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LIST
OF
THE SACRED RELICS

KEPT IN
THE LAHORE FORT,
together with a Brief History
of the same.

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LIST
OF
THE SACRED RELICS

KEPT IN

THE LAHORE FORT.

- (1). Green Turban which was worn by the Prophet, with a cap round which it was tied.
- (2). A Green Coat worn by the Prophet.
- (3). A Dalk or wadded counterpane with white and red stripes used by the Prophet.
- (4). White Trousers worn by the Prophet.
- (5). The Prophet's foot print on a piece of Sandal colored stone.
- (6). Leather shoes worn by the Prophet. (14 fingers in length.)
- (7). His white Banner, with verses of the Kurán embroidered on it.

THINGS BELONGING TO THE COMMANDER
OF THE FAITHFUL, ALI.

- (1). First Sípára of the Kurán written by Him on white paper in Kufi character.

- (2). His cap with a turban tied round it.
- (3). Táwiz (Talisman) 100 × 100 on very old paper.

THINGS BELONGING TO THE LADY OF
PARADISE, THE DAUGHTER OF THE
PROPHET.

- (1). Her embroidered Handkerchief.
- (2). An embroidered Mussalla (cloth on which she performed her prayers).

THINGS BELONGING TO IMAM HUSSAIN.

- (1). A portion of the Sura Yáseen and Wassafát—in Kufee character in one volume.
- (2). Sandal colored folded Turban, worn by Him.
- (3). His Sandal colored cap.
- (4). His Sandal colored Banner.
- (5). His Handkerchief sprinkled with blood.

THINGS BELONGING TO GHONSULAZAM.

- (1). His turban made of cloth which resembles silk.
- (2). His Razaí of Egyptian cloth. (Kasubi Misree).
- (3). His red Musalla with yellow and red colored lining.

MISCELLANEOUS.

- (1). A tooth of Uwais Karanee.
- (2). 6 pieces of the cover of Kábà—black colored.
- (3). Cover of the Prophet's Tomb, white colored.
- (4). 2 pieces of the covers of the Tombs, of Imám Hassan and Hussain.
- (5). A white cover of the Tomb of Ghousulazam with verses embroidered on it.
- (6). Dust from Karbalá Mualla.
- (7). Picture of the Prophet's shoes on old paper.
- (8). A Tile from some Tomb.

THESE relics were brought by Timaur, Gorgan when he invaded Asiatic Turkey in 803 A.H. Sharf-ud-din Ali Tazdi says, in Zafar-nama-Timauri, that on 23rd Jamadi-ul-awal 803 A.H., the day on which Damascus was subdued by Timaur, all the notables of the town together with the Kazís, and Saiyads brought with them sacred relics and other rarities as presents to the conqueror. And in 805 A.H. on 1st Rabí-ul-awal the delegates of the Sultan Eldrem Bay-azeed (Bajazet) brought with them several articles and sacred relics as homage to the invader. Ever since these relics remained in possession of the de-

scendents of Timaur and were brought to India by Babar. When the Mughal empire was on the point of dissolution, after the death of Muhammad Shah, Ahmad Shah Abdáli over-ran India and took the daughter of Muhammad Shah named Moghlání Begam (by his wife Malika Zámání daughter of Farrukh-seer) in marriage for his son, Malika Zámání finding her situation at Delhi uneasy emigrated to Jammu with all she possessed including these relics. There she was compelled by some necessity to pawn these relics with some respectable merchant of Jammu. Soon after her daughter Moghlání Begam died at Kabul, and the coffin of the deceased princess was brought to India to be interred at Delhi. The coffin was stripped of its rich ornaments by Goojar Singh Bhangi one of the sikh freebooters at Goojrát on its way, and on its reaching Jammu, the widowed queen while making preparations for going to Delhi with the coffin expressed her intention to redeem the sacred relics. At this time Shah Muhammad Baza of Chitti, and Pír Muhammad Chatha, who used to reside at Jammu in those days took this opportunity of inducing their sons Shekh Sohnda and Ghulám Muhammad, who used to call on the queen, and were objects of her kindness on account of their tender age to ask the queen to grant these relics to

them, and to take Rs. 80,000 as an humble present from them in lieu, stating that they were unable to pay more. The queen granted their request willingly. Subsequently Pír Muhammad and Shah Muhammad Baza divided the sacred relics between themselves in proportion to the money which each had spent, and departed for their respective homes. Pír Muhammad took his share of the relics to Rasúl Nagar (now Rám Nagar) and kept them in a Bastion of the fort.

In 1804 Bikaremajítí, the Chatthas were vanquished by Sardár Mahan Singh, father of M. R. Ranjít Singh, and Rasúl Nagar was taken with all their property including the sacred relics. These were kept carefully by the Sardár in a Hávelí where they continued after his death. In 1211 A.H. when the news of Sháh Zamán's advance towards India spread consternation in the country, the M. R., sent over all his wealth including these relics with the gun named Chatthian-wali under care of his wife Bíbí Mahtáb Kour to be kept with care in the Fort of Mukérián which then belonged to his mother in law Máí Sada Kour. One day a great fire accidentally broke out in the Fort, the fire continued to spread so that every thing green and dry was burnt to

Ashes. But on reaching the shutters of the building which contained a large quantity of gun-powder, and in the upper story of which were kept these sacred relics the fire went out of itself without any exertion on the part of the garrison, and every thing in that building remained uninjured. All the inmates, Sikhs and Mussulmáns were convinced of the supernatural influence of the relics, and their veneration for them was increased.

Lately there were living several Sikhs and Musulmáns who had been eye witnesses of the incident, and could certify to the truth of this story. Mt. Sada Kour ever since began to value these relics very highly so that when after the return of Sháh Zamán to Kabul the M. Rája demanded the restoration of his property from the Máí, she returned everything but these relics which she retained. On her death M. R. Shér Singh inherited her property, and these relics which he kept in the fort of Chavinda remained in his possession till 1st Assú 1900 when he was murdered by the Sanda-wália Sardárs Ajeet Singh and Lehná Singh. When Híra Singh came to power after vanquishing and killing the Sandawálias, the deceased M. R's. property was appropriated by the State at the head of which

was Híra Singh, who kept these relics in his Havelí at Lahore. In 1901 the Rájá was killed, and his property including these relics, lapsed to Government. The then Wazír Sardár Jawáhar Singh, kept these things in charge of his groom, named Kullí, one of his trusted servants who remained in charge for two years.

Afterwards under the orders of Mahárání Jindán, these relics were kept in the Toshakhána in the Khabgáhi Kalán, and the key of the room containing these relics were kept with Rasúl-Jú, Kashmírí, Mukhtár of Jíwan Singh Toshakhania, and Hafiz Badr-ud-din who lighted candles and sprinkled flowers there. They continued so until the annexation of the Punjáb by the British Government.

That portion of the sacred relics which fell to the share of Shah Muhammad Raza of Chitti remained with his descendents, until they were purchased by my uncle Fakir Saiyad Nur-ud-din from them. The above information has been obtained from the writings of Fakir Saiyad Nurud-din who had written an account of them under the orders of Lord Lawrence in 1853 after making enquiry from the old well informed people.