## پادشاه‌نامه [[1]](#footnote-1)

[Taj Mahal:] روضه منواره [[2]](#footnote-2)

anatomy of a history

by

Joker

ॐ असतो मा सद्गमय ।

तमसो मा ज्योतिर्गमय ।

मृत्योर्माऽमृतं गमय ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

# Copyright

Copyright © 2020 Joker

All rights reserved.

No part of this publication may be reproduced, stored in a retrieval system, stored in a database and / or published in any form or by any means, electronic, mechanical, photocopying, recording or otherwise, without the prior written permission of the publisher.

Published in કલા નગરી, *kalā nagarī*: “city of art” by મન, *man*: “mind”[[3]](#footnote-3)

Cataloging in Publication Data

Name: Joker, 2023— author

Title: The Illumined Tomb/ Joker

ASIN:

Subjects: 1. Signs & Symbols 2. Architecture

# Content

List of Illustrations

Acknowldgements

Introduction

Chronology of the Taj Mahal

Part I: Farmans

Royal Farman to Raja Jai Sing

Part II. Inscriptions

[Taj Ganj]

[Jilaukhana]

Darwaza-e-Rauza

[Charbagh]

Mausoleum

Doorway

Octagon

[Mehtab Bagh]

Part III: Narrations

Padshah Nama of Qazwini

Padshah Nama of Lahori

Padshah Nama of Kalim

Zafar Nama-i-Shaha Jahan of Qudsi

# List of Illustrations

Frontcover: Gateway of Taj Mahal[[4]](#footnote-4)

Introduction: Inside the Taj Mahal[[5]](#footnote-5)

Gateway, South Arch

Gateway, North Arch

Tomb, South Arch

Tomb, West Arch

Tomb, North Arch

Tomb, East Arch

Doorway, South Door

Doorway, West Door

Doorway, North Door

Doorway, East Door

Octagon, North

Octagon, Northeast

Octagon, East

Octagon, Southeast

Octagon, South

Octagon, Southwest

Octagon, West

Octagon, Northwest

DEDICATED TO THE MEMORY OF

تصویر نابینایی, *surat al-‘ama*: “Image of the Obscurity”[[6]](#footnote-6)

# Acknowledgements

# *Taj Mahal: The Illumined Tomb*

# A drawing of a building Description automatically generated

# Introduction

Socrates: Then in every way such prisoners would deem reality to be nothing else than the shadows of the artificial objects (*Republic* 515b-c).[[7]](#footnote-7)

# Chronology of The Illumined Tomb

C. 0409 AH Mahmud of Ghazni Razes Agra[[8]](#footnote-8)

0910 AH Sikandar Khan Lodi Commissons Construction of Agra

0923 AH Ibrahim Lodi Makes Agra The Capital

0933 AH Babur Catpures Agra

0947 AH Sher Shah Suri Captures Agra

0963 AH Humayun Captures Agra

0964 AH Hemu Captures Agra

0965 AH Akbar Captures Agra

0966 AH Akbar Makes Agra The Capital

1039 AH Shah Jahan I Re-names Agra Akbarbad

1041 AH Shah Jahan I Commissions Construction of Tomb for Mumtaz Mahal

1042 AH Shah Jahan I Inters Mumtaz Mahal In The Illumined Tomb

1043 AH Shah Jahan I Issues Farman To Acquire Raja Man Sing’s Manzil

1046 AH Amanat Khan Shirazi Begins Inscription Work

1062 AH Muhi al-Din Muhammad Carries Out Building Repairs

1077 AH Aurangzeb Alamgir I Inters Shah Jahan I In The Illumined Tomb

1175 AH Suraj Mal Captures Agra

1188 AH Mirza Najaf Khan Catpures Agra

1200 AH Mahadji Shinde Captures Agra

1218 AH The East India Tea Company Captures Agra

1222 AH Gilbert John Elliot-Murray-Kynynmound Carries Out Building Repairs

1327 AH George Nathaniel Curzon Carries Out Building Repairs And Modifications

1437 AH Archeological Survey of India Begins Intermittent Repairs

# Part I: Farman

# Farman To Raja Jai Singh

The mansions (haveli), together with their dependencies, belonging to the august crown estate, in exchange for the mansion (havelt) belonging to Raja Jai Singh, which that Pillar of the State ('Umdat al-Mulk), for the sake of the Illumined Tomb, willingly and voluntarily donated as a gift (peshkash namudand), have hereby been granted by us to the said Raja and settled on him in full ownership (Begley, *Taj Mahal* 170).[[9]](#footnote-9)

# Part II: Inscriptions

# Darwaza-e-Rauza

Al-Fajr (The Daybreak)[[10]](#footnote-10)

IN THE NAME OF GOD, THE MOST GRACIOUS, THE DISPENSER OF GRACE:

(1) CONSIDER the daybreak

(2) and the ten nights!

(3) Consider the multiple and the One!

(4) Consider the night as it runs its course!

(5) Considering all this – could there be, to anyone endowed with reason, a [more] solemn evidence of the truth?

(6) ART THOU NOT aware of how thy Sustainer has dealt with [the tribe of] `Ād,

(7) [the people of] Iram the many-pillared,

(8) the like of whom has never been reared in all the land? –

(9) and with [the tribe of] Thamūd, who hollowed out rocks in the valley? –

(10) and with Pharaoh of the [many] tent-poles?

(11) [It was they] who transgressed all bounds of equity all over their lands,

(12) and brought about great corruption therein:

(13) and therefore thy Sustainer let loose upon them a scourge of suffering:

(14) for, verily, thy Sustainer is ever on the watch!

(15) BUT AS FOR man, whenever his Sustainer tries him by His generosity and by letting him enjoy a life of ease, he says, “My Sustainer has been [justly] generous towards me”;

(16) whereas, whenever He tries him by straitening his means of livelihood, he says, “My Sustainer has disgraced me!”

(17) But nay, nay, [O men, consider all that you do and fail to do:] you are not generous towards the orphan,

(18) and you do not urge one another to feed the needy,

(19) and you devour the inheritance [of others] with devouring greed,

(20) and you love wealth with boundless love!

(21) Nay, but [how will you fare on Judgment Day,] when the earth is crushed with crushing upon crushing,

(22) and [the majesty of] thy Sustainer stands revealed, as well as [the true nature of] the angels, rank upon rank?

(23) And on that Day hell will be brought [within sight]; on that Day man will remember [all that he did and failed to do]: but what will that remembrance avail him?

(24) He will say, “Oh, would that I had provided beforehand for my life [to come]!”

(25) For none can make suffer as He will make suffer [the sinners] on that Day,

(26) and none can bind with bonds like His.

(27) [But unto the righteous God will say,] “O thou human being that hast attained to inner peace!

(28) Return thou unto thy Sustainer, well-pleased [and] pleasing [Him]:

(29) enter, then, together with My [other true] servants –

(30) yea, enter thou My paradise!”

# Part III: Narrations

# 

# Padshah Nama of Qazwini

[fol. 43a] THE BEGINNING OF THE WORLD-ILLUMINATION OF THE KING OF LOFTY FORTUNE, THE BETROTHAL OF THE LADY, HER MAJESTY THE QUEEN (NAWWAB MAHD-ULYA), MUMTAZ AL-ZAMANI TO HIS MAJESTY, AND HIS APPOINMENT TO THE POST OF MASTER OF CORRESPONDENCE (SAHIB-I-RISALAGI-I-KUL), AND OTHER EVENTS (Begley, *Taj Mahal* 1).[[11]](#footnote-11)

# Padshah Nama of Lahori

On the night of the 17th of Zil-Qada 1052 [6 February 1643], the assembly of the death anniversary (urs) of Her late Majesty the Queen, Mumtaz al-Zamani, was held at the Illumined Tomb (rauza-i-munavvara) of that one enveloped in divine forgiveness and favor-which had been completed about this time, and whose detailed description will presently be given. And those men of piety who were in attendance, comprising learned scholars, saintly persons, those who had committed the Quran to memory (huffaz), and the needy and deserving, devoted themselves to reciting the Our'an and the Fatiha. And having graced that bountiful place with his presence, the Monarch of ocean-like liberality distributed at this function half of the fixed sum of 50,000 rupees, and the next morning, he returned again, and distributed the remaining half among the assembled women (Begley, *Taj Mahal* 65).[[12]](#footnote-12)

# Padshah Nama of Kalim

(1) Upon her grave—may it be illumined till the Resurrection!—The King of Kings constructed such an edifice,

(2) That since the Divine Decree drew creation’s plan, Non one has seen its equal in magnificence.

(3)An edifice, whose quality imparts such stability And firmness to the mansion of description,

(4)That, even if they became submerged in water, Its couplets (bait) [also meaans house] would escape ruin.

(5)Since heaven’s vault has been standing, an edifce like this Has never risen to compete against the sky (Begley, *Taj Mahal* 82).[[13]](#footnote-13)

# Zafar Nama-i-Shah Jahan of Qudsi

(1) How excellent is the holy tomb of the Bilqis of the Age, Which became the couch of that Lady of the Universe.

(2) An illumined place like the garden of Paradise; As fragrant as Paradise mixed with ambergris.

(3) The Houris, adored with scented beauty marks [?], Continually sweep its courtyard with the brooms of their eyelashes.

(4) Its walls are studded with precious gems, Lending the air exhirlatering freshness from their watery luster.

(5) The builder of this sacred threshold, Has brought its water [luster] from the fountainhead of divine beauty (Begley, *Taj Mahal* 85).[[14]](#footnote-14)

# Bibliography

painting, with watercolour, Wellcome Collection, c. 1800, pp. Agra: the Taj Mahal, interior view of the vaulted dome over the tombs of Shah Jahan and Mumtaz. Gouache painting by an Indian painter.

*The Message of the Qurʼan.* Translated by Muhammad Asad, Book Foundation, 2004.

Begley, Wayne E. "The Myth of the Taj Mahal and a New Theory of Its Symbolic Meaning." *The Art Bulletin*, vol. 61, no. 1, 1979, pp. 7-37.

Begley, Wayne Edison and Ziyaud-Din A. Desai. *Taj Mahal: The Illumined Tomb : An Anthology of Seventeenth-Century Mughal and European Documentary Sources.* Aga Khan Program for Islamic Architecture, 1989.

Belsare, Malhar Bhikaji. *ગુજરાતી-અંગ્રેજી ડિકશનરી [Etymological Gujarati-English Dictionary].* 2nd Edition, Asian Educational Services, 2002.

Plato. *Plato in Twelve Volumes.* Translated by Paul Shorey, vol. 6, Harvard University Press, 1935.

Sehrawat, Sourabh. 2022, p. a group of people standing in front of a white building [Taj Mahal].

Sharma, Sunil. *Persian Poetry at the Indian Frontier: Masʻŝud Saʻd Salmân of Lahore.* Permanent Black, 2000.

1. پادشاه‌نامه, *padshah nama*: “Chronicle of the Emperor” (Page xxiii)

   Begley, Wayne Edison and Ziyaud-Din A. Desai. *Taj Mahal: The Illumined Tomb : An Anthology of Seventeenth-Century Mughal and European Documentary Sources.* Aga Khan Program for Islamic Architecture, 1989. [↑](#footnote-ref-1)
2. روضه منواره, *rauza-i munawwara:* “The Illumined Tomb [In A Garden]” [↑](#footnote-ref-2)
3. તન-મન-ધન a. n. [See તન + મન + ધન] Lit. The body, the mind, and one’s wealth. Hence, 2. All that one loves; the highest object of one’s ambition (Belsare, 577).

   Belsare, Malhar Bhikaji. *ગુજરાતી-અંગ્રેજી ડિકશનરી [Etymological Gujarati-English Dictionary].* 2nd Edition, Asian Educational Services, 2002. [↑](#footnote-ref-3)
4. Sehrawat, Sourabh. 2022, p. a group of people standing in front of a white building [Taj Mahal]. [↑](#footnote-ref-4)
5. painting, with watercolour, Wellcome Collection, c. 1800, pp. Agra: the Taj Mahal, interior view of the vaulted dome over the tombs of Shah Jahan and Mumtaz. Gouache painting by an Indian painter. [↑](#footnote-ref-5)
6. Begley, Wayne E. "The Myth of the Taj Mahal and a New Theory of Its Symbolic Meaning." *The Art Bulletin*, vol. 61, no. 1, 1979, pp. 7-37. [↑](#footnote-ref-6)
7. Plato. *Plato in Twelve Volumes.* Translated by Paul Shorey, vol. 6, Harvard University Press, 1935. [↑](#footnote-ref-7)
8. Sharma, Sunil. *Persian Poetry at the Indian Frontier: Masʻŝud Saʻd Salmân of Lahore.* Permanent Black, 2000.

   [↑](#footnote-ref-8)
9. Jaipur City Palace, Kapad Dwara Collection, K.D. No. 176/R. [↑](#footnote-ref-9)
10. *The Message of the Qurʼan.* Translated by Muhammad Asad, Book Foundation, 2004. [↑](#footnote-ref-10)
11. Qazwini, Muhammad Amina. *Padshah Nama*. Br. Lib., MSS. Or. 174, Or. 1671. [↑](#footnote-ref-11)
12. Lahori, ‘Abd Al-Hamid. *Padsha Nama*, ed by Maulvi Kabiruddin and Maulvi Abdur Rahim, 2 vols. Cacutta, Bibiltheca Indica, 1867-72. [↑](#footnote-ref-12)
13. Kalim, Abu Talib, *Padshah Nama*, Br. Lib., MS. Or 357. [↑](#footnote-ref-13)
14. Qudsi, Muhammad Jan*. Zafar Nama-i-Shah Jahan*, various MSS. [↑](#footnote-ref-14)