

MEMOIRS OF THE
ARCHÆOLOGICAL SURVEY OF INDIA



No. 49
Bijapur Inscriptions.

BY

DR. M. NAZIM, M.A., PH.D.,
Assistant Superintendent, Archæological Survey of India.

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PREFACE.

There are two works which give some account of the Muslim inscriptions at Bijapur, one in English entitled "*Notes on the Buildings and Other Antiquarian Remains at Bijapur*" by Mr. H. Cousens, formerly Superintendent, Archæological Survey, Western Circle, and the other in Urdu named "*Wāqī'āt-i-Mamlukat-i-Bijāpūr*" by Maulavī Bashīru'd-Dīn Ahmad. Mr. Cousens' work which originally formed part of the Progress Report of the Archæological Survey in Bijapur during the months of February and March, 1889, was published in the form of a Selection from the Records of the Government of Bombay in 1890. It deals chiefly with the history and architecture of Bijapur. Some of the inscriptions have been dealt with along with the account of the buildings in the city, and the rest are included in Appendix A. Mr. Cousens' description of the monuments at Bijapur is very well written, but the rest of his work relating to the history of Bijapur and the reading and interpretation of the Inscriptions, leaves much to be desired, as he had to depend on others. It can be said without exaggeration that there is not a single inscription which has been correctly transcribed or translated. Maulavī Bashīru'd-Dīn Ahmad's work, as its name implies, is a history of Bijapur, but in Part II the author has given an account of the ancient buildings at Bijapur together with his own reading of the inscriptions on them. His work contains numerous mistakes and wrong statements.

The present work was undertaken to supply the deficiency in Mr. Cousens' "*Notes*", and to furnish an authentic record of the Muslim Inscriptions at Bijapur. The first section gives a brief account of the kings of Bijapur which is intended to serve as an historical background for the study of the inscriptions. It is based on the *Ta'rikh-i-Firishṭa*, the *Basātinu's-Salāṭīn* by Mirzā Ibrāhīm Zubairī, and the accounts of the 'Ādil Shāhī Sultāns in the Mughal histories like the *Ma'āthirul-Umarā*, and the *Muntaḥhabul-Lubāb*. The second section deals with the architecture of Bijapur and is, with a few alteration and omissions, a reproduction of Mr. Cousens' inimitable note on that subject. I have not given a description of the buildings at Bijapur as this work has already been done by Mr. H. Cousens in his "*Notes*" as well as in his larger Monograph on Bijapur Architecture. The third and the main section comprises the inscriptions at Bijapur which have been arranged chronologically under separate heads to facilitate reference. After the Mughals, the 'Ādil Shāhī Sultāns were perhaps the greatest builders among the Muslim rulers of India. Some of the most beautiful, artistic and majestic buildings in India like the Ibrāhīm Rauza, the Mihtarī Mahal and the Gol Gumbad, were built under their order or patronage. At Bijapur proper there are hundreds of mosques, tombs palaces, etc., which bear testimony to the love of architecture cherished by the Sultāns of Bijapur. Most of these buildings bear inscriptions, but, in the present work, I have included only those which are valuable from an historical or literary point of view, and

have omitted those which consist either of verses from the holy *Qur'ān* or prayers for the soul of the departed.

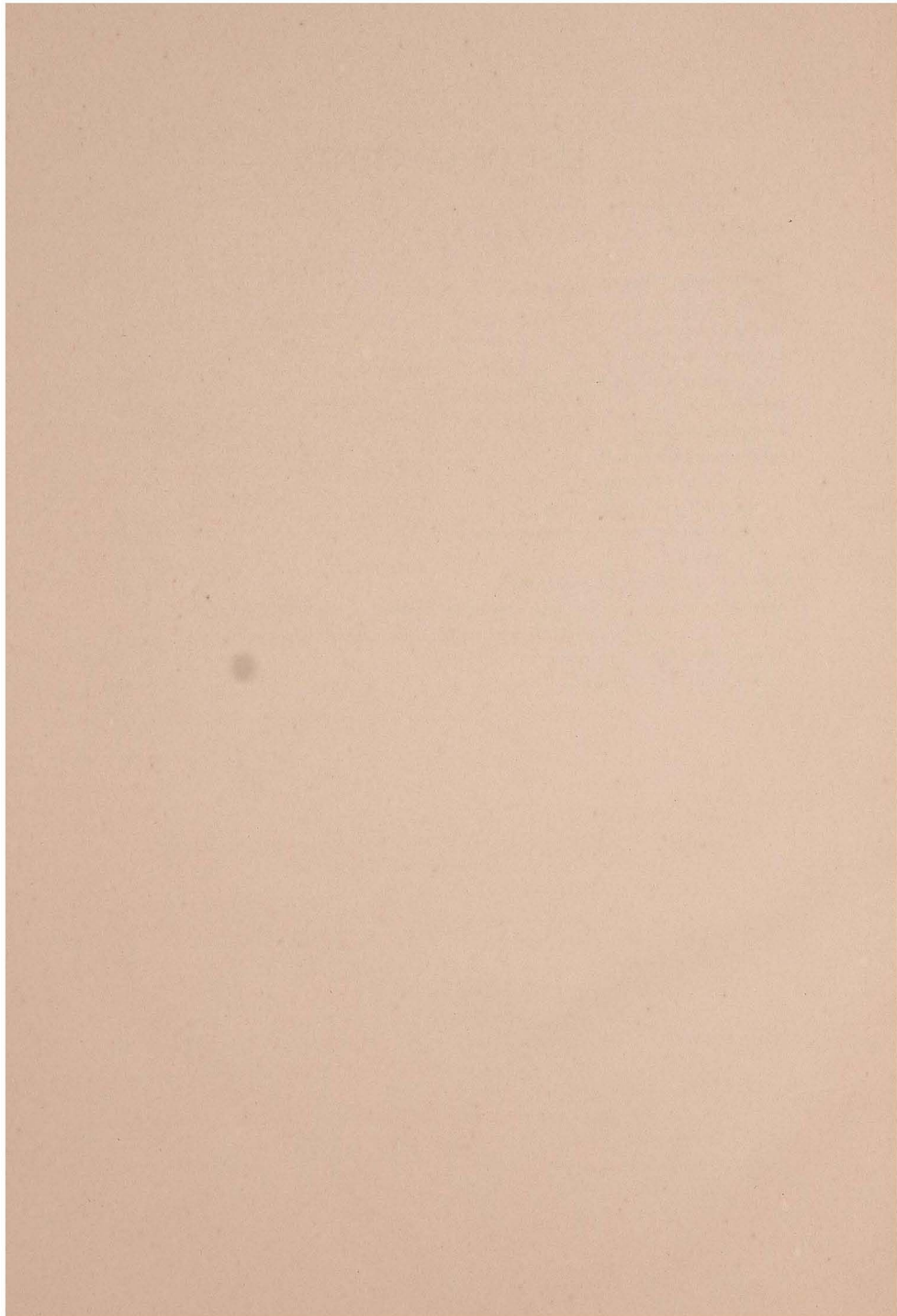
I have followed the *Indian Ephemeris* by Diwan Bahadur L. D. Swamikannu, for giving corresponding Hijra and Christian dates. The translation of the verses from the *Qur'ān* is that of Maulāna Muḥammad 'Alī (*The Holy Qur'ān*, The Islamic Review Office, England, 1917).

I am greatly indebted to Mr. G. Yazdani, Epigraphist to the Government of India for Persian and Arabic Inscriptions, for general advice, and to Mr. K. N. Dikshit, Deputy Director General of Archæology in India, for having read, translated and corrected for me the inscriptions in Mahratti, and I thank Mr. Sahib Lal Bangi of Bijapur for lending to me his manuscript containing the text of Bijapur inscriptions as read about 70 years ago by one of his ancestors.

M. NAZIM.

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A SHORT HISTORY OF BIJAPUR.

BIJAPUR or Vijayāpura (which means the city of victory) does not seem to have been a place of much importance before the establishment of the 'Ādil Shāhī Dynasty. The earliest authentic records of the place are contained in the old Kanarese inscriptions on remains of Hindu temples which exist near the entrance to the citadel. One of these inscriptions is of the time of the Western Chalukya king Bhuvanaikamalla or Someshwar II, and is dated in *Saka* 996 (A. C. 1074-5). From this inscription it is known that Bijapur was then included in the district called Taddevadi Thousand (Tuddevadi of the maps, on the south bank of the Bhima, and 36 miles north of Bijapur).¹ From other inscriptions it is found that at a subsequent date, Bijapur passed into the hands of the Yādavas, in whose possession it was in the beginning of the 13th century. It was probably during the invasion of the Deccan about A. C. 1310, by Malik Kāfūr, the famous general of 'Alā'u'd-Dīn Khaljī, that the Muslims conquered Bijapur from its Yādava ruler. An inscription on a pilaster in the mosque known as Malik Karīmū'd-Dīn's Mosque records its construction in *Saka* 1242 (A. C. 1320) by Malik Karīmū'd-Dīn.² Under the Bahmanī king Maḥmūd Shāh, son of Muḥammad Shāh, Bijapur, which was then the headquarters of a district, was placed under the command of Yūsuf with the title of 'Ādil Khān.³ This was the beginning of its rise to importance.

YŪSUF 'ĀDIL SHĀH (1489-1510).

Yūsuf, the founder of the 'Ādil Shāhī dynasty, was reputed to be a son of Sulṭān Murād II of Turkey on whose death in 854 (1450), he escaped the general slaughter of all the scions of the royal family which followed the accession of Sulṭān Muḥammad II to the throne. It is stated that he was removed to Irān and spent his youth at Sāva under the protection of Khwāja 'Imādu'd-Dīn. After many vicissitudes in his life, he entered the service of Khwāja Maḥmūd

¹ *The Indian Antiquary*, Vol. X, p. 126.

² Cf. Inscription No. 3252 (a) and (b). *Basātīnu's-Salāṭīn*, p. 23, on the authority of the *Aṭwāru'l-Abrār* of Shaikh 'Ainu'd-Dīn, Ganj-i-'Ulūm, says that this mosque was built by Malik Karīmū'd-Dīn Abū Rijā, son of Malik 'Izzu'd-Dīn Abū Rijā, governor of Bijapur, in 716 A. H. (1316 A. C.). Malik Karīmū'd-Dīn's name is not mentioned in any history of the time, but there is one Malik Faḥru'd-Dīn Abū Rijā among the nobles attached to the court of Sulṭān Qutbū'd-Dīn Mubārak Shāh, son of Sulṭān 'Alā'u'd-Dīn Khaljī, see *Ta'rikh-i-Firūz Shāhi* by Ziyā'u'd-Dīn Baranī, p. 379.

³ The Kings of this dynasty were entitled 'Ādil Khān till the time of Ibrāhīm I. (see *infra*, p. 6), but I have called them throughout by their later title of 'Ādil Shāh for the sake of uniformity.

Gāwān¹ minister of Muḥammad Shāh II, and was in course of time raised to the rank of commander of 500 horses with the title of 'Ādil Khān. After this he rapidly rose in power and importance till he was appointed governor of Bijapur. On the death of Muḥammad Shāh II in 887 (1482), he withdrew to Bijapur, and by promises of rich rewards, attached several Turkish officers of Bidar to himself. He declared his independence in 895 (1489) by ordering the *Khuṭba* to be read in his own name.

He was not, however, allowed to enjoy his new dignity undisturbed for long. Qāsim Barīd, minister at Bidar, collected an army and marched against Bijapur. Yūsuf was successful in repelling the attack, but shortly after that his territories were invaded by the raja of Vijayānagar. He set out to meet the enemy with 8,000 horsemen, and in the first encounter he was driven back. Rallying his troops he led forward a fierce attack which the enemy were unable to withstand. They broke and fled in confusion. Yūsuf captured immense booty. During his flight, the Raja of Vijayānagar died of wounds received in action. Taking advantage of the confusion caused by his death, Yūsuf captured the forts of Mudgal and Raichur.

In 908 (1502-3), feeling secure from external attack for a while and having more time to devote to home affairs, Yūsuf introduced into Bijapur the Shī'ah form of faith in which he had been brought up in Irān, but the Muslims of the Deccan being mostly followers of the Sunnī persuasion, resisted to their utmost this introduction of the innovation in their religion. Amīr Barīd of Bidar, Aḥmad Nizām Shāh of Ahmadnagar and Quṭb Shāh of Golconda prepared for war. Unable to fight against this powerful combination, Yūsuf retreated into Berar, and took shelter with his friend 'Imādu'l-Mulk who advised him to desist from trying to enforce the Shī'ah doctrines on his unwilling subjects. At the same time, he persuaded the confederates to give up hostilities and Yūsuf was able to return to his capital in peace.

Towards the end of his reign news was received that the Portuguese had taken possession of Goa and put its governor to death. Yūsuf marched at the head of 3,000 men, took the Portuguese by surprise and captured Goa. Shortly after his return to Bijapur, he died of dropsy in the beginning of 916 (1510) in the 75th year of his age, and was buried near the tomb of Shaikh Ghānda at Gogī, a village in the dominion of H. E. H. the Nizām of Haidarabad.

ISMĀ'IL 'ĀDIL SHĀH (1516-1534).

Ismā'il, son of Yūsuf, succeeded to the throne, but as he was too young to direct the administration of the country, Kamāl Khān was appointed regent. Being a Sunnī, he re-established that faith in Bijapur. His power, however, came to a speedy end. He began to aspire to the throne and in consultation with Amīr Barīd, formed a plot to dethrone Ismā'il. Ismā'il's mother got

¹ Maḥmūd Gāwān is even said to have adopted Yūsuf as his son. See *Ta'rīkh-i-Firishāhta* (Newal Kishore ed), Vol. I, p. 356.

an inkling of the plot and set to work to circumvent him. She suborned a faithful officer to kill Kamāl Khān. This was accomplished but his followers, headed by his son Ṣafdar Khān, attacked the palace which was bravely defended by the queen-mother who, clad in male attire and armed with shield and sword, moved about among her men urging them to do their best. The rebels were strong but the opportune death of Ṣafdar Khān saved the situation. His followers lost heart and fled. After this Ismā'il dismissed all the Deccanis from service, and established the Shi'ah faith as the state religion.

As soon as his authority was established, Ismā'il began to prepare for further conquests. He first raided the territory of Qāsim Barīd who, in the name of Maḥmūd Shāh Bahmanī, sought the assistance of Burhān Nizām Shāh of Ahmadnagar, Sulṭān Qulī Quṭb Shāh of Golconda and 'Alā'u'd-Dīn 'Imād Shāh of Berar. Their combined armies invaded Bijapur but they were completely routed by Ismā'il, and both Maḥmūd Shāh and his son Aḥmad were taken prisoners. Ismā'il treated them with great honour and respect, and conducted them into the city. He then gave his sister Bibi Masiti to Aḥmad Shāh in marriage and sent them with a royal escort to Bidar.

In 927 (1521), feeling his position secure, Ismā'il tried to recover Mudgal and Raichur from Timrāja, raja of Vijayānagar, but owing to a hasty attack, he had to return discomfited. He, however, resolved to avenge his defeat, and with this object in view, he made an alliance with Burhān Nizām Shāh in 930 (1524), and gave his sister named Maryam to him in marriage, with the fort of Sholapur as part of her dowry, but as Ismā'il subsequently refused to cede the fort, Burhān tried to take it by force. With the assistance of 'Imād Shāh of Berar and Amīr Barīd of Bidar, he laid siege to Sholapur. Ismā'il went out to meet the invaders and inflicted a crushing defeat on them. Burhān next attempted to invade Bijapur with the assistance of Amīr Barīd, but he was again defeated.

Ismā'il was greatly incensed against Amīr Barīd who had always assisted his enemies. In 936 (1529-30), therefore, he invaded Bidar, defeated Amīr Barīd and took him prisoner. In the fort of Bidar, Ismā'il ascended the throne of the Bahmanī kings, and celebrated the occasion by great festivity, accompanied by distribution of magnificent rewards to all deserving people, but at the intercession of 'Imād Shāh of Berar, he spared the life of Amīr Barīd and gave him back all his territories.

About this time, Timrāja of Vijayānagar died. Taking advantage of the disturbance consequent on this, Ismā'il laid seige to the forts of Mudgal and Raichur and captured them after they had been in the possession of Vijayānagar for 17 years.

Amīr Barīd had promised to surrender the fort of Kalyānī to Ismā'il, but as he neglected to do so, Ismā'il resolved to reduce it by force in 938 (1531-32). Amīr Barīd persuaded Burhān Nizām Shāh to join him in a war against Bijapur, but Ismā'il defeated him and forced him to retreat. After this, both Burhān

and Ismā'il met on their frontiers and agreed that Ismā'il should be at liberty to conquer the country of Quṭb Shāh, and Burhān should be permitted to add Berar to his kingdom. In consequence of this arrangement, Ismā'il laid siege to Golconda in 940 (1533-34), but it was at the point of being reduced when Ismā'il was attacked with a violent fever and died on 16th Ṣafar, 941 (27th August, 1534). He was buried at Gogī near the tomb of his father.

MALLŪ 'ĀDĪL SHĀH (1534-35).

When the Bijapur army returned from Golconda, Mallū, the eldest son of Ismā'il, was raised to the throne in deference to the dying wish of the late king, but he so disgusted every one by his evil ways and bad character that after a brief reign of 7 months he was dethroned and blinded, and his brother Ibrāhīm hailed as king in his stead.

IBRĀHĪM 'ĀDĪL SHĀH I (1535-1557).

Ibrāhīm inaugurated his reign by restoring the Sunnī faith as the state religion. The Shī'ah officers and commanders were discharged and Deccanīs and Abyssinians were appointed in their place.

About the time of Ibrāhīm's accession to the throne, the condition of the Vijayānagar kingdom was very much distracted owing to internal dissensions. Timrāja had been succeeded in office by his son Rāmrajā who attempted to assume the royal title, but the army and the chief noblemen rallied round the young raja and his minister Bhoj Tirmal Rāy. Not long after this, however, Bhoj Tirmal Rāy put the young raja to death and himself seized the throne of Vijayānagar but the nobles were so disgusted by his tyranny that they invited Rāmrajā to return and assume charge of the administration. Bhoj Tirmal Rāy solicited the help of Ibrāhīm and promised to acknowledge him as his overlord. Ibrāhīm consequently marched to Vijayānagar in 942 (1535-36) and was welcomed into the city. Rāmrajā now pretended remorse for his behaviour and promised to remain loyal to Bhoj Tirmal Rāy if he sent away the Muslim army. Bhoj Tirmal paid a large sum of money to Ibrāhīm for the expenses of his army and requested him to return, but even before Ibrāhīm had crossed the river Krishna, Rāmrajā broke his promise and invaded Vijayānagar. Bhoj Tirmal committed suicide and Rāmrajā ascended the throne as raja of Vijayānagar. Ibrāhīm took advantage of this disturbance and sent his general Asad Khān to capture the fort of Adonī. Venkatadārī, borthor of Rāmrajā, who was sent to defend it was defeated and the fort was captured.

Asad Khān was now high in the favour of the king, but his enemies brought about his disgrace by showing that he was secretly in league with Burhān Nizām Shāh and had promised to deliver the fort of Belgaum to him. Finding this an opportune occasion, Burhān Nizām Shāh and Amir Barīd invaded the Bijapur kingdom and captured Sholapur. After this they advanced to Belgaum hoping that Asad Khān would readily deliver the fort to them. But instead

of doing so, Asad Khān prevailed on 'Imād Shāh of Berar to come to the help of Ibrāhīm who, thus strengthened, drove the invaders out of Bijapur, and retook Sholapur and other places captured by them.

Burhān Nizām Shāh felt very much the loss of Sholapur which occupied an important position on the border of the two kingdom. He therefore formed a secret alliance with other rulers of the Deccan according to which Rāmrajā of Vijayānagar and Jamshīd Qutb Shāh of Golconda were to attack Bijapur from the south and east, while he himself with 'Alī Barīd was to invade it from the north. In order to break up this confederacy, Ibrāhīm ceded Sholapur to Burhān Nizām Shāh and propitiated Rāmrajā by suitable presents, while he sent an army under Asad Khān to fight Jamshīd Qutb Shāh who had been left alone. Jamshīd was defeated in a severe action, and Asad Khān on return to Bijapur was received with honour by the king.

Ibrāhīm was not, however, destined to enjoy peace for long. The old enmity between Bijapur and Ahmadnagar again broke out and Burhān Nizām Shāh at the instigation of Rāmrajā, marched on Gulbarga. Ibrāhīm moved from Bijapur to oppose him and defeated him in a severely contested battle on the bank of the river Bhīma.

Ibrāhīm was now so elated with pride that casting all prudence to the winds he began to behave tyrannically towards his own nobles which caused general disaffection. Burhān Nizām Shāh took advantage of this and ravaged Bijapur territory. A member of the nobility, relying on the help of Burhān Nizām Shāh, formed a conspiracy to dethrone the king and raise his brother 'Abdu'llah to the throne. One of the conspirators betrayed the plot to Ibrāhīm who took terrible vengeance, and executed all those who were suspected of complicity in the conspiracy. He even mistrusted his faithful minister Asad Khān who retired to his *jāgīr* at Belgaum; but he earnestly protested against the charge of complicity in the conspiracy and was able ultimately to convince Ibrāhīm of his innocence.

Burhān Nizām Shāh now entered into an alliance with Rāmrajā of Vijayānagar and at his instigation besieged Kalyānī, a fort belonging to 'Alī Barīd who was an ally of Ibrāhīm. Ibrāhīm at once marched to the assistance of 'Alī Barīd and so completely cut off supplies that the besiegers were reduced to starvation, but a surprise attack on Ibrāhīm's camp altered the situation. Ibrāhīm was forced to fly in order to save his life. He, however, retaliated for this disaster by reducing the fort of Parenda which belonged to Ahmadnagar, but Burhān Nizām Shāh retook it. After this in 959 (1552) Burhān Nizām Shāh formed an alliance with Rāmrajā and agreed to conquer the forts of Raichur and Mudgal for him if he in his turn helped him to subjugate Sholapur. This was accomplished, but as Burhān Nizām Shāh died shortly after this, the allies did not take any further action against Bijapur.

The troubles of Ibrāhīm, however, were not yet over. 'Ainu'l-Mulk, commander-in-chief of the late Burhān Nizām Shāh, who had come over to the side of Ibrāhīm rose in rebellior against his new master and inflicted a crushing

defeat on the army sent against him. He then advanced to Bijapur and cut off supplies. Ibrāhīm in despair appealed to Rāmraja who despatched his brother Venkatadrī with a large army to his help. 'Ainu'l-Mulk was defeated and forced to take refuge in the dominions of Ḥusain Nizām Shāh.

Soon after this Ibrāhīm contracted several diseases and suffered terribly from them. He died in 965 (1557-58) and was buried at Gogī near his father and grandfather.

Ibrāhīm was the first ruler of the dynasty to assume the title of 'Ādil Shāh in place of that of 'Ādil Khān which was the designation of a subordinate governor¹. He did so about the year 944 (1537), probably after the disappearance of Ilhāmu'llah, son of Kalimu'llah Shāh, the last of the Bahmanid dynasty.² In inscription No. 3251³, dated 943 (1536-37) Ibrāhīm is styled as 'Ādil Khān, without the high sounding phrases usually prefixed to the name of a king, but in inscription No. 439⁴, dated 945 (1538-39), he is mentioned as 'Ādil Shāh.

'ĀLĪ' 'ĀDIL SHĀH I (1558-1580).

'Ālī, the eldest son of Ibrāhīm, who was a prisoner in the fort at Miraj, at the time of the death of his father, was released and raised to the throne by the consent of all the noblemen. His first public act was to declare the Shī'ah faith as the state religion. He cultivated the friendship of Rāmraja and on hearing of the death of his son, even paid a visit of condolence to him at Vijaynagar. Having thus strengthened his position, 'Ālī with the help of Rāmraja invaded the territories of Ḥusain Nizām Shāh in order to recover the forts of Sholapur and Kalyānī from him. Ḥusain fled from Ahmadnagar and the whole of his kingdom was laid waste. The soldiers of Rāmraja committed great excesses on the population and even destroyed mosques and insulted the Qur'an openly. Ḥusain was constrained to surrender the fort of Kalyānī to 'Ālī in order to secure peace. But no sooner had the allied armies retired from Ahmadnagar than Ḥusain entered into an alliance with Ibrāhīm Quṭb Shāh, and in conjunction with him marched to retake the fort of Kalyānī. 'Ālī again solicited the help of Rāmraja and with the contingent supplied by him, marched to Ahmadnagar. Ḥusain fled to Junnar and the allied forces returned to their respective territories. Rāmraja, taking advantage of the weakness of the Muslim rulers in the Deccan, forced 'Ālī and Ibrāhīm Quṭb Shāh to cede some of their districts to him. In the course of this expedition, the soldiers of Rāmraja again committed great excesses, insulted Islam and desecrated mosques.

¹ This is indirectly corroborated by a statement in *Ta'rikh-i-Firishṭa* (Newal Kishore ed.), Vol. II, p. 219, where in the account of Sultān Bahādur Shāh, son of Sultān Muẓaffar Shāh of Gujarat, it is said, "And Burhān Nizām Shāh Bahri who, contrary to the practice of Ismā'il 'Ādil Shāh (of Bijapur) had made the word *Shāh* a part of his name, went to Burhānpūr" which shows that Ismā'il had not assumed the title of King.

² See *Muntakhabu'l Lubāb* by Khāfi Khān, (edited by Sir Wolsley Hing) Vol. III, p. 139 and the *Epigraphia Indico-Moslemica*, 1931-32, pp. 19-20.

³ See p. 26.

⁴ See p. 47

'Ali was now thoroughly disgusted with the arrogance and overbearing pride of Rāmraja and as both Ḥusain and Ibrāhīm too had good cause to wish him and his kingdom exterminated, it was not a difficult task to induce these monarchs to join him in a great war against Vijayānagar. To strengthen this alliance, Ḥusain gave his daughter Chānd Bibī in marriage to 'Ali with the fort of Sholapur as her dowry; and 'Ali gave his sister Hadya Sulṭāna to Murtaẓā, the eldest son of Ḥusain Nizām Shāh. 'Ali Barīd of Bidar was also induced to join this confederacy. To furnish himself with a pretence for breaking with Rāmraja, 'Ali despatched a messenger demanding restitution of Raichur, Mudgal and other districts which had at different times been wrested by him. As expected Rāmraja refused to do so, and expelled the ambassador from his court with disgrace. Consequently the allied armies met in the plains of Bijapur and on 20th Jumādī-i, 972 (26th December, 1564) marched towards Vijayānagar. A few days later, they reached Talikot on the north bank of the river Krishna, crossed it by having recourse to a ruse, and fell upon Rāmraja who was camping some miles south of the river. The two armies met in battle. The pride of Rāmraja eventually cost him his life. Spurning the entreaties of his attendants to be mounted, he remained seated in his palanquin, for, he said, his enemies were not worth so much consideration; but when he met with a reception contrary to his expectations, he descended from his palanquin, seated himself upon a throne under a canopy of crimson velvet and caused his treasure to be brought before him so that he might reward any act of bravery on the spot. This display of treasure so incited his men that for a time the confederate armies were driven back; but Ḥusain remained firm in the centre and pushed on so vigorously that the army of Rāmraja was thrown into confusion. At this crucial moment Rāmraja made the fatal mistake of again mounting the palanquin. Its bearers abandoned it on the approach of a furious elephant belonging to Ḥusain Nizām Shāh, and before Rāmraja could recover himself and mount a horse, he was taken prisoner and brought before Ḥusain Nizām Shāh who ordered his head to be struck off. When the news of this disaster spread, the Vijayānagar troops fled from the field of battle. Spoils of fabulous value were captured by the victors who pursued their vanquished foes to Vijayānagar. The greater part of Vijayānagar was destroyed and it was henceforth blotted out from the roll of living cities¹.

By this victory 'Ali obtained possession of the forts of Raichur and Mudgal and utilised the wealth obtained in the general plunder in walling in and fortifying the city of Bijapur. This undertaking was completed in 973 (1565-66).

But 'Ali was too restless to keep peace for long. In the hope of extending his territories on the south he led an expedition to Vijayānagar to depose Venkatadrī and to place Timrāja, son of Rāmraja, on the throne of Palkanda or Talkanda; but Murtaẓā Nizām Shāh who could not bear to see the aggrandisement

¹ For a different version of these events see *Burhān-i-Ma'a'ta'ir* as translated by Lieut.-Colonel T.W. Haig in the *Indian Antiquary* Vol. L, pp. 193-4.

of 'Alī, attacked Bijapur during his absence, thus compelling him to make a hasty retreat from the south to defend his capital. The Ahmadnagar army retired at his approach. To take revenge for this, 'Alī, in the year 975 (1567-68), despatched Kishwar Khān at the head of a large and well equipped army to invade the Nizām Shāhī dominions. Kishwar Khān occupied some districts without opposition and when Murtaẓā Nizām Shāh advanced to meet him, he shut himself up in a fort. He was, however, killed by an arrow while conducting the defences, and the Bijapur army was forced to beat a retreat.

'Alī next tried conclusions with the Portuguese who had conquered Goa and the surrounding districts in the time of Yūsuf 'Adil Shāh. He advanced to Goa in 977 (1569-70) and laid siege to it but he was forced to retire with heavy loss.

He then turned his attention to the strong fort of Adonī which had the reputation of being impregnable. Its chief who was an officer of the late Rām-rāja, shut himself up in the fort and offered resistance, but the garrison were forced to submit after a long and close blockade.

In 981 (1573-74) 'Alī captured the forts of Torgal, Dharwar and Bankapur which were in possession of the officers of the late Rām-rāja. He then sent his general Mustafā Khān to capture the forts of Jerrah and Chandargutī. The chief of Jerrah submitted without resistance; while Chandargutī was carried by storm after a siege of 14 months in 983 (1575).

'Alī was assassinated in 988 (1580) by a eunuch of Bidar, in a dispute regarding the return of certain jewels which had belonged to his daughter. He was buried in a plain looking tomb in the south-west corner of the city. Many works of public utility are ascribed to him, and he is said to have built the wall round the city, the Gagan Mahal, the Jāmi' Masjid and the Anand Mahal.

IBRĀHĪM 'ĀDIL SHĀH II (1580-1626).

As 'Alī died without an issue, the nobles raised Prince Ibrāhīm, his nephew to the throne. Ibrāhīm being only nine years of age, Chānd Bibī, widow of 'Alī 'Adil Shāh, was entrusted with his education, and the administration of the state was undertaken by Kāmil Khān who, however, became so ambitious that he began to aspire to royal dignity. At the instigation of Chānd Bibī he was arrested and put to death, and Kishwar Khān was entrusted with the administration of the state.

Taking advantage of faction fights, Murtaẓā Nizām Shāh invaded Bijapur but he was repulsed with heavy loss and rich spoils fell into the hands of the victors. Some of the nobles who were dissatisfied with Kishwar Khān's distribution of the spoils, formed a plot to remove him from the regency in favour of Mustafā Khān. Kishwar Khān got information of this plot and had Mustafā Khān treacherously assassinated. Chānd Bibī herself, who disapproved of this highhanded action, was taken prisoner and sent to Satara. To strengthen his position further, Kishwar Khān sent one of his agents with instructions to put

to death secretly all the Abyssinian officers of the army. News of this leaked out and not only the military but even the civil population was so shocked at Kishwar Khān's vile plots that he was forced to flee to Golconda where he was assassinated by one of the relatives of his victim Mustafā Khān. Ikhlas Khān now assumed the regency and Chānd Bībī was again entrusted with the education of the young king.

About this time, Murtazā Nizām Shāh and Muhammad Qulī Qutb Shāh entered into an alliance and attacked Bijapur, but thanks to the indefatigable efforts of Shāh Abu'l-Ḥasan, the finance minister, they were forced to retire after a siege lasting about a year. Ikhlas Khān was now in his turn arrested and imprisoned to make room for another nobleman named Dilāwar Khān, who was fortunate enough to retain power for eight years during which period he restored the finances of the state. In 992 (1584) he entered into a treaty of alliance with Murtazā Nizām Shāh and, to strengthen the friendship between the two kingdom, arranged a marriage between Khadija Sultān, sister of Ibrāhīm, and Prince Ḥusain, son of Murtazā. In 995 (1587) Ibrāhīm married Malika-i-Jahān, sister of Muhammad Qulī of Golconda, but as it will appear later, these marriage alliances did not in the least deter the Deccan kings from prosecuting their schemes of aggrandisement.

Mirān Ḥusain Nizām Shāh was about this time murdered, and taking advantage of the dissensions consequent on this, Ibrāhīm invaded Ahmadnagar in 997 (1588-89). Ismā'īl, successor of Mirān Ḥusain, sued for peace and Ibrāhīm promised to retire if Khadija Sultān, his sister and widow of Mirān Ḥusain Nizām Shāh, were allowed to return to Bijapur. This was done and Ibrāhīm returned to his capital. The following year, however, he again invaded Ahmadnagar, but a bold attack led by Dilāwar Khān in person was defeated by the Ahmadnagar troops and he was forced to take flight. At this time Dilāwar Khān by his haughtiness and overbearing behaviour offended Ibrāhīm who resolved to free himself from his trammels and assume direct control of the administration. With this object in view, he left Dilāwar Khān's camp on the night of 14th Rajab, 998 (May 9, 1590). After an unsuccessful attempt to capture the king, Dilāwar Khān fled to Ahmadnagar and instigated Burhān Nizām Shāh to invade Bijapur in 1000 (1591-92). Ibrāhīm allured Dilāwar Khān to Bijapur by promises of pardon and reinstatement in office, and then ordered his eyes to be put out. Burhān Nizām Shāh being thus left alone, sued for peace and was allowed to return to Ahmadnagar unmolested.

In 1002 (1593-94), Prince Ismā'īl, brother of Ibrāhīm 'Ādil Shāh, who was confined in the fort at Belgaum, raised the standard of revolt and appealed to Burhān Nizām Shāh for help, but he was defeated, taken prisoner and put to death.

Burhān died in Sha'bān 1003 (April 1595) and was succeeded by his son Ibrāhīm who insulted the Bijapur ambassadors and thus forced Ibrāhīm 'Ādil Shāh

to attack Ahmadnagar. In the battle that followed Ibrāhīm Nizām Shāh was defeated and killed.

In Muḥarram 1008 (July 1599), Ibrāhīm laid the foundation of a new city four miles to the west of Bijapur and named it Nauraspūr. In this city he built beautiful palaces for himself and ordered his nobles too to construct their residences there, but before the walls and fortifications could be completed, the city was destroyed by Malik 'Ambar in 1034 (1624-25).

After the death of Ibrāhīm Nizām Shāh in 1003 (1595), different factions in Ahmadnagar fought for ascendancy till power passed into the hands of Malik 'Ambar who placed Murtaẓā on the throne and, with the assistance of troops furnished by Ibrāhīm, proceeded against the Mughals. He was successful in driving the Mughals out of Ahmadnagar, but shortly after that disputes arose between Murtaẓā and Malik 'Ambar, and it was only by the intervention of Ibrāhīm that they were pacified. When Emperor Akbar arrived in person in the Deccan in 1008 (1599), Ibrāhīm 'Adil Shāh saved Bijapur from an invasion by sending an ambassador to conciliate him and consenting to give his daughter Sultān Begam in marriage to prince Dāniyāl. A Mughal noble named Mīr Jamālū'd-Dīn Ḥusain Ānjū was accordingly despatched with suitable presents to escort the bride from Bijapur and the marriage was celebrated in Šafar 1013 (July 1604), but the prince died of excessive drinking on 1st Zu'l-Ḥijja of the same year (April 10, 1605).

Ibrāhīm died on 11th Muḥarram, 1037 (12th September, 1627) and was buried in the beautiful mausoleum, now known as Ibrāhīm Rauza, which had been erected by the order of his wife Tāj Sultāna. It is said that he was handsome, liberal and careful about his subjects. He patronised learning and the fine arts, and was passionately fond of music and singing. He was loved by his subjects and was called by them *Jagat-Gurū*, "World-Preceptor". Like his great Mughal contemporary, Akbar, he was also accused of neglect of his own religion. During his reign were built the Sat Manzili and Ḥaidarī (or Uplī) Burj in 991 (1583), the Malika-i-Jahān Mosque in 996 (1588), Anand Mahal in 998 (1590), and the Sangit Mahal and other buildings in Nauraspūr between 1008 and 1034 (1599-1625).

MUḤAMMAD 'ĀDIL SHĀH (1627-1656).

After the death of Ibrāhīm, his third son Muḥammad, who was only 15 years of age, was raised to the throne by Mirzā Muḥammad Amīn Lārī and Daulat Khān in deference to the dying wish of the late king. Mirzā Muḥammad Amīn was given the title of Mustafā Khān and Daulat Khān that of Khawāss Khān.

In the first year of his reign, Burhān Nizām Shāh III¹ invaded Bijapur territory but he was defeated. A few years later, Burhān, at the instigation of Ḥamid Khān, one of his important noblemen, again invaded Bijapur but he

¹ See *Epigraphia Indo-Moslemica*, 1919-20, p. 13.

was again repulsed and forced to retreat. About this time Kadam Rāo, governor of Bankapur, rebelled and managed to hold his own for a year but he was ultimately defeated, taken prisoner and executed.

Shortly after he ascended the throne, Muḥammad took retaliatory measures against Ahmadnagar for the destruction of Nauraspūr, and on the advice of Khawāṣṣ Khān, entered into an alliance with the Mughals to conquer Ahmadnagar and to divide its territories equally. The treaty was however broken as soon as it was made. The Mughal Army instead of halting at the frontier marched into Bijapur territory, and Muḥammad aggravated the situation by ordering the immediate arrest of the Mughal envoy. When news of this outrage reached Shāh Jahān, he despatched an army which encamped outside Bijapur walls. It was repulsed, and the Bijapur troops under Murārī Rāo followed the defeated Mughals as far as Parendah. It was at this time that Murārī Rāo received orders from Muḥammad 'Ādil Shāh to bring away the Malik-i-Maidān gun which was on the Parendah fort. The gun was brought to Bijapur and mounted on the Sharza Burj on 15th Ṣafar, 1042 (August 22, 1632).

About this time, Burhān Nizām Shāh was assassinated by Faṭḥ Khān, son of Malik 'Ambar and his minor son Ḥusain was raised to the throne. Taking advantage of this state of affairs, Shāh Jahān sent another army from Burhānpūr to capture Daulatābād. The fort was closely invested by the Mughals, and when provisions ran short, Faṭḥ Khān entreated Muḥammad 'Ādil Shāh for assistance. Muḥammad despatched a force under Murārī Rāo but for some reasons Murārī Rāo delayed to assist Faṭḥ Khān. Provisions ran short and he was obliged to surrender the fort to the Mughals. Ḥusain was taken prisoner, and the Nizām Shāhī kingdom ceased to exist.

There was now a scramble for the division of the Ahmadnagar kingdom. Every local governor or commander seized whatever districts he could lay his hands upon, and soon every thing was in utter confusion. Shāhjī, a Mah-ratta chieftain of Bijapur, set up Murtaẓā, a scion of the Nizām Shāhī dynasty, as king, and called upon all nobles to pay allegiance to him. As it was believed that Shāhjī was being assisted by the King of Bijapur Mahābat Khān, the Mughal general attacked the fort of Parendah which was held by Randūlah Khān on behalf of Muḥammad 'Ādil Shāh, but he was forced to return discomfited to Burhānpūr.

There was great rivalry between Khawāṣṣ Khān and Murtaẓā Khān, two of the most important noblemen of the kingdom. Khawāṣṣ Khān got his rival into his power and sent him as a prisoner to the fort of Belgaum. This act of high-handedness incensed Muḥammad and many of the noblemen who were further offended when it was known that, in order to secure his position at Bijapur, he had invoked the assistance of Shāh Jahān, but before any action could be taken against him, he was assassinated by Sidi Raiḥān. Muṣṭafā Khān was then recalled from Bankapur and entrusted with the administration of the kingdom.

In response to the invitation sent by Khawāṣṣ Khān, Shāh Jahān moved down to the Deccan and despatched three armies to conquer Bijapur which was saved only by the desperate expedient of flooding the surrounding lands. Muḥammad was, however, constrained to submit to a treaty in 1636 by the terms of which he promised among other things to yield obedience to the Emperor. After this by mutual agreement, the Ahmadnagar territory was divided between Shāh Jahān and Muḥammad.

As already stated, after the conquest of Ahmadnagar by the Mughals, Shāhji put forward the claims of Murtazā, and gave so much trouble to the Mughals that the treaty between Muḥammad and Shāh Jahān signed in 1636 included a term by which Muḥammad was made to promise to desist from helping Shāhji, who held a *jāgīr* near Poona under Bijapur. Shāhji was consequently sent to the Karnatik as governor of a district. He was thus obliged to leave his hereditary estate in charge of his son Sīvāji. As the latter grew up, he developed a restless and adventurous character. Gathering round him some of his associates who were willing to share his fortunes, he took possession of several of the hill forts in the Western Ghats, and became so bold as to intercept some government treasure. He was denounced as a rebel and his father Shāhji, on suspicion of having abetted his son, was recalled and imprisoned for four years.

Taking advantage of the security afforded by the treaty of 1636, Muḥammad 'Adil Shāh extended his dominions to the east, west and south. On the 22nd of Zu'l-Hijja, 1058 (December 28, 1648) the powerful fortress of Gingee capitulated to him and he gained a certain amount of success against the Portuguese of Goa. He also utilised this time in completing his own gigantic mausoleum and erected many other buildings throughout the city. The water supply of the city was considerably increased by a conduit from a fresh source, the Begam Talāo, to the south of the town. He also built the Āthār Mahal as a Hall of Justice, but it was subsequently used as a repository of the sacred relics of the Prophet Muḥammad which are still deposited there¹.

Muḥammad died on 28th Muḥarram, 1067 (6th November, 1656) in the 47th year of his age, and was buried in the mausoleum which he had constructed for himself.

'ALĪ 'ĀDIL SHĀH II (1656-1672).

After the death of Muḥammad, his son 'Alī, who was 19 years of age, was raised to the throne. Shāh Jahān forgetting the treaty which he had made, with Muḥammad, permitted Prince Aurangzeb, his viceroy in the Deccan, to deal as he liked with Bijapur. Consequently a Mughal army invested the fort of Bidar, which was then under Bijapur, and captured it after a siege of about six months on 25th Jumādī-ii, 1067 (March 31, 1657). The fort of Kalyānī fell on 27th Shawwāl of the same year (July 29, 1657), and the complete conquest of the kingdom was in sight when Shāh Jahān intervened and ratified a treaty of peace by which 'Alī agreed to cede Bidar, Kalyānī and Parendah and

¹ See inscription No. 3246, p. 91.

to pay a large sum of money as indemnity. Shortly after this, Shāh Jahān was taken seriously ill and Aurangzeb marched to Agra to claim the throne. Bijapur thus had a respite of about 30 years from Mughal aggression.

This was not, however, the only direction from which 'Alī had reason to expect trouble. Sivāji, son of Shāhji, had thrown off all show of allegiance to Bijapur and had strengthened himself in the land along the sea coast known as Konkan where there were several strong forts. He also plundered and raided the Bijapur territory. 'Alī therefore despatched a strong army against him in 1070 (1659-60) under Afzal Khān. Afzal Khān marched to Partabgad, the stronghold of Sivāji, and while he was camping below the hill, Sivāji sent him a letter offering submission to the king of Bijapur and conveying his willingness to sign a peace treaty with him. Afzal Khān agreed to this and Sivāji paid a visit to him in his camp. He then invited Afzal Khān to a feast in the Partabgad fort. Afzal Khān accompanied only by 12 men, entered the fort. Sivāji fell upon his unsuspecting guest, and plunged a dagger into his bowels¹. The Bijapur troops finding themselves without a leader took to flight. When news of this disaster reached the capital, another expedition was rapidly equipped and despatched under Salābat Khān, but he was not successful in accomplishing anything. 'Alī then himself took the field, but he too made little impression on Sivāji and returned to Bijapur after reducing to submission some of the disaffected chiefs. After the disastrous expedition of Shā'ista Khān in 1660, 'Alī assisted the Mughal army under Raja Jai Singh in their operations against Sivāji; and Khawāss Khān, a Bijapur general, defeated Sivāji in a pitched battle. About this time 'Alī received news that Raja Jai Singh had come to terms with Sivāji and had promised to help him in the conquest of Bijapur. Being enraged at this, 'Alī despatched an army against Raja Jai Singh and inflicted a defeat on him in a hotly contested battle. 'Abdu'llah Quṭb Shāh of Golconda, realising the danger to his kingdom by Mughal aggression, made common cause with 'Alī and sent an army to his help. Thus strengthened 'Alī again marched against Raja Jai Singh and inflicted another defeat on him. In the meantime, Raja Jai Singh had sent Sivāji to Agra to affirm his loyalty before the Emperor himself, but he refused to comply with the rules of court etiquette and resented being treated merely as a commander of 5,000 horse instead of as a sovereign prince. He fled from Agra with the connivance of Rām Singh, son of Raja Jai Singh, and returned to his own country in December, 1666, where he carried on his work of devastation with impunity. He also levied chauth, and the Bijapur king agreed to pay him a lump sum of three lakhs of rupees annually in consideration of his refraining from the collection of this blackmail.

'Alī died of paralysis on 13th Shā'bān 1083 (November 24, 1672) in the 35th year of his age, and after a reign of 16 years. He commenced a mausoleum for himself which, had it been completed, would have been by far the most

¹ See *Basā'ir-u's-Salāṭīn*, pp. 370-71.

elegant building in the city, but it was never finished, and it now remains, conspicuous upon its lofty basement, one of the finest ruins in the city. He was buried in the vault of this building which also contains the tomb of his wife and many others.

'Alī was a poet and wrote both in Persian and the Deccanī language. The ruins of a building in Bijapur called Pānī Mahal bear an inscription in Persian verse which was composed by the king himself¹.

SIKANDAR 'ĀDIL SHĀH (1672-1686).

Sikandar, son of 'Alī, was only 5 years of age when he was placed on the throne on the death of his father. It was a very inopportune time for a long minority. Bijapur was at this time threatened by two very powerful enemies, the Mughals and Sivājī, both of whom were bent on the destruction of this kingdom. Khawāss Khān took upon himself the duties of regent which led to the party strife that usually accompanied the regency. Taking advantage of this Sivājī stripped Bijapur of many of her possessions, and became sufficiently powerful to have himself crowned Mahārāja in 1674.

About this time Aurangzeb sent urgent orders to Khān-i-Khānān, governor of the Deccan, to expedite the conquest of Bijapur, but Khawāss Khān induced him to enter into a treaty of peace by the terms of which Bādshāh Bibī, a sister of the king, was given in marriage to one of Aurangzeb's sons and the payment of the annual peace offering was suspended on condition that Bijapur undertook to fight against Sivājī. Before anything could be accomplished, Khawāss Khān was taken prisoner by 'Abdu'l-Karīm, the leader of a rival faction, who in his turn was supplanted by Mas'ūd Khān.

In 1676, Sivājī conquered the southern *jāgīr* which had been held by his father under the Bijapur government. He then marched to Golconda and succeeded in inducing Tānā Shāh to become his ally. Proceeding further south he took the strong fort of Gingee, and Vellore and other important places. This made Sivājī so powerful that Mas'ūd Khān, disregarding the treaty with the Mughals, entered into an alliance with him to expel the Mughals from Bijapur, but he soon found out that he could not rely on Sivājī's alliance, and renewed his treaty with the Mughals to fight against Sivājī. Dilīr Khān, the Mughal governor of the Deccan, now insisted on the fulfilment of the terms of the previous treaty and consequently Princess Bādshāh Bibī was sent to Delhi and married to Prince Muhammad A'zam, son of Aurangzeb, in Rajab 1090 (August 1679). Mas'ūd Khān's relations again became strained with the Mughals and consequently Dilīr Khān made up his mind to carry out the long deferred project of the conquest of Bijapur. Mas'ūd Khān sought the assistance of Sivājī, and thus strengthened, the Bijapur troops put up such a strong fight that the Mughals were forced to retire.

¹ See *infra*, pp. 89-91.

After this, factions again arose in the city of Bijapur which caused Mas'ūd Khān to throw up the regency and retire to his estate at Adonī. The management of state affairs was now undertaken by Āqā Khusrāu and after his death in 1095 (1684) by Sharza Khān.

Being disgusted with the failure of his generals in the Deccan, Aurangzeb himself marched out of Delhi with an immense army, intent upon carrying out himself what his generals had failed to accomplish, viz., the conquest of Bijapur, and reached Burhānpūr in Zu'l-Qa'da 1092 (November 1681). After spending some time in reducing the fort of Sholapur and some unsuccessful operations against the Mahrattas, Aurangzeb sent Prince A'zam to invade Bijapur; but his supplies were cut short and it was with great difficulty that his army was saved from utter destruction by the ravages of famine and the attacks of the Bijapur troops. Aurangzeb now moved to Bijapur in person and completely invested the fort. The garrison made a gallant resistance but as several breaches had been made in the wall, Sikandar went to the camp of Aurangzeb on the 4th of Zu'l-Qa'da 1097 (September 12, 1688) and surrendered the fort. The young king was treated with due honour and was allowed to remain in Bijapur on an annual allowance of a lakh of rupees. He died fifteen years afterwards in 1111 (1699-1700) at the age of 33, and was buried in an unpretentious tomb now known as Sikandar Rauza. Thus the 'Ādil Shāhī Dynasty became extinct after a brilliant career of about 200 years and Bijapur was merged into the great Mughal Empire.¹

¹ The history of Bijapur is based on *Ta'rikh-i-Firishāta*, *Basūtinu's-Salāfin*, and notices of Bijapur Kings in the *Burhān-i-Ma'āthir*, Khāfi Khan's *Muntakhabu'l-Lubāb* and the *Ma'athiru'l-Umarā*.

BIJAPUR ARCHITECTURE.

The 'Ādil Shāhī kings were great builders and have left behind them more monuments of note than all the rest of the Deccanī kingdoms put together. The early buildings at Bijapur are nothing but rubble and plaster palaces and mosques. All the resources of the state were then exhausted in fighting the neighbouring states and in erecting forts all over the kingdom, but later, as the state grew richer and the wars decreased in number, the buildings also improved in character. First class architects were induced to come to Bijapur and local Hindu architects were encouraged to display their skill in the work of decorating the walls. The names of only two architects of the Bijapur kings have been preserved, Malik Ṣandal and Malik Yāqūt Dābulī. Malik Ṣandal designed and built the Ibrāhīm Rauza which, with its hanging flat stone ceiling over the sepulchral chamber and exquisitely perforated stone work interlaced with Arabic writing, is one of the most remarkable buildings in India. He also built the Tāj Bāorī, and the mosque known after him as Malik Ṣandal's mosque. The other architect, Malik Yāqūt Dābulī, was an inhabitant of Dabul, a port of great importance in those days, and was responsible for the beautifully gilded decorations of the *Mihrāb* of the Jāmi' Maṣjid. As he was in the employ of Muḥammad 'Ādil Shāh, it can be safely presumed that the design and construction of the great Gol Gumbad was also carried out by his genius. From the inscription on his tomb to the north of the Āthār Mahal we learn that he died in 1070 (1659-60)¹.

The ancient monument at Bijapur can be divided into two classes of works, the plain rubble and plaster buildings which are simple and even heavy in their outline, and the lighter quasi-Hindu constructions in cut stone such as the Ibrāhīm Rauza and the Mihtarī Mahal. The baser work at Bijapur does not always indicate an early age or a later decadence, but rather the use of cheap labour and inferior architects, as shoddy buildings are found at all times, even contemporary with the best works.

The real building period of Bijapur did not commence until 'Alī 'Ādil Shāh I ascended the throne. He was a great patron of the arts, and welcomed artists and learned men to his capital. One of the first buildings undertaken was the Jāmi' Maṣjid, which, for simplicity of design, impressive grandeur, and the solemn stillness of its corridors, stands unrivalled. It is, too, the best proportioned building in the city. It was after 'Alī 'Ādil Shāh, laden with spoils, returned from the great battle of Talikot and destruction of Vijayānagar, that the walls and fortifications of the city were taken in hand and completed. Portions were allotted to each of his generals and hence the various styles and degrees of finish of the different sections of the same. The 'Adālat Mahal, the Sonahrī Mahal, and the first attempts to lead water into the town are ascribed to him.

¹See *infra*, p. 42.

Ibrāhīm II followed up the good example of his father and continued to adorn the city with some of its most ornate buildings. He raised the elaborate pile of the Ibrāhīm Rauṣa, the most picturesque group at Bijapur.

Muḥammad, who succeeded him, has left one of the greatest and most wonderful domes the world has seen, over his own tomb, the Gol Gumbad.

‘Alī II, who followed, being determined to outdo them all, commenced his own mausoleum on so grand a scale that he had not time to complete it ere his death dispersed the workmen, and it remains a splendid ruin and a lasting monument to his ambition. With this tomb ended, virtually, the building age of Bijapur. It flourished from the laying of the foundation stone of the Jāmi’ Masjid about 1537, to the death of ‘Alī II in 1672, a hundred and thirty-five years.

In the Jāmi’ Masjid we have the style, which is so peculiar to Bijapur coming upon us in its full development, in its purest and best form. It would appear that the style and its architects were imported, and that subsequent buildings were built upon the lines laid down by these men, by their descendants and by the local builders who copied them. It is a fact that no subsequent building is equal to this one for its perfect proportions. The art weakened, and a sign of this is the lavish and profuse ornament which was spread over some of the later buildings.

The domes of Bijapur are, as a rule, lost internally in their own gloom; they have seldom any clerestory lights, and where these do exist, as in the mosque at the Ibrāhīm Rauṣa, they are too low. The earlier domes of Ahmadabad are raised above the general roof upon pillars, and the light and air are freely admitted. In some of the high stilted domes here the interiors rise so far that it is almost impossible to see them for the darkness which ever fills them; they are more like great dark circular caverns hanging overhead. In these cases, which are so frequent, the best corrective would have been double domes, the inner or lower forming the ceiling. But this device is met with nowhere save in the Ibrāhīm Rauṣa, where a curious flat intervening ceiling between the floor and the dome takes the place of an inner dome and really forms a second story, and in the cenotaph of Afzal Khān, beyond the village of Takkī, where there is an inner and outer dome, with the space between them forming an upper chamber. As a rule the interior was sacrificed to the exterior without any attempt to correct the defect. Where the diameter of the domical ceiling is great compared with its height, as in the best examples, light enough is admitted to show the ceiling, but there are scores of examples where the interior height is from two to three times the diameter of the dome so that little light can reach them and they are thus great hollow cylinders.

In connection with the domes it may be mentioned that all those of the State buildings are, or have been, surmounted by a finial bearing the crescent, the Turkish emblem, declaring the origin of the ‘Ādil Shāhī family.

The arches are mostly two-centered, but are sometimes struck from a single centre, and the curves are carried up from the springing to a point in the haunches whence tangents are struck to the crown. This is the prevailing form of arch, but others are in use as well, such as the true ogee arch, the Gothic and segmental, and, in one case at least, an almost flat arch. They are sometimes built with rough voussoirs and sometimes corbelled forward on the cantilever system from the piers. They are often ornamented with richly moulded cusps and they then look particularly well.

Another prominent feature is the graceful minarets that flank the mosques, and rise above the corners of many of the tombs. These are, with the exception of an ancient pair (which are rather towers than minarets, attached to the Makka Masjid) entirely ornamental, and not, like the Ahmadabad and Gujarat ones, receptacles for staircases leading to balconies around them at different heights from which to call to prayer. They are purely ornamental adjuncts to the facade, being more attenuated than those of Gujarat. The staircases leading to the roofs of the Bijapur buildings are usually constructed in the thickness of the end walls.

WALLS AND FORTIFICATIONS.

The city is surrounded by a fortified wall having ninety-six bastions, connected by its curtain wall, and five principal gates with their flanking bastions. The walls have been well built of stone and mortar, backed up with a good breadth of rammed earth between the inner and outer casings. Along the top of this a broad platform or terreplein runs from bastion to bastion and over the gates, and this is protected by a high battlemented wall which rises from the top of the curtain. The bastions which are placed at almost regular intervals, are generally semi-circular in plan, sometimes polygonal, but nowhere square. Upon these guns were mounted, and gun platforms were constructed for them. They are curious and well worth examination. In the centre of the paved platform is a small circular hole for the pivot upon which the carriage revolved and at a distance from it, decided by the length of the gun to be mounted, are two opposite segments of a channelled ring, in which the wheels of the carriage travelled as the gun was swung round. Connecting the ends of these two segments, towards the back of the gun, is a segmental recoil wall, built back at such a distance that the breach of the gun very nearly touches it. When firing this small space between the two was probably wedged up firmly, thus counteracting the recoil of the gun, and preventing undue strain upon the pivot. It appears that in the original construction of these bastions no cover was provided for the gunners, but it has been subsequently added to some, if not all, by building a low shelter wall round the crest of the bastions, having embrasure at intervals, big enough to fire through. Where these shelter walls exist they are very light and flimsy, and could only have afforded protection against musket balls: a shot from cannon would have knocked them to pieces very quickly.

The Firingī Burj, unlike the rest, is hollow and has been built to accommodate several pieces of cannon, one before each embrasure mounted upon blocks of masonry, and each provided with a kind of universal joint, so that it may be quickly turned about and pointed in any required direction. Outside the walls, and running nearly the whole length round them is a deep broad moat, and beyond this can still be traced remains of a covert way.

The whole circuit of the walls is about six and a quarter miles, and the whole area within them is about two and a half square miles.

Ark Qal'a, or citadel walls, with a circuit of one and a tenth mile, were very similar in structure to the outer walls. More than half of these have been levelled and cleared away, but it is probable there were three gates—one still existing on the south, one on the west near the Sat Manzili, and one on the north. There is another on the east, behind the Āthār Mahal, which is still used, but it is a postern. On this side an arched viaduct connected the interior of the citadel with the Āthār Mahal across the ditch without the walls, and was used when the Āthār Mahal served its first and original purpose of a hall of justice.

THE GATES.

The principal gates are five—the Makka gate on the west, the Shāhpūr gate at the north-west corner, the Bahmanī gate on the north, the Allāhpūr gate on the east, and the Faṭḥ gate on the south-east. They are well protected by flanking bastions, double gates and covered approaches. The Faṭḥ gate was originally known as Mangolī gate, called after the town of that name, 12 miles distant, to which the road through it leads. But when Aurangzeb entered the city in triumph by it, he caused it to be henceforth called the Faṭḥ Darwāza or Gate of Victory. The Makka gateway has, subsequent to its erection, been further strengthened and fortified upon its inner side, and converted into a small stronghold, safe against enemies within or without. It is said to have been further added to by the Peshwa's Government probably as better protection for their small garrison and revenue offices. The British, on taking over Bijapur, also located their Government offices in this place until the conversions of some of the old buildings of the citadel provided them with better accommodation. It is a great pity this fine old gate should not be opened out and used. It is the natural outlet on the west to the long road that traverses Bijapur from east to west, and which road now, just as it abuts upon the gateway, and seeks exit, is diverted at right angles and follows the wall four hundred yards further to the north before it reaches the smaller Zohrāpūr gate.

THE WATERWORKS.

The waterworks of Bijapur, like those of almost all old Muḥammadan towns, were in their day perfect; abundance of pure wholesome water was brought into the city from two principal sources, *viz.*, one from Torweh, four

miles to the west, and the other from the Begam Tālao to the south. These sources being without the walls could easily be cut off by any army investing the city; but this contingency was evidently foreseen and met by the plentiful distribution of tanks and wells within the walls, supplied from these sources, and which, when once filled, would render the besieged independent of the source for months together. Wherever the remains of Muḥammadan buildings are met, this characteristic marks them all. The Muḥammadans had a special fondness for the presence of water, and they knew full well and appreciated the cooling effect of tanks and cisterns of cold water within and around their dwellings. These, together with cool chunam or marble pavements, covered in with thick masonry walls and roofs, afforded a luxurious retreat from the glare and scorching heat of a summer sun. In their palaces, even in cool subterranean vaults they had their chunam-lined baths and fountains. In the Sat Manzili they had at least one basin or bath on each floor with octagonal, square or fluted sides; and away upon the highest storey now remaining are traces of a bath. Their palaces usually had^a a large square tank within the walled enclosure. It may be seen in the ruined palaces of Faṭḥ Khān and Muṣṭafā Khān.¹ The reservoir of the latter was filled from a well close by, the water being drawn up by a *mot* into an elevated cistern, from which it ran to the tank through earthen pipes set in masonry, and of which traces may be seen from the well to the tank. When the tank was filled to the brim, the water was allowed to run off down shallow stone channels in different directions through the garden that surrounded it; and, to give a prettier effect to the running water, the floor of the channels was cut into zigzag ridges against which the water struck and rebounded in myriads of little ripples. These ripple-stones were in many instances of very much more complicated patterns. They are divided into large compartments and each of these is channelled into a maze or labyrinth. There are some specimens of these in the Bijapur Museum. The water entered at one end and travelled through all these channels in and out, redoubling on itself a dozen times, and finally, slipping out at the opposite end, flowed into another where it had to go through the same meanderings. The effect must have been exceedingly pretty, for the divisions between the channels are very narrow, being just enough to separate the two streams of water running in opposite directions upon either side. Then again in some the water is made to beat against innumerable little fishes, carved in all sorts of positions, in high relief, on the floor of the channel, and thus conveying an apparent motion to them.

There is a curious little building, in the south-east corner of the town, not far from the Jāmi' Masjid, called Mubārak Khān's Mahal,² which was built entirely for a display of waterworks. It is a three-storeyed pavilion the lower storey being square, the next octagonal, while the upper, a small one, supports the dome. Water was carried all through the building in

^a These palaces are in ruins and only a few traces remain of the elaborate arrangement described in the text.

² Mubārak Khān's Mahal is now in ruins and only traces of what has been described can be seen.

pipes buried in the masonry. Around the plinth is a row of peacock brackets, which are channelled along their tops and out through the mouths of the peacocks, while behind, on the plinth, are two rows of pipes which supplied them with water. Around the next storey was a cornice, some of the brackets of which were channelled in the same manner, and at intervals around the swell of the dome are the outlets of small pipes. When the water was turned on, it spouted from all these brackets and the dome and fell into the cistern, in the midst of which the pavilion stood. In the second storey was a small cistern, and what appears to be the remains of a fountain occupies the floor of the third. On the roof of the small building beside this one was a large shallow tank, and in the bottom of this, let into the ceiling, is a large circular slab pierced with holes and intended as the rose for a shower bath. There are several of these buildings out at Kumatgi, about ten miles east of Bijapur.

From the Surang Bāori, near Torweh, the water was brought towards the city by a great subterranean tunnel. At the *bāori* near Afzal Khān's Wives' tombs, it may be seen low down in the north side of the well as a masonry tunnel with an arched top, curving rapidly round to the eastward. It then makes a bee line for the Motī Dargāh, where it deflects more to the east and passes through the gardens of the Ibrāhīm Rauza enclosure. To this point its direction is easily traced by the manholes, or air shafts, placed at frequent intervals along its course; but beyond this it is lost, and only extensive excavations would settle its further course. During the greater part of its length it is roughly cut through the *murum*, the water being in some parts over sixty feet below the surface. As far as can at present be gathered the tunnel appears to have entered the city by the Makka gate, and then to have branched off in different directions, one branch steering westward through the old palace of Khawāṣṣ Khān, thence under the road in front of the Taj Bāori, possibly connected with it by short branch pipes, on to the garden at Khawāṣṣ Khān's tomb, and thence along the road in front of the Basel Mission house towards the south gate of the citadel, and round to the smaller of the two water towers near the Āthār Mahal, while another struck out in a north-easterly direction and possibly supplied the water towers between the unfinished tomb of 'Alī II and Faṭḥ Khān's palace.

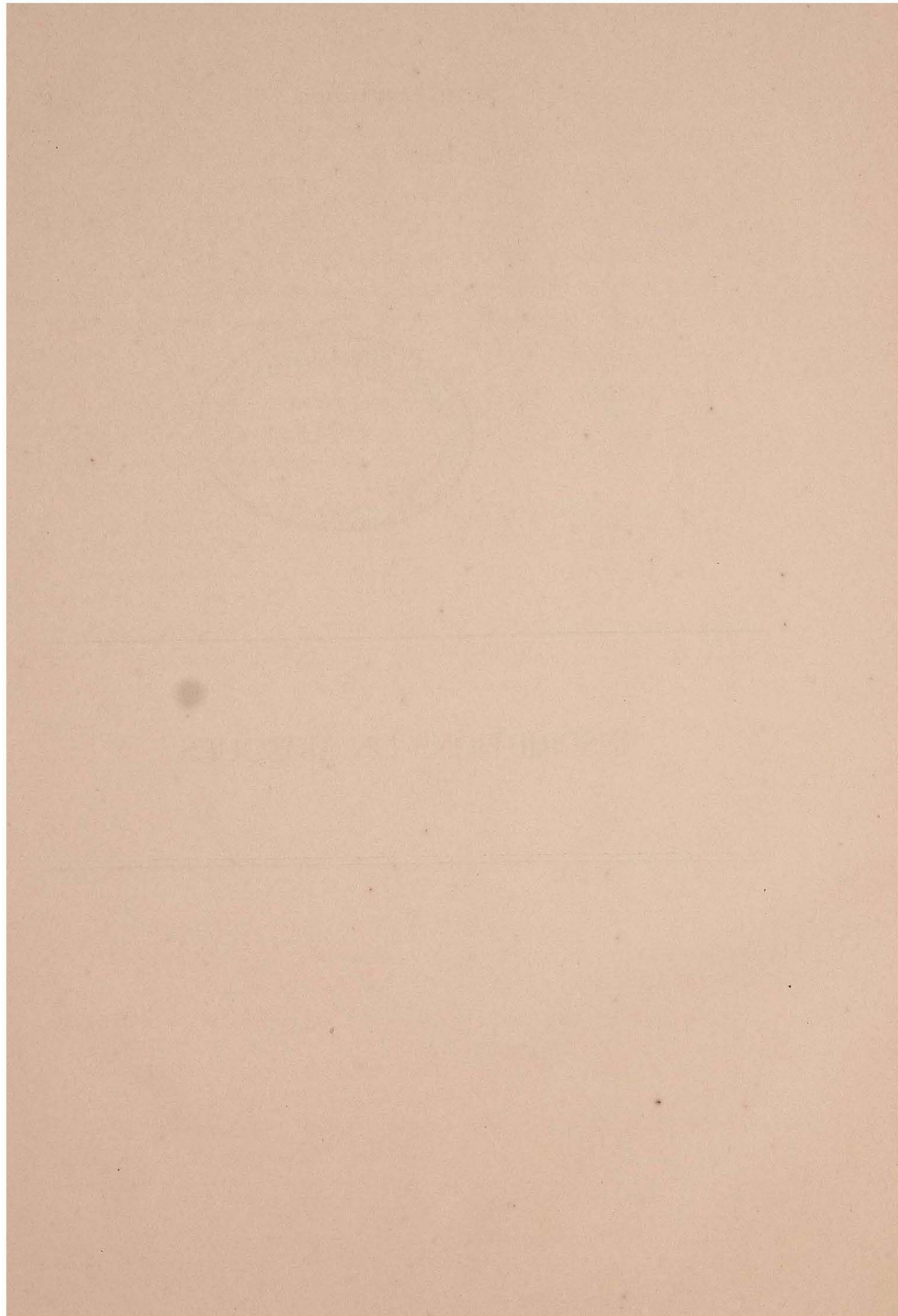
From the Begam Talāo, on the south of the town, water is brought in through earthen pipes. These pipes are in short lengths, made with a shoulder on one end of each length into which the next pipe fits, the whole being embedded in concrete. Along the line of these pipes, at intervals, are tall, open water towers, built for the double purpose of relieving the great pressure there would otherwise be in the pipes, and to trap the silt that might come through the pipes with the water. The construction for this latter purpose is very well seen in some small open towers along the line of a ten-inch main west of the Khān Sarwar. Here the pipe on one side enters at a certain level and discharges into the tower. The silt falls to the bottom, and the clearer water

near the top is taken off again, at a much higher level than that at which it entered, at the other side. These towers, being not very far apart, keep the pipes free, and they can themselves be periodically cleaned out. Some of the larger towers in the town and citadel are distributing centres, and from one of these alone, that on the north side of the Makka Masjid, upwards of seventy pipes lead away in different directions amongst the buildings in the citadel.

The principal tanks and wells in the town are the great Tāj Bāorī, the largest and most important; the Chānd Bāorī near the Shāhpūr gate; the Barī and Mubārak Khān's Bāorīs in the south-east; the Māsā and Nīm Bāorīs in the north-east quarter of the city; the Hilāl and Nāgar Bāorīs; and the Jāmi' Masjid Bāorī to the south of the Jāmi' Masjid. There were many other large ones, the ruins of which may be still seen, but they have been neglected and now hold no water.¹

¹ The chapter on Bijapur architecture has been taken with some modifications from Mr. H. Cousin's *Notes on the Buildings and other Antiquarian Remains at Bijapur*, (Bombay : Printed at the Government Central Press, 1890), pp. 4-8.

INSCRIPTIONS ON MOSQUES.



No. 3252(a). Malik Karīmu'd-Dīn's Mosque, on a pilaster in North wali.

Plate IV.

Transcript.

स्वसि(स्ति) ओस(श)कु १२४२ रौद्रि संव[क्र]रे श्रीषुद[कुतु]बुदीन राय वो(वि)जय
राज्योदई तंनोरोपीत* मलिक क्रिमो दिन(दीन) दक्षीण(दक्षिण)

वरणासि विजयापूरी वडिल मषितो(मसितो) करविली साले हौडटगचा सुतार रेवण
मषितो केलि मलीके माप(फ) करनु धे वितुरि सेत नौतने चौवीस वर चौवोस हाथ । निस्त्रोच
करनु दिधले मंगल माहात्रो(महात्रो)॥

Translation.

Hail. In the *Saka* (year) 1242 (1320 A. C.) on (an auspicious ?) day in the victorious reign of the illustrious Khudubudīn (Qutbu'd-dīn),¹ Malik Krimidīn (Karīmu'd-dīn), the Governor (lit : appointed by him), had a spacious² mosque made at Vijayāpūrī (Bijapur) the Benares of the south. Revaiya, the carpenter from Sālehaūṭage (modern Salotgi near Bijapur) built the mosque. The Malik gave him a field, at the village of Bitūr (the measurement being), 24 *nītans* with 24 cubits and made it free from taxes and obstructions (May there be) great prosperity³.

*[Of this the letter **रो** seems to have been left out at first and reinserted between this and the succeeding lines. The expression **तंनोरोपीत** is obviously equivalent to the usual Sanskrit expression **तन्वियुक्त** =appointed by him.]

No. 3252(b). Malik Karīmu'd-Dīn's Mosque, on second pillar in second row from North.

Plate IV.

Transcript.

ملک ملوک الشرق کریم الدواہ والدین دام شانہ زیداً سوہار این مسجد را بیست چہار نیتن
زمین در دیہ بتور انعام داد

Translation.

Lord of the Kings of the east, Karīmu'd-Dawlah wa'd-Dīn, may his fortune endure ! gave as reward to Ribya⁴ carpenter (who constructed) this mosque, twenty-four *nītans* of land in the village of Bitūr.

No. 3256. Khwāja Sumbul's Mosque, known as Yūsuf's old Jāmi' Masjid, on outer doorway.

Plate I.

Transcript.

این مسجد در در سلطان محمد شاه بن محمد شاه بهمنی بنا کردہ خواجه سنبُل نایب غیبت
عادلخانی شہر سن ثمان عشر و تسعمایہ ۷۰۰

¹ Sultān Qutbu'd-Dīn, son of Sultān 'Alā'u'd-Dīn *Khalji* ruled from A.H. 717 to 721.

² The word वडिल is not generally applied to inanimate objects. It is possible then that the father of Karim-u'd-Din built the original mosque and it was of wood, as a carpenter was employed on this work—K. N. D.

³ I thank Mr. K. N. Dikshit, Deputy Director-General of Archaeology, for having deciphered and translated this inscription for me.

⁴ In inscription 3252(a), the name is given as Revaiya.

Translation.

This mosque was built during the time of Sultān Maḥmūd Shāh, son of Muḥammad Shāh Bahmanī, by Khwāja Sumbul, Nā'ib-i-Ghaibat (vicegerent in absence) of 'Adil Khān. Shahūr San nine hundred and eighteen of the Hijra Era.¹

No. 3251. On a ruined Gateway², east of Khwāja Sumbul's Mosque.

Plate I.

Transcript.

قال الله سبحانه وتعالى انما يعمر مساجد الله من آمن بالله اليوم الآخر - قد رُفِّقَ بِبِذَاءِ
هذا المسجد في أيام دولة مجلس رفیع و مذهب مدیع سَمَّى خلیل الله ابراهیم عادلخان خلد ایام دولته
وقف شرعی نمود ملک امین الملک غازي يك خانه و سی و شش دکان متصل غرب دروازه اتین هلی
به مسجدی که مقابل خانه ارکه کرایه خانه و دکانها خرج عمارة مسجد و آبادان خانه و سبیل بزمایند
هرکه این خانه زیارت کند در لعنت الله تعالى باشد - کتبه حافظ نظام الدین فی سنه ۹۴۳ هـ

Translation.

Allah the Most High and Glorious has said:—

"Only he shall keep the mosques of Allah in good repair who believes in Allah and the latter day." (*Qur'ān*, IX, 18). This mosque was built by the grace of God in the reign of (one of) exalted assembly and unapproachable dignity, the namesake of Khalīlullāh, Ibrāhīm 'Adil Khān, may He perpetuate the days of his Kingdom! Malik Amīnu'l-Mulk, the Ghāzī, made a legal endowment of one house and thirty-six shops, adjoining the west side of Atīn-Hill gate³, for the mosque which is opposite to his house, so that out of the rent of the house and shops, the expenses of repairs to the mosque, of the ablution tank and the *Sabīl* (free distribution of water) might be defrayed. Whoever ruins this house, will be under the curse of Allah, the Most High. Written by Hāfiz Nizāmu'd-Dīn in the year 943 A. H.

No. 410.

On the Dakhanī 'Īdgāh.

Plate I.

Transcript.

لا اله الا الله محمد رسول الله
در ایام عدالت خان عالیجاه ابراهیم عادلشاه خلد دولته بنا کرده ملک خواجه رفیعان لکله (ق)
این نمازگاه فی سنه ۹۴۵

¹ This inscription is of considerable importance. It records the construction of the mosque during the time of Sultān Maḥmūd Shāh Bahmanī and not of Ismā'il 'Adil Shāh, who was the ruler of Bijāpur at that time, which shows that though virtually independent, the kings of Bijāpur nominally recognised the Bahmanī Sultāns as their suzerains.

The mosque was neither built by Yūsuf 'Adil Shāh nor even during his life time. It is therefore wrong to connect it with his name. It is probably this mosque which is referred to as Khwāja Sumbul's mosque in Inscription No. 3310.

The date is very ambiguous. In order to mean in the month of the Hijra year it should have been written as در شهر سنه but if the date were given in Shahūr San, the word هجریه should not have been added. This ambiguity cannot be removed as the reign of Sultān Maḥmūd Shah covers both the Hijra and Shahūr San 918.

² The inscription shows that this ruined gateway originally formed part of a mosque.

³ Atīn-Hill gate led to a village of that name which is now called Hatīn Halle and is about five miles to the south of Bijapur.

Translation.

Allah. There is no god but Allah, Muḥammad is the apostle of Allah. In the days of justice of the Khān of high dignity, Ibrāhīm 'Ādil Shāh, may (Allah) perpetuate his kingdom, this place for prayer was constructed by Malik Khwāja Raihān.....in the year 945.

No. 417. Satū Sayyid Mosque, on a side wall¹.

Transcript.

بنای این مسجد نهاد سید عبد القادر کرمانی در سلطنت شاه علی عادلشاه فی سنه اربع
سبعین تسعماته

Translation.

The foundation of this mosque was laid by Sayyid 'Abdu'l-Qādir Kir-mānī, during the reign of Shāh 'Alī 'Ādil Shāh, in the year nine hundred and seventy-four.

No. 3254. Haidariyyah Masjid, over the lintel of the doorway of.

Transcript.

بنی فی زمن السلطان العادل ابراهیم عادلشاه المسجد المبارک المسمى بالحیدریه حیدر خان
بن حیدرلسنه احدى وتسعين وتسعماته

Translation.

Haidar Khān, son of Haidar, built the blessed mosque named Haidariyya, in the reign of the just Sultān, Ibrāhīm 'Ādil Shāh, in the year nine hundred and ninety-one.

No. 3291. Andū Masjid, on sides of the doorway.

Transcript.

در زمان	شهینش	دوران	ارستاد	سخن	وزان	باشد
آن	سمی	خلیل	عادل	دل	حکم	از بر جهان وزان باشد
جان	بقن	یافت	نغمه	دارد	صرف	شاه را کجا زبان باشد
یافت	اتمام	مسجد	عالی	در	چندین	عصر یک نشان باشد
بانی	مسجد	بهشت	آئین	حضرت	اعتبار	خان باشد
کس	باین	طرح	مسجد	کم	دید	طرح این نوع دلستان باشد
شاه	[ر]	خان	را	خدا	نگهدار	است این دعا روز هر زبان باشد
چونکه	دیده	عروج	این	گنبد	گنبد	چرخ در فغان باشد
سال	تاریخ	آن	مکان	شریعت	چشم	از عقل کے نهان باشد

¹ This stone does not exist in the mosque, but the inscription has been read from the photograph of the impression taken about thirty years ago.

سنه الف است و هفت بالا سال تاريخ آن مکان باشد
 ۱۰۳۰ مبارز دعای دولت شاه بر زبان دار تا که جان باشد

Translation.

In the reign of the King of Kings of the period,
 There is a master of the poets.
 That namesake of Khalil (Ibrāhīm), just of heart,
 His order holds sway over the world.
 The melody of David received life in its body,
 How can tongue praise the Shāh adequately?
 The grand mosque has been completed,
 It will remain a landmark in such a period.
 The founder of this paradise-like mosque
 Is His Excellency I'tibār Khān.¹
 No one has seen a mosque of this style,
 This style is heart-ravishing.
 God is the Protector of the Shāh [and] the Khān,
 May this prayer be on every tongue!
 Since it has seen the height of this cupola,
 The cupola of the sky is in lamentation.
 The date of the year of this noble building.
 I sought from wisdom, how could it remain concealed?
 The year one thousand and seventeen more,
 Will be the date of this building.
 O Mubārīz² prayer for the Kingdom of the Shāh,
 Keep on your tongue till you are alive.

No. 3298.

On Dastgīr's Jhanda.

Plate I.

Transcript.

نگین در بیان حمد (خدای) بی همتا که از نام محمد کرده قائم عرش اعظم را
 بنی هاشمی الرسل کز نور ذات (؟) ار محمد شاه غازی چارداران باشد جهان آرا
 زهی شاهنشاه غازی که در جنت شکوه ار نماید رتبه صاحبقرانی پایۀ ادنا
 بود قدر ملک یاقوت از لطفش فزرن دایم که این مسجد از دارد صفای یثرب ر بطعا
 سنه ۱۰۳۰

Translation.

The praise of God, the Living, the Peerless, cannot be expressed in words,

He, Who stabilized the Great Throne by the name of Muḥammad.

¹ This I'tibār Khan is probably the same whose death is recorded in Inscription No. 3289, and who was taken prisoner by the Nizām Shāhi forces in 1037 A.H. See *Basāṭinu's-Salāṭīn*, p. 283.

² Mubārīz was probably the pen name of the poet who composed these verses.

The Hāshimite Prophet, the Messenger, by the light of whose personality, May Muḥammad Shāh, the Ghāzī, for ever decorate the world!
How excellent the king of kings, the Ghāzī, whose grandeur in paradise, Makes the rank of Ṣāhib Qirān (lord of the auspicious conjunction) lower in position!

May the dignity of Malik Yāqūt ever increase by his favour,
For this mosque has through him the purity of Yathrab and Baṭḥā.

Year 1040.

The inscription is at present fixed on a small tomb near the Jāmi' Masjid, but it originally belonged to a mosque built by Malik Yāqūt Dābuli probably the one near his tomb. See inscription No. 3257.

No. 3250. On a stone in the Bijapur Museum, No. A-26.¹

Plate I.

Transcript.

ملک مندل چو این مسجد بنا کرد خرد فیض قدس تاریخ ادا کرد

Translation.

When Malik Sandal built this mosque,
Wisdom expressed its date in *divine beneficence*.

The chronogram expressed in the words قدس فیض gives 1054.

INSCRIPTIONS IN THE MIHRĀB OF THE JĀMI' MASJID.

No. 3300(a).

Transcript.

این سحراب در ایام -اطلفت سلطان محمد عادلشاه زینت یافته

Translation.

This *Mihrāb* was decorated during the days of the reign of Sultān Muḥammad 'Ādil Shāh.

No. 3300(d).

Transcript.

بر قصر عمر تکیه من استوار نیست در دار بقرار کس را قرار نیست

Translation.

Place not your reliance on the palace of life: it is not firm;
In the transitory abode no one has any stability.

¹ This stone was originally fixed on Mosque No. 74, see H. Cousen's *Notes on the Buildings and other Antiquarian Remains at Bijapur*, p. 23. Malik Sandal, the founder of this mosque, was the same who built the Ibrahim Rauza.

No. 3300(c).

Transcript.

فقرى اکثر کتب فقه حنفی معتمدة علیها درین زمانه بر آنست که نقش مسجد بچس
ر آب طلا و ساج اینغوا لرجه الله مکرره نیست

Translation.

The *Fatwa* of the majority of the Hanafite books on Jurisprudence, which are relied upon in this age, is that the decoration of a Masjid with lime and gold water and pumice stone, for seeking the pleasure of Allah is not odious.

No. 3300(b).

Transcript.

خوش منزلت دنیای روشن چشم ما خوش دایات است عمر را استوار نیست

Translation.

In our eyes the bright world is a beautiful abode,
Life is a precious wealth but it is not lasting.

No. 3300(e).

Transcript.

بنده درگاه و غلام سلطان محمد شاه خلد الله تعالی ملکه یاقوت دابولی

Translation.

Servant of the court and slave of Sultān Muḥammad Shāh, may Allah the High perpetuate his reign, Yāqūt of Dābūl.

No. 3300(f).

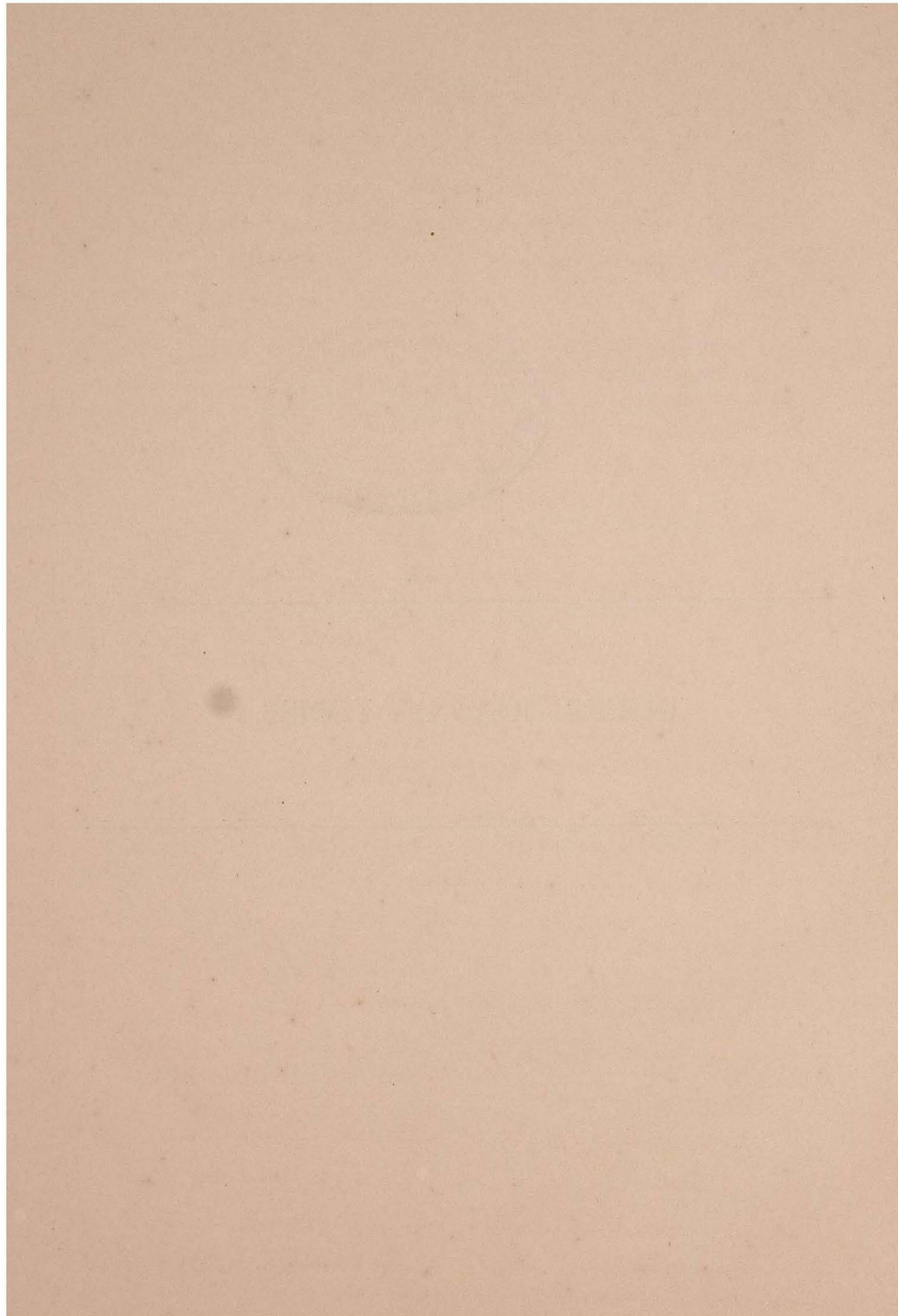
Transcript.

ملک یاقوت دابولی محراب مسجد جامع را خاتم شد

Translation.

Malik Yāqūt of Dābūl completed the *mīhrāb* of the Jāmi' Masjid.

INSCRIPTIONS ON TOMBS.



No. 517. On a Tomb near *Ikhlas Khān's Mosque*.

Transcript.

شد یار علی مه دل افروز کز روی خرد آن جهان فروزه
تاریخ وفات از خرد گفت دلہای خراب ما بسوزد

Translation.

The heart-illuminating moon, Yār 'Alī, has departed,
To illuminate the next world with his face.
Wisdom spoke the date of his death;
Our devastated hearts burn.

The chronogram in the last line gives 972.

No. 514. On another Tomb near *Ikhlas Khān's Mosque*.

Transcript.

فرزند دلبند کز رفتن خود صد داغ حسرت بر جانمن افروزد
یا علی

چون شاخ گل بود در گلشن نهر تاریخ گفتم شاخ گلی بود

Translation.

The beloved son who by his departure,
A hundred spots of grief has added to my soul;
O 'Alī.
As he was a stalk of rose in the garden of the world,
I said the date, *he was a stalk of rose.*

The chronogram contained in the words *شاخ گلی بود* gives 973.

No. 3344. On another Tomb near *Ikhlas Khān's Mosque*¹.

Transcript.

سرور بالای تو در خاک دریغست دریغ زیر خاک آن کهر پاک دریغست دریغ
دامن پیرهن عمر تو اے یوسف عهد شده چون دامن گل چاک دریغست دریغ
ماه روزی چو تو در خاک لحد رفت رهنور ماه و خورشید بر افلاک دریغست دریغ
جای آن بود که جای تو بود در دیده این زمان جائے تو در خاک دریغست دریغ
اے بخاک لحد و تخته و تابوت اسیر سرور آزاد تو در خاک دریغست دریغ
اے بصد مرتبه پاکیزه تر آب حیات برگل پاک تو خاشاک دریغست دریغ
اے بطفلی ز جهان رفته بصد حسرت و درد دل طفلان تو غمناک دریغست دریغ

¹ This inscription has not been translated as it has no historical value.

No. 3303(a). Over the doorway of the enclosure to Shāh Alangī's Tomb.

Transcript.

بنا کرده این گنبد غلام خاندانی هلال مصطفی خانی من هجریة المبی ۹۹۹

Translation.

This cupola was built by the slave of the family, Hilāl-i-Muṣṭafā Khānī in the year 999 of the Flight of the Prophet.

INSCRIPTIONS ON MIRZĀ AFZAL KHĀN'S TOMB, KNOWN AS ḤASAN GULZĀR'S TOMB.¹

Plate II.

No. 3316(a). On a side of the Sarcophagus.

Transcript.

هذا المرقد للشهید محمد بن شکر الله المصائب با فضائح

Translation.

This tomb is of the martyr Muḥammad, son of Shukru'llah, addressed as Afzal Khān.²

No. 3316(b). On top of the Sarcophagus.

Transcript.

هو حی لا یموت

تا در زبده تو دامن ز دست گردن
ز اندم که از خوی تو آغوش خاک شد تو
پدوسته سبزه خیزن ز آغوش خاک گلگون
جز نیل کس نپرسید شد رخ نیل افزون (?)
گفتم که سال قتل مرزا محمد کو
پدر خرد بگفتا پوشیده جامه خون

Translation.

He is Living, Immortal.

Since you have snatched away your skirt from the hand of the sky,
Rows of angles have become enamoured of your skirt.

Since the time that the lap of the earth has been moistened with your
perspiration,

Bloodstained verdure grows from the lap of the earth.

During the time of your mourning.....

... ..

I asked, what is the year of the assassination of Mirzā Muḥammad,
The old man of wisdom replied, (he) put on a cloak of blood.

The words پوشیده جامه خون give 1032.

¹ The name given to this tomb is evidently wrong. The person buried in it is named Mirzā Muḥammad Afzal Khān and not Ḥasan Gulzār.

² This Afzal Khān appears to have been an important nobleman, but he is not mentioned in any history of Bijapur. He should not however be confused with the Afzal Khān who flourished in the reign of Sultān Muḥammad 'Adil Shāh.

No. 3316(c).

Over the doorway.

Transcript.

بسرکاری و مشقت محمد شفیع تمام شد بتاريخ ربیع الاول سنہ ۱۰۳۶

Translation.

Completed under the supervision and by the efforts of Muḥammad Shāfi' in Rabi'-i, 1036 (November 1626).

No. 3345. Motī Dargāh, over the lintel of the south gate.

Transcript.

تاریخ رحلت حبیب اللہ شاہ قدس سرہ قطب احرار [ار] الزمان سنہ ۱۰۴۱

Translation.

Date of the death of Ḥabibu'llah Shāh¹,

May his grave be hallowed!

Qutb (Pole of faith) of the free-born of the time.

Year 1041.

The chronogram contained in the words قطب احرار الزمان gives 1041.

INSCRIPTIONS ON THE IBRĀHĪM RAUẒA.

No. 3324(a).

South side, under the Pediment.

Plate II.*Transcript.*

بدا فرموده روضہ تاج سلطان کہ خلد اندر صفائش مائدہ حیران
نمودہ خرچ آن یکنیم لک ہرن رے نہد دگر ضم گشتہ با آن
بحسن اہتمام این کار روضہ ملک صندل رسانیدہ بپایان

Translation.

Tāj Sultān constructed this Rauẓa,

(Such that) Paradise is wonderstruck at its beauties.

She spent on it one and a half lakh *huns*,

But nine hundred more were added thereto.

By good efforts, the work of this Rauẓa.

Was completed by Malik Ṣandal.

No. 3326. South side, inside triangular screen pediment.

Plate III.*Transcript.*

سال تاریخ زہرہ سلطانہ [۱] القصہ خرد یافت از یکدغ ۱۰۳۵

¹ This Ḥabibu'llah Shāh is most probably the same who is mentioned on pp. 258-60 of the *Basā'ir* of 'a-Salāṭīn and to whom Fāṭima Si ṭān, also called Bādshāh Shāhiba, daughter of Ibrāhīm 'Ādil Shāh, was given in marriage in 1014 A. H.

Translation.

At last wisdom found the date of (death of) Zahra Sultān from a scar. 1035.

The words *یَمَدَاغ* give 1035, which is therefore the date of Zahra Sultān's death.

No. 3329(b). North side, round door frame, outer band.

Plate III.*Transcript.*

در عجب ماند آسمان از ارتفاع این بنا
 سر بر آورد از زمین گرید مگر چرخ جدا
 روضه فردرس ازین روضه طراوت برده رام
 هرستونش در لطافت سرری از باغ صفا
 بهر تاربخش صلا داده ملک از ارج فلک
 یادگار تاج سلطان این بذائے دلفزا

Translation.

Heaven stood astonished at the height of this structure,
 And said, "Perhaps another sky has heaved its head from the earth."
 The garden of Paradise has borrowed freshness from this Rauza,
 Every column of it in gracefulness is like a cypress in the garden of Purity.
 For its date, the angel proclaimed from the height of the sky,
This heart-rejoicing edifice is a memorial of Tāj Sultān.

The chronogram in the last line gives 1036 which is the date of the completion of the Rauza.

No. 680. South door, inside triangular pediment.

Plate III.*Transcript.*

چو سال رحلتش از پیر عقل جستم گفت
 برد بگلشن فردرس جائی ابراهیم
 سنه ۱۰۳۷

Translation.

When I sought the year of his death from the old man of wisdom, he said,
May the abode of Ibrāhīm be in the garden of Paradise. Year 1037.

The chronogram in the second hemistich gives 1037.

No. 3323(a). South side, middle block lower, right hand side.

Plate II.*Transcript.*

بگفت از ما صلواة بر ابراهیم ۱۰۳۷

Translation.

He said, *prayer from us for Ibrāhīm.* 1037.

The words *از ما صلوة بر ابراهيم* form a chronogram and yield 1037.

No. 3321(b). South side, south-east block, lower left hand side.

Plate II.

Transcript.

که جنت جائی پاک تاج سلطان ۱۰۴۳

Translation.

That *Paradise is the pure abode of Tāj Sultān.* 1043.¹

No. 3324(b). South side, around main door, external band.

Plate III.

Transcript.

زیبده هسمت ر بلقیس رفعت از زبیا سریر ر تاج عفت
چو زین منزلگه خاکی اغبر بدار الملک جنت کرن رحلت
بیبرسیدم ز پیر عقل تاریخ بگفتا تاج سلطان اهل جنت

Translation.

Dignified like Zubaida and exalted like Bilqīs,
She decorated the throne and crown of modesty.
When from this earthly dusty resting-place,
She departed for the seat of the kingdom of paradise,
I asked the old man of wisdom for the date,
He replied, *Tāj Sultān, denizen of paradise.*

The chronogram in the words *تاج سلطان اهل جنت* gives 1043.

THE FOLLOWING INSCRIPTIONS ON THE IBRĀHĪM RAUZA HAVE NOT BEEN TRANSLATED AS THEY CONTAIN VERY LITTLE HISTORICAL INFORMATION. THEY ARE GIVEN HERE FOR THEIR LITERARY VALUE.

No. 679.(a) East side, on inner door frame.

Transcript.

[أَنْتِ] لَکَ بَاکِباً فَاوْحَمَ بَکَائِي حَيَائِي مِنْكَ أَكْثَرَ مِنْ خَطَائِي
مَغْذِي بِيَدِي فَائِي مُسْتَجِيرَ بَعْفُوكَ يَا عَظِيمَ يَا رَجَائِي
تَفَضَّلْ سِرَّ لِعَاصِي مِنْ عَطَائِي فُغْفِرَ الذُّنُوبَ يَا كَرِيمَ اللّٰهِي (۹)

¹ The date given in figures is 1043, but the chronogram contained in the inscription totals up to 1044 which is a mistake, cf. Inscription No. 3324(b).

No. 679(b). East side, on pediment above door.

Transcript.

و من يرغب عن ملّة ابراهيم الا من سقه نفسه و لقد اصطفيناه فى الدنيا و إنه
فى الآخرة لمن الصالحين

No. 3327(a). West side, door frame, outer band.

Transcript.

الهي عبدك العاصي آتاه مقراً بالذنوب و قد دعا
يُنَادِي بالتذلل فى الميالي ينجى بالدعاء يرجو عطا
فان تغفر فانت لذلك اهل و ان تطرد فمن يرحم سواك

No. 3327(b). West side, door frame, inner band.

Transcript.

اسير الخطايا نند بابك رائف على رجد به مما انت عارف
بخاف ذنباً يرتجف تلك عينها و يردك فيها فهو راج و خائف
فمن ذا الذي يرجو سواك و يتقي و مالك فى فصل القضاء مخالف

No. 3328. West side, pediment over doorway.

Transcript.

ما كن ابراهيم يهودياً و لا نصرانياً و لكن كن حنيفاً مساماً و ما كن من المشركين¹

No. 682. North side, pediment above central door.

Transcript.

الله - محمد - و رضى الله تعالى عن ائى بكر و عمر و عثمان و علي و عن الصحابة
البقية أجمعين

No. 3329(a). North side, door frame, inner band.

Transcript.

الهي لا إله سواك فارحم على من لا رحيم له سواك
تجاوز عن ضعيف قد جفاك فجاك ثانياً يرجو رضا
فان يك يا مهيمن قد عفاك فام يسجد لمعبود سواك

¹ *Qur'ān*, III, 66 :—"Ibrāhīm was not a Jew nor a Christian, but he was an upright man, a Muslim, and he was not one of the polytheists." The author of the *Basātīnu's-Salāṭīn*, p. 277, says that this verse was specially carved on the Rauza to contradict the allegation that Ibrāhīm 'Adil Shāh was not a believer in Islam. It should be noted that other verses from the *Qur'ān* in Inscriptions No. 679 (b), 3330, 3331 are also given with the same object in view. Inscription No. 682 is meant to re-affirm Ibrāhīm's belief in the Sunni faith.

No. 3330. North side, N. E. corner, on screen pediment over window.

Transcript.

قال الله تعالى قل صدق الله فاتبعوا ملة ابراهيم حنيفاً وما كان من المشركين

No. 3331. North side, west corner, on screen pediment over window.

Transcript.

قال سبحانه و تعالى فقد آتينا آل ابراهيم الكتاب و الحكمة و آتينا هم ملكاً عظيماً

No. 3321(a). South side, east corner, round window.

Transcript.

دارم دلکبی غمیں بیامرز و میسر در بند گناه رهین بیامرز و میسر
شرمندہ شوم اگر بدیسی علمم اے اکرم اکرمین بیامرز و میسر
از کم روی نفس ستمکارہ درون صد راتبعہ در کمین بیامرز و میسر

No. 3323(b). South side, middle block.

Transcript.

رجائی ان یعاملنی بلطف و فضل منه و الکریم العظیم
فحمل الزاد فتم کل شیء اذا کان الرفد علی الکریم
رفت علی الکریم بغیر زاد من الحسنات و القلب السلیم

No. 3325. South side, west corner, round window.

Transcript.

گر من گنه روی زمین کردستم لطف تو عمیم است که گیرد دستم
هر چند زطاعت تہی ام پر ز گناه امید بلطف عام و فضلت بستم
گفتی کہ بروز عجز دستت گیرم عاجز تر ازین مضوہ کہ اکنون هستم

No. 3340. South side, on a pillar in S. E. corner.

Transcript.

من خاکسار عاصی یا رب ظلمت نفسی کردم بے معاصی یا رب ظلمت نفسی
تو بادشاہ مائی من خستہ داد خواہی ما را تو یک خدائی یا رب ظلمت نفسی
ہم غافر الذنوبی ہم ساتر العیوبی ہم کا شف الکریمی یا رب ظلمت نفسی
رقتی نہ جان سقائی از خرد مرا نرانی ہم سرے خرنیش خوانی یا رب ظلمت نفسی
من بندہ ام تو شاہی بستان ہر آنچہ خواہی کن فضل یا الہی یا رب ظلمت نفسی

No. 3341. South side, on 2nd pillar from east, upper part.

Transcript.

ملکا ذکر تو گویم کہ تو پاکي و خدای
 نرم بجز آن رہ کہ تو ان رہ نہ نمای
 نہ زن رجفت بخواہی نہ خوری رجفت بخواہی
 احصی لیس کمثلی ملکا کام روای
 لب و دندان سیانی¹ ہمہ تودید تو گویند
 کہ مگر ز آتش دوزخ بود آن روز رهای

No. 3341. South side, on 2nd pillar from east, lower part.

Transcript.

از درد بیقرارم فریاد رس الہی کس نیست جز تو یارم فریاد رس الہی
 بیمار و ناتوانم فریاد رس الہی جز تو دراندارم فریاد رس الہی

No. 3351. On Malik Sundar's Tomb, in the compound of the Ibrāhim Rauza.

Plate IV.

Transcript.

(۱) جنت مقیم ملک سندھ سنہ ۱۰۴۷
 (۲) خداوند اگذا کارم گناہ بیعدد دارم
 رہائی دہ ازین کارم قرئی غفار یا اللہ

Translation.

1. Dweller of Paradise, Malik Sundar. Year 1047.

2. O, God, I am a sinner.

I have committed countless sins,

Release me from this business.

Thou art, forgiving, O Allah.

The words of inscription No. 1 form a chronogram which gives 1047.

No. 3296. On the Tomb 'Nit Naurī', near the Ibrāhim Rauza.

Plate VI.

Transcript.

بانی این روضہ با احترام چوبہ خان شد و گرفت انتظام
 هست پے سال تمامیتش قبہ مرتب شدہ خیر الکلام
 سنہ ۱۰۵۸

¹ Sayinī was probably the pen name of the poet who composed these verses.

Translation.

The founder of this venerated Rauza,
Was Bara Khān and (it) was put in order (by him).
For the year of its completion,

The best of words are: *The cupola was prepared.* Year 1058.

The chronogram contained in the words *نہ مرتب شدہ* gives 1058. The name Bada or Bara (Great) Khān is also mentioned in the Mahratti inscription on a wall of this tomb. Bara Khān would mean the great Khān.

No. 3289. Dherī I'tibār Khān, above the lintel of north door.

Plate IV.*Transcript.*

شکرا ینزد را سزد کو خالق انس است و جان
گمشن راز الہی احمد مرسل کہ ارست
چار یارش نخل بند روضہ دین اند و شرع
سرر بستان سیادت نور چشم مصطفیٰ است
شاہ ظل اللہ ابراہیم عادل آنکہ شد
روضہ پاکش کہ صنعتہای گوناگون دروست
نوناہال ملک و دین سلطان محمد آنکہ ارست
یا رب از لطف و کرم چتر شہی پایندہ دار
محکم اسرار شاہنشاہ خان اعتبار
سال تعمیر منہر روضہ با خیر ار

و افروید از بہر عالم روضہ کون مکان
کعبہ مقصود عالم مرجع امن و امان
با کمال صدق و عدل دشوم و سیرت بی نشان
حضرت غوث الصمد تاج سر نام آوران
در دیار جنت الماری برضوان ہمقران
چون بہشت روح پرور شد طراوت بخش جان
در ریاض جود و بخشش دمچہ باران در فشان
بر سر سلطان محمد غازی صاحبقران
راحت از را روضہ تعمیر کرد اندر جہان
از مسرت گفت هاتف راحت جنت بدان

Translation.

Worthy of thanks is only God Who is the Creator of mankind as well as genii,
And Who created for this world the garden of the Universe.
The garden of the secret of God, Ahmad, the Apostle, who is
The sanctuary of the purpose of the world, the refuge of peace and safety.
His four companions are the gardeners of religion and law,
And are possessed of perfect veracity, justice, modesty and stainless
character.

The cypress of the garden of (spiritual) leadership (and) the light of the
eyes of the chosen (*Mustafā i.e., Muḥammad*).

(Is) his holiness the *Ghautl*, the Most High, the crown of the head of the
illustrious.

The King, the shadow of Allah, Ibrāhīm 'Ādil, who has become

In the land of Paradise, associated with Rizwān (the door-keeper of Para-
dise).

His noble tomb which has artistic designs of various kinds,
Like the soul-nourishing Paradise, imparts freshness to life.
The sapling of the country and faith, Sultān Muḥammad, who is
In the garden of generosity and munificence, like pearl-scattering rain.
O God! by Thy grace and beneficence, keep the umbrella of kingship for
ever.

Over the head of Sultān Muḥammad, the Ghāzī, the lord of the auspicious
conjunction.

The confidant of the secrets of the King of Kings, (was) I'tibār Khān,
In this world Rāḥat built for him a tomb.

The year of the construction of his bright and hallowed tomb,
Hātif said with joy, Know (*that it is*) the comfort of paradise.

The words رحمت جنت give 1062 as the date of the construction of this
tomb, but I'tibār Khān who is buried in it probably died at an earlier date. Also
see inscription No. 3291, p. 26-27.

No. 495. Gol Gumbad, above the doorway, inside.

Plate IV.

Transcript.

(۱) سلطان محمد جنت آشیانی ۱۰۶۷

(۲) عاقبت محمد محمود شد ۱۰۶۷

(۳) محمد شه دارالسلام شد ۱۰۶۷

Translation.

1. Sultān Muḥammad whose abode is in paradise. 1067.
2. The end of Muḥammad has become laudable. 1067.
3. Muḥammad became the King of the abode of peace. 1067.

The three inscriptions form chronograms which give 1067 as the date of the
death of Sultān Muḥammad.

No. 3257. Over the entrance of the Tomb of Yāqūt Dābūlī.

Plate IV.

Transcript.

بهتر ز هزار پادشاهی

ملک یاقوت جنتی

یک ذره عذایب الهی

۱۰۷۰

Translation.

One atom of divine grace,
Malik Yāqūt of Paradise. 1070.

(Is) preferable to a thousand Kingdoms.

The words ملک یاقوت جنتی form a chronogram which gives 1070 as the date
of death of Malik Yāqūt the famous architect of Sultān Muḥammad 'Adil Shāh.

ON TOMBS WITHIN THE ENCLOSURE OF SHAH ALANGĪ DARWĪSH¹

No. 3303(b).

Transcript.

وفات بدھم محرم
صوفی محمود سید شاہ ملک القادری

۱۱۰۰

بن مسند سید شاہ عبدالمحمد قادری

سنہ ۱۱۰۰ ہجری

Translation.

Died on 10th Muḥarram.

Šūfī-i-Maḥmūd Sayyid Shāh Malik Al-Qādirī, son of Musnad Sayyid Shāh
‘Abdu’l-Muḥammad Qādirī. Year 1100.

No. 3303(c).

Transcript.

وفات بنروزدھم محرم
مقبول خدا و رہبر دین مجذوب و ولی الہی درویش

Translation.

Died on 19th Muḥarram.

Favourite of God and leader of religion,
Majzūb and saint Alangī Darwīsh.

No. 3303(d).

Transcript.

وفات بہ نہم ذی الحجہ
بلبل بغداد و شہدائز عنایت بارگاہ

۱۰۷۵ ۱۰۷۵

قطب گیلی سید شاہ عبدالمحمد قادری

سنہ ۱۰۷۵ ہ

Translation.

Died on 9th Zu’l-Hijja.

The nightingale of Baghdād and the favourite falcon of the court. 1075.

The Pole of Gilān Sayyid Shāh ‘Abdu’l—Muḥammad Qādirī. Year 1075.

No. 3303(e).

Transcript.

وفات بدرازھم ربیع الاول
اعلی ولی اللہ سید شاہ حیدر قادری

۱۱۴۱

¹ The inscriptions on tombs in this enclosure not only give the names of the persons buried in them but they also form chronograms, and the numbers given under each denote the date yielded by each.

ابن قطب العین سید شاہ ملک قادری

۱۱۴۱

Translation.

Died on 12th Rabi'-'i.

The highest friend of Allah, Sayyid Shāh Ḥaidar Qādirī, son of Qutbu'l-'Ain Sayyid Shāh Malik al-Qādirī. 1141.

No. 467. Over the doorway of Shāh Karīm's Tomb.

Transcript.

طرفہ درگاہ مبارک استوار ر مستقیم خوش زیارت گاہ شد بہرہ ریزدان بس عظیم
آمد این تاریخ حسب حال اہل اعتقاد عالمی در سایہ این گنبد شاہ کریم

Translation.

How wonderful is the blessed *Dargāh*, solid and upright!

It has become a happy and great place of pilgrimage for disciples.

The following date came according to the condition of the believers:—
The world (or, the scholar) is in the shadow of this cupola of Shāh Karīm.

The chronogram in the last hemistich gives 1144.

No. 3301. Over gateway of a Tomb, behind 'Alī 'Ādil Shāh's Rauza, in Langar Bazar (undated).

Plate V.

Transcript.

بحکم حضرت علیا مناقب بزی صاحب کہ عالم را امانست
بآن سلطان محمد قطب شاہان سرش از دختری بر آسمانست
مرتب گشت این پاکیزہ مرقد کہ آسائش کہ ملک جهانست

Translation.

By the command of Her Majesty of eminent virtues,

Barī Ṣāhib¹, who is the refuge of the world.

For being to that Sultān Muḥammad, Qutb of Kings (Qutb Shāh of Golcanda),

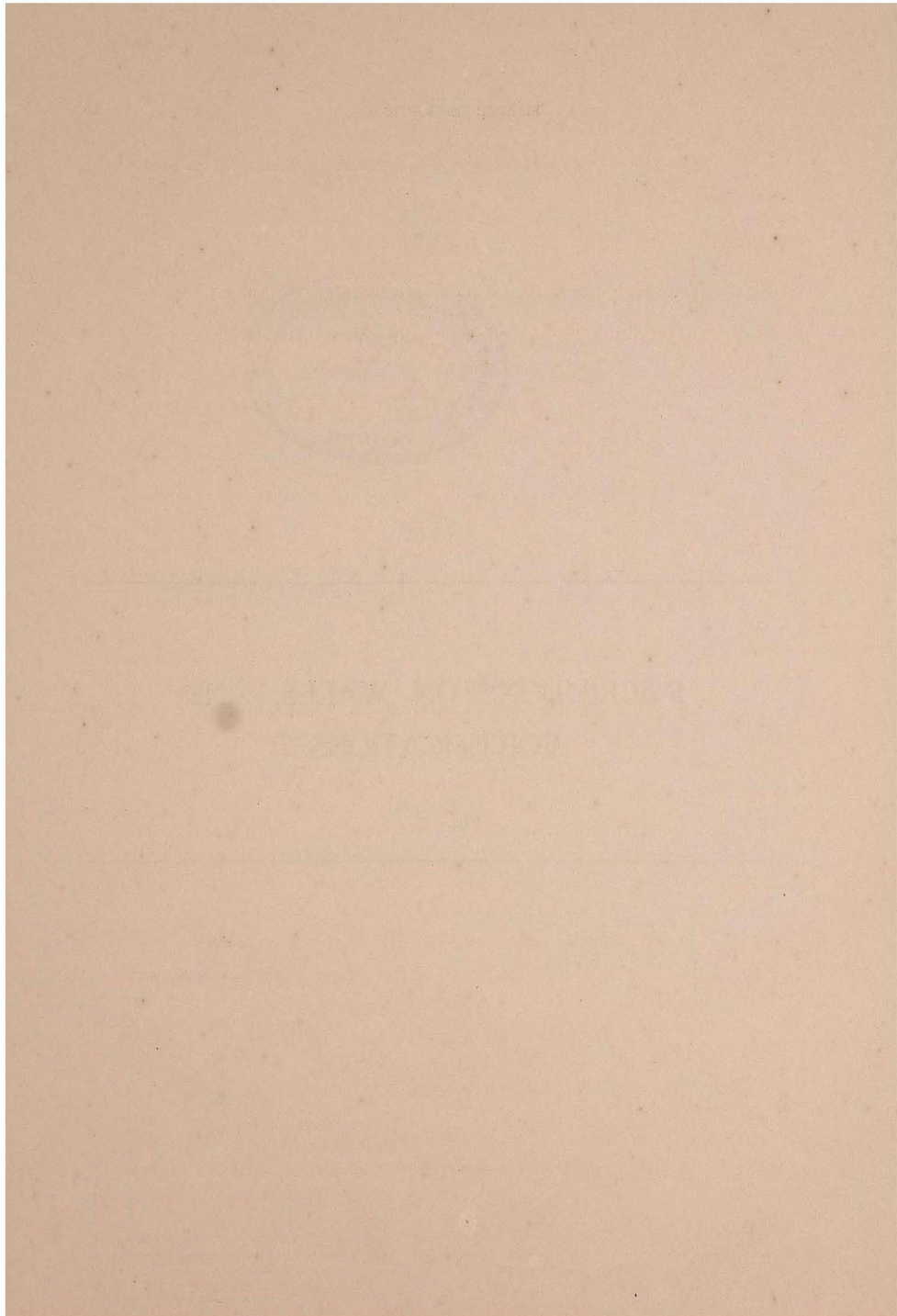
A daughter, her head is high as the heavens.

This chaste tomb (or sleeping place) has been erected

Which is the resting place of Malika-i-Jahān.

¹Barī Ṣāhib, was the daughter of Sultān Muḥammad Qutb Shāh of Golcanda and was given in marriage to Muḥammad 'Ādil Shāh. On the death of Muḥammad 'Ādil Shāh she was entrusted with the education of his minor son 'Alī 'Ādil Shāh, see *Basātinu's-Salāṭin*, pp. 362-63. The Malika-i-Jahān wife of Ibrāhīm 'Ādil Shāh who is buried in this tomb was named Chānd Sultāna and was the daughter of Sultān Ibrāhīm of Golcanda. See *Tārīkh-i-Firishā'a* (Nawal Kishore ed.) Vol. II, p. 57, and *Basātinu's-Salāṭin*, p. 191.

INSCRIPTIONS ON WALLS, AND
FORTIFICATIONS.



No. 437. On the outside of the citadel wall, south-east of the gateway.

Plate V.

Transcript.

سبب قهر و قارخ این بود که کشن رای خاکسار در تاریخ بیست و چهارم ماه ربیع الاول
سنه ثمانو (ثمان) عشرين [و] تسعمائة هجره بجهت محاصره (محاصره) حصار مدکور (مدکور ؟)
مقصور (مأمور) شده بود ازین عنایت الهی و برکت قدم شریف اولیا کشن ملعون در روز چهارم از
محاصره (محاصره) هزیمت را غنیمت شمرده انفرار نمود بنابر امر اعلی حضرت مجلس رفیع و منصب
منیع عادلخان بن عادلخان غازی خلد دولته بفرمایش حاکمان غیبت برج و حصار بنا نهاده شد -

Translation.

The reason for the writing of the date was this that Kishnan Rāi (*the sentence is not completed*). This humble person was entrusted with the siege of the said fort (or Mudgal fort ?) on the twenty-fourth of the month of Rabi'-ii, year nine hundred and twenty-eight of the Hijra era. By the help of divine favour and the relics of the saints, the accursed Kishnan, on the 4th day of the siege, considering defeat a gain, took to flight. By the command of his majesty of exalted assembly and of inaccessible dignity 'Adil Khān, son of 'Adil Khān, the Ghāzī, may (God) perpetuate his Kingdom!, and by the order of his deputies, the foundation of this bastion and citadel was laid.¹

No. 439. On a Bastion inside south Gateway of Citadel.

Plate V.

Transcript.

بسم الله الرحمن الرحيم لا اله الا الله محمد رسول الله على رلى الله
در ایام عدالت مجلس رفیع خان عالی جاه ابراهیم عادلشاه خلد الله لیام دولة این برج الهی
بنا شد فی سنه خمس اربعین و تسعمائة

Translation.

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

There is no god but Allah, Muḥammad is the Prophet of Allah, 'Alī is the friend of Allah.

In the equitable days of the elevated council of the Khān of exalted dignity, Ibrāhīm 'Adil Shāh, (may God perpetuate the days of his sovereignty!), this bastion named Ilāhī (or Allāhī) was built in the year nine hundred and forty-five.

This is the first inscription on which the name of a king of Bijapur is mentioned with the title 'Adil Shāh instead of 'Adil Khān.

¹ The language of this inscription is incorrect and barbarous. It probably records the capture of the fort of Mudgal by Ismā'il 'Adil Shāh, for which see *Basūtinu's-Salāṭin*, p. 44.

INSCRIPTIONS ON THE ARK QAL'Ā GATEWAY.

No. 3304(a).

On either side of the lintel.

Transcript.

ناد علیا مظهر العجائب تجده عوناً لك فی النوائب
كل هم و غم سینجلی بولایتك یا علی یا علی یا علی

Translation.

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

No. 3304(b).

In the centre.

Plate V.*Transcript.*

شاه عالم گیر عادلشاه را حافظ و ناصر خداوند کریم
تا ابد تاریخ این نقش الحجر روشن است از حرف ط م
بدنی فہذ المکان بید البختیار خان

Translation.

The guardian and helper of the world conquering King (Ibrāhīm) 'Ādil Shāh
(is) the Bountiful Lord.

Till eternity this date engraved on stone

Is manifest from the letters T, Z, and M.

This building was constructed by the hand of Bakhtiyār Khān.

The numerical value of the letters ط م and م in the chronogram is 949 which
is therefore the date of the construction of this Burj.

No. 440. On a bastion just outside the citadel gate.

Transcript.

لا اله الا الله محمد رسول الله درکار کرد اختیار خان کجراتی سنہ ۹۵۱

Translation.

There is no god but Allah, Muḥammad is the Prophet of Allah. Under
the superintendence of Ikhtiyār Khān of Gujarāt.¹ Year 951.

¹ Ikhtiyār Khān of Gujarāt was one of the important Sunni noblemen of Bijāpūr, see *Basātinu's-Salāṭīn*, p. 78,

No. 442. On a Burj of the citadel wall behind the Chīni Mahal.

Plate VI.

Transcript.

الله

لا اله الا الله محمد رسول الله

ابوالمظفر عادلشاه

حصار معاملہ بمجاپور کنوہ بنا کردہ

خان اعظم اختیار خان گجراتی کا (۹) ہندگان عالیجاہ مرتب شد بتاریخ سلخ ماہ ربیع الاول سنہ ۹۷۳

Translation.

Allah. There is no god but Allah, Muḥammad is the Prophet of Allah. Abu'l-Muẓaffar 'Ādil Shāh. The fort of the district of Bijāpūr Kanrah (Kannara) was built by the great Khān Ikhtiyār Khān of Gujarāt. It was completed by the hand of the Kākā (chief?) of the servants of one who is of exalted rank, (i.e., the King) on the thirtieth of the month of Rabi'-i, year 973.¹

No. 3312. On the Burj next to the Firingī Burj.

Plate VI.

Transcript.

لافتا (فتی) الا علی لا سیف الا ذ [ر] الفقار

بنای این حصار جہاں پناہ در عہد شاہ علی عادلشاه درکار کرد جگدیوار بن جگدیوار مرتب شدہ

در اول ماہ محرم سنہ ۹۶۹

Translation.

No youth (i.e., brave man) except 'Alī,

No sword except Zu'l-Fiqār.

The foundation of this fortification, the refuge of the world, was laid in the reign of King 'Alī 'Ādil Shāh. Constructed by Jagdī Rāo, son of Jagdī Rāo. Completed on 1st Muḥarram, 969.

The inscription is worn off and the date is doubtful.

No. 426. On the outside of a small postern, near the Landa Qassāb Bastion.

Plate VI.

Transcript.

ابن عربہ بدر شاہ علی عادلشاه پندیست نند جی راست کرد سنہ تسع ستین تسعمائے ۹۷۶

¹ The date is doubtful but as the *Kunya* of both Ibrāhīm I and 'Alī II was Abu'l-Muẓaffar, it is not possible to determine it correctly.

Translation.

This postern gate was erected during the period of Shāh 'Alī 'Ādil Shāh by Pandit Nand Jī. Year nine hundred and sixty-nine, 976.

The date in numerals is different from that given in words, but as 'Alī 'Ādil Shāh's reign included both the dates it is not possible to correct the error.

No. 407. Over the inner Gate of the Shāhpūr Gateway.

Plate II.*Transcript.*

فی ایام سلطنة السلطان العادل ظل الله ابو المظفر شاه علی عانلشاه خلد الله ملکه و سلطانه
بسعی خان اعظم مراد خان غازی امیر جمله ۹۷۸

Translation.

In the days of the sultanate of the just Sultān, shadow of Allah, Abu'l-Muzaffar 'Alī 'Ādil Shāh, may Allah perpetuate his Kingdom and his power. By the efforts of the great Khān Murād Khān, the Ghāzī, the minister of finance.¹ 978.

No. 3320 (a). On the Burj above the Fath Gateway.

Transcript.

بست این برج فزنگی شاهى
بغرشخان غلام علی عانلشاهى
سنه ۹۸۴

Translation.

This Firingī Shāhī bastion was constructed by Baghrash Khān, a slave of 'Alī 'Ādil Shāh. Year 984.

No. 430. On a stone in the Bijapur Museum No. A-4.

Transcript.

الرواقی بعداییت المالك (ق) الملك ۹۸۴
بست بر اعلمك بغرشخان بن شریف الملك (ق)

Translation.

The confider in the mercy of the Master of the World.

Built by Baghrash Khān, son of Sharīfu'l—Mulk (?) 984.

This stone was originally fixed over the Fath Gateway. The style of writing is so intricate that I have not been able to decipher it correctly.

¹ *Amīr Jumla* was the title of the minister of finance under the Qutb Shāhī Sultāns. See Brigg's *Firishṭa*, Vol. III p. 153, note.

No. 406. Makka Gateway, on the bastion south of Gateway.

Transcript.

بست این برج فیرنگی شاهى

بغرشخان غلام عادلشاهى

Translation.

This bastion (named) Firingī Shāhi was built

By Baghra^{sh} Khān, slave of 'Ādil Shāh.

Written by Qāzī Ismā'il. Year 986.

No. 3332.

On Haidar Burj.

Plate VI.

Transcript.

در عهد ابراهيم شاه عادل شه عالم پناه

ماهي که در برج شرف چون آفتاب خاور است

برج بنا شد از قضا چون کرد حيدر خان بنا

تاریخش آمد از سما برج بنام حيدر است

يا رب بود شاه جهان با نالاب از کامران

برج اسد بر آسمان تا جائی مهر افروز است

Translation.

During the reign of King Ibrāhīm 'Ādil Shāh, the refuge of the world.

Like a moon which in the Zodiac of ascendancy resembles the Sun in the east,

A bastion was built by the decree of Fate by Haidar Khān.

Its date came from the sky, *The bastion is in the name of Haidar.*

May God keep the King of the world and his deputy felicitous,

Till the sign Leo in the heavens is the seat of the resplendent Sun.

The words برج بنام حيدر است give 991 which is the date of the construction of this bastion.

No. 543.

Malik-i-Maidān Bastion, on the outside.

Plate V.

Transcript.

شه عالم محمد شاه درران

امير شاه افضل خان ذیشان

[ب] نام شه بنای برج چون کرد

محمد برج نامش کرد سلطان

پننن اعظم بنای همچه خیدر

بکود اسکندر ذی قرن و خاقان

محمی الدین پونه تاریخ برداشت

بناء عهد افضل شد نمایان

Translation.

King of the Universe, Shāh of the period,
 Afzal Khān, master of dignity, amīr of the Shāh.
 As he laid the foundation of the bastion in the name of the king,
 The Sultān named it Muḥammad-burj.
 Such a huge structure resembling Khaibar,
 Has been constructed by Alexander, the bicorned lord and Khāqān.
 When Moḥyi'd-dīn lifted the curtain of its date,
 A foundation of the time of Afzal came to view.

The words بناء عهد افضل in the last line yield 1043.

No. 3248. On a stone slab in the Bijapur Museum. No. A5.

Plate VI.*Transcript.*

شمس حمل خسرو انجم سپاه غازى سلطان محمد خصال
 آنکه ز تیغ اسد الهیش عقرب دشمن شده جزا مثال
 تیر برزن نگذرد از قوس چرخ گر سر خصمیش نکند پایمال
 پاک خوردن خرمن مه گار ثور پرورد ار سنبله بد سگال
 خانه کیوان که بود دلو و جدی کشور ار را شده دهقان فعال
 از نظر شاه شد این شاه برج منطقه البرج سپهر کمال
 شاه براهم که بانى ارست هست ارسطو قلیدس خیال
 بهر دعا در دل نه آسمان از پئے این برج سعادت مآل
 نقش حجر گشت در بیتی کزان مصرع چارم شده تاریخ سال
 تا شرف صاحب میزان بحوت صاحب سرطان مه فرخنده فال
 برج مبارک بخداوند برج شرف باد بری از ربال
 و کان ذلک فی سنة الاحدی و خمسين بعد الف من الهجرة النبویه

Translation.

The Sun in the Aries (*i.e.*, at zenith), the sovereign of a starlike host,
 (Is) the victorious, Sultān possessing the qualities of Muḥammad.
 He, by whose divine Leo-like sword,
 The Scorpio-resembling enemy has become like the sign of the Twins (*i.e.*,
 cut in two).
 An arrow issues not from the bow of the sky, but lays in dust the head of
 his enemy.
 May the Bull of Taurus consume completely the harvest of the Moon,

If she (the Moon) protects the evil-intentioned Virgo.

The stations of Saturn, Aquarius and Capricorn,

Are, in his realm, like the farmer's rendezvous.

This king of bastions, became by the favour of the king,

The zodiac of the sky of perfection.

Shah Brāhīm (Ibrāhīm) who laid its foundation,

Is an Aristotle with the imagination of Euclid.

For benediction, on the heart of the nine skies,

On this bastion, which is the resort of felicity,

Two couplets have been engraved as on stone,

The fourth hemistich of which contains the date of the year (of its construction).

So long as the lord of Libra (*i.e.*, the Sun) attains to its ascendancy in Pisces, (And) the Moon is the lord of the Scorpio,

May the auspicious bastion be to its lord,

A sign of ascendancy, free from calamity!

And this was in the year one thousand and fifty one after the flight of the Prophet.

The chronogram in the last hemistich برج شرف باد بری از رتال gives 1051.

The stone was perhaps originally fixed on the Sharaf Burj, now called Pāni Mahal. Also see Inscription No. 3292.

No. 408. Shāhpūr Gate, over the outer Gateway.

Plate VII.

Transcript.

از بخشش عنایت الله الملك الاهی همیشه فتح فیروزی سلطان محمد عادلشاه سراهی¹
 بترجه مراحم ر عاطقت شاهنشاهی منور خطاب یافت احمد برج پادشاهی
 بنابر حکم اقدس بنا کرده احمد خان خدابند خان سرسرتت درگاہی سنه ۱۰۱۱

Translation.

By the gift and favour of Allah, the divine King,

May victory and conquest of Sultān Muḥammad 'Adil Shāh ever increase!

By the consideration of the favours and benevolence of the Shāhīn shāh, Aḥmad Burj of the Pādshah received a bright title.

¹ سراهی is a Hindi word meaning "increase". In *Tārīkh-i-Firāqhtā*, Vol. II, p. 4 (Newal Kishore ed.) it is stated that Yūsuf 'Adil Khān was called both Sāvī and Sawāhī, which means one and a quarter, from the circumstance of his having grown up at Sāvā (a town in N. E. of Irān). The same title is here applied to Muḥammad.

Constructed at the noble command by Ahmad Khān Khudāwand Khān, chief of the royal commanders.¹ Year 5110 (which probably stands for 1051).

No. 505. On the fourth Bastion, west of the Landa Qasāb Bastion

Plate V.

Transcript.

بدوران محمد شاه غازی چو بست این برج نعمت خان ز همت
پای تار و اتمامش خرد گفت قوی بنیان محکم برج نعمت

Translation.

During the period of Muḥammad Shāh, the Ghāzī,
When Ni'mat Khān constructed this bastion with resolution;
For the date of its completion intellect said;
Strongly founded, firm bastion of Ni'mat.

The chronogram in the last line gives 1056.

No. 3314. On second Bastion, south of the Makka Gateway.

Plate VII.

Transcript.

بحکم خان خانان آصف دهر یک سد چو نصرت برج شد راست
بکس کوشش نصرت شعاری ملک سندر که از دیوان اعلا ست
فی سنه ست و ستین و الف هجریه سنه ۱۰۶۶

Translation.

By the command of the Khān-i-Khānān, the Āṣaf of the world,
A rampart like Nuṣrat bastion was completed,
By the praiseworthy efforts of the Nuṣrat Shī'ār
Malik Sundar who belongs to the exalted Court.
In the year one thousand and sixty-six of the Hijra. Year 1066.²

No. 3308. On a wall inside the Makka Gateway.

Plate VII.

Transcript.

بعد شاه عادل شاه غازی محمد شاه شاه دان گستر
بحکم خانخانان خان محمد که شد حکمش روان بر همت کشور
ملک سندر که از دیوان اعلی لقب نصرت شعارش شد مقرر
برای دفع یاجرج مخالف نصیل بست چو سد سکندر
۱۰۶۶

¹The office of سرانویت was considered equivalent to that of Sēnāpati, see Grant Duff's *History of the Mahrattas* (ed. 1921), Vol. I p. 207.

²The Malik Sundar mentioned in this and the following inscription was different from the one whose death is recorded in inscription No. 3351, p. 40.

Translation.

In the reign of King 'Ādil Shāh, the Ghāzī,
 Muḥammad Shāh, the justice dispensing King.
 By the order of the Khān-i-Khānān Khān Muḥammad,
 Whose order is current in the seven climes,
 Malik Sundar, on whom from the exalted Dīwān,
 The title of *Nuṣrat Shī'ār* has been bestowed,
 For warding off the Yājūj of the enemy,
 Has made a breast-work like the rampart of Alexandar. 1066.

No. 411.

On Sharza Burj.

Plate X.*Transcript.*

در زمان حسرو غازی علی عادل لقب آنکه دارد از رنداد مرتضی فتح مبدین
 مستعد از جهد منجلی شاه شد در پنجماه این چنین برج قوی بنیاد چون کوه متین
 هاتف غیب از کمال خرمی تاریخ سال ببیدل شد برج شرزه گفت از چرخ برین

Translation.

In the time of the victorious sovereign, 'Ali entitled 'Ādil (Just),
 He who, by his love for the Murtazā (i.e., 'Ali) possesses evident victory.
 By the efforts of Manjle Shāh, in five months was completed,
 Such a bastion: firm in foundation like a stable mountain.
 The invisible Hātif from perfect joy, the date of the year,
 Said, from the high Heavens, *The Sharza bastion is incomparable.*
 The words *ببیدل شد برج شرزه* in the last line yield 1069.

No. 3313.

On Hilālī Bāgh Bastion.

Transcript.

در زمان پادشاه سلیمان جاه علی عادلشاه غازی شهر سنه اثنی سبعین و الف از سعی مقرب
 آن درگاه منجلی شاه کار نعمت باهتتام رسید سنه ۱۰۷۲

Translation.

In the reign of the King of the dignity of Solomon, 'Ali 'Ādil Shāh, the
 Ghāzī, Shahūr Sana one thousand and seventy-two, the work of this rampart
 wall was completed by the efforts of the courtier of that court, Manjlah Shāh.
 Year 1072.

No. 427. On the inner side of the city wall, a little to the west of the Landa Qaṣṣāb Bastion.

Transcript.

در زمان خسرو عادل پادشاه سلیمان جیه علی عادلشاه غازی شهر سنه ثلاث سبعین و الف از
سعی نیکخواهان درگاه حضرت شاه کار تهت با اتمام رسید ۱۰۷۳

Translation.

In the reign of the just King, the Pādshah of the dignity of Solomon, 'Alī 'Ādil Shāh, the Ghāzī, Shāhūr Sana one thousand and seventy-three, by the effort of the well-wishers of the court of His Majesty the King, the work of the fortification was completed. 1073.

No. 425. On the Landa Qaṣṣāb Bastion.

Plate VII.

Transcript.

از شاه دکن علی عادل غازی شد گوش فلک ز کوس عدلش خالی
شد حکم بشاره (۶) حضرت درگاهش تا برج بنا کند بفرخ فالی
از صدمت توپ ملک ضبط حضرت افتاده بجاک . . . مالی
تاریخ بنای آن بدیده . . . چون سد سکندر شد برج عالی

Translation.

The King of the Deccan, 'Alī 'Ādil, the Ghāzī,
By the drum of whose justice, the ear of sky has become deaf.
The command was issued to.....of the exalted court,
To lay the foundation of a bastion at an auspicious moment,
Which, by the recoil of the kingdom-controlling gun of His Majesty,
Had fallen down.....
The date of its construction (I said) extempore,
The high bastion became like Alexander's rampart.

The chronogram in the last hemistich gives 1077.

No. 438. On a Bastion, inside South Gateway of Citadel, to the right.
(undated).

Transcript.

ناد علیا مظهر العجائب تجده عرنا لك فی النوائب
کل هم ر غم سینچلی بولایتک یا علی یا علی یا علی
جهان همیشه بفرمان ر کام عادلشاه مدام سک دراست بنام عادلشاه
سعادت و ظفر و فتح و نصرت و اقبال همیشه باد بشادی غلام عادلشاه

Translation.

Invoke 'Alī, the displayer of miracles, (and)
 Thou wilt find him a help to thee in calamities.
 Every care and grief will vanish,
 By thy aid, O 'Alī ! O 'Alī ! O 'Alī !
 May the world ever (remain) under the desire and command of 'Ādil Shāh !
 May the royal coins be ever (struck) in the name of 'Ādil Shāh !
 Felicity and conquest and victory and triumph and prosperity,
 May ever remain the happy slaves of 'Ādil Shāh !

No. 3315. On Aḥmad Burj, third bastion to the north of Shāhpūr gateway
 (undated).

Transcript.

چون بحکم خانخانان مغر صدر کبار نائب دیوان اعلیٰ سندھ نصرت شعار
 بست سندھ برج گفتند از تعجب مردمان در محمد پور شد الوند دیگر آشکار

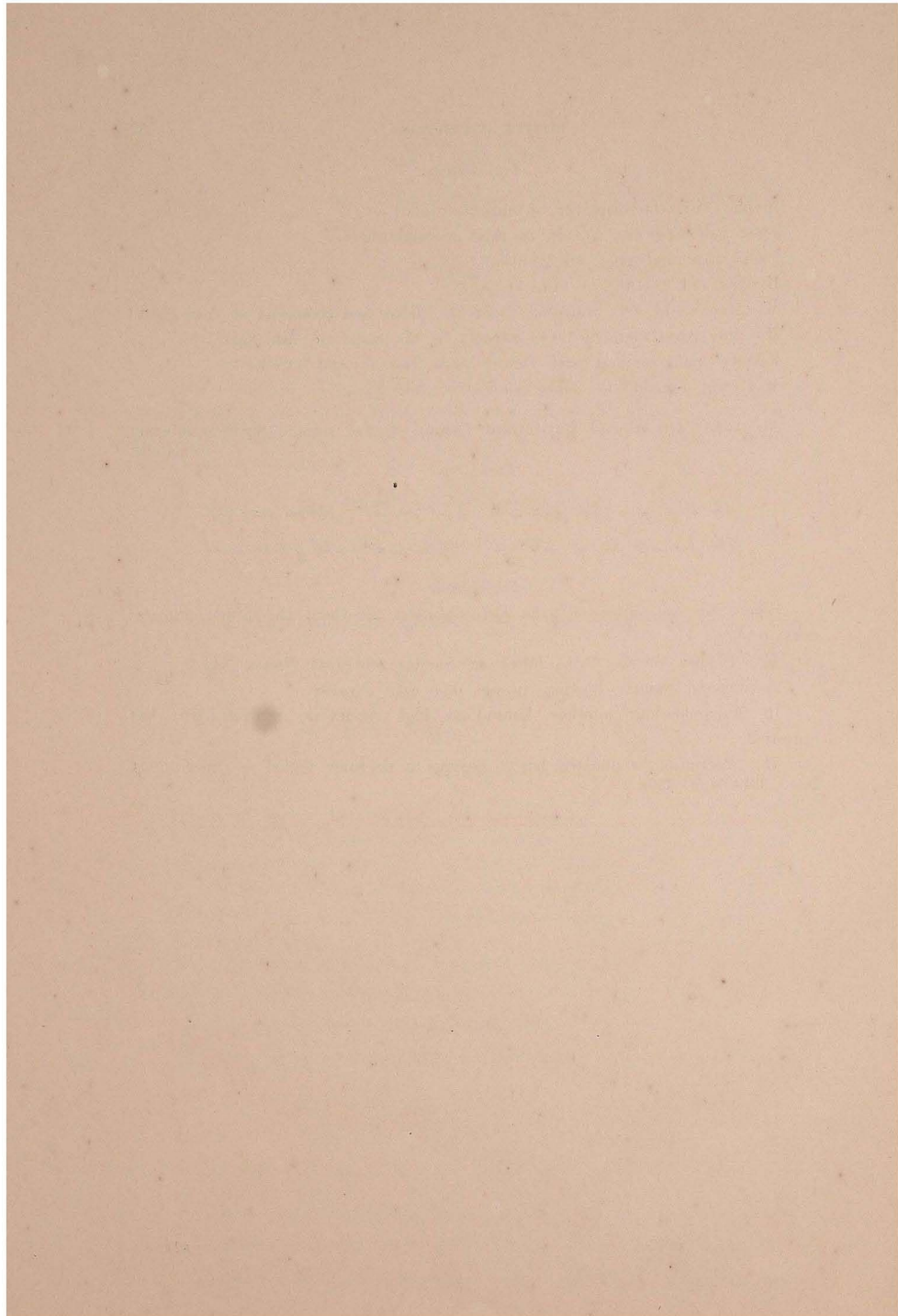
Translation.

When, by the order of the Khān-i-Khānān, in whom the prime minister takes pride,

The Deputy of the Prime Minister, Sundar (entitled) *Nuṣrat Shī'ār*,
 Constructed Sundar Bastion, people said with surprise,

In Muḥammadpūr another Alwand (a high mountain in Hamadān) has appeared.

This inscription is undated but it belongs to the same period as inscriptions Nos. 3314 and 3308.



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INSCRIPTIONS ON THE MALIK-I-MAIDĀN GUN.

Plate IX.

No. 3294(a).

At the vent.

Transcript.

عمل محمد بن حسن رومی

*Translation.*Manufactured by Muḥammad, son of Ḥasan Rūmī¹.

No. 3294(b).

Below the vent.

Transcript.

خادم اهل بیت رسول الله ابروغازی نظام شاه سنه ۹۵۶

Translation.

The servant of the family of the Messenger of Allah, Abu'l-Ghāzī Nizām Shāh. Year 956.

No. 3294(c).

Above the vent.

Transcript.

الله را لا سواه

فی سنه ۳۰ جلوس را لا مطابق سنه ۱۰۹۷ هجری

شاه عالم گیر غازی پادشاه دین پناه آنکه داد عدل داد و ملک شاهان را گرفت
فتح بیجاپور کرد و بهر تاریخ ظفر و نمود اقبال و گفتا ملک میدان را گرفت

Translation.

(There is) Allah and no one beside Him.

In the regnal year 30, equivalent to the year 1097 of the Hijra Era. Shāh 'Ālamgīr, the Ghāzī, the Pādshāh who is the asylum of religion, He who administered justice and took the realm of Kings, He conquered Bijāpūr and for the date of his victory, Prosperity appeared and, said, *He captured the Malik-i-Maidān.*

The words *را گرفت* yield 1096 to which the face or اقبال or 1 is added to make 1097 which was the date of the conquest of Bijāpūr.

¹ Muḥammad b. Ḥasan Rūmī was probably the same person who is called Chalabī Rūmī Khan in *Ta'rikh-i-Firishāh*, Vol. II, pp. 119-120.

No. 3297.

Dal Khandal Gun, round the muzzle of.

Plate VII.*Transcript.*

شد اصدار فرمان عالی نشان بمندل که خرد است از بندگان
 که در مصطفی باد ترپے کہ هست فرستش بزرگی که حکم شه است
 بمہ مبارک جمادی الآخر روان شد حضور شه داد گر
 پھر تاریخ از سال جوی بکار فزون کن درین فتح لشکر چہار
 ۱۰۴۲

Translation.

A *farmān* of exalted mark was issued

To Ṣandal, who is the lowliest of servants,

“The gun which is in Mustafā-ābād

Send it without delay: This is the royal command”.

In the auspicious month of Jumādiu'l-Akhir,

It was despatched to the court of the just King.

If you seek the date of the year

Add *four* to this *victory of the army*. 1042.

The chronogram expressed in the last line is confused. The numerical value of *فتح لشکر* is 1038 and when 4 is added, it gives 1042 which is the date mentioned in figures under the inscription.

INSCRIPTIONS ON BĀORĪS.

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No. 477.

On a stone in the Gumat Bāori.

Plate VI.

Transcript.

يا الله يا محمد يا على

قال الله تعالى مثل الذين ينفقون اموالهم في سبيل الله كمثل حبة انبتت سبع سنابل
في كل سنبل مائة حبة و الله يضاعف لمن يشاء و الله واسع عليم - در روز سلطان ارض الله
حامی دین، الله المجاهد فی سبیل الله ابوالمظفر حضرت شاه علی عادلشاه خلد الله ملكه و سلطانه این
بائین بنا کرده فی سبیل الله . . . فاطمه سلطان بی بی ملكه جهان . . . فی الدارین درجات عالیہ
شهر سده اثنین ستین و تسعمائة بتاریخ ۲۵ ماه ذوالحجه ۹۷۰ (۵) آب بائین رقف است کسی که منع کند
یا مانع آید از دیدار خدا و رسول و از شفاعت حضرت رسول الله صلی الله علیه وسلم و ائمة الهدی
عے نصیب شود - رحمت بر آنکس که اهتمام خیر کند و رحمة المؤمنین . . . کمترین بندگان . . .
محمد

Translation.

O Allah ! O Muhammad ! O 'Ali !

Allah the High has said ; " The parable of those who spend their property in the way of Allah is as of the parable of a grain growing seven ears with a hundred grains in every ear ; and Allah multiplies for whom He pleases ; and Allah is Ample-giving, Knowing." (*Qur'ān*, II, 261) During the period of the King of the land of Allah, protector of the religion of Allah, warrior in the way of Allah, Abu'l-Muzaffar 'Alī 'Ādil Shāh, may Allah perpetuate his kingdom and authority ! this Bāori was constructed in the way of Allah by . . . Fāṭima Sulṭān Bibi, the queen of the world may she (enjoy) exalted ranks in both the worlds !, (in) Shāhūr Sana nine hundred and sixty two, on the 25th of the month of Zu'l-Hijja, 970. The water of this Bāori is a *wagf* (religious endowment). Who-soever prohibits or causes obstruction (in its use), may he not be blessed with the sight of God and his Prophet, and (may he) have no share in the intercession of the Prophet of Allah (may be blessing of Allah be on him !) and of the well-guided Imāms ! Blessed be he who makes preparations for righteous deeds and may blessing be on the believers

The humblest of servants Maḥmūd

Shāhūr San 962 began on May 25, 1561, and the Hijra date 25th of Zu'l-Hijja, 970 is equivalent to 15th August, 1563. This discrepancy in the dates cannot be accounted for.

No. 497.

On the Mal Bāori.

Transcript.

بسم الله الرحمن الرحيم و به نستعين و الصلوة و السلام على رسوله محمد و آله اجمعين ايام
سعدت انجام و اوقات خجسته فرجام مسند سلطنت و سرور خلافت عالی حضرت سلطان الاعظم

مالک الرقاب الامم خسرو زمین جهان دولت فرین صاحب قران اعدل الملک و السلاطین
غیاث الاسلام و المسلمین مقر السلطنت و العز و الانتباه شاه عالی جاه عالم پناه ابراهیم عادلشاه
خدا الله تعالی ظلال سلطنته و کمال خلافتہ علی مفارق اہل انعام مخلد و مبسوط باد فی التاريخ تسع عشر
شهر شعبان المعظم سنہ ثلاث ثمانین و تسعمایہ ہجریۃ النبویۃ المصطفویۃ سنہ احدى تسع (۹) و تسعین
و تسعمایہ مضمون این صحیفہ شرعیہ الفرائد (۹) کہ بنابر ابتدای این چاہ آب شیرین کہ در حوالی
راہ شاہ پور بیرون عربیہ بلدہ معمورہ تختگاہ بیجاپور حفظ الله تعالی عن الآفات زمان واقع است محرو
گشت مشتمل برآنکہ چاہ مذکور را اسمہ ملیا بن ناکستیتی ساکن بلدہ مذکور کہ قبل ازین متوفی شدہ
در ایام حیات بنا نمودہ و در کارکنان و بستن آن از حق و مال خرد خرج نمودہ و مہیا ساختہ بود ازان
غایت الی یومنا آب ازین چاہ جمیع اہالی شہر و مردم آب می برند فی سبیل الله مع هذا چاہ مذکور
از حق و ملک ملیا مذکور است و بملکیت اوتا ابدالابد ثابت و لازم است کہ هیچ کس دیگر تعلق
و نسبت ندارد و هیچ فرد دخل درین نداشته باشد هرکہ مانع آید و تغیر و تبدیل نماید بلغت خدا
و رسول خدا و ایدہ ہدی باشد و ارادش خر سوار باشد

چون رسیدم درین خجستہ مقام گفتمی ذوالجلال و الاکرام
رحمت حق بر آنکس باد کہ این عمارت نہاد و کرد تمام

تمت

Translation.

In the name of Allah, the Beneficent, the Merciful. and from Him do we seek help, and blessings and greetings on His apostle, Muḥammad and all his progeny.

In the day of auspicious end and the time of fortunate conclusion (of) the seat of sultanate and the throne of monarchy, the exalted Majesty, the great Sultān, the master of necks of nations, king of the earth, lord of the world, contiguous to power, lord of the constellation, the most righteous of kings and Sultāns, succour of Islām and the Muslims, abode of kingship and justice and glory and vigilance, king of exalted dignity, the refuge of the world, Ibrāhīm 'Adil Shāh, may Allah perpetuate him! may the shadow of his monarchy and the perfection of his kingship be eternal and extend over the heads of all the people! on the 19th of the great month of Sha'bān, year nine hundred and eighty-three of the flight of the chosen Prophet, year nine hundred and ninety-one(?) the subject of this legal document was written.....

On account of the beginning of (the construction) of this sweet-water well which is situated in the vicinity of the road to Shāhpūr, outside the postern gate of the populated town and royal residence of Bijāpūr, may Allah the High protect it from the calamity of time! its contents being that the foundation of the aforesaid well had been laid by Maliyā, son of Nakastī (?), since deceased, inhabitant of the town named above, during his life time, and that he had

spent his own money in excavating and constructing it and had provided for its execution. From that time till this day all the inhabitants of the city and other people are taking water from it in the way of Allah (*i.e.*, gratis). Nevertheless the aforesaid well is the rightful possession of the above-mentioned Maliyā and will ever remain his unquestioned property. No other person shall have any right of interference in it. Whosoever interferes or makes any change or alteration in it may be under the curse of God and His Apostle and of the righteous Imāms, and may his offsprings ride on a donkey !

When I reached this fortunate spot

I said "He is the Lord of glory and honour".

Blessing of God be on him

Who laid the foundation of this structure and completed it. Ended.

The dates given in this inscription are very confusing. Even if the first one is considered to be in the *Shahūr* San and the second in which the word *تسع* has been written erroneously, in the *Hijra* Era, there is a difference in the dates which cannot be accounted for.

No. 3350. On a loose slab in the Bijapur Museum. A-43¹.

Transcript.

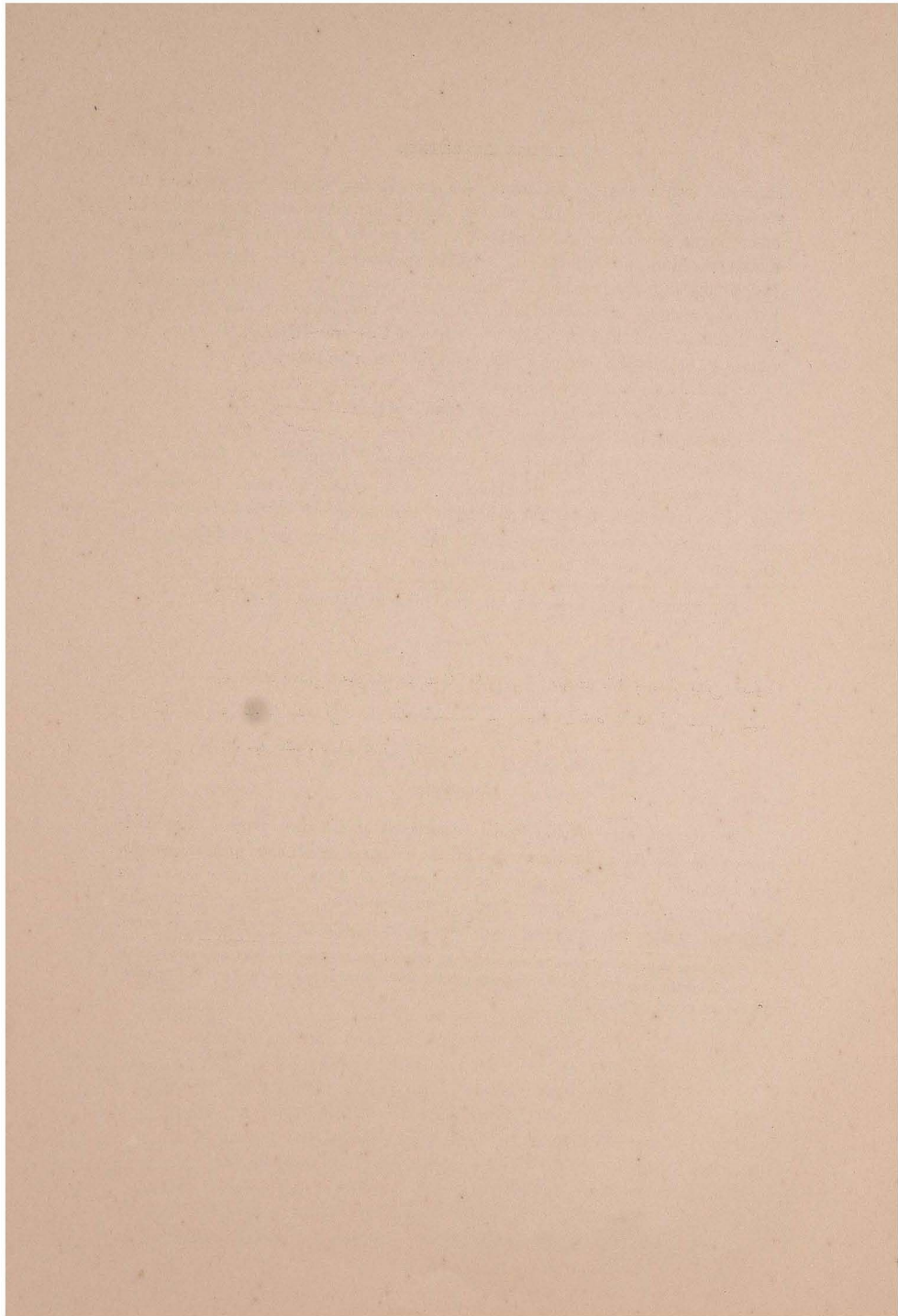
بنده حقیر ملک صندل از مال خود عمارت تاج بالین برائی عبادت فقرا و حمام برائی غسل
و استراحت خلق الله بنا کرده فی سبیل الله وقف نمود هر که متصرف شود یا در آن خللی نماید
بر خر زن و مادر او سوار باشد و بالعنن ابدی گرفتار آید

Translation.

The humble slave Malik Şandal constructed at his own expense the building of the Tāj Bā'in for the service of the religious mendicants and the *hamām* for bath and as a resting place for the people of Allah, and bequeathed it to the service of Allah. Whoever seeks possession of it or damages it, may his wife and mother ride a donkey and may he be overtaken by an eternal curse.

¹ This stone was recovered when the area around the *dālāns* of the Tāj Bā'ori was being excavated in 1931.

The inscription shows that the Bā'ori was constructed by Malik Şandal and named Tāj Bā'ori in honour of Tāj Sultāna, wife of Ibrāhīm 'Ādil Shāh II.



MISCELLANEOUS INSCRIPTIONS.

(i) DEEDS OF ENDOWMENT

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No. 3310. On a stone (A 12) in the Bijapur Museum.

Transcript.

باعت تحریر این مضمون این است که پنج منزل دکان که . . . یکدیگر واقع است طرف
راست شاه بازار . . . بیجا پور کنه طول آن دکانهای مذکور سی گز و نیم و عرض هفت گز و نیم
محدود . . . جانب شرقی بدکان شیخ علاء الدین . . . گران و غربی بدکان رقف مسجد
خواجه سنبل . . . رقف . . . بنا کرده خان اعظم جنتخان نائب غیبت سذنائی . . . در
نمونه شاه علی عادلشاه خلد ایام دولته و سلطنته جهت روشنائی و آب برآه رضو و بوریا و
بغل . . . روزینه یک تذک و بیدش نماز و فراش روزینه اش (۹) مکانی بمسجد ملک
امین الملک مرحوم - هر که بدین مایع آید و یا نقصان دکانهای مذکور نماید در لعنت خدا و نفرین
رسول و از شفاعت ائمه محرم و بے بهره گردد - تحریر فی یم الخميس ۲۱ ماه ربیع الاول سنه ۹۹۷

Translation.

The reason for writing this document is that five shops situated (near?) each other to the right side of Shāh Bāzār.....of Bijāpūr Kanarah, which are thirty yards and a half in length, seven yards and a half in width, and are bounded on the east side by the shop of Shaikh 'Alā'u'd-dīn,.....and on the west by the shop which is endowed to the mosque of Khawāja Sumbul, have been given as an endowment by the great Khān Jannat Khān (?), Nā'ib-i-Ghaibat-i-Sultānī.....in the time of king 'Alī 'Adil Shāh, may He perpetuate his kingdom and sovereignty! for the purpose of defraying expenses of light, water for ablution, carpets and....[the pay of] the Mu'azzin, at the rate of one *tanka* a day and of the Pish-Namāz (i.e., one who leads the prayers) and of the Farrāsh (i.e., carpet spreader) with quarters in the mosque of Malik Amīu'l-Mulk, the deceased. Whoever opposes this or damages the said shops, may he remain under the curse of God and the detestation of His Messenger, and be excluded from the intercession of the Imāms. Written on Thursday, the 21st day of the month of Rabi'-i, 967 (21st December, 1559).

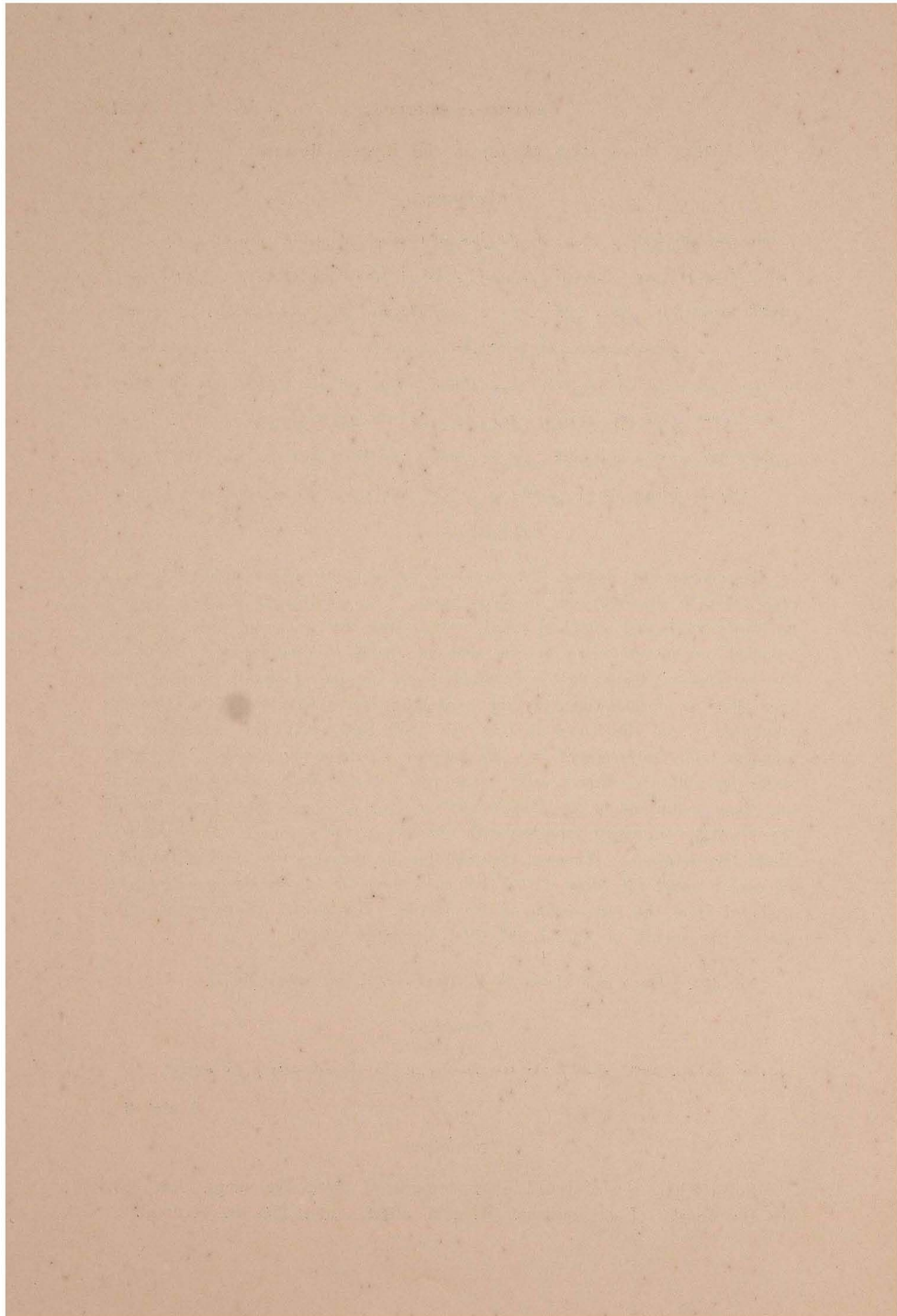
No. 403. On a side of the S. E. Doorway of the Āthār Mahal.

Transcript.

این پنج دکان را رقف کرد بولان خان بن بولاد خان سنه ۹۹۳ در مصالح مسجد خود هر که تغییر
دند ملعون باد

Translation.

Bulād Khān, son of Bulād Khān, bequeathed these five shops, year 993, for the benefit of his mosque. Whoever alters it, let him be accursed.



(ii) ON WORKS OF PUBLIC UTILITY.

EFFECTS OF AERATION ON THE GROWTH OF *STREPTOCOCCUS*

No. 498.

Jail, over the entrance gateway.

Plate IX.

Transcript.

آنخلوها بسلام آمین

بجہ رفاه حال جمہور انام از خواص و عوام این سرا کہ موسوم بسوای محمدیست در زمان سعادت
 آران پادشاہ دین پناہ ابو المظفر ابو المنصور سلطان محمد عاداشاہ غازی العبد الباری مصطفی خان
 لاری بنا نمود - و کان ذلک فی سنۃ الخمسین بعد الف من ہجرت النبویہ
 آنخلوها بسلام آمین

Translation.

Enter them in peace, secure.

For the comfort of the masses of mankind, both high and low, this *Sarā'i* (inn) which is named *Sarā'i-Muhammadī* was constructed, in the felicitous period of the *Pādshāh* who is the refuge of the faith, *Abu'l-Muẓaffar Abu'l-Mansūr Sultān Muḥammad 'Ādil Shāh*, the *Ghāzī*, by the servant of God *Muṣṭafā Khān Lārī*, and this was in the year fifty after one thousand from the Flight of the Prophet.

Enter them in peace, secure.

Muṣṭafā Khān who built this *Sarā'i* was an important nobleman of *Muḥammad Shāh*. He died on 3rd *Zu'l-Qa'da*, 1058 (9th November, 1648), while investing the fort of *Ginjee*. See *Basātinu's-Salāṭīn*, pp. 326-27.

No. 463. On the north face of the *Ambār-Khāna*, near the *Jāmi' Masjid*.

Plate X.

Transcript.

چون محمد شہ غازی ز محل را
 این عمارت چہ قوی پایہ بفرخ شدہ بست کہ ہزار و نہ و پنجاہ ز ہجرت شدہ ہون

Translation.

When *Muḥammad Shāh*, the *Ghāzī*, [constructed this building?].
 You would say that the fort (?) of *Khaibar* had raised its head (?).
 This edifice with such strong pillars he constructed in an auspicious year.
 When one thousand and fifty-nine (years) had elapsed after the Flight.

No. 418. On a Water Tower, N. E. of 'Alī 1 Rauza.

Transcript.

برائے صنعت پیرای طراحان عجائب کار و نادرہ کاران نگر خانہ روزگار ہویدا باد کہ بامرو
 جلیل القدر بادشاہ سلیمان بارگاہ آفتاب ارج سوارازی سلطان محمد غازی خان اقبال توامان
 سپہ سالار دوران سر آمد نویزان ملک دکن مہبط انوار الطاف الہی افضلخان محمد شاہی

گر عرض کند سپهر اعلیٰ فضل فضلا و فضل افضل
از هر ملکی بجای تسبیح آراز آید که افضل افضل

این نقب آب که موسوم به محمد ندا ست از بهر آسودگی خلق خدا باهتمام تمام بظهور آورد
تا تشنه لبان عالم از آب این ندا سیراب دل و آسوده خاطر گشته بدعای درام سلطنت ابد پیوند پادشاه
کیتی پناه رطب اللسان باشند سنه ۱۰۴۲

The translation of this inscription is not given as it is almost the same as
Inscriptions Nos. 419-20.

Nos. 419-20. On the Water Tower near Andū Masjid.

Transcript.

بر رای صنعت پیروای طراحان عجائب کار و نادره کاران نگار خانه روزگار هریدا باد که باهر
جلیل القدر پادشاه سلیمان بارگاه آفتاب ارج سرافرازی سلطان محمد پادشاه غازی عزت و شجاعت دستگاه
مزاجدان کار آگاه عمده وزرای عظام زبده امراے کرام نهنگ دریای مردی و مردانگی گوهر کان
فیروز مذبی و فرزانی فارس مضمار شجاعت و مبارز میدان شہامت شایسته فراوان عاطفت و تحسین
سزارار هزاران مرحمت و آفرین خان عالیشان اقبال نشان فرزند رشید سپه سالار دروان

گر عرض کند سپهر اعلیٰ فضل فضلا و فضل افضل
از هر ملکی بجای تسبیح آراز آید که افضل افضل

خلاصه نیکخواهان ملک گیر کشور ستان افضل خان محمد شاهی این نقب آب که موسوم به محمد
ندا ست از بهر آسودگی خلق خدا باهتمام تمام بظهور آورده تا تشنه لبان عالم از آب این ندا سیراب دل
و آسوده خاطر گشته بدعای درام سلطنت ابد پیوند پادشاه کیتی پناه رطب اللسان باشند سنه ۱۰۴۲

Translation.

Be it manifest to the art-decorating intellect of the wonder-working architects and the exquisite artisans of the picture-gallery of the world that at the command of exalted dignity of the Pādshāh, with a court like that of Solomon, sun of the zenith of eminence, Sultān Muḥammad Pādshāh, the Ghāzī, (possessor of) the capital of bravery and honour, sagacious confidant, pillar of the great wazirs, select of eminent amirs, alligator of the sea of courage and bravery, diamond of the mine of victory and sagacity, rider in the battle-field of intrepidity and warrior in the plain of bravery, deserving of plenty of graces and applauses, entitled to thousands of clemencies and approbations, the Khān of high rank, having the stamp of prosperity, the well-guided son, commander of the army of the period,

If the exalted heaven were to display (for comparison)

The excellence (*fazl*) of the excellent persons and the excellence of Afzal,
Instead of the *Tasbīḥ* (repetition of Allah's praise), every angel,

Shall recite, "Afzal is excellent".¹

Quintessence of well-wishers, kingdom-taker, conqueror of countries, Afzal Khān-i-Muhammad Shāhi brought into existence, with great management, this conduit, known as *Muhammad-Nadā* (meaning Muhammad's moisture) for the comfort of the creation of God, so that the thirsty-lipped of the world, having comforted and refreshed their hearts by the water of this conduit, may keep their tongue moist with prayers for the permanence of the kingdom, which is linked with eternity, of the Pādshāh who is the asylum of the world.

Year 1062.

No. 3299(b). On a stone fixed in a wall of S. M. Bangi's house, near the Jāmi' Masjid.

Plate VII.

Transcript.

چو شد مصعد آب محکم اساس خرد کرد تاریخ ار التماس
ضمیرم بگفت از حساب جمل از باد شاداب کشت امل
[بنا] کرده [باغ] امام عماد که رضوان بگلگشتش آید مدام
هزار صد و بیست بود از رسول [که تعمیر] شد جاء رحمت نزل

Translation.

When the water-ram of firm foundation was completed,
Wisdom asked for its date.

My conscience said by the reckoning of the alphabet,
May the field of hope remain fresh with it.

The magnificent Imām laid the foundation of a garden
Where the doorkeeper of paradise always comes to promenade.

From the (Flight of the) Prophet it was one thousand, one hundred and
twenty

When this building became the descending place of divine mercy.

The chronogram contained in the second verse yields 1120.

No. 3299(a). On a stone fixed in a wall of S. M. Bangi's house, near the Jāmi' Masjid.

Plate VIII.

Transcript.

قطب زمین پیر زمان و زمن راه بر خلق دیار دکن
هر چه گویم بصفتش کم است آنکه مسمی است بسید حسن
کرد بنا بر خدا و رسول خانقه و مسجد و باغ و چمن

¹ This quatrain which contains a play upon the word *Afzal* was not composed specially in praise of Afzal Khān. It occurs on p. 513 of the *Tadhkiratu'sh-Shu'arā* of Dawlatshāh (edited by E. G. Browne), composed about the year 892, in the account of Khwāja Afzalud-Din Mahmūd, one of the contemporaries of the author. The quatrain as given by Dawlatshāh is identically the same as in this inscription with this difference that in the first line instead of *عرض* it has *عرض*.

منبع آبی هم ازان مقتدا ساخته شد بخودی ربا دمن (۹)
 خواست بر آن چشمه آب حیات قطعه تاریخ الطیف [د] حسن
 ثبت نماید جهت یانگار در جگر سنگ عقیق یمن
 پدر خرد زرد خبردار شد دل بلطافت بربرد از تبین
 در دل آن چشمه نهان ر نمود چشمه شیرین امام حصن
 سلمه الله . . . عذایست الله بیگ صدر راقمه رحمن قلی بیگ

سنه ۱۱۲۰

Translation.

The pivot of the earth, the leader of the age and the world,
 The guide of the people of the country of the Deccan;
 Whatever I say is inadequate in praise of him,
 Who is named Sayyid Ḥasan.

He constructed for God and His Apostle,
 A Khānqah, a mosque, a garden and an orchard.

A reservoir of water by that guide,

Was also constructed.....

For that fountain of water of life, he desired

A chronogrammatic strophe, charming and beautiful,

That he might inscribe it for the sake of remembrance,

(Like) the cornelian of Yaman, in the liver of stone.

The old man of wisdom soon became vigilant,

He carried away by his gentleness the heart of milk,

Put it in the middle of that fountain and showed

The sweet springs of Imām Ḥasan.

..... 'Ināyatu'llah Beg.....

Written by Raḥmān Qulī Beg, 1120.

The chronogram is very ingenious. The heart or middle letter of ابن *i.e.* (ب), the numerical value of which is 2, is added to the last hemistich to give 1120 which is the date of the construction of this building.

(iii) INSCRIPTIONS RECORDING
FARMĀNS OF KINGS.



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No. 3255. On a large slab near the entrance to the *Amin Dargāh*.

Plate X.

Transcript.

در عهد عدالت و سعادت سلطان محمد پادشاه غازی تحریر یافته
 در عصر نصفت و معدلت نواب همایون (۹) بنابر التماس خان اقبال تو امان سپه سالار دربار سر
 آمد نریمان ملک دکن دیندار سپه شکن مهبط انوار الطاف الهی افضل خان محمد شاهی
 گر عرض کند سپهر اعلیٰ فضل فضلا و فضل افضل
 از هر ملکه بجای تسبیح آواز آید که افضل افضل
 حکم فرمود این که بعلمت لا رندی اموال و امتعه جوهریان و جمیع اقوام هندوان سکنه
 شاه پور پینت آینده مطابق سابق جمع خزانه عامره ندموده به وارث داران میست بدهند و اگر وارث نباشد
 جمعی جوهریان و غیره از رے تصدق نمایند [تا] یادگار بر صفه روزگار ثبت باشد -
 این قولنامه صحیح است بحکم فرمان عالم پناه خان معزی الیه اموال هندوان معاف کرد
 بتاریخ غره ماه محرم سنه ۱۰۶۳

Translation.

Written in the reign of justice of Sultān Muḥammad Pādshāh, the Ghāzī, second lord of the planetary conjunction, and in the time of equity and justice of our auspicious Nawāb (?) At the request of the Khān, twin with prosperity, Commander-in-Chief of the age, leader of the nobles of the kingdom of the Deccan, the devout army-breaker, the descending place of the light of Divine Graces, Afzal Khān-i-Muḥammad Shāhī,

“If the exalted heaven were to display (for comparison)

The excellence (*faẓl*) of the excellent persons and the excellence of Afzal, Instead of the *Tasbīh* (repetition of Allah's Praise), every angel Shall recite, ‘Afzal is excellent’.”

It was ordered that in case of death without issue, the personal property and effects of jewellers and other Hindū inhabitants of Shāhpūr *pait* (street), should not in future be confiscated to the public treasury as done hithertofore, and should be given to the heirs of the deceased; but if there be no heirs, the community of jewellers should dispose of the property in charity so that its memory might remain indited on the page of time.

This is a true agreement. According to the *farmān*, which is the refuge of the world, the above-mentioned Khān exempted the properties of the Hindūs. On the first of Muḥarram, year 1063 (November 22, 1652).

Marathi Inscription.

Transcript.

सुकतान माहमद पादशाहा गाजी दर अहद अदाकत साचेव कोरान [सानी] तहोरोर याफ़ा

..... इमायुन [मा?]

बिनावर इकत मा [स] खान इकवाळ तो अमान [सरा] मद नवो
 नान¹ सुळक दखण दीनदार कुफर शीकन महवत² अण वार अकताफ इकाही अफजल खान
 माहमद शाही [couplets] गर अर्ज कुनद सोपेहर आ—ला. फजळ[] फुजळा व फजळ
 [अ]फजल. अज हर सुळके बजाय तसवीह. अवाज आयद के अफजळ अफजळ. हुकुम फ—
 -सायीके जे नीपुत्रीकाने माळ वा मवेसी जे काये असैळ ते अ —वर्घे जमही³ येकवाम पेंठ शाहा
 पुरीचे पहीके दिवाणो मधे जमा —वोत होते अता जमा न कर्णे मरहमी⁴ चे वेरीसदारासी देणे
 जरी वे—रीसदार नसैळ तरी जोहरीयानो मधी जे खुम⁵ हो ये मोकुनि मरहमी 'चे माळ
 खैरात कर्णे हे गोष्टी बहुत दीवस याद राहे [फी] सहरसन सऊस खमसेन अलफ [ता?] २७
 माहे शैवाळ

Translation.

Sultān Muḥammad Pādshāh Ghāzī.

It was written in the just reign of the second *Ṣāhib-Qirān* on the recommenda-
 tion of the *Khān*, twin with prosperity.....chief of the commanders of the
 Deccan, believer in the true faith, breaker of heathenism, the place of alight-
 ing of Divine kindnesses, Afzal *Khān-i-Muḥammad Shāhi*.

(Here follows the same Persian quatrain with a play upon the word *Afzal*
 which has already been given above.)

This order is issued that heretofore the wealth and the domestic animals
 of the persons who die without leaving a son, in the case of all the castes of the
Shāhpūri Pait (i.e., street), were confiscated to the Imperial Treasury, but it
 should not be done henceforth. It should be given over to the heirs of the
 deceased person. If there be no heir, then the leaders amongst the jewellers
 should assemble and dispose of the property of the deceased in charity. Let
 this order be remembered for a long time.

In *Shahūr San* 1053, dated 27th *Shawwāl* (September, 1653)⁶.

No. 3318. *Chindgī Pir's Dargāh*, on a pillar in the compound of,

Transcript.

الله اكبر - بسم الله الرحمن الرحيم - قل يا عبادى الذين اسرفوا على انفسهم لا تقظروا من
 رحمة الله ان الله يغفر الذنوب جميعا الحمد لله حق حمده و الحمد لله الواجب الرجاء الواحد الصمد
 المعبود الملك المهيمن الموجود و الحمد لله حمدا كثيرا سبحان الله بكرة و اصيلا هو الاول والاخر والظاهر
 والباطن و هو بكل شئ عليم يا كبير انت الذى لا يهتدى القول لوصف عظمتك و من بعده نعت
 سيد المرسلين و شفييع يوم الدين امام و هاشمى و رسول قريشى و نبى حرمى و مكى مدنى و ابطحى نهامى

¹ Sic., for नवीनान, a word of Mongolian origin, = princes, Commanders of 10,000.

² Sic., for सहवित = a place by which or where one descends.

³ Sic., for असौष = all.

⁴ Sic., for मरहम = the deceased person.

सख = सुख = special persons, leaders.

⁵ This inscription was deciphered and translated for me by Mr. B. D. Verma, Professor of Persian, Fergusson College, Poona, to whom my thanks are due.

..... و حسبہ ابراہیمی و نسبہ اسماعیلی و اسانہ عربی و شخصہ علوی و بقعته حجازی و نورہ فمری
و قلبہ نورانی و نطقہ مرضی رسول الثقلین محمد مصطفی صلی اللہ علیہ و اصحابہ اجمعین

معروض بضمایر انوار انبیا مثال ارباب افضال و اکمال و اجلال راضع شود کہ در زمان شاهنشاه
سلیمان جہ سکندر سپاہ غضنفر چنگاہ شہر شرزہ بیشہ این درگاہ (۹) عالم پناہ مظهر لطف الہ ظل اللہ
ابوالمظفر سلطان محمد عادلشاه غازی خلد اللہ تعالی ملکہ و سلطانہ و افاض العالمین برہ و احسانہ
از کرم نیک نظر الہی محمد بندہ محمد شاہی پیٹ بقا کردہ عزت و شجاعت دستگاہ مزاجدان کار آگاہ عمدہ
وزرای غظام زندہ امرای کرام نھنگ دریای مردی و مردانگی گوہر کان فیروز مژدی و فرزانی فارس مضمار
شجاعت عاطفت و تحسین سزاران هزاران مرحمت و آفرین فرزند رشید
سپہ سالار دروان گر عرض کند سپہر اعلی - فضل فضلا و فضل افضل - از ہر ملکہ بجای تسبیح - آراز
آید کہ افضل افضل - خلاصہ نیک خواہان ملک گیر کشورستان قاتل متمردان و کافران شکنندہ بتان
اول کشایندہ ملک ملیبار و کرناٹک قلعہ و حصار افضل زمان فضیلت و شجاعت
دستگاہی افضل خان محمد شاہی در حفظ الہی

ہر آنکس کہ افضل شد اندر ازل شود افضل

بر حکم فرمان عالم پناہ خان معز الیہ بر التماس رعیت عنایت کردہ قولنامہ سعادت نشانہ عنبرین
شمامہ فرخندہ نمود و قول و قرارے را حکم فرمود کہ در پیٹ مذکور سوناگران و جوہریان
..... و چاقیان و بقالان اقوام خواص و عوام مقیم و مسافر لا ولد میت شود خانہ
و اسباب و یاقوت و الماس و اموال و املاک و انیال غلام و کنیزک ایشان را معاف کردہ
مرفوع القلم راندہ باید کہ عاملان دیوان باتفاق قاضی و بحضور سایر اکابران و وارث داران ایشان
مقسوم کردہ باشند و مادر و پدر و برادر و خواہر و جد و جدات و عمت و خالات و بارلاد و احفاد
بدھند کس کہ درین حرکت کند او را برکت نہ شود اگر کسی را وارث نباشد بہ فقیران و درماندگان
خیرات کنند - این قولنامہ صحیح است تاریخ اول ماہ ذی الحجہ سنہ ۱۰۶۲

اللہم احفظ لناظرها و سامعها من بلیاتک بفضلک و کرمک آمین

کاتب افضل خانی حاجی سید اسحاق حقانی ابن علی الحسینی غفر اللہ ذنوبہ و ستر اللہ

عبرہ

Translation.

Allah is Great. In the name of Allah, the Beneficent, the Merciful.
Say, O my servant! who have wronged yourself, do not despair of the
mercy of Allah; surely Allah forgives the faults altogether. (Qur'ān, XXXIX, 53.
Praise be to Allah, to Him praise is due, and praise to Allah, the Absolute Being,
the One, Eternal, the only Object of Worship, the Watcher, the Omni-present; and
praise be to Him, abundant praise; glory be to Allah, morning and evening,

He is the First and He is the Last, the Apparent and the Hidden, and He is cognisant of everything. O Great One! Thou art one that dost not direct speech to describe Thy glory. And after Him, the praise of the lord of the apostles and the intercessor on the day of Judgment, a Hāshimī leader, a Quraiṣhite Apostle, the Prophet of the Sanctuary, a Makki, a Madanī, an Abṭahī, a Tihāmī, whose descent is Ibrāhīmī, and whose pedigree is Ismā'īlī, whose tongue is Arabic and.....whose house is in Hījāz, whose light is lunar, whose heart is bright, whose speech is pleasing, the Apostle of men and spirits, Muḥammad, the chosen, may the blessing of Allah be on him and all his companions!

Let it be manifest to the prophet-like enlightened minds of the possessors of virtues, excellences and glories that during the period of the Shāhinshāh, Solomon in dignity, having an army like Alexander and a grip like that of a lion, the fierce lion of the forest of this court (?), the refuge of the world, the object of divine favour, the shadow of Allah, Sultān Muḥammad 'Adil Shāh, the Ghāzī, may Allah perpetuate his kingdom and authority and benefit the people from his charity and beneficence! by the grace of divine favour, Muḥammad, servant of Muḥammad Shāh, constructed (this) *pait*, possessor of the capital of bravery and honour, sagacious confidant, pillar of the great Wazīrs, select of eminent Amīrs, alligator of the sea of courage and bravery, diamond of the mine of victory and sagacity, rider in the battle-field of interpidity..... entitled to thousands of clemencies and approbations,..... the well-guided son, commander of the army of the age,

If the exalted heaven were to display (for comparison),

The excellence (*Faẓl*) of the excellent persons and the excellence of Afzal,

Instead of the *Tasbīḥ* (repetition of Allah's praise) every angel

Shall recite, "Afzal is excellent".

The quintessence of well-wishers, kingdom-taker, the destroyer of rebels and infidels, breaker of idols, the first opener (conqueror) of the country of Mālābār and Karnātik.....excellent of the age, possessor of the capital of dignity and bravery, Afzal Khān-i-Muḥammad Shāhī, (may he be) under divine protection!.....

According to the *farmān* which is the refuge of the world, the Khān named above, having favoured the request of the subjects, (wrote out) an agreement having the mark of felicity and the perfume of ambergris.....and.....issued instructions (to the effect) that in the above mentioned *Pait* (if) a merchant, jeweller.....shop keeper.....(belonging to) a common or special caste, dies without an issue, his house, goods, riches, diamonds, properties and effects, and elephants.....slaves and slave girls should be excused to him and considered to be remitted. The revenue officers, in concurrence with the Qāzīshould distribute his property in the presence of all the notables and heirs, among his mother, father, brother, sister, grand-father, grand-mother, paternal aunts and maternal aunts, and their children and relations. Whoever hesitates in (the execution of) this, may he never prosper! If some one has no

heirs (his property), should be given in alms to the distressed and the destitute. This is a true agreement. Date first of the month of Zu'l-Hijja, 1062 (24th October, 1652).

May Allah protect those who observe and those who hear this from all calamities by His grace and munificence! Amen!

The transcriber of Afzal Khān, Hājji Sayyid Ishāq Ḥaqqānī, son of 'Alī Al-Ḥusainī,.....may Allah forgive his sins and hide his defects!¹

No. 3247. On stone No. 11 in the Bijapur Museum (undated)

Plate X.

Transcript.

اطيعوا الله واطيعوا الرسول واولى الامر منكم -

فرمان هيمرن (همایون) شرف صدر یافت بجانب نایب غیبت و تہاندار و کارکنان معاملہ
ببجایور انکہ محمد علی حجام بعرض نواب رسانید کہ در معاملہ مذکور از حجامان کلمیہ و بران و غیر
قانون وغیرہ میگیرند حالانکہ قوم حجامان فقیر اند در خراسان و در شہر بیدر از کاریگران هیچ نمیگیرند
بمرحمت پادشاهانہ تمام معاف فرمودہ بہ النک نوبت نطلبیدہ امر... کہ تا از دولت شاہ
عالمیان خدمت استان کردہ بوطن خود آسودہ نباشند بنابراین از راہ مرحمت پادشاهانہ کلمیہ و بران
و غیرہ قانون وغیرہ معاف فرمودہ شدہ است از کاریگران هیچ نگرفتہ تمام معاف دانند بہ النک نوبت
نطلبیدہ بر ہمین امر جاری دارند ہرکس کہ مانع آید [ر] تخلف و تغیر کند لعنت خدا و رسول بر او
و بر ابا و (۹)

Translation.

Obey Allah and obey the Apostle and those in authority from among you. (*Qur'ān*, IV, 59.)

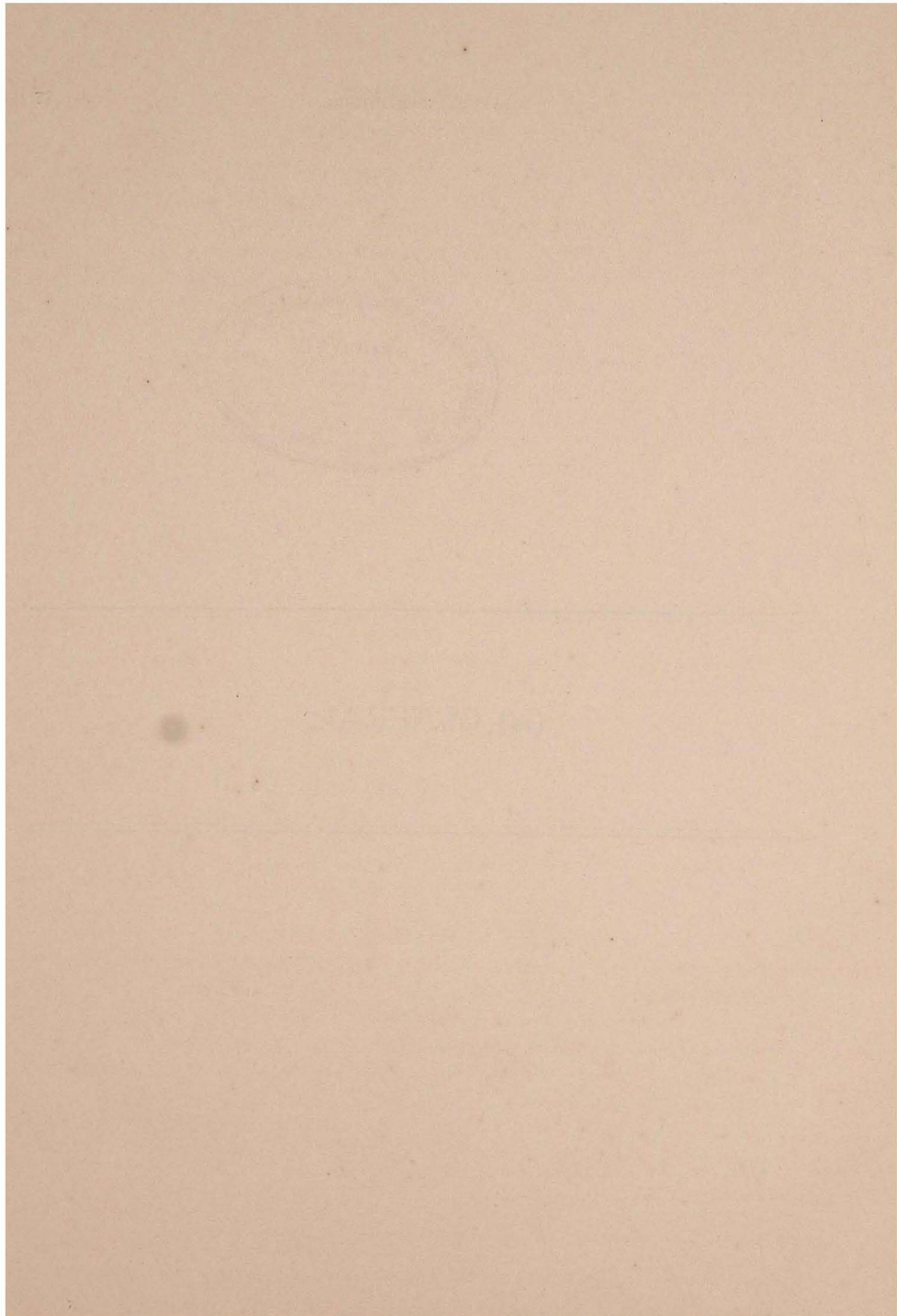
The august *farmān* addressed to the Nā'ib-i-Ḥaibat (deputy during absence), Thānadār and revenue officials of the district of Bijāpūr was received stating that Muḥammad 'Alī, barber, had petitioned to the Nawāb that in the above-mentioned district *Kalmīwah*, *Barād* and *Ghair-Qānūn*,² etc. (probably names of dues) were levied from the barbers, although they were destitute. In *Khurāsān* and the city of *Bidar* nothing was taken from workmen, and by royal grace all (such dues) had been remitted. They were not called for garrison duty and were permitted to enjoy rest at home after having performed service at

¹There is another inscription in Mahrattī on this stone, but it does not contain any fresh information.

²These were probably dues which the barbers alone were required to pay to the treasury. If کلمیہ is read as گل میہ i.e., flowers and fruits, it might have been a tax collected from fruit and flower sellers, or levied on festive occasions from barbers when fruits and flowers were used. Mr. G. Yazdani, Epigraphist to the Government of India for Persian and Arabic Inscriptions, says, that بران was a tax collected from artisans and was known in Delhi until quite recently.

the royal threshold. Wherefore by royal mercy they have been exempted from the payment of *Kalmīwah*, *Barād* and *Ghair-Qānūn* etc. Taking nothing from the workmen, they should be considered as excused, and should not be called upon to do garrison duty. This order should be obeyed in future. Whoever opposes or changes it, the curse of God and the Apostle (be) on him and on his forefathers !

(iv) GENERAL.



INSCRIPTIONS ON THE CHURCH.¹

No. 3290(a).

East wall, south side, lower.

Transcript.

کشاده باد بدولت همیشه این درگاه
بحق اشهد ان لا اله الا الله

Translation.

May this threshold ever remain open in wealth and prosperity !
For the sake of "I bear witness that there is no God but Allah."

No. 3290(c).

East wall, south side, top.

Transcript.

يا الله
بنمای ره که ره نماینده تری
در بکشی که در کشایند توئی

Translation.

O Allah

Show the way ; for Thou art the Guide.

Open the door ; for Thou art the Opener of doors.

No. 3320. Over the central doorway of the Begam Mahal.

Plate IV.*Transcript.*

سایه لطف محمد شه غازی ز شرف جاردان تاج سر تاج جهان بیگم باد
این عمارت که جهان پر بار می نازد از ره سعی محبت شده محکم بنیاد
۱۰۵۱

Translation.

The shadow of the kindness of Muhammad Shāh, the Ghāzī, on account of
its eminence,

May ever crown the head of Tāj Jahān Begam !

This building of which Jahānpūr is proud,

Has become firm of foundation on account of the endeavours of love. 1051.

No. 3292. On Sharaf Burj, now known as Pānī Mahal.**Plate VIII.***Transcript.*

بنا کرده ام وقت خورش این مکان که دایم درین برج عشرت دون

¹ The building, now known as the Church, originally formed a portal to the palace close by. There are some inscriptions inside the buildings also but they could not be copied.

بامداد شاه ولایت پناه [بجستم چو تاریخ آن از خرد]
 بران شش عدد را فزون کرد و گفت شرف برج جاء مبارك بود
 سنه ۱۰۸۰

ابوالمظفر علی عادلشاه

Translation.

I laid the foundation of this building at a happy moment,
 That this bastion may ever be a resort of pleasure.
 With the help of the Shāh, who is the refuge of kingdom (*i.e.*, 'Ali, the fourth caliph),

When I sought its date from wisdom.
 To that it (wisdom) added six and said,
 May Sharaf Burj be an auspicious place! Year 1080.

Abu'l-Muzaffar 'Alī 'Ādil Shāh.

According to the *Abjad* system, the words in the last hemistich total up to 1074 to which 6 is added to make 1080, the year in which the building was constructed.

The inscription is fragmentary. A part of the second line is not in the inscription, but it has been taken from the manuscript copy of the *Kulliyāt-i-Shāhī* of 'Alī 'Ādil Shāh II, p. 237, at present preserved in the Historical Record Office of H. E. H. the Nizām of Hyderabad.

Another date given on p. 236 of the same *Kulliyāt* is that of the construction of the Bādshāh Mahal of which no vestige now remains. It is as follows:—

پس از هزار و ثمانین و یک ز مهر علی گرفت زینت و اقبال بادشاه محل

After one thousand and eighty one by the grace of 'Alī,
Bādshāh Mahal received adornment and dignity.

No. 3293. On Sharaf Burj, now known as Pānī Mahal.

Transcript.

این ابیات حضرت علی عادلشاه است

محمد بود سرور انبیا	رسول امیر و حبیب خدا
علی ولی شاه دلدل سوار	که از هست سرچشمه هفت و چار
بود فاطمه نور چشم نبی	زه زوجه شاه مردان علی
امام خلایق حسن مجتبی	کز مهر دین یافت نور و ضیا
شه کربلا سرور دین حسین	نبی و علی را بود نور عین
علی بن حسین است امام همام	بود فیض او شامل خاص و عام
سپهر کرم باقر دین پناه	که گم گشته یابد از شاه راه
شد از جعفر صادق نکته دار	همه علم دیلی بعالم عیان

محمد تقی شاه دنیا ر دین درش از شرف با فلک همقرین
 علی نقی هادی نامور امام جهان شاه والا گهر
 امیر دلیران حسن عسکری از و اهل دین را بود برتری
 امام زمان شاه صاحبقران بود مهدی و هادی انس و جان¹

کتابه بنده درگاه نقی الحسینی سنه ۱۰۸۱

No. 3246. Āthār Mahal, on a loose slab in the,

Transcript.

در آن کشور که آثار تو باشد جهان را چشم دیدار تو باشد
 برای عاصیان فضل تو رافیسست اگر موی ز لطف تست کانیسست
 مبارک منزلی خوشتر ز بستان بود خاکش شفای درد مژدان
 بود این کعبه ثانی جهان را خدا آسان نهوده عاصیان را
 زهی جای که عرشش همقرین است ستونش هر یکی چون رکن دیزست

سنه ۱۱۱۱ هجری

برآورد آفرین دست دعا را که روز حشر می یابی جزا را
 بود آثار هستی تا جهان را خدا پاینده دارد این مکان را

Translation.

In the clime which has Thy relics,²
 The world hopes to have a sight of Thee.
 For sinners Thy grace is sufficient,
 Even if it is a hair from Thy benevolence, it is sufficient,
 (It is) an auspicious house, more pleasant than a garden,
 The dust of which is the remedy for the ailing.
 This (house) will be a second Ka'ba for the world,
 God has made it easy for the sinners.
 What a place, that it is a compeer of the 'arsh!
 Each one of its pillars is a pillar of the Faith.

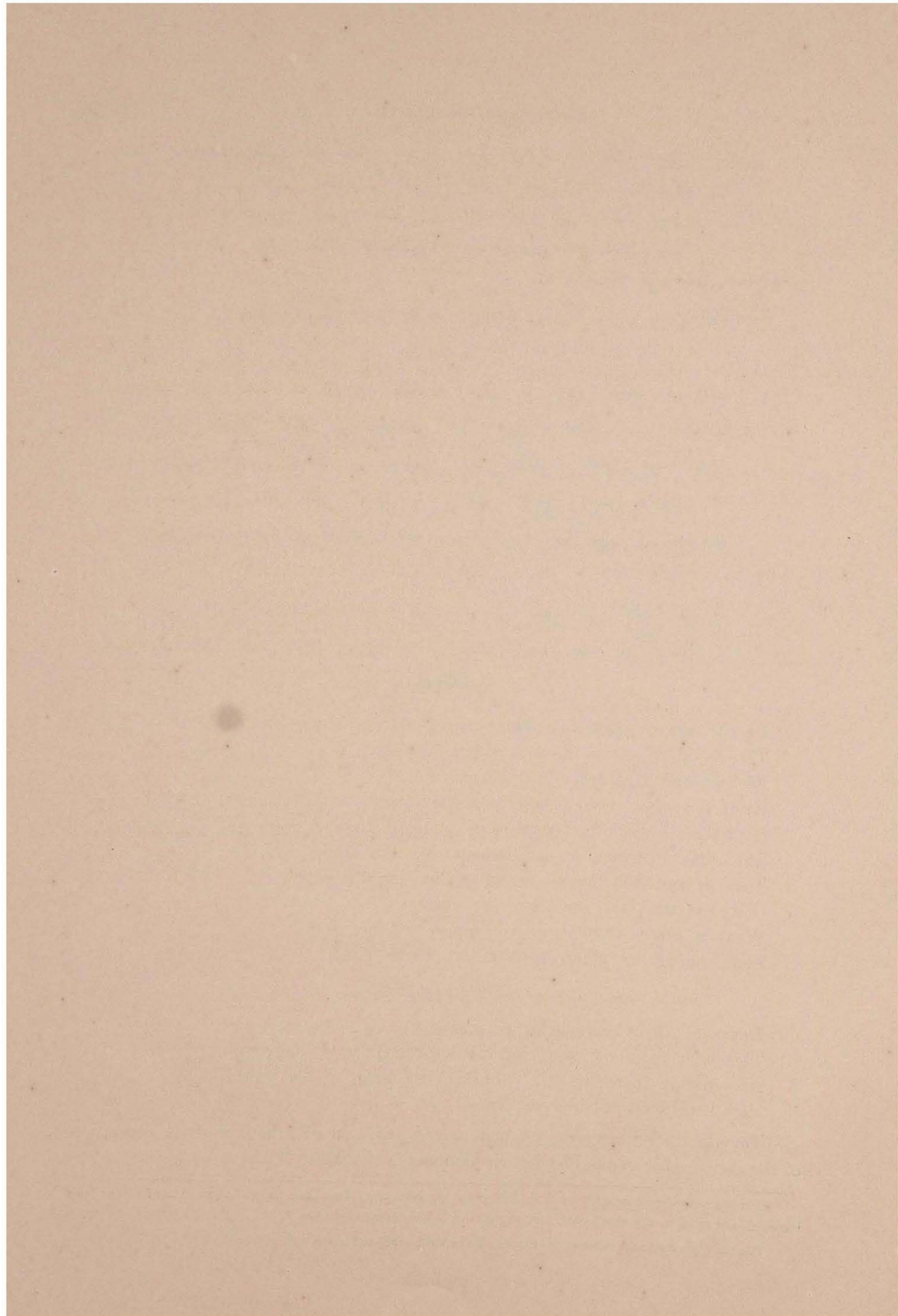
Year 1111 of the Hijra.

Raise, O Āfirin! the hand of prayer,
 That you may get your reward on the Day of Resurrection.
 As long as there are signs of the existence of the world.
 May God keep this house firm!

This inscription in verse by a poet named Āfirin records the fact of the deposition of the sacred relics of the Prophet Muḥammad in the Āthār Mahal.

¹ These verses were composed by 'Alī 'Ādil Shāh himself. The first line is on a stone which has been removed and fixed in the south-east doorway of the Āthār Mahal enclosure.

² This has reference to the relics of the Prophet Muḥammad preserved in the Āthār Mahal.



APPENDIX—I.

Note on the Shahūr San.¹

Shahūr San is an era of Muslim origin. The name is a strange combination of the Arabic word Shuhūr (plural of Shahr), meaning months, and Sana meaning year, and literally means "months of the year". Shahūr San occurs on some of the Bijapur Inscriptions, but in early Mahratti documents it is almost invariably written as Sūr San. In later times instead of Shahūr San, the words 'Arabi San, meaning the Arabic year, were used probably because the years of this era were denominated after the corresponding Arabic numerals, and the names of the months were the same as that of the Hijra year.² This era was in common use in Maharashtra from the time of Muḥammad b. Tughlaq till the period of the Mahratta supremacy and it was given either alone or along with the Hijra date on all local revenue documents. Grant Duff, in his *History of the Mahrattas* (ed. 1921), vol. 1, pp. 46-7, says that Shahūr San was known as the *mirg*, or the cultivator's year, as it always commenced in the beginning of June when the fields began to be sown.

Captain Jervis, in his *Report on the Weights and Measures of the Southern Konkan*, says that this era was introduced in the Hijra year 743 (1342), and the 6th of June, which was the first day of that year, was considered to be the first day of the new era. Thus Shahūr San up to 743 was a Hijra year, but from that year forward it was kept as a solar year beginning with the 6th of June. Some authors, however, like Cowasjee Sorabjee Patell, in his *Chronology* (London 1866), and B. P. Modak, in his Marathi work named *Chronological Tables* (1889),

¹ The correct form is Shuhūr San or Sana, but as almost all the compilers of Chronological Tables write Shahūr San, I have retained this form for the sake of uniformity.

Some Scholars believe that Shahūr San was not a separate era, but was only a corrupt form of the Arabic words Shuhūr Sana which was used in the later period of the Mahratta supremacy, by scribes who were not familiar with Arabic. Although nothing definitely is known about the origin of this era, it is positively certain that it was in common use in certain parts of the Deccan long before the time of the Mahrattas. None of the inscriptions dealt with in this Monograph furnish any decisive proof in support of the existence of this era, because some of the inscriptions in which both the Hijra year and the Shahūr San are given, are either confused or are too worn off to be useful; while those in which the Shahūr San alone is mentioned may be construed to mean in the months of the year. A conclusive proof of the existence and prevalence of this era is, however, furnished by an inscription published by Mr. G. Yazdani, M.A., Government Epigraphist for Persian and Arabic Inscriptions, in the *Epigraphia Indo-Moslemica* for 1931-32, pp. 31-32. The inscription is as follows:—

Text.

المغفور سلطان قلی ابن میرزا علی خاوار اول شهر شوال سنه ۹۷۲ (روز چهارشنبه بوقت ظهر شهر سنه خمس ستین و تسعین و ثانی)

Translation.

The demise of Sulṭān Qulī.....occurred on the first of Shawwāl, Wednesday noon, in the year 972 A. H. (equivalent to) 965 Shahūr San, (and not *Died during the year 965* as rendered by Mr. G. Yazdani).

In this inscription both the Hijra and the Shahūr San dates are given clearly without any possibility of doubt. The Hijra year 972 corresponds with Shahūr San 965, for which please see the Comparative Tables in Appendix II. Further, the 1st of Shawwāl 972, (2nd May, 1565) fell on Wednesday as given in the inscription. Mr. G. Yazdani has however tried to account for the two different dates by saying that this discrepancy is "due to the fact that the inscription was carved at the period when people had lost record of the exact date of the demise of Sulṭān Qulī, and the two dates known to people by memory were entered in this inscription".

Also see an inscription on the western wall of the Golconda Fort, *Epigraphia Indo-Moslemica* (1913-14) pp. 49-51, where a similar mistake regarding the Shahūr San has been made.

² See B. P. Modak's *Chronological Tables* in which the Arabic numerals denominating the year of the 'Arabi San are written in Mahratti characters.

begin the era a year later i.e. in 744 which began on 24th May, 1343. The current year is found by taking away 599 from the A. C. year.¹

It is stated in Ziyāu'd-Dīn's *Ta'rikh-i-Firūz Shāhī*, pp. 481, 486, 501-3, and *Ta'rikh-i-Firāz*, Vol. I, pp. 139-40, 274-5, that Sultān Muḥammad b. Tughlaq conferred the government of Maharashtra, shortly after the transfer of capital from Daulatābād to Delhi, on Qutluḡ Khān who had been his tutor in early life, but about the year 743 (1342-43) removed him from that position and appointed Qutluḡ Khān's brother, Maulānā Nizāmu'd-Dīn 'Ainu'l-Mulk in his place. If the theory of Captain Jervis is correct, Shāhūr San must have been introduced in the Deccan either by Qutluḡ Khān or by his brother Nizāmu'd-Dīn. But if this era was started a year or two later as held by Cowasjee Sorabjee Patell, it might have been introduced to commemorate the independence of the Deccan. Ziyāu'd-Dīn Baranī in his *Ta'rikh-i-Firūz Shāhī* pp. 507, 516, says that about the middle of the year 745 (December 1344) the amirs of the Deccan rebelled against the authority of Sultān Muḥammad b. Tughlaq, under the leadership of Malik Ismā'il Maḥf Afghān who assumed the title of Sultān Nāsiru'd-Dīn; and it is not unlikely that the establishment of a new dynasty in the Deccan was made the occasion for the inauguration of a new era.

There are, however, a few circumstances which militate against the views expressed above. Ziyāu'd-Dīn Baranī who wrote his *Ta'rikh-i-Firūz Shāhī* about 758 A. H. (1357 A. C.) at the court of Sultān Firūz Shāh Tughlaq almost invariably prefixes his dates with the words در شهر سنه which may either mean in the months of the year or in the Shāhūr Sana. The former is the usual meaning of these words but the following passages in Baranī favour the latter interpretation. On page 246 of his *Ta'rikh* he says: سلطان علاءالدین در آخر سال شهر سنه خمسة و تسعين و ستماية Towards the end of the year Shāhūr Sana 695 Sultān 'Alā'u'd-Dīn entered the city; and again on page 587, he says: در دوم ماه شوال شهر سنه اربع و خمسين On the tenth of the month of Shāwāl, Shāhūr Sana 754, he came out of Delhi with his victorious army and marched towards Lakhanauti. In these passages the words شهر سنه cannot possibly mean months of the year. On page 326 his words leave no doubt in the matter as he writes, در شهر سنه instead of در شهر سنه the words usually used in Persian. Further, Ziyāu'd-Dīn Baranī, *ibid.*, pages 127 and 175, gives 685 and 688 (prefixed by the words در شهر سنه) as the dates of the accession of Sultān Kaikubād and Sultān Jalālu'd-Dīn Khalji respectively, but as pointed out in the footnotes on the authority of Amīr Khusrāu who was a contemporary writer, the correct dates are 686 A. H. and 689 A. H. This discrepancy can be accounted for if it is assumed that Baranī's dates are in the Shāhūr San; for if the Shāhūr San had been started about 655 A. H., the difference between the two eras would have amounted to one year about the time in question. There is, however, another possibility that the words در شهر سنه in the passages quoted above might have been inserted in the text by a careless copyist, or inadvertently retained by the author himself after he had given the exact dates of the events recorded. As Muslim sources do not furnish any useful evidence, it is hoped that the question of fixing the exact date of the introduction of the Shāhūr Sana would be determined by some scholar engaged in research work on the Mahrattī literature of the 13th and 14th centuries.

The reason for the introduction of this era in the Deccan is not difficult to understand. The Hijra year being lunar, the great difference of 11 days between 12 lunations and 1 revolution of

¹ See *An Indian Ephemeris* by Diwan Bahadur L. D. S. Pillai, I. S. O., (Madras 1922), Vol. I, pt. i, p. 55, and the *Indian Calendar* by R. Sewell and S. B. Dikshit, p. 45.

the sun must have soon upset all calculations regarding the dates of collecting revenue at particular seasons of the year. This difficulty was experienced in all Muslim countries where the Hijra year was in vogue, and to overcome it, one of the Muslim rulers Sultān Malik Shāh, the Seljuk (465-485), introduced in his empire a solar era, named the Malik Shāhī Era after him. The same fact might have led to the introduction in the Deccan of a solar year side by side with the Hijra year.

APPENDIX—II.

A Comparative Table showing the Shahūr San, the initial days of the Hijra Year and the Corresponding Dates of the Christian Year.¹

Shahūr San.	A. C.	Initial Days.	Hijra.	A. C.	Initial Days.
1	2	3	1	2	3
876	1475	25th May	880	1475	Sunday, 7th May.
877	1476	24th May	881	1476	Friday, 26th April.
878	1477	25th May	882	1477	Tuesday, 15th April.
879	1478	25th May	883	1478	Saturday, 4th April.
880	1479	25th May	884	1479	Thursday, 25th March.
881	1480	24th May	885	1480	Monday, 13th March.
882	1481	25th May	886	1481	Friday, 2nd March.
883	1482	25th May	887	1482	Wednesday, 20th February.
884	1483	25th May	888	1483	Sunday, 9th February.
885	1484	24th May	889	1484	Friday, 30th January.
886	1485	25th May	890	1485	Tuesday, 18th January.
887	1486	25th May	891	1486	Saturday, 7th January.
..	..	....	892	..	Thursday, 28th December.
888	1487	25th May	893	1487	Monday, 17th December.
889	1488	24th May	894	1488	Friday, 5th December.
890	1489	25th May	895	1489	Wednesday, 25th November.
891	1490	25th May	896	1490	Sunday, 14th November.
892	1491	25th May	897	1491	Friday, 4th November.
893	1492	24th May	898	1492	Tuesday, 23rd October.
894	1493	25th May	899	1493	Saturday, 12th October.
895	1494	25th May	900	1494	Thursday, 2nd October.
896	1495	25th May	901	1495	Monday, 21st September.
897	1496	24th May	902	1496	Friday, 9th September.
898	1497	25th May	903	1497	Wednesday, 30th August.
899	1498	25th May	904	1498	Sunday, 19th August.
900	1499	25th May	905	1499	Thursday, 8th August.
901	1500	24th May	906	1500	Tuesday, 28th July.
902	1501	25th May	907	1501	Sunday, 17th July.
903	1502	25th May	908	1502	Thursday, 7th July.
904	1503	25th May	909	1503	Monday, 26th June.
905	1504	24th May	910	1504	Friday, 14th June.
906	1505	25th May	911	1505	Wednesday, 4th June.
907	1506	25th May	912	1506	Sunday, 24th May.
908	1507	25th May	913	1507	Thursday, 13th May.

¹The table giving the Shahūr San and the corresponding dates of the Christian year are based on Cowasjee Sorabjee Patell's *Chronology*.

Shahūr San.	A. C.	Initial Days.	Hijra.	A. C.	Initial Days.
1	2	3	1	2	3
909	1508	24th May	914	1508	Tuesday, 2nd May.
910	1509	25th May	915	1509	Saturday, 21st April.
911	1510	25th May	916	1510	Wednesday, 10th April.
912	1511	25th May	917	1511	Monday, 31st March.
913	1512	24th May	918	1512	Friday, 19th March.
914	1513	25th May	919	1513	Wednesday, 9th March.
915	1514	25th May	920	1514	Sunday, 26th February.
916	1515	25th May	921	1515	Thursday, 15th February.
917	1516	24th May	922	1516	Tuesday, 5th February.
918	1517	25th May	923	1517	Saturday, 24th January.
919	1518	25th May	924	1518	Wednesday, 13th January.
920	1519	25th May	925	1519	Monday, 3rd January.
..	..	....	926	..	Friday, 23rd December.
921	1520	24th May	927	1520	Wednesday, 12th December.
922	1521	25th May	928	1521	Sunday, 1st December.
923	1522	25th May	929	1522	Thursday, 20th November.
924	1523	25th May	930	1523	Tuesday, 10th November.
925	1524	24th May	931	1524	Saturday, 29th October.
926	1525	25th May	932	1525	Wednesday, 18th October.
927	1526	25th May	933	1526	Monday, 8th October.
928	1527	25th May	934	1527	Friday, 27th September.
929	1528	24th May	935	1528	Tuesday, 15th September.
930	1529	25th May	936	1529	Sunday, 5th September.
931	1530	25th May	937	1530	Thursday, 25th August.
932	1531	25th May	938	1531	Tuesday, 15th August.
933	1532	24th May	939	1532	Saturday, 3rd August.
934	1533	25th May	940	1533	Wednesday, 23rd July.
935	1534	25th May	941	1534	Monday, 13th July.
936	1535	25th May	942	1535	Friday, 2nd July.
937	1536	24th May	943	1536	Tuesday, 20th June.
938	1537	25th May	944	1537	Sunday, 10th June.
939	1538	25th May	945	1538	Thursday, 30th May.
940	1539	25th May	946	1539	Monday, 19th May.
941	1540	24th May	947	1540	Saturday, 8th May.
942	1541	25th May	948	1541	Wednesday, 27th April.
943	1542	25th May	949	1542	Monday, 17th April.
944	1543	25th May	950	1543	Friday, 6th April.
945	1544	24th May	951	1544	Tuesday, 25th March.

Shahūr San.	A. C.	Initial Days.	Hijra.	A. C.	Initial Days.
1	2	3	1	2	3
946	1545	25th May	952	1545	Sunday, 15th March.
947	1546	25th May	953	1546	Thursday, 4th March.
948	1547	25th May	954	1547	Monday, 21st February.
949	1548	24th May	955	1548	Saturday, 11th February.
950	1549	25th May	956	1549	Wednesday, 30th January.
951	1550	25th May	957	1550	Monday, 20th January.
952	1551	25th May	958	1551	Friday, 9th January.
..	..	....	959	..	Tuesday, 29th December.
953	1552	24th May	960	1552	Sunday, 18th December.
954	1553	25th May	961	1553	Thursday, 7th December.
955	1554	25th May	962	1554	Monday, 26th November.
956	1555	25th May	963	1555	Saturday, 16th November.
957	1556	24th May	964	1556	Wednesday, 4th November.
958	1557	25th May	965	1557	Sunday, 24th October.
959	1558	25th May	966	1558	Friday, 14th October.
960	1559	25th May	967	1559	Tuesday, 3rd October.
961	1560	24th May	968	1560	Sunday, 22nd September.
962	1561	25th May	969	1561	Thursday, 11th September.
963	1562	25th May	970	1562	Monday, 31st August.
964	1563	25th May	971	1563	Saturday, 21st August.
965	1564	24th May	972	1564	Wednesday, 9th August.
966	1565	25th May	973	1565	Sunday, 29th July.
967	1566	25th May	974	1566	Friday, 19th July.
968	1567	25th May	975	1567	Tuesday, 8th July.
969	1568	24th May	976	1568	Saturday, 26th June.
970	1569	25th May	977	1569	Thursday, 16th June.
971	1570	25th May	978	1570	Monday, 5th June.
972	1571	25th May	979	1571	Saturday, 26th May.
973	1572	24th May	980	1572	Wednesday, 14th May.
974	1573	25th May	981	1573	Saturday, 3rd May.
975	1574	25th May	982	1574	Friday, 23rd April.
976	1575	25th May	983	1575	Tuesday, 12th April.
977	1576	24th May	984	1576	Saturday, 31st March.
978	1577	25th May	985	1577	Thursday, 21st March.
979	1578	25th May	986	1578	Monday, 10th March.
980	1579	25th May	987	1579	Saturday, 28th February.
981	1580	24th May	988	1580	Wednesday, 17th February.
982	1581	25th May	989	1581	Sunday, 5th February.

Shahūr San.	A. C.	Initial Days.	Hijra.	A. C.	Initial Days.
1	2	3	1	2	3
983	1582	25th May	990	1582	Friday, 26th January.
984	1583	25th May	991	1583	Tuesday, 15th January.
985	1584	24th May	992	1584	Saturday, 4th January.
986	1585	25th May	993	..	Thursday, 24th December.
..	..	....	994	1585	Monday, 13th December.
987	1586	25th May	995	1586	Friday, 2nd December.
988	1587	25th May	996	1587	Wednesday, 22nd November.
989	1588	24th May	997	1588	Sunday, 10th November.
990	1589	25th May	998	1589	Friday, 31st October.
991	1590	25th May	999	1590	Tuesday, 20th October.
992	1591	25th May	1000	1591	Saturday, 9th October.
993	1592	24th May	1001	1592	Thursday, 28th September.
994	1593	25th May	1002	1593	Monday, 17th September.
995	1594	25th May	1003	1594	Friday, 6th September.
996	1595	25th May	1004	1595	Wednesday, 27th August.
997	1596	24th May	1005	1596	Sunday, 15th August.
998	1597	25th May	1006	1597	Thursday, 5th August.
999	1598	25th May	1007	1598	Tuesday, 25th July.
1000	1599	25th May	1008	1599	Saturday, 14th July.
1001	1600	24th May	1009	1600	Thursday, 3rd July.
1002	1601	25th May	1010	1601	Monday, 22nd June.
1003	1602	25th May	1011	1602	Friday, 11th June.
1004	1603	25th May	1012	1603	Wednesday, 1st June.
1005	1604	24th May	1013	1604	Sunday, 20th May.
1006	1605	25th May	1014	1605	Thursday, 9th May.
1007	1606	25th May	1015	1606	Tuesday, 29th April.
1008	1607	25th May	1016	1607	Saturday, 18th April.
1009	1608	24th May	1017	1608	Thursday, 7th April.
1010	1609	25th May	1018	1609	Monday, 27th March.
1011	1610	25th May	1019	1610	Friday, 16th March.
1012	1611	25th May	1020	1611	Wednesday, 6th March.
1013	1612	24th May	1021	1612	Sunday, 23rd February.
1014	1613	25th May	1022	1613	Thursday, 11th February.
1015	1614	25th May	1023	1614	Tuesday, 1st February.
1016	1615	25th May	1024	1615	Saturday, 21st January.
1017	1616	24th May	1025	1616	Wednesday, 10th January.
1018	1617	25th May	1026	..	Monday, 30th December.
..	..	....	1027	1617	Friday, 19th December.

Shahūr San.	A. C.	Initial Days.	Hijra.	A. C.	Initial Days.
1	2	3	1	2	3
1019	1618	25th May . . .	1028	1618	Wednesday, 9th December.
1020	1619	25th May . . .	1029	1619	Sunday, 28th November.
1021	1620	24th May	1030	1620	Thursday, 16th November.
1022	1621	25th May	1031	1621	Tuesday, 6th November.
1023	1622	25th May	1032	1622	Saturday, 26th October.
1024	1623	25th May	1033	1623	Wednesday, 15th October.
1025	1624	24th May	1034	1624	Monday, 4th October.
1026	1625	25th May	1035	1625	Friday, 23rd September.
1027	1626	25th May	1036	1626	Tuesday, 12th September.
1028	1627	25th May	1037	1627	Sunday, 2nd September.
1029	1628	24th May	1038	1628	Thursday, 21st August.
1030	1629	25th May	1039	1629	Tuesday, 11th August.
1031	1630	25th May	1040	1630	Saturday, 31st July.
1032	1631	25th May	1041	1631	Wednesday, 20th July.
1033	1632	24th May	1042	1632	Monday, 9th July.
1034	1633	25th May	1043	1633	Friday, 28th June.
1035	1634	25th May	1044	1634	Tuesday, 17th June.
1036	1635	25th May	1045	1635	Sunday, 7th June.
1037	1636	24th May	1046	1636	Thursday, 26th May.
1038	1637	25th May	1047	1637	Tuesday, 16th May.
1039	1638	25th May	1048	1638	Saturday, 5th May.
1040	1639	25th May	1049	1639	Wednesday, 24th April.
1041	1640	24th May	1050	1640	Monday, 13th April.
1042	1641	25th May	1051	1641	Friday, 2nd April.
1043	1642	25th May	1052	1642	Tuesday, 22nd March.
1044	1643	25th May	1053	1643	Sunday, 12th March.
1045	1644	24th May	1054	1644	Thursday, 29th February.
1046	1645	25th May	1055	1645	Monday, 17th February.
1047	1646	25th May	1056	1646	Saturday, 7th February.
1048	1647	25th May	1057	1647	Wednesday, 27th January.
1049	1648	24th May	1058	1648	Monday, 17th January.
1050	1649	25th May	1059	1649	Friday, 5th January.
1051	1650	25th May	1060	..	Tuesday, 25th December.
..	..	....	1061	1650	Sunday, 15th December.
1052	1651	25th May	1062	1651	Thursday, 4th December.
1053	1652	24th May	1063	1652	Monday, 22nd November.
1054	1653	25th May	1064	1653	Saturday, 12th November.
1055	1654	25th May	1065	1654	Wednesday, 1st November.

Shahūr San.	A. C.	Initial Days.	Hijra.	A. C.	Initial Days.
1	2	3	1	2	3
1056	1655	25th May	1066	1655	Sunday, 21st October.
1057	1656	24th May	1067	1656	Friday, 10th October.
1058	1657	25th May	1068	1657	Tuesday, 29th September.
1059	1658	25th May	1069	1658	Sunday, 19th September.
1060	1659	25th May	1070	1659	Thursday, 8th September
1061	1660	24th May	1071	1660	Monday, 27th August.
1062	1661	25th May	1072	1661	Saturday, 17th August.
1063	1662	25th May	1073	1662	Wednesday, 6th August.
1064	1663	25th May	1074	1663	Sunday, 26th July.
1065	1664	24th May	1075	1664	Friday, 15th July.
1066	1665	25th May	1076	1665	Tuesday, 4th July.
1067	1666	25th May	1077	1666	Sunday, 24th June.
1068	1667	25th May	1078	1667	Thursday, 13th June.
1069	1668	24th May	1079	1668	Monday, 1st June.
1070	1669	25th May	1080	1669	Sunday, 22nd May.
1071	1670	25th May	1081	1670	Wednesday, 11th May.
1072	1671	25th May	1082	1671	Sunday, 30th April.
1073	1672	24th May	1083	1672	Friday, 19th April.
1074	1673	25th May	1084	1673	Tuesday, 8th April.
1075	1674	25th May	1085	1674	Saturday, 28th March.
1076	1675	25th May	1086	1675	Thursday, 18th March.
1077	1676	24th May	1087	1676	Monday, 6th March.
1078	1677	25th May	1088	1677	Saturday, 24th February.
1079	1678	25th May	1089	1678	Wednesday, 13th February.
1080	1679	25th May	1090	1679	Sunday, 2nd February.
1081	1680	24th May	1091	1680	Friday, 23rd January.
1082	1681	25th May	1092	1681	Tuesday, 11th January.
1083	1682	25th May	1093	..	Saturday, 31st December.
..	..	....	1094	1682	Thursday, 21st December.
1084	1683	25th May	1095	1683	Monday, 10th December.
1085	1684	24th May	1096	1684	Friday, 28th November.
1086	1685	25th May	1097	1685	Wednesday, 18th November.
1087	1686	25th May	1098	1686	Sunday, 7th November.
1088	1687	25th May	1099	1687	Friday, 28th October.
1089	1688	24th May	1100	1688	Tuesday, 15th October.
1090	1689	25th May	1101	1689	Saturday, 5th October.
1091	1690	25th May	1102	1690	Thursday, 25th September.
1092	1691	25th May	1103	1691	Monday, 14th September.

Shahūr San.	A. C.	Initial Days.	Hijra.	A. C.	Initial Days.
1	2	3	1	2	3
1093	1692	24th May	1104	1692	Friday, 2nd September.
1094	1693	25th May	1105	1693	Wednesday, 23rd August.
1095	1694	25th May	1106	1694	Sunday, 12th August.
1096	1695	25th May	1107	1695	Friday, 2nd August.
1097	1696	24th May	1108	1696	Tuesday, 21st July.
1098	1697	25th May	1109	1697	Saturday, 10th July.
1099	1698	25th May	1110	1698	Thursday, 30th June.
1100	1699	25th May	1111	1699	Monday, 19th June.
1101	1700	24th May	1112	1700	Friday, 7th June.
1102	1701	25th May	1113	1701	Wednesday, 28th May.
1103	1702	25th May	1114	1702	Sunday, 17th May.
1104	1703	25th May	1115	1703	Thursday, 6th May.
1105	1704	24th May	1116	1704	Tuesday, 25th April.
1106	1705	25th May	1117	1705	Saturday, 14th April.
1107	1706	25th May	1118	1706	Thursday, 4th April.
1108	1707	25th May	1119	1707	Monday, 24th March.
1109	1708	24th May	1120	1708	Friday, 12th March.
1110	1709	25th May	1121	1709	Wednesday, 2nd March.
1111	1710	25th May	1122	1710	Sunday, 19th February.
1112	1711	25th May	1123	1711	Thursday, 8th February.
1113	1712	24th May	1124	1712	Tuesday, 29th January.
1114	1713	25th May	1125	1713	Saturday, 17th January.
1115	1714	25th May	1126	1714	Wednesday, 6th January.
1116	1715	25th May	1127	..	Monday, 27th December.
..	..	....	1128	1715	Friday, 16th December.
1117	1716	24th May	1129	1716	Wednesday, 5th December.
1118	1717	25th May	1130	1717	Sunday, 24th November.

APPENDIX III.—LIST OF INSCRIPTIONS.

Serial No.	Locality of Inscription.	Page No.
403	On a side of the south-east doorway of the <u>Āthār</u> Mahal	71
406	Makka Gateway, on the bastion south of Gateway	51
407	Over the inner Gate of the <u>Shāhpūr</u> Gateway	50
408	<u>Shāhpūr</u> Gate, over the outer Gateway	53
410	On the <u>Dakḥanī</u> 'Īdgāh	26
411	On <u>Sharza</u> Burj	55
417	Sātū Sayyid Mosque, on a side wall	27
418	On a Water Tower, North-East of 'Alī I, Rauza	75
419—20	On the Water Tower near Andū Masjid	76
425	On the Landa Qaṣṣāb Bastion	56
426	On the outside of a small postern, near the Landa Qaṣṣāb Bastion	49
427	On the inner side of the city wall, a little to the west of the Landa Qaṣṣāb Bastion	56
430	On a stone in the Bijapur Museum No. A-4	50
437	On the outside of the citadel wall to the south-east	47
438	On a Bastion, inside South Gateway of Citadel, to the right (undated)	56
439	On a Bastion inside south Gateway of Citadel	47
440	On a Bastion just outside the citadel gate	48
442	On a Burj of the citadel wall behind the <u>Qhīnī</u> Mahal	49
463	On the north face of the <u>Ambār-Khāna</u> , near the <u>Jāmi'</u> Masjid	75
467	Over the doorway of <u>Shāh</u> Karīm's Tomb	44
477	On a stone in the Gumat Bāōrī	65
495	Gol Gumbad, above the doorway, inside	42
497	On the Mal Bāōrī	65
498	Jail, over the entrance gateway	75
505	On the fourth Bastion, west of the Landa Qaṣṣāb Bastion	54
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APPENDIX IV.—

LIST OF BOOKS TO WHICH REFERENCE HAS BEEN MADE IN THE TEXT.

- Ta'rikh-i-Firūz Shāhī* by Ziyāu'd-Din Barani. (Asiatic Society, Bengal, Calcutta, 1860-62.)
Basātini's-Salātīn by Mirzā Ibrāhīm Zubairī. (Sayyidi Press, Hyderabad, Deccan.)
Burhān-i-Ma'athir. (Translated in the Indian Antiquary, Vol. L.)
Muntakhabu'l-Lubāb by Khāfi Khān. (A. S. B., Calcutta, 1868-1925.)
Kulliyāt-i-Shāhī by 'Alī 'Ādil Shāh II, King of Bijapur.
Ma'āthiru'l-Umarā by Shāh Nawāz Khān. (A. S. B., Calcutta, 1911-14.)
Ta'rikh-i-Firishta. (Nawalkishore edition.)
Tadhkiratu'sh-Shu'arā by Dawlatshāh. (Edited by E. G. Browne.)
History of the rise of the Muhammadan Power by John Briggs. (Calcutta, 1908-10.)
The Indian Antiquary.
The Epigraphia Indo-Moslemica.
History of the Marhattas by Grant Duff.
An Indian Ephemeris by Diwan Bahadur L. D. Swamikannu. (Government Press, Madras, 1922.)
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Chronology by Cowasjee Sorabjee Patell. (London, 1866.)
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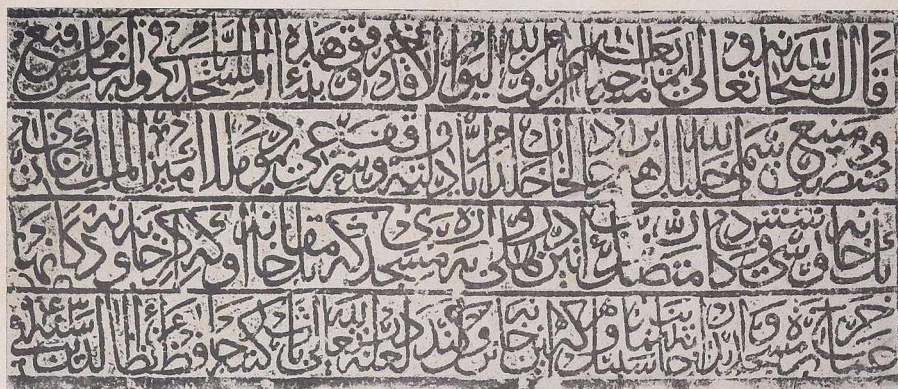
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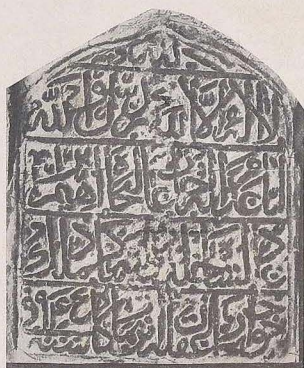
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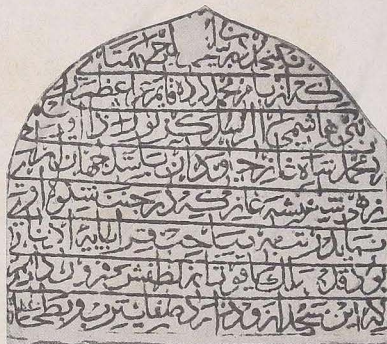
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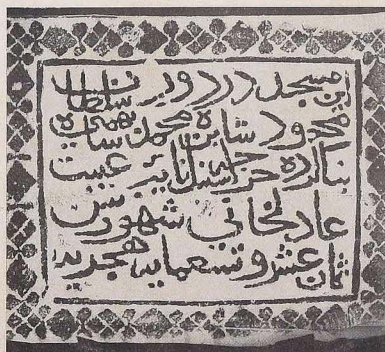
3251. Inscription on a ruined gateway, east of Khwāja Sumbul's Mosque.



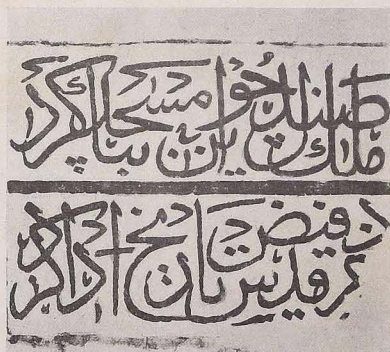
410. Inscription on the Dakhani 'Idgāh.



3298. Inscription on Dastgir's Jhanda.



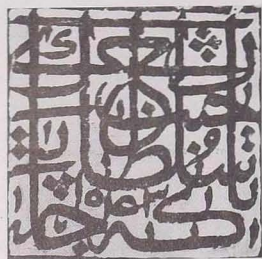
3256. Inscription on outer doorway of Khwāja Sumbul's mosque.



3250. Inscription on a stone in the Bijapur Museum No. A. 26.



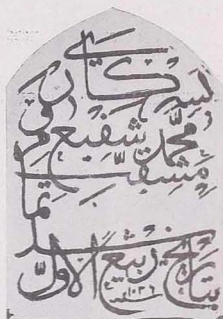
3316 (a). Inscription on Mirzā Afzal Khan's tomb (side).



3321 (b). Inscription on Ibrāhīm Rauza, south side, south east block, lower, left hand side.



3316 (b). Inscription on Mirzā Afzal Khan's tomb (top).



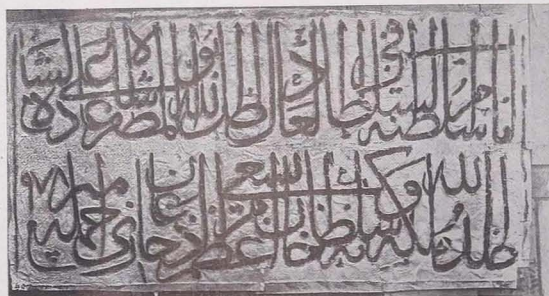
3316 (c). Inscription on Mirzā Afzal Khan's tomb, over doorway.



3323 (a). Inscription on Ibrāhīm Rauza, south side, middle block, lower, right hand side.



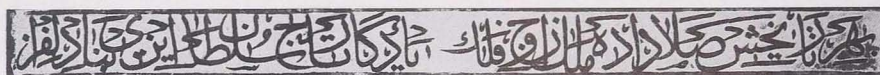
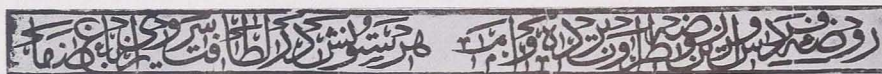
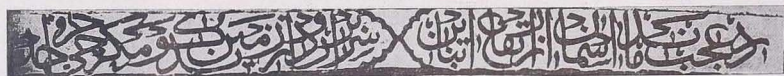
3324 (a). Inscriptions on Ibrāhīm Rauza, south side, under the pediment, 1 to 3.



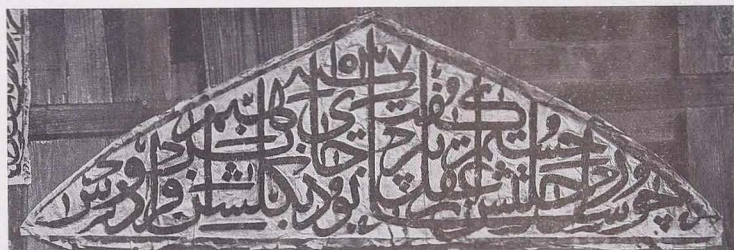
407. Inscription over the inner gate of the Shāhpūr gateway.



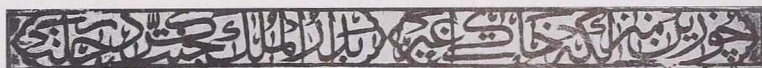
3326. Inscription on Ibrāhīm Rauza, south side, inside triangular screen pediment.



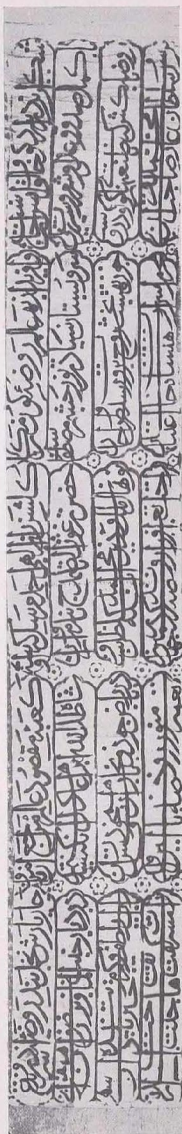
3329 (b). Inscriptions on Ibrāhīm Rauza, north side, round door frame, outer band, 1 to 3.



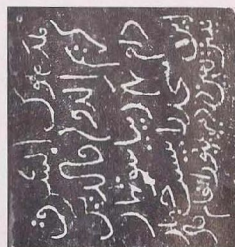
680. Inscription on Ibrāhīm Rauza, south door, inside triangular pediment.



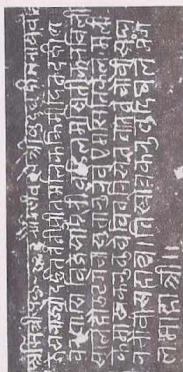
3324 (b). Inscriptions on Ibrāhīm Rauza, south side, round main door, external band, 1 to 3.



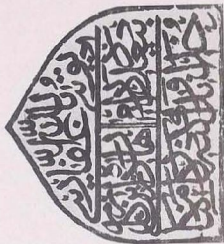
3280. Inscription on Dheri Uthār Khan, over north door.



3252 (b). Inscription on a pillar of Malik Karim 'd-Din's mosque.



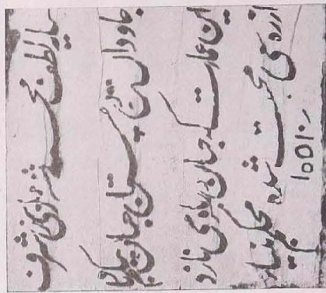
3252 (a). Inscription on a pillar in north wall of Malik Karim 'd-Din's mosque.



3351. Inscriptions on Malik Sundar's tomb in the compound of Drahim Rayza.



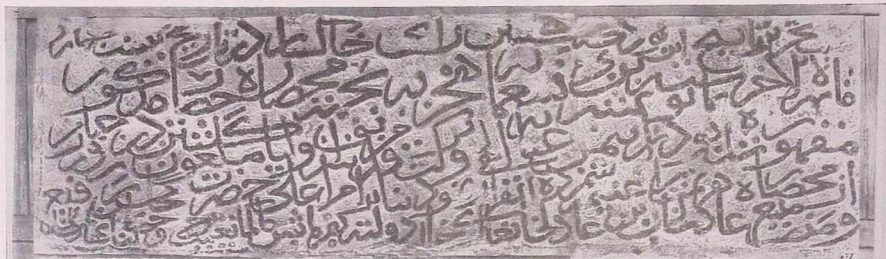
405. Inscription on Gai Gumbad, above the doorway, inside.



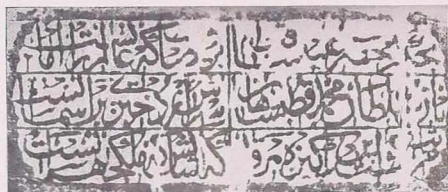
3320. Inscription over the central doorway of the Begum Mahal.



3257. Inscription over the entrance of the tomb of Yaqut Dabuli.



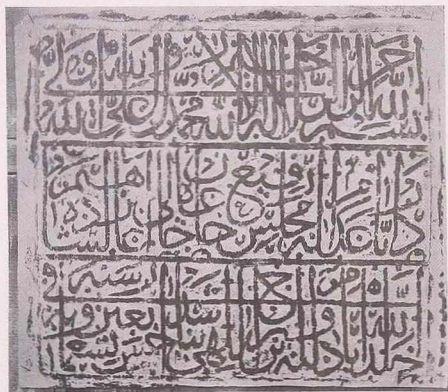
437. Inscription on the outside of the citadel wall, south east of the gateway.



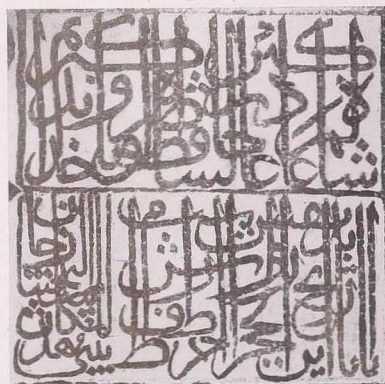
3301. Inscription over gateway of a tomb, behind 'Ali 'Adil Shāh's Rauza.



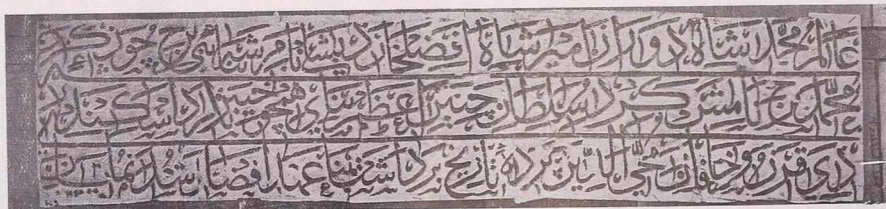
505. Inscription on the fourth bastion, west of Landa Qasāb bastion.



439. Inscription on a bastion inside south gateway of citadel.



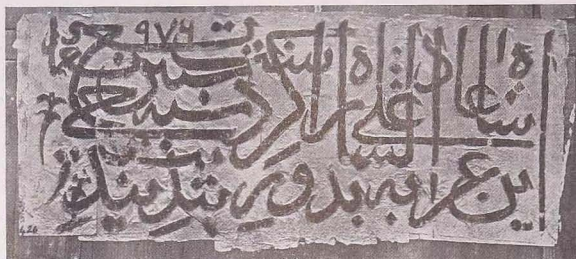
3304 (b). Inscription on lintel of the Ark Qal'a gateway, in the centre.



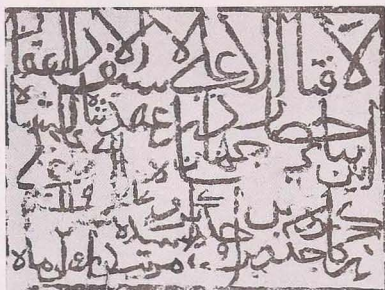
543. Inscription on Malik-i-Maidān Bastion, on the outside.



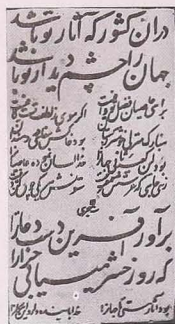
442. Inscription on a burj of the citadel wall behind the Chini Mahal.



426. Inscription on the outside of a small postern, near Landa Qassāb bastion.



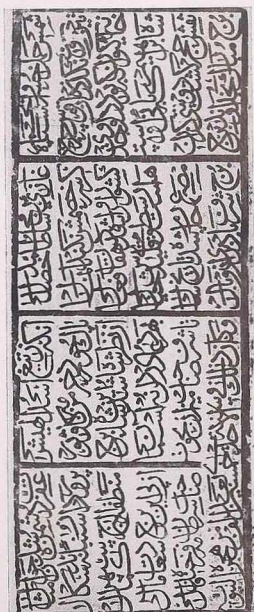
3312. Inscription on a burj next to the Firingi Burj.



3246. Inscription on a loose slab in the Āthār Mahal.



3296. Inscription on Nit-Nauri Tomb.



3248. Inscription on a stone slab in the Bijapur Museum, No. A. 5.



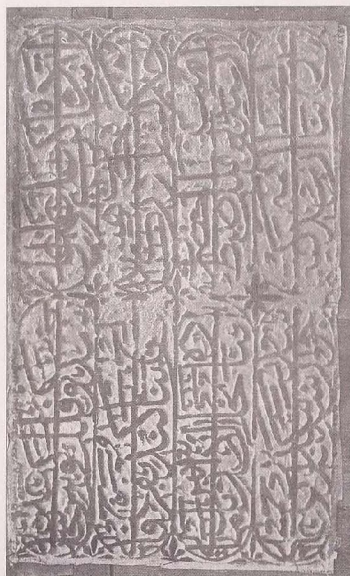
3332. Inscription on Haidar Burj.



477. Inscription on a stone in the Gumat Bāori.



408. Inscription on Shahpur gate, over the outer gateway.



425. Inscription on the Lantia Qeshla Bastion.



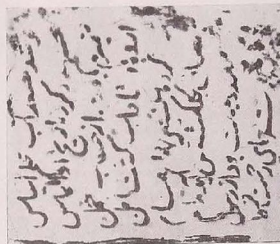
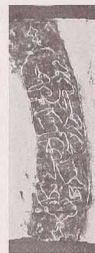
3267. Inscription round the muzzle of Dal Khundal Gun, 1 to 4.



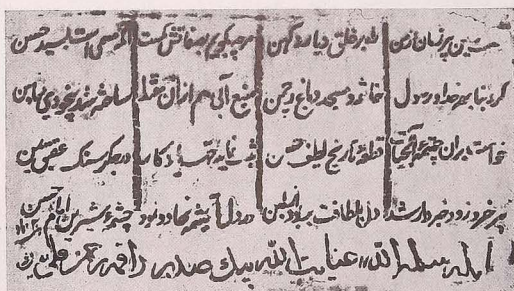
3314. Inscription on second bastion, south of Makha gate.



3308. Inscription on a wall inside the Makha gate.



3269. (b). Inscription on a stone fixed in a wall of S. M. Baugh's house, near the Jamī Masjid.



3292. Inscriptions on Sharaf Burj
(Pāni Mahal), 1 to 4.

3299 (a). Inscription on a stone fixed in a wall of S. M. Bangi's house,
near the Jāmi' Masjid.



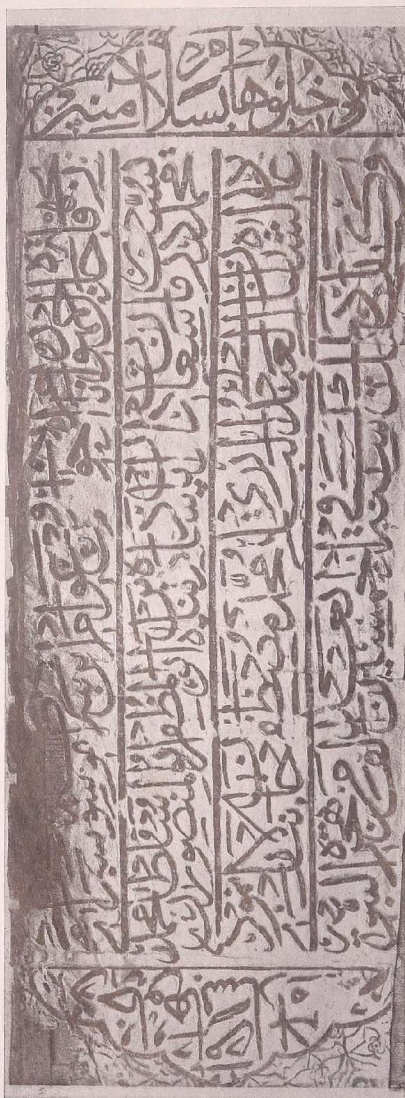
3294 (a). Inscription on the Malik-i-Maidân Gun, at the vent.



3294 (b). Inscription on the Malik-i-Maidân Gun, below the vent.



3294 (c). Inscription on the Malik-i-Maidân Gun, above the vent.



498. Inscription over the entrance gateway of the Jail.



411. Inscription on Sharza Burj.



3255. Inscription on a slab near the entrance to the Amin Dargah.



3247. Inscription on stone No. 11 in the Bijapur Museum.



463. Inscription on the north face of Ambār Khāna.