the 1st Muslim creed, two the phrase ﷻ (Praise be to Allâh), six the phrase ﷻ (Kingdom is for God), and the remaining four floral decorations only.

No. LI.

(A) MASJID UGAR SAIN.

(B) To south-west of Ugar Sain's Báoli.

(C) The only person of this name known to history was Râja Ugra Sena or Ugar Sain who reigned at Agra long before the time of Sikandar Shâh Lodi, while tradition avers that it was erected by one Akbar Hussain and the word Ugar Sain is a corrupted form of his name.

(D) The spandrels of the two arched entrances to the prayer chamber and those of the three mihrâbs in the west wall are ornamented with plastered discs containing the 1st Muslim creed.

No. LII.

(A) TOMB OF SAFDAR JANG.

(B) To south-west of Shâh Gumbad (No. XLVI) on the Delhi-Qutb road.

(C) The real name of Šafdar Jang was Mirzâ Muqîm Abu-l-Mansûr Khân. He was held in great esteem by Emperors Muhammad Shâh and Ahmad Shâh, and in the reign of the latter he became the prime minister. He died at Fyzabad in 1754 and his remains were brought to Delhi to be buried in the mausoleum erected by his son Nawwâb Shajâ’u-d-Daula at a cost of three lakhs of rupees.

(D) The only inscription traceable in the mausoleum is that on a slab of white marble built into the eastern wall over the entrance. It consists of the words ﷻ ﷻ at the beginning and two Persian verses recording the death of Šafdar Jang in 1167 A.H. (1753-4 A.D.).

No. LIII.

(A) TOMB OF NAJAF KHÂN.

(B) In village Bibipur, to east of the Šafdar Jang-Qutb road, about 50 ft. to south-east of Aliganj.

(C) Najaf Khân, entitled Zulfiqâru-d-Daula, was an Amîru-l-Umarâ in the reign of Jalâlu-d-Dîn Shâh ‘Alam II. He came of the royal Šafavî stock of Persia and his sister was married to Mirzâ Muḥsin, the elder brother of Šafdar Jang. He died in 1782 A.D.
(D) (1) On a marble slab over the grave of Najaf Khan there appears the phrase هراتي الذي لم يبقي and under it runs a Persian inscription in verse eulogizing Bakhshe-i-Mulk Najaf Khan and recording his death in 1196 A.H. (1782 A.D.).

(2) Over the grave of Najaf Khan’s daughter, Fatima, on the same platform, is a slab of white marble bearing the phrase ۰ هراتي لسرت and under it an historical inscription in Persian verse recording her demise in 1236 A.H. (1820-1 A.D.).

No. LIV.

(A) TOMB OF DARYÂ KHÂN.

(B) In village Ghasussarai, to south-west of Bare Khan and Chhota Khan’s Gumbads (Nos. LV and LVI, respectively).

(C) The tomb which is in a dilapidated condition contains in the centre of the chhatrī the uninscribed plastered grave of Daryâ Khan Lohani, the son of Mubarak Khan. He occupied high posts under the Lodi Kings and died in the reign of Ibrahim Lodi.

(D) All the inscriptions are in Nasîkh characters cut in plaster but they are considerably mutilated on account of the peeling off of plaster and the fragments in situ suggest that the following verses originally graced the tomb:

(1) Inside the broken domed chhatrī at the south-east corner.

Verses from two different chapters of the Qurân—

(a) Pt. III, Ch. 2 entitled البقره (The Cow), Sec. 34, Verses 255-6, vide Inscription No. (3) on Mont. No. XLVII (Tomb of Sikandar Lodi), p. 47, etc.

(b) The same as Inscription No. 21 (a) on Mont. No. XI (Sher Shâh’s mosque), p. 8, but only up to 

(2) Inside the broken domed chhatrī at the south-west corner.

Only a few attributes of God are in situ, viz.,

الملك القدوس السلم المنعم المهمض العزيز الجبار المتكرير... الإبراهيم المصري

vide Inscription No. (2) on Mont. No. XLIII (Tomb of Muhammad Shâh), pp. 31-32, etc.

(3) Inside the broken domed chhatrī at the north-west corner.

Probably the same as Inscription No. 117 (a) on Mont. No. XLV (Barâ Gumbad mosque), p. 45, but only the words لها ما كسبت وعليها ماكتسبت are in situ.

(4) Inside the broken domed chhatrī at the north-east corner.

A few attributes of God. It is perhaps similar to Inscription No. (2) above but بسم الله الرحمن الرحيم at the beginning of the inscription is also in situ. Cf. also Inscription No. (2) on Mont. No. XLIII (Tomb of Muhammad Shâh), pp. 31-32.

No. LV.

(A) BARE KHÂN-KÂ-GUMBAD.

(B) In village Mubarakpur Kotia to west of Chhota Khan-kâ-Gumbad (No. LVI) and to north-west of Mubarak Shâh’s tomb (No. LVIII).

1 Vide Inscriptions Nos. (5) and (17) on Monta. Nos. XXXIV and XXXV (The Chaumasath Khambâ and Tomb of Atgah Khan) respectively, pp. 22 and 25.

2 Mubarâk Khan Lohânî is said to have been buried in the tomb locally known as Kâlo Khân-kâ-Gumbad (No. LVII).
(C) Nothing is definitely known so far about its history but in style it is decidedly a Lodi monument.

(D) The tomb contains 5 graves all of which are uninscribed. The arches, unlike those in the Chhôte Khán-kā-Gumbad, bear no texts but their spandrels are embellished with discs some of which bear only floral decorations exquisitely cut in plaster while others bear inscriptions in Naskh letters. Starting from the lower arch on the south of the western mihrāb the epigraphs are as follows:

(1) On the spandrels of the lower arch No. (i).

1st Muslim creed with the phrase الملك لله (Kingdom is for God) in the centre.

The lower arches Nos. (2), (3) and (4) bear no inscribed discs.

(2) On the spandrels of the lower arch No. (5)—Disc No. (1). Qurān, Pt. XXVII, Ch. 61 entitled الرسول (The Ranka), Sec. 2, Verse 13, but only from بشر الموتى to نصر الله.

(3) In the centre of the above disc No. (i).

Qurān, Pt. XIII, Ch. 12 entitled يوشع (Joseph), Sec. 8, Verse 64, but only from نصر الله خير up to وقفر.

(4) On the spandrels of the lower arch No. (5)—Disc No. (ii). Verses from two different chapters of the Qurān—

(a) جزى الدين عند الله السالم Vide also Inscription No. 21 (a) on Mont. No. XI (Sher Shah’s mosque), p. 8.

(b) Pt. I, Ch. 2 entitled البقرة (The Cow), Sec. 4, Verse 38, but only from ناما يا تبتكم. This inscription is fragmentary.

(5) On the spandrels of the lower arches Nos. (6) and (7) are large discs made of plaster inscribed with the words سمع الله يا أو. السالم

(6) On the spandrels of the lower arch No. (8).

The same as Inscription No. (1) above.

(7) On the spandrels of the upper arch on the west are circular discs made of plaster bearing the 2nd Muslim creed and containing the words ﷺ يا the in the centre.

(8) At the centre of the intrados of the dome.

Qurān, Pt. III, Ch. 2 entitled البقرة (The Cow), Sec. 34, Verses 255-6. Cf. also Inscription No. (3) on Mont. No. XLVII (Tomb of Sikandar Lodi), p. 47, etc.

No. LVI.

(A) CHHÔTE KHĀN-KĀ-GUMBAD.

(B) In village Mubarakpur Kotla, to east of Bare Khān-kā-Gumbad (No. LV).

(C) Vide note (C) on Bare Khān-kā-Gumbad (No. LV).

(D) (1) There are circular discs inscribed with the words يا نتابع Ya نتب مح and (O Opener) but in some places the 1st Muslim creed or the phrase سالم سبحان لله is also to be found in Naskh letters in incised plaster.

(2) Round the eastern arch, in Naskh letters cut in plaster, is a mutilated Quranic inscription the fragmentary verses of which belong to the 62nd chapter
entitled (The Congregation), vide also Inscription No. (3) on Mont. No. XXX (Tomb of ‘Isā Khān), p. 9, etc.

(3) The inscription on the southern arch is also considerably damaged but its fragments show that verses 255-57 of Chapter 2 entitled البقرة (The Cow) preceded by بسم الله الرحمن الرحيم once embellished the building, vide also Inscription No. (3) on Mont. No. XLII (Tomb of Muḥammad Shāh), p. 32, etc.

(4) On the western arch.

The same as Inscription No. (3) above.

(5) Under the Inscription No. (4) above is the 97th Chapter of the Qurān entitled البدر (The Majesty) which has been noticed under Inscription No. 7 (C) on Mont. No. XXXV (Tomb of Atgah Khān), p. 24, whereas at the end of it appears the 1st Muslim creed.

(6) On the northern arch, in embossed Naskh letters cut in plaster as usual.

Verses from two different chapters of the Qurān—

(a) The same as Inscription No. (24) on Mont. No. XI (Sher Shāh’s mosque), p. 8, but preceded by بسم الله الرحمن الرحيم.

(b) The same as Inscription No. (118) on Mont. No. XLV (Barā Gumbad mosque), p. 45, but only from رَحْمَةَ اللَّهِ الَّتِي نَفْرَأ, up to على الله يبديز.

(7) Below the Inscription No. (6) above.

Qurān, Pt. XXIX, Ch. 67 entitled الملك (The Kingdom), Sec. 2, Verses 26-27, vide also Inscriptions Nos. 5 (a) and 7 (a) on Mont. No. XXXV (Tomb of Atgah Khān), pp. 23-24.

(8) Again, under the above Inscription No. (7) is a mutilated Quranic text the fragments of which belong to the 25th verse of the 3rd Chapter entitled آل عمران (The family of Amran), vide also Inscription No. (7) on Mont. No. XI (Sher Shāh’s mosque), p. 6, etc.

Inside the tomb there are several arched recesses: the lower ones, 8 in number, have their spandrels ornamented with circular discs made of plaster bearing the 1st Muslim creed and the phrase سبحان الله (Praise be to Allāh).

Starting from the arched recess on the left of the western mīḥrāb the following inscriptions in Naskh characters incised in plaster are to be seen in a mutilated condition—

(9) Lower arch No. (1).

Qurān, Pt. XXX, Ch. 93 entitled الضحى (The Dawn), Verses 1-8 preceded by بسم الله الرحمن الرحيم.

(10) (a) Under the Inscription No. (9) above.

The 1st Muslim creed with بسم الله الرحمن الرحيم at the beginning and سبحان الله at the end.

(b) In circular discs decorating the spandrels of the lower arch No. (1) is the 1st Muslim creed.

(11) Lower arch No. (2).

Fragmentary verses belonging to Chapter 94 entitled نصرة (The Expansion), vide also Inscription No. (127) on Mont. No. XLV (Barā Gumbad mosque), p. 46.
(12) Under the above Inscription No. (11) appears the same epigraph as has been noticed above under Inscription No. 10 (a).

(13-14) Lower arches Nos. (3) and (4).

Fragmentary. Ch. 98 entitled البينة (The Clear Evidence), Verses 1-7, but only up to عملنا الصلاحت.

(15) Lower arch No. (5).

Fragments of two separate chapters of the Qur'an—

(a) Pt. XXX, Ch. 105 entitled الفيل (The Elephant), vide also Inscription No. (25) on Mont. No. XI (Sher Shāh’s mosque), p. 8.

(b) Pt. XXX, Ch. 108 entitled الكوثر (Abundant Good), Verses 1-3.

(16) Lower arch No. (6).

Qur'an, Pt. XXX, Ch. 112 entitled الخلاص (The Unity), Verses 1-4 preceded by بسم الله الرحمن الرحيم, vide also Inscription No. (13) on Mont. No. XI (Sher Shāh’s mosque), p. 7, etc.

(17) Under the above Inscription No. (16).

Qur'an, Pt. XXX, Ch. 106 entitled القوارش (The Quraish), Verses 1-4.

(18) Lower arch No. (7).

The same as Inscription No. 93 (b) on Mont. No. XLV (Bārā Gumbad mosque), p. 42, but also the word ر أتبعنا of the next verse 55 of the same chapter is in situ.

(19) (a) Under the Inscription No. (18) above.

Qur'an, Pt. XXVIII, Ch. 65 entitled الطلاق (The Divorce), Sec. 1, Verse 3,* but only from جعل الله كل ما يكمل.

(b) In a circular disc decorating the spandrels of the lower arch No. (7) the phrase سبعللها is inscribed.

(20) (a) Lower Arch No. (8).

Qur'an, Pt. XX, Ch. 28 entitled القصص (The Narrative), Sec. 9, Verses 84-8, but only up to ل هي is in situ. Cf. also Inscription No. (4) on Mont. No. XLIV (Bārā Gumbad), pp. 32-33, etc.

(b) The spandrels are embellished with circular discs inscribed with the 1st Muslim creed.

Besides, there are 8 upper arches, four on the north, south, east and west sides and the rest at the four corners. All of them bear inscriptions in Naskh letters cut in plaster which run as follows:—

(21) On the northern arch.

Qur'an, Pt. XXVII, Ch. 55 entitled الرحمن الرحيم (The Merciful), Verses 1-17, but only up to رب المشرقي, vide Inscription No. (65) on Mont. No. XLV (Bārā Gumbad mosque), pp. 39-40. For a continuation of this inscription, see Inscription No. (33) on corner arch No. (4) infra.

(22) On the western arch, in Naskh characters cut in plaster.

Qur'an, Pt. XXVI, Ch. 48 entitled الفتح (The Victory) Sec. 4, Verses 27-8, preceded by بسم الله الرحمن الرحيم.

* It is interesting to note that the inscription consists of only the last portion of the verse befitting the nature of the monument it now decorates, while the preceding verses dealing with the Law of Divorce seem to have been purposely left out as being inappropriate.
(23) Under the Inscription No. (22) above and also above the red sandstone mihrāb in embossed Naskh letters.

The last verse of Chapter 48 entitled الفتح (The Victory) already noticed under Inscription No. (116) on Mont. No. XLIV (Bara Gumbad mosque), p. 45 but without بسم الله الرحمن الرحيم.

(24) (a) Round the western arch; in Naskh lettering.

Qurān, Pt. VII, Ch. 6 entitled العرش (The Throne), Sec. 10, Verses 84-90, preceded by بسم الله الرحمن الرحيم, vide also Inscription No. (1) on Mont. No. XLIV (Bara Gumbad), p. 32, etc.

(b) The spandrels of the western arch are ornamented with large circular medallions made of plaster bearing the 1st Muslim creed.

(25) On the southern arch, in Naskh characters.

The same as Inscription No. (19) on Mont. No. XI (Sher Shāh’s mosque), p. 8, but only up to عَمَّمَ صَلَاةُ رَبِّنَا.

(26) (a) Under the Inscription No. (25) above.

Qurān, Pt. XXII, Ch. 35 entitled ناطر (The Originator), Sec. 4, Verses 34-6.

(b) On the spandrels of the southern arch.

The same as Inscription No. 24 (b) above.

(27) On the eastern arch.

Verses from two separate chapters of the Qurān with يا غفرني (O Forgiver) at the end—

(a) Pt. XI, Ch. 9 entitled الامنتيجة (The Immunity), Sec. 16, Verses 128-9.

(b) Pt. XVIII, Ch. 23 entitled المعذنين (The Believers), Sec. 6, Verse 118.

(28) (a) Under the Inscription No. (27) above.

Qurān, Pt. XXI, Ch. 30 entitled الروم (The Romans), Sec. 2, Verses 17-9.

(b) On the spandrels of the eastern arch.

The same as Inscription No. 24 (b) above.

Beginning from the arch on the left of the western mihrāb, the corner arches are inscribed as follows:

29 (a) On the corner arch No. (1), in Naskh characters in incised plaster. The same as Inscription No. 117 (a) on Mont. No. XLV (Bara Gumbad mosque), p. 45.

(b) On the spandrels of the corner arch No. (1) above.

The same as Inscription No. 24 (b) above.

(30) On the corner arch No. (2).

The same as Inscription No. (89) on Mont. No. XLV (Bara Gumbad mosque), p. 41, but only up to رَوْقُكم وَلَدَى خَلْقِنَا نَفْسَكُم بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ at the beginning.

(31) (a) Under the Inscription No. (30) above.

Continued from Inscription No. (30), i.e., from كَمْ نُفِيهَا نُوْاَهُنَّ دَايِرَةً، vide also Inscription No. (92) on Mont. No. XLV (Bara Gumbad mosque), p. 41.

(b) On the spandrels of the corner arch No. (2).

The same as Inscription No. 24 (b) above.

(32) (a) On the corner arch No. (3).
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Qurān, Pt. IV, Ch. 3 entitled Ṣalāḥ al-‘Ala’ (The Family of Amran), Sec. 15, Verses 143-5.

(b) On the spandrels of the corner arch No. (3).

The same as Inscription No. 24 (b) above.

(33) On the corner arch No. (4).

Continued from Inscription No. (21) supra, i.e., from رب المغريب up to أن استعملوا أن تغذروا in verse 33.

(34) The spandrels of the corner arch No. (4) are ornamented with large circular discs inscribed with the 2nd Muslim creed in Naskh letters.

The small arched recesses above the inscribed arches also bear Qur'anic texts in Naskh characters incised in plaster but they are mostly damaged and only fragments of the following verses are readable here and there:—

(35) Pt. XVII, Ch. 21 entitled یامین (The Prophets), Sec. 6, Verses 87-89 but only from خير الراذئین up to ۹۳۷۴۷۴ لَا إِنَّهُ مَسَّتْ سَبِيلَلَه. Cf. also Inscriptions Nos. 24 (c) and (34) on Mont. No. XLV (Bara Gumbad mosque), pp. 36 and 41.

(36) The same as Inscription No. (43) on Mont. No. XLV (Bara Gumbad mosque), p. 38, but only from الله يفاعلوني على الله زينا رزكم.

(37) The same as Inscription No. (47) on Mont. No. XLV (Bara Gumbad mosque), p. 38.

(38) The same as Inscription No. (27) on Mont. No. XLV (Bara Gumbad mosque), p. 37.

(39) The same as Inscription No. (49) on Mont. No. XLV (Bara Gumbad mosque), p. 38.

(40) The same as Inscription No. (53) on Mont. No. XLV (Bara Gumbad mosque), p. 39, but from للبيت نرين بطنه up to ران برنس.

(41) The same as Inscription No. (58) on Mont. No. XLV (Bara Gumbad mosque), p. 39.

(42) The spandrels of the small arched recesses are ornamented with small circular discs made of plaster bearing the words الملك لله (Kingdom is for God) or حسبى الله و/photo/15c3e7.png или (God is enough for me) and سبحانه الله (Praise be to God) also decorate some of the discs.

(43) Above the arched recesses, in Naskh characters cut in plaster.

The same as Inscription No. (2) on Mont. No. XLIII (Tomb of Muḥammad Shāh), pp. 31-32, but from ﷺبسم الله الرحمن الرحيم هو والله الذي لا إله إلا هو أعزب رتبة الشهادة up to مبلى الله على خير شمله محمد رضو إممعين instead of الذي ليس كمثله شى رحمه السلام على العالم الم

(44) The intrados of the dome is ornamented with circular medallions made of plaster containing floral decorations, but two of them are inscribed with the 1st Muslim creed. Its central portion is painted in gold and colours and contains verses 255-6 of Chapter 2 entitled البقرة (The Cow), vide Inscription No. (5) on Mont. No. XXXVIII (Tomb of Ḥazrat Nizāmu-d-Din Auliya), p. 28.
No. LVII.

(A) KÁLE KHÁN-KÁ-GUMBAD.

(B) In village Mubarakpur Kotla, about 1,100 ft. south of the tomb locally known as Barán Khán-ká-Gumbad (No. LV).

(C) The tomb is believed to contain the remains of Mubáarak Khán Loháni, a noble of Bahlool Lodi.

(D) (1) The exterior is ornamented with circular medallions bearing the 1st Muslim creed or the phrases يسوع المسيح الرحم حسن لله عليه وسلم and with large medallions most of which bear the 1st Muslim creed with the word الله in the centre. On the spandrels of the southern arch there are two large discs bearing the following epigraph:

فَقَدْ أَنْتَيْنَى عَلَى اللَّهِ عَلَى اللَّهِ وَسَلَّمَ قَالَ اللَّهُ اِنَّ اللَّهَ يُسَانِعُ الصَّالِحِينَ

Translation.

"The Prophet, may Alláh bless and assail him, said, 'There is no god but Alláh, verily I am the Prophet of Alláh'."

(3) On the arch of the western mihráb.

The 2nd Muslim creed proceeded by يسوع المسيح الرحم حسن لله عليه وسلم. Below it is يسوع المسيح الرحم حسن لله عليه السلام (There is no strength nor power except in Alláh, the High, the Great).

(4) On a red sandstone slab fixed over the western mihráb is a Persian inscription in prose recording the erection of the tomb of Mubáarak Khán, son of Masmad-i-Áli A'zám Humáyún Khán Muhammed, son of Malik.............., in 886 A.H. (1481 A.D.).

(5) At the centre of the intrados of the dome, in embossed Naskh characters cut in plaster.

Qurán, Pt. III, Ch. 2 entitled البقرة (The Cow), Sec. 34. Verses 255-6, vide also Inscription No. (5) on Mont. No. XXXVIII (Tomb of Hazrat Nizám-ud-Din Auliyyá), p. 28.

No. LVIII.

(A) TOMB OF MUBÁRAK SHÁH.

(B) In the heart of the village Mubarakpur Kotla.

(C) The tomb, built probably in 1434 A.D., contains the remains of Sul táan Mubáarak Sháh (1421-34 A.D.), son of Khízr Khán, the 2nd King of the Saiyíd dynasty, and the other six marble graves in the tomb chamber may be assigned to the members of the royal family. The King is known for the erection of a new city named after him as Mubarakabad of which no trace is now left. It was in Mubarakabad that he was treacherously assassinated by his nobles in 1434 A.D.

(D) (1) There is no inscription on the exterior but the verandah round the tomb chamber is ornamented with circular medallions of lime plaster inscribed with the following religious quotations in Naskh characters.
(a) On the north.
Four medallions bearing يا فتلاح (O Opener).
(b) On the north-west.
Four medallions inscribed with يا سائر العروب (O Veiler of faults*).
(c) On the west.
Four medallions inscribed with سبحان الله.
(d) On the south-west.
Two medallions bearing سبحان الله علما عظما كثيرا (Glory be to Allāh with His abundant praise), and the remaining two الملك Allah.
(e) On the south-west.
The same as No. 1 (b) above.
(f) On the east.
Four discs bearing a Persian inscription, much mutilated and covered with smoke, containing the name of Mubārak Shāh, son of Khīzr Khān.

(2) Inside the tomb there are seven marble graves, one of Sultān Mubārak Shāh in front of the southern entrance and the remaining six probably of the members of the royal family. All, but the one of a child, bear the 1st Muslim creed and اّ لله carved in relief.

(3) Next to the grave of Mubārak Shāh is the one of a female inscribed with the 17th verse of chapter 3 of the Qurān already noticed under Inscription No. 21 (a) on Mont. No. XI (Sher Shāh’s mosque), p. 8, etc.

The spandrels of the lower arches are embellished with large circular medallions bearing floral decorations or religious quotations in Naskh characters in incised plaster. Starting from the arch on the left of the western mihrāb the following inscriptions are to be seen:—

(4) On the spandrels of the lower arch No. (1).
يا سامع الادعاء يفاتر السما
Translation.
“O Hearer of prayer, O Creator of the heaven, O Everlasting, O Most Municent.”

Under the above verse in two small discs made of plaster are the words يا فتلاح (O Opener) while on the spandrels of the lower arch No. (2) the discs contain only floral decorations incised in plaster.

(5) On the spandrels of the lower arch No. (3).
Qurān, Pt. XVII, Ch. 21 entitled الأنجيلا (The Prophets), Sec. 6, Verses 87-8, but only from إِنَّكَ لَجَعَلْتَ الصَّيْحَةَ نُقْصٌ لِّلْمُؤْمِنِينَ, vide Inscriptions Nos. 24 (c) and (84) on Mont. No. XLV (Barā Gumbad mosque), p. 41, etc.

On the spandrels of the lower arch No. (4) there were originally two decorative circular medallions, one of which is broken and fragmentary whereas the inscription on the other, particularly along its circular border, is also much damaged. Inside this medallion, there is a square which is further divided into

* It is a divine attribute which consists in hiding the faults of the sinners by forgiving or conniving at their shortcomings.
† It is an extract from the Ode of ‘Ali bin Abī Tālib, vide Majārīā-l-Adā‘, Pt. III, p. 7 (Beirut edition, 1913).
four smaller squares each containing an inscription while on the four sides of it are inscribed the names of the four Imāmis, viz., Shāfa‘i, Mālik, A‘zam and Ahmad Ḥambal.

The inscription runs as follows:

(6) Along the circular border of the medallion.

ّبسم الله الرحمن الرحيم لقسم

Translation.

“In the name of Allah, the Merciful, the Compassionate. The Beneficent

(7) Outside the four sides of the central square.

إِنِالله شَالِعُ رَحْمَةٌ علَيْه مَالِكُ رَحْمَةِ الله علیه إِمَامُ إِمَام رَحْمَةَ الله علیه إِمَامُ إِمَام رَحْمَةَ الله علیه إِمَامُ إِمَام رَحْمَةَ الله علیه

Translation.

“Imām Shāfa‘i, may the mercy of Allah be on him. Imām Mālik, may the mercy of Allah be on him. Imām-i-A‘zam (The great Imām), may the mercy of Allah be on him. Imām Ahmad Ḥambal, may the mercy of Allah be on him.”

(8) Inside the smaller square No. (1).

Translation.

“There is no god but Allah, the Ever-living, the Self-subsisting.”

(9) Inside the smaller square No. (2) on the right of square No. (1).

Verse (9) is: "لَا إِلَه إِلَّا اللَّهَ الَّذِي يَعْلَمُ كُلَّ شَيْءٍ (3)"

Translation.

“There is no god but Allah, the High...

(10) Inside the smaller square No. (3).

Translation.

“There is no god but Allah.”

(11) Inside the smaller square No. (4).

The 1st Muslim creed.

The spandrels of the 5th lower arch are embellished with two circular discs bearing different inscriptions which run as follows:

(12) On the circular disc No. (i).

Translation.

“O Guide to the way (of salvation), O Inspirer of the righteous (7), O Giver of life to the cities, O Sustainer of the slaves”.

(13) On the circular disc No. (ii).

Translation.

* It is an extract from the Ode of Ḥarrat ‘Ali bin Abī Tālib, vide Majānīn-L-Adab, Pt. III, p. 7 (Beirut edition, 1913).

† Vide footnote marked * above.
"O Knower of everything invisible, O Veiler of faults, O Forgiver of sins, O Remover of sorrows."

The small discs underneath contain the words يَا عَلَيْهِ الْغَيْب (O Omniscient).

(14) On the spandrels of the lower arch No. (6).
The 3rd Muslim creed, vide Inscription No. (109) on Mont. No. XLV (Bara Gumbad mosque), p. 44.

(15) On the spandrels of the lower arch No. (7).
The 2nd Muslim creed, vide Inscriptions Nos. (4) and 108 (a) on Mont. No. XLV (Bara Gumbad mosque), pp. 34 and 44.

(16) On the spandrels of the lower arch No. (8).
The 1st Muslim creed and the words يَسَارُ العَيْب.

(17) Above the western mihrab.

Under the words أَلْلَهُ A repeated twice appears the same text as has been noticed under Inscription No. 21 (a) on Mont. No. XI (Sher Shah’s mosque), p. 8, etc.

(18) On the arch of the mihrab.
The same as Inscription No. (22) on Mont. No. XI (Sher Shah’s mosque), p. 8, but only up to يَخْلُق. Below it appears the 2nd Muslim creed.

(19) Inside the mihrab is a large disc bearing the words الملك الله in Tughra characters and a little below it the 1st Muslim creed.

(20) On the band of the dome above the small arched recesses (inside), in Naskh letters.

A much broken inscription containing the attributes of God up to بِسْمِ اللهِ الْرَّحْمَٰنِ الْرَّحِيمِ preceded by مَنْ أَمَرَهُ اللهُ النَّبِيُّ ﷺ. Cf. Inscription No. (2) on Mont. No. XLIII (Tomb of Muhammad Shah), pp. 31-32, etc.

(21) The spandrels of the small arched recesses are ornamented with thirty-two small plastered medallions bearing one or the other of the following words:—يا خالق السماوات و الأرض, يا ولّي, جوامع الله, مساجد الله, الملك لله, الله, and the 1st Muslim creed.

(22) At the centre of the intrados of the dome, in Naskh characters in incised plaster.

Qur’an, Pt. III, Ch. 2 entitled البقرة (The Cow), Sec. 34, Verses 255-6, but only up to بِسْمِ اللهِ الْرَّحْمَٰنِ الْرَّحِيمِ, and preceded by لَا إِلَهَ إِلَى الْحَدِيثِ.

No. LIX.

(A) MASJID MUBARAKPUR KOTLA.

(B) Near the tomb of Mubarak Shah (No. LVIII) to south of its western gate.

(C) Being situated within the enclosure of the dome, the mosque seems to have been erected about the same time to serve as a usual adjunct to it.

(D) The spandrels of the five arched openings leading into the prayer chamber are decorated with circular discs made of lime plaster bearing the 1st Muslim creed in Naskh letters.
No. LX.

(A) **BHÜRE KHÂN-KA-GUMBAD** also known as **GHSIWALA GUMBAD**.

(B) In village Mubarakpur Kotla, to north-east of Kâle Khân-kâ-Gumbad (No. LVII).

(C) The tomb has no historical epigraph, but on stylistic grounds it may be assigned to the Lodî period.

(D) (1) The exterior is plain but the interior is embellished with circular medallions inscribed with the 1st Muslim creed and the phrase **الخلاص (The Unity)** preceded by بسم الله الحمدى الربحيم.

(2) The intrados of the dome possesses 8 plastered discs, four of which contain the 1st Muslim creed and the rest بسم الله الملك الربحيم in Naskh letters.

(3) Above the small arched recesses, in Naskh characters.

**Qurān**, Pt. III, Ch. 2 entitled الدَّرْنَاء (The Cow), Sec. 34, Verses 255-7, preceded by بسم الله الرحمن الرحيم. Cf. also Inscription No. (3) on Mont. No. XLIII (Tomb of Muḥammad Shâh), p. 32, etc.

No. LXI.

(A) **DHAURĀ GUMBAD**.

(B) In village Zamarrudpur.

(C) It is evidently a monument of the Paṭhān period but nothing is so far known about the person who lies buried there. It is now used for residential purposes.

(D) There is no inscriptive decoration on the outside, but inside the tomb chamber there are two circular medallions made of lime plaster bearing the words الله يا only.

No. LXII.

(A) **KALĀ GUMBAD**.

(B) In village Zamarrudpur, near the Dhaurā Gumbad (No. LXI).

(C) Vide note (C) on Dhaurā Gumbad (No. LXI). In the tomb chamber there is no trace of the grave.

(D) At the centre of the intrados of the dome, in Naskh characters cut in plaster.

The same as Inscription No. (5) on Mont. No. XXXVII (Tomb of Ḥaẓrat Nizâmu-d-Dîn Auliya), p. 28, but only up to تدѣین الرشد من الغی. The inscription is much defaced and covered with smoke.

No. LXIII.

(A) **MOTH-KI-MASJID**.

(B) In the centre of village Moṭh-ki-Masjid.

(C) The mosque belongs to the reign of Sultān Sikandar Shâh Lodî who is said to have picked up a grain of moth lying in the Jami' Masjid and given it to
his wise minister, Miyan Bhūrā. The latter sowed it in his orchard and the grains it yielded were multiplied by sowing them year after year till their produce carried a large sum which the sagacious minister spent on the construction of so elegant a mosque commemorative of the grant of a grain of moth.

(D) (1) Originally white marble slabs bearing Qur'anic quotations in embossed Naskh characters decorated the exterior of the central entrance. Most of them have now disappeared and only a few which seem to have been subsequently reset are to be found on the north and south sides of the gateway. But they have been so much intermixed that it is not possible to make anything out of them. The following fragmentary verses are, however, traceable:

(a) Qurān, Pt. XXIX, Ch. 73 entitled المَلَس (The Wrapped Up), Sec. 1, Verse 16, but only up to مَلَس.

(b) Qurān, Pt. XXVI, Ch. 50 entitled ﺕكْفَم (Qāf), Sec. 1, a portion of Verse 22, i.e., from ﺕكْفَم حَدِيد (Qāf), Sec. 2, a portion of Verse 22, i.e., from ﺕكْفَم حَدِيد.

(2) The Kanguras on the western façade are ornamented with circular discs of lime plaster, some of which bear floral decorations while the others are inscribed with ﷽ or ﷼.

(3) The prayer chamber is divided into five bays of which those at the two extreme ends bear no inscriptional decoration. The 2nd bay, or the compartment on the south of the central one, possesses two plastered medallions on the spandrels of the western arch inscribed with the 1st Muslim creed in Kūfic letters, whereas the inner mihrāb bears ﷽ and ﷽.

(4) On the arch of the principal mihrāb in the central bay, in embossed Naskh characters.

The same as Inscription No. (10) on Mont. No. XI (Sher Shāh’s mosque), p. 6, but only up to ﷼ ﷼ ﷼ ﷼.

(5) Inside the principal mihrāb, in embossed Naskh letters.

Three different texts—

(a) The 1st Muslim creed preceded by ﷼ ﷼ ﷼ ﷼.

(b) & (c) The 112th chapter of the Qurān entitled ﷼ ﷼ ﷼ (The Unity) and the 113th chapter entitled ﷼ ﷼ ﷼ (The Dawn), but without ﷼ ﷼ ﷼ at the beginning. Cf. also Inscriptions Nos. (13) and (11) on Mont. No. XI (Sher Shāh’s mosque), p. 7, respectively.

(6) In the small niche above the mihrāb, in embossed Naskh characters.

The 2nd Muslim creed, but without ﷼ ﷼ ﷼, vide Inscription No. 4 (a) on Mont. No. XLV (Bara Gumbad mosque), p. 34.

(7) On the arched niche above the principal mihrāb, in Naskh letters.

Qurān, Pt. XXVII, Ch. 55 entitled ﷼ ﷼ (The Merciful), Sec. 2, Verses 26-30, preceded by ﷼ ﷼ ﷼, vide Inscription No. (2) on Mont. No. XXIV (Humāyūn’s tomb), p. 16.

(8) At the centre of the intrados of the dome in Naskh characters cut in plaster.
No. LXIV.

(A) NILI MASJID (Blue Mosque).
(B) In village Khairara, to east of the Delhi-Qutb road.
(C) It was built in 911 A. H. (1505 A.D.) in the reign of Sikandar Lodī by Kasumbhul, the nurse of Fath Khān, son of Masnad-i-ʿAli Khawās Khān.
(D) (1) On the eastern façade above the Chhajja is a one-lined inscription, (15 ft. × 4 inches) at a height of about 14 ft. from the floor of the mosque in Naskh characters incised in plaster. It is damaged on account of the peeling off of plaster and consists of eight different texts detailed below:—
   (a) The 2nd Muslim creed preceded by بسم الله الرحمن الرحيم.
   (b) The same as Inscription No. (8) on Mont. No. XI (Sher Shāh’s mosque), p. 6.
   (c) Three traditions of the Prophet, viz.—

   تال النبى صلى الله عليه وسلم الدعاء جيفة رطاليا كالاب

   *Translation.*

   “The Prophet, may God bless and assoil him, said, ‘The world is a carrion and its lovers are dogs.’”*

   تال صلى الله عليه وسلم الدعاء جيفة رطاليا كالاب

   *Translation.*

   “(The Prophet,) peace be on him, said, ‘If you see that the man pledges himself to the mosque, testify in his favour.’”

   .........

   *Translation.*

   “The Prophet, may God bless and assoil him, said, ‘Beware.................’

   *d* Qurān, Pt. IV, Ch. 3 entitled آل عمران (The Family of Amran), Sec. 15, Verses 143-7. Cf. also Inscription No. 32 (a) on Mont. No. LVI (Chhote Khān-kā-Gumbad), pp. 54-55.

   *e* Ch. 112 of the Qurān entitled إلَّا خلاص (The Unity), preceded by بسم الله الرحمن الرحيم, vide Inscription No. (13) on Mont. No. XI (Sher Shāh’s mosque), p. 7.

   *f* The 1st Muslim creed.

(2) On the central arched entrance to the prayer chamber there are two Persian verses in Naskh characters cut in plaster. They have not been correctly inscribed probably on account of the ignorance of the scribe and being also

* Those who seek worldly pleasures are considered no better than dogs.
partly damaged the 2nd verse has become practically meaningless. The inscription runs as follows:

\[ \text{بسم الله الهمام الرحمم} \]
\[ \text{هريق نفس كه مي رود ادعم كور يسبي} \]
\[ \text{حسبي الله حسبى الله} \]
\[ \text{كلاكرا} \]
\[ \text{بد سلخ كلاك خرنان ما كك أننجاع كه} \]
\[ \text{سبعلى الله بحمد} \]

Translation.

"In the name of Allâh, the Merciful, the Compassionate. (1) Every single breath of life that passes out is a pearl, the price of which is the output (lit. tribute) of both the worlds. Allâh is enough for me. Allâh is enough for me.

(2) It was a (precious) stone that (by its going out) rendered our treasure such that if thou goest into it thou shalt put thy empty hand on the dust. Glory be to Allâh with abundant praise.

(3) A slab of white marble let into the façade above the central archway bears an historical epigraph written by Kamâl Ahmâd Khan in Arabic and Persian prose assigning the erection of the mosque to Kasumbil, the nurse of Khânzâdah Miyân Fath Khan, son of Masnad-i-Áli Khwâs Khân, on the 2nd of Rabî’ I, 911 A.H. (3rd August 1505 A.D.) in the reign of Sultan Sikandar Lodi.

(4) On the spandrels of the archways leading into the prayer chamber, in circular medallions, are the 1st Muslim creed, or the phrases يَا وَرَبِّي, يَا نَطَحِي, or سَبَعَلِيَّ السَّمُوَّاتِ, حَسَبُيَّ اللَّهَ, حَسَبُيَّ اللَّهَ, which decorate the kunguras of the façade.

(5) The prayer chamber also is ornamented with circular medallions made of plaster similar to those noticed above each bearing one of the following words or phrases:

- اللَّهُ, حَسَبُيَّ اللَّهَ, حَسَبُيَّ اللَّهَ, اللَّهُ, and the 1st Muslim creed.

The central mihrâb bears faint traces of a Quranic inscription too much damaged to allow of a correct decipherment.

No. LXV.

(A) IDGAH.

(B) In village Kharera, on the south-east of the Nilî Masjid (No. LXIV), to east of the Delhi-Qutb road.

(C) The mosque was built in 1405 by Iqâbâl Khân, better known as Mallû, who after the invasion of Timûr repopulated the city of Delhi. He was so influential that he virtually ruled the country in the reign of Emperor Mahmûd Shâh, the last King of the Tughaq dynasty.

(D) The only inscription it bears is on a slab of stone built into the south bastion towards the east, recording its erection on the 16th Shâbân, 807 A.H. (17th February, 1405 A.D.) by Iqâbâl Khân alias Mallû during his repopulation
of the city of Delhi after the desolating invasion of the Mughals under Timur. It is significant to note that the epigraph does not contain the name of the King but that Iqbal Khan formally calls himself “Sultani”, or a slave of the Sultan, who in reality was only a puppet in his hands.

No. LXVI.

(A) CITY WALL OF SIRI.

(B) Ruined portions of it are to be found in the villages of Shahpur Jat, Chiragh Dehli and Shaikhsaras.

(C) The wall was built by ‘Alau-d-Din Khalji about the year 703 A.H. (1303-4 A.D.) round his city, known as Siri, which was subsequently destroyed by Sher Shah Suri.

(D) On the kanguras of a bastion on the south there are large medallions inscribed with the words اللهم يأيوب or اللهم يأيوب or the 1st Muslim creed in embossed Naskh letters.

No. LXVII.

(A) MOSQUE OF MAKHDUM SAHIB.

(B) In village Shahpur Jat, to south-east of the Idgah at Kharera (No. LXV).

(C) It is known after the name of Makhdum Sahib, a saint, who lies buried on the north of the domed pavilion (No. LXVIII).

(D) (1) The spandrels of the arches are embellished with large circular discs containing the word الله in the middle, while the kanguras on the façade are ornamented by small circular medallions inscribed with the words اللهم يأيوب or اللهم يأيوب .

(2) The prayer chamber is decorated throughout with large circular medallions inscribed with اللهم يأيوب or اللهم يأيوب while the central compartment bears a much mutilated inscription in Naskh characters incised in plaster. It consists of the attributes of God up to البشيد الصبر . Cf. Inscription No. (2) on Mont. No. XLIII (Tomb of Muhammad Shah), pp. 31-32

(3) Under the Inscription No. (2) above are verses from two different chapters of the Qur’an.

(a) Ch. 67 entitled الملك (The Kingdom), Secs. 1-2, Verses 1-30, vide Inscriptions Nos. 1 (a), 3 (a), 5 (a) and 7 (a) on Mont. No. XXXV (Tomb of Atgah Khan), pp. 23 and 24.

(b) Ch. 37 entitled الصقحات (The Rangers), Verses 180-2, vide Inscription No. (3) on Mont. No. XXII (Nili Chhatri), p. 15.

(4) Above these inscriptions there are 8 small arched recesses decorated only with the phrase حسبنا الله in Naskh lettering.

(5) Immediately to east of the courtyard of the mosque is a plastered grave bearing a fragmentary quotation from the Quranic chapter 2 entitled البقرة (The Cow), Verse 136.

No. LXVIII.

(A) UNKNOWN TOMB or a Domed Pavilion.

(B) Immediately to east of the inscribed plastered grave noticed above.

(C) Nothing is definitely known of the tomb but there are reasons to call it a Pathan monument.
ON THE PROTECTED MONUMENTS IN THE DELHI PROVINCE.

(D) Inside the tomb there are traces of profuse epigraphical ornamentation in incised and coloured plaster which has almost entirely peeled off or faded, and only the following Persian verse in Naskh characters is partly readable.


c

Translation.

"What is the occasion of offering thanks for, or making complaints against, a mark of good or evil, because even the world which is (but) a carrion shall not last."

No. LXIX.

(A) MUHAMMADIWALI MASJID.

(B) In village Shahpur Jat, about 500 ft. to west of the village.

(C) History is silent in regard to the name of its founder or the date of its erection, but on stylistic grounds it may be supposed to date as far back as the Pathan period.

(D) The exterior is uninscribed but the prayer chamber is ornamented with several epigraphs, both Quranic and Traditional, some of which have been wrongly executed probably on account of the ignorance of the mason in charge of the work. The inscriptions are in Naskh characters in incised lime plaster which has peeled off in several places.

a. Central compartment.

(1) Over the principal mihrab is a circular medallion, painted red, containing the words يا محمد (O Muhammad) in Tughrā characters, while on the spandrels of the arched recess right above it there are circular discs inscribed with the word الله only in Naskh letters.

(2) On the upper arch of the principal mihrab.

The same as Inscription No. (3) on Mont. No. XLIII (Tomb of Muhammad Shāli), p. 32, but the last verse 257 is up to ارثكم بناء علهم only.

(3) On the northern arch.

Fragments of four different chapters of the Qurān—

(a) Ch. 112 entitled الخلاف (The Unity), Verses 1-4, preceded by بسم الله الرحمن الرحيم.

(b) Ch. 113 entitled الفجر (The Dawn), Verses 1-5, preceded by بسم الله الرحمن الرحيم.

(c) Ch. 114 entitled الناس (The Men), Verses 1-6, preceded by بسم الله الرحمن الرحيم.

(d) Ch. 1 entitled الفتح (The Opening), Verses 1-4.

(4) On the eastern arch, in a much damaged condition.

Fragments of verses from two different chapters of the Qurān—

(a) The same as Inscription No. 117 (a) on Mont. No. XLV (Bara Gumbad mosque), p. 45.

(b) The same as Inscription No. (4) on Mont. No. XXXVIII (Tomb of Haḍrat Nizāmu-d-Dīn Auliyā), p. 28, but only up to سئ لسلطان انصي.

(5) On the southern arch.

Verses from three different chapters of the Qurān—

(a) The same as Inscriptions Nos. (114-5) on Mont. No. XLV (Bara Gumbad mosque), p. 45, but only from بسم الرحمن سبليه up to $\text{...}$
(b) The same as Inscription No. 24 (a) on Mont. No. LVI (Chhoṭe Khān-kā-Gumbad), p. 54, but only up to 
لَيْ سَرَاطٍ مَسْتَقِيمٍ

(c) Fragments of verses 180-2 of Ch. 37 entitled اصْطِفَاءُ (The Rangers), vide Inscription No. (3) on Mont. No. XXII (Nīli Chhatrī), p. 15, etc.

(6) The bases of the pendentives in this compartment are also inscribed: the south-east and south-west pendentives bear the 1st Muslim creed in Kāfic characters while the one at the north-east corner contains the same creed in Nasīkh letters. The base of the pendentive at the north-west corner is inscribed with the following text:

* 
قال النبي صلى الله عليه وسلم الدنيا مزعة الخير

Translation.

"The Prophet, may God bless and assail him, said, 'This world is a field for (cultivation to be harvested in) the next world.'"

(7) On the drum of the dome above the arched recesses is the same inscription (consisting of the Divine attributes) as has been noticed under Inscription No. (2) on Mont. No. XLIII (Tomb of Muhammad Shāh), p. 7, but only from ايس كتمها شيء و هو السميع العليم بسم الله الرحمن الرحيم هو الله الذي لا إله إلا هو هو العليم الحكيم والشهيد

b. Northern compartment.

The spandrels of the arches on the north, south, east and west are ornamented by large circular medallions bearing the following inscriptions in Nasīkh characters cut in plaster.

(8) West arch. On the left hand medallion.

Qurān, Pt. XXVI, Ch. 48 entitled الفتوح (The Victory), Sec. 4, Verses 28-9 preceded by بسم الله الرحمن الرحيم. The last verse is only up to بينهم تراهم. Cf. Inscription No. (22) on Mont. No. LVI Chhoṭe Khān-kā-Gumbad), p. 53.

(9) West arch. On the right hand medallion.

The same as Inscription No. (19) on Mont. No. XI (Sher Shāh’s mosque), p. 8, but only from قبل أن تفغد كلما زى الرحمن الرحيم.

(10) North arch. On the left hand medallion.

Qurān, Pt. XXII, Ch. 33 entitled الإحزاب (The Allies), Sec. 7, Verses 56-7, but only up to بسم الله الرحمن الرحيم ان الذين يؤمنون بنصيب الله.

(11) In the middle of the medallion containing the Inscription No. (10) above.

قال النبي صلى الله عليه وسلم الدنيا جبيقة و طالبيا كلا

* It is a famous tradition of the Prophet which has now become proverbial. It has, however, been incorrectly executed for the inscription reads الدنيا زمرة في الاخر (Lit. This world is a crowd in the next world). It is ungrammatical, meaningless and nowhere to be found among the Prophet’s traditions. Such mistakes for which probably the ignorant masons in charge of the work are responsible are by no means uncommon, vide footnotes on Inscriptions Nos. 14 (a) and (18) infra, etc.
Translation.

"The Prophet, may Allāh bless and assoil him, said, 'The world is a carrion and its lovers are dogs,'" Cf. Inscription No. 1 (c) on Mont. No. LXIV (Nili Masjid at Khareja), p. 62.

(12) North arch. On the right hand medallion.

The same as Inscription No. (7) on Mont. No. XI (Şer Şāh's mosque), p. 6, but only up to تخرج العلم من المعبد.

(13) East arch. On the left hand medallion.

Qurān, Pt. II, Ch. 2 entitled النغمة (The Cow), Sec. 25, Verses 201-3, but only from بسم الله الرحمن الرحيم and with زادكم الله رينا أينا at the beginning.

14 (a) In the middle of the medallion containing the Inscription No. (13) above.

قال عليه الصلاة و السلام عليكم بحسى الخلق فانه من مفاتيح الزهر

Translation.

"(The Prophet,) may the (Divine) blessings and peace be on him, said, '(It is incumbent) on you (to write) a good hand because verily it is (one) of the cures for the stiffness in hand.'"

(15) East arch. On the right hand medallion.

The same as Inscription No. 108 (a) on Mont. No. XLV (Bārā Gumbad mosque), p. 44.

16 (a) In the middle of the medallion containing Inscription No. (15) above.

قال النبي صلى الله عليه وسلم الدنيا دار مس لا دار فيه

Translation.

"The Prophet, may Allāh bless and assoil him, said, 'The world is the home of one who has no home.'"

(17) South arch. On the right hand medallion.

The same as Inscription No. (16) on Mont. No. XI (Şer Şāh's mosque), p. 7, but only up to أصمي.

(18) South arch. On the left hand medallion.

بسم الله الرحمن الرحيم اللهم صل على محمد وعلى آل محمد وبارك وسلم علی جميع

الاعمال والمسلين والملتقبلين رحمة الله العcancellationToken

1 The inscription contains مفاتيح الزهر instead of مفاتيح الزهر. It is a spelling mistake. This tradition, however, is not traceable in the six recognized books of hadith, but I remember to have read it somewhere among the sayings of Harrat 'Ali bin Abī Taḫlīb, a son-in-law of the Prophet, and there, as far as I recollect, the words مفاتيح الزهر (means of livelihood) instead of مفاتيح الزهر are to be found.

2 It appears to be a saying rather than a tradition of the Prophet since it is not available in the authentic records of hadith.

3 The word صل has been wrongly inscribed as صل in the epigraph.

4 The word صل has been inscribed as صل which is obviously a mistake of spelling.

5 The epigraph is not a Qur'ānic verse but a درد or prayer for Divine blessings on the Prophet.
Translation.

"In the name of Allah, the Merciful, the Compassionate. O Allah, confer blessings on Muhammad and on the family of Muhammad and show (them) mercy and peace; and bless all Thy Prophets and messengers and the angels nearest (to Thee) and Thy pious servants."

(19) In the middle of the medallion bearing the Inscription No. (18) above.

قال عليه الصلاة وسلم المير يعز عند المعاملة

Translation.

"(The Prophet,) may the (Divine) blessings and peace be on him, said 'A man is known by his dealings'."

(20) On the spandrels of the lower arch on the east is a circular medallion bearing fragments of the 3rd Muslim creed inscribed in Naskh lettering. Cf. also Inscription No. (109) on Mont. No. XLV (Bara Gumbad mosque), p. 44.

(21) Southern compartment.

The spandrels of the arches in this compartment also are embellished with large circular medallions containing the following inscriptions in Naskh characters cut in plaster:—

(22) Upper arch on the west. Right hand medallion.

Qur'an, Pt. XXII, Ch. 35 entitled نافع (The Originator), Sec. 1, Verses 2-3.

(23) On the lower arch on the west.

Qur'an, Pt. XXVI, Ch. 48 entitled الفتح (The Victory), Sec. 1, Verses 1-2, but only up to بسم الله الرحمن الرحيم preceded by يغفر لله. Cf. also Inscription No. (46) on Mont. No. XLV (Bara Gumbad mosque), p. 38.

(24) Northern arch. Left hand medallion.

Only half of the medallion is in situ and it is inscribed with

قُلْ إِنِّيْ لَا أَسْتَرْجَعُ الْأَمْرَ إِلَّا إِذَا أَنزَلْتَ لَنَا الْقُرْآنَ وَهُدِّينَا إِلَى الْعَرْشِ وَهُدِّينَا إِلَى الْمُسْلِمِينَ

Translation

"There is no god but Allah, 'Ali is the Helper of Allah. There is no god but Allah, Abraham is the Friend of Allah. There is no god but Allah, Moses is the Speaker to Allah."

(25) North arch. Right hand medallion.

Qur'an, Pt. XVII, Ch. 21 entitled لا نبأر (The Prophets), Sec. 6, Verses 87-90, but only from يعَدْنَا إِلَى اللَّهِ (88) up to vide also Inscriptions, Nos. 24(c) and (84) on Mont. No. XLV (Bara Gumbad mosque), p. 41, etc.

(a) Upper arch on the east. Left hand medallion.

قال النبي صلى الله عليه وسلم التكبيرة الأولى خمر من الدنيا وما فيها

1 Lit. the pious servants of Allah.

* This tradition of the Prophet has come to be regarded as a common saying now-a-days.

4 It is an authentic hadith, vide Kitabu-4-Salah in Sahihu-I-Bukhari (Cairo edition), p. 139.
Translation.

"The Prophet, may Allâh bless and assoil him, said, 'The 1st takbir is better than the world and everything in it'."

(b) Within the above medallion, in a smaller circle, is the 1st Muslim creed.

26 (a) Upper arch on the east. Right hand medallion.

The same as Inscription No. 25(a) above.

(b) In the middle of the above medallion.

The same as Inscription No. 25(b) above.

(27) On the lower arch on the east.

Qurân, Pt. XXVIII, Ch. 65 entitled الإطلاق (The Divorce), Sec. 1, Verses 2-3 but only from لَتَلَدَّ يَدُكَةٍ وَرَمَيْتُهُ حَتَّى يَتَقَبَّلَ اللَّهُ مِنْ فِي النَّاسِ. Cf. Inscription No. 19 (a) on Mont. No. LVI (Chhôte Khân-kâ Gumbad), p. 53.

28 (a) Upper arch on the south. Left hand medallion.

قال النبي صلى الله عليه وسلم من يبني المسجد بنى الله تعالى سبعين مرة بيت الكعبة.

Translation.

"The Prophet, may God bless and assoil him, said, 'Whoever built mosques erected for the Most High Allâh seventy times the house of Ka'ba'."

(b) Within the above medallion, in a smaller circle, is the تِغَرَة characters.

29 (a) Upper arch on the south. Right hand medallion.

The same as Inscription No. 28(a) above.

(b) In the middle of the above medallion.

The same as Inscription No. 28(b) above.

No. LXX.

(A) TOMB OF SHAIKH KABÎR U-D-DÎN AULIYÂ, locally known as RIKABWÂLÂ GUMBAD or LÂL GUMBAD.

(B) About 3 furlongs to west of the village Shaikhsarai, in the centre of a graveyard.

(C) Nothing can be definitely said about the saint, but the tomb seems to have been erected in the Tughlaq period.

(D) (1) The tomb contains nine graves, 5 of stone and the rest of lime plaster. Two of them are inscribed on the top with the 112th chapter of the Qurân entitled الإخلاص (The Unity) in embossed Naskh characters but without بسم الله الرحمن الرحيم. Cf. also Inscription No. (13) on Mont. No. XI (Sher Shah's mosque), p. 7.

The red sandstone kanjuras are decorated with small circular discs bearing بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ.

(2) Around the Lâl Gumbad there are several old graves only two of which made of red sandstone on the south of the gumbad bear on the top the سورة الإخلاص بسم الله الرحمن الرحيم as has been noticed above.

1 Takbir (lit. glorification of God) is a term in Muslim theology given to certain words uttered at the opening of a prayer, specially of a congregational prayer.

* Vide Al-Tarûqûb wa-t Tarûqûb of Mûllâ Zanâhkîshârî, (Cairo edition), p. 211.
No. LXXI.

(A) **TOMB OF HAZRAT YÚSUf QATTÁL.**

(B) About 2 furlongs to north-west of the Khirki Masjid.

(C) Shaikh Yusuf Qattal flourished in the reigns of Sikandar Lodi and Ibrahím Lodi and died in 933 A.H. (1526-7 A.D.) He was a disciple of Qāzī Jalāl-ud-Dīn of Lahore.

(D) The exterior is uninscribed, but inside the tomb the 1st Muslim creed in embossed Kufic characters decorates the western mihrab, while small red sandstone medallions bearing用于 are also to be found here and there.

The grave is of red sandstone, on the top of which appears the 1st Muslim creed in embossed Kufic letters and, under it, in circular discs is the word علی in Kufic characters.

No. LXXII.

(A) **UNKNOWN GRAVE.**

(B) Near the tomb of Ḥazrat Yusuf Qattal (No. LXXII) to the east.

(C) The grave is said to contain the remains of one of Ḥazrat Yusuf Qattal's disciples.

(D) In inscriptive decoration it is similar to the saint's grave (No. LXXI) noticed above.

No. LXXIII.

(A) **TOMB OF BAHLOL LODI.**

(B) Immediately outside the west wall of the enclosure of the tomb of Ḥazrat Nasīru-d-Dīn Mahmūd, entitled Roshan Chirāgh Dehlī.

(C) Bahlool Lodi was the founder of the Lodí dynasty and died in 894 A.H. (1489 A.D.). His tomb was erected by his son and successor Sultan Sikandar Lodi, but its identity is disputed.*

(D) (1-3) On the outside of the three arches on the east, in Nashīh letters. Qurān, Pt. III, Ch. 2 entitled البقرة (The Cow), Sec. 34. Verses 255-7, but only up to يخرجونهم من النزول الظليم. Vide Inscription No. (3) on Mont. No. XLIII (Tomb of Muhammad Shâh), p. 32, etc.

(4) The spandrels of the above arches are ornamented with circular medallions inscribed with the words سبحان ي الله or ي الله. The arches on the south are also inscribed. Starting from the right to the left they bear the following Quranic texts:

(5) On arch No. (1).

The same as Inscription No. (26) on Mont. No. XI (Sher Shâh's mosque), p. 8.

(6) On arch No. (2).

(a) Two different chapters of the Qurān.

(i) Ch. 112 entitled الإخلاص (The Unity), Verses 1-4, preceded by بسم الله الرحمن الرحيم, vide Inscription No. (13) on Mont. No. XI (Sher Shâh's mosque), p. 7.

(ii) Ch. 113 entitled الفاتحة (The Dawn), but only up to ي قب preceded by بسم الله الرحمن الرحيم, vide Inscription No. (11) on Mont. No. XI (Sher Shâh's mosque), p. 7.

(b) On the spandrels of the above arch No. (2) are circular medallions inscribed with the phrase سبَّبَ座椅 الله.

(7) On arch No. (3). Verses from two different chapters of the Qur'an—
(a) Ch. 113 entitled الغافل (The Dawn), but from ر مين شر النفائات up to the end.
(b) Ch. 114 entitled البقرة (The Men), Verses 1-5, preceded by بسم الله الرحمن الرحيم.
Starting from the right to the left the arches on the west bear the following inscriptions:—
(8) (a) On arch No. (1).
Faint traces of a Persian inscription too much mutilated and obliterated to give any sense.
(b) On the spandrels of the above arch are circular medallions inscribed with the phrase سبَّبَ座椅 الله.
9 (a) On arch No. (2) is the following fragmentary Persian inscription in verse:

(1) ....... كتاب مارود كنیس آب ......... مبارد
(2) ....... فالم خاک دیدان ......... خدارد

Translation.

(1) ".........marks were not made, our dust scatters, that this water.........the wind blows.

(2) These five days........., the ashes of this fireplace.........are removed.
(b) On the spandrels of the above arch in Naskh letters is the phrase حسبنا الله (God is enough for us).
Starting from the right to the left the arches on the north are inscribed as follows:—
10 (a) On arch No. (1).
The same as Inscription No. 21 (a) on Mont. No. XI (Sher Shāh's mosque), p. 8, but preceded by بسم الله الرحمن الرحيم.
(b) On the spandrels of the above arch are circular medallions made of plaster containing بیا بالله.
11 (a) On arch No. (2).
Fragments of Verses 255-7 of Ch. 2 entitled البقرة (The Cow), but only up to يخبر نحن من النزاء الأفsetScale preceded by بسم الله الرحمن الرحيم.
11 (b) On the spandrels of arch No. (2).
The same as Inscription No. 10 (b) above.
12 (a) On arch No. (3).

حسبنا الله ونعم الرزغيل نعم السرا ونعم النصير

Translation.

"God is enough for us and He is the Best Protector, the Best Master and the Best Helper."

(b) On the spandrels of arch No. (3).
The same as Inscription No. 10 (b) above.

The tomb contains two graves, one of a male and the other of a female. The former bears only the 1st Muslim creed in Naskh characters while the latter is uninscribed.

The western mihrab in the tomb chamber appears to be inscribed, but since the tomb is used for residential purposes and the occupant of that part of the building containing the mihrab has gone out for a few weeks and locked up his kofri, it is not possible to decipher the inscriptions.

No. LXXIV.

(A) TOMB OF ZAFAR KHAN or DAD KHAN.

(B) In Tughlaqabad, to north-east of the mausoleum of Ghiyathu-d-Din Tughlaq.

(C) The tomb was built by Ghiyathu-d-Din Tughlaq who styled it as Daru-l-Amân. Another Daru-l-Amân known to history was the one erected by Ghiyathu-d-Din Balban wherein, according to Safarnama-i-Ibn Battuta (Lahore edition, 1898, p. 57) he lies buried. No trace of the latter building, however, is to be found now.

The occupant of the tomb referred to in the Persian inscription over the south door (vide Inscription No. (1) infra) was a son of Sultan Ghiyathu-d-Din Tughlaq who, as Ziau-d-Din Barni observes*, received the title of Zafar Khan from his royal father. His real name is not known to history but according to the inscription he conquered the country as far as Lakhanwati (Gaur in Bengal) and died while yet in the prime of his youth.

(D) (1) The inscription referred to in note (C) above is pretty long and appears on red sandstone slabs over the south door, both outside and inside, and also on the south of the inner tomb. It records his heroic conquests at a tender age, the grant of Zafarabad to the deceased Khan Zafar Khan, a son of Ghiyathu-d-Din Tughlaq and the erection of his tomb, styled as Daru-l-Amân, during the reign of Ghiyathu-d-Din Tughlaq.

The tomb, octagonal in plan, is entered by 8 arched gateways which are inscribed on the outside with the following Quaranic texts in embossed Naskh characters:

(2) Ch. 112 entitled the الخلاص (The Unity), Verses 1-4 preceded by بصم الله الرحمن الرحيم vide Inscription No. (13) on Mont. No. XI (Sher Shâh’s mosque), p. 7.

(3) The same as Inscription No. 21 (a) on Mont. No. XI (Sher Shâh’s mosque), p. 8, but without بصم الله الرحمن الرحيم and only from شهيد الله شهيد الله

The interior of the tomb is lavishly decorated with Quaranic quotations in embossed Naskh characters. Starting from the south-west arch and proceeding towards the left the following verses are inscribed:

---

* Târikh-i-Firoz Shâhî, Persian text (published by the Asiatic Society of Bengal, 1862), p. 428.
(4) On the arch No. (1)
From بسم الله الرحمن الرحيم preceded by آمس الرسول.
(5) On the arch No. (2)
From لا تتحمل علينا اسرا وليكم المشير.
(6) On the arch No. (3)
From كم حملت على الدنيا up to on the arch No. (7)
(7) On the arch No. (4)
From على القلم ازننا هذا القرآن up to لَا إِنَّا لِلَّهِ بِهِ مُهْتَدِين.
(8) On the arch No. (5)
From بسم الله الرحمن الرحيم preceded by لَا إِنَّا لِلَّهِ بِهِ مُهْتَدِين.
(9) On the arch No. (6)
From هو علم الغيب.
(10) On the arch No. (7)
From يشعف عنه preceded by بسم الله الرحمن الرحيم.
(11) On the arch No. (8)
From بل إن الله يعلم.
(12) On the smaller arch No. (1)
From يشعف عنه preceded by بسم الله الرحمن الرحيم.
(13) On the smaller arch No. (2)
From تأهل تم تعمه.
(14) On the smaller arch No. (3)
From السكينة في قلوب.
(15) On the smaller arch No. (4)
From ركذ ابنتها الناير.
(16) On the smaller arch No. (5)
From عين الله علما حكيمة.
(17) On the smaller arch No. (6)
From عين الله علما حكيمة.
(18) On the smaller arch No. (7)
From قل الهم ملك الملوك.
(19) On the smaller arch No. (8)
From تخرج الحب من الحب تزل الليل.
Again, there are eight smaller arches bearing the following verses in the same Nasikh letters:
(25) On Mont. No. XXXVIII (Tomb of Hazrat Nizām-u-d-Din). n. 28. etc.

There are two graves in the tomb chamber, the one in the centre being probably that of the youthful warrior Zafar Khān. Both the graves are un-inscribed.

Nearby is the tomb of Ghiyāthu-d-Dīn Tughłaq which occupies the central position of the enclosure. It contains three plastered graves, all uninscribed.

1, 2 and 3. These verses are in continuation of each other and belong to Pt. III, Ch. 2 entitled (The Cow), Sec. 40 (Verses 286-9), vide Inscription No. 117 (a) on Mont. No. XLI (Bağ Gumbad mosque), p. 45.
The one in the centre is probably the grave of Chiyāthu-d-Din Tughlaq, the founder of the Tughlaq dynasty, while the other two graves are assigned respectively to his wife, Makhdūma-i-Jahān, and his son Muḥammad Tughlaq, known in history for his generosity and eccentricity.

No. LXXV.

(A) BIWI or DADI-KA-GUMBAD.

(B) In village Kharera to west of the Delhi-Qutb road.

(C) Nothing is definitely known of this tomb, but its architecture is decidedly Paṭhān.

(D) (1) The tomb contains six graves, all uninscribed. The pendentives are ornamented with circular plastered medallions inscribed with the 1st Muslim creed or ġūd, or with the phrases ḥusnī al-lāh and al-sālih al-lāh.

(2) At the centre of the intrados of the dome.

The same as Inscription No. (5) on Mont. No. XXXVIII (Tomb of Ḥaẓrat Niẓāmu-d-Din Auliyā), p. 28, less the opening words of the inscription, i.e., دَالِ اللَّهِ سَبِيعَاءٍ رَتَّالِی.

No. LXXVI.

(A) TOMB OF FIRQZ SHĀH TUGHLAQ.

(B) In village Hauz Khas, at the south-east corner of the tank.

(C) The tomb, according to the Āthāru-s-Sanāḍid, was built by Naṣīru-d-Din Muḥammad Shāh Tughlaq over the remains of his father, Emperor Fīroz Shāh, about the year 1388-9 but Sir John Marshall on stylistic grounds rightly assigns the construction of the Tomb and the College to Fīroz Shāh himself.* It seems, however, to have been repaired in the reign of Sīkandar Shāh Lodi when the inscription on its south doorway was engraved.

(D) (1) The exterior is embellished with small circular medallions of red sandstone containing the word ġūd, and on the principal doorway on the south is a fragmentary inscription in Persian prose in Naṣkā characters cut in plaster recording the name of Sultān Sīkandar Shāh Lodi, son of Bahlol Lodi, and the year, probably of repairs, 913 A. H. (1507-8 A.D.).

(2) Inside the tomb chamber there are plastered medallions inscribed with the 1st Muslim creed embellishing the spandrels of the arches, while starting from the southern arch to east, north and west the arches bear the following verses of the Qurān executed in Naṣkā characters in incised plaster:

(3) On the arch No. (i).

Pt. IV, Ch. 3 entitled آل امران (The Family of Amran), Sec. 10, Verses 95-6, but only up to بسم الله الرحمن الرحيم with می استعمال الله سبیله at the beginning.

(4) On the arch No. (ii).

The same as Inscription No. (24) on Mont. No. XI (Sher Shāh’s mosque), p. 8, but preceded by لَوْ اِنۡلَزَا الْقُلُوبُ بِبِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ and only from لَا آتِنَا هَذَا الْقُلُوبُ up to الْعَلَمَ يَمْتَرِینَ.

(5-6) On the arches Nos. (iii) & (iv).

The same as Inscription No. (2) on Mont. No. XLVIII (Mosque of Bastī), p. 48.

(7-8) On the arches Nos. (v & vi).

(9-10) On the arches Nos. (vii & viii).

(11) On the drum of the dome.

(12) At the centre of the intrados of the dome, in Naskh characters in incised plaster.

Qurān, Pt. III, Ch. 2 entitled 

Translation.

"He who missed a prayer wilfully became an infidel."

(13) من تركصلاة متعددة فقد كفر

Translation.

"The world is a prison to the believer and paradise to the unbeliever."

(14) الدنيا ملعون وال باتى

Translation.

"The world is a cursed (place) and Allāh is Ever-living."

(15) الالله باطى

Translation.

"The prayer is the ascent (to heaven) to a believer."

Out of these top-shaped medallions three are inscribed with the following Quranic texts:

(17) Pt. VII, Ch. 6 entitled دابة (The Cattle), Sec. 1, Verse 1, but without بسم الله الرحمن الرحيم at the beginning.

(18) Pt. I, Ch. 1 entitled (The Opening), Verses 1-7, but without being preceded by بسم الله الرحمن الرحيم.  Vide also Inscription No. (16) on Mont.

* معلجة also means a ladder.
No. XI (Sher Shāh’s mosque), p. 7, etc. In the middle of this disc there also appears the 1st Muslim creed.

(19) Pt. XXX, Ch. 97 entitled القضا (The Majesty), Verses 1-5 preceded by بسم الله الرحمن الرحيم. Vide also Inscription No. 7 (c) on Mont. No. XXXV (Tomb of Atgah Khān), p. 24.

The large circular medallions are also disfigured by smoke but one or the other of the following Quranic quotations are readable:

(20) Pt. XXX, Ch. 109 entitled التنزيم (The Unbelievers); Verses 1-6, vide Inscription No. (26) on Mont. No. XI (Sher Shāh’s mosque), p. 8.

(21) Pt. XXX, Ch. 108 entitled الكرور (The Abundance), Verses 1-3 preceded by بسم الله الرحمن الرحيم. Vide also Inscription No. 15 (b) on Mont. No. LVI (Chhote Khān-kā-Gumbad), p. 53.

(22) Pt. XXX, Ch. 114 entitled النساء (The Men), Verses 1-5, vide Inscription No. 11 (b) on Mont. No. XI (Sher Shāh’s mosque), p. 7.

(23) Pt. III, Ch. 3 entitled آل عمران (The Family of Amran), Sec. 3, Verse 25, vide also Inscription No. (7) on Mont. No. XI (Sher Shāh’s mosque), p. 6.

(24) The same as Inscription No. 1 (d) on Mont. No. LXIV (Nili Masjid), p. 62, but only up to اتقام عهدهم and without بسم الله الرحمن الرحيم at the beginning.

The centre of the above medallions is ornamented by floral decorations cut in plaster and sometimes by the words الله يعسى الرهب or الله يعسى الرهب or the 1st Muslim creed.

The small circular medallions are inscribed with one or the other of the following texts and creeds:

(25) لَا إِلَٰهَ إِلَّا اللَّهُ إِبْرَاهِيمَ خَلِيلُ اللَّهِ, vide Inscription No. (27) on Mont. No. XI (Sher Shāh’s mosque), pp. 8-9.

(26) لَا إِلَٰهَ إِلَّا اللَّهُ عِيسَى مُسِنِّيَ كِيلِيمُ اللَّهِ, (There is no god but Allāh, Jesus is the Spirit of Allāh).

(27) لَا إِلَٰهَ إِلَّا اللَّهُ مُحَامَّدٌ رَسُولُ اللَّهِ, vide Inscription No. (23) on Mont. No. LXIX (Muhammadīwālī Masjid), p. 68.


(29) ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ 

(30) ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ 

(31) ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ 

رَحْمَةُ اللَّهِ عَلَى مَعْلُومٍ مَعْلُومٍ رَحْمَةُ اللَّهِ عَلَى مَعْلُومٍ مَعْلُومٍ

Translation.

"And may Allāh confer blessings on Muhammad, the best of His creation and all his family. By Thy mercy, O Most Merciful of the merciful."

No. LXXVII.

(A) FIROZ SHĀH’S COLLEGE.

(B) In village Hauz Khas, immediately to north and west of the tomb of Firoz Shāh Tughlaq (LXXVI).
(C) Built by Firoz Shah Tughlaq in 753 A. H. (1352-3 A.D.).

(D) (1) The college possesses no historical or Quranic epigraph and the only inscriptive decorations one comes across in it are the plastered discs inscribed with one or the other of the following phrases:

\[
\text{'ya Allah al-malik al-adil, wa al-Husayn, wa Salih, and wa al-Rahman}
\]

No. LXXVIII.

(A) **GRAVE OF YUSUF BIN JAMAL.**

(B) On the south of the dālāns bordering the south bank of the tank.

(C) Maulānā Yusuf bin Jamāl is related to have been the Sādīr Mudarris (Head Teacher) of Firoz Shāh's College in the courtyard of which he was buried.

(D) No inscription is to be seen except a modern epigraph engraved on a slab of stone built into a wall on the south. It contains his name only.

No. LXXIX.

(A) **CHHATRI No. (1).**

(B) To east of the tomb of Firoz Shāh in the same enclosure, close to the boundary wall.

(C) Nothing is definitely known about it. Some assign this tomb to the Tughlaq period, while others are inclined to think that, like so many other Chhatris, it was built during the Lodi period about the same time as repairs to the tomb of Firoz Shāh were effected (vide history of Firoz Shāh's tomb supra).

(D) (1) On the drum of the dome (inside) in Naskh letters cut in plaster.

Two different texts—

(a) The same as Inscription No. (24) on Mont. No. XI (Sher Shāh's mosque), p. 8, but preceded by

\[
\text{'bism Allah al-rhaman al-rahim}
\]

(b) \[
\text{'la ilaha illa Allah al-malik al-adil al-mubin Muhammad Rasul Allah Seid} \]

Translation.

"There is no god but Allah, the King, the Truth, the Manifest; Muhammad is Allah's Prophet, the chief, the truthful, the verier, the trusty."

No. LXXX.

(A) **CHHATRI No. (2).**

(B) Near the eastern boundary wall of Firoz Shāh's tomb, to north of Chhatri No. (1) noticed above.

(C) Vide note (C) on Chhatri No. (1) noticed above.

(D) On the drum of the dome (inside) in Naskh characters in incised plaster.

Almost the same as Inscription No. (2) on Mont. No. XLIII (Tomb of Muḥammad Shāh), pp. 31-32, but it is fragmentary and consists of only the portion from  
\[
\text{'bism Allah al-rhaman al-rahim ho Allah al-din} \]

up to  
\[
\text{'la ilaha illa Allah al-mubin Rasul} \]

and instead of  
\[
\text{ho Allah al-din} \]

the following phrase is to be seen:

\[
\text{'mil Allahu al-khālīfat muhammad Wa Al-lah e-jummi l-sulam tasabaha kha} \]

\[
\text{taba kha} \]

-
Translation.

"May Allah confer blessings on Muhammad, the best of His creation, and all his family, and bestow His peace (on them) in abundance."

No. LXXXI.

(A) CHHATRI No. (3).
(B) Opposite the main entrance to the enclosure of Firoz Shah's tomb.
(C) Vide note (C) on Chhatri No. (1) noticed above.
(D) On the drum of the dome (inside) in Naskh characters cut in plaster.

Almost the same as Inscription on Mont. No. LXXX (Chhatri No. 2) noticed above, but the epigraph is fragmentary and the attributes of God up to the words 'Lahud Allah al-mukarrim' only are in situ.

No. LXXXII.

(A) CHHATRI No. (4).
(B) To north-west of the old gate to the enclosure of Firoz Shah's tomb.
(C) Vide note (C) on Chhatri No. (1) noticed above.
(D) The same as Inscription No. (4) on Mont. No. LXXVI (Tomb of Firoz Shah), p. 74, but without the mention at the beginning. The epigraph is fragmentary and only the portions from the beginning 'بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ' and from 'لا إِنَّا هذَا التَّوْرَّثُ' are in situ.

No. LXXXIII.

(A) CHHATRI No. (5).
(B) To north of Chhatri No. (4) noticed above.
(C) Vide note (C) on Chhatri No. (1) noticed above.
(D) The same as Inscription No. 21 (a) on Mont. No. XI (Sher Shah's mosque), p. 8, but without being preceded by the mention 'بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ' and only from the mention 'اللَّهُ الَّذِي لا إِنَادُ حَرَامَةً' are in situ.

No. LXXXIV.

(A) CHHATRI No. (6).
(B) To west of Chhatris Nos. (4) and (5) noticed above.
(C) Vide note (C) on Chhatri No. (1) noticed above.
(D) The inscription is broken in several places but its fragments show that the same attributes of God as have been noticed on Mont. No. LXXX (Chhatri No. 2) above originally graced the tomb.

No. LXXXV.

(A) OLD CEMETERY.
(B) To east of the old gate to the enclosure of Firoz Shah's tomb.
(C) No history of the cemetery is available and the plastered graves in it bear no historical epigraphs.
(D) No Quranic text is to be seen anywhere, but on the top of a plastered grave the 1st Muslim creed is inscribed in Nas̱ḵ letters.

No. LXXXVI.

(A) Bāgh-i-ʿĀlam-Kā-Gumbad.

(B) In village Humayunpur, to north of the road between Kharera and Hauz-i-Khas.

(C) The tomb contains the remains of Shaikh Shihābu-d-Dīn Tāj Khān who flourished in the reign of Sulṭān Sikandar Lodī.

(D) (1) The exterior is uninscribed except the west wall to which is fixed a slab of marble bearing an historical inscription in defective Persian prose, in embossed Naṣḵ̱ characters, recording the erection of the tomb on the 20th of Ramazān, 906 A. H. (9th April 1501 A.D.) during the reign of Sikandar Shāh Lodī.

(2) On the drum of the dome, inside the tomb, in embossed Naṣḵ̱ characters incised in plaster.

Two different texts partly damaged—

(a) The attributes of God as already noticed under Inscription No. (2) on Mont. No. XLIII (Tomb of Muhammad Shāh), pp. 31-32, but unlike it, the inscription reads from نعْمَا مولى و نعَمُ النصير هو أَلّهَ الَّذِي لا إِلَإَّهَ إِلَّا هُوَ الْحُكْمُ السَّلِيمُ preceded by بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

(b) After the above Inscription No. (2) is a prayer badly executed in plaster. It is damaged and reads as follows:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يا كَثِيرَ الْقَنُوْنِ زُؤا دَافِعُ الْرَّسُولِ الَّذِي نَحْبِي للنَّامِحِ إنْ إِنْ تَبَتَّ لَنوُلَّ النَّشْرِ إِنْ عَلَى فُرُوجِي سُبْحَانَ اللَّهِ إِنْ عَلَى فُرُوجِي نَحْبِي اللَّهِ إِنْ إِنْ تَبَتَّ لَنوُلَّ النَّشْرِ إِنْ إِنْ تَبَتَّ لَنوُلَّ النَّشْرِ إِنْ إِنْ تَبَتَّ لَنوُلَّ النَّشْرِ إِنْ إِنْ تَبَتَّ لَنوُلَّ النَّشْرِ إِنْ إِنْ تَبَتَّ لَنوُلَّ النَّشْرِ إِنْ إِنْ تَبَتَّ لَنوُلَّ النَّشْرِ إِنْ إِنْ تَبَتَّ لَنوُلَّ النَّشْرِ إِنْ إِنْ تَبَتَّ لَنوُلَّ النَّشْرِ إِنْ إِنْ تَبَتَّ لَنوُلَّ النَّشْرِ إِنْ إِنْ تَبَتَّ لَنوُلَّ النَّشْرِ إِنْ إِنْ تَبَتَّ لَنوُلَّ النَّشْرِ إِنْ إِنْ تَبَتَّ لَنوُلَّ النَّشْرِ إِنْ إِنْ تَبَتَّ لَنوُلَّ النَّشْرِ إِنْ إِنْ تَبَتَّ لَنوُلَّ النَّشْرِ إِنْ إِنْ تَبَتَّ لَنوُلَّ النَّشْرِ إِنْ إِنْ تَبَتَّ لَنوُلَّ النَّشْرِ إِنْ إِنْ تَبَتَّ لَنوُلَّ النَّشْرِ إِنْ إِنْ تَبَتَّ لَنوُلَّ النَّشْرِ إِنْ إِنْ تَبَتَّ لَنوُلَّ النَّشْرِ إِنْ إِنْ تَبَتَّ لَنوُلَّ النَّشْرِ إِنْ إِنْ تَبَتَّ لَنوُلَّ النَّشْرِ إِنْ إِنْ تَبَتَّ لَنوُلَّ النَّشْرِ إِنْ إِنْ تَبَتَّ لَنوُلَّ النَّشْرِ إِنْ إِنْ تَبَتَّ لَنوُلَّ النَّشْرِ إِنْ إِنْ تَبَتَّ لَنوُلَّ النَّشْرِ إِنْ إِنْ تَبَتَّ لَنوُلَّ النَّشْرِ إِنْ إِنْ تَبَتَّ لَنوُلَّ النَّشْرِ إِنْ إِنْ تَبَتَّ لَنوُلَّ النَّشْرِ إِنْ إِنْ تَبَتَّ لَنوُلَّ النَّشْرِ إِنْ إِنْ تَبَتَّ لَنوُلَّ النَّشْرِ إِنْ إِنْ تَبَتَّ لَنوُلَّ النَّشْرِ إِنْ إِنْ تَبَتَّ لَنوُلَّ النَّشْرِ إِنْ إِنْ تَبَتَّ لَنوُلَّ النَّشْرِ إِنْ إِنْ تَبَتَّ لَنوُلَّ النَّشْرِ إِنْ إِنْ تَبَتَّ لَنوُلَّ النَّشْرِ إِنْ إِنْ تَبَتَّ لَنوُلَّ النَّشْرِ إِنْ إِنْ تَبَتَّ لَنوُلَّ النَّشْرِ إِنْ إِنْ تَبَتَّ لَنوُلَّ النَّشْرِ إِنْ إِنْ تَبَتَّ لَنوُلَّ النَّشْرِ إِنْ إِنْ تَبَتَّ لَنوُلَّ النَّشْرِ إِنْ إِنْ تَبَتَّ لَنوُلَّ النَّشْرِ إِنْ إِنْ تَبَتَّ لَنوُلَّ النَّشْرِ إِنْ إِنْ تَبَتَّ لَنوُلَّ النَّشْرِ إِنْ إِنْ تَبَتَّ لَنوُلَّ النَّشْرِ إِنْ إِنْ تَبَتَّ L

Translation.

"In the name of Allah, the Merciful, the Compassionate. O Most Bounteous, and O Ever-present, and O Reckoner of Deeds! O Allah, if I have entered polytheism and I do not know it, I repent for it and say 'There is no god but Allah, Muhammad is the Prophet of Allah.' O Allah, if I have entered blasphemy in Thy way and I do not know it, I repent for it and say 'There is no god but Allah, Muhammad is the Prophet of Allah.' O Allah, if I have entered......... in Thy way and I do not know it, I repent for it and say 'There is no god but Allah, Muhammad is the Prophet of Allah.' Kingdom is for Allah."

The intrados of the dome is ornamented with eight top-shaped medallions made of plaster containing incised decorations and inscriptions. Starting from the one exactly above the southern entrance and proceeding towards the left they are inscribed as follows:—

(3) Medallion No. (1).

The first verse noticed in Inscription No. (24) on Mont. No. XI (Sher Shāh’s mosque), p. 8, but preceded by بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.
(4) Medallion No. (2).
Floral decoration round the inner circle containing the 1st Muslim creed in
Naskh characters cut in plaster.
(5) Medallion No. (3).
The same as Inscription No. (7) on Mont. No. XI (Sher Shâh’s mosque),
p. 6, but only up to كل شيء تقدير.
5 (a) Medallion No. (4).
The same as Inscription No. (4) above.
(6) Medallion No. (5).
Two different texts of the Qurân—
(a) Ch. 112 entitled خلاص (The Unity), Verses 1-4, vide Inscription No.
(13) on Mont. No. XI (Sher Shâh’s mosque), p. 7.
(b) The same as Inscription No. (3) on Mont. No. LV (Bâre Khân-kâ-Gumbad),
p. 51.
(7) Medallion No. (6).
The same as Inscription No. (4) above.
(8) Medallion No. (7).
(a) The same as Inscription 21 (a) on Mont. No. XI (Sher Shâh’s mosque),
p. 8, but only from بسم الله الرحمن الرحيم preceded by
الملك لله.
(b) The inner circle contains بسم الله الرحمن الرحيم.
(9) Medallion No. (8).
(a) The same as Inscription No. 8 (a) above.
(b) Within the inner circle is the 1st Muslim creed.
(10) On a slab of stone over the western mihrab.
The same as Inscription No. 8 (a), but without بسم الله الرحمن الرحيم.
(11) On the inner mihrab of red sandstone, in embossed Naskh letters, is
the 1st Muslim creed with the phrase حسبى الله and the words
يا عين الله underneath. Further below is the 2nd Muslim creed preceded by
بسم الله الرحمن الرحيم and under it the phrase لله.

No. LXXXVII.

(A) TIN BURJIWALÁ GUMBAD.
(B) In village Muhammedpur on the east.
(C) History is silent in regard to this tomb but its style assigns to it a
date during the Afghan period.
(D) The only inscription it bears is on the east face of the southern gumbad.
It is a fragmentary prayer in Arabic inscribed in Naskh characters in plaster and
runs as follows:

اللهم قضيت مالنا وما يكون لنا فاجعل عائتنا الله [ اللهم ]

Translation.

“O Allâh, I have had what was for us and what was to befall us, so let our
life end (on the faith) ‘There is no god but (Allâh)…………………….”
ON THE PROTECTED MONUMENTS IN THE DELHI PROVINCE.

No. LXXXVIII.

(A) **UNNAMED GUMBAD**.
(B) In village Muhammadpur, to south-west of Tin Burjiwala Gumbad (No. LXXXVII).
(C) *Vide* note (C) on Tin Burjiwala Gumbad above.
(D) (1) The exterior is uninscribed but the interior is embellished with epigraphs, although sparingly. The spandrels of the arched entrances, recesses and pendentives are ornamented with circular medallions of lime plaster bearing the 1st Muslim creed or the words يَا اِلْلَّهُ مَيْتَاني or لله وَلَدْنِي.

(2) At the centre of the intrados of the dome.

The same as Inscription No. (22) on Mont. No. XI (Sher Shāh’s mosque), p. 8.

No. LXXXIX.

(A) **WAZIPUR-KA-GUMBAD**.
(B) About 7 furlongs north of the village Munirka.
(C) *Vide* note (C) on Tin Burjiwala Gumbad (No. LXXXVII).
(D) The spandrels of arches, arched recesses and western *miḥrāb* are ornamented by circular discs containing only floral decorations cut in plaster while in some cases the words حسبى الله or لله حسبى are also to be seen at their centre.

No. XC.

(A) **UNNAMED TOMB**.
(B) In village Munirka, to south-east of Wazipur-kā-Gumbad (No. LXXXIX).
(C) *Vide* note (C) on Tin Burjiwala Gumbad (No. LXXXVII).
(D) The exterior of the tomb is ornamented on the north with two circular medallions made of plaster containing الله and on the east by a similar medallion inscribed with the phrase حسبى الله.

Inside the tomb chamber the spandrels of two of the arches are decorated with circular discs made of plaster bearing حسبى الله whereas those of the western arch above the *miḥrāb* have similar discs inscribed with the 1st Muslim creed and the word الله at the centre.

No. XCI.

(A) **UNNAMED TOMB**.
(B) In village Munirka, to west of Wazipur-kā-Gumbad (No. LXXXIX).
(C) *Vide* note (C) on Tin Burjiwala Gumbad (No. LXXXVII).
(D) (1) The exterior is uninscribed but the interior is ornamented with circular discs made of lime plaster bearing the 1st Muslim creed or the words الله or السَّلاَمُ للهِ.

(2) At the centre of the intrados of the dome.

The same as Inscription No. (12) on Mont. No. LXXVI (Firoz Shāh’s tomb), p. 75, but without بسم الله الرحمن الرحيم at the beginning.
No. XCII.

(A) UNNAMED MOSQUE.
(B) In village Munirka, to south-west of Wazirpur-kā-Gumbad (No. LXXXIX).
(C) Vide note (C) on Tin Burjiwālā Gumbad (No. LXXXVII).
(D) Only circular plastered discs inscribed with the words دين الله and دينو or دين
in Naskh letters decorate the spandrils of the principal mihrāb and some of the
kanguras of the mosque.

In the courtyard there are three graves, one of a male and two of females,
but they are all uninscribed.

No. XCIII.

(A) PARLEGĀONWĀLĀ GUMBAD.
(B) In village Munirka khurd.
(C) Vide note (C) on Tin Burjiwālā Gumbad (No. LXXXVII).
(D) The only inscriptive decoration traceable here and there is a number
of circular plastered discs bearing the 1st Muslim creed or the phrase سيماً الله in
Naskh characters.

No. XCIV.

(A) UNNAMED TOMB locally known as CHHOTĀ MUNIRKĀ-KĀ-
GUMBAD.
(B) In village Munirka Khurd, to north-west of Parlegāonwālā Gumbad (No.
XCIII).
(C) Vide note (C) on Tin Burjiwālā Gumbad (No. LXXXVII).
(D) (1) The exterior is uninscribed except the northern and western arches,
the spandrils of which are ornamented with circular discs bearing the 1st Muslim
creed in Naskh letters cut in plaster.

(2) Inside the tomb, the arched window openings on the north and east
have their spandrils ornamented by circular medallions made of plaster bearing
الله فيملك in Tughra letters, while the one on the south is similarly embellished
with plastered medallions containing the word الله. Large circular medallions
inscribed with the 1st Muslim creed decorate the spandrils of the arched entrances
and corner pendentives whereas the words الله or الله are to be seen on the
arched recesses above.

(3) Ths mihrāb on the west is profusely ornamented with coverings and in-
scriptions in incised plaster but they are much damaged.

On the upper arches of the mihrāb, in Naskh characters.

Qurān, Pt. XXVIII Ch. 62 entitled الجماعة (The Congregation), Secs. 1-2,
Verses 1-11, preceded by بسم الله الرحمن الرحيم. Cf. also Inscription No. (3) on
Mont. No. XXX (Tomb of ‘Isā Khān), p. 19, etc.

(4) Above the principal mihrāb, in Naskh characters.

Qurān Pt. XXX Ch. 112 entitled الخلاصة (The Unity), Verses 1-4, preceded by
بسم الله الرحمن الرحيم, vide Inscription No. (13) on Mont. No. XI (Sher Shāh’s
mosque), p. 7.

(5) Round the Inscription No. (4) above, in Naskh letters.
The same as Inscription No. (12) on Mont. No. XLV (Bara Gumbad mosque), p. 34.

(6) Round the arched mihrāb, in Naskh characters.

The same as Inscription No. (3) on Mont. No. XLIII (Tomb of Muhammad Shāh), p. 32, but only up to قد تبين الصدح من الغني. A part of the inscription is concealed under a kachcha dwarf wall which may be removed to expose it completely.

(7) On the arch of the mihrāb in Naskh letters.

(a) The 3rd Muslim creed preceded by بسم الله الرحمن الرحيم, vide Inscription No. (109) on Mont. No. XLV (Bara Gumbad mosque), p. 44.

(b) On the arch of the recess.

Qurān, Pt. I, Ch. 1 entitled الفاتحة (The Opening) up to the end preceded by بسم الله الرحمن الرحيم, vide Inscription No. (16) on Mont. No. XI (Sher Shāh’s mosque), p. 7.

(b) On the spandrels of the above arch of the recess there are small circular discs of plaster inscribed with the word الله and above the recess is a large plastered medallion bearing the 1st Muslim creed in Naskh characters.

(9) On the drum of the dome (inside) in Naskh letters.

The attributes of God. Cf. Inscription No. (2) on Mont. No. XLIII (Tomb of Muhammad Shāh), pp. 31-32, but instead of رَبُّ الْعَالَمِينَ غَفْرَانَكَ رَبّ الْيَلِِيكَ the inscription has the following text at the end of the Divine attributes after نَعَمِ المُولَى وَنَعَمُ الصَّدِيدِ وَصَلِي الله علَى خِيرٍ خَلَقْهَ: .

Translation.

“(He is) the Best Master and the Best Helper; and may the blessings of Allah be on the best of His creation . . . . . .”

No. XCV.

(A) UNNAMED MOSQUE.

(B) In village Munirka to south of the Bāoli.

(C) Vide note (C) on Tim Burjīwālā Gumbad (No. LXXXVII).

(D) On the spandrels of the principal mihrāb there are plastered discs containing the 1st Muslim creed in Naskh letters.

No. XCVI.

(A) ATTÉWĀLĀ GUMBAD.

(B) About 80 ft. to west of the Delhi-Qutb road and about 250 ft. west of the ‘Idgāh at Kharrera.

(C) It appears to be a tomb of the Pathān period but there is no trace of a grave inside. The cross mark decorating the outer face of the parapets is particularly interesting.

(D) The monument bears no inscription but a gravestone lying in the field at a distance of about 15 ft. from the southern entrance of the Gumbād is inscribed with the 2nd chapter of the Qurān, verses 255-6 up to قد تبين الصدح من الغني and under it appears the 1st Muslim creed. The top surface bears a circular medal-
lion of red sandstone containing the 112th chapter of the Qurān but without
بسم الله الرحمن الرحيم at the beginning.

No. XCVII.

(A) **MASJID KĀLŪ SARĀI**.

(B) In the village Kālū Sarāi, on the east of the Delhi-Qūṭb road.

(C) Resembling in certain, architectural details the two Kāli Masjids and
the Begampuri mosque erected by Khān-i-Jahān Jānān Shāh, the prime minister of
Firoz Shāh Tughlaq, the Kālū Sarāi mosque also is believed to have been founded
by him.

(D) (1) The eastern façade has the spandrels of its arches ornamented by
circular medallions containing the phrase سُلََابُ اللَّه الدهلَج or cut in plaster.
The latter phrase is to be found in the prayer chamber also which is at present
used by local villagers for residential purposes.

The prayer chamber is inscribed with Quranic quotations and other religious
texts, now much mutilated, but their fragments lead one to believe that the
following verses originally graced the mosque:

(2) On the principal miḥrāb, in Nāškh characters.

Two different texts:

(a) The same as Inscription No. (19) on Mont. No. XI (Sher Shāh’s mosque),
p. 8, but from جَنَبَ الْفُضْلِ تَصَدّى up to إِلَّهَ الْمَلَكَ وَلَدَد.

(b) Qurān, Pt. XXX, Ch. 87 entitled على (The Most High), Verses 1-7,
but only up to بِسْمِ اللَّهِ الرَّحْمَانِ الرَّحِيمِ. This quotation also
is fragmentary.

(3) On the 5th or the last miḥrāb on the south, in Nāškh letters.

Almost the same as Inscription No. (2) on Mont. No. XLIII (Tomb of Muḥammad Shāh). pp. 31-32, but only a few attributes of God are now readable.
The rest of the epigraph has peeled off.

No. XC VIII.

(A) **BEGAMPURI MOSQUE**.

(B) In the village of Begampur near the Hauz Rani village.

(C) Built by Khān-i-Jahān, the prime minister of Firoz Shāh Tughlaq who
was also responsible for the construction of Kāli Masjid in Muḥalla Bulbuli Khāna,
the Kāli or Sanjar Masjid in village Nizanuddin, etc.

(D) (1) There is no historical or Quranic epigraph anywhere and the only
inscriptional decoration is the phrase حسبى إِلَّهُ or the word اللَّه incised in plaster
on circular discs embellishing the spandrels of most of the arches.

(2) Again, in the Mūḍa Khāna built against the north wall of the mosque
there are inscribed circular medallions bearing the word اللَّه or the 1st Muslim creed
in Nāškh letters in incised plaster.

No. XC IX.

(A) **TOMB OF ADHAM KHĀN**.

(B) On a high terrace to right of the road from the Qūtb Minār to the tomb of
Khwāja Qūṭb-ud-Dīn Bakhtiyār Kākī.
(C) The tomb was built by Akbar over the remains of his wet nurse Māham Anagah and her son Adham Kān. The latter in consequence of his stabbing Shamsu-d-Dīn Atghā Kān was bound hand and foot and hurled from the parapet to the ground under the imperial orders. His mother Māham Anagah did not survive him long and was buried near his grave.

(D) (1) On the exterior the spandrels are ornamented with circular medallions made of lime plaster bearing the 1st Muslim creed in Nāskh or Nasta’liq characters, while in some cases the discs contain floral decorations cut in plaster with the words الله يَا بدر in the centre.

(2) The interior has more or less similar decoration. The spandrels of bigger arches are embellished with circular medallions made of lime plaster bearing the 1st Muslim creed, whereas on those of the smaller ones there are circular plastered medallions inscribed with ملك الله يا بدر in Nāskh letters.

No. C.

(A) MOSQUE AT THE RAJON-KI-BAIŅ.

(B) To west of the bāoli, or chambered well, known as the Rājon-ki-Baiņ.

(C) The mosque was probably built about the same time as the Rājon-ki-Baiņ (Masons’ Stepped well) on the Chhatri of which there is an inscription recording its erection in 912 A.H. (1506 A.D.) during the reign of Sultān Sikandar Lodi.

(D) (1) On the spandrels of the northern arch leading into the prayer chamber there are circular plastered discs inscribed with the word الله at the centre, while on those of the southern arch there are similar discs containing the phrase سبحانه وتعالى.

(2) The central entrance to the prayer chamber consists of a double arch. The spandrels of the upper arch are ornamented by circular plastered medallions inscribed with the 1st Muslim creed in Nāskh characters, whereas those of the lower arch bear the phrase ملك الله. In the prayer chamber similar medallions containing the 1st Muslim creed in Nāskh letters decorate the spandrels of most of the arched recesses, while the principal mihrāb bears the following epigraph:

3) The same as Inscription No. (2) on Mont. No. XI:III (Tomb of Muḥammad Shāh), pp. 31-32, but after ئعجم الموطن نعم القديس the inscription has transliterated as عجم الموطن instead of رب العالمين as recorded in the inscription under reference.

4) On the upper arch of the principal mihrāb in Nāskh characters cut in plaster is the following fragmentary epigraph in Persian prose:


Translation,

“In the name of Allah, the Merciful, the Compassionate. The favours of the Independent God are that His rewards and gifts are ever (universal), and
(His) great benediction (is) on the holy soul of the King of the prophets and the joy of the pure, the chosen Ahmad, the selected Muhammad, may Allah bless and assoil him. This great and revered book* treating of the attributes of faith and the rules of prayer that the acquainted . . . . ."

No. CI.

(A) CHHATRĪ AT THE RĀJON-KI-BĀĪN.

(B) In the courtyard of the mosque (No. C).

(C) It is a tomb of the Lodī period, vide note (C) on the Mosque at the Rājōn-ki-Bāīn (No. C). The bāīn or bāōī seems to have been so called because for some time the masons had it in their use when they lived in its neighbourhood.

(D) (1) A red sandstone slab fixed on the south above the chhattrī bears a fragmentary Persian inscription in prose, in Nāṣk̡ characters incised in plaster recording the erection of the tomb of Daulat Khan on the 1st of Rajab, 912 A.H. (17th November, 1506 A.D.) during the reign of Sultan Sikandar Shāh Lodī, son of Bahlool Shāh Lodī.

(2) Inside the pavilion is a stone grave on the top of which is inscribed the 1st Muslim creed in Nāṣk̡ letters and below the Kalima the word اللہ is to be found in two small circular medallions.

(3) On the drum of the dome (inside), in Nāṣk̡ characters cut in plaster.

بسم الله الرحمن الرحیم اللہم صلی علی محمد سید المرسلین اللهم صلی علی محمد سید المؤمنین اللهم
صلی علی محمد سید المناخین اللهم صلی علی محمد سید المتقدمین اللهم صلی علی محمد سید المختارین اللهم صلی علی محمد سید المختارین اللهم صلی علی محمد سید المختارین اللهم صلی علی محمد سید المختارین اللهم صلی علی محمد سید المختارین اللهم صلی علی محمد سید المختارین اللهم صلی علی محمد سید المختارین اللهم صلی علی محمد سید المختارین اللهم صلی علی محمد سید المختارین اللهم صلی علی محمد سید المختارین اللهم صلی علی محمد سید المختارین اللهم صلی علی محمد سید المختارین اللهم صلی علی محمد سید المختارین اللهم صلی علی محمد سید المختارین اللهم صلی علی محمد سید المختارین اللهم صلی علی محمد سید المختارین اللهم صلی علی محمد سید المختارین اللهم

Translation.

"In the name of Allah, the Beneficent, the Compassionate. O Allah, confer blessings on Muhammad, the chief of the prophets. O Allah, confer blessings on Muhammad, the chief of the believers. O Allah, confer blessings on Muhammad, the chief of the faithful. O Allah, confer blessings on Muhammad, the chief of the holy warriors. O Allah, confer blessings on Muhammad, the chief of the jurisconsults. O Allah, confer blessings on Muhammad, the chief of the moderates. O Allah, confer blessings on Muhammad, the chief of the observers."

* The inscription evidently appears to have no bearing on the mosque it decorates and it is not known what "book" is referred to therein. The passage seems to have been taken from the introduction of some book on Fiqū (theology) and the mason executing the epigraph probably copied the whole piece instead of eliminating the latter portion which is unsuited for a mural record.

* Such prayers are termed as 'Darūḍ,' or Divine benediction, in Muslim theology, and they are found in various forms on most of the monuments.
O Allah, confer blessings on Muhammad, the chief of the firm-minded. O Allah, confer blessings on Muhammad, the chief of the spiritual guides. O Allah, confer blessings on Muhammad, the chief of the givers of alms. O Allah, confer blessings on Muhammad, the chief of the chosen. O Allah, confer blessings on Muhammad, the chief of the powerful. O Allah, confer blessings on Muhammad, the chief of the contemplating. O Allah, confer blessings on Muhammad, the chief of the purifying. O Allah, confer blessings on Muhammad, the chief of the purified. O Allah, confer blessings on Muhammad, the chief of the associates. O Allah, confer blessings on Muhammad, the chief of the discerning. O Allah, confer blessings on Muhammad, the chief of the humble. O Allah, confer blessings on Muhammad, the chief of the prosperous. O Allah, confer blessings on Muhammad, the chief of the informers. O Allah, confer blessings on Muhammad, the chief of the staunch in faith. O Allah, confer blessings on Muhammad, the chief of the scholars. O Allah, confer blessings on Muhammad, the chief of the guileless. O Allah, confer blessings on Muhammad, the chief of the reformers."

No. CII.

(A) GRAVE OF SHAH 'ALAM II.

(B) In the enclosure adjoining the south wall of the Moti Masjid, near the western or Ajmeri gate of the Dargah of Qutb Sahib.

(C) Shah ' Alam II was the son of ' Alamgir II by his Hindu wife Lal Kunwar, entitled Zinat Mahal. He ascended the throne in 1759, was blinded by the Rohilla Chief in 1788, and having soon after recovered his throne he died in 1806.

(D) I (a) On the top of the marble gravestone in embossed Tughrā character...


(b) On the three sides of the marble gravestone, in Naskh letters, appears the Throne Verse preceded by "ramallah rajmat al mubin," vide Inscription No. (22) on Mont. No. XI (Sher Shah's mosque), p. 8.

(2) On the marble headstone.

(a) 

"He is the Pardoner, the Forgiver.
And may Allah make paradise his (Shah ' Alam's) abode.
The year 1221.
He is the Forgiver."

(b) Under it runs a Persian inscription in verse, every hemistich of which yields 1221 A.H. (1806-7 A.D.), the year of Shah ' Alam's death, and at the end the name of the scribe, Mir Kallan Rizwi, is also recorded.

There are two other graves also beside the grave of Shah ' Alam II, the one on the east being that of Shah ' Alam Bahadur Shah I and the other of Akbar Shah II (No. CIII).
No. CIII.

(A) GRAVE OF AKBAR SHAH II.

(B) Immediately to west of the grave of Shāh ‘Ālam II (No. CII).

(C) He was the son and successor of Shāh ‘Ālam II. Having reigned as a titular King for about 28 years he died in 1837.

The marble gravestone is said to have originally covered the remains of one Khwāja Qāsim ‘Ali of Herat whose name and date of death were chiselled off by order of Bahādur Shāh II to suit his father’s grave.

(D) (1) On the sides of the marble gravestone.

بسم الله الرحمن الرحيم

(1) هرکه أتمني بهنائي اهل فنان خواهد برد. جي يا قبره آنکه پایانده و بای قیامت خواهد بود.

(2) جز بدال حضرت قهرم دل خوش بهندين یا کرم پای رحمت بند بند ز توا هم جرخه جدای خواهد بود.

Translation.

"In the name of Allāh, the Merciful, the Compassionate. (1) He who came to this world shall perish. O Ever-living. O Ever-lasting. He who is ever to live and never to die is Allāh. (2) Do not bend thy heart upon anything else than the Immortal Being. O Munificent. O Compassionate. Each and every limb of thine shall be separated from one another."

(2) The top surface of the gravestone is inscribed with the 1st Muslim creed in Naskh characters.

(3) On the marble headstone.

هو الله هو رحمن الربیر

Translation.

"He is Allāh. He is the Ilīgh, the Great."

Below it is a Persian inscription in verse, composed by Bahādur Shāh II under his nom de guerre Zafar, recording the death of his father, Akbar Shāh II, in 1253 A.H. (1837 A.D.).

No. CIV.

(A) GRAVE OF SHĀHĀBĀDĪ BEGAM.

(B) In the same enclosure to west of the grave of Akbar Shāh II (No. CIII).

(C) She is said to have been a wife of Akbar Shāh II.

(D) On the top surface of the marble gravestone is inscribed the 1st Muslim creed in Tughrā characters, and below these words the 1st Muslim creed. On three sides of the grave is inscribed the Throne Verse preceded by بسم الله الرحمن الرحيم, vide also Inscription No. (22) on Mont. No. XI (Sker Shāh’s mosque), p. 8.

No. CV.

(A) *HUJRA now called TOSHA KHANA, or Wardrobe.

(B) In the enclosure of the Dargāh of Khwāja Quṭb-ud-Dīn Bakhtiyār Kāki, opposite Khān-i-Khānān’s tomb.

* It is not a protected monument but the marble inscription slab referred to in note (D) is protected.
(C) The building shows signs of early Mughal type and later Paṭhān style of architecture.

(D) A marble slab let into a panel under the ciḥbajja bears a Persian inscription in verse recording the erection of a lofty gateway in 958 A. H. (1551 A.D.) during the reign of Islām Shāh Sūrī. The gateway referred to in the epigraph is probably the Malan Gate of the Dargāh from which it is said to have been subsequently brought to be fixed in its present position.

No. CVI.

(A) LĀL MAḤĀL or the PAŁACE OF BAḤĀDUR SHĀH.

(B) To west of the Ajmerī Gate of the enclosure of the Dargāh of Khwāja Quṭbu-d-Dīn Bakhtīyār Kākī.

(C) The palace was built by Akbar Shāh II, but his son Bahādur Shāh II was responsible for the reconstruction of the main gateway which was made so high probably to admit the elephants when they were required for riding purposes.

(D) It bears only an historical epigraph on the north over the arched entrance recording the erection of the lofty gateway in 1264 A. H. (1848 A.D.): the 11th regnal year of Bahādur Shāh II.

No. CVII.

(A) JAHĀZ MAḤĀL.

(B) On the west of the Delhi-Gurgaon road, at the north-east corner of the old tank known as the Ḥauz-i-Shamsī.

(C) Nothing can be said definitely about it except that its architecture seems to date as far back as the Lodi period. Tradition avers that it was a house erected by a merchant for a saint, and if so, the western chamber which possesses certain distinctive features of a mosque must have been the place where the saint performed his devotion.

(D) No inscription is traceable anywhere except above the central archway to the western chamber where two small circular bosses of red sandstone inscribed with the word ʿāl are to be seen.

No. CVIII.

(A) TOMB OF SULṬĀN GHĀRĪ.

(B) To east of the village Malikpur Kohi, about 4½ miles to north-west of the Quṭb Minār.

(C) The tomb contains the remains of Nāṣiru-d-Dīn Maḥmūd, the eldest son of Alṭamšī. He had many saintly qualities and it is related that when the time of his death drew near he said that an humble man like him was not worthy of being buried in a tomb but that he should be thrown into a pit. His will was executed by burying him in a vaulted crypt (ghār); hence his title Sulṭān-i-Ghārī.

(D) (1) Round the marble arched gateway, in embossed Naskh characters, is an Arabic inscription in prose assigning the erection of the tomb to Alṭamšī in the year 629 A. H. (1231-2 A.D.).

(2) On the marble entrance doorway, in embossed Naskh letters.
Qurān, Pt. X, Ch. 9 entitled الازنة (The Immunity), Sec. 3, Verses 18-9, vide also Inscription No. 3 (a) on Mont. No. CXIII (Mosque of Jamālī Kamālī), pp. 94-95.
(3) Round the Inscription No. (2) above, in embossed Kūfic characters.
The same as Inscription No. (14) on Mont. No. XI (Sher Shāh’s mosque), p. 7, but only the 1st nine verses up to فاَتَرَبَانِهِمْ فِيمَ لَيَبْصُرُونَ occur here.

(4) Round the above Kūfic Inscription No. (3) above, in embossed Kūfic characters.
Qurān, Pt. III, Ch. 2 entitled البقرة (The Cow), Sec. 34; Verses 255-7, vide also Inscription No. (3) on Mont. No. XLIII (Tomb of Muḥammad Shāh), p. 32 etc.

(5) On the marble lintel of the entrance doorway, in embossed Kūfic characters.
The same as Inscription No. (7) on Mont. No. XI (Sher Shāh’s mosque), p. 6, but without تَمَسُّ الْهَيْبَةُ صَلِّ الْإِنْطَهَامَ الرَّضُومَ الْحَمْدَ, and only from بِسْمِ اللهِ الرحْمَنِ الرحْمَيْنَ. The remaining portion of the verse seems to have been omitted for want of space.

(6) Above the Kūfic Inscription (No. 5) on the lintel, in embossed Naskh letters, is the following Muslim creed:

َّإِلَهَ إِلَى اللَّهِ الْإِلَهُ الْعَزِيزِ الْجَلِّ الْفَاتِحِ سُلُطَانُ سُلُطَانِ اللهِ سُلُطَانِ إِلَٰهِ

Translation.

“There is no god but Allāh, the King, the Truth, the Manifest; Muḥammad is the Prophet of Allāh, the truthful, the trusty.”

The vaulted crypt which is the tomb chamber contains four plastered graves, of which the one against the west wall is ascribed to Nāṣiru-d-Dīn Muḥammad, better known as Sultān Ghārī. There is another unknown grave at the end of the western colonnade liberally coated with white-wash, but it bears no religious or historical epigraph.

No. CIX.

(A) MOSQUE attached to tomb of Sultān Ghārī.
(B) The western colonnade in the enclosure.
(C) Vide note (C) on tomb of Sultān Ghārī (No. CVIII) above.
(D) (1) The principal miḥrāb is lavishly ornamented with religious texts. A marble guldasta inscribed with the word الملك (The King) in embossed Kūfic letters decorates the interior of the inner arched recess while on its arch only a portion of verse 18 of the 72nd chapter of the Qurān entitled ال진ن (The Jinn) is inscribed, viz., "الْحَرَامِ رَأَيْتُ الْمَسْجِدَ وَلَمْ تَعْبَرِيَ إِلَّا بِاللَّهِ". Cf. also Inscriptions Nos. (2), (11), etc., on ‘Alāi Darwāza (No. CXVI), pp. 97, 98, etc.

The spandrels of the above arched recess are embellished with the word الله in embossed Kūfic letters.
(2) Round the arched recess of the miḥrāb, in embossed Kūfic characters.
Qurān, Pt. XXIX, Ch. 67 entitled الملك (The Kingdom), Sec. 1, Verses 1-2, but only up to بِسْمِ اللهِ الرحْمَنِ الرحْمَيْنِ at the beginning, vide Inscription No. (3) on Mont. No. XI (Sher Shāh’s mosque), p. 6, etc.
(3) Above the mihrāb, the 1st Muslim creed is inscribed in embossed Naskh letters, while on the arch of the mihrāb the same Quranic quotation is to be found as has been noticed under Inscription No. (3) on Mont. No. LXXVI (Tomb of Firoz Shāh), p. 74, but without being preceded by بسم الله الرحمن الرحيم.

(4) Round the mihrāb in embossed Kufic characters.

Qurān, Pt. III, Ch. 3 entitled آل عمران (The Family of Amran), Sec. 2, Verses 17-8, vide also Inscription No. 21 (a) on Mont. No. XI (Sher Shāh's mosque), p. 8.

(5) Above the Inscription No. (4) round the mihrāb there are only the following attributes of God inscribed in embossed Kufic characters:

الملك القدوس السلام المؤسس المهدى العزيز الجدير بالمكر العالق بالباب المصري

Vide Inscription No. (2) on Mont. No. XLIII (Tomb of Muḥammad Shāh), pp. 31-32

(6) Round the arch of the mihrāb, in embossed Naskh letters.

The same as Inscription No. (1) on Mont. No. XI (Sher Shāh's mosque), p. 6, but only the first five verses i.e., up to عند الله فخرًا عظيماً.

No. CX.

(A) MOSQUE locally known as MANDIWÁLI MASJID.

(B) Near the south-west corner of Bāgh-i-Nāzir in village Ladha Sarai.

(C) Its history is obscure but the style of its architecture is early Mughal.

(D) (1) On the spandrels of the arches of the central gateway there are circular medallions bearing the 1st Muslim creed preceded by بسم الله الرحمن الرحيم in Naskh letters cut in plaster.

(2) A much mutilated Persian inscription in verse appears on the outside of the central gateway and also inside the arch on the north, east and west. It is badly cut in plaster and reads as follows:

(1) ایس همه نقاشت زیر پیدا شده خاک ضعیف از تر تولیده
(2) جز تر ندارد که رحم دیر

Translation.

(1) "All these paintings (i.e., God's creation) have been produced by Thee, the weak dust (i.e., man) has made friends with Thee.

(2) None but Thee has mercy within.........................."

(3) Small discs containing the word الله decorate the mosque throughout, while the central archway to the prayer chamber on the north of the open-air wall mosque has its spandrels ornamented with large plastered medallions bearing the 1st Muslim creed preceded by بسم الله الرحمن الرحيم with the phrase حسبی الله الرحمن الرحيم in the centre.

(4) On the spandrels of the central archway to the covered prayer chamber to south of the open space (or wall mosque) there are two large circular medallions inscribed with the آية الكرسی or Throne Verse in Naskh letters, vide Inscription No. (22) on Mont. No. XI (Sher Shāh's mosque), p. 8.
(5) The wall mosque or the open space between the covered prayer chambers on the north and south is also embellished with circular plastered discs containing the 1st Muslim creed preceded by بسم الله الرحمن الرحيم in Naskh letters.

(6) Inside the covered prayer chambers there are similar discs of lime plaster bearing the 1st Muslim creed only, but many circular discs which originally decorated the spandrels of arched recesses have peeled off, and it is not known what was inscribed on them.

No. CXI.

(A) **TOMB OF JAMĀLĪ**.

(B) In village Daud Sarai, about half a mile to south-east of the Quṭb Minār.

(C) Maulānā Jamālī was a learned man and a poet in the reign of Sultān Sikandar Lodi. He died in 942 A.H. (1535-6 A.D.) in Gujrat whence his corpse was brought to Delhi to be buried in the tomb erected by himself about the year 935 A.H. (1529-9 A.D.) during his lifetime. His real name was Fazlullāh, Jamālī being his poetic appellation.

(D) (1) Over the central entrance to the enclosure, in embossed Naskh characters.

The same as Inscription No. (13) on Mont. No. XI (Sher Shāh’s mosque), p. 7, but after the last word لحمد 1, the words يا الله الرحمن (By God, the Merciful) are also inscribed.

(2) Above the western mihrāb in the tomb chamber, in embossed Naskh letters.

لا إله إلا الله محمد رسول الله النبی المختار

*Translation.*

“There is no god but Allāh, the King, the Mighty; Muhammad is the Prophet of Allāh, the apostle, the chosen.”

(4) On the arch of the small marble mihrāb, in embossed Naskh characters.

The same as Inscription No. 21 (a) on Mont. No. XI (Sher Shāh’s mosque), p. 8, but only the 1st verse, i.e., up to هَوَّهُ العَزِيزُ الْعَلِيمُ.

(5) Inside the small marble mihrāb, in embossed Naskh letters.

الملوك الله الواحد القهار

*Translation.*

“Kingdom is for Allāh, the One, the Subduer.”

Under it appears the word الله repeated twice, and further below it عَلَى الله.

(6) Immediately under the ceiling runs a long Persian inscription in verse, executed in Naskh characters cut in plaster. It contains the *nom de plume* of Maulānā Jamālī, the composer, and reads as follows:

(1) اکر بکفر کشید سر سید کاری ما
(2) گد شه قرار ندارند آو زری ما
(3) نشان نفر نامه به پرده داری ما
(4) اکر به بره راز تر فنگری یا بی
ON THE PROTECTED MONUMENTS IN THE DELHI PROVINCE.

Translation.

(1) "(Even) if our wickedness amounts to blasphemy still we look to Thy forgiveness hopefully.

(2) At Thy threshold we stand ashamed because Thy dogs can take no rest at night on account of our lamentsations.

(3) Should I have the honour to approach the curtain of Thy secret, the angel would take pride in becoming our porter.

(4) Being covered with the dust of Thy street we are contemptible in the eyes of the (common) people, (whereas) in the estimation of the perspicacious our (outward) wretched condition is an honour.

(5) By the cloud of Thy beneficence the dust of sin has been washed away but the blot of our shame could not be removed.

(6) On the day of separation from Thee, nothing but the sorrow we feel for Thee comes to console us in our helplessness and loneliness.

(7) O Jamali, resort for protection to the door of the Friend, for our salvation can be attained at the door of the Beloved.

(8) In Thy love our restlessness has passed beyond bounds; it is hoped that Thou wilt feel pity on our wailing.

(9) How could the beautiful face of Thy forgiveness have become unveiled if our sinfulness had not shown its face.

(10) Although we deserve (Thy) wrath for our guiltiness, we cherish hope from Thy kindness.

(11) We can attain the honour, dignity and glory of the angels if Thou (benignantly) viewest my humility.

(12) If we become guardian of the curtain of Thy Secret, (even) an angel will not be deserving of acting as our porter.
(13) By a drizzle from the cloud of (Thy) beneficence Thou wastest away the dust of guilt from our ashamed face.
(14) Cast Thy eyes on Jamālī with kindness (and) pay no heed to our idleness and shortcomings.
(15) O (God) Thy mercy................ from (Thy) wrath, and O (God) Thy kindness ordered Thy wrath to depart.
(16) Wherever they speak of Thy immense forgiveness, people’s sin is not weighed there against (a grain of) barley” (i.e., in view of the immensity of Divine forgiveness our sins are of little consequence).

No. CXII.

(A) UNKNOWN GRAVE, locally known as CHHATRI.
(B) To east of the tomb of Maulānā Jamālī in the same enclosure.
(C) No historical information about it is available.
(D) On the top of the sandstone grave appears the 1st Muslim creed in embossed NASKH letters and under it the word اللہ in circular medallions.

To east of the above Chhatri, there is a walled enclosure, known as the Qabrustān (Graveyard). Its surrounding walls have arched niches the spandrels of some of which are ornamented by small plastered discs inscribed with اللہ or صلی الله ﷺ عليه وسلم.

Out of so many graves in the compound only three are inscribed. The two of plaster bear only the 1st Muslim creed, while the 3rd of red sandstone has on the top the 1st Muslim creed and under it the phrase ﷺ حسین ﷺ. Further below is the سورة الآية (Ch. II) already noticed under Incription No. (13) on Mont. No. XI (Sher Shāh’s mosque), p. 7, etc.

No. CXIII.

(A) MOSQUE OF JAMĀLĪ KAMĀLī.
(B) To south of the tomb of Maulānā Jamālī (No. CXI).
(C) Nothing is forthcoming about the mosque but there are reasons to suppose that it was built about the same time as the tomb of Jamālī.
(D) (1) The exterior is embellished with circular bosses of red sandstone inscribed with the words اللہ or ﷺ or ﷺ ﷺ while above the arch to south of the central archway leading into the prayer chamber there are two circular medallions, one bearing ﷺ ﷺ ﷺ ﷺ and the other the 1st Muslim creed. The west wall of the prayer chamber is again ornamented with small bosses of red sandstone containing the word اللہ only.
(2) Round the upper arch in NASKH characters.
Verses from two different chapters—
(a) Qurān, Pt. II, Ch. 2 entitled ﷺ (The Cow), Sec. 17, Verses 143-7.
(b) Qurān, Pt. XVI, Ch. 18 entitled ﷺ (The Cave), Sec. 12, Verses 107-10, vide Incription No. (19) on Mont. No. XI (Sher Shāh’s mosque), p. 8.
(3) Round the small mihrāb, in NASKH characters.
Verses from two different chapters of the Qurān—
(a) Pt. X, Ch. 9 entitled ﷺ (The Immunity), Sec. 3, Verses 18-9, but the words ﷺ تعلیم the Most High Allāh said) appear at the beginning
of the 1st verse. Cf. also Inscription No. (2) on Mont. No. CVIII (Tomb of Sultan Ghârî), pp. 89-90.

(b) The same as Inscription No. (3) on Mont. No. XXII (Nâli Chhatrâ), p. 15, etc.

(4) Round the mihrâb to north of the central mihrâb, in embossed Nâshîk characters.

Qurân, Pt. III, Ch. 3 entitled آل عمران (The Family of Amran), Sec. 4, Verse 36, but only from گرگ سبک up to گربه تکبر.

(5) Round the northernmost mihrâb, in embossed Nâshîk letters.

Qurân, Pt. II, Ch. 2 entitled البقرة (The Cow), Sec. 22, Verses 177-8, but the last verse is quoted only up to گربه تکبر.

No. CXIV.

(A) TOMB OF MUHÂMMA平坦D QULLI KHÂN, better known as METCHALFE HOUSE.

(B) Near the Qutb enclosure, to south-east of the Qutb Minâr.

(C) The tomb said to contain the remains of Muhammad Quli Khan, a noble of the Mughal period, has come to be called Metcalfe House because Sir Charles Theophilus Metcalfe, the Governor General of India (1835-6) used it for his residence during the rainy season.

(D) (1) On the arch facing east, in embossed Nâshîk letters cut in plaster.

Qurân, Pt. XV, Ch. 18 entitled الكهف (The Cave), Sec. 1, Verses 1-9, but only up to بسم الله الرحمن الرحيم and with بسم الله الرحمن الرحيم at the beginning.

2 (a). On the arch facing south-east, in Nâshîk characters.

The same as Inscription No. (2) on Mont. No. XV (Khairu-l-Manâzil mosque), p. 10.

(b) On the spandrels of the above arch there are circular medallions made of plaster bearing the 1st Muslim creed.

(3) The southern arch is uninscribed but its spandrels are embellished with inscribed medallions similar to those noticed above, vide Inscription No. 2 (b).

4 (a). On the arch facing south-west, in Nâshîk letters.

The same as Inscription No. (1) above.

(b) On the spandrels of the above arch, in Nâshîk characters.

The same as Inscription 2 (b) above.

5 (a). On the arch facing west, in embossed Nâshîk characters.

Qurân, Pt. XVI, Ch. 20 entitled ﴿ (Tâ Hâ), Sec. 1. Verses 1-10, but only up to بسم الله الرحمن الرحيم at the beginning.

(b) On the spandrels of the above arch, in Nâshîk letters.

The same as Inscription No. 2 (b) above.

(6) The arch facing north-west bears no inscription, but on its spandrels there are circular medallions of plaster inscribed with ﴿ at the centre.

7 (a) On the arch facing north, in Nâshîk characters cut in plaster.

Qurân, Pt. XVI, Ch. 19 entitled مريم (Mary), Sec. 1, Verses 1-8 preceded by بسم الله الرحمن الرحيم.

(b) On the spandrels of the above arch, in Nâshîk letters.
The same as Inscription No. 2 (b) above.

8 (a) On the arch facing north-east, in Naskh characters.

Verily Allah is the Forgiving, the Compassionate, and after it there appear the same verses as have been noticed under Inscription No. (2) on Mont. No. XV (Khairu-l-Manazil mosque), p. 10, but only up to

(b) On the spandrels of the above arch, in Naskh letters.

The same as Inscription No. (2) above.

No. CXV.

(A) TOMB OF IMAM ZAIN.

(B) Near the ‘Ala‘i Gate (No. CXVI) to south.

(C) The tomb was built by Saiyid Muhammad ‘Ali Chiṣhti, better known as Imām Zāmīn, during his lifetime in 944 A. H. (1537-8 A. D.) about a year before his death. He was a native of Turkestan and seems to have been connected with the Qtb mosque near which he lies buried.

(D) (1) On a white marble slab fixed over the doorway of the tomb is a long epigraph in Persian prose, in well executed embossed Naskh letters, recording the erection of the mausoleum in 944 A. H. (1537-8 A. D.) by Saiyid Muhammad ‘Ali Chiṣhti, a pious man of Turkestan, who according to his parting advice was buried in it (in 1539 A. D.).

(2) Externally the tomb is ornamented with small circular bosses, inscribed with the word Allah while the same sort of discs bearing the words là ilāh fī lāh or Allāh are to be seen in the interior also.

(3) On the arch of the white marble mihrāb in the west wall is the 1st Muslim creed preceded by Bism Allāh al-hamdu lillāh (Allāh is Great).

(4) On the marble mihrāb the 1st Muslim creed is again to be seen, but in Kufic characters in relief. Underneath it the word Allāh is repeated four times, and further below is the phrase  آلملك الله in Tughrā letters.

No. CXVI.

(A) ‘ALAI GATE.

(B) About 40 ft. to south-east of the Qtb Minār (No. CXVII).

(C) Built by ‘Alau-d-Din Khalji in 1311 as the southern gate to the Qtb mosque extended by him. The inscriptions on it are all in Naskh characters in relief.

(D) Eastern façade.

(1) Round the recessed niches to north of the eastern gateway.

Two different quotations—

(a) Qurān, Pt. VII, Ch. 5 entitled الماكده (The Food), Sec. 13, Verses 97-100.

(b) قَالَ عَلَى اللَّهِ الْمَسْجِدُ مَسْجِدًا بَنِي اللَّهُ هُدُيُّهُ بِاللَّهِ بَنِي الْجِنَّاتِ

1 It is a famous tradition of the Prophet, vide Al-Jāmi‘u-t-Sagā‘ir, Pt. II, (Cairo edition, 1306), p. 151.
Translation.

"(The Prophet,) peace be on him, said, 'Whoever built for Allah a mosque got a house built by Allah for him in paradise.'"

(2) On the small marble arches of the recessed niches.

The same as Inscription No. (1) on Mont. No. CLIX (Mosque attached to the tomb of Sultan Ghari), p. 90.

(3) Round the arches, underneath the above recessed niches.

The same as Inscription No. 117 (a) on Mont. No. XLV (Bara Gumbad mosque), p. 45.

(4) On the half-covered arch only the following words are to be seen repeated twice:—

قال رسول الله صلى الله عليه وسلم
Translation.

"The Prophet of Allah, may Allah bless and assail him, said."

(5) On the arch to south of the half-covered arch.

قال رسول الله صلى الله عليه وسلم مفتاح الجنة والorld
Translation.

"The Prophet of Allah, may Allah bless and assail him, said, 'The Salātut-Tahīyah is a prayer, which is not refused, between the call to prayer (اذن) and the actual congregational prayer (تارفه lit., standing still in prayer).’"

(6) On the smaller arch, underneath the above Inscription No. (5).

قال رسول الله صلى الله عليه وسلم مفتاح الجنة والorld
Translation.

"The Prophet of Allah, may Allah bless and assail him, said, 'The key to paradise is مكة (or prayer).’"

(7) Round the eastern archway is a mutilated historical epigraph which assigns the erection of the gateway to Muhammad Shah (I) Alau-d-Din Khalji on the 15th Shawwal, 710 A. H. (7th March, 1311 A. D.).

(8) On the upper marble arch of the eastern gateway is another historical inscription, partly damaged, which ascribes the construction of the mosque to Muhammad Shah (I) Alau-d-Din Khalji, but gives no date.

(9) Under the above Inscription No. (8), on the lower marble arch, is a 3rd fragmentary inscription assigning the erection of the mosque to Muhammad Shah (I) Alau-d-Din Khalji, but like the Inscription No. (8) above it contains no date.

(10) Round the recessed niches to south of the eastern gateway.

Two different texts

(a) Qur'an, Pt. XIII, Ch. 13 entitled الرعد (The Thunder), Secs. 5-6, Verses 35-8, but only up to بسم الله الرحمن الرحيم and with وجعلنا نعزا at the beginning.

1 This tradition of the Prophet, according to Mullā Zaman Shāh, has been narrated by Dārmī and is or fairly reliable.

2 It is a well known tradition of the Prophet, but the exact words available in the books of hadith are
(b) The Prophet's tradition, vide Inscription No. 1 (b) above.

(11) On the small marble arches inside the recessed niches.

The same as Inscription No. (2) above.

(12) Round the arches underneath the above recessed niches.

Verses from two different chapters of the Qurān—

(a) Pt. VIII, Ch. 7 entitled "العراف" (The Elevated Places) Secs. 3-4, Verses 31-5. Cf. also Inscription No. (1) on Mont. No. XXXI (Mosque of 'Isā Khān), p. 20.

(b) Pt. XXVI, Ch. 50 entitled "قاف" (Qāf), Sec. 3, Verses 31-5, but without بسم الله الرحمن الرحيم at the beginning.

(13) On the semi-circular arch No. (1) immediately to south of the eastern archway.

Qurān, Pt. XXIX, Ch. 72 entitled "الجین" (The Jinn), Secs. 1-2, Verses 18-20, but only up to تعلُّم الأئمة رضي ; vide also Inscription No. (2) above.

(14) On the smaller semi-circular arch inside the arched recess No. (1) immediately to south of the eastern archway.

The same tradition of the Prophet as has been noticed under Inscription No. (1) (b) above, but here after the word ل the word مثلك is inscribed.

(15) On the semi-circular arch No. (2) immediately to south of the arch No. (1) noticed above.

قال رسول الله صلى الله عليه وسلم "صلوا الجماعة تأذُّب على صلوات الفخذ خمس رعشتين درجة".

Translation.

"The Prophet of Allāh, may Allāh bless and assoil him, said, 'A congregational prayer is twenty-five times as good as a prayer (offered) in seclusion'."

(16) On the smaller semi-circular arch inside the arched recess No (2) immediately to south of the arched recess No. (1).

قال رسول الله صلى الله عليه وسلم "أحب البلاد إلى الله مساجدها وإبغض البلاد إلى الله اسمهاءلا".

Translation.

"The Prophet of Allāh, may Allāh bless and assoil him, said, 'The most beloved places to Allāh are the mosques and the most detestable places to Allāh are the markets'."

Southern façade,

(17) Round the recessed niches to east of the southern archway.

Two separate texts—

(a) Qurān, Pt. XI, Ch. 9 entitled "التسخين" (The Immunity), Sec. 13, Verses 104-7, but preceded by بسم الله الرحمن الرحيم, vide also Inscription No. (15) on Mont. No. XLV (Barā Gumbad mosque), pp. 34-35.

1 It is a tradition of the Prophet available in the collection of Malik Zamsakhārī, Cairo edition, p. 330, but the wording is slightly changed.

2 This tradition narrated by Muslim and Abī Hūrārah has been quoted in Ḥadīth, Vol. I (published by Hāshmi Press), p. 247.
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(b) The same tradition of the Prophet as has been noticed under Inscriptions Nos. 1 (b), 10 (b) and 14 above, but the arrangement of words is a little different.

(18) On the horse-shoe arches of the recessed niches to east of the southern archway.

The same as Inscription No. (2) above.

(19) Round the two screened arches to east of the southern archway.

Qurān, Pt. I, Ch. 2 entitled البقرة (The Cow), Secs. 15-6, Verses 127-32, preceded by بسم الله الرحمن الرحيم.

(20) On the band between the two screened arched windows to east of the southern archway.

Qurān, Pt. XIII, Ch. 13 entitled الرعد (The Thunder), Sec. 3, Verses 23-5, but only up to لينقضن عهد الله.

(21) On the upper arch of the screened window No. (1) immediately to east of the southern archway.

رَقَاءَةُ غَرِبَّةِ إِفْرَادِيْوَا الْصِّلَوَاتِ رَأَئَا الْزَّوْرَا.1

Translation.

"And the words of the Great and Glorious God (are :) 'And keep up prayer and pay the poor-rate..............'"

(22) On the lower arch of the screened window No. (1) noticed above.

قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم إلى الجماعة أمه سنتي الهديتين لاتختلفها إلا منافقٌ.2

Translation.

"The Prophet of Allāh, may Allāh bless and assail him, said, 'The congregational prayer is one of the traditions of the prophets3: none avoids it but a hypocrite'.'"

(23) On the upper arch of the screened window No. (2) to east of the screened window No. (1).

قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم حانظًا على الصلاة و الصلوات الوسطى و قيمتى.4

Translation.

"The Prophet of Allāh, may Allāh bless and assail him, said, 'Be mindful of the prayers and (particularly) of the middle prayer (i.e., Ṣalātuhu-l-'Agr) and stand up truly obedient to Allāh'.'"

(24) On the lower arch of the screened window No. (2) to east of the screened window No. (1) noticed above.

1 The inscription is too much broken to enable one to find out what particular chapter of the Qurān it belongs to. The words رَقَاءَةُ الغَرِبَّةِ إِفْرَادِيْوَا الْصِّلَوَاتِ رَأَئَا الْزَّوْرَا occur in several places in the Qurān.
2 This tradition is quoted by Shāfi', but the wording here is changed.
3 هُنَّ literally means 'the guided ones', but the Muslim theologians interpret it as 'the prophets'.
4 It is a famous tradition of the Prophet and also a Quranic verse, vide Pt. II, Ch. 2 entitled البقرة (The Cow), Sec. 31, Verse 238.
"The Prophet of Allah, may Allah bless and assoil him, said, 'Whoever built for Allah a mosque (even as small) as the nest of the qata (sand-grouse) got for him a garden laid out by Allah in paradise.'"

(25) Round the southern archway.

The idea is the same as given in the Inscription No. (7) noticed above, but the wording is different.

(26) On the upper marble arch of the southern gateway.

The idea is the same as contained in the Inscription No. (8) above, but the wording is different.

(27) On the lower marble arch of the southern gateway.

The idea is the same as contained in Inscription No. (9) above, but the wording is different.

(28) Round the recessed niche immediately to west of the southern archway.

Two separate texts—

(a) Qur'an, Pt. XV, Ch. 17 entitled بني إسرائيل (The Israelites), Sec. 1, Verses 7-10, preceded by بسم الله الرحمن الرحيم. Cf. also Inscription No. (2) on Mont. No. XV (Khairu-l-Manâzil mosque), p. 10, but only from إن احسنتم احسنت فنفسكم.

(b) The same tradition as has been noticed under Inscription No. 17 (b) above.

(29) On the small marble arch of the recessed niche immediately to west of the southern archway.

The same as Inscription No. (2) above.

(30) Round the two screened arched windows to west of the southern archway.

The same as Inscription No. (3) on Mont. No. LXXVI (Tomb of Firoz Shâh), p. 74, but the next 4 verses (96-9) of the same chapter 3 entitled آل عمران (The Family of Amran) are also to be seen.

(31) On the band between the two screened arched windows to west of the southern archway.

Qur'an, Pt. XXIII, Ch. 38 entitled ص (8) Sec. 4, Verses 50-4.

(32) On the upper arch of the window No. (1) immediately to west of the southern archway.

Qur'an, Pt. XIII, Ch. 14 entitled إبراهيم (Abraham), Sec. 5, Verse 31, but preceded by قل تلاله تعالى (The Most High Allah said).

(33) On the lower arch of the above window No. (1) immediately to west of the southern archway.

The same as Inscription No. (23) above, but only from حافظن على الصلوات up to ١ فنفتن.
(34) On the upper arch of the screened window No. (2) to west of the window No. (1) noticed above.

قال عليه السلام: "جعل مساجديك علماءكم و مجاهدونكم رسول الله وهنجركم وفقهوكم وأئمتكم حكيمونكم وخصومكم وبيكم وشراككم وجميعهم يوم يحكمكم."

**Translation.**

"(The Prophet,) peace be on him, said, 'Keep the mosques immune from (the encroachments of) your children and your insane people, and from your drawing of swords, making of noise, execution of law and (also) from your quarrels and commercial transactions, and fill it with fragrance on the day you congregate (in it)'."

(35) On the lower arch of the screened window No. (2) to west of the window No. (1) noticed above.

قال عليه السلام: "أفضل عبادة إتمة قراءة القرآن."

**Translation.**

"(The Prophet), peace be on him, said, 'The best service for my followers is to read the Qur'an'."

Western façade.

(36) Round the recessed marble niches to south of the western archway.

_Qur'an_, Pt. XXVI, Ch. 48 entitled _الفتح_ (The Victory), Sec. 4, Verses 28-9, preceded by بسم الله الرحمن الرحيم. _Vide_ Inscription No. (116) on Mont. No. XLV (Bara Gumbad mosque), p. 45.

(37) On the small marble arches of the recessed niches to south of the western archway.

The same as Inscription No. (2) above.

(38) Round the two arched windows (one screened and the other closed) under the recessed niches to south of the western archway.

_Qur'an_, Pt. IV, Ch. 3 entitled عائلة عمرا (The Family of Amran), Sec. 14, Verses 132-5, preceded by بسم الله الرحمن الرحيم.

(39) On the band between the closed arched recess and the screened arched window noticed above.

_Qur'an_, Pt. V, Ch. 4 entitled النساء (The Women), Sec. 18, Verses 122-3, but only up to بفما برك." 

(40) On the upper arch of the screened arched window to south of the western archway.

_Qur'an_, Pt. I, Ch. 2 entitled البيت (The Cow), Sec. 5, Verses 45-6, but preceded by بسم الله تعالى (The Most High Allah said).

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1 It is a tradition of the Prophet but its wording is changed. According to Al-Jami‘u-t-taghrib (printed at the Khairia Press in Egypt, 1306), Vol. I, p. 12, the exact words of the Prophet are as follows:

جنيا مساجدين علماءكم ومجاهدونكم رسول الله وهنجركم وفقهوكم وأئمتكم حكيمونكم وبيكم وشراككم وجميعهم يوم يحكمكم. For the reason of this change in words, _vide_ Introduction, p. 2, para. (f).

1 This is a tradition of the Prophet available in various forms in the recognized books of hadith.
(41) On the lower arch of the screened arched window to south of the western archway.

قال رسول الله صلى الله عليه وسلم فنال الجنة الصالدة

Translation.

"The Prophet of Allah, may Allah bless and assit him, said, 'The prayer opens (the gates) of paradise'."

(42) On the upper arch of the arched recess to south of the screened arched window noticed above.

The same as Inscription No. (24) above, but instead of رضأ (a garden) the word نبت (a house) is inscribed.

(43) On the lower arch of the arched recess to south of the screened arched window noticed above.

Either the same tradition as has been noticed under the above Inscription No. 1 (b), or the Inscription No. (14).

(44) Round the western archway.

Vide note under Inscription No. (25) above.

(45) On the upper marble arch of the western archway.

Vide note under Inscription No. (26) above.

(46) On the lower arch of the western gateway.

Vide note under Inscription No. (26) above.

(47) Round the screened arched window and the half-covered arched recess to north of the western archway.

Qur'an, Pt. III, Ch. 2 entitled البقرة (The Cow), Sec. 34, Verses 255-6, preceded by بسم الله الرحمن الرحيم, vide also Inscription No. (3) on Mont. No. XLIII (Tomb of Muḥammad Ẓahīr), p. 32. The Inscription is much mutilated.

(48) On the upper arch of the screened window immediately to north of the western archway.

The same as Inscription No. 3(a) on Mont. No. CXIII (Mosque of Jamālī), pp. 94-95, but without مس المهديين تعلوč and only from إنما يعمر نت نت نت up to. Cf. also Inscription No. (2) on Mont. No. CVIII (Tomb of Sultān Gharī), p. 89-90.

(49) On the lower arch of the screened window immediately to north of the western archway.

The same as Inscription No. (6) above.

(50) On the upper arch of the half-covered recess to north of the screened arched window noticed above is an almost entirely obliterated inscription out of which only the words تأل الله (God said) are readable.

(51) On the lower arch of the half-covered recess to north of the screened arched window.

The same as Inscription No. (4) above.

1 In the books containing the traditions of the Prophet the word مفتاح (The key) instead of مفتاح (The Opener) is to be seen. Cf. Introduction, paragraph (f), p. 2.

2 These two traditions are only slightly different from each other, and since several words of the epigraph have peeled off, it cannot be said with certainty as to which of them was originally inscribed.
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The interior of the ‘Alā'ī Gate is embellished with (Kingdom is for Allah, the One, the Subduer), repeated several times, while the upper and lower arch faces of the arched windows on either side of the four entrance archways bear respectively the 48th Chapter of the Qurān entitled (The Victory), Verses 1-9, and the 17th Chapter entitled (The Israelites), Verses 1-12 as per details below:—

(52) On the inner face of the upper arch of the window to east, of the northern semi-circular archway.

From انا نحنلاحلك up to بسم الله الرحمن الرحيم, preceded by نعمه عليك.

(53) On the inner face of the lower arch of the window to east of the northern semi-circular archway.

From سبصلى الذئى أسى up to بسم الله الرحمن الرحيم preceded by ونبي الله للجميع.

(54) On the inner face of the upper arch of the screened window to west of the northern semi-circular archway.

From لؤلؤة الموميئين رميًا up to بسم الله الرحمن الرحيم.

(55) On the inner face of the lower arch of the screened window to west of the northern semi-circular archway.

From ارسلنا مرسي الكتب up to بسم الله الرحمن الرحيم.

(56) On the inner face of the upper arch of the screened window to north of the western archway.

From ليد خلت الموميئين up to بسم الله الرحمن الرحيم.

(57) On the inner face of the lower arch of the screened window to north of the western archway.

From الى بقي اسرائيل up to بسم الله الرحمن الرحيم.

(58) On the inner face of the upper arch of the screened window to south of the western archway.

From كل ذلك عند الله ورومني جنب تجيري up to بسم الله الرحمن الرحيم.

(59) On the inner face of the lower arch of the screened window to south of the western archway.

From وجعلكم أكثر نفذا up to بسم الله الرحمن الرحيم.

(60) On the inner face of the upper arch of the screened window to west of the southern archway.

From والمشتكى والمشبت up to بسم الله الرحمن الرحيم.

(61) On the inner face of the lower arch of the screened window to west of the southern archway.

From وما رأينا وما علم زللمه احسنتم up to بسم الله الرحمن الرحيم.

(62) On the inner face of the upper arch of the screened window to east of the southern archway.

From علىهم رفعهم الى الله up to بسم الله الرحمن الرحيم.

(63) On the inner face of the lower arch of the screened window to east of the southern archway.

From يبشر الموميئين الذين up to بسم الله الرحمن الرحيم.

(64-5) On the inner face of the lower arches of the windows to south and north of the eastern archway.

Qurān, Pt. XV, Ch. 17 entitled بنی اسرائیل (The Israelites), Sec. 1, Verses 9-12, but from يعمل العلامة only.

(66) On the inner face of the upper arch of the screened window to south of the eastern archway.
From رکن اللہ عزیز حکیم.

(67) On the inner face of the upper arch of the screened window to north of the eastern archway.
From پیکر راصیلا ایا ارسلان

No. CXVII.

(A) QUTB MINĀR.
(B) In the Qutb mosque, to north-west of the ‘Alāi Gate (No. CXVI).
(C) Erroneously supposed to have been built by Pirthī Rāj Chauhān to enable his daughter to see the Jumna river before her meals, the Minār was erected by Qutb-ud-Din Aibak and subsequent additions and alterations were made to it from time to time. Qutb-ud-Din was responsible for the construction of the basement story and his son-in-law, Shamsu-d-Din Altamsh, for its completion about the year 1230 A. D., whereas, according to contemporary histories, the 5th or the final storey (and probably most of the 4th), were made by Fīroz Shāh Tughlaq in 1370 after the Minār had been damaged by an earthquake in 1369. It served as a maznah or tower attached to the Qutb mosque whence the muazzīn (public crier) called the faithful to the five daily prayers at the appointed hours. It is decorated with inscriptions in embossed Naskh letters.
(D) Basement storey. 1st or Lowest Band.

(1) The arrangement of inscribed slabs has been so hopelessly disturbed by ignorant restorers that nothing can be said with propriety as to what particular chapter of the Qurān the fragmentary verses in situ belong to. The following words are, however, readable:

آلل الثلث آیت الاب يرببا العزیز ربا

(2) An inscription .lab bearing a few words of historic importance inasmuch as they refer to Qutb-ud-Din Aibak to whom the construction of the basement storey is assigned.
(3) Second Band.

An Arabic inscription containing the name of Muḥammad (Khori) bin Šām, but undated, followed by the 22nd verse of chapter 59 entitled الحشر (The Banishment). The Quranic text in the inscription opens with the words هر هو الذی رفیع لله الذي instead of هر هو الذی as given in the Qurān.
(4) Third Band.

The same as Inscription No. (1) on Mont. No. XI (Sher Shāh's mosque), p. 6, but only the 1st six verses, i.e., up to سُبْتَ مِمَّا صَبِبَ occurs.

(5) Fourth Band.

An Arabic inscription in prose containing the name of Muḥammad (Shori) bīn Sām, but no date.

(6) Fifth Band.

The same as Inscription No. (2) on Mont. No. XLIII (Tomb of Muḥammad Shāh), pp. 31-32, but only up to the end of the attributes of God.

(7) Sixth Band.

Qurān, Pt. III, Ch. 2 entitled البقرة (The Cow), Secs. 34-5, Verses 255-60, vide Inscription No. (3) on Mont. No. XLIII (Tomb of Muḥammad Shāh), p. 32.

(8) On the entrance doorway.

(9) بَدَّل الْبَنِينِ صَلِّي اللَّهُ عَلَيْهِ رَسَمَ مَسْجِدَ اللَّهِ تَعَالَى بَنِي إِسْرَائِيلَ فِي اِلْجَنَّةِ بِيَتًا مَثَلًا

_Translation._

"The Prophet, may Allāh bless and assail him, said, 'Whoever built a mosque for the Most High Allāh got a house similar to it built for him in paradise by Allāh.'"

(10) After the above Inscription No. 8 (a) there runs an historical inscription in Persian prose which records that the Mīnār having been much injured was repaired by Sūltān Sikandar Shāh (Lodi) under the supervision of Khaņzāda Fath Khān, son of Masnad-i-Āli Khwās Khān on the 1st of Rabi‘I, 909 A. H. (23rd September, 1503 A. D.).

(11) Near the entrance doorway is a mutilated Persian inscription in prose containing only the name of Fazl Abu-l-Ma‘āli but no historical association of the man with the Mīnār.


An historical epigraph in Arabic prose containing the name and praises of Iltutmīsh (Altamsh), the slave and successor of Quṭbu-d-Dīn Aibak.

(13) Second Storey. Lower Band.

(14) Qurān, Pt. XIII, Ch. 14 entitled إِبْرَاهِيم (Abraham), Sec. 5, Verses 29-30.

(b) After the above Inscription No. 14 (a), the 9th and 10th verses of Ch. 62, entitled إِلَّا الْمُلْكُ لَلَّهِ (The Congregation) are inscribed, vide Inscription No. 93 (a) on Mont. No. XLV (Barā Gumbad mosque), p. 412.

(15) On the doorway in this storey is an historical inscription in Arabic prose recording the completion of the fabric under the orders of Altamsh.

(16) The Third Storey bears no religious quotation but an undated historical epigraph in Arabic prose containing the name and titles of Sūltān Altamsh.

(17) On the doorway in the 3rd storey is another Arabic inscription in prose containing, like those noticed above, the name and titles of Altamsh, but no date.

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1 For the other traditions very similar to this, vide Inscriptions Nos. 1 (b), 14 (b) and 17 (b) on Mont. No. CXVI ('Alī Gate), pp. 96, 98, 99, etc.

2 These verses suggest that the Quṭb mosque to which the Mīnār was a masnād was a Jāmī' Ma’ṣjid in those days.
(16) Near the doorway in this storey is a small inscription in Arabic prose recording the completion of the Minār under the supervision of one Muḥammad Amir Koh.

(16) Fourth storey.
An Arabic inscription in prose assigning the erection of the fabric to Altamsh.
(17) Fifth Storey.

No religious inscription, but an historical epigraph in Persian prose recording the repairs to this storey executed by Firoz Shāh Tughlaq after it had been injured by lightning in 770 A. H. (1368-9 A. D.) is to be found.

**No. CXVIII.**

(A) QUTC MOSQUE or MASJID QŪWATU-L-ISLĀM (Mosque of the Might of Islam).

(B) Near the Qutb Minār (No. CXVII).

(C) On the site of a demolished Hindu temple this mosque was built with materials taken from twenty-seven other temples as a monument of victory in 1192 A. D. by Qutb-ud-Dīn Aibak, the slave and Viceroy of Mu'izzu-d-Dīn Muḥammad Ghorī bin Sām.

The original mosque of Qutb-ud-Dīn, begun in 1191 and completed in 1199 A. D., is on a raised plinth and its east and north gateways are inscribed, vide Inscriptions Nos. 49 (b), 50 and 51 (b) *infra*. Subsequent additions were made to it by Altamsh in 1229 A. D. and 'Ālāū-ud-Dīn Khālījī in 1315 A. D. but on account of the death of the latter the work had to be left incomplete.¹

(D) Starting from the south to north the arches of the great screen bear the following inscriptions:

1. (a) On the 1st half of the southern arch No. (1) of Altamsh's southern extension, in embossed Kūfīc characters.

   The same as Inscription No. (18) on Mont. No. XI (Sher Shāh's mosque), p. 7, but only up to وَلَىَّ نَا، أَيَّنَّا قَلَبُنا لِلَّهِ إِذَا كَانَ كَابِرًا، i.e., from رَبِّ الْاَسْتِقْلَالِ مَنِ اسْتَقَلَّ فَيَدْخُلُ، up to لَيْتَنَا كَمْ نَجِيَا [ وَمَا يَعْبُدُ ] كَمْ نَفِيَا.

   (b) On the 2nd half of the southern arch No. (1) noticed above, in embossed Kūfīc characters.

   The same as Inscription No. (18) on Mont. No. XI (Sher Shāh's mosque), p. 7, but only verses 10-18. قَلَبُنا لِلَّهِ إِذَا كَانَ كَابِرًا, i.e., from رَبِّ الْاَسْتِقْلَالِ مَنِ اسْتَقَلَّ فَيَدْخُلُ, up to لَيْتَنَا كَمْ نَجِيَا [ وَمَا يَعْبُدُ ] كَمْ نَفِيَا.

2. Round the southern arch No. (1) of Altamsh's southern extension, in Nāṣīḥ letters in relief:

   (a) First half.

   The same as Inscription No. (2) on Mont. No. XV (Khairu-l-Manāzil mosque), p. 10, but only from the beginning up to نَافِئًا جَباَرًا، رَبِّ اسْتِقْلَلَ مِنْهَا.

   (b) Second half.

   Qurān, Pt. XV, Ch. 17 entitled بني إسرائيل (The Israelites), Secs. 1-2, Verses 10-12, but only from فَنَافِئًا جَباَرًا، رَبِّ اسْتِقْلَلَ مِنْهَا up to خَلَّتْ بِنِي إِسْرَائِيلِ، Cf. also Inscriptions Nos. (64-5) on Mont. No. CXVI ('Alāî Gate), p. 104.

¹ Vide Guide to the Quṭb by Mr. J. A. Page. Plate I—Plan shewing the Original Mosque and its Subsequent Extensions.
(c) Just at the end of the above Inscription No. 2 (b) appears an historical epigraph in Arabic prose dated 627 A. H. (1229-30 A. D.) which probably refers to the construction of Altamsh's extension.

(3) The bands of the piers are inscribed with the word الملك (The King) or الله.

4. (a) On the 1st half of the arch No. (2) immediately to north of the arch No. (1) noticed above, in Kufic characters in relief.

_Qur'an,_ Pt. XXII, Ch. 35 entitled _ сахار (The Originator), Sec. 1, Verses 1-2, but only up to نم مسل له مي بعده وهو at the beginning.

(b) On the 2nd half of the above arch No. (2), in Kufic letters in relief.

_Qur'an,_ Pt. XXII, Ch. 35 entitled _ сахار (The Originator), Secs. 1-2, Verses 7-12, but only from رعلم تكن up to آمنا وسعوا وصادفوا لهم مغفرة.

5. (a) Between the words of the above Kufic inscription No. 4 (a), in embossed Naskh letters.

هو [ الله الذي قل أن لا إله إلا هو وحده لا شريك له هو الرحمن الرحيم الملك القدير يصل السلام والرخاء للعديد المعمرين up to السميع البصير العليم. For the attributes of God vide Inscription No. (2) on Mont. No. XLIII (Tomb of Mu'ammad Shâh), pp. 31-32.

(b) Between the words of the above Kufic inscription No. 4 (b), in embossed Naskh characters.

The attributes of God from الرخاء up to الغنى المغنى , and after it the following inscription:—

رسول الله صلى الله عليه وسلم رألين نعمة رضي الله عنهم النعمة.

_Translation._

"And may Allah bless Muhammad and all his family and assoil (him) abundantly! Allah is enough for us and (He is) the Best Protector, the Best Master and the Best Helper."

6. (a) Round the Inscription No. 4 (a) on arch No. (2) noticed above, in Naskh letters in relief.

The same as inscription No. (38) on Mont. No. CXVI (Ala'i Gate), p. 101, but only from الس外来 الرخاء up to مغفرة نعم الله at the beginning.

(b) Round the Inscription No. 4 (b) noticed above, in embossed Naskh characters.

_Qur'an,_ Pt. IV, Ch. 3 entitled عائلة أمران (The Family of Amran), Secs. 15-16, Verses 145-50, but only from كرما وأفرصوا بل الله مرفوع up to كرما وأفرصوا بل الله مرفوع. Cf. also Inscription No. 1 (d) on Mont. No. LXIV (Nili Masjid), p. 82.

(7) On the arch of the recess No. (1) between the southern arches Nos. (1) and (2) of Altamsh's extension, in Naskh characters in relief.

_Qur'an,_ Pt. XI, Ch. 9 entitled _ الامتنان (The Immunity), Sec. 14, Verse 112, but only up to بعد أحد ملؤ.
(8) Inside the arched recess No. (1) noticed above, in embossed Kūfic-Tughrā letters, are the closing words of Verse 112 of Ch. 9 noticed above, viz., [وَتَبَّأَ الْبَرَاءُ] (And deliver good tidings to the believers).

(9) Above the arch of the recess No. (1) noticed above, in Nasīḥah characters in relief.

قال النبي عليه السلام المسجد بيّن كل تلا

Translation.

"The Prophet, peace be on him, said, 'The mosque is the resort of the righteous'."

(10) Above the Inscription No. (9) in embossed Kūfic letters is the 1st Muslim creed.

(11) Round the arched recess No. (1) noticed above, in Nasīḥah letters in relief, is the following fragmentary inscription:

[قال النبي صلى الله عليه وسلم مَسْجِدُهُ مَسْجِدُ اللَّهِ أَجْمَآءُ رَافَعُوهُ هَكَذَا بِالْجِنَّ وَالْمَلَائِكَةِ وَيَقُولُونَ رَبَّنَا اضِعْ لَهُمْ مَا كَانُوا يَعْمَلُونَ... قال عليه السلام...]

Translation.

"(The Prophet, may Allah bless) and assoil him, said, 'He who built a mosque got a house built for him by Allah in paradise'. And (the Prophet,) peace be on him, said, 'He who spread a mat in a mosque got seventy thousand angels to bless him till the mat was worn out'. And (the Prophet,) peace be on him, said, 'He who broomed a mosque liberated (so to say) a slave each time he swept it clean.' And (the Prophet,) peace be on him, said, 'Whoever illuminated a mosque.....................for a night to glorify Allah would have his grave filled with Divine refugence. His way (to heaven) would be lighted up..............and his sins, whether overt or covert, would be forgiven by Allah who would grant him a reward...................(equivalent to that of) ten martyrs'."

(12) On the bands of the piers, in embossed Kūfic characters.

The same as Inscription No. (3) above.

13. (a) On the 1st half of the arch No. (3), i.e., immediately the north wing of the arch No. (3) noticed above, in Kūfic characters in relief.

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1 This tradition is not traceable in the six recognized books of hadith.
2 This tradition has occurred in various forms already, vide Inscription No. 8(a), footnote, on Mont. No. CXVII (Qatḥ Minār), p. 105.
3 These traditions are not available in the authentic records of the Prophet's traditions.
The same as Inscription No. (3) on Mont. No. LXXVI (Tomb of Firoz Shāh Tughlaq), p. 74, but only up to ۸۹۸
(ب) On the 2nd half of the arch No. (3) noticed above, in Kūfic letters in relief.

Qurān, Pt. IV, Ch. 3 entitled آل عمّار (The Family of Amran), Secs. 10-11, Verses 97-102, vide also Inscription No. (30) on Mont. No. CXVI (ʿAlāʾi Gate), p. 101.

14. (a) Round the Inscription No. 13 (a) and (b) on arch No. (3) noticed above in embossed Nāṣḳh letters.

Qurān, Pt. III, Ch. 3 entitled آل عمّار (The Family of Amran), Sec. 1 Verses 1-3, but only up to ۸۹۹
(ب) On the bands of the piers, in embossed Kūfic characters.

The same as Inscription No. (3) above.

(۸۰) On the arch of the recess No. (2) between the southern arches Nos. (2) and (3) of Altamsh's extension, in embossed Nāṣḳh characters.

Qurān, Pt. XXVIII, Ch. 61 entitled الصف (The Ranks), Sec. 2, Verses 12-3, but only up to ۸۱۰
(۸۱) Inside the arched recess No. (2) noticed above, in Kūfic Tughrā characters in relief, are probably the closing words of Verse 13, Ch. 61, viz., ربه المولى, vide also Inscription No. (8) supra.

(۸۲) Above the arch of the recess No. (2), in embossed Nāṣḳh letters, is the following fragmentary tradition:

قال عليه السلام       عمجی (؟) لا نضل الاعتقاب١

Translation.

"(The Prophet,) peace be on him, said, '..............non-Arabs, none can acquire excellence except through righteousness.'"

(۸۳) Further above the inscription No. (18) noticed above, in Kūfic characters in relief.

The 1st Muslim creed.

(۸۴) Round the arched recess No. (2) in embossed Nāṣḳh lettering.

قال رسول الله صلى الله عليه وسلم من صلى صلاة الفجر في الجامعۃ هون اللہ تعالیٰ هومو [م الدنيا] و من صلى صلاة الظهر [نی الجماعت] له رضی ر و من صلى صلاة العصر

[نی الجماعت] جعله الله كا ليل رتد ۸ و من صلى صلاة المغرب في الجماعت كا نما تصدیع مال و نفسه و من صلى صلاة العشاء في الجماعت كنذاب الإسلام صلى الله عليه وسلم

من حافظ هذه الصلاۃ الخمس في الجماعت رضی رضی علیه السلام٢

1 It is not known whence the tradition has been copied and what the missing words can be. Probably it means 'Whether the Arabs or non-Arabs, none can acquire excellence except through righteousness.'

2 The tradition under reference is not traceable in any of the authentic records of Hadīth, but the words جعس الله كا ليل رتد و رضی رضی علیه السلام are meaningless and, in my opinion, they should be read as جعس للہ كا لیل رتد (Allāh makes him pure like when he was born).

3 Probably the missing words were في سبيل الله (In the way of Allāh), but they cannot be definitely inserted since the tradition is not traceable in the recognized books of Hadīth.

4 This tradition of the Prophet also is not traceable in the recognized books of Hadīth.
Translation.

"The Prophet, may Allah bless and assuage him, said, ‘Whoever offered his morning prayer in congregation got his (worldly) troubles removed by Allah; and whoever offered his afternoon prayer (in congregation) got his living made plentiful by Allah; and whoever offered his late afternoon prayer (in congregation) became (as pure) as on the day he was born; and whoever offered his evening prayer in congregation is considered as if he has given away his wealth and (even) his life (in the way of Allah); and whoever offered his bed-time prayer in congregation received Allah’s blessing’. (The Prophet,) may Allah bless and assuage him, said, ‘Whoever observed these five prayers in congregation would have his way (to heaven) widened by Allah.’"

(21) On the broken arch No. (4) of Quṭbu-d-Dīn Aibak’s original mosque immediately to north of arch No. (3) of Altamsh’s extension, in embossed Naskh characters.

بسم الله الرحمن الرحيم قال النبي عليه السلام المسجدانية الله واربئته ان الشهيد تعالي نهى
زمنها ........ تذكير البهجة (؟) ........

Translation.

"In the name of Allah, the Merciful, the Compassionate. The Prophet, peace be on him, said, ‘The mosques are the Divine courtyards and structures. The Most High Allah orders their erection.............. confer blessings on their inmates’ ........."

(22) Round the inscription No. (21) noticed above on the broken arch No. (4) of Quṭbu-d-Dīn Aibak’s original mosque is the following inscription, broken in several places and executed in Naskh characters in relief:—

Qurān, Pt. XXI, Ch. 30 entitled الرم (The Romans), Sec. 2, Verses 17-8, but only up to بسم الله الرحمن الرحيم with إسم الله الرحمن الرحيم at the beginning. Cf. also Inscription No. 28 (a) on Mont. No. LVI (Chhoṭ Khān-kā, Gumbad), p. 54.

(23) On the screen arch No. (5) of Quṭbu-d-Dīn Aibak’s original mosque immediately to north of the screen arch No. (4) noticed above, in embossed Naskh letters.

The same as Inscription No. (4) on Mont. No. XXXVIII (Tomb of Ḥaẓrat Nizām-u-d-Dīn Auliya’), p. 28, but also the next verse 82 of the same chapter 17 entitled بنى إسرائيل (The Israelites) preceded by بسم الله الرحمن الرحيم.

(24) Round the above Inscription No. (23) on the screen arch No. (5) of Quṭbu-d-Dīn Aibak’s original mosque, in Naskh letters in relief.

The 1st five verses of Ch. 48 entitled الفتح (The Victory) preceded by بسم الله الرحمن الرحيم, vide also Inscription No. (1) on Mont. XI (Sher Shāh’s mosque), p. 6.

(25) On the great screen arch No. (6) of Quṭbu-d-Dīn Aibak’s original mosque, immediately to north of the screen arch No. (5) noticed above, is a much

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1 مع (lit. widened) means ‘made easy’.

2 This tradition also is not available in the authentic records of Hadith and therefore the broken and missing words in it cannot be supplied.
broken inscription consisting of the 1st six verses of Ch. 17 entitled بنی إسرائيل (The Israelites), but only up to at the beginning. Cf. also Inscription No. (2), on Mont. No. XV (Khairu-l-Manazil mosque), p. 10.

(26) At the end of the above Inscription No. (25), on the south pier of the great arch is an historical epigraph recording the date (probably of its erection) 20th Ziq'a'da, 594 A. H. (23rd September, 1198 A.D.).

(27) Round the Inscriptions Nos. (25) and (26) on the great screen arch No. (6) of Qutbu-d-Din Aibak's original mosque, in embossed Naskh lettering.

Qur'an, Pt. XVIII, Ch. 23 entitled المؤمنون (The Believers), Sec. 1, Verse 1-14, preceded by Cf. also Inscription No. (89) on Mont. No. XLV (Bara Gumbad mosque), p. 41.

(28) On the screen arch No. (7) of Qutbu-d-Din Aibak's original mosque, immediately to north of the great screen arch No. (6) noticed above.

Qur'an, Pt. XVIII, Ch. 25 entitled الاضهر (The Light), Sec. 5, Verses 36-9, but only up to at the beginning.

(29) Round the above Inscription No. (28) on the screen arch No. (7) of Qutbu-d-Din Aibak's original mosque, in Naskh letters in relief.

Qur'an, Pt. XIX, Ch. 25 entitled الفرقان (The Distinction), Sec. 6, Verses 61-7, but only up to and with at the beginning.

(30) On the screen arch No. (8) of Qutbu-d-Din Aibak's original mosque immediately to north of the screen arch No. (7) noticed above, in embossed Naskh characters.

\[\text{بسم الله الرحمن الرحيم قال النبي صلى الله عليه وسلم على خمس شهادة [إن [قُلُوا لَن كَفَأَنَّا إِلَّا الرَّحْمَانْ}] رَبَّيْنِ التَّWO الْكَبْرَانَيْنِ ثُمَّ رَجَعُ النَّبِيُّ صلى الله عليه وسلم إلى استماع إليه سبيلًا 1 وَرَأَى النَّبِيُّ صلى الله عليه وسلم تَعَالَى مَعْجَمًا 2 وَرَأَى النَّبِيُّ صلى الله عليه وسلم عَدْرَةً أَنْفُسَهُمَا 3 وَرَأَى النَّبِيُّ صلى الله عليه وسلم عَدْرَةً أَنْفُسَهُمَا 4 ...}

Translation.

"In the name of Allâh, the Merciful, the Compassionate. The Prophet, peace be on him, said, 'Islam is founded on five basic principles, (viz.) (the creed) there is no god but Allâh, and Muhammed is the Prophet of Allâh, the offering of prayer, the giving away of the poor-rate, the keeping of fast during the Ramzaan, the pilgrimage to the House (of God at Mecca) enjoined on those who can afford it.' And the Prophet, peace be on him, said, 'The mosques are built for Allâh, the Most High'. And the Prophet, peace be on him, said, 'Whoever visited a mosque, visited, (so to say,) the Most High Allâh

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1 This tradition is narrated by Ibn-l-'Umar, ride At-Jami'u-g-Saghir, Pt. I, p. 106 (Cairo edition, 1306), but the words مِصَاعَبُ إِلَيْهِ سُبْحَانَهُ are not given in it.
2 It is doubtful whether it is at all a tradition. It is not traceable in the authentic records of Hadith.
3 It is a well known proverb also now-a-days.
4 This tradition is not available in the recognized books of Hadith and it is doubtful whether it can be classed as a tradition or hadith at all.
(Himself), and it is incumbent on the one thus visited to bless the visitor. And all praise is due to Allāh……………"

(31) Round the above Inscription No. (30) on the screen arch No. (8) of Quṭbu-d-Dīn Aibak’s original mosque, in Nāṣkh letters in relief.

Qurān, Pt. IV, Ch. 3 entitled آل عمران (The Family of Amran), Secs. 19-20, Verses 188-192, but only up to بسم الله الرحمن الرحيم and with رَبنا فاضفنا at the beginning.

(32) The screen arch No. (9) of Altamsh’s northern extension, immediately to north of the screen arch No. (8) of Quṭbu-d-Dīn Aibak’s original mosque noticed above, is much stripped of its inscripational decorations. An historical epigraph dated 620 A. H. (1223-24 A.D.) set up by Altamsh is to be seen on the arch in embossed Nāṣkh characters, while the bands of its piers are inscribed with the words الملك الله’s already noticed under Inscription No. (3) above.

(33) On the arch of the recess No. (3) between the screen arches Nos. (9) and (10) of Altamsh’s northern extension, in Nāṣkh letters in relief.

The same as Inscription No. 21 (a) on Mont. No. XI (Sher Shāh’s mosque), p. 8, without بسم الله الرحمن الرحيم but only the 17th verse, i.e., from هُوَ الْعَزِيزُ الْحَكِيمُ up to شهد الله.

(34) Inside the arched recess No. (3) between the screen arches Nos. (9) and (10) of Altamsh’s northern extension, are the words اللّه يَتَّبَعُ Ya repeated twice in Kūfī Tughrā letters in relief.

(35) Above the arch of the recess No. (3) noticed above, in embossed Nāṣkh characters, is the 1st Muslim creed repeated twice.

(36) Round the arched recess No. (3) noticed above, in Nāṣkh letters in relief.

Qurān, Pt. XXII, Ch. 33 entitled الحزاب (The Allies), Secs. 5-6, Verses 40-44.

(37) Immediately to south of the arched recess No. (3) noticed above, in embossed Nāṣkh characters.

Qurān, Pt. XXVII, Ch. 55 entitled الرحمان (The Beneficent), Sec. 1, Verses 1-13, preceded by بسم الله الرحمن الرحيم. Cf. also Inscription No. (65) on Mont. No. XIV (Bāţā Gumbad mosque), pp. 39-40.

(38) Immediately to south of the above Inscription No. (37) in Kūfī characters in relief.

The same as Inscription No. 3(a) on Mont. No. CXIII (Mosque of Jamālī Kamālī), pp. 94-95, but preceded by قَالَ اللَّهُ تَعَالَى بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ and only from كَمْ أَمَّى بِلَاءِ اللَّهِ Cf. also Inscription No. (2) on Mont. No. CVIII (Tomb of Sulṭān Ghari), pp. 89-90.

(39) Immediately to north of the arched recess No. (3) noticed above, in embossed Nāṣkh letters.

Qurān, Pt. XXVI, Ch. 48 entitled الفتح (The Victory), Sec. 2, Verses 15-16, vide also Inscription No. (1) on Mont. No. XI, (Sher Shāh’s mosque) p. 6.

(40) Immediately to north of the above Inscription No. (39), in Kūfī characters in relief.
Qurān, Pt. XXII, Ch. 36 entitled يس (Yāsin), Sec. 2, Verses 13-8, but only from لّيحصى إحسب الله لحمد (The Unity), Verses 1-4, but without بسم الله الرحمن الرحيم. Cf. also Inscription No. (13) on Mont. No. XI (Sher Shāh’s mosque), p. 7, etc.

41. On the arch of the recess No. (4) immediately to north of the screen arch No. (10) of Altamāsh’s northern extension, in embossed Naskh letters. Qurān, Pt. XXX, Ch. 112 entitled (The Unity), Verses 1-4, but without بسم الله الرحمن الرحيم. Cf. also Inscription No. (13) on Mont. No. XI (Sher Shāh’s mosque), p. 7, etc.

42. Inside the arched recess No. (4) noticed above, in Kūfic Tughrā letters in relief. The same as Inscription No. (34) above.

43. Above the arch of the recess No. (4) immediately to north of the screen arch No. (10) of Altamāsh’s northern extension, there appears the 1st Muslim creed, both in Kūfic and Tughrā characters in relief.

44. Round the arched recess No. (4) noticed above, in embossed Naskh letters.

The same as Inscription No. (36) round the arched recess No. (3) noticed above, but in a more mutilated condition.

45. Immediately to south of the last arched recess No. (4) noticed above, in Naskh letters in relief. Qurān, Pt. XXVI, Ch. 48 entitled (The Victory), Sec. 1, Verses 1-5, but only up to بسم الله الرحمن الرحيم with جنب نغمر من تحتها الأنهار at the beginning. Cf. also Inscription No. (1) on Mont. No. XI (Sher Shāh’s mosque), p. 6.

46. Immediately to south of the above Inscription No. (45), in Kūfic characters in relief. The same as Inscription No. (14) on Mont. No. XI (Sher Shāh’s mosque) p. 7, but only up to لام، تثمر لام المتابث in the 10th verse.

47. Immediately to north of the last arched recess No. (4) noticed above, in embossed Naskh characters.

Qurān, Pt. XXIX, Ch. 67, entitled (The Kingdom), Secs. 1-2, Verses 10-15, but only from ر أينما تقسم up to (The Family of Amran), Sec. 10, Verses 91-2, but without being preceded by بسم الله الرحمن الرحيم.

48. On the bands of the piers of the last screen arch, in embossed Kūfic letters.

The same as Inscription No. (3) noticed above.

49. Above the inner lintel of the eastern entrance to Quṭbū-d-Dīn’s original mosque, in Naskh letters in relief.

(a) Qurān, Pt. IV, Ch. 3 entitiled آل عمران (The Family of Amran), Sec. 10, Verses 91-2, but without being preceded by بسم الله الرحمن الرحيم.

(b) After the above verses there appears an historical epigraph in Persian prose, executed in embossed Naskh characters, assigning the erection of the Jāmī’ Masjid in 587 A. H. (1191 A.D.) to Amīr Quṭbū-d-Dīn Aibak, who having conquered the fort got it built out of the materials of twenty-seven demolished Hindū temples on each of which twenty lakhs of Dehlīwāls had been spent.
(50) On the arch tympanum of the eastern entrance to Qutbu-d-Din Aibak's original mosque is another historical inscription in Persian prose, written in Naskh letters in relief, containing the name of Qutbu-d-Din Aibak as the founder of the mosque, but no date.

(51) On the arch tympanum of the northern entrance to Qutbu-d-Din Aibak's original mosque, in embossed Naskh characters.

(a) *Qurān*, Pt. XI, Ch. 10 entitled يزhind (Jonah), Sec. 3, Verse 26, but without Bism al-Ḥamān al-Rahim at the beginning.

(b) After the above Inscription No. 51 (a) there runs an Arabic epigraph in prose recording that the mosque was built by order of Muzi'zu-d-Din Muḥammad (Ghorī)-bin-Sām in 592 A. H. (1195-6 A.D.).

No. CXIX.

(A) **TOMB OF ALTAMSH**.

(B) To west of the Qutb mosque (No. CXVIII).

(C) Shamsu-d-Dīn Iyaltūnīsh or Itutmīsh, better known as Altamish or Altamsh, was a slave and son-in-law of Qutbu-d-Din Aibak. He reigned successfully for 26 years (1211-36 A.D.) and lies buried in the centre of the tomb which was probably built during his lifetime.

(D) a. Exterior.

1. Round the inner arch of the southern entrance to tomb chamber, in Naskh characters in relief.

The same as Inscription No. (24) on Mont. No. XI (Sher Shāh's mosque) p. 8.

2. Above the inner arch of the southern entrance to tomb chamber, in embossed Kufic characters.

*Qurān*, Pt. XXX, Ch. 108 entitled کوثر (The Abundance), Verses 1-3 preceded by Bism al-Ḥamān al-Rahim.

3. On the outer arch of the southern entrance to tomb chamber, in Naskh characters in relief.

*Qurān*, Pt. XXVII, Ch. 55 entitled (The Beneficent), Sec. 1, Verses 1-11, preceded by Bism al-Ḥamān al-Rahim. *vide* also Inscription No. (65) on Mont. No. XLV (Barā Gumbad mosque), pp. 39-40, etc.

4. The bands of the carved pillars supporting the outer arch on the south are inscribed with the word الله in Kufic letters in relief.

5. Round the inner arch of the eastern entrance to tomb chamber, in embossed Naskh characters.

*Qurān*, Pt. XXVI, Ch. 48 entitled الفتح (The Victory), Sec. 1, Verses 1-5, preceded by Bism al-Ḥamān al-Rahim. *Cf.* also Inscription No. (1) on Mont. No. XI (Sher Shāh's mosque), p. 6, etc.

6. Above the inner arch of the eastern entrance to tomb chamber, in Kufic letters in relief.

Ch. 97 entitled الحرم (The Majesty), Verses 1-3, but only up to ليلة القدر. *vide* also Inscription No. 7 (c) on Mont. No. XXXV (Tomb of Atgah Khān), p. 24, etc.
(7) On the outer arch of the eastern entrance to tomb chamber, in Naskh characters in relief.

The same as Inscription No. (2) on Mont. No. XV (Khairu-l-Manâzil mosque), p. 10, but only from ر لعلم عولى كبرا سماحته الذي اسمى.

(8) On the bands of the carved pillars supporting the outer arch on the east.

The same as Inscription No. (4) noticed above.

(9) Round the inner arch of the northern entrance to tomb chamber, in embossed Naskh characters.

The same as Inscription No. (27) on Mont. No. CXVIII (Quûb mosque), p. 111.

(10) Above the inner arch of the northern entrance to tomb chamber, in Kufic letters in relief.

Qurân, Ch. 112 entitled الخلق (The Unity), Verses 1-4. vide Inscription No. (13) on Mont. No. XI (Sher Shâh's mosque), p. 7.

(11) On the outer arch of the northern entrance to tomb chamber, in Naskh letters in relief.

The same as Inscription No. 1 (a) on Mont. No. CXVIII (Quûb mosque) p. 166, but some of the inscription slabs having disappeared the text is preserved only from إلآ أجل وسمى عذاب اليم قال to بسم الله الرحمن الرحيم (فإني أرسلنا نوسا up to توبوا أتني رئيلا).

(12) On the bands of the carved pillars supporting the outer arch on the north, in embossed Kufic letters.

The same as Inscription No. (4) noticed above.

(13) Inside the inner central marble mihrâb in the west wall, in embossed Kufic Tughrâ characters, there appear. only بسم الله الرحمن الرحيم.

(14) On the arch of the inner mihrâb in the west wall, in Naskh letters in relief.

Qurân, Pt. XXVIII, Ch. 61 entitled الصف (The Ranks), Sec. 2, Verse 12. Cf. also Inscription No. (16) on Mont. No. CXVIII (Quûb mosque), p. 109.

(15) Above the arch of the inner mihrâb in the west wall, in Naskh letters in relief.

Qurân, Pt. XXVII, Ch. 56 entitled الواعظة (The Great Event), Sec. 3, Verses 77-80, vide also Inscription No. (31), on Mont. No. XLV (Barâ Gumbad mosque), p. 37.

(16) Round the inner mihrâb, in Kufic letters in relief.

The same as Inscription No. (19) on Mont. No. XI (Sher Shâh's mosque), p. 8, but from لتفقد البصر قبل أن تنفرد up to بسم الله الرحمن الرحيم (فإني أرسلنانوسا) and only with اذ يد mover اذ يد at the beginning.

(17) Above the semi-circular band inside the mihrâb, in Kufic Tughrâ characters.

The same as Inscription No. (13) noticed above.

(18) On the arch of the central mihrâb, in embossed Naskh characters.

Qurân, Pt. III, Ch. 3 entitled آل عمران (The Family of Amran), Sec. 4, Verse 38.
(19) On a band above the mihrāb proper, in Naskh letters in relief.

لَآ إِلَّا اللَّهُ الْمَلِكُ الْعَظِيمُ لَآ إِلَّا اللَّهُ مُحَمَّدُ ابْنُ الَّذِي خَلَقَ الْأَرْضَ صَلَّيُ اللَّهُ عَلَيْهِ رَضِيَ اللَّهُ مَرَيْمًا

_translation_

"There is no god but Allāh, the King, the Truth, the Manifest. There is no god but Allāh, Muḥammad is the Prophet of Allāh, the truthful and trusty." Cf. also Inscription No. 2 on Mont. No. CVIII (Tomb of Sulṭān Ghārī), p. 90, etc.

(20) Above the Inscription No. (19), in Kūfic characters in relief.

Qurān, Pt. II, Ch. 2 entitled الْبَقْرُ (The Cow), Sec. 19, Verses 155-6, but only from الله إليه راجعين up to الصَّدِّيقين الشَّرِيعَ.

(21) Round the central marble mihrāb, in embossed Naskh characters.

Qurān, Pt. XVI, Ch. 20 entitled ﴿تَحَلَّلُ ﴾ (Ṭā Hā), Sec. 1, Verses 1-12, vide also Inscription No. 5 (a) on Mont. No. CXIV (Tomb of Muḥammad Quli Khān), p. 95.

(22) Round the upper red sandstone arch of the central mihrāb in the west wall, in embossed Naskh characters.

Qurān, Pt. IV, Ch. 3 entitled ﴿آل عمران﴾ (The Family of Amran), Sec. 16, Verses 143-6, vide also Inscription No. 32 (a) on Mont. No. LVI (Chhote Khān-kā-Gumbad), pp. 54-55.

(23) Immediately underneath the arched window in the west wall, in Kūfic characters in relief.

Qurān, Pt. III, Ch. 2 entitled البقر (The Cow), Sec. 38, Verses 278-9, but only up to فَنَّذَّلَهَا لَكُمُ the rest.

(24) Inside the arched recess to south of the principal mihrāb, the 1st Muslim creed is inscribed in Naskh letters.

(25) Round the inner arched recess is the آية الكرسي or Throne Verse in embossed Naskh characters. Cf. also Inscription No. (22) on Mont. No. XI (Sher Shāh’s mosque), p. 8.

(26) Above the inner arched recess noticed above the 1st Muslim creed is inscribed in Kūfic Thulūṯ characters in relief.

(27) On the arch of the above recess to south of the principal mihrāb, in Naskh letters in relief.

Qurān, Pt. XIV, Ch. 16 entitled ﴿النحل﴾ (The Bee), Sec. 16, Verses 120-3.

(28) On a band above the arched recess, in embossed Naskh letters.

Qurān, Pt. IV, Ch. 3 entitled ﴿آل عمران﴾ (The Family of Amran), Sec. 19, Verse 184.

(29) Round the arched recess to south of the mihrāb proper in the west wall in Naskh characters in relief.

Almost the same as Inscription No. (2) on Mont. No. XLIII (Tomb of Muḥammad Shāh), p. 31-32, but only from هو سبع البصیر up to الصَّدِّيقين الشَّرِيعَ and also after the following attributes of God are omitted:

المعصي المبدين المريد

(30) Further above the arched recess to south of the mihrāb proper, in Kūfic letters in relief.
ON THE PROTECTED MONUMENTS IN THE DELHI PROVINCE.

Qurān, Pt. XXII, Ch. 36 entitled ميس (Yāsīn), Sec. 1, Verse 8, vide also Inscription No. (14) on Mont. No. XI (Sher Shāh’s mosque), p. 7.

(31) On a band in the south wall to west of the southern arched entrance to tomb chamber, in Kūfic characters in relief.

Qurān, Pt. XXII, Ch. 36 entitled ميس (Yāsīn), Sec. 1, Verse 9, vide also Inscription No. (14) on Mont. No. XI (Sher Shāh’s mosque), p. 7.

(32) Round the southern arched entrance, in embossed Naskh letters.
(a) Qurān, Pt. III, Ch. 2 entitled البقر (The Cow), Sec. 40, Verse 284.
(b) After the above Inscription No. 32 (a).
The same as Inscription No. 117 (a) on Mont. No. XLV (Barā Gumbad mosque), p. 45, but without بسم الله الرحمن الرحيم.

(33) On a band above the southern arched entrance to tomb chamber, in Kūfic characters in relief.

The 4th verse of Ch. 71 entitled نوح (Noah), but only from بَيْنَ الْمَيْنِ لَا كَنْتُم, vide Inscription No. (18) on Mont. No. XI (Sher Shāh’s mosque), p. 7.

(34) On a band in the south wall to east of the southern arched entrance to tomb chamber, in embossed Kūfic letters.

Qurān, Pt. XXII, Ch. 76 entitled ميس (Yāsīn), Sec. 1, Verses 10-11, but only up to دَأَمَنُ اِنْ تَذَرْنِ. Cf. also Inscription No. (14) on Mont. No. XI (Sher Shāh’s mosque), p. 7.

(35) On a band in the east wall to south of the eastern arched entrance to tomb chamber, in Kūfic characters in relief.

Qurān, Pt. XXII, Ch. 36 entitled ميس (Yāsīn), Sec. 1, Verse 11 (continued from Inscription No. (34) above, i.e., from رَأَبَ رَكَبَ مِنْ أعْقَامِ النَّذَر,

(36) Round the eastern arched entrance to tomb chamber, in embossed Naskh lettering.

Qurān, Pt. VIII, Ch. 6 entitled اِنَّ دَمْلَبَ (The Cattle), Sec. 20, Verses 182-6, vide also Inscription No. (44) on Mont. No. XLV (Barā Gumbad mosque), p. 38.

(37) On a band above the eastern arched entrance to tomb chamber, in Kūfic letters in relief.

Qurān, Pt. XXIX, Ch. 71 entitled نوح (Noah), Sec. 1, Verses 5-7, but only up to رَأَبَ رَكَبَ مِنْ أعْقَامِ النَّذَر, vide also Inscription No. (18) on Mont. No. XI (Sher Shāh’s mosque), p. 7.

(38) On a band in the east wall, to north of the eastern arched entrance in embossed Kūfic characters.

Qurān, Pt. XXII, Ch. 36 entitled ميس (Yāsīn), Sec. 1, Verses 1-2, vide also Inscription No. (14) on Mont. No. XI (Sher Shāh’s mosque), p. 7.

(39) On a band in the north wall, to east of the northern arched entrance in Kūfic letters in relief.

Qurān, Pt. XXII, Ch. 36 entitled ميس (Yāsīn), Sec. 1, Verses 3-4, vide also Inscription No. (14) on Mont. No. XI (Sher Shāh’s mosque), p. 7.

(40) Round the northern arched entrance to tomb chamber, in embossed Naskh characters.
The same as Inscriptions Nos. (89) and (92) on Mont. No. XLV (Barā Gumbad mosque), p. 41, but without being preceded by بسم الله الرحمن الرحيم and only from على نذار [بعة] القادر والقادر على رأد خلقنا الناس ممّا سلّمه. (41) On a band above the northern arched entrance to tomb chamber, in Kūfī characters in relief.

The rest of the 7th verse of Ch. 71 entitled نور (Noah), continued from Inscription No. (37) supra, i.e., from أكره واستكبروا up to لتفغرهم جعلوا. (42) On a band in the north wall, to west of the northern arched entrance to tomb chamber, in Kūfī characters in relief.

Qurān, Pt. XXII, Ch. 36 entitled يس (Yāsīn), Sec. 1, Verses 5-6, but only up to مَا أذنِ أباكم. Cf. Inscription No. (14) on Mont. No. XI (Sher Shāh’s mosque), p. 7.

(43) Inside the arched recess to north of the principal mīhrāb in the west wall, in embossed Naskh letters.

The same as Inscription No. (4) on Mont. No. CIX (Mosque attached to tomb of Sultān Ghārī), p. 91, but only up to بغيما بينهم و ممن يخشى. (44) Above the Inscription No. (43), in Kūfī Tughrā characters, is the phrase الملك الله.

(45) On the arch of the recess to north of the principal mīhrāb in the west wall, in embossed Naskh lettering.

The same as Inscription No. (7) on Mont. No. XI (Sher Shāh’s mosque), p. 6, but without بسم الله الرحمن الرحيم and only from كل شيء تقدر up to تتل اليوم ملك الملك.

(46) On a band above the arched recess to north of the principal mīhrāb, in the west wall, in embossed Naskh characters.

Qurān, Pt. XXVII, Ch. 55 entitled الرحمن (The Beneficent), Sec. 2, Verses 26-7, vide Inscription No. (1) on Mont. No. XXII (Nili Chhatāri), pp. 14-15, etc. The verses are preceded by the following words:

قال الله تعالى في مصحف كتبه

*Translation.*

"The Most High Allāh said in His decisive book."

(47) On a band above the Inscription No. (46) noticed above, in Kūfī characters in relief.

The first verse of Inscription No. (24) on Mont. No. XI (Sher Shāh’s mosque), p. 8, but only up to ملك خشية الله.

(48) Round the arched recess to north of the principal mīhrāb in the west wall, in Naskh lettering in relief.

The same as Inscription No. (2) on Mont. No. XLIII (Tomb of Muḥammad Shāh), pp. 31-32, but after the phrase هو الرحمن الرحيم the inscription contains the attributes of God from the ذوال السعى البصري and then from الملك القدس السالم up to الإجليل الكؤوم العبدل.

(49) On a band further above the arched recess to north of the principal mīhrāb, in Kūfī characters in relief.
ON THE PROTECTED MONUMENTS IN THE DELHI PROVINCE.

Qurān, Pt. XXII, Ch. 38 entitled لَا يُؤْمِنُنَّ نِمَّ (Yāsīn), Sec. 1, Verses 6-7, but only from نِمَّ لَا يُؤْمِنُنَّ نِمَّ غَفَّرُونَ. For a continuation of the 8th verse, vide Inscription No. (42) supra.

(50) On the octagonal frieze, in Naskh lettering in relief.

Qurān, Pt. XXIX, Ch. 67 entitled الملك (The Kingdom), up to the end. Cf. Inscription No. (3) on Mont. No. XI (Sher Shāh’s mosque), p. 6, Inscriptions Nos. 5 (a) and 7 (a) on Mont. No. XXXV (Tomb of Atgah Khān), pp. 23-24, etc.

(51) On the fragment of the dome in situ; in embossed Naskh characters. The same as Inscription No. (7) on Mont. No. XI (Sher Shāh’s mosque), p. 6, but only from من العلى نَزَقٌ مَّن نَّسَبَ رَغْمَ العَلَى.

(52) On the west face of the platform of Altamsh’s grave, in Naskh characters in relief.

Qurān, Pt. XXVII, Ch. 56 entitled الإِلَّاَلَوْلَوْلَ السَّبْقَى (The Great Event), Sec. 1, Verses 10-8, but from السَّبْقَى رَكَّسَ السَّبْقَى up to السَّبْقَى رَكَّسَ السَّبْقَى only.

(53) On the north face of the platform of Altamsh’s grave, in embossed Naskh letters.

Continued from the above Inscription No. (52), i.e., Ch. 56, Verses 18-23, but from المن جَرَّمِينَ كَنَّفَانِي up to المن جَرَّمِينَ كَنَّفَانِي only.

(54) On the east face of the platform of Altamsh’s grave, in Naskh lettering in relief.

Continued from the above Inscription No. (53), i.e., Ch. 56, Verses 23-8, but from السَّبْقَى السَّبْقَى up to السَّبْقَى السَّبْقَى.

(55) The stones heaped up outside the southern archway of the tomb of Altamsh are inscribed with the word الملك (The King) in embossed Kāfīc letters.

No. CXX.

(A) TRIPOLIA (Triple Gateways).

(B) In village Gur-ki-Sarai there are two gateways facing each other, known as Tripoliā Darwāza. Through one of them runs the Delhi-Karnal road while the other is situated just off the road to the east.

(C) Erected in 1141 A. H. (1728-9 A.D.) during the reign of Emperor Muḥammad Shāh by his Nāzir Mahāldār Khān, the gates look like entrances to a walled enclosure wherein bazars were held.

(D) There is no religious inscription anywhere, but a two-lined historical epigraph in Persian verse executed in Nasta’liq characters appears over the central entrances of both the gateways recording the erection of a road market and tripolia by Mahāldār Khān, Nāzir, in 1141 A. H. (1728-9 A.D.).

No. CXXI.

(A) QUDESIYA BĀGH MOSQUE.

(B) In the garden known as the Qudsiya Bāgh.
(C) Built by Nawwāb Qudsia Begam, originally a dancing girl, who entered the āsame of Emperor Muḥammad Shāh and became the mother of Emperor Ahmad Shāh (1748-54). It was subsequently repaired in 1249 A. H. (1833-4 A.D.) in the reign of Bahādur Shāh II.

(D) The mosque contains no religious inscription and the only epigraph it bears is on a marble slab built into the northern wall of the prayer chamber recording the date of its repairs 1249 A. H. (1833-4 A.D.) and the nom de guerre ‘Zafar’ of Bahādur Shāh II, the composer of the chronogram.

No. CXXII.

(A) PIRGHĀIB (Vanished Saint).

(B) On the ridge, near Banjāronwāli Bāoli.

(C) The monument dates from the time of Firoz Shāh Tughlaq and is probably a remnant of Kuehak-i-Shikār (Hunting Palace) or Qas-i-Jahān Numā (World-showing Palace) referred to in histories.

Tradition, however, asserts that the room containing a cenotaph in the northern apartment of the building was the chillagā (place of worship) of a saint who being disgusted with the frequent visits of the people of the world asking for his blessings vanished all of a sudden from their midst; hence the name Pirghāib (Vanished Saint). It is curious that the above mentioned grave is placed, unlike the Muslim graves, west to east, probably because it simply marks the spot of the saint’s chillagāh and does not contain his remains.

(D) Inside the chillagāh there are two circular medallions inscribed with the phrase حسبٌ اللہ in Naskh letters while there are very faint indications of سبعل اللہ and the rapid peeling off of plaster and liberal coatings of whitewash are doing them considerable damage.

No. CXXIII.

(A) TOMB OF MAKHDUM SHĀH ‘ĀLAM.

(B) In village Wazirabad near the old Lodī bridge.

(C) Nothing is known about the saint, locally known as Makhdum Sāhib, who lies buried here but the style of the building appears to be of the Tughlaq period.

(D) The only inscription it bears is an evidently modern one engraved on a red sandstone slab fixed at the head of the grave to a small pillar made of bricks and lime plaster. It records the name of the saint only.

No. CXXIV.

(A) MOSQUE.

(B) To west of the tomb of Makhdum Shāh ‘Ālam (No. CXXIII).

(C) Vide note (C) on the tomb of Makhdum Shāh ‘Ālam supra.

(D) (1) The gateway which shows signs of former inscriptive decoration now bears only a small circular medallion inscribed with the phrase سبعل اللہ while the façade of the mosque is ornamented with circular discs bearing.
(1) The 1st Muslim creed or the word الله. The inner bay of the prayer chamber also contains circular medallions inscribed with one or the other of the following phrases:

الملك الله - المجد الله - الفتح - سبعان الله - حسبى الله

(2) On the arch of the principal mihrab, in Naskha characters incised in plaster.


(3) At the centre of the intrados of the dome is a fragmentary inscription which reads as follows:

بسم الله الرحمن الرحيم ... حسبى الله رئاع الوكيل

*Translation.*

"In the name of Allah, the Merciful, the Compassionate... Allah is enough for me and (He is) the Best Protector."
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