

# **Nastalique Inscription inside the tomb of Sheikh Imām-ud-din Muḥammad I'nayatullah at Palosi Piran Pakistan: A Fresh study**

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## **Abstract**

*The tomb of Sheikh Imam-ud-din is situated at Palosi Pirān behind the Agriculture University Peshāwar. The celebrated Sheikh Imam-ad-din was born during the early 16<sup>th</sup> century Christian era at Peshawar. He earned respect in society for his religious devotion and scholarly guidance. The ancestry line of Sheikh Imām-ad-Din can be traced back to the Khalil tribe(Afghani1965 : 573; Rahman1981:117).*

*Though in the past many attempts have been made to record and translate the inscription yet the scholars remained silent regarding the defaced issues in the text. Therefore, we need to reinvestigate the inscription in order to solve the missing issues. The present attempt will reveal in detail the ancestry line through Tarikh-e-Khan Jahani wa Makhzane Afghāni. Through this source we may be able to find the third and fourth name, which have been rubbed out in the epigraphic record inscribed inside the tomb chamber these defaced names have close association with the understudy Saint. Besides, the inscription is also the time frame in which the construction of the tomb was completed. These are the important findings, which shall be discussed at length in this fresh study.*

**Keywords:** Tomb of Sheikh Imam-ad-din, Nastalique Inscription, Palosi Piran

## **Brief History**

Before to investigate the inscription, it is necessary to know the family of in question saint:The authentic source confirm that the saint belongs to the Khalil an Afghan tribe. In this process question arises that who were Khalil? And from where they migrated to Peshāwar?

In order to solve the prevailing matter of contention in the light of authentic sources it can be proclaimed that Khalil is an Afghān clan, and Khalils are descended from the Khalil (Hussain 1986:655-657; Peshawar Gazetteer1989:136).

Khalil belongs to the Sarbani Pathāns tribe and Khalil's mother was from Lodhi family. Thus, after this Khalil the clan has been formed. The founder of this clan was Khalil who was the son of Ghauri bin Gond bin Kherudin (Kharshabun) bin Sarbani. Khalil had two sons 1. Shaikh Omar and 2. Shaikh Bara.(Hussain1986:655-656; Dorn 1976 :124)They took migration from the north of Qandhahār to Peshāwar in 15<sup>th</sup> century Christian era.(Caroe2000:238,258-259;Rashid 2005: 518; Bosworth2007:427) The Khalil with the Mahmand and Daudzais formed the Ghwariakhel clan of Afghāns and initially established themselves along the bank of Tarnak River, south of Ghazni (PeshawarGazetteer1989:136).They made inroads to Bajaur area and assisted Yousafzai against Malik Haibu but very soon ousted by Yousafzai from Bajaur. They entered in to Peshawar in the time of Mirza Kamran Beg. (Caroe2000:258-262; Rashid 2005: 518; Peshawar Gazetteer1989:136).After the death of Babur in (AH936) 1530 Christian era the Mughal empire divided into two parts. The eldest son prince Humayun confirmed his brother Mirza Kamran Beg in his fief Kabul province. The Dilazāks were at then in possession of the whole area east of the Khyber Pass were loyal to Humayun. In actual Humayun was the king of India and was enjoying the powers, while Mirza Kamran Beg was mere the feudatory. Khalils conspired with Mirza Kamran Beg to drive out the Dilazāks. Mirzā Kamran helped Khalil and Mahmand in ousting the Dilazāks across the Indus. (Raverty 1976:225-226; Khan1986:171; Caroe 2000:258-262; Peshawar Gazetteer1989:136) Later on, Khalils crossed the River Indus and occupied the country on its southern and northern banks. Soon they becomes so powerful, which makes them haughty and arrogant. Khalils started plundering and looted the Yousafzai caravans passing through the neighborhood. The prevailing circumstances caused for the enragence of Khan Kaju (the chief of the Yousafzai tribe) thus subsequently resulted in the battle on the southern bank of the southern branch of the river Kabul near Sheikh Tapoor (1) where the former received a crushing defeat. (Raverty 1976:227; Khan 1986:172-173; Rashid2005:521; Khawar 2011: 26-33).

### **The Genealogy of Sheikh Imam-ud-din**

Sheikh Imam-ad-din Muhammad Inayat ullah s/o Sheikh Kabir (Bala pir) s/o Sheikh Qasim- Alqadri s/o Sheikh Qadam Sulemani Qadri s/o Sheikh Khwaja Muhammad Zahid s/o Sheikh Mir Dard s/o Sheikh Sultan s/o Sheikh. Katta s/o Sheikh Yusuf Zahir Ben s/o Sheikh. Matti s/o Sheikh Abbas s/o Sheikh Umar s/o Sheikh Khalil s/o Ghauri s/o Gond

1. Shaikh Tapoor or Patur is said to be the name of the shrine of some Holy Man, near the Dabor Marsh

Dani and Rahman mentioned the name of the understudy saint in their work such as Shaikh Imam-ad-Din (Dani1995:221; Rahman1981:117). However the present researcher has been able to find the full name of the saint that is Shaikh Imam-ud-Din Muhammad Inayatullah, which was for the first time recorded by Harvi in the *Tarikh-e-Khan Jahani wa Makhzane Afghani* where Ibrahim shah in his investigations has also quoted the same reference regarding the above cited exact name of the Saint (Hussain1986: 664; Shah2001:164).

Sheikh Imam-ad-din Muhammad Inayat-ullah the son of Sheikh Kabir locally known as (Balapir or Pir Bala). The date on which the Sheikh was born is incorrectly recorded by Afghani, Rehman and Rafia Wahid such as Wednesday, 1<sup>st</sup> Muharram 1020 H. 6<sup>th</sup> March 1611 at Budhni near Peshawar (Afghani1965:573; Rahman1981 :117; Wahid1992:75). However, when this Hijri date is converted into Gregorian calendar thus the date change into Wednesday 16<sup>th</sup> March not 6<sup>th</sup> March 1611 century Christain era. His mother name was Taj Bibi; she was daughter of Malik Darweza (Afghani1965:573; Rahman1981:117; Wahid 1992:75) Shaikh Imam-ad-din also wrote a book on the history of Afghans known as *Tarikh-e Afghani* (Afghani1965:572; Rahman1981:117).

A Persian Inscription found from inside the tomb chamber; Though it was for the time published by Dani in his book yet, he left some issues in the documentation and its translation in to English. Similarly, the same mistake has been also followed by the other scholars, who one way or other have conducted their research on these monuments (Dani1995:221-222; Rahman1981:117-118; Wahid1992:76; Nadiem2007; 145).

The incorrectly recorded and translated Persian inscription is given as under,

اللہ اکبر  
معلوم جمع میدان و مہبان - - مان سلسلہ علیہ تونیہ قادریہ بطریقہ مستقیمہ قاسمہ بودہ  
باشد کہ بتاریخ بست و سیوم شرمحرم الحرام شب چہار شنبہ وقت سحر سنہ ہزار و شصت  
بود کہ حضرت امام (الحق والدین) و سراج المحققین امام الملک والدین نیاز مند جناب  
کبریا الی حضرت شیخ امام الدین - - - - - حضرت شیخ - - - - - از وار القنا

بدار البقا رحلت نمود و بتاریخ سنہ ہزار و شصت - - بود کہ بفرمودہ حضرت شیخ عبدالرزاق  
مرشد دین و شیخ عبدالحق شیخ - - - - - الواحد اکثر فہم اللہ تعالیٰ فی الدارین ابتدا - بنا روضہ  
- - - - - منورہ مقدمہ مزار فایض الانوار کردہ شد و باہتمام حاجی اسکندر خادم و استاد  
فتح محمد بتاریخ بستم شہر شعبان المعظم سنہ ہزار و شصت و نہم بود کہ کار عمارت مزار فیض  
آثار با تمام رسید این چند کلمہ بطریق یادداشت کتب مختصر  
دست جنابت حضرت شیخ بین بالا پیر حمایت جان من مستطمان ان شیخ

(Dani 1995: 221; Rahman 1981:117-118; Wahid 1992:76; Nadiem 2007: 145)

#### *English Translation of the Text*

The Shaikh died on Wednesday 23 Muharram 1060AH. 26<sup>th</sup> January 1650 Christian era. Two years after his death, was started the construction of a lofty domed structure over his grave in 1063 H. A.D.1652-53 by the Shaikhs disciples known as Shaikh ‘Abdul-Razzāq, Shaikh ‘Abdul-Haq and another Shaikh whose name has unfortunately been rubbed out of the commemorative plaque, which form our only source of information on this point. The construction was carried out under the superintendence of a certain Haji Iskandar (Khadim) and Ustad Fateh Muhammad (Lahori) and completed on Tuesday 20 Shabaan 1069 H.(13 May,1659 Christian Era) When date is converted into Gregorian calendar thus it became Monday 12<sup>th</sup> May, 1659 Christian Era. (Dani 1995: 221; Rahman 1981:117-118; Wahid1992: 76; Nadiem2007:145)

Keeping in view the prevailing concern we need to follow scientific approach of the research methodology that is the process of investigation and observation in order to find

out the solution in the light of authentic evidence to identify the problems to solve the matter.

The present researchers after reinvestigating the above cited inscription which shows the missing issues and the problems left in the translation, by the scholars after solving the above mentioned problems is given as under :

اکبر اللہ

بمعلوم جمع مریدان و محبان --- مان سلسلہ علیہ قونیہ قادریہ بطریقہ مستقیمہ قاسمیہ بودہ باشند کہ بتاریخ نسبت و سیوم شهر محرم الحرام شب چهارشنبه وقت سحر سنہ ہزار و شصت بود کہ حضرت امام (الحق والدین) و سراج المحققین امام الملک والدین نیاز مند جناب کبریائی حضرت شیخ امام الدین ----- حضرت شیخ ----- از دار الفنا

بدار البقار حلت نمود و بتاریخ سنہ ہزار و شصت سہ بود کہ بفرمودہ حضرت شیخ عبدالرزاق مرشد دین و شیخ عبدالحق شیخ، محمد فاضل شیخ عبدالواحد اکثر فہم اللہ تعالیٰ فی الدارین ابتدا بسنار وضعہ ----- منورہ مقدمہ مزار فالیض الانوار کردہ شد و باہتمام حاجی اسکندر خادم و استاد آثار با تمام رسید این چند کلمہ بطریق یادداشت کتب مختصر

دست جنابت حضرت شیخ کبیر بالا پیر حمایت جان من متظمان ان شیخ

Keeping in view the above cited epigraphic record the first line of the tomb stone has not been translated by any scholar such as the inscription mentioned that the all followers are of Qaunyah Qadria Batriqa Mustaqimya Qasmia. Another question arises that who was the third person? whose name has been defaced. In this process the research scholars like Dani, Rehman, Wahid and Nadiem are absolutely silent about the rubbed name after the title "Shaikh". However the present researcher has been able to find an authentic reference in the *Tarikh-e-Khan Jahani wa Makhzan-e-Afghani* composed by Harvi, who has given the defaced name, which is Shaikh 'Abd-ul-Wahid, he was the fifth son of Shaikh Imām-ad-din muhammad I'nayatullah, who was also known as Shaikh Atal, he was born on 28th Muharram 1048AH (Friday 11<sup>th</sup> June 1638 Christian

era)(Hussain1986:13,664).It is quite clear from genealogical table Shaikh ‘Abd-ul-Razzāq, Shaikh ‘Abd-ul-Haq, Shaikh ‘Abd-ul-Wāhid were the sons of the under study saint, whose name are also mentioned in the inscribed tablet. Apart from those three names of his sons there are signs of fourth name, which must be the name of his other son. Shaikh ‘Abd-al-Wāhid is not the third name but it is the fourth name. After the name of ‘Abd-al-Razzāq then there is a title such as Shaikh and then a huge gap then again the title Shaikh can be seen. The name after this title is a missing name, the space of this defaced name can be noticed in the frame of a huge gap between Shaikh ‘Abd-al-Haq and ‘Abd- al-Wāhid, which gives us indication that there must be another name but the alphabets are completely defaced only “Ma” and lower part of “la” in Persian Nastāliq style can be seen in the inscription. These half drawn alphabets lead us to the name of Shaikh Muhammad Fāzil the fourth son of the under study saint, was born on Monday 22nd Rajab in1041AH (Friday13th february1632 Christian era).This defaced name can be recorded in the account of Neamatullah Harvi, where this name can be found. The last line of this inscription is not translated by any investigator in the past. However, Dani in his works incorrectly mentioned a name in the last line such as Hazarat Shaikh ben Bālā pir Himāyat jān(Dani1995:221-222).Whereas, the correct name in the tombstone is Shaikh Kabir Bala Pir Himayat Jan not Ben Bālā Pir Himayat Jān which has been underlined in the correct version of the inscription.

In the genealogical table of Shaikh Imām-ud-din’s Muhammad I’nayatullah, Rahmān has given only the detail of Shaikh Mitti, Shaikh Katta and Shaikh Qasim(Rahman1981:118-119).While further detail of other descendants has been given by the present author.

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## Figures



Figure 1. General View of the Sheikh Imam-ud-din Muhammad Inayatuallah's tom



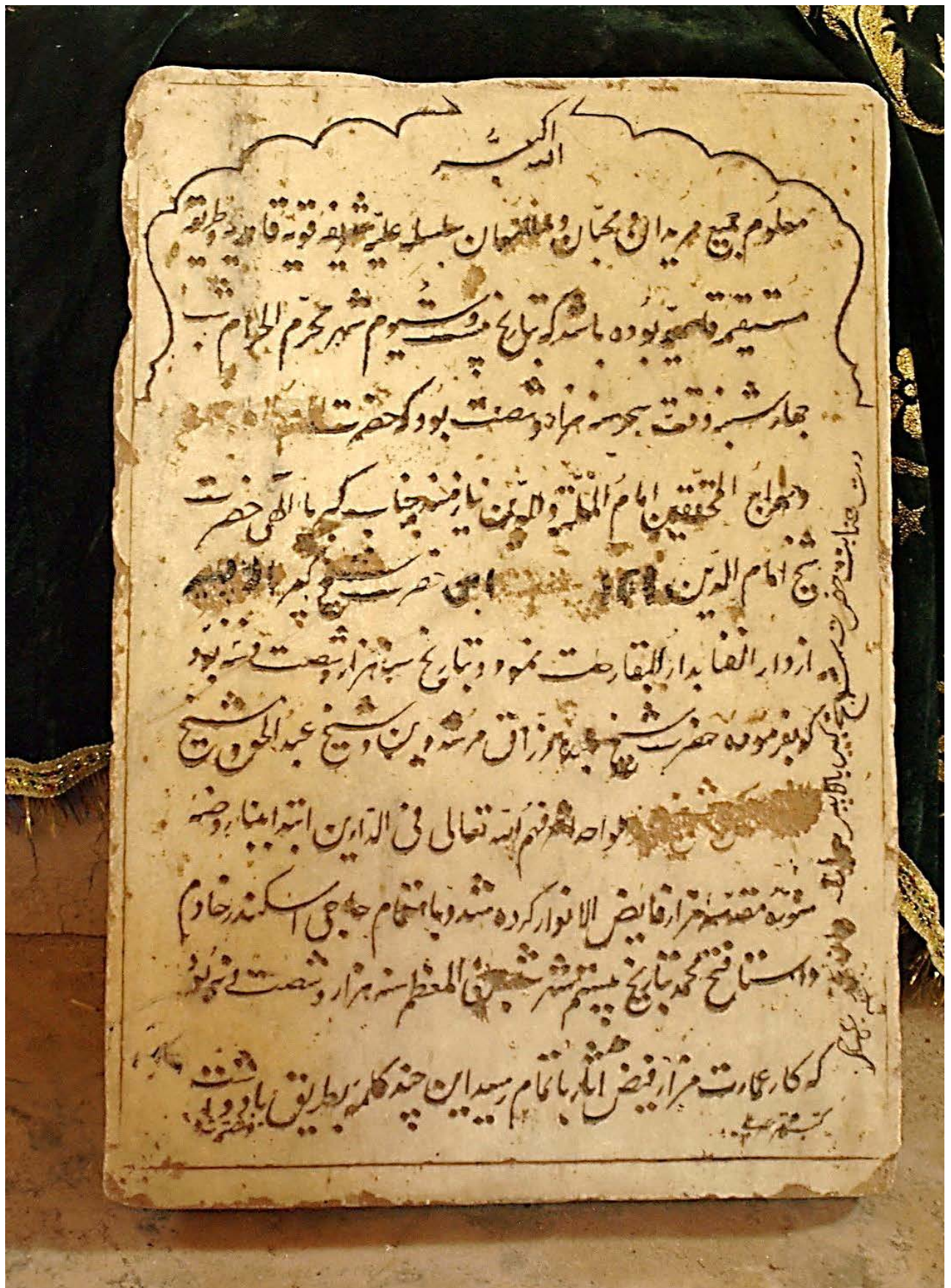


Figure 2. Nastaliq Inscription inside the Sheikh Imam-ud-din Muhammad Inayat-ullah's tomb