

LIBRARIES DURING THE MUSLIM RULE IN INDIA¹

THE early Muslim rulers of India had no separate library buildings. The educational institutions, the mosques and the Khanqāhs were the places where the books were preserved, and this is the reason why the historians do not say much about libraries during the Muslim rule in India. But the Court of all the Sultāns of Delhi were noted for their scholars and poets. For example Muḥammad Tughluq's court was adorned with logicians like Sa'd, poets like 'Ubaid and Badr Chāch, historians like Diyāuddīn Barani, legists like Malik Ghāzi, and men-of-letters like Maulānā 'Izzuddīn, Maulānā Naṣīruddīn, Qādī Ghaznī, Maulānā Rukn 'Ālam and Maulānā Naṣīruddīn Chirāgh of Delhi. And according to Qalqashandī there were one thousand educational institutions in Delhi alone in the Sultān's time.² The Sultān was himself a man of great erudition. He was an eloquent conversationalist, and a highly efficient calligraphist. He was well up in history, had good taste in philosophy, and considerable knowledge of medicine, astronomy, mathematics and logic. It is not credible that a ruler with such talents and accomplishments had no library. Surely the historians have failed, for some reason or other, to mention his library.

But we find references to the library of the well-known saint Nizāmuddīn Awliyā, who was the contemporary of Khalji and Tughluq Sultāns. This library was in Nizāmuddīn Awliyā's Khanqāh in Ghiyāthpur, in Delhi, which still stands today under the name of Nizām-ul-Awliyā'. The library was the property of the Waqf and was open to every man of letters. Shaikh 'Abdul-Ḥaq, the Muḥaddith of Delhi, while writing of Shaikh Sirāj 'Uthmān, says, "After this, he acquired proficiency in *Kāfiya*, *Mufaṣṣal*, *Qadūri*, *Majma'-ul-Baḥrain* under Maulānā Ruknuddīn's supervision. And after Shaikh Nizāmuddīn's death he acquired other kinds of education for three years and carried with him some books from the Shaikh's library, which was a Waqf, and the clothes and *Khilāfat-Nāma* which he had obtained from the Shaikh."³

1. Adapted from the Urdu by Sayyid Abū-'Āṣim, M.A., LL.B. (Alig.).

2. *Ṣubḥ-al-A'shā*, Vol. V, p. 69, Egyptian edition.

3. *Akḥbār-ul-Akhyār*, p. 81, printed at Meerut, 1178 A.H.

Sultān Fērōz Shāh Tughluq was also a lover of learning, and the author of *Fatūḥāt-i-Fērōz Shāhī*. Being a patron of learning, he gathered around him the scholars, poets, and men of letters of the time. Conspicuous amongst them were the historians Diyāuddīn Barani and Shams Sirāj 'Afīf, Mazhar, the Hindi poet, and Tātār Khān, a learned scholar and commentator on the Holy Qur'ān. Fērōz Shāh built mosques and Madrasas and created munificent trusts for them. His royal library has not been mentioned in history, but his love of learning leads us to believe that he must have had one. Books to the number of thirteen hundred were obtained by him from the temple of Juwāla Mukhi (Nagarkot), and they must have been treasured in some library. He had also a translation bureau. Ferishta writes :

“ The King (Fērōz Shāh) invited scholars and asked them to translate some of these books. Amongst these scholars was 'Izzuddīn Khālīd Khānī, who was one of the poets of the age. He versified one of these books dealing with physical sciences as well as ominous signs. This book was named *Dalā'il-i-Fērōz Shāhī*. This book is really based on practical and theoretical sciences.”¹

Tātār Khān, who was one of Fērōz Shāh's courtiers, was also an accomplished scholar. He had great proficiency in the Holy Qur'ān and compiled a commentary on it. 'Afīf writes “ Learned scholars and divines enjoyed his company. The commentary known as *Tafsīr Tātār Khānī* is his work. It is said that when he intended to write this book, he collected various commentaries, and called for a group of learned scholars. And he gleaned the differences which the various commentators had in some verse or sentence, and incorporated them in his book. He has prepared this commentary with great labour and pains. He has also given references to every commentator in case of variance. One will thus find all the various commentaries in this one book. After it was completed, it was named *Tafsīr Tātār Khānī* (p. 392). Tātār Khān also contemplated, after the model of *Durr-i-Mukhtār* and *Shāmī*, compiling a book of *Fatāwa* dealing with all the controversial questions of Islamic Jurisprudence. 'Afīf writes again, “ In like manner, he (Tātār Khān) collected all the books on *Fatāwa* and recorded all the controversy which the jurists had on various matters in his book, and named it *Fatāwa-i-Tātār Khānī*. He has also noted the differences along with the name of the jurists. In this way the *Fatāwa* was completed in thirty volumes.” (p. 392).

After reading the above, there can be no gainsaying the fact that Tātār Khān had some personal library of his own.

1. *Tārīkh-i-Firishta*, Vol. I, p. 148, Lucknow edition, *Ṭabaqāt Akbarī* by Nizāmud-dīn Aḥmad Bakhshī, p. 233, Calcutta edition.

GHĀZĪ KHĀN'S LIBRARY

GHĀZĪ KHĀN, the most distinguished courtier of Ibrāhīm Lōdī, also had a private library in the Delhi Fort, which Bābur took into his possession in 933 A.H. He writes in the *Tuzuk-i-Bāburī*.

"On Monday, while walking in the fort, I reached the Ghāzī Khān Library. Taking out some good books I gave them to Humāyūn and sent some of them to Mīrzā Kāmran in Kabul. It had mostly religious books, and in my opinion it did not contain many good books." (Persian manuscript of *Tuzuk-i-Bāburī*, preserved in Shiblī Academy, A'zamgarh).

BĀBUR'S LIBRARY

BĀBUR was an author, a poet, and a man of letters. Whenever he got some leisure from his kingly duties, he took to literary work. Besides the imperial library, he had his personal library, where he kept selected books of his choice. It was in this library that he took rest for some time, when he was poisoned.¹

HUMĀYŪN'S LIBRARY

HUMĀYŪN, like his father, had a great love of learning. Literature, poetry, and astronomy were his favourite subjects. Literary discourses were very often held in his private assembly. Sayyed 'Alī, the famous Turkish admiral, has made reference to this many a time in his *Travels*. He says, "In short there is much enthusiasm for poetry and poetical contests in these days, and for this reason I had to remain in the king's presence."²

If any specialist or lover of art visited Humāyūn's Court, the Emperor tried his utmost to utilise his services. Sayyid 'Alī, besides being a poet, was also a skilled astronomer. Humāyūn wanted to employ him as one of the officers of his kingdom, but when he did not agree to remain in India, he was told that he would have to remain in Delhi for at least three months, as all the roads were impracticable owing to the rains. In the meantime he was entrusted with the task of examining the calculation of the solar eclipse. He worked on this along with other astronomers of India till Humāyūn's death. Sayyid 'Alī writes in his *Travels*:—

"The king acceded to my request but he said that the routes were not usable because of the rains and the journey could only be undertaken after three months, and that I should carry on the calculation of

1. *Tuzuk-i-Bāburī*, Persian manuscript (Shiblī Academy, A'zamgarh).

2. *Şafar Nāma*, by Admiral Sayyed 'Alī, p. 45, Urdu edition, Lahore.

solar and lunar eclipses and should assist the scholars of astronomy in studying the problems of the revolution of the Sun and its equator. This was explained to me with seriousness and so I had to give way.....and immediately I started work and finished my astronomical observations, working day and night without taking any rest.”¹

A king with such literary tastes could not presumably be without a library. He had a number of select books with him even when he was engaged on the battle-field. After being defeated by Shēr Khān, he wandered in the desert of Sind as a fugitive. He was encamped at Cambay, when a body of forest tribes made a night attack upon his camp, and proceeded to plunder it, and “many rare books,” writes Abu’l-Faḍl, “which were his real companions and were always kept in His Majesty’s personal possession, were lost. Among these was *Tīmūr-Nāma*, translated by Mullā Sultān ‘Alī and illustrated by Ustād Behzād, which is now in the Shahenshāh’s library.”²

AKBAR’S LIBRARY

AKBAR succeeded Humāyūn. It is a matter of common knowledge what love Akbar had for learning and men of learning, and what was the real glory of his reign with all the nine gems in his court.

Akbar, though not himself a man of letters, equalled his ancestors in literary taste. He set up a translation bureau which had Sanskrit books translated into Persian. Besides history, books on every subject were written and compiled. He himself was very fond of books. Whenever he could get any new book, he used to call the Kitābdār with that book and heard it read: he marked the book as far as he heard at night, and began again next day from the place where he had finished last.³

He had a very big and grand library. Whatever he got from his ancestors, he increased by the addition of a large number of books, which he got from the libraries of Gujrat, Jaunpore, Bihar, Kashmere, Bengal and Deccan, in his conquests. His library was unique in the collection of rare books. It had the Persian *Dīwān* of Humāyūn Shāh, whose few couplets have been quoted by Abu’l-Faḍl in *Akbar-Nāma*. The Royal Library was in the big hall which was on the side of the octagonal tower in the fort of Agra. The present octagonal tower was built by Shāh Jahān, and he remained there during his captivity.⁴

This was the age of patronage of learning and art. All the masters of

1. *Safar Nāma*, p. 43.

2. *Akbar Nāma*, Vol. I, p. 136, Calcutta edition, Beveridge, Vol. I, p. 309, 310.

3. *Ā’in-i-Akbarī*, p. 74.

4. *Tārīkh-i-Agra*, p. 75, Agra.

art had gathered round the court. And those who could not reach the court itself, attached themselves to some Amīr of the court.

Abu'l-Faḍl, Faiḍī, Maulānā Faṭḥullāh Shīrāzī, Ḥakīm Abū 'Alī Gīlānī, Ḥakīm Abū'l-Faṭḥ Gīlānī, Ḥakīm Hamām, 'Abdur-Raḥīm Khān Khānān, Maulānā 'Abdul-Haq, Muḥaddith Dehlavi, Mullā 'Abdul-Qādir Badāyūnī, Mullā Mubārak, and Nizāmuddīn Bakhshī were great scholars, patrons of learning, and men of fine taste, and had personal libraries.

KHĀN KHĀNĀN'S LIBRARY

KHĀN KHĀNĀN may not have equalled his contemporaries in learning and scholarly accomplishments, but surely he excelled them in patronage of art and literature. He had a high class library of his own at Ahmedabad when he was governor of the city in his early career. The people who were employed in the care, upkeep and correction of books, like the scribe, Warrāq Ṣaḥḥāf, book-binders, painters, were mostly masters of their art without a rival. Maulānā Ibrāhīm Naqqāsh was an employee here. He was fine writer, gilder, book-binder and cutter also. He had some literary attainments and had a poetical disposition. *Ma'āthir Raḥīmī* relates of him :—

“ For a long time he served in the library as Kitābdār. Specimens of his writing, painting and gilding are found in large numbers.”¹

Mushfiq Naqqāsh was appointed (probably after him) and was an unequalled painter of his time.

(1) Bahbūd Mīrzā, the brother of Mīr 'Alī Khush-Navīs, a well-known calligraphist who excelled in fine writing and painting, was an employee in the library of Khān-Khānān.

(2) Shujā' Shīrāzī was an expert in triliteral and Naskh handwriting. He joined service in 999 A.H. at Thath. Some time later, he was entrusted with the work of librarian.

(3) Mullā 'Abdur-Raḥīm Harīr was a master of Naskh and Nasta'liq hand (a fine round hand). 'Ambrīn Qalam (عبرین قلم) was his title. He was second to none in fine penmanship except Muḥammad Husain Khush-Navīs (fine penman). Most of the books of this library were indebted to his pen.

PAINTING AND PICTURE-MAKING

Miyān Nadīm and Miyān Fahīm, two brothers, were the sons of the Rajput Rājā of Abū (Gujrat). Khān Khānān brought them [up like [his

1. *Ma'āthir-i-Raḥīmī*, p. 1686, Vol. 3, part 2, Calcutta.

own children. They had no equals in painting." They were connected with that Library.

Mādhō was unrivalled in picture-making besides painting. Most of the books of the library were got up by him.

BOOK-BINDERS

Muḥammad Amīn Khurāsānī was a famous book-binder and an expert in gilding. He worked for a long time in the library of Mashhad. He was an employee of this library on rupees four hundred per month. He is the very Muḥammad Amīn Khurāsānī who won eternal fame for his invention of Abri Paper.

Mullā Muḥammad Husain, book-binder, was the master of his art, and he was also skilled in painting. He served the library for thirty-five years, which brought him the reputation of being the most reliable person in the library.

DĀROGHA-E-KUTUB KHĀNA

Shaikh Barhmi, a native of Bharaich, was a very good poet of Hindi (Bhākā) and was connected with the library. When he left for the pilgrimage, he got his son Shaikh Abdus-Salām appointed as Dārogha in his place. Under the guidance of Khān Khānān, he gradually became a man of high ability.

TRANSLATOR

Mullā Muḥammad 'Alī Kāshmīrī was well versed in Arabic and Persian. He had a special aptitude for translation, which manifested itself in the translation of an Arabic book of Khwāja Diyāuddīn into Persian made in 1025 A.H.

MUṢAḤḤEH OR MODERATOR

Maulānā Ṣūfī was a great scholar. Probably he was doing correction work there. Mullā Shakaibī was also connected with the library, but it is not definitely known what work was entrusted to him. He may have been doing collation work after correction.

JIDWAL SĀZ

Mullā Muḥammad Amīn, Jidwal Sāz, was master of his art. Muḥammad Husain Kāmi, Bāqnai and Ghanī Hamdani, all worked with him in this library.

NĀZIM

Mīr Bāqī was the highest officer of this library. He was a very learned and able man. He was a Sayyid from Turkistan. The staff totalled 95, which is evidence of the grandeur of this library.

CHARACTERISTICS OF THE LIBRARY

The distinguishing feature of this library was that it had most of the books in the author's own hand. Some of the authors had themselves presented their books. Such books are :—

1. *Dīwān* of Naẓīrī Nishāporī was presented by the author when he came to Agra in 1022 A.H.

2. The manuscript of the poetry of Khwāja Ḥusain Sanā'ī in the handwriting of Mullā 'Adur Raḥīm Khush-Navīs was specially sent by the author to the library.

3. The *Mathnavī* of Muḥtashim Kāshī in the hand of Amīr Mu'izzuddīn Muḥammad Kāshī was in the library. A lakh of rupees was spent in copying it.

4. The manuscript of the *Dīwān* of 'Urfī-Shirāzī's, the famous poet was in this library. His *Dīwān* has been compiled in its present form by the help of this manuscript.

5. The poems written in the hand of Mullā Nūruddīn Zāhūrī also graced this library.

6. The Qaṣā'id of Muḥammad Waqī' Nishāporī (d. 1012), a great poet, written in his own hand, was also in this library.

7 & 8. The Qaṣā'id of Saojī Sarfī and Mullā Shakaibī written in their own hand found a place in this library.

Some of the books of Khān Khānān's library are still to be found in various libraries of India. Rampur Library has a book on *Taṣavvuf* by Khwāja 'Abdullāh Anṣārī in the hand of Sultān 'Alī Mashhadī (in 921 A.H.) which was presented to Jahāngīr by Khān Khānān in 1023 A.H. It bears the name with date in the handwriting of Jahāngīr. In 1037 A.H. it entered Shāh Jahān's Library, and Shāh Jahān also wrote the name and date in his own hand.

Another book on *Taṣavvuf* was *Majālis-ul-'Ushshāq* which was compiled by Sultān Ḥusain, the grandson of Amīr Taimūr. It had fifty specimens of Persian art. It entered the library in 999 A.H. In 1263 it passed into the hand of Shujā'-ul-Mulk, the governor of Farukhabad. This work also finds a place in the library of Rampur. There was a book on *Ta'bīr Ro'yā* (explaining the dreams) which revealed the ways of explaining dreams from the Qur'ān. Akbar gave this book to Khān Khānān in 24 Jalūs. Now Kutub-Khānā Āṣafia, Hyderabad, has come to possess

it. *Sash Resāla Sa'dī* came into his possession at Udaipur in 986. Later the book reached Shāh Jahān's library. It bears Shāh Jahan's handwriting on it. Afterwards it passed into the library of 'Ālamgīr. Now it is in Khudā Bakhsh Khān's library at Bankipore, Patna.

Yūsuf Zulaikhā was written by Mīr 'Alī in Herat in 930 A.H. It was presented to Jahāngīr by Khān Khānān in 1019. Jahāngīr has written all this with his own hand in that book. It cost one thousand gold mohurs. It was a fine specimen of painting and gilding. This book also is in the Bankipore Library.¹

There was a Holy Qur'ān of length 11 inches, breadth 7 inches, with 12 interlineations. The different marks such as Ruku', Ruba', Niṣf, Thulth have been made by Sangraf and the marks of the verses were of azure, blue and gold. The first two title-pages were covered with gold leaf and decorated, and the titles of all other verses were sprinkled with gold powder. It does not bear the name of the scribe but it is in perfect Naskh. This Qur'ān was with Khān Khānān in 1032 and it has his writing in it. Later it came into the library of Allāh Vardī Khān. In 1919 it passed to the library of Royal Asiatic Society, Bengal, where it is still present.²

SALĪMA SULTĀNA LIBRARY

SALĪMA Sultāna, the daughter of Gulrukh Begum, the sister of Humāyūn, was born in 961 A.H. and died in 1021 A.H. at the age of sixty. She was a scholar and poet. Jahāngīr has spoken highly of her ability and her outstanding merit in his *Tuzuk*. She was very fond of reading books and had a personal library of her own.³

MUN'IM KHĀN'S LIBRARY

SEPAH-SĀLĀR Mun'im Khān, Khān Khānān, was the governor of Jaunpore in the time of Akbar. It was he who built a bridge over the river Gumti in Jaunpore which still stands. He was ripe in age and experience and a patron of learning. He had a personal library of his own. A lover of books, he tried to get hold of them from wherever he could. His friends knew his taste and they used to send to him books which they considered rare. And he in return used to enrich them with precious and costly presents. Bahādur Khān Azbak, one of his friends, sent to him a

1. A Manuscript of *Yūsuf Zulaikhā* painted with gilded margin, fine Naskh hand, small size, is preserved in the library of Shantiniketan, Bengal. It was written in 1201 and was brought from Kabul as a present.

2. The source of all this information is a lecture by Maulvi Hāfiz Naẓīr Aḥmad Ṣāhib, Archaeological Museum, Calcutta, delivered at the Oriental Conference in 1922, published in *Ma'ārif*, Vol. XIV.

3. *Ibid.*

copy of *Kulliyāt Sa'dī* while he was the governor of Jaunpore. Mun'im writes on the book as follows :—

This *Kulliyāt* of Hadrat Shaikh Sa'dī had been sent to this Faqir himself in the pleasant city of Jaunpore by dear Bahādur Khān. Rupees 500 was granted as reward in 976.

It has nine hundred and ninety-four pages, Nineteen thousand seven hundred couplets and lines between the margin and the paragraph. The margin is numbered four thousand seven hundred and twenty-eight. It consists of two indigo colours and the preface painted and for Lōh Shirāzī.

این کلیات حضرت شیخ سعدی قدس سره را آن عزیز بهادر خان در بلده پیر و سر و جونپور بدین قفیر فرستاده بود ، پانصد روپیه انعام شد ، در تاریخ نه صا و هفتاد و شش (۹۷۶) عدد اوراق این کتاب سی صد و نود و چهار است ، داییات و سطورش از متن و حاشیه نوزده هزار و هفت صد ، حاشیه چهار هزار و هفت صد و بست و هشت است ، مشتمل بر دو اسم و دیباچه مصور و چهار لوح شیرازی ،

(Sd.) Mun'im Khān bin Bairam Khān.² العبد المنعم بن بیرم غفر الله ذنوبها و ستر عیوبها .

There was another book, the *Dīwān* of Mīrzā Kāmran, which fortunately still exists. It graced his library for a long time. He himself writes with his pen in this book :—

Allāh-o-Akbar. *Dīwān* of Mīrzā Kāmran in the writing of Khwājā Maḥmūd Ishāq Shahābī Mun'im Khān, Khān Khānān, 34 lines price in Mohur.

الله اکبر دیوان مرزا کامران بخط خواجه محمود اسحاق شهابی منعم خان خانان ۳۴ فرد قیمت مسهر

This shows that he purchased this book for his library.¹

FAIDĪ'S LIBRARY

FAIDĪ Faiyāḍī is conspicuous for his literary task and profound learning. A scholar and son of a scholar, he had collected rare and fine books in his library. Most of these books were from the pen of the authors themselves or were written in their time. Books were nicely bound and were corrected with due care and diligence. The library included Faiḍī's own works, which numbered one hundred and one. The total number of the books in this library was four thousand six hundred, all of which passed to the Imperial Library after his death. These books were on literature, medicine, astronomy, music, philosophy, Taṣāvvuf, science, mathematics, commentary, jurisprudence, Hadīth.³

1. Lecture by Maulavī Hāfiẓ. Nazīr Aḥmad.

2. MS. of *Dīwān-i-Kāmran*, Khuda Bakhsh Library, Patna.

3. *Muntakhab-ut-Tawārīkh*, by A. Q. Badāyūnī, Vol. III, p. 305, Calcutta.

JAHĀNGĪR'S LIBRARY

JAHĀNGĪR has a very high reputation for his fine taste and literary accomplishments. His *Tuzuk* at once displays his extraordinary ability. Besides the Imperial Library he had his personal library which he always carried about with him on a journey. Mukṭub Khān was the Muhtamim of that library. When he went to Gujrat he gave several books to the 'Ulemā of that place as a present. Jahāngīr writes :—

" On the 16th, Tuesday, the élite of Gujrat came to me for the second time. I again gave them Khil'at, travelling expenses and land, then allowed them to go. I gave every one of them from my personal library a book like *Tafsīr Kashshāf*, *Tafsīr Husaini*, *Rauḍat-ul-Aḥbāb*, and on the back of each book wrote the date of the arrival in Gujrat and the bestowing of the books.¹

NŪRJAḤĀN'S LIBRARY

As a lover of learning and patron of art Nūrjahān was not inferior to her contemporaries. She also had a personal library, and she multiplied her books by purchase. She bought the *Dīwān* of Mīrzā Kāmraṇ for 3 Muhurs for her library. On its first page these lines occur :—

Three Muhur the price of this treasure. Nawab Nūr-un-Nisā' Begum.²

This shows that she got the book before her title of Nurjāhān, and therefore had already acquired a love of reading before going to the royal palace.

SHAIKH FARĪD'S LIBRARY

SHAIKH Farīd Bukhārī was one of the favourite courtiers of Jahāgīr. He was the governor of Lahore and Ahmedabad for a long time. He was broad-minded, benevolent, and a man of learning. He also had a personal library of his own. The copy of *Dīwān* of Ḥasan Dehlavī, which he bought for his library is still in the Khudā Bakhsh Library, Patna.³

SHĀH JAHĀN'S LIBRARY

DURING the reign of Shāh Jahān in 1062 Sayyid 'Alī ibn Sayyid Jalāl Maqsūd 'Ālam ibn Sayyid Muḥammad Maqbūl 'Ālam was Nāẓim of the library for some time in 1062. Born in Ahmedabad, a city of Gujrat,

1. *Tuzuk-i-Jahāngīrī*, p. 218, Aligarh.

2. MSS. of *Dīwān-i-Kāmraṇ*, Khuda Bakhsh Khan Library, Patna.

3. Vide its Catalogue, Vol. I, p. 248.

he came to this honoured post on the recommendation of his brother, Sayyid Ja'far Badr 'Ālam. He traced his descent direct from Ḥaḍrat Shāh 'Ālam, the founder of the famous Bukhārī family in Gujrat. He was a very learned and capable man. I'temād Khān and 'Ināyat Khān had preceded him in this post.

The Dārogha or Muhtamim of this library was 'Abdur-Rahmān Khush-Navīs till 1056. After him Muḥammad Ṣāliḥ, son of 'Abdullāh Mushkīn Raqam (d. 1016) was appointed to the post.¹ In 1063 Muḥammad Shafī' was the Dārogha of the library, as is revealed by a seal on a Holy Qur'ān which is in the possession of the Royal Asiatic Society, Calcutta.²

A German traveller who came to Surat in 1036 A.H. and remained there for long time, writes in his *Travels*:—There were 24 thousand books nicely bound in Shāh Jahān's Library.³

'ĀLAMGĪR'S LIBRARY

THIS library was greatly improved in the time of 'Ālamgīr. The then Nāzim was Muḥammad Ṣāliḥ, second son of 'Isa Khān Tārkhān (Sindh), and the Muhtamim was Muḥammad Manṣūr, grandson of Mahābat Khān. He was honoured with the title of Makramat Khān. Sayyid 'Alī-al-Husainī was appointed Muhtamim in 1069, as is revealed by a seal on a Holy Qur'ān which is in the library of the Royal Asiatic Society, Bengal.⁴

QUTB-UL-MULK'S LIBRARY

THIS library was of a type which rich people always kept in those days. Quṭb-ul-Mulk had collected rare books for his library by all possible means. *Tuzuk Jahāngīrī* had become rare in those days, but he procured a copy for his library. Shāhzāda Muḥammad Sulṭān ibn 'Ālamgīr got this book from this library, and it is still in the library of Khuda Bakhsh of Bankipore, Patna.

NĀWAB IBRĀHĪM KHĀN'S LIBRARY

NĀWĀB Ibrāhīm Khān Bahādur Hazabr Jung was counted among the influential nobles of Delhi. Like all the rich people, he also had a big library in which books were entered after purchase. The *Dīwān* of 'Muhandis,' the poet, written in 1115 A.H., was purchased for this library. The real name of the poet Muhandis was Luṭfullāh, son of

1. *Shāh Jahān Nāma*, Vol. II, p. 505.

2. *Ma'ārif*, A'zamgarh, Vol. XIV, p. 422.

3. *Mandelsello's Travels*, p. 118.

4. *Ma'ārif*, A'zamgarh, Vol. XIV, p. 422.

Nādir-ul-'Asr Ustād Aḥmad Ma'mar, the famous engineer of Shāh Jahān's time, who built the Tāj Maḥal, Agra, and Lāl Qil'a Delhi.¹

At the close of this book these lines are written: "On 20th Ramaḍān-ul-Mubārak in 1157, *Dīwān* of Muhandis was purchased in the Sirkar of Nawāb Ibrāhīm Khān Bahādur," and in the beginning "This book is entered in the library of Sirkār Nawāb Ibrāhīm Khān Bahādur Hazabr Jung."

The library was intact up to the time of Muḥammad Shāh, but the later Mughals neglected this library as they neglected other affairs and the result was that the courtiers began to remove books from this library. Innumerable books went to the library of Shāhān-e-Oudh.²

After the memorable event of 1857 the books of this library were scattered. Some of the booty reached the Royal Asiatic Society, Bengal, and some the Royal Asiatic Society of London, and the rest were entered in the London Library. But still there were left thousands of books which remained in the hands of Indians. Many books with the seal of the Mughal emperors and the Nāzim of the library have come to the notice of the writer in several libraries of India. There are also many private libraries which still possess such books.

NAWĀB LOHĀRŪ'S LIBRARY

In the last days of the Mughal empire Nawāb Lohārū was a cultured man and a lover of learning. He was surrounded by men of learning in his durbar. Ghālib, the famous poet, was on very friendly terms with him. The Nawab had a great love for rare things, and had a big library which contained books on different subjects. It had fine specimens of painting and colouring. There were books worth at least twenty thousand rupees in all.³ It is said that this library was destroyed in 1857.

There may possibly have been libraries in Gujrat among the Muslim settlers before Islamic rule, as appears from the stay of Maulānā Ya'qūb in 656 in the Friday Mosque of Patan, but they have not been specifically mentioned in history.⁴

ROYAL LIBRARY OF GUJRAT

WHEN Gujrat became independent, Sultān Aḥmad (d. 846 A.H.) became the patron of arts and learning and he founded Madrasas, mosques and inns, and other public buildings which included libraries also.

1. *Ma'ārif*, Vol. 37, p. 17, A'zamgarh.

2. *Tuhfat-ul-Ghanā'im*, p. 350, Bombay.

3. *'Ud Hindi* by Ghālib, p. 29.

4. *Mir'at-i-Aḥmadi*, Bombay, pp. 72, 73.

The mention of libraries in history is made in this way: "After his death, his son Muḥammad Shāh (d. 856 A.H.), taking out books from this same Royal library, entrusted them to the students of Madrasa Sham'-i-Burhānī.¹ This library existed until 980, when Akbar, after conquering Gujrat, distributed the books. Some of them reached the hands of Shaikh 'Abdul-Ḥaq Muḥaddith Dehlavi and some passed to 'Abd-ul-Qādir Badāyūnī. Faiḍī also got some of them and the rest entered the Royal library.²

USMANPURA LIBRARY

SHAIKH Muḥammad, Uthmān, entitled Sham'-i-Burhānī and the Khalīfa of Hadrat Qutb-i-'Ālam (d. 857 A.H.) in Ahmedabad, was a great spiritual head. He inhabited a village on the other side of the Sabar Mati river and named it Usmanpura. He had a mosque and a Madrasa built through Muḥammad Shāh Gujrati. There was a library attached to this Madrasa where, besides others, the books given from the Royal Library were contained. He himself supervised it till 863. It existed long after that date till it perished in plunder of the Marathas. The mosque and the tomb still stand as a relic of the past.

KHĀNQĀH SARKHAIZ'S LIBRARY

HADRAT Shaikh Aḥmad Khatwi (d. 849) built a mosque, Khānqāh and tank in Sarkhaiz in Ahmedabad. After his death Sultān Muḥammad Shāh built a tomb and Madrasa. It is quite reasonable to think that a library must have been attached to the Madrasa. But an incident suggests that Shaikh Aḥmad had a personal library also in his Khānqāh. The incident is that on a certain occasion he took out *Maṣābiḥ*, a work on Ḥadīth, from his library and read before the audience a Ḥadīth, relating to a Qaṣīda written in honour of the Holy Prophet.³

✓ SHĀH 'ĀLAM'S LIBRARY

THE famous saint of Gujrat, Sayyid Muḥammad Shāh 'Ālam (d. 880), was a scholar by profession as well by practice... He was very fond of reading books. Both his hands had marks which were caused by leaning during deep excessive study. He had a big library in which besides ordinary books there were rare books also. When Ṣadr Jahān went to see him, he showed one such rare copy of Imām Raḍī, which the Maulānā had no knowledge of.⁴

1. *Ẓafr-ul-Wāliḥ*, p. 32, London, Vol. I.

2. *Tārīkh-i-Badāyūnī*, Vol. II, p. 202, Calcutta.

3. *Tuḥfat-ul-Majālis*, MSS., Section 38.

4. *Khātima Mir'at-i-Aḥmadī*, Bombay, p. 3.

His successors went on improving the library. In the time of Sayyid Ja'far Badr 'Ālam (d. 1085) this library had reached its height.¹ He himself entered many books written in his own hand. One night in the street a person begged him for a copy of the Holy Qur'ān while he was passing that way. He promised to give it to him next day after taking it from his library. But the beggar insisted and demanded the very copy which he always kept himself. At last he had to part with it. His descendants retired to the city wall for fear of the plundering of the Maratha, and the library could not be properly looked after. Gradually it decayed, but still his Sajjādanashīn has got some books in his possession.

MUHAMMAD BIN ṬĀHIR PATNĪ'S LIBRARY

'ALLĀMA Muḥammad bin Ṭāhir Patni-Gujrati (d. 986 A.H.) had been a famous Muḥaddith in Nahar Vala Patan. His son and grandson rose to high posts. He had a library of rare books, and had collected books from Arabia and Iran. Books were preserved there so long as members of his family were men of learning. Afterwards it gradually tended to deteriorate. His descendants have still some books in their possession, but the author was grieved to see this library in 1932, as there was no care for its preservation. If this state of affairs persists the remaining books also will be ruined.

Majma'-ul-Baḥr said to be written in the author's own hand, was shown to the writer of this article, but there was nothing in the book to prove the assertion.

SHĀH WAJĪHUDDĪN'S LIBRARY

'ALLĀMA Shāh Wajihuddīn Gujrati (d. 998) was a pious soul of Ahmedabad. He founded a Madrasa in 934 A.H. which continued long after his death (till 1236) without interruption. Along with that Madrasa there was a very big library. It had books on almost all subjects. It is said that two big halls were full of books thrown down in a disorderly manner. When the family lost its interest in learning, books were lost. At the beginning of this century the late Maulvī 'Abdul-Mun'im Ṣāhib Balza, the Khaṭīb of Jāmi' Masjid, Bombay, and the late Yūsuf Ṣāhib bin Khat Khate carried away many books. When the writer saw this library in 1921 it contained a few big trunks of books. Now there is nothing. Some have reached the hands of friends and some the mouth of the Saber Mati River. A very small number of books are with Pir Husain and Bara Miyān Ṣāhib, the present Mutawalli of Dargāh, a friend of the writer.

1. *Khātima Mir'at-i-Aḥmadi*.

MADRASA PATAN'S LIBRARY

MADRASA "Faiz Safa" was founded in Nahar Vala Patan, Gujrat, in 1092 A.H. A Masjid also was constructed side by side, on which this chronogram is inscribed.

بنا شد مدرسه مسجد پر فیض صفا در هزار و نود ، دوز عنا یات خدا

This mosque had a big library also. It was in a very bad condition when the writer saw it in 1931. Rare books were scarce, but still there was a large number of manuscripts.

MAKHDŪM IBRĀHĪM'S LIBRARY

KUTIANA is a famous town in Kathiawar. A big Madrasa was started in this place in 1099, Makdūm Shaikh Ibrāhīm bin Sulaimān being the founder. He died in 1121 A.H., but his Madrasa existed till the last century. A library was attached to this Madrasa, and this library continued even after the Madrasa was closed. When the writer had the occasion to see it, it was an ordinary library, which had printed books, besides manuscripts. The Mutawalli told the writer that a considerable number of books were carried away by people of Junagadh.

MADRASA HIDĀYAT BAKHSH LIBRARY

MAULĀNA Nūruddīn, was an outstanding scholar and a pious Ṣūfī. He read philosophy, logic, and mathematics with Maulānā Aḥmad bin Sulaimān (d. 1087), full brother of Makhdūm Shaikh Ibrāhīm bin Sulaimān. Shaikh-ul-Islam constructed a Madrasa building for him in the name of Hidāyat Bakhsh. One lakh twenty-four thousand rupees were spent over its construction. Madrasa, mosque and hostels were completed in 1111 A.H.¹ Along with it there was a big library, where books on every subject were kept. It was open to all, and the general public, besides the few, used to be benefited by it, but the Maratha plunder ruined all. Several books of this library are present in the library of Dargāh Haḍrat Pīr Muḥammad Shāh, Ahmedabad. The Masjid still exists, owing to the care taken of it by the Moḥalla people.

MADRASA WALĪ'ULLĀH LIBRARY

THERE was a big Madrasa associated with the mosque which stands near Talia Mal in Ahmedabad. Maulānā 'Imādudīn was its Nāẓim. Attached to this Madrasa there was a large library which contained books

1. *Khātima-i-Mir'at-i-Aḥmadī*, p. 57, Calcutta edition.

on every subject, and many books were the best on the subject. The Maratha lootings reduced it to a miserable condition. The members of the family began to neglect it, owing to their apathy towards learning. Some of the books were given away by them to men of learning, and some were eaten up by worms. The remaining books which are still present help one to imagine the grandeur of the library. In spite of plunder and losses it has still got books which are rare and precious, and one can well imagine what a treasure it might have been. The books which remain at present have been given in trust to the Dargāh Haḍrat Pīr Muḥammad Shāh in Ahmedabad.

LIBRARY OF SHĪ'A-BOHRAS

AHMEDABAD was the centre of the Shī'ā Ismā'ilī Bohra till the middle of the eleventh century Hijri. Their Wāli or Dā'ī resided there, and a special Madrasa was built in the interests of the community. There was a grand library under the supervision of the Dā'ī, which had books on almost every subject. It was transferred to Jam-Nagar (Kathiawar)¹ after 1065 A.H. and still exists in good condition under the supervision of Sayyidenā Ṭāhir Saifuddīn at Surat. A particular group of scholars of the community benefited from it. In 1000 A.H. another library was set up there by Sulaimānī Bohras, which contained mostly religious books. It is still under their Dā'ī.

KHANBAIT LIBRARY

KHANBAIT is a small estate of Muslims. From the days of Mo'min Khan I, it was surrounded by scholars of Arabia, Persia and India. Once it had a population of 12 lakhs. It had numerous libraries, but with the decline of the estate learning decreased, and the libraries were ruined.

Some of the families of Khanbait possess remnants of these libraries, and the writer chanced to see some of the remaining books in the possession of Sayyid Ghulām 'Abbās Muḥammad 'Alī Ṣāhib in 1921. There was a Holy Qur'ān in Nasta'liq. People revered it very highly, thinking it to be written in the hand of Haḍrat 'Alī. There was also a library of Mah-kama-e-Qudāt which is no more; only some ordinary books are left with the present Qāḍī.

There was another library of 'Abd-ul-Laṭīf Dīwān Ṣāhib, which could not be looked after by his descendants and at last succumbed. Some books were taken by a grocer in satisfaction of his dues. The writer was shown these books by that grocer, but there was hardly any book worth the name. All were ordinary Persian books.

1. *Mausam-i-Bahār*, Vol. III, *Safdarī*, Bombay, *Biyān Sayyidena Dā'ūd*.

LIBRARY OF MAHKAMA-I-QUDĀT AHMEDABAD

THE status of the Ahmedabad city Qāḍi was very high in the days of Islamic rule. All the districts were under Maḥkama Qudāt, and a library was necessarily associated with the post. The city Qāḍi of Ahmedabad still has a library which has come down along with the post of Qudāt ever since the days of Islamic rule. Considerable portions of it have been lost, as former holders of the post were without learning. Now they have realised the obligation to preserve it and are keeping the books in almirahs instead of big trunks as formerly.

The writer went to see this library three times, but Qāḍi Ṣāhib for reasons known best to him did not allow him to see it and always gave evasive replies to his request.

SHAIKH HADRAMĪ LIBRARY

SHAIKH 'Abdul-Qāḍir Ḥadramī (d. 1038) was a famous saint of Ahmedabad.¹ النورالسافر في اعيان القرن العاشر is his well-known work. His grave is on Johri Barh at the extremity of the lane running east from the Civil Hospital. He had a big library of his own.² But all has perished except the tomb. As he was a great historian, Muḥaddith and Ṣūfī, naturally the library must have been rich in books on history, Ḥadīth and Taṣawwuf.

Chanpanir (Gujrat) was once the capital for some time. Maulānā Naṣrullāh was the City Qāḍi of this place in the time of Sultān Maḥmūd I. A great scholar and a pious man, he scrupulously avoided acquiring wealth by unfair means. He had a great library which was attached to the Maḥkama-i-Qudāt.

MAHKAMA-I-QUDĀT OF BHAROCH

BHAROCH is a very old city in Gujrat. It existed even at the time when the Greek army came to India, and it was the centre of a district in Islamic days. The Maḥkama of Qāḍi was always there. Maulānā Sayyid Aḥmad Shīrāzī's family held this post in its last days. He had a large library, the remnants of which are still in the possession of his descendants. The writer saw this library in 1932. It still contains rare manuscripts. Qāḍi Nūruddīn, a man of literary taste, told the writer that the library was damaged in his boyhood. *Mathnavī* of Maulvī Rūm, dated 1090, Vol. V, has been edited on modern lines. The compendium volume II of *Sar-khasi* (dated 909), *Kitāb-ul-Mukhāzin*, Vol. II, *Kitāb-ul-Khulāṣa f'il Fatāwah* by Ṭāhir bin Aḥmad bin 'Abdur-Rashīd Bukhārī, *Majma'-ul-Baḥ-*

1. *Khulāṣat-ul-'Asr*, Vol. II, p. 440.

2. *Yād-i-Ayyām*, p. 68, Aligarh.

rain, translation of *Upan Khat*, *Parem Hans* from *Athern Ved* are notable works

SHAIKH MĀHIMĪ'S LIBRARY

SHAIKH 'Alā'uddīn 'Alī bin Ahmad Māhim lived in Bombay, and was buried there. He died in 835 A.H.¹ and his tomb has become a place of pilgrimage for the populace. A great scholar and Ṣūfī of his time, he was the writer of many useful books. He had a library which lasted long but which deteriorated owing to the negligence of trustees. When the writer visited that place, he saw a recent library in Dargāh Sharīf which contains books in Arabic, Persian and Urdu. On enquiry from the Nāẓim of the library, it was learned that all the remaining books of Shaikh 'Alā'uddīn's library had been amalgamated with it. So far as I remember, a book written by the Shaikh was shown to me, but I could not examine it thoroughly for want of time.

LIBRARY OF NAWĀB ṢĀHIB OF SURAT

THE Nawāb Ṣāhib of Surat also has a library from ancient times. Probably it is an estate library which he has inherited from his forefathers. The writer tried twice to see it but in vain, since the Nawāb Ṣāhib was away from Surat.

LIBRARY OF 'IDRŪS

'IDRŪS is a well-known family of Surat. This family came to Ahmedabad from Haḍramut in 950 A.H. The son came to Bharoch and the grandson to Surat in 975 A.H. جاء الجواد الضياف is the chronogram of their arrival.²

This family has been noted for its learning and the members have always been the authors of books. The present head has a library which has descended from generation to generation up to his time. The writer saw this library in 1932. It is still very rich in books on Ḥadīth, Taṣawvuf, literature and history.

LIBRARY OF SAYYID QAMRUDDĪN

THE library of Sayyid Qamruddīn is also in Surat. It went on decreasing till only three almirahs are now left. When the writer saw it in 1932,

1. *Ma'āthir-ul-Kirām*, Vol, p. 190.

2. *Mazārāt-i-Sūrat-wa-Bharoach* by 'Abdul-Hakīm (died 1068 A.H.), a manuscript preserved in 'Idrūs's Library.

there were no male members in the house, but he saw it, after the women had retired in purdah, where it was kept. The pity is that there 'was no rare work, but only one book is worth mentioning. It is *Allāh Khudā'ī*, الله خدای. Its style is just like *Khāliq Bārī*.

These are the two opening lines :—

ہے حمد پاک اور احد یکہ جان ، ام القری کو تو مکہ
اب ، پدر ، باپ ، والدہ مائی هست اقوی ، برادر بھائی

This book was published in 1278 through Ismā'il Shīrāzī, Bombay. Another book is *Kalām-i-Aqdas* by Hadrat Pīr Muḥammad Shāh Bijā-pūrī, who remained Mu'takif (confined voluntarily) in a mosque for forty years. He was also a poet with the pen-name Aqdas and was a contemporary of that famous Urdu poet Walī Gujrati. He has composed numerous poems in Urdu, and his *Dīwān* is very rare. The writer saw a copy complete in Ahmedabad, and this is the second one which remains unpublished. Its possessors, who hold it very dear, are opposed to publication.

LIBRARY OF SHĀH 'ABD-UL-'ALĪM

ANKALESHWAR is a small town very close to Bharoch. The Khanqāh and Dargāh together with a mosque of Shāh 'Abd-ul 'Alīm are there. There was also a library long ago. As happened in the case of Surat, the place became a big Karavan station and developed into a fair sized town. Men of learning who resided there derived benefit from the library, but only a few are left as a relic of the past.

S. A. ZAFAR NADVI.

(To be concluded)