

# LIBRARIES IN MUSLIM INDIA

(Continued from page 347 of the October 1945 Issue)

## TĪPŪ SULTĀN'S LIBRARY

**T**ĪPŪ Sultān, who was a patron of the learned, had within his fold men of genius and exceptional learning such as were never to be seen there afterwards. Tīpū had the rare gift of judging every man's talent, giving him the post for which he was best suited. Among scholars and men of learning some were entrusted with the task of education, some with the writing of books, some with translation work.

He founded a university with various branches of arts and learning. It had a good library which included books on various subjects.

When the Sultān met his heroic death and Seringapatam fell into the hands of the British, they got hold of the library along with other royal booty. They looted and destroyed mercilessly, and the remaining books were lying uncared for for six years afterwards. Later on some of the books were sent to the Royal Asiatic Society of Bengal, and the rest to London.

The catalogue of the remaining books prepared by Major Stuart in 1808 and published at Cambridge shows the following number of books on the subjects noted against them.

Holy Qur'ān	.. 44	Tibb	.. .. 62
Taşawuf..	.. 56	Stories	.. .. 18
Astronomy	.. 20	Hadīth	.. .. 42
Poetry ..	.. 19	Arts	.. .. 19
Commentary	.. 41	Language	.. .. 45
Ethics ..	.. 24	Turkish	.. .. 2
Mathematics	.. 7	Ilāhiyāt	.. .. 42
Hindi Poetry	.. 23	Philosophy	.. .. 54
Wazā'if ..	.. 35	Dictionary	.. .. 29
Fiqh ..	.. 62		

The most notable books entered in the Royal Asiatic Society of Bengal are :

*Risāla Padkha, Muntakhab Dawābiṭ Sultānī, Dābṭa-i-Imsāl, Rāhe-e-Fatan-waṣ-Ṣuwar, Fath-ul-Mujāhidīn, Wāqī'a Manāzil, Roznāma-i-Hyderabad, Atāliq-i-Shahzāda, Majmū'a-i-Sanadāt, Hukm Nāma and Collection of Farāmīn.*

The notable and rare books in Urdu only entered in the India Office, London, are as follows :—

*Tadhkira-i-Shu'arā-i-Hindu* by Fath 'Alī Husain. *'Ali Nāma* by Mullā Nuṣratī.

*Gulshan-e-'Ishq* by Mullā Nuṣratī. *Kuliyāt-e-Quṭb Shāh* by Quṭb Shāh.

*Rūḥ Afzā (Qisṣa-i-Riḍwān-Shāh)* Fā'iz. *Qisṣa-e-Māh-i-Paikar*.

*Qisṣa Bahrām-o-Gul*, by Ṭab'ī Gulkandawī. *Phūlbun* by Ibn Nishāṭī. *Tūtī Nāma* by Ibn Nishāṭī. *Qisṣa Padmāvat Dakhinī* by Ṭab'ī Gulkundawī.

*Qisṣa-i-La'l-o-Gauhar* by 'Ārif-ud-Dīn Khān 'Ājiz.

*Dīwān-i-Yaqīn* by In'āmūllah Khān Yaqīn.

*Bhogbal* translated by Shihāb-ud-Dīn.

*Mufarraḥ-ul-Qulūb* by Husain 'Alī.

*Qisṣa Riḍwān Shāh* by Fā'iz.

*Qisṣa Māh Paikar* by Fā'iz.

*Qisṣa Bahrām-o-Gul Andām* (Ṭab'ī Golkundawī written in 1081 A.H).

*Dīwān Rafī' Saudā* by Saudā.

*Qaṣā'id Rafī' Saudā*.

*Sri Ganesh*, translation from Sanskrit.

*Sunder Sukhar* translation from Sanskrit,

*Dhori Hindi* by Shāh Durvēsh Gujrātī (Taṣawuf).

*Raḍat-ush-Shohadā'* by Seva Gulbargavī.

*Risāla Sarūd Rāg i.e. Majmu'a-i-Qadūm Dakhan Qaṣba*.

*Nishāṭ-ul-'Ishq Sharḥ Ghauthiya* (translation).

*Translation of Miftāḥ-uṣ-Ṣalāt* by Fath Muḥammad Burhānpūrī.

*Khulāṣa-i-Sulṭānī* by Sayyid Imāmuddīn and Muḥammad Ṣamad Qāḍī of Seringapatam.

*Kalīd-i-Zabān-i-Telingi*.

The library of Windsor Castle has a copy of the Holy Qur'ān which is written in the hand of Aurangzēb 'Ālamgīr. It is in fine Khaṭṭ-i-Naskh, decorated with beautiful painting and colouring. It is said to be worth ninety thousand rupees. This was also a rare treasure of Tīpū Sulṭān's Library.<sup>1</sup>

## THE LIBRARY OF MADRAS ARABIA KHĀNQĀH

SAHSARAM, the birth-place of Shēr Shāh, is a famous place in Bihar. Shāh Kabīr, a saint, lived here in the beginning of the twelfth century

1. *Tārīkh-i-Mysore*, p. 355, Bangalore edition.

Hijri. In 1129 A.H. Farrukh Siyar created a trust of eighteen villages free of rent, fetching an income of one lakh of Dirhams. Shāh Khalīlullāh, the successor of Shāh Ṣāhib, got possession of it. In 1175 Shāh 'Ālam II again gifted 41 villages by way of Mawazatat-Tamgha.<sup>1</sup> A Madrasa was attached to this Khānqāh, and it still exists as Madrasa Arabia Khānqāh.<sup>2</sup> Probably the library was founded along with the Khānqāh, as usually happened ; but with the establishment of the Madrasa Arabia the library was attached to that Madrasa. This was a very large and valuable library. It is approximately valued at Rs. one lakh. Probably this library still exists at the Madrasa.

### RĀJA SHITĀB RAY'S LIBRARY

RĀJA Shitāb Ray was the Nāzim of Bihar in the last days of Mughal rule in India. He was a patron of the arts, learning, and the learned. His son Rāja Kalian succeeded him as Nāzim after his death. He was a poet and the author of many books. He had a library of his own, which contained mostly Persian books and some books on history. But the library gradually deteriorated as the descendants of the Rāja had ceased to take interest in Persian. Some years ago, on the occasion of an exhibition, the living descendant of the family—a very respectable man—was kind enough to allow people to see the books of his library which were heaped in trunks like waste paper. There was no rare book present.

### RĀMA NARĀ'IN'S LIBRARY

RĀMA Narā'in, who was the Nāzim of Bihar before Shitāb Ray, also had a personal library, and his descendants have still some of the books.

### ṢĀDIQPŪR PATNA LIBRARY

ṢĀDIQPŪR, a Mohalla of Patna, has ever been famous for men of learning. Maulavī Ahmedullāh Ṣāhib ibn Maulavī Ilāhī Bakhsh Ṣāhib Ja'farī, and Maulavī Wilāyat 'Alī Ṣāhib ibn Hakīm Eradat Husain Ṣāhib were most distinguished scholars of Ṣādiqpūr. They had their own libraries. In the revolt of 1857, the Government confiscated all their property, including the library. A major portion of this library reached London and some portion found its way into Khudā Bukhsh Khān's library at Patna. Some of the books are still preserved by the descendants of that family, and they regard them with love and respect. *Shams-ul-'Ulūm*, a dictionary, is one of these books.

It is a piece of history that rich men of Muhalla Kaiwān Shikoh, Hājiganj, Shād Manzil. Terhi Ghat, Dholpur, had every one of them a

1. *Tārīkh-i-Sahsaram*, p. 79, Deoband edition.

2. *Ibid.*, p. 82.

personal library. But the libraries perished as the descendants of the founders took no interest in them. The books are either no more or are in a hopeless condition.

### KHĀNQĀH 'ABBĀSĪ LIBRARY

KHĀNQĀH 'Abbāsī of Bhagalpur is a well-known place in the province of Bihar which also had a library.

The Khānqāh of Phulwārī Sharīf is very old and has always been centre of scholars. It is still conspicuous for its religious services in the cause of Islam. It has had a library for a very long time.

### LIBRARIES OF FĀRŪQĪ SULTĀN

THE Nāzims appointed in different provinces in the last days of Fērōz Shāh Tughluq declared themselves independent after his death. Malik Rāja was one of them. He claimed his descent from Hadrat Fārūq A'zam, and therefore the Sultanate founded by him was called Fārūqī Sultanate.

This kingdom was founded at the close of the seventh century Hijri and it came to an end at the hands of Akbar A'zam in 1005. This dynasty patronised scholars, poets, and Śūfīs, and they also had a fine library. According to Ferishta, Khwāja Mīrzā 'Alī Isfarā'inī had seen this library. When Ferishta himself reached Burhanpur in 1013, he visited this library, and there he found a book which contained the years of coronation and death of the Fārūqī kings. Ferishta says he copied the dates in his book from there.<sup>1</sup>

The British Museum has a letter of Malik-ush-Shu'arā' Faiḍī addressed to Rājā 'Alī Khān, the king of Khandesh, in which Faiḍī had requested the Khandesh ruler to send some pages from the beginning and some from the end copied from *Tughluq Nāma*, which they had. The words were :—<sup>2</sup>

التفات فرموده دو جزو از اول و همین قدر از آخر به یکے از خدمت گاران امر فرمائند که بر خطے

دسوده نموده بجهت بناده مصحوب حاملان عریضه فرستند

These lines do not disclose the existence of any big library at Khandesh, but this much may be inferred that Khandesh rulers had a love for learning and art and kept in their possession selected books of their liking. This proves that they had personal libraries besides an official library.

### LIBRARIES OF OUDH KINGS

BURHĀN-UL-MULK Sa'adat Khān was appointed governor of Oudh in the decaying days of the Mughal empire. He declared himself independ-

1. Ferishta, Vol. II, p. 277, Lucknow edition.

2. *Ma'ārif*, A'zamgarh, Vol. 36, No. 5, p. 346.



ent and became the founder of the kingdom of Oudh. This dynasty for eight generations ruled Oudh from its capital, Lucknow.

Now Lucknow attracted people more than Delhi. The generosity of Nawāb Āṣaf-ud-Dawla attracted scholars and men of genius. Schools of different arts and crafts were opened side by side with the Madrasa. Libraries were also founded. Lucknow had numerous libraries. Sprenger, an Englishman, who visited Lucknow in 1848, has described the Royal Library.

The Royal Library stood in the old Daulat Khāna, behind the iron bridge near the Gomti, just at Rūmī Darwāza. The site of that library was most probably the place which is now an open field between the Iron Bridge and Qaiṣar Bāgh. Nothing remains of that illustrious library, no sign, no mark to tell us that woeful tale. It had more than ten thousand books. Ghāzī-ud-Dīn Ḥaidar had improved it greatly.

There was another library in the palace of Moti Garden. It had mostly books on literature. This garden is on the side of the river Gomti, at some distance from Qaiṣar Bāgh. Sulaimān Qādir lived there after 1857. Now it is called "Moti Maḥal." This Maḥal had books numbering above three thousand, which were chosen and rare.

There was another library in Farrukh Bukhsh Maḥal. Though it had books less than a thousand in number, the peculiarity about it was that it was a very valuable library. Every book of this library was gilded and coloured, and there were many fine specimens of painting and gilding. The library was specially collected by the orders of Wājid 'Alī Shāh, and can rightly be called his personal library.

These libraries were well looked after and they were in good condition, but the decay in the kingdom at last had its effect on the libraries also. The Nāẓims of the libraries were changed quickly, which resulted in mismanagement as no Nāẓim could get any opportunity to survey the library and check what was going wrong with it. The books were heaped in wall almirahs and shelves in a disorderly manner. The result was that the outgoing librarians, whenever they gave over charge, only pointed to the numbers of the books, and it was never discovered until later that many of the most valuable books had been removed and ordinary books had been put in their place to make the numbers complete. Sprenger says that the Nāẓim of the library sold books worth ten thousand rupees and married his sons on the proceeds. The writer of this article has also seen many books bearing the seal of Royal Libraries in various libraries of India, which proves the truth of Sprenger's assertion. Rāja Salīmpūr's Library has such books in large numbers even now. After 1857, the rest of the books were sent to London.

It had books in the Arabic, Persian, Urdu, Hindi, Sanskrit, Turkish and Pushto languages, and as regards subjects it had mostly books on Taṣawuf, Taḍhkira, history and literature, Dīwāns in large

numbers of course. Lucknow had another famous library belonging to Mīrzā Sulaimān Shikoh, the third son of the blind ruler of Delhi, Shāh 'Ālam. In 1205 he fled from the Qil'a-i-Mu'alla and reached Lucknow. Lucknow at that time was ruled by Āṣaf-ud-Dawla. Terhī Kothī was chosen for his residence with great respect, and he was given six thousand rupees for his expenses. Mīrzā Shikoh was a great lover of the learned, and distinguished scholars and masters of their art gathered round him. Himself a poet, he always patronised the poets. He also had a library. This library had various copies of *Dīwān* of Shaikh Ghulām Hamdānī Muṣḥafī, written under the supervision of the author himself. Rampur Library has fine copies of that *Dīwān*, bearing the seal of Mīrzā Sulaimān Shikoh.

Kākori, a famous town in the district of Lucknow, has always been a centre of learning. Many scholars, poets and literary people lived there because of the patronage of the rich people of that place. They had several Madrasas, libraries and literary institutions to their credit. One such place was Amīr Maḥal, where a large library was established. *Bayād Nūr-i-Azal*, a Tadhkira, written by Shaikh Ghulām Hamdānī Muṣḥafī in 1209, was there. It was copied from a copy of the original in 1239, and was entered in Amīr Maḥal Library. Now this copy belongs to Mushīr Aḥmad 'Alavī, B.A., of Kākori.

The description of the Royal Library of Oudh by Sprenger relates to the period when the kingdom had already become defunct and the library ruined. 'Abd-ul-Laṭīf, Shustrī, who came to Lucknow in the time of Āṣaf-ud-Dawla, has given the following description in his *Travels* :—

“ I visited the library along with 'Allāmī Tafaddul Khān. It has books to the number of approximately three lacs and a servant is deputed for every hundred books.

“ Books of different languages like Arabic, Persian and English, both prose and poetry, were there. Besides Qaṭ'āt of penmen, there were fine specimens of Indian, Iranian, European and Turkish paintings, in such large numbers that it would require Noah's life to see them all. I had the opportunity of seeing literary books in countless numbers—books like *Madārik*, *Masālik*, *Mafātīh*, *Kashkūl*, *Baḥr-ul-Anwār*, etc.

“ It has numerous books written in the hand of the authors themselves. On enquiry the Muhtamim told me that it contains some seven hundred such books. When Delhi was ruined, the greater part of that library came to the Royal Library of Lucknow.

“ The truth is that this library is rare and valuable to such an extent that even the precious stones of the Royal Library can hardly equal it.”<sup>1</sup>

This gives a vivid picture of the grandeur and the excellent management of the Royal Library of the kings of Oudh.

1. *Tuḥfat-ul-'Ālam*, p. 349, 350, Bombay edition.

## NAWAB ROHILA'S LIBRARY

THE Rohila Pathans, who had become very strong in the time of Muḥammad Shāh, gradually became the masters of Rohilkhand. The most outstanding Rohila Pathan was Ḥāfiẓ Raḥmat Khān. He was a brave and also a learned man, and a patron of Sayyids, scholars and distinguished people. During his rule he carried out many public works like the construction of mosques and Madrasas. He had a great library also.

In 1188 Nawab Shujā'-ud-Daula of Oudh murdered Ḥāfiẓ Raḥmat Khān, annexed his estate to his own kingdom, and looted and plundered the Royal Palace.<sup>1</sup>

The library was part of the the loot, and Shujā'-ud-Daula removed it to the building of Tōp Khāna and it was generally called Tōp-Khāna Library in Lucknow. This was near the British Residency, now called Bailly Guard, a corrupted name for Bailly Garden. Major Bailly was the resident at the time of Nawāb Sa'ādat 'Alī Khān. Most probably that was the place where the Balram Hospital now stands. The big open field in front of Bailly Guard was also connected with it. There was a big two-storeyed building on the field where the hospital is. One portion of that building was used for military purposes, and in the other portion stood the library.

The books were heaped in big trunks in a very disorderly manner. Sprenger has expressed his disapproval of such carelessness and apathy. These trunks had become the permanent abode of rats ; and, without the help of sticks, it was dangerous to put one's hand into them.

Next to rats, worms had destroyed the books most, and many of the best books fell a prey to these worms. *Haft Qulzum*, and *Tāj-ul-Lughāt*, considered to be the rarest books of the time, were destroyed. It seems that Shujā'-ud-Daula cared more for the gold, silver and precious stones of the Rohilas, and criminally neglected these books. The generals, considering them to be useless, threw them into a corner, and they remained in that condition till the time of Sprenger's visit.

Besides books in Urdu and Persian, the library had a large number of Pushto books. Books on literature exceeded those on other subjects. There were duplicate copies of books, for example there were a hundred copies of *Gulistān* and *Būstān*. Sprenger has expressed no opinion regarding these books, but it was a point demanding attention, because there may have been peculiarities about some of them. Certain copies may have had some distinguishing feature as regards correctness, penmanship, and antiquity. It is also possible that the Nāẓim of the library in Lucknow may have re-stocked it with valuable books.

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1. *Gul-e-Raḥmat*, p. 173, Bombay.



## RĀJA SALĪMPŪR'S LIBRARY

SALĪMGARH is a village in the suburbs of Lucknow, now called Salīmpūr. The owners of it have been called Rājas of Salīmpūr ever since the days of Oudh kings. Like other chieftains, they have been men of taste and patrons of learning and the arts. The Rājas of Salīmpūr have been famous for their love of tents, precious stones, and books, and they have collected an excellent library. It had books on almost all subjects. There was a big collection of manuscripts. Some books were good specimens of painting, and ten thousand rupees were offered for a painted *Shāh Nāma* of Firdausī. *Manẓar-ul-A'yān* is considered to be very rare in India. Only one other copy of this book is known, and it is to be found in the Dīwānī Library of Hyderabad. But the library of Salīmpūr is not well managed. When the writer saw this library, it was, in spite of the care taken of the books, in a bad condition. The building of the library is in such a dilapidated state that it can hardly last long.

✓ The books are kept in closed almirahs and are in good condition. They are in three languages, viz. Arabic, Persian, and Urdu. As regards subjects, they are mostly on Fiqh, Tafsīr (both Shī'a and Sunnī), and their principles. Books on history and literature are also sufficiently numerous. Manuscripts are kept in several big trunks as well as in the library in Tōsha Khāna.

## LIBRARY OF DARYĀBĀD

DARYĀBĀD, a town in the district of Bārābankī is one of those places in the Kingdom of Oudh where the torch of learning was always kept alight. Maulānā Ḥakīm Nūr Karīm Ṣāhib, Maulānā Ḥakīm 'Abdūl-'Azīz Ṣāhib, and many other great scholars were born there. It was the birth-place of many accomplished and distinguished men, Muslims as well as Hindus, even before 1857. Libraries are to be seen there, dating from the eighteenth century. The library of the Jains was established in 1744. There was also another library for Hindus, some two hundred years ago. Both these libraries were destroyed in 1857, but some books preserved from them still remain.

Several libraries were founded by Muslims as well. Ḥakīm Nūr Karīm's was one of these. Many of his valuable books were destroyed in the anarchy of 1857, but there are two thousand books still in existence, mostly on medicine. There are some books which were written four hundred years before. Ḥakīm Ṣāhib himself was a great penman, and there are several specimens of his writing. *Tārikh-ul-Khulafā'*, *Sharḥ-e-Muwaqif*, *Tafsīr Baidāwī*, *Hidāya*, *Fatāwa-i-'Ālamgīrī*, *Sharḥ-i-Waqāya*, *Futūḥ-ul-Ghaib*, *Miṣbāḥ-ul-Maṣābīḥ*, *Qānūn Shaikh*, *Nafīsī*, *Iqsara*, *Tuqūm-ul-Buldān* in Arabic and *Jadhb-ul-Qulūb*, *Madārij-un-Nabuwat*,



*Hayāt-ul-Haiwān*, *Mir'at-i-Maṣ'ūdī*, *Mir'at-ul-Wujūd*, *Gulistān*, *Būstān* are specimens of fine penmanship and faultless manuscripts.

There are some old publications as well, like *Tafsīr Kashshāf* (1856), *Burhān Qāṭi'*, *Dīwān-i-Wājid 'Alī Shāh*, *Dīwān-i-Mehr*, *Diwān-Zakhmī*, *Durra-i-Nādira*. And among rare books *Madīnat-ul-'Ulūm* by Arnīqī deserves mention as a specimen of fine penmanship.<sup>1</sup>

## THE LIBRARY OF FARANGĪ MAḤAL

SAHALI also occupies an important place among the famous towns of Oudh. Shaikh Nizām-ud-Dīn Anṣārī, the famous scholar and saint, lived there and taught people.

His grandson, Shaikh Ḥāfiẓ became very famous in the time of Akbar. The king, when he knew of his learning, granted Jāgīrs to him in recognition of his attainments. Mullā Qutb-ud-Dīn was in the fourth line of descent from him. He was such a great saint, that even Aurangzēb desired to see him. When his enemies had slain him, his son Nizām-ud-Dīn came over to Lucknow. The king gave him Farangī Maḥal for his residence, which was formerly the 'Kothi' of Portuguese traders. Mullā Nizām-ud-Dīn, like his ancestors, gained such fame as hardly any scholar except Shāh Walī'ullāh can boast. The Madrasa which he founded at Farangī Maḥal became later on a kind of university and it also had a library. Details are lacking about this library in the time of Mullā Nizām-ud-Dīn, but this much is certain, that books were being multiplied by his descendants till the time of Maulānā 'Abd-ul-Ḥai, when it had grown stupendously large. The rare books fell into the hands of other people at the time of Maulānā's death. When the writer visited the library, it had books mostly on Fiqh.

At present, this library is in the eastern hall within the premises of the two-storeyed building of the Yūsufī Press. Some of the books are kept in closed almirahs and some in open ones, subject-wise. Probably it is now rarely opened except for visitors who desire to see it.

The writer had occasion to see the library of Maulānā 'Abd-ul-Bārī also. It contained books mostly on Fiqh and Taṣawuf. These books were placed in the recess of the arches in Dīwān Khāna and on shelves in the walls. Some manuscripts were kept in open almirahs in the second storey of Madrasa Nizāmīa.

There was also another library in Lucknow under the supervision of the Mujtahids, and it remained under their care even after 1857. The writer in his school-days heard that at the death of Janāb Qibla Allan Ṣāhib it had been given to the other Mujtahid. After him, Qibla Nāṣir Ḥusain became Mujtahid. His library is very famous in Lucknow. When the writer visited the library, he found two kinds of books: one consisted of those which were already there and were classed as Qadīm (old), and

1. *Tārīkh-i-Daryābād* by Brij Bhookan Lal, pp. 276, 277, 278, Lucknow edition.

the second of those which Mujtahid Şāhib himself had added and were classed under the head Jadīd or new. By old, perhaps they meant those books which the Mujtahids had inherited from the outgoing Mujtahids continuously for a very long time.

## THE LIBRARIES OF BILGRAM

BILGRAM is also a well-known town in the suburbs of Lucknow. Men like Shaikh 'Abdul-Wāḥid, Shaikh Nizām, Qādī Maḥmūd, Qādī Kamāl, Mīr 'Abd-ul-Wāḥid, Muftī Amīr Ḥaidar, Sayyid Ghulām 'Alī Āzād Bilgrāmī, Mīr 'Abd-ul-Jalīl Bilgrāmī, Dr. Sayed 'Ali Bilgrāmī, and Nawab Syed Hussain were born there. They were highly intellectual people and were gifted with literary attainments. How could they rest without a library? There were in fact many libraries in Bilgram which were destroyed by the lapse of time. Some have been traced through the pages of history.

(1) Qādī Abu'l-Fath Shaikh Kamāl Farshari Bilgrāmī had a big library. He was born in 917 A.H. and was the Qādī in the time of Akbar the Great. He was a scholar as well as an administrator. His library consisted of books on grammar, logic, philosophy, eloquence, jurisprudence, principles of jurisprudence and Tafsīr. The collection of Tafsīr was the biggest.

Being himself a fine penman and calligrapher, he wrote a great number of books in his own hand. He also contributed such elaborate footnotes that he left no necessity for a commentary. He cared so much for correctness that there was hardly any mistake even in points. Āzād Bilgrāmī has called one of his works *Ṣuḥaf Āsmānī* (Divine Books), because of its accuracy.<sup>1</sup> Shaikh Kamāl died in 1001 A.H. at the ripe age of eighty-four. The library was ruined after his death and most of the rare books went out of Bilgram.

The second library belonged to Syed 'Abdul-Wāḥid Bilgrāmī. He was a fine penman and collected books on different subjects. This library had countless copies of the Holy Qur'ān.

The third library in this town belonged to Syed 'Abdullāh Bilgrāmī, who was a reputed scholar of his time and a poet, Qābil was his pen-name, and he was a master of penmanship. He died in 1132 A.H.

His library contained rare and fine books. But unfortunately it fell into the hands of worthless people and the books were scattered, misplaced, and at last destroyed.

The fourth one belonged to 'Allāma Syed 'Abd-ul-Jalīl Bilgrāmī, who was ranked very high for his scholarly attainments. He graced high government posts after 'Ālamgīr. He was a great lover of books, and took necessary books with him even on his travels, while the rest of the library

1. *Ma'āthir-ul-Kirām*, Vol. I, p. 228.

remained at Bilgrām. The books were mostly kept in big trunks. He writes in one of his letters to Syed Muḥammad :—

“ My boy, the book *Raudat-un-Nāẓir* is put in that trunk which was brought home from Gujrat.” Further he directs him to look after the book in these words, “ What should I write to you about the care and precaution to be taken for the books. You know well how much I love my books, and after how much labour and search I have collected them .....air the books in the sun as often as possible.” It had books in Urdu, Persian, Arabic, Turkish, Hindi, Sanskrit. The subject-matter was mostly literature, Hadīth, Medicine, lexicography, jurisprudence and grammar. Syed ‘Abdul-Jalīl died in Delhi in 1138, at the age of about 67.

After the death of Mīr Ṣāhib, the library was well looked after by his descendants for some time. But later on they neglected it as they themselves had little touch with learning, and gradually they sold all the books until not a single page remained in Bilgrām. But it is a matter of great satisfaction that a very large number of books, and especially Mīr Ṣāhib’s own work, reached the Kutub-Khāna-i-Āṣafiya, Hyderabad.

The fifth library was owned by Shāh Ṭayyib (d. 1152), a notable personality of Bilgram. He lived for a long time in Gurat, a suburb of Ahmedabad, in connection with his occupation. He was a very fast writer and a high-class calligrapher. This library had fine specimens of calligraphy in abundance. Āzād Bilgrāmī writes :—

و کتب خانہ عظیمی از خط خوش نمط خود یادگار گذاشت

(He left to his memory a big library with fine specimens of calligraphy).<sup>1</sup>

The sixth library belonged to Nawab Shaikh Mīr ‘Ālamgīrī. He was a rich man but had a spiritual turn of mind. He inhabited a Mohalla in the eastern side of the city coming out of Sayedwara. He provided that Mohalla with all the necessities of life. While he was constructing a mosque his soul departed from this world. He willed at the time of his death that the mosque should be completed after the sale of his books, which he loved very dearly.<sup>2</sup> It was probably a very rare collection.

## THE LIBRARY OF THE CHIEF OF FARRUKHĀBĀD

THE Rohilas founded a kingdom in Farrukhābād in the last days of the Mughals. The Farrukhābād rulers were lovers of learning and patrons of scholars. This became the first Manzil of the scholars who departed from Delhi.

1. *Ma’āthir-ul-Kirām*, Vol. I, p. 53.

2. *Ibid.*, p. 98.,

Badr-ud-Daula Shujā'-ul-Mulk, Muḥammad Sa'adatmand Khān Bahādur Asad Jung was the ruler of Farrukhābād in 1263 A.H. He had the traditional generosity, bravery and love of learning and the arts. He had a notable library. In one of the books he has written in his own hand "On 12th Dhil-Hajja 1263 A.H. on Friday the copy of *Mājalis-ul-'Ushshāq* has been entered in the library of Badr-ud-Daula Shujā'-ul-Mulk Muḥammad Sa'adat Khān Bahādur Asad Jung, son of Nāwab Amīn-ud-Daula Md. Khiradmand Khān Bahādur Bābar Jung, son of Nawāb Shams-ud-Daula Md. Khudā Bandē Khān Bahādur Ghadānfar Jung, the chief of Farrukhābād." This book is now in Rampur Library.

### THE LIBRARIES OF JAUNPŪR

AFTER the downfall of the Tughluqs every governor of India declared independence. Khwāja Jahān Nā'ib-i-Hukūmat-i-Jaunpūr founded the Sharqī dynasty under the title of Malik-ush-Sharq. His descendant ruled from Qanauj to Bengal.

This was a most fertile place, which helped the rulers to become very powerful in a short time. They rose rapidly and speedily, provided Jaunpūr with all the paraphernalia of civilisation: a grand mosque, Khānqāh, Sarā'is, Madrasas, Hammāms and magnificent palaces were built.

Although this kingdom lived for only eighty years, the patronage and generosity of the Sharqīs gathered round them a galaxy of scholars. Whom they held in such high esteem that they personally visited them.

• Estates with an income of lakhs were created in trust for Madrasas and Khānqāhs, and the scholars were given big stipends.

When the Mughals came, the royal patronage continued and the literary activities of these scholars did not diminish. Shāh Jahān always said proudly, "Our Sharq is over Shīrāz." When Burhān-ul-Mulk became the governor of Oudh, he took all these Jāgīrs from them and naturally they migrated to different places in distress, and this literary assembly was dispersed.

The Sharqī Sultāns established countless Madrasas in their time. This continued up to the time of the Mughals. The following Madrasas have been traced :—

- (1) Madrasa Qādī Shahāb-ud-Dīn Daulatābādī, (2) Madrasa 'Ādil,
- (3) Madrasa Ustād-ul-Mulk, (4) Madrasa Mullā Ma'mūr, (5) Madrasa Shaikh Rukn-ud-Dīn, (6) Madrasa Mullā Khidrī, (7) Madrasa Madāriya,
- (8) Madrasa Mullā Shams Nūr, (9) Madrasa Šādiqiya, (10) Madrasa Khaliliya, (11) Madrasa Jamīliya, (12) Madrasa Mullā Bābullāh,
- (13) Madrasa Šadr-Jahān, (14) Madrasa Mullā Shams-ud-Dīn.

These Madrasas had the same status as our colleges. The teachers were well known masters of their subjects. These institutions had their own



buildings, with residences (hostels) for the pupils and mosques and libraries. They were equipped with all the requirements of education.

Besides these, there were many personal libraries. The library of Maulavī Ma'shūq 'Alī (d. 1262) was well known in Jaunpūr. It had five thousand books.<sup>1</sup> He was interested in teaching and was always surrounded by students. This naturally leads us to conclude that the library contained books on various subjects. The owner compiled a book *Tuhfa Tafīfa* on Ethics, and another book on Farā'id, which discloses his special aptitude for Ethics and (Fiqh) Jurisprudence. This tempts us to say that his library contained books mostly on these two subjects.

There was another library belonging to Muftī Syed Abu'l-Baqā' (d. 1040). He was Muftī of Jaunpūr in the time of Shāh Jahān. He had such a rare intelligence and memory that he got by heart any book he read once. Shāh Jahān once sent to him for correction a book which had been damaged in several places. He read it once and put it in the library and forgot it. After six months, when reminders came from Shāh Jahān, he searched for it everywhere but in vain. At last he wrote the whole book from memory and sent the complete work to the king. There was not the slightest difference. The king was very much pleased with him, and bestowed rewards and Jāgīrs upon him.<sup>2</sup>

### 'ĀDIL SHĀHĪ LIBRARY

AFTER the break up of the Bahmanī kingdom, five new kingdoms were set up, namely, Barīd Shāhī, Quṭb Shāhī, Nizām Shāhī, 'Imād Shāhī and 'Ādil Shāhī. 'Ādil Shāhī was the most powerful of all. It had friendly relations even with countries outside India. There was an exchange of ambassadors with Persia and Turkey. Rare presents used to come from and go to those countries.

The 'Ādil Shāhī Sultāns were as keenly interested in arts and literature as they were shrewd in politics. Mullā Zuhūrī, Mullā Malik Qummī, Mullā Fathulla Shīrāzī, Khwāja 'Ināyatullāh Shīrāzī, and Qāsim Ferishta adorned this court.

The royal patronage attracted men of extraordinary knowledge and ability from Persia, Iraq, Azarbaijan and Arabia. Rafī'-ud-Dīn Shīrāzī, the Khān Sālār and Khazānchī, once stated, "As Shīrāz is my native place, I know definitely that ten thousand people were benefited by the king's patronage."<sup>3</sup>

Original works, as well as works of compilation and translation, were carried out on a scale such as was known in hardly any other contemporary kingdom. Mosques, Madrasas, inns, bridges, monasteries were

1. *Tadhkira-i-'Ulamā'-i-Jaunpūr*, Vol. II, p. 116.

2. *Ibid.*, p. 64.

3. *Basātīn-us-Salātīn*, p. 144, Hyderabad.

built in large numbers. These Ṣultāns were second to none in their taste and love for books. A very grand Royal Library was established at Bijapore. 'Ādil Shāh (d. 988 A.H.) himself was very fond of books, and was a constant reader. He had, besides the Royal Library, his personal library, which remained with him whether on a journey or at home. It is reported that he had a great taste and liking for books. He collected different kinds of books and entered them in his library. There were sixty employees such as scribes, penmen, gilders, margin-drawers, bookbinders, painters, who were always busy with their work. Four trunks full of books always accompanied the king even on a journey. Once it so happened that on the last day of the journey, there was a heavy shower of rain and the troops went in different directions. The king also encamped at one place and, he called for books there. On enquiry it became known that the books had gone with the troops to another village. 'Alī 'Ādil Shāh became very angry and said: "I have told you several times that the books should not be kept apart from me, but you do not heed my orders." A special Amīr was deputed on the spot to go and fetch the books and the king was restless until they arrived.<sup>1</sup>

## THE LIBRARIES OF BENGAL

THERE was no dearth of libraries in Bengal also. Nawāb Murshid-ābādī's family were interested in learning and the arts, although political troubles did not spare them. Nawab Mu'īn-ud-Daula had a library which probably contained a great number of books, because we see that there was a Dārōgha (Muhtamim) named Mīr Aḥmadullāh for the library. His seal is inscribed, "Aḥmadullāh Shāfianā." Another officer of this library was Hāfiẓ Asadullāh, who was Taḥwīldār.

*Nigāristān* by Maulānā Mu'īnī Johīnī, written in the time of Ṣultān Abū-Sa'īd Bahādur Khān, was present in that library. The scribe of the book is Muḥammad Ḥusain ibn Md. Muẓaffar. He finished it in 953 A.H. This book is at present in the library of Shanti-Niketan. It probably graced the Royal Library also, because at one place it is written: "In 997 Hijri was presented."

## RAMPUR LIBRARY

RAMPUR is one of the several States which were set up in Rohilkhund after the collapse of the Mughals. The Rampur rulers have been conspicuous for their patronage of art and literature. It was the only hospitable place for scholars and accomplished people after the ruination of Delhi and Lucknow in 1857, and the Rampur ruler received them with open arms and the greatest generosity. When Rampur became the seat of such distinguished scholars, naturally all doors of learning were opened. A very

1. *Basātīn-us-Salāṭīn*, p. 148, Hyderabad.

grand Arabic Madrasa was started with 'Allāma-i-Zamān Maulānā 'Abd-ul-'Alī, Baḥr-ul-'Ulūm Farangī Maḥlī as the principal. Translation and original work began side by side. After thorough research into the history of Rampur it is revealed that a library in the proper sense of the word was started in the time of Muḥd. Faḍḍullāh Khān. All the translation, compilation, and original work was carried on in Rampur. The books presented to the rulers were collected in this library.

In the time of Nawab Sayyid Muḥammad Sa'īd Khān (1843 A.H. 1259) books worth one thousand four hundred and eighty-nine rupees and eight annas were bought and entered in the library. At that time it had rare books like *Humāyūn Nāma*, *Akbar Nāma*, *Khazā'in-ul-'Ālam*, *Tārīkh Nādirī*, *Khulāṣat-ut-Tāwarīkh*, *Tārīkh Jahān Khānī*, *Tārīkh Majma'-i-Maḥfil*.

In the time of Nawab Sayyid Muḥd. Yūsuf Ṣāhib (1855), books worth two thousand, seven hundred and fifty-seven rupees and ten and a half annas were bought to be entered in the library.

After him Nawāb Kalb 'Alī Khān became the ruler, and the library improved tremendously during his reign. Books worth forty-three thousand, six hundred and eight rupees, thirteen annas, nine pies (Rs. 43,608-13-9) were bought. These figures do not include the sums which were spent in purchasing rare books which chanced to come in the middle of the year. They are *Tārīkh Ghaznī* (illustrated), the writer of which was rewarded by two thousand rupees, or the rare illustrated copy of *'Ajā'ib-ul-Maḥlūqāt*. In the time of Nawāb Ḥāmid 'Alī Khān (the successor of Nawab Kalb 'Alī Khān) four lakhs twenty-eight thousand, one hundred and thirty-six rupees, fourteen annas, ten pies were spent on the library, out of which forty thousand were spent on the building. The remaining sum includes the purchase of books and the salaries of the staff of the library for the whole year.

The staff consisted of Secretary, manager, registrar, Taḥwīldār, Khush-Navīs, Naqqāsh, Warrāq, Ṣaḥḥāf, Pāsbān, Farrāsh, etc. This library is still in full bloom. It contains books on the following subjects :—Tafsīr, Ḥadīth, Asmā'-ur-Rijāl, Principles of Jurisprudence, Kalām, mysticism, ethics, philosophy, astronomy, logic, medicine, lexicography, grammar, literature, history, biography, etc.

The books are written in the following languages :—

Arabic, Persian, Urdu, English, Turkish, Pashto, Bhasha, Sanskrit, Nagri, Punjabi.

As regards old books, *النكت الميوز* by 'Abd-ul-Ḥasan, 'Alī ibn Muḥammad Māwardī Shāfi'ī (d. 450) is the oldest. And *التيسير في علم التفسير* by Imām Abu'l-Qāsim 'Abd-ul-Karīm ibn Hawāzin Nishāpūrī (d. 465) is the oldest so far as Kitābat is concerned. It was written per pen Ja'far ibn 'Uthmān-aṣ-Ṣairāfi al-Ḥaddādī, in 679 A.H. . . . If penmanship is to be taken into account, the Katbas of Yāqūt Musta'samī, the most famous calligrapher of the



Muslim world take first place. In the same way the complete *Dīwān* of Alhadra from the pen of the same calligrapher is to be found there.

There is no record to show the number of books in the time of the early rulers of Rampur. In the time of Nawab Kalb 'Alī Khān, the famous poet Amīr Mīnā'ī, the then Nāẓim, gave the number of the books as 9347 in 1889. Ḥakīm Ajmal Khān the well-known physician, succeeded him as Nāẓim. He prepared an elaborate catalogue (Vol. I) of Arabic books, enumerating 12,451 books. The second volume was published in 1927. Ḥāfiz Aḥmad 'Alī Khān was then Nāẓim. His figure is 24,115.

## HOW LIBRARIES WERE MANAGED IN OLD DAYS

THERE was a special department to look after the management of the library and this department had under its control many officers of different ranks. Besides Madrasas, monasteries and mosques and personal libraries, all the libraries established by the ruler of the time or by some courtier of the king had their own special separate building. Particular care was taken to provide the building with sufficient light and air. The floors were kept free from worms and from dampness, since these things destroyed the books very soon, as is evident from the library buildings of Humāyūn and Akbar.

The highest official of the library was the Nāẓim,<sup>1</sup> who was also called Mu'tamad. He was in charge of income, expense, the appointment and dismissal of servants. This post in the library was generally reserved for nobles of the court, as is revealed by the seals of royal books.

The post next to that of Nāẓim was of Dārōgha<sup>2</sup> or Muhtamim. He used to look after the internal management of the library under the direction of the Nāẓim. It was essential that he should be a man of extraordinary ability and well versed in all arts and sciences. He also had his assistant. Apart from management he had to select, purchase, and classify the books subject-wise. He had many clerks under him, whose duties were to enter the books in the register, and to keep separate registers for separate subjects, and number the books,<sup>3</sup> as was the usual procedure in the libraries of Oudh.

Under the Dārōgha there were several employees who arranged the books in trunks and almirahs in serial numbers. Along with them were the Ṣaḥḥāf and Warrāq,<sup>4</sup> whose work was to take out every book and to remove the dust and to clean the book after turning every page, and to separate the pages if they had stuck together.

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

2. *Ma'ārif*, Vol. XIV, p. 423, 424 and *Shāh Jahān Nāma*, Vol. II, p. 55. *Ma'āthir-i-Raḥimī*, Vol. III, part II, p. 1686.

3. *Catalogue of Rampur Library*, Vol. 1, p. 7.

4. *Ma'āthir-i-Raḥimī*, Vol. III, p. 1680.



There was also a bookbinder for the library, one or more according to requirements. These bookbinders were masters of their art. They knew the prevalent types of bookbinding fully well. There are still some bookbinders at Hyderabad who are their real successors.<sup>1</sup>

### PAINTERS

In the same way there were several painters who painted fine pictures for the books. Their paintings were a marvel for the people. The same was the condition of Naqqāsh. They were experts in colouring and in making colours. The colours were so fast that even now, after the lapse of two or three hundred years, the colour, the polish and the glaze have hardly undergone any change. It seems as though the work has just been finished.<sup>2</sup>

### KHUSH NAVĪS

There were several penmen or calligraphers, who were considered essential. They were experts in different types of calligraphy, Khaṭṭ-i-Kūfī, Khaṭṭ-i-Naskh, Khaṭṭ-i-Nasta'liq, Khaṭṭ-i-Shikasta. They used to write the complete book or complete some unfinished book.<sup>3</sup>

### KĀTIB (SCRIBE)

Several scribes were employed, who used to copy the rare books. There were copyists also working along with them, who used to copy some particular portion at greater speed.

### MUQĀBILA NAVĪS

The books written by these two were sent to the Muqabila Navīs, or the comparing scribes, who were specially employed to compare the copy with the original and correct any mistake.<sup>4</sup>

### MUṢAḤḤIH

BESIDES all these a Muṣaḥḥih or corrector was employed. He was generally a man of great ability and learning. If any books were eaten by worms so that only half of the words remained, it was the duty of the Muṣaḥḥih to restore those words in a correct way. He was also expected to remove any defects or mistakes in the original.

1. *Ma'āthir-i-Raḥīmī*, Vol. III, p. 1680.

2. *Ibid.*, p. 1681, Cal.

3. *Ibid.*, p. 1683, 1678.

4. *Ibid.*, p. 1696.

## JADWAL SĀZ

He was also one of the members of the staff of the library, who used to make plain, coloured, silvery, golden, original and artificial marginal drawings round the page.

S. A. ZAFAR NADVI.

*(Concluded).*