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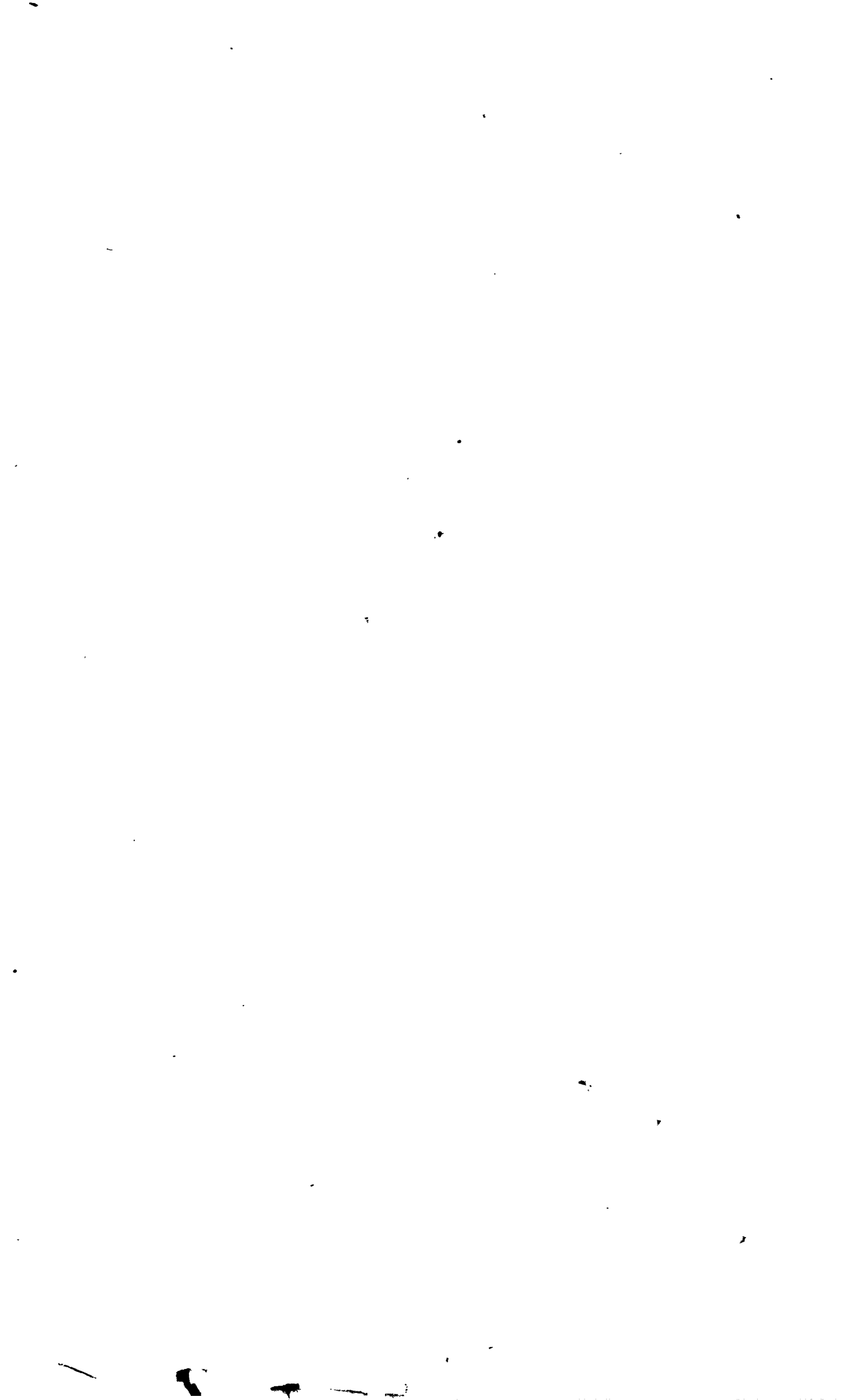
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Vol. III

No. of monuments in this Volume.

347



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DELHI PROVINCE

LIST OF MUHAMMADAN
AND HINDU MONUMENTS

12016

VOLUME III

MAHRAULI ZAIL



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PREFACE.

THE monuments listed in this volume are those found in the Mahrauli Zail of the Delhi Province. The map illustrates the area of the Zail, and shows the names of the villages, in accordance with which the monuments have been listed. The area dealt with includes the sites of the following three earliest Muhammadan cities of Delhi :—

- (1) Old Delhi or the city of Raipithura, which the Muhammadans conquered and made their capital. (See No. 11.)
- (2) Siri, founded by Alauddin Khalji about the year 1303 A. D. (See No. 291.)
- (3) Jahanpanah, founded about the year 1327 A. D. by Muhammad Shah Tughlaq, who proposed to enclose the suburbs of Delhi between Raipithura's fort and Siri by a fortification wall, to protect the inhabitants from the depredations of Mewati robbers. The wall could not be, however, completed, but the area which had been partly enclosed was given this name. Only the ruined south wall is now traceable. (See No. 214.)

The monuments bearing no inscriptions giving the year of their erection have been dated with reference to the reign of the contemporary emperor of Delhi, or where this is not certain, to the dynastic periods as revealed by their architectural features.

The Mahrauli Zail contains very few Hindu monuments, and those there are of no special interest.

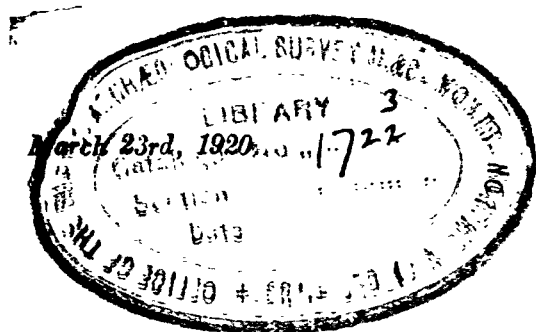
A few additions have been made to the bibliographical references, which, otherwise, are identical with those quoted in the preceding volumes. In some cases local traditions have been added, where they appear of any historical interest, but they should be accepted with reserve.

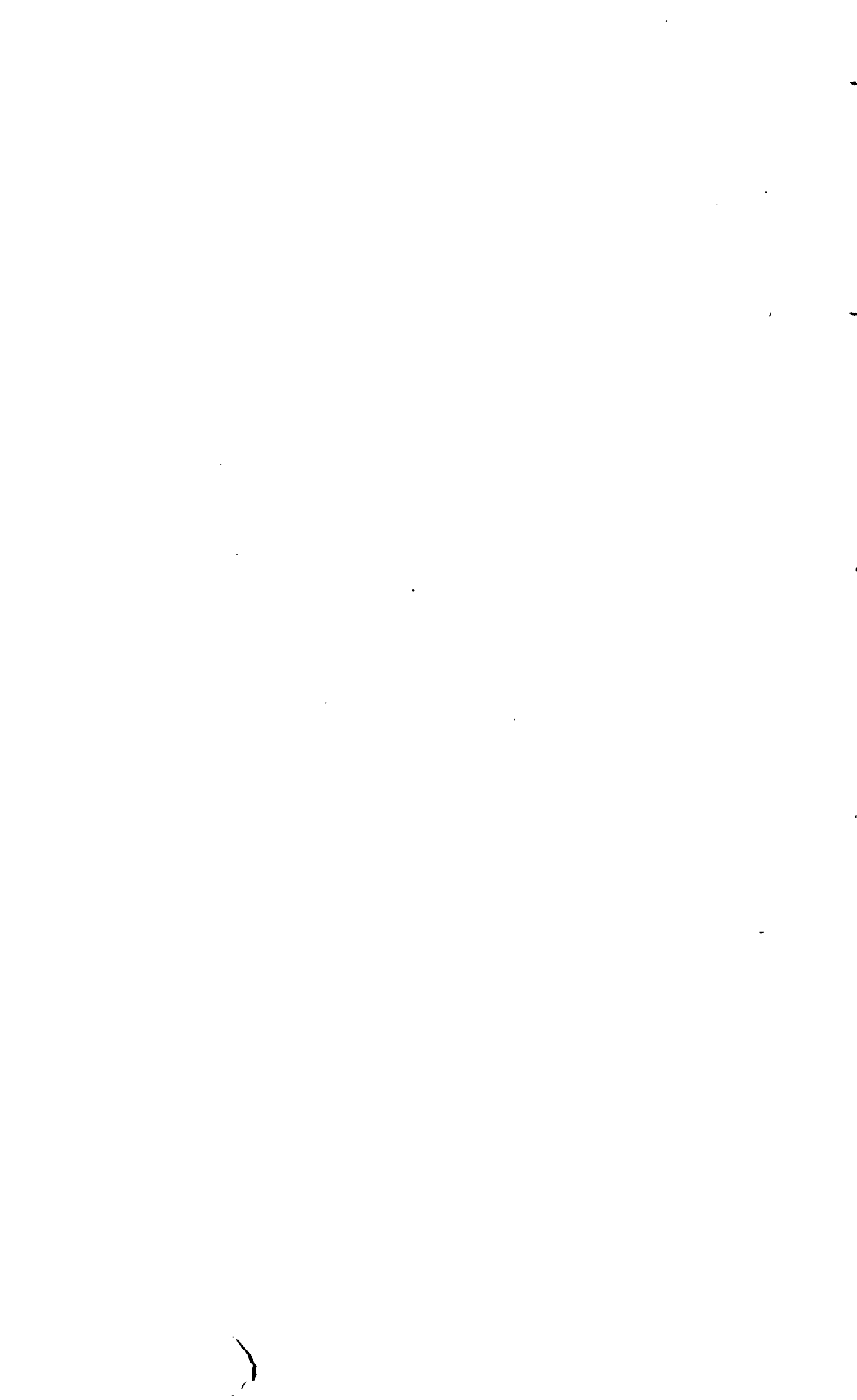
As stated in the Preface of the previous Volumes information regarding the ownership of the monuments has been procured on the spot, and although every possible care has been taken to ensure accuracy no responsibility can be entertained in this regard. In the case of mosques and temples, the persons whose names are given under the head 'c' (*i.e.*, owner) are only those who are responsible for their management. These religious buildings as a rule were erected for the public benefit, and the term 'ownership' in their case is not strictly appropriate or correct.

The listing of the monuments included in this volume has been again carried out by Maulvi Zafar Hasan, Assistant Superintendent, Archæological Survey of India, who has been specially deputed for this purpose. Architectural descriptions of the chief and important buildings have, however, been furnished by Mr. J. A. Page, my predecessor, or by myself, and to me has also fallen the task of seeing it through the press.

J. F. BLAKISTON,

*Superintendent,
Archæological Survey of India,
Northern Circle, Agra.
Muhammadan and British Monuments.*





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REFERENCE.

No. = Number of monument, Mahrauli Zail.

a = Name of monument.

b = Situation.

c = Owner.

d = Class.

The following classification of monuments has been laid down by the Government of India, and they are so classified in the margins of the different lists of Antiquarian remains issued by the Archæological Department, as well as in the various Progress reports:—

I.—Those monuments which from their present condition and historical or archæological value ought to be maintained in permanent good repair.

II.—Those monuments which it is now only possible or desirable to save from further decay by such minor measures as the eradication of vegetation, the exclusion of water from the walls and the like.

III.—Those monuments which from their advanced stage of decay or comparative unimportance it is impossible or unnecessary to preserve.

The monuments in classes I and II are further subdivided thus—

I (*a*) and II (*a*)—Monuments in the possession or charge of Government, or in respect of which Government must undertake the cost of all measures of conservation.

I (*b*) and II (*b*)—Monuments in the possession or charge of private bodies or individuals.

No comment is necessary upon class I, but in class II it will often be found necessary to carry out sufficient initial repairs over and above those specified, to put a building in such a state that those minor measures will afterwards suffice to keep it in a tolerably fair condition.

Because a building is put into class III, on account of its very dilapidated condition, it does not follow that there should be any unseemly haste in converting it into road metal. It may still be a monument of interest as long as it keeps together.

e = Date.

f = Inscriptions.

g = Condition.

h = Whether Protected by Act VII of 1904 (Ancient Monuments Preservation Act). "Unnecessary" signifies that Protection by this Act is unnecessary.

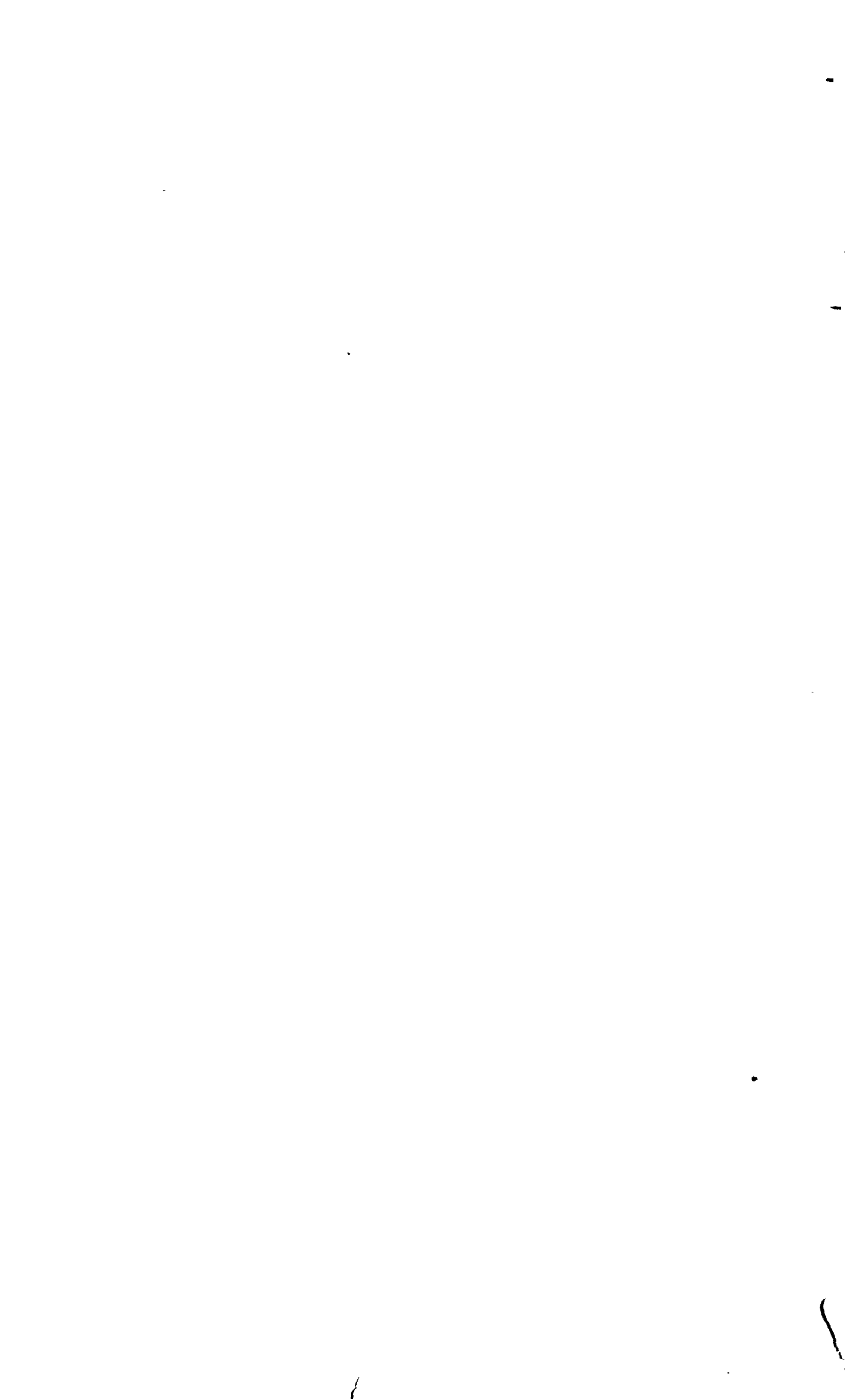
j = Notes on, and description, etc.

k = Bibliographical references.

l = Numbers of photo negatives of the building in the office of the Superintendent, Muhammadan and British Monuments, Archæological Survey of India, Northern Circle, Agra.⁽¹⁾

(¹) Photos may be obtained from the above office at the following charges per print (Bromide paper) :—

Half plate at Re.	0	10	0	each.
8½" × 6½" at "	1	0	0	"
10" × 8" at "	1	8	0	"
12" × 10" at Rs.	2	0	0	"



MAHRAULI.

No. 1. (a) Qilai Rai Pithora.

(b) The fort of Rai Pithora is roughly a rectangle in shape; the south wall crosses the road to Gurgaon close to Adham Khan's tomb (see No. 131) and the north wall cuts the Delhi road close to the garden of Mahtab Rai near the 10th mile stone from Delhi. Half of its western wall is formed by the west wall of the inner citadel Lal Kot (see No. 2) and runs almost due north-west for a little over a mile from Adham Khan's tomb. The eastern wall cuts the Tughlaqabad road about one mile from the Qutb Minar.

(c) Villagers of Mehrauli, Laddha Sarai, Lado Sarai, Hauz Rani and Adhchini.

(d) IIb.

(e) Circa 1180 or 1186 (Cunningham).

„ 1143 (Sayyid Ahmad Khan).

(f) None.

(g) Ruinous.

(h) The better preserved portions of the walls have been declared protected.

(j) The fort was built by Rai Pithora, better known as Pirthi Raj, the grandson of Visal Deo, who was the Chohan conqueror of Delhi. General Cunningham suggests that it was built as a protection against the Muhammadan invaders, who had already established themselves firmly in northern India. The best idea of the former condition of the fort is to be had from a view of its north-west side. The ramparts are some 30' in thickness and 60' in height from the bottom of the ditch on this side. The ditch runs round the entire circumference of the walls. On the western side there were formerly three gates, one near Adham Khan's tomb, the Ranjit or Ghazni gate defended by a triple out-work about half a mile further north, and the third gate some 700 yards north of this. The first two gave direct entrance to Lal Kot. The north and east walls were provided each with three gates. The three gates in the east wall were known as the Hauz Rani gate, the Budaun gate and the Barka gate respectively. The Budaun gate which is described by Ibni Batuta as "a big gate" seems to have been the principal entrance to the city after its occupation by the Muhammadans. The south wall of the fort was pierced by one gate some 300 yards to the south-west of the mosque of Jamali. Historians are at variance as to the number of the gates. Amir Khusro, giving a description of Delhi, says that it had thirteen gates, while Timar, who captured that city in the year 1398, describes it as having 10 gates only; and General Cunningham adopts this latter account. The ruins of the ten gates described above are still to be traced.

In 1191 Rai Pithora was defeated by Qutbuddin Aibak who made the fort his capital, and it continued to be the seat of the empire till the accession of Jalaluddin Khalji who transferred his capital to Kilokhri. The Mughals (Mongols) appeared before Delhi on an incursion in the year 1297, but left it

without attempting an assault. Alauddin Khalji (1295—1315 A. D.) apprehensive for its security ordered the repair of the walls of the fort of Rai Pithora, then known as old Delhi; and the walls were again repaired in 1316 by Qutbuddin Mubarak Shah (1316-20).

Between Adham Khan's tomb and the Sohan gate of Lal Kot the walls are constructed entirely of rubble masonry, with stones of large dimensions. But in the rest of the walls dressed stone and brick are also to be found, which seem to have been used by the Muhammadans when repairing them.

(k) *Qiranus-Sudain*, manuscript copy in the Delhi Museum of

Archæology, p. 32.

Rodgers, 85.

Asar, Pt. II, 12-3.

A. S. I., I, 153, IV *et seq.*

Carr Stephen, 30-7.

Hearn, 55-8.

Ziyu-i Burni, 176.

- No.2.** (a) Lal Kot, the inner citadel of the fort of Rai Pithora.
 (b) Inside the fort of Rai Pithora on the west.
 (c) Government, Brahmans of Jogmaya and villagers of Lado Sarai.
 (d) IIb.
 (e) 1060 A. D. (Cunningham).
 (f) None.
 (g) Ruinous, with the exception of the Sohan Burj which is in fairly good condition as regards the lower portion. The upper portions of the walls throughout have all disappeared.
 (h) Certain better preserved portions of the walls and bastions have been declared protected.
 (j) Starting from Adham Khan's tomb and running north-westwards, the ramparts of Lal Kot can be readily seen from the Qutb Minar. After a short distance they turn north and, with some small bends, reach the Ranjit Gate, which is strongly defended by outworks. Beyond the Ranjit Gate the wall turns to the north-east, where the lower line of the ramparts of the outer citadel again branches off north-wards, and the higher walls turn round a bastion named the Fateh Burj or Tower of Victory and run due east up to a strong bastion known as the Sohan Burj. Here the line of wall proceeds south-east up to the Sohan Gate. After this the line is difficult to follow, but it seems probable that the eastern wall continued across the Delhi road and then turned south intersecting the road to Tughlaqabad where there are distinct traces of old walling. It then disappears, but after a gap of about half a mile past the tomb of Quli Khan, the wall can again be seen running north-west in the direction of Adham Khan's tomb.

Authorities differ as to the exact limit of Lal Kot, and Mr. Beglar has attempted to show that the original Lal Kot of Anang Pal was confined between the wall from Adham Khan's tomb to the Ranjit and Sohan Gates and a wall joining up the latter again with Adham Khan's tomb. He is of the opinion that the remainder of the walls as set forth above is the work of

Alauddin Khalji, but to this General Cunningham opposes the weighty objections that the Anang Tal (see No. 140) which was made by Anang Pal, the builder of Lal Kot, would then lie outside the walls of the citadel, and in the case of siege the garrison would thus have been deprived of water. Mr. Beglar is, however, correct in supposing that there was a wall between the Sohan Gate and Adham Khan's tomb to the west of the Anang Tal, as its outline can readily be seen from the Minar. What was the purpose of this wall is a matter of conjecture.

The walls of Lal Kot are of rubble stone, defended by a ditch varying from 18 to 35 feet in width. They rest in some places on scarped rock and the ditch is hewn out of it. Excavation east of the Sohan Gate disclosed that bricks were used in the walls, and the fact that none is found in the walls between Adham Khan's tomb and the Ranjit and Sohan gates is advanced by Mr. Beglar in support of his argument that the eastern branch is the work of a different period.

General Cunningham on the authority of two Hindu manuscripts ascribes Lal Kot to Anang Pal II (1060 A. D.).

Carr Stephen favours the local tradition that the Lal Kot of Anang Pal was a palatial red stone building.

(k) *A. S. I.*, I, 180-3; IV, 6 *et seq.*

Carr Stephen, 24-5.

Funshawe, 256, 265, 278, 285, 294.

Keen, 74.

Crane, 158.

A. S. I., I, 151 *et seq.*, 180; IV, 6 *et seq.*, 85 *et seq.*

Rodgers, 85.

(l) 2982, 2983.

No. 3. (a) Qutb Minar.

(b) About the centre of the Lal Kot (No. 2).

(c) Government.

(d) Ia.

(e) Circa 1202 A. D.

(f) Inscriptions on the basement storey. Lowest band :—

The arrangement of the inscribed slabs in this band has been disturbed by an illiterate restorer who has replaced them in a perfectly arbitrary manner. The inscription largely consists of Quranic quotations, and the only words of historic importance that can now be read are :—

الامير الاسفيسالار الاجل الكبير

Translation.

“The Amir, the commander of the army, the glorious, the great.”

These titles apparently refer to Qutbuddin Aibak (1206-1210 A. D.), but his actual name does not appear to be visible anywhere.

2nd band.

رقاب الامم مولى ملاوك العرب والعجم اعدل السلاطين في العالم معز الدنيا

والدين الملوك والسلاطين باسط العدل والاحسان

ظل الله في الحاقدين الراعي لعباد الله احمى لبلاد الله القايم
 السما المنصور على الاعداء جلال الامه الباهرة
 فلک المعالی سلطان البر والبحر محرز ممالک الدنيا و مظهر
 کلمة الله هي العليا اسکندر الثاني ابوالمظفر محمد بن سام خلد الله ملكه و سلعانه و تعالى الله
 الذي لا اله الا هو عالم الغيب و الشهادة هو الرحمن الرحيم -

Translation.

" necks of the people, master of the kings of Arabia and Persia, the most just of the Sultans in the world, Mu'izzu-d Dunya-waddin the kings and sultans, the propagator of justice and kindness the shadow of God in East and West, the shepherd of the servants of God, the defender of the countries of God the firm sky, victorious against the enemies, the glory of the magnificent nation, the sky of merits the sultan of land and sea, the guard of the kingdoms of the world, the proclaimer of the word of God which is the highest, and the second Alexander (named) Abul Muzaffar Muhammad Ibn Sam, may God perpetuate his kingdom and rule. And Allah is high, besides whom there is no God; and knows what is hidden and what is revealed, and He is compassionate and merciful."

3rd band. Quran, Sura XLVIII, verses 1-6. 4th band.

السلطان المعظم شاهنشاه الاعظم مالک رقاب الامم مروی ملوک العرب و العجم سلطان
 السلاطين في انعام غياث الدنيا والدين معز الاسلام و المسلمين محيى العدل في العالمين علاندره
 القاهرة الزاهرة شهاب الخلافة بنسط الاحسان و الرافة في الثقلين ظل
 الله في الحاقدين احمى لبلاد الله الراعي لعباد الله محرز ممالک الدنيا و مظهر کلمة الله هي
 العليا ابوا بن سام وسيم امير المؤمنين انار الله برهانه *

Translation.

" The greatest Sultan, the most exalted emperor, the lord (*mālik*) of the necks of the people, the master of the kings of Arabia and Persia, the sultan of the sultans of the world, Ghiyasud-dunya-waddin, who rendered Islam and the Muslims powerful, the reviver of justice in the worlds, the grandeur of the victorious government, the magnificent, the bright blaze of the khilafat, the propagator of kindness and mercy amongst created beings, the shadow of God in East and West, the defender of the countries of God, the shepherd of the servants of God, the guard of the kingdoms of the world, and the proclaimer of the word of God, which is the highest, Abu bin Sam, an ally of Amirul-Mominin (the prince of the faithful) may God illumine his arguments."

5th band. Quran, Sura LIX, verses 22 and 23, and attributes of God.

6th band. Quran, Sura II, verses 255-260.

On the entrance doorway:—

قال النبي صل الله عليه و سلم من بنا مسجد الله تعالى بنى الله له في الجنة بيتا مثله -
 عمارت مناره بندگی حضرت سلطان سلاطين شمس الدنيا و الدين مرحوم مغفور طاب ثراه و جعل
 الجنة مثواه شکست شده بود مناره مذکور در عهد دولت سلطان الاعظم المعظم للمکرم سکندر شاه
 بن بهلول شاه سلطان خلد الله ملكه و سلطانه و اعلى امره و شاندر عمل خاندانه فتحخان بن مسند

عالي خراسان باجوكمندی و در زبندی و مرتبها بالا مرمت کرد [ه] مرتب كذا نيد (غره من
ربيع الاخر سنة تسع و تسعمائة -

Translation.

“ The prophet, on whom be God's blessing and peace, said, ‘ He who builds a mosque for God, God will build for him a similar house in paradise.’ The fabric of the minar of his holiness and majesty the king of kings, Shamsud-dunyawaddin, who has received God's pardon and forgiveness (the deceased), may his grave be purified, and may paradise be his resting place, was injured. The said minar during the reign of the great, the illustrious and exalted king (named) Sikandar Shah, the son of Bahlol Shah Sultan, may God perpetuate his kingdom and reign, and exalt his power and prestige, and under the superintendence of Khanzadah Fath Khan the son of Masnad-i Ali Khawas Khan, was restored and its upper storeys were repaired together with setting in order the quadrangle and filling in joints. On the first day of Rabia II in the year 909 (23rd September 1503 A. D.).”

Near the doorway :—

. این مناره فضل ابو المعالي بود -

Translation.

“ of this Minarah was Fazl Abul Maali.”

Inscriptions on the 2nd storey :—

Lower band.

السلطان الاعظم شهيد شاه المعظم مالک رقات الامم مفخر ملوک العرب و النعم ظر الله
فی العالم شمس الدنيا و الدين غياث الاسلام و المسامحة تاج الملوك و السلاطين فی
العالمين علا الدرة العاقرة و جلال الملة الزاهرة المرید من السما المظفر على الاعدا شهاب سما الخلافة
ناشر العدل و البراة محرز ممالک الدنيا و مظهر نعمة الله العالی ابو المظفر ایلتمش السلطانی ناصر
امیر المومنین خلد الله ملکه و سلطانه و اعلى امره و شانه -

Translation.

“ The most exalted sultan, the great emperor, the lord of the necks of the people, the pride of the kings of Arabia and Persia, the shadow of God in the world, Shamsud-dunya-waddin, the help of Islam and the Muslims, the crown of kings and Sultans, in the worlds, the grandeur of the victorious government, the majesty of the shining religion, helped from the heavens, victorious over his enemies, the bright meteor of the sky of the khilafat, the propagator of justice and kindness, the guard of the kingdoms of the world and the proclaimer of the word of the high God (named) Abul Muzaffar Iltutmish-as-Sultani, the helper of the prince of the faithful, may God perpetuate his kingdom and rule, and increase his power and rank.”

Upper band. Quran, Sura XIV, verses 29-30 and Sura LXII, verses 9-10.

On the doorway :—

امربا تمام هذه العمارة الملك المرید من السماء شمس الحق و الدين ایلتمش القضبي
نصير امير المومنين -

Translation.

“ The completion of this building was commanded by the king, who is helped from the heavens (named) Shamsul-haq-waddin Iltutmish-al-Qutbi, the helper of the prince of the faithful.”

Inscriptions on the 3rd storey.

السلطان المعظم شاهنشاه الاعظم مالك رقاب الامم مولى ملك العرب و العجم سلطان
السلطين في العالم حافظ بلاد الله ناصر خليفة الله الاسلام والمسلمين
غياث الملوك و السلاطين الكرمي لبلاد الله الراعي لعباد الله يمين الخلافة بسط العدل و الرفاة
ابوالمظفر ايلتتمش السلطان نصير امير المومنين خلد الله ملكه و سلطانه و [اعلى] امره و شانه -

Translation.

“ The great Sultan, the most exalted emperor, the lord of the necks of the people, the master of the kings of Arabia and Persia, the king of kings in the world, the protector of the lands of God, the helper Khalifa of God of Islam and the Muslims, the help of the kings and sultans, the defender of the lands of God, the shepherd of the servants of God, the right hand of the khilafat, and the promulgator of justice and kindness (named) Abul Muzaffar Iltutmish-as-Sultani, the helper of the prince of the faithful, may God perpetuate his kingdom and rule, and increase his power and rank.”

On the doorway.

السلطان المعظم شهنشاه الاعظم مالك رقاب الامم فاخر ملك العرب و العجم المريد من
السماء المظفر على الاعداء سلطان ارض الله حافظ بلاد الله ناصر عبود الله محرز ممالك الدنيا مظهر
كلمة الله العليا جلال الدرلة القاهرة نظام الملة الزاهرة شمس الدنيا و الدين غياث الاسلام والمسلمين
ظل الله في العالم التاج الامم و الخلافة ما به العدل و الرفاة سلطان السلطين الدرلة و العاة ايلتتمش
السلطان يمين خليفة الله ناصر امير المومنين -

Translation.

“ The great Sultan, the most exalted emperor, the lord of the necks of the people who vies with the kings of Arabia and Persia, helped from the heavens, victorious over his enemies, the sultan of the earth of God, the protector of the lands of God, the helper of the servants of God, the preserver of the kingdoms of the world, the proclaimer of the word of the high God, the splendour of the victorious rule, the administration of the refulgent religion (named) Shamsu-d-dunya-waddin, the help of Islam and the Muslims, the shadow of God in the world, the crown of the sovereignty and the people, the source of justice and mercy, the king of the kings of the empire and religion, the right hand of the Khalifa of God, the helper of the prince of the faithful.”

On one side of the door.

تمت هذه العمارة في ثوبت العبد المذنب محمد امير كوه -

Translation.

“ This building was completed under the superintendence of the slave, the sinner (named) Muhammad Amir Koh.”

Inscription on the 4th storey.

امر بهذه العمارة في ايام دولة السلطان الاعظم شاهنشاه المعظم مالك رقاب الامم مولى ملك
الترك و العرب و العجم شمس الدنيا و الدين معز الاسلام و المسلمين ذوالامن و الامان وارث
ملك سليمان ابوالمظفر ايلتتمش السلطان ناصر امير المومنين -

Translation.

"The erection of this building was ordered during the reign of the most exalted sultan, the great emperor, the lord of the necks of the people, the master of the kings of Turkistan, Arabia and Persia, Shamsu-d-dunya-waddin, who renders Islam and the Muslims powerful, who affords security and protection, the heir of the kingdom of Solomon (named) Abul Muzaffar Iltutmish-as-Sultan, the helper of the prince of the faithful."

Inscription on the fifth storey.

On the doorway.

درین مزاره شهر سنه سبعین و ستمائة ناست درق خلل راه یافته بود بتوفیق ربانی برگزیده
عبادت سبحانی فیروز سلطانی این مام را باحقیاط تمام عمرت کرد خالق بیخون این مقام را از
جمیع افات مصون دارد -

Translation.

"This Minar was injured by lightning in (the months of) the year 770. By the Divine grace Firoz Sultan, who is exalted by the favour of the most Holy, built this portion of the edifice (muqam) with care. May the inscrutable Creator preserve it from all calamities."

There are also two Nagri inscriptions on this storey. The first is dated Samvat 1425 (1368 A. D.) and contains the name of Firoz Shah, and the second on the outer door jamb, gives the date a year later with the same name. The latter also gives the name of Nana Salha, son of Chahada Deva Tala, as architect of the repair work.

(g) Good.

(h) Protected.

(j) The Qutb Minar is a tapering shaft 234 feet high built of red and buff sandstone with marble introduced in the 4th and 5th storeys. It is divided into 5 storeys by five highly decorated balconies and is further adorned with bands of inscriptions intertwined with foliated designs. The top and bottom diameters measure respectively 9' and 47' 3" while the storeys, starting from the lowest and continuing upwards, scale respectively 94' 11", 50' 8½", 40' 9½", 24' 4" and 22' 4" in height. The basement storey is a polygon of 24 facets formed of alternate angular and semi-circular flutes, the shaft being decorated with six ornamental bands of inscriptions. The second storey is decorated with semi-circular fluting and encircled by two bands of inscriptions; while in the 3rd storey which also contains 2 inscribed bands the fluting is angular again. The shaft of the fourth storey is circular and devoid of fluting, and marble has been freely used in its decoration. It is encircled by only one band of inscription. The fifth and last storey is circular, and is treated with alternate bands of red sandstone and marble.

The history of the Minar is to be found in its inscriptions. It was begun by Qutbuddin Aibak, who built the lowest storey and inscribed on it the name of his master and suzerain Muhammad Bin Sam, and it was finished by Shamsuddin Iltutmish; while repairs and alterations to the fifth storey were subsequently made by Firoz Shah Tughlaq. It is said to have been surmounted by a cupola, which was in existence in 1794. In 1803 this cupola was thrown down by an earthquake and was replaced at some time between this date and 1828 by a sandstone cupola of incongruous late Mughal style

designed by Major Smith, R.E. and crowned by a flagstaff. He was also responsible for the Gothic balustrades which now surround the balconies. In 1848 the cupola was removed by order of Lord Hardinge and placed on a small mound to the east of the Qutb mosque. As it was an eyesore there, in 1911 it was removed further to the south-east of the Minar, where it now stands. Major Smith also repaired, but again injudiciously, the main doorway of the Minar. The inscribed slabs of stone over the door which had fallen down were replaced in wrong order, and the masonry of the lower part of the opening was restored in a nondescript style.

Local traditions and several authors aver that the Minar was built by Pirthi Raj, the last Hindu king of Delhi to enable his daughter to see the river. General Cunningham (*A. S. I.*, Vol. I, pp. 190-4) has however countered all arguments preferred in support of this theory and has clearly shown that it was the work of the Muhammadans, though its earlier storeys were actually built by Hindu masons. The Muhammadans had already built similar towers at Ghazni; while an existing early Hindu example, the Tower of Fame at Chitor, is essentially dissimilar in design to the Qutb Minar. It was apparently intended as a *mazna* (a tower pertaining to a mosque from which the crier *muazzin* proclaims the hour of prayer) attached to the Quwwatul Islam Mosque, whence the public crier summoned the faithful to prayer.

(k) *Asar*, Chap. III, 15-20.

Fergusson, II, 205.

Carr Stephen, 58-66.

Fanshawe, 265-9.

Hearn, 88-92.

A. S. I. I, 132 *et seq.*, 189 *et seq.*, IV, 46, 84 *et seq.*; XX, 150.

Heber, 307.

As. Res., IV, 305, 422.

Cooper, 73.

J. A. S. D. (1850), 40.

J. A. S. B., IV, 313.

Mintura, 277.

Impressions, 178.

Cities, 134.

Crane, 154, 157.

Pennell, 150 *et seq.*

Royal visit, 125.

Crooke, 334.

Russell, 75.

Cavenagh, 30.

Barter, 32.

Wilson, 53.

C. S. Range, 273 *et seq.*

Oriental Annual, 173.

Cooper, 49, 52, 70 *et seq.*

Saladin, 554.

Daniell, Vols. V and VI, Plate XXIV.

Carotti, II, 153.

Banister Fletcher, 671.

Havell, 46-7.

Prinsep, 42-3.

Cole, 1st Report, XXVI, 2nd Report, CXI.

Archer, I, 102, 118 *et seq.*

Auckland, 11, 12, 17, 94, 107.

Sleeman, II, 245, 251 *et seq.*

Mundy, 45.

Tour, 161-3.

Roberts, II, 236.

Orlich, II, 26, 28 *et seq.*

Fall of Moghul Empire, 9.

Heber, II, 307 *et seq.*

Matheson, 372.

Annual, 1902-3, 26.

Catalogue, J. 2, J. 36, J. 51, J. 59.

Poole, 67, 68, 131, 144.

Rodgers, 86.

(l) 1810, 1811, 1812, 1813, 1872, 1904, 2031, 2959, 2967, 137 l, 193D 198D.

- No. 4.** (a) Qutb Mosque (Masjid Quwwatul Islam).
 (b) Immediately to N. E. of the Qutb Minar.
 (c) Government.
 (d) Ia.
 (e) 587 A. H. (1191 A. D.).
 (f) On the inner lintel of the eastern gateway.

Quran, Sura III, verses 91-2 followed by the inscription given below :—

این حصار را فتح کرد و این مسجد جامع را بساخت بتاریخ فی شهر سنه سبع و ثمانین
 و خمسمایه امیر اسفہ سالار اجل کبیر قطب الدوله و الدین امیر الامرا ای بک سلطانی اعز الله
 امره بیست و هفت الت بتخته که در هر بتخانه در بار هزار بار هزار دلیوال صرف شده بود درین
 مسجد بکار بسته شده است خدائی عزوجل بران بنده رحمت کند هر که بر نیت بانی خیر دعا
 ایمان گوید -

Translation.

“ This fort was conquered and this Jami Masjid was built in (the months of) the year 587 by the Amir, the great and glorious commander of the army (named) Qutb-ud-daulat-waddin, the Amir-ul-umara Aibak Sultani, may God strengthen his helpers. The materials of 27 temples, on (the erection of) each of which 2,000,000 Deliwals had been spent, were used in (the construction of) this mosque. May God the great and glorious have mercy on him who should pray for the faith of the founder of the good (building).”

II. On the arch tympanum of the eastern gateway.

این مسجد را بنیاد کرد قطب الدین ای بک خدائی بران بنده رحمت کفاد هر که بنی
 ابن خیر ادعائی ایمان گوید -

Translation.

“ This mosque was built by Qutbuddin Aibak. May God have mercy on him who should pray for the faith of the founder of this good (building).”

III. On the arch tympanum of the north gate.

Quran, Sura X, verse 26.

في شهر منه اثنى و تسعين [و خمسمائة] جرت هذه العمارة بعالي امر السلطان المعظم
معزالدنيا و الدين محمد بن سام ناصر امير المؤمنين -

Translation.

“ In (the months of) the year [five hundred] and ninety-two this building was erected by the high order of the exalted Sultan Muizz-ud-dunya-waddin Muhammad-bin-Sam, the helper of the prince of the faithful.”

IV. On the south pier at the foot of the inscribed band framing the central arch of the great screen.

. تاريخ العشرين من ذى القعدة سنة اربع و تسعين و خمسمائة -

Translation.

“ date, the 20th of Zil Qada of the year five hundred and ninety-four.”

V. On the south end pier of the southern arch of Altamsh's southern extension of the great screen.

. في شهر سنة سبع و عشرين و ستمائة -

Translation.

“ In (the months of) the year six hundred and twenty-seven.

VI. On a pillar of one of the arches of Qutbuddin Aibak's prayer chamber.

في توبة العبد فضل بن ابي المعالي -

Translation.

“ Under the supervision (*mutawalliship*) of the slave Fazl Bin Abil Maali.”

(g) Good.

(h) Protected.

(j) The mosque takes the form of a large quadrangular court 142' by 105' enclosed by colonnades of grey stone four pillars deep on the east side and three deep on the north and south, while on the west the prayer chamber of the mosque proper 147' by 40' contains five rows of pillars. The frontage of the prayer chamber is formed by the great arched screen facade pierced by 5 ogee shaped arches, and is of red and yellow sand-stone elaborately carved with typical Hindu patterns and designs and with inscribed bands of *naskh* lettering.

Gates giving access to the enclosed quadrangle occur centrally in the north, east and south sides.

Subsequent extensions of the original mosque enclosure and of the great arched screen were made by the emperor Altamsh in 1230 A. D., his additions extending 115' to north and south, while additional colonnades 200' in length were built along the north side, this latter being 380' long.

Still further additions were made by the Khalji emperor Alauddin some 90 years later when the limits of the mosque were again extended to enclose an area twice its former size, as was disclosed during the excavations made by the late Mr. Gordon Sanderson in 1911-12. This last extension contained within its area the incomplete minar also projected by that emperor, which was intended to double the proportions of the original Minar of Qutbuddin

Aibak. A gate, the remains of which can still be seen, was intended to give entrance to the northern extension. The excavations made in 1911-12 entailed considerable clearance of the surroundings of the mosque. The Delhi-Gurgaon road, which formerly ran right across the archæological area, was diverted and now proceeds along the outside of the northern extension of Alauddin. On the north side of the mosque the ground has been lowered to its original level revealing the limits of the old outer paved court, and the remains of Altamsh's northern outer colonnade. The disposition of the mosque and its surroundings and the works of the various periods are clearly shown in the plan published in the Annual Report, Part II of the Director General of Archaeology for the year 1912-13 (Plate LXII).

There is no authentic account of the original temple of Pirthi Raj. It was demolished by Qutbuddin Aibak, who, as General Cunningham has stated dismantled the superstructure of the temple, with the exception of some few pillars behind the entrance arch, and embodied the foundations and plinth in his mosque, while the materials, columns, etc., of the 27 despoiled temples referred to in the inscription were set up again to form the enclosing colonnades and walls.

(k) *Asar*, Chap. III, 12-15.

Carr Stephen, 39-59.

Fanshawe, 257-77.

Fergusson, 198-210.

Hearn, 94-6.

Pennell, 153.

Royal visit, 125.

Crooke, 332.

Cooper, 72 *et seq.*

Saladin, 553.

Carotti, II, 153.

Banister Fletcher, 671.

Havell, 45, 46, 47, 96, 106.

Prinsep, 43.

As. Res., IV, 308.

Cole, 1st Report, XXVI.

A. S. I., I, 82 *et seq.*, 87; 175, 184 *et seq.*, IV, 27-64.

Archer, I, 118 *et seq.*

Fergusson, II, 197 *et seq.*

Auckland, 13.

Sleeman, II, 255 *et seq.*

Mundy, 47.

Annual, 1902-3, 78.

J. A. S. B., XXXIX, 72.

Poole, 68, 76, 78, 81, 110.

Rodgers, 85.

(l) 856, 857, 860, 861, 863, 864, 870, 871, 872, 873, 879, 880, 882, 884, 942, 943, 1636, 1637, 1817, 1869, 2011, 2012, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2577, 2578, 2579, 2580, 2582, 2584, 2585, 2586, 2587, 2588, 2589, 2835, 2836, 2851, 2852, 2855, 2858, 2859, 2874, 2880, 2936, 2937, 2940, 2960, 2977, 2981, 2991, 2993, 2994, 3115, 3116, 3118, 3121, 3122, 3123, 3128, 3135, 3138, 3199, 3201, 3202, 3204, 3205, 257D, 264D, 265D.

- No. 5.** (a) Iron pillar (*Lohe ki lut*).
 (b) In the court of the Qutb mosque (No. 4).
 (c) Government.
 (d) Ia.
 (e) 4th century A. D. according to a reading of the inscription by Pandit Banke Rai of Delhi.
 (f) The pillar has several inscriptions on it, the original one being in ancient *Nagri* characters reads as follows:—
1. Yasy=ō'lvarttayataḥ pratīpam=urasā śattrūn=sametyāgatān=Vangashv=āhava-varttino—bhilikhitā khadgena kīrttir=bhujē
 2. tīrtvā sapta mukhāni yena samare Sindhōr=jjitā Vāhlikā yasy=ād'yāpy=adhivasyate jalañidhir=vvīryā ni'air-ddakshinaḥ[11*]
 3. Khinnasy=eva visrija gāñ narapater=ggām=āsritasy-etram mūrt [t*]yā karmma=jitāvāññiñ gataḥ kirt [t*]yā sthitasya kshitau
 4. śāntasy=eva mahā-vane hata bhujō yasya pratāḥo mahān=n=ā'lyāpy=utsri'ati pranāśita ripor=yyatnasya seshah kashitim[11*]
 5. Prāptena sva-bhuj-ārjjitāñ=ha suchirañ=ch=aikādhirañyam kshitau Chandr-āhvena samagra-chandra sadriśiññ vaktra-ś'iyam bi-bhratā
 6. ten=āyam prañidhāya bhūmipatinā dhāvena Vishno (shnau) matim prāñsur=Vvishṇupade girau bhagavato Vishṇōr=dhvajah stha-pitah[11*]

Translation.

He, on whose arm fame was inscribed by the sword, when, in battle in the Vanga countries, he kneaded (*and turned*) back with (*his*) breast the enemies who, uniting together, came against (*him*);—he, by whom, having crossed in warfare the seven mouths of the (*river*) Sindhu, the Vahlikas were conquered:—he, by the breezes of whose prowess the southern ocean is even still perfumed;—

(Line 3.) He, the remnant of the great zeal of whose energy, which utterly destroyed (*his*) enemies, like (*the remnant of the great glowing heat*) of a burned out fire in a great forest, even now leaves not the earth; though he, the king, as if wearied, has quitted this earth, and has gone to the other world, moving in (*bodily*) form to the land (*of paradise*) won by (*the merit of his*) actions, (*but*) remaining on (*this*) earth by (*the memory of his*) fame;—

(Line 5.) By him, the king,—who attained sole supreme sovereignty in the world, acquired by his own arm and (*enjoyed*) for a very long time; (*and*) who, having the name of Chandra, carried a beauty of countenance like (*the beauty of*) the full-moon,—having in faith fixed his mind upon (*the god*) Vishṇu, this lofty standard of the divine Vishṇu was set up on the hill (*called*) Vishṇupada.

(g) Good.

(h) Protected.

(j) The iron pillar is a shaft 23' 8" long, of which 22' 6" is above ground level, with an elaborate bell shaped moulded capital of seemingly Gupta style 3' 6" high. The lower diameter is 16·4" and the upper 12·05". According to an analysis made by Dr. Murray Thompson, it is of practically pure malleable iron.

The column bears many inscriptions, the original one in ancient *Nagri* characters stating that the pillar was erected by one Chandra, who has been

identified as one of the Mewar line of kings. This inscription was originally filled with silver. Mr. Prinsep ascribes it, however, to a certain Raja Dhawa, a prince of unknown descent and lineage. There is no authentic account of the original location of the pillar, but tradition avers that it was erected in its present situation by Anang Pal I in what was then the temple of Rai Pithora.

The base is an irregular knob in shape resting on several small pieces of bar iron let into the stone beneath and secured with lead.

The legends connected with the iron pillar are numerous, and the most reliable have been collected by General Cunningham. The most interesting relates that Anang Pal, the founder of the Lal Kot, was assured by a holy Brahman that as the pillar had been driven into the head of Sahes Nag, the serpent king, his empire would endure as long as the pillar should stand intact. The raja being somewhat incredulous of this statement ordered the pillar to be dug up to test the truth of a prophecy of such import. To his horror the foot of the pillar which had pierced the serpent's head was found to be wet with blood. All attempts to refix the pillar were of no avail. It stood loose in the ground; for the serpent king had escaped.

For a critical discussion of the inscriptions, which with the exception of the earliest one are not of much importance, see Carr Stephen's *Archæology of Delhi*, pp. 16-24.

(k) *Asar*, Chap. III, 59.

Carr Stephen, 16-24.

Hearn, 55-96.

Keene, 94.

Impressions, 178.

Cooper, 82.

As. Res., IX, 433.

A. S. I., I., 141 *et seq.*, 169 *et seq.*; XX 139.

Archer, I, 121.

Fergusson, II, 208.

Sleeman, II, 255 *et seq.*

Mundy, 47.

Tour, 165-6.

Orlich, II, 26, 29.

Heber, II, 307.

Rodgers, 85.

(l) 3205.

No. 6. (a) Alauddin's Minar.

(b) About 150 yards north of Qutb Minar (No. 3).

(c) Government.

(d) Ia.

(e) 1311 A. D.

(f) None.

(g) Good.

(h) Protected.

(j) A rough circular core of grey stone divided into 32 faces, each face being 80' wide. It is now 80' high and about 254' in circumference. It is related that the founder, Alauddin Khalji, had ordered the circumfer-

ence and height of this *minar* to be made double the corresponding dimensions of the Qutb Minar, but the emperor did not live to see the completion of the work and the construction was discontinued after his death. Tradition says that it was to have been encased in marble and that the unused materials were afterwards used in Humayun's tomb. It is evident that the architect intended to face the present exposed core with dressed stone or other better finished material.

(k) *Asar*, Chap. III, 23.

Carr Stephen, 67.

Elliot, III, 70.

Keene, 100.

Hearne, 98.

C. S. Range, 283.

Cooper, 75.

A. S. I., I, 191 *et seq.*; IV, 63, Plate VIII.

Archer, I, 123.

Fergusson, II, 201.

Sleeman, II, 252 *et seq.*

Rodgers, 86.

Babar's Memoirs, 174.

(l) 2850, 2853, 3114, 196D, 197D.

No. 7. (a) Alai Gate.

(b) At the foot of the Qutb Minar to the south-east.

(c) Government.

(d) *Id.*

(e) 710 A. H. (1310-11 A. D.).

(f) The greater part of the inscriptions on the east, west and south archways is obliterated and the reading thereof given below is based on the facsimiles to be found at the end of *Asarussanadid* (ed. Cawnpore 1904 pp. 42-7, inscriptions Nos. 15, 16 and 17).

On the marble architrave around the eastern archway.

بناء این بقعه شریف و اساس این عمارت مدیف بود ن عهد سلطنت و ایام مملکت
خدا یگان سلاطین جهان خسرو دارا نشان سلطان کامل عدل و افر احسان شهنشاه شامل . . . و نذوذ
فرمان معلی منابر اسلام محیی آثار احکام بانی منابر مساجد طاعات رافع اساس معابد عبادات
عامر بلاد هدایت غامردیار غوایت . . . و تاج سلطنت . . . و سریر مملکت
مظہر قوانین جهان مبرهن براهین اجتهاد ضابط بلاد خرا . . . اظہر رافع بناء محراب و منابر
اسلام کا سر اساس صوامع اصنام ناصب قواعد خیرات خانقہ خزانیت مسکرات بادشاہ کشور کشای
سایہ رحمت خدای مہرید بتائید یزدان ابوالمظفر محمد شاہ السلطان یمن الخلفان ناصر امیر المومنین
خلد اللہ ملکہ فی عمارت المساجد و اید سلطانہ فی انارت المعابد و ابقاہ فی المملکت و الخلفان
مدی الدنیا ہا تلبت سورہ سبحان الذی اسرئ بعبدہ لیلان المسجد الحرام الی المسجد الاقصی -
فی التاریخ فی الخامس العشر من شوال سنہ عشر سبعمائة -

Translation.

“ The erection of this noble edifice and the foundation of this lofty building were undertaken in the reign and during the kingship of the lord of the kings of the world, the king of Darius-like splendour, the Sultan of perfect justice and abundant benevolence, the emperor whose orders are universally

obeyed, the exalter of the pulpits of Islam, the reviver of the impressions of the commandments (of God), the founder of the pulpits of the mosques, the exalter of the foundation of the places of worship, the founder of the guiding cities, the destroyer of erring countries the crown of kingdom the throne of royalty, the expounder of the laws of holy war, the elucidator of the arguments of *Ijtihad* (legal or theological decision), the master of the countries the exalter of the foundation of the *mihirabs* and *mimbars* of Islam, the destroyer of the foundation of the places of idol worship, the maker of the rules of charity, the destroyer of drinking-houses, the king, conqueror of countries, the shadow of the mercy of God, helped with the help of God (named) Abul Muzaffar Muhammad Shah the king, the right arm of the Khilafat, the ally of the Amirul-mominin (chief of the faithful), may God perpetuate his kingdom in reward of his building of mosques, and continue his rule for ever for his illuminating of places of worship, and preserve him in his kingdom and rule as long as the world exists and this *Sura* is read: "Praise be unto Him who transported His servant by night, from the sacred mosque (of Mecca) to the Masjid-al-Aqsa (temple of Jerusalem)⁽¹⁾ on the 15th of Shawwal, the year 710 (7th March 1311 A. D.)."

On the arch face upper band (marble).

بفرمان برگزیده حضرت رحمان و ضابط ممالک جهان سلطان سلیمان نشان علا الدین و الدین
غوث الاسلام و المسلمین معز الملوك و السلاطین واقع بدائے خیرات و الملحدین
واقع اساس و محراب و منبر ابوالمظفر محمد شاه السلطان یمن الحلاوة ناصر امیر المومنین خلد الله
ملكه الی یوم الدین این مسجد سامع ارکان راسخ بفیاد عمارت کرده شد -

Translation.

"By the order of the chosen of the merciful God, the master of the countries of the world, the Solomon-like king, great in the world and in faith, the consoler of Islam and the Muslims, the bestower of honour on kings and princes, the founder of a charitable building the exalter of the foundation of the *mihrab* and *mimbars* (named) Abul Muzaffar Muhammad Shah, the king, the right arm of the Khilafat, the ally of the Amirul-Mominin (chief of the faithful), may God perpetuate his kingdom until the day of judgment, this mosque of delightful pillars and firm foundation was erected."

On the arch face lower band (red sandstone).

این مسجد جامع سامع برگزیده حضرت رحمان سکندر
العهد و الزمان علا الدین و الدین خسرو خسروان افاق قمر رفیق ابوالمظفر محمد شاه
السلطان یمن الحلاوة ناصر امیر المومنین

Translation.

"This famous congregational mosque the chosen of the merciful God, the Alexander of the age, great in the world and in the faith, king of kings of the world, compeer of the moon Abul Muzaffar Muhammad Shah, the Sultan, the right arm of the Khilafat, the ally of the Amirul-Mominin"

On the marble architrave around the western archway.

چو ایند تعالیٰ علیٰ اعلازه و سع اسماره برائے احیای مراسم ملت و علاء معالم شریعت
خدا یگان حافظ، جهان را برگزیده تاهر لمحہ اساس دین محمدی استکام می یزید و هر لحظه

(1) Quran, Sura XVII, verse I.

بناؤه شريعت احمدی قوی میگردد و از برائی درام مملکت و نظام سلطنت عمارت مساجد طاعات
بحکم کلام من لا رب سواه که انما يعمر مساجد الله من امن بالله ابوالمظفر
محمد شاه السلطان یمین الخلیفة ناصر امیرالمومنین خلدالله ملکه الی یوم القیام رفع فی بناء جوامع
الاسلام و ابقاه مدی الزمان فی اشاعت الاحسان فی التاريخ فی الخامس عشر من شوال
سنه عشر و سبعماية -

Translation.

“ When the Almighty God, whose glory is great and whose names are exalted, chose the lord of the kings of the world to revive the observances of the faith and raise the banners of religion so that the foundation of the religion of Muhammad become increasingly firm every moment, and the foundation of the law of the religion of Ahmad may be increasingly strengthened every instant, and for the perpetuation of the kingdom and the administration of the government, and the erection of the mosques for worship, in compliance with the order of Him except Whom there is no God; ‘ He shall build the mosque of God who believeth in God(1) ’ Abul Muzaffar Muhammad Shah the king, the right arm of the Khilafat, the ally of Amirul-Mominin (chief of the faithful) may God continue his kingdom until the day of resurrection, exalt him for the erection of mosques of Islam and preserve him long to perform benevolent action, on the 15th of Shawwal, the year 710 (7th March 1311 A. D.).”

On the face arch, upper band (marble).

حضرت علیا خدایگان سلاطین مصطفی جاء الضارع لامر الله المخصوص بعنايت الاكرم
الاکرمین علاالدنیا والدين غوث الاسلام والمسلمین معز الملوك والسلاطین القايم بتائيد الرحمن ابو
المظفر محمد شاه سلطان سنذر ثانی یمین الخلیفة ناصر امیرالمومنین خلدالله ملکه بناء این
خيرات سنت و جماعت است عمارت فرمود -

Translation.

“ His majesty the great, the lord of the kings, of dignity like Mustafa, humbly submitting to the command of God, the chosen by the favour of the most Merciful, great in the world and in faith, the consoler of Islam and the Muslims, the bestower of honour on kings and princes, firm with the help of the Merciful (named) Abul Muzaffar Muhammad Shah, the king, the second Alexander, the great arm of the Khilafat, the ally of the Amirul-Mominin (chief of the faithful) may God perpetuate his kingdom, erected this place for the Sunnat-O-Jamaat.”(2)

On the face arch, lower band (red stone).

این مسجد که چون بیت المعمور در افواه جهانیان مذکور است بخلوص عقیدت قضا
طوبت مجلسی اعلی خدایگان سلاطین زمان علاالدنیا والدين سلطان البر و الزخار الموبد
بتائيد الرحمن ابوالمظفر محمد شاه السلطان یمین الخلیفة ناصر امیرالمومنین
الی یوم الدين -

Translation.

“ This mosque which is as famed among the people of the world as is the Kaba, with pure faith, and intention firm as destiny, the exalted, the lord of the kings of the age, great in the world and in faith, the king of land and sea, helped with the help of the Merciful (God) (named) Abul Muzaffar Muham-

(1) Quran. Sura IX, verse 18.

(2) A sect of Muhammadans who believe the first four Caliphs to be the true successors of the prophet.

mad Shah, the king, the right arm of the Khilafat, the ally of Amirul-Mominin (chief of the faithful) until the day of judgment.”

On the marble architrave around the southern archway.

بتوفيق ایزد بے همتا و معارزت منشي نثر امثال لمسجد اسس على التقوى تعالى
امره و شانه و توالى عدله و احسانه بر . . . مامور امر قول و جهك شطر المسجد الحرام
محمد رسول الله عليه السلام كما قال منبئى مسجداً الله بنى الله له بيتا فى الجنة مجلس اعلى
خدايگان سلاطين زمان شهنشاه موسى فر سليمان مكان راعي شرايط شريعت محمدى حامي
مراسم ملت احمدى موكد معنا بر معالم و مساجد و موطد قواعد مدارس و معابد و مههد بنيان
رسوم مسلمانى و مؤسس مباني مذهب نعمانى قانع اصول مرده فجار و قاطع فرزع قيد كفار و
هادم بذائى صرامع اصدام و رافع اساس مجامع اسلام ظهر آيات قاهر كفره قانع
فجره روي زمين فائز قلاع سامع امكان ضابط بقاع راسع بيدان المر الله المنان ابر
المظفر محمد شاه السلطان يمين الخلافة معين دين الله ناصر امير المؤمنين مد الله ظلال جلالة
على رومن العالمين الى يوم الدين بنا فرمود ابن مسجد كه مسجد جذة زمرة اربابار طبقه
انتقيا و مجمع ملايك كرام محضر ازراح دنيا عظام است بتاريخ فى الخامس عشر من شوال
سنه عشر و سبعمايته -

Translation.

“ By the grace of the peerless God and with the help
‘ Verily the foundation of a mosque is laid on piety ’ Whose command and
glory are high and Whose justice and peace are great commanded
‘ Turn thy face towards the holy temple (of Mecca);’ as Muhammad the pro-
phet of God, may peace be upon him, said ‘ He who builds a mosque for God,
God builds a house for him in paradise;’ the exalted, the lord of the kings of
the age, the emperor of Moses-like splendour and of Solomon-like dignity, the
custodian of the commands of the law of Muhammad, the helper in the observ-
ances of the religion of Ahmad, the strengthener of the pulpits of the places
of learning and of mosques, the supporter of the rules of the schools and places
of worship, the strengthener of the foundation of the observances of Islam,
the builder of the foundation of the faith of Noman (Abu Hanifa), the up-
rooter of the dead (old) principles of evil doers, the destroyer of the funda-
mental doctrines of the infidels, the demolisher of the foundation of the
places of idol worship, the exalter of the foundation of congregations of Islam
(mosques), the medium of manifestation of (Divine) signs, the suppressor
of infidelity the uprooter of evil-doing from the face of the earth,
the conqueror of forts the master of places of strong found-
ations beneficent God (named) Abul Muzaffar Muhammad Shah,
the Sultan, the right arm of the Khilafat, the helper of the religion of God
and the ally of the Amirul-Mominin (the chief of the faithful): May God
extend the shadow of his dignity over the heads of mankind until the day of
resurrection! built this mosque, which is the mosque of paradise for saints
and men of piety, a place of assembly of the eminent angels,
and an edifice inhabited by the souls of the chief prophets, on the 5th of
Shawwal, the year 710 (7th March 1311 A. D.).”

On the arch face upper band (marble).

اين مسجد كه در فسحت و رفعت چون بيت المقدس بلكه ثاني بيت المعمور است
حضرت اعلى خدايگان فايض فضل شامل احسان المرید بتأييد الملك المذان علا الدنيا والدين
المظفر ابرالمظفر محمد شاه السلطان يمين الخلافة ناصر امير المؤمنين -

Translation.

“ This mosque, which in extent and height is like unto Baitulmuqaddas, nay, is the second Baitul-mamur (Kaba), was built with pure faith and good intention by his exalted majesty, the lord, the diffuser of grace and beneficence, helped with the help of the benevolent King (God), great in the world and in faith, the victorious (named) Abul Muzaffar Muhammad Shah, the king, the right arm of the Khilafat, the ally of the Amirul-Mominin (chief of the faithful).”

On the arch face lower band (red stone).

در عهد همايون حضرت عليا الدنيا والدين العالى بجند الظفر
ابوالمظفر محمد شاه السلطان يمين الخلافة ناصر اميرالمومنين صد الله ظلال خلافة علي
روس العالمين الى يوم الدين اين مسجد كه بوصف ر من دخل امن موصوف است -

Translation.

“ During the auspicious reign of his exalted majesty world and faith, exalted by the armies of victory (named) Abul Muzaffar Muhammad Shah, the king, the right arm of the Khilafat, the ally of the Amirul-Mominin, may God extend the shadow of his kingdom over the heads of mankind until the day of resurrection, (built) this mosque to which is accorded the attribute ‘ He who enters it acquires salvation.’ ”

(g) Good.

(h) Protected.

(j) The domed gateway leading into the court cloisters of the mosque was added by Alauddin Khalji. It is a square 56' 6" in plan, with walls 11' thick. It is entered through four gateways and is built of marble and red sandstone ornamented with elaborately carved arabesque designs and inscriptions. The gateway is a fine example of the early Pathan style. Mr. Beglar (A. S. I., Vol. IV, p. 64) refers to the carving as “ The last expiring effort of Hindu art at Delhi ” and expresses the opinion that it is to the excellence of this decoration that the real beauty of the gate is due; though most folk will realise instinctively the essential dignity of the architectural proportions. The carvings cover practically the entire building, which is divided externally into two storeys, pierced on each side by a lofty doorway, outlined in marble. The arches, which with the exception of the semi-circular one on the north are pointed-horse-shoe in shape, spring from slender pillars elaborately moulded. In the lower storey on either side are two windows treated similarly to the doorway, and filled in with pierced grilles. Above the wall is decorated with small arched niches in panels enclosed by bands of marble. The walls inside are profusely decorated with elaborate carving of notably Saracenic character some of which is justly described by Fergusson as of unrivalled excellence.

The plainness of the dome within provides an effective contrast to the elaborate decoration of the walls. The change from the square plan to the octagon of the dome is very skilfully and appropriately achieved by means of half-domed pendentives of horse-shoe outline. Fergusson describes this piece of construction as “ More simply elegant and appropriate than any other example I am acquainted with in India.”

In 1827 the gate was described as being in “ a state of dilapidation and destruction.” It was, however, repaired in 1829 by Major Smith, R.E.

- (k) *A. S. I.*, I., 188, 204; IV, 29, 63, 68, 89; XX 157.
Carr Stephen, 54-7.
Asar, Chap. III, 65.
Crooke, 489.
Saladin, 554.
Cole, 2nd Report, CXI; 3rd Report, 21.
Rodgers, 86.
Fergusson, II, 210.
Poole, 110.
- (l) 1639, 1868, 2575, 2576, 2590, 2591, 2592, 2593, 2966, 259-262D, 271D, 272D, 273D.

- No. 8.** (a) Tomb of Imam Zamin.
 (b) Immediately to the south east of Alai Gate.
 (c) Government.
 (d) Ia.
 (e) 944 A. H. (1537-38 A. D.).
 (f) The inscription, written in well executed *Naskh* characters is carved in relief on a marble slab over the doorway.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ — وَظِيْفَهُ حَمْدٌ وَدُعَاءٌ كَمَا مَجَّازَانِ حَظِيْرِهِ قُدْسٍ وَ سَاكِنَانِ رَوْضِهِ
 اَنْسِ بَانَ قِيَامِ نَمَائِنْدِ نَدَاؤِ خَدَارَنْدِ كَمَا مَقْرَبَانِ دَرگَاهِ اَرِ دُنْيَا وَ اَخِرْتِ رَا فِدَائِي رَاهِ اَرِ نَمُوْدَه وَ نَفْسِ جَانِ
 وَ نَالِ بِيكْرَانِ كَلِّ رَا عَرْفِ بَارگَاهِ اَرِ فَرْمُوْدَه وَ دَرزُوْدِ زَاْفَرِهِ وَ تَحِيَّاتِ مَتَكَاتِرِهِ بِمَشْهَدِ مَعْطَرِ وَ حَظِيْرِهِ مَنُوْرِ
 شَفِيْعِ رِيْزِ مَشْهُرِ اَلِ وَ اصْحَابِ اطْهَرِ اَوْ رَا صِلِ وَ مَتَوَاصِلِ بَاءِ وَ كُحْرَتِ مَرْفِي الْخَيْرَاتِ وَ مَبْشَرِ
 الْبَرِيَّاتِ تَوْفِيْقِ اَرْلِي رَا رَفِيْقِ حَضْرَتِ عَدِيْسِ مَرْتَبَتِ مَحْمُوْدَتِ صَفْوَتِ مَحْمُوْدِ عَلِيّ چِشْتَنِي مَشْرَبِ
 حَسِيْنِي نَسَبِ عَمْدَه سَادَاتِ عَظَامِ خَلَاصَه اَتْقِيَا كَرَامِ عِيْسَى عَالَمِ تَرْكِ وَ تَجْرِيْدِ مَوْسَى كُوْهِ عَزَلَتِ
 وَ تَفْرِيْدِ اَلْمَوْبُوْدِ مِّنْ عِنْدِ اَللّٰهِ الْغَنِي قَطْبِ الْمَلْتِ وَ طَرْبَقَتِ سَيِّدِ حَسَنِ الْحَسِيْنِي كَرْدَانِيْدِ تَا اَيْنِ بَقْعَه
 شَرِيْفِ وَ مَائِزِ لَطِيْفِ رَا اَحْدَاثِ نَمُوْدَه رَصِيْوَتِ فَرْمُوْدِ كَمَا چُوْنِ مَدْتِ حَيَاتِشِ كَمَا مَدْمَلِ قِيَامَتِ
 بِيُوْدِ بَادِ بَسْرَايِدِ وَ بَشْرِيْفِ اِنْخَلَاْهَ اِسْلَامِ اَمْنِيْنِ مَشْرَفِ كَرْدِيْدَه بِسُوْءِ حَظِيْرِهِ قُدْسِ وَ رَوْضِهِ اَنْسِ
 پَرُوْازِ نَمَائِدِ مَقْبَرِهِ فَايْضِ الْاَنْوَارِ اِنْحَضْرَتِ اَيْنِ بَقْعَه نَامْدَارِ بَاشْدِ وَ كَانِ اِتْمَامِ هَذِ الْبَقْعَه فِي شَهْرِ
 سَنَهِ اَرْبَعَه وَ اَرْبَعِيْنِ وَ تَسْعَمَائِيَه -

Translation.

“ In the name of God who is merciful and compassionate. May continual praise (of God) and prayer be offered by the residents of the sacred enclosure and the dwellers in this favourite tomb as a sacrifice to God, whose friends have sacrificed this world and the next in His path and made of the immense treasures of life and heart a sacrifice to His court. May manifold praises reach the sweetly scented and illumined grave of the intercessor on the day of judgment (Muhammad, the Prophet) and his pure descendants and friends, and his holiness the charitable and announcer of good news to the world, who made the divine grace a friend of his holiness, the guide of men and chosen of Muhammad (named) Muhammad Ali of the Chishtia sect, descendant of Husain, a support to the great Sayyids, the best of the revered devotees of God, a Jesus of the world of recluse and asceticism, a Moses of the mountain of retirement and seclusion, helped from God Who is rich, the polestar of religion and faith, and a Sayyid descended from Hasan and Husain, in that he erected this holy and elegant building and left his parting advice that when

his life should come to an end and, favoured with the call 'Enter therein (paradise) in peace and security,' it should fly to the sacred enclosure and favourite garden, this celebrated building should become the bright tomb of his holiness. This building was completed in (the months of) the year 944."

(g) Good.

(h) Protected.

(j) The tomb stands in the centre of an enclosure and is approached through the eastern doorway of the Alai Gate. Imam Muhammad Ali or Imam Zamin, is said to have come to Delhi from Turkestan in the reign of Sikandar Lodi, and from the position of the tomb it may be inferred that he held some official position in connection with the Masjid. He built the mausoleum in his lifetime and died in 1539. It is a *baradari* about 24' square, surmounted by a dome of sandstone, covered with plaster, and rising from an octagonal drum. The latter is battlemented, as is also the parapet above the *chajja*. The spaces between the sandstone piers are filled in with well-wrought stone lattice screens with the exception of the centre bay on the south, on which side is a marble entrance surmounted by the inscription above referred to.

The marble tomb in the interior is 7' long, 4' wide and 1' 6" high.

(k) *Asar*, Chap. III, 67.

Carr Stephen, 173.

Fanshawe, 272.

Keene, 93.

Cole, 1st Report, XXVI, 2nd Report, CXI; 3rd Report, 21.

Sleeman, II, 261.

(l) 1814, 2013.

No. 9. (a) Tomb of Shamsuddin Iltutmish.

(b) At the north-west corner of the Qutb mosque (No. 4).

(c) Government.

(d) *Ia*.

(e) 1235 A. D.

(f) Quotations from the Quran inscribed on the walls.

(g) Good.

(h) Protected.

(j) This tomb is stated by Fergusson to be "one of the richest examples of Hindu art applied to Muhammadan purposes that old Delhi affords, and is extremely beautiful." In alluding to it as the oldest tomb known to exist in India Fergusson has, however, ignored the claims of Sultan Ghari's tomb which is dated 629 A. H. (1231-2 A. D.) some 4 years before Iltutmish's death. In all probability the tomb of Iltutmish dates from the lifetime of its occupier, but Sayyid Ahmad ascribes it to Sultan Razya, the ill-fated daughter of Iltutmish. It consists of a chamber internally 29' 6" square built of red sandstone elaborately carved, and is sparingly relieved with marble. It is now without a dome, but there is evidence to show that it was at least the intention to cover in the mausoleum. The thickness of the walls is 7½'. Except on the west, the walls are pierced by doorways 16' high and 9' wide inset

in shallow arched recesses some 27' high. In the interior on the west are three *mihirabs*, of which the central one is much higher than the others and is ornamented with marble. On the outside of the west wall, in a position exactly corresponding to the jambs of the other doors, is a carved jamb stone. This seems to indicate that originally the shallow arched treatment of the other doorways was repeated on this side as well, for the old masonry here has been much disturbed in latter day repairs. The entire surface of the interior, with the exception of a high dado is fretted with arabesque ornament. The entrances are elaborately ornamented with texts from the Quran and geometric patterns. The slender attached shafts, from which spring the diagonal arches converting the square into an octagon, are of the most delicate workmanship. A wealth of diapered design, mostly in bands of varying width, adorns the upper part of the walls. The soffits of the pendentive arches reveal indications that the Hindu workmen had not yet completely adapted themselves to Muhammadan methods of construction. The tomb has been much repaired from time to time. Extensive repairs were carried out by Firoz Shah, but it is difficult to reconcile his account of them with this building.

The cenotaph which is mostly of marble, stands in the centre of the room and is in three stages, the top one of which is a simple bier-shaped addition of masonry. The base is 14' by 9', and the total height is 7' 7".

(k) *Asar*, Chap. III, 65.

Carr Stephen, 73-5.

Fatuhati Firoz Shahi, 16.

Cooper, 82.

Saladin, 554.

As. Res., 308.

Cole, 2nd Report, CXI.

A. S. I., I, 204 *et seq*; IV, 29 *et seq*, 60, 87, XX, 145-6.

Fergusson, II, 209.

Sleeman, II, 260, *et seq*.

Rodgers, 86.

(l) 1815, 1816, 1905, 2965, 133D, 134D, 135D, 136D, 252D, 256D.

No. 10. (a) Tomb and college of Alauddin Khalji.

(b) Immediately to S. W. of the Qutb mosque (No. 4).

(c) Government.

(d) IIa.

(e) Circa 1317, A. D.

(f) None.

(g) Ruinous.

(h) Protected.

(j) Although the buildings are not at all of the conventional tomb-plan and no grave stone exists, yet all authorities do not share Mr. Beglar's doubt as to the identity of this building (*vide* A. S. R., Vol. IV, p. 77). Sayyid Ahmad Khan places the tomb here, and Ziauddin Barni says "On the 6th of Shawwal, towards morning, the corpse of Alauddin was brought out of the Kushak-i Siri and was buried in his tomb in

front of the Jami Masjid (Qutb mosque)." Firoz Shah in the list of repairs which he ordered mentions the "Abdar Khana" and "the mosque within the college."

The remains of a building enclosing an open courtyard some 135' by 124' still exists on the south and west sides. The tomb which measures 31' square I. M. lies in the centre of the south side. It appears to have been covered by a dome but nothing of this now remains. On either side of the tomb are two narrower chambers separated from it by passages. Behind these to the south was a flat roofed apartment tapering in plan and extending the full length of the building. To the west is a row of seven rooms two of them domed, with windows opening to the west, and the next adjoining room north, which is ruined, now serves as an entrance to the enclosure. The ruins now are little more than a mass of masonry.

(k) *Barni*, 369.

Fatuhati Firoz Shuhi, 17.

Asar, 27-8.

A. S. I., IV, 77.

Fergusson, II, 201.

Sleeman, II, 261.

Rodgers, 87.

Babar Namah, 176.

(l) 195D, 242—248D; 269D, 270D, 289D, 290D.

No. 11. (a) Serai.

(b) At the north-east corner of the Qutb enclosure.

(c) Government.

(d) IIa.

(e) Late Mughal.

(f) None.

(g) Good.

(h) Protected.

(j) The serai contains two gateways facing one another and comprises a row of arched compartments on the north and west, those on the other sides having disappeared. It is now included in the Qutb enclosure, its eastern gateway serving as the main entrance to it.

No. 12. (a) Mosque (nameless).

(b) Immediately north of the west gate of the serai No. 11.

(c) Waqf, Mutawalli Khan Sahib Haji Bakhshi Ilahi, C.I.E.

(d) IIIb.

(e) Late Mughal.

(f) None.

(g) Good.

(h) Protected.

(j) The mosque 37' 5" by 15' 8" I. M. is constructed of rubble masonry coated with plaster. The prayer chamber consists of three compartments, each covered by a bulbous dome, and entered through an arched opening. The courtyard which like the prayer chamber has a plastered

floor measures 39' by 15' 5", and to its east is a tank 27' 5" by 16' 2". The mosque formed an adjunct to the serai in which it stood. It is in use, and the building is enclosed by a wall pierced with a doorway on the east.

- No. 13.** (a) A walled enclosure (Late Mughal bagh).
 (b) Immediately to the north of the serai No. 11.
 (c) Government.
 (d) IIIa.
 (e) Late Mughal.
 (f) None.
 (g) Good.
 (h) Protected.
 (j) The enclosure, which is rectangular, is surmounted by a rubble masonry wall with an octagonal bastion surmounted by a domed *chhatri* at each of its four angles. The N. W. *chhatri* has now disappeared. In the centre of the enclosure is a ruined platform containing an unknown grave, while the centre of the west wall was marked by a small pavilion (perhaps a mosque) which is now in a ruined state. The wall and *chhatris* have been preserved against further dilapidation, and the enclosed area laid out in grassed *parterres*.
- No. 14.** (a) Mosque (nameless).
 (b) About 30 yards east of the eastern gateway of the serai No. 11.
 (c) Government.
 (d) IIIa.
 (e) Late Mughal.
 (f) None.
 (g) Fair.
 (h) Unnecessary.
 (j) The mosque, measuring 27' 6" by 16' 3" externally, is constructed of rubble masonry, plastered. It is covered by a vaulted roof, and had originally three arched entrances. It was till recently used as a *Bar-dasht Khana*, when the southern entrance was closed and the remaining ones were provided with wooden doors.
- No. 15.** (a) Mosque of Wafati Shah.
 (b) About 20 yards to the south of Iltutmish's tomb No. 9.
 (c) Waqf.
 (d) III.
 (e) Late Mughal.
 (f) None.
 (g) Fair.
 (h) Unnecessary.
 (j) The mosque, constructed of plastered rubble, measures 34' 9" by 13'. It consists of a prayer chamber with side rooms on the north and south,

- (f) None.
- (g) Poor.
- (h) Should be protected.
- (j) The tomb which is 17' 6" square is roofed by a dome supported on twelve stone columns. It is built of rubble masonry plastered. It appears to have been surrounded originally on the north, south and east sides by an enclosure wall and on the west by a pillared arcade which is partly extant. No grave is to be found inside the tomb.

- No. 81.** (a) Mosque (nameless).
- (b) Some 40 yards to the south of No. 80 and 20 yards to the east of the Gurgaon road.
 - (c) Waqf.
 - (d) III.
 - (e) Pathan.
 - (f) None.
 - (g) Fair.
 - (h) Unnecessary.
 - (j) The mosque which measures 35' 5" by 8' 5" I. M. consists of four compartments each entered through an arched opening. It is built of rubble masonry plastered. A staircase in the south wall of the building gives access to the roof which is flat.

The courtyard of the mosque which measures 39' by 22" and contains two unknown graves forms the roof of an arcade facing east.

About five yards to the south of this building lies another mosque, but it is of no special interest.

- No. 82.** (a) Jharnah (Water-fall).
- (b) Some 5 yards to S. E. of No. 81 and some 30 yards to the east of the Gurgaon road.
 - (c) Government.
 - (d) IIa.
 - (e) 1700 A. D. (Asar).
 - (f) None.
 - (g) Good.
 - (h) Should be protected.
 - (j) This block of buildings has received its name from a water-fall which drains off surplus water from the Shamsi tank (No. 98) during the rainy season. About the year 1700 A. D. Nawab Ghaziuddin Khan Firoz Jang built the colonnaded dalan containing the water-fall, and a tank in front of it. Later on Akbar Shah II constructed the pavilions to the north, and Bahadur Shah II added a baradari in the centre between the two tanks. During the rainy season a fair is held and is called "Sair-i Gul Faroshan," because the flower-sellers of Delhi present a tribute of flowers to Qutb Sahib's grave.

- (k) *Fanshawe*, 280.
Russell, 76.
Cavenagh, 31.
C. S. Range, 275.
Cooper, 82.

- No. 18.** (a) Mosque (nameless).
 (b) Some 20 yards to S. W. of No. 17.
 (c) Waqf.
 (d) III.
 (e) Jahangir's reign.
 (f) On the central mihrab, incised in plaster.

بہادر مسجد و مقبرہ قطب الاقطاب خواجه قطب الدین مقبرہ و مسجد
 خان ولد الہداد خان شرانی حسن خیل در عہد نورالدین محمد جہانگیر بادشاہ غازی -

Translation.

" the Qutb of Qutbs, Khwaja Qutbuddin, a tomb and a mosque Bahadur Khan, son of Alahdad Khan Sharwani of Hasan Khel (sect), during the reign of Nurudd'n Muhammad Jahangir, the king champion of the faith."

- (g) Ruinous.
 (h) Unnecessary.
 (j) The mosque constructed of rubble masonry is of the " wall type " and contains three mihrab recesses. It stands on a raised platform some 19' 6" by 26" I. M. which contains a small grave, apparently of a child, with a masonry lamp-stand on the north. To the east of the mosque is a dilapidated doorway reached by ascending 5 steps.

- No. 19.** (a) House of Kale Sahib.
 (b) 15 paces west of Gandak ki Baoli (No. 17).
 (c) Pirji Abdussamad.
 (d) III.
 (e) 19th century.
 (f) None.
 (g) Dilapidated.
 (h) Unnecessary.
 (j) The house, built of brick masonry, has no architectural interest.

Kale Sahib after whom the house is known, was the spiritual guide of Akbar Shah II, and was greatly esteemed for his piety. He died in 1852. His portrait may be seen in the Delhi Museum of Archæology.

- (k) *Catalogue*, p. 33, No. H. 100.
 (l) 2906.

- No. 20.** (a) Naubat Khana.
 (b) Some 16 paces west of the house of Kale Sahib (No. 19).
 (c) Dargah of Qutb Sahib.

- (d) II.
 (e) Sher Shah's reign.
 (f) None.
 (g) Poor.
 - (h) Should be protected.
 (j) The Naubat Khana or drum gallery was attached as a gateway to the tomb of Qutb Sahib. It is two storeys in height, built of rubble masonry with red sandstone balconies at the upper floor level. The jambs of the gateway which measure 21' 4" in width are of ashlar masonry, and traces of hinges of the original door are still visible. The gate is well worthy of being conserved.
 (k) *Fanshawe*, p. 284.
 (l) 2892.

- No. 21.** (a) Majlis Khana.
 (b) Some 60 paces south of Naubat Khana (No. 20) and immediately to the east of the northern entrance of the dargah of Qutb Sahib.
 (c) Dargah of Qutb Sahib.
 (d) IIb.
 (e) Probably Sher Shah's reign.
 (f) None.
 (g) Poor.
 (h) The gateway should be protected.
 (j) The Majlis Khana or Assembly House is an enclosure with a domed gateway on the west. It is used as a burying place for strangers, who should die while visiting the shrine of Qutb Sahib.
 The gateway, which is the most important feature of the whole building, is constructed of rubble masonry and plaster, and contains religious inscriptions incised in plaster over its east and west openings.
 (l) 2894.

- No. 22.** (a) North gate of the Dargah of Qutb Sahib.
 (b) Immediately west of No. 21.
 (c) Dargah of Qutb Sahib.
 (d) IIb.
 (e) 948 A. H. (1541-2 A. D.).
 (f) On a piece of stone over the entrance.

(۱) در زمان افتاب چرخ دولت شیر شاه * شهبه مهه رايت کوکب مرکب گردون غلام
 (۲) اين عظيم القدر درگاهى که اندر باب ار * صادق امد قول هذا الباب من دارالاسقام
 (۳) بدهشت و چهل نهد سال از هجرت که شد * زاعتمام شيخ دين پرور خليل الحق تمام

Translation.

- (1) " During the reign of the sun of the sky of empire (named) Sher Shah, the king, having the moon for his standard, the stars for his army, and heaven for his slave,

- (2) The majestic tomb, in respect of which the saying 'This is the door of the house of peace' is verified,
 (3) Was completed in the year 948, under the superintendence of the Shaikh, the cherisher of religion (named) Khalilul Haq."

- (g) Good.
 (h) Should be protected.
 (j) The gateway, which contains an arched opening, is of no special interest. It was built by one Khalilul Haq during the reign of Sher Shah.
 (l) 2832.

- No. 23.** (a) Grave of Khwaja Hasan Khaiyat.
 (b) In the Dargah of Qutb Sahib, some 70' south of the north gate No. 22.
 (c) Dargah of Qutb Sahib.
 (d) III.
 (e) Pathan.
 (f) None.
 (g) Good.
 (h) Unnecessary.
 (j) The grave lies in a little enclosure measuring 15' 4" north to south by 10' 7" east to west, surrounded by a pierced sandstone screen 5' 5" in height. It has been recently repaired by one Muhammad Khan, who also repaired the paving of the lane from the North gate to the enclosure containing the grave of Qutb Sahib.
 (l) 2896.

- No. 24.** (a) Enclosure containing graves of the Nawabs of Jhajjar. ✓
 (b) In the Dargah of Qutb Sahib, immediately to the west of No. 23. ✓
 (c) Nur Jahan Begam.
 (d) III.
 (e) Late Mughal.
 (f) On the marble head-stone of Faiz Muhammad Khan's grave. The inscription begins with the Muhammadan creed and then runs as follows:—

(۱) نواب تا گذشت از این ایرمان سراے * از جوش درد غم همه عالم بهم زد
 (۲) تاریخ رحلتش سر لوح مزار او * آرام گاه فیض محمد رقم زد

سنه ۱۲۵۰

Translation.

- (1) "When the Nawab departed from this abode of sorrow, I disturbed the whole world with violent grief.
 (2) I wrote 'Resting place of Faiz Muhammad' for the chronogram of his death, at the head-stone of his grave.
 (g) Good.
 (h) Unnecessary.
 (j) The enclosure measuring some 58' square is surrounded by a wall some 6' high. It contains many graves the most important of which being ✓

those of Nijabat Ali Khan, Faiz Muhammad Khan and Faiz Ali Khan. The grave of the first of these Nawabs lies near the south wall of the enclosure. It is of marble and stands on a platform of the same material which measures 6' 8" by 5' 2" and 1' 10" high. Nijabat Ali Khan was the first Nawab of Jhajjar to whom Lord Lake granted this principality in Jagir.

The grave of Faiz Muhammad Khan, the son of Nijabat Khan, lies in the middle of the enclosure. It is also built of marble and is provided with an inscribed head-stone, noticed above under "(f)." The marble platform on which it stands is enclosed with a pierced marble balustrade and measures 10' by 11' 4".

The grave of Faiz Ali Khan lies immediately to the west of Faiz Muhammad Khan's grave, and is similar to it in design and dimensions but devoid of balustrade and head-stone. Faiz Ali Khan was the father of Abdurrahman Khan, the last Nawab of Jhajjar, who was hanged for his share in the mutiny of 1857.

To the west of the enclosure is a small mosque of three bays but of no interest, while behind it lie dalans of the late Mughal style, now occupied as a house.

(k) *Carr Stephen*, 177.

(l) 2886, 2925.

- No. 25.** (a) The gateway of Maulana Fakhruddin.
 (b) In the Dargah of Qutb Sahib, a few yards to the south of No. 23.
 (c) Dargah of Qutb Sahib.
 (d) III.
 (e) Late Mughal.
 (f) None.
 (g) Good.
 (h) Unnecessary.
 (j) The gateway, constructed of red sandstone and covered with whitewash, has nothing of special interest. It was built by Maulana Fakhruddin, a renowned saint of the 12th century Hijra, who also constructed the dalans connected with it.
 (k) *Carr Stephen*, 177.

- No. 26.** (a) Mosque (nameless).
 (b) In the Dargah of Qutb Sahib, some 4 yards to the west of No. 25.
 (c) Waqf, Mutawallis of the Dargah of Qutb Sahib.
 (d) III.
 (e) Pathan.
 (f) None.
 (g) Good.
 (h) Unnecessary.
 (j) The mosque consisting of three bays is built of grey stone. It measures 16' 3" north to south by 6' 9" east to west, and has a small courtyard towards east.
 (l) 2900.

- No. 27.** (a) Grave of Motamad Khan.
 (b) In the Dargah of Qutb Sahib, immediately to the west of No. 26. /
 (c) Dargah of Qutb Sahib.
 (d) III.
 (e) 1048 A. H. (1673-4 A. D.).
 (f) On marble slabs over the doorway of the enclosure containing the grave of Motamad Khan.

- (۱) بعهد مظهر حق شاه عالم گير محيي الدين * که از عدلش بيهود امن باشد انسى رجاني
 (۲) گزیده معتد خان خاکدانه شاه قطب الدين * که از يمين جوارش هست چشم عفو بزدانى
 (۳) ز نور قربتش هرکس تجلی ياب ميگردد * شده حشر از جمال جبهه اش چون ماه نوراني
 (۴) کنونش عفرکن يارب زمين قرب اقدامش * مقرر ساز روحش راز نور قطب رباني
 (۵) سوال سال تعميرش چراز کور بيدان کردم * جراب امد الهي عاقبت مسعود گرداني

Translation.

- (1) " During the reign of the manifestation of God, the king Alamgir Muhaiuddin, through whose justice body and soul are in the cradle of peace.
 (2) Motamad Khan selected (for his burial-place) the dust of the feet of Shah Qutbuddin, through the blessing of whose proximity he has hope of the pardon of God.
 (3) Every one in his neighbourhood shines with his light, and the day of judgment will be luminous like the Moon by the brightness of his forehead.
 (4) Now O God! forgive him (Motamad Khan) for he is near to his (Qutbuddin's) feet, and make his soul bright with the light of the pole star of God.
 (5) When I enquired of the angels the date of its (the enclosure) erection, they replied ' O God, make the end good '."
- (g) Good.
 (h) Should be protected.
 (j) The grave of Motamad Khan lies in an enclosure, which is surrounded on the north, south and east by red sandstone walls battlemented and relieved with panels. On the west is a small mosque of five bays, measuring 29' 2" by 8' 6" I. M. It is also built of red sandstone, the central mihrab being of marble. The enclosure is entered through a doorway on the east, and in its centre on a platform 18' 8" square and 2' 3" high lie five graves, the marble one with the headstone being that of Motamad Khan. It is quite simple, and measures 8' 7" by 5' 10½" and 2' 2" high. The other four graves in the enclosure are said to be those of the family of Mirza Ilahi Bakhsh, who traces his descent from the Mughal emperors of Delhi.

Motamad Khan was a noble of the court of the emperor Aurangzeb. He built a mosque at Gwalior in the year 1161 A. H. (1672 A. D.).

- (k) Beale, 284.
 Carr Stephen, 178.
 (l) 2893.

- No. 28.** (a) A small tank.
 (b) In the Dargah of Qutb Sahib, immediately to the south of No. 27.
 (c) Dargah of Qutb Sahib.
 (d) III.
 (e) Late Mughal.
 (f) None.
 (g) Good.
 (h) Unnecessary.
 (j) The tank holds the water which drains from the grave of Khwaja Qutbuddin, and which on this account is considered holy. It is let into the pavement and is covered by a marble slab carved with jali. About the centre of the slab there is a small hole through which the devotees may see the water.

- No. 29.** (a) Ajmeri Gate, better known as Naya Darwaza (New gate).
 (b) Western entrance of the Dargah of Qutb Sahib, some 20 yards west of No. 28.
 (c) Dargah of Qutb Sahib.
 (d) III.
 (e) 1119 A. H. (1707-8 A. D.).
 (f) On a marble slab fixed over the entrance.

(۱) خلقی در این گنج سعادت میرفت * آخر گهر نیاز شاکر خان سفت
 (۲) گفتم چه نو رسم رقم تاریخش * رضوان بدل اسرار در جنت گفت

Translation.

- (1) "People acquired the treasure of felicity here; at last Shakir Khan threaded the pearls of supplication.
 (2) I enquired of myself 'What shall I write for its date?' Rizwan (the gardener of paradise) said to my heart 'The secrets of the gate of paradise'."

- (g) Good.
 (h) Unnecessary.
 (j) The gateway is whitewashed and ornamented with painting. It is late Mughal work, and has nothing to commend it to notice.
 (k) *Carr Stephen, 177.*

- No. 30.** (a) Grave of Murad Bakht, the wife of Shah Alam II:
 (b) Immediately north-west of No. 29:
 (c) Dargah.
 (d) III.
 (e) 1215 A. H. (1800-1 A. D.).
 (f) On a marble slab over the entrance to the enclosure containing the grave of Murad Bakht.

بیر دستگیر الله محمد و علی فاطمه حسن و حسین علیهم السلام غوث الاعظم
 (۱) در عهد جهانپناه شاه عالم * صد شکر مراد بخش باصدق و صفا
 (۲) تعمیر نمود خانقاه و مسجد * پیش درگاه قطب دین و دنیا
 ۱۲۱۵
 (۳) تاریخ ز عقل چون بچستم گفتا * این مسجد و خانقاه او کرد بنا

Translation.

“Allah, Muhammad and Ali, Fatima, Hasan and Husain, may peace be with them! The protecting saint. Ghausul Azam.

- (1) Thanks be, that during the reign of Shah Alam, the asylum of the world, Murad Bakht, with truth and sincerity.
- (2) Erected a convent (Khanqah) and a mosque before the Dargah of the pole star of religion and the world.
- (3) When I enquired of wisdom the chronogram, it said ‘She built this mosque and convent’ 1215.”

This inscription is also repeated in black pigment on the central arch of the mosque inside the enclosure.

- (g) Good.
- (h) Should be protected.
- (j) The grave of Murad Bakht lies in the enclosure, which is surrounded on the south and partly on the west with pierced red stone screens. To the north of the enclosure is a dalan of three bays which is referred to in the inscription as the Khanqah, while to the west is the small mosque also mentioned in the inscription. All these buildings are in the late Mughal style and are not of any particular interest. In the centre of the enclosure on a platform are two marble graves, the western one being that of Murad Bakht. The other grave is also of a lady. To the west of these two graves and at a lower level are five more unknown graves of the same period.

Outside the entrance gate of this enclosure are seven stone slabs in imitation of a prayer carpet.

No. 31. (a) A tank.

- (b) Immediately to the west of No. 30.
- (c) Dargah of Qutb Sahib.
- (d) III.
- (e) Reign of Bahadur Shah II (1837-57).
- (f) None.
- (g) Good.
- (h) Unnecessary.
- (j) The tank, which measures 24' square, is constructed of brick masonry. It was built by Bahadur Shah II, but has nothing of special interest. Two unknown females' graves lie at the S. W. corner of the tank, and opposite to it on the south side of the paved approach are numerous unnamed graves of the later Mughal period.

No. 32. (a) Mosque (nameless).

- (b) A few yards to the west of No. 31.
- (c) Waqf, Mutawallis of the Dargah of Qutb Sahib.
- (d) III.
- (e) Reign of Akbar II (1806-37 A. D.).
- (f) None.

- (g) Good.
 (h) Unnecessary.
 (j) The mosque is of three bays with a three arched dalan on the north. It is whitewashed externally and the interior is decorated with painting. The building is said to have been erected by a darvish named Gulchashm in the time of Akbar II. Near this mosque to the south and north-east are the outer gateways of the Dargah of Qutb Sahib.

No. 33. (a) Moti Masjid (Pearl mosque).

(b) A few yards to S. W. of the Ajmeri Gate of the Dargah of Qutb Sahib No. 29.

(c) Waqf, Government.

(d) Ia.

(e) Circa 1709 A. D.

(f) None.

(g) Good.

(h) Should be protected.

(j) The mosque measuring 27' 3" by 13' consists of three bays with arched entrances and a compartment 8 feet square on either side. It stands on a plinth about 2' above the courtyard, which along with the prayer chamber is paved with marble slabs. The mosque is built of white marble, and is covered by three domes crowned with marble pinnacles. The western wall contains the usual recessed mihrabs. The battlemented parapets and tapering minarets are pleasing features, and a two-storeyed marble *minar* stands at each of the eastern corners of the courtyard. There are no inscriptions on the building, but Sayyid Ahmad Khan says that it was built by Shah Alam Bahadur Shah I about the year 1709 A. D.

(k) *Asar*, Chap. III, 77-8.

Carr Stephen, 180-1.

(l) 1805.

No. 34. (a) Grave of Shah Alam Bahadur Shah I.

(b) In a marble enclosure immediately to the south of the Moti Masjid (No. 33).

(c) Government.

(d) IIa.

(e) 1124 A. H. (1712-13 A. D.).

(f) Sairul Manazil gives two inscriptions in connection with this tomb, one of them is recorded as having been on the doorway and the other on the head-stone of the grave of Shah Alam. Both these inscriptions have now disappeared. The inscription on the head-stone is also quoted by Carr Stephen.

Inscription on the doorway.

(۱) این روضه مقدسه شاه عادل است * زین باب در گه شه دین قطب کامل است

(۲) گفتم ز سید الشعرا چیست سال آن * فی الحال گفت کاین در فردوس منزل است

Translation.

- (1) "This is the holy tomb of a just king, and this doorway of the Dargah of the king of religion, the perfect Qutb.
- (2) I asked Sayyidush Shuara the date of its erection. He at once said 'This is the door of Firdaus Manzil' (Firdaus Manzil literally means one having a seat in paradise and apparently refers to Shah Alam, although the title of this emperor, given to him after his death, is stated in Maasirul Umara to have been Khuld Manzil)."

Inscription on the head-stone of Shah Alam.

در خور نیت بامر مصطفی * شاه عالم را برد جنت جزا
غلام حیاتخان - سنه ۱۱۲۴ -

Translation.

"According to the saying of Mustafa (a name of the Prophet) may Shah Alam be rewarded by heaven for his good intentions.

Ghulam Hayat Khan. The year 1124."

- (g) Good.
- (h) Should be protected.
- (j) A doorway at the south-east corner of the courtyard of the Moti Masjid leads to a raised enclosure with a marble paved court. On the south and west of the enclosure are ruined dalans in the late Mughal style, having nothing to commend them to special notice. At the north-east corner near the doorway there is a small marble enclosure measuring 19' 10" by 13' 9" I. M. and surrounded with latticed screens. The grave of Shah Alam Bahadur Shah I, which is of marble, stands almost in the centre of this marble enclosure. It is uninscribed and measures 5' 6" by 2' 1" and 7" high.

Bahadur Shah I, surnamed Qutbuddin Shah Alam and formerly called prince Muazzam, was the second son of the emperor Aurangzeb. He was born at Burhanpur in the Deccan on 30th Rajab 1053 A. H. (14th October 1643 A. D.). At the time of his father's death he was at Kabul, where he assumed the crown with the title of Bahadur Shah. He was victorious against his brother Azam Shah in the war for the throne. Bahadur Shah reigned nearly five years and died at Lahore in 1712.

- (k) *Elliot*, VII, 391 *et seq.*

Miftah, 297-8.

Beale, 95.

Asar, III, 79-80.

Carr Stephen, 183.

Sairul Manazil, 122.

Tour, 164.

- (l) 2931, 2932.

No. 35. (a) Grave of Shah Alam II.

(b) Immediately to the west of the grave of Bahadur Shah I, No. 34.

(c) Government.

(d) IIa.

(e) 1221 A. H. (1806-7 A. D.).

(f) On the marble headstone of the grave.

هو العفو العفو

ويجعل الله الجنة مثواه

سنة ١٢٢١

هو العفو

(١) شد مهر ارج تاج وري در خضیص خاک * دردا که از عبار کسوف اجل نهان

(٢) یعنی که شاه عالم عالم پناه کون * زمین عالم انتقال به نزهتگاه جهان

(٣) سید نرشد خامه معجز طراز من * بیدت که سال است زهر مصرع عیان

(٤) رے افتاب رے زمین بونه پیش ازین * شد افتاب زبر زمین آه راهمن

سنة ١٢٢١

الكاتب مير كلن رضوي

سنة ١٢٢١

Translation.

“ He is the forgiver and pardoner.

And may God make paradise his (Shah Alam's) residence.

The year 1221.

He is merciful.

(1) Alas, the sun of the zenith of the royal dignity has been concealed below the earth by the gloom of the eclipse of death.

(2) That is to say. Shah Alam, the protector of the world, departed from this world to the pleasure-ground of paradise.

(3) O Sayyid, my miracle-working pen has written a verse, each line of which is a chronogram thereof.

(4) He was a sun on the face of the earth before this (event). Alas that the sun is buried under the earth.

The scribe Mir Kallan. The year 1221.”

(g) Good.

(h) Should be protected.

(j) The grave of Shah Alam is of white marble measuring 6' 10" by 2' 4" and 1' 8" high. Between this grave and that of Bahadur Shah I (No. 34) a place was reserved for Bahadur Shah II, the last of the line of Timur, but he lies buried in Rangcon.

Shah Alam, whose original name was Ali Gauhar, was the son of the emperor Alamgir II by Lal Kunwar who bore the title of Zinat Mahal, and was born on the 17th Ziqadah 1140 (25th June 1723 A. D.) He ascended the throne on the 4th of Jumada I 1173 A. H. (24th December 1759 A. D.), but soon involved himself in war with the English by espousing the cause of Mir Qasim the ex-Nawab of Murshidabad. The emperor together with his minister Shujaudaula marched to Azimabad with a view to reinstating Mir Qasim in the possession of his principality, but the minister was totally defeated and the emperor made peace with the English. He was given Allahabad to live in under the protection of the English, and he granted a *Sanad* of the Diwani of Bengal to the East India Company, in return for which he was to receive 26 lakhs of rupees annually.

The unfortunate monarch, not contented with his humble but secure position, lent ears to the interested advice of the Marahatas, and set out for Delhi where he arrived on the 25th December 1771. The subsequent years of the reign of Shah Alam were full of court intrigues and disturbances

until Ghulam Qadir Khan Rohila captured the Delhi Fort, blinded the emperor on the 10th August 1788, and treated him and the royal family with every conceivable oppression and indignity. Soon after this event Shah Alam resumed the throne and died on the 19th November 1806 A. D.

(k) *Miftah*, 343 *et seq.*, 360 *et seq.*, 375.

Elliot, VIII, 172, 182, 215 *et seq.*, 243 *et seq.*

Fall of Mughal Empire, 72 *et seq.*, 93 *et seq.*, 174 *et seq.*

Asur, Chap. III, 79-80.

Rodgers, 94, 95.

Carr Stephen, 183.

Cooper, 82.

Tour, 164-5.

No. 36. (a) Grave of Akbar II. ↓

(b) Immediately to the west of the grave of Shah Alam II, No. 35.

(c) Government.

(d) IIa.

(e) 1253 A. H (1837-8 A. D.).

(f) I. On the grave stone.

(۱) هر که آمد بجهان اهل فنا خواهد بود * آنکه پانیده ر باقیست خدا خواهد بود

(۲) جز دان حضرت . . . دل خویش میند * بند بند ز تو هم چونکه جدا خواهد بود

Translation.

(1) "He who came to this world shall perish, but he who will live for ever and is immortal is God.

(2) Do not fix your heart on as each and every limb of yours shall be separated from one another.

The grave-stone bearing this inscription originally lay over the grave of one Khwaja Qasim Ali of Herat, whose name and the date 656 A. H. (1258 A. D.) were engraved on it. The stone was subsequently appropriated to cover the grave of Akbar II, when the inscription containing the name of Qasim Ali is said to have been removed by the order of his son and successor Bahadur Shah II. The southern face of the grave-stone which is now blank bears chisel marks indicating defacement. Carr Stephen gives the English translation of the inscription, but he does not mention on which face of the grave-stone it was engraved.

II. On the marble head-stone of the grave.

هرالله هو العلی اکبر

(۱) شاه اکبر فرغ بخش جهان * منخسف گشت از قضا چون بدر

(۲) پنه سال وفات گفت ظفر * عرش آرامگاه عالی قدر

سنه ۱۲۵۳

Translation.

"He is God. He is great and powerful.

(1) Shah Akbar, who gave light to the world, was eclipsed, like the full moon, by death.

(2) For the chronogram of his death Zafar said 'He is exalted in dignity, having his resting place in heaven.'

The year 1253."

(g) Good.

(h) Should be protected.

(j) The grave of Akbar II, which is of black marble, measures 5' 7" by 2' 2" and 1' 7½" high. The inscription on the headstone which gives the date of his death was composed by Bahadur Shah II who wrote under the nom-de-plume of *Zafar*. ✓

Akbar Shah II, whose full name was Abul Nasr Muinuddin Muhammad Akbar Shah, was the son of Shah Alam II. He was born on the 22nd April 1760, and succeeded his father on the 19th November 1806. He reigned as a titular king for nearly 38 years and died on the 28th of September 1837. ✓

(k) *Miftah*, 375, 394.

Asar, Chap. III, 79-80.

Carr Stephen, 182.

Rodgers, 95.

(l) 2931, 2932.

No. 37. (a) Grave of Mirza Fakhru. ✓

(b) Immediately to the east of the grave of Bahadur Shah I, No. 34. ✓

(c) Government.

(d) IIa.

(e) 1856 A. D. ✓

(f) None.

(g) Good.

(h) Should be protected.

(j) The grave measuring 5' 9" by 1' 11" and 2' high is of marble.

Mirza Fakhru was the second son of Bahadur Shah II. He was recognized as heir-apparent on the death of his elder brother but died a year before the Mutiny. ✓

(k) *Carr Stephen*, 183.

Catalogue, 34 (H. 103).

No. 38. (a) Grave of Shah Abadi. ✓

(b) In the enclosure, to the west of the marble enclosure containing the graves ✓
Nos. 34-37.

(c) Government.

(d) IIa.

(e) 1263 A. H. (1847 A. D.). ✓

(f) On the marble head-stone.

The inscription begins with the Muhammadan creed and the name of God and runs on as follows :—

(۱) شه ابادي انماہ زہرہ جبین * کہ شد از قضا منزلش زبر خاک

(۲) بجستیم تاریخ ہاتف بگفت * خرامید در عدن باجان پاک

Translation.

- (1) "Shah Abadi that moon with a forehead like Venus, took her abode under the earth by the decree of God.
- (2) I enquired the date, and the voice of the invisible said 'She departed to paradise with her pure life.'—The Year 1263."
- (g) Good.
- (h) Should be protected.
- (j) The marble grave of Shah Abadi, who is said to be a wife of Akbar II, measures 6' 9" by 2' 4" and 1' 7" high. About it are several un-inscribed graves which are locally known as those of the ladies of the royal family. ✓
- (k) *Carr Stephen*, 184.
- (l) 2887, 2933.

- No. 39.** (a) Diwan Khana of Shaikh Nizam.
- (b) In the Dargah of Qutb Sahib, some 12 yards to the east of the enclosure of Motamad Khan (No. 27).
- (c) Dargah of Qutb Sahib.
- (d) III.
- (e) Muhammad Shah's reign (1719-48 A. D.).
- (f) None.
- (g) Ruinous.
- (h) Unnecessary.
- (j) The Diwan Khana is entered through a doorway on the west and consists of ruined dalans of three bays on the north, south and east. It is said to have been built by one Shaikh Nizam, a khadim of the Dargah, during the time of Muhammad Shah. The building is not of special interest.

- No. 40.** (a) Enclosure containing the graves of the relations of Farrukhsiyar. ✓
- (b) In the Dargah of Qutb Sahib, immediately to the south of No. 39, and to the north of the mosque of Qutb Sahib (No. 41). ✓
- (c) Dargah of Qutb Sahib.
- (d) IIb.
- (e) Late Mughal period; one of the graves is inscribed and is dated 1208 A. H. (1793-4 A. D.). ✓
- (f) On the grave of Mirza Maddu which lies at the north-east corner of the enclosure. The inscription begins with the name of God and the Muhammadan creed and continues:—

تاریخ وصال میرزا مدو صاحب دخل فی الجنه سنه ۱۲۰۸ -

Translation.

"Chronogram of the death of Mirza Maddu Sahib, 'He entered paradise.'
The year 1208."

- (g) Good.
- (h) Should be protected.
- (j) The enclosure measuring some 40' north to south by 20' east to west is surrounded by latticed stone screens on the west and south. It is entered

by a small doorway on the south and contains 19 graves, most of them being of marble. Some of these graves which are elaborately engraved and inscribed with quotations from the Quran are deserving of notice. The grave of Mirza Maddu only contains the name and the date of his death.

(l) 2889.

No. 41. (a) Mosque of Qutb Sahib.

(b) In the Dargah of Qutb Sahib.

(c) Waqf; Mutawalli, the people of the Dargah.

(d) IIb.

(e) The back or the western wall of the mosque is said to have been built by the saint himself. The westernmost chamber was erected by Islam Shah (1545-1552 A. D.). The eastern dalan was added by the emperor Farrukhsiyar in 1130 A. H. (*vide* inscription below).

(f) On a marble tablet fixed above the central arch.

(۱) مورد لطف و عنایات شهه والا جذاب * خسرو فرخ سیر شامشاهی مالک رقاب

(۲) ساخت از روی ارادت و ز سوخ اعتقاد * مسجد زیبا بنائے سجدہ گامی شیخ رشاب

(۳) با سرورش معیب هاتف گفت در گوش خرد * سال تاریخ بنایش بیت ربی مستجاب

. باہتمام کمترین

Translation.

(1) "His exalted majesty the king Farrukhsiyar, the emperor, who is master of the neck (of the people) and favoured (by God).

(2) Built a beautiful mosque with good intention and firm faith as a worshipping place for old and young.

(3) The invisible crier whispered into the ears of wisdom the chronogram of its erection: 'The accepted abode of God.' Under the supervision of the despicable"

(g) Good.

(h) Should be protected.

(j) The back wall of the mosque which is said to have originally been built of mud by the saint Qutbuddin himself contains three mihrab recesses. The westernmost chamber, which has now lost its original character through the frequent coats of paint applied to it, was erected by Islam Shah Sur in 1551 A. D. It measures internally some 29' north and south by 13' east and west. The outside portion consisting of three bays and measuring 47' 3" north and south by 18' 8" east and west was added by Farrukhsiyar in 1130 A. H. (1717-18 A. D.).

(k) *Miftah*, 303.

Asar, 53-4.

Carr Stephen, 180.

No. 42. (a) Nawab Khan-i Khanan's tomb.

(b) In the Dargah of Qutb Sahib, opposite the mosque No. 41.

(c) Dargah of Qutb Sahib.

- (d) III.
 (e) Mughal. ✓
 (f) None.
 (g) Good.
 (h) Unnecessary.
 (j) The tomb measuring 11' 8" by 10' 4" is coated with plaster and whitewash. The floor of the tomb is paved with marble, and the walls have a dado of the same material 2' 8" high. It has recently been repaired and is used as a godown by the attendants of the Dargah. In the centre of the tomb is the grave of Nawab Khan-i-Khanan which is of marble finely engraved and inscribed with a quotation from the Quran. It measures 6' by 2' and 1' 4" high.

Nawab Khan-i Khanan must not be confounded with Abdul Rahim Khan Khan-i Khanan, Akbar's prime minister, whose tomb stands near that of Humayun. Khan-i Khanan is a title of honour meaning Lord of Lords. It originally implied military command of the highest rank, but became an honorific title in later days.

- No. 43.** (a) Toshe Khana (Wardrobe).
 (b) In the Dargah of Qutb Sahib immediately to the north of No. 42.
 (c) Dargah of Qutb Sahib.
 (d) III.
 (e) Pathan.
 (f) On a marble slab fixed into a panel over a doorway under the chajja. The inscription which refers to the erection of a gateway is said to have been taken from the Malan gate of the Dargah, which stood behind this building to the east and which has now disappeared.

(۱) هر زمانه شه جهان اسلام * شد بلند این در سید. جناب
 (۲) گرچه صد باب هست جنت را * لیس باب مثل هد الباب
 (۳) کرد شیخ بنا که در بابش * یوسف ثانی از حق است خطاب
 (۴) چون ز تاریخ و نام کردم عرض * گفت درگاه خواجه اقطاب

Translation.

- (1) "During the reign of Islam (Shah) the king of the world, this gateway dignified like heaven was erected.
 (2) Although paradise has a hundred doors yet there is none like this gateway.
 (3) It has been built by the Shaikh, who has the title of the second Joseph from God.
 (4) When I enquired the date and name he (the Shaikh) said 'Dargah of Khwaja Aqtab.'"
 The chronogram gives the date 958 A. H. (1551 A. D.).
 (g) Good.
 (h) Unnecessary; the inscription is protected.
 (j) The building which consists of two compartments entered through doorways on the west, measures 21' 7" by 15' 10" externally. Its chajja is carried on five brackets of early Mughal type. The building is

whitewashed and is used as a store room by the people of the Dargah for which reason it is known as Toshe Khana. Originally it seems to have been connected with the mosque as a dwelling for the Mullah or the priest.

- No. 44.** (a) Grave of Bibi Hambal, better known as Daiji (the wet-nurse).
 (b) In the Dargah of Qutb Sahib, immediately to the south of No. 42.
 (c) Dargah of Qutb Sahib.
 (d) III.
 (e) Pathan.
 (f) None.
 (g) Good.
 (h) Unnecessary.
 (j) The grave which is uninscribed stands in a small walled enclosure some 17' 3" by 15' 4" E. M., and is reached through a low opening on the south. Only women are allowed access to it.
 Bibi Hambal is supposed to have been the wet-nurse of the saint Qutb Sahib, and for this reason is known by the appellation of "Daiji." The other grave in the enclosure is said to be that of the mother or wife of the saint.
 (k) *Mazarat*, Pt. I, 77-8.

- No. 45.** (a) Grave of Shaikh Nizamuddin Abulmoiyad.
 (b) At the south-west corner of the mosque of Qutb Sahib No. 41.
 (c) Dargah of Qutb Sahib.
 (d) III.
 (e) 672 A. H. (1273-4 A. D.).
 (f) The inscription copied below is engraved on a small red sandstone tablet fixed in the wall at the head of the grave. It is modern containing only the name of the saint and the date of his death.

شَيْخِ نِزَامِ الدِّينِ اِبْرَ الْمُوَيْدِ رَحْمَةُ اللّٰهِ عَلَيْهِ سَنَةِ ٦٧٢ هـ -

Translation.

"Shaikh Nizamuddin Abulmoiyad, may God have mercy upon him. The year 672 A. H."

- (g) Fair.
 (h) Unnecessary.
 (j) The grave lies in a small apartment which is open to the sky and is entered through two low arched openings. It has been coated with plaster and is whitewashed, and measures 7' 7" by 3' 4" and 1' 1" high.
 Shaikh Nizamuddin Abulmoiyad was one of the chief disciples of Qutbuddin Bakhtiyar Kaki. He worked many miracles and died in the year 672 A. H. during the reign of Ghiyasuddin Balban.
 (k) *Khazina*, Vol. I, 307-8.
Mazarat, Pt. I, 76-7.

- No. 46.** (a) Grave of Bibi Sara.
 (b) Immediately to the west of No. 45.

- (c) Dargah of Qutb Sahib.
 (d) III.
 (e) 638 A. H. (1240-41 A. D.).
 (f) On a red sandstone tablet fixed in the wall at the head of the grave.
 This inscription is also modern.

بوی ساره رحمة الله عليها سنة ۶۳۸ -

Translation.

“Bibi Sara; may God have mercy upon her. The year 638.”

- (g) Good.
 (h) Unnecessary.
 (j) The grave of Bibi Sara lies in the same apartment which contains the grave of Shaikh Nizamuddin Abulmoyad (No. 45) and is simliar in design, but it measures 6' 2" by 3' and 6" high, and a red sandstone jali screen 4' 5" in height which is partly broken, stands as a partition between these two graves.
 Bibi Sara was the mother of Shaikh Nizamuddin Abulmoyiad (see No. 45) and died in the year 638 A. H. (1240-1 A. D.).
 (k) *Mazarat*, Part II, 76.

- No. 47.** (a) Grave of Maulana Fakhruddin.
 (b) In the Dargah of Qutb Sahib, immediately to the west of the apartment containing the graves Nos. 45 and 46.
 (c) Dargah of Qutb Sahib.
 (d) III.
 (e) 1222 A. H. (1807-8 A. D.).
 (f) On the marble head stone. Religious texts and the following inscription in Persian poetry.

(۱) بگذاشت فخر دین چون مهمان سراے فانی * پر آستانه جا داد آن قطب جاردانی

(۲) سال وصال آن ماه از غیب چون بجستم * تاریخ گفت هاتف خورشید در جهانی

۱۱۹۹

ر من کلام سیدالشعرا فخرالدین مقبول الہی ۱۲۲۲ -

Translation.

- (1) “When Fakhruddin left the transitory world, that Qutb of the eternal world offered him a place at his threshold.
 (2) When I enquired of the invisible one the year of the death of that moon, the unseen crier said ‘The sun of both worlds.’ 1199 A. H. (1784-85 A. D.).

Composed by Sayyidu-sh-shuara (poet laureate) Fakhruddin, the accepted of God 1222.”

- (g) Good.
 (h) Unnecessary.
 (j) The grave is of marble, generally kept covered, and is surrounded by a low balustrade. It stands on a marble platform measuring some 16' by 9' furnished with a balustrade similar to that round the grave. The inscription engraved on the headstone and dated 1222 A. H. gives 1199 A. H. (1784-5 A. D.). as the chronogram of the death

of Maulana Fakhruddin. It was composed by Sayyidu-sh-shuara who wrote the inscription to be found on the arches of the balcony in front of the Musammun Burj of the Lal Qila (*vide* List, Vol. I, pp. 18-9, No. 19).

Maulana Fakhruddin was a very popular saint of the Chishtia sect. He was born in the year 1126 A. H. (1714 A. D.).

(k) *Khazina*, Part I 498-505.

Miftah, 360.

- No. 48.** (a) Grave of a son of Iltutmish.
 (b) In the Dargah of Qutb Sahib, at the south-east corner of the platform containing the grave of Maulana Fakhruddin (No. 47).
 (c) Dargah of Qutb Sahib.
 (d) III.
 (e) 1210-1235 A. D.
 (f) None.
 (g) Good.
 (h) Unnecessary.
 (j) The grave which is of marble measures 1' 9" by 1' 0" by 10" high. Tradition assigns it to a son of Iltutmish, who apparently died as a child.
 (l) 2891.

- No. 49.** (a) Grave of Jawahar Khan.
 (b) In the Dargah of Qutb Sahib, some 3 yards to the south of the grave of Maulana Fakhruddin (No. 47).
 (c) Dargah of Qutb Sahib.
 (d) III.
 (e) 1164 A. H. (1750-51 A. D.).
 (f) On the gravestone towards north.

(۱) کورد رحلت زگیتی گذران * خان دین دار حافظ قران

(۲) گفت سدل وصال او هاتم * بون مقبول حق جوامر خان

Translation.

- (1) "The Khan, who was religious and knew by heart the whole Quran, departed from the transitory world.
 (2) The invisible crier said for the date of his death 'Jawahar Khan was the accepted of God.'"
 (g) Good.
 (h) Unnecessary.
 (j) The grave is of marble and measures 5' 7" by 2' 2".

- No. 50.** (a) Grave of Hakim Sharif Khan.
 (b) In the Dargah of Qutb Sahib some 3 yards to the south of the mosque of Qutb Sahib (No. 41).
 (c) Dargah of Qutb Sahib.
 (d) III.

- (e) 1216 A. H. (1801-2 A. D.).
 (f) On the head stone of the grave.

هو الحكيم

هذا مرقد اشرف الحكماء الحكيم محمد شريف خان الدهلوي دخل الجنة بلا حساب - ١٢١٦ هـ

Translation.

"He is the physician.

This is grave of Ashraful Hukama Hakim Muhammad Sharif Khan of Delhi. He entered the paradise without judgment. 1216 Hijra."

- (g) Good.
 (h) Unnecessary.
 (j) The grave is coated with plaster and measures 8' 5" by 3' 6" by 7" high. Hakim Sharif Khan was a famous physician of Delhi. (For full account of Hakim Sharif Khan (see List, Vol. I, p. 105).

No. 51. (a) Grave of Zabita Khan. ✓

- (b) In the Dargah of Qutb Sahib, some 9 yards to the south of No. 50. ✓
 (c) Dargah of Qutb Sahib.
 (d) III.
 (e) 1785 A. D. ✓
 (f) None.
 (g) Good.
 (h) Should be protected.
 (j) The grave stands on a platform measuring 11' 2" square and surrounded with a low marble balustrade. It is of marble engraved with quotations from the Quran and measures 6' 7" by 2' 5". By the side of Zabita Khan's grave on the same platform there is a female grave with a *takhti* carved on it, which probably belongs to his wife. The Khadims of the Dargah, as Mr. Fanshawe points out, assert that this female's grave is that of Zabita Khan's son, Gulam Qadir Khan, who blinded the aged emperor Shah Allam II in the Delhi Fort in his rage at the latter's denial of the existence of buried treasure; but this is improbable. ✓

Zabita Khan was the son of Najibuddaula whom he succeeded as Amirul Umara (Chief of the nobles) in 1884 A. H. (1770 A. D.). On the return of Shah Alam from Allahabad to Delhi, he was accused of improper behaviour towards the emperor and his family. The emperor Shah Alam in his anger seized his territories and compelled him to flee for his life, leaving his family to fall into the hands of the imperial army. But soon after the Marahatas prevailed upon the emperor to reinstate Zabita Khan in his former rank and restore his territories, of which he had been deprived only a few months before by their assistance. Zabita Khan died in 1785 A. D. ✓

(k) *Miftah* 351 *et seq.*

Beale, 423.

Fall of Mughal Empire, 91, 93 *et seq.*

(l) 2888, 2934.

No. 52. (a) Majlis Khana.

- (b) In the Dargah of Qutb Sahib immediately to the south of No. 51.

- (c) Dargah of Qutb Sahib.
 (d) III.
 (e) Late Mughal.
 (f) None.
 (g) Good.
 (h) Unnecessary.
 (j) The building consists of an apartment some 47' 3" by 16' with a small courtyard to the north. The south façade has three archways flanked by a doorway on either side. The structure is covered with a flat roof, and dwarf chattris stand at the two front corners.

No. 53. (a) Baoli of Qutb Sahib. ✓

- (b) In the Dargah of Qutb Sahib, immediately to the north of Majlis Khana, ✓
 No. 52.
 (c) Dargah of Qutb Sahib.
 (d) III.
 (e) 1846 A. D. ✓
 (f) None.
 (g) Poor.
 (h) Should be protected.
 (j) The baoli measures some 96' 0" east to west by 42' 0" north to south and is 75' 0" deep. It consists of three stages divided by galleries without balustrades. The side walls, which are built in rubble masonry are panelled with recessed arches, while a plaster string-course runs round the top of the well. There are 74 steps from the courtyard level down to the lowest stage. The well which was built in 1846 by Hafiz Daud, a favourite of Bahadur Shah II for the use of the Dargah, is similar to older wells found in the vicinity. ✓

No. 54. (a) Enclosure containing the graves of the Nawabs of Loharu. ✓

- (b) In the Dargah of Qutb Sahib, immediately to the west of Majlis Khana, ✓
 No. 52.
 (c) Ahmed Said Khan of Loharu.
 (d) III.
 (e) 1227 A. H. (1812 A. D.). ✓
 (f) On a marble slab fixed over the doorway of the enclosure.

(۱) آنکه نواب فلک مرتبه ممتاز محل * منبع جود و سخا نیک سیر نیک سرشت

(۲) از صداقت چو بدرگاه شهبه قطب الدین * محل نیک بنا ساخته تعمیر بخش

(۳) سال تاریخ ز معمار خرد جست ظفر * دفعتا داد جرابش که بگو رشد بهشت

۱۲۲۷

Translation.

- (1) " Mumtaz Mahal, the Nawab of heavenly dignity, the source of generosity and munificence, and having good qualities and disposition,
 (2) Built with true faith an excellent house of brick at the Dargah of Shah Qutbuddin.

- (3) Zafar enquired of the mason of wisdom the date of its erection, and he forthwith answered him: 'say worthy of paradise.' 1227."
- (h) The inscription which is composed by Bahadur Shah II should be protected.
- (j) The enclosure consists of a courtyard with a three-arched dalan on its north and south sides. The northern dalan which is open to the sky contains four marble graves of the family of Nawabs of Loharu. The doorway containing the inscription recorded above opens into this dalan which measures 23' 0" east to west by 11' 7" north to south.

- No. 55.** (a) Graves of the Nawabs of Banda. ✓
- (b) In the Dargah of Qutb Sahib, immediately to the south of the second gateway of Farrukhsiyar (No. 58). ✓
- (c) Dargah of Qutb Sahib.
- (d) III.
- (e) Later Mughal. ✓
- (f) None.
- (g) Good.
- (h) Should be protected.
- (j) The graves which are five in number lie on a raised platform reached by three steps. Three of these which are of marble are those of Ali Bahadur, Zulfiqar Bahadur and Shamshir Bahadur, while the remaining two are of the ladies of their family. Beyond these graves southwards is a courtyard 80' 0" north to south by 36' 0" east to west with a mosque and arched dalans in the late Mughal style but of no special interest. In the dalan to the east there are two small marble graves without inscription. The courtyard with its buildings is known as the house of Ali Bahadur, and is used as a Langar Khana (alms house) where food is cooked for distribution among the poor on the occasion of the anniversary of the saint Qutbuddin.
- Ali Bahadur, the first Nawab of Banda, was the son of Shamshir Bahadur I. His father was an illegitimate son of the Peshwa Baji Rao Mahrata by a Muhammadan concubine, who brought him up in the Muhammadan religion. Ali Bahadur was granted the gaddi of Bundelkhand by Nana Farnavis, about the year 1790 A. D., but he was opposed by Raja Bakht Singh and his guardian Nana Arjun who were defeated in the contest and whose family fell into the hands of the victor. He reigned some 12 years and died about 1802. Shamshir Bahadur II and Zulfiqar Bahadur were the sons of Ali Bahadur, the former being the eldest and his successor. Shamshir Bahadur II died in 1823 when he was succeeded by his younger brother Zulfiqar Bahadur as the ruler of Bundelkhand.
- (k) Beale, 55, 374, 430.

- No. 56.** (a) Grave of Qazi Hamiduddin of Nagaūr. ✓
- (b) In the Dargah of Qutb Sahib, immediately to the west of the graves of the Nawabs of Banda (No. 55). ✓

- (c) Dargah of Qutb Sahib.
 (d) III.
 (e) 678 A. H. (1279-80 A. D.). ✓
 (f) None.
 (g) Good.
 (h) Should be protected.
 (j) The grave is of marble and is usually kept covered. It lies in an enclosed court measuring 33' 0" east to west by 20' 6" north to south with recessed mihrabs in its west wall. ✓

Qazi Hamiduddin, whose real name was Muhammad bin Ata, was a resident of Bokhara. He came to Delhi with his father Ataullah Mahmud, was educated there and subsequently appointed Qazi of Nagaur. Three years after he left this post and repaired to Baghdad where he became disciple of Shaikh Shihabuddin Omar Soharwardi and also contracted a friendship with Khuwaja Qutbuddin Bakhtiyar Kaki who happened to be there. Subsequently he went to Mecca and Medina where he stayed some five years. He then returned to Delhi and lived in company with Khuwaja Qutbuddin.

(k) *Khazina*, Vol. I, 309-12.

- No. 57.** (a) First gateway of Farrukhsiyar. ✓
 (b) In the Dargah of Qutb Sahib, the first entrance to the enclosure containing his grave. ✓
 (c) Dargah of Qutb Sahib.
 (d) IIb.
 (e) Farrukhsiyar's reign. ✓
 (f) On a marble slab fixed over the doorway.

(۱) از حکم پادشاه جهان خسرو انام * فرخ سیر شهنشه نه اسمان غلام
 (۲) گرد مزار خواجه دین قطب نه فلک * گردد بگرد روضه ار ادم و ملک
 (۳) تعمیر شد محجر زیبا و منتظم * مانند قبله اشرف و چون کعبه محترم

Translation.

- (1) "By the order of the emperor of the world, the king of the people (named) Farrukhsiyar who is the emperor having nine firmaments for his slaves,
 (2) Round the grave of the chief of the faith and the pole star of the nine heavens, about whose mausoleum mankind and angels walk,
 (3) A beautiful and well arranged enclosure was built which is as exalted as Qibla and as sacred as Kaba."
 (g) Good.
 (h) Should be protected.
 (j) The gateway is some 13 feet high and 7' 5" wide and is made of marble. It is crowned with a parapet inscribed with the names of God the Prophet and the four Caliphs, and pilasters running up its corners terminate in guldastas. The entrance opening measures 7' 8" in height and 4' 3" in width. ✓
 (k) *Carr Stephen*, 178.
 (l) 2833.

- No. 58.** (a) Inner gateway of Farrukhsiyar. ✓
 (b) In the Dargah of Qutb Sahib, the second entrance to the enclosure containing his grave. ✓
 (c) Dargah of Qutb Sahib.
 (d) IIb.
 (e) 1130 A. H. (1717-18 A. D.). ✓
 (f) On a marble slab fixed over the doorway.

(۱) از سعی کمترین غلامان شهر یار * با اعتقاد معتقد کامل العیار
 (۲) رفتند قدسیان بدیوار بهشت عدن * تاریخ یامند حصار بهشت عدن
 باهتمام کمترین غلامان فرخ شاهي اتمام یافت سنه ۷ جلوس - سنه ۱۱۳۰
 هجری - راقمه عبیدالله شیرین رقم -

Translation.

- (1) "By the efforts of the meanest of the king's slaves who is faithful, confident and of a perfect standard,
 (2) The angels went into the land of the paradise of Eden, and they found its date 'The fort of the paradise of Eden.'
 Finished under the supervision of the meanest of the slaves of Farrukh Shah. The 7th year of accession. The year 1130 Hijra. Written by Ubaidullah Shirin Raqam."
 (g) Good.
 (h) Should be protected.
 (j) The gateway is made of marble and is similar to the first gateway No. 57. ✓
 (k) Carr Stephen, 179.
 (l) 2834.

- No. 59.** (a) Grave of Khuwaja Qutbuddin Bakhtiyar Kaki.
 (b) Almost in the centre of the Dargah of Qutb Sahib.
 (c) Dargah of Qutb Sahib.
 (d) II.
 (e) 635 A. H. ✓
 (f) The grave is of earth only and bears no ancient inscription. A few modern ones are, however, to be found near the grave, which record the petty repairs or improvements done to the enclosure containing the grave.

I. On the marble balustrade surrounding the grave.

گذرانیده غلامان غلام فدري محي الدين بهادر شمس الامراء امير کبير خورشيد جاه بست ر
 یکم ماه صفرالمظفر سنه ۱۳۰۰ هجری -

Translation.

"Offered by the slave of the slaves and the devoted servant (named) Muhaiyuddin Bahadur Shamsul Umara Amir Kabir Khurshid Jah, on the 21st of the month of Safar the victorious, the year 1300 Hijra (1882-3 A. D.)."

II. On a marble baluster immediately to the east of the opening in the above balustrade.

غلام حسین سنگتراش دهلي -

Translation.

“ Ghulam Husain stone cutter of Delhi.”

III. On a marble slab containing niches and used as a lamp post to the north of the grave.

۷۸۶

تاج

لااله الاالله محمد الرسول الله

جانشین سلطان الهند غریب نواز خواجه معین الدین خواجه قطب الدین بختیار اوشی
کاکھی چشتی رح -

Translation.

“ 786 (This is the numerical value of the ejaculation ‘ bismillah ’ which is frequently used by Muhammadans when they commence to do anything).

Crown.

There is no God but Allah and Muhammad is his prophet. Khuwaja Qutbuddin Bakhtiyar Aushi Kaki Chishti, may God have mercy upon him, the successor of the Sultan of Hind, the cherisher of the poor (named) Khuwaja Muinuddin.”

بسم الله الرحمن الرحيم

يا الله بخش

جام شراب الفت آنان که برکشیدند * بازند جان ببازی بازی گرمی گراید

Translation.

“ In the name of God who is merciful and clement,

O God forgive.

Those who drink a cup of the wine of love stake their life if they meet a gamester.”

چراغ دان مزار مبارک حضرت قطب الاقطاب صاحب رحمة الله عليه ۱۴ ربیع الاول سنه ۶۳۵ هـ
گذرانیده خاکسار سردار مرزا معانیدار دهلوی - ۲۷ ربیع الاول سنه ۱۳۳۲ هـ -
فدا حسین سنگتراش اکبر آبادی -

Translation.

“ The lamp post of the sacred grave of his holiness Qutbul Aqtab Sahib, may God have mercy upon him. 14th Rabiul Awwal, the year 635 A. H. Offered by the humble Sardar Mirza, holder of rent-free land of Delhi. 27th Rabiul Awwal, the year 1332. Fida Husain, stone cutter of Akbarabad (Agra).”

(g) Good.

(h) The enclosure of this grave together with all ancient buildings and graves in the immediate vicinity should be protected.

(j) The enclosure in which the grave stands is irregular in plan measuring some 98 feet north to south by 57 feet east to west. On its east and north sides is a marble screen composed of pierced and closed panels, in some cases one alternating with another. This was erected by Farrukhsiyar, while the west wall adorned with tiles bearing floral forms, in which the colours green and yellow predominate, is said to have been

built by Auranzeb. The grave of the saint, which is a mound of earth and is kept covered by a sheet, was made by his disciple and successor Baba Farid Shakar Ganj of Pakpattan. It stands in a marble enclosure, measuring some 15' 3" by 17' 6". The marble balustrade and the neighbouring pavement were put in by Khurshid Jah of Hyderabad in the year 1300 A. H. (1882-3 A. D.). The marble shamiana posts are also modern work having been put up by Ikramullah of Delhi. One of the saint's sons Sayyid Ahmad is buried near him, and another of his sons, Sayyid Muhammad lies just outside the marble balustrade near the opening. The enclosure is filled with small plaster graves of the disciples of the saint.

Khuaja Qutbuddin Bakhtiyar Kaki was a Sayyid born at Ush, in Persia. His father Sayyid Kamaluddin died when he was quite a child, but his mother took great care in his bringing up and education. He made a journey to Khurasan and Baghdad and subsequently came to India where he became a disciple of Khuwaja Muinuddin Chishti of Ajmer. Next to his teacher Khuwaja Muinuddin, Khuwaja Qutbuddin was the greatest Chishti saint of India. He lived during the time of Shamsuddin Iltutmish who had been one of his disciples and had great respect for him. The reverence in which he has always been held by Muhamaddans is very clearly indicated by the frequent additions that have been made to the Dargah by the emperors of Delhi, and by their evident fondness for it as the last resting place for themselves and their relatives. This was specially the case with the later Mughal emperors, many of whose graves, as has been remarked above, lie around the Dargah. The saint's title Kaki is derived from the tradition that he was fed by the saint Khizr with small cakes known as Kak. He died on the 14th of Rabiul Awwal the year 634 A. H. (15th November 1236 A. D.).

(k) *Farishta*, Part II, 378-383.

Khazina, Part I, 267-276.

Carr Stephen, 174-180.

Asar, Chapter III, 49-50

Cooper, 52.

Sleeman, II, 258 *et seq*, 281.

Mundy, 47.

Tour, 164.

Babar Namah, 176.

(l) 2929, 2941.

- No. 60.** (a) Grave of Khuaja Abdul Aziz Bastami. ✓
- (b) In the enclosure containing the grave of Qutb Sahib (No. 59), a few yards ✓
to the north of the latter.
- (c) Dargah of Qutb Sahib.
- (d) III.
- (e) Pathan. ✓
- (f) None.
- (g) Good.
- (h) Should be protected.
- (j) The grave measuring 7' 3" by 3' 9" and 6' high is coated with plaster and is generally kept covered with a cloth. To the west of this is a wall ✓

mosque of three mihrabs ornamented with tiles of different colours many of which have disappeared.

Khuwaja Abdul Aziz Bastami was a saint of Soharwardia sect. Nothing further is known about him.

(k) *Mazarat*, I, 72.

No. 61. (a) Palace of Bahadur Shah II. ✓

(b) About 100 yards to the west of the Ajmeri Gate of the Dargah of Qutb Sahib (No. 45). ✓

(c) Government.

(d) IIa.

(e) 1264 A. H. (1847-8 A. D.). ✓

(f) On a marble slab fixed over the entrance.

این در عالی چو شد محکم بذا حسب المراد * گفت دل سال بنا باب ظفر پاینده باد

سنه ۱۲۶۴

سنه ۱۱

Translation.

“When this high gate was strongly built as desired, the heart gave the date of its erection ‘May the door of Zafar (Victory) remain standing.’ The year 11 (of accession of Bahadur Shah II). The year 1264.”

(g) The palace is ruined, but the gateway is in fair condition.

(h) Protected.

(j) The palace was originally built by Akbar II, but the main gateway is said to have been reconstructed by Bahadur Shah II so as to allow of the entrance of elephants. The gateway is built in red sandstone with a free use of marble and measures some 50 feet across the front, the entrance opening being 11' 9" in width. The main piers of the gate, which is three storeys in height, are splayed at the east and west corners, while over the entrance is a loggia and on the piers at either side are small projecting windows covered with curved Bengali domes. A broad chajja is the crowning feature of the gateway, which, although built in the late Mughal style, is far from unpleasing. Inside the gate, a spacious arcade with arched compartments on either side runs for some distance due south, while another branches off eastward just inside the entrance. The general treatment of these arcades may possibly have been suggested by the Chhatta Chauk or vaulted arcade of the Lahore gate of the Delhi Fort. The upper rooms and roof from which an excellent view of Mehrauli is obtainable are reached by a wide stair at the back of the building. The inner buildings of the palace do not compare with the gateway and are but poorly built in inferior masonry. ✓

(k) *Auckland*, 13.

Heber, II, 303.

(l) 2882, 2935.

No. 62. (a) The house of Mirza Salim.

(b) Some 50 yards north of the palace of Bahadur Shah II (No. 61).

- (c) Kallan.
- (d) III.
- (e) Reign of Akbar Shah II.
- (f) None.
- (g) Ruined.
- (h) Unnecessary.
- (j) The house is built in the late Mughal style and its upper portion is dilapidated. It is in occupation and has nothing to commend it to notice. At the end of the paved ramp leading up from the road and near the south-east corner of the house, a red sandstone gateway is said to have formerly existed, giving entrance to the forecourt of Bahadur Shah's palace (No. 61).

Mirza Salim was the son of Akbar Shah II. He died in his father's lifetime.

- No. 63.**
- (a) Tomb enclosure.
 - (b) Immediately west of the house of Mirza Salim (No. 62).
 - (c) Hafiz Karimuddin's sons.
 - (d) III.
 - (e) Late Mughal.
 - (f) None.
 - (g) Ruined.
 - (h) Unnecessary.
 - (j) The enclosure some 54' 0" square contains the remains of a marble platform in its centre, on which are a few unknown marble graves. It is surrounded on the east and west by high walls containing lamp niches while on the north is a dalan which is now occupied as a dwelling house. The southern side abutting on the road is open. Modern huts have been erected on the central marble platform.

- No. 64.**
- (a) Khawaspura (quarters for maid servants).
 - (b) Immediately to the north of No. 63.
 - (c) Ahmad Hasan.
 - (d) III.
 - (e) Late Mughal.
 - (f) None.
 - (g) Fair, but filled with houses.
 - (h) Unnecessary.
 - (j) It consists of an inner court 48' 0" north to south by 34' 8" east to west surrounded by dalans now occupied by water carriers. It was used as the maid servants quarters of the neighbouring royal palaces.

- No. 65.**
- (a) Tomb (unknown).
 - (b) Some 7 yards to the west of N. W. corner of No. 64.

- (c) Ziauddin and Salamuddin.
- (d) III.
- (e) Pathan.
- (f) None.
- (g) Fair.
- (h) Should be protected.
- (j) The tomb which measures 18' 6" square E. M. is covered with a curved Bengali roof crowned with a lotus cresting. Each of its four sides is pierced by three arched openings, but they are now closed with rubble and earth except the central one on the south, which is used as an entrance. It is coated with plaster, and a chajja runs round it carried on heavy stone brackets. Inside there is an unknown kacha grave, and the building is used as a dwelling house. A few yards to the south of the tomb is a rubble built dalan of no interest.

- No. 66.** (a) Tomb of Shaikh Sulaiman, commonly known as Sayyid Khunkhuwar.
 (b) Hazira, some 50 yards to the south of No. 65.
 (c) Qazi Latifuddin, etc.
 (d) III.
 (e) 944 A. H. (1537-8 A. D.).
 (f) On a piece of red sandstone built into a pillar at the head of the grave.

شیخ سلیمان دہلوی رحمۃ اللہ علیہ سنہ ۹۴۴ .

Translation.

“Shaikh Sulaiman of Delhi, may the peace of God be upon him. The year 944.”

- (g) Fair.
- (h) Should be protected.
- (j) The tomb measures 17' 3" north to south by 32' east to west. It is built of red sandstone up to the chajja level and is crowned with a plastered parapet and roofed with a vault. Inside the tomb are four graves, that of the Shaikh being on the extreme west. It is of marble coated with whitewash. The grave next to it which is also of marble is that of one of his followers. The remaining two are kachcha and are probably of the followers of the Shaikh. At the north-east of the tomb is a Hujra or compartment for the attendant of the tomb. The latter measures 12' 0" by 6' 0." The inscription quoted above is modern.

Shaikh Sulaiman, son of Affan, was a venerated saint of his time. He died on the 14th of Muharram of the year 944 (23rd June 1537 A. D.).

- (k) *Khuzina*, Part II, 330-1.
- (l) 2883.

- No. 67.** (a) Tomb (unknown).
 (b) Some 11 yards to west of No. 66.
 (c) Ziauddin and Islamuddin, etc.

- (d) III.
- (e) Pathan.
- (f) None.
- (g) Poor.
- (h) Unnecessary.
- (j) The tomb which is of brick masonry plastered measures 22' by 25' 9" E. M. It has three arched openings on each of its four sides which are now closed with rubble filling.
- (l) 2884.

- No. 68.** (a) Mosque.
- (b) Immediately to the west of No. 67; the back of the mosque lies some 25 yards east of the Bazar.
 - (c) Qazi Latifuddin, etc.
 - (d) III.
 - (e) Pathan.
 - (f) None.
 - (g) Ruinous.
 - (h) Unnecessary.
 - (j) The mosque measures some 55' north to south by 26' east to west I. M. It originally consisted of 3 bays, but only two of these are now standing, the third having collapsed. It is built of rubble masonry plastered and is roofed by a vault.
 - (l) 2890.

- No. 69.** (a) Diwan-i Khas of Bahadur Shah II.
- (b) 30 yards north-west of Bahadur Shah's palace No. 61.
 - (c) Mahesh Das, deceased.
 - (d) III.
 - (e) Reign of Bahadur Shah II.
 - (f) None.
 - (g) Ruinous.
 - (h) Unnecessary.
 - (j) The original structure seems to date further back than the late Mughal period. The Diwan-i Khas, as it is locally called, seems to have consisted of a ground floor and first floor, the latter reached by a flight of steps to the north. A range of arches runs on the east side of the ground floor, while inside is a courtyard some 39' square, surrounded by arched dalans. The gateway which gave access to the steps to the north seems to have been a red sandstone structure, but it has disappeared except for a portion of its eastern jamb.
 - (l)

- No. 70.** (a) The Baoli of Aurangzeb. ✓
- (b) Some 12 yards west of the palace of Bahadur Shah II No. 61. ✓

- (c) Government.
- (d) III.
- (e) Aurangzeb's reign (1658-1707). ✓
- (f) None.
- (g) Fair.
- (h) Should be protected.
- (j) The well is an imitation of similar older wells found in the neighbourhood, *viz.*, the Gandak Baoli (No. 17) and Rajon ki Bain (No. 164). It measures some 130 feet by 36 feet and contains about 74 steps. At its eastern end is an octagonal well 30 feet in diameter at the top and gradually narrowing and changing to a circular form near the water level. It is built in three stages of inferior rubble masonry.
- (l) 2885.

- ≡ **No. 71.** (a) Tomb of Alauddin, nephew of Iltutmish. ✓
- (b) Immediately to the south of the palace of Bahadur Shah II (No. 61). ✓
 - (c) Abdullah.
 - (d) II.
 - (e) Iltutmish's reign (1210-35 A. D.). ✓
 - (f) None.
 - (g) Poor. It should be put into a state of conservation.
 - (h) Should be protected.
 - (j) This building which measures some 37' north to south by 17' 9" east to west is of an interesting plan. The southern portion is a domed pavilion measuring externally some 17' 9" square, the corners being cut off by lintels to form the octagon on which the dome is supported. The spaces between the 12 stone square columns on which the dome is supported are now filled in with rubble and the compartment is in occupation. Adjoining the pavilion to the north is another compartment 11' 10" square I. M. It is roofless and open to the sky and the walls are topped by a deep plain stone frieze and battlements. To the north of this again a small four-pillared chhatri some 15' high forms the terminating feature on this side. Within the central open compartment lie two stone graves, the one on which the *nim* tree is growing is said to be that of Alauddin, and the other of a disciple of Qutb Sahib. Alauddin is said by local tradition to have been a nephew of Iltutmish, but nothing further is forthcoming about him.

- No. 72.** (a) House of Mirza Babar.
- (b) Some 50 yards to the south of Alauddin's tomb (No. 71).
 - (c) Nawab Ahmad Said Khan of Delhi.
 - (d) III.
 - (e) Reign of Akbar Shah II.
 - (f) None.
 - (g) Fair.

- (h) Unnecessary.
- (j) The house consisting of dalans and a court in the centre is built in modern style. To the south of the house near the gateway lie the stables while to the north is a small three-domed mosque in late Mughal style. The building is of no interest except that it was the residence of one of the sons of Akbar II.

- No. 73.** (a) House of Mirza Nili.
 (b) Some 10 yards to the south of the Baoli of Aurangzeb (No. 70).
 (c) Hardiyan Singh of Delhi.
 (d) III.
 (e) 1st half of the 19th century.
 (f) None.
 (g) Fair.
 (h) Unnecessary.
 (j) The inner court of the house, some 60 feet square, is entered through an archway from the bazar. There are dalans on the north and west sides of the court, but they are mostly modern and of no special interest. Mirza Nili, after whom the house is known, was a relative of Bahadur Shah II. Adjoining this on the east is a ruined house said also to have belonged to one of the royal family.

- No. 74.** (a) Thana of Bahadur Shah II.
 (b) Some 50 yards south of the house of Mirza Nili (No. 73) on the east side of the Bazar.
 (c) Rai Bahadur Lala Sheo Parshad, C.I.E.
 (d) III.
 (e) Reign of Bahadur Shah II.
 (f) None.
 (g) Ruinous.
 (h) Unnecessary.
 (j) The site of the old Thana is now marked by ruins consisting of a few arches only.

- No. 75.** (a) Walled garden known as the garden of Bakhshi Mahmud.
 (b) On the east side of the road opposite to the house of Lala Chhunna Mal.
 (c) Rai Bahadur Lala Sheo Parshad, C.I.E.
 (d) III.
 (e) Late Mughal.
 (f) None.
 (g) Dilapidated.

- (h) Unnecessary.
 (j) The garden is enclosed by a wall on three sides and there is a building on the west which is in modern style and in a poor state of preservation. It probably belonged to one of the courtiers of the late Mughal emperors who would accompany their sovereign to Mehrauli. There is nothing of special interest.

- No. 76.** (a) Tomb (unknown).
 (b) Some 100 yards east of No. 75.
 (c) Khadims of the Dargah of Qutb Sahib.
 (d) III.
 (e) Lodi.
 (f) None.
 (g) Poor.
 (h) Should be protected.
 (j) The tomb measuring 27' 3" by 22' 5" E. M. consists of a central apartment with an arched recess on the east and west. It is roofed by a dome and has arched openings on the north and south, that on the south being partly closed by rubble filling. It is constructed of rubble masonry plastered and is ornamented with blue tiles each some 9" square fixed over the arched openings inside. No grave is to be found in the building.

- No. 77.** (a) Grave of Sayyid Nuruddin Mubarak of Ghazni.
 (b) Some 10 yards to the north of No. 76.
 (c) Khadims of the Dargah of Qutb Sahib.
 (d) III.
 (e) 632 A. H. (1234-5 A. D.).
 (f) On a red sandstone tablet built into a pillar at the head of the grave.

سید نورالدین مبارک غزنی رحمة الله عليه - ۶۳۲ هـ

Translation.

"Sayyid Nuruddin Mubarak of Ghazni, may the peace of God be upon him. The year 632 A. H."

- (g) Good.
 (h) Unnecessary.
 (j) The grave stands in the centre of an enclosure containing a large number of unknown graves. It measures 6' 10" by 3' 7" and 1' 10" high. The inscription quoted above under "f" is modern.

Sayyid Nuruddin Mubarak of Ghazni was a disciple of Shaikh Shihabuddin Soharwardi, a famous Muhammadan saint. He was noted for his honesty, piety and learning, and was appointed Shaikhul Islam (the head of the Muhammadan religion) by Shamsuddin Iltutmish. He died in the year 632 A. H.

- (k) *Khazina*, Part II, 17-19.
Mazarat, Part II, 98.

- No. 78.** (a) Serai of Shaikh Inayatullah.
 (b) Some 100 yards to the south of No. 75.
 (c) Lala Thakur Das.
 (d) III.
 (e) Late Mughal.
 (f) None.
 (g) Fair.
 (h) Unnecessary.
 (j) The inner court of the Serai, which is surrounded by arched compartments and is entered through a gate on its west side, measures some 87 feet square. At the north-east and south-east angles outside are heavy circular buttresses and at each of the four corners of the serai there is a small house called a Gosh-mahall.
 Shaikh Inayatullah was the author of the well-known Persian work called *Bahar-i Danish*, a collection of amusing tales. The book was translated into English by Jonathan Scott in the year 1799.
 (l) 2898.

- No. 79.** (a) Mosque (nameless).
 (b) Immediately to S. E. of the serai (No. 78).
 (c) Waqf.
 (e) Late Mughal.
 (f) None.
 (g) Good.
 (h) Unnecessary.
 (j) The mosque measuring some 25' by 13' consists of three bays and a courtyard to the east which is surrounded by a wall. The courtyard measures some 28' east to west by 25' north to south. It was apparently attached to the neighbouring serai. The building has been recently repaired by one Haji Abdul Ghani of Delhi, who has put up an inscription in his own name on the road side of its west wall.
 To the south of the mosque there is a well called the Badshah Pasand for the reason that its water was much appreciated by the emperor (probably Bahadur Shah II).

- No. 80.** (a) Tomb (unknown).
 (b) Some 20 yards to the south of the serai of Inayatullah (No. 78).
 (c) Qazi Ahmad Husain and Muhammad Husain, etc.
 (d) III.
 (e) Pathan.

- (f) None.
- (g) Poor.
- (h) Should be protected.
- (j) The tomb which is 17' 6" square is roofed by a dome supported on twelve stone columns. It is built of rubble masonry plastered. It appears to have been surrounded originally on the north, south and east sides by an enclosure wall and on the west by a pillared arcade which is partly extant. No grave is to be found inside the tomb.

No. 81. (a) Mosque (nameless).

- (b) Some 40 yards to the south of No. 80 and 20 yards to the east of the Gurgaon road.
- (c) Waqf.
- (d) III.
- (e) Pathan.
- (f) None.
- (g) Fair.
- (h) Unnecessary.
- (j) The mosque which measures 35' 5" by 8' 5" I. M. consists of four compartments each entered through an arched opening. It is built of rubble masonry plastered. A staircase in the south wall of the building gives access to the roof which is flat.

The courtyard of the mosque which measures 39' by 22" and contains two unknown graves forms the roof of an arcade facing east.

About five yards to the south of this building lies another mosque, but it is of no special interest.

No. 82. (a) Jharnah (Water-fall).

- (b) Some 5 yards to S. E. of No. 81 and some 30 yards to the east of the Gurgaon road.
- (c) Government.
- (d) IIa.
- (e) 1700 A. D. (Asar).
- (f) None.
- (g) Good.
- (h) Should be protected.
- (j) This block of buildings has received its name from a water-fall which drains off surplus water from the Shamsi tank (No. 98) during the rainy season. About the year 1700 A. D. Nawab Ghaziuddin Khan Firoz Jang built the colonnaded dalan containing the water-fall, and a tank in front of it. Later on Akbar Shah II constructed the pavilions to the north, and Bahadur Shah II added a baradari in the centre between the two tanks. During the rainy season a fair is held and is called "Sair-i Gul Faroshan," because the flower-sellers of Delhi present a tribute of flowers to Qutb Sahib's grave.

Near the S. E. corner of the central baradari lies an inscribed grave of one Abid who is described in the inscription as having been killed by a robber. The inscription, which is engraved on a red sandstone slab fixed on the grave, runs as follows :

هرالباقی

() عابد حکیم و فاضل با زرد پر متانت * کردہ شہید اورا قزوق بد دیانت

۱۲۰۹

(۲) تاریخ سال اورا ہاتف مرا خبر داد * روح شہید عابد امد میان جنت

Translation.

“ He is everlasting.

- (1) Abid who was wise, learned, pious and grave was martyred by a dishonest robber.
- (2) The invisible crier told me the chronogram of his death, ‘ the soul of Abid the martyr entered paradise.’ 1209.” (1794-95 A. D.)
- (k) *Asar*, Chapter III, 75-6.

No. 83. (a) Mosque (nameless).

(b) Some 20 yards to the west of Jharnah (No. 82), and bordering on the east side of the Gurgaon road.

(c) Waqf.

(d) III.

(e) Pathan.

(f) None.

(g) Fair.

(h) Should be protected.

(j) The mosque of 6 bays measures 48' 6" by 6' 10". Three bays are on either side of a central stair. In the courtyard of the mosque slightly to N. E. of the centre is a small pillared chhatri measuring 12' 6" by 11' 4", roofed by a pyramidal dome and containing a female's grave. The chhatri like the mosque is built of rubble masonry plastered, except the pillars which are of dressed stone.

(l) 2897.

Jharnah - Jharnah

84
: 85

No. 84. (a) Mosque (nameless).

(b) Some 150 yards to S. W. of the Jharnah (No. 82), and bordering on the east side of the Gurgaon road.

(c) Waqf.

(d) III.

(e) Pathan.

(f) None.

(g) Ruinous.

(h) Unnecessary.

- (j) The mosque is of 3 bays and measures 33' 0" by 14' 6". It is constructed of rubble masonry plastered except the pillars which are of dressed stone. It is roofed with a vaulted ceiling, but the top of the roof reached by a staircase in the south wall is flat. A stone chajja carried on heavy dressed stone brackets originally ran over the arched openings on the east, but it has almost entirely disappeared. The courtyard which is ruined and measures some 70' square contains a few graves. On the south of the courtyard are two ruined compartments probably intended for the mulla of the mosque. A doorway, standing at a distance of 15' to N. W. of the mosque gives access to the mosque and to the next building (Chihaltan Chihalman) from the road.

No. 85. (a) Chihaltan Chihalman. ✓

- (b) Immediately to the south of No. 84. ✓
 (c) Khadims of the Dargah of Qutb Sahib.
 (d) III.
 (e) Pathan. ✓
 (f) None.
 (g) Good.
 (h) Unnecessary.

- (j) The Chihaltan Chihalman is the name given to a graveyard containing some 46 graves which are said to be those of the Muhammadan saints called Abdals. It is entered on the south through a domed gateway built of rubble masonry with arched openings in its four sides. The gate measures 11' 8" square and contains Quranic inscriptions on the circular discs which ornament the spandrels of the arches. The largest grave measuring 7' 7½" square and 1' 6" high at the north-west corner of the graveyard is said to be that of the saint Sayyid Kabir-uddin Auliya. To the south of the gate is a three-arched dalan built of rubble masonry and of no special interest. ✓

- (l) 2901.

No. 86. (a) Sohan Burj. ✓

- (b) Some 100 yards south of No. 85 and bordering on the east side of the Gurgaon road. ✓
 (c) Waqf, Mutawalli Lal Muhammad.
 (d) IIb.
 (e) First half of the 16th century. ✓
 (f) None.
 (g) Good.
 (h) Should be protected.

- (j) The Sohan Burj is the name given to a building consisting of a central court surrounded by parapeted walls and a three-arched dalan on the north. It is entered through two doorways, one on the east and the other at the north-east corner. In front of the eastern doorway, ✓

which forms the main entrance, is a terrace measuring some 48' by 25' and 11' high approached by a flight of 12 steps. The court, which is paved and plastered, measures some 110' square. It is strewn with graves and the building seems to have been the graveyard of some family. The western wall, containing a series of eleven mihrabs with the central one emphasized by two minarets, forms a wall mosque which is often attached to Muhammadan graves. The arched dalan of three bays was probably used as an assembly hall. It measures 50' by 15' 6" and has staircases at the east and west ends leading to the roof. At the western end of the dalan is a chamber 15' 8" by 14' 11" with a staircase descending to the lower rooms at the ground level. A pleasing feature of the dalan is the bands of miniature niche-shaped panels running under the chajja, which is carried on moulded stone lintels resting on brackets of the usual Pathan type, and down the sides of the piers of the main central arch. The material used in the construction of the building is rubble externally plastered, except the pillars of the dalan which are of dressed stone. It is said to have been erected by the followers of Makhdum Samauddin, a saint who died during the reign of Sikandar Lodi on the 17th of Jumada I of the year 901 A. H. (31st January 1496 A. D.).

(k) *Khazina*, Part II, 74-76.

(l) 2902, 3004.

No. 87. (a) Mosque (nameless).

(b) Some 500 yards to the south of Sohan Burj (No. 86) and 20 yards to the west of Gurgaon road.

(c) Waqf.

(d) III.

(e) Mughal.

(f) None.

(g) Fair.

(h) Unnecessary.

(j) The mosque built in rubble masonry plastered is 21' 3" by 15' E. M. It is roofed by a curved Bengali dome and entered through three-arched openings. To the east of this and by the side of the road is another mosque of the same type but in a dilapidated state. Neither of these buildings is of any interest.

No. 88. (a) Mosque (nameless).

(b) Opposite to the Sohan Burj (No. 85) on the west side of Gurgaon road.

(c) Waqf.

(d) III.

(e) Pathan.

(f) None.

(g) Fair.

(h) Should be protected in connection with No. 89 and No. 90.

- (j) The mosque, which is of the wall type, contains five mihrabs, the central one being emphasized by a somewhat higher frieze having four blue tiles set diagonally, and by two small side minarets only one of which is now standing. To the south of the forecourt which is strewn with graves, and measures some 39' north to south by 42' east to west, is a three-bay dalan probably used as an assembly hall. The dalan measures some 44' east to west by 14' north to south. It is built in the same style as that of the assembly hall of the Sohan Burj (No. 86) and has niche-shaped panels running under the chajja which has almost all disappeared. A flight of stairs at the east end of the dalan leads to the roof. Some 20 yards to the west of the mosque is another rubble masonry dalan which is of no special interest.

No. 89. (a) Mosque of Maulana Jamali.

- (b) Some 30 yards to the north of No. 88 and bordering on the west side of Gurgaon road.

(c) Waqf.

(d) III.

(e) Pathan.

(f) None.

(g) Good.

(h) Should be protected.

- (j) The mosque is of the wall type with seven mihrabs, the frieze of the central mihrab flanked by two minarets being a little higher than the general frieze. A noteworthy feature in the building is the turrets at the N. W. and S. W. corners. These are octagonal at the base developing into a circular section (diam. 13') at the mosque level, and each is covered by a fluted dome. The forecourt which measures some 83 feet east to west by 70 feet north to south contains several graves and is entered through doorways on the north and south.

No. 90. (a) Tomb (unknown).

- (b) Close to the south-west corner of the mosque No. 89.

(c) Waqf.

(d) III.

(e) Pathan.

(f) None.

(g) Good.

(h) Should be protected.

- (j) The tomb, which is built of rubble masonry plastered, is roofed by a dome. It is octagonal in plan (diam. 17') and has an archway at each of the eight sides, three of which are closed with brick workjali screens. A plastered grave measuring 6' 3" by 3' 8" and 1' 6" high lies beneath the dome and there are indications to show that an inscription was set

up on the pierced screen in the archway to the north of the grave, but it has now disappeared. Outside the tomb to the west is a wall mosque of five mihrabs similar to many others found in the neighbourhood.

- No. 91.** (a) Mosque (nameless).
 (b) Some 100 yards west of No. 88.
 (c) Waqf.
 (d) III.
 (e) Pathan.
 (f) None.
 (g) Poor.
 (h) Should be protected.
 (j) The mosque, which measures some 36' north to south by 11' east to west, consists of three compartments entered through as many low archways. A chajja originally ran over these archways but it has now disappeared. The niche-shaped panels common on the buildings in the vicinity are here found above instead of below the chajja. At the south end of the mosque there is a staircase leading to the roof which is flat. The building is constructed of rubble masonry, but in the outer doorway at the east of the forecourt red stone is also used. There are several graves in the courtyard.

- No. 92.** (a) Tomb of Makhdum Samauddin. ✓
 (b) Some 11 yards to the west of No. 91. ✓
 (c) Lal Muhammad.
 (d) IIb.
 (e) 901 A. H. (1495-6 A. D.). ✓
 (f) The inscription which is modern is engraved on a small marble slab built into the dome, inside, to north.

هوالباقی

تاریخ وفات از کتاب سیرالعارفین

(۱) مرشدانس ر ملک شاه سماء الدین چو رفت * ای جمالی بر سر پیر عرش آمد گم از
 (۲) هشت خلد آمد بنام او اگر پرسد کہ * سال تاریخش بگو هشت آمدہ با نام او
 - سنہ ۹۰۱ ہجری

حامد علیخان پیرسٹر ایٹ لا بن حکیم امجد علیخان مترجم امر وہ ضلع مراد آباد نے
 جو اولاد جناب مخدوم سماء الدین صاحب مرحوم سے پذیر ہوئے پخت میں ہیں تاریخ ہذا کو
 کندہ کرا کے مزار مبارک پر سنہ ۱۳۱۴ ہجری میں نصب کرایا۔

Translation.

“ He is everlasting.

The chronogram of death from a book (named) Sairul Arifin.

- (1) O Jamali; when Shah Samauddin teacher of men and angels, departed, he placed his foot on the throne of heaven.
- (2) Eight gardens of paradise were granted to him, and if any one should enquire the date of his death, tell him 'Hasht (eight) is added to his name.' [The numerical value of 'Hasht' (705) added to that of 'Samauddin,' the name of the saint, (196) gives the year 901.] The year 901 Hijra.

Hamid Ali Khan, the barrister-at-law, and the son of Hakim Amjad Ali, a resident of Amroha, who is a descendant of his Holiness Makhdum Samauddin Sahib, the deceased, being fifteenth in generation from him, had this chronogram engraved and put up on the holy tomb in the year 1314 Hijra (1896-7 A. D.)."

(g) Good.

(h) Should be protected.

(j) The tomb measuring some 23' square E. M. is crowned with a dome supported on 12 stone pillars. Inside there are six uninscribed plastered graves the largest one being that of the saint.

Shaikh Samauddin was one of the greatest saints of the Soharwardi sect. He lived in the time of Bahlol Lodi and died in the year 901 A. H. (1495-6 A. D.).

(k) *Khazina*, Part II, 74-6.

Akhbar, 211-2.

(l) 2942.

No. 93. (a) Mosque (nameless).

(b) Immediately to north of Makhdum Samauddin's tomb (No. 92).

(c) Waqf.

(d) III.

(e) Circa 1495 A. D.

(f) None.

(g) Good.

(h) Should be protected.

(j) The mosque built of rubble masonry and measuring some 83' north to south by 14' east to west I. M. consists of seven compartments entered through arched openings. The chajja does not run across the central bay which is higher than the rest but stops short at either end of it. At the southern end of the building is a staircase leading to the roof which is flat.

No. 94. (a) Tomb (unknown).

(b) Some 40 yards to the S. E. of Makhdum Samauddin's tomb (No. 92).

(c) Lal Muhammad.

(d) III.

(e) Pathan.

(f) None.

- (g) Poor.
- (h) Should be protected.
- (j) The tomb is a 12-pillared domed chattri almost the replica of the neighbouring tomb of Makhdum Samauddin (No. 92), and measures some 22' square. It stands in an enclosure, raised high above the level which would formerly have been covered by the water of the Shamsi tank (No. 98), and surrounded by dwarf pierced walls, with the west wall used as a mosque. A small domed gate on the south gives access to the enclosure. Inside the chattri there are six unknown graves, and one in the gateway.

- No. 95.** (a) Mosque (nameless).
 (b) Some 4 yards to the south of No. 91.
 (c) Waqf.
 (d) III.
 (e) Pathan.
 (f) None.
 (g) Fair.
 (h) Unnecessary.
 (j) The mosque is of usual wall type and its forecourt which measures some 40' by 26' contains several unknown plastered graves. In the neighbourhood there are a few ruined mosques and buildings which are of no interest.

- No. 96.** (a) Building (nameless).
 (b) Some 50 yards to the south of Auliya Masjid No. 97.
 (c) Khadims of the Dargah of Qutb Sahib.
 (d) III.
 (e) Pathan.
 (f) None.
 (g) Ruinous.
 (h) Unnecessary.
 (j) The building constructed of rubble masonry originally consisted of three-arched compartments of which now only one remains. At the eastern end of this compartment there is a staircase leading up to the roof which is flat. The purpose of the structure is not known; it was probably a Majlis Khana (an assembly house). It measures some 56' east to west by 24' north to south externally.

- No. 97.** (a) Auliya Masjid. ✓
 (b) At the S. E. corner of the Shamsi tank (No. 98) and bordering on the west side of the Gurgaon road. ✓

- (c) Waqf.
- (d) III.
- (e) Circa 1191 A. D. ✓
- (f) None.
- (g) Good.
- (h) Should be protected.
- (j) The mosque situated in an enclosure is noteworthy only from a religious point of view, as being the site where Khuwaja Muinuddin of Ajmer and Qutb Sahib, two of the greatest Chistia saints, offered their prayers, the three sandstone slabs marking the actual spot. In the western wall of the enclosure is a mihrab recess some 6' high, which represents the old mosque. It is probable that the original mosque which has now vanished was built by Iltutmish. A three-bay mosque and an arched dalan have been lately constructed in the enclosure which is considered most sacred by the Muhammadan public.
- (k) *Carr Stephen*, 70.
- (l) 1633, 1635.

- No. 98.** (a) Hauzi Shamsi (Shamsi tank). ✓
- (b) Opposite Jharna (No. 82) on the west side of the Gurgaon road. ✓
 - (c) Government.
 - (d) IIa.
 - (e) 627 A. H. (1229-30 A. D.). ✓
 - (f) None.
 - (g) Ruinous.
 - (h) Protected.
 - (j) The tank was built in 627 A. H. (1229-30 A. D.) by Shamsuddin Iltutmish after whom it is known. It is said to have originally covered more than a hundred acres of land (276 bighas) and was lined with red sandstone. None of the stone now remains, and the tank has considerably silted up and, except during the rains, it very seldom contains water.

Alauddin Khalji finding that it was occasionally dry cleared it in the year 711 A. H. (1311-12 A. D.). Subsequently it was repaired by Firoz Shah Tughlaq (1351-58 A. D.) who found that it had been deprived of water by some mischievous man who stopped up the channels of supply.

An interesting story is recorded about the foundation of the tank, lending it a great sanctity according to Muhammadan belief. It is related that Shamsuddin Iltutmish intended to build a tank. He was very anxious to select a suitable site for it, when one night the Prophet appeared to him in a dream riding a horse and advised the king to build the tank, he desired, where the Prophet had appeared. The following morning Iltutmish went in company with the saint Qutb Sahib to the place pointed out by the Prophet, and found that a mark of one of the hoofs of the Prophet's horse was imprinted on the spot where he had appeared in the dream, and that water was flowing from the mark. He forthwith built a tank there and constructed a platform and a dome (No. 99) over the hoof print. On account of this supernatural manifestation, the tank is treated as a most holy spot and is surrounded by numerous graves of Muhammadan saints and warriors.

- (k) *Farishta*, Part II, 379-80.
Khazina, Part I, 276-7.
Asar, Part III, 23.
Carr Stephen, 68-9.
Fatuhah, folio 9 (b).
Rodgers, 86.
Babar Namah, 176.

No. 99. (a) Pavilion. ✓

- (b) About the middle of the western bank of the Hauzi Shamsi (No. 98). It ✓
 is related to have originally been in the centre of this tank.
- (c) Khadims of the Dargah of Qutb Sahib.
- (d) IIb.
- (e) Pathan. ✓
- (f) None.
- (g) Good.
- (h) Protected.
- (j) The pavilion consists of a domed chattri occupying the centre of a terrace some 46' square. The dome is supported on 12 stone pillars which enclose an open chamber 21' square. In the centre of the floor is a stone slab on which can be seen the mark of one of the hoofs of the Prophet's horse referred to in No. 93, and the building is popularly ✓
 believed to commemorate the Prophet's visit. This slab is, however, not the original one, but of comparatively recent date, the original one having been removed by shepherds.

Farishta records that a dome was erected by Shamsuddin Iltutmish over the hoof print of the Prophet's horse at the same time when he built the Hauzi Shamsi (627 A. H. 1229-30 A. D.), and it is not improbable that the pavilion under notice is the same building. But the Tarikhi Alai, as quoted by Sayyid Ahmad Khan, ascribes its construction to Alauddin Khalji in the year 711 A. H. (1311-12 A. D.) when that emperor cleared the Hauzi Shamsi.

- (k) *Farishta*, Part II, 381-2.
Asar, 23.
Carr Stephen, 61.
 (l) 1634.

No. 100. (a) Jahaz Mahal. ✓

- (b) N. E. corner of Hauzi Shamsi No. 98. ✓
- (c) Government.
- (d) IIa.
- (e) Lodi. ✓
- (f) None.
- (g) Poor.
- (h) Protected.
- (j) It is doubtful whether this building was originally a mosque or, as is locally said, a house built by a merchant for a saint. There is cer-

tainly a mihrab in the west wall, but the building contains several unusual features.

In the centre there is a courtyard some 55' by 30' surrounded by arched chambers of which those on the south have now disappeared. The central bay on the east forms a gateway, which is approached from the road by a short flight of steps, and which is surmounted by a domed baradari ornamented with blue tiles. On each of the four corners of the building is a square chattri, while the prayer chamber is crowned with an octagonal one. The mahal is constructed of local grey stone and red sandstone and is decorated with glazed tiles of blue colour.

(l) 1806, D282.

- No. 101.** (a) Takya of Shubrati Shah.
 (b) Some 10 yards to the north of Jahaz Mahal No. 100.
 (c) Qazi Muhammad Husain.
 (d) III.
 (e) Late Mughal.
 (f) None.
 (g) Poor.
 (h) Unnecessary.
 (j) The building, measuring some 50' north and south by 15' east and west E. M., consists of a central chamber and a side room at each wing. The forecourt to the east, which is in a ruined state, contains a dry well in the centre.

- No. 102.** (a) Mosque known as Takya Din Ali Shah.
 (b) Immediately to the north of No. 101.
 (c) Waqf, Mutawalli Nawab Ahmad Said Khan.
 (d) III.
 (e) Pathan.
 (f) None.
 (g) Poor.
 (h) Should be protected.
 (j) The mosque which measures some 53' by 20' I. M. consists of three compartments entered through as many low arched openings. It is built of rubble plastered, without any ornament save the kalima inscribed in incised plaster on the spandrels of the central arch. A staircase at the south end of the building leads up to the roof which is flat. The courtyard of the mosque contains a few kachcha graves, and to its east is a domed gateway with red sandstone jambs and lintels.

- No. 103.** (a) House of Mirza Shah Rukh.
 (b) Immediately to the north of No. 102.

- (c) Girdhari Lal, etc.
- (d) III.
- (e) Late Mughal.
- (f) None.
- (g) Poor.
- (h) Unnecessary.
- (j) The ground floor of the house on the east side consists of a series of arched cells opening on to the road. In the centre of these cells is a flight of steps leading to the courtyard above, which measures some 93' east to west by 75' north to south. There are several three-bay dalans on the north and south sides of the court, all in the late Mughal style, but those on the north side are ruined. Mirza Shah Rukh, after whom the house is known, was the son of Bahadur Shah II. Originally it is said to have belonged to Shaikh Inayatullah who also built a Serai in the neighbourhood (*vide* No. 78).

- No. 104.** (a) Mosque known as Chipion ki masjid.
 (b) Some 30 yards to the north of the house of Mirza Shah Rukh (No. 103).
 (c) Waqf, Mutawalli Babbi Rangrez.
 (d) III.
 (e) Pathan.
 (f) None.
 (g) Fair.
 (h) Unnecessary.
 (j) The mosque which is of the wall type measuring some 61' north to south and built in rubble masonry, originally contained seven mihrabs. It has been recently repaired, when a plain wall was substituted for the three northern mihrabs. The forecourt which has a doorway on the south contains two stone graves one of a male and the other of a female. Opposite the mosque on the east side of the court is a three-arched dalan built of rubble masonry. To the north of the mosque is a modern mosque known as the Nalbandon ki masjid (mosque of farriers). It consists of three bays and is of no special interest.

- No. 105.** (a) Tahsil of Bahadur Shah II.
 (b) Some 50 yards to N. W. of No. 104.
 (c) Lala Seo Parshad, C.I.E.
 (d) IIIb.
 (e) Late Mughal.
 (f) None.
 (g) Fair.
 (h) Unnecessary.
 (j) The tahsil is really a house built in the late Mughal style. It has a central courtyard with a three-arched dalan on the south, constructed of brick masonry and plastered, and forming the main building of the

tahsil. On the north of the courtyard are two compartments with a roofless dalan between them. The tahsil is now a part of the building known after the late Lala Chhunna Mal.

- No. 106.** (a) Mosque (nameless).
 (b) Some 50 yards to the west of the tahsil of Bahadur Shah II (No. 105).
 (c) Waqf.
 (d) III.
 (e) Pathan.
 (f) None.
 (g) Ruinous.
 (h) Unnecessary.
 (j) The mosque is of the usual wall type with three mihrabs. The fore-court which is entered through a domed gateway on the east contains several graves and is enclosed by a low pierced wall on the north and east. The whole building is constructed of rubble masonry plastered and the enclosing wall as well as the mosque is crowned with parapets.

- No. 107.** (a) Grave of Sayyid Niyaz Muhammad.
 (b) Immediately to the north of the tomb of Shah Abdul Haq No. 108.
 (c) Muhammad Ishaq, etc.
 (d) III.
 (e) Pathan.
 (f) On a red sandstone tablet built into a small rubble masonry pillar at the head of the grave.

۷۸۶

سید نیاز محمد صاحب رحمۃ اللہ علیہ -

Translation.

"Sayyid Niyaz Muhammad Sahib may the mercy of God be upon him."

The figures 786 written at the head of the inscription are the numerical value of 'Bismillah,' which is a pious ejaculation frequently used by Muhammadans on commencing to do something. The inscription is modern.

- (g) Good.
 (h) Unnecessary.
 (j) The grave lies in an enclosure, the west wall of which is provided with mihrab recesses and treated as a wall mosque. On the north side of the enclosure is a three-arched dalan measuring 38' by 10' 4" and used as an assembly hall. The grave measures 6' 7" by 2' 8" and 1' 3" high.

- No. 108.** (a) Tomb of Shah Abdul Haq Muhaddis of Delhi.
 (b) Some 100 yards to the north of Hauzi Shamsi No. 98.

(c) Muhammad Ishaq, etc.

(d) IIb.

(e) Circa 1052 A. H. (1652-3 A. D.). ✓

(f) On a marble slab fixed in the northern arch of the octagon from which the dome springs.

مجموعه از احوال کرامت منوال این مقتدائے رقت صاحب المفاخر ابرالمجد عبدالحق رحمة الله
رحمة واسعة انکه از مبداي شعور بطاعت حق و طلب علم کمر بسته نزدیک باوان بلوغ اکثر
علوم دین تحصیل کرد و در سن بیست و در سالگی از همه ان فارغ شده و کلام مجید از بر گرفته
بر مسجد ائمه نشست و همدر عارفان جوانی جاذبه الهی در رسید بیکبار دل از یار و دبار بر کده
متوجه حرمین محترمین گشت مدتی مدید بانمقات شریفه اقامت و رزیده باقصاب زمان و اولیائے
کبار صحبتها داشته بودایع ارجمند و رخصت ارشاد طالبان اختصاص یافت و علاوه آن تکمیل فن
حدیث نمره ببرکات فراران بموطن مالوف مراجعت فرمود و مدتی پنجاه و در سال جمعیت ظاهر
و باطن تمکن یافت تکمیل فرزندان و طالبان بجا آورده و بنشر علوم سیما علم شریف حدیث
پرداخته بفریح که در دیار عجم اجدی را از علماء منقدسین و متاخرین دست نداده است ممتاز
و مستثنی گردید و در مذون علمیه خاصه فن حدیث کتب معتبره تصنیف کرد چنانکه علمائی زمان
اعتنا بدان رزیده دستور العمل خورد دارند و هفت دانش از خواص و عوام بجان خریداری میدمایند
تصانیف این فیاض والا از صغیر و کبیر بصدد مصلحت و بحسب شمار ابیات پانصد هزار رسیده است
در محرم سنه ۹۵۸ این نور اتم پرتو ظهور بعالم عنصری داده و در سنه ۱۰۵۲ بتمام انگی و کشاده
پیشانی بعالم قدس خرامید تاریخ ولادت شیخ اولیا و تاریم رحلت فخرالعالم است -

Translation.

"An extract from the blessed account of the glorious and eminent leader of the age (named) Abdul Haq, may God show immense mercy to him. As he entered with heart and soul into the worship of God and, acquiring knowledge from his very childhood, he had learnt many sciences when he had reached the age of maturity, and at the age of twenty-two years, having finished all of them, learned the Quran by heart and applied himself to teaching. While he was young he felt a longing for God and having renounced his friends and country proceeded to the two sacred cities of Mecca and Medina. He stayed for a long time in those holy places and having been in the company of the most saintly people of the age had the honour of receiving the sacred charge of instructing seekers (after God). Besides this he completed the study of Hadis (traditions) and returned home with abundant blessings, where he remained with peace of mind for a period of fifty-two years, and engaged himself in educating his sons and other students, as well as in propagating various sciences especially Hadis (traditions) in which he surpassed all the ancient and modern savants of Ajam (the whole world except Arabia), and received much prominence and distinction through it. He wrote many authentic books on various subjects especially on Hadis, such that learned men of the age study and have recourse to, and people high and low purchase even at a very high price. The works of this eminently generous man including all the big and the small are some one hundred volumes while the number of verses amounts to five hundred thousand. This most perfect light (Abdul Haq) illumined this material world (was born) in the

month of Muharram the year 958 (1551 A. D.) and departed to paradise well informed and happily in the year 1052 (1642-3 A. D.). The chronogram of his birth is 'Shaikhi Auliya' and that of his demise 'Fakhri Alam.' "

(g) Good.

(h) Should be protected.

(j) The tomb stands in the centre of an enclosure which contains the ruins of one or two buildings and many graves, and on the west of which there is a high wall-mosque with nine mihrab recesses. The mausoleum of the saint is a square chamber measuring 24' 2" and crowned by a dome. A stone chajja carried on stone brackets runs along all the four sides of the building. The interior of the tomb is ornamented with incised plaster decoration consisting of geometrical designs and Quaranic inscriptions. The grave which is coated with whitewash measures 7' 9" by 4' 0" and 1' 2" high.

Abdul Haq was a very well known traditionalist and popular saint of his time. His tomb is still visited by devotees who offer prayers as well as presents of sweets and flowers. For an account of the saint refer to the inscription under "f" above.

(k) *Khazina*, I, 164.

No. 109. (a) Kali Masjid.

(b) Some 30 yards to the south of the tomb of Abdul Haq (No. 108).

(c) Waqf.

(d) III.

(e) Pathan.

(f) None.

(g) Poor.

(h) Unnecessary.

(j) The mosque is of usual wall type with three mihrab recesses and a fore-court measuring some 62 feet by 36 feet. On the south of the courtyard is a building with arched entrances said to have been originally a Majlis Khana. It is built of rubble masonry plastered and measures some 56' by 18' externally.

No. 110. (a) Tomb said to be that of Saiduddin Balkhi.

(b) Some 300 yards to S. W. of Shah Abdul Haq's grave.

(c) Sayyid Raziuddin.

(d) III.

(e) Mughal.

(f) None.

(g) Poor.

(h) Unnecessary.

(j) The tomb measuring 11' 4" by 8' 7" externally is roofed by a curved Bengali dome and has an opening in each of the four sides. It is

built of rubble masonry plastered and stands on a platform 16' 6" by 13' 8" and 4' 5" in height. The brick masonry grave inside the tomb is in a ruined state. It is locally known as that of a saint named Saiduddin of Balkh. To the south of the tomb are the rows of ruined rubble masonry arches and walls and again to its north and east are ruined wall mosques and graves. The whole of this ruined area is locally known as Balkhi wala after the saint.

- No. 111.** (a) An enclosure called Kabuli wala.
 (b) Some 200 yards to S. W. of No. 110.
 (c) Sayyid Raziuddin.
 (d) III.
 (e) Pathan.
 (f) None.
 (g) Ruinous.
 (h) Unnecessary.
 (j) The enclosure, which is ruined, was originally surrounded by four rubble masonry walls relieved by arched recesses. In the centre of the enclosure is a platform measuring 18' by 19' and surrounded by pierced walls of brick masonry plastered. The platform contains two uninscribed graves of brick masonry said to be those of Sayyid Zainuddin and Zahuruddin.

To the east of the enclosure is a baoli which is now dry and to its south is a big wall mosque. The ruins are locally known as Kabuli Wala and are of no special interest.

- No. 112.** (a) Saubate tomb.
 (b) Some 500 yards to N. W. of Shah Abdul Haq's tomb (No. 108).
 (c) Waqf, Mutawalli Khadims of the Dargah of Qutb Sahib.
 (d) IIb.
 (e) 777 A. H. (1375-6 A. D.).
 (f) On two pieces of red sandstone fixed inside the dome to the north.

- (۱) بعهد خسرو فیروز شاه دین پرور * بنالی مقبره رضوان
 (۲) نه بوده و . . . ایخان مگر درین روضه * که بود کان سخا و فتوت و احسان
 (۳) درین عمارت بایسته ذات مرصوفش * که بود عصمت دین نزر دیده نذر جهان
 (۴) زمال خالص خرد این عمارت گنبد * که کرد وقف بتحریریل درران
 (۵) کافر خانی است که از * بزهد و تقری بودست کایت بنشان
 (۶) بسال هفصد و هفتاد و هفت بد تاریخ * بغره مه اعظم مبارک رمضان

Translation.

- (1) "During the reign of the emperor Firoz Shah the cherisher of religion, the foundation of the tomb Rizwan.

- (2) but in this tomb, who was a mine of generosity and beneficence.
- (3) In this beautiful building, he, who was a protection to religion, a light to the eye and a treasure for the world.
- (4) The building of the dome which he constructed with his own money, and consecrated for pious use under the supervision of
- (5) Kafur Khani who is a model of piety and righteousness,
- (6) In the year 777 on the first of the august month of Ramazan.”
- (g) Good.
- (h) Should be protected.
- (j) The tomb which consists of a domed pavilion containing 12 grey stone pillars is similar to that of Makhdum Samauddin (see No. 92). It is surrounded by pierced enclosing walls, the western one of which contains three mihrab recesses and is treated as a wall mosque. The tomb chamber measures 20' square E. M. The grave inside it has almost disappeared, but it is indicated by a modern brick masonry lamp post, bearing a red sandstone tablet, engraved with the following inscription.

مولانا شعیب رحمة الله علیه - سنه ۹۳۶ هـ -

Translation.

“Maulana Shuaib may the peace of God be upon him. The year 936 A. H.”

The inscription assigns the grave to one Maulana Shuaib, and gives 936 A. H. (1529-30 A. D.) as the year of his death, but this statement is incorrect. The original inscription quoted under “f” leaves no doubt of the fact that the tomb was built during the reign of Firoz Shah Tughlaq in the year 777 A. H. This inscription is partly obliterated and the name of the founder of the tomb or of the one who lies buried there is not decipherable. There is, however, a name Kafur Khani which is readable, but it is not certain what connection this man had with the building, nor is it known why the tomb is known as Saubate tomb.

(l) 2945.

- No. 113.** (a) Mosque (nameless).
- (b) Immediately to south-west of the enclosure containing the Saubate Tomb No 112.
- (c) Waqf, Mutawalli Khadims of the Dargah of Qutb Sahib.
- (d) III.
- (e) Firoz Shah's reign.
- (f) None
- (g) Poor.
- (h) Should be protected.
- (j) The mosque consisting of three bays is constructed of rubble masonry and measures 40' 3" by 14'. The arch openings supported on double pillars of local grey stone contain stone brackets projecting over them, but

the stone chajja originally carried on these brackets has disappeared. In the south wall of the mosque is a staircase leading to the roof which is flat. The courtyard surrounded by a low rubble wall contains an unknown ruined grave and measures 39' 8" by 43' 4".

- No. 114.** (a) Grave of Maulana Muqtadir.
 (b) Some 150 yards to the east of Saubate tomb (No. 112).
 (c) Waqf, Mutawalli Khadims of the Dargah of Qutb Sahib.
 (d) III.
 (e) Pathan.
 (f) None.
 (g) Grave good, but the enclosure ruined.
 (h) Unnecessary.
 (j) The grave which is of local grey stone measures 7' 1" by 3' 7" and 1' 6" high and stands on a stone-paved platform 19' 6" square in the centre of a ruined enclosure. The enclosing wall which is built of rubble is in a ruined state, but a part on the west still stands to its full height and a mihrab recess therein indicates that it was treated as a wall-mosque. At the S. W. corner of the enclosure is a three-arched dalan which is also in a dilapidated condition. Neither the enclosure nor the grave is of any special interest.

- No. 115.** (a) Pigeon House.
 (b) Some 400 yards north of the Saubate Tomb (No. 112).
 (c) Qazi Muhammad Husain, etc.
 (d) IIb.
 (e) Pathan.
 (f) None.
 (g) Poor.
 (h) Should be protected.
 (j) This is the only old pigeon house found near Delhi. The keeping of these birds was very popular in the old days as it still is in some parts of the country, and a special officer, the 'Kabutar Baz,' was placed in charge of the 'Kabutar Khana' or pigeon house. In the Delhi Museum there is a portrait of Sayyid Qasim Ali, the pigeon keeper of Muzaffar Jang, Nawab of Furrukhabad. (See Catalogue of the Delhi Museum of Archæology, p. 39, H. 160). The pigeon house at Fathpur Sikri is well known.

The building, which is roofless, is octagonal in plan with battered sides. It is built of rubble masonry unplastered and the lower portion is relieved by recessed panels. A little more than half way up is a projecting string course above which are the holes by which the birds could enter. The building measures internally some 17' 6" in diameter and to the parapet level is 23' in height. The nests for the birds inside are some 1' 3" deep. North of the pigeon house are some ruins, but they are of no interest.

- No. 116.** (a) Pilkhana (Elephant stable).
 (b) Some 500 yards to the east of Saubate tomb (No. 112) and at the back of the southern end of the Mehrauli Bazar.
 (c) Lala Sheo Parshad, C.I.E.
 (d) III.
 (e) Late Mughal.
 (f) None.
 (g) Good.
 (h) Unnecessary.
 (j) The Pilkhana consists of a large enclosure surrounded by a series of arched compartments in rubble masonry on the north, south and west. It belonged to Bahadur Shah II, the last Mughal Emperor. It has been much altered and added to and is not of special interest.
- No. 117.** (a) Hijron ki Khanqah (convent of hermaphrodites).
 (b) Some 20 yards to the south of Pilkhana (No. 116) bordering on the road.
 (c) Hijras of Paharganj, Delhi.
 (d) III.
 (e) Pathan.
 (f) None.
 (g) Good.
 (h) Unnecessary.
 (j) The Khanqah is entered through a small doorway reached by ascending some six steps from the road. It consists of an enclosure having an arched compartment on the east and a wall-mosque with mihrab recesses on the west. The central courtyard which measures some 54' by 49' is strewn with a large number of unknown graves plastered and whitewashed. Lately the building has been taken possession of by the Hijras of Delhi after whom it is now known.
- No. 118.** (a) House of Hafiz Daud.
 (b) Some 20 yards to the south of Hijron ki Khanqah (No. 117).
 (c) Wife of Nawab Mumtaz Ali Khan.
 (d) III.
 (e) Late Mughal.
 (f) None.
 (g) Good.
 (h) Unnecessary.
 (j) The house with arched dalans is built in modern style, and has nothing to commend it to notice. Hafiz Daud, it may be noted, was the builder of the Baoli in the Dargah of Qutb Sahib (No. 69).
- No. 119.** (a) House of Sadruddin.
 (b) Immediately to the south of No. 118.

- (c) Descendants of Mirza Surrayahjah.
 (d) III.
 (e) Late Mughal.
 (f) None.
 (g) Fair.
 (h) Unnecessary.
 (j) The house consisting of arched dalans is built in modern style. Sadruddin was the Mufti of Delhi during the time of Bahadur Shah II.

- No. 120.** (a) Baghichi (garden) of Zinat Mahal.
 (b) Immediately to the south of the house of Mufti Sadruddin (No. 119):
 (c) Descendants of Mirza Surrayahjah.
 (d) III.
 (e) Late Mughal. ✓
 (f) None.
 (g) Ruinous.
 (h) The central mosque only should be protected.
 (j) The garden which is now ruined contains the remains of many buildings attached to it. Among the latter is a small wall-mosque which is in a state of better preservation and deserves some notice. It stands almost in the centre of the garden and bears an interesting bilingual inscription in Arabic and Persian deeply incised in plaster on the central mihrab. The inscription is of religious nature containing a detailed description of the bodily form of the Prophet and it is recorded therein that it is a prayer for obtaining salvation. The garden is locally reputed to have originally belonged to Zinat Mahal, the favourite wife of Bahadur Shah II, the last Mughal emperor.

- No. 121.** (a) Mosque (nameless).
 (b) Immediately to the south of Mufti Sadruddin's house (No. 119).
 (c) Government.
 (d) III.
 (e) 917 A. H. (1511 A. D.).
 (f) On the central mihrab incised in plaster.

بسم الله الرحمن الرحيم — بنا کرد این عمارت خطیره را خان اعظم و خاقان معظم سپهبدار
 زمان معدن الفضایل و جامع السیوف و القلم المویذ بتائید السبعان مجلس اعلى
 زاد الله دولته و اعلى امره و شانه در زمان دولت سلطان السلاطین ظل الله في
 السماء المظفر على صفوف الاعداء اسلام ملجاء خاص و عام المتوكل على
 بن بهلول شاه سلطان خلد الله ملكه و سلطانه و ابد على الخلائق
 حقیر شاه صفا بتاریخ هفتم ماه رجب قدره
 الله الله الفداح روز پنجشنبه سنه سبع و تسعمائة -

Translation.

“In the name of God who is merciful and clement. This tomb was erected by Khani Azam Khaqani Muazzam, the commander of an army mine of virtues perfect in the use of the sword as well as of the pen, assisted by the help of God, Majlis Ala may God increase his wealth and exalt his command and dignity, during the reign of the king of kings, the shadow of God in the heaven, the victorious over the ranks of the enemies Islam, the refuge of high and low, trusting in son of Bahlol Shah Sultan, may God perpetuate his reign and kingdom and continue for ever over people Faqir Shah Safa on Thursday, the 7th of the month of Rajab, of honoured rank the year nine hundred and seventeen.”

(g) Fair.

(h) Should be protected.

(j) The mosque measuring 109' from north to south is rubble built and plastered. It is of the wall type similar to those found in the neighbourhood. At either end of the mosque are bastions surmounted by domed compartments, while the wall between them is battlemented and contains a series of recessed mihrabs. The central mihrab is elaborately decorated with inscriptions in incised plaster, most of them being quotations from the Quran. The Persian inscription quoted above records the erection of a tomb by one entitled Khani Azam, to which the mosque was apparently attached, but no trace of any tomb is to be found near the building. This epigraph is incised in plaster, but is much obliterated.

The mosque belonged to Lala Paras Das, the treasurer of Delhi, who presented it to the Government out in the interest of its preservation as an ancient monument.

No. 122. (a) Chaumachi Khan's tomb.

(b) Some 60 yards to the west of the Anglo-Vernacular District Board School, Mehrauli.

(c) Qazi Muhammad Husain and Abdul Razzaq, etc.

(d) III.

(e) Early Mughal.-

(f) None.

(g) Fair.

(h) Should be protected.

(j) The tomb stands on a platform, which had a small domed chattri at each of the four angles. but only one of these at the north-east angle is now extant. The tomb chamber, which is octagonal (diam. 22') and covered with a dome, is of Lodi style. It has a doorway at each of the four cardinal points, of which those on the north, east and west were originally closed with red sandstone jali screens, while that on the south served as an entrance. These jali screens have now disappeared except that in the western doorway. Inside there are

marks of three ruined graves, one of these which is small being apparently that of a child. Chaumachi Khan seems to be the corrupt form of some name, probably of Shamsuddin Khan.

(l) 1893.

No. 123. (a) Mosque (nameless).

(b) Some 40 yards to S. E. of Chaumachi Khan's tomb (No. 122).

(c) Qazi Muhammad Husain.

(d) III.

(e) Pathan.

(f) None.

(g) Poor.

(h) Unnecessary.

(j) The mosque built of rubble masonry coated with plaster is roofed by a curved Bengali dome. It measures 17' 3" by 12' I. M. and has three-arched openings on the east. It is used as a dwelling house and is of no interest.

No. 124. (a) Tomb (unknown).

(b) Some 50 yards to S. W. of Adham Khan's tomb (No. 131).

(c) Government.

(d) III.

(e) Pathan.

(f) None.

(g) Good.

(h) Unnecessary.

(j) The tomb 16' 3" square I. M. is crowned with a flat dome of Pathan style. It has been much altered and is used as the Government dispensary of the town.

No. 125. (a) Rath Khana or the carriage stable.

(b) Immediately to the west of No. 124.

(c) Government.

(d) III.

(e) Late Mughal.

(f) None.

(g) Good.

(h) Unnecessary.

(j) The Rath Khana is a big enclosure surrounded by four-parapetted rubble masonry walls with a bastion at each of the four corners. Locally it is related that the Raths or bullock carriages of Bahadur Shah II were stabled in this enclosure.

- No. 126.** (a) An unknown ruined building, probably a tomb.
 (b) Immediately to S. W. of Rath Khana (No. 125).
 (c) Government.
 (d) III.
 (e) Firoz Shah Tughlaq's reign.
 (f) The inscription is incised in plaster on the back wall of the ruined compartment, and is much obliterated.

الامم مو [لى] ملوك العرب و العجم الوثوق بتأييد الرحمن ابر المظفر فيروز شاه
 سلطان خلد ملكه و سلطانه و اعلى امره و شانه [بند] ه ايد رار برحم و الدين
 عمر بن محمد بن خرد دربن مقام متبرك نزل
 فرمايند و نفع كيرند ملتمس و متوقع آنكه

Translation.

" people, master of the kings of the Arabs and Persians, trusting in the help of God (named) Abul Muzaffar Firoz Shah Sultan, may his reign and kingdom be perpetuated and his command and dignity be exalted, the slave expectant of mercy Umar, son of Muhammad, son of come to this sacred place and be benefitted by it, it is requested and expected that"

- (g) Ruinous.
 (h) Should be conserved and protected in order to preserve the inscription.
 (j) The building consisted of two compartments, one of which bearing the inscription quoted above, is now almost ruined. The other compartment, which is the smaller of the two and is covered with a pyramidal roof, is comparatively in a better state of repair. To the south there are fragments of a pierced wall, which seems to have originally enclosed a courtyard attached to this building.

The purpose of the building is unknown, possibly it was a tomb of some saint, but no trace of any grave is to be found in either of the two compartments. In the courtyard to the south there are, however, a few graves in a ruined state.

- No. 127.** (a) Kos Minar.
 (b) At the junction of the old road leading to the Dargah of Qutb Sahib with Gurgaon road, near the Post office and Police Thana.
 (c) Government.
 (d) III.
 (e) Mughal.
 (f) None.
 (g) Good.
 (h) Should be protected.
 (j) It is a rubble masonry pillar covered with plaster (for further reference to Kos minars see List. Vol. II, No. 133).

- No. 128.** (a) Mosque (nameless).
 (b) Some 150 yards to S. W. of Adham Khan's tomb (No. 131).

- (c) Waqf, Mutawalli Haji Abdul Ghani.
- (d) III.
- (e) Pathan.
- (f) None.
- (g) Good.
- (h) Unnecessary.
- (j) The mosque measuring 14' 6" by 10' 10" is roofed by a curved Bengali dome and has three arched entrances. It is built of rubble masonry plastered. The courtyard which is paved and plastered measures 24' by 11' 6".

- No. 129.** (a) Mosque (nameless).
- (b) Some 30 yards to the east of No. 128.
 - (c) Waqf.
 - (d) III.
 - (e) Pathan.
 - (f) None.
 - (g) Poor.
 - (h) Unnecessary.
 - (j) The mosque containing three-arched entrances measures 19' 4" by 12' 0". At either end is a compartment probably for the use of the Mulla of the mosque. The courtyard, which is ruined and contains a grave coated with plaster, measures some 56' by 53'. It was originally surrounded by enclosing walls, but those on the north and east have now disappeared.

- No. 130.** (a) Tomb (unknown).
- (b) Some 20 yards to S. E. of Adham Khan's tomb (No. 131) bordering the road.
 - (c) Government.
 - (d) III.
 - (e) Mughal.
 - (f) None.
 - (g) Fair.
 - (h) Should be protected.
 - (j) The tomb, built of rubble masonry plastered, stands in the centre of a platform 43' by 33' E. M. It is covered with a kind of pyramidal arched roof and has an entrance on each of the four sides. Inside is an unknown ruined grave measuring 6' by 3' and 1' 6" high.

Immediately to the west of the building is a wall-mosque in a dilapidated condition. It contained three mihrab recesses, but the south one has now disappeared.

- No. 131.** (a) Adham Khan's tomb.
 (b) On a lofty terrace some 17' above the road about 400 yards west of Qutb Minar (No. 3) at the west corner of the citadel of Rai Pithura (No. 1).
 (c) Government.
 (d) Ia.
 (e) Circa 969 A. H. (1562 A. D.)
 (f) None.
 (g) Good.
 (h) Protected.
 (j) The tomb is of the octagonal Lodi style (diam. 43' 9") and built of grey sandstone and rubble masonry plastered. The court is also octagonal, at each angle of which is a low round tower. The tomb chamber is surrounded by a verandah 16' wide and with three arches in each of the eight sides. The dome, which is crowned by a heavy red sandstone finial, is supported on a high 16-sided drum, at each angle of which is a small minaret. It may be noticed that the building has no chajja and therein differs from the other tombs of this type. It is also known as Bhul Bhulian, or the labyrinth, from the maze of passages within the thickness of the walls above the doorways.

Adham Khan, the son of Maham Angah, was the foster brother of Akbar and held the rank of five thousand. In the year 1562 he stabbed Shamsuddin Atgah Khan, the husband of Jiji Angah and a foster father of the emperor, while Atgah Khan was transacting business in the palace at Agra. The emperor ordered him to be bound hand and foot and hurled twice from the parapet to the ground. Soon after this event, Maham Angah died of grief, and was buried with her son in the tomb which Akbar built for them.

- (k) *Ain*, I, 323-4.
Maasir, I, 67-73.
Asar, Part III, 54-5.
Carr Stephen, 200-2.
Keene, 70.
Fanshawe, 273.
Hearne, 57.
Cole, 1st Report, XXVII.
A. S. I., IV, 5 *et seq.*

- No. 132.** (a) Mosque of Qazian.
 (b) Some 15 yards to the west of Adham Khan's tomb (No. 131).
 (c) Waqf.
 (d) III.
 (e) Late Mughal.
 (f) None.
 (g) Fair.
 (h) Unnecessary.
 (j) The mosque 19' 10" by 12' 6" built of rubble masonry plastered, is roofed by a bulbous dome which is crowned with a lotus cresting without a finial. It is entered through three-arched openings and has a small compartment at either wing. The courtyard enclosed by high walls

and entered through a doorway on the east measures some 49' by 39'. To the north of the mosque is a house consisting of a central courtyard with dalan on the west and a small compartment on the east. This house is connected with the mosque by a doorway, but neither of these buildings is of any special interest.

- No. 133.** (a) Idgah of old Delhi. ✓
 (b) Some 300 yards west of the citadel of Rai Pithura and $\frac{1}{2}$ mile N. W. of Adham Khan's tomb (No. 131).
 (c) Waqf. Mutawalli: the general Muhammadan public of Mehrauli.
 (d) IIb.
 (e) Date unknown, but it existed when Timur invaded India in 1398 A. D.
 (f) None.
 (g) Poor.
 (h) Should be protected.
 (j) The building consists of a western wall 287' north to south with 17 mihrab recesses and a circular bastion at each end. It was originally constructed of rubble, but has been extensively repaired with brick masonry which is readily distinguishable from the remains of the old material found in the lower portion of the flanking bastions and a few other places in the wall. At the back of the wall there is a flight of steps leading to the top. The mosque has a spacious courtyard laid with rubble pavement which seems to be original. It is in an untidy condition overgrown with rank vegetation, but is still used for Id prayers, and a small portion of the courtyard immediately near the west wall, to its full length, has been coated with plaster mixed with bajri. Opposite the mimbar, which has been lately built in the centre of the plastered portion of the courtyard, is a small doorway in the west wall, lately repaired and provided with door. Through this doorway the king or governor could go out without any inconvenient delay, especially on the occasion of the Baqarid festival when he sacrificed animals which were held ready for the purpose at the back of the mosque. This back doorway is a general feature to be met with in all the old Idgahs. The building is surrounded with a modern enclosing wall pierced with an entrance at the south-east corner.

After the conquest of Delhi by Timur and the escape of Mahmud Tughlaq and his prime minister Mallu Khan, the invader received the pious, learned and nobles of the city of Delhi in this Idgah and promised peace and security to its inhabitants.

- (k) *Zafarnamah*, II, 116-7.
 (l) 1874, 1878, 1880, 2017.

- No. 134.** (a) Tomb (unknown).
 (b) Immediately at the back of the Idgah (No. 133).
 (c) Khadims of the Dargah of Qutb Sahib.

- (d) III.
 (e) Tughlaq.
 (f) None
 (g) Fair.
 (h) Unnecessary.
 (j) The tomb 9' 10" square and constructed of rubble masonry stands on a raised platform. It is covered with a flat dome and has arched openings on the north, south and east. Inside the building near the east wall there are the remains of a brick masonry grave. The area to the west of the Idgah and about this tomb is strewn with numerous graves, but none of them is of any special interest.

- No. 135.** (a) Mosque of Akhondji.
 (b) Some 100 yards to the west of Idgah (No. 133).
 (c) Waqf.
 (d) III.
 (e) Date of building unknown, date of repair 1270 A. H. (1853-4 A. D.).
 (f) On a red sandstone slab fixed over the central arch.

هر العلي الاكبر

(۱) ظفر چون بترميم اخوند جي * صفا داد اين مسجد كه نه را

(۲) بپرسيد سال مرمت ز عقل * بگفت افزين نيك مرد خدا

سنه ۱۲۷۰

Translation.

"He is high and most powerful.

- (1) O Zafar! when Akhondji repaired this old mosque and cleared it,
 (2) He enquired of wisdom the date of repair, it said 'Praise be to good and religious man.' The year 1270."

- (g) Good.
 (h) Unnecessary.
 (j) The mosque covered with an arched roof and entered through three arches supported on double pillars of grey local stone is 21' 2" by 13' 8" I. M. It is built of rubble masonry plastered. The floor of the prayer chamber together with that of the courtyard is also coated with plaster. The courtyard, which is enclosed by a wall, measures 36' 9" by 20' and is entered through a doorway on the north.

- No. 136.** (a) Tomb of Shaikh Shihabuddin.
 (b) Nearly $\frac{1}{2}$ mile to the north of Idgah (No. 133) and west of the Ranjit gate of the citadel of Rai Pithura.
 (c) Khadims of the Dargah of Qutb Sahib.
 (d) III.

(e) 717 A. H. (1317 A. D.).

(f) On a stone tablet built into a brick masonry pillar at the head of the grave.

شیخ شہاب الدین عاشق رحمۃ اللہ علیہ سنہ ۷۱۷ -

Translation.

“Shaikh Shihabuddin Ashiq, may God have mercy upon him. The year 717.”

The inscription is modern.

(g) Good.

(h) Unnecessary.

(j) The grave lies under a pyramidal roofed chattri 9' 7" square supported on four stone pillars. The sepulchre measures 7' by 3' 10" and 2' 3" in height, and it is of stone but has been covered with thick coats of chunam, as is the grave of one of the saint's disciples, which lies immediately outside the chattri to the south.

Immediately to the east of the tomb is a high platform which is paved with rubble and appears to have had circular bastions at its four angles. On this platform lie many stone graves said to be those of the Muhammadan invaders of India who died fighting against Rai Pithura. Their last resting place outside the most important gate of the city, which they captured, is indeed a fitting one. Numerous other graves lie all round the platform and the whole area is termed as Ganji Shahidan or the burial ground of martyrs.

Shaikh Shihabuddin Ashiq is known to have been a saint and the son of one Shaikh Imamuddin Abdal.

(k) *Azkar*, 124.

Mazarat, I, 61-2.

No. 137. (a) Chillagah of Baba Shaikh Fariduddin Shakar Ganj.

(b) Some 15 yards to the N. E. of the platform containing the stone graves (of No. 136).

(c) Khadims of the Dargah of Qutb Sahib.

(d) III.

(e) Early part of the 13th century A. D.

(f) None.

(g) Fair.

(h) Unnecessary.

(j) It has been invariably a practice with the Muhammadan saints that they indulge in prayer and meditation at a secluded and lonely place which is termed the chillagah. Chillagahs are very common in India and are attributed to various saints and held sacred by the general public. The one under notice and known after Shaikh Fariduddin Shakar Ganj is a low vaulted cell 5' 8" in height and 16' by 7' 6". It contains a simple niche on its west, and a small grave said to be that of Bibi Surkh Pihnu, a lady follower of Shaikh Fariduddin.

Baba Shaikh Fariduddin Shakar Ganj was the chief disciple of Qutbuddin Bakhtiyar Kaki. He lies buried at Pak Patan.

(k) *Khazina*, I, 287-305.

- No. 138.** (a) Grave of Baba Haji Rozbih.
 (b) In the ditch close to Fath Burj.
 (c) Khadims of the Dargah of Qutb Sahib.
 (d) III.
 (e) The latter part of the 12th century A. D.
 (f) None.
 (g) Fair.
 (h) Unnecessary.
 (j) The grave which is plastered and whitewashed lies in a small rubble built enclosure. It is of unusually large dimensions 9' by 3' 10" and the qalamdan is also large one measuring 4' by 9".

Baba Haji Rozbih is revered as one of the oldest saints of Delhi. He is said to have come there during the time of Rai Pithura and took up his abode in a cave near the ditch of the fort. Many of the Hindus embraced Islam by his advice, and the astrologers regarded this as an ill omen and told the Raja that the coming of Baba Haji foreboded the advent of the Muhammadan rule into Delhi. It is also alleged by local tradition that a daughter of Rai Pithura also embraced Islam through him, and the other plaster grave which lies in the enclosure is assigned to her.

Some 500 yards to N. W. is a small cluster of ruins containing the grave of Sayyid Yaqub Brahma.

(k) *Mazarat*, Part I, 60-1.

- No. 139.** (a) Temple of Jog Maya. ✓
 (b) Some 100 yards to N. W. of Qutb enclosure.
 (c) Ratan Lal, Kewal Kishan, Shadi Ram and Jai Narain, etc., Pujaris of the temple.
 (d) III.
 (e) Reign of Akbar II. ✓
 (f) None.
 (g) Good.
 (h) Unnecessary.
 (j) The temple of Jog Maya, together with another temple dedicated to Shiva, and a large number of arched dalans constructed at different times as dharamsalas for the use of pilgrims, lies in a walled enclosure entered through a gateway to the south. It is surrounded by an arcaded verandah and is surmounted by a pyramidal dome crowned by a gilt pinnacle. The temple is paved inside with marble, and the Pratima or the sacred stone is placed in a marble well diam. 3' and 1' 6" deep. The stone is covered with cloth, and over it are suspended from the ceiling a few pankhas which are presented to the shrine on the occasions of the Sairi Gulfaroshan fair. A four-legged marble table, about 1' 6" square and 9" high is placed in front of the idol, inside the temple, and offerings of sweetmeats and flowers are placed on it. Opposite the marble doorway of the temple, which is to the south, is a small pavilion, hung with a large number of bells and containing a cage in which there are two stone tigers in a sitting posture facing the shrine. Immediately to the east of the temple

and attached thereto is a chamber with a vaulted roof and entered through doorways on the north, east and west, the last doorway opening into the shrine. The pujaris say that this chamber was added to the temple by the emperor Aurangzeb, but this statement is only a tradition and may be accepted with reserve.

Yoga Maya was the sister of Krishna. According to tradition this temple has a very ancient origin but the present building is not more than one hundred years old, having been erected by Sed Mal, a noble in the court of Akbar II.

The temple of Shiva stands immediately to the north of that of Jog Maya, and is octagonal in plan and surmounted by a pyramidal dome. Inside there is a *Linga*. The temple is, however, of no special interest.

(k) *Carr Stephen*, 29-30.

Keene, 72.

Cooper, 90.

A. S. I., IV, 5.

- No. 140.** (a) Anang Tal. ✓
 (b) To the north of Jog Maya temple and some 500 yards to N. W. of Qutb mosque.
 (c) Pujaris of Jog Maya temple.
 (d) III.
 (e) Circa 1060 A. D. (see remarks on Lal Kot No. 2).
 (f) None.
 (g) Ruined.
 (h) Unnecessary.
 (j) Tradition ascribes this tank to Anang Pal II. It is said to have been a place of general resort but now it is dried up and used for cultivation. Cunningham traces its dimensions in 1862 as 169' north to south by 182' east to west with a depth of 40'. Sayyid Ahmad states that Alauddin utilized the water of this tank when he built his minar and extended the Qutb mosque. ✓
 (k) *A. S. I.*, I, 152; IV, 5-33.
Carr Stephen, 125.
Keene, 68.
Asar, Chapter III, 10.
A. S. I., I, 152, *et seq*; IV, 5, *et seq*.

SULTANPUR.

- No. 141.** (a) Satti monuments.
 (b) Immediately to N. E. of the village.
 (c) Shamilat Deh.
 (d) III.
 (e) Mughal.
 (f) None.
 (g) Fair.
 (h) Unnecessary.
 (j) These are five in number, 3 of them being small domed structures, while the remaining two are only pillars some 4' high. All are square in plan constructed of rubble masonry plastered. The domed structures, of which the biggest measures 6' square E. M., have each an arched opening to the east opposite to which in the back wall, inside, is a small square panel, a feature also to be found on the east side of each of the two remaining pillars. These panels are vacant, except that of the southern domed building, which is the biggest, and contains a stone slab 10" square carved with two figures with a staff between them. The figures are not very clear, apparently they represent the satti and her husband. Some 500 yards to the south of the village is a sixth satti dome 7' 6" square, but this also contains no inscribed or carved stone slab in the panel.

- No. 142.** (a) A well.
 (b) Some 300 yards to the east of the village.
 (c) Natthan Singh and Diwan Singh.
 (d) III.
 (e) 661 A. H. (1262-63 A. D.).
 (f) On a piece of grey stone slab originally fixed inside the well some 2' down on the west side, but now removed for safe custody to the Delhi Museum of Archæology.

بنا کرد این چاه و تعمیر کرد از خالص مال خود
 صالح معتمد این چاه باین مسجد میشود
 حاصل شود در سال اهدی رستین و ستمایه ؟

The inscription is too obliterated to give any coherent meaning. It, however, refers to the erection of a well, together with a mosque, by one Salih Mutamad in the year 661.

- (g) Good.
 (h) Unnecessary.

- (j) The well, which is circular, diam. 7' 4" at the mouth, is lined with dressed masonry. It is used by the villagers and is of no special interest except for its association with the inscription quoted above.

No. 143. (a) Baoli

- (b) Nearly $\frac{1}{2}$ mile to the south of the village.
 (c) Shamilat Deh.
 (d) IIb.
 (e) Pathan.
 (f) None.
 (g) Poor.
 (h) Should be cleared of earth and protected.
 (j) The baoli constructed of dressed stone lies from east to west some 100' long by 18' wide E. M. It is filled in with earth, only 8 steps being visible. It is enclosed on the north and south by walls, and a gallery 3' 7" wide runs throughout the length of the baoli on both sides, while on the west is a dalan also filled with earth. At the N. W. and S. W. corners of the structure are staircases leading down to the dalan and possibly to the water level also, but they are dilapidated and closed up. Just to the west beyond the dalan is a circular well (diam. 11' 9") which is dry and filled with earth and debris. On the east of the baoli is an octagonal chattri (diam. 12' 6" E. M.) standing on a platform paved with rubble. It is crowned with a dome supported on 8 grey stone pillars which seem to have been removed from some ancient Hindu building.

A wall-mosque stands immediately to S. E. of the baoli, but it is of no interest.

MADAN GARHI.

- No. 144.** (a) Tomb locally known as Kala Gumbad.
(b) Some $1\frac{1}{2}$ miles from the Sat Pari village to the east.
(c) Shamilat Deh.
(d) III.
(e) Pathan.
(f) None.
(g) Poor.
(h) Unnecessary.
(j) It is a domed structure constructed of rubble, and measuring 27' 2" square E. M. Each of its four sides is pierced by an arched opening. There is no grave inside, and the building is of no special interest.

DAUD SARAI.

- No. 145.** (a) Tomb of Maulana Jamali.
 (b) Some 500 yards to south of the tomb of Muhammad Quli Khan (No. 16).
 and immediately to north of the mosque of Maulana Jamali (No. 146).
 (c) Government.
 (d) IIa.
 (e) Circa 935 A. H. (1528-9 A. D.).
 (f) Verses composed by Maulana Jamali himself, and incised in plaster
 round the four walls immediately under the ceiling.

(۱) اگر بکفر کشد سر سیاه کاری ما * بود بعفو تو چشم امید واری ما
 (۲) بنستان تو شرمنده سگان تو ایم * که شب قرار ندازند زاه وزاری ما
 (۳) اگر به پرده راز تو فخر می یابم * فرشته فخر نماید به پرده داری ما
 (۴) بخک کوی تو در چشم مردمان خوایم * بنزد اهل نظر عزتست خواری ما
 (۵) زاندر لطف تو شد نا پدید گرد گناه * ر لیک شسته نشد داغ شرمساری ما
 (۶) بروز هجر تو در بی کسی و تنهایی * بجز غمت نرسد کس بغمساری ما
 (۷) جمالیایا بدر یار النجا می ار * که هست بر در دلدار رستگاری ما

(۱) ز حد گذشت بعشق تو بیقراری ما * امید هست که رحم اوری به زاری ما
 (۲) جمال عفو تو که آمدی بر من ز نقاب * اگر نه روزی نمودی گناهگاری ما
 (۳) اگر چه در خور قهریم از گناهگاری * بد بلطف تو چشم امید واری ما
 (۴) بعزت و جبروت و بعزت ملکوت * رسیم گر نظاری بخاکساری ما
 (۵) اگر به پرده راز تو پرده دار شویم * فرشته را نرسد جائی پرده داری ما
 (۶) ز یک ترشح ابر کرم فرور شوئی * غبار جرم ز رخسار شرمساری ما
 (۷) نظر بسوی جمالی فکن ز عین عطا * مبین بجانب سستی ر خامکاری ما

(۱) ای رحم تو از غضب برد گر * ره قهر ترا لطف تو فرمود بر
 (۲) جانی که شد از خرمن عفو تو سخن * اینجا گنه خلق نسچند بعو

Translation.

- (1) Even if our wickedness may approach to blasphemy still we cherish hope of your pardon.
- (2) At your threshold we are ashamed because your dogs cannot rest at night on account of our wailing.
- (3) If I should have the honour to approach the curtain of your secret, an angel will be proud to act as our porter.
- (4) Covered with the dust of your street we look contemptible to (common) people, but this meanness is an honour in the estimation of persons of wisdom.

- (5) By the cloud of your kindness the dust of sin has been washed away, but the blot of our shame could not be cleansed.
 - (6) On the day of separation from you in helplessness and loneliness nothing consoles us but the sorrow we feel for you.
 - (7) O! Jamali, resort for protection to the door of the friend, for our refuge is the door of the beloved.
-

- (1) Our restlessness in your love has passed beyond bounds, our hope is that you will pity our weeping.
 - (2) How could your pardon be known, had we not shown ourselves guilty!
 - (3) Although we are deserving of wrath for our guiltiness yet we have hope from your kindness.
 - (4) We may attain the honour, glory and dignity of angels if you observe our humility.
 - (5) If we become holder of your secrets an angel will not be worthy of acting as our porter.
 - (6) By one shower from the cloud of beneficence you wash away the dust of crime from our ashamed face.
 - (7) Cast your eyes upon Jamali with kindness and do not look at his idleness and shortcomings.
-

- (1) O thou, whose mercy won the game from wrath, and whose kindness ordered rage to depart!
- (2) Wherever there is talk of thy immense forgiveness, people's sin is not weighed there against barely (*i.e.*, it is of little consequence).

(g) Good.

(h) Protected.

- (j) The tomb stands in an enclosure surrounded by a wall battlemented and provided with panels containing niches. It consists of a chamber 25' square I. M., covered with a flat roof and constructed of stone and rubble. It is ornamented with a band of blue tiles beneath the chajja and there is also some tile work in the parapet in green and blue.

The chamber is entered from the south and is paved with marble. In the centre is the grave of Jamali, while to its east is another said to be that of Kamali, but there is no authority to corroborate this statement. Both grave stones are of marble without ornament or inscription. In the west wall is a recessed marble mihrab and in the north and east are sandstone screens. The interior is elaborately ornamented with tile work and incised and painted plaster.

Shaikh Fazlullah *alias* Jalal Khan but better known by his *non-de-plume* of Jamali, was a great traveller, a man of literary fame and a poet. He began his career in the time of Sikandar Lodi and was favoured by Babar and Humayun in whose praises he composed poems. He accompanied Humayun to Gujrat where he died in 942 A. H. (1535-6 A. D.) but his corpse was brought to Delhi and interred in the tomb he had previously built in the year 935 A. H. (1528-9 A. D.).

(k) *Akhbarul Akhyar*, 227-9.

Asar, 47.

Carr Stephen, 173.

A. S. I., IV, 67, 90.

(l) 2210.

- No. 146.** (a) Mosque of Jamali Kamali.
- (b) Some 500 yards to south of the tomb of Muhammad Quli (No. 16).
- (c) Government.
- (d) Ia.
- (e) Circa 935 A. H. (1528-9 A. D.).
- (f) Extracts from Quran are inscribed in bold relief round the central and northern mihrabs.
- (g) Good.
- (h) Protected.
- (j) The mosque, which is an interesting example of the Lodi style, contains many of the characteristics of its prototype the Moth ki masjid (No. 299) and its successor the Qilai Kohna masjid (*vide* Delhi List of monuments, Vol. II, No. 127) which dates some five years later. It stands in a court surrounded by a low wall part of which is modern. The original entrance gateway still remains standing to the south. The prayer chamber is entered through five openings all approximately of the same size; they are of great width in proportion to their height. The central one, set in the usual projecting bay, lies in a recessed arch, carried high above it. The parapet level is richly ornamented with pendant lotus buds, a feature much used by the Mughals soon after. The spandrels contain projecting bosses. Over the central opening is a small balcony window set in an elaborately carved frame. The bands and carving surrounding the central arch are of marble, and this central feature is supported on either side by a fluted pilaster of red sandstone with carved bands. The two openings on either side, also in recessed arches, are divided by niches some four feet wide, and at each extremity of the building is a staircase leading to the roof. The spandrels of the three central openings are of red sandstone ornamented with bosses, and the upper half of the central bay is also of red sandstone. The rest of the east façade is of grey stone. Along the whole length of the front, but broken in the centre by the projecting bay, is a deep frieze of red sandstone. This is divided into a variety of panels containing niches. Much of the upper part of the façade has disappeared.

Within, the mosque is divided into five bays, in the west wall of each of which is a recessed mihrab, the central and the northern ones being decorated with Quranic inscriptions. The ceiling of the side compartments is almost flat, but the central one is converted by elegant pendentives to an octagon from which springs the high dome.

The back of the mosque is pierced by three windows which have bracketed balconies. A similar window is also set in the south wall. In addition to these are various small niches, and at both ends is an octagonal turret which stops short at the top of the roof and is ornamented with tiers of niches and two rows of arched openings.

- (k) *Asar*, Chap. III, p. 47.
Carr Stephen, 171-2.
Cole, 1st Report, XXVI, CCIV, 2nd Report, 9 and CXI; 3rd Report,
 21.
A. S. I., IV, 62.
Annual, 1902-3, 77.
Rodgers, 90.
- (l) 1500. 1573, 1876, 1877.

No. 147.

- (a) Tomb of Balban.
 (b) Some 300 yards to the east of the mosque of Jamali (No. 146).
 (c) Shamilat Deh.
 (d) IIb.
 (e) Circa 685 A. H. (1286 A. D.).
 (f) None.
 (g) Dilapidated.
 (h) Should be protected.
 (j) The tomb measuring 38' square is built of rubble. It has an arched opening in each of its four sides and was originally roofed with a dome which has disappeared. Adjoining it on the east is a ruined compartment 24' 6" by 19' 8", and it is related that Khan Shahid, Balban's son, was buried there. Correspondingly on the west of Balban's tomb there seems to have been another compartment, but it is entirely ruined. No vestige of any grave is to be found inside the building.

Ghiyasuddin Balban was a Turki slave of Shamsuddin Iltutmish who had honoured him with the hand of his daughter. During the reign of Nasiruddin Mahmud he held the post of prime minister and practically ruled the empire. On the death of Mahmud he ascended the throne, and after a beneficent and popular reign of 21 years died in 685 A. H. (1286-7 A. D.).

Ziyai Barni giving a description of the death of Balban says "The corpse of Sultan Balban was taken out of Kushaki Lal (Red Palace) at night and was buried in Darul Aman (the abode of safety)." Ibni Batuta who visited Delhi within fifty years of the king's death has made the following reference about the latter building and the tomb of Balban. "He (Balban) had built a house which he called Darul Aman. All debtors who entered it had their debts discharged, and if a man who had killed another took refuge there, the Sultan bought him pardon from the friends of the deceased. The Sultan was buried in this building and I have visited his tomb."

Khan Shahid was the eldest and favourite son of Balban. His real name was Muhammad but he fell in a battle fought against the Mongols near Multan in 684 A. H. (1285-86 A. D.) and thenceforth was called Khan Shahid (the martyr Khan). It was in this action that Amir Khusro was made prisoner and obtained his freedom with great difficulty. He wrote an elegy on the death of the prince.

- (k) *Ziyai Barni*, 109, 122.
Babar Namah, 176.
Ibni Batuta, 57.
Farishta, 52-3.

Asar, Chap. III, 26.

Rodgers, 86.

Carr Stephen, 79-81.

J. S. B., XXXIX, 78.

(l) 1867.

- No. 148.** (a) Tomb (unknown).
 (b) Some 65 paces to the south of No. 147.
 (c) Shamilat Deh.
 (d) III.
 (e) Pathan.
 (f) None.
 (g) Ruinous.
 (h) Unnecessary.
 (j) It is crowned by a plastered pyramidal roof and has a semi-domed bay projecting to south with an entrance between two stone columns. There is no grave inside. The building is surrounded by ruined walls.

- No. 149.** (a) Tomb (unknown).
 (b) Some 300 yards south of the mosque of Jamali (No. 146).
 (c) Shamilat Deh.
 (d) III.
 (e) Pathan.
 (f) None.
 (g) Dilapidated.
 (h) Should be protected.
 (j) The tomb stands in a ruined enclosure surrounded by a pierced enclosing wall. It measures 16' 19" square I. M. and is constructed of rubble masonry and plaster. The dome which originally crowned the building has disappeared, and the four walls, each broken by an arched entrance, are also in a dilapidated condition. Inside over these arched entrances are oblong panels inscribed with Quranic inscriptions. Inside the building is an uninscribed grave, but it does not occupy the central position in the tomb chamber.

- No. 150.** (a) Tomb locally known as that of Khan Shahid. ✓
 (b) Near the eastern entrance of the enclosure of No. 149. ✓
 (c) Shamilat Deh.
 (d) II.
 (e) Pathan. ✓
 (f) None.
 (g) Good.
 (h) Should be protected.

- (j) The tomb supported on twelve hard stone columns is covered with a vaulted roof of brick and plaster. The ceiling is adorned with geometrical patterns and religious inscriptions elaborately incised in plaster. Externally the frieze was ornamented with blue tile work traces of which still remain. The tomb measures 16' 11" by 11' 9". There is no evidence to prove as to where Khan Shahid was actually buried. Local tradition assigns this tomb to him, while Sayyid Ahmad Khan relates that the prince was buried in the tomb of his father (*vide* No. 147).
- (l) 2903.

λ

- No. 151.** (a) A building said to have originally been a horse stable.
 (b) Some 30 yards to the north of the N. E. corner of Baghi Nazir (No. 155).
 (c) Shamilat Deh.
 (d) III.
 (e) Mughal.
 (f) None.
 (g) Fair.
 (h) Unnecessary.
 (j) The building measuring some 87' by 9' I. M. consists of a series of arched cells. It is built of rubble masonry and is covered by a flat roof, which is reached by a flight of steps at the western end. It is said to have been originally a horse stable and is of no special interest.

λ

- No. 152.** (a) Mosque (nameless).
 (b) Some 15 paces to the west of No. 151.
 (c) Waqf.
 (d) III.
 (e) Pathan.
 (f) None.
 (g) Fair.
 (h) Should be protected.
 (j) The mosque which is of the wall type is attached to the graves found in its courtyard. It contains five mihrab recesses, the central one being enclosed with religious inscriptions incised in plaster. It is built of rubble treated with plaster.
- (l) 2910.

λ

- No. 153.** (a) Tomb (unknown).
 (b) Immediately to the west of No. 152.
 (c) Shamilat Deh.
 (d) III.
 (e) Mughal.

- (f) None.
- (g) Dilapidated.
- (h) Unnecessary.
- (j) The tomb is domed and built of rubble coated with plaster. It has an arched entrance in each of its four sides. The building is used as a fodder store by the villagers.
- (l) 2908.

X

- No. 154.**
- (a) Tomb (unknown).
 - (b) Some 30 yards to the west of No. 153.
 - (c) Qazi Muhammad Husain.
 - (d) III.
 - (e) Pathan.
 - (f) None.
 - (g) Dilapidated.
 - (h) Should be protected.
 - (j) The tomb built of rubble and coated with plaster is covered by a dome. It has arched entrances on the north, south and east, on the west being a mihrab recess. The noteworthy features in the building are the red sandstone balconies on the south approached by a passage and stairs in the thickness of the south wall. It is used as a fodder store by villagers.
 - (l) 2908.

LADHA SARAI.

- No. 155.** (a) The Baghi Nazir.
 (b) Immediately to the south of No. 149.
 (c) Daughters of Mirza Suraiya Jah.
 (d) III.
 (e) 1161 A. H. (1748 A. D.).
 (f) On the western gateway of the garden.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

(۱) بفرمان محمد شاه عادل * که بر فرقتش درد تاج تبارک

(۲) بنائے گلشنے در قطب گردید * که گلہایش زان رضوان تبارک

(۳) بود سر سبز دایم روز افزون * بحق سورہ صاد و تبارک

(۴) پے تاریخ رسالت گفت هاتف * خدا باری بود بللہ مبارک

سنہ ۱۱۶۱ ہجری مقدسہ مطہرہ سنہ ۳۱ جلوس مبارک محمد شاہی -

Translation.

“ In the name of God who is merciful and clement.

- (1) In compliance with order of Muhammad Shah, the just, on whose head rests the holy crown.
 (2) A flower garden was planted at the Qutb, the flowers of which are praised by the gardener of paradise.
 (3) May by the blessings of Suras “ Sad ” and “ Tabarak ”⁽¹⁾ Roz Afzun be ever prosperous.
 (4) For its date and year the invisible crier said “ By God, God the creator is blessed.”

The year 1161 of the sacred and holy Hijra. The 21st year of the auspicious reign of “ Muhammad Shah.”

- (g) Fair.
 (h) Unnecessary.
 (j) The garden which is of considerable extent containing red sandstone pavilions and baradaris is surrounded by a high enclosure wall and entered through several gateways. It is built in the late Mughal style and is of no particular architectural interest.

Roz Afzun Nazir who built this garden and after whom it is known was a celebrated Khwaja Sara or eunuch of the emperor Muhammad Shah.

- (k) *Asar*, Chap. III, 91.
Beale, 334.

- No. 156.** (a) Mosque of Maulana Majduddin/
 (b) Some 40 yards to the south of No. 155. *to the mosque of Jandali.*

¹ Suras 38 and 67 of the Quran.

- (c) Waqf.
- (d) III.
- (e) Mughal.
- (f) None.
- (g) Fair.
- (h) Should be protected.
- (j) The mosque measuring 37' 9" by 12' 9" I. M. is constructed of rubble coated with plaster. It consists of three compartments with vaulted ceilings. The eastern façade is broken by three arched openings with a chajja running over them. The roof above is flat and is reached by a flight of steps at the south end. Between the prayer chamber and the staircase is a small chamber probably intended for the mulla of the mosque.

The courtyard attached to this mosque contains ancient graves which are worthy of protection and preservation (*vide* Nos. 157—159).

(l) 2909.

- No. 157.** (a) Grave of Maulana Majduddin.
 (b) In the courtyard of the mosque No. 156.
 (c) Khadims of the Dargah of Qutb Sahib.
 (d) III.
 (e) 640 A. H. (1243-4 A. D.).
 (f) On a red sandstone slab fixed in a pillar at the head of the grave.

مرانا محمد الدين حاجي رحمة الله عليه - سنة ٦٤٠ -

Translation.

"Maulana Majduddin Haji, may the blessings of God be upon him. The year 640."

- (g) Good.
- (h) Should be protected.
- (j) The grave built of rubble and plaster measures 6' by 2' 2" and 1' 3" high. Maulana Majduddin was a disciple of Shaikh Shihabuddin Soharwardi. He went twelve times on pilgrimage to Mecca and subsequently came to Delhi during the time of Shamsuddin Iltutmish who appointed him Sadr of his kingdom. He performed the duties of this office for two years when he was relieved of it at his own request. The anniversary of Maulana Majduddin is celebrated for three days immediately after the festival of sacrifices. The inscription quoted above is modern and gives the date of Maulana's death.

(k) *Akhbarul Akhyar*, 50.

- No. 158.** (a) Grave of one Muhammad Bin Ali.
 (b) In the courtyard of the mosque No. 157.
 (c) Khadims of the Dargah of Qutb Sahib.

(d) III.

(e) 638 A. H. (1241-2 A. D.) ✓

(f) The inscription, written in Naskh characters, is engraved on the headstone which is triangular in shape.

وكان وفاته العبد الضعيف المرحوم محمد بن علي بن عثمان الملقب بنظام الدين في
الرابع من شهر المبارك رجب عمت ميا منه سنة ثمان ثلاثين و ستمائة -

Translation.

“The death of the feeble slave, the pitied (named) Muhammad, son of Ali, son of Usman and entitled Nizamuddin took place on the 4th of the august month of Rajab, may its blessings be universal, the year six hundred and thirty eight.”

(g) Good.

(h) Should be protected.

(j) The grave which measures 4' by 1' 5" and 11" high has been lately rebuilt of brick and coated with plaster. It is covered, along with another grave which is inscribed with a religious inscription, by a low vaulted roof supported on four pillars. The roof is a modern work apparently constructed when the grave was repaired.

(l) 3025, 3055.

No. 159. (a) Grave of Asad bin Husain.

(b) In the courtyard of the mosque No. 156.

(c) Khadims of the Dargah of Qutb Sahib.

(d) III.

(e) 611 A. H. (1214-5 A. D.).

(f) On the tombstone.

فرزند اعز قرّة العين ثمة الغواد اسعد بن حسين نور الله حضرة كه در هفت سالگی كلام الله
حفظ کرد و برحمت خدای برحق پیروست في سنة احد عشر و ستمائة -

Translation.

“The most dear son, the brightness of the eye, the fruit of the heart (named) Asad, son of Husain—may God illuminate his grave—who learnt the Quran by heart at the age of seven years, united with the mercy of God (died) in the year six hundred and eleven.”

(g) Good.

(h) Should be protected.

(j) The grave has been repaired and covered with a modern roof. Nothing is known about Asad or his father Husain.

(l) 3025, 3055.

No. 160. (a) Mosque (nameless).

(b) Some 100 yards to S. W. of the Baghi Nazir No. 151.

(c) Waqf.

- (d) IIb.
- (e) Mughal.
- (f) None.
- (g) Good.
- (h) Should be protected.
- (j) The mosque is of a somewhat unusual type. The three central bays are of the usual wall-mosque pattern, but flanking these are two projecting rooms with arched openings under a small chajja. Staircases at the extremities lead to the flat roofs. The mosque, which is some 143' north to south by 141' east to west, is raised on a high courtyard platform with arched recesses all round. In the centre of the court are two ruined platforms containing unknown graves. The material used in the building is rubble coated with plaster, and a band of blue tiles runs through the entire length of the mosque from north to south under the frieze. It is ornamented with niches and round discs of incised plaster in the spandrels of arches.

To the east of the courtyard, which has small round turrets at the eastern angles and contains a well to the south-east, is a fine gateway 30' square. It is domed and approached by two flights of steps with an arched entrance to a *tahkhana* between them. Flanking the doorway, which has grey stone jambs and brackets, are two projecting balconies of red sandstone.

- No. 161.** (a) Mosque locally known as Baghichi ki Masjid.
 (b) Amraiyan, some 150 yards to west of No. 160. *Baghichi masjid*
 (c) Waqf.
 (d) IIb.
 (e) Pathan.
 (f) None.
 (g) Fair.
 (h) Should be protected.
 (j) The mosque, constructed of rubble masonry plastered, stands on a raised platform relieved by arched recesses. It is of the wall type with return walls on the north and south. The west wall contains seven mihrabs the three central ones being emphasized by battlements and flanking guldastas. There are also three arched recesses in the side walls, of which the central ones are treated similarly to the main mihrabs on the west. The four angles of the building are marked by octagonal domed towers, and it is entered through a domed gateway on the east. In the courtyard of the mosque which measures 97' 6" by 104' 6" are several unknown plastered graves.]

To the west of the building are a raised platform and a dilapidated wall mosque, both of which contain unknown graves, but are of no special interest.

- No. 162.** (a) Seore-ka-Mandar.
 (b) Some 150 yards north of No. 161.

- (c) Mathumal of Delhi.
- (d) III.
- (e) Modern.
- (f) None.
- (g) Good.
- (h) Unnecessary.
- (j) The temple is said to have a very ancient origin, but the building, which consists of an enclosure with arched pavilions on the east and south, is quite modern. Inside the enclosure is a marble platform 21' square, in the centre of which is situated a small shallow octagonal well or tank. This well is believed to be the Samadh of one Dada Guru and is the main object of worship.

No. 163.

- (a) Rajon-ki-Bain (Baoli).
- (b) Some 500 yards south of Adham Khan's tomb No. 131.
- (c) Government.
- (d) Ia.
- (e) 918 A. H. (1512 A. D.)
- (f) None.
- (g) Fair.
- (h) Should be protected.
- (j) The baoli appears to derive its name from the fact that it was for a time used by masons. It belongs to the Lodi period and if we take the inscription in the pavilion above it (see No. 165) as applying to the baoli also, it was built in 1512 A. D.

The baoli is oblong with steps leading downward towards the south. In 1875 there were 66 steps visible and four storeys, but now owing to the baoli being partly filled in there are but three storeys and 41 steps. The walls of the lowest visible storey are decorated with small but deeply recessed arches. The top storey is surrounded by an arcade with massive piers and the second storey is treated in the same manner on the south. On the south side is the well which appears to descend still to the old level.

- (k) *Asar*, Chap. III, 45-6.
Carr Stephen, 169.
- (l) 1802.

No. 164.

- (a) Mosque at the Rajon-ki-Bain.
- (b) Immediately to west of No. 163.
- (c) Waqf.
- (d) Ia.
- (e) 918 A. H. (1512 A. D.).
- (f) None.
- (g) Good.
- (h) Should be protected.
- (j) The mosque which is built of rubble through plastered is 51' 6" by 16' I. M. It consists of three compartments, each entered through a

doorway under two recessed arches, and having a mihrab recess in the west wall, the central mihrab being adorned with Quranic inscriptions deeply cut in plaster. These compartments are covered with vaulted ceilings but the roof above which is reached by a staircase at either end of the building is flat. A stone chajja runs the whole length of the east façade, above which is a high parapet with a moulding and incised plaster frieze.

- (k) *Asar*, Chap. III, 45-6.
Carr Stephen, 169.
Rodgers, 89.

No. 165. (a) Chattri at Rajon-ki-Bain.

- (b) In the courtyard of the mosque No. 164.
(c) Government.
(d) Ia.
(e) 912 A. H. (1506 A. D.).
(f) On a red sandstone slab fixed above the chajja on the south side of the chattri.

در عهد همایون سلطان الاعظم المعظم المتوكل على الرحمن سکندر شاه بن بهلول شاه
سلطان خداداد الله ملکه و سلطانہ بنا کرد این گنبد بنده امید زار بر رحمت پروردگار دولت خان . . .
. . . خواجه محمد غره ماه رجب سنه اثني عشر و تسعمائة -

Translation.

“During the auspicious reign of the great Sultan who has trust in the merciful (named) Sikandar Shah, son of Bahlol Shah Sultan, may God perpetuate his kingdom and sovereignty, this pavilion was built by the slave the expectant of the mercy of the omnipotent (named) Daulat Khan Khwaja Muhammad, on the first of the month of Rajab the year 912.”

- (g) Good.
(h) Should be protected.
(j) The courtyard of the mosque in which the chattri stands is reached from the top level of the baoli by a flight of a few steps in the thickness of the wall. The chattri measuring 18' square is crowned by a dome which springs from a sixteen-sided drum battlemented and inlaid with blue tiles. The superstructure standing on a platform 1' 2" high is of grey stone. Above the chajja, which is of red sandstone, is a frieze of grey stone and plaster inlaid with blue tiles, its corners being ornamented with little balusters. Inside the chattri is an uninscribed stone grave measuring 8' 11" by 5' 8" and 2' 4" high.
(k) *Asar*, 115-6.
Carr Stephen, 169.
(l) 1803.

No. 166. (a) Mosque (nameless).

- (b) Some 50 yards to south of No. 163.
(c) Waqf.

- (d) III.
 (e) Pathan.
 (f) None.
 (g) Fair.
 (h) Unnecessary.
 (j) It is a wall-mosque constructed of rubble masonry plastered and containing three mihrabs in the west wall recesses and short return walls on the north and south. The central mihrab and the open arches in the return walls are marked by flanking minarets topped by guldastas, while the N. W. and S. W. angles of the structure are strengthened with buttresses surmounted by similar minarets. The courtyard contains two plaster graves, and measures 30' by 20' I. M.

- No. 167.** (a) Gateway⁽¹⁾.
 (b) Immediately to the east of No. 163.
 (c) Shamilat deh.
 (d) III.
 (e) Pathan.
 (f) On a red sandstone slab fixed on the east side of the gate on the north façade.

اغاز ابن عمارت در عهد سلطان الاعظم الراجى بنائيد الرحمان ابوالمظفر سكندر شاه بن بهلول
 شاه سلطان خلد الله ملكه و ساطانه بلقيس بنت خراص محمد
 بن شيخ محمد

Translation.

“The erection of this building was begun during the reign of the great Sultan strong with the help of God (named) Abul Muzaffar Sikandar Shah, son of Bahlol Shah, Sultan—may God perpetuate his kingdom and reign Bilqis, the daughter of Khawas Muhammad, son of Shaikh Muhammad”

- (g) Poor.
 (h) Unnecessary.
 (j) The gateway was originally an entrance to an enclosure, now ruined, lying to the north of the gate. The enclosure contains several plastered graves. The gateway is 12' 8" square E. M. and is covered by a fluted dome rising from a parapetted octagonal drum. Each of the four sides of the gate is pierced by an arched opening over which ran a chajja carried on stone brackets. These brackets still exist, but the chajja has disappeared.

A few yards to the south of the gateway is a small wall-mosque of no particular interest.

- No. 168.** (a) Tomb (unknown).
 (b) Some 50 yards to north of Rajon-ki-Bain (No. 163).

⁽¹⁾ The gateway has in the meantime collapsed and the inscribed slab of stone referred to in para. (f) lost in debris.

- (c) Government.
- (d) IIa.
- (e) Pathan.
- (f) None.
- (g) Fair.
- (h) Should be protected.
- (j) The tomb is a domed chattri and occupies the centre of a raised enclosure containing numerous graves. The walls of the enclosure are broken with arched recesses and have an octagonal bastion at each of the four angles. The chattri, which measures 19' 6" square and stands on a platform 4' 4" high, is crowned by a dome supported on 12 stone piers. Three graves built of rubble and plaster are to be found inside the tomb, two of these being inscribed with religious inscriptions.

- No. 169.** (a) Tomb (unknown).
 (b) Some 50 yards west of Rajon-ki-Bain (No. 163).
 (c) Qazi Muhammad Husain.
 (d) IIb.
 (e) Pathan.
 (f) None.
 (g) Fair.
 (h) Should be protected.
 (j) The tomb measuring 19' square is a chattri similar to No. 168. The gravestone has disappeared.
 (l) 2905.

- No. 170.** (a) Tomb (unknown).
 (b) Immediately to west of No. 169.
 (c) Qazi Muhammad Husain.
 (d) IIb.
 (e) Pathan.
 (f) None.
 (g) Fair.
 (h) Should be protected.
 (j) The tomb which measures 36' square E. M. is built of rubble plastered. It is crowned with a dome and each of its sides was originally pierced by three-arched openings which are now closed to make the building habitable. A red sandstone chajja carried on grey stone brackets and with a thin border of blue tiles above it runs all round the building over the arches.

- No. 171.** (a) Mosque (nameless).
 (b) Some 25 yards to N. W. of No. 170.

- (c) Waqf.
- (d) III.
- (e) Pathan.
- (f) None.
- (g) Fair.
- (h) Unnecessary.
- (j) It is a rubble built wall-mosque with return walls and has three mihrab recesses. The N. W. and S. W. angles of the building are strengthened by sloping circular buttresses topped by small minarets, which are repeated at the eastern ends of the return walls, the southern of these two latter minarets having now disappeared. The courtyard of the mosque is a raised platform some 7' high and measures 26' by 31' I. M. and contains two unknown plastered graves. The mosque is of no interest.

- No. 172.** (a) Mosque (nameless).
 (b) Some 10 yards to the south of No. 171 and 20 yards to the west of No. 170.
 (c) Waqf.
 (d) III.
 (e) Pathan.
 (f) None.
 (g) Fair.
 (h) Unnecessary.
 (j) It is a wall-mosque constructed of rubble plastered and having three mihrabs and return walls on the north and south. It stands on a raised platform some 10' high the walls of which contain arched recesses. The N. W. and S. W. angles of the building are marked by octagonal buttresses, which were originally topped by small minarets, but the latter have now disappeared. The mosque is entered through a doorway on the east reached by a double flight of steps which are in a dilapidated state. The courtyard measures 22' square and contains an unknown plaster grave.

- No. 173.** (a) Mosque (nameless).
 (b) Some 10 yards to the west of No. 172.
 (c) Waqf.
 (d) III.
 (e) Pathan.
 (f) None.
 (g) Fair.
 (h) Unnecessary.
 (j) The mosque built of rubble is of the wall type with five mihrabs and a short return wall on the north and south. It is surrounded by a pierced wall with a doorway on the east, there being another doorway on the south, but the stairs which gave access to it have now dis-

appeared. The courtyard which measures 51' square I. M. contains four unknown plaster graves.

- No. 174.** (a) Mosque (nameless).
 (b) Some 50 yards to south of No. 173.
 (c) Waqf.
 (d) III.
 (e) Pathan.
 (f) None.
 (g) Fair.
 (h) Unnecessary.
 (j) The mosque, constructed of rubble masonry, plastered, is of the wall type with five mihrab recesses and a return wall on the north and south. The spandrels of the mihrabs are ornamented with circular discs in incised plaster. Each of the N. W. and S. W. angles of the building is strengthened by an octagonal tower containing a small chamber inside it. The courtyard which consists of a raised platform 48' 9" by 50' I. M. and 6' 7" high contains a few unknown plaster graves. The main entrance lying to the east is approached by 5 steps.
- No. 175.** (a) Mosque (nameless).
 (b) Immediately to south of No. 174.
 (c) Waqf.
 (d) III.
 (e) Pathan.
 (f) None.
 (g) Fair.
 (h) Unnecessary.
 (j) It is a wall-mosque, built of rubble masonry, plastered, and having three mihrab recesses and a side wall on the north and south. The courtyard measures 30' by 24' I. M. and contains an unknown plaster grave.
- No. 176.** (a) An enclosure.
 (b) Immediately to the south of No. 175.
 (c) Shamilat deh.
 (d) III.
 (e) Mughal.
 (f) None.
 (g) Good.
 (h) Unnecessary.
 (j) The enclosure surrounded by a plastered rubble wall is entered through a doorway on the south. It contains in its centre an unknown marble

grave standing on a rubble masonry platform 2' 9" high, the grave measuring 5' 7" and 1' 9" in height. The west wall of the enclosure which has three mihrab recesses is appropriated as a mosque, and at the S. W. corner is a small chamber probably for an attendant of the grave. Neither the enclosure nor the grave is of any interest.

No. 177. (a) Tomb (unknown).

(b) Immediately to the south of No. 176.

(c) Waqf.

(d) III.

(e) Pathan.

(f) None.

(g) Good.

(h) Should be protected.

(j) The tomb which stands in the courtyard of a wall-mosque is an octagonal chattri diam. 9' 6". It is roofed by a rubble plastered dome supported on 8 grey local stone pillars. The frieze is ornamented with a moulded string-course of plaster running all round and topped by a parapet with niche-shaped panels set with blue tiles. The dome is hemispherical and is crowned by a plaster lotus cresting, where also the remains of tile decoration are to be found. The interior of the dome is ornamented with incised plaster.

To the west of the tomb lies a wall-mosque with 5 mihrab recesses and a return wall on the north and south. The central mihrab is flanked by slender minarets crowned by guldastas, a feature which is repeated on the N. W. and S. W. angles of the structure as well as on the east and west ends of the return walls. The courtyard of the mosque measures 49' 4" by 53' 8" I. M. It has a doorway on the south, but the steps giving access to the door have disappeared.

Around this and the mosques described in the foregoing numbers (Nos. 171—175) there are numerous small wall mosques attached to unknown graves, but they have nothing in particular to commend them to notice.

No. 178. (a) Mosque (nameless).

(b) Some 50 yards to the east of the village.

(c) Waqf.

(d) III.

(e) Pathan.

(f) None.

(g) Poor.

(h) Unnecessary.

(j) The mosque constructed of rubble masonry resembles No. 161 in general treatment. It consists of a three bay wall-mosque in the centre flanked by a projecting domed chamber 6' 6" square I. M. The courtyard of the mosque which is ruined contains an unknown plaster grave.

- No. 179.** (a) Mosque (nameless).
 (b) Some 500 yards to S. W. of No. 178.
 (c) Chhajju, Chunna, Bulaqi and Shera.
 (d) III.
 (e) Mughal.
 (f) None.
 (g) Poor.
 (h) Unnecessary.
 (j) The mosque, built of rubble masonry and finished with red coloured plaster, consists of 3 bays, the central one being roofed with a bulbous dome, while the side bays have vaulted roofs. It is flanked by a small chamber probably intended for the use of priests. The mosque lies in an enclosure, the northern side of which is arcaded. The arcade is pierced in the centre by a gateway which gives access to the enclosure. The mosque is used for residential purposes and is of no particular interest.
- No. 180.** (a) Mosque (nameless).
 (b) Some 50 yards to N. W. of No. 178.
 (c) Karim Bakhsh, Ali Bakhsh and Nur Bakhsh.
 (d) III.
 (e) Late Mughal.
 (f) None.
 (g) Fair.
 (h) Unnecessary.
 (j) The mosque is rubble-built coated with plaster. It consists of a three-arched compartment roofed with a curved Bengali dome. Adjoining the mosque to the south is a gateway which gives access to the building, and still further on is a small chamber intended for the use of the priest. The mosque is used as a dwelling house, and is of no special interest.
- No. 181.** (a) Mosque (nameless).
 (b) Some 20 yards to the west of No. 180.
 (c) Ramzani, Sipahdar and Ahmadi.
 (d) III.
 (e) Mughal.
 (f) None.
 (g) Fair.
 (h) Unnecessary.
 (j) The mosque is similar to No. 179 in design. It is also in an enclosure of which the southern side is occupied by an arcade. The doorway in the centre of the arcade is blocked up, and access to the enclosure is gained from the east, where the enclosing wall has fallen down. The enclosure contains many unknown plaster graves. This mosque is also used as a dwelling house and is of no special interest.

- No. 182.** (a) Takya (abode) of Kamli Shah.
 (b) Some 200 yards west of No. 162.
 (c) Waqf.
 (d) III.
 (e) Late Mughal.
 (f) None.
 (g) Fair.
 (h) Unnecessary.
 (j) The *takya* which is built without any coherence in regard to arrangement consists of a house and a three-bay mosque, the platform in front of the latter being strewn with graves. There are also underground rooms.
 Kamli Shah was a young lady who abandoned worldly affairs and became a mendicant. She lived during the time of Bahadur Shah II and the *takya* is said to have been built for her by the emperor.
 (l) 2899.

- No. 183.** (a) Grave of Shaikh Burhanuddin Mahmud Balkhi.
 (b) Some 50 yards to the east of Chihaltan Chihalman (No. 85).
 (c) Qazi Muhammad Husain.
 (d) III.
 (e) 687 A. H. (1288-9 A. D.).
 (f) On a red sandstone tablet fixed at the head of the grave.

حضرت شيخ برهان الدين محمود بلخي عليه الرحمه التوفي سنه ٦٨٧ -

Translation.

"His Holiness Shaikh Burhanuddin Mahmud of Balkhi, the deceased. May peace be upon him. The year 687."

- (g) Good.
 (h) Unnecessary.
 (j) The grave, which is plastered and measures 7' 11" by 3' 4" and 2' 3" high, stands on a platform some 53' square. A short wall with a mihrab recess standing in the centre of the western side of the platform serves the purpose of a mosque.
 Shaikh Burhanuddin Mahmud lived during the time of Ghiyasuddin Balban. He was noted for his learning and piety. The inscription quoted above refers to the date of the death of the Shaikh, but it is modern.
 (k) *Akhbarul Akhyar*, 46-7.

- No. 184.** (a) Grave of Shaikh Najmuddin Sughra.
 (b) Immediately to the east of Shaikh Burhanuddin's grave (No. 183), on the same platform.
 (c) Qazi Muhammad Husain.
 (d) III.
 (e) Early Pathan.
 (f) On a red sandstone tablet fixed at the head of the grave.

شيخ نجم الدين صغري شيخ الاسلام دتملى رحمة الله عليه -

Translation.

“Shaikh Najmuddin Sughra Shaikhul Islam (1) of Delhi, may the mercy of God be upon him.”

The inscription is modern.

(g) Good.

(h) Unnecessary.

(j) The grave is similar to that of Shaikh Burhanuddin Mahmud (No. 183).

Immediately to the east of this grave there stands a third grave of the same type and on the same platform, but nothing is known about it.

Shaikh Najmuddin Sughra was the Shaikhul Islam of Delhi and a contemporary of Qutbuddin Bakhtiyar Kaki. The post of Shaikhul Islam was previously held by Shaikh Jamaluddin Muhammad Bastami and on his death was offered by Sultan Shamsuddin Iltutmish to Qutb Sahib. But the latter did not accept it, and eventually it was conferred upon Shaikh Najmuddin Sughra.

(k) *Farishta*, Part II, 379-80.

Khazina, 273.

No. 185. (a) Grave of Shaikh Najibuddin Firdausi.

(b) Some 20 yards to N. E. of the platform containing the graves Nos 183 & 184.

(c) Qazi Muhammad Husain.

(d) III.

(e) 733 A. H. (1332-3 A. D.).

(f) On a red sandstone tablet fixed in the northern wall of the enclosure surrounding the grave.

شَيْخُ نَجِيبِ الدِّينِ فَرْدَوْسِيِّ رَحْمَةُ اللَّهِ عَلَيْهِ سَنَةِ ٧٣٣ -

Translation.

“Shaikh Najibuddin Firdausi, may the mercy of God be upon him. The year 733.”

The inscription is modern.

(g) Good.

(h) Unnecessary.

(j) The grave stands in the centre of an enclosure measuring 51' by 32" and surrounded by a rubble masonry wall which is pierced by an opening on the south. It is plastered and measures 8' by 3' 8" and 2' 3" high. The western wall of the enclosure is broken by three mihrab recesses, of which the central one has the remains of an ancient Quranic inscription incised in plaster. In the neighbourhood of this and the previous grave there are to be found innumerable graves but none of them is of any particular interest.

Shaikh Najibuddin Firdausi, the son of Khuaja Imaduddin, was the disciple and successor of Shaikh Ruknuddin Firdausi after whose death he devoted himself to the guidance and teaching of the public. He died in 733 Hijra.

(1) Shaikhul Islam is an officer who holds the highest religious authority in Islam.

(k) *Khazina*, Part II, 287-8.

- No. 186.** (a) Tomb (unknown).
 (b) Some 70 yards to S. W. of No. 183.
 (c) Qazi Muhammad Husain.
 (d) III.
 (e) Mughal.
 (f) None.
 (g) Good.
 (h) Unnecessary.
 (j) The tomb measuring 23' square is roofed by a dome, and built in rubble masonry plastered. It has a doorway on the east and west sides; the doorway on the east is now closed, but that on the west is furnished with wooden doors. The building is of no special interest, and it is now used as a fodder store.
- No. 187.** (a) Domed Gateway.
 (b) Some 60 yards to the south of No. 186.
 (c) Qazi Muhammad Husain.
 (d) III.
 (e) Mughal.
 (f) None.
 (g) Good.
 (h) Should be protected.
 (j) The gateway 19' square is domed, and has an arched opening on each of the four sides. It is built of rubble masonry plastered, and is approached by a flight of some 16 steps on the west. Immediately to the north of the structure is a wall mosque while at a short distance to the east of it lies a small unknown building constructed of rubble, but neither of these latter is of any special interest.
- No. 188.** (a) Grave of Azim Shah.
 (b) Takya Azim Shah, some 160 yards east of No. 187.
 (c) Descendants of Mirza Suraiya Jah.
 (d) III.
 (e) Late Mughal.
 (f) None.
 (g) Good.
 (h) Unnecessary.
 (j) The grave of Azim Shah stands on a platform in the centre of the court of a mosque, which consists of three compartments and is entered through an arched opening on the east. It is coated with plaster like

another grave lying near it on the same platform. A few other graves are also to be found in the court of the mosque, but nothing is known about them. Azim Shah was a saint, who lived during the time of Bahadur Shah II.

- No. 189.** (a) Tomb (unknown).
(b) Some 150 yards south of No. 188.
(c) Descendants of Mirza Suraiya Jah.
(d) III.
(e) Pathan.
(f) None.
(g) Ruinous.
(h) Unnecessary.
(j) The tomb constructed of rubble masonry measures 16' 4" square and is roofed by a dome. It is pierced on each of its four sides by an arched entrance ornamented with Quaranic inscriptions. The south arch is now much dilapidated and the whole building is on the verge of collapsing. Between this tomb and the grave No. 188 there stand a few dilapidated wall-mosques of no interest.

CHHATARPUR.

- No. 190!** (a) An enclosure with a mosque and a grave, locally known a Takya.
(b) Some 100 yards to the south of No. 189.
(c) Waqf.
(d) III.
(e) Late Mughal.
(f) None.
(g) Dilapidated.
(h) Unnecessary.
(j) The inner courtyard, which is surrounded by arched compartments ruined on the south side, has a mosque of three bays on the west measuring 23' by 11' 6". In the court of the mosque to the north is a small enclosure containing a grave, while opposite to it to the south is a three-arched dalan with a small pavilion on its roof. The enclosure is entered through a double-storeyed gateway on the north. It is, however, of no special interest.

LADO SARAI.

- No. 191.** (a) Enclosing wall of the village.
 (b) On the south side of the village.
 (c) Inhabitants of the village.
 (d) III.
 (e) Pathan.
 (f) None.
 (g) Fair.
 (h) The wall facing the Qutb-Badarpur road should be protected.
 (j) Lado Sarai as its name indicates seems to have been originally a carvan-serai enclosed by walls, of which only the southern now exists. This wall is constructed of rubble and is battlemented and relieved by arched recesses. It is pierced by two doorways, that at the north-east corner being in a dilapidated condition. These doorways are now in disuse and the area of the serai is occupied by the village.

- No. 192.** (a) Mosque (nameless).
 (b) On the west side of the village.
 (c) Waqf.
 (d) III.
 (e) Pathan.
 (f) None.
 (g) Fair.
 (h) Should be protected in connection with the wall of the Sarai No. 191.
 (j) The mosque constructed of rubble is of the wall type. The west wall which is 115' 6" long contains 7 mihrabs and has a domed turret at each end. The three main mihrabs are emphasised by flanking minarets and a slight rise of the wall where they occur. The mosque has a spacious courtyard enclosed by a battlemented rubble wall and entered through a doorway on the east. It is strewn with numerous graves and is overgrown with trees and vegetation. A portion of the courtyard contiguous with the west wall is paved with rubble.

- No. 193.** (a) Mosque (nameless).
 (b) Immediately to the east of No. 192.
 (c) Ram Parshad.
 (d) III.
 (e) Pathan.
 (f) None.
 (g) Poor.

(h) Unnecessary.

(j) The mosque constructed of rubble consists of 5 arched compartments. It is covered by a flat roof approached by a flight of stone steps at the south end of the building. A red sandstone chhajja carried on heavy grey hard stone brackets runs across its façade. The mosque is occupied by villagers and is of no special interest.

No. 194. (a) Mosque (nameless).

(b) In the centre of the village.

(c) Ram Saran, Data Ram and Shadi.

(d) III.

(e) Pathan.

(f) None.

(g) Ruinous.

(h) Unnecessary.

(j) The mosque, constructed of rubble, originally consisted of 7 compartments. The greater part of the building has fallen down, and it is only the central domed chamber and the two compartments immediately to its south that now exist. The mosque is used as a cattle shed and is of no interest.

No. 195. (a) Mosque (nameless).

(b) On the north of Qutb-Badarpur road some 100 yards from the ruined wall of the Lal Kot.

(c) Waqf.

(d) III.

(e) Pathan.

(f) None.

(g) Fair.

(h) Unnecessary.

(j) The mosque constructed of rubble is of the wall type, consisting of a western wall with small side walls on the north and south. The west wall measures 46' 6" in length and contains 7 mihrabs, the central one being marked by the wall being increased in height. The courtyard paved with rubble masonry contains a few graves and is overgrown with vegetation.

No. 196. (a) Mosque (nameless).

(b) About 100 yards to S. W. of No. 195.

(c) Waqf.

(d) III.

(e) Pathan.

- (f) None.
- (g) Fair.
- (h) Unnecessary.
- (j) The mosque is of the wall type similar to No. 195. It is constructed of rubble, and the west wall which contains 5 mihrabs is 36' long. The courtyard containing a few graves is in a ruined condition being covered with accumulated debris and rank vegetation.

- No. 197.** (a) Mosque (nameless).
 (b) Some 50 yards to the east of No. 195.
 (c) Waqf.
 (d) III.
 (e) Pathan.
 (f) None.
 (g) Fair.
 (h) Unnecessary.
 (j) This is a wall mosque constructed of rubble masonry and similar in design to No. 195. The west wall containing 7 mihrabs is 59' long. The courtyard enclosed by a low wall measures 59' by 83'.

- No. 198.** (a) Haveli (House) of Qutb Sahib.
 (b) On the Qutb-Badarpur road some 150 yards to the east of No. 197.
 (c) Khadims of the Dargah of Qutb Sahib.
 (d) III.
 (e) Early 13th century.
 (f) None.
 (g) Good.
 (h) Unnecessary.
 (j) The Haveli consists of 3 arched chambers measuring 38' 9" by 22' 8" E. M., and of a wall mosque on the west side. The mosque appears to have had originally 7 bays but only three now exist. The Haveli and the mosque are surrounded by a high walled enclosure which is of a later date.

- No. 199.** (a) Baoli.
 (b) On the north side of the Qutb-Badarpur road, some 150 yards to N. E. of No. 198.
 (c) Shamilat Deh.
 (d) III.
 (e) 804 A. H.
 (f) The baoli originally contained an inscription engraved on a grey stone slab which has been removed for safe custody to the Delhi Museum

(see Catalogue No. C. 7). The inscription is obliterated and **not** clearly decipherable.

- (g) Ruinous.
- (h) Unnecessary.
- (j) The well lined with dressed stone is octagonal in plan, diam. 33'. Two flights of steps give access to it from the south. It is now filled with fallen rubbish.

No. 200.

- (a) Tomb (unknown).
- (b) Some 150 yards south of the village.
- (c) Chajju and Khubi.
- (d) III.
- (e) Pathan.
- (f) None.
- (g) Fair.
- (h) Should be protected.
- (j) The tomb which measures 23' 3" square E. M. is built of rubble plastered. It is roofed by a dome crowned with a lotus cresting. On each of the north, south and east sides of the building is a doorway enclosed by an arch, while to the west is a mihrab which, together with the interior apex of the dome, is ornamented with geometrical designs and Quranic inscriptions incised in plaster. The building is used as a fodder store.

No. 201.

- (a) Unknown tomb said to be that of Akbar Khan or Azim Khan.
- (b) On a rocky mound about $\frac{1}{4}$ of a mile, S. W. of No. 200.
- (c) Government.
- (d) IIa.
- (e) Early 17th century.
- (f) None.
- (g) Good.
- (h) Should be protected.
- (j) The tomb is a plain square domed structure coated with plaster and decorated with incised work. Red sandstone is used in the doorways. The grave stone has disappeared.

Further south on the same mound is a gateway of stone, probably erected by Sir Charles Theophilus Metcalfe. It leads nowhere and seems to have been built solely for ornamental purposes.

No. 202.

- (a) Tomb (unknown).
- (b) Some 150 yards to N. W. of the village.
- (c) Khushi Ram.
- (d) III.

- (e) Pathan.
- (f) None.
- (g) Fair.
- (h) Should be protected.
- (j) The tomb measuring 32' square E. M. is built of rubble plastered. It is covered by a dome crowned with a lotus cresting topped by a red sandstone finial. Each of the four sides of the building is broken by an arch flanked by niche shaped panels. The arches on the N. S. and E. enclose doorways giving access to the building, while on the west is a mihrab, which, together with the centre of the dome, is ornamented with incised plaster. The tomb is used as a fodder store.

- No. 203.**
- (a) Mosque (nameless).
 - (b) Some 300 yards N. E. of Lado Sarai.
 - (c) Ram Mihr and Ranjit.
 - (d) III.
 - (e) Pathan.
 - (f) None.
 - (g) Fair.
 - (h) Unnecessary.
 - (j) The mosque, which is of the wall type and constructed of rubble plastered, stands on a platform some 12' high. The west wall 31' 6" in length, contains three mihrab recesses, the central one being flanked with small minarets; while at the N. W. and S. W. angles are domed turrets and short return walls. The courtyard 31' 6" square has an entrance to the east, but the steps by which it could be reached have disappeared. The building is used for storing fodder.

- No. 204.**
- (a) Mosque (nameless).
 - (b) Some 300 yards to the east of No. 203.
 - (c) Waqf.
 - (d) III.
 - (e) Pathan.
 - (f) None.
 - (g) Fair.
 - (h) Unnecessary.
 - (j) The mosque is of the usual wall type, the west wall which contains seven mihrabs being 63' in length. The courtyard enclosed by a wall pierced by a doorway at S. E. corner, measures some 63' by 73' 6" and contains numerous unknown plastered graves. An inscribed stone tablet, which is however modern, is to be found fixed to the northern wall of the enclosure. It is engraved with the name of Sheikh Fariduddin Chak Parran and the year 752 A. H. (1351-2 A. D.), the date of the death of the Sheikh. Apparently the tablet indicates the burial place of Sheikh Fariduddin, but no mark of any grave is traceable near it.

- No. 205.** (a) Mosque (nameless).
 (b) Some 400 yards to the south of No. 203, and some 300 yards N. W. of Shaikh Haidar's tomb, No. 206.
 (c) Waqf.
 (d) III.
 (e) Pathan.
 (f) None.
 (g) Ruinous.
 (h) Unnecessary.
 (j) The mosque measuring 39' 3" by 15' E. M. is constructed of rubble. It consists of three domed bays, those to the north and south having partly fallen down.

- No. 206.** (a) Tomb of Shaikh Haidar.
 (b) On the north side of the Qutb Badarpur Road between milestones 1 and 2.
 (c) Khadims of the Dargah of Qutb Sahib.
 (d) III.
 (e) Circa 759 A. H. (1357-8 A. D.).
 (f) On a stone tablet fixed over the doorway.

شیخ حیدر رحمۃ اللہ علیہ سنہ ۷۵۹ھ -

Translation.

"Shaikh Haidar, may the peace of God be upon him. The year 759 A. H. (1357-8 A. D.)."

The inscription is modern.

- (g) Good.
 (h) Should be protected.
 (j) The tomb measuring 18' 6" square E. M. is roofed by a plastered dome topped with a finial. The dome is supported on 12 local grey stone pillars, the space between which is filled in with red sandstone jali screens. A chajja runs round the building carried on stone beams resting on the capitals of the pillars. Inside is a stone grave which together with the building is whitewashed. Immediately to the west of the tomb is a small enclosure also whitewashed and containing an unknown grave, while to its east are the ruins of some two rubble-built wall-mosques of no interest.

Shaikh Haidar was a disciple of Shaikh Nizamuddin Auliya.

- (k) *Azkar*, 109.

SAIDULAJAIB.

No. 207. (a) Khanqah (convent) of Sayyidul Hujjab.

(b) In the village to the south.

(c) Khem Chand.

(d) III.

(e) Firoz Shah Tughlaq's reign.

(f) On a grey stone slab originally fixed on the west wall of the western dalan, but now removed for safe custody to the Delhi Museum of Archæology. The inscription is not dated and consists only of a few Arabic verses in prayer to God from Maruf.

(g) Poor.

(h) Unnecessary.

(j) The Khanqah of Sayyidul Hujjab, after whom the village is known (Saidul Ajaib being a corruption of Sayyidul Hujjab), stands on raised ground and consists of a domed structure to the north, and of two arched dalans opposite to it to the south some 30 yards apart from each other. The domed structure, which seems to have been the tomb of Sayyidul Hujjab Maruf, contains three compartments, the central one being domed, while those on either side of it are vaulted, but there is no trace of any grave inside the building.

The dalans locally known as mahals (palaces) are similar to each other, except that the eastern one is much dilapidated. They each consist of three bays opening to north and south, and covered by a vaulted roof. The archways supported on red sandstone pillars are shaded by a stone chajja which runs along both the north and south façades of the dalans. In the west wall of the western dalan is a staircase leading to the roof of the building. The inscribed slab fixed to the west of this dalan has been removed for safe custody to the Delhi Museum of Archæology.

To the north of the domed structure at a lower level is a series of arched cells which were probably attached to the Khanqah. All these buildings are occupied by villagers.

Maruf was a favourite noble of Firoz Shah enjoying the rank and title of Malik Sayyidul Hujjab (the chief of chamberlains). Both he and his father, Khuaja Wahid Quraishi, were disciples of Shaikh Nizamuddin, and Malik Sayyidul Hujjab had a great reputation for piety and benevolence. Firoz Shah conferred great favours upon him, and held such a high opinion of his sagacity that he always consulted him in the affairs of the country. He enjoyed royal favours and confidence until his death, which occurred during the reign of Firoz Shah.

(k) *Shams Siraj Afz*, pp. 445-451.

No. 208. (a) Mosque (nameless).

(b) Immediately to N. W. of No. 207.

(c) Tulsi, Natthu, Nanak and Cheku.

- (d) III.
- (e) Pathan.
- (f) None.
- (g) Poor.
- (h) Unnecessary.
- (j) The mosque constructed of rubble masonry plastered measures 83' by 17' E. M. At the south end of the building is a stairway giving access to the roof which is flat except for two domes. Contiguous with the mosque to the south is a compartment probably contemporaneous and originally attached to it. The building is used by the villagers as a dwelling house, and it is not possible to survey its interior.

- No. 209.** (a) Tomb (unknown).
 (b) Immediately to N. E. of No. 208.
 (c) Ratia.
 (d) III.
 (e) Pathan.
 (f) None.
 (g) Poor.
 (h) Unnecessary.
 (j) A domed structure built of rubble. It is used as a dwelling house and has been much altered.

- No. 210.** (a) Mosque (nameless).
 (b) Some 250 yards to the west of the village.
 (c) Government.
 (d) III.
 (e) Pathan.
 (f) None.
 (g) Fair.
 (h) Should be protected.
 (j) The mosque measuring 27' by 20' 6" contains six compartments, three north to south and two deep, each being roofed with a vault. A red stone chajja runs over the arches on the eastern façade, while the N. W. and S. W. angles of the building are strengthened by octagonal towers topped by small minarets, the south minaret having now disappeared. The building is constructed of rubble masonry, except the pillars of the arches which are of local hardstone. The courtyard to the east of the mosque contains numerous unknown graves of plaster or of red sandstone, some of them being engraved with Quranic inscriptions.

- No. 211.** (a) Tomb (unknown).
 (b) Some 20 yards to the east of No. 210.
 (c) Government.
 (d) III.

- (e) Pathan.
- (f) None.
- (g) Ruinous.
- (h) Unnecessary.
- (j) The tomb consists of an octagonal chattri diam. 20' 6" E. M. It was crowned with a dome supported on eight red sandstone pillars. These pillars still stand while the dome has fallen in. Inside the building there are two unknown plaster graves.

- No. 212** (a) Mosque (nameless).
- (b) On high rocky ground some 400 yards S. W. of the village.
 - (c) Waqf.
 - (d) III.
 - (e) Pathan.
 - (f) None.
 - (g) Fair.
 - (h) Should be protected.
 - (j) The mosque built of rubble is of the wall type. The west wall which is pierced with star-shaped holes and is battlemented contains three mihrab recesses and is 84' 6" in length. The courtyard containing 4 uninscribed graves of local grey stone measures 118' 9" by 76' 6".

HAUZ RANI.

- No. 213.** (a) Tomb locally known as Saij Jhatile ka Gumbad.
 (b) Some 500 yards S. E. of the mosque of Begampur.
 (c) Daud Khan.
 (d) III.
 (e) Pathan.
 (f) None.
 (g) Fair.
 (h) Should be protected.
 (j) The tomb is an octagonal chhatri diam. 17' 10". It is crowned with a plastered dome supported on 8 pillars, which together with the chajja are of red sandstone. The space between the two pillars on the west is closed by a red sandstone slab on which is carved a mihrab containing a pendant design in the centre and the kalima inscribed in Naskh characters over it. To the west of the chattri is a rubble built mosque of the usual wall type. The tomb and the mosque attached to it stand in a raised enclosure which is entered through a doorway on the east.
- No. 214.** (a) South wall of Jahanpanah.
 (b) It starts from the Hauz Rani village and running through the village of Khirki continues to a ridge near Tughlaqabad.
 (c) Government.
 (d) III.
 (e) Circa 1327.
 (f) None.
 (g) Ruinous.
 (h) Should be protected where the features of the wall are distinct, and at the *mori* and two *jhals* (see below).
 (j) After constructing the fort of Adilabad in the year 1327 A. D. Muhammad Tughlaq proposed to enclose the suburbs of Delhi, which lay between Rai Pithura's Fort and Siri, by a fortification wall to protect the people living there from the depredations of Mewati robbers. The wall could not be completed but the area which was, however, partly enclosed was given the name of Jahanpanah. The wall under notice meets Rai Pithura's Fort near Hauz Rani village and runs due east through the Khirki village to the ridge a distance of nearly three miles. Although in a much better condition in comparison to other walls of Jahanpanah, it is much ruined, nowhere standing to its full height. It is constructed of rubble and is some 36' wide at the base. The interesting features in the wall are (1) Satpula which will be treated as a separate monument (see No. 216), (2) a *mori* or drain and (3) two *Jhals* or waterfalls.

KHIRKI.

No. 215. (a) Khirki Masjid.

(b) In the centre of the village.

(c) Government.

(d) Ia.

(e) Firoz Shah Tughlaq's reign.

(f) None.

(g) Good.

(h) Protected.

(j) The mosque, which is built in rubble masonry covered externally with plaster, now black with age, is a double storeyed building 288' square E. M. The lower storey or *taikhana* which contains over 100 vaulted cells is 11' in height while the upper storey is 22' in height. The four corners of the mosque are strengthened by sloping domed towers some 45' in height. On the N. S. and E. are domed gateways projecting considerably from the main face of the building and flanked by tapering minarets, while on west is the central mihrab which corresponds to the gateways in its external treatment. The east gateway is the chief entrance to the building. It projects 23 feet and contains in the side walls two staircases giving access to the roof. The north and south gates as also the central mihrab chamber project only 18'.

The plan of the mosque is as it were 25 equal squares each divided into 9 compartments with the exception of four open courts. In every row from N. to S. and E. to W. (except the 4th, 8th, 10th and 11th rows) there are 14 columns with a pilaster at each end against the walls. The 3rd, 6th, 9th and 12th rows besides double pilasters at each end consist of either double or four-engaged columns, which latter stand at the corners of the open courts. Every square with the exception of the four open courts has four single columns in the centre. In all there are 150 columns (single 84, double 80, quadruple 16) and 60 pilasters (single 44, double 16). The roof which is supported on these columns contains 9 groups of 9 small domes (one group in the middle, one at each corner and one in the centre of each side), which together with four domes on the gateways and the central mihrab chamber make the total of 85 domes. The squares 12 in number not domed or open are vaulted.

Four domes of the N. E. group have disappeared, said to have collapsed by fire ignited in the heap of grass stored in this part of the building. The N. S. and E. walls are pierced by windows closed by red sandstone grills which are repeated in the side walls of the gates and the mihrab chamber. The west wall contains 15 plain mihrabs or prayer niches 7 on each side of the central mihrab.

The mosque was built by Khan-i-Jahan Junan Shah, the prime minister of Firoz Shah (For Khan-i-Jahan Junan Shah, see List, Vol. I, p. 71).

(k) *Asir*, Part III, 40.

Carr Stephen, 154-6.

Hearn, 109-10.

Fanshawe, 286.

Cooper, 92.

A. S. I., IV, 65, 69.

Annual, 1902-3, 77.

J. A. S. B., XXXIX, 80.

J. A. S. D., 1850, 60.

Rodgers, 88.

(l) 1645, 1646, 1648, 1649, 1650, 1652, 1653, 1787.

No. 216. (a) Satpula, also called madrasa.

(b) Some 500 yards to the east of the village.

(c) Government.

(d) IIa.

(e) Tughlaq.

(f) None.

(g) Fair.

(h) Should be protected

(j) The bridge is believed to have been built by Muhammad Tughlaq. It is constructed of rubble masonry and consists of 11 arched openings and a flanking tower at each end (E. and W.), four of these arched openings, two on either side immediately next the towers, being subsidiary ones. These latter arches are at a higher level and at the end of each is a narrow staircase leading up to the top of the bridge. Along the top of the south side between the flanking towers runs a wall which is broken by recessed arches corresponding to the arched openings below. The side walls of these arched openings are grooved for sliding gates, with which the force of the stream flowing from the south through the openings could be regulated.

Each of the flanking towers has a deeply recessed arch facing north, inside which is an octagonal chamber diam. 19' 6". It is entered through an opening on the north, and has in each of the remaining 7 sides of the octagon an arched recess, the back walls of which are pierced by holes 2' 6" long by 7" broad probably for use as arrow slits for the defence of the building.

The bridge is said to have once been damaged by flood, and a rubble wall serving as a *band* has been latterly erected to its south.

There is a tradition that the saint Nasiruddin Mahmud better known as Roshan Chiragh Delhi (see No. 221) performed ablutions at Satpula, and in consequence the water here is accredited with various healing propensities. The fabric is also locally called madrasa, owing to the reason that its towers were once occupied by a local maktab or school. The western tower is used as a godown by the District Board, Delhi.

(k) *Asar*, Chap. II, p. 31-2.

Carr Stephen, 101-2.

Hearn, 110-1.

Fanshawe, 287.

Akhbarul Akhyar, 225.

Cooper, 97,

A. S. I., IV, 65, 75

The mori which lies at the western boundary of Hauz Rani is an arched opening in the wall some 20' long, 5' high and 2' 2" wide. At its southern end are two recessed grooves probably intended to hold a sliding gate for controlling the escape of rain water from the higher level on the south towards the north.

The Jhals lie in Khirki village, the eastern one some 100 yards to the west of the mori and the other some 500 yards to the west of the Satpulah. They consist of a ramp paved with rubble and seem to have been lately repaired.

(k) *A. S. I.*, I, 133 *et seq.*, 207 *et seq.*, 218; 19 *et seq.*

Poole, 131.

Rodgers, 87.

- No. 217.** (a) Tomb of Yusuf Qattal.
 (b) Some 300 yards N. W. of the village.
 (c) Shamilat Deh.
 (d) IIb.
 (e) Circa 933 A. H.
 (f) None.
 (g) Fair.
 (h) Protected
 (j) The tomb is a twelve-pillared chattri 18' 2" square E. M. The space between the pillars which together with the chajja are of red sandstone is fitted with pierced jali screens, and the red stone parapet of the building is ornamented with carving of *Kangura* design. The sixteen sided drum of the dome is crowned by a parapet of *Kangura* pattern inset with blue tiles, and the plastered dome is topped by a red sandstone finial. The entrance is to the south, and on the west is a small mihrab carved in the centre with a pendant design while over it is inscribed the Kalima in Kufic characters. The Kalima is repeated on the grave which is of red stone and measures 7' 2" by 4' 3" and 1' 2" high. Sayyid Ahmad Khan erroneously assigns to this tomb an inscription, found on the doorway of the tomb of Shaikh Alauddin to which it properly belongs (*vide* No. 246).

To the west of the tomb lies a rubble-built mosque apparently attached to it. It contains three bays and measures 40' 8" by 17' 6" I. M. The outer west wall of the mosque is relieved by a row of some 7 niches and the slight projection of the central mihrab.

Round the tomb are to be found many graves said to be those of the saint's relatives and followers. They are of no special interest except one which is of red sandstone and lies immediately to the east of the tomb. It is inscribed with Kalima in Kufic characters. The grave stone is slightly displaced from its original position.

Shaikh Yusuf Qattal was a disciple of Qazi Jalaluddin of Lahore. He performed religious devotion at the Satpula and died in the year 933 A. H.

(k) *Akhbarul Akhyar*, 235.

Khazina, 329.

(l) 2918.

- No. 218.** (a) Tomb of Shaikh Usman Saiyah.
 (b) Some 300 yards N. W. of the tomb of Yusuf Qattal No. 217.
 (c) Samilat Deh.
 (d) III.
 (e) Tughlaq (latter part of the 14th century).
 (f) None.
 (g) Fair.
 (h) Should be protected.
 (j) The tomb is a square domed building of rubble masonry plastered. Two kachcha graves on a kachcha platform lie inside. Round the tomb are numerous graves said to be those of the saint's relatives and disciples.

Shaikh Usman was a disciple of Shaikh Ruknuddin Abul Fath, the grandson of Shaikh Bahauddin of Multan. He was a contemporary of the

saint Roshan Chiragh Delhi. He was very fond of travelling, for which reason he is known as Saiyah (traveller), but he returned to die at his native place Delhi.

(k) *Akhbarul Akhyar*, 131.

CHIRAGH DELHI.

- No. 219.** (a) Outer enclosure walls of the village.
 (b) Surrounding the village.
 (c) Khadims of the Dargah of Raushan Chiragh Delhi.
 (d) III.
 (e) Muhammad Shah's reign.
 (f) None.
 (g) The N. S. and E. walls are in fair condition, but the W. wall is dilapidated.
 (h) Should be protected.
 (j) The walls which are of considerable height are relieved at intervals by semi-octagonal bastions on the outside and are pierced by a gateway on each of the four sides. The four corners of the enclosure were defined by circular bastions crowned by domed chattris, the S. W. and N. W. Chattris having now disappeared. The material used is rubble masonry, but the gateways and chattris are constructed of brick. The walls have nothing to commend them architecturally. They were built by Muhammad Shah who evinced his regard for the saint Chiragh Delhi by erecting these enclosure walls round his shrine.
 (k) *Asar*, Chap. III, 36-7.

- No. 220.** (a) Eastern gateway of the inner enclosure of the dargah of Chiragh Delhi.
 (b) In the centre of the village.
 (c) Khadims of the dargah of Raushan Chiragh Delhi.
 (d) IIb.
 (e) 775 A. H.
 (f) On a marble slab fixed over the outer entrance.

بِسْمِ اللَّهِ تَمَّامًا بِذِكْرِهِ -

عمارت این گنبد میمون در عهد همایون الراض بقائیدالرحمان ابراهیم مظفر فیروز شاه السلطان
 خلد الله ملكه سال بر هفصد هفتاد پنج از تاریخ هجرت رسول الله صلى الله عليه و سلم بود -

Translation.

“In the name of God, we finished it with his name. This august dome was constructed during the auspicious reign of him who is expectant of the help of God (named) Abul Muzaffar Firoz Shah the king—may God perpetuate his kingdom—in the year 775 from the flight of the Prophet— may peace of God be upon him.”

- (g) Good.
 (h) Should be protected.

- (j) The gateway built of rubble masonry plastered and whitewashed is 19' 6" square I. M. It is roofed with a hemispherical dome, which rising from an octagonal drum is crowned by a lotus cresting topped by a stone finial. Inside the gateway is a rubble masonry platform 2' 3" high on either side of the passage leading into the dargah.
- (k) *Asar*, Chap. III, 37.
Carr Stephen, 145-6.

- No. 221.** (a) Tomb of Nasiruddin Mahmud, entitled Raushan Chiragh Delhi.
(b) Inside the inner enclosure of the dargah of Raushan Chiragh Delhi some 8 yards to S. W. of the gate No. 220.
(c) Khadims of the dargah.
(d) II.
(e) Tughlaq.
(f) On the S. W. panel of the marble balustrade round the grave.

گذراييده غلامان غلام فدري . محي الدين خان شمس الامرا امير كبير خورشيد جاه - بستم
رمضان المبارک سنه ۱۳۰۳ هجري -

Translation.

"Offered by the slave of slaves Muhaiyuddin Khan, Shamsul Umara. Amir Kabir, Khurshid Jah, on the 20th of the blessed Ramazan, the year 1303 A. H. (1885-6 A. D.)."

- (g) Good.
(h) Should be protected if Khadims are agreeable.
(j) The tomb which is whitewashed measures 18' 10" square and is crowned with a dome supported on 12 red sandstone columns. The space between the columns is closed by red sandstone jali screens. The dome which is hemispherical plastered externally, rises from an octagonal drum and is topped by a gilt finial. On each of the four angles of the superstructure stands a square turret crowned by a miniature dome with a gilt finial. The entrance is on the south and on the west is a simple mihrab. Inside, the dome is lined with red sandstone covered with gold and coloured painting which is partly faded, and from the key stone hangs an iron chain in which formerly a gold cup is said to have been suspended. Mirza Ghulam Haider, a son of Akbar Shah II. built a verandah round the tomb, but it fell down soon after its completion. Some of the red stone columns of this verandah are stored near the tomb No. 226. The marble grave stone together with the marble balustrade was offered to the shrine by Khurshid Jah of Haiderabad who also gave the marble flooring. Similar balustrades have been offered by this donor to the shrines of all the noted Chishti saints of Delhi.

Sheikh Nasiruddin Mahmud entitled as Chiragh Delhi, was the son of Yahya, the son of Abdul Latif Yazdi, and was a Sayyid by caste. He was born in Oudh, and losing his father when he was only 9 years old, was brought up by his mother. At the age of 40 Nasiruddin went to Delhi, and became a disciple of Shaikh Nizamuddin whom he subsequently succeeded as

the head of the Chishtiya saints. Nasiruddin was a contemporary of Muhammad Tughlaq at whose hands he suffered a great deal of trouble which he bore submissively. He died in the year 757 A. H. (1356 A. D.).

(k) *Farishta*, Part II, 398-400.

Akhbarul Akhyar, 80-6.

Khazina, 353-7.

Azkar, 115-6.

Asar, Chap. III, 36-7.

Carr Stephen, 145-6.

Fanshawe, 287.

Hearn, 113.

Mazarat, 46-7.

Cooper, 100.

Rodgers, 88.

(l) 1887, 2748, 2927.

No. 222. (a) Mosque of Farrukhsiyar.

(b) Inside the inner enclosure of the dargah of Raushan Chiragh Delhi some 20 yards to the west of the Gate No. 220.

(c) Waqf, Mutawalli Khadims of the dargah.

(d) III.

(e) Farrukhsiyar's reign.

(f) None.

(g) Good.

(h) Unnecessary.

(j) The mosque measuring 35' 6" by 16' 6" I. M. is built of rubble, plastered and whitewashed. It consists of three bays each entered through an arched opening. The central bay is crowned by a fluted bulbous dome topped by a stone finial, while the side ones have flat roofs. A shed of corrugated iron sheets has been latterly added to the structure in front of its eastern façade.

The mosque is said to have been built by Farrukhsiyar. It is of no interest.

(k) *Asar*, Chap. III, 37.

No. 223 (a) Majlis Khana (assembly house).

(b) Inside the inner enclosure of the dargah of Raushan Chiragh Delhi, some 15 yards to N. E. of the mosque No. 222.

(c) Khadims of the dargah.

(d) III.

(e) Late Mughal.

(f) None.

(g) Good.

(h) Unnecessary.

(j) The Majlis Khana which consists of a three-arched dalan 19' 10" by 12' 6" I. M. is built of rubble plastered and whitewashed, and has a

flat roof supported on wooden beams. It has also a small compartment to the south. It is believed to be contemporary with the mosque of Farrukhsiyar but is of no interest.

In the Majlis Khana lies an inscribed *takht* or seat of one piece of wood 8' by 4' and 1' 3" in height. The inscription, written in nastaliq characters, is inlaid in black letters and runs as follows:—

تخت چو بی نیاز دکھنی بیگ بچناپ نصیرالدین محمود قدس سرہ العزیز سنہ ۱۱۴۲ھ ہجری
مطابق سنہ ۱۲ جلوس محمد شاہ غازی -

Translation.

“This wooden throne is an offering of Dakhni Beg to his holiness Nasiruddin Mahmud Chiragh Delhi, may God purify his cherished secrets. The year 1142 Hijra corresponding to the 12th year of the reign of Muhammad Shah. (1729-30 A. D.)”

(k) Carr Stephen, 146.

- No. 224.** (a) Mosque (nameless).
 (b) Inside the inner enclosure of the dargah of Raushan Chiragh Delhi, immediately to the south of the western door of the enclosure.
 (c) Waqf, Mutawalli Khadims of the dargah.
 (d) III.
 (e) Pathan.
 (f) None.
 (g) Fair.
 (h) Unnecessary.
 (j) The mosque is of the usual wall type, consisting of three mihrabs and a return wall on the north and south. The central mihrab is flanked by guldastas, which are repeated on the east end of the south return wall. The west wall measures 25' from north to south. The courtyard is filled with unknown graves.
 (l) 2926.

- No. 225.** (a) Tomb of the grand daughter of Shaikh Farid Shakarganj.
 (b) Inside the inner enclosure of the dargah of Raushan Chiragh Delhi, some 5 yards to the east of the mosque No. 224.
 (c) Khadims of the dargah.
 (d) III.
 (e) Pathan.
 (f) None.
 (g) Good.
 (h) Should be protected if Khadims are agreeable.
 (j) The tomb consists of an octagonal chattri, diam. 12' 6" E. M. It is crowned by a plastered dome supported on grey stone columns. Over the grey stone chajja the parapet is ornamented with a *Kungura*

design deeply carved in red sandstone. Inside the chattri is a stone grave measuring 7' 3" by 3' 11" and 1' 3" high. The grave as well as the tomb are whitewashed.

No. 226. (a) Tomb (unknown).

- (b) Inside the inner enclosure of the dargah of Raushan Chiragh Delhi, some 15 yards to the south of No. 225.
- (c) Khadims of the Dargah.
- (d) III.
- (e) Pathan.
- (f) None.
- (g) Good.
- (h) Should be protected if Khadims are agreeable.
- (j) The tomb measuring 17' 6" square is a massive structure of rubble masonry with 12 pillars of grey stone. The north and east façades, which are open, are ornamented with a row of arched shaped panels carried over the openings and surmounted by a projecting string course of red sandstone carried on miniature brackets. Over the string course is a red sandstone chajja supported on heavy brackets of the same material. The dome which is hemispherical and plastered springs from an octagonal drum. On the west the tomb is closed by a rubble wall containing a rectangular recess with stone shelves and a dwarf niche above.

No. 227. (a) Mahfilkhana also called Madrasa.

- (b) Inside the inner enclosure of the dargah of Raushan Chiragh Delhi, immediately to the east of No. 226.
- (c) Khadims of the dargah of Raushan Chiragh Delhi.
- (d) III.
- (e) Pathan.
- (f) None.
- (g) Fair.
- (h) Should be protected if Khadims are agreeable.
- (j) The Mahfilkhana (assembly hall) consisting of three bays is 32' E. to W. by 9' 6" N. to S., I. M., each bay is roofed with a flat dome. It is constructed of rubble with pillars of grey stone. Shelved recesses similar to that in the tomb No. 226 are also found in this building, while at the east end is a staircase giving access to the roof which is flat.

In continuation of this building to the west and contiguous with the tomb No. 226 to the south is a vaulted chamber 18' 3" long and of the same width as the Mahfilkhana. It is also constructed of rubble with grey stone pillars, and contains shelved recesses. It has three doorways on the north opening into the tomb No. 226, while an archway on the east connects it with

the Mahfilkhana. The purpose of the chamber is unknown and it is difficult to say to which of these two buildings it originally belonged.

- No. 228.** (a) Tomb (unknown).
 (b) Inside the inner enclosure of the dargah of Raushan Chiragh Delhi, some 7 yards to the north of the Mahfilkhana (No. 227).
 (c) Khadims of the dargah of Raushan Chiragh Delhi.
 (d) III.
 (e) Pathan.
 (f) None.
 (g) Good.
 (h) Should be protected if Khadims are agreeable.
 (j) The tomb constructed of rubble masonry has 12 grey stone pillars and measures 18' 6" square E. M. It is crowned by a hemispherical dome which rises from an octagonal drum and is topped by a stone finial. Over the pillars is a grey stone chajja which runs round the building. In the centre of the tomb is an unincised grave of stone whitewashed and measuring 6' 5" by 3' 2" and 10' in height.
 Outside the tomb to the north is the grave of Mufti Sadruddin (see No. 119). The latter is of sandstone and contains a plain head stone with a lamp niche, while on the top is a stone receptacle for grass to grow in.
 (l) 2930.

- No. 229.** (a) Tomb of Shaikh Zainuddin.
 (b) Inside the inner enclosure of the dargah of Raushan Chiragh Delhi, some 8 yards to the north of No. 228.
 (c) Khadims of the dargah of Raushan Chiragh Delhi.
 (d) III.
 (e) Pathan.
 (f) None.
 (g) Good.
 (h) Should be protected if Khadims are agreeable.
 (j) The tomb which consists of an octagonal chattri (diam. 19' 3" E. M.) is of the same type as No. 225. It contains a stone grave in the centre which measures 7' 9" by 4' 5" and 1' 11" in height. The grave and the tomb are whitewashed.
 (l) 2767.

- No. 230.** (a) Grave of Shaikh Kamaluddin.
 (b) Inside the enclosure of the dargah of Raushan Chiragh Delhi, immediately to the east of Shaikh Zainuddin's tomb (No. 229).
 (c) Khadims of the dargah.
 (d) III.

- (e) Pathan.
- (f) None.
- (g) Good.
- (h) Unnecessary.
- (j) The grave, which is of marble, is surrounded by a modern jali screen measuring some 11' 4" by 10' 9" in height. It is covered by a modern roof of tin and wood.
- (l) 2767.

- No. 231.** (a) Grave of Mirza Shabbu.
 (b) Inside the inner enclosure of the dargah of Raushan Chiragh Delhi, immediately to the east of Kamaluddin's grave (No. 230).
 (c) Khadims of the dargah of Raushan Chiragh Delhi.
 (d) III.
 (e) Late Mughal.
 (f) None.
 (g) Good.
 (h) Unnecessary.
 (j) The grave, which is of marble, stands on a sandstone platform, and measures 6' by 2' 11" and 1' 7" in height. Near it to the east is a child's grave which is said to be that of Mirza Shabbu's son.

- No. 232.** (a) An enclosure.
 (b) Inside the inner enclosure of the dargah of Raushan Chiragh Delhi, some 5 yards to the S. E. of Mirza Shabu's grave (No. 231).
 (c) Khadims of the dargah.
 (d) III.
 (e) Mughal.
 (f) None.
 (g) Fair.
 (h) Unnecessary.
 (j) The enclosure 27' by 24' is surrounded by rubble masonry wall, and contains a few unknown graves. It has an arched entrance to the west over which are some tiles of a pleasing floral design similar to those at the dargah of Qutb Sahib which are said to have been placed there by Aurangzeb.

- No. 233.** (a) Tomb (unknown).
 (b) Immediately to the south of No. 232 outside the inner enclosure of the dargah of Raushan Chiragh Delhi.
 (c) Nanne Khan.
 (d) III.

- (e) Pathan.
- (f) None.
- (g) Poor.
- (h) Unnecessary.
- (j) The tomb is a domed structure 12' 10" square E. M. and constructed of rubble masonry. It has an arched opening on each of its four sides. It is used for residential purposes and is of no interest.

- No. 234.** (a) Tomb (unknown).
 (b) Some 8 yards to the south of No. 233.
 (c) Alauddin.
 (d) III.
 (e) Pathan.
 (f) None.
 (g) Poor.
 (h) Unnecessary.
 (j) The tomb is a domed structure 24' 1" square E. M. and constructed of rubble masonry plastered. It is entered through an arched opening to the south and contains an uninscribed plastered grave inside. The building is used for dwelling purposes and is of no special interest.

- No. 235.** (a) Tomb (unknown).
 (b) Immediately to the south of No. 234.
 (c) Ghulam Auliya.
 (d) III.
 (e) Pathan.
 (f) None.
 (g) Poor.
 (h) Unnecessary.
 (j) The tomb, constructed of rubble, measures 18' 2" by 14' 5" I. M.; it appears to have never been finished. It has a domed ceiling, but the external dome, which was intended to rise from a parapeted drum, was not completed. It has an arched entrance on the south. There is no grave inside the building, which is occupied by villagers and devoid of any interest.

- No. 236.** (a) Tomb (unknown).
 (b) Some 10 yards to the south of No. 234.
 (c) Masita.
 (d) III.
 (e) Pathan.

- (f) None.
- (g) Poor.
- (h) Unnecessary.
- (j) The tomb is a domed structure constructed of rubble and measuring 16' 2" square E. M. It is also occupied like other neighbouring tombs and is of no interest.

The tombs Nos. 233—36 were originally surrounded by a wall with an arched doorway to the east. The doorway and the four stone steps by which it is reached still exist, while the enclosure wall has disappeared.

No. 237. (a) Tomb of Haji Khanam.

- (b) Some 250 yards to S. E. of the dargah of Raushan Chiragh Delhi.
- (c) Muhammad Shafi.
- (d) III.
- (e) Pathan.
- (f) None.
- (g) Poor.
- (h) Should be protected.

(j) The tomb is surrounded by an enclosure wall entered through a gateway on the north. The west wall of the enclosure serves as a mosque of the wall type, and its N. W. and S. W. angles are defined by domed turrets relieved by plaster fluting.

The tomb is a domed structure 33' 7" square E. M. with battering walls and an arched opening in each of its four sides. It is constructed of rubble masonry except the red sandstone brackets which appear to have carried a chajja above the openings, which has now disappeared. The building is used as a dwelling house but it is said to contain a plaster grave supposed to be that of Haji Khanam, after whom it is known. Nothing however is forthcoming about this lady.

No. 238. (a) Tomb of Bahlol Lodi.

- (b) Immediately outside the west wall of the inner enclosure of the dargah of Raushan Chiragh Delhi.
- (c) Rasul Bakhsh, Ghaffar Bakhsh and Habibullah.
- (d) IIb.
- (e) Circa 894 A. H. (1488 A. D.).
- (f) None.
- (g) Poor.
- (h) Protected.
- (j) The tomb, built of rubble masonry and measuring some 44' square E. M., is crowned by five domes, the central one which is fluted and is higher than the rest. Each of its four façades is broken by three archways supported on red sandstone columns and their spandrels are ornamented with medallions. The arches are also decorated with Quranic

inscriptions incised in plaster, and over them runs a chajja with a parapet above relieved by niche shaped panels.

Sayyid Ahmad Khan says that on the death of Bahlol Lodi which happened at the village of Bhadaoli in the neighbourhood of Sakit (district Etah), his corpse was carried to Delhi and interred there near the Dargah of Roshan Chiragh Delhi, and that his tomb was built by his son Sikandar Lodi. Babar also refers to the building and writes in his memoirs that after the conquest of Delhi he visited the tombs and gardens of Sultan Bahlol and Sultan Sikandar.

The tomb is now used as a dwelling house. A few yards to the west is a contemporary doorway which probably formed an entrance to the building. The doorway is rubble built except the jambs and lintel which are of red sandstone.

Bahlol Lodi was the founder of the Lodi dynasty in Delhi. He was the son of Malik Kala, the son of Ibrahim Khan, the governor of Multan. At the dissolution of the Sayyid dynasty Bahlol ascended the throne and was crowned on 25th Zilhajja 855. He reigned for 38 years and died on the 2nd Shaban 894.

(k) *Farishta*, 173-179.

Khulasatut Tawarikh, p. 267-273.

Oriental Biographical Dictionary by Beale, p. 97.

Asar, Chap. III, 42-3.

Babar Namah, 176.

J. A. S. B., XXXIX, 84.

A. S. I., IV, 78.

Rodgers, 89.

(l) 2928.

No. 239. (a) Grave enclosure. ✓

(b) Some 10 yards to the south of No. 238. ✓

(c) Khadims of the dargah of Raushan Chiragh, Delhi.

(d) III.

(e) Pathan. ✓

(f) None.

(g) Fair.

(h) Should be protected with No. 238.

(j) The enclosure 33' square of perforated red sandstone is said to contain graves of the ministers of Bahlol Lodi. The jali enclosure is probably of a later date than the two plaster graves lying inside to the west. It was not possible to make a close inspection of the structure on account of the female members of the families who reside in Bahlol Lodi's tomb and observe pardah.

No. 240. (a) Unfinished mosque known as Pahar.

(b) Immediately to north of Bahlol Lodi's tomb No. 238.

- (c) Waqf, mutawalli khadims of the dargah of Raushan Chiragh Delhi.
- (d) III.
- (e) Pathan.
- (f) None.
- (g) Poor.
- (h) Should be protected with No. 238.
- (j) The mosque measuring 87' by 38' E. M. is built of rubble masonry and appears to never have been finished. It consists of three bays which were ceiled but the external domes were not completed, the ceiling of the north bay having now disappeared. An interesting feature of the building is the little projecting galleries above the apex of the arches in the inside of each bay. The mosque was surrounded by an enclosure wall pierced by a doorway on the north, but the former is now mostly ruined.

- No. 241.**
- (a) Tomb (unknown).
 - (b) Some 50 yards to N. E. of No. 240.
 - (c) Khadims of the dargah of Raushan Chiragh Delhi.
 - (d) III.
 - (e) Pathan.
 - (f) None.
 - (g) Fair.
 - (h) Unnecessary.
 - (j) The tomb, constructed of rubble plastered, is a domed structure 19' 11" E. M. Each of its four sides is broken by an arched opening. The building is occupied by villagers and contains no grave inside. It is of no interest.

- No. 242.**
- (a) Tomb (unknown).
 - (b) Some 10 yards to N. E. of No. 241.
 - (c) Khadims of the dargah of Raushan Chiragh Delhi.
 - (d) III.
 - (e) Pathan.
 - (f) None.
 - (g) Fair.
 - (h) Unnecessary.
 - (j) The tomb constructed of rubble plastered is similar to No. 241. It measures 20' 8" square and like No. 241 is occupied by villagers and contains no grave inside.

- No. 243.**
- (a) Khanqah.
 - (b) Immediately outside the west wall of the outer enclosure of Chiragh Delhi near its western gate.

- (c) Government.
- (d) III.
- (e) Late Mughal.
- (f) None.
- (g) Poor.
- (h) Unnecessary.
- (j) The khanqah consists of an oblong chamber 20' 3" by 16' 5" E. M. It is constructed of brick masonry coated with plaster, and is roofed by a curved Bengali dome. The purpose of the building is unknown, probably it is a tomb, but it is now used as a fodder store by the Nambardar of the village.

- No. 244.** (a) Tomb known as Barah Khamba.
- (b) Some 20 yards to S. E. of the eastern entrance to the outer enclosure of Raushan Chiragh Delhi.
 - (c) Government.
 - (d) III.
 - (e) Pathan.
 - (f) None.
 - (g) Poor
 - (h) Unnecessary.
 - (j) The tomb measuring 23' 6" square is a domed chattri containing 12 stone pillars. There is a ruined plastered grave inside, and the building is used as a fodder store. It is of no special interest.

- No. 245.** (a) Tomb known as Lal Gumbad.
- (b) About one mile to N. W. of Chiragh Delfli village.
 - (c) Shamilat Deh.
 - (d) III.
 - (e) Pathan.
 - (f) None.
 - (g) Poor.
 - (h) Should be protected.
 - (j) The tomb lying in a ruined enclosure stands on a grey stone plinth some 3' high. It is domed and supported on 12 red stone pillars. The dome is plastered externally, but internally it is lined with red sandstone. Two red stone graves are to be found inside the building, but they have been removed from their original positions.

The west wall of the enclosure serves as a wall-mosque. It contains seven mihrabs, and the N. W. and S. W. angles of the enclosure are defined by domed turrets. The central mihrab of the mosque projects slightly at the back and is emphasised by flanking buttresses. The remaining walls of the enclosure are almost entirely ruined, but the doorway to the east still stands.

SHAIKH SARAI.

- No. 246.** (a) Tomb of Shaikh Alauddin.
 (b) Immediately to the west of the village.
 (c) Descendants of Shaikh Alauddin living in the village.
 (d) IIb.
 (e) 913 A. H. (1507 A. D.).
 (f) On a grey stone slab fixed over the doorway.

بناء این عمارت کبک در عهد سلطان الاعظم ابوالمظفر سکندر شاه سلطان خلد الله ملکه ر
 سلطانه بانى کبک شيخ علاءالدين نور تاج نبیسه شيخ قطب العالم شيخ شيرگنج ماه محرم سنه ثلث
 عشر و تسعمایه -

Translation.

" This dome was erected in the reign of the great Sultan Abu Muzaffar Sikandar Shah Sultan, may his reign and kingdom be perpetuated. The founder of the dome was Shaikh Alauddin Nur Taj, the grandson of the Shaikh, the pole star of the world, Shaikh Farid Shakarganj. The month of Muharram of the year 913.

(g) Good.

(h) Should be protected.

(j) The tomb lies in the centre of a ruined enclosure. It is a domed structure 28' 9" E. M. and constructed of rubble masonry plastered. It is a square building supported on 12 grey stone columns, the spaces between which are filled with pierced red sandstone screens. The central openings on the south and east have each a doorway, while on the west is a mihrab recess. The main entrance is through the doorway on the south, the eastern doorway being now filled in with earth and rubble. The parapet over the red sandstone chajja, which is carried on brackets and cross beams of the same material, is ornamented with *kungura* designs incised in plaster, and this decoration is repeated on the sixteen-sided drum from which the dome springs. The latter is crowned with a marble and red sandstone finial.

The spandrels of the arches both externally and internally are ornamented with incised plaster medallions containing the traces of blue tile decoration, while the interior of the dome is embellished with two bands of religious inscriptions incised in plaster. The mihrab which is of red sandstone projects 11" externally and there are three musallas of black and white marble immediately in front of it. It is enclosed in a black stone framing and has marble lotus flowers on the spandrels. The centre of the mihrab is ornamented with a carved pendant enclosed by a cusped arch.

Inside the tomb there are six graves, three of these being of stone while the rest are of plaster. The grave enclosed by a stone balustrade is that of the saint. It measures 7' 4" by 3' 11" and 1' 2" in height.

The tomb was erected by Shaikh Alauddin who built it in his lifetime and was buried there after his death. He was the son of Shaikh Nuruddin ;

1507

and a descendant of Baba Shaikh Fariduddin Shakarganj of Pakpatan. Shaikh Alaaddin was a popular saint of his time. He died in 948 A. H. (1541-2 A. D.) ✓

(k) *Akhbarul Akhyar*, 230-1.

Azkar, 247-8.

Khazina, 419-20.

(l) 1788.

No. 247. (a) Tomb (unknown).

(b) Immediately to the S. W. of Shaikh Alaaddin's Tomb (No. 246).

(c) Descendants of Shaikh Alaaddin living in the village.

(d) IIb.

(e) Circa 913 A. H. (1507 A. D.).

(f) None.

(g) Fair.

(h) Should be protected with No. 246.

(j) The tomb consists of a domed chamber 22' square E. M. It contains 12 red sandstone columns, the space between which is closed by pierced red stone screens. Above a red sandstone chajja is a plastered parapet, and the dome springs from an octagonal drum ornamented with a *kangura* design in incised plaster. There is a doorway in each of the N. S. and E. sides of the building, and on the west is a stone mihrab projecting 1 foot externally. The mihrab arch is ornamented with cusplings like that of Shaikh Alaaddin's tomb. Inside the tomb are three unknown plastered graves of no interest.

No. 248. (a) Tomb (unknown).

(b) Immediately to the west of No. 247.

(c) Descendants of Shaikh Alaaddin living in the village.

(d) III.

(e) Circa 913 A. H. (1507 A. D.).

(f) None.

(g) Fair.

(h) Should be protected with the group (Nos. 246 and 247).

(j) The tomb standing on a platform 3' high consists of an octagonal chattri diam. 13' 9" E. M. It is crowned by a plastered dome supported on 8 red sandstone columns. In the centre of the tomb is an unknown plastered grave of no interest.

No. 249. (a) Majlis Khana (assembly house).

(b) Immediately to the N. W. of Shaikh Alaaddin's tomb (No. 246) ✓

(c) Descendants of Shaikh Alaaddin living in the village.

(d) IIb.

Handwritten notes and signatures at the bottom left of the page.

(e) 941 A. H. (1534-5 A. D.).

(f) On a red sandstone slab fixed over the central arch.

بني هد الخانقاه باسم قطب العالم شيخ فریدالدین گنج شکر فی زمان السلطان الاعظم
نصیرالدین محمد همایون بادشاہ غازی و کان باللہ علا نور تاج نبیسه شیخ سنہ احدى و اربعین
و تسعمائة -

Translation.

“ This Khanqah (convent) was erected in the name of the pole star of the world Shaikh Fariduddin Ganj Shakar during the reign of the great Sultan Nasiruddin Muhammad Humayun, the king and champion of faith, by Ala Nur Taj, the grandson of the Shaikh, in the year 941.”

(g) Good.

(h) Should be protected with the group (Nos. 246—248).

(j) The Majlis Khana is a rubble built structure finished with plaster. It measures 54' by 20' 6" E. M. and consists of three bays opening to the south. The southern façade which is treated with grey and red sandstone is broken by three arches surmounted by a stone chajja. The spandrels of the arches are ornamented with circular discs in incised plaster. At the west end of the south façade is a doorway giving access to a staircase which leads to the flat roof of the building. Internally each of the three bays is covered with a flat dome, and contains a rectangular recess with stone shelves in the north wall opposite the arched opening. The interior of the building is sparingly ornamented with painted and incised plaster.

The fabric is locally known as the Majlis Khana or assembly hall, but as indicated by the inscription quoted above, it had been originally a Khanqah, which was built by Shaikh Alauddin (see No. 246) in connection with his tomb.

In continuation of this structure to the east is another ruined building locally known as the old Majlis Khana. It is also constructed of rubble, but the southern façade is built of dressed grey stone. The old Majlis Khana was covered with a flat roof which together with its arched entrances has fallen in. Its back wall is pierced with five red stone doorways, giving access to small narrow cells. Between the old and new Majlis Khana is an arched compartment now used as an Imambara. It seems to have been originally the main gateway of the enclosure containing the tomb of Shaikh Alauddin and the other neighbouring buildings (Nos. 246—249).

No. 250. (a) Mosque locally known as the Idgah.

(b) Some 50 yards to the west of the enclosure of Shaikh Alauddin's tomb No. 246.

(c) Waqf, Mutawalli Muhammadan inhabitants of the village.

(d) III.

(e) Pathan.

(f) None.

- (g) Good.
- (h) Should be protected with the group (Nos. 246—249).
- (j) The mosque measuring 53' 3" by 20' 7" E. M. is constructed of rubble masonry and finished with plaster. It consists of three bays each entered through an arched opening. The central bay is domed, while the side ones have vaulted roofs. The pendentives of the dome are the most interesting features in the building, being ornamented with small niches like those in the side compartments of the Qila Kohna mosque (see List, Vol. II, No. 127). These niches are repeated in a double row internally on the drum of the dome. The eastern façade as well as the central arch is emphasized by small flanking minarets, while the western wall is relieved at the corners and on either side of the projecting central mihrab by sloping buttresses, which rise over the roof correspondingly with the minarets on the east.

Some 20 yards to the west of the building is a small wall-mosque of no interest.

- No. 251.** (a) Tomb of Shaikh Salahuddin Darwesh.
- (b) Some 500 yards to the east of the village of Shaikh Sarai and $\frac{1}{2}$ mile N. W. of Chiragh Dell-i village.
- (c) Descendants of Shaikh Alauddin living in the village.
- (d) IIb.
- (e) Circa 740 A. H. (1339-40 A. D.).
- (f) None.
- (g) Good.
- (h) Should be protected.
- (j) The tomb 23' 9" square E. M. is a domed structure standing on a stone plinth 2' high. It contains 12 grey stone pillars, filled in between with red stone Jali screens. The entrance is on the south and a mihrab is on the west. Over the screens runs a stone chajja, and the dome, which is plastered, rises from an octagonal drum and is topped by a stone finial. Inside are two plastered graves of no special interest. The graves together with the tomb are whitewashed.

Shaikh Salahuddin, a saint of Soharwardiya sect, was a disciple of Shaikh Sadruddin, the son and successor of Shaikh Bahauddin of Multan. He was a contemporary and a neighbour of the saint Nasiruddin Chiragh Delhi. It is related that the latter saint according to the parting advice of his preceptor, Shaikh Nizamuddin, bore submissively all the persecutions imposed on him by Muhammad Tughlaq, while Shaikh Salahuddin expressed his indignation to the emperor at such treatment. The Shaikh died in 740 A. H. (1339-40 A. D.).

- (k) *Akhbarul Akhyar*, 67-8.
Khazma, Part II, 55-6.
Asar, Part III, 32-3.
Rodgers, 88.

- No. 252.** (a) Tomb (unknown).
 (b) Some 15 yards to S. E. of No. 251.
 (c) Shamiyat Deh.
 (d) III.
 (e) Pathan.
 (f) None.
 (g) Good.
 (h) Should be protected with No. 251.
 (j) The tomb 16' 9" square E. M. consists of a 12 pillared chattri constructed of grey stone. It is crowned with a plastered dome with a chajja running round it. Inside there are two uninscribed red sandstone graves of no interest.
 (k) *Asar*, Part III, 33.

- No. 253.** (a) Tomb (unknown).
 (b) Immediately to the east of No. 252.
 (c) Shamiyat Deh.
 (d) III.
 (e) Pathan.
 (f) None.
 (g) Fair.
 (h) Should be protected with Nos. 251 and 252.
 (j) The tomb is a domed structure 18' 9" square E. M. It is constructed of rubble coated with plaster and has an arched entrance on the north. It is used as a fodder store.
 (k) *Asar*, Part III, 33.

- No. 254.** (a) A building probably a Majlis Khana.
 (b) Immediately to N. E. of No. 253.
 (c) Shamiyat Deh.
 (d) III.
 (e) Pathan.
 (f) None.
 (g) Fair.
 (h) Should be protected with Nos. 251—253.
 (j) The building seems to have been originally a Majlis Khana attached to the tomb of Shaikh Salahuddin (No. 251). It is a three arched dalan measuring 45' N. to S. by 12' 8" E. to W. externally, and opening to the west. It is constructed of rubble plastered, the pillars of the arched openings being of grey stone. A few stone brackets project over these arched openings and seem to have supported a chajja, now disappeared. A stairway at the north end of the building gives access to the roof, which is flat.
 (k) *Asar*, Part III, 32—33.

- No. 255.** (a) Mosque (nameless).
 (b) Some 10 yards to N. W. of Shaikh Salahuddin's tomb No. 251.
 (c) Waqf.
 (d) III.
 (e) Pathan.
 (f) None
 (g) Poor.
 (h) Should be protected with the foregoing group.
 (j) The mosque consists of an arched hall 3 bays deep. It measures 43' 6" by 32' 6" E. M. and has a flat roof supported on dressed stone pillars. There are three arched openings in the east façade over which project a few heavy stone brackets which originally supported a chajja now disappeared. The material used in the building is rubble and plaster except for the pillars of the arches which are of grey stone. The mosque is in a dilapidated condition, the S. E. bay having collapsed.

- No. 256.** (a) Mosque (nameless).
 (b) Immediately to the north of No. 255.
 (c) Waqf.
 (d) III.
 (e) Tughlaq.
 (f) None.
 (g) Ruinous.
 (h) The site should be cleared of debris, and the southern bays which are standing conserved and protected.
 (j) The mosque is in a ruined state, and is marked by accumulated debris, only three of its bays at the south end now stand. These bays are roofed with plastered domes which, supported on dressed stone pillars, are similar to those of the mosque built by Khan Jahan during the time of Firoz Shah Tughlaq. The mosque constructed of rubble seems to have been of considerable size and its ruins measure some 168' N. to S. by 42' E. to W.
 (k) *Asar*, Part III, 32.

- No. 257.** (a) Tomb locally known as that of Sayyid Mittha.
 (b) Some 200 yards to N. W. of No. 250.
 (c) Shamilat Deh.
 (d) IIb.
 (e) Pathan.
 (f) None.
 (g) Fair.
 (h) Should be protected.
 (j) The tomb 20' 3" square E. M. consists of a chattri crowned with a dome externally plastered and topped by a stone finial. It contains 12 red sandstone pillars, the space between which was closed by pierced red

stone screens, but most of these together with the chajja have now disappeared. Internally the dome is lined with red stone and ornamented with 8 projecting ribs which terminate with a cusping at the apex. Inside the tomb there is an uninscribed stone grave 8' 4" by 4' 2" and 1' 11" high, while in its neighbourhood are many unknown graves of no special interest.

- No. 258.** (a) Mosque known as Baradari.
 (b) Some 200 yards to N. W. of No. 257.
 (c) Shamilat Deh.
 (d) III.
 (e) Pathan.
 (f) None.
 (g) Fair.
 (h) Should be protected.
 (j) The mosque consists of an arcaded hall 69' by 33' E. M., containing 7 bays from N. to S. and is 3 bays deep. It is constructed of rubble finished with plaster, the pillars supporting the pointed arches being of hard grey stone. Traces of a stone chajja are to be found over these arched openings on the eastern façade.

- No. 259.** (a) Tomb (unknown).
 (b) Some 15 yards to the east of No. 258.
 (c) Shamilat Deh.
 (d) III.
 (e) Pathan.
 (f) None.
 (g) Fair.
 (h) Should be protected with No. 258.
 (j) The tomb constructed of rubble is a domed structure 29' 6" square E. M. It has arched entrances on N. S. and E. while on the W. is a mihrab. The dome springs from an octagonal drum which together with the four walls of the building is crowned with battlements. The tomb stands in an enclosure surrounded by a rubble built wall which has partly disappeared. It is now used as a fodder store.

- No. 260.** (a) Hammam (bath).
 (b) Some 20 yards to the N. of No. 259.
 (c) Shamilat Deh.
 (d) III.
 (e) Pathan.
 (f) None.

- (g) Fair.
- (h) Should be protected with the group commencing with No. 258.
- (j) The hammam constructed of rubble masonry measures 47' 4" by 51' 3" E. M. It consists of 9 chambers, of which the central and the four corner ones are surmounted by domes, while the rest have vaulted roofs. The domes as well as the vaults are pierced with small openings 1' 7" by 1' to admit light and air. Some 10 yards to S. E. of the hammam is a contemporary well said to have been originally connected with it.

No. 261. (a) Kharbuze ka Gumbad.

- (b) Some 200 yards to the west of No. 260.
- (c) Shamilat Deh.
- (d) III.
- (e) Circa 800 A. H. (1397 A. D.) (*vide* Cunningham).
- (f) None.
- (g) Fair.
- (h) Should be protected with No. 262.
- (j) It is a miniature chattri of grey stone standing on an octagonal platform (diam. 6' 7") below which is a cave. The chattri crowned by a dome which is a single stone, fluted externally and supported on four pillars. Kharbuza is Hindustani for melon and it is from the melon-like shape of the dome that the structure receives its name. The chattri is said to have been the dwelling place of the saint Shaikh Kabiruddin Auliya (see No. 262) who spent the day under the dome and passed the night in the cave below.

Near this building is a well lined with dressed stone and bearing an inscription now illegible.

- (k) *A. S. I.*, XX, 147-8.

No. 262. (a) Tomb of Shaikh Kabiruddin Auliya, locally known as Lal Gumbad and Rakabwala Gumbad.

- (b) Some 400 yards to the west of the village.
- (c) Shamilat Deh.
- (d) IIb.
- (e) Circa 800 A. H. (1397 A. D.) (*vide* Cunningham).
- (f) None.
- (g) Good.
- (h) Protected.
- (j) The tomb 44' 8" square E. M. stands on a raised plinth some 4' high. It is faced with red sandstone its walls having a decided batter externally. The dome plastered outside is conical in shape and is topped with a stone finial. It springs from a low octagonal drum, which together with the walls is battlemented. The steps cut in the N. E. side of the dome are interesting and unusual. On the west wall of the

tomb outside are fixed two rings, evidently for access to the roof as there is no staircase. Local tradition, however, says that they were fixed by thieves who carried off the original golden finial. Various disasters overtook the robbers. Entrance is gained on the east through a doorway set in a pointed arched recess which is ornamented with a marble border and elaborately cusped. There are openings on the north and south similar to the doorway but filled in with pierced red sandstone screens, while on the west is a mihrab.

Internally the dome is lined with red sandstone slabs in alternating wide and narrow rings with two bands of marble at the crown, wherefrom hang 9 iron chains, one in the centre from the apex and 8 round it in a circle. The dome springs from an octagon to which the square of the ground plan is converted by cusped pendentives. Inside the tomb are 8 graves, five of stone and the remaining three of plaster, the saint's grave seems to be that to the N. W.

To the east of the building is a domed structure which was apparently a gateway to the tomb enclosure now ruined. It measures 32' 2" by 26' 9" externally and stands on a grey stone plinth 2' 3" high. It is constructed of rubble but in the west and east walls grey local stone is also sparingly used near the plinth, while the brackets and lintels of the entrance are of red sandstone. The gateway is used as a fodder store. Near the Lal Gumbad and this domed gateway are to be found several wall-mosques of no special interest.

(k) *A. S. I.*, XX, 147-9.

(l) 1793, 3005.

- No. 263.** (a) An enclosure known as Gullakwala.
 (b) Some 50 yards to S. E. of Lal Gumbad (No. 262).
 (c) Shamilat Deh.
 (d) III.
 (e) Pathan.
 (f) None.
 (g) Good.
 (h) Unnecessary.
 (j) The enclosure 126' 6" by 38' is surrounded by a battlemented rubble wall and is entered through a gateway on the west. It contains two small mosques of the usual wall type one at the centre and the other at the N. W. corner. These mosques stand on raised plinths and contain unknown plastered graves of no special interest.

Immediately to the north of Gullakwala there is another enclosure of which only the west wall now remains. It also contains a wall-mosque with unknown plastered graves.

- No. 264.** (a) Mosque (nameless).
 (b) Some 300 yards to W. of No. 262.

- (c) Waqf.
- (d) III.
- (e) Tughlaq.
- (f) None.
- (g) Ruinous.
- (h) Unnecessary.
- (j) The mosque constructed of rubble was originally two bays deep each containing 5 compartments, but the whole of western bay has collapsed. The eastern bay is roofed by a row of 5 domes, and measures externally 54' 6" N. to S. by 13' 7" E. to W. Fragments of a Quranic inscription are incised in plaster on the inside of the central dome, while the pendentives are ornamented with floral patterns.

SARAI SHAHJI.

- No. 265.** (a) Mahal or palace (unknown).
 (b) Some 600 yards to E. of Begampur.
 (c) Shamilat Deh.
 (d) III.
 (e) Mughal.
 (f) None.
 (g) Poor.
 (h) Unnecessary.
 (j) The mahal consists of a central courtyard (58' N. to S by 79' E. to W.) surrounded by an arcade, which is constructed of rubble and has a flat roof. The three central compartments on the west, which are appropriated as a mosque, have pyramidal roofs. To the west of the courtyard is a compartment 43' 6" by 32' 8" which projects outside the enclosure and is divided into 14 bays. The centre of the courtyard is occupied by a small enclosure containing 5 unknown plastered graves. The west wall of this enclosure was ornamented with glazed tiles imbedded in plaster, traces of which still remain.
- The entrance to the mahal is at the S. E. corner where also is a staircase leading to the roof. At the N. W. corner is a small upper storey building reached from the roof of the arcade. It consists of two compartments of which the principal one measuring 20' 3" by 12' 3" I. M. opens to the east and is ceiled inside with a flat dome ornamented with incised plaster. A winding staircase in the thickness of the south wall gives access to the roof of the upper chambers, where red sandstone brackets project to the N. S. and E. and seem to have supported miniature balconies.
- The purpose of the building is not known; probably it was a khanqah.

- No. 266.** (a) Mosque (nameless).
 (b) Some 15 yards to the south of No. 265.
 (c) Waqf.
 (d) III.
 (e) Mughal.
 (f) None.
 (g) Poor.
 (h) Unnecessary.
 (j) The mosque measuring 44' by 17' E. M. consists of three compartments each roofed by a curved Bengali roof. The prayer chamber which lies in the centre is coated inside with white plaster and is sparingly ornamented with coloured painting. The mosque is constructed of rubble and plaster.

- No. 267.** (a) Grave of Farid Murtaza Khan.
 (b) Some 15 yards to S. of No. 266.
 (c) Government.
 (d) IIa.
 (e) 1025 A. H.
 (f) On a marble slab standing at the head of the grave.

سبحان الملك الحي الذي لا يموت ويفوت - در زمان دولت حضرت عرش آشیانی جلال
 الدین اکبر پادشاه غازی فریدالدین سید احمد بخاری بعنایات انحضرت ممتاز بود و در عهد عدالت
 نورالدین جهانگیر پادشاه ابن اکبر پادشاه بخطاب مرتضی خان سرفراز گردید بتاریخ سنه ۹ جلوس
 مطابق سنه ۱۰۲۵ هجری برحمت الهی پیوست

(۱) مرتضی خان چو بحق راصل شد * گشت اقلیم بقا مفتوحش
 (۲) هر تاریخ ملایک گفتند * باد پر نور الهی رحش

Translation.

“ Praise be to God who liveth and dieth not.

In the time of his late majesty Jalaluddin Akbar, the king champion of faith, Fariduddin Sayyid Ahmad Bukhari was honoured with his majesty's favour, and during the just reign of Nuruddin Jahangir, the king, he was distinguished with the title of Murtaza Khan. He died in the 9th year of (Jahangir's) accession corresponding to 1025 Hijra.

(1) When Murtaza Khan died, he made a conquest of the eternal world.

(2) The angels said for the chronogram 'O God! may his soul be illuminated.' ”

(g) Good.

(h) Should be protected.

(j) The grave is of marble bearing a qalamdan over it. It measures 6' 10" by 3' 1" and 1' 1" high. The inscribed slab at the head is 6' 11" by 1' 4".

The grave lies in an enclosure containing numerous graves. Immediately south of it is a small dalan bearing traces of blue tile decoration, while a few yards to the N. W. is a wall-mosque of no special interest. The entrance to the enclosure is through a doorway set in an archway, the spandrels of which arc ornamented with incised plaster discs inset with blue tiles. For Farid Murtaza Khan see List Vol. II, p. 60, No. 100.

(i) 201D, 2823.

- No. 268.** (a) An enclosure.
 (b) Some 15 yards to the east of No. 267.
 (c) Shamilat Deh.
 (d) III.
 (e) Pathan.
 (f) None.
 (g) Fair.
 (h) Unnecessary.

- (j) The enclosure measuring 76' square is enclosed by a rubble wall with a low domed chamber at each of the N. W. and S. W., angles. The west wall between these chambers contains three mihrabs and serves as a wall-mosque. The enclosure is entered through an arched opening on the east, and is strewn with numerous unknown graves.

projects 31' outwards from the face of the main wall, and has entrances on all four sides, the eastern and southern now being closed. These entrances are set in high recessed archways and above each entrance is a panel of red sandstone without any inscription. The gateway is flanked on either side by 8 windows piercing the eastern wall.

The inner court is surrounded by 44 domed compartments on N. S. and E. To the west is the prayer chamber containing 24 compartments (8 in each row and 3 rows deep), on either side of the main central chamber, which is square, crowned by a big dome and has a very high and massive archway towards the east. The central row of the side compartments in the prayer chamber is also roofed with domes, out six of those on the north have collapsed. The main central arch, which is the most prominent feature of the building is flanked by sloping buttresses each containing a winding staircase leading to the roof. The arch is deeply recessed and encloses three arched openings which give access to the central chamber. This compartment only serves the original purpose of the building and is used as a mosque by the villagers, while the rest of it has been utilized for residential purposes. In the west wall of this chamber is a stone mihrab set in a double arch, ornamented with cusps and elaborately carved pilasters.

(k) *Asar*, Part III, 39.

Carr Stephen, 156-7.

Fanshawe, 251.

Hearne, 113.

Annual, 1902-3, 77.

J. A. S. B., XXXIX, 81.

J. A. S. D., 1850, 60.

Rodgers, 88.

(l) 1783, 1784, 2339, 479D.

No. 271. (a) Tomb (unknown).

(b) Some 250 yards to S. E. of the Adhchini village.

(c) Sarup Singh.

(d) III.

(e) Pathan.

(f) None.

(g) Ruinous.

(h) Unnecessary.

(j) The tomb is a domed structure built of rubble masonry plastered and measuring 23' square E. M. It has an archway in each of the four sides, that on the west being dilapidated, as is also a part of the dome on that side. The building is used by villagers for storing husk and fodder.

KALU SARAI.

- No. 272.** (a) Bijai Mandal.
 (b) Immediately to east of the village Begampur.
 (c) Government.
 (d) IIa.
 (e) Tughlaq
 (f) None.
 (g) Fair.
 (h) Protected.
 (j) It is an octagonal building diam. 38' 3" and 20' high, built of rubble with steeply sloping sides, the corners being strengthened by dressed stone. It stands on a high platform also faced with rubble. At each of its four cardinal points there is a doorway with plain stone jambs and an arched opening above it filled with stone grilles, now mostly disappeared. On the roof of the Mandal, which is reached by stairs at the S. W. corner are three circular holes diam. 1' 5" curbed with red sandstone, which is rebated, so that it looks as if some sort of cover could be fitted on to them. It is difficult to say for what purpose these were intended. Traces can be seen at the edge of the roof of what appears to have been the former position of the pillars, supporting a structure, which, according to Sayyid Ahmad Khan, was a barahdari crowning the Mandal. Immediately to the east of the building, at a lower level, are the remains of an arcaded structure with heavy grey stone pillars supporting a flat roof, which extends as an open terrace before the Mandal. ✓
- The purpose of the Mandal is obscure, Sayyid Ahmad Khan calls it Badi Manzil and on the authority of Akhbarul Akhyar states that it was a bastion (burj) of the fort of Jahanpanah. He adds that it contained a barahdari on the roof, from which the emperor Muhammad Shah reviewed his troops. ✓ Abdul Haq the author of Akhbarul Akhyar states that the burj was occupied as a residence during the reign of Sultan Sikandar Lodi by the saint Shaikh Hasan Tahir, who breathed his last there, and was buried in the neighbourhood, where also are the graves of most of his descendants.
- (k) *Akhbarul Akhyar*, 195-6.
Asar, Chap. II, 22-3.
Carr Stephen, 100-1.
Hearne, 113.
Keene, 65.
 (l) 1785, 2916, 2944, 202D.

- No. 273.** (a) A building.
 (b) Immediately to N. W. of Bijai Mandal.
 (c) III.

BEGAMPUR.

- No. 269.** (a) Mosque (nameless).
 (b) Some 100 yards to the west of the Hauz Rani village.
 (c) Jumman.
 (d) III.
 (e) Tughlaq.
 (f) None.
 (g) Ruinous.
 (h) Unnecessary.
 (j) The mosque measuring 40' by 16' externally is constructed of rubble. It consists of three bays which are domed, the northern one of which has disappeared. These domes are flat and coated with plaster. The entrance to the mosque was on the east of the courtyard. It is ruined, but is marked by the southern jamb of grey local stone, which is still standing. The mosque is used as a fodder store and is of no interest.
- No. 270.** (a) Mosque known as Begampuri Masjid. ✓
 (b) In the village.
 (c) Inhabitants of the village.
 (d) *Ib.*
 (e) Firoz Shah Tughlaq's reign.
 (f) None.
 (g) Fair, but a proper estimate of its condition cannot be obtained until the modern dwellings, which fill it, are taken away.
 (h) Protected.
 (j) The mosque was built by Khan Jahan, the prime minister of Firoz Shah Tughlaq, who was also the founder of the Khirki (No. 215) and Kalan Masjids. (List. Vol. I, No. 138), which it closely resembles in many characteristics; but unlike them it is of one storey only, standing on a raised plinth. It is an oblong 308' E. to W. by 289' N. to S. externally, and contains an open court in the centre. It is built of rubble coated with plaster now black with age. The N. and S. walls are broken by domed gateways, on either side of which is a row of seven windows, the south gateway projecting outside some 13 feet, and like the northern one has no steps leading up to it. The south wall of the mosque proper is also pierced by three windows, and a building called Mulla Khana stands against its north wall. Externally the last three windows together with a few others in the south wall have the apexes of the arches in which they are set ornamented with diamond shaped patterns of blue glazed tiles. The west wall is plain but for five mihrab projections outside. The main entrance is through the eastern gateway, which is domed and is reached by a flight of 15 steps. It ✓

- (d) Shamilat Deh.
- (e) Pathan.
- (f) None.
- (g) Fair.
- (h) Protected.
- (j) The building is a domed structure measuring 31' square I. M. and containing two arched openings in each of its N. S. and east sides. It is constructed of rubble masonry, and the dome, which is hemispherical in shape and rises from a sixteen-sided drum, is externally coated with plaster and marked with ribs. The purpose of the building is unknown, possibly it was a khanqah or the residence of a saint.

- No. 274.** (a) A building, probably a Khanqah.
- (b) Some 200 yards to the north of Bijai Mandal No. 271.
 - (c) Shamilat Deh.
 - (d) III.
 - (e) Pathan.
 - (f) None.
 - (g) Poor.
 - (h) Protected.
 - (j) The Khanqah which stands on a raised piece of ground consists of a five arched dalan, opening to the north and south, and flanked by a side chamber on the east and west. It is constructed of rubble masonry plastered. The building has a further addition on the east, which is almost ruined. The dalan with its side chambers is some 92' E. to W. and 21' 9" N. to S. externally.

The Khanqah is attached to the uninscribed graves lying to its south said to be those of Shaikh Hasan Tahir and his descendants (see No. 271). To the west of these graves is a red sandstone mihrab built into a small rubble wall. It is some 8' in height, and is ornamented with a carved pendant in the centre.

Shaikh Hasan Tahir lived during the time of Bahlol Lodi and Sikandar Lodi. It is related that one of the brothers of Sultan Sikandar, who was his disciple, aspired to the throne, and made a request to the saint to pray in his favour. The saint dissuaded him from this idea and advised him to be obedient to his brother. When Sultan Sikandar heard about this he desired to see the saint and asked him to come to Delhi from Jaunpur where he then was. Shaikh Hasan first went to Agra and stayed there for some time; subsequently he proceeded to Delhi and took up his residence with his family in Bijai Mandal, where he died on the 4th of Rabia I in the year 909 A. H. (1st September 1503 A. D.).

- (k) *Akhbarul Akhyar*, 195-6.

- No. 275.** (a) Mosque (nameless).
- (b) In the centre of the village.

- (c) Khairati, Ramzani, Samad Khan, Hakim and Hasan Khan.
 (d) III.
 (e) Tughlaq.
 (f) None.
 (g) Ruinous.
 (h) Should be protected.
 (j) The mosque of medium size is rubble built and plastered. It is three bays deep and originally contained seven bays from north to south, but the southernmost bays have now disappeared. The bays on the extreme E. and W. are crowned with domes while those in the centre have vaulted roofs. The central mihrab projects behind and is flanked by tapering buttresses. It is believed that the mosque was built by Khan Jahan, as it bears a marked resemblance to the other mosques constructed by him. The building and its surrounding area are occupied by villagers, and it was not possible to survey it closely or take its measurements.
 (k) *Carr Stephen*, 149.
Asar, Part III, 39-40.
J. A. S. D., 1850, 60.
 (l) 1786.

- No. 276.** (a) Tomb of Shaikh Ziyauddin Rumi.
 (b) Between the village and the Delhi Qutb road.
 (c) People of the village.
 (d) III.
 (e) 721 A. H. (1321-2 A. D.).
 (f) On a piece of red sandstone built into a pillar at the head of the grave.

شیخ ضیاء الدین رومی قدس سرہ العزیز در سنہ ۷۲۱ ہجری رھگرای عالم بقا شد

Translation.

“Shaikh Ziyauddin Rumi, May God purify his grave, repaired to the eternal world in the year 721 Hijra.”

- (g) Good.
 (h) Unnecessary.
 (j) The tomb is of a 12 pillared domed chattri measuring some 22' 6" square, and contains two plastered graves. The space between the pillars has been filled in at some later date with brick jali screens which have partly disappeared. There are remains of a small mosque to N. W. and a doorway to the south, but neither of these is of any special interest.

Shaikh Ziyauddin Rumi was a disciple of Shaikh Shihabuddin Soharwardi. Alauddin Khalji and his son Qutbuddin Mubarak Shah are said to have had great faith in the Shaikh and to have been his disciples. He died in the year 721 A. H. (1321-2 A. D.). The inscription which is copied above and gives the date of the death of the saint is modern.

- (k) *Khazina*, I, 46.
Akhbarul Akhyar, 73.

KHARERA.

- No. 277.** (a) Enclosing walls of the village.
 (b) By the east side of the Delhi Qutb road, between the 8th and 9th mile stones.
 (c) Shamilat Deh.
 (d) III.
 (e) Pathan.
 (f) None.
 (g) Dilapidated.
 (h) The gateway and the wall where it is best preserved should be protected.
 (j) The wall surrounding the village is constructed of rough rubble masonry. It has a circular tower at each of the four corners and is pierced by a gateway on the east. A small doorway is also to be found on the north, but it is partly blocked up with earth and rubble filling.
- No. 278.** (a) Mosque (nameless).
 (b) In the centre of the village.
 (c) Waqf, Mutawalli Muhammad Yaqub.
 (d) III.
 (e) Pathan.
 (f) None.
 (g) Good.
 (h) Should be protected.
 (j) The mosque which measures 41' 9" by 20' 6" I. M. consists of three bays, the central one being roofed internally with a flat dome, while the side ones are vaulted. It is built of dressed local stone, but the pillars supporting the arches are of red sandstone, which is also used in the mihrabs. The eastern façade is treated with oblong panels containing small niches, while over the arched openings project heavy stone brackets, which once supported a chajja, now disappeared. Eight minarets rise from the roof, four of which stand at the corners of the structure, and the remaining four flank the central arch and the corresponding mihrab. The spandrels of the arches inside, as well as those of the mihrabs, are ornamented with incised plaster discs containing Quranic inscriptions. In the thickness of the north and south walls is a narrow passage entered through an arched opening, while at the south end of the building is a stairway leading to the roof. The courtyard of the mosque 43' 6" by 20' 4" has recently been enclosed by walls with a doorway on the north, the staircase giving access to the roof being excluded from the enclosure. Some 20 yards to the east of the mosque stands the original doorway with two small chambers, which are occupied by villagers.

- No. 279.** (a) Nili Masjid (Blue mosque).
 (b) Some 200 yards to the north of the village.
 (c) Waqf.
 (d) Iib.
 (e) 911 A. H. (1505-6 A. D.).
 (f) On a marble slab fixed on the central archway.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

اتفق بناء هذا المسجد المتين بعهد سلطان السلاطين ظل الله في الارضين المتوكل على الرحمان
 سكندر شاه بن بهلول شاه سلطان خلد الله ملكه و سلطانه و اظهر كل الحجة و برهانه بعمل و شهره داربي
 خان اعظم مسند عالي خواصخان دام عاليا بانيه عمارة المذكوره ضعيفه نحيفه الراجي الى رحمة الله
 المنان كسنبديل دايه خانزاده معظم و مكرم ميان فتحخان بن خواصخان الثاني من ماه ربيع الاول
 سنة احدى عشر و تسعمائة بايد كه هر كه درين مسجد در ايد براه عبادت بدعاء سلامتي ايمان بانيه
 مذكور و خيريت دارين فتحخان يا دارد الله عالم السموات كاتب حروف برخوردار - كمال احمد خان -

Translation.

"In the name of God who is merciful and clement. This strong mosque was built during the reign of the king of kings, the shadow of God on both the worlds, who has trust in God, (named) Sikandar Shah, son of Bahlol Shah the king, may God perpetuate his kingdom and reign, and always make bright his demonstrations, under the supervision and during the governorship of Khani Azam Masnadi Ali Khawas Khan, may he ever be great. The foundress of the aforesaid building (is) the weak, the infirm and the expectant of compassion from the beneficent God (named) Kasumbhil, the nurse of the generous and the great Khanzada Miyan Fath Khan, son of Khawas Khan, on the second of the month of Rabia I, the year 911. Any one coming to this mosque for worship should pray for the faith of the said foundress and for the welfare of Fath Khan in both the worlds. God knows (the secrets of the) heavens. The scribe of these letters (is) the fortunate Kamal Ahmad Khan."

- (g) Fair.
 (h) Should be protected.
 (j) The mosque, constructed as a whole of rubble stone, plastered, measures some 52' by 33' E. M. It is divided into three bays, the central one being emphasised by a dome raised upon an octagonal drum, the angles of which are marked by small decorative minarets, while the side bays are roofed internally with flat domes. The east façade is ornamented with a band of blue tiles which runs above the chajja and is surmounted by two incised plaster bands, one consisting of a Quranic inscription and the other of floral designs. The central archway is marked by flanking minarets which are repeated on the eastern corners of the structure. The western corners of the fabric and the projecting central mihrab are strengthened by circular flanking buttresses, which rise above the roof corresponding to the minarets on the east. Internally the central mihrab is ornamented with a Quranic inscription incised in plaster. The pendentives of the dome decorated with small niches are of special interest. The courtyard of the mosque, which is ruined, measures some 52' by 22". It was originally surrounded by an enclosure wall, traces of which still remain.

Some 50 yards to the west of the mosque is a raised terrace with a few small cells under it on its western side; while some 15 yards to N. W. of this latter is a platform containing numerous stone graves. Access to the platform was originally through a small doorway standing to the south.

(b) 1795.

- No. 280.** (a) Tomb locally known as Bandh ka or Poti ka Gumbad.
 (b) On the west side of the Delhi Qutb road some 200 yards from the village.
 (c) Shamlat Deh.
 (d) IIb.
 (e) Pathan.
 (f) None.
 (g) Fair.
 (h) Should be protected.
 (j) The tomb, built of rubble masonry plastered, is 38' 10" square E. M. It has an arched entrance on the north, south and east, while to the west is a mihrab. The dome, with which it is roofed, rises from an octagonal drum and is crowned with an open hexagonal lantern of red sandstone. On either side of the eastern opening is a staircase leading to the roof of the building. Inside there are three unknown graves of rubble and plaster, which are almost ruined.

- No. 281.** (a) Tomb locally known as Biwi or Dadi ka Gumbad.
 (b) Some 10 yards to the west of No. 280.
 (c) Shamlat Deh.
 (d) IIb.
 (e) Pathan.
 (f) None.
 (g) Fair.
 (h) Should be protected with the group commencing with No. 280.
 (j) The tomb, constructed of rubble masonry, is a domed structure some 52' square standing on a plinth 6' in height. There is a central archway slightly projecting on the N. S. and E. sides which is flanked by smaller arched openings. The western side is also similarly treated, but it contains a mihrab. The walls are externally relieved by arched panels which are the most characteristic feature of the building. On either side of the eastern archway is a staircase leading to the roof. The apex of the dome and the spandrels of the arches inside are ornamented with painted and incised plaster. The tomb contains 6 unknown graves of rubble masonry, some of them being in a ruined state.

- No. 282.** (a) Tomb locally known as Biran ka Gumbad.
 (b) Some 300 yards to N. W. of No. 281.

- (c) Shamilat Deh.
- (d) IIb.
- (e) Pathan.
- (f) None.
- (g) Fair.
- (h) Should be protected with the group commencing with No. 280.
- (j) The tomb standing on a plinth some 5' 6" high is a domed building 42' 6" square E. M. It is constructed of rubble and is similar to No. 281 in general treatment and design; the archways which pierce its three sides and the mihrab are, however, not flanked by arched openings. Inside there is an unknown grave of rubble coated with plaster.

- No. 283.**
- (a) Chhoti gumti.
 - (b) Some 200 yards to west of No. 281.
 - (c) Shamilat Deh.
 - (d) III.
 - (e) Pathan.
 - (f) None.
 - (g) Fair.
 - (h) Should be protected with the group commencing with No. 280.
 - (j) It is a domed building constructed of rubble masonry, plastered, and measuring some 15' square E. M. On each of its four sides is an arched opening, that on the east seeming to have been subsequently closed by a wall which has been partly demolished. The opening on the south is partly filled in with earth and rubble. The purpose of the building is not known: it is not a tomb, however.

- No. 284.**
- (a) Tomb locally known as Sakri gumti.
 - (b) Some 50 yards to the west of No. 283.
 - (c) Shamilat Deh.
 - (d) III.
 - (e) Pathan.
 - (f) None.
 - (g) Poor.
 - (h) Should be protected with the group commencing with No. 280.
 - (j) It is a domed structure, built of rubble masonry, and measuring some 24' square E. M. It has arched entrances on three sides, on the west being a mihrab. To the north of the eastern archway is an open staircase leading to the roof. Inside there is an unknown dilapidated tomb of rubble.

- No. 285.**
- (a) Tomb locally known as Barah Khamba.
 - (b) Some 50 yards to the east of No. 283.

- (c) Shamilat Deh.
- (d) III.
- (e) Pathan.
- (f) None.
- (g) Fair.
- (h) Should be protected with the group commencing with No. 280.
- (j) The Barah Khamba, built of rubble, is 34' 6" square E. M. Each of its four façades is broken by an arch enclosing three arched openings. The building stands on a plinth 2' 6" high and is crowned by a hemispherical dome. It is said to have contained a few graves now disappeared. At the N. W. corner of the structure is a small dry well, while around it are numerous unknown graves of no special interest.
- (l) 1885.

- No. 286.** (a) Atte wala gumbad.
 (b) On the west side of Delhi-Qutb road some 250 yards from the Idgah (No. 287).
 (c) Shamilat Deh.
 (d) III.
 (e) Pathan.
 (f) None.
 (g) Fair.
 (h) Should be protected with the group commencing with No. 280.
 (j) It is a domed structure measuring 20' 3" square E. M. and constructed of rubble masonry plastered. Each of its four walls which are sloping and battlemented is pierced by an arched doorway with red sandstone jambs and brackets over it. The building stands in an enclosure surrounded by pierced walls, and entered through a doorway on the east, the west wall of the enclosure serving as a wall-mosque. The purpose of the building is not known. Possibly it was a tomb, but there is no grave inside.
 Some 50 yards to the east of this building is a ruined wall-mosque of no special interest.

- No. 287.** (a) Idgah.
 (b) On the east side of the Delhi-Qutb road some 200 yards to the south of the village.
 (c) Shamilat Deh.
 (d) IIb.
 (e) 807 A. H. (1404-5 A. D.).
 (f) On a red sandstone slab fixed on the south bastion towards east.

بسم الله الرحمن الرحيم - چون قبة الاسلام دارالمنک دہلی فی بلاد ممالک از شر مغل ملہ
 عین و نساد کفرہ و شیاطین رومی بخرابی ارزہ و مسکن و حوش و طپور گشته و مساجد و مدارس
 و خوانق و نماز گاہ و سایر خیرات مندرس و ما برمانده بعون عنایت یزدانی و فیض رافت سبحانی

بنده درگاه ربّانی اقبال خان عرف ملو سلطانی را توفیق رفیق شد و اقبال مساعدت نموده تا دارالملک دهلی و بلاد ممالک و سایر خیرات را بسعی جمیل و کوشش جلیل احیا کرده و آبادان گردانیده و این نماز گاه که از شعار دین مسلمانی و از اعلام شرع رحمانی است از خالص مال خود بنا فرموده تا عامه مسلمانان نفع گیرند و ربّانی خیر را بدعائی خیر مدد نمایند - فی السادس عشر من شهر الشعبان عمت برکاته سنه سبع و ثمانیة - بنا این عمارت روحانی بفرمایش بنده دلپسند خانی -

Translation.

“In the name of God who is merciful and clement. When the pious city of Delhi, the metropolis of the country, was desolated by the evil of the accursed Mughals and the mischief of infidels and satans, and had become an abode of wild beasts and birds, and the mosques, schools, convents, places of worship and all the charitable foundations were deserted; by the Divine favour and the grace of the Lord, the slave of God named Iqbal Khan, *alias* Mallu Sultani, had the Divine guidance and good fortune, in that he was able by great efforts and endeavours to restore all the charitable foundations, and repopulate the capital of Delhi and other parts of the country. He also built this place of worship, which is one of the things necessary for the Muhammadan religion, and is enjoined to be built by the Divine law, with his own money, so that the Muhammadan public should be benefited by it, and bless the founder, on the 16th of the month of Shaban—may its blessings be universal, the year 807. The erection of this religious building has been under the direction of the slave Dilpasand Khani.”

(g) Fair.

(h) Should be protected.

(j) The mosque consists of a west wall of rubble masonry battlemented and containing 11 mihrab recesses. It terminated originally with circular bastions at the north and south ends. The northern bastion has, however, now disappeared. To the north of the central mihrab is a high pulpit reached by 13 steps, below which is an arched opening leading out to the back of the structure. This back doorway is a feature generally to be met with in old Idgahs. The back façade of the structure is relieved by three mihrab projections.

The inscription relates the desolate condition of Delhi after the invasion of Timur, and refers to its repopulation by the noble efforts of Iqbal Khan *alias* Mallu Khan and to the erection of this mosque. It is dated the 16th of Shaban the year 807, when, after the invasion of Timur, Iqbal Khan had absolute power in Delhi and the emperor Nasiruddin Mahmud Tughlaq in whose name he ruled, had fled to Qannauj and installed himself there as king. It may be noticed that the name of the king is not given in the inscription and that Iqbal Khan refers to himself by the title of Sultani only, *i.e.*, slave of the sultan. Dilpasand Khan under whose direction the mosque, as related in the inscription, was built seems to have been a eunuch slave of Iqbal Khan deputed to supervise the construction of the building.

Mallu, entitled Iqbal Khan and his brother Sarang Khan were two nobles, who had acquired great power and authority in the time of Nasiruddin Mahmud Shah, the last king of Tughlaq dynasty; the former lived in Delhi and virtually governed the empire in the name of the emperor, while the latter had established himself in the city of Multan. On the invasion of

Timur and the defeat of Mahmud Tughlaq in the year 1398 Iqbal Khan fled to Baran or Buland Shahr, but after the departure of the invader he returned to Delhi in the year 802 A. H. (1399-1400 A. D.) and expelled Nusrat Shah, who also had pretensions to the throne. In the year 804 A. H. (1401-2 A. D.) Mahmud Tughlaq also returned to Delhi and was received with honour by Iqbal Khan. But the reins of government were still in the hands of Iqbal Khan, and this caused dissension between him and the emperor.

Iqbal Khan thereafter marched against Ibrahim Shah Sharqi of Jaunpur and took the emperor with him. The sultan, who was really a prisoner of Iqbal Khan, went, on pretence of hunting, to Ibrahim Sharqi, but Ibrahim paid no attention to him and the sultan escaped to Qannauj, which he took from the prince Harnawi, who held the place for the king of Jaunpur. Iqbal Khan then marched against the sultan to Qannauj, but could effect nothing. He consequently returned to Delhi, and later on in the year 808 A. H. (1405-6 A. D.) marched against Khizr Khan, the governor of Depalpur and Multan but was defeated and killed in the battle.

(k) *Farishta*, Part I, 158-60.

Khulasatuttawarikh, 207 *et seq.*

A. S. I., IV, 65.

(l) 1795, 1875.

- No. 288.** (a) Tomb locally known as Idgah wala Gumbad.
 (b) Some 200 yards to S. W. of the Idgah No. 287.
 (c) Shamilat Deh.
 (d) III.
 (e) Pathan.
 (f) None.
 (g) Fair.
 (h) Should be protected with No. 287.
 (j) The tomb which is constructed of rubble masonry consists of a domed compartment 20' 6" square E. M. It stands on a plinth 6' 3" in height but there are no steps to give access to it. Inside is a large rubble masonry grave 10' 3" by 6' 4" and 4' 3" high.
 Some 60 yards to N. E. of the tomb are the remains of a ruined mosque.

- No. 289.** (a) Chor Minar.
 (b) Some 200 yards to the south of Idgah No. 287.
 (c) Government.
 (d) IIa.
 (e) Pathan.
 (f) None.
 (g) Good.
 (h) Should be protected.
 (j) The minar, constructed of rubble masonry, stands in the centre of a platform some 30' square and 7' in height. Each of the four sides of the platform has three arched recesses, the central one on the east

being a doorway which gives access to a spiral stair leading to the top. The minar is circular in plan and tapers, the diameter at the upper and lower ends being some 18' and 21' respectively. The chief feature of interest is the circular holes on the external face of the structure.

No reference to the building is mentioned in any historical work; possibly it was one of the towers erected by Alauddin into which he used to build the heads of the Mughal assailants of Delhi. Traditionally it is known as Chor Minar and was built to strike terror to the thieves by whom the place was infested. Their heads are said to have been severed and placed for public exposure in the holes of the minar, a circumstance from which it has derived its name.

Immediately to the east of the minar is a ruined wall mosque, while some 150 yards to the south lie the ruins of a baoli, but neither of these is of any special interest.

(k) *A. S. I.*, XX, 149-50.

Poole, 112, 249.

(l) 203D.

No. 290. (a) Mosque (nameless).

(b) Some 50 yards to S. E. of Chor Minar No. 289.

(c) Waqf.

(d) III.

(e) Pathan.

(f) None.

(g) Poor.

(h) Unnecessary.

(j) The mosque constructed of rubble masonry is of the wall type 26' 6" in length with returning walls containing three arched recesses. The N. W. and S. W. angles of the structure and the corners of the projected central mihrab are emphasised by sloping buttresses which are terminated with small minarets rising above the wall. The courtyard of the mosque is filled with debris.

SHAH PUR JAT.

- No. 291.** (a) City wall of Siri.
 (b) Lies in the villages of Shahpur Jat, Shaikh Sarai and Chiragh Delhi.
 (c) Shamilat Deh.
 (d) IIb.
 (e) 703 A. H. (1303-4 A. D.).
 (f) None.
 (g) Ruinous. The portions of the wall which stand, together with a bastion on the south have been partly conserved.
 (h) Protected.
 (j) Siri which was one of the several cities of Delhi was founded by Alauddin Khalji about the year 703 A. H. It was surrounded by a rubble wall, and according to the Zafarnama contained 7 gateways. The wall is mostly ruined and it is only on the south and west that portions still stand. The main features in the south wall are a bastion and the ruins of a gateway near the S. E. corner, while in the thickness of the west wall runs a passage some 8' wide. Siri was destroyed by Sher Shah who used its material for building his own city.
- The village of Shahpur Jat, which partly occupies the area of the old city of Siri, contains some contemporaneous buildings, but most of these are ruined and have nothing special to commend them to notice.
- (k) *Ziyai Barni*, 302.
Khulasatuttawarikh, 28.
Elliot, III, 191-200.
Asar, Part II, 17-18.
Carr Stephen, 83-6.
A. S. I., I, 133, 207, 218; IV, 19 *et seq.*, 66, 77.
Poole, 131.
Rodgers, 87.

- No. 292.** (a) Barahdari.
 (b) In the centre of the village.
 (c) Ganga Bakhsh, etc.
 (d) III.
 (e) Khalji.
 (f) None.
 (g) Poor.
 (h) Protected.
 (j) It is a rubble built structure measuring some 112' by 59' E. M. and consists of a central hall flanked by a side chamber on the north and south. The hall has three arched openings to the east and is three bays deep, being thus divided into 9 compartments. The side chambers are entered through arched doorways on the north and south, while to the east

on each of the four sides. It is used as a fodder store by the villagers, and is of no special interest.

- No. 298.** (a) Mosque of Makhdum Sahib.
 (b) Some 300 yards to the east of Chor Minar No. 289.
 (c) Waqf.
 (d) III.
 (e) Pathan.
 (f) None.
 (g) Fair.
 (h) Protected.
 (j) The mosque forms the western part of an enclosure, which contains many graves and is known after a saint Makhdum Sahib. The building consists of a prayer chamber 85' by 14' I. M. and two side compartments at the north and south ends returning eastwards. The prayer chamber is internally divided into 7 bays, the central one and those at the extreme ends being domed. The building is constructed of rubble masonry coated with plaster, but the pillars of the arched openings are of local grey stone.

The side compartments are further continued towards the east by two other compartments, one each side, which are of earlier date. The easternmost of these latter compartments are covered by domes and are really tombs.

The west façade of the prayer chamber is relieved by the projecting central mihrab and the sloping buttresses at the N. W. and S. W. corners of the building. A balcony with arched cells under it is also a noteworthy feature on this side of the building.

The courtyard of the mosque which contains an unknown plastered grave measures 57' 6" by 42' 9".

- No. 299.** (a) Tomb (unknown).
 (b) Immediately to the east of the courtyard of No. 298.
 (c) Shamilat Deh.
 (d) III.
 (e) Pathan.
 (f) None.
 (g) Fair.
 (h) Should be protected.
 (j) The tomb, which measures 18' square E. M., consists of a domed pavilion standing on 12 stone pillars and built of rubble masonry externally plastered. The spaces between the pillars were originally closed by pierced stone screens, but all of them except one have disappeared. A stone chajja runs round the building, while each of the four angles of the roof is marked by a small decorative minaret. The interior was profusely ornamented with incised and coloured plaster now mostly peeled off or faded. Inside, is an uninscribed grave measuring 6' 6" by 2' 7" and 2' 3" high.

To the north of the tomb are numerous plastered graves, the one with a lamp post being that of Makhdum Sahib after whom the whole enclosure is known. At a distance of some 50 yards to the south of the building is a big enclosure surrounded by a row of ruined arched cells.

CHAK MASJID MOTH.

- No. 300.** (a) Tomb (unknown).
(b) Some 200 yards to the east of the Delhi Qutb road between the 7th and 8th mile-stone.
(c) Government.
(d) III.
(e) Pathan.
(f) None.
(g) Poor.
(h) Should be protected.
(j) It is a domed structure with sloping walls and measures 42' 6" square E. M. It is constructed of rubble masonry plastered, but the battlements which crown the walls and the octagonal drum of the dome are of brick and seem to be of a comparatively late date. Each of the four sides of the building is broken by an arch enclosing a doorway of local grey stone. Internally the tomb measures 27' square, and its floor which is bare earth without any paving is 3' 8" below the general plinth level. Apparently it was originally paved with stone or some other material which seems to have been removed, and this probably accounts for the unusual depth of the floor. Inside there is no trace of any grave.

MASJID MOTH.

- No. 301.** (a) Moth ki Masjid.
 (b) In the centre of the village.
 (c) Government.
 (d) Ia.
 (e) Sikandar Lodi's reign.
 (f) None.
 (g) Good.
 (h) Protected.
 (j) The mosque is an interesting structure of the Lodi style, and in many characteristics resembles the mosque of Jamali (No. 146) and the Qilai Kohna mosque (*vide* List, Vol. II, No. 127).

It stands on a raised platform enclosed by a low wall and entered through a gateway on the east. The gateway which is faced with red sandstone ornamented with marble is somewhat dilapidated and is approached by ascending 7 steps of local grey stone. The eastern angles of the enclosure are marked by domed chattris supported on 8 red stone pillars and containing traces of blue tile decoration.

The mosque proper or the prayer chamber which lies to the west of the enclosure measures 124' 6" by 27' I. M. It is constructed of dressed stone and is crowned by three domes. The eastern façade of the building is pierced by five arched openings, the central one being enclosed by a high and deeply recessed arch of red stone, ornamented with marble and having a small window under its apex.

Internally the mosque is divided into five bays, of which the central one and those at the extreme ends are domed. The ceilings of the side bays are richly ornamented with incised plaster, while the central mihrab which is of red sandstone is engraved with Quranic inscriptions. The western angles of the building are emphasised by double storeyed turrets with arched openings. Staircases in the thickness of the walls from each extremity of the east façade, and from the mihrabs of the end bays, give access to the upper storey of these turrets and thence to the roof of the building.

A part of the courtyard contiguous with the prayer chamber is paved, like it, with local grey stone. It contains three unknown graves, and the central feature is the remains of a small building, which according to the local traditions had been an ancient temple, the materials of which were used in the construction of the Qutb mosque. But this statement has no support either historically or from the internal evidence *in situ*.

The Khulasatuttawarikh records of the foundation of the mosque a very interesting story, which runs as follows:—

One day Sultan Sikandar saw a grain of *moth* lying in the Jami mosque which he held up and handed over to his wise and sagacious minister Miyan Bhoiya (Farishta, Part I, p. 191, has Bhura) who made an obeisance and took it. The minister thought that as the grain had had the honour of being touched by the emperor, he should so arrange as to give it an everlasting fame. He accordingly sowed it in the orchard attached to his house, and the plant

which grew from it yielded more than 200 grains. They were multiplied continually by this practice for several years, until from their produce he acquired a large sum of money which he spent in building an imposing mosque in the city of Delhi. He informed the emperor of the erection of the mosque and the story of the grain of *moth*; and the mosque was thereafter known as Moth ki Masjid.

Miyan Bhoiya, the founder of the mosque, was a Sayyid by caste. He was a minister of Sultan Sikandar Shah Lodi whose son and successor Ibrahim Shah also conferred this post upon him, but subsequently imprisoned and killed him.

(k) *Khulasatuttawarikh*, 278.

Asar, Chap. III, 44.

Carr Stephen, 1666-7.

A. S. I., IV, 67, 90.

Annual, 1902-3, 77.

Rodgers, 89.

No. 302. (a) Tomb (unknown).

(b) Some 400 yards to the west of the village.

(c) Shamilat Deh.

(d) III.

(e) Pathan.

(f) None.

(g) Fair.

(h) Unnecessary.

(j) The tomb is a domed building constructed of rubble masonry plastered, and measuring 35' 6" square E. M. On each of its four sides is a slightly projecting feature containing an arched opening in the centre; but the openings on the north, south and west are closed with rubble filling by the villagers. The main entrance is on the east, where the projecting feature is flanked by balconied windows which are partly dilapidated, while in the side walls of the arched opening are staircases leading to these windows as well as to the roof of the building. The tomb is used as a fodder store and does not contain any grave.

No. 303. (a) Mosque (nameless).

(b) Immediately to the south of the village.

(c) Siri Ram.

(d) III.

(e) Late Mughal.

(f) None.

(g) Poor.

(h) Unnecessary.

(j) The mosque constructed of brick masonry plastered measures 16' by 13' 6" E. M. It is covered by a curved Bengali roof and is entered through three arched openings on the east and a doorway on the north. The building is of no special interest.

- No. 304.** (a) Mosque of Darwesh Shah.
(b) About $\frac{1}{2}$ mile to S. W. of the village.
(c) Waqf.
(d) III.
(e) Pathan.
(f) None.
(g) Fair.
(h) Unnecessary.
(j) The mosque, standing on a raised platform, is of the usual wall type with return walls on the north and south. It contains 7 mihrab recesses, the central one being emphasised by raised battlements and flanking minarets. The courtyard which measures 75' 6" by 62' contains several plastered graves, while at the N. E. corner is a doorway, but the steps, by which it was approached, have disappeared.
- No. 305.** (a) Temple of Dada Guru.
(b) Immediately to the east of the village.
(c) Hazari Mal.
(d) III.
(e) Modern.
(f) None.
(g) Good.
(h) Unnecessary.
(j) The temple of Dada Guru with a few other subsidiary temples is a modern structure, lying in the centre of a garden, which is enclosed by a wall and entered through a gateway on the west. It contains a footprint of the saint carved in marble, also several dalans in the garden lately built for the benefit of the pilgrims who visit the temple in a large numbers on the occasion of its anniversary fair.

HAUZ KHAS.

- No. 306.** (a) Hauz Khas tank.
 (b) Immediately to the west of the village.
 (c) Government.
 (d) IIa.
 (e) Circa 695 A. H. (1295 A. D.).
 (f) None.
 (g) Ruinous.
 (h) Protected.
 (j) The tank was built by Alauddin Khalji after whom it was originally known as Hauz Alai. It is said to have been enclosed by masonry walls. Firoz Shah Tughlaq made extensive repairs to it, which he records in *Fatuhati Firoz Shahi* as follows:—

“The Hauz Alai, which had been filled up and become dry, and in which people carried on cultivation, dug wells and sold the water thereof, was after a generation excavated by me so that this great tank might be filled with water from year to year.”

The same emperor built a college on its south and east sides (see No. 309). The tank subsequently became known as the Hauz Khas.

Timur after defeating Mahmud Tughlaq and his general Mallu Khan encamped at Hauz Khas, and his historian Sharfuddin Yazdi writes the following about the tank:—

“Hauz Khas is a lake constructed by Firoz Shah, and is so large that an arrow cannot be shot from one side to the other. It is filled by rain water in the rainy season and all the people of Delhi obtain water from it all the year round.”

This description of the tank is repeated in *Malfuzati Timuri*, where the emperor adds “It is faced all round with stone and cement.”

The Hauz Khas is ruined and filled with earth, its area being now used for cultivation. In the year 1916 an excavation was carried out at its S. E. corner which resulted in the exposure of the original flights of steps of local grey stone. These steps were found singularly intact beneath the soil level.

(k) *Fatuhati Firoz Shahi*, folio 8 (b).

Zafar Namah, 109.

Elliot, III, 441, 501.

Asar, Chap. III, 27.

Carr Stephen, 83.

Fanshawe, 252, 274.

Hearn, 104, 159.

A. P. R., 1916, 10.

A. S. I., IV, 18, 65; XX, 157.

Rodgers, 87.

Babar Namah, 176.

(l) 3538, 3539, 3560, 3561, 3562, 380D, 393D, 478D.

- No. 307.** (a) Enclosure containing the group of buildings at the tank.
 (b) On the south and east sides of the tank (No. 304).
 (c) Government.
 (d) IIa.
 (e) Firoz Shah Tughlaq's reign.
 (f) None.
 (g) Poor.
 (h) Protected.
 (j) The enclosure which is irregular in plan was originally enclosed by rubble walls, of which only that on the south now exists. This wall crowned with battlements is relieved by arched recesses. Some 40 yards to the east of the tank is a small doorway facing north, which probably served as an entrance to this enclosure.
 (l) 388D.

- No. 308.** (a) Tomb of Firoz Shah Tughlaq.
 (b) At the S. E. angle of the Hauz Khas tank (No. 304).
 (c) Government.
 (d) Ia.
 (e) Circa 790 A. H. (1388 A. D.).
 (f) On the south doorway incised in plaster.

فرمایش کرد میان
 السلاطین سلطان سکندر بن سلطان السلاطین
 سلطان بهارل شاه خلد الله ملكه و سلطانه و اعلى امره و شانه در بستم ماه مبارک رمضان
 سنه ثلاث عشر و تسعمائة السلاطین سلطان فیروز شاه طاب ثراه رجعل الجنة
 مثراه

Translation.

" Kings Sultan, Sikandar, son of the king of kings Sultan Bahlol Shah, may God perpetuate his reign and kingdom and exalt his order and glory, on the 20th of the August month of Ramazan, the year 913 Kings Sultan Firoz Shah, may his dust be sanctified and paradise be his resting place"

(g) Good.

(h) Protected.

(j) The tomb which is a domed structure rises prominently above the group of Hauz Khas buildings. It measures 44' 6" square, and stands on a grey stone plinth 2' high, the superstructure being of rubble masonry plastered. The walls, which have a slight batter, are ornamented with a projecting string course of red stone and marble surmounted by battlements of red stone carved with pleasing floral designs; the battlements of the drum from which the dome springs being of kangura design inscribed with the name of God. Contiguous with the tomb at its north and west wings are the buildings of an old college

constructed by Firoz Shah (see No. 309), while its east and south façades are open to view, each broken by an archway which encloses a doorway of local stone. The main entrance is on the south before which lies a court 39' by 28'. The latter is surrounded by a grey stone wall 2' high and surmounted by the railings of the same material 3' in height. The inscription which is incised in plaster over the archway of the south door is much obliterated. It is dated 913 A. H. (1507-8 A. D.) in the reign of Sikandar Lodi and probably refers to the repairs done by that emperor.

Internally the tomb measures 28' 7" and is paved with grey stone slabs. At the drum level the square merges into an octagon by deeply recessed arched pendentives and thence into the circular outline of the dome. The arched pendentives are ornamented with Quranic inscriptions in incised plaster, while the intrados of the dome is embellished with coloured bands intersecting each other, the points of intersection being marked by incised plaster discs. In the side walls of the north and west recesses are narrow arched openings giving access to the college buildings referred to above.

Inside the building are four uninscribed graves, of which three are of marble, the fourth which lies near the east door being of rubble and plaster and in a very dilapidated state. The central grave seems to have been that of Firoz Shah. It measures 9' 3" by 5' 8" and is 2' 4" in height. The other two marble graves which are similar to the central one are ascribed by Sayyid Ahmad Khan to Nasiruddin Muhammad Shah and Alauddin Sikandar Shah, the son and grandson of Firoz Shah.

(k) *Asar*, Chap. III, 40-1.

Carr Stephen, 157-8.

Fanshawe, 252.

Hearn, 199.

A. S. I., IV, 65; XX, 151-2.

J. A. S. B., XXXIX, 81.

Poole, 235, 237.

Rodgers, 88.

(l) 1776, 1777, 3509, 3510, 3619.

No. 309. (a) College of Firoz Shah.

(b) Immediately to the north and west of Firoz Shah's tomb (No. 308) bordering the Hauz Khas (No. 306).

(c) Government.

(d) IIa.

(e) Circa 755 A. H. (1354 A. D.).

(f) None.

(g) Ruinous, the chambers adjacent to the tomb of Firoz Shah being in fair condition. The monument has been conserved.

(h) Protected.

(j) The college was built by Firoz Shah in the year 753 A. H. (1352-3 A. D.) on the south and east banks of Hauz Khas. It is constructed of rubble masonry and dressed stone, and originally consisted of a range of double-storeyed buildings extending from the tomb of Firoz Shah

to a distance of 145' and 215' respectively north and west of the tomb. But most of these buildings have become totally ruined and are marked only by fragments of their walls and arches. The best preserved portions of the college are the two chambers adjacent to the tomb. They are double storeyed and contain arched dalans and projecting windows on the tank side. The building is in such a ruined state that it is difficult to say anything about its arrangement. It has, however, been rescued from further dilapidation by extensive measures of conservation lately carried out by the Archæological Department.

Sayyid Ahmad Khan notices the college in connection with Hauz Khas. He remarks that it was built by Firoz Shah, its head teacher being Sayyid Yusuf, who died in 790 A. H. (1388 A. D.) and was buried in its courtyard.

(k) *Elliot*, IV, 7.

A. S. I., XX, 151.

Asar, Chap. III, 27.

Carr Stephen, 83.

(l) 1-64, 3612, 3613, 3614, 367D, 368D, 369D, 370D, 371D, 372D, 373D, 374D, 377D, 378D, 387D.

No. 310. (a) Mosque (nameless).

(b) At the northern extremity of the college (No. 309).

(c) Government.

(d) IIa.

(e) Circa 755 A. H. (1354 A. D.).

(f) None.

(g) Poor.

(h) Protected.

(j) The mosque consists of a central courtyard 43' 4" by 39' 8" surrounded by arched dalans on the west and south, those on the north having disappeared. The prayer chamber on the west which measures 81' 3" by 12' 7" I. M. is divided into 9 bays one bay deep. The west wall of the prayer chamber is broken by mihrab recesses and arched window openings alternately, three of the latter together with the openings in the side walls having projecting balconies outside. The openings in the west wall of the prayer chamber are a very unusual feature in a mosque. The central balcony projects 9' 3" from the face of the wall and has a flight of steps on the north and south leading down to the tank. A third stairway descends from the outside of the mosque, and access to it is gained through a doorway in the south wing, which contains three compartments. Another stairway in the inner wall of this wing gives access to the roof of the building.

Some 19' to the east of the south wing is a domed structure, which was apparently the gateway of the mosque. Opposite to this gateway, on the north, is a circular bastion, which seems to have been originally connected with the north wing now ruined. The mosque was attached to the college for the use of its students and the staff.

(k) *A. S. I.*, XX, 151.

- No. 311.** (a) A domed chattri.
 (b) Some 20 yards to the east of Firoz Shah's tomb (No. 308).
 (c) Government.
 (d) III.
 (e) Tughlaq.
 (f) None.
 (g) Fair.
 (h) Protected.
 (j) It is octagonal in plan diam. 13' 3", and surmounted by a plastered dome raised on 8 local grey stone pillars. The purpose of the building is not certain, presumably it was a tomb.

- No. 312.** (a) A domed chattri.
 (b) Some 30 yards to the north of No. 311.
 (c) Government.
 (d) III.
 (e) Tughlaq.
 (f) None.
 (g) Fair.
 (h) Protected.
 (j) It is similar to No. 311 in style and dimensions.

- No. 313.** (a) Tomb (unknown).
 (b) Some 20 yards to N. E. of No. 311.
 (c) Government.
 (d) II.
 (e) Tughlaq.
 (f) None.
 (g) Good.
 (h) Protected.
 (j) The tomb is a massive structure constructed of grey stone and crowned with a plastered dome. It consists of a hexagonal pavilion (diam. 19' 6"), standing on a plinth some 3' high, and containing double pillars at each of the angles of the hexagon. Over the chajja, which is carried on red sandstone brackets, is a grey stone frieze crowned by decorative red stone battlements with a minaret at each of the six corners. The dome rises from a 12-sided drum ornamented with battlements of kangura design. The inirados of the dome at the drum level is ornamented with a band of Quranic inscription incised in plaster. No trace of any grave is to be found inside the building.

- No. 314.** (a) Tomb (unknown).
 (b) Some 6 yards to the north of No. 313.

- (c) Government.
- (d) IIa.
- (e) Tughlaq.
- (f) None.
- (g) Good.
- (h) Protected.
- (j) The tomb is octagonal in plan, diam. 25' 10", but in other respects it is similar to No 313. Inside is a grave of red sandstone measuring 6' by 2' 1".

- No. 315.** (a) Tomb (unknown).
 (b) Some 7 yards to the west of No. 314.
 (c) Government.
 (d) II.
 (e) Tughlaq.
 (f) None.
 (g) Good.
 (h) Protected.
 (j) The tomb, which measures 24' square E. M., contains 12 pillars supporting a dome. In other details it is similar to Nos. 313 and 314. Inside there is a red sandstone grave, but it is partly broken.

- No. 316.** (a) Tomb (unknown).
 (b) Some 30 yards to the north of No. 312.
 (c) Government.
 (d) IIa.
 (e) Tughlaq.
 (f) None.
 (g) Good.
 (h) Protected.
 (j) The tomb consists of an open colonnaded hall 81' by 22', which runs from north to south with a projection of some 26' from the centre to the west. This projection and the compartments at the north and south ends of the hall are crowned with hemispherical domes each supported on 12 grey stone pillars. The space between the end chambers of the hall is divided by similar pillars into smaller compartments roofed by stone slabs. The material used is local grey local stone except in the domes which are of rubble coated with plaster. The building stands on a plinth 2' high and is approached by ascending 3 steps.

Locally it is related that there were many graves inside the building which were removed by the villagers who used it for residential purposes before its acquisition by the Government.

- (j) The tomb is a domed structure 29' square and constructed of rubble masonry. Three of its sides are broken by doorways, while on the west is a mihrab. The roof is battlemented and the dome is raised on an octagonal drum. The building is used by the villagers as a fodder store.

No. 323. (a) A domed building.

(b) Some 8 yards N. E. of No. 322.

(c) Shamilat Deh.

(d) III.

(e) Tughlaq.

(f) None.

(g) Poor.

(h) Should be protected.

(j) The building 16' square is constructed of rubble masonry plastered, and contains a doorway on each of its four sides. It is roofed with a fluted dome. The building seems to have been originally a gateway giving access to the mosque and tomb Nos. 321 and 322, but at present it is used as a fodder store.

Near the S. E. corner of the building is a rubble built well which is now dry.

No. 324. (a) Tomb known as Bijri Khan's gumbad.

(b) Nearly half mile to the north of No. 321, and one mile to the west of the village.

(c) Shamilat Deh.

(d) II.

(e) Pathan.

(f) None.

(g) Fair.

(h) Should be protected.

(j) The tomb is a massive building some 59' square E. M. constructed of rubble masonry plastered. Externally its walls are relieved with arched panels, while each of the north, south and east façades is broken by an arch pierced in the centre by a doorway of local grey stone superimposed by an arched opening. On the west is a mihrab recess. The north and south doorways are flanked by smaller openings, while in both side walls of the eastern door is an archway giving access to stairs which lead to the roof. The dome springs from a sixteen-sided drum and is crowned with a red sandstone and marble pinnacle.

Inside there are many graves of rubble masonry, but none of them is inscribed or of any interest. The building is used as a fodder store.

- No. 325.** (a) Tomb (unknown).
 (b) Immediately to S. E. of No. 324.
 (c) Shamilat Deh.
 (d) III.
 (e) Pathan.
 (f) None.
 (g) Fair.
 (h) Should be protected.
 (j) The tomb is a domed structure with sloping walls and measuring 17' 3" square E. M. It is constructed of rubble masonry coated with plaster, and contains doorways on three sides, on the west being a mihrab. Externally the dome rises directly from the roof which is square in plan, while internally it springs from an octagon to which the square is reduced by arched pendentives in the corners. The tomb contains an unknown dilapidated grave of rubble masonry, and is used as a fodder store.
- At a short distance to the east of the building is a high mound containing some three unknown graves.

- No. 326.** (a) Munda Gumbad (Roofless dome).
 (b) Some 250 yards to N. W. of No. 310.
 (c) Shamilat Deh.
 (d) IIb.
 (e) Pathan.
 (f) None.
 (g) Fair.
 (h) Should be protected.
 (j) The building seems to have been originally a pavilion built in the centre of Hauz Khas. It is constructed of rubble, and measures 34' square E. M. Each of the four sides of the building is pierced by an arched doorway giving access into the interior. In the side walls of the doorways are staircases leading to the roof on which are to be found grey stone bases of pillars apparently belonging to an upper storey now disappeared. This upper storey was presumably crowned with a dome, the disappearance of which has given the building its name.

HUMAYUNPUR.

- No. 327.** (a) Tomb locally known as Baghi Alam ka gumbad. ✓
 (b) Some 500 yards to N. E. of Hauz Khass. ✓
 (c) Shamilat Deh.
 (d) IIb.
 (e) 906 A. H. (1501 A. D.): ✓
 (f) On a black marble slab fixed to the west wall outside.

بناء این عمارت در عهد دولت سلطان الاعظم سکندر شاه سلطان خلداله ملکه این گنبد
 میان شیخ شهاب الدین تاج خان سلطان ابر سعید بتاریخ بستم ماه رمضان سنه ست و تسعمایه -

Translation.

“ This building, the dome of Miyan Shaikh Shihabuddin Taj Khan, was erected by Sultan Abu Said during the reign of the Great king Sikandar Shah Sultan, may God perpetuate his kingdom, on the 20th of the month of Ramazan of the year 906.”

The inscription is written in bad Persian and does not convey a clear meaning. It is transcribed in Naskh characters and is well preserved.

- (g) Fair.
 (h) Should be protected.
 (j) The tomb which measures 54' 8" square E. M. is an interesting structure.

It is constructed of dressed stone, but the dome which covers it is of rubble masonry coated with plaster.

The four facades are treated externally with arched panels. The façades on the north, south and east are each broken by an archway enclosing a door superimposed by an arched opening, while on the west is a mihrab. These doors are of grey stone, and are flanked, as is also the mihrab, by arched openings.

The main entrance is on the south, where the arched opening over the door is surrounded by a red sandstone architrave ornamented with blue tiles. This arched opening in its turn is surmounted by 3 small niches of red sandstone with a diminutive balcony of the same material projecting before them. The roof of the building is reached by two staircases in the side walls of the east doorway. The parapet is battlemented, together with the sixteen sided drum from which the dome springs.

Internally the tomb measures 33' 10" square. The mihrab, which is of red sandstone, is ornamented with carvings and Quranic inscriptions, a cusped arch and pendent being carved on the central part. The building contains several uninscribed graves of rubble and plaster, which are almost ruined.

- (l) 1778.

- No. 328.** (a) Mosque (nameless).
 (b) Immediately to the west of No. 327.

- (c) Waqf.
- (d) III.
- (e) Pathan.
- (f) None.
- (g) Fair.
- (h) Should be protected with No. 327.
- (j) It is a wall mosque crowned with battlements, and terminated by an octagonal domed tower with a return wall on the north and south. The west wall which is 53' 6" in length contains five mihrab recesses, and is ornamented with a row of small decorative niches. The central mihrab projects behind, and is emphasised by a slight raising of the wall and by flanking minarets. The mosque is built in rubble masonry coated with plaster. In the courtyard are many unknown graves, but none of them is of any special interest.

- No. 329.**
- (a) Tomb locally known as Kali gumti.
 - (b) Some 40 yards to N. W. of No. 327.
 - (c) Shamilat Deh.
 - (d) III.
 - (e) Pathan.
 - (f) None.
 - (g) Fair.
 - (h) Should be protected with No. 327.
 - (j) The tomb which measures 17' 6" square E. M. is similar to No. 325. Immediately to its west is a dilapidated wall mosque of no special interest. The building is used as a fodder store and does not contain any grave.

- No. 330.**
- (a) Mosque (nameless).
 - (b) Some 40 yards W. N. W. of No. 329.
 - (c) Waqf.
 - (d) III.
 - (e) Pathan.
 - (f) None.
 - (g) Poor.
 - (h) Unnecessary.
 - (j) The mosque is of the wall type containing five mihrab recesses and a circular tower at each of the north and south ends. The courtyard which contains numerous unknown plastered graves is surrounded by an enclosure wall, which together with the wall of the mosque is crowned with battlements. The N. E. and S. E. corners of the courtyard are marked by small circular bastions, while on the east is a doorway giving access to the building. The courtyard measures 44' 6" north to south by 97' east to west.

- No. 331.** (a) Tomb locally known as Tuhfewala gumbad.
 (b) Some 80 yards to N. E. of No. 327.
 (c) Shamilat Deh.
 (d) IIb.
 (e) Pathan.
 (f) None.
 (g) Fair.
 (h) Should be protected with No. 327.
 (j) The tomb is a domed structure measuring 32' square E. M., and constructed of rubble masonry plastered. It stands on a plinth some 4' high and each of its four sides was pierced by a doorway of grey local stone. Three of these doorways seem to have been subsequently closed by rubble masonry walls which are now partly fallen, while the south doorway served as an entrance. The building is now used as a fodder store by villagers who have closed also the south door with rubble and earth filling.

To the west of the tomb was originally a wall mosque of which traces only now remain.

- No. 332.** (a) A well originally called Chahi Khas (chief well).
 (b) Some 250 yards to the north of 327.
 (c) Shamilat Deh.
 (d) III.
 (e) 915 A. H. (1509-10 A. D.).
 (f) On a marble slab fixed originally in the well but now removed for safe custody to the Delhi Museum.

تاریخ چاه خاص

- (۱) بنا فرمود چاه همچو زمزم * سکندر شاه لودی شاه عالم
 (۲) خلیفه بن خلیفست شاه عادل * ز عدلش بیخ اسلامیت محکم
 (۳) ده اندر ده است کز گشت شیرین * برگردش از دهام اجناس مردم
 (۴) دران دم بود عامل بیگخانی * منور بن خراسانی اعظم
 (۵) ز رجب یازده بردست ماهی * سنه نهصد و شصت و پنجاهم

Translation.

“Chronogram of Chahi Khas.

- (1) Sikandar Shah Lodi, the king of the world built a well like Zamzam.
 (2) He is king, son of a king, whose justice has made the foundation of Islam strong.
 (3) The well is 10 (cubits) by 10 (cubits) and as its water is sweet it is surrounded by people.
 (4) At that time Amil Beg Khan Munawwar, son of Khawas Khan Azam was governor.
 (5) It was the 11th of the month of Rajab of the year 915.”
 (g) Ruinous.

- (h) Unnecessary.
- (j) The well lined with dressed stones is circular, diam. some 21' 6" at the mouth. It is in an advanced state of decay.

- No. 333.** (a) Munda Gumbad (roofless dome).
 (b) Some 400 yards to the east of No. 331.
 (c) Shamilat Deh.
 (d) III.
 (e) Pathan.
 (f) None.
 (g) Ruinous.
 (h) Unnecessary.
 (j) It is constructed of rubble masonry and measures 43' square E. M. The dome with which it seems to have been originally covered has now disappeared, and only the four walls to the height of some 12' now stand. The building is raised on a plinth some 9' high, but there are no steps to give access to it.

- No. 334.** (a) Tomb locally known as Maluk Chand ka Gumbad.
 (b) In the centre of the village.
 (c) Rijpal.
 (d) IIb.
 (e) Pathan.
 (f) None.
 (g) Fair.
 (h) Should be protected.
 (j) The tomb is a domed structure 25' 4" square E. M. and constructed of rubble masonry plastered. Each of its four sides is pierced by a grey stone doorway enclosed in an arched bay which projects a little from the main building. The parapet is battlemented, and the dome crowned by a red sandstone pinnacle is raised on an octagonal battlemented drum. Inside is an unknown plastered grave 8' 8" by 5' 4" and 5' 4" in height. The building is used as a storehouse, and its doorways except that on the south are closed with rubble and earth filling.

- No. 335.** (a) Tomb locally known as gumti.
 (b) Immediately to S. W. of the village.
 (c) Shamilat Deh.
 (d) III.
 (e) Pathan.
 (f) None.

- (g) Poor.
- (h) Unnecessary.
- (j) It is a domed building 21' square E. M., constructed of rubble masonry plastered, and has an arched doorway on each of its four sides. The corners of the roof which is battlemented are marked by small minarets. The building is used as a fodder store by villagers and its doorways are filled in with earth and rubble.

JIA SARAI.

- No. 336.** (a) Mosque locally known as Phute gumbad (ruined domes).
 (b) Some $\frac{3}{4}$ of a mile to S. E. of Hauz Khas village.
 (c) Shamilat Deh.
 (d) III.
 (e) Pathan.
 (f) None.
 (g) Ruinous.
 (h) Unnecessary.
 (j) The mosque is in an advanced stage of decay, its prayer chamber which was flanked by circular domed towers being only marked by a heap of accumulated debris. The north tower is also ruined but that on the south is in a comparatively better state. The courtyard of the mosque which is under cultivation is enclosed by a pierced battlemented wall partly broken, while on its east is a domed gateway in a very dilapidated state with its dome partly fallen in.

- No. 337.** (a) Tomb (unknown).
 (b) Some 200 yards to the west of No. 336.
 (c) Shamilat Deh.
 (d) III.
 (e) Pathan.
 (f) None.
 (g) Ruinous.
 (h) Unnecessary.
 (j) It is a domed structure 22' 6" square E. M. and built of rubble masonry. On each of its four sides is an arched opening, those on the north and south being in a dilapidated state.

At the centre of the building there was an underground cell, which probably contained the real grave, access to which was obtained through an opening on the south. But the roof of this underground cell which formed the floor of the tomb chamber has fallen in and no grave or cenotaph is now traceable.

KATWARI SARAI.

- No. 332.** (a) Tomb (unknown).
(b) In the centre of the village.
(c) Shamilat Deh.
(d) III.
(e) Pathan.
(f) None.
(g) Fair.
(h) Should be protected.
(j) The tomb which is built of rubble masonry measures 37' square E. M. Each of its four façades is broken by an archway flanked by arched panels and pierced by a doorway of local grey stone. The dome springs from a sixteen-sided drum and is topped by a lotus cresting from which the finial has disappeared. Internally the building measures 23' 6" square.
- At its S. E. angle is a winding staircase leading to the roof. The building contains no grave and is used as a fodder store.

ADHCHINI.

- No. 339.** (a) Grave of Bibi Zulaikha, the mother of Shaikh Nizamuddin Auliya—
 (b) Some hundred yards to the west of the Delhi Qutb road.
 (c) Waziruddin.
 (d) III.
 (e) 648 A. H. (1250-51 A. D.)—
 (f) The grave contains no contemporary inscription; for modern inscriptions see below.
 (g) Good.
 (h) Unnecessary.
 (i) The grave of Bibi Zulaikha lies in modern double enclosure—one wall inside the other—with doorways on the east. Between the outer and inner enclosures to S. E. is a ruined baoli and further to the east of the latter stands a gateway which seems to have been originally the main entrance to the shrine. Both the baoli and the gateway are probably contemporaneous with the grave. Inside the inner enclosure to the south is a dalan of a later date for the use of the attendants to the grave, and in its centre is a small domed chamber measuring 13' 9" by 12' 9" said to have been the chillagah of Bibi Zulaikha. Immediately to N. E. of the chillagah is the grave of Bibi Zulaikha which stands on a small raised platform and measures 5' 7" by 2' 9" and 9" high.

Bibi Zulaikha is held in great reverence, and the enclosure containing the grave is strewn with numerous other graves said to be those of her relatives or followers. Those which are provided with inscriptions engraved on red stone slabs are noticed below. The inscription which refers to Bibi Zulaikha herself, and is fixed to the northern wall of the inner enclosure opposite to her grave, runs as follows:—

حضرت بی بی زلیخا صاحبہ

والده ماجده حضرت سلطان المشايخ محبوب الہی شہخ نظم الدین اولیا قدس اللہ اسرارہم
 غری جمادی الاخر سنہ ۶۴۸ ھ - سفر آخرت اختیار کرد۔

Translation.

" Her holiness Bibi Zulaikha Sahiba, the venerable mother of his holiness Sultanul Mashaikh (the chief of the saints), Mahbubi Ilahi (the beloved of God) Shaikh Nizamuddin Auliya, may God purify their graves, repaired to the next world on the first of Jumada II in the year 648 Hijra (31st August 1250 A. D.).

By the side of the grave of Bibi Zulaikha, and similar to it, is the grave of her daughter Bibi Jannat. The inscription fixed to the northern wall opposite to her grave is as follows:

حضرت بی بی جنت صاحبہ -

دختر نیک اختر حضرت بی بی زلیخا رحمۃ اللہ علیہما -

Translation.

“Her holiness Bibi Jannat Sahiba, the fortunate daughter of Bibi Zulaikha, may the blessing of God be upon them.”

Immediately to the south of the platform containing the above two graves is the grave of Bibi Zainab, the daughter of Bibi Jannat. It measures 5' 6" by 3' 2" and 11" in height and its inscription is fixed to a platform opposite to it.

حضرت بی بی زینب صاحبہ

دختر نیک اختر حضرت بی بی جنت، رحمة الله علیها

Translation.

“Her holiness Bibi Zainab Sahiba, the fortunate daughter of her holiness Bibi Jannat, may the blessing of God be upon them.”

Immediately to the west of the chillagah are the graves of Bibi Hur and Bibi Nur, the daughters of Shaikh Shihabuddin, a well known saint of the Soharwardiya sect. They lie side by side on a low platform and each measures 4' 7" by 1' 9" and 7" high. The inscription is built into a pillar at the head of the graves.

بی بی حور رحمة الله علیها - بی بی نور رحمة الله علیها - دختران شیخ شهاب الدین سهروردی

رحمة الله علیه -

Translation.

“Bibi Hur and Bibi Nur—may the blessing of God be upon them—the daughters of Shaikh Shihabuddin Soharwardi, may God bless him.”

Bibi Zulaikha was the mother of Shaikh Nizamuddin. The Shaikh lost his mother when he was but a child, and was brought up by his saintly mother. He is said to have related that whenever he met with any difficulty he had recourse to his mother, and by her prayers that difficulty was always solved. In this connection the authors of Akhbarul Akhyar and Khazinatul Asfiya mention the death of Qutbuddin, son of Alauddin Khalji, who oppressed the Shaikh and was ultimately killed by Khusrau Khan. Bibi Zulaikha died in 648 A. H.

(k) *Akhbarul Akhyar*, 297-8.

Khazina, Part I, 523-4.

- No. 340.** (a) Mosque (nameless) ✓
 (b) Inside the outer enclosure of Bibi Zulaikha, immediately to the north of ✓
 the inner enclosure containing her grave.
 (c) Waqf, Mutawalli Waziruddin.
 (d) IIb.
 (e) 915 A. H. (1509-10 A. D.) ✓
 (f) On the eastern entrance incised in plaster.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - تمام کرد عمارت این مقام متبرک بندگی ملک العلماء تاج الصلحا

میدان عبدالملک بن الہدایہ طلنبی لا زال ظلہ علینا روز شنبہ فی الثانی عشر من شہر اللہ رجب سنہ

الخامس عشر و تسعمایہ در عہد سلطان السلاطین سکندر بن بہلول شاہ سلطان خلد اللہ تعالیٰ ملکہ

Translation.

“ In the name of God who is merciful and clement. This sacred building was finished by the chief of the learned, the crown of the pious, Miyan Abdullah, son of Ilahdad of Talamba, may God continue his shadow upon us, on Saturday the 12th of the month of God Rajab, the year 912, during the reign of the king of kings Sikandar, son of Bahlol Shah Sultan, may God the great perpetuate his kingdom.”

(g) Good.

(h) Should be protected.

(j) The mosque constructed of rubble masonry and finished with plaster is of the usual wall type, with a return wall at each of the north and south sides. It contains 7 mihrab recesses, the central one, which is profusely ornamented with Quranic inscriptions in incised plaster, being emphasised by flanking minarets and a row of niche shaped panels above it. The N. W. and S. W. angles of the structure are strengthened by circular bastions containing small chambers inside them. The courtyard is surrounded by an enclosure wall pierced by a doorway on the east.

Abdullah was the son of Illahdad, a resident of Talambah in the Punjab. The latter is known to history as one of the chief doctors of the Islamic law during the reign of Sikandar Shah.

(k) *Ain*, vol. I., 330, vol. II, 329.

Farishta, part I, 182.

Tabaqati Akbari, 164.

- No. 341.** (a) Graves of Shaikh Najibuddin and his sons.
- (b) Inside the outer enclosure of Bibi Zulaikha some 10 yards to the north of No. 340.
- (c) Waziruddin.
- (d) III.
- (e) 671 A. H. (1272-3 A. D.).
- (f) No original inscriptions; for modern ones see below.
- (g) Good.
- (h) Unnecessary.
- (j) The graves lie in a small enclosure surrounded by whitewashed walls. They are provided with modern inscriptions engraved on small stone tablets, which are fixed to the north wall of the enclosure opposite to each of the graves. These inscriptions run as follows:—

Inscription fixed opposite the grave of Najibuddin Mutawakkil which lies about the centre of the enclosure.

مزار مبارک حضرت شیخ نجیب الدین متوکل رحمۃ اللہ علیہ وفات سنہ ۶۷۱ ہجری

Translation.

“ The sacred grave of his holiness Shaikh Najibuddin Mutawakkil, may the blessing of God be upon him. His death occurred in the year 671 Hijra.”

Inscription fixed opposite the grave of Shaikh Ahmad, which lies to the west of that of Shaikh Najibuddin.

حضرت شیخ احمد صاحب فرزند شیخ نجیب الدین متوکل رحمہ اللہ علیہم

B. n.
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Translation.

“ His holiness Shaikh Ahmad Sahib, the son of Shaikh Najibuddin Mutawakkil, may the blessing of God be upon them.”

Inscription fixed opposite the grave of Shaikh Ismail, which lies to the east of that of Shaikh Najibuddin Mutawakkil.

حضرت شيخ اسمعيل صاحب فرزند شيخ نجيب الدين متوكل رحمة الله عليهم

Translation.

“ His holiness Shaikh Ismail Sahib, the son of Shaikh Najibuddin Mutawakkil, may the blessing of God be upon them.”

Inscription fixed opposite the grave of Shaikh Muhammad which lies to the east of that of Shaikh Ismail.

حضرت شيخ محمد صاحب فرزند شيخ نجيب الدين متوكل رحمة الله عليهم

Translation.

“ His holiness Shaikh Muhammad Sahib, the son of Shaikh Najibuddin Mutawakkil, may the blessing of God be upon them.”

The enclosure contains two other graves to the south, one of them being unknown. The second grave is that of a daughter of Shaikh Fariduddin Ganj Shakar, the spiritual guide of Shaikh Nizamuddin Auliya. It bears an inscription engraved on a stone tablet fixed on the lamp post at its head.

حضرت بی بی فاطمه صاحبه

دختر شيخ الشيرخ العالم شيخ فرید الدین شکر گنج قدس الله اسرارهم

Translation.

“ Her holiness Bibi Fatima Sahiba, the daughter of the chief of the saints of the world Shaikh Fariduddin Shakar Ganj, may God purify their graves.”

Shaikh Najibuddin entitled as Mutawakkil was a disciple and brother of Baba Farid Shakar Ganj. He was a saint of great repute and lived in Delhi where he died in 671 A. H. (1272-3 A. D.). The author of Akhbarul Akhyar says that the houses of Shaikh Najibuddin Mutawakkil and Shaikh Nizamuddin used to be near the grave of the former.

(k) *Akhbarul Akhyar*, 60-1.

Khazina, 305-7.

Mazarat, Part I, 54-6.

- No. 342.** (a) An enclosure locally known as Baghichi.
 (b) On the eastern side of the Delhi-Qutb road opposite the enclosure containing Nos. 339-41.
 (c) Sahib Singh, Ramji Lal, Jugla, Sikhu, Ode Singh and Subh Ram.
 (d) III.
 (e) 1127 A. H. (1715 A. D.).
 (f) On a marble slab originally standing at the head of a grave in the centre of the enclosure, but now preserved in the Delhi Museum of Archæology. The inscription is much obliterated, but the reading of many words and passages which have disappeared is copied here from *Sairul Manazil*.

یا الله یا محمد - بسم الله الرحمن الرحيم - خاتم الرسالة علیه الصلوة و التسليم - از آنجا که پنجه مبارک حضرت یافته ام شنیدم بمکه معظمه بر کوه حرا که افرا جبل ثور گویند بسنگ نشان بدن انور حضرت است که ابتداء رهی جبرئیل علیه السلام بران سنگ سینه منور چاک کرده بانوار پر نموده و در غار جبل ثور که حضرت رقت هجره پنهان شده بودند نشان پهلور پشت دست مطهر است و بطایف متصل مسجد النبی در غاری اثر پهلور پشت دست اقدس و نقش پائی آهر ماده بمعنی نچه و قطرات شیر موجود است و حضرت بمسجد الحرام به نماز میفرقتند در زقاق الحجر بگفته کسی از تاسف فوت جماعت تکیه بدیوار ماندند ازج مبارک بسنگ در آمد و از دیوار چپ سنگی عرض کرد جماعت تیار و آن دروغ گو ابلهس بود اثر زبان سنگ ظاهر است آخر کتاب الاعلام باعلام بیت الحرام اما کن زیارت نوشته خلاصه ترجمه آنکه ما بین مولد النبی و خانه حضرت خدیجه در راه مسجدیست بکونچه نام از زقاق العرفق آنجا خانه بادوکان صدیق اکبر بود در وصف میفرماید قریش بدیوار سنگیست در و اثر ارنج دستیست و در کتاب بحر العمیق از زبده الاعمال نوشته که ان اثر ارنج ید مبارک است و تقی قدسی بتاریخ مکه گفته مردم زیارت آن میکنند اغلب که این سنگ همان باشد که حضرت فرمودند سگ میدانم در مکه هرگاه بر او میگذشتم سلام میکرده و در جبل ابوقبیس قبر حضرت ادم و حوا و شبت علیهم السلام است و خلص ترجمه تاریخ اذری آنکه حدود حرم مکه شریفه حضرت ابراهیم باشاره جبرئیل علیهما السلام بسنگ و گل بنا نموده و حد طرف عرفات کوه نمره یازده کوه از مکه زیر کوه در غاری منزل انحضرة روز مره بود و سابق برای ادم از جنت خیمه یا توت سرخ باسه قدادیل طلا و حجر الاسود بروشنی ستاره ملانکه از رده جایی کعبه داشتند روشنی آنها تا حدود حرم میرسید ملائکه بر حدود ایستاده حراست میکردند تا نظر شیاطین برو نیفتد و جبرئیل در منی از اسم علیه السلام جدا شد و گفت تمن ادم گفت اتمنی الجنة یعنی ارزو میکنم بهشت را برائی آن نامش منی شد و در عرفات معجزه شق القمر شد باشارت انگشت مبارک در نیمه شد هر در نیمه بدر طرف جدا گشته بفض و احادیث ثابت است باسمان رفت نویسانیده محمد معصوم مخاطب اعتبار خان عظیم الشانی سنه ۴ مبارک محمد فرخ سید پادشاه غازی سنه ۱۱۲۷

Translation.

“O God! O Muhammad! In the name of God who is merciful and compassionate, and the last of the Prophets: may (divine) blessings be upon him! At the place where I secured the blessed hand impression of His Holiness (the Prophet), I heard that in the honoured Mecca on the mount Hira, which is (also) called Jabali Saur, there is an impression of the luminous body of His Holiness on a stone, whereon at the commencement of the *Wahi* (the divine revelation) Gabriel, peace be upon him, cut open the enlightened bosom and filled it with (divine) light.⁽¹⁾ And in the cave of Jabali Saur, wherein His Holiness had concealed himself at the time of flight (Hijrat), there is an impression of the side and the back of the holy hand. And in the cave adjoining the mosque of the Prophet in Taif, there exist a mark of the side and the back of the sacred hand, and impressions of the feet of a doe and of her fawn as well as the marks of drops of her milk. And (once) His Holiness was going to Masjidul Haram to say his prayers when some one in

⁽¹⁾ This occurred twice during the lifetime of the Prophet: firstly when he was quite young and according to the practice of the Arabs lived with his wet-nurse Halima and used to go out with her sons to graze sheep; and secondly at the commencement of *Wahi* as described in the inscription.

Zuqaqul Hajar⁽¹⁾ said regretfully that congregational prayer was over. His Holiness reclined against a wall whereupon the blessed elbow penetrated into the stone. From the wall on the left side a stone said, 'The congregation is ready,' and that liar was Satan. The mark of the tongue of the stone is visible. At the end of *Kitabul Ilam bi Alami Baitul Haram*,⁽²⁾ the places of pilgrimage are noticed, and an extract of the notice is: between the house of the Prophet and that of Her Holiness Khadija there is a mosque on the road, in the street named Zuqaqul Mirfaq. At that place there was a house together with a shop of Siddiq Akbar where he sold wool, and near it on the wall there is a stone containing the mark of an elbow. It is written in *Bahrul Amiq* quoted from *Zubdatul Amal* that the mark is of the elbow of the blessed arm. And Taqi Qudsi in the *History of Mecca* says "People visit it and say that His Holiness reclined against the stone and talked with another stone which was before him to the left.⁽³⁾ They visit it also." Probably this stone is the same about which His Holiness said "I know a stone in Mecca which, whenever I passed it, saluted me." And on the Mount Abu Qubais there are the tombs of Their Holiness Adam, Eve and Shis: may peace be upon them. An extract from the notice in the *Tarikhi Azri* is that in obedience to Gabriel, His Holiness Abraham, may peace be upon both of them! laid the boundaries of the Haram (sanctuary) of the blessed Mecca with mud and stone, and boundary towards Arafat is the mount Namira eleven Kiroh⁽⁴⁾ from Mecca. At the foot of the mountain, in a cave, there is a place to which His Holiness repaired daily. In the early days the angels brought down a tent of red ruby with three chandeliers of gold and the Hajrul Aswad for Adam from paradise in the light of stars, and marked a site for the kaba. Their light reached as far as the boundaries of the Haram and angels standing on those boundaries guarded the tent so that the devils should not see it.⁽⁵⁾ And Gabriel left Adam, may peace be upon him, at Mina and asked his desires. Adam said "I ask for paradise" and for this reason it was called Mina. At Arafat there was performed the miracle of Shaqqul Qamar⁽⁶⁾ (splitting of the Moon). At a sign from the blessed finger (the Moon) was rent into two halves, and it is proved from the Quran and Hadis that each of the two halves parting from each other was raised to heaven. This was caused to be written by Muhammad Masum entitled *Itibar Khan Azimushshani*. 4th year of the august (reign) of Muhammad Farrukhsiyar, the victorious king. The year 1127."

(g) Good.

(h) Unnecessary.

(1) Zuqaq in Arabic means a street, and Hajar a stone. Zuqaqul Hajar is the name of a street in Mecca, where there is a stone which is reputed to have once spoken. The hajis who have visited Mecca say that a tongue like thing is still shown there.

(2) The full title of the book *كتاب الاعلام باعلام بيت الله الحرام* (*Kitabul Ilam bi Alami Baitillahil Haram*) means "Book of information regarding the marks of the sacred house of God." It was published by Wustefeld in 1857. The passage alluded to is to be found on page 446 of that edition.

(3) This miracle is recorded in *Al Kalamul mubin*, published by the Nami Press, Lucknow, pp. 128-9, miracle 210. There is a difference of opinion as regards the identification of this stone. Some say that it is Hajari Aswad which Muhammadans kiss at the time of pilgrimage, while others think that it is another stone in the street of Zuqaqul Mirfaq (Zuqaq=street, and Mirfaq=elbow).

(4) *Kiroh* and *kos* are both derived from the Sanskrit word *krosa*, which literally means "a shout," i.e., the distance of a shout. On an average a kiroh is equal to two and three eights miles.

(5) The story explains how the foundation of the Kaba was laid down and the boundaries of the Haram were fixed.

(6) This miracle was performed before the prophet fled from Mecca to Medina (vide *Al kalamul Mubin*, p. 108, miracle 182).

- (j) The enclosure measuring some 81' north to south by 97' east to west is surrounded by brick walls with an octagonal bastion at each of the four corners, and is entered through a gateway on the west. It contains a few graves, at the head of the central one of which stood the marble slab containing the inscription quoted above. The chief feature of the southern side of the enclosure is a small pavilion having three arched entrances and covered by a vaulted roof. It is not improbable that this pavilion was a shrine for the custody of the hand impression referred to in the inscription. The enclosure and the pavilion have been in occupation by the villagers, and no information is forthcoming concerning the relic of Muhammad Masum, the author of the inscription.
- (k) *E. I. M.*, 1913-14, 1-4.
Sairul Manazil, pp. 108-110.

- No. 343.** (a) Tomb (unknown).
(b) Some 100 yards to the south of No. 342.
(c) Man Singh.
(d) III.
(e) Pathan.
(f) None.
(g) Poor.
(h) Unnecessary.
(j) The tomb constructed of rubble masonry measures 23' 6" square E. M. and contains on each of the three sides a slightly projecting bay pierced by an arched doorway in the centre and surmounted by flanking guldastas, while on the west is a mihrab similarly treated. The walls are battlemented and their four corners are marked by guldastas, which are repeated on the angles of the drum of the dome, which crowns the tomb. To the west of the structure is a wall mosque with circular bastions and return walls at the north and south ends. The central mihrab projects behind, and was emphasised by flanking minarets, of which the south one has now disappeared. The tomb and the mosque are occupied by villagers, and are of no special interest.

- No. 344.** (a) A gateway of an enclosure.
(b) On the east side of the Delhi-Qutb road some 150 yards to the south of No. 343.
(c) Jugla, Sikhu and Gulab Singh.
(d) III.
(e) Late Mughal.
(f) None.
(g) Poor.
(h) Unnecessary.
(j) The gateway was originally the western entrance to an enclosure surrounded on the N. S. and E. by walls, and on the west by an arcade,

in the centre of which the gate lies. The four corners of the enclosure were defined by octagonal bastions crowned by domed chattris. The enclosure walls together with the N. W. and N. E. bastions have disappeared while the arcade on the west and the S. W. chattri as well as the S. E. bastion still exist.

The gateway projects 12' 5" from the back wall of the arcade, and is pierced in the centre by an arched opening now closed with earth and rubble. It is a double storeyed structure crowned with a pavilion which consists of a three arched central compartment opening on the east and west and a side chamber on the north and south. It is constructed of brick, but red sandstone is also sparingly used in it. The arcade and the gateway are occupied by villagers and are of no special interest.

- No. 345.** (a) Mosque (nameless).
 (b) Some 50 yards to the south of No. 344.
 (c) Shib Sahai.
 (d) III.
 (e) Pathan.
 (f) None.
 (g) Ruinous.
 (h) Unnecessary.
 (j) The mosque, built in rubble masonry plastered, is of the wall type. It originally contained seven mihrabs, but two of them on the extreme south have now fallen. The return wall on the north still exists, but that to the south has disappeared. To the north stands a doorway which originally gave access to the mosque. It is ornamented with Quranic inscriptions incised in plaster, and also contains traces of tile decoration.

- No. 346.** (a) Grave of Shaikh Ainuddin Qassab.
 (b) On the west side of the road opposite to No. 344.
 (c) Ismail.
 (d) III.
 (e) Pathan.
 (f) On a red sandstone slab built into the east wall of the platform containing the grave.

شيخ عين الدين قصاب رحمة الله عليه

Translation.

"Shaikh Ainuddin, butcher, may the blessing of God be upon him."

The inscription is modern.

- (g) Fair.
 (h) Unnecessary.
 (j) The grave coated with plaster and whitewashed lies on a ruined platform, and measures 8' 5" by 4' and 2' 6" in height.

- No. 347.** (a) Tomb (unknown).
(b) Some $\frac{3}{4}$ of a mile to N. W. of the village.
(c) Ghansham and Ude Singh.
(d) III.
(e) Pathan.
(f) None.
(g) Ruinous.
(h) Unnecessary.
(j) The tomb constructed of rubble measures 23' 9" square E. M. and is covered by a dome externally plastered. It is in a dilapidated condition especially on the north and east where it is almost ruined. Inside there is no grave, and the building is of no interest.



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- No. 317.** (a) A building probably a house.
 (b) Some 30 yards S. W. of Firoz Shah's tomb (No. 308).
 (c) Government.
 (d) III.
 (e) Tughlaq.
 (f) None.
 (g) Poor.
 (h) Protected.
 (j) This seems to have been a dwelling house attached to the college (see No. 309). It contains a domed compartment with an open courtyard 39' by 22' to its east. The latter is surrounded on the north and south by three arched dalans, while on the east is a wall pierced by a doorway of dressed stone.

The domed compartment which measures 17' 3" square I. M. is paved with local grey stone, and is entered through doorways on the east and west. A small opening in the east wall of the compartment near the south dalan gives access to a staircase which leads to the roof of the building.

- No. 318.** (a) A domed building.
 (b) Some 20 yards to the west of No. 317.
 (c) Government.
 (d) III.
 (e) Tughlaq.
 (f) None.
 (g) Poor.
 (h) Protected.
 (j) The building measuring 17' 3" square I. M. is constructed of rubble masonry and paved with grey stone. Each of its four sides is pierced by a doorway, and the structure seems to have been a gateway of the enclosure No. 307.

- No. 319.** (a) A mosque locally known as Idgah.
 (b) Some 50 yards to the south of the enclosure wall No. 307.
 (c) Waqf.
 (d) III.
 (e) Pathan.
 (f) None.
 (g) Poor.
 (h) Unnecessary.
 (j) It is a wall mosque containing 7 mihrab recesses and an octagonal domed tower with a return wall at the north end, the southern return wall and the tower at that end having now disappeared. The central mihrab as well as the arched recess in the north wall is marked by small decorative minarets. The courtyard, which is overgrown with

rank vegetation and is partly dilapidated, contains an unknown grave measuring 9' by 5' 2" and 3' 2" in height. It was entered through a gateway on the east which is now ruined.

- No. 320.** (a) A domed chattri.
 (b) Some 250 yards to the west of No. 318.
 (c) Shamilat Deh.
 (d) III.
 (e) Tughlaq.
 (f) None.
 (g) Fair.
 (h) Should be protected.
 (j) The chattri stands in the centre of a small ruined platform enclosed by a wall some 2' in height. It is hexagonal in plan diam. 9' 7", and contains six grey stone pillars supporting a plastered dome. The intrados of the dome is ornamented with incised plaster.
- No. 321.** (a) Mosque of Haji Langa.
 (b) Some $\frac{3}{4}$ mile to the west of No. 320.
 (c) Waqf.
 (d) III.
 (e) Tughlaq.
 (f) None.
 (g) Poor.
 (h) Should be protected.
 (j) The mosque which measures 41' 6" by 16' E. M. contains 3 bays each crowned with a dome the central one being fluted. The eastern façade is pierced by three archways with their spandrels ornamented with incised plaster discs. The material used is rubble coated with plaster. The mosque is used as a fodder store. Contiguous with it is a ruined building which seems to have been originally attached to it.
- No. 322.** (a) Tomb locally known as Haji Langa's gumbad.
 (b) Some 17 yards to the east of No. 321.
 (c) Shamilat Deh.
 (d) III.
 (e) Tughlaq.
 (f) None.
 (g) Poor.
 (h) Should be protected.

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