

چون به سوی معبد نوبهار می‌رفت، «نوبهار» خوانده می‌شد. رود بلخ که از کوه‌های بامیان و «بند امیر» به سوی شهر جریان می‌یابد، ظاهراً در مسیر خود ده آسیا را می‌چرخانده است؛ به همین سبب به «رود ده آس» شهرت داشت. معبد نوبهار در حدفاصل دو «پاره» (= دیوار حصار) و در حاشیه «رود ده آس» بود (حافظ ابرو، ص ۴۳؛ یعقوبی، ص ۶۳). در قرن پنجم ق، در همان حدود معبد نوبهار پیشین، چراگاهی برای اسبان و شکارگاهی به نام «دره گز» بوده (بیهقی، ص ۳۴۰)، بدون نامی از معبد نوبهار. اما به‌رغم از میان رفتن این معبد مشهور، نامش از متون تاریخی و ادبی ما حذف نشده است.

منابع: بارتولد، وایسلی ولادیمیروویچ، تذکره جغرافیای تاریخی ایران، ترجمه حمزه سرداور، تهران، ۱۳۷۲ش؛ بلاذری، احمد بن یحیی، فتوح البلدان، تهران، ۱۳۶۷ش؛ بیهقی، ابوالفضل، تاریخ بیهقی، به‌کوشش محمدجعفر یاقی و مهدی سیدی، مشهد، ۱۳۸۹ش؛ پورداوود، ابراهیم، تعلیقات یشتها، به‌کوشش بهرام فره‌وشی، تهران، ۱۳۵۶ش؛ حافظ ابرو، شهاب‌الدین عبدالله، جغرافیای تاریخی خراسان، به‌کوشش غلامرضا وهرام، تهران، ۱۳۷۰ش؛ حدودالعالم من المشرق الی المغرب، نویسنده ناشناس، به‌کوشش متوچر ستوده، تهران، ۱۳۶۲ش؛ زواری، مستحدمین، جغرافیای تاریخی بلخ، تهران، ۱۳۸۸ش؛ فردوسی، ابوالقاسم، شاهنامه، به‌کوشش جلال خالقی مطلق، تهران، ۱۳۸۹ش؛ لیسترانج، گای، جغرافیای تاریخی سرزمینهای خلافت شرقی، ترجمه محمود عرفان، تهران، ۱۳۶۴ش؛ یعقوبی، احمد بن ابی‌یعقوب، البلدان، ترجمه ابراهیم آیتی، تهران، ۱۳۵۶ش. سیدمهدی سیدی قزوینی

نور جهان بیگم، شاعر بدیه‌گوی ایرانی قرن یازدهم ق، دختر غیاث‌الدین محمد تهرانی، ملقب به «اعتمادالدوله»، از رجال سیاسی مشهور دوره خود؛ نام اصلی او «مهرالنساء» بوده است. بعضی از منابع سال تولد او را ۱۵۷۷م (در حدود ۹۸۳ق) و سال وفات او را ۱۰۵۵ق ذکر کرده‌اند (نک: قره‌العین حیدر، ص ۱۳؛ فخری کوئینته، ص ۱۳؛ مدرّس تبریزی، ج ۳، ص ۵۰۲؛ صفا، ج ۱/۵، ص ۴۸۲). غیاث‌الدین محمد در زمان شاه طهماسب صفوی (حک: ۹۳۰-۹۸۴ق) حاکم خراسان بوده است، ولی به‌سبب رنجشی که از شاه یافت با خانواده خود راهی هندوستان شد و مهرالنساء در حومه قندهار به دنیا آمد و در فتحپور نشو و نما کرد. غیاث‌الدین محمد به دربار اکبر شاه (حک: ۹۶۴-۱۰۱۴ق) راه یافت و در زمان شاهزاده سلیم، که بعدها با نام جهانگیر پادشاه* در سال ۱۰۱۴ق به سلطنت رسید، به مقام صدراعظمی رسید و لقب «اعتمادالدوله» گرفت (هدایت، ج ۳، ص ۱۶۶۳-۱۶۶۴). مهرالنساء، به‌خواسته پدرش، با علیقلی خان استجلو، معروف به «شیرافکن»، ازدواج کرد. شیرافکن در

متر بود و بر فراز آن پرچمهای رنگارنگ ابریشمی به اهتزاز درمی‌آمد که به هنگام وزیدن باد تا چندین فرسنگ دیده می‌شد (لیسترانج، ص ۴۴۷).

در آستانه ظهور اسلام، بلخ و نوبهار همچنان آباد و محل زیست ایرانیان، هندیان، یهودیان و بوداییان بود، و معبد نوبهار آن دایر و بارونقی بود. «هیون تسانگ»، زائر نامی چین، که در حدود سال هشتم ق از نواحی بلخ بازدید کرده، نوشته است که معبد نوبهار بلخ و یکصد معبد کوچک و بزرگ دیگر در این شهر، پذیرای زائران بودایی سراسر جهان بوده‌اند (پورداوود، ج ۲، ص ۳۳-۳۴؛ همچنین نک: زواری، ص ۴۶). همین زائر محل معبد نوبهار را در جنوب ریّض بلخ در حاشیه رود آن شهر معرفی کرده است (بارتولد، ص ۵۲-۵۳).

با هجوم تازیان به شرق ایران و محاصره و تخریب بلخ، معبد نوبهار هم در سال ۴۲ق به‌دست «قیس بن هیثم سلمی» ویران شد (بلاذری، ص ۲۹۳؛ زواری، ص ۴۷). اما، به‌سبب آنکه بوداییان و حتی شاهزادگان تخارستانی، به زیارت ویرانه معبد می‌رفتند، اعراب دیگر بار آن شهر و معبد نوبهارش را آباد کردند (توسط امیر اسدبن عبدالله القسری، در سال ۱۰۷ق/ ۷۲۷م) و اداره معبد را به متولیان پیشین آن، یعنی خاندان مشهور برمک یا برمکیان، سپردند (بارتولد، ص ۵۸؛ زواری، ص ۴۸). واژه «برمک» اصلاً برگرفته از «برمک» سنسکریت، به معنی مهتر و سرور، نه نام خانوادگی، بلکه عنوان رؤسا و متولیان معبد نوبهار بوده است (بارتولد، ص ۵۰؛ زواری، ص ۴۹).

با درگرفتن جنبش ضد آموئی در خراسان (به سرداری ابومسلم)، جد برمکیان، یعنی خالد، به بنی عباس پیوست و فرزند همو، یحیی بن خالد، مشاور هارون الرشید شد؛ معبد نوبهار بلخ هم رو به بی‌رونقی و ویرانی نهاد؛ به گونه‌ای که در قرن چهارم ق از نوبهار، به عنوان معبدی که دیگر وجود ندارد، یاد کرده‌اند. مؤلف ناشناس اولین کتاب جغرافیای عمومی به زبان فارسی، به‌نام حدودالعالم (۳۷۲ق) در معرفی بلخ و معبد نوبهار آن نوشته است: «بلخ شهری بزرگ است و خرم و مستقر خسروان بوده است، اندر قدیم، و اندر وی بناهای خسروان است با نقشها و کارکردهای عجب و ویران گشته. آن را نوبهار خوانند و جای بازرگانان است و جایی بسیار نعمت است و آبادان، و بارکده هندوستان است. و او را رودی است بزرگ از حدود بامیان برود، و به نزدیک بلخ به دوازده قسم گردد و به شهر فرود آید» (حدودالعالم، ص ۹۹).

شهر بلخ دارای دو حصار بود: یکی بر گرد خود شهر (شارستان)، و دیگری پیرامون ضمام شهر و حواشی آن (ریّض). حصار اول چهار دروازه داشت که دروازه جنوبی آن،

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Mir'atu'l-Asrar stated the Shaikh died on 10 Zu'lqada 818/11th January, 1416. He was buried near his father's grave at Pandua, and the two tombs became a significant centre of pilgrimage in Bengal, receiving large indowments from affluent devotees.

Shaikh Nur Qutb-i'Alam's son, Shaikh Anwar, was the family favourite and his father took great care with his education. Raja Ganesa is said to have banished him to Sunargaon and then had tortured him to death in order to discover where his ancestral treasury was hidden. Some of Shaikh Anwar's ideas were noble from the sufi point of view. Love, he believed, occurred when people opened their eyes spiritually, only then could they truly perceive the Beloved and think of Him alone.

The eldest son of Shaikh Nur Qutb-i 'Alam, Rafqatu'd-Din, was endowed with great meekness and humility towards others. Publicly, he admitted he was inferior even to a street dog, to a Muslim the most loathsome and unclean of all animals. Zahid, his son, was also a promising sufi. Probably, Raja Ganesa spared Rafqatu'd-Din, but his son and uncle were banished to Sunargaon. However, Sultan Jalalu'd-Din Muhammad Shah recalled Zahid to Pandua. Zahid's successors formed a hereditary line of spiritual succession traced from Shaikh Qutb-i 'Alam; none of them, however, ever reached the stature of Shaikh Akhi Siraj and his two successors.

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Nur-ud-Din Quli (17th Century)

Nur-ud-Din Quli received the rank of 1,000 with 300 horses in the reign of Jahangir.

In Jahangir's time he was exalted by being appointed as the *Kotwal* of the Capital (Agra). In the 12th year, his rank was advanced to 1,000 with 300 horses. After Mahabat Khan's exhibition of presumption and his flight, Nur-ud-Din was in the army that was sent after him. He went as far as Ajmer and stayed there. Later, after Jahangir's death, when the standards of Shah Jahan reached Ajmer, he did homage, and was exalted by reinstatement in his earlier rank of 2,000 with 700 horses, and deputed with Khan Jahan Lodi, who was sent for the first time to chastise Jujhar Singh Bundela. In the 3rd year, when the Deccan was the seat of the royal camp, and three armies under the command of three officers were deputed to punish Khan Jahan Lodi, and for devastating the territories of Nizam-ul-Mulk Deccani who had offered him (Khan Jahan) an asylum there, Nur-ud-Din was sent with A'zam Khan.

In the 5th year, on the 25th Sha'ban 1041 A.H./7th Mach, 1632 A.D., when he left the *Darbar*, and was going home, Kishan Singh son of Jaswant Rathor assassinated him because in Jahangir's time his men had killed Kishan Singh's father. The assassin escaped.

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Nurjahan (d. 1646)

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Nurie, Mohammed Yasin (1895 — 1971)

Mohammed Yasin Nurie was an eminent politician of Bombay.

Mohammed Yasin Nurie was born on 12th November 1895 and educated in Muhammadan Anglo Oriental College, Aligarh (B.A.), Bombay (L.L.B.) in 1920; Bar-at-Law. He joined the Khilafat Movement. After leaving College at Bombay, he started practice at Ajmer in 1921; later practised at Beawar in Rajasthan. He was a member Municipal Committee Beawar for 6 years and Vice-Chairman for 3 years.

He left for England in 1926 and was called to the Bar in 1927 from Gray's Inn. After returned from England in 1927, he settled down at Ahmedabad and enrolled as an Advocate in Bombay High Court.

He took active part in political and social activities there, and presided at the first All India, Muslim Youths Conference, Bombay in 1932. He became Chairman of Reception Committee of Gujarat Political Conference in 1933 and member Working Committee of All India Khilafat Committee.

He was elected a member of Bombay Legislative Assembly, 1937 (Ahmedabad City—Muhammad Urban); Minister of Public Works, Government of Bombay, 1937-39. He also became Vice-President of Bombay Pradesh (or Provincial) Congress Committee up to 1950 and lost bye-election to Lok Sabha, 1955 to Independent candidate Jaswant Singh (Jodhpur constituency) as a Congress candidate. He died on 27 July, 1971.

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Nurjahan (d. 1646)

Nurjahan, wife of Jahangir, possessed a sharp intellect, sound common sense and an unusual versatility in arts and literature.

It is impossible to describe the beauty and wisdom of the queen Nurjahan. The sovereign granted Nurjahan the rights of sovereignty and government'. The coins struck in her name were superscribed with, 'By the order of King Jahangir, gold has a hundred splendours added to it by receiving the impression of Nurjahan, the Queen Begum'. The firmans too had appended her signatures with those of the emperor's.

Nurjahan (her Original name was Mihr-un-nisa) was the daughter of a Persian noble Mirza Ghias Beg, who came to India in Akbar's time in search of fortune. On way to India, his wife gave birth to a daughter who brought them luck. They were well received in the royal court. The father was a man of literary ability and taste for literature and fine arts.

At the age of 17, Mihrunnisa was married to Ali Quli, titled Sher Afghan, the Governor of Burdwan. From him she got a daughter. In 1607, Sher Afghan was killed in a fight against the emissaries of the Moghul emperor, and the widow Mehrunnisa was brought to the imperial harem.

The exquisite beauty of Mihr-un-nisa attracted Jahangir and he married her in 1611. Her name was changed first to Nurmahal (The Light of the Palace) and then to Nurjahan (The Light of the World.)

Nurjahan passed qualities of head and gained fame for charitable deeds and innovations in food, jewellery and dress. Clever as she was, her influence increased day after day. Lands could be granted only under her seal. Nobles sometimes presented themselves to take orders from her. She bore no child to Jahangir and strengthened her position at court through matrimonial alliances

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(M. HIDAYET HOSAIN)

NŪR BĀNŪ WĀLIDE SULTĀN (ca. 932-91/ca. 1525-83), **KHAṢṢEKĪ** (principal consort) of the Ottoman sultan Selīm II [q.v.] and mother of the sultan Murād III [q.v.]. She was born on Paros [see PARA] as Cecilia, illegitimate daughter of Nicolo Venier (d. 1520), the penultimate sovereign ruler of the island and of Violante Baffo. The identity of this "Venetian Sultana" is often confused with that of her successor, the *Wālide Sultān* Ṣāfiye [q.v.]. Some Turkish historians persist in ascribing a Jewish origin to her. At the time of the conquest of the island in 1537, she was selected for deportation to the harem of the Sultan's palace and presented to Prince Selīm (II). Henceforward she is known as Nūr Bānū. In 953/1546 she gave birth to her eldest son, Murād. While at Maghnisa [q.v.] her daughters Shāh Sultān (951-88/1544-80), Djewher(-i Mülūk) Khān (? 951-86/1544-78), Ismikhān (Esmākhān) Sultān (952-93/1545-85) and Fāṭima Sultān (d. 988/1580) were born. Whether she was the mother of Selīm II's other six sons is not evident.

At the death of Selīm II (28 Sha'bān 982/13 December 1574), it was she who ordered the corpse of the monarch to be put on ice to postpone burial till the time when her son arrived to succeed to the throne ten days later.

During the reign of Selīm II, her influence mainly affected official appointments by introducing the sale of offices. The imperial harem gradually extended its influence in this way to affairs outside the palace. During the reign of her son, Nūr Bānū was able to establish what is called the "Women's Sultanate" (*kadīnlar saltanatı*). Apart from her daughters, the leading members of her clique were the princess Mihr-i Māh (d. 985/1578 [q.v.]), the *kedbanū* ("Mistress of the Female Household") from 991 till 1003/1595, Djānfedā *Khātūn* and Rādiye *Khātūn* (*Kalfa*) (d. 1005/26 June 1597), a lady companion since Maghnisa days. (cf. Selānikī, *Tārīkh*, ed. İpşirli, 695). The Jewish *Kira* Esther Handali (d. ca. 1590) also played a role in external contacts, e.g. with the financier Joseph Nasi, duke of Naxos (1514-69) [see NAKSHĒ]. The *bābūsse'adet aghasi* Ghazanfer Agha (d. 1603) and the leading *müşāhib* Shemsī Aḥmed Pasha (d. 988/1580-1) belonged to Nūr Bānū's faction.

During her son's reign, one of her main preoccupations was the rivalry with Ṣāfiye, first *khāṣṣekī* of

Murād III whom Nūr Bānū was able to relegate to the Old Saray at the time of his accession.

In her day already, Nūr Bānū was compared to the queen (mother) of France, Catherine de Médicis (1519-89). The two exchanged letters in 1581 and 1582. The presents from the French "*Wālide Sultān*" to her Ottoman opposite number arrived too late in April 1584 and were redirected to Ṣāfiye Sultān by Esther *Kira* instead! Some letters of Nūr Bānū and her *Kira* to the Doge and Senate as well as to the *bailo*, Giovanni Correr (in Istanbul 1578-80), apart from the many presents and tokens of respect received, are evidence of the sultana's lasting favourable interest in the affairs of Venice.

Her regular income came from the so called *bashmaklık* ('slipper money') and *wakf* endowments [see WĀLIDE SULTĀN].

Nūr Bānū possessed her own palace near Edirne Kapı, where in 1580 her son retired during a serious attack of epilepsy (Charrière, iii, 922 and n. 1). The *'Atik Wālide* (*Eski Valide*) mosque complex at Üsküdar-Toptashı was built on her orders. Construction lasted from 978/1570 to 991/1583 (designed by Sinān [q.v.]). Two small mosques were built in her name elsewhere in Istanbul.

After an illness, she died in her garden palace near Edirne Kapı (according to Selānikī, *Tārīkh*, ed. İpşirli, 141: Yeñi Kapı) on Wednesday, 22 Dhū 'l-Ḳa'da 991/7 December 1583. Her son put on mourning dress (the first time ever reported of an Ottoman sultan on such an occasion). He carried her out of the palace gate and accompanied the coffin as far as the mosque of Fātiḥ, where the funeral *ṣalāt* was performed. Nūr Bānū is buried in the mausoleum of Selīm II at the Aya Sofya.

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NŪR DJAHĀN, name given to Mihr al-Nisā², the famous queen of Djahāngīr, the Mughal Emperor. She was born at Ḳandahār in 985/1577 when her father, Ghīyāth Beg, was migrating from Persia to Hindustān (*Ma'āthir al-umarā'*, i, 129). In the reign of Akbar she was married to 'Alī Kulī Beg, a Persian who had rendered distinguished military service to the Emperor and who, because of his bravery, was known as Shīr Afgan. The assassination of her first husband will always remain a matter of con-

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(IN 9 VOLUMES)

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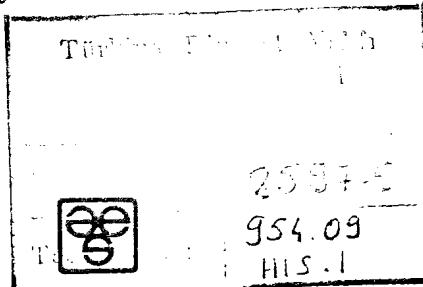
Nur Jahan

VOL-V 315-319

THE MOHAMMEDAN PERIOD
AS DESCRIBED BY
ITS OWN HISTORIANS

*JiA kin
Tarende
Nebi*

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pees were expended in its construction. Men say that his Majesty Humayun hunted wolves in these parts and I have heard my father declare that he had himself attended his father two or three times on these excursions.

On Tuesday, the twenty-fifth of Muharram, I moved to Sarai Daulatabad, where Ahmad Beg Kabuli, who held the fief of Peshawar, brought the Yusufzai and Ghorya-khail chiefs with him to pay their respects. As I was not pleased with his services, I removed him from the government of that country and bestowed it upon Sher Khan Afghan.

On Wednesday, the twenty-sixth, I arrived at the garden of Sardar Khan, near Peshawar. Ghorkhatri, a famous place of worship among the Hindu ascetics, is in this neighbourhood, and I went to see it in the possible chance of meeting some holy man from whose society I might derive advantage; but such a man is as rare as the Philosopher's Stone or the Roc, and all that I saw was a small fraternity without any knowledge of God, the sight of whom filled my heart with nothing but regret. On Thursday, Jamrud was our encamping ground, and on Friday we went through the Khaibar Pass and encamped at Ali Masjid, thus being fairly within the confines of Afghanistan.'

A final extract relating to Jahangir is presented to complete this chapter; it is a description of Nur Jahan, the beloved wife of the emperor. This famous queen was originally a princess of Persian blood and the wife of an Afghan captain who served under the emperor,

HISTORY OF INDIA

(IN 9 VOLUMES)

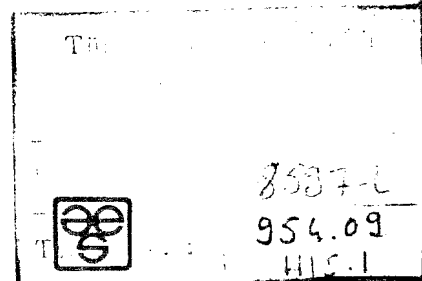
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Nurjahan
VOL-IV 80-86

MEDIAVAL INDIA FROM THE
MOHAMMEDAN CONQUEST
TO THE REIGN OF
AKBAR THE GREAT

*DIA isin
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Nebi*
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counsel. She was born in India, but of Persian Race, and was formerly wife in India to another Persian Captain, who served the Moghul. After her husband's death, however, a fair opportunity being offered, as it falls out many times to some handsome young Widows, I know not how, Shah Selim had notice of her and fell in love with her. At length he determined to receive her for his lawful Wife above all the rest, and as such she commands and governs at this day in the King's Haram with supreme authority; having cunningly removed out of the harem, either by marriage, or other handsome ways, all the other Women who might give her any jealousy; and having also made many alterations in the Court by deposing and displacing almost all the old Captains and Officers, and by advancing to dignities other new ones of her own creatures, and particularly those of her blood and alliance. This Queen is called at this day Nurmahal, which signifies 'Light of the Palace.'"

"By degrees," says Mohammad Hadi, the continuer of Jahangir's memoirs, "she became, in all but name, undisputed sovereign of the empire, and the king himself was a mere tool in her hands. He used to say that Nur Jahan Begam had been selected, and was wise enough, to conduct the affairs of state, and that he wanted only a bottle of wine and a piece of meat to keep himself merry. Nur Jahan won golden opinions from all people. She was liberal and just to all who begged her support. She was an asylum for all sufferers, and helpless girls were married at the expense of her pri-

vate purse. She must have portioned above five hundred girls in her lifetime, and thousands were grateful for her generosity."

So great was the influence of this Persian princess that Jahangir joined her name with his own on the coinage, a conjunction unparalleled in the history of Mohammedan numismatics, although there is no real basis for the popular tradition that she issued the famous Zodiacal Mohrs when the emperor appointed her mistress of the mint for a single day. Her unlimited dominion over her husband, who loved her with a supreme devotion, is the more remarkable since she was no longer young when he married her in 1610, and Indian widows of thirty-four are usually widows indeed. This gifted woman, aided by her subtle brother, Asaf Khan, practically ruled the empire during the greater part of Jahangir's reign, much to his satisfaction; but although at first her influence kept him straight and benefited the empire, her overweening power, covetousness, and unscrupulous favouritism aroused bitter jealousies; and to the resulting intrigues were due the troubles that darkened the closing days of the self-indulgent emperor, the weakening of the old martial spirit of the Moghuls, the corruption and cupidity of the court, and the rebellion of Jahangir's son. His reign so far had been successful and curiously little disturbed. There had been hostilities with the rana of Udaipur, which were ended in 1614 by the military genius of Prince Khurram, the future Shah Jahan; and, in addition to temporary revolts in Bengal and elsewhere, there was

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gateways, one to the north and the other to the south, both richly decorated with marble and red sand-stone. To the west of the *serae* is a large mosque, with three splendid domes, supported by arches, the middle arch being lofty and decorated with flowers of marble stone beautifully set in red sand-stone. The reservoir of water to the east of the mosque is now filled up with earth. The gate to the east leads to the mausoleum of Jahangir.

The *serae* was lately used as the manufacturing depôt of the North-Western Railway, but has been now abandoned as such. It is unquestionably a handsome and spacious building, and might still be turned to good account.

2.—The tomb of Asif Jah.

Opposite the tomb of Jahangir, to the west, on a detached piece of ground, enclosed by high walls of solid masonry, is the tomb of Mirza Abul Hasan *Asif Jah*, the brother of Núr Jahan, and Wazir of the Emperor. It is built of brick, in the form of an octagon, and supports a bulb dome of the same material. *Asif Jah* died on the 17th Shábán, 1051 A. H. (1634 A. D.), or four years before his sister. According to Mulla Abdul Hamid, *Lahori*, author of the *Bádshah Náma*, who saw the commencement and the completion of this edifice, it was built by Sháh Jahan in four years, at a cost of three lakhs of rupees. It is well-known for the beautiful encaustic or glazed tiles which decorate its arched entrances; but of these decorations little is now left. The whole of the interior, with the floor, was covered with white marble, inlaid with costly stones, and the walls outside were embellished with a variety of stones, which were all removed by Ranjit Singh to decorate the temple at Amritsar, and used partly in building the marble summer-house in the Hazúri Bagh of Lahore. The edifice stands on a platform, the side walls of which were covered with the red limestone. At each of the four corners of this square is a reservoir of water, now, however, in ruins. The whole of this beautiful structure was in the midst of a spacious garden with fountains of water and beautiful walks, traces of which are still to be seen. Like the *serae* of Jahangir's mausoleum, the high and majestic gate of the tomb is towards the south. The mosque attached to it has been converted into a private European residence.

The sarcophagus of the tomb is of pure marble, and the Arabic inscriptions on it are in the same style as those on the tomb of the Emperor.

His position at the Court.

Asif Jah, or Asif Khán, was the father of Arjumand Báno Begam, Queen of Sháh Jahan, commonly called the Taj Mahal, the

lady of the Taj at Agra. He was commander of 9,000 personnel and 9,000 horse, and received from Sháh Jahan the title of *Yamin-ud-daula, Khán-i-Khánan, Sipahsálár*. His salary, as Commander-in-Chief, was sixteen crores, twenty lakhs of *dams*, or Rs. 40,50,000, and he had besides *jagirs* yielding a revenue of five millions of rupees. He died at Lahore on the 10th November, 1641, in his seventy-second year, leaving a colossal fortune. His property at his death was valued at twenty-five millions of rupees, and consisted of thirty lakhs of jewels, forty-two lakhs of rupees in gold mohars, twenty-five lakhs of rupees in silver, thirty lakhs of plate, &c., and twenty-three lakhs of other property. His palaces, which he had built at Lahore, at a cost of twenty lakhs, were given to Dára Shikoh. This was the house in which he was visited by Father Manrique, the Augustinian, who had been entrusted by the Portuguese Government of Goa with the office of procuring the release of the Hugli prisoners. "Him he found," writes Mr. Keene in his history of Hindustán, quoting a work published at Rome by the Father in 1653, "in a magnificent palace, gorgeously decorated with paintings among which was a series illustrative of scenes in the life of St. John the Baptist. The Minister received Manrique most graciously, and promised that the Prior should be enlarged from confinement at once, if not liberated."

His wealth.

Asif Jah left three sons and five daughters, among whom the sum of twenty lakhs of rupees in cash and valuables was distributed; the rest was escheated to the Crown, though the will of the deceased was that the whole of his property on his death should lapse to the Crown.

Near the mausoleum of Jahangir is the tomb of Núr Jahan (i.e., light of the world), the consort of Jahangir, whose life is equally romantic and eventful. She died on the 29th Shábán, 1055 A. H. (1638 A.D.), at the age of seventy-two, and was buried in the structure which she had herself caused to be erected. The marble sarcophagus was of most chaste workmanship, being of the same size and quality as those of Jahangir and *Asif Jah* at the same locality, with the names of God in their various significations engraved on it. It has, however, been removed. The vaulted rooms were all covered with marble and wrought with flowers of mosaic, but these were removed by Ranjit Singh.* It is now a plain building of one storey, with four main arches, and eight oblong openings in the centre, with three rows of arches beyond, the whole diameter being 135 feet.

3.—The tomb of Nur Jahan.

* According to Fergusson half the splendour of the temple at Amritsar is due to the marbles plundered from this mausoleum.

ANGLO-MUGHAL COMMERCIAL RELATIONS

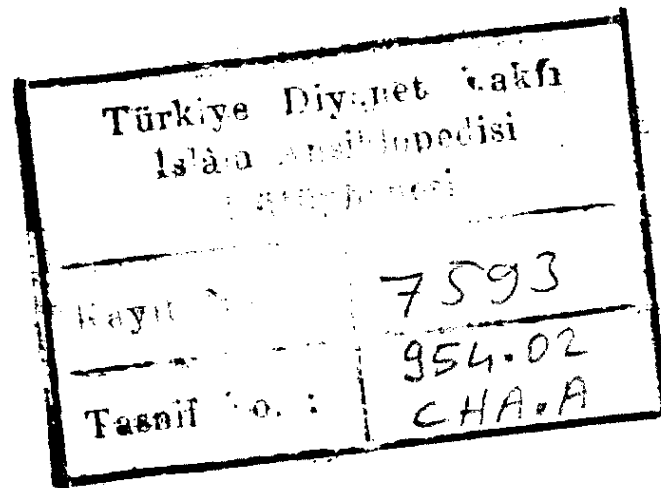
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APPENDIX—F

Nurjahan's Commercial Relations with The English

Nurjahan played a very important part in the history of Anglo-Mughal Commercial relations. But contemporary sources like Persian Chronicles are totally silent about Nurjahan's Commercial activities. No light has yet been thrown by scholars on Nurjahan's Commercial relations with the English. An attempt has been made here to show that Nurjahan's influence was one of the factors that led Jahangir to grant the *firman* in 1624 to the English.

Nurjahan wielded behind the *pardah* an almost irresistible influence over her 'imperial consort'.¹ Nurjahan's power and influence was undeniably very great in the Mughal empire. At the same time Nurjahan was much interested in trade and commerce. She invested considerable amount of money in trade with the Red Sea ports.² With the help of her brother, Asaf khan, She carried on extensive trading operations there. The Queen had junks of her own, which regularly plied between Surat and Red Sea ports laded with articles of India.³ But the detention of Mughal junks in the Red Sea waters by the Portuguese, created a lot of trouble and danger for her cargo going out of India. Mughal naval power was too insignificant to face the Portuguese challenge. Hence, Nurjahan 'was anxious to send her goods out on English ships⁴, escorted by powerful English navy. Naturally the Queen sought to foster her relations with the English.

What was the position of the English then? Their relation with Prince Khurram, then the Viceroy of Gujarat, was bitter. By dint of his position; Khurram enjoyed fairly independent authority in Surat port, the chief trading centre of the English trade in Mughal

¹ EFI, 1618-21, vii.

² Pant, 164-165.

³ EFI, 1622-23, 81, 203.

⁴ Pant, 165.