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CORPUS INSCRIPTIONUM
BHAVNAGARI:

BEING

A SELECTION

OF

ARABIC AND PERSIAN INSCRIPTIONS

COLLECTED BY THE

ANTIQUARIAN DEPARTMENT,

BHAVNAGAR STATE.

EDITED DURING THE RULE OF

H. H. THE MAHARAJA SIR TAKHITSINGHJI, G.C.S.I.

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PREFACE.

For some years past His Highness Maharaj Sir Takhtsinghji, G. C. S. I., of Bhavnagar, having felt the want of an organized agency to collect materials for the past history of Bhavnagar, sanctioned in A. D. 1881 the establishment of a Department for an Archæological and Antiquarian Survey—the first of its kind started in Kathiawad—at the suggestion of the late Colonel J. W. Watson, then President of the Rajasthanic Court in Kathiawad, who was well-known for his tastes in these researches; who possessed an excellent knowledge of Persian; and who by his keen and constant interest in the progress of this work rendered most valuable assistance, which has put this Department under his everlasting obligation. Since A. D. 1882 Pandits have been sent on exploring tours in different parts of Kathiawad, Gujarat, Marwar, Mewar, &c., and the result of the researches carried on during the last eight years has been the accumulation of a pretty extensive stock of old and (some of them) unique coins, and fac-similes of stone and copper-plate inscriptions, relating not merely to the Gohel chiefs of the past, for whose past history the Department was first started, but to other rulers and places. General Sir A. Cunningham, late Director General of the Archæological Survey of India, one of the greatest Indian Archæologists, has expressed as his opinion that these inscriptions are the most certain and the most trustworthy authority for determining the dates of Indian monuments. Besides it is a well-known fact that researches in Indian Archæology and Epigraphy have received a fresh stimulus of late. It was, therefore, decided at the desire of His Highness that the best way to turn the collection to account for the use of scholars and antiquarians would be to publish a selection of the inscriptions in parts from time to time. In compliance with this desire this selection has been prepared containing some fifty-one inscriptions in Arabic and Persian, collected from different places and extending over

a period of seven centuries, viz., from 591 A. H. to 1291 A. H. The text given was prepared from impressions of the original with the help of experts and were then rendered into English as well as into Gujarati; and each of the transcripts is preceded by a short introduction and is followed by its translation into English. In several places the text is either illegible, obscure, doubtful, or incorrect. It is to be hoped, however, that these lithic records will prove highly useful to persons interested in the history and philology of the Mahomedans in Gujarat and Kathiawad. As this small volume is intended for those who have real interest in the matter, it will be gratifying to the Bhavnagar Durbar as well as to those who have participated in its preparation if the work done by them is appreciated by those students of Indian history and antiquities, and especially of the province of Kathiawad.

I must not here omit to state that this Department acknowledges with great thanks the valuable help rendered in preparing this small volume by Mr. Burjorji Ardesir Enti, B. A., Professor in the Samaldas College, Munshi Hussanally Gulamally, of Bhavnagar High School and Munshi Shekh Mahomed Isphani, of Samaldas College.

VAJESHANKER GOURISHANKER OZA.

BHAVNAGAR, 15th May 1889.

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PERSIAN & ARABIC INSCRIPTIONS.

STONE INSCRIPTION AT GOGHÂ.

Dated A.H. 591.

The stone containing this inscription is raised under an *Ambli* tree grown on the side of the way leading to the shrine of Pirânpir on the sea-beach at Goghâ, a British port in the Gulf of Cambay on the east coast of Kâthiâvâd. It contains five lines written in Arabic characters. It measures 18" × 15", and mentions the death of a martyr named Bâbâ Taju-ud-din in A.H. 591, A.D. 1195. The stone is the common sand-stone, but well preserved.

تختي اول

- 1— بسم الله الرحمن الرحيم لا اله الا الله محمد رسول الله
- 2— كل من عليا فان ويمتق وجمر ربك ذوالجلال والاکرام
- 3— انتقل من دارالفناء الى دارالبتا مفخرالرجال
- 4— السعيد الشهيد المظما (المظلوم ا) لمغفور با با تاج ا
- 5— آدين بن بدرالدين شهر في ربيع الاخر سنة ٥٩١

In the name of God, the merciful and compassionate.

There is no god but God ; Mahomed is the prophet of God.

Every creature which lives on the earth is subject to decay ; but the glorious and honourable countenance of thy Lord shall remain for ever.

Bâbâ Taju-ud-din, son of Badr-ud-din, honoured by men ; fortunate, martyred, the oppressed, forgiven (by God), migrated from this house of destruction to that of eternity, in the month of Rabi-ul-âkhir A.H. 591.

STONE INSCRIPTION AT MÂNGAROL.

Dated A.H. 700.

This inscription is placed in an open room near the eastern gate at Mângarol, where the sepoy-guard is kept. Mângarol is a small sea-port town on the west coast of Kâthiâvâd. The stone is a piece of white marble measuring 16" × 12" with fourteen lines of Persian mentioning the building of the town wall by the Deputy Governor of Sorath, Malik Shekh-bin-Taj. It is dated A.H. 700, A.D. 1301.

1—بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

- | | |
|-------------------------------------|--|
| که مثلش نشد در جهان شهریار | 2 — بعید شهنشاه گیتی مدار |
| همه خسروان بر درش برده وار | 3 — جهانگیر زربخش قلعه کشا |
| ز جودش جهان در جهان شرمسار | 4 — ز عدلش سراسر جهان شادمان |
| بگجرات بد مقطع کامگار | 5 — ز شهر خان اعظم ظفر خان و جیر |
| چو آصف بدانش چو رستم بکار | 6 — بتقوی چو عثمان چو حیدر بتیغ |
| ملک بدر بنجهل امیر کبار | 7 — ز خان بود نایب بسورتهر همی |
| ابد در جهان داننما با وقار | 8 — کریمی نکو رای روشن ضمیر |
| جوانی جوانمرد رعنا سوار | 9 — وزو بود نایب بمنگلور خوش |
| بر آمد بمنگلور روسی حصار
(روئین) | 10 — ملک شیخ بن تاج کز سعی او |
| همه کس ثنا گو بشهر و دیار | 11 — همه خلق خرسند از لطف او |
| چرخم گر بیاید عدو صد هزار | 12 — پناه قوی گشت مر خانرا |
| ز تاریخ هفتاد شده در شمار | 13 — ز هجرت نبوی (کر) شد ختم (اینحصار) |
| و زو ماند این سالها یاد کار | 14 — علا صدر خوش کرد تاریخ را |

In the name of God, the merciful and compassionate.

In the reign of the emperor of the circle of the world ; the like of whom there never was any king in the world ; the gold-bestowing conqueror of the world, the opener of fortresses ; before whose gate all kings were like slaves ; owing to whose justice the world was altogether happy, whose liberality put the whole world to

shame ; the great lord Zefer Khan, Vajih-ul-Mulk, was the absolute political officer of the Emperor in the province of Gujrat ; in piety like Osman ; in bearing sword like Khalif Haidar ; in wisdom like Asaf ; in war like Rustom.

This Khan had a deputy also in Sorath, (called) Malik Bedr Benjehel, the great nobleman ; generous, wise, of an enlightened heart ; always honoured in the world.

In Mângalor (Mângrol), he had a deputy, youthful, brave, and an admirable rider, (viz.) Malik Shekh bin Taj ; owing to whose exertions a Roman fortress was erected in Mângalore (Mângrol) ; all the people are pleased with his generosity ; everybody is praising him, in the town as well as in the country ; it became a great protection to the Khan ; no cause of fear even if a hundred thousand enemies were to rise.

* * * By calculation it is 700 A.H.

Ala Sadra has depicted this date, and its memory was preserved for many years on account of him.

STONE INSCRIPTION AT UNÂ.

Dated A.H. 708.

The stone in which this inscription is cut is built up in a wall of the Rozâ of Hazarat Pir at Unâ, a small town under Junâgadha State on the south coast of Kâthiâvâd. It is a yellow sand-stone measuring 30" × 19" with nine lines in Persian character. Some of the letters are very difficult to decipher. It mentions the building of a house of pilgrimage in honour of one Mahomed Asher in the time of Emperor Firoz Shah in A.H. 708, A.D. 1308-09.*

هو العالم

- | | |
|---------------------------------------|--|
| 1- بعهد دولت فرخنده بپيتر عصر | خدايگان فلک منزلت سليمان جاه |
| 2- ابوالمظفر فيروز شاه جهاننگير | جهان پناه زحل بارگاه ظل الاله |
| 3- بسلاک او هممر بقعات خير شد معصور | بسلاک طاعتش اصحاب دين نهند رودها |
| 4- بچارده زمه وده بسال هفتصد هشت | بر اين بهشت زيارت گه بندد درگاه |
| 5- محمداشهر و تقممن تاسير سمرت اخترش | خطاب کرده ظفرخان مظفر حضرت شاه |
| 6- اميدوار بيابيد دعائي نمايد | بنا کرده بتوقيق اين منور بارگاه |
| 7- هميشه با آباک اين خلد برين بر زمين | اين بهشت خوش بمان تا بود سپهر و خورماه |
- امين رب العالمين

* This date is doubtful as Sultan Firoz Shah ascended the throne of Delhi in A.D. 1351.

He is the Knower.

In the happy reign and good time of Abul 'Muzeffir Firoz Shah, the lord of heavenly dignity, of Solomon-like pomp, the conqueror of the world, whose court was as sublime as that of Saturn, the shadow of God ; in his kingdom good places were made ; religious men bow their faces by way of his worship ; on the 14th of the 10th month of 708. If any expectant comes to this paradise of pilgrimage of Mahomed Asher, the slave of God, possessed of the virtue of Lakman and of star-like nature, he will offer a blessing ; this Hazrat Shah (Mahomed Asher) gave the title of Muzeffir to Zeffir Khan. This brilliant presence hall was made by the grace of God. May this highest heaven on earth flourish for ever ! May this pleasant paradise last as long as the sky, the sun, and the moon (endure) !
O ! nourisher of the people of the world ! Be it so !

STONE INSCRIPTION IN THE MOSQUE OF PÂNAWÂDI
AT PÂTANA IN KÂTHIÂVÂD.

Dated A.H. 720.

This inscription is cut in a white marble slab, whose surface measures 82" × 10". It is built up in one of the walls of the mosque which is in a garden called *Pânawâdi* near the celebrated temple of Somanâtha at Pâṭana, also called Prabhâsa Pâṭana, under Junâgaḍh, on the south-west coast of Kâthiâvâd. The inscription is written in only two lines of Persian character, mentioning the erection of the mosque by Hamid Ahamad, who ruled in this province in the time of Emperor Mahomed Toghhalakh in A.H. 720, A.D. 1320.

1— عمارت کرد این مسجد بعهد دولت سلطان
محمد شاه تغلقشاه که هست سلطان بن سلطان
بده والی این عرصه ملک تاج بن احمد
اما (ن) زانکو که از خوفش همیلرزند انس و جان
2— کمینه بنده سلطان که نامش هست حمید احمد
بهفت صد بیست سن بوده است بذی القعدة بنادان
خدا رحمت کند بر وی که این خواند دعا گوید
که یار بی بیامرزش که هست او از گناه کاران

This mosque was erected in the reign of Sultan Mahomed Shah Toglak Shah, Sultan, the son of Sultan. The master of this plain was Malek Tajoo bin Ahmed, protection from him whose terror makes men as well as the genii tremble (with fear) ! The mean slave of the Sultan, named Hamid Ahmed, be it known, made this in the month of Zilcad of the year 720* A.H. May God be kind to him who reads this and invokes this blessing. Oh God ! pardon him who is one of the sinners !

STONE INSCRIPTION IN THE OLD (MASJID) MOSQUE AT LOLIÂNÂ.

Dated A.H. 729.

Loliânâ, where this inscription was found, is a small village about miles from Walla or Valabhipur in Kâthiâvâd. The stone is a yellow sandstone, measuring 12" × 8" with four lines of Persian, of which some letters are lost. It mentions the building of the mosque in A.H. 729, A.D. 1329, by one Kar Mulla Shah.

-
- 1— بذات کرملہ شاہ بن محمد تعمیر نمودہ
 2— بندہ امیدوار برحمت پروردگار
 3— خالق الخلق میدارد بعشرین ذی الحجہ سنہ سبعمایدہ
 4— بنا کرد این مسجد × ×

Karmalâ Shah, son of Mahomed, himself built this.

The expectant slave hopes for the mercy of God, the Creator of the Universe. This mosque was built on the 20th of Zil-Haj 700 A.H.

STONE INSCRIPTION IN THE JUMÂ MASJID AT VERÂVALA IN KÂTHIÂVÂD.

Dated A.H. 732.

This inscription is engraved on a white marble slab, which measures 48" × 10". The stone is built up in one of the walls of the mosque and is very well-preserved. It is written partly in Persian and partly in Arabic. There are

*720 A.H. does not seem to be the proper date, because Juma Khan, who assumed the name of Sultan Mahomed, came to the throne in 725 A.H.

only two lines, in which it is said that the mosque was erected by Mahomed Najir, in the reign of Emperor Mahamad Shah, of Delhi. It is dated A.H. 732, A.D. 1331-32.

1 — بسم الله الرحمن الرحيم وان المساجد لله فلا تدعو مع الله احدا ۵ و قال النبي
علي الله عليه وسلم عن بني الله تعالي مسجداً بني الله له بيتاً في الجنة

2 — عمارت ابن مسجد خليفه قطب شاه بعهد بادشاه محمّد السلطان ابن السلطان
خلد الله ملكه السلطان بابا خليفه × × بنده گناهكار اميد وار برحمت پروردگار صالح
سلطاني محمّد نظير بني ما في التاريخ الغره رمضان سنه اثني وثلثين وسبعماية

In the name of God, the merciful and compassionate. “And verily the places of worship are set apart unto God : wherefore invoke not any other therein together with God.”

And the prophet (may the blessing and peace of God be on him) said : “God will build a house for him in paradise who built a mosque for God the Most High.”

This mosque of Khalife Kutb Shah was built by Baba Khalife Saleh Sultani Mahomed Nazir, the sinful slave expectant of the mercy of God, in the time of Mahomed Badshah, Sultan, the son of Sultan (may God perpetuate his kingdom). Dated 732 A.H.

STONE INSCRIPTION IN THE MOSQUE AT PRABHĀSA PĀṬANA.

Dated A.H. 770.

This inscription-stone is lying in the mosque called the mosque of Miṭhâshâ-bhang at Prabhâsa pāṭana, outside the town, near the great gate. This town is well known by its historical name of Samanâṭha pāṭana on the south-west coast of Kâthiâvâḍ. The stone is a white sandstone with a surface measuring 19" × 10". There are five lines of a mixture of Persian and Arabic composition, of which one is written on the left side. Some of the letters have become quite indistinct. It mentions the erection of the mosque by the widow of a nobleman named Ismael bin Daud, in A.H. 770, A.D. 1368-69.

- 1 — بسم الله الرحمن الرحيم قال الله تعالى وان المساجد لله فلا
 2 — تدعوا مع الله احدا ۵ قال النبي صلى الله
 3 — عليه وسلم من بني مسجداً بني الله له قصرًا في الجنة ۵ بنا كرد
 4 — اين مسجد مسماة وارو بذت عبدالرحمان براي خدای تعالی در ماه
 ربيع الاخر سنه سبعين سبعمائه

5 — اين مسجد را بنا كرد بيوه امير اسماعيل بن امير داود شاه

In the name of God, the merciful and compassionate. God, the Most High, said: "Verily the places of worship are set apart unto God: wherefore invoke not any other therein together with God."

The Prophet (may the peace and blessing of God be on him) said: "God will build a palace for him in paradise who built a mosque.

This mosque was built by (one named) Varu, daughter of *Abder Rehman*. for God, the Most High, in the month of Rabi-ul-Akhar, 770 A.H.

This mosque was built by the widow of Amir Ismail, son of Amir Daud Shah.

STONE INSCRIPTION IN THE IDA-GÂH NEAR MOSAMPURÂ AT GOGHÂ.

Dated A.H. 777.

The stone in which this inscription is cut is built up in the wall of the Idagâh, in a suburb at the town of Goghâ, called Mosampurâ. It is a white stone containing nine lines of mixed Persian and Arabic composition, of which several letters are clear enough to make them out. It mentions the building of the Idagâh by one Kamâl Hamid in the time of Zafar Khan in A.H. 777, A.D. 1375-76.

- 1 — بسم الله الرحمن الرحيم
 2 — وان جعلنا البيت مثابة للناس وامنا فآتخذوا من مقام ابراهيم مصلي
 3 — در عيد (عهد) بناه اعظم شمس الدنيا و الدين نصرت بناء السلطان و بو قرخان
 اعظم ظفرخان بن و جير الملك بنا كرد عمارت اين كارگاه بنده اميدوار

- 4 — برحمت پروردگار کمال حمید حرمین برائی بنده مؤمن رحمت کند که
درین مقام برسد بنده امیدوار را بدعاء امان یاد کند
- 5 — بتاریخ پانزدهم ماه رجب (رجب و له) سنة سبع و سبعین و سبعماية من
هجرة النبي صلي الله عليه وسلم

In the name of God, the merciful and compassionate. And when we appointed the holy house of Mukkah to be a place of resort for mankind and a place of security, and said take the station of Abraham for a place of prayer.

In the time of the refuge of the great sun of the world and religion, the refuge of victory, the Sultan and the great Khan, viz., Zefer Khan, son of Vajih-ul-Mulk.

Kamal Hamid, pilgrim of Mecca and Medina, slave, hoping for the mercy of God, made this place of worship for the faithful.

May God bless him who comes here! May he remember the expectant slave with the blessing of safety.

Dated the 15th of Rajab, A.H. 777.

May the peace and blessing of God be on him.

STONE INSCRIPTION IN A MASJID NEAR THE GUNDI GATE AT GOGHÂ.

Dated A.H. 780.

This stone is raised near the mosque built near the house of one Dâdâ Mulla on the way leading to the Gundi Gate at Goghâ. It is a hard black stone with a face measuring 17" × 14". The inscription appears to have been in Persian, as, with the exception of a few words, the whole of it has become undecipherable. There are in all nine lines. It is dated A.H. 780, A.D. 1378-79.

(حوالعدل)

- 1 — بادشاه مظفر بود نور بار جهان مرد افغان یکی خان اعظم المكان
2 — عمارتی نباشد اینسان نوادر در بسے فرسنگ اگر هم بگردد هر نقصان در دان
در نشان

4— قال عليه السلام الدنيا ساعة فاجعلها طاعةً

5— قال عليه السلام من بني الله مسجداً بني الله له في الجنة قصرًا

بناكره ابن مسجده رحمت افضل التضاة صاحب التخير والحسنات فاضي
القطب باسم سيد السادات شيخ المشايخ قطب الاوليا جلال الحق والشرع
والدين

6— در عهد سلطان الاعظم المعظم مالک التجود والكرم الواثق بتائيد الرحمن

ابو المظفر فيروز شاه سلطان خلد الله ملكه

بتاريخ × شهر × سنه اربع وثمانين وسبعمائه

God, the Most High, said : “ Verily the places of worship are set apart unto God : wherefore invoke not any other therein together with God.”

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

The Prophet (may the peace of God be on him!) said : “ The world is a pageant ; and there is no repose there.”

The Prophet (may the peace of God be on him !) said : “ The world is transitory, therefore pray there.”

The Prophet (may the peace of God be on him!) said : “ He who built a mosque for God will have a palace built for him in paradise by God.

This “ Mosque of Mercy ” (musjid-e-rahemat) was built by the greatest of the Kazis, the doer of good and meritorious acts, Kazi-ul-Kutb in the name of the best Sayed (descendant of Mahomed), the greatest of the great, the pole-star of the friends of God, the glory of truth, and the sacred law and religion.

In the reign of Sultan Firozshah (may God perpetuate his rule!) the greatest and honoured Sultan, the possessor of liberality and generosity ; confident of the help of God and the father of victory.

STONE INSCRIPTION IN THE MÔSQUE OF THE BORÂHS NEAR
THE BUNDER GATE AT MÂNGROL.

Dated A.H. 785.

This inscription-stone is built up in the side-wall of the Borâh's mosque at Mângrol. It is a slab of white marble well preserved, with a face measuring 21" × 18". It is written partly in Arabic and partly in Persian, of which there are in all ten lines. It says that the mosque was caused to be built by Iz-ud-din bin Aramshah in the reign of Emperor Fîroz Shah in A.H. 785, A.D. 1383-84.

- 1 — بسم الله الرحمن الرحيم
2 — قال الله تبارك وتعالى وان المساجد لله فلا تدعوا مع الله احدا
3 — در عهد خسروي که شهان پيش درگهش سر بر زمين نهاده چون خاکند در رهش
4 — فيروز شاه شاه جهان گير و دين پناه بنياد كفر زو شده اندر گل تياه
5 — نور چراغ شرع ازو يافته ضيا در عهد دولتش که مباداش انزوا
6 — بنياد اين مقام شد از فضل کردگار از سعي عزالدین بن ارامشه بکار
7 — اتمام هم بدولت عهدش شد اين مقام اميدش آنکه عفو گناهش بود تمام
8 — از سال هجرت نبوي بود هفتصد هشتاد و پنج گشته بروز آيد از عدد
9 — يارب فضل و عون خودش عفو کن تمام بانيش را گناه بکونين والسلام
10 — بخط العبد الضعيف الراجي الي رحمة الله تعالى طاهر عثمان جعفري

In the name of God, the Merciful and Compassionate. God the Blessed and the High said: "Verily the places of worship are set apart unto God: wherefore invoke not any other therein together with God."

(1) In the reign of the king, before whose court princes lie prostrated like dust in his way. (2) Firozshah, the world-conquering king, the protector of the faith, the foundation of infidelity (*kufra*) was destroyed in the dust by him.

The light of the lamp of religion (*sharè*) became brilliant through him. May it not fade away during his time.

By the endeavour of Iz-ud-din, son of Aramshah, the foundation of this building was laid, through the grace of God.

The building was completed also in the same reign; his hope was that all his sins may be pardoned.

According to calculation it was 785 A.H. Oh God! Forgive through thy grace and help the sins of the builder in both the worlds! and peace.

This is written by Taher Osman Jaferi, the mean slave expectant of the mercy of the Most High.

Verily the places of worship are set apart unto God : wherefore invoke not any other therein together with God.

The builder of the mosque, Mahomed Khajeh *Farid-ud-din* (Kalan?), one of the * * * Sheekh Nasir-ud-din Mahomed Kabai Chishtian.

The building of the mosque of Mahomed Khajeh Attar, honoured by the exalted Creator * * *

In the time of the reign of the king, at whose doors other kings stand expecting gifts ; Firoz Shah, under whose justice and equity nobody knows any trace of oppression ; man as well as genii hope to be benefited by his wealth ; himself illustrious with virtues such as Solomon had ; such a ruler and conqueror nobody has ever seen born of man ; Oh God ! keep him always safe in this world as long as the sun and the moon are shining ; the construction of this blessed new mosque began in an auspicious hour and with the liberality of God ; with the help of the fortune of Mahomed Khajeh, the chief of the great ones, and a descendant of Ali ; his kindness and generosity have no bounds ; the munificence of his nature being beyond the bounds of possibility ; his purity and his benevolence being beyond estimation ; he has laid everybody in this world under obligation ; how can I describe the perfection of his virtues ? (he) is a minister of the kingdom, fit for the Sultan ; the date of the completion of this blessed building was seven hundred and eighty, plus seven ; may God give the builder his due ! May God give him innumerable delights of Paradise in the imperishable and endless world ! (its) memory is preserved in this world to the day of resurrection ; may God keep him free from injurious deceits ! I invoked this blessing and the angel said '*amen.*' May God fasten him to the faith !

STONE INSCRIPTION OF THE DARGAH NEAR THE RÂVALI
MASJID AT MÂNGROL.

Dated A.H. 788.

This inscription is cut into a soft yellow stone built up in the wall of a *Dargah* near the Râvali Masjid at Mângrol. The face of the stone measures 25" × 19" with twelve lines of Persian mixed with Arabic. It has crumbled down in some places. It mentions that a mosque was caused to be built by a nobleman, Malik Abdul Malik, in the reign of Emperor Firozshah in A.H. 788, A. D. 1386.

- 1 — بسم الله الرحمن الرحيم
 2 — قال الله تبارك وتعالى وان المساجد لله فلا تدعوا مع الله احدا
 3 — قال النبي صلى الله عليه وسلم من بني الله مسجداً بن الله له في الجنة قصرًا
 4 — بعهد دولت فيروز شاهي
 5 — سکندر دولتي دريا سپاهي
 6 — نسيم از خلق او صد بهره گيرد
 7 — ز خوانش ريزه چيني حاتم طي
 8 — بسعي همت مخدوم زاده
 9 — ز قلمتاش کے نيساني شده مست
 10 — × × رفت × بنامش
 11 — (بهشت) در شمار (هست) از عدن
 12 — خدايش اجر اين بخشد بدارين
- کر حکمش در گرفت از ماه و ماهي
 فريدون حشمتي گردون کلاهي
 زلال از لطف او صد جان پذيرد
 ز درگاهش نقيبي خسرو کي
 کر هست او در ساخا ابري کشاده
 ملک عبدالملک پور حسامست
 کر بادا در بقا (عهدي) تمامش
 بهشتان (خوانند) شد هفتصد
 گنايش عفو کن از وي بکونين

1. In the name of the merciful and compassionate God.
2. God, the blessed and the exalted, said: "Verily the places of worship are set apart unto God: wherefore invoke not any other therein together with God."
3. Said the Prophet: "May God look with favour on him and His peace be on him! God will build a palace in paradise for him *who builds* a mosque for God."
4. In the reign of Firozshah, whose command had effect over the moon and the fish.
5. Whose fortune is like that of Alexander, whose army is as innumerable as (the waves of) the sea; whose splendour is like that of Faridun, and whose crown is like the dome of sky.
6. The morning breeze derives a hundred advantages from his disposition; the pure water is endowed with a hundred lives from his generosity.
7. Hatim Tai might pick crumbs at his table; and Kai Khosro might stand sentinel at his court.
8. By the effort of the magnanimity of the nobleman who is like the rain-besattering cloud in liberality.
9. The strokes of whose pen have made the (pearl-producing) rain-drops of spring wanton; (such) is Malek Abdul Malek, son of Hisam.
10. * * * * may his age end in eternity!
11. The number (of the year) 788 is arrived at by calculation.
12. May God give him the reward of this in both the worlds! pardon his sins in either existence!

STONE INSCRIPTION OF THE MOSQUE OF AHAMAD JAMÂDÂR
AT MÂNGROL.

Dated A.H. 791.

The mosque of Ahamad Jamâdâr in which this inscription-stone is found is outside the town of Mângrol and to the east of it. The inscription is cut into a slab of white marble with a surface of 20" × 14" and is well preserved. It contains seventeen lines of mixed Persian and Arabic composition, and mentions the raising of a mausoleum over the remains of a martyr named Malik Ahamad by his son Iliâs with a direction to read the Koran there. It gives the date A.H. 791, A.D. 1388.

- | | |
|-----|---|
| 1— | بسم الله الرحمن الرحيم انا لله وانا اليه راجعون |
| 2— | سرشت آدمي چون هست از خاک رجوعش باز شد برخاک نمناک |
| 3— | امیران و ملوک و خان و شاهان قباپوشان هر یک کز کلاهان |
| 4— | خصوص این مرد صاحب قبر دین دار که از دنیا فانی رفت هشیار |
| 5— | ملک و اواء احمد ترک غازي که کرده در غزا بر ترک تازی |
| 6— | بشهر نغرنیکو داشت جائی زاجداد و ز آبایش سرانی |
| 7— | کنون سردر نقاب خاک کرده لباس زندگانی چاک کرده |
| 8— | مرید قطب رکن الشرع و الدین مهروردي که بود اقطاب در دین |
| 9— | جوار رحمت حق باد جانس بیامرزد ز فضل خود خدایش |
| 10— | ز هجرت بود هفتصد یک نود سال که راحت کرد زین دنیا ذوالکمال |
| 11— | ربیع اول از مه بیست و پنجم تواریخش بتاب ماه و انجم |
| 12— | که جانس را بعلیین بردند تن خاکي بدین جایش سپردند |
| 13— | نود سالش بنائی عمر بودست خدا را بس پرستشها نمود است |
| 14— | بسا ملک جهانرا دید در گشت کوایف تا که مرقوم قلم گشت |
| 15— | بنجائی خود خلف الیاس بگذاشت که پاس او جملۀ پند پدر داشت |
| 16— | بناء مقبره و ختم قرآن هدایت یافت از توفیق یزدان |
| 17— | هرانکو فاتحه خواند باخلاص رسد بر تربت این بندۀ خاص |
| | بر آرد روز حشر با کام انجام بیامرزد خدا از فضل و اکرام |

In the name of God, the merciful and compassionate :

We are God's and unto Him shall we surely return.

Since man is created out of dust, to moist earth he returned.

Lords, khans, kings, and emperors, (as well as) those who put on robes and every one who wears curved hats (they all return to dust). Especially the religious man who is interred here went away from the transitory world briskly. (His name) Malik Vala Ahmed, a crusader, who undertook great many plundering expeditions in war in the cause of religion. He was a native of the good city of Nagz, where his ancestors had their mansion.

Now he has hid his face behind the veil of earth, having torn off the garb of life. (He was) a disciple of Sohr Vardi, who was the pole-star of religion.

May his place be beside the mercy of God! May God forgive him through His generosity! He departed from this world * * in 791 A.H. His date, by the revolution of the moon and stars, was the 25th of the Rabi-ul-avval. His soul was carried to heaven while his earthly body was deposited here.

His age was 90 years, and he worshipped God always; he had travelled over many countries of the world * * which has been written.

He left a son Aliâs behind him, who guarded all the counsels of his father. Through the grace of God he got the right direction to build the tomb and read the Koran.

He who approaches the grave of this chosen slave shall read the chapters of Koran, *viz.* (Fatieh and Akhlas).

God may pardon him through His generosity and kindness! and may fulfil on the day of resurrection his final desire.

STONE INSCRIPTION OF THE GÂDI GATE AT MÂNGROL.

Dated A.H. 805.

Near the Gâdi's Gate at Mângrol and to the west of it there is a *chopâta*.* In its left side-wall this piece of white marble is built up. On its outer surface it measures 24" × 24", and has twelve lines of Persian, wherein it is said that the town-wall of Mângrol was caused to be built by Malik Musa, Kotwal of Sorath and a brother of Malik Yâkub, Governor of the Province. It is also said that the Governor of Gujarât at the time was Zafar Khan. It is dated A.H. 805, A. D. 1402-03.

* A small square room attached to the gate.

- | | |
|---------------------------------|------------------------------|
| 1 — بعون عنایات غفار پاک | کر شد خلقت از وی نمایان سماک |
| زمین را نهاده طباقاً طبق | سما را معلق ورق بر ورق |
| 2 — جهان بود بیرانه آباد کرد | بناء کرم تا کر بنیاد کرد |
| ماحمد فرستاد بر ما رسول | ز ذاتش که ذات جهان را قبول |
| 3 — بدوران عهد شمر زورمند | شده نصرتش یار و بخت بلند |
| شهنشاه نصرت جهان بادشاه | کر من من سرش شد سزا بارگاه |
| 4 — مظفر ظفرخان اعظم وزیر | بدست تمامش نر پا بر سریر |
| چنین گفت پیشینگان کهن | جهان دیده مردان صاحب سخن |
| 5 — کر در عرصه گوجرات چنین آمری | نبود و نباشد جهان داور |
| بهر سو ازو آمری سرفراز | یراند التیشم رعیت نواز |
| 6 — ز جاه و ز عزت قدم بر فلک | ز پاکی ذاتش شرف بر ملک |
| ملک والی عهد یعقوب نام | کر سورتیهر بفرماندهی شاد کام |
| 7 — تمیم احمد بود یل نامدار | ملک بمر سپهر سیر گردون و قار |
| بتوفیق ایزد بنا نو نهاد | باحسان احسن کر توفیق باد |
| 8 — بمنگاور حصنیست سنگین حصار | کر سد سکندر بود شرمسار |
| فلک را رازیست باشیب او | نر حصن بران زینت و زیب او |
| 9 — نبد بستر ز آهن حلیقا در | ز پولاد کرده ملک سر بسر |
| بهر تختیر آهن دو صد زر گرفت | زرنایبایش در آهن گرفت |
| 10 — برادر بدش کار فرمائ کار | ملک موسی کوتوال دیار |
| کر این نقش بستر بفرمان او | بصاند کر تا نام و نیشان او |
| 11 — بتاریخ هفتصد نود هفت تام | ز ماه رجب چهارده شد تمام |
| باسناد قاضی و ملک ظهیر | چنین نقش پیدا شده بینظیر |
| 12 — هر انکو بخواند دعایش کند | دهد فاتحه مرحبایش کند |

With the help of the favours of the holy Giver, from whom the people of the world came to see the sky :

He has created the earth, placing one stratum over another like plate over plate ; and the skies suspended like leaf over leaf :

The world was barren, (He) made it prosperous. So that He laid the foundation of benevolence.

Mahomed was sent as prophet to us, who was such that the world accepted him.

In the time of the powerful king, victorious and fortunate ;

The emperor of victory, the king of the world ;

He whose head became worthy of Government.

Muzefer Zefer Khan, the great Vazeer, with whose absolute help you place your foot on the throne ;

Ancient writers, experienced people, masters of words, have said this :

That in the length and breadth of Gujerat no Governor like this has been or will be.

In every direction every Amir is held in high honour owing to him ; the surname of the king came to be " The bestower on the subjects. "

His splendour and respect raise him to the skies ; in personal piety he is superior to the angel. The name of the Governor of the age, Malik Yâkub, who bore sway over Soreth happily. Zamim Ahmed, the famous hero, was a Malik like a tiger, soldier-like and as exalted in honour as the skies.

By the grace of God he laid a new foundation ; for noble gratitude like this may the grace of God befall him !

There is such a strong stone fortress in Manglore (Mângrol) that the Wall of Alexander feels humiliated before it.

The depth of the fortress is in secret communication with the sky ; there is no other fortress like it in splendour and pomp.

The rings of the gate are not made of iron, but the Malik made them all of steel.

Every piece of iron cost two hundred gold coins ; gold gave its deputyship to iron. His brother was the chief officer, viz., Malik Musa, the Kotwal of the district. This structure was made at his (Zamim Ahmed's) command by him (Musa), so that the name and fame of the former may last as long as the fortress.

This was completed on the 14th Rajab, A.H. 797.

Such unequalled composition came into being with the authority of the Kazi as well as Malik Zahir.

Every one who reads this should bless him ; read the chapter of the Koran and praise him.

STONE INSCRIPTION OF THE GÂDI GATE AT MÂNGROL.

Dated A.H. 805.

This inscription is in the same place as the preceding one and appears to have been placed there along with it in the same year. It is also cut into a white marble slab, a little smaller than its companion, being 18" × 12". It contains eight lines in Persian to the effect that the kotwals of Mângrol are prohibited from levying the tax on marriages of the Hindus and Ahiras. This order was promulgated by Malek Yatim-ul-lah, the then Governor of Sorath. It is dated A.H. 805, A.D. 1402-03.

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- 1—يا الله الله معين الصغنا بسم الله الرحمن الرحيم
 2—در سال شهور منه خمس ثمانمايه بنده ملك العالی
 3—معین الدوله والدين ملك ملكشدر بدر
 4—یتیم الله معالیه متطع سورته براب آبادانی
 5—قصبه منگلور و فراغ خاطر خلق هر وجهی که بوقت
 6—تزویر هندوان و اهیران کوتوال قصبه مذکور می
 7—ستاند دور کرده و گذاشته بعد ازین نستانند و غیره همچنین
 8—بر خلق مذکور معاف دارند تا نجات دینی و دنیاوی باشد
-

Oh God! God! the Helper of the weak.

In the name of God, the merciful and compassionate: During the months of the years 805, *Malek Malekshah Bedr Yatim-ul-lah*, the grandee of the territory of Sorath, and the servant of the exalted king, the defender of the kingdom and the faith, abolished and remitted for the sake of the prosperity of the town of Mângrol, and for the contentment of the minds of the people, every kind of impost which the *kotwal* of the said town used to levy on the occasions of marriages of the Hindus and the Ahiran henceforth it was not to be levied; and that the inhabitants of the said town be also excused from paying such other imposts in order that there may be spiritual and temporal freedom.

STONE INSCRIPTION OF THE MASJID NEAR THE MOṬĀ DAR-
VĀZĀ AT PĀṬANA.

Dated A.H. 820.

The *masjid* in which this inscription is found is at present known as that of Jamādār Mahomad's mosque. It is near the *Moṭā Darvāzā*, or the great gate, at Pāṭana, a small town under the Junāgaḍh State, and where there is the celebrated temple of Somanāth. The outer surface of the stone, which is a common white sand-stone, measures 22" × 14", and contains five lines of mixed Arabic and Persian composition. The two lines at the top have become too indistinct to decipher. It mentions that the mosque was caused to be built by one Faz-lul-lah (Faz-ul-lah) when Sultan Ahamadshah was ruling over Gujarāt in the year A.H. 820, A.D. 1417-18.

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- 1—بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
 2—وَ اِنَّ الْمَسَاجِدَ لِلّٰهِ فَلَا تَدْعُوا مَعَ اللّٰهِ اٰحٰدًا
 3—بِتَارِیْخِ بَیْسِتِ وَ هَفْتَمِ مَآهٖ رَمَضَانَ شَرِیْفِ عَشْرِیْنِ وَ ثَمَانِیَهِ دَر عَهْدِ سُلْطَانِ اَحْمَدِ بِنِ
 4—مُحَمَّدِ بِنِ مَوْظَفَرِ شَاهِ سُلْطَانِ بِنَاكُنَا نَیْدَهٗ فَضْلِ اللّٰهِ اَحْمَدِ
 5—اَبُو رَمَجَا هَرَكَهٗ بِخَوَانَدِ بَنْدَهٗ رَا بِدَعَاۤءِ اَیْمَانِ وَ فَا تَاكْتَهٗ یَا كُنْد
 تَمَّتْ
-

In the name of God, the merciful and compassionate: "Verily the places of worship are set apart unto God: wherefore invoke not any other therein together with God."

- On the 27th day of the month of Ramzani Sheriff, A.H. 820, in the reign of
 • Sultan Ahmed bin Mahamed bin Muzzefer Shah Sultan, Faz-lul-lah Ahmed Abu Remja caused this to be made. May he who reads this remember (me) the slave with the blessing of faith and the repetition of the first chapter of the Koran!

STONE INSCRIPTION IN A MOSQUE NEAR MAHUVÂ.

Dated A.H. 826.

The mosque in which this inscription is, is near the small town of Mahuvâ, on the way to Talagâjaraâdâ, a small village to the north of it. It is cut into a white marble slab and is well preserved. There are only two lines of Persian on a surface measuring 34" × 12". It mentions that one Malik Asare-Mulk erected the mosque in the reign of Sultan Ahamadshah of Gujarât. The date of the inscription is A.H. 826, A.D. 1422-23.

1—بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ وَاِنَّ الْمَسٰجِدَ لِلّٰهِ فَلَا تَدْعُوا مَعَ اللّٰهِ اٰحٰدًا مِنْ
 بِنَاءِ الدُّنْيَا بَيْتًا بِنِي اللّٰهِ فِي الْاٰخِرَةِ
 2—درتلافی نیاز این کارگاه در عهد سلطان احمد خلد الله ملكه اما این حقیر
 ملك آثار ملك و جوهر تاریخ ششم شعبان فی سنه ثمانمائه سته و عشرين
 سلطان العهد و شان ملتین

A

In the name of the merciful and compassionate God : " Verily the places of worship are set apart unto God : wherefore invoke not any other therein together with God ; God will build a (house for him) in the next world who built a house for God in this world.

B

By way of making amends for this post ; in the reign of Sultan Ahmed, may God perpetuate his kingdom, this insignificant Malik *Asaré-Mulk* (^{or}_{and}) *Javehr* :—6th day of the month of Shaban in the year 826 :—the Sultan of the time and the dignity of the two communities (Mahomedans and Hindus ?).

STONE INSCRIPTION OF A MASJID NEAR THE FOUZDAR'S
RESIDENCE AT VERÂVAL.

Dated A.H. 834.

The masjid in which this inscription is placed is near the residence of the police officer of the district of Verâval under Junâgadh on the south-west coast. It is cut into a white marble slab measuring 45" × 7", and contains three lines in Persian mixed with Arabic. The letters have become very indistinct. It is dated A.H. 834, A.D. 1430-31, when the throne of Gujarât was occupied by king Ahamad Shah.

بسم الله الرحمن الرحيم و ان المساجد لله فلا تدعوا مع الله احدا و رعبد سلطان
اعظم ناصر الدنيا والدين ابوالنصر سلطان (احمد) بن مكمد شاه بن مظفر شاه (×) سلطان
بنا كرد عمارت اين مساجد برادر مكمد شاه بن سلطان مظفر شاه خلد الله ملكه وسلطنته
و اين ملك حسين مظفر حسيني ثم ذالك سنة اربع ثلاثين ثمانماية شهر ربيع الثاني × × ×

In the name of God, the merciful and compassionate :—Verily, the places of worship are set apart unto God : wherefore invoke not any other therein together with God. This mosque was built by (Malik Husain Muzaffer *Hassani*) the brother of Mahomed Shah, son of Sultan Muzaffer Shah (may God perpetuate his kingdom and his rule!).

In the reign of Sultan Ahmed, the greatest, the honoured, the defender of the world and the faith, the father of victory, son of Mahomed Shah, son of Muzaffer Shah Sultan. And after this A.H. 834, the month of Rabi-us-Sani. * * *

STONE INSCRIPTION NEAR THE (MHOṬĀ) GRAND GATE AT
PĀṬANA.

Dated A.H. 836.

This stone is lying loose near the *Mhotā Darvāzā*, or the grand gate at Pāṭana, near Verāval, under Junāgaḍh, on the south-west coast of Kāthiāvād. It measures on its surface 19" × 10" and contains five lines of Persian, the letters of which have become very indistinct. The inscription mentions the erection of some building in the year A.H. 836, A.D. 1432-33, in the time of Firozshah * * of Ahamadshah of Gujarāt.

-
- 1—برائي خوشنودي و رضاء خالق الصمد فيروز شاه بن × بادشاه احمد شاه
2—بن محمد شاه بن مظفر شاه سلطان خلد الله ملكه و سلطنته × × شده بود
3—حضرت شاه (ابن) جناب × × (امرشد براي درگهش × مي شدند
هر كه بيايد بد عائي)
4—(بدي دست نزده مزاحمت ندهد بامرے خطا و بي فرمان نكرده باشد مجرم
خواهد)
5—بود و ذالك في التاسع من ذي القعد سنه ستر ثلثين و ثمانمايه
-

For the delight and pleasure of the sublime Creator.

Firozshah * * Ahmedshah, son of Mahomedshah, son of Sultan Muzeffer Shah. May God perpetuate his kingdom and rule !

* * * * *

No visitor should give trouble by his imprecation, otherwise he will have committed a fault and disobedience, (and)

He will be a sinner.

This was made on the 9th of Zilcad A.H. 836.

STONE INSCRIPTION IN THE CHÂNDANI MASJID AT PÂTAᅇĀ.

Dated A.H. 866.

This inscription is cut into a slab of white marble placed in the Chândani Masjid at PâtaᅇĀ, also called Prabhâs PâtaᅇĀ under Junâgaᅇh. It is an oblong piece with a surface measuring 27" × 8" and contains three lines of Persian with a sprinkling of Arabic words. It mentions that in A.H. 866, A.D. 1461-62, the mosque was caused to be built by one Nas-ul-lah during the reign of Ahamadshah II. * of Gujarât.

- 1— قال الله تعالي وان المساجد لله فلا تدعوا مع الله احدا قال النبي علي الله عليه وسلم من بناء مسجداً بني الله تعالي في الجنة قصراً.
- 2— عمارت اين مسجد همايون بعهد شاه اعظم المعظم الواثق بتائيد الرحمن قطب الدنيا والدين ابوالمظفر احمد شاه بن محمد شاه بن احمد شاه بن محمد شاه بن مظفر شاه السلطان خلد الله ملكه و سلطانه بنده ضعيف الذكيف الراجي الي رحمت الله الحنان المنان شمس بن صدر بن شمس بن ×
- 3— القرشي اللحي المعروف بملك بده گره و (از) سعي او كار اين مسجد تمام كرد بنده اميدوار برحمت پروردگار صدر بن شمس هر كه درين مسجد نماز بگذارد بدعاء خير وثبات دلي اين گناهكاران باني سازنده مسجد را ياد مي آرند تا موجب ثواب دائمي در دو جهان گردن بتاريخ هفدهم ماه رجب مرجب شهر سنه ستر وستين وثمانماية قدرة اضعف العباد نصرالله بن ابراهيم بن عمر بن محمد لما يذكر

God, the Most High, said : " Verily, the places of worship are set apart unto God : wherefore invoke not any other therein together with God." The Prophet, may the blessing and peace of God be on him, said : " God will build a palace for him who built a mosque for God."

This blessed mosque was built in the time of Ahmedshah, the greatest of the great kings, the firm, God-aided, the pole star of the world, and the faith, the father of victory. May God perpetuate his kingdom and his rule! (He was) the

* The reigning Sultan of Gujarât at the time was Mahumud Bigra and not Ahamadshah II.

In the name of God, the merciful and compassionate: "And verily the places of worship are set apart for God: wherefore invoke not any other therein together with God." * * *

And the Prophet (may the peace and blessing of God be on him!) said: * * * *

This mosque was built by Mahomudshah, son of Mahomedshah, son of Ahmedshah, son of Mahomedshah, son of Sultan Muzaffer, the honour of the nobleman, the support of the wise, the augments of security, the greatest Sultan, the master of necks, and the father of victory; may God perpetuate his kingdom and his rule.

For raising the fame of Mahomed, son of Haji Ali, son of Mahomed Gilani, (who is) like a treasure of sublimity! May God mercifully keep him away from hell! The 10th of Rabi-ul-Akber, 870 A.H.

STONE INSCRIPTION IN THE JUMA MASJID AT DVÂRIKA.

Dated A.H. 877.

The Juma *Masjid* in which this inscription stone is placed is called the Hâjji Karamânis *Masjid*. It is at Dvârîka, the ancient and celebrated capital of Krishna, now a possession of the Gâekvâd of Barodâ, in Kâthiâwâd. On a surface of 19" × 13" there are six lines in Persian, of which the fifth line has lost several letters. The year given appears to be A.H. 877, A.D. 1472, though the first figure of hundreds is not clear enough. It is said that the great mosque was built by Sultan Mahmûd Bigharâ, when he made the conquest of Sankhadhâr off the Jagat point.

از فضل حق سبحانه و تعالي عمارت اين مساجد جامع در عهد (محمود) شاه
اعظم ابوالمظفر (فيروز الدنيا والدين) خان (معز الاسلام) و المسلمين ملك
المعزز شمس الملك (بنا شد) × × × × در ماه ربيع الاول سنة
سبع وسبعين و (ثمانماية)

Through the grace of God, the most holy and most high, this great mosque was constructed in the time of Mahmûd Shah, the great lord, the father of victory, the prosperity of the world and the religion; honoured by Islam and the Mahomedans; the respected king; the sun of the country.

In the month of Rabi-ul-awwal (8)77, A.H. 877.

STONE INSCRIPTION IN THE NEW MASJID OF THE KÂJIS
AT PÂTANA.

Dated A.H. 9 * *

This inscription is engraved on a piece of black granite and is one of the two inscriptions that are found in the same *masjid*, known as the Kâji's mosque at Pâtana on the south-west coast of Kâthiâwâd, under Junâgadh. It measures 25" × 17" on its surface and contains twenty-eight lines of Arabic. The inscription mentions the conquest and capture of the town with the celebrated shrine of Somanâth by Sultan Mahmûd Bigarha. The year cannot be clearly made out as the first figure, viz., that of hundred, can only be deciphered. Still it can be said from the years in which Mahmûd Bigarha led his armies into Sorath that it must be A.H. 900 or a year or two later.

- 1 — يعص الله تعالي هذا لمن بني بيتاً في سبيل الله
- 2 — (بنا.) والمبارك بتاريخ السابع والعشرين من شهر رمضان
- 3 — × وتسعمائه من الهجرة النبوية في (زمان) السلطان العادل (ومكرم)
- 4 — × الفاتح ركن الدنيا والدين معز الاسلام والمسلمين ظل الله (في الارض)
- 5 — والمظفر علي الاعداء الملك المويدي ابي النصره مخصود بن احمد خلد الله
- 6 — ملكه واعلي امره وسار في مدينة سومنات جعلها لانه من بلاد الاسلام (وهدم)
- 7 — الكفر والاعناب و امار حاكمها كتديبير بدر ومشيرته بالراي الصائب المسخووظ
- 8 — وساعي الحجيد والتخير و وهبه ايضاً احقر العبد حاكم المذكور المسمي جانبا زهمير
- 9 — بن راوت (ثانوية) مع كبراهم (ا) لاول (فيهم نيلك) فهو والثاني بمسرة
فاكثرو والثالث
- 10 — (فتزودو) والرابع زاهد وكاهم انفقوا جميعاً علي تاسيس هذ المسجد المعظم
الاعلي
- 11 — اسعد الدرجات بالصفة المصنفا في السعة السعيد عمدة التحق والدين اجمعوا الاسلام
- 12 — والمسلمين ابي الصلوك والسلاطين السلاطين اكابر الاعظام برهان المتصم ملك
جوهر ملك الصلوك والعيدي
- 13 — والوفا خاقان الجود والساخا ابي ابراهيم بن ماحمد × نور الله مرقده وطيب
مسكنه مضاجعه

- 14— لامر ربي صاحب هذه المسجد وهو مصدر المكرم الكريم سلطان المواخذ ملك ملوك
- 15— (حامى) التجار معز الدنيا والدين شمس الاسلام والمسلمين ابي الملوك والسلاطين ملجأ الاكابر
- 16— والامائل افتخار العصر فيروز بن مبارك زاد الله تعالى ادم الله في العز وثقاه ووقف
- 17— علي هذا المسجد المذكورة المشهور (في جميع الكونين) (وهو) بمشروع عاقبة جصيعا لوجه
- 18— الله الكريم (قديما وانه لتقليم) x x ذلك لصنبا لعمارة هذا المسجد
- 19— المعظم ليكون العمارة لايماننا للاديان وانما بالامر الفرقان حبيب قال انما يعمر مساجد
- 20— الله من آمن بالله واليوم الآخر واقام الصلوة وآتى الزكوة ولمن خشى الله فغسي
- 21— اولئك ان يكونوا من المهتدين وافادة الانام وموتية والغاضل عما عهدية
- 22— يميل الي مكة حرسها الله ومدينة رسول الله صلي الله عليه حتي يصرف في
- 23— السبيل من جميع التصرف فمن تصرف يقال طالبا للخير او يسعي في افساده يقول اونشاء
- 24— او ايماء او اشارة يعلم الله تعالى ذلك من التصميم لو ان مصمم اعتقاده
- 25— (لعنة) الله ولعنة الداعين والملائكة والناس اجمعين فمن بدله يعلمه
- 26— الله علي الدين يبدلونه ان الله سميع عليم وحواله
- 27— علي الله تعالى كما قال في متحكم كتابه الكريم ان الله
- 28— وصلي الله علي سيدنا محمد وآله الطيبين

God will pardon him who built a house in the way of God! This blessed building was constructed on the 27th of Ramjan A.H. (9* *). In the time of Mahomud, son of Ahmed, may God perpetuate his kingdom and exalt his rule! the just, the generous, and great king; the pillar of the religion and the State; the (honour of Islam and the Mussalmans; may God protect his territory! the king victorious over enemies and aided (by God); the father of victory.

He went to the town of Sonnâth, which he turned into an Islamite city, and broke the power of the idols as well as infidelity. He appointed a governor, whose management was as able as that of the full moon; and made one counsellor, sensible, straightforward, fortunate, and industriously endeavouring after good:

also Hamir, son of Rawat, mean slave of the abovementioned governor, ready to sacrifice his life as his ancestors * * * * *

Firstly, * * * * * Secondly, * * * * *
 Thirdly, increase ! Fourthly, practise abstinence and charity ; and spend all in building this great high mosque ! Malek Javer, of good rank, virtuous, auspicious, the pillar of truth and religion, the sum total of Islam and Mussalmans, the father of kings, the king of kings, the great nobleman, the strong reasoner, king of the kings of promise and fidelity, king of liberality and generosity, (viz.:) Abu Ibrahim, son of Mahomed, may God illumine his tomb ! May He make his abode pleasant !

By the order of my master, Firoz, son of Mubarek, may God increase and perpetuate his glory and his faith ! The very fountain of generosity and liberality ; the king avoiding punishments, the king of kings ; the protector of merchants ; the honour of religion and the world ; the sun of Islam and the Moslems ; the father of kings and sultans ; the refuge of the great and the chosen ; the ornament of the age !

A pious bequest was made for this mosque in order to gain renown in both the worlds. And he gives the good news of the good end to all ! For the sake of the generous God, Who is ancient and really meek !

The construction of this great mosque will prove to be the edifice of faith and religion, by all means.—And surely there is no injunction of the Koran.

God said (in the Koran) “ He only shall build mosques for God who believe in God and the last day ; and is constant at prayer, and pays the legal alms, and fears God above.” These perhaps may become of the number of those who are rightly directed * * * * *

May God preserve Mecca ! he who is longing for Mecca and Medina of the prophet, so much so that he spends most in that way ; and he who spent thus is a well-wisher.— * * * * *

And God knows the person who tries to frustrate His design, either by word or sign or insinuation, however strong his faith may be. He shall be accursed by God, by angels, by men, and by all those who execrate such a deed.

But he who shall change the legacy after he had heard it bequeathed by the dying person, surely the sin thereof shall be on those who change it, for God is He Who hears and knows.

Confidence in the high God, as has been said in the Koran !

May the blessing of God be on Mahomed, our chief and his holy progeny.

STONE INSCRIPTION IN THE DÂDÂ HARI'S VÂV
AT AHAMADÂBÂD.

Dated A.H. 906.

This Vâv is in Haripurâ, a suburb of Ahamadâbâd, the capital town of the Mahomedan kings of Gujarât. In one of its side-walls is built up a piece of white-marble, into which this inscription is cut. It measures 22 " × 14" and contains nine lines of Arabic, of which some letters at the end have become quite indistinct. It is there said that the magnificent building was constructed in the reign of Sultan Mahmûd Bigarha of Gujârât in the year A.H. 906, A.D. 1500.

-
- 1— شد هذه العمارة الظريفة والبتعة الشريفة
2— والرواق الرفيعة والحدر الابدن المصورة وعرش
3— الاشجار الثمرة بالفواكهة مع البير والبركة
4— ولشفيح الناس ملكا بنا في عهد ميلطان سلاطين
5— الزمان الواثق بتائيد الرحمان مزيد حيا والايمن ابو الفتح
6— محمود شاه بن محمدم شاه ابن احمد شاه ابن محمدم شاه بن مظفر شاه
7— السلطان خلد الله ملكه (وامره) سلطان (وفي)
8— جعلنا النصره (النصيبيجا) × ×
9— المأكروسة في الثاني ماه جمادى الاول سنه ستة وتسعمائه
-

Finished: This graceful building and the noble place and the high portico and the flowing (water) like the Garden of Eden, and the alcove of fruitful and fruit-bearing trees together with the well and reservoir, (which) of course will make the people like them, (were) constructed in the time of the Sultan of the Sultans of the age, the firm, the God-aided, the increase of modesty, the faithful, the father of victory—Mahmûd Shah, son of Mahamad Shah, son of Ahmed Shah, son of Mahamad Shah, son of Muzzefir Shah, the Sultan (may God perpetuate his kingdom and his rule!) * *

May victory be his portion! * * *

Preserved in writing: the 2nd of the month of Jemad-ul-awwal 906 A.H.

STONE INSCRIPTION IN MUJAFER'S MASJID AT PAṬANA.

Dated A.H. 910.

This *masjid* is near the graveyard outside the western gate of Pātana under Junâgadh, and in it there is a piece of white stone bearing this inscription. Its outer surface measures 21" × 13" containing six lines of mixed Persian and Arabic composition, though some of the letters are not clear enough. It is said in the inscription the mosque was caused to be built by one Sayed Jafar in the reign of Sultan Mahmûd Bigarha of Gujarât in the year A.H. 910, A.D. 1504.

-
- 1—بسم الله الرحمن الرحيم قال الله تعالي وان المساجد لله
 2—فلا تدعوا مع الله احدا وقال النبي صلي الله
 3—عليه وسلم من بني مسجداً بني الله له قصرًا في الجنة بناكرد
 4—اين مسجداً حقير بندئي شاه محمود سيد جعفر بناكرد بمقرب
 5—پروردگار (ميان حكيم سيد بن صاحب) سنه عشر تسعمايه شهر ربيع الاول گشت
 6—(تهانه دار قصبه كمبايه)
-

In the name of God, the merciful and compassionate. God, the Most High, said : " Verily the places of worship are set apart unto God : wherefore invoke not any other therein together with God. "

The prophet (may the blessing and peace of God be on him !) said : " God will build a palace for him in paradise who built a mosque for God. "

This mosque is made by *Sayed Jaffer*, a mean slave of King Mahmûd, for *Mia Hakim Sayed bin Sahib*, waiting upon God. Made in the month of Rabi-ul-awwal of the year 910 A.H.

Thanadar of the town of Cambay (*Kambayet*).

STONE INSCRIPTION AT THE GATE CALLED THE
GRAND GATE AT PĀṬANA.

Dated A.H. 950.

This stone is built up in the town wall to the left of the gate and inside the town. It is a yellowish hard stone with its outer surface measuring 24" × 9". It contains eighteen lines of Persian with some of the letters broken and indistinct. It is a proclamation from Sultan Āhamad Shah forbidding the officials as well as non-officials from taking beddings, &c., from the ryots while on tour with a curse on both the Mussalmans and Hindus who may disobey this order. It is dated A.H. 950, A.D. 1543.

- × × × × × — 1
- 2 — بعهد سلطان الاعظم المعظم المواتق
- 3 — تائيد الرحمن قطب الدنيا و الدين ابو
- 4 — المظفر احمد شاه بن محمد شاه بن احمد شاه
- 5 — بن محمد شاه بن مظفر شاه سلطان
- 6 — عهده داران کوتوالی (و عهده داران مکيانرا) بدانند
- 7 — که بآمدن اينراه از خانه کسی خلق الله (کتبلي)
- 8 — مي کشيدند بر ايشان حرج و ظلم و تعدي
- 9 — و فعلي نامشروع ميشد باثناي کارشاه
- 10 — (و تاجر و عسکداران و منزلگيران و عهده
- 11 — داران برگشته) سوداگران و مهاجنان
- 12 — × × بي مشروع دورکنند اگر
- 13 — (ثانياً حال از عهده داران) از مسلم و کافر (کسيکه) (باشد)
- 14 — (بي اذن ندهند) براي مسلمانرا (هرکه بر عهده آيد)
- 15 — (سوگند) خدای شکسته باشد و براي کافر را سوگند
- 16 — سرستي و بت شود که مي پرستند شکسته باشد تا خلق الله
- 17 — (آزار) × × × × × × × ×
- 18 — × × × × × شهر ذي القعد سنه خمسین و تسعمایه
- ماه محرم تاريخ اول سنه ۴۷۹

In the reign of Ahmedshah, the greatest and honoured Sultan, the firm, the God-aided, the pole-star of the world and the faith, the father of victory, son of Mahomed Shah, son of Ahmedshah, son of Mahomedshah, son of Sultan Muzzeffer Shah. Be it known to the holders of the office of *kotewal* as well as *mukhi*, that while travelling this way (they) used to carry away (*khatāli*) from the houses of people, which led to crime, oppression, violence, and acts forbidden by religion in the course of imperial work ; and that traders, officials, persons encamping, the retired officers, merchants, and the Mahajan should abstain from doing such forbidden (deeds) ; and that if henceforth any of the officers, whether Mussalman or infidel, send for (such things) without permission, the Mussalman officer shall have abjured the oath of God and the infidel shall have abjured the oath of *Sarasvati* or the idol they may happen to worship, so that the creatures of God * * * *

The month of Zilcad, 950 A.H.

STONE INSCRIPTION OF THE MASJID AT LOLIÂNÂ.

Dated A.H. 968.

Loliânâ, where this mosque is, is a small village under Walla (the ancient Valabhipur) about twelve milés west of it. The mosque appears to have been built long before the date of the inscription, but it having fallen down, Sultan Mahmud Shah III. of Gujarât ordered it to be rebuilt. This inscription refers to the rebuilding of the mosque in A.H. 968, A.D. 1560-61. The stone is a white marble slab with an outer surface of 23" × 13", and contains five lines of mixed Arabic and Persian.

- 1— بسم الله الرحمن الرحيم
- 2— قال الله تعالی فان المساجد لله فلا تدعوا مع الله احدا ۵ ازين قبل
- 3— عمدة الملك السلطان في دام الملك بنا کرده بود بعد (رجي بالله) (صاحب)
(گردانیده بود) بعد (خادم شاه)
- 4— هنجار و بيخار (بحکم) در عهد سلطان الماحمد شاه (اين عمارت شکسته
شده بود باز تيار کرده) اجر الله تعالی
- 5— في الدارين باد ۵ (اميد از قاضي الحاجات است) (في) سنه ثمانيه
و ستين سبعمايه

In the name of God, the merciful and compassionate.

God, the Most High, said : Verily the places of worship are set apart unto God ; wherefore invoke not any other therein together with God.

Before this time it was made by Um-dat-ul-mulk (the pillar of the State) of the Sultan of the enduring kingdom ; afterwards (Rajiyallah) Saheb made alterations ; then, in the reign of Sultan Mahmud Shah, this building having fallen down, a servant of the king (full of manners and without fear), repaired it by order : May God reward him in both the worlds ! Be it so ! Hope is from the Judge of the necessities (God). In the year * 968 A.H.

STONE INSCRIPTION OF THE SHRINE OF HASSAN
PIR OF TALĀJĀ.

Dated A.H. 974.

This shrine is in the form of an *eda-gah* to the west of the small town of Talājā, known in ancient history as Taladhvaja, under Bhavnagar, about thirty-five miles south of it. In the wall of the *eda-gah* there is a hard black stone bearing this inscription in eight lines, the letters of which have become rather indistinct. It mentions the building of a mosque by Sayed Sadik in the time of Sultan Muzeffer Shah, who, it says, was the last of the rulers of the country (Gujarāt). It bears the date A.H. 974, A.D. 1566-67.

- 1 — بسم الله الرحمن الرحيم
2 — وان المساجد لله فلا تدعوا مع الله احدا
3 — اشهد ان لا اله الا الله وحده لا شريك له و اشهد
4 — ان محمدا عبده و رسوله اين مسجد تيار کرده برائي سيد صادق
5 — بن سيد كمال الدين بن سيد جميل الدين بن سيد عاظم بن سيد ميران
6 — بن سيد محمود بن ياد الله بن محمود صاحب عالم بخاري
7 — در آخر مجموع حاكم حين سلطان مظفر شاه بن سلطان محمود شاه
8 — سلطان احمد شاه سلطان محمود شاه محمدا شاه بهادر شاه محمود شاه بن
سلطان مظفر شاه غفر الله

* The year 768 A.H. seems to be incorrect, because there was no Mahomedan king of Gujrat at all then.

Dated the first of the month of Mohurram, 974 A.H.

In the name of God, the merciful and compassionate. "Verily the places of worship are set apart unto God ; wherefore invoke not any other therein together with God.

"I bear witness to this that there is no God but God, who is one and without any partner, and I bear witness to this that Mahomed is really his slave and messenger." This mosque was built by Seyd Saḍik, son of Seyd Kamal-ud-din, son of Seyd Jamil-ud-din, son of Seyd Azim, son of Seyd Miran, son of Seyd Mahmud, son of Yad-dullah, son of Makhdum Jehanian Saheb Alum of Bokhara ; in the reign of the last of all the rulers of the time, (that is) Sultan Muzeffer Shah, son of Sultan Mahmud Shah, (son of) Sultan Ahmed Shah, son of Mahmud Shah, (son of) Mahomed Shah, (son of) Bahadurshah, (son of) Mahamud Shah son of Sultan Muzeffer Shah. May God pardon him !

STONE INSCRIPTION OF THE NEW MASJID OF THE
KAJIS AT PĀṬANA.

Dated A.H. 976.

This is one of the two inscriptions in the Kaji's new *masjid* at Pāṭana, better known as Somanāth Pāṭana, on the south-west coast of Kāthiāwād. The stone is a piece of white marble with an outer surface measuring 24" × 6". It contains three lines and the letters are well preserved. The inscription is written in Persian mixed with Arabic. It is said that the mosque was built in the reign of Sultan Mahamud Shah* in A.H. 976, A.D. 1568-69.

1—بسم الله الرحمن الرحيم قال الله تعالي و ان المساجد لله فلا تدعوا مع الله
احدا ٥

2—وقال النبي صلي الله عليه وسلم من بني مسجداً بني الله له قصرًا في الجنة

3—بنا نهاد اين مسجد بنده گناهكار حضرت پروردگار الراجي الي الله محمود
بن عثمان بن حاجي بن اعتماد الملك شهر شوال سنه ستمين تسعمائيه

* Muzeffer Shah III.

In the name of God, the merciful and compassionate. God the Most High said : " Verily the places of worship are set apart unto God ; wherefore invoke not any other therein together with God." And the prophet (may the blessing and peace of God be on him !) said : " God will build a palace for him in paradise who builds a mosque for Him (here)." This mosque is built by Mahmud bin Osman bin Haji bin It-mad-ul-mulk, the sinful slave of the exalted God, in whom lies his hope of all. The month of Shawwal A.H. 976.

STONE INSCRIPTION IN THE PÂÑCH BIBI'S BASTION
(KOTHÂ) AT PÂṬAṆA.

Dated A.H. 977.

This stone, which is a white marble slab, being built up in the wall and being inside the bastion, is in a good state of preservation. It measures 24" × 8" and contains five lines of Persian mixed with Arabic. From the contents it seems that the inscription refers to the building of a mosque in the time of Sultan Mahmud * Shah of Gujârât in the year A.H. 977, A.D. 1569-70.

- 1— بسم الله الرحمن الرحيم قال الله تعالي وان المساجد لله فلا تدعوا مع الله احدا
وقال النبي صلي الله عليه وسلم من بني مسجداً بني الله له قصرًا في الجنة
بنا كرد
- 2— اين مسجد بنده گناهكار حضرت پروردگار الراجي الي الله بده بن گل بن
كمال بن لده بن فتح (لاينده) گجرات اسلحه دار سلطان الاعظم المعظم الواصل
بالله المنان ناصر الدنيا والدين ابو الفتح ماحمود شاه بن ماحمد شاه بن احمد
شاه بن ماحمد شاه بن مظفر شاه السلطان خلد الله ملكه
- 3— بالله المنان ناصر الدنيا والدين ابو الفتح ماحمود شاه بن ماحمد شاه بن احمد
شاه بن ماحمد شاه بن مظفر شاه السلطان خلد الله ملكه
- 4— وثبت دولته هر كه بيايد و بر بيند دعا ايمان اين حقير را ياد باشند تا ثواب
و ثمرات در نامه او ثبت افتد آمين رب العالمين تمه
- 5— شد اين بخطه العبد المتقيص النكيف الراجي الي رحمة الله الكريم جمال بن
اسماعيل بن احمد غفر الله له وآله اجمعين يوم الربعا التاسع عشر من رجب
× × سنة سبع وسبعين وتسعمائة

In the name of God, the merciful and compassionate.

God the High said : " Verily the places of worship are set apart for God ; wherefore invoke not any other therein together with God."

* Muzaffer Shah III.

The prophet (may the blessing and peace of God be on him!) said: "God will build a palace for him in paradise who builds a mosque for God (here)." This mosque was built by Budeh bin Gul bin Kamal bin Ladha bin Fateh (of) Gujarât, the sinful slave of the exalted God, one who hopes from God, the arms-bearer to the great and magnificent Sultan, confiding in the beneficent God, the defender of the world and the faith, the father of victory, viz., Mahmud Shah bin Mahomed Shah bin Ahmed Shah bin Mahomed Shah bin Muzeffar Shah, the Sultan (may God perpetuate his kingdom! may his fortune be constant!). May every one who comes here and sees this remember the name of this humble servant with the blessing of faith; so that its merit and profit be registered in his record! (supposed to be kept by the angels). Oh, the Nourisher of the world, be it so! Finished. This is done in the handwriting of Jemal bin Ismail bin Ahmed (may God pardon him and his progeny and all!), the feeble and insignificant slave, hoping for mercy from God, the beneficent! Dated Wednesday, the 29th of the month of Rajab * * A.H. 977.

STONE INSCRIPTION OF THE MAUSOLEUM OF AMIR BEG AT
THARÂD.

Dated A.H. 1011.

This inscription is engraved round the tomb of Amir Beg, which is built of pure white marble. The mausoleum is at Tharâd, a town on the borders of the Râna, or sandy-desert, of Kutch, and to the north-east of it. It says that Amir Beg was a great martyr and died in A.H. 1011, (A.D. 1602,) when Emperor Akbar ruled at Delhi. It is written in a single line in Persian all round the tomb, and is 15 ft. 3 in. in length and 5 inches in breadth. The tomb, as well as the inscription, are in a good state of preservation.

1—اللّٰهُ مُحَمَّدُ اللّٰهُ كَافِي زَبِي شِيرِدَلِ امِير بِيگِ آنَكَ تَيْغِشِ تَجْوِيزِ بَرِ اَعْدَائِ دِيْنِ
چون بر آمد عدوي كر چون كوه بود است متحكم بيبك لصاحر چون ساير از
پا در آمد بروز و غا در صفوف دليران في التاريخ يازديم ماه رجب ۱۰۱۱ روز
دوشنبه امير بيبگ شهادت پيوست بسي تن ز عصام او بي سر آمد باخر
بسر مانده تاج شهادت بتخلوتگر آن جهانبي در آمد پئي سال تاريخ او عند ليبي
بگفتا ز باغ جهان گل بر آمد حسبي نعمه ربي

God ! Mahamed ! God is sufficient ! Bravo Amir Beg ! When on the day of turmoil, his sword was raised from the ranks of the heroes in order to shed the blood of the enemies of the faith, the enemy, who was as firm as a rock, vanished like a shadow in a moment. On Monday, the 11th of the month of Rajab 1011 A. H., Amir Beg obtained martyrdom.

The heads of many persons were severed from the body by his sword ; at last the crown of martyrdom was left on his head. He entered the nook of retirement of the next world ; for the year of his date the nightingale said : "The flower emerged from the garden of the world." The value of these letters = 1011. Enough for me the happiness of my Nourisher !

STONE INSCRIPTION IN SADAR MIYÂN'S HOUSE AT MÂNGROL.

Dated A.H. 1033.

This inscription is engraved into a yellow marble slab in eight lines of Persian within an area of 16" × 9". This stone is built up in a wall of the upper storey of the house of Sadar Miyân at Mângrol on the south-west coast of Kâthiâwâd. It mentions the inhabiting of a suburb called Lâlapura, near the town, by one Lâla Beg, who appears to be an imperial officer at Mângrol at the time. It bears date the year A.H. 1033, (A.D. 1623-24,) when Emperor Jahangir was on the throne at Delhi.

الله

- 1— تا جهانرا مدار بر گذر است
- 2— این بنا را قرار معتبر است
- 3— لعل بیگ امر دران فرمود
- 4— لعل پور را کر معد نی گهر است
- 5— لعل غالب چو یافت تاریخش
- 6— دروی زین حساب گنگ و کرسست
- 7— روز شنبه بتاریخ بیست و سیم ماه رجب نوشته شد سنه ۱۰۳۳

God is most powerful ! As long as the world is revolving in its orbit this foundation is firmly fixed. Lal Beg thus ordered with regard to Lalpur, which is a mine of gems. When Lal (ruby) discovered its date to be "victorious" (Galib, 1033, a play upon words), the pearl became dumb and deaf by this calculation.

Saturday, the 23rd of the month of Rajab A. H. 1033, this was written.

Note.—Lal has here three meanings, viz., 1st, the name Lal Beg ; 2nd, the town Lalpur ; 3rd, a ruby.

STONE INSCRIPTION OF THE BÂVAN SABURI MASJID AT
MÂNGROL.

Dated A.H. 1033.

The Bâvan Saburi's mosque, in which this inscription is found, is situated at Mângrol on the way to the *bunder* (harbour) from the town. The stone is a yellow marble piece containing nineteen lines in Persian within a space of 30" × 12". Several letters in the 13th, 17th, and 18th lines have been lost. It mentions the building of the mosque by one Amir Beg, who seems to be a military officer appointed in this province in the year A.H. 1033, (A.D. 1623-24,) during the reign of Emperor Jahangir.

الله اکبر رب یسر

- 1 — ز زلف حور که جاروب داده این در گهر است
- 2 — از آن ز نور عفا پر همیشه خواجر گهر است
- 3 — نه روضه ایست مگر ظارم مسیحا ایست
- 4 — که یا چو برج شرف جلوه گاه مهر و مر است
- 5 — بر آن شرف که ز نه کرسی فلک بخشید
- 6 — بیک طواف درش حاصل گدا و شر است
- 7 — جناب او که مقامات اهل دعا ایست
- 8 — ساغر و شام جهان با حق رهنمائی رهست
- 9 — مدار عالم علویت بود امین مبارک را
- 10 — مدد او بستاره سپاه و شهر یاری هست
- 11 — (بر غرب (و) صبح برینجا که ز حلق هست بدعای)
- 12 — (بدعای) او همسر کشور کشایند امید است
- 13 — نسیم × × × × بشکفتد از وی
- 14 — مرا که غناچه (امید) تر بدر است
- 15 — چو پی باغل تاریخ روضه شد چکنم
سنه ۱۰۳۳
- 16 — (برین صله صادر شد عقل بی تر است
- 17 — (بسر شدی چو) × × × × ×
- 18 — که از × × × × ز برگ و × است

God is greatest! Oh, Nourisher, make it easy!

This court is swept with the ringlet of a hourie, hence it is that this place of the Lord is always filled with pure light.

It is no garden, but it is the abode of Jesus, or it is the place or the noble house whence the sun and the moon shine forth.

Owing to the nobility bestowed on it by the nine heavens, one circuit round the door fulfils the desire of the beggar as well as the king.

Its vestibule, where people assemble for prayers, is the guide of the world, morning and evening, to the path of God.

May Amin Mubarek be the centre of the exalted world. The fortune of the soldiers and the king is indebted to his help.

This place is for prayer on the part of the people, morning and evening.

His blessing is the opener of the world of hope.

The bud of my hope is full of folds, owing to the pleasant breeze which opens the flower of hope.

Since the date of this garden (बैंगल) is unintentionally obtained from the words ("ba gul" 1033 A.H.) "with noise," what can I do?

This excellent reward is obtained. Wisdom is depthless.

STONE INSCRIPTION OF LÂLPURÂ AT MÂNGROL.

Dated A.H. 1033.

This inscription is cut into a hard, smooth, yellow stone, which is built up in the back wall of the house of one Sadar Miân, residing in Lâlpurâ, at Mângrol. It has a square face measuring 14" x 14", and contains six lines of Persian and five lines of Sanskrit. The latter portion is given in the Sanskrit portion of this work. It refers to the inhabiting of a new suburb called Lâlapurâ at Mângrol by one Lal Beg, who appears to be a dependent of Prince Akbar. The date given therein is A. H. 1033 (A. H. 1623-24), when the Emperor Jahângir was on the throne of Delhi.

شاہزادہ حسن جہانگیر اکبر
 لعل بیگ غلام (بادشاہ) بتاریخ بستم شہر جمادی الاول سنہ ۱۰۳۳ روز
 دوشنبہ از عنایت الہی لعل پورہ آباد شد آنچہ بہبودی و آبادان این پورہ
 باشد دران کوشش دریغ ندارند چیزے طمع نکنند اگر طمع میکرده باشد
 خدا در میانست ہر حاکم کہ بیاید خبرداری میکرده باشند از برائے خدا

Prince Hasan Jehangir Akbar.

Lâlbeg, the slave of the king.

Lalpur became populated through the kindness of God, on Monday, the 20th of Jemadi-ul-awwal, A. H. 1033.

For the welfare and prosperity of this town, no pains are to be spared and no gains are to be coveted ; and if anybody becomes greedy, God is in view ; every governor coming here must keep himself informed for the sake of God.

STONE INSCRIPTION OF THE VÂV AT SELIMPURA,
NEAR AHAMADABAD.

Dated A.H. 1035.

The *Vâv*, in which this inscription is found, is in Selimpura, near Ahamadabad, on the way to it from Meywar. It is a white sandstone built up in the wall with a face measuring 22" × 14", and contains eleven lines of Persian. The stone, though inside the *Vâv*, has crumbled down a little by the effects of weather. It mentions that the work was begun by a Borah, named Suliman, in A.H. 1032 (A.D. 1622-23), and was completed in A.H. 1035 (A.D. 1625-26), when Selim (Jehângir) was Emperor (of India) and Nawab Khan Jahan, son of Doulat Khan Lodi, was the Viceroy of Gujrât.

الله اكبر

- 1 — بحکم ایزد غفار و بعون حضرت کردگار سلیمان ولد
- 2 — داود ولد یوسف ابن محمّد بوهره ساکن قصبه
- 3 — موراسر را توفیق رفیق شد تا حسبتاً لله وتمتعوا
- 4 — لتخلق الله عمارة این ما بین بتاریخ چهارم ماه
- 5 — صفر روز خمیس سنه ۱۰۳۲ شروع نمود شد چون نیت صالح
- 6 — بود بعنایت الله تعالی روز جمعه موافق بتاریخ ۲۹
- 7 — بیست و نهم شهر شوال سنه ۱۰۳۵ الف و خمس و ثلاثین
- 8 — در ایام سلطنت سلطان سلیم جهانگیر بادشاه و
- 9 — صاحب صوبگی نواب خانجهان ولد
- 10 — دولت خان لودی و در جاگیر داری خوبی
- 11 — جهانیم خان دکنی صورت اتمام یافت

God is most powerful.

At the command of God, the Forgiver, and with the help of the exalted Creator, divine grace became the guide of Suliman, son of Daud, son of Yusuf, son of Mahumad, a Borah, inhabitant of Kasbe Moraseh, so that for the love of God and the benefit of God's creatures the construction of this was begun on the 4th day of the month of Saffar, Thursday, A.H. 1032. Since the intention was good it was completed, through the favour of God, the Most High, on Friday, corresponding to the 29th day of the month of Shavval, 1035 A.H., during the absolute dominion of Selim Jchangir, Emperor, and the viceroyalty of Nawab Khan Jahan, son of Doulat Khan Lodi, and the Jagirdari of Khubi Jehanin Khan Dekni.

STONE INSCRIPTION IN THE PALACE AT MÂNGROL.

Dated A.H. 1047.

This inscription stone is placed in the open terrace of the buildings called Badi Mâdi's residence at Mângrol. It is a common white sand-stone built up in the wall with the outer surface measuring 26" × 13". It contains four lines in Persian to the effect that the palace was built by Jamal Khan Nahani, a nobleman of the court of Emperor Shah Jehan, and who held Mângrol in jagir. It was built in A.H. 1047 (A.D. 1637.)

1 — بسم الله الرحمن الرحيم لا اله الا الله محمد الرسول الله
 2 — در وقت خلافت بادشاه شاه جهان جمال خان نوحاني كرامراء باد
 3 — شاهي بودند و پرگنه منگلور در جاگير داشتند دران ايام بتاريخ سنه هزار و
 4 — چهل و هفت سراي بادشاهي بنا کردند در ماه رجب تاريخ دويم روز جمعه
 باتمام رسيد

“In the name of God, the merciful and compassionate. There is no god but God. Mahomed is the prophet of God.” During the reign of the king Shah Jehan Jemal Khan Nuhani, who was a nobleman of the realm and had the puragnch (district) of Mângrol as his jagir, made this royal mansion in those times, dated 1047 ; it was finished on Friday, the 2nd of the month of Rajab.

STONE INSCRIPTION OF KILLA (FORT) SHÂHPUR AT RÂNPUR.

Dated A.H. 1048.

This inscription is cut into a piece of white marble measuring 10" × 7" with six lines in Persian, and is placed inside the fortress in the wall, so that the stone is well protected from the effects of weather. Fort Shâhpur, to the building of which the inscription refers, appears to have been erected for the protection of the town of Rânpur, an important place on the confines of Gujarât and Kâthiâvâḍ and a station on the Bhavnagar-Wadhwan Section of the B.-G. Railway. Though it does not contain the name of any ruler, yet from the name of the fort and the date, viz. 1048 (A.D. 1638), it appears that Emperor Shah Jehan was on the throne of Delhi.

نقل دروازہ قلعر

- 1— خان معظم اعظم خان روزگار خان کمر نوسروس جهان ہماچو اونزاد
 2— شیر ژیان شجاع زمان سرور جهان خان بلند رتبر کمر عمرش دراز باد
 3— گفتا بلطف خاص کمر تاریخ این حصار طبعی اگر ترا برسد در کم و زیاد
 4— تاریخ این بنا کمر از و دور چشم بد امداد جستم از کرم خالق العباد
 5— گشتم بر بحر فکر شناور بحکم او کردم رقم بجانم دل اعظم بلاد

الله اکبر بمطابق شهر مسکرم الکرام سنہ ہزار چہل و ہشت ہجری ۱۰۴۸

The great honoured Lord (*Khan*), the Khan of the age, such as the new bride of the world has not given birth to.

The fierce lion, the warrior of the time, the chief of the world, the Khan of great dignity; may he live long!

The Khan, with special kindness, asked me to compose the date of this fortress long or short, as I liked.

For the date of this building—may the evil eye be far from it! I sought the help of the Creator of slaves

At his command I began to swim in the sea of thought; I wrote with my soul and heart "the greatest city" (that is, 1048).

God is greatest. In the honoured month of Mohurrum, A.H. 1048.

INSCRIPTION No. 2 IN THE SAME FORT.

Dated A.H. 1050.

This inscription is also in the same fort, of equal size and equally well preserved, but it contains three lines and a half in Persian to the effect that Azim Khan, Viceroy of Gujarât, caused a mosque to be built in that fort in the year A.H. 1050 (A.D. 1640).

نقل مسجد قلعه

1— در عهد پادشاه جمشاه عادل باذل شهاب الدین محمد صاحبقران ثانی شاه جهان پادشاه غازی

2— خلد الله ملکه و ابداء در شهر ذی الحجه سنه هزار پنجاه هجری نیازمند درگاه کبریائے الهی اعظم خان در زمان صاحب

3— صوبگی گجرات این مسجد متبرک را در این قلعه شاهپور بنا نهاد و باختتام رسانید که عباد الله عبادت معبود برحق مینموده باشند

In the time of Shahabuddin Mahomed, the king of the dignity of Jamshed, just, generous, the second Tamerlane, the king of the world, the king who warred for Islam ; may God perpetuate his kingdom for ever !

In the month of Zil-Haj, 1050 A.H., the petitioner, at the court of the great God, viz., Azim Khan, laid the foundation of this blessed mosque within the fort of Shahpur when he was Viceroy (*subah*) of Gujarât and completed it in order that the slaves of God may continue to worship the true God.

INSCRIPTION No. 3 IN THE SAME FORT.

Dated A.H. 1051.

This is also a companion inscription, equally well preserved in the same fort. It contains only two lines in Persian mentioning the sinking and building of a well by the abovementioned Viceroy of Gujarât in the year A.H. 1051 (A.D. 1641).

نقل چاه بر لب جوئیست

- 1— در شهر شوال سنه هزار پنجاه یک هجری نیازمند درگاه کبریائی الهی اعظم
خان در زمان صاحب صوبگی گجرات
- 2— این چاه را بنا ساخت وقف این باغ نمود که خلق الله زمان مشرف شوند
والسلام

In the month of Shawal, A.H. 1051, Azim Khan, a petitioner at the court of the great God, having made this well when he was Viceroy of Gujarât (*subah*), gave it in charity in connection with this garden, so that the creatures of God may take advantage of it. Peace!

INSCRIPTION No. 4 IN THE SAME FORT.

Dated A.H. 1052.

This is the fourth inscription placed in the same fort, to commemorate the building of a *Hamam* (bath) by the same Viceroy during his tenure of office in A.H. 1052 (A.D. 1642).

نقل حمام قلعه

الله اکبر

- 1— نیازمند درگاه الهی اعظم خان در زمان صاحب صوبگی گجرات این حمام
درین عمارت را بتاریخ خیره
- 2— در شهر جمادی الآخر سنه ۱۰۵۱ هزار پنجاه یک شروع نمود در شهر محرم
الحرام سنه هزار پنجاه و دو
- 3— بر اختتام رسانید هر که باین مقام برسند بذکر خیر یاد کنند

Azim Khan, the petitioner at the court of the great God, made this bath (*Hamamkhanah*) when he was Viceroy of Gujarât.

It was begun on the 1st of Jamad-ul-Akhar, 1051 A.H., and completed in the honoured month of Mohurrun, A.H. 1052. Whoever comes here may bless (me)!

STONE INSCRIPTION IN THE DARBÂR GADH OR CHIEF'S
PALACE AT MÂNGROL.

Dated A.H. 1097.

The part of the palace where this inscription is placed is called *Ghâvâ Khâná*, a place where the sepoys on guard take their tea, coffee, &c. It is beside a mosque called the *Râvali masjid* at Mângrol, on the west coast of Kâthiâvâḍ. The stone is a piece of white marble, 16" × 15", with ten lines in Persian, of which some letters have become indistinct. A notice was issued in the time of the Emperor Aurangzeb by Shahverdikhan, Governor of Sorath, that the merchants should not be compelled to purchase the produce of the jagirdars in whole lots. It is dated A.H. 1097 (A.D. 1685-86).

پادشاه هو الفیاض

چون بندۀ درگاه خلایق پناه شاهوردیکخان بحفظ و حراست این سرزمین
رسیده مطلع شد کہ حکام پیشین غلات جاگیر خود را بطرح یعنی اود ہرہ بر بیوپاریان
دادہ روا دار نقصان آنها می شدند و ابواب ممنوعہ از قسم فروخیات بجبراً می
گرفتند بتوفیق ایزدی این خیرخواہ خلق اللہ بتصدق عمر دین پناه قرار دادہ کہ
غلہ را بطریق اود ہرہ بر بیوپاریان ندہم و ابواب ممنوعہ نگیرم چون این امریست
دال بر سرخروئی دنیا و عقیل لہذا آسانی میکنم کہ حکام آیندہ منصوب آبا نیز غلہ
را بعلت اود ہرہ بر بیوپاریان ندہند و فروخیات و غیرہ ابواب ممنوعہ از رعایا
و غیرہ نگیرند و ہرکس کہ × جز این باب راضی خواہد شد او را قسم قرآن
مہجیدست و براو طلاق خواہد افتان و بالتوفیق شیعی عزیز او یفعل اللہ × × ×
× × پانزدہم شہر ربیع الاول سنہ ہزار نود و ہفت

The Liberal King.

When Shahverdikhan, the slave of the court of the protector of the people, became the guardian and custodian of this region, he came to know that his predecessors in office used to sell all sorts of grain of their jagir by force, that is, by giving it to the merchants for a lump sum (*udhad*); they approved of the loss the latter were put to; and also levied prohibited imposts and so on. By the grace of God, this well-wisher of the people of God, determined by way of sacrifice for the life of

the protector of religion, "I would not sell grain by wholesale nor would I receive forbidden imposts." "Since this deed leads to honour in this world as well as the next, I make it easy (by laying it down) that the future governors, appointed by the elders also, should not give any grain to the merchants by the wholesale system, nor receive any forbidden imposts from the ryots and others ; any one who will take pleasure in doing otherwise shall have abjured the glorified Koran and will be repudiated (by God)."

Success is from God : it is a dear thing * * *

The 15th day of the month of Rajab-ul-Awwal, A.H. 1097.

STONE INSCRIPTION IN THE MARKET SQUARE AT
PRABHÂS PÂṬĀNA.

Dated A.H. 1097.

This inscription is also to the same effect as the one above, and was caused to be placed by the same officer in the wall of a shop in the market square at Prabhâs Pâṭâna, better known as Somanâth Pâṭâna, on the south-west coast of Kâthiâvâḍ. The date is also the same, viz., A.H. 1097 (A.D. 1685-86).

یا فتاح

چون بندہ درگاہ خلائق پناہ شاہوردیخان بحفظ و حراست این سر زمین رسیده مطلع شد کہ حکام پیشین غلات جاگیر خود را بطرح بینی یعنی بہ بیوپاریان دادہ روادار نقصان آنها می شدند و ابواب ممنوعہ از قسم فروخیات وغیرہ می گرفتند بر این امر چون این خیرخواہ خلق باشد بہ تصدق بادشاہ در بیپار قرارداد کہ مکرراً منکرین امر بیوپاریان جمیع ابواب ممنوعہ نگیرم چون این امریست مکرم بسرخروی دنیا و عقلمی لہذا مہنائی میکنم کہ آئندہ از حکام منصوب اینجا غلہ را اودہرہ بہ بیوپاریان ندهند و فروخیات وغیرہ ابواب ممنوعہ از رعایا نگیرند و ہرکس آئندہ جز این ابواب راضی خواہد شد اورا قسم قرآن مجید آیت و براو طلاق خواہد افتاد فی ایل دوازدم شہر ربیع الاول

سنہ ۱۰۹۷

O! the Opener!

When Shahverdikhan, the slave of the court of the protector of the people became the guardian and custodian of this territory, he was informed that the preceding governors used to sell all sorts of grain of their jagheer to the merchants forcibly for a lump sum and thus approved of their losses ; also used to receive forbidden taxes by way of (*farukhyat*), and so on. Upon this (I), the well-wisher of the people of God, resolved, by way of a sacrifice for the king, the defender of the faith, that this humble servant should not collect any of the forbidden imposts from the merchants, and since this is an act honoured for the respect (it obtains) in this world as well as the next, I prohibit the appointed governors of this place, in future also, from selling any grain to the merchants by force for a lump sum (*udhad*) ; and (also) from receiving any (*farukhyat*) and other forbidden imposts from the ryots. And if anybody, in future, will take delight in doing otherwise, he shall have abjured the Koran and be repudiated (by God). Written in the year 1097 A.H. on the 12th of the month of Rabi-ul-awwal.

STONE INSCRIPTION IN THE SHRINE OF HAZRAT PIR
AT GHOGHÂ.

Dated A.H. 1146.

The shrine of Hazrat Pir in which this inscription is found is situated on the seaside at Ghoghâ, a British port on the eastern coast of Kâthiâvâd. It is cut into a white soft stone and has eight lines of Persian mixed with Arabic. The surface of the stone measures 10" × 8". It refers to the building of a mosque by a Tandel (the head officer in a ship) named Bapuji in the year A.H. 1146, A.D. 1733, during the reign of Emperor Mahomed Shah of Delhi.

- 1—بسم الله الرحمن الرحيم لا اله الا الله محمد الر
- 2—سول الله فلاتدعوا مع الله احدا ميمنت مانو
- 3—س بادشاه جهان خليفته الرحمان محمد شاه
- 4—جهان گير خلد الله ملكه وسلطانه مطابق
- 5—سنه احدي من هجرت محمد مصطفى صلي الله عليه
- 6—وسلم شهر ربيع الاول سنه 1146 مسجد آراسته
- 7—باپوجي بن موسي جي تنديل خليفته قادري (بدر)
- 8—شاه ولد (كازم علي) ميان شاه سعيد بن ×

In the name of God the merciful and compassionate :

There is no god but God ; Mahomed is the prophet of God :

Therefore invoke not any other therein together with God.

Mahomed Shah, the conqueror of the world, the favourite of fortune, the king of the world, the Khalif of God ; may God perpetuate his kingdom and rule !

This mosque was made by Tāḡel Bapuji, son of Musaji, a Khalif (deputy) of Kaderi Badrshah, son of Kazim Ali Mian Shah Syed, son of * * * * * in the year corresponding to that of the flight of Mahomed, the chosen ; may the blessing and peace of God be on him ! viz., in the month of Rabi-ul-awwal, A.H. 1146.

STONE INSCRIPTION AT THE GĀDI GATE AT MĀNGROL.

Dated A.H. 1162.

This inscription stone is a white marble slab measuring 27" × 12". It is built up in the wall to the left side of the gate at Māngrol on the west coast of Kāthiāvāḍ. The inscription is written in Persian and mentions the capturing of the fort of Māngrol, which had fallen into the hands of the Marathas, by Sheikh Fakhruddin and Malik Shahbuddin in A.H. 1162, A.D. 1749, when the central power at Delhi had collapsed and the Marathas had become powerful in the land.

-
- 1—بسم الله الرحمن الرحيم
 - 2—بعد از حمد ایزد برحق و درود نامآلود
 - 3—رسول مطلق مشهود اهل شهود باد که بعد
 - 4—فتح ماخودوم سید سکندر در قلعه قصبه منگولور
 - 5—مدت ممتد مشعل اسلام روشن بود رفت
 - 6—رفت در تصرف کفار کهن رفت و تا مدت
 - 7—دوازده سال اطوار ظلم چنان جاری بودند
 - 8—که اکثر جمهور سکنه رو بفرار نهادند التکصد لله که
 - 9—بنائید آسمانی در سدر یازده صد و شصت و دو

- 10— سال من هجرة النبي همدان حصن اكايران
 11— قصب منگلور باسم ملك شهاب الدين و شيخ
 12— فخر الدين و بعد اخوان ايشان بتاريخ بيست و
 13— سيوم شهر رمضان المبارك روز يكشنبه بوقت ظهر
 14— فتح کرده بنای اسلام برپا نمودند سنه ۱۱۶۲
 کتب حافظ موسی تهته

In the name of God, the merciful and compassionate.

After praising God, the truthful, and blessing the absolute prophet, be it known to the righteous people, that for a long time after the conquest of the fortress of the town of Mânglore (Mângrol) by H. E. Sayed Sikandar, the torch of Islam having burnt bright, it (the fortress) gradually passed away into the hands of the unbelievers of the Dekkhan ; and that for a period of twelve years such modes of oppression had prevailed as made numbers of the inhabitants flee away.

God be praised, that by divine help, this very fortress having been conquered by the great ones of the town of Mânglore (Mângrol) such as Malik Shahbuddin Shekh Fakhruddin, and some of their brethren, at the time of noon, on Sunday, the 23rd of the blessed month of Ramjan, A.H. 1162, the foundation of Islam was laid.

This was written by Hafiz Musa Thathi.

STONE INSCRIPTION OF THE MEHMUDÂBÂD GATE AT RÂDHANAPUR.

Dated A.H. 1191.

This inscription-stone is built up in the wall near the Mehmudâbâd Gate at Râdhanapur, a small independent Mahomedan principality in the Pâlanpur agency and north-west of Ahmadâbâd. The stone measures 22" × 15" and contains seven lines, of which five lines are written in the usual way, one line on its left side and one below. The inscription is written in Persian and mentions the inhabiting of a new town called Pâdshahpur by Khân Najmuddin Gazi in A.H. 1191, A.D. 1777.

هو الصمد

- | | |
|----------------------------|--------------------------------|
| چو دولت رام کرده مهمازي | 1— بحکم خان نجم الدين غازي |
| تمامي خلق از دل گشت راضي | 2— شده آباد شهري پادشاه پور |
| کر باني را شود عمر درازي | 3— بر درگير ايزدي شکرانر کردند |
| رعایا میکند چون طفل بازي | 4— بزيرسایر لطفش تا بصد سال |
| بر دیناناتهر شد بنده نوازي | 5— بسال الف و صد تسعين و واحد |
- 1— پنجم شهر صفر المظفر سنه ۱۱۹۲ هجري راقم و مصنف دیناناتهر منشي باهتمام
 محمدا پناه داروغه بکارسازي گلکار بهنگوان و روپا
 2— دروازه طرف مشرقي مرتب عاقبت باخير باد

(He is Eternal.)

The city of Padshahpoor became populated by order of Khan Najmud-din Gazi, when Fortune, which does great works, became obedient to him ; all the people were glad from their hearts, and thankfully prayed to God that the founder may live long and that the ryots may play like children for a century together under the shadow of his kindness.

This kindness was shown to Dinnanath in the year 1191 (A.H.). The 5th of the month of Saffer, the Victorious, A.H. 1192. Dinnanath Munshi, the composer and writer, with the effort of Mahamed Panah, the darogeh and Bhagwan and Rupa, employed in the earth-work, this eastern gate was erected. May the result be good!

STONE INSCRIPTION OF THE BHILOT GATE AT RÂDHANPUR.

Dated A.H. 1192.

This inscription relates to the inhabiting of the same town by the same officer. It is inscribed on a white marble slab with a surface of 41" × 12" containing five lines, and which is placed near the Bhilot Gate at Râdhanpur. It is dated A.H. 1192, A.D. 1778.

هو الصمد

1— زهي عَنائِي عمارت ضلعہ ہندستان است

بر پادشاه پور دایم خدا نگهبان است

بحکم خان نجم الدین و بادشاه بیگم

کہ فیض بخش رعایا و غریبان است

ہمہ خلائق در عشرت فراوان است

2— نجور و ظلم بر احوال ہیکس گاہی

بدوق کسب بیوپار خود نمایان است

حصار گشت بنا با کمال استحکام

کہ از صلابت آن دشمنان گریزانست

ز صدق باطن دیراپ رام مقصدی

ترددات کنان ہمسچو اہل ایتان است

3— بحال کارکنان و غریب مزدوران

بوقت شام گہر بار چسچون نیسان است

ہزار سال بفرخندگی مبارکیا

تمام خلق بدین ورد حرف گویان است

چہ خوب گفت دینا ناتہر ذیل تاریخش

ہزار و صد نود و بیصاہ رمضانست

1— عاقبت بخیر باد فرخندہ و ہمایون باد برب العباد راقم و مصدق ابیات مہتر

دینا ناتہر نوکر سرکاری فیضمدار دروازہ سمت غرب بر اجتمام محمدا پناہ

داروغہ مرتب یافتہ بکار سازی

2— بھگوان و رو پاکلکاران سنگتراش صورت ترتیب گرفت واقعہ بتاریخ یازدہم شہر

ذی الحجہ سنہ یکہزار و یکصد و نود و دو ہجری الہی کرم بمعمورہ شہر حفظہ

اللہ

He is eternal.

Wonderfully pure is the society of (this) district of Hindustan !

God is always taking care of Padshahpur. By the order of Khan Nazm-ud-din and Badshah Begum, who is bestowing favours on the ryots as well as the poor people.

Under the exalted shelter of that mine of kindness, all the people are enjoying themselves abundantly.

Never (is) there rapine or oppression with regard to anybody.

They are growing spontaneously, earning their bread by way of trade with pleasure.

This fortification is made so perfectly strong that the enemies are running away, struck with awe at it.

Diprap Ram, the accountant, is exerting himself like honest men with a sincere heart.

At evening he is sprinkling gems, like a spring shower, on the artisan and poor labourers.

Be blessed with a thousand years of happiness! All the people are wont to speak thus constantly. How well has Dinanath said in the postscript of its date,—it is the month of Ramzan of the year 1192 (A.H.).

May the end be good and happy and auspicious, through the help of God!

The writer and composer of these couplets (is) Mehta Dinanath, a servant of the Government, (which is) the centre of all favours.

B.—This western gate (was) constructed with the exertion of Mahomed Panah Darogeh; the design (was) executed by Bhagvan and Rupa, earth workers, stone-cutter.

Dated the 11th of the month of zil-haj, 1192 A.H.

O God! be kind to the population of the town! May God preserve it.

STONE INSCRIPTION OF THE MAUSOLEUM OF BĀLAN SHAH PIR AT KHARAKADI.

Dated A.H. 1245.

Kharakadi is a small village about twelve miles south-west of Bhavnagar. At this village there is a mausoleum of one Sheikh Abu Mahomed Fekeria, who was a very religious man, and who is said to have lived one hundred years, having died in A.H. 666, A.D. 1267-68. The mausoleum was caused to be built by a Mahomedan nobleman in honour of the great Sheikh in A.H. 1245, A.D. 1829-30. The inscription relates to the building of the mausoleum, and is cut into a white sandstone built up in the mausoleum. It contains eight lines in Arabic and is well preserved.

- 1 — بسم الله الرحمن الرحيم لا اله الا الله محمد رسول الله ٥
- 2 — الا ان اولياء الله ٥ شيخ سيد و ديان از صدق دل سيدي
- 3 — ذات شد آزاد شد از حق شد واصل (ابن) شيخ الكبير قطب
- 4 — العالم المنير بها والحق والشرح والدين ابوالين مسمائي ابو محمد زكريا بن
محمد
- 5 — غوث بن ابي بكرن القريشي تولد في ليلة الجمعة في شهر رمضان
- 6 — ليلة القدر سنة ست وستين و خمسين و كان صدقة حياته في الدنيا
- 7 — مئة سنة ثم ارتحل من دار الفناء الي مقام البقاء بين الظجر والعصر
- 8 — في السابع من صفر سنة ست وستين و ست مائة الشيخ و نام مادر
- 9 — ماخدوم صاحب فاطمه بنت عيسي بن شيخ الاسلام والمسلمين غوث
- 10 — الثقلين شيخ محي الدين عبد القادر الكسني و كنيتهان گيلاني ميخوانند
- 1 — بسم الله الرحمن الرحيم الا ان اولياء الله
- 2 — لا خوف عليهم ولا هم يحزنون لا اله الا الله محمد رسول الله
- 3 — در سنه دوازده صد چهل و پنج بناي روضه شد

In the name of God, the merciful and compassionate.

There is no god but God ; Mahomed is the prophet of God.

Verily there shall come no fear on those who are the friends of God, neither shall they be grieved.

The great Seyed, who was religious and a sincere Seyed, was freed and united with God.

The great Sheikh, the pole-star of the illuminated world, the splendour of truth, and understanding, and religion, viz., Abvalin, named Abu Mahomed Zekeria, son of Mahomed Gous, son of Abi Bekr Koreshi, who was born on the night of Friday in the month of Ramzan, (on the night the Koran was sent down) (٥٦٦٦٦٦) A. H. 566.

He was one hundred years old in this world. He afterwards passed away from this transitory world to the house of eternity in the afternoon of the 7th of Safer, A.H. 666. The Sheikh.

In the reign of Ahmedshah Sultan, the king of the world, the defender of the faith and the world, the father of victory.

Certain illegal pollutions of the time of the infidels were again committed in the names of several zamindars in the town of Māṅglore (Māṅgrol).

When Shaha Zadeh (Prince) Azam Fattah Khan went to conquer the fortress of Girmal, they having brought to the ears of Khan Azim the account of the above said illegalities of *Malik Ala Sohrab*, * Hamir Hari Raj and Jesasing, in connection with the Mahjan ; it was ordered that in accordance with the request the karkuns should issue a parvaneh (परवाना), so that the people, abstaining in future from such illegality, should follow the parvaneh.

STONE INSCRIPTION OF THE JUMA MUSJID AT DELAVÂDÂ.

Dated A.H. 1291.

This inscription is cut into a white marble, which is built up in the eastern wall of the mosque at Delavâdâ, a small town to the north of the Portuguese possession of Diu on the south coast of Kâthiâvâd. It is of a very recent date, as it mentions the building of the mosque by Navab Mohobat Khan of Junâgâdh in A.H. 1291, A.D. 1874. It is written in five lines in Persian within a space of 14" × 11".

۱۱۱

یا فتاح

۱— ز نواب مہابت خان فلک جاہ

۲— چہ رسم خضر از نوبت ادا شد

۳— ز روئی شکر خلق عام گنت این

۴— خدا را ز والی سورنپہر بنا شد

۱۲

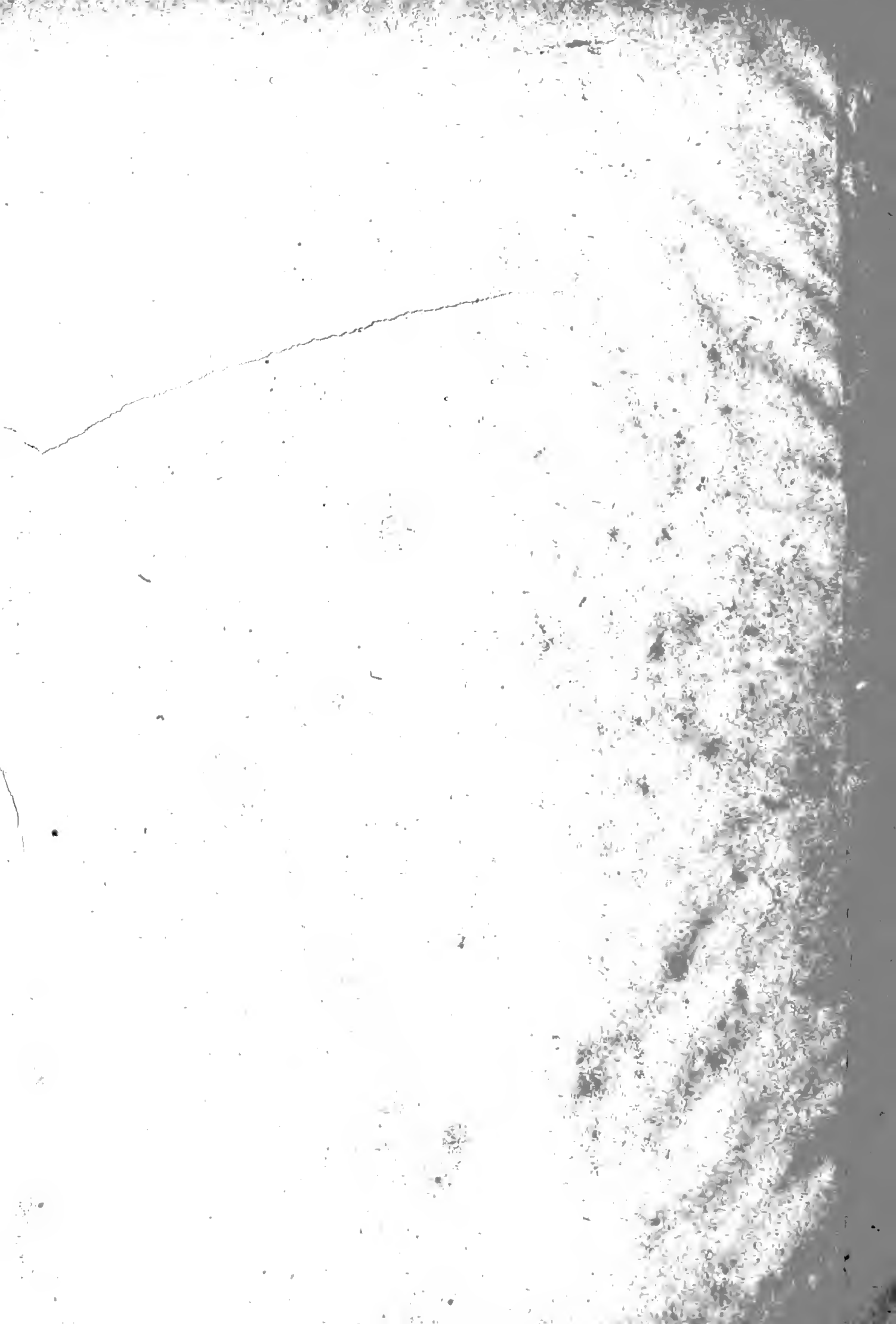
۹۰

مطرح

مطرح

O ! The Opener !

From *Navab Mohobat Khan*, the pomp of sky, what a Khizr-like duty is performed with purity ! By way of thanks-giving the people in general said that this was made for God by the Governor of Soreth, 1290.





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