

# Muslim Sharine (Monuments) of Khatu: Study Based on Persian Inscriptions

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**Abstract**—Rajasthan is very rich sources for the historical research for all the periods. In this connection, the epigraphic evidence are immense valuable for the study of the socio-religious and cultural history of any Centre's of Rajasthan through the ages. An attempt is made here to highlight the Qasba Khatu as a center for cultural significance especially during the medieval period. This study is based on the Persian inscriptions, available either at the sites which are being taken or shifted to the museums or at other related institutions. Medieval Khatu is very rich in the different aspects such as political, economy, trade and commerce, social and religious history.

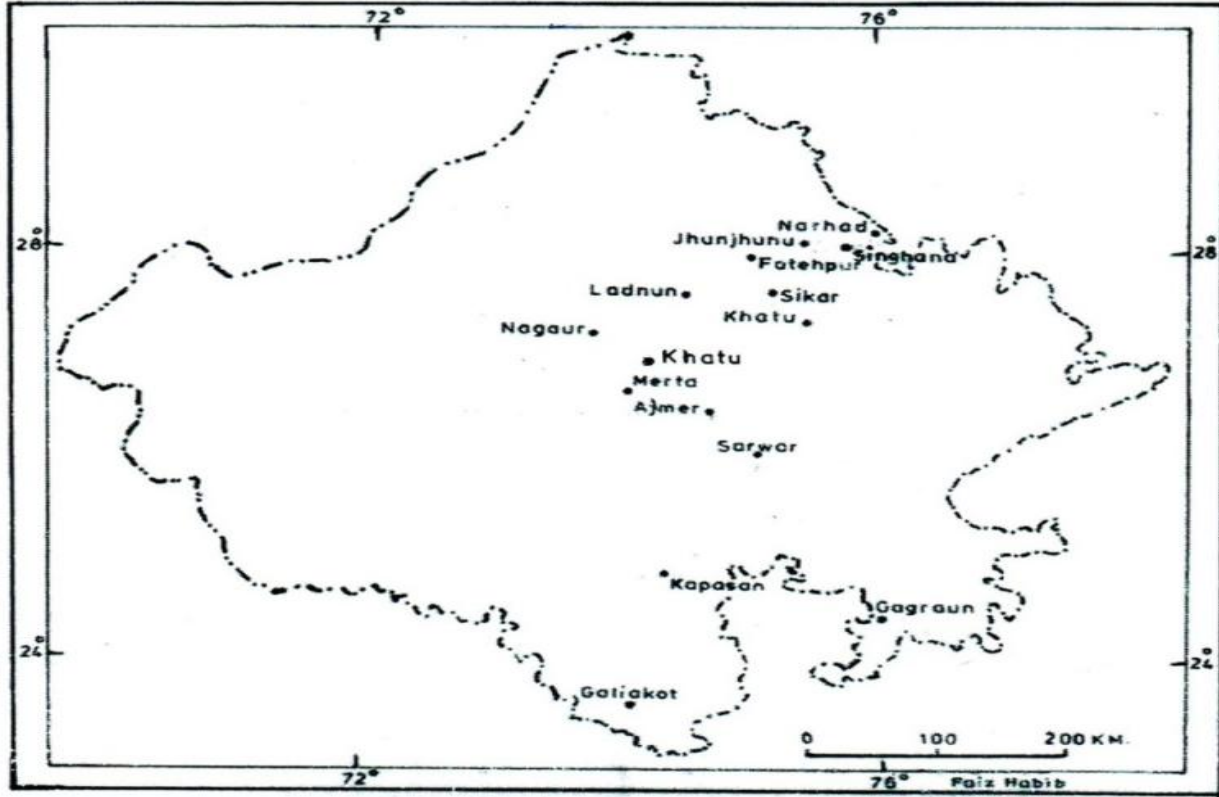
**Index Terms**—Darghah Sharif, Mosque, Nizam Shah, Samman Shah, Islamic Heritage

## I. INTRODUCTION

Khatu is a town in Sikar District and one of the earliest heritage towns of Rajasthan<sup>1</sup>. Where several important Sharine are found. It is an important socio-religious and economic satellite Centre's of district Nagaur (see Map-1). It was situated on the medieval route from Multan to Bayana<sup>2</sup> and was also connected Delhi to Daulatabad at Bayana<sup>3</sup> (See Table-1). The old name of Khatu was Shatkup (six wells) which shows its significance regarding water management<sup>4</sup>. Shak rulers came to India and they brought two new wells with them which were called Shakandhu (Stepwell/Baoli)<sup>5</sup> and Kalandh (Rahat)<sup>6</sup>. The town was also renowned for its pale yellow sand stone, much valued in the Sultanate and Mughal period<sup>7</sup>, and still exported to other parts of India. Khatu once had a stone fort, which, according to a local legend was constructed by Mahmud of Ghazna, at the time of his campaign to Somnath. But there is no historical evidences that

Mahmud himself was ever visited in the region, but the legend may reflect that the Ghaznavi territory of Nagaur was extended to as Far East as Khatu<sup>8</sup>. A Persian inscription is also reported by Chaghtai to have once existed there, dated AH 484/AD 1091-2, which falls in the time of the Ghaznavid Sultan Abraham Shah. Chaghtai did not see the inscription itself, local inscriptions have been found in Khatu<sup>9</sup>, confirming that from the beginning of the domination of Turks in India, Khatu was in Muslim hands and that is why Muslim constructed so many religious and non-religious or secular monuments in and around Qasba Khatu<sup>10</sup>.

The earliest existing inscription in Khatu is found in a ruinous mosque within the private property (haveli) of Thakur Dhonkal Singh<sup>11</sup>. The inscription records the construction of a mosque on 4<sup>th</sup> February 1203 (20<sup>th</sup> Jumada I, 599) which falls into the Ghurid conquest of India<sup>12</sup>. Through other inscription the names of a number of Muslim governors of Khatu have come to us. Among the earlier ones are Iltutmish's governor Masood-b-Ahmad-b-Umar-al-Khalj and Balban's governor Said-al-din-Husain-al-Sultani<sup>13</sup>. According to Prithviraj Raso, Khatu's old name was Khatwan, while old Khatu is almost destroyed. Now there are two towns (big villages), one is Chhoti Khatu and other is called Bari Khatu (see Choti Khatu and Bari Khatu on Map-2). Both of these sites are presently known for its rich culture and prosperity and considered as the heritage town of Marwar. In an exhaustive physical survey, we explored many heritage monuments of both of the Khatu such as temples, mosques, and dargahs<sup>14</sup> and water structures<sup>15</sup>. But main emphasis is on religious monuments, i.e. mosques and dargahs.

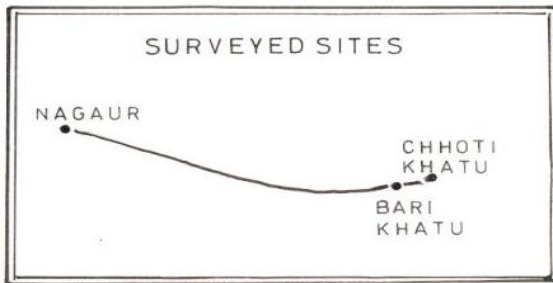


Map-1: Khatu: A Satellite Centre of District Nagaur on Map

Table-1: Multan to Bayana via Khatu

1.	Multan to Bayana Via Khatu	Multan-Nagaur-Khatu-Ajmer-Bayana
2.	Multan to Daulatabad	Multan-Delhi-Bayana-Ajmer-Daulatabad
3.	Multan to Daulatabad	Multan-Nagaur-Khatu-Ajmer-Bayana-Burhanpur-Daulatabad

saints. Two dargah and two old mosques are also situated in Chhoti Khatu. Khatu was among the towns of Rajasthan which was revisited by Mir Muhammad Masum Nami on his journey from Iran<sup>17</sup>. One very old mosque is now in very bad condition. According to the locals, the Muslims were offering five times prayer (namaaz) in this mosque since its construction in 13<sup>th</sup> century. But the people who were residing near this mosque has been permanently migrated and shifted near the dargah of Chhoti Khatu<sup>18</sup>.



Map-2: Choti Khatu and Bari Khatu on Map

**Chhoti Khatu**

It is a small town in Nagaur district of Rajasthan and is around 65 Kms away from Nagaur and about 30 Kms away from Didwana<sup>16</sup>. It is an archaeological site with many monuments related to different sects and



Kanati Mosque, Chhoti Khatu

There is a dargah inside the second old mosque called as Nizamuddin Bukhari Dargah or Sayyid Shah Nizam

Bukhari Dargah in Chhoti Khatu. It has an inscription (see Table-2) inscribed on the wall of the dargah<sup>19</sup>.



Sayyid Shah Nizam Bukhari Dargah in Chhoti Khatu  
(Original Inscription in Persian and translated version in Hindi)

Table-2: Inscription on Dargah of Chhoti Khatu

Place	On the Dargah of Sayyid Shah Nizam Bukhari
Date	AH 1080, Dhul Hijja 26, Sunday, May 7, 1670 AD
Dynasty	Not Known
King	Not Known
Contents	States that Sayyid Nizam Bukhari who came from Lahore died at the age of one hundred years after a sojourn of forty years at this place
Source	ARIE, 1962-63, No. D. 193

Table-3: Inscription on Dargah of Maghribi Shah

Place	Dargah of Maghribi Shah, into the wall of the Verandah on the West
Date	AH 629, Ramadhan, June-July 1232 AD
Dynasty	Mamluk
King	Iltutmish
Contents	Records the construction of a tank by Masud son of Ahmad, son of Umar al- Khilji
Source	EIAPS, 1966, pp. 6-7, pl. Ib, ARIE, 1958-59, No. D. 170, PAIOC, Mysore, pp.632-34

**Bari Khatu**

The Thikana is the head seat of Chanpawat (Champawat) clan of Rathore dynasty and is also known as Bari-Khatu (Khatu Badi), or Khatu Kalan and the Chief were enjoying single Tazim and Kurab Banh in the Jodhpur Durbar. During Delhi Sultanate many Muslim Sufi saints settled down in the town<sup>20</sup> such as Maghribi Shah (Dargah of Maghribi Shah)<sup>21</sup>, Samman Shah (Dargah of Samman Shah)<sup>22</sup>, etc. Many inscriptions are also available in Persian, which are providing immense information regarding Sufi saints of Khatu (see Table-3 and 4).



Table-4: Inscription on Dargah of Samman Shah

Place	Dargah of Samman Shah, Over the main entrance
Date	AH 802, 1399-1400 AD
Dynasty	Not Known
King	Not Known
Contents	Records the construction of the tomb of Shah Shamman and gives AH 648 (1250-51 AD) as the date of his death
Source	ARIE, 1958-59, No. D. 177



After a cursory survey, it is observed that the qasba Khatu was an important place in Marwar during Medieval period, which was known for its richness regarding the socio-religious and cultural history. It has its own significance and contributed much for the making of the composite culture and still maintained its popularity due to existence of many heritage monuments either on the banks of the talabs or in the boundary wall of the qasba. The town therefore is an example of communal harmony and peace. Hindu, Jain and Muslims are the majority of population and are very loving and cooperative to each other.

End Notes:

1. According to Yaqub Ali Khan, Khatu was the earliest Islamic sites of Rajasthan. For details see Yaqub Ali Khan, Muslim Monuments of Rajasthan, B. R. Publishing Corporation, Delhi, 2011, p. 108. With the accession of Chunda as the ruler of Marwar in about 1383 AD the history of the Rathore principality centres a new phase of increasing expansion of its domain, which was made possible due to weak successors of Firoz Tughlaq as the Sultan of Delhi (Biram Died in the year of 1383 AD fighting against the Johyas in a village (Lakhbara) near Gajner in Bikaner, vide, The Gajner Inscription of the year of 1383 AD; Vir Vinod, p. 802). According to the sources Chunda's career opens with varied conquests and of great significance. Thus, he finally brought under his rule all the territories round about Mandor (Bahi, f. 16 b; Nainsi, II, p.89, Jodhpur Khyat, I, p. 30, Vir Vinod, p.803), and Nagor (Bahi f. 17a; Nansi, II, p.90;). Chunda also subdued Khatu, Didwana, Sambhar and Ajmer, while all of which were then under the Muslim rule (Bahi, f.17b; Jodhpur Khyat, I, p. 31; Kaviraj Khyat, II, p.29). For more details see Visheshwar S.Bhargava, Marwar and The Mughal Emperors (AD 1526-1748), Munshiram Manoharlal, Delhi, 1966, p.7.[ During my work, I felt that Immense evidences are available in the archival records regarding the monuments of Khatu but still there is no much works has been done on it. It needs more wore work].
2. Jibraeil, 'Khatu: A Heritage Town of Marwar', In Proceeding of Rajasthan History Congress, Volume XXXII, Jaipur Session, December 2017, pp. 176-185. For more details see Irfan Habib, An Atlas of the Mughal Empire, Delhi, 1982, p. 0B;

- and The Times Reference Atlas of the World, Times Books, London, 1995, pp. 143-153.
3. Map on 'The Mughal Empire Economic', prepared by Faiz Habib, available in the Cartography Lab, Centre of Advanced Study, Department of History, Aligarh Muslim University; Irfan Habib, An Atlas of the Mughal Empire, Delhi, 1982, p. 0B; The Times Reference Atlas of the World, Times Books, London, 1995, pp. 143-153.
  4. This information is available in the records of Survey Report of the Archaeology and the area surveyed and verified by our survey team after conducting many interviews with the locals and knowledgeable persons of the town.
  5. The baoli/baori is still alive but not in operation. Presently it is under the custody of the Archaeological Survey of India and popularly known as Phool Baori.
  6. The Kaland/Rahat operated well is still alive but not in operation. Presently it is surrounded by huts and is not possible to survey the wells. Presently it is known as Maliyon Ka Dhada or Gaon Ka Kuwan.
  7. Yaqub Ali Khan, Muslim Monuments of Rajasthan, op. cit., p. 108
  8. Ain-I-Akbari, Vol. I, p.512.
  9. Z.A. Desai, Muslim Inscriptions of Rajasthan , published by The Directorate of Archaeology and Museums, Government of Rajasthan, Jaipur, 1971, pp.28-42.
  10. Yaqub Ali Khan, Muslim Monuments of Rajasthan, op. cit., p. 108.
  11. Ibid.
  12. ARIE, 1962-63, p.200. [Our team deliberates plenty to decipher the inscription with the help of the Persian knowing scholars and few others who engaged especially on the Mughal Architecture].
  13. EIAPS, 1966, pp.5-6, and 13.
  14. In Indo-Persian literature, the term dargah is used both for the royal court and the tomb of a pious man. For it see Iqtidar Husain Siddiqui, 'The Early Chishti Dargahs', published in Muslim Shrines in India, edited by Christian W. Troll, OUP, New Delhi, 1989, p.1. Cf. Ziauddin Barani, Tarikh-i-Firuz Shahi, Asiatic Society of Bengal, Calcutta, 1862, pp. 494,499 (In Urdu dargah means only the tomb of a Muslim saint).
  15. We have surveyed important monuments which are associated with water structures of Khatu. The tenure of our survey tour was on 26 to 29 March, 2017.
  16. Inch map of the area.
  17. ARIE, 1958, pp.172-4.
  18. Physical survey and interview with the knowledgeable persons at the site.
  19. The Researcher (A Bulletin of Rajasthan's Archaeology & Museums), published by The Directorate of Archaeology and Museums, Government of Rajasthan, Jaipur, 1971, Vol. X-XI, Year 1970-71 (List of Published Muslim Inscriptions of Rajasthan by Z.A. Desai), No. 168, pp. 53-54.
  20. Samandiyani Baba Dargah, (It is more than 800 years old dargah of Chishti Silsila). It is situated in the parkota boundary of the old fort of Khatu. According to some sources fort was situated in Chhoti Khatu but through our survey it is proved that it exists in Badi Khatu.
  21. The Researcher (A Bulletin of Rajasthan's Archaeology & Museums), published by The Directorate of Archaeology and Museums, Government of Rajasthan, Jaipur, 1971, Vol. X-XI, Year 1970-71 (List of Published Muslim Inscriptions of Rajasthan by Z.A. Desai), No. 86, p. 28.
  22. The Researcher (A Bulletin of Rajasthan's Archaeology & Museums), published by The Directorate of Archaeology and Museums, Government of Rajasthan, Jaipur, 1971, Vol. X-XI, Year 1970-71 (List of Published Muslim Inscriptions of Rajasthan by Z.A. Desai), No. 105, p. 34.