EPIGRAPHIA INDICA

ARABIC & PERSIAN SUPPLEMENT

(In continuation of Epigraphia Indo-Moslemica)

1937-50.

PUBLISHED BY
THE DIRECTOR GENERAL
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PREFACE

The task of making available to the world of scholars the benefits of study and research on Indian inscriptions would have remained incomplete without the reprinting of volumes of Epigraphia Indica (Arabic & Persian Supplement). This series, under the title Epigraphia Indo-Moslemica published from 1907 to 1940, was revived in 1949 and since 1951 in its present form. This valuable material is being published in 13 volumes. The present one is 5th in the series and will be followed in quick succession by subsequent ones.

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

K.V. RAMESH
DIRECTOR (EPIGRAPHY)

MYSORE
1-9-1987
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EPIGRAPHIA
INDO-MOSLEMICA

EDITED BY
G. YAZDANI, O.B.E., F.R.A.S.B., M.A.,
DIRECTOR OF ARCHAEOLOGY, H. E. H. THE NIZAM'S DOMINIONS AND GOVERNMENT EPIGRAPHIST FOR
MOBLEM INSCRIPTIONS.

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FIVE NEW INSCRIPTIONS FROM THE BIDAR DISTRICT.

BY G. YAZDANI.

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

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

TEXT
Plate I(a)

1 चंडा कोला करितां चीजाना तुंब तुकसान आ
2 का दोता चजरत बरिद शाहने चाजस मनहर खो
3 नाचे खाति तुंब वांडविका पाणि उजकू नेता हो
4 जास मजरत घाझ ऐंसे न करणे माझे सोहरम स
5 न सवा समानित सुहर सन लिसा सवैन व
6 लिसा निया

TRANSLITERATION
1 Chanda Kolā karitāṁ chījāna tumba nukasāna ja
2 Lā hotā Hajarata Barida Shā Hāne Ajama-mana Sura Khān
3 Nachē hātā tumba bandhaviḷā pāṇi uchalun netān hau
4 Jās majarata āhe aine na karaṇe māhe Moharam sa
5 Na sābā samānīn suhuru sana tisā sabaina va
6 Tisā meyā

TRANSLATION

The bund of the reservoir built for the accumulation of residual water was damaged. It was constructed by Ḍāraṭ Barid Shāh through Ā'zam Mansur Khān. If water is carried over the bund, there is likelihood of its being damaged. None should do so.
The month of Muḥarram in the year 87 (Hijrī) corresponding with Shahūr San 979 (1579 A.D.).

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

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

TEXT
Plate I(b)

1 पड़ कोटा नजदिक दरवाजा सुकल तीरथ
2 कार भिंदी कामिम बरीद खान पड़िले
3 जीते बाद्रे तो कारकोद्दि हजरत
4 छली बरीद खान बंधीले चवाले
5 नरसेनाम सुहर सन रहड़े चलफ

TRANSLITERATION
1 Pada Kotā najadika daravāja Sukala tiratha,
2 Kāra kirdi Kāsim Barida Syāha padile
3 Hote bādaja vo kārakirdi Hajaraṭa
4 Ali Barida Syāh Bāndhile hawāle
5 Narsorāma suhara sana İhade Alafa

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

The third and fourth inscriptions of this set are from a well at Aśṭūr which was built by a royal officer named Jagapat Rāo during the reign of Mirza Wali Amir Barīd in 1018 H. The well is of considerable dimensions and it has steps of masonry which has been finely dressed. The name of Mirza Wali Amir Barīd as the eighth ruler of the dynasty is also mentioned by Fīrisṭa,1 but Haig in the Cambridge History of India (Vol. III, p. 709) has given ‘Ali Barid Shāh as the title of the eighth king. The source of Haig's information is not known, but the name of the eighth Barīdi king who ruled from 1018 H. is also given by the author of Basūlima-s-Salāfīn2 and

1 Fīrisṭa, Persian text (Bombay lithograph), Vol. II, pp. 348-49.
2 Basūlima, Hyderabad lithograph, p 273.
(a) Inscription of ‘Ali Barid from Kamthana, Bidar.

(b) Inscription of ‘Ali Barid from the Bidar Fort.
it is Mirza Wali Amir Barid, the same as given by Firuzta and mentioned in these two inscriptions.

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

Plate II(a)

The builder of this well, during the reign of His Majesty with Solomon’s glory, Amirza Wali Amir Barid Sháh, may God perpetuate his sovereignty, was the servant of the state, Jagat Ráo, the son of Banchálíkhandú. In the year 1018 H. (1609 A.D.).

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

TEXT

Plate II(b)

1 चन सक्तनन्त सुक्तनन्त प्रथ
2 मद शाह वहमनि बाजद हुमायुन
3 बहकरम रवीद शाहा राजविं पिठी
4 चमर रवीद शाहचि पादशाही
5 याचा फ्रंड जमपति राज दोूंतो वि
6 झंरी बारोविं चौस्म बांधविन्क
7 चब शुद्ध सन चभर चठूफ
8 याचि दर्दबि बेंजि १०१० चि
9 के १४११ साध्यानाम संवकार

TRANSLITERATION

1 Aja Salatanata Sulatana aha
2 Mada Shaha Bahamani bajada Humayuna
3 Akrama Barida Shaha athavun pidhi
4 Amir Barida aghasachi padra Shabi
TRANSLATION

During the period of the reign of the dynasty of Ahmad Shah Bahmani, after whom there was Humayun Akram Barid Shah, and in the eighth generation there was Amir Barid, his son, Jagapati Rao Daulat constructed a well with steps, the Shahr year was 'Ashar alaf totalling 1010, the Saka year is 1531 cyclic year Sanyya (Saumya).

The fifth inscription of the set is from a mosque at Gornali, a village some three miles off Bidar. This inscription also mentions the name of Amir Barid Shah as the reigning king in 1019 H., thus confirming the information contained in the two epigraphs of the well at Aqhtur. The style of writing is Thuluth of an elegant type and the inscription consists of four lines, each arranged in a panel. The upper two panels contain the Bismillah and the Islamic creed, while the lower two contain a record mentioning the building of a mosque by Khvaja Bostan in 1019 H., during the reign of Amir Barid Shah II.

I have deciphered the text as follows—

Plate II(c)

١ بسم الله الرحمن الرحيم
لا إِلَهَ إِلَّا اللَّهُ مُسْلِمُ رَسُولُ اللَّهُ
بنان هذا المسجد في زمان السلطاني أمير بيد شاه
ثلاثي ربانٍ، إِنَّ مسجد خواجه بوسطان سنة ١٠١٩
كتبه أحمد (٢)

TRANSLATION

In the name of God the Merciful and Compassionate!

\textit{There is no god but God and Muhammad is the apostle of God.}

This mosque was built during the sovereignty of Amir Barid Shah II, and the builder of this mosque was Khvaja Bostan in 1019 H. (1610 A.D.).

1 The Marathi record is only a version of the Persian text, but the translator has committed a serious blunder by mentioning Jagapati Rao as the son of King Amir Barid. In the Persian text the name of Jagapati Rao’s father is mentioned as Banchali Khandi, which seems to be correct.

2 The mosque at Gornali is a small building, consisting of a single room with three arched openings towards the East.
INSCRIPTION OF SULTÂN BALBAN FROM BAYANA, BHARATPUR STATE

BY G. YAZDANI.

In January, 1839, Dr. N. P. Chakravarti, Government Epigraphist for India, kindly sent me the inked rubbing of an inscription, now preserved in the Sanskrit School, attached to the temple of Gocurrencymadjii at Kaman, Bharatpur State. The inscriptive tablet is stated to have come out of a well in the neighborhood when it was re-excavated by the Goswami Ballabhacharya, the family preceptor of the rajas of Bharatpur and the custodian of Gocurrencymadjii's temple. The inscription is in Persian prose and consists of ten lines. The script is Naskh of a heavy style, such as was in vogue in India in the 13th century A.D. during the rule of the early Sultans of Delhi.

The inscription records the clearance and re-digging of a well during the reign of Ghivâlshu'd-Din Balban and the governorship of Nasrat Khan, the fief-holder of Bayana. The name of Nasrat Khan is not mentioned among the dignitaries of Balban's court in contemporary histories, but it occurs in the chronicles of 'Alâu'd-Din Kajali's reign as that of his minister. The fief of Bayana owing to its vicinity to Delhi was a special prize awarded to those nobles only who had rendered most loyal service to the king. The fact mentioned in the inscription that Nasrat Khan held the fief of Bayana shows that he was one of the distinguished nobles during the reign of Balban as well.

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

Plate III(a)

بسم الله الرحمن الرحيم

جاء . . . . راكب بعد (؟) لازم لينج نزال عمري كرده بودند

و بعد ان بدوست محمد حقجي (؟) . . . . . . . . . سكركة راز سكن

راجشنة . . . . . . . . . . لازم حليق قر تعنصي حي رسول

براسك كون آنار كرده شد در پیه ماه مدیرک رمضا

ن سنه تسع ر ستین ر ستیلعیه ن اواخر ماه بانش ان سید

در اجالس (؟) خداورد عالم بانش بني آدم ثیبت ا

لدنيا ر الدينن ظل الله في العالمين خلد ملكه

ر در نبوت خان اعظم ملك هلب قوين نصرة

1 The inscriptive tablet measures 2 ft. by 1 ft. 9 in.
2 تاریخ پروردگار by Z. Barai (Bibl. Ind.), p. 249.
3 In the later writings, particularly in the legends on coins, instead of جلال the word جلال has been used.
EPIGRAPHIA INDO-MOSLEMICA

خان مقطع خطبة بيانه. دام علاء ركبت اعداء
ه إز دست بنده ضعيف ابراهيم ابيكر نصيران
........ دام ......... كتبه ......... في التاريخ المذكور
رافقه إعلان تست

TRANSLATION

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

INSCRIPTION OF GHIYĀTHU’D-DIN TUGHLUQ FROM ASRAWA KHURD NEAR
ALLAHABAD.

BY G. YAZDANI.

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

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

In the inscription the name of Ghiyāthu’d-Din Tugluq is mentioned and as he ruled
from 720 to 725 H. the date 721 H. given at the end of the inscription falls within his
reign. The inscription also contains the name of the court noble, İkṭhiyārū’D-Din. In the
list of dignitaries given by Barnī, there are two nobles of this title during the reign of
(a) Inscription of Sultan Balban from Bayana, Bharatpur State.

(b) Inscription of Ghiyathu'd-Din Tughlaq from Asawa Khurd, Allahabad.
THREE PERSIAN INSCRIPTIONS OF ALLĀH VARDĪ KHĀN TURKMĀN FROM THE ANCIENT HILL FORTS IN THE NASIK DISTRICT.


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

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\(^1\) Tārīkh-i-Firoz Shāhī (Bibl. Ind.). p. 241.

\(^2\) This range is variously known as the Sāmtāla, Chandor or Ajanta range, the first being the preferable name.

\(^3\) In north latitude 23° 22', east longitude 74° 13', and 4,445 feet above sea level. The hill fort at this place is 4 miles north-west of Chandor town on the Rauna Pass and its inscription is carved on the face of the rock to right proper of the uppermost entrance of the hill fort at Indrā in the Chandor taluka of Nasik District.

\(^4\) In north latitude 20° 30', east longitude 74° 15', and 3,994 feet above sea level. The hill fort of Chandor is about 40 miles north-east of Nasik town, on the main road from Bombay to Agra and its inscription is carved on the rock facing Chandor town.

\(^5\) In north latitude 20° 23', east longitude 74° 2', and 3,798 feet above sea level. The hill fort is 15 miles north-west of Chandor town and its inscription is carved on the face of the rock to left proper of its inner gateway.
points on the hill tops and along the passes of their northern border. The strategic and defensive value of these forts was never so severely put to the test as when the kings and regents of Ahmadnagar had to defend their realm against the aggression of the Mughal emperors from the north.

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

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

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


6 Ibid., Part 2, p. 135.

7 Ibid., pp. 136-37.

8 Ibid., p. 139.


10 Ibid., pp. 138-39.
having been conquered also by Allâh Vardi Khân in these ranges\(^1\). These inscriptions do not tell us the chronological sequence of the conquest of each of these forts, but it is abundantly clear from the inscriptions that so far as the hill forts of Chândor, Indráli and Dhódap are concerned, they fell to siege in the order in which their respective records are examined in this paper. As their texts will bear out, these inscriptions were inscribed in the name of and very probably at the instance of Allâh Vardi Khân himself. He claims in them the credit of having conquered not only the forts on which they are carved, but thirteen other forts in the same area which are mentioned by name in two of the inscriptions examined below.

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

Plate IV(a)

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

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

\(^3\) Ma'dâ'î-ul-'Umarî (Bibl. Ind.), Vol. I, pp. 207-215.
TEXT

إله أكبر

بتاريخ ذوالهم ماه شوال سنة 1045
مرافق غرة ماه فارسدي سنة 9
أي قلعة را با قلعه ای دیگر که
در قلعة انجرای مسیر
شان جهان
الله زنگی خان ترکمان مقتطع ساخب

TRANSLATION

Allâh is Great.

(1) On the twelfth of Shawwâl 1045 H., (20th March, 1636 A.D.)
(2) corresponding to the first of the month of Farwardin, in the (regnal) year nine,
(3) this fort along with other forts which
(4) are (mentioned) in the Anjârî fort (inscription),.............Shâh Jahân
(5) were conquered by Allâh Vardi Khabûn Turkmân.

Making due allowance for the gaps in the text above, its meaning and purpose are sufficiently clear. Whereas this inscription gives the 12th of Shawwâl, 1045 H., as the date of the fall of Chândor fort, the court chronicles of Shâh Jahân assign the 16th of the same month of the same year as the date of the fall.¹

Plate IV(2)

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

TEXT

إله أكبر

إله

بتاريخ شانزده ماه شوال سنة 1045 مرافق ذي غرة
مرافق ماه على إلی سنة 9 بعتلد ر بتصدق
عمحمد الرسول و بانی الله ظل شاه الدين محمد
صاحب قران ثانی شاه جهان باشاه غازی کمترین
خلامان الله [ را ] دی خان ترکمان ایس قلعه را با جنگ

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

(a) Inscription on a rock at the Clamitor Fort, Nasik District.
Plate V

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

(b) Inscription on the Jam' Masjid at Champaner.
THREE PERSIAN INSCRIPTIONS OF ALLĀH VARDĪ KHĀN TURKMAN

Translation

Allāh is Great.

(1) On the sixteenth of the month of Shawwāl, 1015 H. (March 24, 1636 A.D.) corresponding to the fifth
(2) of the month of Farwardīn (of the) Ilāhī (regnal) year 9, through the favour and dispensation of
(3) Muḥammad the Apostle and under the prosperous shadow of Shihābu’d-Dīn Muḥammad,
(4) the Second Lord of the Happy conjunction, Shāh Jahān the ghalib king; the humblest
(5) of (his) slaves Allāh Vardī Khān Turkmān (conquered) this fort (Indrā’ī) with some
(6) other forts, the names of which are written, in the course of two months.
(7) The Chāndor fort, the Rājūdair fort,
(8) the Kolair (Koledhair) fort, the Kāchnā and Māchnā forts, the Raula and Jaula
   (now known as Raulya and Jaulya) forts, the Mārkanda fort,
(9) the Kanhera fort, the Ahivant fort, the Aṭchālāgar (also called Aṭchālāgarh) fort and the
   Rāmsaj fort.

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

Plate V(a)

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

Text

الله أكبر
الله

بتاريخ بيس بكسي رئيسم شهر محرم سنة 1060 هـ

نم ماه تبر أمي سنة 1045 بهليس و بصدق

   the date in the inscription is to be preferred to that given by Molla ‘Abdu’ll-Hamid Lohāt.

2. `Ibid., p. 139.
TRANSLATION

Allah is Great.

Allah

(1) On the twenty-fifth of the month of Muharram, 1046 H. (June 29, 1636 A.D.) corresponding to
(2) the ninth of the month of Tir of the Isahi (regnal) year 10, through the favour and by the dispensation of
(3) Muhammad the Apostle and his descendants . . . and under the prosperous
(4) . . . shadow . . . . . . . . . . . .
(5) the Second, Shah Jahān, the gallant king; the humblest of the slaves,
(6) Allāh Vardi Khān Turkman, this fort of Dhodap
(7) along with fourteen forts the names of which are . . . . . . . . , during
(8) four months, conquered. The fort of Chander, the fort of Indrāt
(9) the fort of Rājdhair, the fort of Kolair (Koledhair), the fort of Kānchana, the fort of Mānchna,
(10) the fort of Kanhera, the fort of Jaula, (Jaulya) the fort of Raulia (Raulya), the fort of Mārkanda
(11) the fort of Ahīvant, the fort of Anchalāgar (for Anchalgaph), the fort of Rāmjej.

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

In the above inscription too, Alläh Vardi Khân repeats his claim of having conquered the fort of Râmejê along with other forts, but what Shâista Khân, the Chief Commander of the expedition against the hill forts in question, had to say about this particular fort has already been mentioned above.

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

A PERSIAN INSCRIPTION FROM THE JAMI' MASJID AT CHAMPANER.


Now a single street of mean huts, Champaner (North latitude 20° 30' and East longitude 70° 30') in the Holâl taluqa of the Panch Mahals district of the Bombay Presidency, was one of the two important cities in the whole of Gujarat between 1485 and 1535 A.D. during which period it rose to be the second capital of the independent Sultâns of Gujarat.1

From 1300 A.D. till its conquest in 1484 A.D. by Sultân Mahmûd Begâ (1458-1511 A.D.), the sixth king of Gujarat in the Ahmad Shâhi line, Champaner with its adjoining hill fortress of Pawagadh was the seat of a dynasty of Chôhân Rajput chiefs, of whom the first to establish his rule at this place came into Gujarat from Ranthambore in Mewar as the result of the invasion of the latter country by the second Khalji Sultân of Delhi, 'Alau'd-Din (1296-1316 A.D.) in 1299 A.D.2 In 1418 A.D. the first really independent Sultân of Gujarat, Ahmad Shâh I (1411-1442 A.D.), attacked the Chôhân Raval of Champaner in the capital of the latter, but retired with rich plunder and the promise of an annual tribute.3 Ahmad Shâh I's son and successor, Sultân Muhammad Shâh I (1442-1451 A.D.), also led an expedition against Champaner in 1450 A.D., but on the arrival of the army of Sultân Mahmûd Khalji of Malwa (1436-1469 A.D.) to the help of the Raval of this place, the Gujarât Sultân beat a hasty retreat to his capital.4 About a quarter of a century later, in 1473 A.D., Sultân Mahmûd Begâ plundered the country around Champaner and returned to his capital without annexing any part of it.5 Nine years later, in 1482 A.D., during the reign of Mahmûd Begâ again, one of his officers, by name Malik Sudhâ, led an incursion into the Champaner territory, but found more than a match in Raval Layesîngh the reigning chief of the place, who defeated and killed the intruder. This retaliation infuriated the Sultân into launching

1 This is an isolated fort in the Sâhâmîh range and is connected all the way from Nasîk to the north.
3 Ibid.
5 Ibid., pp. 286-287.
a powerful attack on Champaner in 1483 A.D. Jayasingh, unable to meet the vast invading hordes in the open field, betook himself into the impregnable fortress of Pavagadh, where he offered very stubborn resistance which prolonged the siege to over twenty months. In the course of this siege the Sultan’s army is said to have shown signs of exhaustion. In order to hearten it, he started the construction of a mosque in the town of Champaner, as an earnest of his determination not to leave the Pavagadh fort unconquered. At last Pavagadh surrendered, its ruler was taken prisoner and after a few months tortured to death. During the protracted siege of Pavagadh, Mahmud Begra had come to like Champaner for its climate and scenery and, therefore, decided to make it his second capital. Here he laid the foundation of a fortified town which he named Muhammadabada, and further gave it the status of a mint-town under the designation of ‘Shairi-Mukkarram’ or ‘the sacred town’.

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

The central mihrab or prayer-niche of this mosque is somewhat more elaborately finished than the remaining six mihrabs, and it is this in which, according to Firighta, was installed an exceedingly beautiful mimbar or pulpit. The same historian, writing of this pulpit and niche, quotes the following gita or stanza of three Persian couplets of a contemporary poet of which the last couplet conveys the date of the consecration of the pulpit in this niche, through the numerical value of the letters making up the words ‘khutba wa mimbar.’

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5 For a detailed description of this mosque see Muhammadan Architecture in Gujarat, Part II (Archaeological Survey of India, New Imperial Series Reports, Vol. VI), pp. 41-43.
Persian couplets.

(1) حضرت شاه عالیت محمود آن سلطانی پناه دین پرور
(2) پیش محراب مسجد از تعظیم مندر ساخت خوب رخش منظر
(3) سال تاریخ مندر و محراب قلمی شد بخشیه ر مندر

TRANSLATION

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

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

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

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1 Briggs, Firıšta, Vol. IV, page 70.
deciphering the texts which are inscribed on them in most intricately interlaced letters of the Thulth style of Arabic script. A little concentration on these tablets, though without my fully solving the puzzle of interlocked words and letters, left me in no doubt that while the writing on the tablet above the niche to the proper left of the central mihrab represents indeed a text from the Qur'ān, that on the other tablet above the niche to the proper right of the central mihrab could not be a text from the Qur'ān as has all these years been held to be the case. As the inscriptions on both the tablets are not in relief but are inlaid in black letters flush with the buff surface of the plaque, I had to content myself with a photograph of copy of the inscription, the text of which I believed could not be a verse from the Qur'ān. This copy as reproduced in the plate attached to this article will show that the inscription it represents is arranged in two lines one above the other, while its text as transcribed below will make it quite clear that, comprising as it does four Persian couplets, it constitutes the genuine dated epigraph commemorating the completion of the construction of this mosque, which came about in 924 H. (1521 A.D.) in the reign of Maḥmūd Beg’s son and successor Sulṭān Muṣṭafā Shāh II (1511-1525 A.D.), full ten years later than the date (914 H.) hitherto accepted in consequence, on the one hand of relying on Briggs’ distorted summary of the relevant portion of Firuz’s account, as pointed out above, and on the other of regarding both the extant tablets in this mosque as inscribed only with some verses from the Qur’ān, without any attempt being made to see what exactly they stood for.

Plate V (b)

(1) مسجد جامع رفیع بناء
شیر صرف نفس ر عون الله
(2) آنکہ منهشر کار از ازل
یافت طغری میں بنی اللہ
(3) از کمال عالی محراب
میناہی ز چتر غزه ماء
(4) نصیر [ز] بسی با جہار دگر
بشمار از هجرت رسول اللہا

TRANSLATION

(1) Jāmi’ Masjid of sublime construction

Came to be completed by the grace and help of Allāh;

(2) Whereas the charter of its construction from the beginning

Bore the superscription............., Whosoever buildeth for God;²

(3) On account of its sublime height, its mihrab

Looks like the crescent in the sky:

(4) Nine hundred and twenty plus four

Reckon from the Hijra of the Apostle of Allāh.

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

² Refers to the well known Mūdīl of the Prophet meaning “Whosoever buildeth for God a place of worship be it like a nest of a qafāt (a kind of bird) God buildeth for him a house in Paradise.”
The date 924 H. (1521 A.D.) recorded in the last column above sets the scene for all the events of the final completion of the Jamir Masjid at Chunarur, while the year 941 H. hitherto accepted relates to the date of the installation of the pulpit in the central mihrab, which, not improbably was set up earlier to allow of the religious service to be held as soon as possible, pending the completion of other parts of the building. This led from the inscription under notice took ten years more to complete after the pulpit was installed in 931 H. The pulpit, which must have been of extraordinary size and elegance, is no more in its place, and may be assumed to have been removed by some vandal during the unsettled times that followed the disruption of Muslim sovereignty in these parts in 1727 A.D.

TWO INSCRIPTIONS FROM SHERPUR, BOWRA DISTRICT, BENGAL.

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

In April 1898, the late Mr. N. G. Mapunaler, Superintendent, Archæological Section, Indian Museum, was pleased to offer me an opportunity to visit the historical remains at Sherpur and inspect two Persian inscriptions there, information about which was received by him some time ago. My visit to the place was of immense value by enabling me to study the records in the original with the aid of local conditions and environments. Jaimin Sailendra Nath Ghosh, Photographer of the Archæological Survey, Eastern Circle, who accompanied me in the tour, kindly secured for me the etchings of the inscriptions and my thanks are due to him.

One of the two inscriptions was noticed by Dr. Paul Horn in 1890, but as his reading of the text and the translation are exceedingly faulty and doubtful, I venture to publish afresh in this paper both the epigraphs, the second one of which the Doctor expressed his inability to decipher.

Sherpur, the place where the inscriptions have been found is situated on the west bank of the river Karatoya, at a distance of about 16 miles due south of Bogra, the headquarter town of the district and about a couple of miles from the present Sherpur Municipality. It is mentioned by Abu'l-Fazl as Sherpur Maraha, to distinguish it from another town of the same name in Mymensingh district which is popularly known as Digha-Koloi, and is identified with the pargana Mihirakshali.

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

In 1580 Akbar's erroneous policy of promulgating his new faith, Dini-Ilahi and enforcing the Branding Regulation, coupled with his reducing by half the field service allowance of the army, created extreme discontent in the camp as well as among the masses. The
situation in Bengal and Bihar took a serious turn and a section of the infatuated people openly decided on rebellion. Taking advantage of this confusing state of affairs the Qāṣṭāls, the Turk fief-holders of Ghorāghāt in Rangpur district, also rebelled. Māʾṣūm Kān Kabuli, a former jāgārdār under Akbar, turned against the latter and joined the Qāṣṭāls. He further joined hands with other rebels who had already occupied the stronghold of Sherpūr, which place they made the centre of activity. Shābbāz Kān, Governor of Bengal, was drafted by Akbar to suppress the rising and bring the affairs of Bengal under control. He accordingly arrived at the scene by a rapid march, inflicted a crushing defeat on Māʾṣūm and his confederates, and dispersed them on the 26th November, 1583. After driving the rebels from the country he re-called the amirs and loyal fief-holders and restored them to Sherpūr.

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

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

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

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

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2 Cambridge History of India, Vol. IV, p. 132.
The two epigraphs that are being edited in the present paper have been found fixed in the front wall, each on one side of the central entrance leading to the prayer-chamber of a mosque locally called Kherua mosque, now in ruins at Sherpûr. The inscription on the left slab indicates that the sanctuary was built by Mirza Murîd Khân son of Jauhar 'Alî Khân Qâqâshâl on the 25th Dhu'l-hijja, 989 H. (20th January, 1582).

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

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

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

Murîd Khân, the builder of this mosque, was a Turk who claimed descent from the Qâqâshâl family. These Qâqâshâls seem to have emigrated to Bengal in the early days of the Mughal supremacy in India. They were apparently divided into two groups, one of which settled in Ghorîghât, which pargana was assigned to them after the conquest of Bengal by Akbar. The leader of this group was Majnûn Khân, who was succeeded on his death by Bâhû'I Qâqâshâl then an aged man. The other group on the other hand, preferred their home at Sherpûr Murîchha and followed the lead of Jauhar 'Alî Khân and on his death, of Murîd Khân. The Qâqâshâls seemed to have all along been loyal to the Mughal sovereigns, but during the rising that pervaded throughout Bengal, on account of Akbar's enforcing the unhappy Bânâdīa measure, the Qâqâshâls of Ghorîghât under Bâhû'I cast their lot with the rebels as mentioned above. They further joined with Mâstâm Kabûlî, the terror of Bengal, and brought untold misery upon the people as well as on the imperial army. The Qâqâshâls of Sherpûr, however, adhered to the suzerain power and were never led away by the intrigue of the mischief-mongers.

In recognition of his merit and good services to Akbar, Murîd Khân received in 988 H. (1580 A.D.) the distinction of 'Khân' and was elevated to the rank of one thousand horse. He moreover rendered many valuable services to Shâhâbîz Khân and Raja Mîn Singh respectively in suppressing the disaffection caused by the cohesion of Mîstâm Khân's army with those of Kedâr Rai and 'Isa Khân, the most powerful and terrible among the Bihârians of East Bengal.

The inscription slabs have been pierced in the centre; the perforation in the one is rectangular and in the other vase-shaped. The texts which enclose the central hole are carved in raised letters on black slabs of stone. The one on the left side measures, across the inscribed face, 4 feet 2 inches by 2 feet 3 inches, and the other on the right, 3 feet 3 inches by 2 feet 2 inches. The epigraph on the left slab consists altogether of 16 lines, excluding the head line invocation. The first two lines indicate the name of the donor and the date of founding the
میراث، و الباقی نوشته‌های دیگری به ماه محرم سال ۹۸۹ میلادی مربوط می‌شود.

پنج‌گانه از نظر زبان و تاریخ مسجد آغاز گردیده و روز

مسجد شبه ماه فجر (۹) مسجد مقابل (۹) فتح عبدالمحمد پرکوثر

سپزرام از هوا فرد آمدن و سلام کردن و بعد از مبارزه بر عوض

برنده (کردن) چه از ماه مبارزه ثام نائین (۹) ر نگاه (نگاه) دارم برایی ما ر اصطباغ ما درین

مسجد ایمانه حکم ایمانی مرگ نظر گرفت جنگ نه اما مسجد

خیر مبادا از مردم زمانه خسته چگا بر دست دوخته هزار دیده

رداشتی خرده سانده در نزد خرده رضید زمانه ازین

از زبان الغنیات معلم گردید غرق سلام

کردن در در دار سندن حیوان غیر ناقده جن اعتماد نه

بعد اتمام مسجد ر اهتمام غرق نه که بیچاره کردار

یک مسجد با ناکرده علی‌العاون رفع مراد خان

این جهر علی‌العاون قابل

Left wing

Right wing
(b) Another from the same Mosque.

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

This mosque was built by the exalted and high Murâd Khân, son of Jauhar 'Ali Khân Qâqâl, (II) Inscription on the right slab—

الله

Lines

(1) إنا جاءنا

(2) عينل هورد که خواهد که بعد صبح اندر زندگان در آبد و نتام بودری سبزه مهد آبند بیانا از مسجد ر حوضس و مدر ریزگ

(3) و ارگان کل در جریان آل گوشه شیشی که که در معذرت می‌گویند آبد آبی نمی‌خندگان دو ن – و باشد که

(4) بمها من اندیر شهید و سایت می‌جوه (مسعود)

(5) بفتار عدلیت انسان (یک) بادکر و نه زکرهای این

(6) نعبد آب کو ماند پس از ز بجای بر پس مساند ر حوض و مهنازه

(7) در دو روح ر نام خدیج که از داخل و باشد پس از مردش ال‌العمد خوان

(8) از بید نیاپی اوالیس ی سرپور و دقن حریست که بعد سبزه می‌زندی نوبت می‌پیسند میرای

(9) بیشیدی و علم دین داده (یک) و آبد و مسجد و مسجد برادر

(10) و درخت نشانده و لله
TRANSLATION

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

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

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

MUSLIM INSCRIPTIONS FROM BHONRASA, GWALIOR STATE.

BY RAM SINGH SAKSENA.

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

The town of Bhonrasa is situated on a rocky eminence between the Markande stream and the river Betwa, the former joining the Betwa about a furlong and a half below the town. As usual with places of antiquity, Bhonrasa also enjoys the tradition of being a very ancient site, and there the great sage Markande is said to have performed one of his services. A small kunda about three miles to the south-west of the town and fed by a perennial spring, is still considered to be the favourite spot of the Markande Rishi. The spring water after replenishing the kunda joins the adjacent water-shed and becomes a rivulet, which derives its name from this Rishi and is known as the Markande river,
Apart from the traditions it is certain that the locality was once a great centre of the Hindu religion, for about a mile to the north of the present town of Bhonrasa, on a low hillock, lie the ruins of a group of temples of the 10th to 11th centuries. The temples have a tank in their close vicinity which has silted up now and the area covered by the ruins is occupied by a grave-yard, known as the Bandi Bāgh.

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

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

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

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

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

**GROUP A—INScriptions in the Town.**

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

This fragmentary inscription is the oldest so far found at Bhonrasa. It is inscribed on a stone post fixed at present near the main gate of the fort. The inscribed surface measures 3' 9" by 0' 11". The inscription is bilingual, the text in each language comprising fourteen long or short lines. The text at the top is in Persian, the characters being Naṣkhi. The inscription in the lower part is in Hindi with a few words in defective Sanskrit and the script is Deva Nāgarī of a late period. The style of writing of the record is crude in both languages. As the inscriptionsal stone is damaged in several places, it is difficult to decipher the text in full.
The deciphered portion of the Persian text contains the name of the son of Mahmūd Shāh, the king of Malwa, and an order regarding the remission of some taxes in which jizy is also included.

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

The Persian text has been deciphered as follows:—

Plate VII (a)

(1)...

(2)...

(3)...

(4)...

(5)...

(6)...

(7)...

(8)...

(9)...

(10)...

(11)...

(12)...

(13)...

TRANSLATION

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

¹ This inscription is another example of the religious toleration of Islamic kings, e.g., Lhumakshara Temple inscription in the A.D. 1080-87.
4 .............the exalted Khan Sher Khan, the sif-holder
5 .............province of Chanderi, the jizya, the hunters' tax,
            the police tax.
6 .............Bhonrasta (and its) suburbs.............baghl (the grocer).
7 the grocers and artisans
8 from the current year onward
9
10
11 Muslim and Hindu from the jizya, the hunters' tax, the
    police tax
12 .............if he is Muslim
13 .............if he is an infidel.............from his infidelity.
14 .............cow.............action.

HINDI VERSION

Plate VII (a)

3 गय[या] स साहि लज[बे] चन्द्ररो दिल्ली .......
4 रि खान वर्ति कासवे भौरासि .............
5 पूजा भंडा[ट] व [?] काल सहन गी ...........
6 व जे [?] मौयाय [स] सह मगाण य म [?] ...........
7 कारो व का जा [?] व त समर ता ...........
8 व तकरां कासवे भौरासि के ४ ...........
9 स ही साह पिया सद [?] क दे [?] मा ...........
10 यह कोरे कुजदार ही सद मा ...........
11 य पोल ही किरे हंदू [छहदू] हीरे लिड[डु] ...........
12 [सी] मारे की पाश मलतमान ही [फे] ...........
13 यि सकड़ चावाक की शेप छ [भ] ...........
14 भंतु.
TRANSLATION

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

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

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

My reading of the text is given below:—

Plate VII (b)

..يا فلتغ
(1) شد از خان بچان. ......... سرا
(2) نام غلکنی (؟)..... مشهور بچان ......... نزا
(3) کنده نجاح اب تا آیه تنرين
(4) آمدہ ابیرون جری آب کنار
(5) بر زمان اکبر غلیب بدر عدل ار
(6) خوش اسم جری ر جری
(7) سال تاریخی ز هیروئین (؟) پرسندم جری کفت
(8) کفیت بسال نه مد نود هر کرم ترا
(9) ئیل الن عمر حسین 992

1 The metre of the verse is
(a) Inscription of Ghiyathu'd-Din Khalji of Malwa from Bhonrasa, Gwalior State.

(b) Inscription of Akbar from the same place.
Plate VIII

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

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

O Opener!

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

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

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

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

Plate VIII (a)

لا إله إلا الله لا شريك له

(1) دُرَّ عَدَدٌ بَنَاشَةٌ هَفَتٌ كَشْرٌ
(2) فُرُضَتْ سُهُبَةٌ لَمْ يَنْتَغَبَ الْأَسَلِ
(3) حُسَنَ خَيْنَ مَسْجَدٌ عَلَىٰ
(4) خُلِّقَ كَيْفَ بَلَغَتْ أَنْ تَغْتَبَ
(5) جَوَّانِيُّ كَ كَ حُمَّتَ شَكَتْ
(6) زِمْرَاءٌ مَرْتُبٌ لَا مَدْرَسُ
(7) جَمِيلُ صَحَبَةٌ لَا نَذَر
(8) فَنْهَاء مُسْلِمُانِ كَيْفَ اسْتَحْيَى حُيٰٰ
(9) حَمْسِ ابْنُ خَوَاتِي رَ بَنْكُر
(10) كَ ذَهِبَتْ رَ فَنْحُ حُيٰٰتُ حُيٰٰب

The metre of the verse is and the date found from the chronogram is 1594 A.D. (1594 A.D.).
TRANSLATION

I confess that there is no god but God, (Who is) one (and has) no partner.
God: The record (of the) fort (of) Bhourasa.

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

No. 4—Inscription on the Jagirdār’s mosque.

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

TEXT

(1) يا حافظ لا إله إلا الله محمد رسول الله
يا حافظ سنة 981

(2-3) آبائه الكرسي 3 سنة 999 ارزگی شاهی

TRANSLATION

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

GROUP B.—MONUMENTS IN BAḤA ḌĀGH.

No. 5—Inscription over the mīhrāb in the Great Mosque in Baḥa Ḍāgh.

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

The inscription also mentions the name of one Kamāl Khān of Lahore who seems to have been a minor official under Nawāb Iklāṣ Khān.
MUSLIM INSCRIPTIONS FROM BHONRASA, GWALIOR STATE.

Plate VIII (b)

1) بسم الله الرحمن الرحيم  
2) لا إله إلا الله محمد رسول الله

(1) درس میدانه. نبی هجیوی رسته رهفت هیأت شاپ ورگ شاپ عالی کیجاد.

این مسجد گنگان ان با از ایشان خان به‌عنوان بنداده ابدال کمال خان.

این البدر خان پرای بلده لاهور مرتبت شد.

TRANSLATION

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

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

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

Inscription No. 6.

كبس الله الرحمن الرحيم

1) اشهد أن لا إله إلا الله محمد رسول الله
2) إشهد أن محمداً عابد رسبله
3) إشهد أن محمداً عابد رسبله

In the name of God, the most Merciful and Compassionate.

1-2. The Islamic creed.
3. Abū Bakr, ‘Umar, Uthmān and Hādīr are the lamp, the mosque, the prayer-niche and the pulpit of the Islamic religion.

*Note: tablet on which inscription No. 6 is carved measures 2 ft. by 1 ft. 2½ in.*
Inscription No. 7.

In the name of God the most Merciful and Compassionate.

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

Inscription No. 8 has been deciphered as follows:

Plate IX (a)

1. Do not love (?) this world, for thou art a guest in this world for a few days; when suddenly death comes thou shalt feel sorry;

2. (O! powerful (?)) .................. do not oppress the weak because when the time of death will come thou shalt feel helpless.

No. 9—Inscription on another mosque in Baḍā Bāgḥ.

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

The inscriptive tablet measures 1 ft. 10½ in. by 10 in. and bears seven lines of writing, of which the first five are in Naṣḵḥ characters and the remaining two in the Naṣṭāʿilīq script. The sixth line mentions the completion of the mosque during the reign of Aurangzeb on the 19th of Dḥu'l-Haj in 1095 H. (1683 A.D.).

1 The tablet of inscription No. 7 measures 2 ft. by 1 ft. 2½ in.
2 The tablet on which this inscription is carved measures 2 ft. 2 in. by 1 ft. 5 in.
(a) Inscription from a mosque at Bhourasa, Gwalior State.

(b) Inscription from another mosque at Bhourasa.

(c) Inscription from a well at Bhourasa.
I have deciphered the text as follows:

Plate IX (b)

(1) Bismillah the Islamic creed.
(6) - 8) Aya of the Koran.
(9) In the twelfth year of the reign of Sultan Ulugh Beg, 1095. During the
reign, Ulugh Beg was a great ruler and his name was written in

(10) Ah had he made his storehouse in this world.
(11) He is in the storehouse of the world.

(12) He is in the storehouse of the world.

TRANSLATION

1 Bismillah and the Islamic creed.
6 Completed on the 19th of the month of Du'll-Hajj in the year 1095 during the reign of
Aurangzeb Shah Alam, the emperor.
7 Alas! the sprouting of the green grass in the garden made my heart happy;
Friend! I visit my tomb, for in spring thou shalt see the green grass growing on my ashes.

No. 10—Inscription on the wall of a well in the Bagh Bagh.

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

My reading of the text is as follows:

Plate IX (c)

Verbal greeting of forthwith the Clef.
Verbal greeting of forthwith the Clef.
(in the name of) the Person of the quarter, 1102 Hijri, the month of Ramazān.

TRANSLATION

Verse

This well is like Kauftar (a stream of Paradise), while the mausoleum of Ikhlaṣ Khan, who
has taken refuge in Divine forgiveness, is the Paradise of this world.

(On the) twenty-seventh of the month of Ramazān (in the) year 1102 H. (1691 A.D.)
under the supervision of Muhammad Sharif this was completed.
GROUP C—MONUMENTS IN THE BANDI BAGH

Bandi Bagh is situated on a rock eminence about a mile to the north-east of the town. The ruins of some old Hindu temples and a tank are in the close vicinity. It is only a graveyard now, but the name Bandi Bagh suggests that originally a garden existed here. In the Bandi Bagh there is a large number of mosques, the most important of which are named the Bara Khambi, the Bandi Wali, the Bina Neoki, the Ek Khambi and the Qalandari. Two of these mosques have inscriptions which refer to the reign of Shajahan, the Mughal Emperor. At the Bandi Bagh there is also a fine mausoleum, and many graves with fine plaster work. One of these graves is called the Hathi Qabr, and it is reported that an elephant was buried therein.

Inscription on a mosque known as Bina Neoki Masjid.

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

Plate X (a)

Right panel

(1) جرجع مسجد مصرف [ب] مدر
(2) نزعت ان عتالفك [عتلفك] نی نیا لباس مسجد مات نیا
(3) قال رسول الله صلى الله عليه وسلم
(4) المومیون تفر مسجد كالمک
(5) فی الہار صلی رسول الله صلى الله عليه وسلم

Middle panel

(1) بسم الله الرحمن الرحیم
(2) لا اله الا الله محمد رسول الله
(3) بدر شهیدا شاهی جبان
(4) مسجد سلیم
(5) معیا [محیا] شد خانه كریم
(6) سن هجرت پنجاه ریگراز

* Cf. Horse tomb at Chandeli and Dog tomb at Kheda in Gwalior State.
(a) Inscription from a mosque at Bhonrasa, Gwalior State.

(b) Inscription from another mosque at Bhonrasa.
MUSLIM INSCRIPTIONS FROM BHONRASA, GWALIOR STATE.

Left panel

(1) ابوبكر عمر راضمون حيذر

(2) قال رسول إله الصلوة

(3) المراف [ المعرف ] الموظفين صدق

(6) رسول الله

TRANSLATION

Right panel

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

Middle panel

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

Left panel

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

No. 12—Inscription on the Bandi Wāli mosque.

This mosque, like the garden, is called after the 'Bandi' whose name and life can not be ascertained now. The inscriptive slab measures 1 ft. 3 in. by 9 in. The letters are cut in relief and the text is enclosed by a border ¼ in. wide. The record consists of nine lines written in Naskh characters. The two top lines and the bottom line contain the holy names of God and the Kālma. The remaining portion of the inscription is in Persian verse, mentioning the completion of the mosque in the year 1050 H. (1640 A.D.) during the reign of Shāh Jahān, the Mughal emperor. This inscription seems to have been engraved by an illiterate mason who is responsible for this bad and perhaps inaccurate reproduction.

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

Plate X (b)

انضم الذاكر

(1)

(2) ل ا الا إله محمد رسول الله

(3) جرخ ر مسجد ر معراب منبر

(5) ابوبكر عمر راطمون حيذر
(6) بدر شاه جهان مسجد با صفا
(7) بصرق صادق دین شر
(8) شده تمام براثر الف خمسین [ ] بر
(9) بدانه ساخی عمارت درکرم بکشون
(10) يا فتاح يا كبير يا بدر

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

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

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

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

By G. YAZDANI.

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

¹ Mr. R. M. Crofton's note is given below:——

"A village in the Banda taluk 29 miles north of Saugor. The population is now only 79 persons. The village belongs to Baja Gokal Das of Bubulpore. A police outpost is located here. Dhamoni has an old and very extensive fort which is now in ruins. The fort stands on an eminence at a short distance from the summit of the passes leading to Bundelkhand, and commands the valley of the Dhawan river. It is of a triangular ground plan and encloses a space of 52 acres, the ramparts having been generally 50 ft. high and 10 ft. thick with enormous round towers. There are also interior works strengthening the eastern
TWO PERSIAN INSCRIPTIONS FROM DHAMONI, SAUGOR DISTRICT, C. P.

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

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

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

defences, where the magazine and officers' quarters were probably situated. Dhamoni was a very important town under Muhammadan rule and the ruins of numerous mosques and tombs are still visible. It is said that a market was held here for the sale of elephants. There is a large tank a mile from the fort, from which water was supplied to it by underground pipes. The whole place is now covered by jungle with a number of custard-apple trees, and is a favourite haunt of tigers. The fort is said to have been built by one Surat Sah, a scion of Mandla Gond dynasty, at the end of the 16th century. It was taken by Raja Bir Singh Deo, the chief of Orchha, who rebuilt it, and subsequently passed into the hands of the Muhammadans. In 1700 it belonged to Chhatar Sal of Panna, and was afterwards taken by the Bhonsalas. In 1818 after the flight of Appa Sahib, it was invested and taken by a British force under General Marshall. It is locally said that Abu'l Faal, the well-known minister of Akbar, was born in Dhamoni, but there seems to be no authority for this statement. Prominent objects are the tombs of two Muhammadan saints. The most important is that of Baljati Shah, said to be the euru of Abu'l Faal. The villages of Seasi and Ishakpura are revenue-free for the support of this tomb, and there is a managing committee with the Tahsildar as president. There is a hereditary guardian of the tomb who has some old title-deeds including grants from Chhatar Sal of Panna and the Chanderi Raja of Gwalior. Until recent years the tomb was visited and worshipped by one of the responsible officers of the Nizam of Hyderabad. The other tomb is supposed to be that of one Aintha Shah Wall, a Muhammadan saint who is said to have cursed Dhamoni and the surrounding country because he could not get water there, and his curse is believed still to lie on the country and prevent its being brought under cultivation. Various legends are current about the tombs of these saints."

3 Ma'di'ru', III, 309.
successful campaign against Dāra Shukoh. The inscription gives the date 1085 H. and records the building of a mosque at Dhamoni at the time of the visit of the victorious general, Randūlah Khān.

The text has been deciphered as follows:—

Plate XI (a)

1) در زمان خسرو دین پیر کجتی ستآن علم کردر ابن تائي خاص قران
2) پدر بیلکه کر در هامون دهاشی نیز
3) مقدم زندگه خان فلاحی مسلمان
4) تبثود شماره سبعده گاه مرسمال
5) همسر پرینگ انگل میان کر در پرینگ هفتاد رنگ
6) مالکش عبدالله ابن بیاک تا بانی بود در زمان

TRANSLATION

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

Written by Muḥammad Laṣif son of Muḥammad Ṭarūqī.

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

I have deciphered the text as follows:—

Plate XI (b)

بسم الله الرحمن الرحیم

1) جود معمر بن بازی کردن زه باش زمان تاریخ ازنا
2) [به] تا تم از عقل تاريخ آنزا [باولی] جهان بهوتم

3) [بین]
(a) Inscription of 'Alamgir from Dhamoni, C.P.

Plate XI

(b) Inscription from a well at Dhamoni, C.P.
THE NAVAGRAM INSCRIPTION OF SULTĀN NUṢRAT SHĀH OF BENGAL

TRANSLATION

In the name of God the most Merciful and Compassionate!

1 When Zāhīd Muḥammad built this well: lo, its garden was most delightful through its freshness

2 We asked Wisdom for its chronogram; it suggested: “The well is an everlasting charity”. 1024 H. (1615 A.D.).

THE NAVAGRAM INSCRIPTION OF SULTĀN NUṢRAT SHĀH OF BENGAL.

BY MAULAVI SHAMSUDDIN ARMAD, M.A., INDIAN MUSEUM, CALCUTTA.

The stone inscription which is edited here for the first time was noticed by the late Mr. N. G. Majumdar, Superintendent, Archaeological Section, Indian Museum, in 1933, in course of his inspection of an ancient ruined mosque at Navagram in the Pabna District, 13 miles from Chatmohar railway station on the E. B. Ry. The stone which is lying loose inside the mosque, is a slab of black basalt measuring 21"x10". The epigraph is engraved on this tablet in relief, recording the erection of a mosque by one Miyan Mu'azzam in the reign of Sultan Nasir-ud-Din Nuṣrat Shāh on the 4th Rajab, 932 H. As the inscription was found inside the mosque, although dislocated from its original place of setting, and as there is no other old mosque in the neighbourhood, it is presumed that the record belonged to this very mosque.

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

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

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

1 E. I. M. for 1933-34, p. 6, Pl. III (b) and (c).
The donor of this mosque mentioned in the epigraph is one Miyyān Mu‘azzam. In the Mangalkot inscription\(^1\) of this king, written in 930 H., has also been found the name of one Khān Miyyān Mu‘azzam. It may be surmised that these two Miyyān Mu‘azzams were either identical persons or connected with each other by some bond of relationship. The donor has further been designated as ‘Jangdār’ (a warrior, a hero). This indicates that Miyyān Mu‘azzam was possibly one of those dignitaries who distinguished himself by displaying some feat of chivalry in the expedition sent by Nūrān Shāh against Bābur and was subsequently rewarded with this distinction.\(^2\)

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

Plate XII (a)

(1) قال النبي صلى الله عليه وسلم من بنى مسجدًا في الدنيا بنى الله تعالى سبعين قصرًا في الجنة من هذين هذا المسجد في عهد السلطان ابن سلطان ناصر الدنيا و الدین ابن المظفر نصرت شاه سلطان ابن حسين شاه.

(2) سلطان خلذ الله ملكه وسلطانه وعليه أمره وشتهه باني المسجد ميان معظم .

جندار ابن . . . عم شهته (?) في العصر خان معظم مبارکخان ناظر سلمهما الله تعالى في الدارين - مورخا ام من ما رجب رجب سنة إثني و ثمانين و تسعمئة 932.

**TRANSLATION**

1-2. The Prophet has said (peace and blessings of Allah be upon him), “Whoever builds a mosque in this world, God the Great will build seventy palaces in heaven (for him)”. This mosque has been built in the reign of the Sultan, son of Sultan Nasiru’d-Dunya wad-din Abu’l Mu’azzar Nūrān Shāh Sultan, son of Husain Shāh Sultan, may God perpetuate his kingdom and sovereignty and elevate his power and dignity. The donor of this mosque is Miyyān Mu‘azzam. . . . . . . Jangdār, son of . . . . may his fame be diffused among the people, Khān Mu’azzam Mubarak Khan, may God the Great keep them both in peace in both the worlds; (it was built) on the 4th of Rajab, may its honour be dignified, in the year nine hundred and thirty-two, 932 (21st April, 1526).

**FIVE INSCRIPTIONS FROM THE PROVINCIAL MUSEUM, LUCKNOW.**

**BY G. YAZDANI.**

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

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\(^1\) Rlochmann, J. A. S. B., Vol. XLII, for 1873, p. 246.

\(^2\) A Salam’s *Râz*, pp. 134-35.
(a) Inscription of Sultan Nusrat Shah of Bengal from Navagram, Pabna District.

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

(c) Inscription of Shah Jahan from the Provincial Museum, Lucknow.
FIVE INSCRIPTIONS FROM THE PROVINCIAL MUSEUM, LUCKNOW

Ahi havoz, such as used at the end of the word پد in the sixth hemistich and in the word گد in the seventh hemistich. The inscription is incomplete and it records the construction of some building, perhaps a mosque, which was commenced during the reign of 'Ala'u'd-Din Khalji (1296-1316 A.D.) and completed shortly after his death in 1316 A.D. when Mubarak Shâh Khalji succeeded to the throne of Delhi. The inscriptive tablet now measures 3 ft. 8 in. by 1 ft. 2 in., but originally it must have been about 5 ft. in length for the second hemistichs of each of lines two, four and six are missing, and they originally having been arranged in separate panels would have made the length of the tablet 1 ft. 3 in. larger than its present size. The unfortunate feature about this inscriptive tablet however is, that it was deliberately broken to suit the size of another inscription which was carved on the back of the tablet by Sar Andâz Khân an official of Shâh Jahân’s reign in 1649 H.1 In the latter inscription the name of Sar Andâz Khân is mentioned as the builder of a mosque. From the vandalism treatment offered to the original inscription it may also be surmised that the mosque which has been recorded in the latter inscription to have been built by Sar Andâz Khân may have only been repaired by him and originally built during the reigns of 'Alâ'u'd-Din and Mubârâk Shâh Khalji as mentioned in the former inscription.

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

I have deciphered the text as follows:

Plate XII (b)

(1) ... شه علا دنيا ر دین کي بان مرد از تخت کا خلد پر
   (2) ... بن نهاد ر حضر اسلام ... 
   (3) ... دارا نشان مبکشا ... 
   (4) ... کپند بناء آن هر در ۵ ... 
   (5) ... ت رسال هفصد رشید ره ... 
   (6) ... رقفت کرد یقین ... 
   (7) ... جیلی خیر هدای خدایی ...

TRANSLATION

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

1Sar Andâz Khân held the Fauji of the warâk of Lucknow and Beswara during Shâh Jahân’s reign. He also held the rank of one thousand five hundred foot and one thousand two hundred horse. Bâshâsh Nâmâ (Bibl. Ind.), Vol. I, Pt. II, p. 278.
The inscription on the reverse side of the tablet is also in Persian and consists of two lines. The style of writing is Nastā'īq of a fair class.

I have deciphered the text as follows:

Plate XII (c)

(1) مسجد شهد بر (ر) شاه جهان بر طاقم ز نیش یزدی
(2) سال تاریخ اور ری رفع گور سر اندز خان بود باتی

TRANSLATION

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

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

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

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

Plate XIII (a)

محمد بابا شاه غازی
بسم الله الرحمن الرحیم

(1) سبعل
(2) 
(3) 
(4) حضرت جالال الدین
(5) علی العالمین یو ر انسانه
(6) در تاریخ اشر
(7) 
(8) 

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

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

Muhammad Akbar, the victorious king.

In the name of God the most Merciful and Compassionate!

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

The fourth inscription of the Lucknow Museum is also somewhat unusual, being carved on a brick, measuring 12 in. in length. It contains two dates 719 and 734 H., the first falling within the reign of Qutb'ud-Dîn Mubârak Kâhlîj and the latter during the rule of Firoz Tuzluq. The style of writing is Naskh, but as the letters of the beginning of the inscription have been abraded only the last two words of the text are legible, which read as follows:—

Plate XIII (b)

الشفرة النجمية

719

TRANSLATION

...................... the nobles and the generous .......................”

719 H. (1319 A.D.) 734 H. (1334 A.D.)

The fifth inscription seems to have been originally set up on a gate, which was built by some Nawâb in the year 1172 H. (1758 A.D.). The style of writing is Nastâ'liq and the inscription consists of five lines of Persian verse.¹

I have deciphered the text as follows:—

Plate XIII (c)

(1) زهی باب درست برافراشتند نباتی نبات
(2) بر نور رزگ ز خرچ پریت
(3) ممنی مSTM . اسم کر دانش دانش آمده
(4) مر سال آن هاتفت دانشواب
(5) نراب این دراز و از تحصیر چون نموده است یکباز ر یکباز ر هفتاد اینا برضه است

173

TRANSLATION

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

¹The inscription is carved on a tablet, measuring 2 ft. 6 in. by 1 ft. 6 in.
²According to the Abjad system the phrase gives the year 1172 H.
THREE INSCRIPTIONS FROM GINGEE.

BY FAZAL AHMAD KHAN, M.A.

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

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

At present the population of Gingee is small, but when it was conquered by the Emperor Aurangzeb's general Dhu'ul-Fiqâr Khân, it became a very important division of Mughal administration in the Deccan. It comprised eight mahals (districts), and its annual revenue amounted to 71\(\frac{1}{2}\) lakh of rupees.\(^3\) Now the interest of the place is merely historical. We lack definite historical evidence to show who first constructed the fortress, but the original architectural features indicate that some ruler of the ancient Vijayanagar dynasty built the fort. The lines of fortifications which cross the valley between the three hills of Râjâgiri, Kistna-gîrî and Chandraya Drug, embrace an area of 7 square miles. Originally each fortification consisted of a wall 5 feet thick, built of granite blocks and filled in with rubble, but later a huge earthen rampart, 25 to 30 feet thick, has been thrown up behind these walls, and rivetted on the inside with stone, while at intervals in this rampart were built guard rooms.

The fortress, as already mentioned, is defended by three formidable hills, connected by long walls of circumvallation.\(^4\) The citadel stands on the Râjâgiri hill, 500 to 600 feet high, and consists of a ridge terminating in a great overhanging bluff facing the south and falling with a precipitous sweep to the plain on the north. At the point where the ridge meets the base of the bluff, a narrow and steep ravine gives a difficult means of access to the top. On every other side it is inaccessible. Across this ravine were built three walls rising one behind the other, which rendered an attack by escalade impracticable. The way to the summit leads through the three walls by several gateways.\(^5\)

As mentioned above, the fortress of Gingee was a stronghold of the Vijayanagar kingdom, which was at the height of its glory and prosperity at the beginning of the 16th century A.D., and was finally overthrown by the allied forces of the Sultâns of Bijapur, Golconda, Ahmadnagar and Bidar in the year 1565 A.D. at the famous battle of Tîlikota, when Râma Râya was slain and the confederates marched on to Vijayanagar. It was not until 1658 A.H., 1638 A.D., however that Khân Muhammâd, the Bijapur general with the military alliance of Golconda troops, captured the fort from Raja Rûp Naïk, a descendant of Râma Râya, the Vijayanagar king. It was for the first time in the history of the Carnatic that Muslims firmly established themselves there. The new rulers built

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\(^1\) Imperial Gazetteer, Vol. XII.
\(^2\) Statistical Account of the Deccan under the Mughals (original manuscript in possession of Mr. Ghulam Yazdani).
\(^3\) Ibid.
\(^4\) Ibid.
\(^5\) Imperial Gazetteer, Vol. XII.
mosques and other buildings in this part, which had hitherto been a land of Hindu temples. 1

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

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

Nizāmūl-Mulk, Qamarnūl-din, Chīn Qilich Khān, Khān Daurān, had held the Viceroyalty of the Deccan under the Mughal rule in 1713-14, and 1720-22, and though in February 1722 he went to Delhi to assume the Chief Ministry of the Empire, he kept hold over the Deccan by means of his agents. In 1724 A.D. he went back to the Deccan with the intention of relinquishing the more responsible office at Delhi. In a short time the entire Mughal Deccan was brought under his control. The Emperor confirmed him in the Viceroyalty of the Deccan, with the title of Āsaf Jāh in the year 1725 A.D. At the time of Āsaf Jāh’s death, his eldest son Mir Muhammad Panah, Ghulāzu’d-Din Khān, was at Delhi. Nāṣir Jang the second son managed to seize the Viceroyalty of the Deccan, and was at last confirmed in that post by the Emperor with the title of Nizāmūl-Daula. At this time Āsaf Jāh’s daughter’s son, Muṣaffar Jang, claiming the Viceroyalty, went to the Carnatic in concert with Chanda Sāhib, an aspirant to the Nawābship of Arcot. The two allies bought the help of Dupleix and gained Arcot after killing its

1 Basāīn, p. 329.
2 Cambridge History, Vol. IV.
3 Ibid.
5 An account of the Gingee coin was published in the Annual Report of the Archaeological Department, Hyderabad, for the year 1919-20 A.D.
Nasîr Adward-Din. Nasîr Jang with troops marched to the Carnatic, came upon his enemies near Valadavar, captured alive Mu'âthtar Jang and returned to Arcot. In the meanwhile the English implored Nasîr Jang to take the field against the French. He only decided to do so when he learnt that Dupleix had occupied Tiruvittii and Gingee and was marching towards Arcot. The capture of Gingee by the French in the year 1759 A.D. profoundly disquieted him. After this Nasîr Jang set out, but was slain at the instigation of the French. The French held Gingee for 11 years. During this interval there was constant warfare between the English and the French in the Deccan, each trying to establish supremacy. In 1756 A.D. war broke out anew and lasted till 1761 A.D., at the closing of which the French were left without a foot of ground in India. It was in 1761 A.D. that Gingee passed to the English. In 1780 A.D. this fortress was surrendered to Haidar 'Ali and played no important part in the subsequent campaigns.

(1) Inscription on a bastion, Gingee Fort.

The stormy history of Gingee fortress has already been briefly traced out, and we know how the 'Âdil Shâhi troops brought Gingee under their subjugation in the year 1058 H., 1648 A.D. It remained under 'Âdil Shâhi protection for about 40 years, and during this period many additions in buildings were made. The bastion on which the present inscription is carved was built in the year 1063 H., 1643 A.D.

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

Plate XIV (a)

[Image of a slab]

TRANSLATION

I'hu-saini bastion was built in the year 1063 H., 1643 A.D.

(2) Inscription on a mosque at Gingee.

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

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

1 Cambrige History, Vol. IV.
3 Ibid., p. 852.
4 Abu'l Fa'id remarks that during the time of Emperor Akbar, Nastâ'îq received a new impetus D'in-w'Akkarî (Bhchmann), Vol. I, p. 102.
(a) Inscription on a bastion, Gingee Fort.

(b) Inscription on a mosque at Gingee.

(c) Inscription in Sa'dullah Khan’s mosque, Gingee.
also contains a chronogram giving the date 1130 H. 1718 A.D. My reading of the text is as follows:—

Plate XIV (b)

بنصرالله چه تعمیر مسجد سعید کامان فرمایر شد
خدر از سال اتمامش خبر داد چه مسجد کبیسه تازه بنای شد

1130

TRANSLATION

(1) Sa'id, the successful (administrator), ordered the construction of a mosque at Nusratgarh.1

(2) Wisdom communicated the chronogram of the completion of the building: "What a mosque, as if another Ka'ba has been built." 1130 H. (1718 A.D.).

(3) Inscription in Sa'dullah Khân's Mosque, Gingee.

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

Plate XIV (c)

فرد از نور آب شهر جنگی سعید علم ارا رشک خرمشید
خدر تاریخ آن سهیمه نیش گفتا نیش جاری به جارید

1136

TRANSLATION

(1) Sa'id, the adorner of the world, the envy of the sun, increased the water-supply of the city of Gingee by (the construction) of the canal.

(2) Wisdom suggested the chronogram of this fountain of benevolence: "May this (stream of) bounty flow forever." 1135 H. (1723 A.D.).

THREE INSCRIPTIONS FROM THE INDI TALUKA, BIJAPUR DISTRICT.

BY FAZAL AHMAD KHAN, M.A.

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

1 Emperor Aurangzeb after the conquest of Gingee, named that town as Nusratgarh. (Ma‘āshiru’l-Umara, Vol. 2, p. 96).
2 Imperial Gazetteer, Vol. XIV.
(a) Inscription of ‘Alā‘ū’d-Dīn Ahmad Shāh Bahmani from Halsngī.

The first of these three inscriptions is from Halsngī. This inscription refers to Sultan ‘Alā‘ū’d-Dīn Ahmad Shāh Bahmani II, who was the son of Sultan Ahmad Shāh Wali Bahmani. He ascended the throne at Ahmadabad Bidar, agreeably to the will of his father in the month of Rajab, 839 H. (February 1435 A.D.) and died of disorder in his foot, after a reign of 23 years, 9 months and 20 days in the year 862 H. (1457 A.D.).

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

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

Plate XV(a)

حد عمار الدين والدين

إسم شاه سلطان

TRANSLATION

“The boundary of Sultan ‘Alā‘ū’d-Dīn Ahmad Shāh.”

(b) Inscription from a dargāh at Pirapūr.

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

Plate XV(b)

الله سبحنا تعالى

(1) حضرت ملاك عبد القادر بن حضرت خان ماهنشان رفع القدر والمكان سعادت

(2) نشان احمد خان ابن اماني خان

(3) اللهم (نفع) المسلمين بطول حياته... جميل اهتشامه بصرة

سيد المرسلين والله

2 Ibid., p. 449.
3 It measures 2 ft. 1 in. by 1 ft. 4 in.
(a) Inscription of ‘Alau’d-Din from Haisingi, Indi Taluqa, Bijapur District.

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

(c) Another inscription from the dargah at Pirapur.
SOME NEW INSCRIPTIONS FROM THE GOLCONDA FORT

TRANSLATION

........by the exalted Malik, 'Abdu'l-Qâdir, son of the Khân of exalted rank and position, the illustrious, Ahmad Khân, son of Ilyâs Khân..............in the Hijra year..............

(c) Another Inscription from the dargâh at Pirâpur.

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

Plate XV(c)

بنا كرده ابی جاه حضرت رالد‌ه
ملك عبد القادر بن احمد خان
1301

TRANSLATION

This well was built by the mother of Malik 'Abdu'l-Qâdir, the son of Ahmad Khân.

SOME NEW INSCRIPTIONS FROM THE GOLCONDA FORT.

BY KHWAJA MUHAMMAD AHMAD, M.A.

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

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

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1 Ma‘âthîr-i-‘Alamqirî (Bbl Ind.), p. 290.
panels containing inscriptions arranged over the length of the gun. The third and the fifth panels have inscriptions in Arabic, their script being Thuluth. The remaining contain inscriptions in Persian and their script is Nastalīq. My reading of the texts of the inscriptions is given below:

**Plate XVI (a)**

**First panel**

هیکه آمد بچه‌ای اهل فنا خواهد بود روزک‌پایینه باتی اکت خواهد بود

**Second panel**

ابوالظفر محمد مهین‌الدین ارزگر زیب بهادر عالم‌گرای بانشاه غازی سنه 1010 (جولی)

**Third panel**

سنه سبعه سبعم ر رلف

**Fourth panel**

نزب قلعه کشته

**Fifth panel**

هذا عمل محمد علي عرب

**Sixth panel**

گروله 50 آتیه ر دارد سه آثار بی‌کنیم پارالا زیرن جهانگیری

**TRANSLATION**

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

Second panel: Abū’z-Zafar Muḥammad Muḥi’ud-Dīn Aurangaib ‘Alamgīr Bahādūr, the victorious king. (Regnal) year 10.


Fourth panel: Qul‘a Kusha (Fort Opener gun).

Fifth panel: Made by Muhammad ‘Alī Arab.

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

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

I have deciphered the text as follows:

**Plate XVI (b)**

**First panel**

ابوالظفر محمد مهین‌الدین ارزگر زیب بهادر عالم‌گرای بانشاه غازی سنه 1010 (جولی)
(a) Inscription on a gun in the Golconda Fort.

(b) Inscription on another gun in the same Fort.
Inscriptions carved on a mosque in the Nava Qil'a, Golconda.
Second panel

ترب آندش بار مده صدسه هجه 1090

Third panel

عمل محمد علي عرب

Fourth panel

کله پانزده آئار ر دیوت بچگ آئار بوزن شاهیه نیا

TRANSLATION

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

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


Fourth panel: Shota fifteen seers, gunpowder five seers according to the Shāhjahanī weight.

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

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

Plate XVII (a)

وَاَنِ الْمَسَاجِدَ اللَّهُ خَالِدَ بِهَا مَرَّةً وَمَرَّةً غَيْرَ مَسْجِدٍ خَالِدَ مَرَّةً وَمَرَّةً

ْمَسْجِدٍ كَثِيرٍ رَآءُ خَالِدَ بِهَا مَرَّةً وَمَرَّةً قَطِبُ عَالِمُ شَاهٍ إِبْرَاهِيمٍ أَنْهُ قَدْ سَرَّبَ

TRANSLATION

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

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

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

The Prophet, whom may God bless, has said:

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

This auspicious mosque has been constructed by Mulla Khiyali: it will be becoming if the maidens of paradise bring stones and bricks (for the construction of the mosque). A pillar of paradise for his founder......., in reference to that the chronogram of the mosque is "the pillar of paradise" 977 H. (1569 A.D.).

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

Plate XVII (c).

Qur'an, chap. 9, verses 18-19.

The name Muhammad at the end is that of the scribe who flourished during the reign of Ibrâhim Qutb Shâh, and several inscriptions at the Golconda fort testify to his skill in the art of calligraphy. The inscription on the Makkî Darwâza is perhaps the best specimen of his skill and this record shows that he came to the Deccan from Isfahan. Another inscription carved on the Ashâfî Masjid at Golconda shows that he was the son of Sayyid Sadrûd-Dîn.

In the repairs recently done to the Musâ Burj the missing portion of the Persian inscription referring to the first siege of Golconda by Prince Muhammad, son of Aurangzeb, in 1656 A.D. has been found. Mr. G. Yazdani in his article on the portion of the inscription discovered before had surmised that the Mughals concluded the peace with 'Abdulla Qutb Shâh because they could no longer afford to prolong the siege. This surmise has been found correct by the discovery of the missing portion. I am publishing the full text and translation of the inscription with the kind permission of Mr. G. Yazdani.
In the name of God, the Compassionate and Merciful. We praise and thank God and seek His help and beg His pardon: may God bless Muhammad and his progeny and assoil them. After the above invocation: this great bastion, which is called the Haidari bastion, in the fort of the city of Muhammadanagar, has been built for the reason that during the year 1066 H. Sultan Aurangzeb, son of Shah Jahân, accompanied by a large army, besieged this fort. Among the nobles of the king was one, Mir Mirân, who had promised to conquer the fort and make it over to the king within three days. He..........day and...........established...........and carried the intrenchments and mines to the ditch (of the fort). As at this place was a small bastion, an order—obeyed by the world and respected in the universe (lit. to which the universe yields obedience)—of the lord of the time, the emperor of the period, the just Sultan, the shadow of God, Abûl-Mu'azzâr Abûl-Mansûr Abûl-Ghâzi Sultan 'Abdulla Qâb Shâh to the Wazir of the
Royal Court, the trust of the State, the Khān, the exalted Commander-in-Chief, Mūsā Khān, had the honour of issuing to this effect, that he himself be at the spot and occupy himself in repelling the enemy. Thereupon the exalted Khān with all caution baffled the enemy day and night. And by the divine decree a gun-shot struck the body of Mīr-i-Mīrān in such a manner that he expired in that very intrenchment (whence he was bombarding the fort). Three days after his death peace was concluded. When the siege had been raised the supreme orders were issued to the above-mentioned Khān (Mūsā Khān) that a large bastion be built at this place, so that the enemy might not get an opportunity to dig intrenchments and mines (on this side). In obedience to the auspicious (and) exalted orders, through the efforts of the aforesaid Khān this large bastion (was built) within a short time, and completed in the year 1077 H. (1666 A.D.). And the architect's name—Dharmāchār.

SOME MUSLIM INSCRIPTIONS FROM THE MADRAS PRESIDENCY AND ORISSA.

By G. Yazdani.

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

The Persian version of the inscription consists of eight lines, the script being Nasta'liq.²

I have deciphered the text as follows:—

Plate XVIII (b)

هو السمع العلم
در زمن خلافة سلغه
باداشة
جمهرا ملابك سياده خلي آل ستطان
عبد الله قطب شاه خلي آل ستطان
عند الدهم دوب مستباح معلا (Sic)
الي تميمي في ملك بار حمل
الملكي ميجر محمد مجيد تلا اسم عين مسخام نان
بناكوب يا ميجر رستم مسعود را بعد دو زكر
إلى دوستان رستم

1 For the history of Mīr Jumla please see Mahārāṣṭra-Umara (Bibli. Ind.), Vol. III, pp. 530-55.  
2 The inscription is carved on a large arch-shaped tablet of black granite, measuring 4 ft. 5 in. from the apex to the bottom and 2 ft. 9 in. in breadth. The inscription is registered as No. 303 of the Madras Epigraphical Collection, 1918-39.
(a) Inscription on the Musa Burj, Golconda Fort.

(b) Inscription on a mosque at Poonamalle, near Madras.
TRANSLATION

HE HEARETH AND KNOWETH!

"During the illustrious (?) reign of the king equal in rank to Jamāhīd, whose army is the heavenly host, the shadow of God,1 Sulṭān 'Abdullā Quṭb Shāh—may God preserve his kingdom till the day of resurrection—and during the government of the gracious Nawāb, enjoying high titles, Nawāb Jumlatu'l-Mulkī Mir Muḥammad Sa'īd—may he live as long as the world lasts—the humble servant of the court, Rustām, son of Ḥu'lu'l-Fiqr of Istarābād, built and completed the mosque. Dated 20th Ḏahīwāl 1063 H. (3rd, September 1653 A.D.)."

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

Plate XVIII (b)

Line. 1 Svasti Śrī [\*\*\*] Vijayābhhyudaya-Śālivāhana-Śaka-varshaṁbhūlū 157[\*\*\*] agunṣṭi Vijaya-saṁvatsaras Bhāḍrapada śū 13-

" 2 lu yi subhadinamaṁdu Gokakoṇḍa saṁhiśājanādhiśivarumṇḍaina Hajarati Ālampannā Sulūtānū A-

" 3 bdhullā Kutupu-Šāhārājgāri kāryakartālaiina Hajarati Navābu Sāhēbulgāri kāryakarta [Pā]-

" 4 namallī kōta Havałudāruṇiḍu Sujāyita-Āsāri1 Rūstum-b-Bēgu Pūnamalli-sthalamaṁdu āchām-

" 5 drārka-sthāyigānu maśidu kaṭiṁchhinchāru [\*\*\*] ganaka yi masidu samastamaina vārūnna paripālana

" 6 śāyaṅgālāvāru [\*\*\*] paripālana śesinavāriki shōdās-mahādānālu śēsina-sukriṭam kaddu [\*\*\*] īn-

" 7 āku yavvaru vikhūtaṁ talaṁstunnaṁrō vāru Kāsilō gōhayā śēsina dōśhāna Pōdurū [\*\*\*]

TRANSLATION

Hail! Prosperity!

In the (cyclic) year Vijaya corresponding to 157[\*\*\*] of the victorious Śālivāhana—Śaka era, (on the) 13th tīhi of the bright fortnight (of the month) of Bhāḍrapada—on this auspicious day, Sujāyita Āsāri Rustum-b-Bēgu, the Ḫavālūdāru of the fort at Pūnamallī (Poonamallee), the agent (kāryakarta) of Hajarati Navābu Sāhēbulgāru, (who was himself) the agent of Hajarati Ālampannā Sulūtānū Abdullā Kutupu Šāhārājgāru, the lord of the Gokakoṇḍa throne, built at Pūnamallī (Poonamallee) this mosque, to last as long as the Moon and Sun.

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

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1 The titles of Sulṭān 'Abdullā given here are the same as those given in the Aṃbār Khāna inscription of the Golconda fort. E. J. M., 1913-14, p. 57.

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

بت خانه را شکسته ر مسجد با نان بنشکت . . . . . . . کافر . . . . . . . . . . . . . . . . . . . . . . . . . . نهاد

TRANSLATION

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

3 This is the Persian expression, 'Sajāhāt Ādār' meaning 'bearing the marks of valour', i.e. valiant.
This Telugu version is engraved below the Persian inscription. The superstructure of the mosque is built of brick and mortar, the base being of stone, which may have originally formed part of a Hindu temple.

There is a slight discrepancy in the Šaka date 157(8) given in the inscription. It must be Šaka 1575, which regularly corresponded to the cyclic year Vijaya quoted in the record. The astronomical details given for this date, namely, Bhâdrapada, sū. 13, furnish the English equivalent A.D. 1653, August 26, which according to the Indian Ephemeris of L. D. S. Pillai was the 12th day of Shawwâl month of 1063 H., whereas the Persian date as deciphered by Mr. Yazdani, is Shawwâl 20.¹

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

Plate XIX (a)

بسم الله الرحمن الرحيم

الحمد لله رب العالمين و الصلوة و السلام على محمد رسول الله و آل و اصحابه اجمعين

الله أحسن الإسلام و المسلمين بقيادة سلطنة أبي الظفر مصغي الدين محمد ابراهيم باداش...

كم ناشط كند معم نام گاه
(1) دعاة جهان دار عالم پناه
ندش مثل ار عادی چی نظر
(2) ز تیمور صاحب قرا کر گیر
صدایی ز یادسی بدلیا رسید
(3) کمال که از زیر بار کشید
چه شهر چتنه بدلیا شر
(4) به تیغ که زد اس شیر زور
و لدر راتنداد سام
(5) نبی نیست ار یاداوه زم
زهجرت هزار رصد ره گریش
(6) با نک و مسجد بنا را شکست
چنین گفته هاتنه پر کرشن نیان
(7) طلب کردم از عقل تاریخ آن
بنا شد بسال محمد رضاء
(8) که لب خانه نعیج رفض خدا

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¹ The difference between the two dates is apparently due to the fact that the Telugu version was engraved eight days later than the Persian record. [Editor]
² The tablet on which the inscription is carved measures 2 ft. 7 in. by 2 ft.
(b) Inscription on another mosque at Cuddapah.

(a) Inscription on a mosque at Cuddapah.
TRANSLATION

In the name of God, the most Merciful and Compassionate! Praise be to God, the Lord of all worlds, and blessing and peace be upon Muḥammad, the apostle of God, and upon all his descendants and companions. O God, help Iṣlām and the Muslīms by preserving the kingdom of Abū’z-Zafar Muḥi’-d-Dīn Muḥammad Aūrāngzēb Baḥā’ūdūr, the world-conquering (‘Ālamgīr) and the victorious king.

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

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

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

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

The text has been deciphered as follows:—

PLATE XIX (b)

Rectangular tablet.

Middle: Islamic creed.

بصدق أبا بكر وعمر

In corners:

با زرم عثمان وحمر علي

Circular tablets.

بعون خداوند عبد اللہ

به بستند ابراهيم حضرت نمي

سنة 1139
TRANSLATION

Rectangular tablet.

In the middle: The Islamic creed.

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

Circular tablets.

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

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

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

PLATE XX (a)

(1) مرحوم صاحب میر اسماعیل شاه جمعی
نورالدین فیض دوست عالیی یار محمد صفوی

(2) راه وروده فیض در عالم بوته تاریخ جهان
نورالدین فیض میر اسماعیل شاه جمعی

(3) دار افضل فیض دوست عالیی یار محمد شریف
زرده معمر محمد صاحب عالیی یار

(4) از کمال سعی آن عالیی یار

TRANSLATION

1 The perfect guide, Mir Ahmad Shāh, may God bless him, was always a benevolent preacher of the faith of Ahmad, the chosen Prophet.

2 The chronogram of his birth was (contained in the phrase): “How excellent is the existence, the felicity of both the worlds”: again how happy is his demise, for the divine inspirer has suggested the phrase: ‘He became the associate in Paradise’, as chronogram.

3 Sābū Bībī the daughter of the illustrious Khān, ‘Abdu’n-Nābi, and the wife of Sayyid Muhammad of exalted rank.

4 By the extreme efforts of that lady of noble descent (his tomb was built) and the phrase, ‘the blessed abode of guidance’ was composed as the chronogram.
The phrase *Dār-i-afṣal bi'l-huda* (the blessed abode of guidance) gives the date 1159 H. (1746 A.D.).

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

**PLATE XX**

O God!

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

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

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

The other inscription has been deciphered as follows:

PLATE XX (c)

ذلك محمد علي

درد شرف

تأرج رنت صرخدي زين العابدين اسماني درقت صبي يشكبه هشتم

ماه جماد الأول سنة ۱۰۶۶ إزدار نانا بدار فتا رحلت نحو انشار الله

حصرة حق سبعة نما تعالام ار رفقي رحمت خرد كيراند ۵ بفاحته ياد كند

و هره بهره به سبز درستان بديشي تخت شنال دل من

بقدر امي درست تا بوتت بهار سبز بيني دمیه از گل من

TRANSLATION

Allâh! Muḥammad! 'Ali!

The Šiite ḍūrūd.¹

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

Verse

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

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

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

² A place of worship of the Ši'ā faith. Bāra meaning a fort or a house; Imām Bāra, a house dedicated to the glorification of the noble deeds of the Imāms.
(a) Inscription on the tomb of Ahmad Shah at Cuddapah, Madras Presidency.

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

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

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

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

**PLAEE XXI (c)**

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(1) ن بعد سلطانی علاء دیبا و دین شه سکندر ثانی
(2) = [المگ گجرات
(3) کشاده شد بسر سجسخانی
```

**TRANSLATION**

1 ... during the reign of Sultan 'Alāî-Dunya-wa-Din Shāh Sikandar-i-Thāni.
2 ... the ruler of Gujrat, opened at the mosque of Ulugh Khān.

The event to which the epigraph refers is not clear. It however mentions 'Alau'd-Dīn Khaljī with his title Sikandar-i-Thāni (Alexander the Second), Gujrat and the mosque of Ulugh Khān. Now there were two Pathān nobles who are known to have borne the title of Ulugh Khān, one Ghiyāthu'd-Dīn Balban before he ascended the throne², and the other Almās Beg, the brother of 'Alau'd-Dīn Khaljī.³ Almās Beg Ulugh Khān was deputed by 'Alau'd-Dīn Khaljī for the conquest of Gujrat in the third year of his reign⁴ (697 H. = 1297-98 A.D.), and it is believed that our inscription alluding to that expedition

¹ The group of tombs at the dargāh of Shāh Wilāyat has been noticed in the District Gazetteer, Muttar, by D. L. Drake-Brockman, I.C.S., p. 301, but the date assigned to them is of the sixteenth century.
² Tārīkh-i-Fīrūz by Dīwān Dīn Barni, Persian text, Bibliotheca Indica, 1932, p. 29.
⁴ Ibid., p. 251, ibid., pp. 102-3.
records the erection of a mosque at Muttra by that noble. Early Muslim inscriptions in verse are very rare in India, and in this respect also the epigraph possesses an interest.

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

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1 Immediately to the west of this wall-mosque there is a modern mosque having its prayer chamber crowned by three domes and flanked on either side by a minaret.
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ARCHAEOLOGICAL SURVEY OF INDIA

EPIGRAPHIA INDO-MOSLEMIKA

1939-40

EDITED BY
G. YAZDANI, O.B.E.
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SEVEN NEW INSCRIPTIONS FROM BARODA STATE

BY G. YAZDANI

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

INSCRIPTION No. 1 (PLATE Ia)

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

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

The year seventy-seven, the name of the Emperor Firoz Šah, and the title Dīn-u’d-šāh are all absolutely clear in the inscription and there is no doubt that the latter’s appointment to the governorship of Gujarāt was made by the king in 777 H. and not in 778 H. as given by Fūrūjtā.

The inscription is carved on a tablet, measuring 29 in. by 14 in., now placed in the shrine of Hájí Pir Kirmānī at Beṭ Dwāraka, a small island in the vicinity of Ōkha Port, Baroda State. The inscription however has no connection with the tomb of the saint, but it was carved, as given in the text, on a mosque built at the instance of Shams-u’d-Dīn Dāmāghānī, during the reign of the Emperor Firoz Šah in 777 H. The inscription consists of five lines of Persian prose, and although the letters have decayed in several places yet it can be made out with a likely amount of certainty. I have deciphered the text as follows:

**TEXT**

[az-فزین حسین سہانہ و تعالیٰ عمارات] [بیں معجم جامع در عهد نهیش] [اعظم بر لمعظم برین دیو نامان] [نعمتم ول هملک مات شرق نسمت المول]
TRANSLATION

By the grace of the Most Holy, the Most High God, the building of this mosque was completed during the reign of the exalted and victorious emperor Firoz Shāh, the Sultan, (may God cover his sins with mercy!), at the instance of Malik u-b-Sharq Shamsul-Mulk Wad-Din (?) of Dāmaghān, on the 22nd of Rabī’ I, 777 H., corresponding to Saturday, 9th August, 1376 A.D.

INSCRIPTION No. 2 (PLATE II)

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

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

I have deciphered the text as follows:

TEXT

بسم الله الرحمن الرحيم
لا إله إلا الله محمد رسول الله
بعد حمد كردهر و درود مرسل برودهر در عهد
خان أعظم خاقان معظم الع لغ تبلغ همانيه منند

1 The note sent by the Director of Archaeology of Baroda State contains further information as follows:—

"As the name would indicate, this stepped well is said to have been built at the cost of 9 lakhs of rupees. In the side wall of the upper steps leading to the well there are some stray letters deeply engraved on some of the stones of which the wall is built. These appear to be masnā’s marks. They are Devanagari letters apparently of an uncertain period. The inscriptions were noticed by J. Forbes, the author of Oriental Memoirs and Rāsamāla.""

2 In this connection Bayley writes:—

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

(b) Bilingual inscription carved over Atiya Bari Darwaza at Vedanga, Mehsana district, Baroda State.

(c) Inscription of Mahmu'd Shah of Gujrat from the Gujrota Mosque at Falna, Banas State.
SEVEN NEW INSCRIPTIONS FROM BARODA STATE

TRANSLATION

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

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

After offering praise to God Almighty and invoking blessings on His apostle (it may be stated) that during the administration of the greatest Kāhan, the majesty ruler, Uḥūq al-Quṣūr, the great prince, the auspicious chief of exalted rank (may his position remain high), Zafar Kān, the son of Wajihūl-Mulk, the fief-holder (or Governor) of the Territory of Gujrat, by the gracious help of the Malik of Malik of the East, Malik Ādam, son of Sulaymān, the fief-holder of Baroda (may God Almighty preserve his life!) Nasīrūd-Daula Wad-Din Shāh Takhur (May his high rank remain for ever!) designed and completed the building of the well by the grace of God Almighty. This was (done) on the first of the revered month of Rajab in 807 H., corresponding to Saturday, 3rd January, 1405 A.D.

INSCRIPTION No. 3 (PLATE II)

The third inscription is dated 948 H. (1541 A.D.) and mentions the name of Nasīrūd-Dīn Muhāmūd Shāh the third monarch of this title in the list of Gujrat kings. The inscription also records the genealogy of Gujrat kings and refers to the building of a holy shrine (mosque) by Mughīth Kān, son of Aḥmad-Raḥmān in 948 H. (1542 A.D.). According to the Director of Archaeology, Baroda State, the inscriptional tablet was found in the Gumāda mosque at Pātan, North Gujarāt, and it is described in the Architectural Antiquities of Northern Gujarāt, by Burgess and Cousens (A.S.W.I., Vol. IX, pp. 33 ff.).

The record begins with a quotation from the Qurān which is often found inscribed in mosques in India as well as other Islamic countries. The language is Arabic and the script Thuluth of

\(^1\) The name of Ādam is mentioned as one of King Āhad Shāh’s men in putting down the disturbances which took place at the time of his ascending the thrown in 1100 A.H. Gujarāt by E. C. Bayley, p. 58.

\(^2\) Persiaised form of Baroda.

\(^3\) Burgess and Cousens have given the following reason for the name Gumāda to the Masjid:—

"In the sandstone of which the walls are built are hard or tiny nodules, about two inches in diameter, and when these occurred on the surface of a stone they have been left by the masons as small pebbles; rather than spoil their tools in dressing them down. Those from their shape of resemblance to boils or ulcers (Qumāqum) have given the name "Gumāda" to the masjid. People afflicted with boils come and mount these stone "boils" with gur (molasses) in expectation that by this charm their sores will be cured." Architectural Antiquities of Northern Gujarāt by J. Burgess and H. Cousens (A.S.W.I., Vol. IX, p. 31).

\(^4\) Chapter IX verse 18.
an artistic style. The inscription comprises four lines which are carved on a tablet measuring 3 ft. by 1 ft. I have deciphered the text as follows:

**TEXT**

(1) قال الله تعالى: "إذا يعمر مساجد الله من آمِن بِالله و الدوم الآخر و أقام العملوة و آلف الزكوة ولم يَنْبِح إلا الله فعسَى لملكِه أن يكونون من المبتدِئين.

(2) بَنِى هذِه الْبِقَاعَ الْرَّفِيعَةَ مِنْ حَرْطِيِّهِ اللهِ لِلْعَالَامِ (٢) أُعْلَامُ الشَّرِيعَةِ وَجَمِيلُهُ تَقْبَا لَا لِسَامَّةَ الخَلَافَةُ وَبَاسِطَةً لِلْعَدُدِ وَالرَّافِعَةِ وَمِنْ شَوْاهِهِ عَلَدُهُ إِنْ قُنُعَ السَّنَانُ ١٠٠٠ أَنْتِ الْجَمِيْهُ.

(3) الْوَلَّادُ بِاللهِ الْمُنْتَجُ نَأَرَادَنَا الْدُّنْيَا وَالْأَخِيَّهُ إِنَّهُ الْمُفْتَحُ مَحَمَّدُ شَاهُ بِنْ لَطِيفٍ شَاهُ إِنَّ وَلِيَّهُ وَسَأَلَ الَّذِي عَلَّمَهُ الْهَيْدَرُ شَاهُ بِنْ مَوْضُ عُكْر درْهْامِ شَاهُ بِنْ مَحَمَّدٍ شَاهُ بِنْ إِحْمَدٍ شَاهُ بِنْ مَحَمَّدٍ شَاهُ بِنْ مَوْضُ عُكْر سلطان خَلِدُ اللهُ مِلَكُهُ وَسُلْطَانِهِ.

(4) وَإِلَّا . . . الْمَتَّمُرُ في الْإِلْبَاءِ هُوَ الْخَلَافُ الْأَعْظَمُ الْمَخْلُوقُ بِغَيْبِهِ الْمُقِبِّ يَعْزِزُ اللهُ بِنِ عَدْرِ الرُّحْمَيْنِ وَذَلِكَ لِئِنَّ الْقَدَمَ سُبْحَانَهُ وَارْعَيْنُهُ وَتَسْعَمَا.

**TRANSLATION**

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

This lofty edifice (mosque?) is built by one who has been chosen by God to raise the banners of His Law, and made the pole star of the firmament of the Caliphate (Islamic kingdom), the administrator of justice and mercy; one of the examples of his justice being that the teeth of (infidelity?) have been removed and the system of Friday prayers established; trustful in God the Beneficent, Nāṣirūd-Dunya wad-Dīn Abūl-Fath Māhmūd Shāh, son of Latīf Shāh, brother of Bahādur Shāh, son of Muzaffar Shāh, son of Muhmūd Shāh, son of Muhammad Shāh, son of Ahmad Shāh, son of Muhammad Shāh, son of Muzaffar Shāh, —may God keep his kingdom and rule for ever!—and by the efforts of the superintendent of the work, the great (Khān) entitled Māḥūt Khān, and known as 'Aṣīr'ullā, son of 'Abdūr Rāhmān: this was in the month of Dhu'l-qa'da 918 H., corresponding to February-March, 1542 A.D.

**INSCRIPTION No. 4 (PLATE 1o)**

The next inscription is a bilingual record in old Gujarātī Urdu and Hindi, the former written in Nasīḥī characters and the latter in Devanāgarī. The inscriptive tablet is now fixed to a gate, called Arjan Bāē Darvāza at Vadnagar, an important town of the Kherāū Talūka of the Mahsana district of Baroda State.
The surface of the tablet appears to be considerably worn, for the estampage shows that many of the letters have peeled away, and consequently it has been difficult to decipher the inscription in full. I have made out some lines of the text as follows:

**TEXT**

(1) जित मास तनेह पुरनस्य सूले से प्रदीक (चारहि) नवासी

(2) ईसम खान सोयी बर (सी) काजी

(3) निर बहु कर्म न न नारी

(4) कित कसौ जंगिसनदास

**TRANSLATION**

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

Line 2—Islam Khân, the Qâdi of the province; blessed by divine grace as well as by royal favour.

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

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

In the month of Ramadân, 1012 H., corresponding to Friday, 15th March, 1633 A. D.

**Hindi version**

(1) चैत (या चित?) मास तिथि पूर्णमासी

(2) च(ह?) स (ह?) म खानं सोभी (चि?) परि (ह?) काजी

(3) निरमय करण सकल नर नारी

(4) की भवनाय — — — स कवित कोशा जगजीवनदास

**TRANSLITERATION**

(1) Chaita (or chitta ?) mása tithi púraṇamāsī sūla (or sola) sahi (?) pari (?) adhika navvâsī

(2) a (or i ?) sala (?) makhâna sobhi (or bi ?) puri (?) kājī latfalâcha ya-as nu (or u) pa[rā] jī.

(3) ni[rabha]ya karaṇa sakalâ naranârî [bo]lli kare sri (or karaevi) Ajrana bârī.

(4) Śri Siddhanātha……………….sa kavita kiyā Jagajīvanâdâsa

**TRANSLATION**

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

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*The Hindi text has been deciphered by Dr. A. Sharma, and the notes given below the translation have also been compiled by him. G. Y.*
In order to make men and women free from fear (distrust) he (got) built (Śrī) Ajran Bāri having sent for (architects?) Śrī Siddhanātha ...

This verse was composed by Jagaśvanadāsa.

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

In (3) the Hindi version clearly reads nirkhay karaya sakala nara nārī. I think the Urdu version has the same. Karēī (~ got done) seems to be a better reading than Kare Śrī. Ajjana is a mistake for Arjana ¹.

In (4)—first half—only Śrī Siddhanātha is clear. The rest I could not decipher, even with the help of the Urdu version. It is very difficult to read dāshāna pāṣa. It looks something like śaraṇ prakāś (śaraṇa prakāśa), but gives no meaning and is extremely doubtful. I am also doubtful about the Urdu version reading dāshāna pāṣ. There seem to be some additional letters besides.

The year 1889 is evidently Vikrama Saṅvat.

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

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

**TEXT**

ازْسَان بنای روْضح شاه کبیر
الف و تسعین تخصص از هجرت کبیر
سنی 1099

**TRANSLATION**

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

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

The sixth inscription of the series is dated 1226 H., and it mentions the building of a well at a cost of Rs. 2,000 by Bilā Iṣmat Bārū. The inscriptive tablet, according to the report of the Director of Archaeology, Baroda State,³ "was lying near a well, in the new colony Pratap Gān,

¹ This statement is based on the note kindly supplied by the Director of Archaeology, Baroda State.
² The inscriptive tablet measures 16 in. by 5 in.
³ The Director of Archaeology, Baroda State, has kindly sent me the following note regarding the provenance of this inscription:

"This inscription is engraved on a stone slab which is engaged in the platform running round Behrām Shāh’s tomb. This tomb stands near the Police lines on the Pāṛhad Road near Baroda. Apparently it is extraneous and might have been brought from some mosque which was constructed by Ārām bin Zaid whose name is mentioned in the inscription."
Inscription of Zafar Khan from a well in Lakshmi Vilas Palace, Baroda.
(a) Inscription from the tomb of Wali Shah at Amreli, Baroda State.

Scale 1:33

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

Plate III

(c) Inscription from Behram Shah's tomb near Police Lines, Vadra Road, Baroda.
A RARE UNPUBLISHED INSCRIPTION OF ILĀYS SHĀH OF BENGAL

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

TEXT

هو
يا خواجهان چشته
برای جمال الدين احسين خان
این چه در سنه یک هزار و دو صد
و بیست و شش هجری ای پی عیسمت
بنا بنا کردن بصرف دو هزار و پیسه

TRANSLATION

In the name of the saints of the Chishtiya order. In the year 1226 H. (1811 A.D.) Bibi Bann built this well at a cost of Rs. 2,000 for Janalud-Din Husain Khan.

INSCRIPTION No. 7 (PLATE IIIc).

The last (seventh) inscription of the series is an undated record consisting of one line of Arabic writing. The script is Nastaliq of a clumsy type. The inscripational tablet is fragmentary and in its present condition measures 3 ft. 10 in. by II in.

TEXT

블 لي هذا المسجد أبونصر (؟) بن زيد في التاريخ

TRANSLATION

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

A RARE UNPUBLISHED INSCRIPTION OF ILYĀΣ SHĀH OF BENGAL

(PLATE IVa)

By Shamsuddin Ahmad, Calcutta

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

1 According to my reading Abū Naṣr is a better reading of the name of the builder of the mosque than Arambia Zaid.
up from a neighbouring ruined mosque, about half a century ago and fixed into the gateway of the present mosque at the time of its erection.

The epigraph consists of two lines of writing with a plain border and is carved in relief on a massive slab of black basalt, measuring 4 ft. 3 in. by 9 in. The inscription refers to the construction of a mosque in the reign of ʿAlauʾd-Din ʿAlūlʾ Haq. The date given in the inscription is 2nd of Shāḥbān in the year 743 H. (31st December, 1342 A.D.). A new feature of this epigraph to be noticed in the text is that it does not begin with the initiative verse Bismillah with which all Islamic texts generally begin. The mosque referred to in the epigraph does not exist now for a great deal of house-building activity has taken place in this area recently.

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

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

ʿAlauʾd-Din ʿAlauʾl Haq mentioned in the record was apparently the spiritual guide of Ilyās Shah. Blochmann in sketching the life history of this saint, on the authority of Maʿārīju-Wilāyat states that he was the son of Shaikh Asad of Lahore and one of the spiritual successors of Shaikh Akhī Sirājuʾd-Din ʿUṭāman. The famous Shaikh Nūr Qutb ʿAbd al-Pandua, Malda, was the worthy son of ʿAlauʾl Haq. During his probation, ʿAlauʾl Haq travelled extensively in the company of his preceptor, Akhī Sirājuʾd-Din, walking barefooted and performing all the menial services of his master. After being canonized in the order of saints, he is believed to have come in contact with and won the respect of Ilyās Shah who, in regard for this holy man caused a mosque to be erected.

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1 J.A.S.B., 1874, p. 85.
2 Chronicles of the Pathan Kings of Delhi, p. 267; I.M.C. Supplement, No. 22; Shillong Supplement Cat., No. 2/4/2.
3 Ibid.
4 Blochmann, Geography and History of Bengal, J.A.S.B. for 1873-43; Thomas, Chronicles of Pathan Kings of Delhi.
5 Blochmann, J.A.S.B., 1873, p. 981.
(a) Inscription of Ilyās Shāh of Bengal from Bania Pukur, Calcutta.

(b) Inscription from a mosque at Raichur, H. E. H. the Nizam's Dominions. The inscriptive tablet is now preserved in the Hyderabad Museum.
That the saint 'Alā'u'll Ḥaq had arrived, in the course of his wanderings, at a place in the vicinity of Calcutta and resided there for some time is borne out by the text of this inscription. In his later life he settled at Pandua, the then capital of West Bengal and spent money profusely on charitable acts. It is stated that his lavish gifts to the poor and wayfarers were responsible for his temporary expulsion from the capital to Sonārgāon where he stayed for two years. According to Maʿārifjūl-Wilāyat, he died on the 1st Rajab, 800 H. (20th March, 1398 A.D.).

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

Ghulām Ḥusain is partially justified to state that 'Alā'u'll Ḥaq was contemporary of Sikandar Shāh of Bengal.1 He was contemporary of Ilyās Shāh as well, i.e., of both father and son. The titles prefixed to the name of Ilyās Shāh in this record correspond to those that are found on his coins.

The inscription is one of the finest specimens of the Bengal school of Ṭughrū writing. The letters with circular forms are beautifully intertwined while those with elongated heads have been elegantly arranged in the form of a line of spears. The language of the inscription is Arabic.

My reading of the text is as follows:—

**TEXT**

(1) الحمد لِنَآمِنَ عَلَى أَطَّارِ الْمَسَاجِدِ وَ الْشَّكْرَ لِنَآمِنَ أَوْلِيَ (؟) بِالْمَحْامِدِ وَ اعْطِيَ التَّوَلُّيقَ بِبَنَاءِ هَذَا الْمَسْجِدِ المُبَارِكَ فِي عَهَدِ السَّلَطَانِ الْأَزْمَانِ الَّذِي مِلْكَهُ مَلكُ سَلَمٍ ظِلَّ اللَّهُ فِي الْعَالَمِيْنِ شَهِيدُ الدُّنْيَا وَ الْحَيَاةِ

(2) أَوْ اَبِي المَلْظُورِ الْيَاسِنِ شَاهِ السَّلَطَانِ خَلَدَ اللَّهُ مِلْكَهُ إِلَى اَلْأَصِرَامِ الأَزْمَانِ لِللّهِ مِلْكُهُ إِلَى اَلْأَيَّامِ

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

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1 A. Salam, Kitāb, p. 108.
INSCRIPTIONS OF RAICHUR IN THE HYDERABAD MUSEUM

By K. M. Ahmad, Hyderabad

It was brought to the notice of Mr. Ghulam Yazdani, O.B.E., that ten 'Ādil Shāhī inscrip

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

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

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

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

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

Inscriptions III and IV present a very interesting problem to the historian. They describe Maḥmūd Shāh Bahmanī as the ruling monarch, and refer to Ismā‘īl as his Premier, the titles of the latter being 'Ādil Khān and Mājīz-i-Rāfī which were conferred upon his father by Muhammad III. These inscriptions are dated in the Shuhār Sann 916 (921 H.-1515 A.D.). In inscription V, Mallū, who ruled for six months in 941 H., has been styled as Sawā‘ī Mallū Khān son of 'Ādil Khān Sawā‘ī. Thus they show that 'Ādil Shāhī had not assumed royal titles till 941 H. Fīrāqta has given a much earlier date (i.e., 895 H.-1489 A.D.), for the declaration of independence and assumption of royal titles by the 'Ādil Shāhīs. It is to be noted that Fīrāqta was a court historian of the 'Ādil Shāhīs and his statements in this matter should be taken with certain
reservations. However, this contradiction has to be explained. Muhammad III’s court had become a hotbed of intrigues which were made public by the execution of the saintly and scholarly minister Mahmūd Gāwān in 887 H. (1492 A.D.) and the nobles and tarafs (governors) had to look to their own safety. The dissatisfaction created by the execution of Mahmūd Gāwān and subsequently the ever-increasing control of the Barid ministers upon the kings, exhausted the patience of the tarafs who resorted to measures of self-defence. This defiance might have become more pronounced in or about 895 H. But there is nothing concrete to prove that royal titles were assumed by Yūsuf in that year or immediately after it. The dates for the declaration of complete independence may differ in the case of each tarafs. Mr. Ghulam Yazdani, O.B.E., has thrown a flood of light on the date of the assumption of royal titles by the Qutb Shāh.1 The transitional period during which the sovereignty passed from the Bahmanis to the Ḍil Shāh seems to have been very long. The efforts of the tarafs for self-determination and independent actions were prompted not so much by dissatisfaction towards the Bahmanis for which the governors entertained sentiments of loyalty and affection, but because loyalty to the king became no more than subservience to an ambitious minister. As a result, the governors in their relations with each other and in their foreign policy acted independently. They invaded other territories and defended their own without seeking the approval of the central government. Sometimes they took fields with the central power, while at others they flouted its orders and even resisted its attacks. Ismā’īl had once gone to the extent of invading the territories of the Barids who in the name of Mahmūd Shāh Bahmani called the other tarafs to arms. But the allied forces could not stand the attack and retreated leaving Mahmūd Shāh in the hands of the invader. At this occasion Ismā’īl displayed highest sentiments of loyalty and chivalry. He treated Mahmūd Shāh with great honour and sent him back to Bidar with a royal escort. The proof of this spirit of loyalty to the Bahmanis is corroborated by the fact that the names of the first three ‘Ādil Shāhs are never accompanied with royal titles in their inscriptions. It appears that the fourth king Ibrāhīm assumed the title Shāh either about the end of 943 H. (1536 A.D.) or in the early part of 944 H. (1537 A.D.). An inscription1 of Ibrāhīm, dated 943 H., styles him as Majlis-i-Rafi and ‘Ādil Khān, while in another inscription dated 944 H., the name of Ibrāhīm is accompanied with the title Shāh.1

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

The use of the title ‘Sa’āti with the name of Mallū in inscription V is another interesting point and deserves consideration. Firigha2 gives two explanations for it. According to the first, ‘Sa’āti’ is a Hindi word meaning one and one-fourth, idiomatically implying—better or best. The other explanation implies that Yūsuf was called Sa’āti because of his previous connections with the Persian city of Sāwa, and that Sāwī gradually became corrupted into Sa’āti. Firigha considers the latter statement to be more reliable.

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

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

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

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

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

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

I—INSCRIPTION RECORDING AN ENDOWMENT (PLATE IVb)

(Hyderabad Museum)

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

TEXT

(1) نمايت ذکاین منصله الیه
   بشرط ان يصرف مستغلها في
(2) العماره والسیاح والماء
(3) 10th Rabi’ II 912 H.
(4) ربيع الآخر سنة 912 ه.

TRANSLATION

1 912 H.

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

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

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

TEXT

(1) سر جسمه آب زندگی انجامد
(2) خوش باد که عش و کاماری انجامد

\(^1\) See Waqf’at Mamlahat Bijapur, Vol. III, p. 323.
(3—4) If ye desire to be eternal,
   Attain that for eternal life is here.

(5—6) The engraver has inscribed upon stone
   That the world will not befriend you, but you should be merry.

(7—8) I have inscribed this upon hard stone,
   Because I do not know what will happen to me tomorrow.

(9—10) If a friend reads this some day
   He will understand what I have said.

(10—11) This place has been built by the well-wisher
   of the rich and the poor, Nūru’d-Din Karīm, disciple of Shāh Ni’matu’lla Wālī.

TRANSLATION

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

This inscription is engraved on a granite tablet of pink colour, measuring 4 ft. 8 inches in length, and 2 ft. 3 inches in height. The epigraph records the construction of a mosque during
(a) Inscription from Shakar Baoli, Raichur. The tablet is now preserved in the Hyderabad Museum.

Scale 1:11

(b) Inscription of Mahmud Shah Baihani. Hyderabad Museum.

Scale 1:11
the reign of Isma‘il ‘Adil Shāh. But as the Baihmanī dynasty had not become extinct the name of Mahmūd Shāh Baihmanī has also been mentioned. The record is in Arabic prose and consists of four lines. It belongs to the transitional period in which the empire was gradually being dissolved. The sovereignty was transferred from the king to his governors, who were daily growing in strength and were assuming the royal powers though not the titles, while the king had to remain contented with mere titles. The titles used in this inscription with the name of Mahmūd Shāh are partly those used in the next inscription. The title Shamsu’d-Dunya wa’d-Din which has been wrongly used with Mahmūd Shāh’s name in the next inscription does not occur in this. The title Majlis-i-Rafī‘ used for Isma‘il and ‘Adil Klān was conferred upon his father by Muhammad III. I could not find any reference in contemporary history to Nizām’u’d-Din, Shaikh Buhānu’d-Din of Kirmān and Amir Ramaḍān son of Husain son of Ibrāhīm. The scribe of this inscription and that of Nos. II and IV is the same person.

TEXT

1) فَاللَّهُ تَعَالَى وَأَنَّ الْمَسَاجِدَ مَثَلَّانَا تَدْعُونَا عَلَى اللَّهِ أَحَدًا قَدْ وَقَعَ بِهَا هَذَا الْمَسْجِدُ السَّرَّيْفُ في عَهْدِ خَلِيفَةِ السَّلَطَانِ الْأَعْظَمِ المَنْوَكِيًّا عَلَى اللَّهِ

2) الْغَيْنِ مُحْمَّدَ بْنِ مُحْمَّدِ نَاهِيَ بِنِبَيَّةِ الْبِهْرِمِيَّ خَلِفَ اللَّهِ مُلْكَهُ وَ سَلْطَانَهُ وَ وَزَّارَ الحَيَّانَ

3) الْكَرْمِ بَني الرَّفِيعِ عَادِلُ بْنُ عَادِلْخَانِ الغَيْرِيَّ ابْنِ اللَّهِ دُولَانِهِ وَ ابْنِهِ

4) وَ حُكْمَةُ الْمَلِكِ الْكَرْمِيِّ شَيْخُ نَشَأَةِ الدُّنِيَّةِ ابْنِ ابْنِ الدُّنِيَّةِ الْكَرْمِيِّ ابْنِ ابْنِ اللَّهِ بِيْهُ وَ بِيْهُ وَ مِنْ فَازَ بَيْنَاهُ ابْنِ رَمْضَانِ بْنِ حُسْنِ بِنْ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ ابْنِ اب�
God, (Who is the First and the Last). This has been inscribed by one who trusts in God the self-sufficient, Ḥusayn b. Yūsuf of Yezd. May God pardon him and his parents.

IV—INSCRIPTION FROM FAṬH BURJ (PLATE VIa)

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

TEXT

لا إنه إلا الله مُحمد رسول الله على ولي الله
(1) َّبَّلَى هذا العقاقُ العُمَّادُ السَّمَّى بِنَّجَمُ الفَتَحِ في
(2) عَدَد خِلافة السلاَّطِنُ العَظِيمُُ نَسَمَة الْعَتْبَىُ وَالْدِينُ مُحِمْدُ نَعْمَ الدِينُ
(3) وَوزِرَاةّ العَلّْامُ الأَكْرَمُ مجلِّسُ الرَّفْقَ عَدَلتُ خِانُ بْنُ العَادِلِخَانُ الْمَقْزَّى
(4) وَحُوَمَةُ الْبَلَّقُ الْعَكْرَمَ بِنْ نَعْمَانُ اَلْكُرَامَى في شَهُوارِ صَنْعُ سَتِ عَشَر
(5) وَعَسَامُ

كتبه حسين بن يوسف الزيدي

TRANSLATION

(1) Shiʿite creed.
(2) This lofty building, styled Burj al-Fath (Bastion of victory), has been constructed during
(3) the period of the Khilafat of Sulṭān-al-ʿĀẓam (the great king), Shamsu’d-Dunya wa-Din, Maḥmūd Shāh al-Bahmani,
(4) and the premiership of Khān al-Akrām, Majlis-ar-Raṣī ‘Adil Khān bin al-ʿAdil Khān al-Bihāzī.
(5) and during the office of Malik al-Mukarram Nisāmu’d-Din ʿAlmād al-Kirmānī in the Ghur year 916. This has been inscribed by Ḥusayn son of Yūsuf of Yezd.

V—INSCRIPTION OF MAṬLĪ (PLATE VIb)

(Hyderabad Museum No. 2646)

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

The titles of Maḥmūd Shāh given in the inscription from the Chełmshah of Ṣadrat Sayyida’s-Sādiq, Bidar are as follows:

سلطة الأعظم السلمي على الله الغريب الفاتي أبو النخلي شاه المخالب والمنير مرشد شاه بن محمد شاه

(See Curzon, 1905, pp. 15-18.)

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

TEXT

الواقت بالملك منان
سواني ملو خان بن عادل خان سوائي

TRANSLATION

(1) Al-Wādiq ba'l Malik-i-Mannūn
(2) Sawā'ī Mallū Khān bin 'Ādil Khān Sawā'ī.

VI—INSCRIPTION FROM THE SHĀH BURJ (PLATE VIIa)
(Hyderabad Museum No. 2638)

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

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

TEXT

(1) اسم الله الرحمن الرحيم 
(2) وما تأخر و نهتم عنيك و اهدني شراطنا مستبداً
(3) في زمان دولت شاه جهان انت كله سيفت از عظام زوود
**TRANSLATION**

(1) Text from Qur'an, Chapter XL, 1.

(2) During the reign of the king of the world, who has excelled the people of his time.

(3) The foundation of Shāh Burj was laid by the eminent Ikhlās Khān through his generosity.

(4) I enquired about the chronogram, Wisdom said, "It was one year after the victory over the infidels." In the middle of the tablet the Hijri year 973 is given in figures.

**VII—INSCRIPTION OF ÁLĪ BURJ (PLATE VII b)**

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

**TEXT**

1. بسم الله الرحمن الرحيم
2. نصر من الله و فتح قريب و بشير المومنين يا محمد يا علي
3. بدور شاه إبراهيم عادل
4. بناء برج كرد آن مرد عاقل
5. غلام شه خواس خان به ششماء
6. تماش كرد آن دانايي آگه
7. جو ازجان به محب سرور غلام
8. نبهاد آن برج دا نام علی این ای طالب
9. مشاه كرد بسیار الدوس كار
10. زروی اعتقاد آن مرد هشیار
11. آخر خواهی كه ناریخ بخوای
12. زهجرت الف بکشته تا داني

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This chronogram alludes to the battle of Talikota which was fought in 1665 A.D. between Vijayanagar kings on one side and Muslim Kingdoms of the Deccan on the other.
TRANSLATION

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

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

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

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

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

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

TEXT

(1) نهایت برج گنگ ز توقیق اعد
(2) در عهد ابراهیم عدل شاه معظم
(3) زعیون همت ملک رحمان صاحب
(4) بناء کردند برجه ملک تاقوت نائل
(5) که رو آورد ای اقباله مامت
(6) میل جزیره نگه‌دار و هر اواح جهت

TRANSLATION

(1) This bastion was completed by the grace of One (God) and the help of my redeemer.
- Muhammad.
(2) During the reign of Ibrāhīm ‘Ādil Shāh the Great, the foundation of this bastion was laid firmly.

(3) Through the encouragement of Malik Raihān the bastion was constructed by Malik Yaqūt Nā’īb.¹

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

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

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

(Hyderabad Museum No. 2640)

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

TEXT

آتاتاب اوج حشمت سالی اسطع الله
واد ولا اولج جناب داورگ دولان پلاه
ستبیر ار لمعه وای میریش مهرو ماد
نصرت خدا نهیس بدیاده
یا از گردش فلک هرگز چنین نزاده
بی بسیم کس هرگز پناه
کسی نخست این اخیر هرگز ندیده
گور در ایام حواله ملک ریحان چنان بسته
مکی یافتو دامام مکه ریحان این درسته
گو هاتین از غیب چنان داد معدم
وصل البدرج فی السعاده

(1) جوهر درج کرامت اختبر برج کمال
(2) شهسوار عرصه ابراهیم عادل شاه
(3) مستقیمی از لمعه گلدار فضلیجان و دل
(4) در دوز شاه عادل شهنشاه
(5) کین برج باشته مس ندارد در جهان
(6) کسی مانند این برج هرگز ندیده
(7) گر کسی تعریف این برج از تو خواهد
(8) کسی این برج است یا درج است یافتو
(9) گر کسی تاریخا این برج پیلو برید
(10) خردرس تاریخ ایز ات کسی کفته

TRANSLATION

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

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

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

¹ The word 'adil means 'justice.'
(b) Another inscription of Ibrahim 'Adil Shah, Hyderabad Museum.
(4) During the reign of the just king who is an emperor, God has blessed him with such triumphs.

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

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

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

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

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

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

X—INSCRIPTION FROM THE QADIRIYYAH BURJ (PLATE IX)

(Hyderabad Museum No. 2636)

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

TEXT

¹ According to Batcha (page 254) the chronogram of the accession of Muhammad is the numerical value of which gives the Hijri year 1037.
XI—INSCRIPTION FROM KHUSRAU BURJ (PLATE X a)

(Hyderabad Museum No. 2642)

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

TEXT

(1) بدورة دين پور علي عادل نه جمغاء
(2) مهبا كرد ابن برجه آما خسرو غلام شاه
(3) جون جست سال تاریخ خرید آر ار خاطر ناگ
(4) که برجه خسروی باشند کردن حرم شوری آگ

سنة 1081 هـ
TRANSLATION

(2) This bastion was constructed by ʿAqā Khursad, slave of the king.
(3) As I sought for its chronogram my heart immediately suggested;
(4) That this is Khursad Burj and thou shouldst calculate from my words (1081 H.)

TWO UNPUBLISHED INSCRIPTIONS OF THE TIME OF SULTĀN MUḤHAMMAD BIN TUGHLUQ

By Q. M. Moneer, Poona

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

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

The text of the inscription as transcribed below reveals that in 728 H. or A.D. 1325, Bhadgaon which was then known by the same name was under the rule of Sultan Muhammad bin Tughluq. It then formed part of the neighbouring province of Berar with its capital at Elichpur. The inscription does not possess any special political importance.

¹ Bombay, page 386.
in it of the construction of a sarā'ī, and a mosque at this place by a Mehtar-i-Sarā'ī or Inn Keeper who was in the service of the Sulṭān, indicates that in the fourteenth century Bhadgaon was a convenient halting place for the caravans passing between the northern and southern possessions of the imperial Tughluqs.

INSCRIPTION No. 1 (PLATE X b)

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

TEXT

(1) حق سبعانه و تعالى چو خواهد کي بناهات را برگزي وند نخست توفيق خيرات بهشد چنانچه در
(2) عهد همايون اعل سلطان محمد بن تغلق ائام شيرخون قوم مصمم بهگانو
(3) انعام بنده درکه سفی صدر ماهر سراين رمود و او توفيق
(4) ياقت تا اين مسجد و سرايني باا كرد روز پنجشنبه غزه ماه ذى الحجه سنه ثان عشرين و

صبعمية

TRANSLATION

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

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

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

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

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

INSCRIPTION No. 2 (PLATE XI a)

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

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1 It is interesting to add that Bhadgaon is one of the few places in Kandesh in which there are descendants of the old Muḥammadan population.
(a) Inscription of ‘Ali Ádil Shah II, 
Hyderabad Museum

Plate X

(b) Inscription of Muhammad bin Tughluq Shah from Bhalgao, Khande-jir district, Bombay Presidency.

Scale 1:125
stone though now fixed into a wall of the mosque could not have originally belonged to it. but must have been removed to it after the fort referred to in the inscription had perished.¹

My reading of this inscription is as below:—

**TEXT**

(1) بپھد بولمجھد شام پاذاذ
(2) بناکرھدست این حصن مبارک
(3) ملک الاقبر (؟) ابراھیم آکرو
(4) دھا این حصن چھد مال داری
(5) ز هجری هنسد و سی و نهم بود
(6) دھم تاریخ بود از ماء ذیالحج

**TRANSLATION**

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

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

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

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

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

(6) The date was the tenth of the month of Ḱu’l Ḥaḍja; this is a fact not a conundrum.

The 10th of Ḱu’l Ḥaḍja 739 H. the date of the above inscription corresponds to 19th June, 1340 A.D. Until the full name and title of the founder of the fort as it occurs in the first hemistich of the third couplet of the inscription are correctly made out it is not possible to establish his identity with any degree of certainty. This, however, is more than clear that the word ‘Ibrāhīm’ is an integral part of his name. There are only three personages bearing the name ‘Ibrāhīm’ who come in for some mention in the annals of the reign of Muḥammad bin Tughluq as far as they have come down to us. One of them was called Malik Ibrāhīm Tātārī surnamed Bhangi. He was an associate of ‘A’in Mulk Multānī when the latter as governor of Oudh had rebelled against the Sultān. It was he who had betrayed the rebel governor into the hands of the Sultān in A.D. 1240,² the year in which the inscription under review was set up on a fort at Navsari. Obviously, therefore, he could not have been erecting a fort at the same time at Navsari so far away from the imperial capital. Another person of note miscalled Ibrāhīm by Ibn Batūţa, was Tātār Khān whom Sultān Ghiyāthu’d Din Tughluq (A.D. 1320-1325) had adopted as his son and appointed.

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


III-10-1
to the government of Sunargao in Bengal with the title of Bāhirām Khān. This miscalled Ibrāhīm of Ibn Batūta died in A.D. 1336 full four years before the date of our inscription.\(^1\)

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

**INSCRIPTIONS IN THE PROVINCIAL MUSEUM, LUCKNOW**

**By Shamsuddin Ahmad, Calcutta**

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

**INSCRIPTION No. 1 (PLATE XIb)**

Taking the epigraphs in chronological order, the earliest of them is dated 914 H. (1508 A.D.) and records the construction of a mosque on the 25th Shā'bān (20th December) of the same year. It comprises three lines of writing and is carved on a red sandstone tablet measuring 4 ft. by 11 in. The style of writing is Nashk of a crude type. The language is Persian interspersed with Arabic words. The text has been read by me as follows:—

**TEXT**

(1) Bism ʾAllah ʾrhum-rhum la ʾAllah allah mhamud  
(2) Darul ʾAllah ʾfeesn (fi stea) anab ʿashura ʿisoema ʾmarib ʾshed ʾw ʿkal [k] (fi) ʾlhamisi  
(3) ʾusshurin ʿebsa  
(4) bani (? ABAD ʾalnim ʿamān bi ʾrasti ʾsajid (w) ʾbiwatats


\(^2\) *Ibn Batuta, II*, 337-338.

TRANSLATION

In the name of Allah, the Merciful, the Clement. There is no god but Allah, Muḥammad is His prophet. The construction (of the mosque) was completed in the year nine hundred and fourteen and that was on the 23rd Shaban (19th December, 1508, A.D.). The mosque and its apartments were built by ‘Abdu’l-Nabi for righteousness.

INSCRIPTION No. 2 (PLATE XII a)

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

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

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

He assumed Mauji as his pen-name, perhaps with reference to his naval duties, Mauji meaning a wave. He built a magnificent house on the bank of the Jumna at Agra where he breathed his last and was also buried there.4 The text has been read as follows:—

TEXT

(1) یا ندوس - یا صبح - قطعه فی التاريخ الـمناجاة - یا زراق - یا نِتاح
(2) الْی جَوْن اِلْتَصَن صَحَابَتِه ۖ مُوجَّی - تُقق خِبْهَا آَبَتَ بِرَکَنَد - آَگر باشُ خُطاء ۖ وَتَنْه
ازوو - دِرِین دِیر خَرَاب آَبَاتْ ۖ یکَنیْم - بِتاریخ وَقَاتِش بَین کَه گَفتم - گَنَّا ِبَنَدِه عَنْو اِز خدَاوندَ
(3) قَالَه سَعید اَمَّه - بِرَج قَاسمِ موجِیه هَر آَن کَس - کَه خَواهِنِ فاتِحِ اَت رُوی اَخلاص -
خدا اوو اِمْر حَفِیْن خویش دَارَد - بِحَق مَعْرُوْن خَلوهِ خَلاص - کَتَبَه عَرَب مِحمد بِعَاضَرَی

TRANSLATION

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

The chronogram of 974 H. (A.D. 1566).

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

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INSCRIPTION No. 3 (PLATE XII b)

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

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

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

TEXT

(1) در زمان جلال الدین محمد أكبر بادشاہ غازی [بی]
(2) این مسجد بنا کرد . . . بن امینا (?) سنه لجس و نود؟

TRANSLATION

In the time of Jalālū’d-Dīn Muḥammad Akbar Bādšāh Gaghī, this mosque was built by . . . son of Amina in the year nine hundred and ninety. 990 H. (A.D. 1582).

INSCRIPTION No. 4 (PLATE XII c)

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

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

Another discrepancy observed in this record is that the date 27 of 691 is written as 3 9 instead of 7 4. This further indicates the ignorance of the engraver.

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

TEXT

(1) شد است مسجد قصر مستعی بن میهدان شاه محبب سباقی در عماد با[د]شاہ جم جام
(2) اولنگا[ز] بیب سلطان عالم کبر غازی خلد الله هک واقعی بتاریخ 799 (نی) لیست هندم شهر محرم الحرم (غی) سنه 5 پنجاب
(3) سنه 1111 هجری

\(^1\) E.I.M. for 1923-24, pp. 20-21, Pl. VIII (a) and (b).
(a) Inscription of the poet Qasim Manji from the Provincial Museum, Lucknow.

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

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

(b) Inscription carved on the mosque of Ḥāji Hamīd, Ahmadnagar.

Scale 1:11

(c) Marathi version of b.
TRANSLATION

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

INSCRIPTION No. 5 (PLATE XIII a)

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

Rūḥu’llāh Khān mentioned in the epigraph was originally named as Khānasād Khān. He was the second son of Rūḥu’llāh Khān I who was appointed the first Governor of Hyderabad on its occupation by Aurangzeb. He played an important part on the occasion of invading the fort of Firoznagar (Raichur) which was overrun by the Mughal army in 1100 H. and Khānasād Khān was honoured with the rank of one thousand and five hundred horse. In the siege of Chital Durg and Rai Durg he displayed manly courage and sagacity but the attempt at storming these forts ended in disaster. The Mughal army suffered immense hardship and ultimately Khānasād Khān was constrained to surrender the siege and had to ransom himself from the hands of Marathas.

In compensation, the Subah of Bidar was conferred on him in 1107 H. and he received the title of Rūḥu’llāh Khān II from the Mughal court as a personal distinction. His activity and valour were later on, highly appreciated in the siege of Satārā fort by Aurangzeb. He held successively the offices of Begī, Mīr ‘Alīsh, Khānsāma (Grand-steward) at the royal court, and at last was raised to the coveted rank of Pay Master (Bakshishīgarī). He died quite young in the year 1115 H. (A.D. 1703) after 12 years of his father’s death.1

It is evident from the foregoing account that the present inscription belonged to the reign of Aurangzeb and was executed sometime between the years 1103 and 1115 H. (1691 to 1703 A.D.).

The text of the inscription has been read by me as given below :-

TEXT

تن والا خواجہ و سابق روح الله خان ابن کترم را تمیر نمود و تمليك کرد یخیل

اَللَّهُ خَلَف الصدیق روح الله خان مرحوم بدن شرط کہ بعد فوت من فارغی و مالتصرف کے باشندے و کرنا دو اورا بعد ترمیم آنچھ باتی ماند [چھاری] جہاں بیا را مولی داد [ژ١] بازی را اختصار داچند -

و شخصی کہ داروعجح حوالہ [بود] آگر دریاب مچت تغافل نمايد [انزد] خدا و رسول خدا شرملاه

خواهد شد

TRANSLATION

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

SOME UNPUBLISHED INSCRIPTIONS FROM AHMADNAGAR

BY C. H. SHAIEH, QUETTA

INSCRIPTION No. 1 (PLATE XIII b)

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

My reading of the Persian inscription is as follows:—

TEXT

드르 عهد شاه عادل كامل نظام شاه، پسات خان که هست از جان چاکری، ازین باغ زمین
انعام بدل چراغ مسجد [و] گنبد داد است - هرکم من کند، بر زن او خر

TRANSLATION

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

INSCRIPTION No. 2 (PLATE XIII c)

My reading of the Marāṭhi inscription is given below:—

TEXT

“नीजाम खा का बड़ीम … बाग
अमान दनाम बदल देवा बनी. ममदु व
गुस्त देवावा बांध जो कौष्ठ मना करोल
— मा पर गरव

TRANSLATION

Nīzām Shāh’s old (?) Bisāṭ… has given the garden land in inām for lighting the
mosque and the dome. Whosoever forbids……… a donkey.

INSCRIPTIONS Nos. 3—5

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

(1) On the side facing west:——

(1) یا رحمی یا رحم یا رحم یا رحم

(2) کرسیہ السماوات و یاریخ ولی یاده حفظهما و هو العلی العظیم - اشهد ان

(3) لا یسیت اللہ هو الی العلی الی یتم - لا تأخیر نا تروم - له ما في السماوات

(4) اللهم صل على امام موسی کاظم - اللهم صل على امام موسی رضی

(5) اللهم صل على محمد مصطفی - اللهم صل على امام على مرتبه - اللهم

صل على امام … نازحه زهرا - اللهم صل
(2) On the side facing north:—

(1) يا الله محمد علي
(2) ل إلا الله وحده لا شريك
(3) وما في الأرض من ذا الذي يشع عنده
(4) اللهم صلى على إمام علي نقي اللهم صلى على إمام
(5) على إمام حسن رضا اللهم صلى على إمام حسين شهدان دشت كربلاء

(3) On the side facing east:—

(1) يا غنور يا غنور يا غنور يا غنور
(2) إنه و أشهد إن محمدًا عبد و رسول و أشهد أن عليًا وصية
(3) إلا باذنه يعلم ما بين أيدهم وما خلفهم ولا يعبرون بشيء من علمه إلا
(4) حسن عسكي اللهم صلى على إمام محمد مهدي صاحب زمان صلره وسلام
(5) بسم الله الرحمن الرحيم
(5) اللهم صلى على إمام زين العابدين اللهم صلى على إمام...

The side facing south is left uninscribed probably.

Bisât Khân who is mentioned to have built the mosque and the dome after the Hajî’s death, and who made an endowment of land for the maintenance of those structures was one of the powerful nobles of the Nizâm Shâhi court of Ahmadnagar. During the reign of Murtâḍa Nizâm Shâh (973-995/1565-1586), he is mentioned thus in the Burhân-i Ma’âdâh:—

“When the royal camp reached the fort of Joon, the king getting angry by the news of the murder of Maulânâ ‘Inâyatullah and of the other evil acts of Khân Khânân ordered Bisât Khân to go up into the fort and to subject Khân Khânân to disgraceful treatment. Bisât Khân obeyed this order and the royal camp moved towards the capital.”

1 Haig, the History of the Nizâm Shâhi Kings of Ahmadnagar, Indian Antiquary, p. 232; the Persian text occurs at p. 453 of the recent Hyderabad edition, 1936.

It may be pointed out here that Maulânâ ‘Inâyatullah, who was the wakil and piâde during the regency of Khunza Humâyûn, was imprisoned by the latter in or about 970 A.H./1562-63 A.D. His poets were then given to Mulla Husain Tabrizî who was also given the title of Khân Khânân. Now Khân Khânân was always afraid that Maulânâ ‘Inâyatullah might escape from his captivity any time and then his position would be insecure. He, therefore, persuaded the king to have him beheaded, which was done. It may also be pointed out that without his imprisonment, Maulânâ ‘Inâyatullah was a devoted partisan of Khunza Humâyûn, and that if he had been alive, the king would have probably found it difficult to bring the affairs of the realm in his own hands. Thus, it will be clear that it was in the king’s own interest, and with his explicit order, that the Maulânâ was put to death. Tabrizî, on the contrary, represents this killing of Maulân ‘Inâyatullah as a gross error on the part of the Khân Khânân for which our Bisât Khân was commissioned to punish him.
Hašiṣ Khān is also mentioned by the author of the Tārīkh-i-Şahābī among the sardāra of note who accompanied Niẓām Shāh of Ahmadnagar to the battle of Talikot in 972 H./A.D. 1564.

INSCRIPTION No. 6

On the southern entrance of the Yak Khamb Ki Masjid, is to be found the following inscription:—

TEXT

بسم الله الرحمن الرحيم
لا إله إلا الله محمد رسول الله
يسيم - و القرآن الحكم
الله محمد إبوبكر عم عثمان على حسن حسين - غوره ربيع الثاني سنة 1252 هجري

TRANSLATION

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

There is no god except Allah; Muhammad is His messenger. Yāsin and by the inspiring Qurān, Allah, Muhammad, Abū Bakr, 'Umar, ‘Uṭmān, ‘Ali, Hasan, Husain. 1st of Rabi‘ 11, 1252 H.

The inscription is carved on a semi-circular stone fixed above the southern entrance of the new additions made to the Yak Khamb Ki Masjid, and recorded the year 1252 H.—the date when the new additions were made. The original mosque is believed to have been built in the earlier quarter of the 18th century A.D., and its superstructure rested on the central pillar, on account of which it was so called. The old mosque is a simple building and possesses a storey above it, now in a ruined state. The additions were made to accommodate the growing congregation. A cistern was also built in the compound to the north-east of the old building. There are also two tombs, said to be of those who made endowments for the maintenance of the mosque. Until 1935, the father of the writer of these lines was one of the Mutawallīs of this mosque.

INSCRIPTION No. 7

On a wall of a small enclosure round a tomb behind the Dome of Sayyid Shāh Sharif at Dargāh Dā'ira, Ahmadnagar, is a fine inscription of which I give the following reading:—

TEXT

بسم الله الرحمن الرحيم
فتتحنا (؟) باب الفردوس من الله سنة 1356
تاريخ: رحلت سنجيد بضوء مرحومين مغفورين

TRANSLATION

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

The door of Paradise was opened to us (?) by the grace of God. Year 1146 H./A.D. 1732-33.

The date of the death of Sanjida Begam, the favoured, the pardoned.

1 This work was composed by Qâdî Shihâbûd-Din, the chief Qâdî of Ahmadnagar, and is, as far as I know, unpublished. Two Copies of this are to be found in the Islâmiya Library of Ahmadnagar. Of this, however, a translation in Hindustâni, entitled Muzâhid-i-Ahmâdnâgâr in two parts, made by one named Shâh Ismâ‘îl b Shâh Lâl entitled Hâsâ, was printed and published at Ahmadnagar in 1308 H. The topic in question is discussed in Pt. I. p. 32.

2 Qur‘an. Cu. XXXVI, i.
According to Mirikar¹, this tomb is believed to have been that of a princess of Ahmadnagar. Another story, which is prevalent among the residents of the place, connects it with the family of Nawáb Qawā Jang, who is known to have handed over the fort of Ahmadnagar in 1759 to the Marāthās. This belief of the residents of the Dargāh Dā‘ira, is strengthened by the fact that to this day the descendants of the above nobleman bury their dead in Dargāh Dā‘ira. This however, cannot be accepted in view of the fact that the Nawáb himself died, and was buried in the compound of the Kamānī Masjid, in 1188 H./A.D. 1774-75 while this tomb records the year 1116 H./A.D. 1732-33 as the year of Sanjida Begam’s death.

INSCRIPTION No. 8

On a tomb about 50 yards south-east of the Dome of Sayyid Shāh Sharīf, Dargāh Dā‘ira, Ahmadnagar, an inscription may be noticed the text of which I give below:—

TEXT

Facing North:—

خدا رحمت کند بر میرزا خان

" East:—

كه سید بود و موسی بود و عايد

" South:—

شهب این تریش (؟) در سال رحلت

" West:—

قرین رحمت چاودید ایزد

1054 A.D.

TRANSLATION

May God show mercy to Mirzā Khān, who was a Sayyid, a true believer and pious. This tomb of his was erected during the year of (his) death: “May he always be near the eternal mercy of God.” 1054 A.D.

The chronogram — قرین رحمت چاودید ایزد yields 1054 H./A.D. 1643.

FIVE INSCRIPTIONS FROM BILĀPUR DISTRICT

By SHAMSUDDĪN AHMAD, CALCUTTA

Rao Bahadur C. R. Krishnam Charlu, Superintendent for Epigraphy, Southern Circle, secured rubbings of seven inscriptions and in September, 1941, forwarded them for decipherment to Mr. G. Yazdani, Government Epigraphist for Muslim Inscriptions. Afterwards Mr. G. Yazdani received another inked estampage from Dr. B. C. Chhabra, Assistant Superintendent for Epigraphy, Ootacamund. Of these Mr. Yazdani selected five inscriptions which possessed historical importance and kindly made them over to me for study. As these inscriptions have not been published before, I venture to notice them in this journal with short notes where necessary. My thanks are due to Mr. G. Yazdani for the courtesy extended to me.

According to the statement of Rao Bahadur Krishnam Charlu the four inscriptions of which he sent estampages, exist at present in the Jath State (16° 50’ and 17° 18’ N and 75° 1’ and 75° 31’ E.), under the Sātāra Jāgīr of the Bilāpur Agency. Two of these epigraphs mention the name of Ibrāhīm Shāh II of the ‘Adil Shāhī dynasty whereas the remaining two do not mention the name of the reigning ruler.

¹ Ahmadnagar chīy Prāchīn Bihās (Ahmadnagar, 1919), p. 46.
( प्राचीन भाषा के प्राचीन रचितां )
² Vide inscription published in Epi. Ind. Med., 1933-34 Suppl. volume, p. 14 (Plate 1 ff. n.)

III-10-1
It is interesting to note that Ibrāhīm Ādil Shāh II of Bijāpur enjoyed a long reign of nearly half a century, extending from 988 to 1057 H. (A.D. 1580 to 1627). A large number of the inscriptions of this monarch have been published in the previous issues of this journal.

INSCRIPTION No. 1 (Plate XIV a)

The earliest of these inscriptions is apparently dated 923 H.¹ and carved on a stone tablet, measuring 2 ft. 6 in. by 2 ft. It consists of eight lines of writing and records the erection of a mosque, by one Muḥammad Hamīd during the governorship of `Ainū`d-Dīn, on the Ist of Dhul-Ḥajj, in the year nine hundred and twenty-three (17th December, 1517 A.D.). The tablet is reported to be set up in a mosque at Ulagi (Jath State).

The style of writing is Nasā`ī of an indifferent type devoid of artistic merit. The language is Persian. I give below my reading of the text:

TEXT

إن شاء الله تعالى

بيت

إن يعمره كه... دهد ياد بيشت - بوان تند زو... دار بيشت

جون بيت متقلست... گوی كه درو - آزمر... همی رسید ياد بيشت

كتبه العبد (؟) شريف محمد على منهاج سراج الجزای

TRANSLATION

During the governorship of the Malik of the East, `Ainū`d-Dīn, the humble slave Muḥammad Hamīd, the Superintendent, has built this mosque on the first of Dhul-Ḥajj, in the year nine hundred and twenty-three to please God the High. Whoever visits this place and performs two genuflexions in worship and prays to God for soundness of belief, if Allāh the great pleases....

This site that reminds me of heaven; one can.................. the paradise. It is like the Holy House of God, you may say that from every feature it brings back the recollection of heaven. It is written by the humble slave, Muḥammad `Ali, Minhāj-i-Sirāj of Jauzjān.

The scribe Minhāj-i-Sirāj mentioned in this epigraph should not be confused with Maulāna Minhāju`d-Dīn Aḥū `Umar `Uthmān, the renowned author of the Ṭabāqāt i-Nāṣiri.

INSCRIPTION No. 2 (Plate XIV b)

The second inscription in chronological order is stated to have been built in the wall of a mosque at Kontewana, Bablad (Jath State). It is incised in relief on an arch-shaped slab and comprises four lines of writing. The epigraph records the construction of a mosque by one Ābdār Kīlān (ł) during the rule of Ibrāhīm Ādil Shāh II in the year one thousand 1000 H. (A.D. 1592). The inscriptional tablet measures 12 inches from base to apex and 10 inches in width.

¹ The figure denoting the centum in the date may be read either سبع (seven) or سبع (nine) but I prefer سبع (nine) on palaeographic ground.
(a) Inscription of Minhaj Siraj from a mosque at Utagi, Jaff State, Bombay Presidency

(b) Inscription of Ibrahim 'Abdul Shah II from Buhad, Jaff State.
No reference to Ābdār Khān mentioned in the epigraph is to be found in the historical works of the period.

The script is Nāṣḵ of a modern type and the language Persian. My reading of the text is given below:

**TEXT**

(1) 
(2) 
(3) 
(4)

**TRANSLATION**

*(Say) surely mosques are for Allāh so do not call any one with Him.* This mosque was built during the reign of Ibrāhīm 'Ādil Shāh, by the humblest slave Ābdār Khān, in the Hijra year one thousand 1000 (A.D. 1591-92).

INSCRIPTION No. 3 (Plate XIV c)

The third inscription of the series is reported to be lying at present in the compound of a dargāh at Sėgaon (Jath State). It mentions the name of Ibrāhīm 'Ādil Shāh II and consists of five lines of writing. The epigraph is carved on a tablet of stone, measuring 18 inches by 11 in. It records the erection of a mosque and the endowment of some land in the *mawṣa* of Paithal by one Shaikh 'Ālāu’d-Din, son of Shams Khayyāt, on the 11th Dhul-Hajj in the year 1002 H. (18th August, 1594 A.D.). Although the inscription is engraved distinctly, the irregular arrangement of letters has made it difficult to decipher the text properly.

The style of writing is Nāṣḵ of an elegant type and the language is Persian. I give below my tentative reading of the text:

**TEXT**

(1) 
(2) 
(3) 
(4) 
(5)

**TRANSLATION**

*In the name of Allāh the Merciful, the Clement. And surely the mosques are for Allāh, so do not call any one with Him.* This mosque was built in the time of Ibrāhīm ‘Ādil Shāh by Shaikh ‘Ālāu’d-Din, son of Shams Khayyāt (the tailor) in the *mawṣa* of Paithal. For this (mosque) a plot of land was endowed in that borough, on the 11th of Dhul-Hajj in the year 1002 H. (18th August, 1594 A.D.)................. If any one contravenes.......... the curse of God and the Prophet of God will fall on him and he will suffer through punishment.
INSCRIPTION No. 4 (Plate XV a)

The fourth inscription is reported to have been found lying near Majumdar’s well at a place called Bagawadi in Juth State. The epigraph is carved in relief on a stone-slab, now broken into two pieces, one piece of which measures 2 ft. 5 in. by 2 ft. and the other 1 ft. 11 in. by 2 ft. respectively. It is dated the 1st of Jumādī‘l-Awwal, 1035 H. (11th December, 1529 A.D.). The inscription consists of 13 lines of writing, the first four lines being in verse and the rest in prose. It records the bequest of a well, one chāhār land and a garden to one Shaikh ‘Alā‘u’d-Din, son of Malik Kamāl, son of Malik Buzurg, and one Sāhib Khān after the demise of the latter to inherit the property.

The persons referred to in this epigraph might have held important social positions under the rule of ‘Abd Shāhī kings of Buṣāpur, but nothing is mentioned about them in contemporary historical works. One peculiarity of the inscription is that the name of the donor is not mentioned in this document.

It may be noticed in regard to the text of this inscription that the writer has resorted to abusive language.

The script is Naṣḵa of a bold type and the language Persian. The text has been read by me as follows:

TEXT

1. این چاه جاوند
2. ماهر ذره خاک انته یاده
3. غرش تشیست کُرمان [بِزگ] (مانده)
4. که همین وا نعم ورمب نتای
5. این چا یادگر سکل شیخ
6. علاوادین بن مملک کمال
7. بن سکل بزرگ و بعد آن
8. شیخ علاوادین وارث این
9. چاه و یک چاوند زین و یک باُق
10. ساجبخان ۶ پاشد و آخر کست
11. غیر از ساجبخان دوی کُسند
12. بر پشت ای خر سوار سود
13. و این نوشته شد غر جامد اول سته...

TRANSLATION

... this well may last long ... every particle of dust will settle in a place. The object of this engraving is that it may survive us, since I do not notice any durability in the existing (things). Here is the monument of Shaikh 'Ala‘u’d-Din, son of Malik Kamāl, son of Malik Buzurg. After Shaikh ‘Alā‘u’d-Din, Sāhib Khān will inherit this well, one chāhār land and a garden. If any one, beside Sāhib Khān lays claim, an ass will ride on his back. It is written on the 1st of Jumādī‘l-Awwal, in the year 1035 H. (11th December, 1529 A.D.).
(b) Inscription on a tomb from Radhoni, Bijapur district, Bombay Presidency

Scale 5

(c) Inscription dated 1025 H. from a well at Bagewadi, Jath State.

Scale 125
INSCRIPTIONS No. 5 (Plate XV b)

The fifth and the last of these inscriptions is an epitaph which records the construction of a dome by one Malik 'Aziz, son of Malik Yaqūt for his wife Shamma Bibi. The epigraph is carved in a small stone tablet, measuring 10 in. by 10 in. and fixed on the wall of the dome. It comprises five lines of writing but contains no date.

Malik Yaqūt referred to in the epigraph was an Abyssinian by birth. When young, he displayed exceptional courage and sagacity for which he was enrolled in the military service under Nīṣān Shāhī kings of Ahmadnagar. He proved himself also a capable general because he led successfully several expeditions against the enemies of his sovereign kingdom. Disgusted with misrule, he deserted Ahmadnagar and approached Khānjiān Lodi, the then Mughal governor of the Deccan who obtained for him rank of five thousand horse in the service of the Mughal emperor Jahāngīr. Yaqūt Khān being a leader of a group of the Deccan nobles and long associated with local politics, the Imperial governors consulted him in all affairs concerning the country. In about 1633 when Mahālat Khān, the Mughal general, besieged the strong fort of Daulatabad, Yaqūt betrayed his loyalty and tried secretly to help the besieged garrison of Bijāpur, but his attempts failed owing to the keen vigilance of the Mughals. Subsequently he quitted the Mughal camp for fear of detection and joined the 'Ādil Shāhī army. He then began to harass the besieging forces by frequent attacks from behind, but in one of the encounters he was captured, when he had fallen from his horse, by a detachment of the army sent by Lahāb Khān and was killed.

The style of writing of the inscription is Naskh of an inferior type and the language Persian. The text has been read by me as follows:

TEXT

این کمد [گنبد] بناء فرمود
ملك عبدالله
(1) براء (sic)
(2) بن ملك ياقوت
(3) خلال خود
(4) شمنا في نيك نام
(5)

TRANSLATION

This dome has been built by Malik 'Abdu'l 'Aziz, son of Malik Yaqūt for his wife Shamma Bibi Neknām.

INScriPtIONS FROM SIDDHA vatAM, CUDDAPAH DISTrICT, MADRAS

BY SHAMSUDIN AHMAD, CALCUTTA.

In January, 1941, seven inscriptions were sent to Mr. G. Yazdani for decipherment by the Superintendent of Epigraphy, Southern Circle. Three of these relate to the construction of mosques while the remaining four commemorate the demise of some important persons of the age. They are reported to have been found at Siddhavatam, Cuddapah District, in the Madras

Presidency, and their dates range from 1112 to 1222 H. As the inscriptions had not been published before, Mr. G. Yazdani, kindly permitted me to edit them for the ensuing number of the E.I.M. I am indebted to Mr. Yazdani for his courtesy in this connection.

It appears from historical works that Cuddapah or 'Kurpa' as it was called in former days, was never an important town politically. It contained however a big temple\(^1\) which attracted a vast multitude of Hindu pilgrims even from distant provinces and thus continued to be a great religious centre up to the middle of the sixteenth century. After the battle of Talikote in 1565, the mighty Hindu kingdom of Vijayanagar was overrun by Muslim kings of the Deccan and its south-eastern dependencies which included Cuddapah came into the possession of Ibrāhīm Quṭb Shāh, king of Golconda. Subsequently Cuddapah was granted as a jagir to a Pathan Nawāb who wielded unchallenged control over the place for some generations. In about 1765 it passed into the hands of Haidar 'Ali of Mysore in accordance with a secret treaty with Nizām 'Ali Khān, then Subedar of the Deccan\(^2\) and the Nawāb became as vassal under him. On the outbreak of the war with Tipū in 1790, it was besieged by the Nizām and subsequently ceded to him by the treaty of 1792, which closed the 2nd Mysore war. Ultimately in 1800 Cuddapah with the district of Bellary and a part of Karnool were ceded to the British for a subsidiary force to be maintained by the Nizām in his dominions.\(^3\) Since then these districts are known as "Ceded Districts".

\textit{Group A—Mosques}

INSCRIPTION No. 1 (Plate XVI a)

The earliest of this group of inscriptions is dated 1113 H. (A.D. 1701) and records the erection of a mosque by one Sayyid Muhammad, during the reign of Aurangzeb 'Ālamgir Shāh. The epigraph consists of five lines of writing in verse, each homestich arranged in a panel. It is carved in relief on a tablet measuring 2 ft. 10 in. by 1 ft. 10 in. across the carved face. The tablet is stated to have been fixed to the wall of the local Jāmi' Masjid. The style of writing is Thulūth of an intricate type, having a close resemblance to the inscriptions of Hyderabad during the Quṭb Shāhī period. The language is Persian. The text has been read by me as follows:

\begin{center}
\textbf{TEXT}
\end{center}

\begin{center}
(1) در عهد بادشاه فلک جام محي الدين
(2) ترتيب ياخت به صحلی دل عباب
(3) در صحن بناغ مسجد عالي بناء نمون
(4) افزود از عمارت مسجد صرفه بناغ
(5) تاريخ جستم از خرد دور بن بکفت

سنہ 1113
\end{center}

\begin{center}
\textbf{TRANSLATION}
\end{center}

In the reign of king Muḥi‘ud-Dīn (Aurangzeb), of heavenly dignity thanks to God that a house of God has been completed. A garden which is a prototype of the abode of peace, has also been laid out to refresh the hearts of the servants (of God). In the courtyard

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\(^1\) Brigg's \\textit{Firikah}, Vol. III, p. 456

\(^2\) Imperial \\textit{Gazett.}, Vol. XI, p. 61.

\(^3\) \\textit{Imp. Gazett.}, Vol. IX, p. 320.
of the garden Sayyid Muhammad built a high mosque and acquired fame (for the noble deed). Purity of the garden has been enhanced by the construction of the mosque, surely it has become a beautiful replica of the Holy House (بیت‌الله). I enquired about its chronogram from the farsighted Wisdom, who said “A mosque has been completed through the aid of God, the Self-existing”.

The chronogram مهـیدت بیوون ارود بیوون قلم شد gives the date 1113 H. (A.D. 1701).

INSCRIPTIONS No. 2 (Plate XVI b)

The second inscription of this series is carved in relief on a stone slab, measuring 1 ft. 5 in. by 1 ft. 9 in. The slab is stated to be fixed into the wall of a mosque, locally known as Chauk Masjid. It comprises four lines of writing in verse, each hemistich being carved in a panel with a raised border. The epigraph refers to the erection of a mosque in 1181 H. (A.D. 1767). The style of writing is Thuluth of a fair type and the language is Persian. I give below my reading of the text:

TEXT

(1) يناکشت مکین بامیر حیم
(2) مرتب مکین شه جو دار نیم
(3) بجستم دو تاریخ سالش زد
(4) عما داد عاطف معان عظمیم

1181

TRANSLATION

The mosque was built by the order of Halim, an abode has been completed resembling the house of bliss (paradise). When I enquired about its date from my mind, the invisible angel said—'A grand stage'.

The chronogram معان عظمیم gives the date 1181 H. (A.D. 1767).

INSCRIPTIONS No. 3 (Plate XVI c)

The third inscription records the restoration of an old mosque by one Muhammad Munawwar. It was originally built by Muhammad Ghayyath in the time of Nawab 'Abdul Majid. The inscription is carved in relief on a slab of stone measuring 1 ft. 11 in. by 1 ft. 3 in. The inscription is dated 1222 H. (A.D. 1807). The slab is reported to have been built into the wall of a mosque, called Qatb Sahib's Masjid. The epigraph consists of six lines of writing in verse, each hemistich being carved in a panel enclosed by raised borders. The script is Nastaliq of an ordinary type and the language Persian. The text has been read by me as follows:

TEXT

بسم الله الرحمن الرحیم
(1) بناکرد مسجد محمد غیاث بدوان نواب عبد المجید
(2) بر ازمال نجاح محمد منور بكرد است تعمیر از سر جدید

The word as it is written is read Halim which may be the name of the person by whose order the mosque was built.
TRANSLATION

This mosque was erected by Muhammad (thayb) in the time of Nawab Abdul Majid. After fifty years Muhammad Munawwar renovated the structure. As long as this house survives the name of the person who built it will remain. It was one thousand two hundred and twenty when the work was completed between the two 'Idis ('Idul Fitr and 'Idul-Dubh). I was thinking about its chronogram when the public crier repeated twice 'Come for prayer' 1222 H.

The chronogram gives the date 1222 H. (A.D. 1807).

The history of the persons mentioneau in the epigraph could not be traced in contemporary records.

Group B—Epitaphs

INSCRIPTION No. 1 (Plate XVII a)

All inscriptions of this group except one, are reported to exist in the local cemetery. The first of them in chronological order is dated 1112 H. (A.D. 1700). It commemorates the death of one Qadir. The epigraph comprises three lines of writing in verse, each hemistich being enclosed within a bordered panel. It is carved in relief on a slab of stone measuring 1 ft. 5 in. by 1 ft. 4 in. The script is Naskh and the language Persian. My reading of the text is given below:

TEXT

(1) آن جبای‏‏ که با قضا سده جنس ناگه در خساک رشته، بايد خفست

(2) فادار از حکم فادرا مطلق در جنا‏‏ا براه ابسان سفت

(3) سالم تاریخ آن بیست نصب عائش و اسم اعظم سفنت

1112 H.

TRANSLATION

The dweller of the other world when he embraced death, he suddenly entered the earth with a view to sleeping therein. Qadir by order of the Almighty pierced the pearl of his soul (died) in the path of Faith. The unsee, impatient communicated the chronogram of the one (the deceased) dwelling in paradise, 'the great name,' 1112 H.

The chronogram gives the date 1112 H.

INSCRIPTION No. 2 (Plate XVII b)

The second inscription of this series is composed of four lines of writing. The first line contains the اسم، the second and third lines are in verse, while the fourth line is arranged vertically between the first and second sets of hemistiches and contains the date. The epigraph is engraved in raised letter on a stone slab measuring 2 ft. 4 in. by 2 ft. 2 in.
(a) Inscription from a graveyard at Siddharwara.
Guhapath district.
(a) Inscription from the graveyard of the Jama' Masjid, Siddhavatam, Cuddapah district.

(b) Inscription built over the door of the Jama' Masjid, Siddhavatam, Cuddapah district.
A notable feature to be observed in this epigraph is that it mentions the name of the Prophet Muhammad without suffixing or prefixing any complimentary words or expressions to signify respect.

The epigraph is dated 1114 H. (A.D. 1702). The script is Naskh of a fair order and the language Persian. The text has been read by me as given below:

**TEXT**

身亡 الله الرحمن الرحيم

(1) چو فیض از عالم ارواح جوشید

(2) بکام گفت تاریخی جنین گو

Central vertical line.

سنن ۱۱۱۴ هجری نبی محمد وآله الطبيعان والاطهرين

**TRANSLATION**

When Divine grace flowed abundantly in the region of souls, it showed its countenance to Nargis and smiled. The chronogram was thus communicated to Ka‘im. Say Khurshed has returned its component elements to the universe.” In the year 1114 H. of the Prophet Muhammad, (peace be on him) and his family, the pure and the holy.

The chronogram یام داد خوشید gives the date 1114 H. (A.D. 1702).

Khurshed seems to be the name of the person to whom this epitaph is dedicated.

**INSCRIPTION No. 3 (Plate XVIII a)**

The third inscription of this series is dated 1152 H. (1739 A.D.). It is dedicated to the memory of one Asghar ‘Ali. The inscription consists of four lines of writing in verse including the initiative verse پسم الله and the date at the bottom, each line being demarcated by broad bands. The epigraph is carved on a stone tablet which measures 3 ft. 8 in. by 1 ft. 9 in. and is reported to exist in the burial ground attached to the Jamā‘ Masjid. The style of writing is Thuluth of modern style and the language Persian. I give below my reading of the text:

**TEXT**

身亡 الله الرحمن الرحيم

(1) هفتم اصغر هنیه پاک روشن

(2) دیوان سند جالس کمین اپور ز مرنی

(3) ز فونس سال جسم گفت ناث

سنن ۱۱۵۲
TRANSLATION

In the name of God, the Merciful, the Clement. The hamah of Asghar ‘Ali’s soul flew away from this world towards paradise. When the arch of his eyebrow was concealed from the eyes (of people), thousands of arrows of grief pierced this heart. I sought the chronogram of his death, Thabit said, “How deeply the heart of his father has been wounded.” Date 1132 H. (A.D. 1739).

The chronogram يهدى رحم برجان يدور دق ي gives the date 1152 H.

Thabit mentioned in this epigraph seems to be the pen-name of the composer of chronogram.

INSCRIPTION No. 1 (Plate XVIII b)

The fourth and the last of these records is dedicated to Shāh Muzaffar Kushta (‘Ali, the Prophet Muhammad’s son-in-law). It is arranged in three panels, the central one being circular contains the بسم الله the Islamic formula of faith and the date 1186 H. (A.D. 1772). A couplet is carved on either side of the middle panel. The arrangement of the text is artistic. The tablet is reported to have been built originally above the lintel of the main entrance to the Jami’ Masjid. It is apparent that the slab has nothing to do with the mosque. The probable fact is that it was lying loose in the local cemetery, and some body might have picked it up and fixed it where it exists at present.

The tablet measures 2 ft. 4 in. from base to apex and 3 ft. 10 in. in width. The style of writing of the central panel is Naskh while the text on either side is inscribed in the Nastaliq style. My reading of the epigraph is given below:

TEXT

Central Panel

بسم الله الرحمن الرحيم
لا إله إلا الله محمد رسول الله
مککلکشا شام بسم الله 1186

Left side
Top
محمد علمی
مککلکشا
شام

Below
جسیم خلیم ظل اعبان ثابتہ دان
تاریخ کفت هاتب او بود ذات الله
1186

Right side
Top
بسم الله
مککلکشا
شام

Below
قبل زمان و ماهبر از سری مع الله
ت حق حق او از نفی ما سو الله

1 Hamah, a fabulous third of good omen
TRANSLATION

He was the pole-star of the age and initiated in the mystery of 
لِيَدَاءَ اَللَّهِ (I am with Allah), the attributes contained in 'He is Truth', and the negation of everything except Allah.

Halim considers his body to be the shadow of the everlasting entities; the invisible inspirer suggested his chronogram, 'He was God personified'. 1186 H.

The chronogram gives the date 1186 H. (A.D. 1772).

INSCRIPTIONS FROM GWALIOR STATE

BY SHAMSUDDIN AHMAD, CALCUTTA

Some years ago, Ram Singh Sakseina (since late) of Gwalior sent two inked rubbings and seven photographs of inscriptions with an article on them to Mr. G. Yazdani, Government Epigraphist for Muslim Inscriptions, for publication in the Epigraphia Indiae Medii Aevi. The article was under scrutiny when Mr. Yazdani heard that Mr. Sakseina had breathed his last. Mr. Sakseina took keen interest in Muslim epigraphy and was a regular contributor to E.I.M. In his death Muslim epigraphy has sustained a great loss.

Mr. G. Yazdani subsequently selected two rubbings and two photo-prints of these inscriptions and made them over to me to prepare an article on them for publication in this journal. As desired by him I have studied the selected inscriptions and the result is embodied in the following pages. I am thankful to Mr. G. Yazdani for his courtesy in entrusting the work to me.

The records are reported to have been found at Chanderi, one of the many places of historical interest in the Gwalior State. Apart from its antiquity and natural charms, the place was looked upon as an outport of vital importance by the early Muslim rulers and is referred to as the 'Gate of Malwa'. Modern Chanderi (21° 40' N. and 78° 11' E.) is situated in a picturesque valley, and may be approached either from Manogoli or Lalitpur Station on the G.I.P. railway, whence it is 21 miles by road. Though a decaying town, it is still reputed for its fine muslin and gold brocade industry.

Muslim connection with Chanderi is traceable as early as the 13th century when Qabīl Yūsuf, a cousin of Sultan of Delhi captured the city after defeating Raja Chhota the Aghawta in November, 1251 A.D.1 But its material prosperity practically began a century later when Dilawar Kahan Gohar, Governor of Malwa, set up an independent kingdom with its capital at Mandu. Chanderi rose to the zenith of its glory under the new rulers of Malwa who not only rebuilt and fortified the city, but made it a strong outport of defence, and headquarters of a governor. The town being remotely situated from the imperial capital of Delhi the governor enjoyed almost an undisputed authority. In times of peace, they tried to improve the condition of the city by providing amenities to citizens, patronising arts and erecting palaces, gateways, mosques, tanks, tombs, wells and other charitable institutions.

INSCRIPTION No. 1 (Plate XIX a)

Most of the structural remains have upon them inscription—too numerous to record. They belong generally to the first six Sultans of Malwa. The earliest epigraph of the series is stated to have been discovered in the inner mausoleum of a well-popularly known as Tapa Bhoi. It is a fairly spacious stepped well, situated in a thickly populated area in the eastern

part of the town and is still in use. The well contains another inscription in Nagari characters which are too worn to be made out.

The record comprises six lines of writing in verse headed by the initiative verse بسم الله. It is carved on a stone-slab measuring 3 ft. by 2 ft. approximately. The tablet has a chamfered border around the text which is arranged in seven horizontal panels. The latter are further divided in two parts by a vertical band, 1½ in. wide. Each of the compartments so formed contains a hemistich.

The inscription records the construction of a well by one Jaika (?), son of Biki, during the reign of Hosang Shāh and in the time of Amir Naṣīr, chief of the East. It is an undated record, but the last line which has decayed might have contained the date.

Hosang Shāh mentioned in the text was the second king of Malwa who ruled over the country from 808 to 838 H. (A.D. 1405 to 1435).

The style of writing is Naḵšī of a heavy type and the language Persian. The inscription has been read by me as follows:

**TEXT**

بسم الله بسم الله بسم الله بسم الله بسم الله بسم الله

(1) بعهد سیمان گیتی مدار سرافیز دولان شه تاجدای

(2) چه شاهی گ زوشن تر (؟) از مهر و ماه

(3) یل چندیری پیل تی شیر تر که شیران ازو گشته زیر و زیر امیری پندیده و ی نظیر

(4) بوقت مالک شرق والا نصر

(5) جتکا (؟) ابین بیکر مجموعدار

(6) بنا کرد این جامه در روزگار


**TRANSLATION**

In the name of God, the best of names. During the reign of (Hosang Shāh) of world-wide glory like Sulaimān, the exalted monarch of the age and a crowned king. What a king who is brighter than the sun and the moon, the lord of the universe, Hosang Shāh. A hero of Chanderi, elephant-like in body, and like a lion by whom the other lions have been over-awed. This well has been constructed in the time of the chosen and peerless Amir Naṣīr, a chief of the East, by Jaika (?), son of Biki Majmūʿādār.

**INSCRIPTION No. 2 (Plate XIX b)**

The second inscription was found in a cistern known locally as Ḥaṭ-i-Khāṣṣ. The inscription is now preserved in the Archeological Museum at Gwalior. This so-called cistern is situated in the western part of Chanderi, outside the city-wall. No retaining wall of Khāṣṣ is to be seen which might warrant the position of this inscription nor the name Ḥaṭ-i-Khāṣṣ occurs in it. However, as the inscription refers to the construction of a tank and as it has been picked up from this tank it seems likely that this inscription belongs to this tank.

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1 This Malik Nasrul-Din was probably the elder son of the ruler of Khundesh and later on an adherent of Hosang Shāh, *vide* Briggs' *Dirigent*, Vol. IV, pp. 175-6.
(a) Inscription of Hoshang Shah of Malwa from Chanderi, Gwalior State.

Scale 1:11

(b) Inscription of Mahmud Shah Khalji of Malwa from Chanderi.

Scale 1:14
(a) Inscription of Ghiyathud-Din of Malwa from Chanderi. Plate XX

Scale 1:33

(b) Inscription from a tomb near the Jami' Masjid, Chanderi.
The inscription is cut in relief on a thick stone slab measuring 2 ft. 8 in. by 1 ft. 11 in. and enclosed by a chamfered border, 3 in. wide. The record consists of six lines, of which five are in verse. It refers to the construction of a tank in the reign of Mahmūd Shāh Khalji I of Malwa in the year 872 H. (A.D. 1467). Besides the name of the king, two more names, Subhān (f) and Yūsuf occur in the epigraph, but nothing is known of them from the available records.

The language is Persian and the style of writing Nastā'īn. The text is given below:

**TEXT**

بسم الله الرحمن الرحيم

(1) بعید خسرو خلیج علاء دین و دومن ایز مظفر محمود شاه مک لک و ول
(2) شد عمارت ابن حوش ول که گنت جمله علی
(3) بم ویست و وسخواوت ایک اژلو
(4) سال همد و هفتاد و ایض از هجرت
(5) امیر که بحشان ابن بیون را

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

During the reign of Khalji king, the glory of religion and realm; Abul Mu'izzilar Mahmūd Shāh, the ruler of kingdoms and realms (nations). This tank was constructed.

By his efforts, courage and generosity this noble work remains as a memorial of his noble deeds. It has been completed in the year eight hundred and seventy-two of the Hijra by the will of Providence. It is hoped that God the Great and Glorious may grant Subhān (f) son of Yūsuf a resting place in the highest mansion of Paradise.

**INSCRIPTION No. 3 (Plate XX a)**

The third inscription is reported to exist at Katighat, a pass cut through the rock on the old road leading from Chandeli southwards. It lies about a mile and a half off the town. On the top of this rock-cut pass, a portion has been left unknown which is shaped like a pointed archway. On the eastern inner face of the gate two tablets have been set in the rock, one of which contains a Persian and the other a Nagari inscription, both placed side by side. The Persian record which is studied here consists of eleven lines of writing in prose. The first seven lines contain the 'throne verse' of the Qurʾān including the ʿAlam while the remaining four refer to the construction of a gateway and a tank by Jahan Khan, son of Sher Khan, during the reign of Ghiyāth Shāh of Malwa on the 14th Jumāda 1 H. 906 H. (12th March, 1505 A.D.).

Sher Khān referred to in the epigraph was the governor of Chandeli under Ghiyāth Shāh Khalji of Malwa. On the latter's death in 906 H. a series of domestic troubles ensued in which many of the nobles were involved. Sher Khān making advantage of the situation rebelled and endeavoured to carve out an independent dominion for himself. He made an alliance with Mahābat Khan of Mandasur, and having collected a huge army, advanced towards the capital, but was ultimately defeated by it. In the second encounter that took place within a couple of miles from Chandeli, Sher Khān received a mortal wound and succumbed while he was being carried by Mahābat Khan on his own elephant in 906 H. (1505 A.D.).

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1 This inscription is noticed by A. Cunningham in *J. S. B.,* Vol. II, p. 466.
2 *Beik's Firdaus,* Vol. IV, p. 24-42.
The text is carved on a stone-tablet measuring 1 ft. 8 in. by 1 ft. 5 in. The script is Nasī and the language Arabic and Persian. The text has been read by me as follows:

**TEXT**

(8) دوژاره بالا کبنتی و . . . و خوش بام خالزاده

(9) جمی عن خان بن شب خان غفاریت لهما مرتب شد

(10) در عهد سلطان سلطان غیاث الدین والدین

(11) خلد الله ملکه و سلطانه بازیق چهاردهم ماه جمادی الثانی فی سنة تسعیمیة

**TRANSLATION**

The high gateway of Ganpati and the tank have been completed in the name of Khānazāda Jīman Khān, son of Sher Khān, may Allah forgive them, during the reign of the king of kings, Ghiyāsh-ud-Dunya wad-Dīn, may Allah perpetuate his kingdom and sovereignty, on the 14th Jumādī II in the year 900 H. (12th March, 1493 A.D.).

**INSCRIPTION No. 4 (Plate XX b)**

The fourth inscription is reported to have existed in a structure called Allah-ke-bāgh-ka-Gumbad, situated at a short distance to the south of the Jāmī′ Masjid at Chanderi. It is carved on a small stone tablet built in a niche, cut into the shaft of one of the stone pillars in the northern arcade of the tomb. The tablet measures 1 ft. by 10 in. and consists of five lines of writing in verse. The epigraph does not mention the name of any king, nor that of the builder of the tomb. It records the demise and interment of Bahādur Shāh, whose name occurs in the last line of the inscription. He was apparently buried in the month of Muharram, 1094 H. (A.D. 1682) which date may be determined from the chronogram جان علم referred to in the last line.

Bahādur Shāh mentioned in the record may tentatively be identified with Bahādur Nīgām Shāh who, ‘an infant in arms’ was publicly proclaimed king of Ahmadnagar, on his father’s death in about 1003 H. under the regency of Chānd,Sultāna. After the subjugation of Ahmadnagar by Akbar, Bahādur Shāh with all the children of both sexes of the royal family were taken prisoners and thrown into perpetual confinement in the fortress of Gwalior. It may be surmised that Bahādur Shāh lived in confinement up to the year 1094 H. and after his death his earthly remains were brought to Chanderi and interred in the local cemetery.

The epigraph is written in Nastaʿlīq characters of a fair type. The language is Persian. The text has been read by me as follows:

**TEXT**

(1) عمیش عالم منغص شد وقت اشکو (sic) آدش شمع زین ماتم تبار برحمر همراهی شد

(2) از وفاتش ماه اندر هاله (؟) ماتم نشست نورخورشید از نواصیل کم‌نوری (sic) ماهش

(3) لالگه باز از وفاتش ... رنگ مبتلاست کل بدامت چال زد سبیل پرلگ کا شد

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THE BILINGUAL INSCRIPTION OF QUTBU’D-DIN FROM JUNAGARH.

THE BILINGUAL INSCRIPTION OF QUTBU’D-DIN FROM RASULKHÂNJI MUSEUM, JUNAGARH

By G. YAZDANI

This inscription was edited by me in the *Epigraphia Indo-Moslemica* for 1935-36. As the name of the king with his father’s name, Sulṭān Qūṭbū’-Dīn bin Muḥammad Shāh is clear in the inscription, and the letters giving the year are blurred in the inscriptive tablet I assigned the record to the Khālij king of this name. Recently Dr. Abdulla Chaghtai has brought to my notice a reading of the inscription, previously published in the *Indian Antiquary* for 1878, p. 183. In the latter journal the year of the inscription, as given by Major Watson who edited the inscription, is 862 H. As this date tallies with the year given in the Sanskrit version of the inscription, I agree with Dr. Abdulla Chaghtai that the inscription belongs to the reign of Sulṭān Qūṭbū’-Dīn Ahmad of Gujarat, who ruled from 855 to 862 H.; and not to Sulṭān Qūṭbū’-Dīn Khālij, as previously suggested by me.

Dr. Abdulla Chaghtai has further accepted Major Watson’s reading of the word خانه in the first line of the inscription; although from the inked rubbing which was supplied to me, and also from the plate which has been made from the latter the word appears to be معبر and not خانه (Vide Pl. XXXV b, E.I.M., 1935-36).¹

IDENTIFICATION OF TWO HISTORICAL PERSONAGES MENTIONED IN THE MUSLIM INSCRIPTIONS OF AHMADNAGAR

By C. H. SHAIKH, QUETTA

In his note on an inscription to be found on a tomb opposite to the tomb of Sayyid Šāhib, Newāsā Road,Ahmadnagar, published in *Epigraphia Indo-Moslemica* (Supplement), 1933-34, pp. 8-10 (Plate IV), Dr. Nāzīm says:—

“...The name of Ghālib-Khān, who is said to have died young in a fight, does not appear in books on history, nor is it possible to ascertain exactly the war in which he was killed.”

According to Sayyid ‘Ali Ṭabštābā, the author of the celebrated *Burhān-i-Ma’ṣūm*, p. 327 (Haig’s tr. in the *Indian Antiquary*, Vol. L., p. 4), at the time of the conquest of the fortress...

¹ According to Major Watson the inscriptive tablet was originally found at the Darbargadh of Pusluwada which is situated in Nager about eight miles E.S.E. of Patan Somnath.
of Ausa and Udgār (955 H./A.D. 1547-48) a Sardār of Ahmādnagar Court who displayed remarkable feats of bravery on the occasion was "Ghālib Khān, the Foreigner, known as Surkh- rash (Redbeard)".

The author of the Tārikh-i-Shāhābī (translated into Hindustānī, and printed and published at Ahmādnagar in 1305 H. under the title of Muzāhid-i Ahmādnagar in two parts) mentions the name of Ghālib Khān among the Sardārs of note who accompanied the Nizām Shāh of Ahmādnagar in the battle of Tālikota 972 H./A.D. 1564.

Under the heading 'An Account of 'Ali 'Adī Shāh's expedition against Ahmādnagar and its results', the translation of the Būrkhān-i-Mu'āthir has the following statement:

"Ali 'Adī Shāh retreated from place to place in order to escape the invaders and was perpetually on the march. When the allies reached Bijāpur, several of the amirs of Ahmādnagar such as 'Ināyatullāh, who was the vakil and pīshēr, Farrād Khān, Ghālib Khān Kāmil Khān......... carried fire and sword even to the glacies of the fort, slaying many of the Bijāpur army."

Further, under the heading of the proposed union of Bijāpur and Ahmādnagar rulers to subdue Tufāl Khān, which terminated in strife and enmity, the same book records thus:

"One day, as Maulānā 'Ināyatullāh, who was now vakil and pīshēr, Farrād Khān, Kāmil Khān, Ghālib Khān and other officers of the army were going about the fortresses of Bijāpur to view it, the garrison left by 'Ali 'Adī Shāh to defend the fortresses suddenly attacked them, and a desperate battle ensued, in which very many of the army of Ahmādnagar were slain, many elephants were captured........When the remnants of the defeated army reached its camp, Khāzuz Hamīyūn retreated to Ahmādnagar."

Now the inscription clearly gives the year 977 H. (A.D. 1569-70), the date given by the chronogram ز خل تهد , as the year when Ghālib Khān was slain. This agrees very nearly with Tabātabā's account, and we shall not be, therefore, wrong in inferring that Ghālib Khān was among those officers of Ahmādnagar army who were slain on the above occasion.

In another note on the inscription found on a stone fixed in the inner wall of Baṅtiān No. 1, Ahmādnagar Fort, published in the *Epigraphia Indo-Moslemica*, for 1933-34 (Supplement), p. 13, Plate VII (a), Dr. Nāzīm writes:

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

Under the heading بسم الله جحی منعم خان بناه داروی احمد نگر از تغییر داراب خان معنی کشتی بعنایت خلعت و اسب و اضافه پانصدی بمنصب دو هزار و پانصدی هزار سوار سرافوردید, the manuscript from which Lieut. Col. Haig made his translation, published originally in the *Indian Antiquary*, Vol. 49, 50 and 51 and later on in a book form.

1 Muzāhid-i Ahmādnagar, i. 32.

2 *Indian Antiquary*, Vol. 1, p. 197. It may be pointed out here that the recent excellent edition of the text of the Būrkhān-i-Mu'āthir printed at Delhi in 1868 and published by the Majlis-i-Makhtūtāt-i-Fārsīyā, Hyderabad (Dn.), does not possess the above passage, which evidently was to be found in the manuscript from which Lieut. Col. Haig made his translation, published originally in the *Indian Antiquary*, Vol. 49, 50 and 51 and later on in a book form.


4 *Bibliotheca Indica Series*, No. 87, Calcutta, 1867-1873, p. 451,
Further, the same book, under the heading جنرال رن في معركة in the 46th year of the Emperor’s life, i.e., in 1073 H./A.D. 1663, contains the following passage:—

و منصب اسعدال خان قلعهدار أحمد نكر باذاعة وانصب سوار ببنصب هزار و يانصي هزار سوار و ازرا لاب اضافة جكمت خان ديوان گیرات ببنصب هزار و يانصي سه صد و پنجاه سوار و منصور ولدن ملك عندب بساليه هزار و روابي مبايى جرديدند

Thus from the first it is quite clear that in 1069 H./A. D. 1659-60 Ismâ’il Khân (Nawwâb) was appointed to the post of Faujdar of Jâlnâpur, and that in 1073 H./A. D. 1663 he was holding the post of the Qila’dâr of Ahmadnâgar.

From the inscription in question, it is quite clear that the mosque, the building of which the inscription records, was built in 1083 H./A. D. 1672-73, during the regime of Nawwâb Ismâ’il Khân. It is, thus, obvious that Nawwâb Ismâ’il Khân was an officer of eminence from the year 1069 H./A. D. 1659-60 to, and perhaps even after, the year 1083 H./A. D. 1672-73.

Again, the Cambridge History of India mentions that in December, 1692, one Ismâ’il Khân Maka was captured with 500 horses and carried off to Ginge by the Marâthâs.

Whether our Nawwâb Ismâ’il Khân and the Ismâ’il Khân Maka of the Cambridge History are one and the same is yet to be decided.

1 P. 755.
2 Vol. IV, p. 292.
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DEPARTMENT OF ARCHAEOLOGY

EPIGRAPHIA INDO-MOSLEMICA

1949-50

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EPIGRAPHIA INDO-MOSLEMIACA

MUSLIM INSCRIPTIONS FROM PAITHAN

BY MR. SYED YUSUF

Paithan is situated 32 miles south-west of Aurangabad on the north bank of the Godavari and has a long history going back to the Andhra period, or even earlier. It served as an important outpost and remained the sub-capital of the Andhras from the 2nd century B.C. to the 2nd century A.D. Paithan is referred to in old literature and inscriptions. The hoards of lead and copper coins, bearing the characteristic symbols of the Andhras, together with several other antiquities unearthed during the excavations¹ at Paithan conducted by the Archaeological Department of Hyderabad State in 1936-37, have thrown a flood of light on the early history of the Deccan in general and Paithan in particular and have established the identity of Paithan with Pratishtana, the ancient western capital of the Andhras.²

The strategic position which Paithan occupied was not the only point in favour of its importance during the earlier periods of the Deccan history. It was known to the ancients as an important centre of bead industry and for its export through the port of Batavala (modern Broach) of beads, textiles and jewellery. The town continued to hold a prominent position even during the mediaeval and Muslim periods. It witnessed the march, from time to time, of the great armies of the Ahmednagar and Bijapur kingdoms, of the Mughul emperors and of the Marathas. The marriage of Akbar’s son, Dāndāl, was performed at this place. The Arabic and Persian inscriptions at Paithan, which cover the reigns of Mahmūd Shāh Bahman, Bahān Nizām Shāh, Aurungzeb and Nizām’ul-Mulk Aṣaf Jāh 1 containing references to important events of their reigns, should hardly be passed over without notice.

Apart from its historical importance, Paithan also commanded an eminent position as a centre of pilgrimage of the Hindūs. On the bank of the Godavari the shrine of Ekānakṣā, a post-saint of the sixteenth century, attracts about a million of pilgrims from all over India, on its gōrā day (27th of March) each year, for which the town is considered to be the “Būparas of the Deccan”.

The inscriptions, dealt with in the following pages, are important for the later history of Paithan. They have been collected from different ancient sites at Paithan and the task of deciphering and editing them has been kindly entrusted to me by Dr. G. Yazdani, O.B.E., M.A., to whom I owe a debt of gratitude.

The Muslim inscriptions at Paithan are mostly in Persian and Arabic and range between 913 A.H. and 1165 A.H. Some of them show considerable elegance in the art of calligraphy, while some could, in view of their literary merits, be classed among the best specimens of Persian prose and poetry. There are, on the contrary, a few records which, although significant as throwing light on contemporary events, are poor calligraphically. I give below my reading of the inscriptions, which have been arranged chronologically:

The first inscription in this series is fixed on the façade of the entrance of the Dargāh of Maulānā Makhduṭūm Husām Ahmad to the east of the town and is exposed to the inclemency of weather for centuries. The epigraph is in two lines and records the erection of the shrine during the reign

¹ Annual Reports of the Archaeological Department, H. E. H.’s Government, for 1936 and 1937, Faṣr (1936-37 and 1937-38 A. C.), pp. 18 and 30 and p. 1, respectively.
² Vide the author’s article on Paithan Excavations read before the Congress of International Orientalists held at Brussels in September, 1938, and reproduced in the INDIAN ART AND LETTERS, India Society, London, Vol. XII, no. 2.
of Mahmūd Shāh Bāihmānī in the month of Muḥarram, 913 A.H. (1507 A.D.). The letters of the record have been abraded in several places and it is difficult to decipher the full text of the inscription. The tablet measures 5 feet 2 in. by 9 in. and is a single slab of grey granite. The style of writing is Naskh of an intricate nature and the language is Persian. My reading of the inscription is as follows:—

**TEXT**

*Plate I (a)*

1) باني عمارة منزل مخوم دارب اباد ملقب مفخر العلماء تاج الأولاها مولانا مخوم حسام

احمد سبحان قدس سره العزيز

2) هو الملك الأعظم ملك الشرف و العزة ذو المجامد (؟) ......... ميا

شيخمان (؟) حفظ الله السبكان ابن سلالة (؟) العظام مجد الكرام قاضي بها [ع]

الدين ابن مفخر العلماء والصلاحا بدر الدين نور الدين

3) .......................................................

(3) الله الدين (؟) ......... بها [ع] الدين عبد القادر بن بن عبد القادر بن

الدين بن عبد القادر

4) كنه امام كرم و حجة (؟) السلاكيين زمان ست حرسها الله عن الحداثات...... في

عبد السلطان الأعظم محمود شام بن محمد شام البهيجي خلقه الله ملكه

(4) السراج الملك تنبأ مجد بك (؟) بن ...... افتخار المشايخ (؟)

المخلاب بخضر (؟) الامت ...... في عبد السلطان بهمني

5) .......................................................

شهر محرم في سنة 913

**TRANSLATION**

1) The builder of the tomb of the lord, the sacred Darbār (i.e., the Dargāh) of the pride of the learned, the Crown of the Saints, Maulānā Makhdūm Ḥusām Ahmad Subḥānī—may the Exalted God sanctify his soul!—

2) He is the great lord, the exalted (?) lord of virtue and excellence (?) .... Miyān Shaikh Miyan (؟)—may the Glorified God protect him! —extract of the noble family (?) of Qāḍī Bahā’ud-Din, son of the pride of the learned and the virtuous Badru’d-Din, (son of) Nūru’d Din.

3) .......................................................

4) Ilāh’ud-Din (؟) ............... Bahā’ud-Din ‘Abdu’l-Qādir, son of ....................

son of ‘Abdu’l-Qādir, son of .................. u’d-Din, son of ‘Abdu’l-Qādir,

5) Who is the most venerable Imām and the perfect Divine of the age—may God guard him against all adversities! —during the reign of the great king Mahmūd Shāh, son of Muhammad Shāh Bāihmānī—may God perpetuate his dominion!—

6) Light of the kingdom, Tabatabā Muḥammad Bek (؟), son of ............... the pride of the saints (?) ............... styled as the ‘Saviour (?) of the followers’ ............... during the reign of the Bāihmānī Sultan ............... in the month of Muḥarram

1 the year 913 (A.H.-May-June 1507 A.D.).
(a) Inscription of Mahmud Shah Bakhani from Maulana Sahib's Dargah, Paithan, Aurangabad district.

(b) Inscription from the mosque attached to Nazr Beg's Ta'lim, Paithan.

(c) Inscription from Madur Sahib's mosque, Paithan.
The second inscription consists of a single line and is carved in relief on a wooden architrave set up above the central mihrab of a mosque, locally known as Nazar Beg-ki-Ta'lim-ki-Masjid, situated near the south-west border of the town. The epigraph records the construction of a mosque by one Samdar Khan, son of Shaikh Farid, in 999 A.H. (A.D. 1590-91). The panel measures 5 ft. 6 in. × 6 in. The style of writing is Naskh of a fair order and the language Arabic and Persian. I have deciphered the text as follows:

**TEXT**

*Plate I (b)*

بسم الله الرحمن الرحيم و ان المساجد الله فلا تدعو مع الله احدا و ناد عليا مظهر

العجائب تجد عيونك في التوابئ كل هم و غم سنجل ببوبتك يا محمد بولاينك يا على يا على

بناكرده هذا بيت الله خان أعظم سمد خان بن شيخ فريد شهور سن سع و تسعين و تسعة

999

**TRANSLATION**

In the name of God, the Compassionate, the Merciful. Verily the places of worship are for God, wherefore invoke not anyone else with God. ¹ Invoke Ali, the display of miracles, (and) thou wilt find him a help to thee in calamities. Every care and grief will vanish by thy prophetic intercession, O Muhammad! by thy help, O Ali! O Ali! This house of God has been constructed by Khan-ila' Asam Samdar (or Samaddar) Khan, son of Shaikh Farid. Shahur San 999 (1598-99 A.D.).

The third inscription is fixed on a platform situated at a short distance to the north-west of the market at Paithan. The record is in Persian, inscribed on a long slab of stone, measuring 5 ft. × 1 ft. 8 in., and written in Nasta'liq characters of poor order. The record consists of 18 lines and is interesting inasmuch as it records the death of the 'brave horse' of Mirza Iraj Bahadar. According to the inscription, the horse died during the latter's camp at Paithan, while returning victorious from the battle fought at the village of Kher in 1010 A.H. (1602 A.D.) between the Mughul and Ahmadnagar armies.

Mirza Iraj was the eldest son of 'Abdu'rahem Khan-ila' Khanan. Both father and son marched upon the Deccan to subjugate the kingdoms of Ahmadnagar and Bijapur under a special command of Emperor Akbar. Subsequently, during Jahangir's reign the title of 'Shah Nawaz Khan' was conferred on Mirza Iraj as a mark of distinction for the splendid part he played on the battle-field.²

As the letters of the record have been obliterated here and there, its decipherment has become rather difficult. My reading of the inscription, however, is given as follows:

**TEXT**

*Plate II*

الله أكبر

مريرة البرج بيندر

(1) در درياله سلطنت و خذخازى منظر خانان

¹ Al-Qur'an, Chapter LVIII, Verse 18.
EPGRAPHIA INDO-MOSLEMICA

(2) A pearl in the ocean of sovereignty and fortune, pride of the family
(3) of great glory and happiness, out of whose hundred-petalled flower of age
(3) only sixteen petals had scarcely blossomed (i.e., who had so far lived to the age of sixteen);
and in this battle
(4) whose tiger of victory had severed the trunks of many a furious elephant;
(5) and whose majestic steed had crushed with his shoe the crowns of proud chiefs;
(6) on the 28th of Dha'īl-Qa'da, 1010 (A.H.=20th May, 1602 A.D.) blessed with
(7) victory and glory, while returning from the campaign against
(8-9) the Abyssinian and Deccani rebels, who numbered not less than seventeen thousand with
(a force of) four thousand cavalry, camped at the village of Kher,

God is Great.

Mirzā Ḥrād Bahādur,
Inscription dated 1010 H. recording the death of Mirza Iraj Bahadur from the Daulatabad Beg, Paithan.
MUSLIM INSCRIPTIONS FROM PAITHAN

(10) which was renamed as Fathābād (in commemoration of his victory), at Paithan.

(11) (Here) his courageous steed,

(12) which was the bloody crocodile in the ocean of battle, and through whose help

(13-18) (the victors) had displayed their bravery in the battle, walked off in quest of the greens of Aden in Paradise. As a reward of the grand performance the event has been stamped on the age like a record on stone and hangs on the lips of men. Written on the 1st of the month of Rabi‘ I, 1011 (A.H.=19th August, 1602 A.D.).

The fourth inscription consisting of three sections is carved in relief on a wooden architrave set up above the central mihrāb of a mosque, now popularly called Madrās Sāhīb ibn-Masjid, situated almost in the heart of the town. It measures 5' 2" × 6" and records the erection of a mosque by the people of Paithan in ھیہیر سان 1020 (A.D. 1620). The style of writing is Naskh and the language Arabic and Persian. My reading of the text is given as follows:—

TEXT

Plate I(c)

In the right hand panel.

(1) بسم الله الرحمن الرحيم وَ اَنَّ السَّماَجَةِ نَفَلَتْ دُعُواً مَعَ اللَّهِ اَنَّا

(2) هذَا بيت الله بناء كردء جمع مومئان قصبه بَنَن ماء شوال شهر سنہ اثتاء و عشرونا

In the central circular disc.

بسم الله الرحمن الرحيم لَا اَنَّ الله الَّذِي مُحَمَّد رَسُول اللَّهِ

In the left hand panel.

(1) بسم الله الرحمن الرحيم اَنَّا نَجْهَانَاكَ فَنَحْنَ اَمْنَا

In the right hand panel.

(2) أَنَّ اللَّهُ رَبِّي مَلاَكَتُهُ (cic) يُصَلُّونَ عَلَى النَّبِي

TRANSLATION

(1) In the name of God, the Compassionate, the Merciful. Verily the places of worship are for God, therefore invoke not anyone else with God.

(2) This house of God has been constructed collectively by the faithful (i.e., the Muslims) of the town of Paithan (in the) month of Shawwāl, ھیہیر سان 1020 (1620 A.D.).

In the central circular disc. In the name of God, the Compassionate, the Merciful. There is no God but Allāh, Muhammad is His Apostle.

In the left hand panel. In the name of God, the Compassionate, the Merciful. Verily we have bestowed on thee a clear victory.2

In the right hand panel. Verily God and His angels offer blessings on the Prophet.

The fifth inscription, 21" × 11", is in Nastaliq characters and carved on a granite tablet of stone fixed in the side wall of the Chauk Gateway at Paithan. The epigraph consists of three lines of writing in verse and records the building of an edifice and an arch by Sikandar Beg, Thanādār

1 Al-Qur‘ān, Chapter LXXII, Verse 18.
2 Ibid., Chapter XLVIII, Verse 1.
of Paithan, during the reign of Burhān Nizām Shāh of Ahmadnagar in 1022 A.H. (1613 A.D.).

The language is Persian and I have read the inscription as follows:—

**TEXT**

*Plate III(a)*

1) شناسه جهان برهم نظام شمس شهی داور
   مرو راست آصف ثانی همايون فر ملک عتب
2) به تهته دارد یوهن سکندر پیک کرده سر
   رواق و طاق این منظر که تا خورشید برده سر
3) جو تأویخ نما جستم ایا [او] فلک کنیا
   ندیده جشم این دینی بالای ایانن دیکتر سنه 1022

**TRANSLATION**

1) (During the reign of) the lord of the world, the just king Burhān Nizām Shāh, to whom the fortunate Malik 'Ambar is the second Āṣaf.¹
2) During his Thāνadārī of Paithan, Sikandar Beg erected this picturesque edifice with its lofty arch which raised its head to the heavens (lit. sun).
3) When I sought for the date of its construction, the heavens announced 'The eye has never seen a religious building like this'. Year 1022 (A.H.-1613-14 A.D.).

The sixth record is in plain Thulth characters carved on a fawn-coloured sand-stone slab (9 ft. 10 in. × 1 ft. 2 in.) built in the west face of the Chaouk Gateway in the heart of the town. The epigraph consists of two lines of writing and records the bequest of a property for the construction of a Hammām (or Bath) which has now ceased to exist. The language is Persian and I have read the inscription as follows:—

**TEXT**

*Plate III(b)*

On the righthand panel.

لا اله الا الله محمد رسول الله

On the middle panel.

2) الله ولي التنویق وقت نمود سنجر بیگ ولد وس بیگ املاک که در پن دراد و تا
   لغایته حیات بهم رساند مسرود بر اکنہ انجه حاصل شود از این جمله
3) حمام اکرم نموده دابدار درد و نماد را دو تقسم نمایند یک همه را جهت تعمیر املاک
   تکه دارند که در وقت شروع بکار آید و حمی دیگر وره ذکور و انتل قسمت
   نمایند سنه 1040

On the lefthand panel.

4) و ازند اولاد ذکور متوالی این امر باید

¹ Āṣaf, son of Burhān, was wazīr to king Solomon known for his extraordinary talents.
(a) Inscription of Burhan Nizam Shah, dated 1022H., from the Chowk gateway, Faizan.
TRANSLATION

(1) There is no god but Allāh, Muḥammad is His Apostle.

(2) Allāh is the Lord of all resources. Sanjār Beg, son of Wais Beg, bequeathed all the property he owned at Paithan and all that he could amass to the end of his life stipulating that out of the total income accruing from them

(3) a Public Bath should be built and maintained and the rest should be divided into two parts: one to be reserved for the repairs of the property and the other to be divided among his issues, male and female,

(4) and that the fittest male issue be appointed trustee of this concern. 1079 (A.H.–1668-69 A.D.).

The seventh inscription is in plain Thulūd characters executed on a long fawn-coloured sandstone architrave, measuring 14 ft. 10 in. × 10 in. It consists of a single line and is fixed on the top of the arch of the Chauk Gateway. The epigraph is in verse and records the erection of a house by Sanjār in the reign of Aurangzeb in 1080 A.H. (1669-70 A.D.) which date is corroborated by the chronogram in the last hemistich. My reading of the inscription is as follows:—

TEXT

Plate III(c)

خانه زاده سنجر ويس القرن

(1) در زمان شاه دين اورگ دېب

(2) خانها آباد کرد و وقت ساخت

(3) جونکه نار پر طريخ خير کرد

(4) مصوع تاريخ این معروف ده

(5) کوری چشم منافق خواست

(6) سال اقتاص عمارت عقل کافت

سننه 1080

TRANSLATION

(1) During the reign of the king of the faith, Aurangzeb, his humble servant, Sanjār, who is the Wais of his age,

(2) Built numerous buildings and bequeathed them so that none may talk of their sale.

(3) As his motive is virtuous, God will protect him from all hardships.

(4) I wished the hypocrite (ill-wisher) could be blind to find out the chronogram of this building,

(5) (When) in regard to the date of its completion Wisdom said, ‘Sanjār Beg populated Paithan’. Year 1080 (A.H.–1669-70 A.D.).

The eighth inscription (27 ft. long) is in beautiful Nastaʿlīq characters, carved on 12 separate panels of black basalt, each measuring 3 ft. 5 in. × 94 in., fixed to the nose of a mosque, known as Kūt-ki-Masjid, near the southern borders of the town. The composer invokes the spirit of Mahdi-ī-Ākhir-Zamān for a chronogram in the 5th verse, and this seems to refer to Sayyid Muḥammad Jaunpuri, who claimed to be the Promised Messiah. Hence it will not be unreasonable to presume that the mosque was perhaps erected in the locality for the use of the Mahdawi sect of the town. The epigraph is in Persian verse consisting of six verses written in three lines. It records the
erection of a mosque by Ṣādiq Khān in 1081 A.H. (1670-71 A.D.) and the clironogram occurs in the last hemistic. My reading of the inscription is as follows:—

**TEXT**

*Plate IV(a)*

(1) كرد بناء مسجدٍ از سر صدق و صفا
(2) منبع جود و سخا صاحب سيف و قلم
(3) جلده مرهب او جهان بدائم نقش بست
(4) بیگ خرچ گنگ که آن از لنده ادب
(5) سال بناش خرد جست ز روشن دلی
(6) گفت بمفرح اوب این دو مخم بر تنگار

**TRANSLATION**

(1) This mosque was constructed for truth and purity by Ṣādiq Khān, who is virtuous like (Imām) Ja‘far (Ṣādiq) and exalted like (the planet) Mercury,
(2) Fountainhead of generosity and bounty, master of the pen and the sword, master of the realm of charity, (and) a guide for the wise.
(3) As the grandeur of its arch impressed me, I thought it was the portal of Naughirwān’s (palace).
(4) The Old Wisdom, Gabriel, retorted ‘O unmannerly soul, this is the mosque of Aqṣā that has come down to earth from the heavens’.
(5) When Intellect sought for the year of its construction from an illumined mind, the Messiah-like Khīzr (and) Mahdī of the last age,
(6) Replied, ‘Impress on its arch these two clauses — ‘The place of worship for the host of angels’ and ‘The place of worship for the peaceful’’. 1081 A.H. (1670-71 A.D.).

The ninth inscription is carved on a single granite slab (5 ft. 6 in. × 1 ft.) over the lintel of the gateway in the heart of the town. The text consists of four verses executed in two lines in Nastaliq script. It records the construction of a gate by Shaikh Farid, son of Shaikh Ḥusayn, Fawjdār of Paithan, in 1114 A.H. (1702-03 A.D.). The language is Persian and my reading of the epigraph is given below:—

**TEXT**

*Plate IV(b)*

(1) صاحب جود و جاه با حشمت
(2) خلفش ثامن شیخ فرید
(3) سال تاریخ از خرچ جسته
(4) سر دشمن بیا نگ و بگو

**Date:** 1114 A.H.
(a) Inscription dated 1081 H. from the Kot mosque at Paithan.

(b) Inscription dated 1114 H. from Sat Sadat mosque at Paithan.
(a) Inscription from the Sat Sadat mosque at Paithan.

(b) Inscription carved on the Jami Masjid at Paithan.

(c) Inscription carved on the Dargah of Sayyid Sadat, Paithan.
Translation

(1) Possessor of bounty, glory and magnificence, Shaikh Hāshim, the Commandant of Paithan,
(2) Whose celebrated son, Shaikh Farid, constructed the gateway at Paithan.
(3) When I sought the chronogram of its construction from Intellect, the Invisible Voice said to me,
(4) "Cut the head of the enemy with a sword and say 'The old building on the earth has been renovated'." Year 1114 (A.H.-1702-03 A.D.).

The tenth inscription is partly in Thulth and partly in Nasta’liq, carved in relief on a wooden architrave fixed on the top of the mihrāb of the mosque adjoining the Gateway mentioned above. It is in one line, measuring 14 ft. 9 in. by 7 in., and records the erection of a mosque in 1118 A.H. (1706-07 A.D.). The text consists of four verses in Thulth in the first half of the tablet, while, on the other half, four verses have been carved in Nasta’liq. Unfortunately the names of the personages mentioned in the record have been partially damaged. The language is Persian and I have read the text as follows:—

Text

Plate V(a)

(1) بنا کرد مسجد ز بهر الله
(2) هزار آفرين، باد، بهمنش
(3) ز تاريخ هجري، چنين است، یاد
(4) بصفر خدا، گشت مسجد تمام
(5) پسر، دانست ناش، مجدد دیوان، جوان، جوان بخت، ناخ، نامه[د]
(6) مدگر کار، یاه پا، اعتقاد
(7) خدام، یه بیبینن، کار توافق داد، (الله، کافی)
(8) دو دل، یکند، کار، پرداختند
(9) زد، زد، این، مسجد، آباد، گشت

Translation

(1) (He) who erected the mosque for the sake of God was godly and his name was Shāh. (Allāh, the Eternal).
(2) A thousand praises be for his sublimity! — may he live long with prosperity!
(3) To remember its date of the Hijri era add eighteen to one thousand and one hundred (1118 A.H.-1706-07 A.D.). (Allāh, the Healer).
(4) By the grace of God the mosque was completed—may Divine favour and benediction be on the Prophet!
(5) He had a son, named Muḥammad ............, young, promising and humble,
(6) Who assisted him whole-heartedly (as) God inspired him for this work. (Allāh, the Sufficient).
(7) Both of them, as one, undertook the work (and) erected this pretty, novel, mosque.
(8) This mosque was inaugurated by Dāūd who worked with all his heart and was gratified (in return).

The following three inscriptions carved on a rough granite, appear on the detached tombstones kept in the courtyard of Hātār’s mosque near the western border of Paithan. One of them, measuring 3 ft. 2 in. × 2 in., is in Arabic and commemorates in 1001 A.H. (1592-93 A.D.) the death of one Muḥammad Bāqī who is mentioned as a martyr in the epigraph.

TEXT

Plate VI (a)

In the top panel.

1) هو الله الذي لا إله إلا هو الرحمن الرحيم  

All round the central square panel.

2) وردت على الكرم بهير زاد  
3) عن الحسنات و القلب السليم  
5) فعله الزاداتي قل يه  
6) إذا كان الوقت على الكرم  

Central square panel.

6) كل من عليها فإن وبيت يرث两点  

In the lower rectangular panels.

7) ولا تقولوا لن يقتل في سبيل الله اموات  
8) بل احياء عند ربيهم يرزقون  

To right and left of the above.

10) على الساعد ....... السعيد الجهاد المظله محمد بن النبي تاريغ سنة أحد الف  
11) و حسن الله صرره التاطحه  
12) غفر له و لوالديه (9) سنة × 100

TRANSLATION

(1) God is He, than Whom there is no other god : (He is) Most Compassionate and Merciful.
(2) I travelled to the Munificent without provision,
(3) Devoid of good deeds and a good heart :
(4) The carrying of provision is the worst of all things,
(5) When one has to travel to the Munificent.
(6) All that is on earth is destined to perish but will abide (for ever) the Face of thy Lord (Who is) full of Majesty, Bounty and Honour.

1 Al-Qurān, Chapter I.X, Verse 22.
2 Al-Qurān, Chapter I.LV, Verses 26-27.
3 Al-Qurān, Chapter II, Verse 154. But the latter portion of the verse has been wrongly replaced by that of Ch. III, Verse 168.
(a) Inscription on a tomb in Hata'i's mosque, Paithan.

(b) Inscription on another tomb in the same mosque, Paithan.
MUSLIM INSCRIPTIONS FROM PAITHAN

(7-8) And speak not of those who are slain in the way of Allāh: 'they are dead'. Nay, they are living and provided by their Lord.


(11-12) God blesses him who recites Fāṭihat and pardons him and his parents. 10... (A.H.=15... A.D.).

The 3rd inscription in this group is inscribed on a slab of stone, measuring 5 ft. x 1 ft. 11 in. It contains Persian verses and quotations from the Qurān. The epitaph records the death of one Ḥasan Beg in 1011 A.H. (1602 A.D.). The Persian text is written in Nasta‘līq characters while the Arabic one in Thulūd. I have read the inscription as follows:

TEXT

Plate VI (b)

On the top.

In the panels round the central square.

(1) هو الّذي لا إله إلا هو الرحمن الرحيم
(2) له همهم زنْي بيدا شدُّه
(3) همهم نو سروت پیوند دِند
(4) تَوْاَ بِكِس وَْکِس بِنوو مانند

In the panels to right and left of the rectangle.

(5) آنجه تهیّر نیزیر توان
(6) ما همهم قآن و بنا بس ترا
(7) ملك تعليل و تقاس. ترا

In the central square.

(8) محمد فاطمبه علٍ كل من عليها فاس و بیئى و جه ریک ذو الجلال والآکرام

In the rectangle.

(9) بسم الله الرحمن الرحيم
(10) قول يعیادى الذين اسرعوا على انفسهم
(11) لا تنطوا من رحمه الله انا لله يغفر الذنوب
(12) جميعا ط إنه هو الغفور الرحيم

In the bottom panel.

(13) در تذigung ۱۱ ماه محرم سنی ۱۰۰۱... میرزا حسن بیک (۹) لشکر اعلی

برحمت حق وصل گشت

TRANSLATION

(1) God is He, than Whom there is no other god: (He is) Most Compassionate and Merciful. *
(2) O Thou, all life has emanated from Thee, the insignificant dust (i.e., humanity) has received strength and vitality from Thee.

* See footnote 3 on p. 10 above.
* See footnote 1 on p. 10 above.
* See footnote 2 on p. 10 above.
* Al-Qurān, Chapter XXXIX, Verse 53.
(3) Thou art not like anyone, nor is anyone like Thee; 
    Thy Being is not susceptible to any form whatever.
(4) That which is not accessible to any change is Thou; 
    That which is Imperishable and Immortal is Thou.
(5) We are all mortal and Eternity is only for Thee; the Dominion of Glory and Sanctity is only 
    for Thee.

(6) Muḥammad, Fāṭima, `Ali. All that is on earth is destined to perish but will abide (for ever) 
    the Face of thy Lord (Who is) full of Majesty, Bounty and Honour.¹

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

(8—10) Say: O My servants who have been transgressing against their souls! despiar not of 
    the Mercy of Allāh, Who forgiveth all sins: verily He is Forgiving (and) Merciful².

(11) On the 10th of the month of Muḥarram, 1011 (A.H.=30th June, 1602 A.D.) .................
    Mirzā Ḥasan Beg (?) Lashkār-i-ʿA lã passed into the mercy of God............

The thirteenth inscription is carved on a stone tablet, measuring 3 ft. 7 in. × 1 ft. It contains 
Persian verses and quotations from the Holy Qurān executed in Nastaʿlīq letters and records the 
death of a noble, whose name is omitted, in 1351 A.H. (1642 A.D.). The inscription has been 
read by me as follows:—

**TEXT**

_In the top panel._

Plate VII(a)

(1) بسم الله الرحمن الرحيم
(2) هو الملك الحي الذي لا يموت

_In the central square._

(3) نصر من الله و فتح قريب و بشر المؤمنين
(4) خداوندا بذات مثالي مثالین بستانان خورشید جمالین
(5) محمد را شافاعت خواه ما کن هدایت را وقیف راز ای کن

_In the 2nd panel under the central square._

(6) بحراب تیاز پاک دینان
(7) در تاریخ ماه 16 ذی الحجه 1051
(8) برحمت حق و اصل شد

**TRANSLATION**

(1) In the name of God, the Compassionate, the Merciful.
(2) He is the Lord, Everliving, never to die.

¹ Vide footnote 2 on page 10.
² Al-Qurān, Chapter XXXIX, Verse 53.
³ Ibid., Chapter LXI, Verse 13.
(b) Inscription on a tomb in the Dargah of Sayyid Sadat, Patihan.

(c) Inscription on a tomb in Hidvī's Mosque, Patihan.
MUSLIM INSCRIPTIONS FROM PAITHAN

(3) Help (comes) from God and a speedy victory; so convey this good news to the believers.

(4) O God, by Thy Self without compeer, (and) for the sake of the lovers of the Sun of Thy Grace,

(5) Let Muhammad be our intercessor and Thy Guidance our Leader in our journey (of life).

(6) By the humble prayers of the virtuous .......... 

(7) On the 14th of the month of Dhu’l-Hajja, 1051 (A.H.=16th March, 1642 A.D.)

(8) Passed into the mercy of God.

The fourteenth inscription is in the Dargah of Hazrat Sayyid Sa’adat, situated in the east of Paithan. Measuring 4 ft. 9 in. x 1 ft. 9 in., it is carved on a rough granite. It begins with quotations from the Qur’an in Thuluth letters followed by an epitaph in Persian verse, in Nasta’liq characters, recording the death of one ‘Ali Beg in 1010 (A.H.=1601-02 A.D.). The text has been read by me as follows:

**TEXT**

Plate VII(b)

_In the top panel._

هو الملك الحي الذي لا يموت

_In the upper rectangular panel._

كَلُّ مِن علِيّها فَنَّ وَ بَيْنَيْ وَ جَهَّةِ رَبِّكَ ذِوّ الجَلَالِ وَ الْآكَمَرِ

_In the lower rectangular panel._

لا هو الّ اللّه الّ الحَيّ الّ قِبْوَمَ لا تَأْخُذُهَا سُنَّةً وَ لَا نَوْمُ لَهَا مَا في السَّمَوَاتِ وَ مَا في الْأَرْضِ

من ذَٰلِكَ الّ ذِي يَشْفِعُ عِنْدَهُ ابْنُاؤُهُ يَعْلَمُ مَا بَيْنِ إِبْدِيّهِمْ وَ مَا خَلَفْهُمْ وَ لَا يَجِبَتْ عِنْدَهُ

بِشَيْءٍ مِّن عَلَمِهِ اِلَّا بِشَيْءٍ مَّعِيَّنٍ وَ مَعِ كِرْسِيهِ السَّمَوَاتِ وَ الْأَرْضِ وَ لَا يَؤْدِهِ حَفْظُهُمْ وَ هُوَ

الْعَلَمُ العَظِيمُ

_In the panels round the upper rectangular panel._

خَداَوُنَادَا بِذَاتٍ مَّثَانِّ بِمَثْلَ حُرْشَادِ جَمَالَتِ

بِمَهْرَابِ نِيَازِيَ سَلَيْمَانُ

_In the right of the lower rectangular panel._

[س]ِّمَن رَا بِصَحِلِهِ قَيَامَةً

بايامٍ كَثُرَ كَرَمَتْ

_In the left of the lower rectangular panel._

هَدَايَتِ دَا رَفِيقٌ رَأَى مَا كَنَّ

مُحَمَّدٌ رَأَى شَفَاعَتَ خَوَاهُ ما كَنَّ

_In the lowest panel._

مَيِّكَتْ خَرْدِي بِنَّهُ بِوَسَانَ عَلَى بِيْكَ

الْحَقَّ كَثُرَ كَرَمَتْ بَيْكَ شَهِيدٌ أَكْبَرَ بَيْكَ فَدَنَّهُ

_In the small rectangular panels above the lowest panel._

۱۰۰۰ (۱۰۰۰) كَتِبَ الْمَذَنب خَلفَ النَّذِيرَ (۲)

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1 Al-Qur’an, Chapter LXI, Verse 13.
2 Vide footnote 1 on page 12.
3 Al-Qur’an, Chapter II, Verse 255.
EPIGRAPHIA INDO-MOSLEMICA

TRANSLATION

(1) He is the Lord, Everliving, never to die.
(2) All that is on earth is destined to perish, but will abide (for ever) the Face of thy Lord (Who is) full of Majesty, Bounty and Honour!
(3) Throne Verse.
(4) O Lord, by Thy Self, without compeer, (and) for the sake of the lovers of the Sun of Thy Grace;
(5) By the light of the prayers of the recluses and the humble prayers of the virtuous;
(6) (Also), for the sake of (the light of) faith Thou hast Thyself granted so kindly; do not forsake us in the wilderness on the day of resurrection.
(7) Make Thy Guidance our Leader in our journey (of life) and let Muḥammad be our intercessor.
(8) Wisdom said to me, 'Bustān 'Ali Beg has verily achieved great and sacred martyrdom'.
(9) 1010 (A.H.=1501-02 A.D.).
(10) Written by the sinful Khalafu’N-Nadhīr (?)

The fifteenth inscription is carved on a granite tablet (1 ft. 9 in. × 1 ft. 2 in.) fixed on the top of the miḥrāb of the Jāmi’ Masjid at Paithan. It is dated 1136 A.H. (1723-24 A.D.) containing the first Muslim creed in Ṭuḡrā in the top panel and the name of the scribe, Muḥammad Niẓāmu’l-Mulk, in Nastālīq letters, in the lower panel. It is a good specimen of calligraphy and the scribe, Muḥammad, seems to have enjoyed the patronage of Niẓāmu’l-Mulk on account of his excellent penmanship; hence his styling himself ‘Niẓāmu’l-Mulk’ or a servant of the Niẓāmu’l-Mulk. I give below my reading of the record:

TEXT
Plate V (b)

افضل الذكر لا إلا الله محمد رسول الله
(1)
لاقمه محمد نظام الملك
(2)
سنة 1136

TRANSLATION

(1) The best of prayers is ‘There is no god but Allāh, Muḥammad is the Prophet of Allāh’.

The sixteenth inscription is carved on a small granite tablet (1 ft. 2 in. × 8 in.), fixed over the door of a small chamber adjoining the east enclosure wall of the Dargāh of Ḥaẓrat Sayyīd Sa’īdat. It consists of three lines of writing in Nasta’līq style and gives the date (1165 A.H.) possibly of the construction of the chamber. I have deciphered the inscription as given below:

TEXT
Plate V (c)

بسم الله الرحمن الرحيم
(1)
بيت فتى باب الله الكرم
(2)
سنة 1165 هجرية

TRANSLATION

(1-2) In the name of God, the Merciful, the Compassionate. The house of the dervishes is the doorway of the Bountiful Allāh. 1165 A.H. (1751-52 A.D.).

* Vide footnote 2 on page 12.
TWO ARABIC INSCRIPTIONS OF THE KHALJI PERIOD FROM BARODA STATE

By Mr. Q. M. Mooney

The two epitaphic inscriptions in Arabic, impressions of which are reproduced in the accompanying plate (VIIIa and b), come from the obscure village of Haldarva in the Choranda Sub-Division of the Baroda State. Their main interest lies in the fact that they date from the Hijra years 700 and 706 (1301 and 1306 A.D.) respectively during the reign of 'Alau'd-Din Khalji (1296-1316 A.D.) who established sway over the whole of Gujarat, including the tracts of Kachchh and Kathiawar. Though frequently raided by the Arabs since their occupation of Sind in the eighth century A.D., Gujarat came under the Muslim rule only during 'Alau'd-Din Khalji's time in 1300 A.D. The supremacy of Delhi Sultanate over Gujarat continued till 1403 A.D. in which year the independent Sultanate of Gujarat was established.

Apart from their being among the very few records of the days of 'Alau'd-Din Khalji so far unearthed in Gujarat or even in North India, these two Arabic inscriptions are instructive for the reason that, epitaphic as they are in their character and purpose, they mention in a setting of religious texts the names of three deceased persons of one family, one of whom was a son and the other a grandson of one Hasanu'd-Din who was a Khāṣib (or deliverer of sermons) at some mosque. This fact strongly points to the probability that following closely on the establishment of his sway over Gujarat, 'Alau'd-Din may have settled families of Muslim divines in the rural areas of the newly conquered territory with the obvious object of propagating the teachings of Islam. Haldarva where these records still survive on stone lies in north latitude 21°54' east longitude 73°15'. Neither in the ancient contemporary histories nor in any modern Gazetteer of Baroda State this place finds mention by its present name and one may perhaps conclude that it was never a place of any importance. At the present day it is a small village of about one hundred habitations occupied entirely by a Muslim population of less than a thousand members who are mostly illiterate cultivators. The only family with any pretence to literacy is that of the hereditary Qāris of the village. Though this family traces its connection with Haldarva from the days of the independent Sultanate of Gujarat, no living member of it has any knowledge of the origin and standing of the persons named in these inscriptions. The village still preserves a domed sepulchre of coarse brick and mud masonry in which lie buried the remains of two local saints (not known from any other sources) who are referred to by the names of Lūn Shāh and Gūjar Shāh and about whose miraculous powers the villagers still recount several stories. It is in and near this sepulchre that the stones bearing these inscriptions are now preserved. The larger stone is set up in the inner face of the west wall of the sepulchre and as neither the name of Lūn Shāh nor of Gūjar Shāh occurs in its inscription (Plate VII(b)), it cannot be supposed to be the original component of the sepulchre but would appear to have been brought from some other part of the village and fixed here in the wall for better preservation. The smaller stone which is fixed to the ground by the side of a grave outside the sepulchre at a distance of about four yards from the latter also does not seem to belong to that grave but was probably brought and planted there after the sepulchre had been built.

1 I am indebted to Janāb Sayyid Nūr'ud-Dīn Husain Shāh, the Qāzi of Broach, for drawing my attention to the existence of these inscriptions.
2 Haldarva is reached by a cart track from the Palej Railway Station on the main line of the Bombay-Baroda and Central India Railway.
4 Cambridge History of India, Vol. III, p. 100.
Unfortunately no reference to the persons named in these inscriptions is traceable in the available contemporary histories. May be, they were persons of no great stake in the affairs of the sultanate of their days and, therefore, did not deserve any mention in the contemporary annals. Nevertheless, their epitaphs by reason of their dates and find-spot would seem to deserve more than passing notice.

The first inscription (Plate VIIa) consists of 13 lines of writing and is carved on a grey stone tablet, measuring 1'4"×7½". It commemorates the death of one Nāṣiru’l-Dīn Ḥājī Muḥammad in 700 A.H. (1300 A.D.). The language is Arabic and the style of writing Naskh of a common type. My reading of it is as follows:—

**TEXT**

*Plate VIII(a)*

(1) لا إله إلا الله محمد رسول الله
(2) بسم الله الرحمن الرحيم
(3) كل نفس ذائقة الموت
(4) هذا قبر عبد الضمير
(5) الفقير الشهيد الرازي
(6) إلى رحمة الله و غفرانه
(7) نصير الدين حاجي محمد
(8) ابن حطيب حسن إلدين.....
(9) غفر الله له ولوالديه
(10) وجميع المسلمين توفي
(11) في ليلة الاثنين الفجر
(12) من ذي القعدة
(13) سنة سبعماية

**TRANSLATION**

*Line.*

(1) There is no god but Allāh, Muhammad is His Apostle.
(2) In the name of Allāh, the Merciful, the Compassionate.
(3) Every soul will taste of death1.
(4) This is the grave of the slave, the weak,

1 Al-Qurān: Chapter III, V. 185.
(5) the indigent, the martyr, who hopes for
(6) the mercy and forgiveness of Allâh,
(7) Nâṣîru’d-Dîn Ḥâjî Muḥammad
(8) son of Khâṭîb Ḥasanu’d-Dîn......
(9) May God forgive him and his parents
(10) and all the Muslims! (He) died
(11) in the night of Monday the first
(12) of the month of Zî’lqâ’da
(13) of the year seven hundred.

This date of the Muslim era corresponds to the 9th July, 1301 of the Christian era.

The text of the second inscription (Plate VIII(b)) consists of 16 lines of writing and is carved on a grey stone slab, measuring $2'3" \times 9'\frac{1}{2}"$. It records the death of one Badru’d-Dîn Ahmad in 706 A.H. (1306 A.D.). The language is Arabic and the script Nâṣîh of a common type.

**TEXT**

*Plate VIII(b)*

1. لا إله إلا الله محمد رسول الله
2. بسم الله الرحمن الرحيم
3. كل نفس ذائعة العموت
4. هذا قبر العبد
5. الضعيف الغفير
6. الراري إلى رجوم
7. الله يدر الدرب أحمد
8. بن محمد بن
9. خلطب حسن الدين......
10. غفر الله له ووالده
11. و لجميع المسلمين
12. توفى في ليلة
13. الخمس الثانى
14. و العشرين من
15. جمادى الآخر سنه
16. سنا و سبعماه
EPIGRAPHIA INDO-MOSLEMICA

TRANSLATION

Line.
(1) There is no God but Allāh, Muḥammad is the Apostle of Allāh
(2) In the name of Allāh, the Merciful, the Compassionate.
(3) Every soul will taste of death.
(4) This is the grave of the slave,
(5) the weak, the indigent,
(6) the implorer for Divine Mercy,
(7) Badru'd-Din Ahmad,
(8) son of Muḥammad, son of
(9) Khāṭib Hasanu'd-Din........
(10) may God forgive him and his parents
(11) and all Muslims!
(12) (He) died in the night of
(13-14) Thursday, the 22nd of
(15) Jumādī II of the year
(16) seven hundred and six (29th December, 1306 A.D.).

SOME INSCRIPTIONS FROM JODHPUR STATE, RAJPUTANA

BY DR. A. CHAGHTĀI

Sometime ago I visited certain places in the Jodhpur State where I noticed a large number of Muslim inscriptions of historical importance and subsequently drew the attention of Rao Bahadur K. N. Dikshit, then Director General of Archaeology in India, to their publication. He asked me to edit the records for the Epigraphia Indo-Moslemica and was also good enough to obtain for me estampages of these inscriptions by arranging with the Government Epigraphist for Muslim Inscriptions and the authorities of the Jodhpur State. I am obliged to the Government Epigraphist for Muslim Inscriptions as well as to the authorities of Jodhpur State for their courteous help in this direction.

Of the fortyone inscriptions incorporated in this article one come from Lādnūn, sixteen from Dīdwāna, four from Jālōr and twenty from Nāgaur. They are mostly in Nāskh or Nastaʿlīq characters but in some cases the script is most inartistic and shows the ignorance and carelessness of the scribe. They cover a long period of about 550 years ranging from 723 to 1253 A.H. (1223-1837 A.D.) and have been arranged in chronological sequence under the names of the places to which they belong.

Lādnūn

INSCRIPTION No. 1

Lādnūn, the present headquarters of the jāgir of the same name in the Dīdwāna District of Jodhpur State, is situated about ten miles from the Dīdwāna Railway Station on the Degana-Hissar chord. In the early days of Muslim rule in India Lādnūn and Dīdwāna formed part of the Nāgaur government. On the miḥrāb of the Jāmiʿ Masjid at Lādnūn is fixed a stone tablet, measuring 3'6" × 11". It bears an inscription in Persian prose, in four lines, executed in Nāskh characters and shows that the mosque was built in the reign of Sultān Fīrūz Shāh Tughluq by order of the Commander-in-Chief, Muḥammad Fīrūz of Dhānsur, a small place near Akroda.

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1 See footnote 1 on p. 16.
2 Although the contributor, Dr. A. Chaghtāi, kindly accepted numerous improvements suggested by me in his original texts of inscriptions and their English translation as well as in his prefatory notes, he insisted that in some places his own historical notes and readings of inscriptions with their English translation must stand unchanged. In such cases the entire responsibility is evidently his.—Editor.
3 Tarīkh-i-Fīrūz Shāh by Shams Siraj 'Abb, Persian text (Bibl. Ind.), pp. 70, 78, 128.
(a) Inscription of Firoz Shah Tughluq from Ladnun, Jodhpur State.

(b) Inscription dated 779H. from Didwana, Jodhpur State.
was built while Malik Dailān was the Deputy Administrative Officer there. He was the Mir-i-Shāhār (Head of the Hunting Institution) of Sultan Firuz and had accompanied the Sultan on his expedition against Shamsu'd-Dīn of Bengal. The text reads as follows:—

**TEXT**

*Plate IX(a)*

1. عمارت مسجد جامع بعد خراب شدن در عهد همان سلطان الزمان الوائق يتائب الرحمن
2. ابو المظفر فیروز شاه السلطان در نویت ایالت ملك ملوك الشرق کبیک (؟) خاص دیلان
3. نبايت ملك الشرق شمس الدولة والدين الياس دیلان فرمایش سیمسالار معظم معبد
4. فیروز دهانسوری فی الساعی والعشرين من ذی القدر سنی اثی و سبعین و سبعمائة

**TRANSLATION**

1. The building of the Masjid Jami' (the Congregational mosque), after being desolated, was built in the reign of the august monarch of the age, confident of the help of the Compassionate,
2. Abu'l-Muzaffar Firuz Shах as-Sultān, during the administration of Malik-i-Malikah Shahr Kābak (1) Khās Dailān Sultān,
3. Deputy of the Malikah Shahr Shamsu'd-Daula wad-Dīn Ilyās Dailān, by order of the great Commander-in-Chief Muhammad,
4. Firoz of Dhanasur, on the 27th Zī'ī-Qa'dah of the year 772 (A.H.-12th June, 1371 A.D.)

**Dīdwāna**

The town of Dīdwāna, 27°24' N and 74°35' E, is the headquarters of the Dīdwāna district in the Jodhpur State, about 130 miles from the city of Jodhpur. It is a place of antiquity and tradition avers that its old name, long before the advent of the Muslims, was Doudwanak. It changed hands many times: it is known to have been formerly under the Chaubān kings of Sambhar and subsequently under the sultāns of Delhi and the Mughul emperors. Eventually it came under the joint possession of Jodhpur and Jaipur State till it was finally acquired by Mahārāja Bākt Singh of Jodhpur about the middle of the 18th century. Sixteen inscriptions belong to Dīdwāna and they are given below in chronological order:—

**INSCRIPTION No. 2**

On the nibrāb of the mosque adjoining the post office at Dīdwāna is an oblong inscription, measuring 3'6" X 9", in two lines. It records the construction of the mosque on the 10th of Muḥarram, 779 A.H.(19th May, 1377 A.D.) by Hāji bin Muḥammad-an-Nassāj who is not otherwise known to history. The word ناج (lit. a weaver or a maker of armours) inscribed against his name seems to suggest that he was not a man of note in the public eye but a craftsman and a devout Muslim. The inscription reads as follows:—

**TEXT**

*Plate IX(b)*

1. بحمد الله و بحسن التوفيق امرنا هذا المسجد العبد الشهاب السعید相當 إلى رحمة الله
2. حاجی بن محمد الناجی في التاريخ العظیم من المعبد عن و سبعم و سبعمائة

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1 *Tartīb-i-Firuz Shāhī* by zia Barant, Persian text, p. 527.
2 *Tartīb-i-Firuz Shāhī* by Shams Siraj 'Afū, Persian text (Bibl. Ind.), pp. 115-117.
TRANSLATION

(1) By the grace of Allah and Divine guidance, the humble slave soliciting the mercy of God,
(2) Hājī Ḥusayn, son of Muḥammad, the weaver (or Nasir), ordered the construction of this mosque on the tenth of Muḥarram, year 779 A.H. (1377 A.D.);

INSCRIPTION No. 3

In the Shaikhon-Ki-Masjid there is a Persian inscription in two lines in Nuskh characters in relief. The inscriptive slab measures 4'10" × 19" and assigns the construction of the mosque to one Tātār Kān (l) Khabbāz (lit. a baker) in 779 A.H. (1377 A.D.) in the reign of Sulṭān Firūz Shāh. The name of the builder is not clearly readable but from his profession recorded in the epigraph he seems to have been a well-to-do Khabbāz (or baker) of religious sentiments. I have read the inscription as follows:

\[ Tātār Kān (l) Khabbāz (lit. a baker) \]

\[ ساحله ای این مسجد بناه گناده در (؟) برده تورودگر ناونر خان (؟) خیاب سنه تبع و سبین و سیستان \]

TRANSLATION

(1) During the reign of the king of the Musalmāns, ʿAbd al-Muhammad Sulṭān Firūz Shāh—may God raise his dignity and diffuse his obligation all over the universe;
(2) Tātār Kān (l) Khabbāz (lit. a baker), the sinful slave, hopeful (l) of the mercy of the Providence, constructed this mosque in the year 779 (A.H.-1377-78 A.D.).

INSCRIPTION No. 4

To the west wall of the Band (closed) Masjid at Dīwānā is fixed a stone slab (3'6" × 1'2") inscribed with Nuskh letters in relief. The inscription is in Arabic prose, in four lines, and mentions the construction of a mosque in 786 A.H. (1384 A.D.) by one Kābir, son of Khwāja, son of Minhājan Nāshī, about whom nothing is available in any contemporary records. The text reads as follows:

\[ Kābir, son of Khwāja, son of Minhājan Nāshī, \]

\[ بنی عماره این المسجد ان عهد الوالد بن ایله بمراجعه frühmoslemah فیروغ شما السلطان خالصاً مخلصاً لوجه الله و طلب نواه منه المبلغ المطعم النحيف كبير بین خواجی بن منجاه الناجی و كان اذامه في الیوم الواحد و العشرين من ذي الأول \]

\[ عامه ست و نمانین و سبیمیاً علا ذکر بها (؟) \]
(a) Inscription of Muhammad Shah dated 1154 H.
from Didwana, Jodhpur State.

(b) Inscription of Firuz Shah Tughluq dated 786 H.
from the same place.

(c) Inscription dated 889H. from the same place.
SOME INSCRIPTIONS FROM JODHPUR STATE, RĀJPŪTĀNĀ

TRANSLATION

(1) The building of this mosque was constructed during the reign of the confident of the help of the Merciful, Abu‘l-Mu‘azzafar Fīrūz Shāh

(2) as-Sultān, sincerely and purely for the sake of Allāh and in order to have recompense from Him, by the humble and weak slave Kabīr, son of

(3) Khwājāgī, son of Minhāj-an-Nāṣīḥī. And it was completed on Wednesday the 20th of Rabi‘I,

(4) year 786 (A.H.—12th May, 1384 A.D.). God may raise sermon in it (the mosque).

INSCRIPTION No. 5

In the Sayyidūn-kī-Masjīd at Didwāna is a Persian inscription in prose, in three lines. The script is crude Thulūţ in relief. The inscription slab measures 2'3"×1'1" and ascribes the construction of a gateway and the city wall of Didwāna to Khān-i-A‘ẓam Mujāhid Khān in 840 A.H. (1436 A.D.). History tells us that the Khān-i-A‘ẓam held sway over Sāmbhar, Didwānā and Naraina as a separate principality whilst his nephew, Shams Khān II, held the Nāgar dominions. The city of Didwānā was surrounded by a wall pierced by six gateways. Some words of the inscription have weathered but an effort has been made to fill up the gaps. I read the text as follows:—

TEXT

Plate XI (c)

(1) [تعمید عمارت ابن دروائی حصار فصیح دیندوائی حرسا آتیه]
(2) [خیان اعظم و خاقان معظم مجاهد خان دام عالی]
(3) ......... م حیاته و دولته در ماء ربع الآخر ست رحمت و عظمت

TRANSLATION

(1) [The construction of] the building of this gateway and the city wall of the town of Didwānā—may Allāh protect it!—

(2-3) was (prepared by the order of) the Khān-i-A‘ẓam and Khāqān-i-Mu‘aṣṣam Mujāhid Khān—may the days of his life and rule......be ever prosperous!—in the month of Rabi‘II, year 840 (A.H. or Oct. 1436 A.D.).

INSCRIPTION No. 6

As noticed above, the city of Didwānā was founded in a circular form and surrounded by a city wall pierced by six gateways, viz., Nāgarī darwāţa, Ajmerī darwāţa, Fatehpuri darwāţa, Dehli darwāţa, Lādnūn darwāţa and Dīn darwāţa, which are still extant. A mosque at Didwānā belonging to the Khānate of Nāgar possesses a Persian inscription in prose, in six lines, mentioning the construction and repairs of the city wall and the Lādnūn Darwāţa in 889 A.H. (1484-85 A.D.) in the time of Majīs-i-‘Alī Fīrūz Khān, great-grandson of Shams Khān Dandānī who (latter) was a younger brother of Zafar Khān, the founder of the dynasty of the independent kings of Gujarāt. The epigraph is in NASĪKH letters, too much weathered, and measures 1'5"×1'3". I read the text as follows:—

TEXT

Plate X (c)

(1) بنا عمارت [و] مرمت [کسروی حصار و دروائی تعمید (؟) لادنون
(2) در مهد بنگل مجلس عالی قیرز خان بن صلابت خان
EPIGRAPHIA INDO-MOSLEMICA

(6) بن ماجه عان بن شمس خان ناگوری آزسر ...... راست-کنائید
(5) مقطع دو جانانه (۴) .................
(4) کشکلو خانی ارازآ و (sic.) اجنداد بر او کار فرما آیند
(3) تاکه ................. فی سنه سع [و] آنامین [و] ثمانامی [یه]

TRANSLATION
(1) The construction and repairs of the imperial city wall and gateway of the town of Lādnūn were completely executed
(2) during the regime of Mājilis-i-'Alī Firūz Khān, son of Šalābat Khān,
(3) son of Mūjāhid Khān, son of Shams Khān of Nāgaur.
(4) The sīf of Dūjnāna (?). .................
(5) Kīshlū Khānī and his forefathers have been ruling over it ........
(6) ...so that ............ in the year 889 (A.H.-1484-85 A.D.).

INSCRIPTION No. 7
To the back wall of the Jāmi' Masjid at Dīdwānā is fixed a stone tablet (3'10"x1'2") bearing a Persian epigraph in Naskh characters in relief in three lines. It is in prose and speaks of the repairs executed to the mosque in 896 A.H. (1491 A.D.) by Malik Hīzabīr, the Commissary of the town of Dīdwānā during the rule of Mājilis-i-'Alī Firūz Khān, great-grandson of the illustrious Shams Khān Dandānī who, like his brother Sultan Zafar Khān of Gujarāt, carved out a small independent state for himself at Nāgaur at the disruption of the Tughluq empire. I have deciphered the text as follows:—

TEXT
Plate XII (a)

(1) يتموفیق الله تعالى و حسن ....... در عهد دولت بنتک مجلس عالی و منصب معالی
فیروز خان بن
(2) صلابت خان بن ماجه خان بن شمس خان ناگوری امتد الله ظلال جلاله مرت کرد این
مسجد را
(3) ملل هژبر بن علاء بن شیر دل خانی کماشته قصبه دیندوانه فی التاریخ مینشهر الشوال
سنه ست و تسعن و ثمانامی

TRANSLATION
(1) By the grace of Allah, the Most High, and by the good . . . . during the period of rulership of Mājilis-i-'Alī wa Mangu-i-Ma'ālī (the service of the man of high society and high rank) Firūz Khān.
(2-3) son of Šalābat khān, son of Mūjāhid Khān, son of Shams Khān of Nāgaur,—may the Almighty God perpetuate the shadow of his grandeur!—Malik Hīzabīr, son of 'Alā, son of Sherdī Khānī, the Commissary of the town of Dīdwānā, repaired this mosque in the month of Shawwal, year 896 (A.H.-August 1491 A.D.).
(a) Inscription of Firoz Khan from the Jami Masjid, Didwana.

(b) Inscription of Firoz Shah Tughluq dated 779H. from the same town.

(c) Another inscription from the same town.
(a) Inscription of Aurangzeb dated 1086H. from Didwana.

(b) Inscription of Akbar from the same town.

(c) Another inscription of Akbar from the same town.
INSCRIPTION No. 8

A fragmentary Persian epigraph in prose, measuring 11"×7½", appears in the Shaikhon-ki-Masjid at Didwâna. The script is a mixture of crude Naṣīḥ and Naṣīḥīq characters. The inscription is dated 14th Shāh-bān, 961 A.H. (15th July, 1554 A.D.) and records the construction of a mosque by the corporation of weavers. The name of the ruling chief has, however, disappeared and only his epithet 'Bādhshāh-i-Ḡūṣ' (or king-champion of the faith) is now to be seen on the inscription slab. I read the text as under:—

TEXT

Plate XII (c)

(1) بسم الله الرحمن [الرحیم]

(2) لا اله الا الله محمد رسول الله

(3) بناء مسجد طاينة نور بالان....

(4) تاريخ 3، شهر ابرحان سله 961 در...

(5) بادشاوح[زی]

TRANSLATION.

(1) In the name of Allâh, the Merciful, (the Compassionate).
(2) There is no god but Allâh, Muḥammad (is His Prophet).
(3) The mosque was founded by the corporation of weavers....
(4) on the 14th of the month of Shāh-bān, year 961 (A.H. or 15th July, 1554 A.D.) in (the reign of....)
(5) Bādhshāh Ghūṣ(zî).

INSCRIPTION No. 9

Over the central miḥrāb of the Takya Masjid, just at the back of the Band Masjid, at Didwâna is a marble slab, 1'34"×11½", on which is a Persian inscription, in verse, of the reign of Emperor Akbar executed in Naṣīḥīq characters in four lines. 'Abdu'-r Raḥim of Nāgaur, whose non-de-plume was Raḥīmī, was the composer of these verses as well as the writer of the epigraph. The Taḏkira-i-Ros-i-Roshan, speaks of a poet, Raḥīmī, who came to India from Ghazānī in the reign of Akbar and it is not improbable that the scribe and composer of these verses was the same Raḥīmī. Again, Mir Muḥsin, the builder of the mosque, appears to be the same Mir Muḥsin Rizwī who, as the Taḥqīq-i-Akbarī informs us, was sent by Akbar on an embassy to Niẓām'u'll-Mulk, the ruler of Ahmednagar (Deccan), in 981 A.H. (1573 A.D.). The chronogram is happy and yields the date 990 A.H. (1582-83 A.D.). The text reads as follows:—

TEXT

Plate XIII (b)

(1) در دور شاه آختر غازی بعون او

(2) آن میر محسن که بانواع مکرمت

(3) تاریخ سال مسجد آکر بهنیو ۹۹۰

(4) قائلہ و کانیہ عبد الرحمان ناگوری اشتهره روحمی

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1 Taḏkira Rox-i-Roshān (Bhopal 1927 A.H.,) p. 240.
TRANSLATION

(1) During the reign of king Akbar, the warrior by His (God's) grace the foundation of an excellent mosque was laid.

(2) By that Mir Muḥsin who, in various generous devices, decorated a place of worship and wonders.

(3) If thou listened to the date of its completion from me, the Invisible speaker says 'It is a pleasant place'. 990 (A.H.1532-33 A.D.).

(4) The composer and scribe of this (inscription) is 'Abdu'l-Raḥim of Nāgaur, known as Rahimī.

INSCRIPTION No. 10

Near the Takya Masjid at Dīdwāna stands a pillar which is the only remnant of a majestic gateway that existed there sometime. To fit a fixed marble slab, 2'10" × 1'7", bearing a Persian inscription in verse composed by Ni'matullāh and calligraphed in Nasta'liq style by one Jān Muḥammad. It is in eleven lines and its composer seems to be the same poet Ni'matullāh Rasūlī as has been mentioned by Mullā 'Abdu'l-Qādir Badāyūnī. The epigraph records the construction of a fort by Qāẓī 'Imādūl-Mulk in 1000 A.H. (1591 A.D.) under the superintendence of Mīrzā 'Abdu'l-Laṭīf of the court of Emperor Akbar. History tells us that in 984 A.H. (1577 A.D.) Akbar was in Ajmer when Sultan Khwāja was appointed Mīr-i-Hāj or leader of the caravan of pilgrims consisting of a good pious persons some of whom including Qāẓī 'Imādūl-Mulk are mentioned in the Akbarnāma. Mīrzā 'Abdu'l-Laṭīf, under whose supervision the fort of Dīdwāna was built, was perhaps the same 'Abdu'l-Laṭīf Qazwīnī as had come to India in 963 A.H. (1555 A.D.) from Iraq and with whom Akbar had read the Dīvān (of Ḥāfīz ?). Ḥājjīu'd-Dabīr has also mentioned in his Arabic History of Gujarat one 'Abdu'l-Laṭīf whom he had met in 981 A.H. (1573 A.D.) and who, according to him, was very witty and had an access to the Emperor. It may also be noted that the inscription bears Abru'l-Qabāsi as the Kunniyāt of Emperor Akbar instead of his usual epithet Abru'l-Fatḥ.

TEXT

Plate XIII(c)

بسم الله الرحمن الرحيم

(1) در زمان خسرو غازی هیمیخواه مدام

(2) عکسی شه شد را تا منشور باذ

(3) سرزنشان جلال الادین محمد اکبر انتکه

(4) حضرت فاضل عماد الملك آن دریای جود

(5) ساخت ایش قلمه ستمحم و حسین خسی

(6) تو نبال سلطنش آن میرزا عبد اللطیف

(7) زاهمانش هد تمام ایش قلمه گردون اساس


\[4\] Arabic History of Gujarat, p. 610.
SOME INSCRIPTIONS FROM JODHPUR STATE, RÄJPUTÂNÄ

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

(2) During the reign of the king, the warrior I always desire that the garden of the world may be full of the breeze of his justice.

(3) The King Abu'l-Qâsâr, the dignity of the empire—on account of the grandeur of his high position may every king wherever he is be obedient to his mandate!—

(4) The lord of kings, Jalâlu'd-Dîn Muhammâd Akbar—may the nine heavens be full of effulgence emanating from the stars (lit. sun) of his fortune!

(5) The venerable Qâshâi Imâdu'l-Mulk, the ocean of generosity—may his name be more famous in the world than the sun and the moon!—

(6) Built this strong and impregnable fort—may the eye of the jealous be away from this heaven-like fort!

(7) By the young tree of the empire, Mizrâ 'Abdul-Laâtif—may his riches, fortune, dignity and grandeur be ample!—

(8) This fort, whose foundation is (stable) like heaven, was completed under his superintendence—may his high ambition be ever like this!

(9) When I inquired of the date of its completion from Old Wisdom, the Wisdom gave out a chronogram that may ever be talked of in the world.

(10) In the morning it spread its hands for prayer towards the heaven and said, 'O God, may the builder of this fort be ever victorious!' (1000 A.H. or 1591-92 A.D.)

(11) The composer of these verses is Ni'matu'llâh and the scribe Jân Muhammâd.

INSCRIPTION No. 11

The Kachahri Masjid at Didwânâ was built in the reign of Shâh Jahân by Muhammâd Sharif, better known as Muhammâd Sharif Munâhî. He was the brother of Qâbil Khân, author of the Adâb-i-Âlamgiri, and was the Dârûga of Dâk (Post) and Dârûl-Inshâ (Office of Communication). On the mihrâb of the mosque is a Persian inscription in verse and prose in seven lines. The style is Nasta'liq in relief the execution of which is crude and careless. The chronogram ‘Az Khâtim’ (From completion) occurring in the fifth line yields the year 1048 A.H. (1638 A.D.) which corresponds to the eleventh regnal year of Shâh Jahân given in the epigraph. The inscriptive tablet measures 3’x1’5” and the text runs as follows:—

TEXT

Plate XIV (a)

(1) لا اله إلا الله محمد يا فتاح الرسول الله

2 The ignorance of the scribe seems to be responsible for the inartistic execution of the epigraph as well as for such spelling mistakes as شاه جهان for شاه جهان and other inaccuracies (marked with asterisks in the text) which have rendered the verses inslegant and even defective.
EPIGRAPHIA INDO-MOSLEMICA

(6) در زمان شاه (Sic.) جهان صاحب قران بینظیر
شد مرتب مسجد بیتیل چون رضوان مانر

(3) غنجه باغ شرع از آب عدلی تازه شد
خار بیدادی عدم شد چون شه ام‌در سریر

(4) از ختم بر امده سال تاریخش ز هجر مصطفی
ولس دین یگبری با چنج دل کردین پذیر

(5) زحمت با دشاه گاجان این مسجد مرتب شد شاه فلورودی سنه

(6) از همتیم بندیم درگاه محمد شرف

TRANSLATION

(1) There is no god but Allāh, Muḥammad is His Prophet. O Opener.

(2) In the reign of Shāh Jahān, the matchless lord of the happy conjunction, this unique mosque, brilliant like Paradise, was built.

(3) The bud of the garden of the Islamic Law became fresh on account of the water of his justice; the thorn of injustice disappeared since the king came to the throne.

(4) (By the divine decree) this matchless sacred religious mansion, the unique mosque was built during the reign of the king.

(5) The words 'Az Kham' yield the date of the Hijra era of the Prophet (i.e., 1048 A.H. = 1638 A.D.); I have accepted the religion of the Prophet with heart (and) soul.

(6) By the order of king Shāh Jahān this mosque was completed in the month of Farwardi, eleventh regnal year, under the superintendence of the humble servant of the court, Muḥammad Sharif,.....

INSCRIPTION No. 12

An inscription tablet, measuring 6" x 6", is let into the back wall of the 'Īdghā, but it records the reconstruction of a mosque by Mirzā Muḥammad 'Ārif in 1075 A.H. (1665 A.D.) in the 8th regnal year of Aurangzeb 'Ālamgir. The epigraph is in Persian prose in two lines, and the style of writing is crude Nastaliq. Nothing is known about the Mirzā in contemporary records of history but the next epigraph (Pl. XI(a)) does shed some light on him: he was a pious and learned man, knowing also the Qurān by heart, and seems to have been a notable person of his age at Dīdwhā. The text is given below:—

TEXT

Plate XIV (b)

(1) بسم الله الرحمن الرحیم لا اله الا الله محمد رسول الله بتاريخ غریر شهر شوال

سنه ۱۰۴۵ هجری با همتیم بندیم درگاه
(a) Inscription of Shahjahan from Didwana.

Scale: · 142

(b) Inscription of Aurangzeb dated 1075 H from the same town.

Scale: · 11

(c) Another inscription of Aurangzeb from the same place.
(a) Inscription of Aurangzeb dated 1076H. from Didwana, Jodhpur State.

(b) Inscription of Bahadur Shah II. (Mughal) from the same place.

(c) Inscription dated 840H. from the same place.
(2) In the name of Allāh, the Merciful, the Compassionate. There is no god but Allāh, Muḥammad is His Prophet. I testify that there is no god but Allāh: He is One without a partner, and I testify that Muḥammad is His servant and His Prophet.

(2) During the reign of Abu’l-Ẓafar Muḥayyū’d-Dīn Muḥammad Aurangzeb Bahādur ‘Ālamgīr Bādshāh ‘Ālī, the reconstruction was made afresh by the guidance of Allāh, the Most High, according to the request and care of

(3) the great Muḥammad ‘Ārif, the asylum of learning and honesty, the knower of the Qurān by heart (Hāfīz’l-Qurān)—(Divine) mercy and pardon be upon him! Written in the
beginning of the month of Jamīd (Jumāda) II, year 1076, one thousand and seventysix (A.H.—December, 1665 A.D.) corresponding to the eighth auspicious regnal year. Whoever neglects a prayer purposely shall remain in hell for eighty ḥugubas\(^1\).

**INSCRIPTION No. 14**

In the Shaikhon-ki-Masjid at Didwāna there is a Persian inscription in prose, in six lines, measuring 1’1”×9½”. It is in crude Nasta’liq letters in relief and its workmanship is not only inartistic but careless inasmuch as the alignment and arrangement of some of the words are not in order with the result that the last line of the epigraph is not clearly decipherable. As noticed above, the title of the ruling monarch Aurangzeb has again been wrongly inscribed as ابوالظفر instead of ابوالظفر However, the inscription seems to assign the construction of a building to Fīrūz, son of Dāūd, son of Shāh Bān Mīyān, and to the oilpressers on the 22nd of Muḥarram, 1086 A.H. (18th April, 1675 A.D.). My reading of the text is given below:—

**TEXT**

Plate XIII (a)

1.  
2.  
3.  
4.  
5.  
6.  

**TRANSLATION**

(1) In the name of Allāh, the Beneficent, the Merciful.
(2) O Opener. There is no god but Allāh, Muḥammad is His Prophet.
(3) During the reign of Abu’l-Zafar Muḥayyū’-d-Din Muḥammad Aurangzeb Bahādūr
(4) ‘Ālamgīr Bādshāh Ghāzī—may the Most High Allāh perpetuate his kingdom and suzerainty !—
(5) and under the supervision and by the right of ownership of the slave of the court, Fīrūz, son of Dāūd,
(6) . . . . . . Mīyān, as well as of (other) oilpressers, (the construction) was completed on the 22nd Muḥarram, year 1086 A.H. (18th April, 1675 A.D.).

**INSCRIPTION No. 15**

One of the gateways of Didwāna, known as the Din Darwāza, bears a Persian inscription in prose and verse, executed in Nasta’liq characters in relief by Mir Muḥammad Murād. It is in nine lines and measures 1’1”×9”. According to it, the builder of the gateway was one of the trusted nobles of Aurangzeb, named Dindār Khān, after whom the gateway came to be so called. Dindār Khān had been one of the chief adherents of Aurangzeb throughout the war of succession and also afterwards and was raised to the rank of two thousand five hundred and one thousand two hundred cavalry. In 1075 A.H. he was appointed as Faujdār of Dipālpūr\(^2\) before his transfer to Rajputana.

\(^1\) ḥugubas = eighty years. Thus the punishment for neglecting a prayer wilfully amounts to six thousand and four hundred years which rather means a very long period.

\(^2\) Dīmpirnāma, pp. 93, 875: also Khudāsaw’-Tawārīḵ, ed. by Šafar Ḥasan, Delhi, pp. 408, 504-505.
The inscription is dated 1093 A.H. (1681 A.D.) and I have read it as follows:—

**TEXT**

*Plate XIV (c)*

1. لا الله [ لا] الله محمد رسول الله
2. يعهد ساء خالق كسر بادشاہ (شیعی) دین بروکر
3. ز دود تلعت کذر آقا باغ دین بکسر
4. در سنه الف و نسیم و نماث
5. نسیر جدا (ر) اول از اهتمام
6. مقرب باروا خیبی حیان و
7. جہان تیان (شیعی) دیناد رخیان مرتب ند
8. و مسی دین دروان کیت
9. کنیب میر محمد مراد

**TRANSLATION**

(1) There is no god but Allah. Muḥammad is His Prophet.

(2) During the reign of king ‘Alamgir Shīh, the cherisher of the faith.

(3) the sun of religion has totally removed the darkness of unbelief.

(4-8) In the month of Jumāda I of the year one thousand and ninety-three (April, 1681 A.D.), under the superintendence of Dindār Khān, the nearer one to the court of the master of the world and the worldly people, (this gate) was completed and given the name of ‘Din Surwâna’ (Din Gate).

(9) Written by Mir Muḥammad Murâd.

**INSCRIPTION No. 16**

On the miḥrāb of Shāh Changi Madârī’s mosque at Dikwâna is fixed a small stone tablet, 8" x 5", inscribed with a Persian epigraph in prose in Naṣiḥīqī letters. It is in four lines and mentions the completion of the mosque on the 7th Zīl-hajja, 16th year of Sultan Muḥammad Muṣʿẓam Shāh Bahādur ‘Alamgir under the supervision of Shāh Changi Madârī abut whom nothing is traceable in contemporary records. The inscription is of much historic value insomuch as history is absolutely silent about Sultan Muḥammad Murâd on Shīh Bahādur’s ever assuming his father’s title ‘Alamgir. Only two coins in the collection of the Punjab Museum did style him as ‘Alamgir II’, but the authenticity of this view was doubted. This epigraphical evidence, however, supports the numismatic record and makes an interesting addition to our knowledge of history. My reading of the text is as follows:—

**TEXT**

*Plate XV(a)*

1. بین مسجد با اهتمام دای جانگک وری
EPIGRAPHIA INDO-MOSELICA

(2) در عبد سلطان محمد معظم شاه پهلوار
(3) عالم کیو تاریخ همه دیه الجھد سنه 6
(4) جلسه معل مرتضی شده

TRANSLATION

(1) This mosque was built under the supervision of Shāh Changi Madārī.
(2) during the reign of Sultan Muḥammad Muʿazẓam Shāh Bahādur
(3) 'Ālamgir on the 7th Ziʿl-Hajjah, 5th year
(4) of the sublime succession."

The 5th regnal year of Shāh 'Ālam corresponds to 1123 A.H. (1711 A.D.).

INSCRIPTION No. 17

Above the mihrāb of the mosque adjoining the Post Office of Dīdānā is a stone slab inscribed with an epigraph in Persian prose in seven lines in crude Naṣkī style. It measures 11"×10" and mentions the erection of a mosque in 1154 A.H. (1741 A.D.) in the 23rd regnal year of Emperor Muḥammad Shāh under the supervision of Shāh 'Ishq 'Ali, a disciple of Shāh Shākir 'Ali. The calligraphy being careless and defective, the last two words in the fourth line are not clearly readable. However, I read the epigraph as follows:—

TEXT

Plate X (a)

(1) یسمَ الله الرحمن الرحیم
(2) لا اله الا الله محمد رسول الله
(3) جوْن بناء مسجد باهتام شاه عشق على
(4) مريد شاه شاکر على دیوانگان مدار
(5) مرتب شاه تاریخ بیست و یکم شهر
(6) جمادی الثانی سنه ۶۰۰ هجری در عهد
(7) بادشاہ محمد شاه غازی در سنه بیست و سه

تلاطیع

(1) In the name of Allāh, the Beneficent, the Merciful.
(2) There is no god but Allāh, Muhammad is His Prophet.
(3) The construction of the mosque was carried out under the supervision of Shāh 'Ishq 'Ali, a disciple of Shāh Shākir 'Ali Diwāngān Madār(?)
(5-6) on the 21st of the month of Jumāda II, year 1154 A.H. (3rd Sept., 1741 A.D.)
(7) during the reign of king Muḥammad Shāh Ghāzi, in the twenty-third (regnal) year. Year 23.

INSCRIPTION No. 18

A stone slab, 21"×10", is fixed over the entrance of the Sayyidōn-ki Masjid at Dīdānā and bears a Persian epigraph in prose in four lines. The style and writing is very crude: it is neither
SOME INSCRIPTIONS FROM JODHPUR STATE, RAJPUTĀNA

purely Nastālīq but rather a mixture of both which shows the decadence of the art of calligraphy in the last days of the tottering Mughul empire. The last half of the first line is not quite clear, but the inscription as a whole refers to the construction of a mosque by Naik Dāim Khān, son of Qāim Khān, on the 19th Za'īl-Ḥajjah, 1263, A.H. (28th November, 1847 A.D.) in the reign of Sirāju'd-Dīn Bahādur Shāh II. I decipher the text as under:

**TEXT**

*Plate XI (b)*

1. (1) بسم الله الرحمن الرحيم يا سلطان جود مبارك....
2. (2) اين مسجد در عهد بادشاہ جهان بن تاج سراج الدين
3. (3) بهادر بادشاہ غازی ارسؤل نال جدی دایم خان بن قاپل خان
4. (4) مربط شد در شهر ذالمحج بتأريخ نوزدهم سنہ ١٢٦٣ هجري صلیم

**TRANSLATION**

(1) In the name of Allāh, the Beneficent, the Merciful. O.........Sultān Jūd Pīr Bihārī (1)
(2-4) This mosque was built on the 19th of the month of Za'īl-Ḥajjah, year 1263 of the exodus (of the Prophet), peace be on him; (28th November, 1847 A.D.)—during the reign of the king, asylum of the universe, Shāh Sirāju'd-Dīn Bahādur Bādshāh Ghāzī, through the endeavours of Naik (Vener) Dāim Khān, son of Qāim Khān.

**Jālor**

Jālor (25°21' N. and 72°37'E.), the headquarters of a district of the same name in the Jodhpur State, is situated 75 miles south of Jodhpur city. The fort of Jālor is specially noted for its massiveness and its dimensions are reported to be 800 by 400 yards. Jālor was ruled by the Paramāra Rājpūtes till about the end of the 15th century A.D. when the Chauhān Rāj Kitiāl of Buddhai took it and made it his capital. His grandson, Udāi Singh, surrendered it to Shamsu'd-Dīn Iluttumish (1210-1236 A.D.). An inscription from Jālor already brought to light by Dr. Yazdānī mentions the construction of some shrine at this place during Iluttumish's reign. After the death of Iluttumish it again passed to the Chauhān Rājpūtes from whom about hundred years later it was conquered by 'Alāu'd-Dīn Khājjī (1296-1316 A.D.) after a long siege laid by Kamālu'd-Dīn Gurg. After the death of 'Alāu'd-Dīn Khājjī it again fell into the hands of the Rājpūtes, but an inscription found at Jālor (Plate XV(b)) clearly shows that during the reign of Sultān Ghīyāthu'd-Dīn Tughluq (1320-1324 A.D.), this place had again been annexed to Delhi. In the fifteenth century A.D. Sultān Maḥmūd Begā of Gujarāt (1458-1511 A.D.) appears to have added Jālor to his dominions and two inscriptions in this article (Plates XV(c) and XVI(a) mention Begā's successor, Muṣaffar Shāh II of Gujarāt (1511-1526 A.D.), as the master of Jālor. That with the consolidation of the Mughul sovereignty over India Jālor had become part of the northern empire, is

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indicated by the fact that during the reign of Akbar it was a veritable bone of contention between his nobles who fought among themselves for its control. Of these 'Abdu'r-Rahmân Khân-i-Khânân is said to have finally captured it from Ghaznî Khân. In the time of Emperor Jahângîr the enclosure of the fort of Jâlûr was rebuilt in 1608 A.D. as an inscription in this article (Plate XVI(b)) amply bears out.

INSCRIPTION No. 19

On a long stone slab fixed over the gallery near Zanâna Tâl and Top Khânâ Masjid at Jâlûr is an epigraph in two lines, measuring 19" × 8". The language is predominantly Arabic interspersed with a few Persian words and phrases as was customary in those days. The script is ornamental Nasik. The inscription assigns the construction of a mosque in the reign of Sultân Ghayathu'd-Din Tughluk to one Sha'ban Hasan Qazilbash(?) who is mentioned as the Gomâsha or Commissary of Jâlûr on behalf of the central government. The date recorded at the end of the second line is not clearly visible, but it seems to be the last of the month of Sha'bân, 723 A.H. (5th August, 1323 A.D.). My reading of the text is given below:

TEXT

Plate XV(b)

(1) بنا كرد ابن مسجد جامع بعدد ملك يسوع عالم يتيا خداونگان خانها روي زين من الله في العالمين غياث الدنيا و الذين غوث الاسلام و المسلمين مغيث الملك و السلاطين ابن المظفر تغلق شاه السلطان جعل الله

(2) النصر مترونا (؟) بلوقله و الظفر مداراً لملوك دولته و أوليائه بنده درجمه الرعي الى رحمه الله شعبان حسن قولباش (؟) مشرف و كمانجش جالور جعل الله دولته و أوليائه.......

في التاريخ الأفرن من شعبان سنه ثلاث و عشرين و سبعة و نصف انا توقفياً معنئي و عونه

TRANSLATION

(1) This Jami' Masjid was built during the reign of the monarch, the asylum of the universe, the lord of the kings all over the face of the earth, the shadow of God in all the worlds, Ghayathu'd-Dunya-wad-Din, the defender of Islam and the Musalmâns, the helper of rulers and kings, Abu'l-Muzaffar Tughluq i Shâh as Sultân—may Allah keep His help (ever) united

(2) with his standard and grant victory to the rulers of his kingdom and to his friends!—by the humble servant of the court, hopeful of Divine mercy, Sha'bân Hasan Qazilbâsh(?) Revenue officer and Commissary of Jâlûr—may Allah make his regime and friends...! on the first of Sha'bân, year 723 A.H. (5th August, 1323 A.D.) by the grace and help of Allah, the Most High.

INSCRIPTION No. 20

Near the temple in the Jâlûr Fort is a mosque which possesses a very interesting epigraph in three lines, measuring 2'10" × 1'. The language, as noticed above, is predominantly Arabic interspersed with a few Persian words, and the style of calligraphy is ornate Nasik of the usual type of the Gujarat Muslim kings of Ahmedabad. It records the construction of a mosque by Malik Kabir Sajan (or Subhân), Zahir-i-Sa'âdat Sultanî, in Shahzâd e Sarh 925 (1519 A.D.) in the reign of Muzaaffar Shâh II, son of Muhammad Shâh. The builder seems to be the same Malik Sajan or Subhân of the period of Sultan Muzaaffar II as had voluntarily offered himself at Idar 926 A.H. (1519 A.D.)

This inscription also bears Shahâr Sann era instead of Hijri era; hence the year 925 recorded in it. According to the Hijri era, Sultan Muizzul-Din came to the throne on the 3rd of the month of Ramazân, 917 A. H. (24th Nov., 1511 A. D.) and, therefore, the Shahâr Sann 925 approximately corresponds to 1525 A. D.¹

TEXT

Plate XV(c)

(1) بناء كرمه بن رسج شريف و بعثه نذير في عهد سلطان الزمان المستكفي

(2) شاه بن محمد شاه بن محمد شاه بن أحمد شاه بن محمد شاه بن مظفر شاه السultan خلص الله

(3) ملك كبير سجن (سنجان؟) ظاهر سعادت سلطانی کرامته با لقعل جالور جعل الله مدامته

في التاريخ العادی من شهر ذی القعدة شهور سنه خمس و عشرين و تسعماة

يوم الاربع

TRANSLATION

(1) This great noble mosque and the clear spot were built during the reign of the lord of the kings of the age, the seeker of satisfaction from the Beneficent God.

(2) Shamsu’d-Dunyâ-wad-Din, the protector of Islam and the Muslims, Abu’Nasr Muizzul-Din, son of Muhammad Shah, son of Ahmad Shah, son of Muhammad Shah, son of Muizzul-Din Sháh as-Sultán—may God perpetuate his kingdom for all times!—by the slave of the court, hopeful of the mercy of the Beneicent Allah.

(3) Malik Kâbir Sajan (or Subjân) Zahir-i-Suládat-i-Sultáni, Commissary of the Bulá Qala’ of Jâlîr—may Allâh perpetuate him for ever!—on Wednesday the first of the month of Zi’l Qâda, 925 Shahâr Sann (25th Oct., 1519 A. D.).

INSCRIPTION No. 21

In an unnamed mosque situated near a well at Jâlîr is a stone slab, 29" x 8", bearing an inscription in two lines executed in ornamental Na’ilî letters in relief. The surface of the stone being rough, the epigraph is not clearly decipherable, specially the name of the builder. It mentions the construction of a mosque in 929 A. H. (1523 A. D.) during the reign of Muizzul-Din Shah by Hasan Dâd Kân under the orders of Malik ‘Umarî, entitled ‘Ustad-i-Mulk’. Commander of the imperial forces, about whom nothing is available in contemporary records of history. My reading of the inscription is given below.—

TEXT

Plate XVI(n)

(1) بناء كرمه ابن رسج شريف و بتسعه نذير في عهد سلطان الزمان المستكفي

¹ This point has been discussed at length by Dr. M. Numm in his Archeological Memoir No. 49, entitled ‘Bijâpur Inscriptions’ which may be looked up with advantage.
EPIGRAPHIA INDO-MOSLEMIC A

(2) This noble mosque and chaste edifice was built during the reign of the lord of the kings of the age, Shamsu'd-Dunyā wad-Din Abu'n-Naṣr Muṣaffar Shāh.

(2) as-Sultān—may his kingdom and suzerainty(!), last for ever!—(under the orders of) Malik 'Ubaid(?) Commander of the forces, entitled Ḥabl-ul-Mulk(?), hopeful of the presence of the Compassionate Allāh, (by) Ḥasan Dād Khan on the first of Rabī‘ II, year 929 (A.H. 17th Feb., 1523 A.D.).

INSCRIPTION No. 22

On the city wall of Jālūr is a Persian inscription, partly in prose and partly in verse, but its penmanship being exceedingly poor and defective most of the words in it are very hard to decipher. It is in six lines and measure 15"×10" and speaks of the construction of a stone building on the 9th of Muḥarram, 1017 A.H. (25th April, 1608 A.D.) in the reign of Jahāngīr, under the supervision of Sayyid Muhammad, son of Sayyid Ḥasan-ul-Ḥusaini, probably by order of Nawāb 'Arīz Dābir(?), son of Malik Khānjeo. It is peculiar that in the inscription certain unusual epithets have been added to the name of Emperor Jahāngīr. For instance, he is called 'Adī (Just) probably on account of his famous acts of justice and also Abu'n-Naṣr instead of his usual epithet Abu-Muṣaffar inscribed on his farmāns and elsewhere. My reading of the text runs as follows:

TEXT

Plate XVI(b)

(1) درقصیه جالور همی در سر (?) زیبا
(2) تاریخ بنایی تو چه دانی که گشته
(3) ناصر الدنيا و الدین ابو النصر نور الدین محمد جماعتی عادل باد
(4) شاه غازی خلد ایله ملکه ایسا صاحب ولایت نواب
(5) عزیز دیر (؟) ابن ملک خانجیو اهتمام عمارت کمترین سید
(6) محمد ایس حسن الحسينی شهر محرم تاریخ نه سه 1017

TRANSLATION

(1) The city wall of the town of Jālūr is very beautiful......a whole building was built of stone.
(2) What dost thou know of the date of its construction? It was built in 1017 (A.H.=1608 A.D.).
(3) (in the reign of) Nāṣiru'd-Dunyā-wad-Din Abu'n-Naṣr Nūrūd-Din Muḥammad Jahāngīr, the just,
(4) King-champion of the faith—may Allāh perpetuate his kingdom!—
(5-6) the governor of the dominion being Nawwāb 'Arīz Dābir (?), son of Malik Khānjeo (and) the Superintendent of the building the humble Sayyid Muḥammad, son of Sayyid Ḥasan al-Ḥusaini. 9th of the month of Muḥarram, 1017 A.H. (25th April, 1608 A.D.).
(a) Inscription of Muzaffar Shah of Gujarat dated 929 H. from Jalore.

(b) Inscription of Jahangir dated 1017 H. from the same town.

(c) Inscription of Aurangzeb dated 1076 H. from Nagaur.
SOME INSCRIPTIONS FROM JODHPUR STATE, RĀJPUTĀNA

Nāgaur

The headquarters of a district of the same name in Jodhpur state and situated on the Jodhpur-Bikaner Railway line, Nāgaur is a place of antiquity. It is said to have been named after its founders, the Nāgā Rājpūts, who ruled over it before the Muslim conquest. The latter, however, bestowed it on the ancestors of the present Rājpūt rulers of Jodhpur.

The first mention of Nāgaur in history occurs in connection with the expedition which the Ghaznavid Sulṭān Bahāram Shāh of Ghazna (512-47 A.H. or 1118-52 A.D.) led against Muḥammad Bahālim, the recalcitrant governor of the Punjab in the time of his brother, Sulṭān Arasalān of Ghazna. Though Bahālim was defeated and captured on January 22, 1109 A.D., he was soon pardoned and reinstated. This Bahālim is credited with building the fort of Nāgaur in the Siwālik hills, where he conveyed his wealth and effects. He then raised an army and began devastating the territories of neighbouring Indian princes with success so that he began to aspire to kingly status. This brought Sulṭān Bahāram a second time against Bahālim, who with his ten sons advanced as far as Multan to oppose the Ghazna sovereign. In the battle which ensued Bahālim lost all his sons. After his victory Sulṭān Bahāram appointed one Sālār Ḥasan, a son of one Ibrāhīm ‘Alī, as his viceroy of the conquered territories in India.¹

In course of time Nāgaur became a mint town under the Muslim Sulṭāns of Delhi. One of the coins of Sulṭān Shamsu’d-Dīn Itutmīsh, dated 608 A.H. (1211 A.D.), bears the mint name of Nāgaur.² In 1228 A.D. when emissaries of the Abbāsid Caliph of Bāḥrad came to Delhi with rich and valuable presents from the Caliph, they are related to have journeyed through the district of Nāgaur.³

In 651 A.H. (1253 A.D.) Ulūgh Khān-i-‘At’īm, better known as Balban, while moving to Nāgaur, was opposed by an army of all the Rājpūt princes of Hindustān who were, however, worsted and obliged to let Ulūgh Khān occupy Nāgaur which in consequence rose considerably in importance.⁴

Apart from the political importance it acquired in the early days of Muslim conquest, Nāgaur also attracted the attention of two famous Muslim saints, named Ḥaḍīkh Ḥamidu’d-Dīn and Qārī Ḥamidu’d-Dīn, who chose to reside there. The former died at Nāgaur in 673 A.H. (1274 A.D.) and lies buried there while the latter, better known as ‘At-Tārikīn’, left for Delhi and died there in 644 A.H. (1246 A.D.). Some of the inscriptions noticed below will be found to belong to the sanctuaries of the said saints of Nāgaur.⁵

During the Khalji period a reference is found in Ḥaḍrat Amir Khusrau’s Khāzanīn’l-Futūḥ to Nāgaur as the place up to the boundaries of which the ferocious Mongol hordes under their leader, Kapak, came plundering.⁶ There are epigraphical evidences to show that the Tughluqs too held sway over Nāgaur and that after the collapse of the Tughluq empire in consequence of Timūr’s disastrous invasion in 1398 A.D. Nāgaur slipped out of the hands of the Delhi kings and came to be ruled by an independent local dynasty founded by a noble of Firūz Shāh’s days, named Shams Khān Dandānī,⁷ a younger brother of Zafar Khān, the founder of the independent Sultanate of

³ Tābqāt-i-Nāṣirī, Persian Text, p. 106.
⁴ Ibid, op. cit., p. 827.
⁵ Aḥādār’l-Āḥyār, (Delhi edition) pp 35, 44.
⁶ Khāzanīn’l-Futūḥ (Trans. by M. Habib), p. 29.
⁷ History of Gujrat by M. S. Commissariat, (Bombay, 1938), p. 45.
Gujarat (1403-1572 A.D.). Thus Shams Khan carved out a small state for himself at Nagaur by expelling from it its governor, Jalal Khan Kaki, and made a name in a number of battles he successfully fought against Rana Mukul of Chitor in 914 A.H. (1511 A.D.).

Shams Khan was succeeded by his son, Piraz Khan, on whose death his younger brother, Mujahid Khan, came to power. But not long after another Shams Khan, who was a nephew of Mujahid Khan, reconquered Nagaur with the help of Rana Kumbha, son of Rana Mukul of Chitor. After this the Nagaur kingdom came to be dismembered into several parts for there are inscriptive records to point out that while Shams Khan II held Nagaur, his uncle, Mujahid Khan, held sway over Samdhar Dindwana and Naraina as a separate kingdom. According to the Aurangzib, Muhammad Khan, one of the last rulers of the line of Shams Khan, submitted to the Lodhi King of Delhi and Nagaur and its adjoining districts were included in the Lodhi kingdom. After the Lodhis, Nagaur formed part of the Suri kingdom on the termination of which it reverted to the Mughuls. Its undying fame, however, lies in the fact that it supplied to the court of Akbar two great literary and political scholars, matchless and unsurpassed in their attainments, namely the celebrated Shaikh Abu'l-Fazl and his brother, Shaikh Faizi, sons of the illustrious Shaikh Mubarak of Nagaur.

INSCRIPTIONS Nos. 23-25

In a mosque near the Water Tank at Nagaur there are three inscriptions, measuring 2'3"x1', 1'7"x1' and 1'8"x7", respectively. They all contain one information, viz., that the mosque was built in 960 A.H. (1553 A.D.) during the reign of Islam Shah, son of Sher Shah Suri, by Qazi Haji 'Umar, son of Shaikh Ruknud-Din, the religious head of Nagaur. According to the Yadd-i-Ayyam, Shaikh Ruknud-Din, son of Husainuddin, also held a high position at Pattan Naharwa I (Gujarat) under the Sultans of Gujarat and composed many works of high merit on jurisprudence. The inscriptions are in Persian prose, executed in Na'akh characters in relief, and read as follows:

TEXT

Plate XXI(a)

(1) اللهم بحربت و من إسلام من من سجد ابن أن يذكر إنها اسمع

(2) و سع في خرابة إلّه ما كان إله إن يدخله إلا خاينين إله في البابة خزى

(3) و لسهم في الآخرة عذاب عظيم - بنا كرذ ابن مسجد جامع وا حاكيم شرع سركان خلقه ناكور

(4) إضقي القضاة فاضي حاجي عمر ابن ركذ الدين الفرئشط الباهلي در عهد سلطان أسامة شاه

(5) ابن شير شاه من يكون خلد نعمة في أول تدرج نهر شوال سنة سبعة و تسعماً منه

1 Mushki-Sikandari (trans. by Feild). p. 18.
2 ibid., p. 13.
3 Arabic History of Gujarat (ed. by Sir E. Denison Ross, 1928), pp. 11, 12, 13.
4 Fide Plates X(c), X(f) and XII(a) above, also E. J. M., 1923-24, pp. 16-25.
5 A Persian manuscript preserved in the sanat of Hazrat Tahir Khan Nagaur.
6 Elliot's History of India, Vol. V, p. 103.
8 Al-Qur'an, Chapter II, Verse 114.
On the righthand margin.

(6) قال النبي عليه السلام الدنيا ساعة فاجعلها طاعة

(7) بسم الله الرحمن الرحيم يا حي يا قيوم

(8) لَا أَلَهَّ كَسَأَبِيدُ رَسُولُ اللَّهُ

TRANSLATION

(1-3) O God, for the sake of (the Qur’anic verse) ‘And who is more unjust than he who prevents (people) from entering the mosques of Allâh that His name should be remembered therein, and strives to ruin them?’ (As for) these, it was not proper for them that they should have entered them except in fear; they shall meet with disgrace in this world, and they shall have great punishment hereafter’¹. This Jâmi’ Masjid was built by the religious chief of the Surkâr (Division) of Nâgaur,

(4-5) the Chief Justice Aqzâ’ul-Quwas Qâzî Hâjî ‘Umar, son of Ruknud-Dîn al-Quraishî al-Hâshimi, during the reign of Sultan Islâm Shâh, son of Sher Shâh deceased—may his kingdom remain for ever!—on the 1st day of the month of Shawrâ’î, year 960 A.H. (10th September, 1553 A.D.).

On the right margin—

(6) The Prophet, peace be upon him, said, ‘The world is only an hour, so spend it in worship.’

On the left margin—

(7) In the name of Allâh, the Beneficent, the Merciful. O Ever-living! O Self- Existing!

(8) There is no god but Allâh, Muhammad is His Prophet.

TEXT

Plate XXI(b)

(1) وَإِنَّ الْمَسَاجِدَ تَفَاوَكَتْ فَلَا تَدَعُوَّ[١] مَعَ اللَّهِ إِخْوَةً وَأَنَّا لَا نَقَامُ عِبَادَ اللَّهِ يَدَعُوُّونَ

(2) كَافُوُّ[٢] يَكُونُونَ عِبَادًا فَلَا تَدَعُوَّ رَبَّيْنَا إِلَّا اسْتَكْبَرَ فِي عُنْوَانِهِ القَرَّاءِ إِنَّا لَا نَقَامُ عِبَادَ اللَّهِ يَدَعُوُّونَ

(3) إِنَّا لَا نَقَامُ عِبَادَ اللَّهِ يَدَعُوُّونَ

(4) إِنَّا لَا نَقَامُ عِبَادَ اللَّهِ يَدَعُوُّونَ

(5) إِنَّا لَا نَقَامُ عِبَادَ اللَّهِ يَدَعُوُّونَ

(6) إِنَّا لَا نَقَامُ عِبَادَ اللَّهِ يَدَعُوُّونَ

(7) إِنَّا لَا نَقَامُ عِبَادَ اللَّهِ يَدَعُوُّونَ

(8) إِنَّا لَا نَقَامُ عِبَادَ اللَّهِ يَدَعُوُّونَ

TRANSLATION

(1-3) And that the mosques are only for Allâh, so pray not to anyone along with Allâh. And when the slave of Allâh stood up in prayer to Him, they crowded on him almost strifing. Say ‘I call upon my Allâh only, and ascribe to Him no partner.’² Our Lord: we have wronged ourselves and if Thou forgive us not and have (not) mercy on us, surely we shall be lost.³

¹ Al-Qurân, Chapter II, Verse 114.
² Al-Qurân, Chapter LXXII, Verses 18-20.
³ Ibid., Chapter VII, Verse 23.
(4-6) This mosque was founded by Ḥāji-al-Ḥaramain, Chief Justice Qāṣī Ḥāji ‘Umar, son of Shaikh Ruknu’d-Din al-Quraishi al-Hāshimi, the religious chief in the Sarkår of Nāgar, during the reign of Islām Shāh, son of Sher Shāh deceased—may Allāh perpetuate his kingdom and suzerainty!—in the month of Shawwāl, year 960 A.H. (September 1553 A.D.)

TEXT

Plate XXI(c)

(1) Whenever Zacharias went into the sanctuary to (see) her, he found with her food. The builder of this mosque is Chief Justice Ḥāji.

(2) al-Ḥarmain, Tāju’l-Ulamā, Ḥāji ‘Umar, son of Shaikh Ruknu’d-Din Quraishi al-Hāshimi, during the reign of Sulṭān

(3) Islām Shāh—may God perpetuate his kingdom and suzerainty!—on the 21st of the month of Shawwāl, year 960 (A.H. = 30th September, 1553 ’A.D.).

INSCRIPTION No. 26

A stone slab, 1’9” x 1’6½”, is let into the partition wall of a mosque near the Water Tank at Nāgar and bears a Persian epigraph in verse executed in Nasta’līq characters in relief. The inscription is in five lines and records the construction of a mosque by ‘Abdu’ll-Qhani, a religious head, during the reign of Emperor Akbar. It was composed and written by Kāhibu’l-Mulk, known as Dūri. He was a native of Herat and his full name, according to the Muntakkhabu’t-Tawārīkh, was Sulṭān Bāyazid, son of Mir Ngām, and Akbar gave him the title of Kāhibu’l-Mulk for his eminence in the art of calligraphy. He was also a good Persian poet and as such his nom de plume was ‘Dūri.’ The fame of his penmanship reached far and wide in the Islamic world and we read about his pupils as well who made a name in calligraphy. He died in 986 A.H. (1578 A.D.). The chronogram occurs in the fourth verse and yields 967 A.H. (1559-60 A.D.). My reading of the text is as follows:——

TEXT

Plate XXII(c)

بجلع ابن بنتك باك دلش ورود جليه برم [رواهم]

بدوران جلال الدين محمد شه أكبر كه باد او را [نلفهم]

هما سه شيرين بنلع دلکشلے

1 ِ d-Qur’an, Chapter III, Verse 37.
3 ِ Mondaq-i-Hisārvarun by Muṣṭafā ‘All, (İstanbul, 1920), p. 47,
(c) Another inscription of Islam Shah Suri from the same place.

(d) Inscription of Shahjahan dated 116 H. from Nagaur.

(e) Inscription of Islam Shah Suri from Nagaur.

(f) Another inscription of Islam Shah Suri from the same town.
(a) Inscription of Shahjahan dated 1041 H. from Nagaur.

Scale: · 2

(b) Inscription of Akbar from the same town.

Scale: · 11

(c) Another inscription of Akbar dated 1008 H. from the same town.

Scale: · 11
THE TRANSLATION

(1) The site of this pure attractive building was at first a place void of (splendour).
(2) During the reign of king Jalālud-Dīn Muḥammad Akbar—may he live (for ever!)
(3) By the efforts of the chief of the faith, 'Abdu'l-Ghāni, such a sweet and pleasant building was built.
(4) When the letter (ب) from the word bānī (=builder) is removed, search for its date in 'Khush binā' (= a pleasant building).
(5) The composer and calligraphist of this (inscription) is Kāṭibul-Mulk, known as Dūrī.

The numerical value of the words 'Khush binā' is 969 from which '2' is to be deducted according to the clue supplied in the 1st hemistic of the 4th couplet. Hence the chronogram yields 967 A.H. (1559-60 A.D.) as the date of the construction of the mosque.

INSCRIPTION No. 27

To the back wall of the Akbari Masjid at Nāgaur, just on the right-hand side of the central mihrāb, is fixed a large marble slab, 2' × 4' 3", bearing a Persian inscription in verse, in eleven lines, executed in Nasta'liq letters in relief. It assigns the erection of the mosque to Ḥusain Quli Ḵān in 972 A.H. (1564-65 A.D.) in the reign of Emperor Akbar and mentions Ḥājī Darwineh Muḥammad, better known as Ramzi, as the name of its scribe. According to the Tābaqāt-i-Akbarī and Akbarnāma, Ḥusain Quli Ḵān was deputed by Akbar with a body of troops to Udaipur and Kombalmir, the seat of the Rānā's government. He returned triumphant and then remained at Nāgaur from where he was summoned along with his brother, Ismā'īl Ḵān, in 976 A.H. (1568 A.D.) and nominated as governor of the Punjab in place of Mir Muḥammad Ḵān Kalān. In the conquest of Ranthambhor by Akbar, Ḥusain Quli Ḵān proved very useful and received the title of Ḵān-i-Jahān for his valuable services. He also played an important part in the expeditions of Nagarkot and other places and ever enjoyed royal favours for his loyalty to the crown.

The verses noticed above were composed by poet Wsāī, whose real name was Misr 'Ala'u'd-Dīn of Khorāsān and who died in 998 A.H. (1590 A.D.). The inscription reads as follows:

Plate XVII(b)

(401) در زمان ولی وائی عهد
(402) شام اکبر شے بحق موصول
(403) خان مقبول دل حسین قلی
(404) کہ ہو رہی چو اورحسن تیلول
(405) مسجد مہوج کعبہ کربہ بنا
(406) کہ بود قوفہ فروع و اصول
(85) منزل جلد بناہ دیانتیہ
(109) هم با ہن کہد و کندن تزول
(111) حجم تابعی اور وصائی گفت
(109) بیت کل تی حديث رسول
(111) مشق عبید المذیب الراجی دوویش محمد الحاجی المشتری بأمری

(1-2) During the reign of the ruler of the age, king Akbar Shāh (who is) united with God,
(3-4) Ḥusain Qulī Khān, a favourite of all, like whom there is none in popular esteem,
(5-6) built a mosque like unto the K'aba which is the Qibla to the Root and the Issue.
(7-8) This is an abode for all those who are of pure religion, all of the pure ones alight in it.
(9-10) Wāsāl (poet) sought for the date of its construction and said, 'It (the mosque) is the
house of God-fearing people'. It is the saying (tradition) of the prophet. (927 A.H./
1564-55 A.D.)
(11) Written by the sinful slave, hopeful of (Divine mercy), Darwesh Muḥammad al-Ḥajjī, known
as Ramṣī.

The chronogram in the 5th verse's second part "بيت كل تقي" yields the year 972 A.H. (1564-55
A.D.).

INSCRIPTIONS Nos. 28-31

There are four Persian inscriptions concerning Mir Muḥammad Maṣūm Nāmī Bhakkari in the
Khānqāh of Tārīkh at Nāgaur and they have been dealt with in chronological order here. One of
them is written by Nāmī and the rest by his son, Mir Buzurg, who himself was a good calligraphist
like his father. Measuring respectively 1'5"×3'7", 1'6"×3'7½", 1'3"×3'2" and 2'3"×2'4", they
are all in Persian prose or verse, executed in Nasta'lıq characters in relief. Maṣūm Bhakkari was
a well known inscription-writer of Akbar's reign and died in 1019 A.H. (1610 A.D.). Many of
his epigraphs have already been published and some of them are seen repeated in different places,
e.g., the next inscription in this article (Plate XVII(c)) is almost the same as was inscribed at
Fatehpūr Sīkri in A.H. 1008, and the quatrain in Plate XVIII(a) is the one at Sadalpur near Māṇḍū
which he himself had inscribed in the same year A.H. 1006.¹ Dr. Ghulām Yāzdānī published in
1924 some of his inscriptions from Naraina along with a useful note on his life.² Nāmī's inscrip-
tions found at Qandāhār, Āgra, Fatehpūr Sīkri, Nāgaur, Māṇḍū, Dhrā', Ujjain and other places
range from 1007 to 1014 A.H. (1598 to 1605 A.D.). He had also compiled a history of Sind
which was published in 1938 by the Bhandarkar Oriental Research Institute, Poona, under the
editorship of Dr. U. M. Daudpota.

It may be pointed out that two of Nāmī's inscriptions incorporated in this article (Plates
XVIII(b) and (c)) are of sufficient historical value inasmuch as according to Nāmī's own epigraph
(Plate XVIII (b)), he was deputed by Akbar to 'Irāq as a Khājīr (Chamberlain or Minister) in
1010 A.H. (1601-02 A.D.), a fact not traceable in contemporary records. The other inscription by
his son, Mir Buzurg (Plate XVIII (c)), mentions Nāmī's compilation of a collection of five poems,
entitled Khamsa, from which specimens of verses have been quoted, and also records Nāmī's
return from the embassy to 'Irāq in 1013 A.H. (1604 A.D.), corroborating the date given in the
Abhārnāma.³ My reading of the said four epigraphs is as follows:—

**TEXT**

*Plate XVII(c)*

(1) عن سلیمان عليه السلام اعظم المصايب فوت الوقت بلا فائدة
(2) جهود العبید میر پورگن بن امیر محمد معصوم النامه تخلصماً و البكري مسکناً

¹ *Epigraphia Indo-Moslemica*, 1900-10, p. 17.
Plate XVIII

(a) Inscription of Akbar dated 1008 H. from Nagaur.

Scale: \cdot 11

(b) Another inscription of Akbar from the same town dated 1010 H.

Scale: \cdot 125

(c) Another inscription of Akbar from the same locality dated 1013 H.

Scale: \cdot 125
SOME INSCRIPTIONS FROM JODHPUR STATE, RÀJPÚTÁNA

(3) و الترمذي املا و الحسيني نسبا و كان ذلك في سنة 1008 هـ

TRANSLATION

(1) Solomon, peace be on him, said, 'The greatest calamity is the waste of time without advantage.'
(2) It was written by the slave Mir Buzurg, son of Amir Muḥammad M'āṣūm whose pen-name is Nāmī and who as regards his home is known Bakkari (of Bhakkar).
(3) originally of Tirmiz and genealogy traceable to Ḥusain; and it was executed in the year one thousand and eight (A.H.-1500 A.D.).

The numerals "9002" given under 1008 H. are rather queer and puzzling. We know that the scribe and his father, Nāmī, took special fancy to enigmatic chronograms and riddles and so the figure 9002 may be construed to mean that it was the 7th day of the ninth month of the year, i.e., the 7th of Ramazān 1008 A.H. (22nd March, 1600 A.D.).

TEXT

Plate XVIII(a)

تامی پکشنا چشم بصرت دریاب
بنیاد زمانه هماچقن تختی است بر آب
(1)
با تو گویم که حاضر دنیا جست
بیداری یک زمان و باتی همه خواب
(2)
بنابر 8g سنہ 1008 در خدمت نواب امر ماحمد مخصوص نامی بیزارت این مزار وسید
(3)
حروف میر بزگرک
(4)

TRANSLATION

(1) O Nāmī, open thy eyes and have prudence: the foundation of Time is (unreal) like a painting on water.
(2) I say to thee 'What is the outcome of the world? Wakefulness for a while and the rest all sleep.'
(3) In the year 1008 A. H. (1599-1600 A.D.) came to pay a visit to this tomb in the company of Nawwāb Amir Muḥammad M'āṣūm Nāmī.
(4) Written by Mir Buzurg.

TEXT

Plate XVIII(b)

دو جھان در نظر دیده و رون مختصرست
هر که برست از و جشن طعم دیده ورسیت
(1)
لا تو بعید رو مهر و وفا بیستی
نامی دلشاد را روی بیدوار و درست
(2)
بعد از فتح ذکر حضرت اعلا بلده، را بحجاب عراق خمشت فرمودند
(3)

In the left hand space inscribed vertically.

العبد ماحمد مخصوص بکریه سنہ 1010
TRANSLATION

(1) Both the worlds (i.e., this world and the one hereafter) in the eyes of the farsighted are an epitome: he who turns (lit. closes) his greedy eyes from them is a man of vision.

(2) O faithless (creature), since thou hast intercepted the road of love and fidelity, the face of the heartless Nāmī is towards the wall and the door (in bewilderment).

(3) After the conquest of the Deccan His Exalted Majesty sent me to Irāq as a Ḥājīb (Chamberlain or Minister).

In the left-hand space inscribed vertically.

The slave, Muḥammad Maṣūm of Bakkar, 1010 A.H. (1601-02 A.D.).

TEXT

Plate XVIII(c)

(1) در حين مراجعت از ایران از ملازمان نواب امیر مهد معصوم نامی
(2) باهنجا رسد و این چند بیت از خمسه ایشان که در نیولا با تمام رسیده
(3) بودن تحریر نمود در سنه ۳.۱۰۰۱
(4) از معدن الافکار:

(5) از کتاب حقن ناز:

(6) از کتاب شنیده:

(7) از کتاب سکی:

(8) از کتاب بزرگ:

(9) از کتاب عموم:

(10) از کتاب خوش:

(11) از کتاب مرد

(12) از کتاب مشهور:

(13) از کتاب میهمان:

(14) از کتاب بزرگ

(15) از کتاب خوش

(16) از کتاب

(17) از کتاب

(18) از کتاب

(19) از کتاب

(20) از کتاب

TRANSLATION

(1) While returning from Irān in the company of Nawwāb Amīr Muḥammad Maṣūm Nāmī

(2-3) reached this place and wrote down in 1013 (A.H.=1604-05 A.D.) these few verses from his Khamsa completed by him recently.

(4) From the Ma'dan-al-Afkār :-
The ocean has made a cup of its whirlpool in order to get some moisture from Thy generosity.

(5) From the book Hsu-i-Nāṣ :-
The story of the lips of that fountain-head of honey has become a decoration for the lips like pearls for the ear.
(6) From the book Akbarnāmah:

I went to pluck roses from that garden, (but) like the zephyr became a receptacle from head to foot.

(7) From the book Rāi Sūrat:

Beauty is His hand-maid; the beauty of the rose is His creation.

(8) From the book Khamsa-i-Mutahāyyiga:

The beginning of every one is by your name; with you is the beginning and end of every one.

INSCRIPTION No. 32

A stone slab, 2' × 8", let into the mihrāb of the mosque in the Nāgaur Fort contains an inscription in five lines in relief characters. It begins with a Qur'anic text the script of which, like many others noticed above, is a curious jumble of Nasāḥ and Nasta'liq which leads one to infer that the scribe, Qāṣī Muḥammad Tāhir, was interested and versed more in Nasta'liq than in Nasāḥ style. The lettering of the Persian epigraph which is in prose is Nasta'liq of a high order and tends to show that the scribe was a court calligraphist of Mahābat Khan Khān-i-Khānān to whom the construction of the mosque is assigned in 1041 A.H. (1631-32 A.D.) in the reign of Emperor Shāh Jahān. The title of Sipahsūlār Khān-i-Khānān was conferred upon Mahābat Khan by the Emperor on the occasion of his coronation in 1037 A.H. (1627 A.D.). The Khān-i-Khānān was made Sūbēdār of Ajmer during which period he seems to have constructed this mosque because then Nāgaur formed part of the Ajmer Sūbā. Later, he was sent to the Deccan where he rendered very valuable services. He died in 1044 A.H. (1634 A.D.) at Burhanpur and, according to his will, his corpse was brought to Delhi to be buried there.1 The inscription reads as follows:

TEXT

Plate XVII(a)

(1) فاتحته نسيمة و هو قائم يصل في الحراب ان الله يبارك ببعي مصدتآ بكمته من الله
(2) و سيدا و حسورا و نبيا من الصالحين 7 با كلارد اين مسجد بنوافدين انت تعالى در عهد
(3) شاهنشا عادل و خانان
(4) معظم و مكرم ابو المتصرف شهاب الدين محمد صاحب تران ثاني شاه جهان بادشا غازي
خلد الله تعالى ملكه و سلطاته
(5) نواب مستطاب سيد سالار خانخانان ميات خان بهادر الله ابد الدولت و الوقت
امين ربي العالمين سنه احدى و اربعين و الف
1031
(6) حرصه قاضي محمد طاهر

2 Al-Qurān, Chapter III, Verse 39.
TRANSLATION

(1-2) So the angels called to him as he stood praying in the sanctuary: ‘Allāh gives the glad tidings of John (Yahyā) who would testify to the truth of a word from Allāh, and (be besides) noble, and chaste, and a prophet of the righteous. This mosque was built, by the grace of the Most High Allāh, during the reign of the just emperor,

(3) the just and the sublime and honoured Abū’l-Muzaffar Shihābu’d-Dīn Muḥammad, Şāhib Qirān-i-Ṭāhī (second lord of the happy conjunction), Bāḏāhī Ghūzī—may the Most High Allāh perpetuate his kingdom and suzerainty!—

(4) by the gracious Nawwāb, Sipāhsālār (Commander-in-Chief), Khān-i-Khānān Mahābat Khān Bahādūr. O God, perpetuate (his) prosperity and high position! Amen, O Sustainer of the universe. The year 1041 (A.H.=1631-32 A.D.).

(5) Qāzī Muḥammad Ṭāhir wrote it.

It may also be pointed out that a mark resembling wādī appears over the nūn of the word āmīn. It is probably the Jazm and not wādī as the latter will not only be meaningless here but also misleading.

INSCRIPTION No. 33

In a mosque near the Water Tank at Nāgaur is a Persian inscription in verse, measuring 1’ 9” × 1’ 2”. It is in five lines and the lettering is Nastaʿlīq in relief, but of a poor quality. The last hemistich of the fifth couplet contains the chronogram which being partly obliterated and disfigured by whitewash is not clearly intelligible. The inscription, however, ascribes the construction of a mosque, wherein the grave of ‘Abdu’l-Īāh is situated, to one Muḥammad, son of the occupant of the grave, in the reign of Shāh Jahān. The date recorded under the last line is 1041 A.H. (1631-32 A.D.) which is corroborated by the queer chronogram ( ) not clearly intelligible. The composer of the verses is one Fathī about whom nothing is traceable in contemporary or later records. My reading of the epigraph is given below:—

TEXT

Plate XXII(b)

(1) بنا مسجد برنور فرش بخش عبان
(2) بهم عادل غازی که صاحب است قران
(3) در ان مزار غربی خادمی رضی الله
(4) جو نیک داده توفیق حضرت غفار
(5) دژه سال زنا این غرب مسجد وا
(6) زمان بو تو تفخی آلن بهشت بهره دهان

TRANSLATION

(1) The foundation of the mosque, (which is) full of effulgence and showers heavenly blessings without reserve, was laid for the sake of Allāh, the Most Merciful,

(2) During the reign of the just, the champion of the faith, the lord of happy conjunction, the pious Abū’l-Muzaffar Shāh Jahān.

1 Al-Qurān, Chapter III, Verse 26.
SOME INSCRIPTIONS FROM JODHPUR STATE, RĀJPUTĀNA

(3) In it is the grave of a stranger (named) ‘Abdu’l-lāh, whose son, Muḥammad, survived him in this world.

(4) As the Great Forger granted him aid, he built this wonderful edifice with heart and soul.

(5) Regarding the year of the construction of this remarkable mosque say, O Fathā, 'The happiness of the contribution is Paradise-like'. 1041 (A.H.=1531-32 A.D.).

INSCRIPTION No. 34

A stone slab, 1 3/16" × 10 3/16", is set into the mihrāb of a mosque near the City Magistrate's office at Nāgaūr and bears an inscription in five lines, the first line being in Arabic in Nashā letters and the rest in Persian verse in Nasta‘īlīq script, all in relief. It assigns the construction of a mosque to Tāhir Khān to whom Nāgaūr was granted as a jāgīr by the Emperor Shāh Jahān. He was one of Shāh Jahān's trusted officers and held a rank of one thousand and five hundred cavalry. The date given in numerals under the chronogram in the last hemistich is 1006 A.H. (1597-98 A.D.). This is evidently erroneous inasmuch as it falls in the reign of Akbar and not of Shāh Jahān who (latter) is referred to in the epigraph. The chronogram yielding 1056 A.H. (1646-47 A.D.) is, however, correct and the carelessness of the scribe or the engraver seems to be responsible for this discrepancy. I read the inscription as follows:—

TEXT

Plate XIX(b)

(1) بسم الله الرحمن الرحيم وأن السجادته فلنا تدعو مع الله إحداً قال النبي صلى الله عليه و سلم المسجد نبت كل تفّي 0

(2) بعهد حضرت شهات جهان آن له

(3) به طاهر خان دران و تی که ناگور

(4) بر این تعبیر مسجد تهافت ارشاد

(5) بکو بنیاد طاهر خان قوی باد سنه 1056 [1646]

TRANSLATION

(1) In the name of Allah, the Beneficent, the Merciful. And the mosques are for Allah, so do not call anyone with Him. The Prophet—may Allah bless and assail him!—said, 'The mosque is the abode of the pious'.

(2) During the reign of the great Shāh Jahān, who is a fortunate, pious and just king,

(3) (And), by his kindness and beneficence, granted Nāgaūr at that time to Tāhir Khān for his residence,

(4) By the grace of God that fortunate Khān received orders to build this mosque.

(5) In order to find out the year of its construction I said to myself, "Say 'may the building set up by Tāhir Khān be strong!'" Year 1006 A.H. (1597-98 A.D.).

1 Al-Qurān, Chapter LXXII, Verse 13.
2 For the difference in this date and the chronogram, see note above.
A Persian inscription in prose, in six lines, measuring 2'1\(^{\circ}\)×6', is carelessly carved in Nasta\'\textsuperscript{\textregistered}q of a plain style in relief on a mihr\textsuperscript{\textregistered}b of the mosque near the Water Tank at N\textsuperscript{\textregistered}gaur where three other inscriptions (Plates XXI(a), (b) and (c) ) have already been noticed in this article. It records that the same mosque of Q\textsuperscript{\textregistered}ž\textsuperscript{\textregistered}i Ḥ\textsuperscript{\textregistered}āj\textsuperscript{\textregistered}i 'Umar was built anew in the reign of Sh\textsuperscript{\textregistered}āh J\textsuperscript{\textregistered}āh\textsuperscript{\textregistered}n by Y\textsuperscript{\textregistered}ār (?) Mu\textsuperscript{\textregistered}h\textsuperscript{\textregistered}ammad, fifth in descent from the builder of the mosque, the late Q\textsuperscript{\textregistered}ž\textsuperscript{\textregistered}i 'Umar, son of R\textsuperscript{\textregistered}uknu'd-Din. The date recorded is the 1st of Mu\textsuperscript{\textregistered}h\textsuperscript{\textregistered}arram, 1061 A.H. (25th December, 1650 A.D.) and the name of the scribe Nadh\textsuperscript{\textregistered}r Mu\textsuperscript{\textregistered}h\textsuperscript{\textregistered}ammad, son of Q\textsuperscript{\textregistered}ž\textsuperscript{\textregistered}i Sher Mu\textsuperscript{\textregistered}h\textsuperscript{\textregistered}ammad, about whom nothing is available in historical records. The epigraph runs as follows:—

**TEXT**

*Plate XXI(d)*

(1) یسم الله الرحمن الرحیم ۰ چون این مجرد جامع که قدیم بنانا نهاده افتی وقت ات کانی

(2) قاضی حاجی عمر این شیخ رکن التریشی الپاشی حاکم شهر سرکار تاکور بوهد آکتون

(3) معبد از بن دریزد یا بتوافق الله تعالی محمد مراد[؟] این صدر الحنافی حافظ هفت قاری

(4) قاضی رحمة الله نیبیه قاضی مرحم مفرح

(5) .... در عهد [[یوا]] المظهر شهاب الدین محمد صاحب قرآن ثانی شاه جهان برادشاه غازی

(6) خلد الله تعالی ملکه و سلطانه ازسر

(7) نو ساکتته اللهم احفظ لها (؟) .... دران هنگام ها (؟) محمد خادم ازآن (؟) بلجم

(8) پشت نبره قاضی مرحم بوهد کتیبه نذار محمد این قاضی شیر محمد مرحم مفرح

(9) من غره ماه مجرد الحرام سنه ١٠٦١

**TRANSLATION**

(1) In the name of All\textsuperscript{\textregistered}ah, the Beneficient, the Merciful. As this J\textsuperscript{\textregistered}\textsuperscript{\textregistered}ami Masjid was originally constructed by the Chief Justice, Ḥāj\textsuperscript{\textregistered}j-al-Ḥaramain-ash-Sharīfain

(2) Q\textsuperscript{\textregistered}ž\textsuperscript{\textregistered}i Ḥ\textsuperscript{\textregistered}āj\textsuperscript{\textregistered}i 'Umar, son of Shaikh Rukna'l-Quraishi al-Hāshimi, the Presiding Judge in S\textsuperscript{\textregistered}ark\textsuperscript{\textregistered}īr N\textsuperscript{\textregistered}gaur, now after one hundred and one years this

(3) place of worship, which had shattered to its foundations, was built afresh by the grace of the Most High All\textsuperscript{\textregistered}ah by Mu\textsuperscript{\textregistered}h\textsuperscript{\textregistered}ammad Murâd (?), son of the Chief ṭaṭ\textsuperscript{\textregistered}āz, a Ḥ\textsuperscript{\textregistered}āfūz reciting the Qur\textsuperscript{\textregistered}ān in seven ways, Q\textsuperscript{\textregistered}u\textsuperscript{\textregistered}r Q\textsuperscript{\textregistered}ž\textsuperscript{\textregistered}i Raḥmatu'l-lāh, grandson of the late Q\textsuperscript{\textregistered}ž\textsuperscript{\textregistered}i, the defunct of happy memory,

(4) .... during the reign of Abu'l-Mu\textsuperscript{\textregistered}ṣafar Shih\textsuperscript{\textregistered}āb\textsuperscript{\textregistered}u'd-Din Mu\textsuperscript{\textregistered}h\textsuperscript{\textregistered}ammad Ş\textsuperscript{\textregistered}shib-i-Qir\textsuperscript{\textregistered}ān-i-Thānī Sh\textsuperscript{\textregistered}āh J\textsuperscript{\textregistered}āh Bād\textsuperscript{\textregistered}ah\textsuperscript{\textregistered} Gbāzi,—may All\textsuperscript{\textregistered}ah perpetuate his kindgom and suzerainty !

(5) O God, protect it .......................... In these days there lived Mu\textsuperscript{\textregistered}h\textsuperscript{\textregistered}ammad, Kh\textsuperscript{\textregistered}ādīm fifth in descent from the deceased Q\textsuperscript{\textregistered}ž\textsuperscript{\textregistered}i. Written by Nadh\textsuperscript{\textregistered}r Mu\textsuperscript{\textregistered}h\textsuperscript{\textregistered}ammad, son of the late Q\textsuperscript{\textregistered}ž\textsuperscript{\textregistered}i Sher Mu\textsuperscript{\textregistered}h\textsuperscript{\textregistered}ammad, the deceased and pardoned.

(6) Dated the 1st of the month of Mu\textsuperscript{\textregistered}h\textsuperscript{\textregistered}arram, year 1061 A.H. (25th December, 1650 A.D.)
INSRIPTION No. 36

Over an arch leading to the Zanāna Tāl at Nāgaur a bilingual inscription, 4'3" x 1', is fixed. The Persian text is in prose written in crude Nastaʿlīq characters in relief while the Devanāgarī inscription is incised under it. The epigraph records the construction of a gateway, named Darwāzā-i-‘Īslām, in the reign of Emperor Aurangzeb and during the governorship of Rājā Rāi Singh under the superintendence of Kotwāl Gahlot Dūngarsī, son of Rāo Amar Singh, in 1076 A.H. (1665 A.D.). Khāfi Khān informs us that Rāi Singh received the title of Rājā along with many other presents from Emperor Aurangzeb and had hopes of getting also the state of Jodhpur, his native land, in the beginning of Aurangzeb's reign. The texts of the inscriptions, both Persian and Devanāgarī, are defective in many places; however, their readings are given below:—

TEXT

Plate XVI(c)

(1) بناء ند ابن دوزا هن اسلام در عهد ابن المظفر محى الدين محمد شاه اورنگ زيب عالم كير

بادشاغ غازی

(2) دور عمل اقبال [و] اجلال بناء شبات (sic) و ت سور دستگه راجه رایشنگ و آز اهتمام

حکومت بناء دوکتر په کورنال راجبوت گهلوک

(3) ولاد راو امر سنگ کتای 29 شهر محرم الحرام سنة 1076 24 گنيم تالی (؟) ولاد محمد غوت

TRANSLATION

(1) This Darwāzā-i-‘Īslām was built in the reign of Abu'l-Muṣaffar Muḥayyū'd-Dīn Muḥammad Shāh Aurangzeb 'Ālamgīr, king-champion of the faith,

(2) during the governorship of Rājā Rāi Singh, the refuge of fortune (and) glory, possessor of courage and intrepidity, and under the supervision of the asylum of the dominion,


Text of the Devanāgarī Inscription

Inscription No. (37).

<table>
<thead>
<tr>
<th>Line</th>
<th>निष्कर्षीय [(?) २ क्षेत्र[१]मिय . . . साहित्य श्रीरंगने</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>वप्रमा यह महाराजाविराज राजा[६]</td>
</tr>
<tr>
<td>3</td>
<td>कोटवाली गहल[१]५</td>
</tr>
<tr>
<td>4</td>
<td>रेखुंग [र]साहि</td>
</tr>
</tbody>
</table>

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2. Dr. H. D. Sankalia, Professor, Deccan College Postgraduate and Research Institute, kindly deciphered and translated the Devanāgarī text for which he deserves the writer's sincere gratitude.
3. The sense is not clear. It may stand for निवेदन or निवेदनप्रयोग meaning 'It is announced hereby'.
4. This and the next letter stand for दरबाजा इस्ताम as it is in the Persian inscription.
5. These letters are not clearly legible.
6. This राजा is superfluous, unless it is the beginning of the next word as in the Persian text.
A literal translation is not possible since the text is illegible at places. The sense seems to be that the gateway, called ‘Islām Darwājā’ was during the reign of Emperor Rājādhirāja Aurangzeb when Gahalot Dūngarsi was the Kotwīl (Gate Keeper).

INSCRIPTION No. 38

On a mosque outside the Nāgaur Fort there is a Persian inscription in verse, measuring 1'5" × 1'4", in Nastālīq letters in relief preceded by Bismillāh and the 1st Muslim creed executed in Nasḵā. It ascribes the erection of a mosque in the reign of Aurangzeb to one Sayyid Kabīr about whom nothing is known. The chronogram is rather queer: it consists of two clauses occurring in the third couplet and yields the year 1076 A. H. (1665-66 A.D.). My reading of the text runs as follows:

TEXT

Plate XX(a)

(1) Bism Allāh al-Rahmān al-Rahīm

(2) Lā Allāh illā Allāh Muhammad Rasūl Allāh

(3) مرتب شد این معبد دلفرب

(4) ز مسجد که زنهر از نار بود

(5) در از سلك تاريک انجام كار

(6) بنا یافت از سعي سيد کبیر

(7) بعون خدا شد عمارت پذير

TRANSLATION

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

(2) There is no god but Allāh, Muḥammad is His Prophet.

(3) This attractive place of worship was built in the reign of Emperor Aurangzeb.

(4) From the mosque, which affords protection against the fire (of hell), what (amount of) light emanates illuminating the streets of the kingdom!

(5) Come, unstring the pearls of the chronogram and then calculate the date in the end.

(A. H. 1076= A. D. 1665.)

(6) The building was set up through the efforts of Sayyid Kabīr and rendered agreeable by the help of God.

INSCRIPTION No. 39

An inscription in Persian verse, beginning with Bismillāh and Kalima-i-Shahādat executed in crude Nasḵā style, is found inscribed in Nastālīq characters on a rough stone broken into two pieces which are fixed at different places in the mosque near the Water Tank at Nāgaur. It is in six lines and measures 17" × 10" and mentions the construction of a mosque in 1083 A. H. (1672 A.D.) during the reign of Emperor Augangzeb. The inscriptive slab being broken, the name of the builder is not clearly readable: it may be Ḥamīd (?), son of Muḥammad, about whom, however, nothing is traceable in historical records. In the margins on the right and left of the text there is
(a) Inscription of Aurangzeb dated 1083 H. from Nagaur.

(b) Inscription of Shahjahan from the same town.

(c) Inscription of Akbar from the same locality.
a much worn-out inscription; only a few doubtful words on the righthand margin are readable giving the name of the scribe one Muḥammad Mujib (?) son of. . . . The text is cited, below:

TEXT

Plate XXII(a)

(1) يسِمُ الله الرحمن الرحيم اشهد ان لا إله الا الله [و] أشهد له و اشهد ان محمد[آ] عبده و رسوله

(2) بنا ابن مسجد ميمون موجم

(3) که عدل(؟) كرده هركس دا تكو نام

(4) بعهد شاه اورنگ زيب عادل

(5) بتوفيق خداوند جهان دار

(6) اين روي نهاد(؟) 

(7) ......... مساعد ساکت اتمام

(8) ربع آخر بدان ياققدنکه کم نام (؟)

آرائته كرده محمد مجيب (؟) خليف

1283

TRANSLATION

(1) In the name of Allah, the Beneficent, the Merciful. I testify that there is no god but Allah without compeer and I testify that Muhammad is His servant and prophet.

(2) This auspicious building was built for the sake of the Creator of the Beginning and the End.

(3) During the reign of the just king Aurangzeb, whose justice rendered everyone famous.

(4) By the grace of God, the Lord of the world, and by the munificence of the Prophet and his venerable companions.

(5) .................. Ḥamīd (?), son of Muḥammad, completed it.

(6) When my intellect gave out ‘Rabi’ ʿĀkhīr’ as its chronogram, know ye (it is) one week earlier (lit. less) than Rabi’ ʿĀkhīr. 1083 A.H. (July, 1672 A.D.)

Executed by Muḥammad Mujib (?) son of. . . .

INSCRIPTIONS Nos. 40—41

In a mosque outside the fort at Nāgaur there are two Persian inscriptions which are identical as far as their purport is concerned. Both of them are in prose and poetry combined and are inscribed in Nastaʿlīq letters in relief of a poor order. They assign the construction of a mosque at the Khānegāh of Šūfi Ḥamīdū’d-Dīn to Nawwāb Amir Ḵān under the superintendence of ʿAbdu’l-Ghafūr Ḵīān, Ṣāḥib, in 1223 A.H. (1808 A.D.) during the reign of Akbar Shāh II, through the efforts of Dārgah Bahārān Khān, son of Mullā Faażūlī Khān. Nawwāb Amir Khān, the builder of the mosque, was the ancestor of the present Nawwāb of Tonk (Rājpūtāna). He was originally in the service of Jāswant Rāo Holkar at whose court he tried to establish an ascendency when the Rāja had gone mad in 1806. But later he gave up the idea and became the chief of the Pindāris. Amir Khān is related to have come to Nāgaur in 1808 when he had been at war with the Jodhpur State and stationed Ghafūr Khān, mentioned in the inscriptions under notice, with a garrisonat
Nāgaur. Eventually a treaty was ratified with him by the British Government in 1817 and he was confirmed in the possession of the territories he had held then. He died in 1834 A.D.¹

The epigraphs measure 1'44" × 1'8" and 1'104" × 1'8" respectively and I have deciphered them as follows:—

TEXT

Plate XX(b)

هو الباقي

لا إله إلا الله محمد [ىلرُسُولِ الله]

(1) بخاآاء وق سوء حماد الدين

كما هي ساية ذات بناة اهل يقتين

(2) أمير خانه بن يوام نمي دين

بن نمو厳しい مسجد (sic) بغذو آمين

(3) بسيع كوش عبد الغفور خان امين

هيميه دارم خيوه خوش كشاده جبين

(4) جون این مقام خصمه فرجام نانا بهاده نواب امير الدولة محمد أمير خان بهادرو

(5) مد ظله العالي و امين ثابت يفن محتجان بناء مستعمد كارهله ته

(6) عبد الغفور خان بهادر سلمه المانان در خانقة[ه] حضرت سر انجام اين بناء

(7) شريف خود در باطن فیض مواطن ایشان کشیده با تمام رسانید

(8) عميد سلطان محمد أكبر شاہ بادشا غازی خاله اینها ملکه وسلطانه

(9) بتاريخ يازدهم شهر جمادى الأول سنه 1263 يكهزار دو صد بيست و سه سنت

(10) هزده صد شست و جهار داروجه بهرام خان ولد ملا نیس الله خان

TRANSLATION

(1) He is Everlasting.
(2) There is no god but Allâh, Muhammad is His Prophet.
(3) At the monastery of the saint, Sûfî Ḥamidu’d-Din, the shadow of whose person is an asylum for the believers,
(4) Amir Khân, the brave, the faithful, the protector of the faith, built a mosque in an elegant manner,
(5) Through the efforts of ‘Abdu’l-Ḡafîr Khân, Amin, who is always open-faced on account of his pleasant nature.


² The next inscription (Plate XX(c)) of this article is evidently correct in recording خان شجاع instead of خانه (as given here). Again, the said plate has no او in the second hemistich of the third couplet which certainly rhymes well without او. The ignorance of the scribe seems to be responsible for those mistakes in copying from the original.
(a) Inscription of Aurangzeb from a mosque at Nagaur.

(b) Inscription of Akbar II from the same place.

(c) Another inscription of Akbar II from the same locality.
(6) When the foundation of this auspicious building was laid by Nawwab Amirkhān Bahādur—
(7) may Allāh extend his lofty shadow!—and the Amin of firm faith, an asylum of the needy, 
one ever ready for charitable acts,
(8) (named) 'Abdul-Qhafir Khān Bahādur—may the Most Bountiful spare him!—
(9) chalked out in their beneficent mind a plan of this noble mansion in the sanctuary of 
His Holiness and completed (it)
(10) during the reign of Sultān Muhammad Akbar Shāh, King-champion of the faith—may 
Allāh perpetuate his kingdom and sovereignty!—
(11) on the 11th of the month of Jamādī I, year 1223, one thousand two hundred and twenty-
three, corresponding to 
(12) Sammat or Samvat 1864 (5th July, 1808 A.D.). Dārūgha (Superintendent) Bahām Khān, son of Mulla Faiz‘ullāh Khān.

TEXT
Plate XX(c)

(1) بخاَقِهَا وَلِصُوقِ حمیدِ الدین
(2) امیر خان شجاع بَا وقَافِ حمیدِ الدین
(3) بسیعی کوشش عبدالغفور خان امین
(4) سلخ جمادی الأولى ز هجارة رسول امین
(5) سنة 1233 هزار دو صد و بودهم سه و عشرين
(6) این مسجد علی شان خجسته بنيان در عهد سلطان زنان خلافت پنوا محمد أكبر شاه خان 
(7) الله ملكه و سلطانه نواب امیر الامراء امیر الدول۸(۰)ه
(8) محمد امیر خان بهادر و خان علی شان مقبول باگه ایزنان عبدالغفور خان پادار
(9) دام اقبالهما چون بنا یافت از[ژ]
(10) این آستان جنت نشان خوار[د] را فیضیاب گردآیدند بموجب ارشاد این
(11) لازم تش (9) این
(12) عمارت بدل مرسم گشته پتایکید آکید داروغه بپرام خان ولد ملا فیض اشخان 
با تمام رسید

TRANSLATION
(1) At the monastery of the saint, Šüfi Ḥamidu’d-Din, the shadow of whose person is a refuge 
for the believers,
(2) Amir Khān, the brave, the faithful, the protector of the faith, built a mosque in an elegant 
manner,
(3) Through the efforts of ‘Abdu’l-Ghafur Khan, Amin, who is always open-faced on account of his pleasant disposition,

(4) On the last day of Jamadi I, year one thousand two hundred and twenty-three of the Exodus of the Honorable Prophet, 1223 (A.H. = 24th July 1808 A.D.).

(5) Since this magnificent and auspicious mosque was built during the reign of the Sultan of the age, the asylum of imperial dignity, Muhammad Akbar Shah—may Allah perpetuate his kingdom and suzerainty!—by the Nawab Amiru’l-Umar Amiuru’d-Daula

(6) Muhammad Amir Khan Bahadur and the exalted Khan, the accepted one of the court of the Benevolent God, (named) ‘Abdu’l-Ghafur Khan Bahadur—may both (of them) be ever prosperous!—

(7) they benefited themselves by (visiting) this paradise-like building in accordance with the (Divine) command............friends no doubt ........, this

(8) building has become near to heart (and) reached completion by special efforts of the Dārūghā (Superintendent) Bahram Khan, son of Mullā Faizu’l-lah Khan.

The fourth couplet does not rhyme properly, and for the mistakes in it the inscription-engraver seems to be responsible as in so many other epigraphs noticed above.

INSCRIPTION No. 42

A shop attached to the mosque near the City Magistrate’s office at Nagaur bears a Persian inscription in verse in six lines carved in so crude Nastaliq letters in relief that it is not possible to decipher a number of words with absolute certainty. Bad and careless penmanship coupled with faulty composition of verses and, above all, several obliterated words here and there have rendered the epigraph in general unintelligible, specially the second hemistiches of the 3rd and 5th couplets. It measures 1’11½”×1’6” and mentions the construction of a shop in the reign of king Siraju’d-Din (Bahadur Shah II) by Khan-i-‘Ali-Shah Ashraf Khan Afgan, Revenue Officer, for the upkeep of the mosque to which it is attached. He is perhaps the same Ashraf Khan who had taken an active part in the struggle among the princes for the throne at the accession of Shah ‘Alam in A.H. 1119 (A.D. 1708). It is dated the 11th Rajab of the first regnal year, and my reading of the text is cited below:—

TEXT

Plate XIX(c)

(1) az kirm faul xada tumir ayn dorukan shad
dar me rujab (2) sara e din (9)

(2) kharg kirdem brin biniada fiasa zaman
khann galisheen ashef ........ xan vaqad [a]

(3) az eunayt lutf rup alam alin umeh shad
ahmad amad (2) hast dukan rasi (2) masjed tahmad [r]

(4) gara karaide ayn dorukan abwab bote
hsbaa’ qada’ [2] nazra zor e masjed biyad

(a) Inscription from the Khanqah Tarikin, Nogaur.

(b) Inscription of Shahjahan dated 1056 H. from the same town.

(c) Inscription of Bshadur Shah II (Mughal) from the same locality.
SOME INSCRIPTIONS FROM JODHPUR STATE, RĀJPUTĀNA

(5) Ya al-i bāli tām i'īm afān mālek khur-shid-kān (?)

Az ʿāqib bā..... tā ʿāqib bā

(6) Tādīn bū, rājīb al-mārjū sīn bēn

TRANSLATION

(1) By the beneficence (and) munificence of God this shop was built in the month of Rajab (1) by SirājūʾDīn.

(2) Expenditure was incurred on this construction by the bountiful person of the age, the exalted Khān Ashraf. ......... Khān, Revenue Officer.

(3) By the grace and (and) kindness of the Sustainer of the world (i.e., God) Ahmad has populated .........

(4) If the rent of this high-doored shop comes, bring it soon to the mosque for the sake of Allāh.

(5) O God, make the name of this Afghān brilliant like the sun from the east ......... to the west

(6) Dated the 11th of the revered (month of) Rajab, 1st (regnal) year.

INSCRIPTION No. 43

In the Khānqāh of Tārikh at Nāgaur there is a large stone slab, 3'9" x 1'5½", on which a Persian quatrain is inscribed in ornamental ThulthoNaskh characters in relief. Although not of historical value, it is of sufficient palaeographic interest and a good specimen of pre-Mughiul ornamental calligraphy of the fifteenth century. The letters which must, as a rule, stand alone, have been so joined to the succeeding ones merely for ornamental purposes that they baffle the reader at the very outset. The quatrain is rather pathetic and aims at requesting the visitor to offer a prayer for the supplication of the dead. My reading of the text is as follows:—

TEXT

Plate XIX(a)

(1) lē rēz-khā dērin kabhī ʿābād rēd

kīr bā dl ʿalānāk kīr rād rēd

(2) az bāhīr šdawsīnta tālā ṣīn ṣīn

ma rā bīkē nalēq fāzīd rēd

TRANSLATION

(1) Anyone who visits this inhabited dome, whether he comes with a sorrowful heart or a happy one,

(2) may, for the sake of God, the Exalted, the Holy, kindly bless us with a single prayer (fāsiḥa).
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