

Astrological Poetry of Ameer Khusro

*By
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Saiyid Samad Husain Rizvi was a noted astronomer and astrologer of Pakistan. Born on July 1924 in a literary family of Aligarh (India), he learnt astrology from Pandits of Banaras. After earning B.Sc. (Engineering) with distinction from Aligarh University, he migrated to Pakistan. He translated the Laghu Parashari and 33 chapters of Mahabharat in Urdu. Another significant work attributed to him, was the translation and interpretation of Vijaya Nandi's lost book, Karana Tilaka (a treatise on Indian astronomy and calculation of celestial bodies). The original Sanskrit manuscript of Karana Tilaka is unavailable and untraceable, but Rizvi found its Arabic version (Ghurrat-uz-Zijat) penned by Al-Beruni and deciphered it into English. However, his milestone work was the revival of Al-Beruni's new moon sighting criterion. He died in 2009 in Karachi at the age of 85.

Scanning the horizon of Indo-Pakistan sub-continent, few figures have moved across the cultural stage of said sub-continent during the thirteenth and fourteenth centuries. Those two centuries were most spectacular, culture then flourished and so did a man called *Ameer Yameen-uddin Khusro*^[1], popularly known as *Ameer Khusraw*. Recognized, respected and loved by the Kings and the common man alike, Khusro's dynamic personality dominated the entire political, cultural and literary panorama of his times for more than half a century. His kaleidoscopic personality had many facets, each more brilliant than the other - a great scholar, an eminent poet, a shrewd statesman holding many ambassadorial assignments at various royal courts and a master of music who not only invented many new raagas, but also introduced new musical instruments.

As regards Khusro's poetry it is multi-dimensional in character. He composed lyrical poetry nurtured in the rich classical traditions, wrote historical poetry which beautifully records the significant events during the reigns of his royal patrons.

The lovable personality of the great divine Hazrat Nizamuddin Aulia inspired Khusro to write religious poetry. All these aspects of his poetry have been duly applauded and appreciated by the critics and the lovers of poetry alike. But strangely enough one significant part of Khusro's poetry has been completely by-passed - I mean his poetry with a strong astrological bias.

A master of the science of anthology, Ameer Khusro has very artistically introduced into his poetry especially in the Mathnavi^[2], astrological principles, terms, allusions, beliefs, traditions and even horoscopes. This combination of astrology and, poetry has given a new bread, depth and poignancy to his poetic compositions. Specially, the casting of complete Horoscopes and composition of their astrological interpretations and corresponding predictions is the original creation of Ameer Khusro himself. This type of special poetry can be termed as "**Astrological Poetry**", and Ameer Khusro can rightly be said to be its Inventor, because no Persian poet prior to Ameer Khusro had ever described complete Horoscopes in his poetry.

In my opinions this aspect of Ameer Khusro's poetry is much more important than other aspects, but unfortunately, during the last seven centuries no scholar could write even a single article on Ameer Khusro's Astrological Poetry, probably owing to the lack of knowledge of Astrology to the required level. It will be admitted that no study has to be left untouched from any corner, however remote it may be.

Generally speaking, Ameer Khusraw poetry, in which he has used Astrological substance, can be divided into the following three categories:

Category 1. - Poetry in which complete horoscopes have been used to interpret or predict good or bad Influences of a birth or an event, in a figurative and attractive manner; it can be termed simply as "Astrological Poetry"

Category 2. - Poetry in which descriptions of planets, stars, signs of zodiac, lunar mansions, constellations etc have been used to increase the attractiveness of a scene or a function; it can be termed as "Poetry with Astrological Descriptions and Personifications."

Category 3. - Poetry in which Astrological terms and symbolisms etc. have been used as figures of speech; it can be termed as "Poetry with Astrological Figures of Speech's".

Although in the Poetry of Categories, 2 and 3 Ameer Khusro has created an absolutely new style of his own, yet there were few other Persian Poets too who had composed categories 1 and 2 type of poetry, to some extent, earlier to Ameer Khusro. For example about 300 years prior to Ameer Khusro, Firdausi^[3] an his

Shahnamah had given many couplets relating to various Astrological references; about 150 years prior to Ameer Khusro, Anwari^[4] also in his Qasidahs had composed beautiful accounts of Planetary and Stellar relationships; and about 50 years prior to Ameer Khusro, Maulana Rumi^[5] also in his famous Mathnavi had described the influences of the planets and stars in a detailed manner. Even later than Ameer Khusro many Persian poets have said some thing about the poetry of categories 2 and 3. Ameer Khusro may not be said to be the originator of these two categories, but the poetry of category 1, which can rightly be termed as "Astrological Poetry", is the exclusive invention of Ameer Khusro. No other poet had ever produced such illustrious Astrological Poetry earlier to Ameer Khusro. Even after Ameer Khusro no poet has produced this type of Astrological Poetry, except Mirza Asadullah Khan Ghalib^[6] of Delhi who, after about 550 years of Ameer Khusro, adopted this art of Astrological Poetry in a marvelous manner surpassing even Ameer Khusro at places.

Here I will particularly discuss the Astrological Poetry invented by Ameer Khusro falling in Category 1.

After going through the Astrological Poetry of Ameer Khusraw, it will be evident and clear that Ameer Khusro had a thorough knowledge of Astrology and had used this knowledge for the beautification of his poetry and for casting horoscopes in the poetical language. Ameer Khusro was a religious persona and at the same time he was an Astrologer too, so it can be concluded that the study of Astrology is not against the religions provided that we also study the limitations of this science.

The Astrological predictions can be compared to Medical Diagnosis, and the Astrological remedial measures can be compared with the Medical prescriptions. Both of these Sciences are based on observations and experiments and are useful for mankind at large. It is a pity that most of the modern scholars have forsaken this Science and thus have provided a golden opportunity to the impostors to start their fraudulent business in the sacred name of Astrology. When a doctor or *tabeeb* can write his prescription by writing at the top *ho-al-shafi* (God Gives Cure), then why can't an Astrologer write his prediction after writing on the top *ho-al-ghayb* (God Knows Hidden Things). In short, even if one does not believe in Astrology, one should study it in-depth to understand and appreciate the astronomical poetry of Ameer Khusraw, which has now become a part of literature. One cannot comprehend fully the poetry of Ameer Khusro without understanding his Astrological Poetry which covers a very large portion of his works.

I have given here some selected couplets and their translations with annotations to illustrate the true art of the Astrological Poetry of Ameer Khusro, and, for the sake of brevity, I have limited myself to nine horoscopes only as described in the following five Mathnavis of Ameer Khusro.

- i. Mathnavi Qiran-us-Sa'adain, published by Institute Press Aligarh, in the year 1918 A.D., 1337 A.H.
- ii. Mathnavi Nuh Sepehr, published by Baptist Mission Press Calcutta, in the year 1918 A.D., 1337 A.H.
- iii. Mathnavi Dawalrani Khazir Khan, published by Institute Press Aligarh, in the year 1948 A.D., 1368 A.H.
- iv. Mathnavi Tughlaq Namah, published by Maktba-i-Urdu: Aurangabad, Deccan, in the year 1933 A.D., 1352 A.H.
- v. Mathnavi Miftah-ul-Futooh, published by Aligarh Muslim University in the year 1954 A.D., 1374 A.H.

In his Mathnavi Qiran-us-Sa'adain (page 167,168), Ameer Khusro has described the positions of the planets at the time of the meeting of King Kaiqubad ^[7] both his father Bughra Khan^[8] near Lukhnovati^[9], without mentioning the year, date, day and time of that occasion. In other words Ameer Khusro has enunciated the horoscope of that moment. With the help of this horoscope I have been able to calculate the exact time, day, date, and the year of the moment. This may be news for the historians who were unable to find out this information from any other source during the last seven hundred years. The exact time of the meeting was selected and predetermined astronomically by Ameer Khusro himself as he describes in the following couplets:

<p>که گرفتند دو مسعود بیک برج قراں ثور مشرف بقراں دو سعد مانده ز پشت بره مه در گلیم دیده اختر ز درش مانده دور</p> <p>کرسی او کرد فلک پنج پائے شہ زده گوئی بدل شیر تیر سنبلہ در سوگ میاںرا بیست هر دو برابر شدہ در وزن سنگ</p>	<p>صفت اختر و آن طالع و وقت مسعود زُهره و برجیس بهم بستہ جعد ماه و ذُکب هر دو بیکجا مقیم بُرج دو بیکر ز دور و پُرز نور</p> <p>شاه کواکب شدہ کرسی نمائے گشتہ عطارد باسد جائے گیر شیر چو پہلوئے عطارد بخست راس چو مریخ ترازو بچنگ</p>
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کرد هم از گو کبۀ خود کنار	عقرب دمدار شده قلب دار
فوس تھی تیر بجائی دگر	مشتري از خانه خود بی خبر
رفتہ شبان از سراویے زبان	بُز کہ شدش ہندوئے گردون شبان
کاب کشان زو ہمہ شستند دست	دلو شدو در تہ دریانشست
طرفہ کہ ماہیش بہ بستہ بدام	کرده زحل در دل ماہی مقام
ماہ زمیں منتظر آفتاب	تیرہ شبی و مہ گردون بخواب

“Qualities of the planetary positions, ascendant, and that auspicious time when two benefics were together in one sign of zodiac. Venus and Jupiter had tied together their plaited hair and Taurus was dignified due to the conjunction of two benefics. Moon and Descending Node were together at one spot, fallen from the back of Aries, as if the Moon was covered with a blanket. Gemini was lighted from the two faces, and the eyes of the planets were away from its door. The King of the stars (i.e. the Sun) has seated on a chair in Cancer (also in the fifth house). Mercury was occupying place in Leo as if it was an arrow shot by the king in the heart of the lion. As the lion had broken the back of Mercury, Virgo tied her waist in mourning, (because Mercury is the lord of Virgo). Ascending Node and Mars were holding Libra in their hands and both of them were equal in gravity. The stingy Scorpio proved to be heart-some and went away from its own planet (i.e. Mars). Jupiter was unaware of its own house (i.e. Sagittarius or Pisces) Sagittarius was empty and Mercury was in another place. Capricorn (i.e. the goat), which was under the shepherd ship of Saturn, was left alone unguarded at night, and so it went down into the water like leather-bag of water carrier (i.e. Aquarius) so that water could be fetched. Saturn had made its place in the heart of Pisces and it is strange that the fishes had entrapped it”.

From the above mentioned planetary configuration at Lukhnovati, I have calculated the correct time and degrees of the planets as follows. It was about 22:25 hours Indian Standard Time (at Zone 05:30 Hours East), 23 June, 1288 A.D. (O.S.), 21 Jamadi I, 687 A.H., (Julian day No. 2191674.20486). According to my calculation the Ascendant was in Pisces, Sun was in Cancer at 9 deg., Moon was in Aries at 25 deg., Mercury was in Leo at 6 deg., Venus was in Taurus at 26 deg., Mars was in Libra at 12 deg., Jupiter was in Taurus at 14 deg., Saturn was in Pisces at 14 deg. (retrograde), Ascending Node was in Libra at 26deg., and Descending Node was in Aries at 26deg. The complete Horoscope as indicated by Ameer Khusro in the above mentioned couplets is given here as Horoscope No. 1.

Asc. Saturn-R	Ketu Moon	Jupiter Venus	
	Horoscope 1		Sun
	23 June 1288 10:25 PM (Julian Calendar) 24N52, 88E8 Lakhnauti, India (Tropical Zodiac)		Mercury
		Mars Rahu	

Ketu Moon			
Jupiter Venus	1 2	Saturn-R	11 10
		12 3 9 6	
Sun	4 5		8 7
Mercury			Mars Rahu

Notes: Virgo is picturized as a virgin with her waist tied with a belt of cloth and holding barns of wheat in her hand. The word “*Teer*” means Mercury as well as arrow, and Ameer Khusro has played pun on this word.

In his Mathnavi Nuh Sepahr (page 49 to 52), Ameer Khusro has described the planetary positions on the occasion of coronation of King Qutubuddin Mubarakshah^[10] at Delhi. The exact time of coronation was selected and predetermined Astrologically by Ameer Khusro himself as he describes in the following couplets:-

روشن بنور مهر همه روز روزگار
 که زو شیر دهلیز شه کرد غار
 شد از بس طرب مشتری شیر گیر
 که بر پشت پهر شمس داده خم
 که در دانه‌ها چینند از بزم شاه
 که بر شه فشاند چو در پاش گنج
 برون راند افسون گران راز پیش
 که سلطان کند قبص این قبصه بس

گفتار در طلوع بلند اخترى که کرد
 اسد بود طالع غزاله شکار
 چو بر رفت بر شیر پایه سریر
 دم شیر بگرفته مریخ هم
 تهی داشت خوشه همه دانه گاه
 دُکب در ترازو شده نور سنج
 چو سهم شه از عقرب افکنده نیش
 کمان نیز قبصه نداده بکس

که نوگشت در دهر راعی العباد
 که آب آرد از بهر راهش فراز
 که تمامه و ماهی رسد امر شاه
 که شه را شود زوسعدت فزون
 سه صاحب سعادت شده جائے گیر
 بسے روشنی داده ز اوج سپهر
 بدیں شادمانی شده نغمه زن
 جگر دوز دشمن بغاوت شده
 که هست آن کمر بهر این تاجور
 که در برج مه شاه را بدقرار
 برآمد خلیفه به تخت بلند

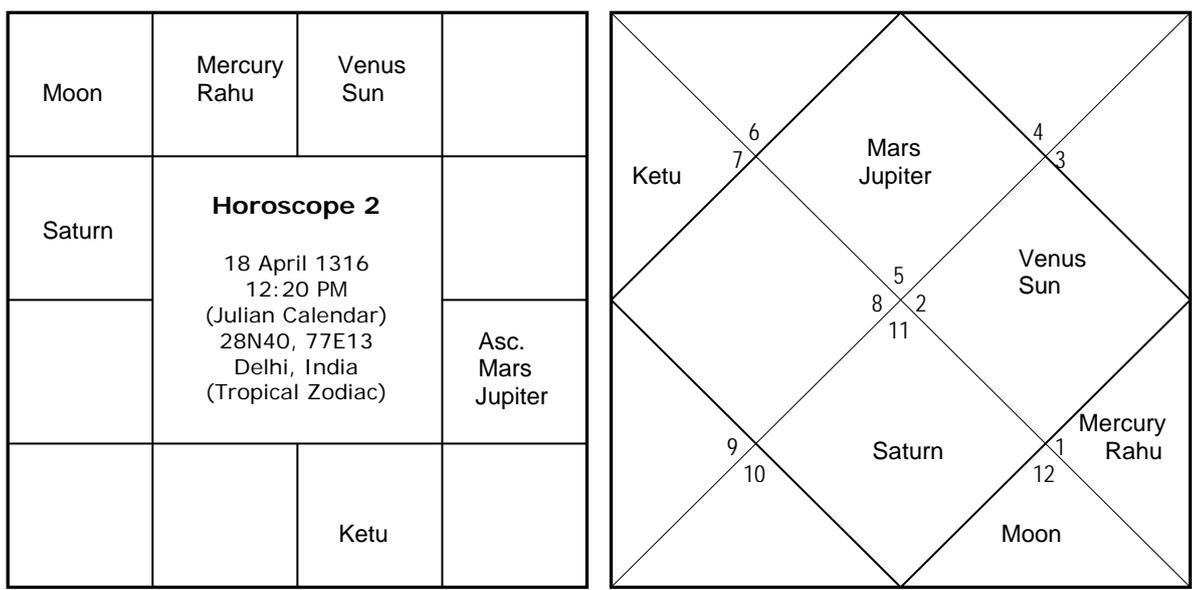
بَبْرَهَم شَبَان جَزَنوَاوَش نَدَاد
 زُحَل دَلوَرَا دَادَه رَشْتَه دَرَاوُ
 بِمَاهی اَزِیْن جَهْد بَنَشْسْتَه مَاه
 اَزَان رَا س رَفْتَه بِه بِرَه دَرُون
 بِعَاشِر کِه ثَوْر اَسْت وَبِیْت السَّرِیر
 نَخَسْت اَفْتَاب اَز نَظَر هَائے مَهْر
 دَوْم رُهْرَه دَر خَانَه خَوِیشتَن
 سِیوْم تِیْر سَهْم سَعَادَت شَدَه
 بِجَوَزَا هَم اَخْتَر نَه بَسْتَه کَمَر
 بِسَرطَان نَه نِیْز اَخْتَرَان رَا مَدَار
 بِرُوْزِی چَنِیْن فَرخ وَا رَجْمَنْد

"Description of the coronation of that fortunate personality who brightened the whole world by means of the light of his mercy and kindness. At that time the Ascendant was Leo, the deer hunter, who had developed friendship with the lion at the door of the king. When the king seated himself on the lion-footed throne, Jupiter being intoxicated with ecstasy, caught hold of the tail of the lion in order to twist it towards his back for the sake of the king. Virgo kept her granary empty so that she could fill it up by picking pearl grains from the ceremonial function of the king. Descending Node was balancing the light in Libra, so that it may pour the treasures over the king like the showers of pearls. As the arrow of the king had pierced the sting of Scorpio, it had expelled all the magicians from the court of the king. Sagittarius also had not allowed anyone to take its possessions because this bow was only meant for the holding of the king. To Capricorn also nothing was given except mercy. Saturn had given a long rope to Aquarius so that it may provide water for the high-ways of the king. Moon was sitting with Pisces so that the proclamations of the king could be spread from the heights of the heavens to the bottoms of the seas. Ascending Node had gone up to Aries, so that the king may achieve more and more beneficence. The tenth house which is the house of kingdom and in which Taurus was present, had been occupied by three beneficent planets - firstly Sun who was producing much light from the height of the heaven, secondly Venus who was singing happily in her home, and thirdly Mercury who was making the king more fortunate and was also piercing the hearts of his enemies. With Gemini also no planet could tie up waists, because the belt of Gemini was reserved only for this King. In

Cancer also no planets were present, because, Cancer being the house of Moon was a meant only for the stay of the king. Such was the auspicious day and the happy moment when the Caliph was crowned on a very elevated throne”.

From the above mentioned planetary configuration at Delhi I have calculated the correct time and degrees of the planets as follows. It was about 12:20 Hours Indian Standard Time (at Zone 05.30 Hours East), 18 April, 1316 A.D. (O.S.), 24 Muharram 716 A.H. (Julian day No. 2201834.82639). According to my calculations the Ascendant was in Leo, Sun was in Taurus at 6 deg, Moon was in Pisces at 5 deg., Mercury was an Aries at 28 deg., Venus was in Taurus at 17 deg., Mars was in Leo at 8 deg., Jupiter was in Leo at 29 deg., Saturn was in Aquarius at 25 deg., Ascending Node was in Aries at 28 deg., and Descending Node was in Libra at 28deg. The complete Horoscope as indicated by Ameer Khusro in the above mentioned couplets is given here as Horoscope No. 2.

Note:- It should be noted that Qutubuddin Mubarakshah had started calling himself as Khalifa, that is why Ameer Khusro also has used this word for the king. It is also to be pointed out that according to my calculations the position of Mercury comes in Aries at 28 deg., but Ameer Khusro has shown it in Taurus. The difference is of only 2 degrees which may be due to different formulas used by me and by Ameer Khusro. However, I have retained the same position as mentioned by Ameer Khusro. Actually the calculations of Mercury are considered to be very tedious, because Mercury becomes retrograde thrice a year while other four planets become retrograde only once a year. Therefore the actual position of Mercury becomes controversial sometimes, as is seen in this particular case.



It should be kept in mind that, although Ameer Khusro has predicted good or bad influences of various horoscopes, he believes that such astrological influences change constantly as per the good or bad deeds of the individuals, blessings or curses of people, prayers or efforts of persons, Mercy or Anger of God etc. Although the stars and planets can foretell the possibilities or hopes of the coming events for an individual person to some extent, yet the ultimate shape of the coming events or his final destiny may be slightly or completely changed. The former is called “fortune” (*taqdeer*) and the latter is called “fate” (*qaza*) so an Astrologer can be a fortune-teller but he cannot be a fate-teller. Ameer Khusro, in his Mathnavi Dawalrani Khazir Khan (page 279) expresses his belief in the following couplet:

کند تیغ قضا چون قطع امید نه مه داند سپر کردن نه خورشید

“When the sword of fate cuts hope (i.e. fortune), neither Moon nor Sun (i.e. neither planets nor stars) would know how to put a shield against it (i.e. when the final fate comes, astrological predictions may become ineffective)”.

In his Mathnavi Nuh Sepahr (page 320 to 327), Ameer Khusro has described the planetary positions on the occasion of the birth of Prince Muhammad^[11] son of king Qutubuddin Mubarakshah at Delhi. He says:

کاختر سعود خویش پرو میکند نثار	این عرصه ولادت سلطان محمد است
که مه رازو شرف باشد گه دور	مبارک گشته وقت از طالع ثور
مرصع کرد شمعی چون ثریا	عطارد هم در آن طالع مهیا
بعلم و فضل و دانش مژده داده	لب از تعلیم دانائی کشاده
شده هم گنج و هم گنجور جاوید	بیت المال جوزا گنج خورشید
که شه را بنده باشد کمر بند	مگر جوزا بخور زان کرده پیوند
که نورش خانه مه راهد رنگ	باوج خود رسیده سوئے خرچنگ
سعادت بخش و نور افشان بتسدیس	سیم جازه ره چون بر تخت بلقیس
بهر جانب که جنبد فتیاب است	چوسیوم خانه سیرو شتاب است
که از شیر کهن به شیر نو زاد	نکرد از شیر گردون که کبیه یاد
پدر از یمن او بر مه زند کوس	چون چارم خانه دار دبا پدر کوس
ذکب نیزش بر رسم دوستی مار	ببرج سنبله مریخ عیار

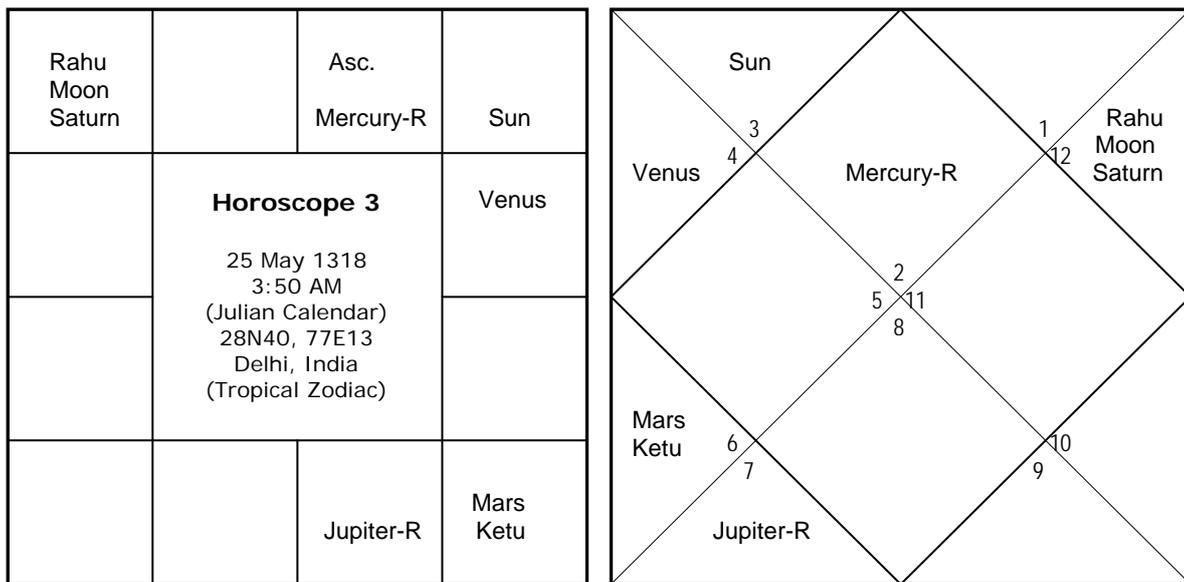
ز هر دو طالعش محمود گشته
 بهم سازنده همچون آدم و شیث
 چو پنجم بیت اولاد و هدایاست
 گرفتنه مشتری بر کف ترازو
 ششم خانه چو اتباع و چشم راست
 ز عقرب هم شده انجم گزیده
 نحو ستهائی او راهم در آن شب
 چو هشتم خانه خوف و خطر شد
 ز بس کل قوس جست این و سنگه را
 نبوده هیچ کوکب در گمان هم
 ز برج جدی نیز اختر شده دور
 نهم چون خانه دین است و دانش
 نهی زان مانده دلوا از نه رسن کش
 دهم خانه چو باشد جائه امید
 بحوت اندر سه کوکب جانی کرده
 مه و راس و زحل ناظر بتسدیس
 چو بیت یازده هست آن سعادت
 حمل نیز از کوکب مانده آزاد
 شود ز اندازه بیرون این دو صف راست
 بدین طالع که فرخنده و فرخ

که مریخ از ذنب مسعود گشته
 درین طالع نشانده جسم تثلیث
 دهندش زاد و هرزادی که دایاست
 سعادت سنج شه گشته ببازو
 شود از جود او کار چشم راست
 درین برج مخالف کم خزیده
 فرو پوشیده مه در قلب عقرب
 کمان چرخ بر تیر و سپر شد
 نه قبضه داده انجم را نه مه را
 که شه گیرد کمان آسمان هم
 که از برج زحل بار دیشه نور
 هم این آراسته گرد و هم آتش
 که آب نحس بنود بهر شه خوش
 امید آن کو براند ملک جاوید
 بشارت را علم بر پائی کرده
 زحل مسعود گشته همچو بز جیس
 سعادت نهادهد شه را سعادت
 که نورش بخشد این تیر که نوزاد
 ده و دو خانه چون پیل و فرس راست
 همه آثار دولت را در و رخ

"It is at the moment of the birth of Prince Muhammad that the planets are showering their beneficence on him. The moment has been blessed with the Ascendance of Taurus, because it is the position of exaltation for Moon during revolution. Mercury is also placed in that Ascendant and it has decorated Sirius like Pleiades; it is speaking of high education and great wisdom and is predicting tremendous learning. Sun is in Gemini and also in the house of Wealth, which shows that the Prince would handle

huge treasures; Gemini has tightened Sun in such a way that he has become a slave of the Prince, and from the position of his aphelion (i.e. Gemini) he is throwing his light towards Cancer which is the home of Moon. In the third house Venus is present in such a grand pose as if Queen of Sheba ^[12] is sitting on her precious throne, and from her position of sextile aspect with the ascendant, she is bestowing her beneficence and throwing her light; as the third house belongs to the movements and to the powers, it shows that the Prince would always be a conqueror in any direction he moves. No planet pays any heed to the lion of the heaven, because the planets consider the newly born lion (i.e. the Prince) a greater favourite than the old lion (i.e. Leo); as the fourth house has relation to “father”, the father of the Prince will also exercise very high influences. The cunning Mars is in Virgo, and Descending Node, although sitting with Mars as an apparent friend, is decreasing the strength of Mars, like the snake in the sleeve; Mars has become benefic due to Descending Node and both together are producing good effect like Adam and Shees ^[13], because they are aspecting the Ascendant with trine-aspect; as the fifth house relates to progeny and gifts, the Prince will have gifted and generous sons and daughters. Jupiter is holding Libra in his hand which indicates that the Prince will have a balanced beneficence; as the sixth house relates to subordinates and dignity, the Prince will achieve grandeur due to his generosity. As the planets get afflicted in Scorpio, they have not occupied this inimical sign; even the ill influences of Scorpio have been concealed by Moon in the heart of the Scorpion. As the eighth house relates to fears and dangers, the heavenly bow (i.e. Sagittarius) has become arrowless; as Sagittarius has searched and found out the forceful hands of the Prince, it has neither given its own possession to Moon nor to other planets; no planet can even think of occupying Sagittarius, because the Prince is holding the command of the heaven also. The planets have kept themselves away from Capricorn, because rays of light are showered from the sign of Saturn to the body of the Prince; as the ninth house relates to faith and wits, both of these qualities have been conferred upon the Prince. Aquarius has remained away from the nine water-drawers (i.e. nine planets), because the filthy water of Aquarius is not suitable for the Prince; as the tenth house relates to “hopes”, it is expected that the Prince may achieve a perpetual kingdom. In Pisces three planets i.e. Moon, Ascending Node, and Saturn are placed favorably which are aspecting the Ascendant with sextile aspect; this configuration of planets has made even Saturn as benefic as Jupiter; as the eleventh house relates to gains and increases, the beneficial influences will be repeatedly obtained by the Prince. Aries also is free from all the planets, because the newly born Sun (i.e. the Prince) is offering light to this sign (which is the exaltation sign of Sun); as the twelfth house relates to elephants and horses, these two ranks will always remain straight beyond expectation. In this bright and lucky horoscope, there are all the indications of prosperity and dignity.”

From the above mentioned planetary configuration at Delhi, I have calculated the correct time and degrees of the planets as follows. It was about 03:50 Hours Indian Standard Time (at Zone 0530 Hours East), 25 May, 1318 A.D. (O.S.), 23 Rabi I, 718 A.H. (Julian day No. 2202601.43056). According to my calculations the Ascendant was in Taurus, Sun was in Gemini at 11 deg., Moon was in Pisces at 22 deg., Mercury was in Taurus at 26 deg. (retrograde), Venus was in Cancer at 25 deg., Mars was in Virgo at 12 deg., Jupiter was in Libra at 30 deg. (retrograde), Saturn was in Pisces at 20 deg., Ascending Node was in Pisces at 18 deg., and Descending Node was in Virgo at 18 deg. The complete Horoscope as indicated by Ameer Khusro in the above mentioned couplets is given here as Horoscope No. 3.



Notes: During the interpretation of the Birth Horoscope of Prince Muhammad, Ameer Khusro has described the relevance of all the twelve houses of the natal chart according to his own judgement. We can get much guidance from this description. Ameer Khusro has also figuratively emphasized the observational beauty of the presence of Mercury in Taurus near Alpha Canis Majoris^[14] which is known by the name of Sirius.

In his Mathnavi Tughlaq Namah (page 143 to 145), Ameer Khusro has described the planetary positions on the occasion of the Coronation of King Ghyasuddin Tughlaq^[15] at Delhi. The exact time of the Coronation was selected and predetermined Astrologically by Ameer Khusro himself as he describes in the following couplets:

جلوس شه غياث الدين و دنيا تغلق غازي
 مبارک روز شبنه گاه پيشين
 دگر پرسي ز طالع ، طالع قوس
 شده مريخ ناوک زن کمان گير
 کمان ملک رانجشده بلندی
 بجز برجيس برج آرائه گشته
 که مال هفت کشور سنج بر سنج
 بسيوم خانه زاير مشتري وش
 دليلش آن بود کز چرخ دولاب
 زحل در بره و ناظر بتلايت
 چو آن سياره بالا و بلند است
 زمستی شیر گير ي زهره سعد
 بتلايت از نهم اوهم نظر دار
 بعاشر قرصه خور بالحقيقه
 دليلش اين که کار ملک جمشيد
 سران مملکت فرمان پذيرند
 عطارد نيز درعاشر طرب ياب
 شودزان نيرو کاررائه و تدبير
 قمر در عقرب و خانه ده و دو
 سنان ساز دقمر نيش چنانرا
 ازين طالع زمانه دارداמיד

فرازتخت سلطانی چو افریدون و اسکندر
 که هنگامه است بانوار بيش اين
 که زان طالع جهانے گشت فردوس
 که بر چشم بد اندیشان زند تير
 ببازونے شه آرد زور مندی
 ببیت المال مال افزائے گشته
 رسانددر خزينه گنج در گنج
 شده دل و لبالب رارسن کش
 بنزدیکان و خویشانش دهد آب
 زمهر و دوستی چون نوح باشيت
 بلندی خوئے شاه ارجمند است
 نهاده شیرراز بخير ي از جعد
 بنثر صيت و ازهر سو خبر دار
 که دادش خوشه گندم دقيقه
 شود پخته بدآتشوائے خورشيد
 بفرمان هم زيندوهم بميرند
 بخوشه کرده در بيت الشرف خواب
 زبهر بخت شاهی راست چون تير
 عدو رانيش عقرب ز دبه پهلو
 زنددر چشم بد خواه آن سنان را
 که دايم ماند اين تابنده خورشيد

“Coronation of King Ghyasuddin Tughlaq, the Ghazi, whose throne is so high as that of Afridun and Askandar. It was the auspicious noon when the light of the day was at the maximum. If you ask about the Ascendant, it was Sagittarius which had illuminated the world and converted it into a paradise. The warrior Mars was holding the bow (i.e. Sagittarius) so that he could throw the arrow on the ill wishers, and establish a high command in the country, and give strength to the arms of the king.

Jupiter was in Capricorn and was increasing the treasures and bringing the wealth of the seven countries, heaps after heaps. Ascending Node was in the third house and was fetching abundant water for the relatives and brothers of the king. Saturn was in Aries and was aspecting the Ascendant with trine aspect with full friendship like *Nooh* [16] towards *Shees*; as that planet is very high, the king also possesses very high temperament. The benefic Venus, intoxicated with Joy, was grabbing the lion by means of the chain of her plaited hair and was also aspecting the Ascendant with twine aspect from the ninth house in order to spread fame and keep an eye on every direction. The loaf of Sun was in the tenth house and the barn of wheat (i.e. Virgo) had given a proper shape to it, meaning thereby that the affairs of the kingdom would be strengthened by means of the fire of the Sun, and also the high officials of the government would be fully under the command so much so that they would live by the order of the king and would die by the order of the king. Mercury also was sleeping with pleasure in tenth house in Virgo where he was exalted, and from this strength of exaltation, the advisory affairs were straightened like an arrow for the sake of good fortune of the king. Moon was in Scorpio, (but the time of Coronation was selected carefully to bring the Moon-in Scorpio) in the twelfth house (which had an aspect of opposition with the sixth house which belongs to the enemies and ill-wishers of the king), inflicting injuries in the back of the enemy by the sting of the Scorpion; the Moon had made a spear out of the sting of the Scorpion and was thrusting that spear in the eyes of the ill wishers. From this Ascendant (and also from all the planetary positions) the world has a hope that this brilliant Sun (i.e. King Ghyasuddin Tughlaq) would remain shining for ever.”

From the above mentioned planetary configuration at Delhi, I have calculated the correct time and degrees of the planets as follows. It was about 12:20 hours Indian Standard Time (at Zone 0530 Hours East), 6 September, 1320 A.D. (O.S.), 1st Shaban, 720 A.H., (Julian day No. 2203436.82639). According to my calculations the Ascendant was in Sagittarius, Sun was in Virgo at 21 deg., Moon was in Scorpio at 2 deg., Mercury was in Virgo at 9 deg., Venus was in Leo at 26 deg., Mars was in Sagittarius at 1 deg., Jupiter was in Capricorn at 3 deg., Saturn was in Aries at 16 deg. (retrograde), Ascending Node was in Aquarius at 4 deg., and Descending Node was in Leo at 4 deg. The complete Horoscope as indicated by Ameer Khusro in the above mentioned couplets is given here as Horoscope No.4.

	Saturn-R		
Rahu	Horoscope 4 6 September 1320 12:20 PM (Julian Calendar) 28N40, 77E13 Delhi, India (Tropical Zodiac)		
Jupiter			Ketu Venus
Asc. Mars	Moon		Mercury Sun

Notes: At this place a very important astrological fact has been mentioned by Ameer Khusro. As universally admitted, the short period of about two and a half days in each month, when Moon passes through Scorpio, is considered inauspicious for starting any good work, especially for a marriage or for a journey. The following saying of Imam Ja'afar Sadiq^[17] (peace be upon him) also confirms it:

عن احمد بن محمد بن خالد عن علي بن اسباط عن ابراهيم بن محمد بن حمران عن ابيه عن ابي عبد الله عليه السلام قال
 من سافر او تزوج او تقر في العتق لم يري الخشي - (كتاب روضة الكافي، حديث 2/1316، طبع طهران ايران)

“One, who travels or marries when Moon is in Scorpio, will not see good results.” In view of the fact that it was the period of Moon-in-Scorpio on the day of the coronation of the king, Ameer Khusro had suggested such a time of the day that Moon-in-Scorpio occupied the twelfth house of the horoscope. Such a time can be obtained only for about two hours in twenty four hours. At such a time the bad effect of Moon-in-Scorpio was directed towards the enemy instead of the king. This is a very significant astrological principle described by Ameer Khusro, which should be kept in mind for averting and counteracting the bad effect of Moon-in-Scorpio, if sometimes we are compelled by circumstances to start some good work during the period of Moon-in-Scorpio”.

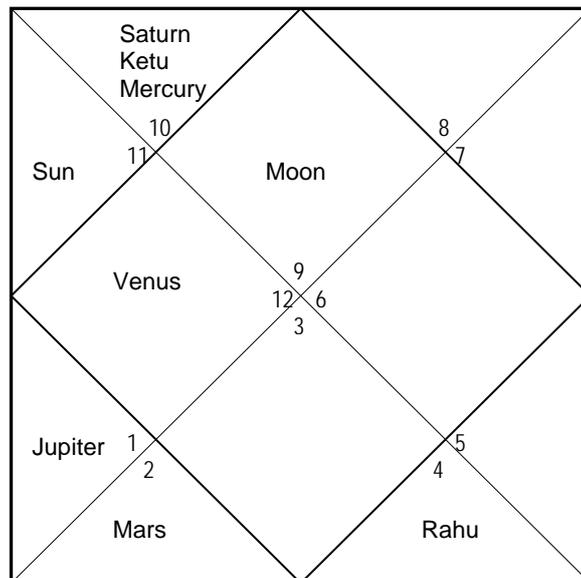
In his Mathnavi Dawalrani Khazir Khan (page 160-161), Ameer Khusro has described the planetary positions on the occasion of Nikah (i.e. legal marriage) of prince Khazir Khan son of King Alauddin Khilji^[18] with the daughter of Alap Khan. The exact time of Nikah was selected and predetermined Astrologically by Ameer Khusro himself as he describes in the following couplets:

زروژه خلق اندر بهترین زیست
 کمان خدمتی را راست کرده
 چو هند و بر سر بُز تیر درشت
 دم بُز همچو درویشان گرفته
 بدل و افگنده گرد و چشم خور
 برود خشک ماهی گیر گشته
 که بر سلطان بر دقربان درویش
 مهیا کرده از پرویس نثارے
 نشانده بر سر ریر پنج پایه

بروز چار شنبه مه سه و بیست
 قمر در قوس جا در خواست کرده
 عطارد با زحل در جدی همدست
 ذنب گو هم پیے ایشان گرفته
 کند تا سبز هائے خاک راتر
 پماهی زهره کاندز زیر گشته
 گرفته بره رابر جیس در پیش
 پشورانداخته مریخ بارے
 سعادت راس را بخشیده مایه

“Moon had sought a place in Sagittarius, and had straightened her way for the service (of the king). In Capricorn, Saturn was with Mercury as if an Indian was at the head of the goat (i.e. Capricorn) with his bow ready with an arrow. Descending Node was also involved with these planets and had caught the tail of the goat like a beggar. The Heaven had the stream of Sun in Aquarius in order to make the vegetation of the earth green with water. Venus had gone into Pisces as a kingfisher would catch a fish. Jupiter had caught the ram (i.e. Aries) as if it was an offering from the sage for the king. Mars had fallen into Taurus from where he could scatter Pleiades (which are like pearls) over the king. Beneficence had placed Ascending Node on the five footed throne (i.e. Cancer)”.

Venus	Jupiter	Mars	
Sun	Horoscope 5 2 February 1312 2:50 AM (Julian Calendar) 28N40, 77E13 Delhi, India (Tropical Zodiac)		Rahu
Mercury Ketu Saturn			
Asc. Moon			



From the above mentioned planetary configuration at Delhi, I have calculated the correct time and degrees of the planets as follows. It was about 02:50 Hours Indian Standard Time (at Zone 05:30 Hours East), 2 February, 1312 A.D. (O.S.), 23 Ramazan, 711 A.H., (Julian day No. 2200297.38889). According to my calculations the Ascendant was in Sagittarius, Sun was in Aquarius at 20 deg., Moon was in Sagittarius at 7 deg., Mercury was in Capricorn at 24 deg., Venus was in Pisces at 28 deg., Mars was in Taurus at 25 deg., Jupiter was in Aries at 21 deg., Saturn was in Capricorn at 6 deg., Ascending Node was in Cancer at 20 deg., and Descending Node was in Capricorn at 20 deg. The Complete Horoscope as indicated by Ameer Khusro in the above mentioned couplets is given above as Horoscope No. 5.

Notes: The correct pronunciation of the name of the bride-groom, as clarified by Ameer Khusro himself in his Mathnavi, is Khazir Khan and not Khizar Khan as generally believed. Similarly, according to Ameer Khusro, the correct pronunciation of the name of the bride is Dawalrani and not Dewalrani as generally believed.

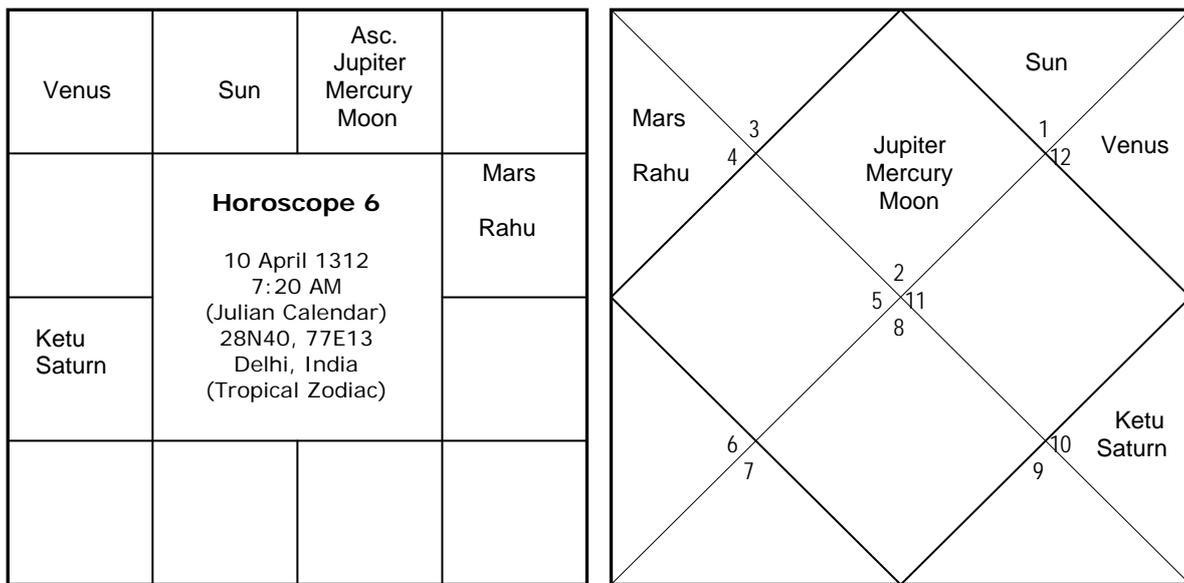
In his Mathnavi Dawalrani Khazir Khan (Page 167-168), Ameer Khusro has described the planetary positions on the occasion of Rukhsati (i.e. departure of the bride) of the daughter of Alap Khan with the prince Khazir Khan son of King Alauddin Khilji. The exact time of rukhsati was selected and predetermined Astrologically, by Ameer Khusro as he describes in the following couplets:

شب غره دوشنبه بامدارش	همان ساله که اول رفته یادش
سعادت برده مه رادر شرف گاه	قرآن سعد کرده زُهره باماه
بسر تاج شرف خورشید را هم	شده مریخ در خرچنگ پر کم
ببرج ثور هم نیک اختری را	عطارد جفت گشته مشتری را
ذئب در جدی و کیوان هم در آن برج	زبرج ماه راس آراسته درج
ز شب یک پاس ساعت زهره را بود	مه زهره شرف پیوند مسعود

“It was on Monday morning following the night of the first date of the lunar month (i.e. Ramazan) and the same year as previously told (i.e. 711 A.H). Beneficence (of the occasion) brought Moon in the exaltation sign, and also there was a benefic configuration between Moon and Venus (as if both had a relation of love). There was clown of exaltation on the head of Sun also, and Mars was in Cancer but in lesser degrees (i.e. Mars had just entered Cancer; it is confirmed by calculations that Mars had moved only one degree in Cancer). Again, in Taurus, in order to increase the beneficence, Mercury had a conjunction with Jupiter (as if both were married). Descending Node was in Capricorn and Saturn was also in that sign; Ascending Node

was decorating the sign of Moon (i.e. Cancer) as if it was a box of jewellery Moon and Venus had occupied the benefic signs of their exaltations (i.e. Taurus and Pisces respectively), and about three hours of the night had passed since Venus (i.e. since the rising of Venus in the eastern horizon, because in those days Venus was rising daily in the east as a morning star)”.

From the above mentioned planetary configuration at Delhi, I have calculated the correct time and degrees of the planets as follows. It was about 07:20 Hours Indian Standard Time (at Zone 05:30 Hours East) 10 April, 1312 A.D. (O.S.), 1st Zilhajja, 711 A.H., (Julian day No. 2200365.57639). According to my calculations the Ascendant was in Taurus, Sun was in Aries at 28 deg., Moon was in Taurus at 24 deg., Mercury was in Taurus at 18 deg., Venus was in Pisces at 18 deg., Mars was in Cancer at 1 deg., Jupiter was in Taurus at 5 deg., Saturn was in Capricorn at 9 deg., Ascending Node was in Cancer at 16 deg., Descending Node was in Capricorn at 16 deg. The complete Horoscope as indicated by Ameer Khusro in the above mentioned couplets is given here as Horoscope No. 6.



Notes: The word *Qiran* normally means a conjunction, but sometimes it also means a special configuration other than a conjunction; here Qiran-i-Saad means the benefic configuration between Moon and Venus, because both of the planets were in their exaltation signs and also there was a sextile aspect between these two benefics which produced a specially good influence. In the days of Ameer Khusro, as mentioned in his own Mathnavis, all important works of the royalty were started at a predetermined time and date which were determined Astrologically in order to obtain the best results. Accordingly the time and date of the Rukhsati was also predetermined; it was in the morning after about 3 hours from the time of rising of Venus in the eastern horizon. According to my calculations the rising time of Venus was about 4 A.M. local mean time at Delhi on that date and the rising time of Sun was about 5:30 A.M. local mean time. Therefore the time of Rukhsati was about 7

A.M. local mean time, which was about 3 hours later than the Venus-rise and about one and half hour later than the Sun-rise. In those days Venus was a morning star and could be seen daily very clearly in the East. Actually the bride-groom had arrived at the residence of the bride on the evening of Sunday, April 9, 1312 A.D. (O.S.), and the ceremonies continued for the whole night. Ultimately the departure of bride took place at about 7 A.M. local mean time on Monday, April 10, 1312 A.D, (O.S.). This local mean time of departure was equivalent to about 07:20 Hours Indian Standard Time (at Zone 05:30 hours East).

End Notes

By M. Imran

About Charts: For drawing horoscopes, all the dates considered in this article are in O.S. i.e.; in Old Style or Julian calendar; since the events (mentioned by Ameer Khusro in his Persian poetry) had taken place in 14th century, when Gregorian calendar was not in vogue. As the conversion history from Julian to Gregorian calendar is not uniform, therefore you may find difference in weekdays for charts of events and births of medieval age. It should also be kept in mind that Ameer Khusro erected planetary position with the help of tropical zodiac in his astrological poetry; however, he freely used names of Hindu months and festivals.

[1] Ameer Khusro (sometimes spelt as Amir Khusrow) was a noted poet, musician and scholar of India. Born in 1253 in Patyali (Uttar Pradesh), he affiliated with more than seven royal courts of Delhi Sultanate (especially Mamluk, Khilji and Tughlaq dynasties). He is also credited to be the inventor of musical instrument 'Sitar', and introducer of many poetic and musical genres including 'Qawwali'. He died in 1325 and was buried beside his spiritual mentor Hazrat Nizamuddin Aulia in Delhi.

[2] Mathnavi or Masnavi is a form of poetry in Persian and Urdu. It is a series of couplets in rhymed pairs that forms a characteristic type. Heroic, historical, romantic and didactic subjects are usually addressed in Masnavis.

[3] Firdausi (935 - 1020) was a celebrated poet, mathematician and astronomer of Persia. Shahnameh - an epic poem of over fifty thousand couplets - is his Magnus Opus.

[4] Anwari was a Persian poet, logician and astrologer of 12th century Khorasan.

[5] Rumi (1207 - 1273), one of most revered Sufi saints and mystic poets, known for his teachings of universal love, righteousness, and self-awareness.

[6] Ghalib is widely regarded as the greatest Urdu poet of 19th century. Author of this article (Samad Husain Rizvi) also composed a research work on the investigation of correct birth chart of Mirza Ghalib.

[7] Kaiqubad (or Qaiqabad) was the grandson of Mamluk King Ghiyasuddin Balban and son of Bughra Khan. The Mamluk dynasty wiped out in 1290 after four years of Qaiqabad's ascension to throne.

[8] Bughra Khan was the son of King Ghiyasuddin Balban and governor of Bengal during Delhi Sultanate.

[9] Lakhnauti or Lakhnauti (don't confuse with city of Lucknow). Lakhnauti was a town and an important strategic place in Malda district West Bengal, near the west bank of river Ganges.

[10] Qutubuddin Mubarakshah was the successor of Alauddin Khilji and last ruler of Khilji dynasty.

[11] Prince Muhammad was the son of Qutubuddin Mubarakshah. He could not ascend the throne on account of his father's assassination in 1320 that resulted in the end of Khilji dynasty.

[12] Queen of Sheba (also known as Malka-e-Saba or Bilqis) was an exotic and mysterious ruler of ancient Sheba Kingdom (present day Eritrea, Ethiopia and Yemen). The sacred books of Judaism, Christianity and Islam narrate the story of King Solomon with Queen Sheba.

[13] Adam and Shees, according to Abrahamic religions, Adam is considered the first man and prophet on earth. Similarly, Shees or Seth was also a prophet in prehistoric days.

[14] Alpha Canis Majoris, also called Sirius, is one of the brightest stars in the heaven.

[15] Ghyasuddin Tughlaq, the founder and first ruler of Tughlaq dynasty in India. His reign spread from 1320 to 1325 during concluding years of Ameer Khusro.

[16] Nooh or Noah is an important historical figure and known as ark builder. According to Biblical and Quranic accounts, he saved select group of righteous human beings and representatives of all animals from flood. H.P. Blavatsky in her Isis Unveiled referred Noah's deluge to the sign of Pisces.

[17] Imam Ja'afar Sadiq (702 - 765 A.D.) is considered the 6th infallible spiritual leader (Imam).

[18] Alauddin Khilji was the second king of Khilji Dynasty (during Delhi Sultanate) in India. His rule spanned from 1296 to 1316 A.D.
