

**THE INSCRIPTIONS ON BABUR'S MOSQUE IN
AJODHYA (OUDH).**

Thanks to the kind response made by the Deputy-Commissioner of Fyzabad to my husband's enquiry about two inscriptions mentioned by several Gazetteers as still existing on "Babur's Mosque" in Ouch, I am able to quote copies of both.

a. The inscription inside the Mosque is as follows:-

1. *Ba farmuda-i-Shah Babur ki adilash
Banaist to kakh-i-gardunmulaqi,*
2. *Banakard in muhbit-i-qudsiyan
Amir-i-saadat-nishan Mir Baqi*
3. *Bavadkhairbaqi! Chu sal-i-banaish Iyan
shud ki guftam,-Bubad khair baqi*

The translation and explanation of the above, manifestly made by a Musalman and as such having special value, are as follows:-

1. By the command of the Emperor Babur whose justice is an edifice reaching up to the very height of the heavens,
2. The good-hearted Mir Baqi built this alighting-place of angels;
3. *Bavadkhairbaqi!* (May this goodness last for ever!). The year of building it was made clear likewise when I said,
BuvadKhairbaqi(=935).

The explanation of this is :-

1st Couplet:- The poet begins by praising the Emperor Babur under whose orders the mosque was erected. As justice is the (chief) virtue of kings, he naturally compares his (Babur's) justice to a palace reaching up to the very heavens, signifying thereby that the fame of that justice had not only spread in the wide world but had gone up to the heavens.

2nd Couplet: - In the second couplet, the poet tells who was entrusted with the work of construction. Mir Baqi was evidently some nobleman of distinction at Babur's Court.- The noble height, the pure religious atmosphere, and the scrupulous cleanliness and neatness of the mosque are beautifully suggested by saying that it was to be the abode of angels.

3rd Couplet: - The third couplet begins and ends with the expression *Buvad khair baqi*. The letters forming it by their numerical values

represent the number 935, thus:-

B= 2, v=6, d=4	total	12
Kh=600, r = 200	"	810
B = 2, a= 1, q = 100, i=10	"	113
	Total	935

The poet indirectly refers to a religious commandment (*dictum*) of the Qoran that a man's good deeds live after his death, and signifies that this noble mosque is verily such a one.

b The inscription outside the Mosque is as follows:-

1. *Ba nam-i-anki dana halt akbar Ki*
khaliq-i-jamla alam la-makani
2. *Durud Mustafa bad az sitayish Ki*
sarwar-i-ambiya du jahani
3. *Fasana dar jahan Babur qalandar Ki*
shud dar claw giti kamrani.

The explanation of the above is as follows:-

In the first couplet the poet praises God, in the second Muhammad, in the third Babur. - There is a peculiar literary beauty in the use of the word *la-makani* in the Ist couplet. The author hints that the mosque is meant to be the abode of God, although He has no fixed abiding place. - In the first hemistich of the r couplet the poet gives Babur the appellation of *qalandar*, which means a perfect devotee, indifferent to all worldly pleasure. In the second