

233-T1971

EDUCATIONAL IMPACT OF THE ASIATIC SOCIETY ON ISLAMIC TRADITION

THESIS
SUBMITTED FOR THE DEGREE OF
DOCTOR OF PHILOSOPHY (Ph. D.) IN
EDUCATION

OF
KALYANI UNIVERSITY
IN THE FACULTY OF EDUCATION
BY
S. M. BAKIBILLA

UNDER THE SUPERVISION OF
DR. DIBYENDU BHATTACHARYYA
READER, DEPARTMENT OF EDUCATION
KALYANI UNIVERSITY
KALYANI, WEST BENGAL, INDIA
2009-2010

CONTENTS

Title Page	v
Certificate	vi
Preface	vii
Acknowledgement	ix
Abbreviations	xi

CHAPTER – I

INTRODUCTION : IDENTIFICATION OF THE PROBLEM

1.1 General Introduction	2
1.2 Objectives of the study	6
1.3 Significance of the study	7
1.4 Methodology	8
1.5 Tools used	9
1.6 Population	10
1.7 Sample	10
1.8 Delimitation	10

CHAPTER – II

HISTORICAL BACKGROUND OF THE FOUNDATION OF THE ASIATIC SOCIETY & REVIEW OF RELATED STUDIES

2.1 Introduction	13
2.2 Formation of the Society	16
2.3 Early proceedings	19
2.4 Members & Fellows	23
2.5 Indian Members and Participation	27

CHAPTER – III

MANUSCRIPTS ON ISLAMIC TRADITION & EDUCATION

3.1	Arabic Manuscripts	31
3.2	Persian Manuscripts	32
3.3	Urdu Manuscripts	33
3.4	Rare Mss. and their Highlights & Glimpses	34
3.5	Lists of Uncatalogued Manuscripts on Islamic Education	54

CHAPTER – IV

COLLECTIONS OF BOOKS ON ISLAMIC EDUCATION

4.1	General history of the Library & Museum	107
4.2	Periodicals & Journals	113
4.3	Books & Manuscripts Collection	120
4.4	Museum History & Museum Collection	137

CHAPTER — V

COLLECTION OF COINS ON ISLAMIC TRADITION

5.1	Different kinds of Coins	148
5.2	Islamic Coins	149
5.3	Coins and Mint Towns	164
5.4	Characteristics of Islamic Coins issued from different mints (mint towns)	166

CHAPTER – VI

PUBLICATIONS OF THE ASIATIC SOCIETY ON ISLAMIC EDUCATION & TRADITION

6.1	Different publications of the Asiatic Society	180
6.2	Arbo-Islamic writings in the “Asiatic Researches”	184
6.3	Arbo-Islamic writings in “The Journals of the Asiatic Society”	190
6.4	Review of Islamic Books	209

6.5	Bibliotheca India Series	215
6.6	Memoirs of the Asiatic Society	219
6.7	Cintributions of Sir William Jones to Arabic & Islamic Education	226

CHAPTER – VII

CLASSIFICATION OF THE LINE & ORDER OF ISLAMIC TRADITION & CULTURE

7.1	Hadith Literature (Prophetic Tradition)	234
7.2	Deversified Culture & Tradition of Islam	235
7.3	The Traditional Prayer Systems of the Muslims of The world	240
7.4	The Muhammadan Festivals	241
7.5	The Hajj Culture or Pilgrimage Mecca	248
7.6	Islamic Art & Architecture	250
7.7	Islamic Calligraphy	252
7.8	Madrasa Education System and its Culture	253
7.9	Other Traditions of Islam	254
7.10	Graphical percentage Response on Islamic Tradition	262

CHAPTER – VIII

SUMMARY AND CONCLUSION

8.1	Introduction	286
8.2	The influence of the Asiatic Society at home.	287
8.3	Its Impact in Abroad	289
8.4	Summary & Conclusion	300
Appendix : Questionnaire in Bengali and English (Version)		302
Bibliography :		314
Index :		333

**EDUCATIONAL IMPACT OF
THE ASIATIC SOCIETY
ON ISLAMIC TRADITION**

Dr. Dibyendu Bhattacharyya

Sr. Lecturer

Department of Education

University of Kalyani

Ref. No.

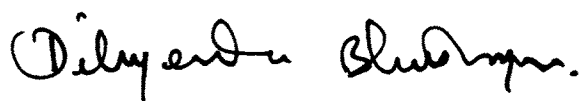
Date 9.10.09.

CERTIFICATE

This is to Certify that Mr. S. M. Bakibilla has carried out his research work on the topic **“EDUCATIONAL IMPACT OF THE ASIATIC SOCIETY ON ISLAMIC TRADITION”** under my guidance and supervision. I think the work is unique in its nature and in the faculty of education of Kalyani University such a thesis has rarely been submitted for the Degree of Doctor of Philosophy (Ph. D.) in Education. This is basically a historical research and a survey type qualitative analysis work has been carried on by him under my direct guidance & supervision. Mr. S. M. Bakibilla has consulted numerous historical & primary sources and components that were preserved in the custody of the Asiatic Society. He consulted various manuscripts of rare nature written in source languages including various Coins collected in the cabinet of the Asiatic Society on the 'Sultani and Mughal period' including that of the Independent rulers of Bengal of the medieval period. These mss and coins are bearing the line of Islamic tradition.

Through consultation of numerous source materials and through interviews and questionnaire method he collected data and prepared classification of the line and order of Islamic Traditions and a brief discussion on them, has given this thesis work a novelty and uniqueness.

I certify the said research work of S. M. Bakibilla as a thesis of high standard and further certify and strongly recommended after adjudication of the aforesaid thesis for the Ph. D. Degree in Education of Kalyani University.



(Dr. Dibyendu Bhattacharyya)

PREFACE

In order to carry on further research, the researcher came in contact with the teachers of Kalyani University in the Faculty of Education. While coming in their connection and holding discussion with them, he came to a resolution that the present scholar will carry on his investigation and research work on “Educational Contribution of the Asiatic Society and its impact on Islamic Tradition and Culture”. Thanks to Dr. Dibyendu Bhattacharyya of the Deptt. of Education, Klayani University who promptly gave the researcher due advice and guidelines in this regard. So, as he was once deeply connected with the Asiatic Society, which is standing as a fountainhead of oriental studies, he also felt it encouraging to prepare a thesis in Education leading to Ph. D. in Education.

The Asiatic Society was established by Sir William Jones in 1784. The objectives of the establishment of the Asiatic Society were to carry on investigation into Asian Studies, including almost everything concerning man and nature within the Geographical limits of Asian Continent. In the language of Sir William Jones “The bounds of its investigation would be whatever is performed by man or produced by nature within the geographical limits of Asian Continent”.

Asiatic Society Contributed a lot on various branches of education such as Bengali, Tibetan, Pali, Prakrit, Sanskrit, Chinese, Arabic, Persian, Urdu languages and literatures besides other numerous subjects and faculties. However the present scholar has channelised his energies and investigation towards its contribution to Islamic Education, Culture & Tradition.

Under the able guidance & advice of Dr. Dibyendu Bhattacharyya Deptt. of Edn. K. U., he has classified cultural orders or traditions of Islam throughout the world but particularly in Indian Context. For this purpose he has to investigate or consult various source materials. He has to prepare questionnaire & through interviews with a number of experts or sage persons in Islamic education and culture; he has attempted to filter or screen or standardize the said classifications of Islamic Culture & Tradition.

The Impact of Islamic Culture is evident in almost all countries of the world. But the influence of Islamic culture in India has been taken into consideration, in particular, in comparison with other countries or society contexts. The educational impact of the Asiatic society on Islamic Culture & Tradition is also examined.

ACKNOWLEDGEMENT

Since the Completion of my M. Ed. Programme in Kalyani University in 2004, I was thinking to do a Ph. D. in Education. But the most important problem which I was facing in this regard is the selection of a branch of study or investigation. First of all I decided to work on "The Attitude of the Adolescent students towards Educational Care and Motivation and its Impact on Academic Achievement" keeping a congenial relationship with my M. Ed. Dissertation paper entitled "Attitude of the Adolescent Students towards Guidance & Counselling and its Impact on Academic Achievement". But I changed my decision when I came in contact with Dr. Dibyendu Bhattacharyya, Deptt. of Education, Kalyani University, under whose inspiration I promptly agreed to work on "Educational Contribution of the Asiatic Society On Islamic Culture & Tradition" — because this was another branch of education to which I had much interest and I prepared my M. Phil. Dissertation on "Contribution of Sir William Jones to Arabic & Islamic Education". Hence I offer my sincere thanks to Dr. D. Bhattacharyya, Deptt. of Education, Kalyani University, under whose constant inspiration and guidance I embarked upon the career of writing and preparing a thesis leading to Ph. D. in Education, following techniques & principles of educational research. But I shall be failing in my duty if I do not pay my gratitude to Prof. Dr. P. C. Biswas, Prof. D. Mukhopadhyaya, Dr. Sunanda Samaddar, Reader, Dr. Jayanta Meta, Reader & Head, all of whom always gave me constant inspiration. I miss to offer farewell greetings to my favourite teacher Prof. Dr. Malay Kr. Basu, who happened to be one of my great inspirers of Kalyani University. I pay my best reverence to all of them. I recollect once again the unforgettable memories of my beloved father Lt. S. M. Jalalaluddin who was a Teacher of Barasat Govt. High School, North 24 Parganas and who has departed from this world, leaving

behind him sadistic reminiscences for his sons and successors — I offer my sincere prayer and homage to his departed soul.

I offer my sincere thanks to the management authorities of the Eastern Dooars B.Ed Training College. Jalpaiguri, North Bengal particularly to Mr. Kishore Das, President of the College and Prof. Dr. B. Mohanty, Principal of the college who always extended their generous co-operation to carry on the work. I offer my love and best wishes to my B. Ed Students of the said college who gave their opinions in the questionnaire served to them by me to collect data.

I pay my gratitude to Dr. S.K. Rakshit Dy. Registrar of NB.U & Dr. Debasish Dutta, Deputy Controller of NB.U, Prof. Raghunath Ghosh, Dean, Faculty of Arts. Commerce & Law, NB.U for their kind co-operation.

Thanks go to the authorities of the library K.U. & Asiatic Society for their constant help. I also pay my thanks to the students of Kazipara H.E.S.H. School (HS) of Barasat and Golabari Palli Mongal High School (H.S.) who gave their opinions and views in the questionnaire administered to them for collecting data on Islamic tradition.

I offer my sincere gratitude to Prof. Dr. M.S. Alquadri of C.U, Dr Badiur Rahman, Reader Deptt. of Ar. of C.U. for their valuable suggestions in this regard. I pay my gratefulness to the said experts and other social stalwarts and socially recognised persons who also constituted my samples of great importance. I offer my best love to my only younger daughter Mariya Nushrat whose naughtiness rather inspires me. And I am also indebted to my wife Lovelin Banu, who extended her all sorts of co-operation whenever needed. Last of all I pay my thanks to Mr. Sujit Sen of Span Computer of New Barrackpur who took much initiative in completing the computer printing in specified time. I have been inspired by Pampa Roy and Mr. Shawkat Ali and I also offer thanks to Mr. Anup Mitra, Asstt. Teachers of Kazipara H.E.S. High School for their help to me.

S. M. Bakibilla

S. M. Bakibillah

Date : 05-11-2007

LIST OF ABBREVIATIONS USED

Ar. Ms.	— Arabic Manuscript
AIOC	— All India oriental Conference
AR	— Asiatic researches
AS	— Asiatic Society
ASB	— Journal of the Asiatic Society
BBRAS	— Bombay Branch of the Royal Asiatic Society
BI	— Bihliotheea Indika Series
BM	— British Museum
BMC	— British Musuem Collection
CF	— Compare
DMG	— Deutsche Morgenlandische Geselt Schaft
F.G.	— Flugal Gostav's Die Arubischea Persischen and Turkisches Handschriften
GAL	— Geschith der Arabische Litterature
HRDM	— Human Resource Development MInistry
Ibid	— Ibiden, In the same book of the same author
HOL	— Harvard Oriented Series
IM	— Indian Museum
JL	— Journal
JAS	— Journal of the Asiatic Society
JASB	— Journal of the Asiatic Society of Bengal
JRAS	— Journal of the Royal Asiatic Society
Lib	— Library
LMC	— Lahore Museum Collection

Loccit	—	Lacation cited, Loco Citato
Lith	—	Lithographed
MB	—	Monthly, Bulletin
Mem.	—	Memoirs
NAAC	—	National Assessment & Accreditation Council
NCTE	—	National Council for Teacher Education
NCERT	—	National Council of Educational Research and Training
Per Ms.	—	Persian Manuscript
OPL	—	oriental Public Library Pat
Op. cit	—	Opere citato (in the work coted)
RASBI	—	Royal Asiatic Society of Great Britain & Ireland
V	—	volume, Volumen
V	—	Verso
YB	—	Year Book (of the Asiatic Society)

CHAPTER – I

INTRODUCTION : IDENTIFICATION OF THE PROBLEM

- 1.1 General Introduction
- 1.2 Objectives of the study
- 1.3 Significance of the study
- 1.4 Methodology
- 1.5 Tools used
- 1.6 Population
- 1.7 Sample
- 1.8 Delimitation

INTRODUCTION

1.1 : General Introduction

A researcher has to face many problems and difficulties with regard to the selection of a research-worthy branch of learning or education. In order to carry on successful research or investigation into a branch of human learning or education he has to take into consideration various aspects and phenomena. Perhaps the most important of these is the selection of a topic whose bounds of investigation should be feasible, in any way, for the project. The researcher, with the help of his studies, knowledge, farsightedness, insight, imagination and planning shall select an area of learning or a branch of study which can successfully enable him to go ahead with the project. For this purpose he has to take into consideration various phenomena relating to the accessibility of his investigation. Again he has to think about the availability of matters or materials bearing on the subject.

In descriptive research, the researcher has to collect data and a lot of data are collected by him through survey works. His samples and population constitute an important factor for investigation and analysis. He or She has to visit many institutions in this regard. The nature of his research work will specify what kind of population or sample are necessary for his work. Keeping this in mind, he or she has to collect data through survey works in different kinds and natures of institutions whose students or pupil folk and others form his/ her population or samples of survey.

While students of Education in any University has to carry out a research work of a comparatively short span of time, he has to complete the dissertation work within the prescribed time limit of the academic session. Hence his nature and extent of work becomes an specimen or a glimpse of a short thesis. But unlike M.Ed. dissertation or M. Phil dissertation a thesis of the Ph. D. level must carry a comprehensive study of both critical and creative nature. Hence this type of research work presupposes or preoccupies a planned work with more creative or critical mind which need to invest more time or

labours. The scope, nature, organisation, planning, arrangement, matter, data, type, kind and extent of such work need to pre-determine a more scholastic or scholarly personality or personage. Hence before coming to this field, a researcher has to think a lot regarding his physical, mental, psychological, economic as well as social abilities. Without considering all these, he should not come to this field or he should not make a venture of adventure nature. His venture or adventure can kiss the lot of success only when he carefully and constructively can overcome all these types of hurdles and his social or socio-economic setback, his personal or family oriented problems, disadvantages and lacuna.

Time is a great factor in such a work. A researcher has to find out sufficient time to carry on such a research work. In this world of heavy ingagement and work; a researcher often faces problems regarding the nonavailability of time. Accomplishing all necessary day to day works, he has to keep aside extra time, or excess time for this work. Hence, besides the routine work and besides the compulsory works of everyday life like washing hands and face, bathing, taking meal, lavatory normal functions, cutting hair, nail, dressing, underssing, re-dressing, sleep or slumber, other official and non-official works and works of urgent nature; the researcher has to search out scope or allot time for his research or project work. To carry on a work of such nature, a researcher therefore has to employ sufficient time for the completion of such a research work.

Besides the allotment of time, a work of the aforesaid nature also presupposes a prerequisite qualification of energy or energetic mind on the part of the researcher. The researcher must be an energetic and enthusiastic man, he has to exert energies in this regard. He is to be energetic. If he becomes a man of lazy in nature or if he frequently procrastinates, his work will enevitably lag behind. His promptness will be enlivened by the expectation of any incentives which may come on his way to it. So the role of incentives predominantly and pre-eminently play a conducive factor towards the accomphisment of such a project work.

Another factor which is considered as indispensable is the consultation of

reference books. A researcher has to consult numerous reference books in his journey to research and finding reference books, manuscripts and other source materials. He had to visit different libraries and museums of national and international level where are found multifaceted books, journals, articles, monographs and manuscripts. State and National libraries, State & Central University libraries, archives, store houses and different centres of collection can be helpful to a researcher. Only existence of all these will not suffice; whether the economic viability, pragmatic solvency, visiting, consulting, residing facilities and other advantages be within the reach of the researcher — is an important question. Easy availability of all these would be of immense help to a researcher whereas non-availability or hardship to their accessibility would greatly hinder the researcher in the progress of his work.

But a researcher of a high profile can get sufficient scopes of research and investigation in this twenty first century which has witnessed and also is witnessing global explosion of information technology. And world wide website internet connections through computer can be of great help to a researcher. With the advancement of I.T. sector and through consulting or visiting website information of numerous organisations, centres of national or international level, Institutions or different Universities, which maintain global standard or connections, a researcher or investigator can find many avenues for his journey to the world of information or data. However, the most important aspect which the researcher is required to keep in mind is the selection of right way and thereby organisation of conducive or fundamental materials or components. Again he has to find out many data with the help of his own test observation or re-test, re-examination. As educational research should mostly be descriptive in nature with the status of present time, in comparison with historical research of past time status or experimental research of future status, a researcher has to examine or observe various phenomena, elements or components for the collection of his data. For this purpose he generally take into account school students mainly as his population.

Regarding the selection of an area of specialization or topic the present researcher was in a tantalizing condition for long time since his completion of the M.Ed. Programme in 2004. Again he did not find immediate incentive

for such work at that time. But in the beginning of the year 2005 he was greatly inspired and imbibed for carrying on research work in educational field after his joining as Vice-Principal of Eastern Dooars B.Ed. Training College at Alipurduar in Jalpaiguri district of West Bengal. While he was heavily engaged in both administrative & teaching work in that college which duly got recognition from the NCTE & affiliation to the NB.U, his inspiration or tantalizing condition assumed a firm and determined form. His inner conflict regarding the selection of an area of research in education between historical and descriptive nature also terminated at this time and reached to a culminating point. He chooses to work on the topic "Educational Impact of the Asiatic Society on Islamic Tradition".

The topic has a similarity or resemblance between his former dissertation work at the M.Phil Level when he worked on "Contribution of Sir William Jones to Arabic and Islamic Education". But unlike that one this work contains a highly extensive and intensive investigation and studies, prepared after consulting huge resources, materials and manuscripts.

In this way he came to a decision for the selection of an area of specialization. Hence the present researcher decided to prepare a thesis of the Ph. D. Level in Education on the topic "Educational Impact of the Asiatic Society on Islamic Tradition" and preferred the Asiatic Society of Kolkata, as he happened to be an M. Phil Scholar thereof far ago.

The researcher derived a good confidence in his planning of work. He formed a good idea and a bright conception arose in his mind while embarking on the verge of his research journey in consultation with his research guide Dr. Dibyendu Bhattacharyya, Deptt of Education, Kalyani University. He found in him a friend, philosopher and guide and promptly agreed to work on the topic as he was deeply associated with the works of the Asiatic Society for many years in connection with his research studies. Further, Dr. D. Bhattacharyya's enthusiasm to guide a research work on Islamic tradition and Education greatly inspired him, for which he is greatly indebted to him.

1.2 : Objectives of the study :

Every research work or study has some objectives. Hence the present research work is not an exception to that. As the researcher is an Indian Citizen, he intends to study the Islamic tradition in Indian Context. But again as India is a vast country in the world, it can not remain aloof or isolated from the influence of Islamic tradition and culture which prevail all over the world. As Islam : has originated in West Asia, particularly, the Arabian peninsula, its cultures and order of tradition have influenced other countries of the world, particularly those where large number of Mohamedans live. Again as Muslim people constitute the largest minority in India, their cultural sides and traditional aspects have laid good impact on the majority of the Indians, belonging to the Hindu religion having much antiquities. The present research study aims at finding those arena and fields where this cultural relationship or influence of culture & tradition have found place. There is no denying that as the ancient Indian culture as well as present cultural phenomena have influenced the Muslims of India, Islamic culture, civilization, tradition, art and arehitecture have also influenced the Indian societies where the majority people folk Hindus live. As they live side by side, this cultural cor-relation or influence of cultural traditions are found to a great extent. Hence this study aims at to review the influence of Islamic culture, tradition & civilization in the present day context. It also aims at to study the educational impact of Islamic culture & tradition.

The present study also targets to explore various historical contents of Islamic culture and tradition, available in the custody of the Asiatic Society. The Society which stored a large number of Arbo-Islamic manuscripts and coins contain finest specimens of Islamic culture, tradition, civilization and antiquity. The researcher has thoroughly investigatied these historical contents of Islamic culture and tradition and has prepared lists for study and references of Scholars who would be interested to these subjects in the days to come. The Asiatic Society is possessing sufficient numbers of valuable manuscripts on the subjects of Islamic culture, education and tradition. Through the present investigation, the rare manuscripts have been examined and their salient features and beauties have been exposed and brought to light. These rare and highly

precious manuscripts contain impressions of great personalities and rulers of the Mughal period and Delhi Sultanate. The glimpses and their salient features attract attention of all concerned and have been presented in this study.

Another objective of this study is to find out numerous publications of the Asiatic Society on Islamic education through its existence of more than two hundred years. For this purpose the researcher has to see the publications of the Asiatic Society namely Asiatic Miscellany, Bibliotheca Indica Series, Transactions of the Asiatic Society, Asiatic researches, Memoirs of the Asiatic Society, Journals of the Asiatic Society, Monographs, Bulletins and many others. These publications are considered great contribution to Islamic education, tradition, culture, civilization and antiquity.

This study has also been channelised to discover various facets of Islamic culture and tradition as inscribed by the Delhi Sultanate and the Mughal rulers on their Coins and Coinage during the mediaeval period. These Coins which are preserved in the Asiatic Society's Cabinet reflect their faith, traditional culture connected with religious outlook.

OBJECTIVES

- (i) To enumerate contribution of the Asiatic Society to Islamic education and tradition.**
- (ii) To identify the Islamic traditions.**
- (iii) To assess the impact of Islamic tradition on Islamic education.**

The study also is targeted to see or visualize the cultural and traditional orders of Islam and to classify them in proper lines. Trends and tendencies of Islamic tradition, culture and civilization have their own lines and orders which have been described in the present work up to modern times and up to the conflict between past and present cultural phenomena and tendencies

1.3 : Significance of the study :

Islamic culture, tradition, civilization, architecture and antiquities have influenced Indian Society through long time on various aspects. The Sultans of Delhi and the Mughal rulers brought with them the cultures of Arabia and West Asia which gave birth the Islamic culture, tradition and civilization in India. Arabian peninsula and West Asia nurtured the Islamic culture, faith, tenets, beliefs and architectures. Since the beginning of 12th or 13th century, influence of Islamic culture begins to be noticed in India. With the advent of the Sultans of Delhi and during their political suzerainty the Indian Society begins to witness influence of Islamic culture and a very large number of Indian population particularly of the oppressed low caste Hindus became converted to Islamic religion. The great Sufi or saintly personalities of Islam such as Khaza Moiunddin Chisti, Saint Nizamuddin and thousands of many other Sufi or Saintly personalities overwhelmed the Indians with their teachings of Islam which provides equality, fraternity, brotherhood, peace, justice and devotional surrender to God. With their ennobled manners, customs, faith and love, a large number of Indian people became their followers and disciples. Their culture and religious orders, traditions and the art, architecture, calligraphy, Arabesque, the systems of Muslim prayers, the Hajj or pilgrimage, congregation in Mecca and other social systems affect Indian education and their social systems. But what is important that a very few studies have been conducted in this field, though huge materials are found in many places including that of which are still existing in the custody of the Asiatic Society.

Hence the present study becomes more significant because it presents at a glance all these lines and orders of Islamic culture, tradition, trends and tendencies. This study is also conducted to bring to light all these aspects with their glaring examples and glimpses. This study is also considered very significant because it brings to light different facets of Islamic culture & Tradition.

The significance of the identification of the traditions.

The researcher consulted and investigated numerous source materials of the Asiatic Society to identify Islamic traditions. His findings of the Islamic traditions have been given later on.

1.4 : Methodology :

Every research work is carried on with the help of some methods and techniques. The type of the research work pre-supposes the type or technique to be applied for such investigation. There are different types of research work such as historical, descriptive, experimental etc. Every type of research work needs some techniques and methodology. The present study is basically historical in nature and some are descriptive survey type research. Primary and Secondary sources have been collected directly through the Asiatic Society and for conducting survey, a questionnaire have been made for qualitative analysis of the impact of Islamic traditions on Islamic education system.

In order to identify the lines and orders of Islamic tradition & culture the present researcher tried to prepare a list with their salient features and descriptive glimpses. But after consultation with many eminent Muslim & Non-Muslim personalities he finalised the said classification. He had to conduct interviews with many such persons who are considered well versed in Islamic theology, education, culture & knowledge. For this purpose he prepared a questionnaire and standardized the same as well as filtered them after thorough discussion and interviews with them who were considered notable persons with social recognition.

In spite of these, it may be mentioned here, that there lies some controversies with regard to their selection or there lies some cultural conflicts among the various Muslim sects. This sectarian conflict has created a great problem and threat to some Islamic culture & tradition. Together with this, the problems of fundamentalism or extremism are becoming the matters of grave concern. The present investigator is of opinion that both the Western War mongers or war monsters as well as extremists or fundamentalists in the name of 'Islam' or 'Islamic' are bringing this great religion of peace into disturbance.

There is another aspect of great thoughtful matter. That is the acceptance or non-acceptance of modern trends and tendencies. The present researcher firmly gives his opinion in favour of the acceptance of modern trends and tendencies through some proper filtration & selection. Otherwise the followers

of Islamic culture and tradition will lag behind in comparison with others or other nations and that is pre-eminently and pre-dominantly evident in this modern world.

1.5 : Tools used :

The researcher prepared a questionnaire after pondering over the subject and after through investigation into the said subjects which came within his purview. The said questionnaire are used and applied to collect data and opinion of different persons who are chosen randomly from different spheres of life and educational institution.

Informations & data are also taken through interview among experts, students, teachers & other related persons.

1.6 : Population :

Different categories of population have been used here to assess the trends of their attitude and opinion. The population who formed these folk were students of schools, Madrasahs, Colleges including scholars and scholarly persons, socially recognised persons, persons who were considered well versed in Islamic theology & jurisprudence including B.Ed. students, trainee teachers, erudite persons, social stalwarts and representing people belonging to other community.

1.7 : Sample :

The samples included students of Eastern Dooars B.Ed. Training College, of Jalpaiguri, North Bengal, their Teachers of Teaching Staff, some students of the Institution of South Bengal, including that of some recognised persons in the field of Islamic theology or jurisprudence. Samples also included rural and urban boys and girls and students and teachers and educated persons of urban, rural, conglomerated areas or North 24 Parganas near Barasat Town

and such other spheres of South Bengal and adjoining areas of Kolkata. Students of class XI & XII of Kazipara H.E.S. High School (H.S.), Barasat, and Golabari Palli Mongal High School, Golabari, North 24 Parganas constituted special samples of the population.

1.8 : Delimitations :

The bounds of a research work and its area of investigation can not be unlimited in nature Every thing has its own limitations and hence the present research work is not an exception to it. Again Islamic cultural phenomena and tradition may be found in many places throughout India from where research may be guided, but the present study have been limited only the study of tradition through the Asiatic Society.

Again the Asiatic Society stored and published huge materials and matters bearing on different subjects, languages, faculties and nations of the Asian Continent. The present study do not take into account all these branches, areas or nations, rather it takes into consideration the contributions of the Asiatic Society to Islamic education, culture and tradition. Besides this, this study is also conducted to see the various lines and orders of Islamic culture and tradition. In this way and with the help of expert hands a list of Islamic traditional orders have been prepared together with a short description of each of these lines or orders of tradition and culture. The classifications of the above have been made and description of the said have been given in the following pages together with their highlights, features and glimpses.

So the present study have its own characteristic features and limitations as well. The bounds of its investigation lie within the perview of Islamic education & culture.

CHAPTER - II

HISTORICAL BACKGROUND OF THE FOUNDATION OF THE ASIATIC SOCIETY & REVIEW OF RELATED STUDIES

- 2.1 Introduction
- 2.2 Formation of the Society
- 2.3 Early proceedings
- 2.4 Members & Fellows
- 2.5 Indian Members and Participation

2.1 Introduction

In the history of Islamic culture and education in India we find that the Sultans of Delhi and the Mughal rulers brought with them the cultures of Arabia and West Asia. They had Islamic education and their media of expression were Arabic and Persian. During the Medieval Period, Persian was used as the official language and it assumed the importance of lingua franca. Before the introduction of Western education in India, West Asian styles and indigenous types of education were prevalent in different parts of the Sub-Continent. Education, during this period, was mainly given through Persian, Arabic, Sanskrit and other regional languages and dialects. A few towns and places such as Jaunpur, Agra, Delhi, Ajmer, etc. rose into eminence as centres of learning. Jaunpur was compared to Shiraj of Persia and Bidar became famous as the metropolis of culture in the Bahmani Kingdom. Besides these, there sprang up a number of Madrasahs and Institutions for higher studies in different parts of the country. The College at Bidar which rose into prominence was founded by Mahmud Gawan-a benefactor who patronised the advancement of learning. Among the Institutions which earned esteem in this regard the Madrasah-i-Firoz Shahi may be mentioned here.

Though in the Muslim period, centres of learning were established on a large scale, the juncture periods between the Muslim rulers and Britishers witnessed decline in this field. The downfall of the Mughals, the Suzerainty of the provincial Sultans, Kings and rulers and Overlordship of the British merchantile userpers, in fragmentary rigions couldnot accelerate the spread of public instruction in different parts of the country. Moreover institutions of the medieval period were on the wane and during this period elementary and indigenous types of learning were prevalent which were confined to Muktabs, Toles and Village Pathsalas. Education during this part of the eighteenth century was limited to a very small number of population and people of lower strata were without literacy. Though elementary knowledge was cultivated in the household atmosphere, this was religious in character. Religious appeal was the main tone of such teachings. Learning of people was based on three R's and on simple grammar and logic. To speak more precisely, education in India was still very far away from being universal, though in England higher education started as early as in the thirteenth Century when Oxford University

was established by a team of teachers at Oxford and Cambridge University at Cambridge.

But as more and more Europeans were coming to settle down in this country, the need of the spread of literacy was more and more acutely felt. Since fifteenth century, Europeans were coming to this Country. The Portuguese, Dutch, Danes, French and the Britishers began to arrive to carry on their trade and business. They tried to set up centres of learning but actually their efforts were not proved very much significant.

The Portuguese came to Goa and made their settlements there. At Pondicherry, the French merchants and people started unorganised school for imparting education to the people of some selected regions and areas. In the sixteenth century, the Portuguese + Roman Catholic missionaries started literacy-drive among the natives of Goa and in the Seventeenth Century the Dutch Protestant missionaries in Ceylon also took up this task, In 1706, the Danish Mission including two important German personages Ziegenbalg and Plutschau arrived at Tranquebar. They felt the importance of studying the local language i.e. the Tamil and brought out Christian Scriptures in that language. Their educational system incorporated Evangelical teachings. In 1727 Schulze another German Missionary came to India and he was employed by the Britishers for propagating christianity. With this purpose, the missionaries established schools at Madras, Tanjor Cuddalore, Trichinopoly and other places. The famous missionary Schwarty, who arrived in India in 1760 was also engaged by the English Society for this purpose.

Much later in 1784 Mr. Sullivan who was a resident of Tanjore brought forward a Scheme of teaching the School boys through the medium of English. But only the people of higher castes who were looking forward for getting jobs under the East India Company were benefited by this plan.

The pioneers of Western education were these Christian missionaries. For the sake of their own interest they started imparting their language to a chosen few in Goa, Ceylon, Daman, Diu, Trichinnopoly, Tanjore, Madras, Chittagong, Hooghly and later on at Serampore.

But the Socio-political background of the State was otherwise. Though

there were independent Nawabs and rulers, the East Indian Company was gaining strength through their Commerce and Trade. Their political and commercial strategy drew the attention of the Bengal Nawabs at Murshidabad. Their hostility resulted in the battle of Plassey (1757) in which Serajud-Daulah - the last independent Nawab of Bengal was defeated and in 1764 Mir Qasem's power was crushed in a battle at Buxar.

The battle of Plassey is a landmark in the history of Bengal as well as of India. From this decisive battle the British merchants emerged as the victorious power. The East India Company led by Clive and later by other Governor-Generals were making annexations of new territories. Through crafty diplomacy Clive consolidated the British Empire in India.

The Socio-economic condition of the country was passing through uncertain stages due to the flitting political circumstances. After the end of the dual polity, the East India Company paid great heed to increase their mercantile capital. They were administering the land on the one hand while on the other they were expanding their trade and business. The missionaries who came to Bengal were always busy to propagate the preachings of Jesus and Gospel and for this they felt the need of learning colloquial and regional languages.

The East India Company did not do anything to promote the educational and economic condition of the people. Though they were feeling the need to expand education but no effective steps were taken by them. They felt the need to absorb Indians in their jobs for establishing their business on a firm footing. They also began to learn Bengali language and its Colloquial varieties which were prevalent in different regions of Bengal for the sake of carrying on their business. But no real measure was taken by the company for the expansion of education among the ordinary people of Bengal and Indian Societies. They engaged themselves in establishing their political and strategic supremacy in the country.

As the East India Company was keen to expand their trade and business and as they were intending to increase their mercantile capital, they imposed taxes on the agriculturists and ordinary people. This added new dimension to their poverty. As a result, the poor people were undergoing great troubles and

difficulties to tide over their deplorable economic condition. Moreover agriculture in Bengal received tremendous set-back for the lack of rain in the later part of 1768 and in 1769. The absence of rain for long years brought terrible draught and in consequence of this harrowing draught the horrible famine in 1770 took place. This horrendous famine which spelt horrors and terrors, wrought havoc and dismay. A major number of the total of population of Bengal died out of hunger and starvation. But in spite of all these unprecedented natural calamities which brought indescribable sorrows and sufferings, the Britishers continued their exploitation unabated.

Against this background the British Parliament sent Warren Hastings (1733-1818) as the first Governor General of India (1774-1785). He was sent to assess the callousness and activities of the East India Company. Later on, he found that the economic condition of the people was improving steadily but the educational condition was deteriorating in the State. Though there were some Muktabs and Toles in an scattered manner throughout the country there was no celebrated Institute or Association for higher studies and research in India on modern lines.

2.2 Formation of the Society

This was the period when Sir William Jones was appointed as a Puisne Judge of the Bengal Supreme Court of Judicature. He sailed for Crocodile Frigate on April 12, 1783 but before his departure from England he had been knighted. He landed in Calcutta in September as a Puisne Judge of the Supreme Court at Fort William with his newly married wife Anna Maria Shipley. On his arrival at Calcutta he was received by the then Chief Justice of the Bengal Supreme Court of Judicature Sir Elijah Impey — a friend of Warren Hastings. On 4th December 1783 he delivered the first of his six charges to the grand jury.

But while on his way to India, on Sea-Voyage, a train of reflections arose in Jones' mind, "the eventful histories and agreeable fictions of the Eastern World". Arriving at Calcutta he noticed the drawbacks of the Indian Society as the main hinderance to its progress. He deeply felt the absence of

an Organised Association for study and research on Oriental line. The conception of a society to discover the wide expanse of Asian Culture where remained a vast and unexplored field of research in various branches of learning appeared in his imaginative and productive mind.

He was thinking about the ways to translate his Asian Dream into reality which was but to establish a centre for Asian studies including almost everything concerning man and nature within the geographical limits of Asian Continent. He felt the mysteries of this continent like Brahmi, Kharosti inscriptions, arts, antiquities were still un-deciphered. He also found Linguistics, comparative philology etc. Subjects were not yet born as separate disciplines or Sciences in India. In those dull hours William Jones could not procure a plot of land despite his efforts, wherein to build his Asian dream. The Society as his mind visualized had no permanent address or fixed place.

While he was on the Sea-voyage to India he prepared a memorandum detailing his plan of study and research. This included Hindu Muslim laws, the history of the ancient world particularly Asia, Asian languages and literatures, arts and antiquities proofs and illustrations of religious scriptures, Indology, Egyptology, Tibetology, Politics and geography of India, Arithmetic, Geometry and mixed Sciences of the Asiatics, chemistry, surgery, Medicine and Anatomy of Indians, natural products, trades, agriculture, manufactures and Commerce of India, accounts of Kashmiris, Mughals and the Marathis etc. and also Arabic, Persian, Chinese, Japanese, Javanese, Burmese and South East Asian Studies. This memorandum could be considered as a true replica or an early draft of the Asiatic Society itself. The idea of a society which was still in the form of a dream was actually brought into reality within four months of W. Jones's arrival in India.

It is also necessary to mention here that William Jones was not the earliest of the Orientalists of the East India Company to arrive in India. Before him came Charles Wilkins who was an accomplished Scholar in Sanskrit language. He came to India in 1770 and became associated with the activities of Sir William Jones. In 1800 he was appointed keeper of the newly formed India Office Library where many manuscripts were brought from India, large part of which was looted from the rich library of Tipu Sultan after his fall

at Seringapattam in 1799. He extended his helping hand to William Jones in the task of establishing the Asiatic Society while he was in Bengal.

Jonathan Duncan who came to India in 1772 was also a noted Orientalist and promoter of Oriental Studies. He became the Governor of Bombay Presidency. While he was in Bengal he co-operated with Sir William Jones, C. Wilkins, J.Duncan and Nathaniel Bassey. Halhed and Warren Hastings' "bright young men" who paved the way for two future Institutions of repute the Asiatic Society and the Fort William College. N.B. Halhed came in contact with William Jones in Christ Church College at Oxford University and learnt many European languages at his inspiration. W.Jones received co-operation from them. All the Orientalists who became famous were associated either with the Society or College or both the Institutes. The Asiatic Society was however the pioneer and the earlier.

Before the foundation of the Society fragmentary beginning of Indian Studies is also noticed by several dated writings left by Alexander Dow (1735-79), J.Z.Holwell (1711-98), F. Gladwin and the aforesaid Orientalists. But William Jones was the first man who felt the need of an Organised Association to carry on studies and research. The absence of an Institution in the Country for oriental studies and research on a large scale deeply moved him. He took keen initiative and interest in this regard and circulated a letter to some European elites then at Calcutta in order to establish a Society for the purpose. His letter elicited enthusiasm and response of thirty European gentlemen then at Calcutta of whom mention may be made of Justice Hyde, John Carnac, Henri Vensitart, Sir John Shore, Francis Gladwin, Jonathan Duncan and Charles Wilkins. They assembled in the grand jury room of the old Supreme Court at Calcutta on 15th January 1784. The meeting was presided over by Sir Robert Chambers — a judge of the then Supreme Court who was formerly a venerian professor of Law at Oxford and wrote many legal documents.

2.3 Early Proceedings :

Sir William Jones who opened the proceedings of the meeting announced his plans to form a Society "for enquiring into history, civil and natural, the antiquities arts and sciences and literature of Asia". He also considered Asia as the mother of arts and sciences and his proposal for the cultivation of Asian Culture was adopted in the form of a resolution. Thus 'the Asiatic Society' came to be formed. The name and its spelling underwent a number of changes. Warren Hastings (1733-1819) the first Governor General of India was persuaded to accept the Presidentship but he ultimately declined the honour and insisted on Sir William Jones to accept the Presidentship as the fittest person. Thus he became the first President of the Society and remained so (1784-1794) till his untimely death on April 27, 1794 at Calcutta. Sir William Jones specified the objectives and aims of the Society to enquire into any field that comes within the geographical boundaries of the Asian Continent and the bounds of its investigation would be extended to "whatever is performed by man or produced by nature".

In this connection it is worth mentioning that in 1780, Warren Hastings established a Madrasah at Calcutta for the promotion of Islamic Culture, theology and jurisprudence in conformity with his decision to give encouragement to Arabic and Islamic learning. It is popularly known as Calcutta Madrasah. This Madrasah later on introduced a comprehensive curriculum on Islamic education covering a wider field of Islamic religious studies in Arabic language. The Madrasah was continuing but when the standard attained by the Asiatic Society reached a very high level, the Government in those days used to commission it to superintend the Office of Calcutta Madrasah. As a result Sir John Macpherson, succeeding Warren Hastings as Governor General requested the Society to elect a visitor thoroughly cognisant with the Islamic Shariate and customs to report the state of Calcutta Madrasah and the progress of its students. The Madrasah established by Warren Hastings is continuing ever since.

Warren Hastings also established a Sanskrit College at Kashi in Benares being sympathetic enough to the cause of Sanskrit and Hindu learning. These institutes were based on separate disciplines and could not prosecute studies of all Asiatic nations.

It may be noted here that the Britishers did something for the cause of Islamic and Hindu learning for the sake of their own interest. They tried to gain support of some of the people of these two sects in administration through establishing the aforesaid Centres of learning. While in their mind, they had the designs to dominate this country at any cost. The important posts of educational institutions and administration were always in their hands and such posts were hardly given to the Muslims and Hindus. Nevertheless, they had to know something of the people and culture of this country to facilitate their administration and administrative framework on an alien land. They played the roles of Master in every sphere of life with a view to rule this country by hook or by crook. They also intended to find the Indian People serving them as subjects and accepting their supremacy. In spite of that, the centres of learning which were established in India during the British imperialism became a blessing in disguise to the Indian people in the theatre of time.

But unlike the other Britishers, William Jones was a man of cosmopolitan outlook. The activities of the Asiatic Society by his leadership created a stir and were praised abroad and compared with that of Italian Humanists of the quattrocento. The research activities of the Asiatic Society were equipped with critical scholarship and technological knowledge of the Western Standard. A new dynamism was being created in the research activities of the Society. But problems arose in regard to the existence of the Society during the early years of its genesis. Plans of holding weekly meetings as well as monthly meetings were not practically possible. Though William Jones delivered one anniversary discourse every year from 1784 to 1794 the society faced problems of place and accommodation for its other activities. When William Jones died in 1794 the Society was in the form of a "Deemed Institute" having no roof overhead, no assured fund to meet normal expenses. No one could hardly think at that time that Jones's dream of a World Centre of Asian Studies was going to survive at Calcutta.

After the sudden death of Sir William Jones, the leadership of the Society devolved upon Sir John Shore, Sir Robert Chambers, Sir J. Anstruther, H.B. Harrington, Cordington Edmand Corrington, H.C. Blackguine and William Hunter. In 1783 there came to India a teenaged British young named Henry

Colebrooke as a Writer to the East India Company. He learnt Latin Greek, German, French and other languages. He also learnt the Sanskrit language and literature. He had enrolled himself as a member of the Asiatic Society in 1792.

After William Jones, the authorities of the Asiatic Society were going to shape it in the form of an Institution. A proposal for the construction of the Society's own building was made to Sir John Shore who was then Governor General as well as the President of the Asiatic Society. Lord Wellesly who was the next Governor General was also a patron of Oriental Studies. He took keen steps to co-ordinate the works of the Society and the Fort William College. The college was established so as to give training to those who would become Civil Servants so that they might be proficient in Indian languages and Hindu Muslim laws. A number of illustrious scholars and Professors of Indian and non-Indian Origin who used to teach here laid valuable contribution to the field of oriental studies. The co-operation between the College and the Asiatic Society continued. The relationship between the two centres began to increase and on 2nd April, in 1800, Professor Gilchrist of the Fort William College was made Secretary of the Society. Prof. John Gilchrist was a prolific scholar and patronised oriental education. The Oriental Fabulist or Polyglot Translations of AEsop's and other ancient fables from English language into Hindustani, Persian, Arabic, Brij Bhakha, Bengali and Sanskrit by various hands in the Roman character was supervised by him. This was printed at Hurkaru Office in 1803 for the use of College of Fort William. Under the superintendence of John Gilchrist 'Ukhlaqi Hindi' or Indian Ethics was translated from a Persian Version of the celebrated Hitupudes or salutary Counsel. This was printed at the Hindustan Press in 1803. He also wrote books on Persian Grammar and Islamic Studies.

The post of Secretary assumed much importance for running the affairs of the Society. The two renowned Secretaries who followed Gilchrist were H.H. Wilson and James Prinsep. Prof. John Gilchrist who was an illustrious Secretary of the Society took keen initiative in the matter of construction of building for the Society on the plot of land granted by the British Government at the corner of Park Street. Thus about twenty one years later, since the inception of the Society, granting of the plot of land was made in 1805 and

the construction of the Society's own building was started. In 1805 William Hunter, Secretary of the society was made Secretary of the College. His Hindoostan Press took up the responsibility of printing research papers of the Society. The collaboration between the Institutes assumed greater dimension when Henry Colebrooke President of the College Council became the President of the Asiatic Society in 1807. H. Colebrooke was one of the dynamic Presidents of the Asiatic Society.

After the completion of the construction of the Society's own building (which is now old building of the Society) in 1808, the books manuscripts, records, papers that were collected over the years could have a permanent shelter. Collections were being increased and thus the society's library building became the first fully equipped Institution of oriental studies in the world.

Another portion of a land was given to the Society in 1849 on the Western side of the Park Street. But as years rolled on, the activities of the Society increased to a great extent and for creation and expansion of new sections accommodation problem was acutely felt. But no solution was forthcoming till after India's independence. As late as 1961, that the Government of India and Government of West Bengal rendered generous help to the Society and the Construction of a new building was started in the premises of the Society to solve the problems of space. After completion of construction and necessary arrangements the new four storied building was formally opened by Dr. Sarvepalli Radha Krishnan - the then President of India on 22nd February, 1965.

It is interesting to note that of the four storied building the first and second floors have been respectively utilised for Library and Museum. The top floor is for administrative and official purposes while the entire ground-floor has been rented out.

Ground floor of the premises No. 1B Park Street on the South West has been leased out in favour of Bharat Ophthalmic Glass Ltd., which has been used as its show-room. The company took the possession on the basis of annual donation of Rs.30 thousand only with the power of embargo that the Society shall never be able to revoke the same by unilateral decision.

The Great Western Stores occupied on the portion in the Ground Floor. It is a Proprietorship concern represented by sole proprietor Rustom Khokhoda Fakoda.

Peiping Restaurant occupied the premises in the ground floor of 1/1 Park Street in accordance with the settlement arrived in a suit of the High Court, Calcutta. The Society had also given tenancy to Tata Mills Ltd. in respect of a portion of the premises measuring about 7745 sq.ft. provided that neither transfer nor alienation would be permitted save and except in favour of Sister Concern T.M.Ltd. M/s. Family Book-shop- a partnership firm took on lease a shop room measuring about 150 sq.ft. (1A Park Street) from 20th January 1977 for a period of 21 years.

A lease agreement was made on 10th November 1965 between the society and the Central Bank of India for a period of 21 years. Singer Sweing Machine Co. received 2200 sq.ft. as lease on 1-8-65 for the purpose of its show-room. Saviles Pvt. Ltd. was given licence to display hoarding of board. Another tenancy has been given to Md. Ishaque at a monthly rent of Rs. 80/- for a shop. Thus the entire ground floor of the Society has been either rented out or given in lease.

After giving in details the different floors of the Society building, the Executive Body of the Society, the methods of selections and elections of different kinds of its Members and Fellows are dealt with in the following pages.

2.4 Members & Fellows :

During the early period, the Executive Body of the Society was very weak. The Executive Body comprised of a President and a Secretary. The functions of the President was to conduct meeting and Secretary's duty was to keep minutes. They were elected by members. Annual election of two Vice-Presidents, a Treasurer etc. were introduced later on. After Jones' death the interest of the members declined considerably and a resolution had to be adopted urging members of the council to attend meetings more regularly.

Membership fees which were introduced earlier were due and for the increase of numbers of defaulters financial condition of the Asiatic Society weakened.

Henry Trail the first Treasurer of the Society resigned in desperation in 1799.

Again the framework of the Constitution of the Society in its formative years was not based on fixed rules. So controversy arose in regard to selection or election of members. The founder's inaugural address did not mention any rule in this regard. At the second meeting of the Society on January 22, 1784, members were proposed who were balloted for and elected at the following meeting and this plan has ever since been carried out.

At first it was unexpected that the natives of this country would join the Society and Sir William Jones said, "Whether you will enroll as member any member of the learned natives you will hereafter decide." However, this question remained unmoved for many years. On the January 1829 Dr. H.H. Wilson proposed some native names and they were elected. In this way, from time to time, similar propositions were made and were duly adopted. In the code of rules now enforced it is said, "persons of all nations shall be eligible as members of the the Society".

Although the rule for election of ordinary members was framed no resolution or principle for the election of Honorary Members was adopted. The first person elected as an Honorary Member was Carpentier de Cossigny. He was proposed by an ordinary member, seconded by another and balloted for and elected in due course. Other elections followed from time to time but without any definite rule. Exception took place in 1828 and in January 1829 it was resolved "that Honorary members be in future proposed only by the Committee of papers". The qualifications for an Honorary Member were laid down to be "eminence for his knowledge of, or encouragement given to, Sciences or literature or for services rendered to the society to be testified by a written statement and supported by the votes of a majority of three fourths of the members present at a meeting" limiting the elections at the same time to thirty in all.

The rule was further modified and references of services to the Society

were omitted in 1876. Later on the selections had been made judiciously which included all European savants having eminence in scientific and Oriental fields. Two renowned Indian Scholars Sir Radhakanta Deva Bahadur of Brindaban and professor Bapudeva Sastri of Benaras were also included in the roll of the Society as Hon. members. The rules and regulations for different kinds of membership were also changed and modified in 1953.

A new class of members was established on May 6, 1835, in order to secure co-operation of Scholastic persons in India. They were called Associate Members. who would not offer themselves as candidates for ordinary membership. They were entitled to enjoy all the privileges of Ordinary Members except the power of voting at the meeting of the Society. Persons who were well known for their literary and scientific attainments could become Associate Members. Persons having scholarly recognition could be selected as Associate Members provided that they were not likely to become Ordinary Members. Their number was limited to 15. Besides the Associate Members. the system of another class of members was established in 1851 to recognise the services of the correspondents in alien countries. They are called corresponding Members. But the importance of such members was not deemed much later on and therefore this class was abolished in 1869.

In this regard, it is worth mentioning, that Sir William Jones wrote to Warren Hastings (Governor General) and Edward Wheeler, John Macpherson and John Stables - Members of the Council of Fort William in Bengal requesting them to become patrons of the Society. The Governor General and Council Members consented with the proposal and they were duly elected. This election became a precedent which was regularly followed until the time of Lord William Bentink. On his election as patron of the Society - the need of patronage of the members of his Council is henceforth not felt significant for the purpose. Therefore the practice to re-elect only the Governor General as Patron was adopted. Since independence of India, the Governor of West Bengal becomes the Ex-Office patron of the Society.

The system of special Honorary Centenary Members, Honorary Fellows Special Anniversary Honorary Members (Letters) and Special Anniv. Hon. Members (Science) etc. were introduced. In 1884 when the Society was

observing its centenary jubilations Dr. Ernst Haeckel - Professor of the University of Jena; Charles Meldrum, Prof. A.H.Saqyee of Oxford and Prof. Emile Senart of Paris were selected as Special Hon. Centenary Members.

Sir George Abraham Grierson of England was selected as Hon.Fellow 1904 and Sir Prafulla Chandra Roy, Sir E.D.Ross, T.H.D. La Touche were selected as Fellows of the Asiatic Society in 1910. Besides them, Sir John Marshall, Rabindranath Tagore, Prof. Taha Hossain of Cairo were selected Spl. Anniv. Hon. Members (Letters) in 1934.

In 1934 Baron Ernest Rutherford of Nelson who was then President of the Royal Society, London was selected as Spl. Anniv. Hon. Member (Science). Prof. Albert Einstein of U.S.A. and Sir Sydney Burrad of England were also selected as Spl. Anniv. Hon. Members (Science) of the Society.

But prior to its attainments of scholarly encomium in international area, it is necessary to see how the Asiatic Society was going ahead with its activities in the formative decades. Through its published transaction the Society proved to be a pivotal centre of Oriental Studies and research. It extended its helping hand to the two major centres of learning on Oriental lines that moulded the way to the Indian Renaissance namely the Fort William College and Baptist Mission of William Carey at Serampore. Serampore Mission was the centre of missionary activities in the North Eastern Province. The missionaries who came to India boarding the mercantile ship of the East India Company engaged themselves to the task of propogating Christian faith. Some of these Christian religious fathers and missionaries arrived at Serampore in Bengal. William Carey, W. Ward and Marshman were in the fore front of this mission. William Carey made collaboration with this Mission and the Asiatic Society. The Society continued to publish its transactions and its fame spread far and wide. Through its standard research activities and publications it came to contact with several distinguished Scholarly Associations in abroad such as the American Philosophical Society of Philadelphia, the Linnean Society of London, the Royal Society of Edinburg and the Society of antiquities, England.

For the smooth functioning of the internal activities of the Society two committees were formed in 1808 (i) The Physical Committee and (ii) the Library Committee. The Physical Committee was meant for the promotion of

Natural History, Medicine, Physics etc. and the Library Committee was for literature, Philosophy, History Antiquities etc. William Carey, J. Leyden, William Hunter and A. Locket were included in both the Committees. Both the Committees were working sincerely.

2.5 Indian Members and Participation :

It is worth mentioning here that membership of the Society for many years remained exclusively European and only in January 1829 Indian Members were admitted to the Society, for the first time, on the recommendation of Dr. Horace Hymen Wilson. About 1803, Ram Kamal Sen (1783-1844) who was an energetic and dynamic person joined the Society as a Writer on a meagre salary. He was a close friend of Wilson and worked as a type setter at Hindoostan Press.

Although he joined the Society as a paid writer he was later designated as Registrar, Accountant, Asstt. Superintendent of the Museum and Deputy Librarian. He had functioned as Collector of the Society and as Assistant Treasurer. Ram Kamal accepted the post of Native Secretary and enjoyed the trust and confidence of distinguished Secretaries such as Dr. Gilchrist, W. Hunter, Dr. Leyden and H.H. Wilson. On March 7, 1829 Ram Kamal was elected as a member of the Society. Ram Kamal was the first man among the Indians who became a member of the Society. The earliest members who were elected along with Ram Kamal Sen were Prasanna Kumar Tagore, Dawarakanath Tagore, Shib Chand Das and Rusamoy Dutta. In the same year some more Indian gentlemen became members of the Society. It was not till 1872 that Radhakanta Dev was invited to become a member.

Ram Kamal offered his voluntary services to the Society for a number of years. He remained actively attached to the Society upto July 1839. H.H. Wilson appointed Ram Kamal Sen to the post of Secretary, only seven days before the special meeting of the Society in which he announced his departure for England. At this special meeting of the Society held on 19th December 1833, Sir Edward Ryan - the President of the Society (1832-1849) spoke

highly of the services rendered by Wilson. In 1837 James Prinsep the new Secretary of the Society deciphered the Brahmi Script. This was a significant event which had revolutionary effect for future Oriental Studies.

Ram Kamal died in 1844. Within a short time after his death a young talented man joined the Society as a paid Assistant Secretary and Librarian. This young man was Raja Rajendralal Mitra. He rendered services to the Society for ten years and resigned his office as a paid servant of the Society in 1856. However he continued his services as an active member of the Society.

Raja Rajendralal Mitra was the first Indian who occupied the President's chair of the Society in the year 1885. This event happened after a century of the creation of the Asiatic Society. Haraprasad Shastri joined the Society in 1885 and assumed the post of Philological Secretary in 1892. He was also the permanent Vice-President for life with a break of about three years (1919-1912) when he occupied the chair of the President. Rai-Bahadur Sarat Chandra Das, who was a contemporary member of R.M.Mitra and H.Shastri also contributed a lot to the Society. He contributed 32 articles on History, geography and Buddhism and edited some Sanskrit Buddhist works (in B.I.Series).

From the beginning of the twentieth century the British domination on the Asiatic Society waned due to the active participation of towering personalities like Sir Ashutosh Mukherjee, Pandit H.P. Shastri, Dr. Sir U.N. Brahmachari, Sir Rajendra Nath Mukherjee, Justice C.C. Ghosh, Dr. Shyamaprasad Mukherjee, Dr. Maghnad Saha as Presidents of the Society. The Society made rapid progress under their able leadership. In the subsequent years also the Asiatic Society maintained its glorious tradition under the guidance of stalwarts like Dr. Sunity Kumar Chatterjee. Dr. Ramesh Chandra Majumdar, Dr. D.M. Bose, Dr. S.K. Mitra, Dr. B. Mukherjee and others. More recently the Society has survived under the guidance of eminent scholars Dr. S.N. Sen, Dr. R.K. Paul and Prof. Sukumar Sen.

CHAPTER - III

MANUSCRIPTS ON ISLAMIC TRADITION & EDUCATION

- 3.1 Arabic Manuscripts
- 3.2 Persian Manuscripts
- 3.3 Urdu Manuscripts
- 3.4 Rare Mss. and their highlights & Glimpses
- 3.5 Lists of Uncatalogued Manuscripts on Islamic Education.

The Asiatic Society contains varied number of manuscripts in all important Asian languages of the World such as Arabic, Persian, Urdu, Pushto, Turki, Armenian, Assamese, Bengali, Gujrati, Gurumukhi, Kanarese, Modi, Nagari, Newari, Oriya, Rajasthani, Sarada, Sinhalese, Javanese, Burmese, Chinese, Seamese, Tibetan etc. The ingredients of the manuscripts are palm and palmyra leaves, barks of different trees, papers of various grades.

SECTIONS : The Society's manuscripts have been classified into four sections. They are as follows :-

(1) ISLAMIC SECTION : This Section comprises manuscripts in Arabic, Persian, Turkish, Pushto, Urdu etc. languages numbering about eight thousand. In this connection it is worth mentioning that some of these manuscripts are from Mughal Imperial Library, Tipu Sultan's Library and Fort William College Library. There are some extremely rear manuscripts which have been discussed later and some are rich and varied in textual contents. They cover about all branches of Islamic history and learning. In some, calligraphy is exquisite while a few others bear miniature paintings of high quality and style and some of them being autographed.

B) SANSKRITIC SECTION : This section comprises manuscripts in Sanskrit which range in date from 7th Century A.D. and number about thirty thousand. Rich and varied in textual contents the collection is an embodiment of India's past achievements in diverse spheres of life and learning. Some of the manuscripts have fine miniature illustrations the earliest of which belongs to the 10th Century A.D.

C) SINO-TIBETAN AND SOUTH EAST ASIAN SECTION : This section contains manuscripts and xylographs in Chinese, Burmese, Siamese, Tibetan etc. Chinese manuscripts relate to Chinese translations of Indian Buddhist texts while the Tibetan Group includes the entire set of the Kangaer and the Bstangyur besides also individual xylographs and manuscripts. Manuscript works in Burmese, Siamese, Javanese etc. are interesting for Studies in the history and culture of these countries and also for the study of Buddhism.

D) ENGLISH SECTION : This section comprises a few English

manuscripts in the Society. These are received from Nathaniel Halhed, James Prinsep, Buchanan Hamilton, Alexander Csomadikoros and others.

Besides these, an Archival Section was organised in 1974. This preserves a large number of old letters some of which date back to 1784, just after the formation of the Society. These letters were received by the Society from persons belonging to different walks of life. Among the Writers of these letters were persons wellknown for their scholastic, literary, scientific and Cultural accomplishments. These old files constitute important documents relating to the history of the Society as also of many other humanistic and scientific organisations that were established in India either in the nineteenth or in the twentieth Century. The paper of the Chittagong Armoury Raid Case (in type script), papers of Prof. Nirmal Kr. Bose and documents relating to Gandhiji are also preserved here.

The (B), (C) and (D) sections also the archival section have not been discussed in details as they do not come within the purview of this thesis.

ISLAMIC SECTION :

Of the numerous manuscripts in the Islamic Section the following Arabic, Persian and Urdu manuscripts are important (besides others) because of their antiquity, rarity, historical significance, Arabesques, Calligraphy and miniature paintings.

3.1 ARABIC MANUSCRIPTS :-

Tahdih Sharh As Sab'al Mu'allaqat — a commentary on the seven ancient poems by Iman Ali bin Abdullah al Waharani. Copied at Oahira i.e. Cairo in 515/119-20, Qala'id u'l Iqyan wa Mahasin u'l A'yan (12th C), Kharidat u'l Qasr an anthology of Arabic poets (A.D 1106 - 17) of the Muslim world by Imadad Din al Katib Isfahin (1201 A.D), Al Jam Bayn as Sahihayn abridged version with autograph, (13th C), Al Nadul (13th C.), Tuhfat al Ahbar fi Usul at Hadith Wa'l Akbar (15th C), Kitabu'l Ilan (18th C), Suwaru'l Aqalim Jami u'l Tawarikh. Tafribu'l Imara (by silchand dedicated to J.H. Lushingtons and Imaratu'l Akbar (by Chitarmal for James Duncan). The latter four are

illuminated and illustrated manuscripts while the remaining others are extremely rare and unique in nature.

Among other important and valuable manuscripts mention may be made of *Al-Itqan fi Ulumi'l Qur'an* of Allama Suyati, *Futuhush Sham* of 'Abu Ismai'l al Basri, *Tawdih Nukhbatu'l Fikr* of Ibn Hajar Asqalani, *Kashfu'z Zunun* of Allama Tahanawi, *al Isabah fi Tamyiz us Sahaba* of Ibn Hajar 'Asqalani, *Kitabu'l Maghazi* by Waqidi, and Allama Suyati's *Tarikhu'l Khulafa*.

3.2 PERSIAN MUNUSCRIPTS :-

The Asiatic Society possesses a large number of highly valuable and rare Persian manuscripts of which the following may be mentioned.

Tafsir-i-Quran (13th C. important also for Calligraphy), *Shaha if-i Sharaif* or *Durara Mansur* (19th C an authographed copy), *Adav-i-Alam giri* (18th C), *Badshah Nama* by Abdul Hamid Lahuri - manuscript of *Padshanama* bearing an autograph of emperor Shahjahan, *Shahnama*, *Kullayat i-Saadi*, *Farang-i-Aurang Shahi*, *Ain-i-Akbari* and *Akbar Nama* of Abu'l Fadl, *Diwan-i-Makhfi*, *Qiss-i-Nush Afarin*, *Amirnama*, *Tutinama*, *Iyar-i-Danesh Bahar-i-Danesh* and *Turjama Mahabharata*. These mss. are highly valuable and mostly illustrated and illuminated.

Among other famous and valuable mss. the following are worth mentioning :

Tarikh-i-Firuz Shahis of Barani and *Shams Siraj Afif*, *Tabaqat-i-Nasiri* by Minhaj-i-siraj, *Tabaqat-i-Akbari*, *Iqbalnama-i-Jahanagiri*, *Alamgir Nama* by Muhamad Kazim bin Muhamed Munshi, *Maathirul Umara* by Shah Nawaz Khan, *Muntakhab at Tawarikh* by Abdul Qadir Badauni, *Kanun-i-Humayun* by Khandmir, *Tarikh-i-Byhaqi*, *Tarikh-i-Gujrat* by Mir Abu Turab Ali, *Rayad as Salatin* by Ghulam Hussain Salim. These manuscripts deal with historical subject. Of the manuscripts of literary value are *Diwan-i-Byram Khan*, *Tayyibat-i-sadi*, *Wis-u-Ramin* by Fakhruddin Jurjan, *Hadiqatul Haqiqat* by Sanai and *Rubayyat-i-Umar Khayyam*, Manuscripts on lexicography and language include

Farhang-i-Rashidi and Mubani-i-Lughat by Mohammad Mahdi Khan. mention may be made of a geographical manuscript Haft-i-Iqlim by Amin Ahmad Razi and the beautiful treatise on Sufism Majmaul Bahrain by Dara Shikuh and Tarikh-i-Nusrat Jangi of Nawab Nusrat Jang of Dacca. Some of these manuscripts have been edited by distinguished Scholars and published by the Asiatic society.

Not only these, many grand libraries such as the British Library and the then Imperial Library of Iran intended for micro film copies of a large number of manuscripts preserved in the Asiatic Society Library.

Its collection especially of Arabic, Persian, Sanskrit, Urdu and Bengali holdings are frequently used by Scholars and Organisations e.g. Royal Academy (1951), International Congress of orientlists, India Festival 1982 etc., manuscripts are often requisitioned from this collection.

3.3 URDU MANUSCRIPTS :

The Society has a good collection of about 234 Urdu mss. most of which were received from the Fort William College. Fort William College decided to award prizes at the instance of J.B. Gilchrist for standard, original and translated works in the Hindustani language produced in the College. This acted as incentives to the writers and translators. The writers and translators who were connected with the college produced a number of works, some of these were really of high standard. The Society's collection consists mainly of these manuscripts. Each volume consists of a short autobiographical note of the writers, the purpose of the compilation and the name of the Scholar under whose guidance the work was undertaken. Though many of these were printed the importance of these mss. is noteworthy for they supply information about the early printing in Calcutta. Such old press copies are very occasionally found and for this reason they have assumed much importance. Besides the manuscripts collection of the Fort William College which the Society received, there are many other works which were acquired by the Society. Of these rare Urdu manuscripts mention may be made of Khud Navisht Savanik-i-Nassakh, Autobiography of Maulavi Abdul Gafur

Nassakh, Scholar Administrator (1883-1999), the Balwantnama, Vaqyat Akbari, History of Banaras and its suberbs. Intikhab-i-Sultaniya, History of the City of Delhi and its Suberb, Muntakhab-a-favaid Tarjama tamhidat-i-ainul Quddat, Diwan-i-Sher Ali Afsos, Diwan-i-Vila, Diwan-i-Jahan, Diwan-i-Shakir Naji, Mazhar-al-Ajaib, Insha-i-nauratan Idrab-i-Sultani, Jahangir Shahi etc. Diwan-i-Jahan by Bani Narayan Jahan, is an anthology of Urdu poets containing a short account of each poet, his name parentage and nativity.

Among other manuscripts the following may be mentioned (i) Tarikh-i-Assam (ii) Tarikh Baghavat-i Hind Mausum-Ba Muharba-i-Azim by Kanhayya Lal, a history of India with special reference to the Indian Revolt in 1857 (iii) Risala Dar Banyan-i-Ma Dayat (On chemistry minerals like gold, silver, copper etc) (iv) Idrab-i-sultani or Fathnama-i-Tipu Sultan (v) Tarjama-i-Quran, Sharif, translated by Amanatullah, Maulavi, Fadlullah and Mirza Kazim Ali Javan under the general supervision of Mir Bahadur Ali Husain (vi) Bahar-i-Ishae Tarjama Naldman, translation of Faidis Nal Daman, by Nur Ali-b-Nadhr Ali of Hooghly district (vii) Qissa Gulsan-i-Hind, by Basit Khan Baset of Delhi, (viii) Qissa Ridwan Shahva Ruh Afza, a rare work by Maulavi Khalil 'Ali Khan Ashak.

A descriptive catalogue of this collection is a long felt task only a short note on it is published in the JASB(M.Hasan,1968).

3.4 HIGHLIGHTS OF RARE ARABIC MANUSCRIPTS :

1. Al-Itquan fi Ulum u'l Quran :

Call No. 139

This is a well-known work on the Quran. The original work was completed in 1474 on the 3rd March, the 13th Shawwal 878 A.H. by Jalaluddin Abul Fadl 'Abdur Rahman bin Abi Bakr bin Muhammad bin Abi Bakr as Suyati al Khudayri ash Shafi. He was born at Cairo in A.D. 1445/A.H. 849 and prosecuted his studies under renowned teacher. He studied all the branches of

Islamic learning and went on Pilgrimage to Mecca in A.D. 1464. On his return from Mecca he was appointed professor of jurisprudence at the Shaikhunia Madrasah in Cairo. He wrote a large number of books on Islamic subjects. He died in A.D. 1505.

The manuscript is divided into 80 nau's (their list is given in Ahlw 423). Beginning of the ms. is as follows :

قال الشيخ الامام العلامة
جلال الدين السيوطي الحمد لله الذي انزل على عبده الكتاب
وبعده فان العلوم البحر زخار لا يدرك له من قرار السخ

Completed in Dhu'l hijja 1097 / October November 1686. Notes and glosses are found on the margins, seals and notes on folio I. The ms is written in Indian Naskh Style. The ms. is worm eaten and traces of moistures are found at the end.

2. Al-Jam' Bayna's Sahihayan :

Call No.185

It is an ancient and rare manuscript on the tradition and a combined edition of the Sahis of Bukhari and Muslim, in which hadiths are re-arranged according to their original rawis. Secondly it is divided into those common to both collections of them, respectively **افراد** those mentioned only. The writer of this thesis finds the name of the author on Folio I, Abu Abdulah Muhammad bin (Abi) Nasr Futuh bin 'Abdi'llah bin Humayd b-Fadl Humaydi al Andalus (Al Azdi al Mayurqi) (d 488 - 1095).

The present copy contains only the first and second out of the four volumes and deals with the hadiths ascending to Vol-I : Abu Bakr (f 5V), 'Umar (f.9), Uthman (f.26V); Ali bin Abi Talib (f.28V), Abdur Rahman bin 'Awf (folio 34); Talha b. 'Ubaydillah at Taymi (f. 35V), Sai'd bin Zaid b. Awf al Quarayshi (f. 35V), Said bin Zaid b. 'Amro al Qurayshi (folio 42), 'Abdu' llah bin Mas'ud (f.43) Harith bin Wahab al Khuza'i (f.56) and others. The present author finds the name of Salma b. al Alwa' (folio 145) at the last of the first volume.

Vol. II : Abul 'Abbas' Abdullah b. 'Abbas b. 'Abdil Muttalib (f.155 v); Abu 'Abdir Rahman 'Abdulla b'Umar al Khattab (folio 195), Jabir bin 'Abdullah at Ansari (f.245) 'Abu Sai'd sa'd bin Malik b Sinan al Khadari (f.278). All the traditions (hadiths) are numbered separately in every section Numerous notes and additions are found on the margins. Beginning of the 1st volume (as is found on Folio IV) :

الحمد لله الذي لا يحصى نعمه ولا ينتهي كرمه :-
 أما بعد فإن الله تعالى يقول في كتابه المنزل على نبيه الخ

Beginning of the Second Volume (f.155V) :

المنتفق عليه من مسند أبي العباس بن عبد المطلب الخ

Both parts contain isnads at the beginning beside some additional isnads at the beginning and at the end of the volume.

The present mss. is trascribed at the mosque of Byti'l abar-al Damascus by the Khatib of that mosque Muhammad bin Umar b. Abdullah b. Umar from a copy of Abu Sulayman Daud b. Abdir Rahman b. Nima al Maraghi as Sufi.

The later copy was a manuscript from the ms belonging to Ibn Salah or Taqiyyu'ddin Abu 'Amrw Musa b. Abi Nasr ash Sharizuri al Mawsili, who studied these hadiths at Damascus, Daru'l Hadith al Ashrafiyya, Completing his work the 23rd Shawwal 642/24 March 1245.

His copy was collated with the autograph (of ff. 152V.300) It is very interesting to note here that the second part of the present copy was transcribed before the first. Second part of the present copy was transcribed before the first as the dates are noticed : the first - the 14th Sh'aban 721/the 8th September 1321 and was collated at the Khanqah as Sumaysaiyya in Damascus the 27th Shaban - the 23rd Sept. of the same year; the second on the 13th Rab. 11/ 12th May of the same year; (collated the 12th Rab- the 19th May. Just like the bulk of the text numerous marginal notes, corrections and additions by the same hand are seen. No seals of the formers are found on the copy.

The ms. is comprising 300 folios having no Jadawals. Papers are very old and thick. It was written in good Arabic Naskh Style. The total condition

of the ms. is rather good though it is worm eaten having traces of moisture.

This manuscript of the Asiatic Society was obtained from the Fort William College Library.

This writing on the first folio is not clearly legible. The ink used is blackish and the folios are pertaining marginal notes. A few folios are pasted on the margins. Sometimes red dots are found and beginnings of the Sentences have been made in red ink. The binding of the manuscript sustained tearings.

3. TAWDIH NUKHBATU'L FIKAR :

Call No. 375

It is a commentary on the Nukhbatu'l Fikar fi Istilah ahli'l athar which is an abbreviation of the Aqsa'l Mal by Ibn Hajar al Asqalani (d.852/1449). The work is edited by N. Lees, Calcutta 1862-AD, it is also printed at Cairo in 1308 A.H. etc.

The manuscript is totally damaged due to chemical ingredients of the ink with which it is written. The full title of the ms. is :

Tawdih Nukhbatu'l Fikar fi Mustalah ahlil ather. The beginning line is as follows :

الحمد لله الذي لم يزل عالما قديرا الخ

The writings of the ms. are hardly legible. It is dated 1122/1766-7. Most of the folios have completely crumbled away while others are pasted.

However some marginal notes written in blackish ink are legible and probably this was due to separate type of ink whose quality has survived the vicissitudes of time, unlike one used in the body of the ms. Some marginal notes written in red ink and in rather big size Arabic letters are also legible.

4. TARIKHU'L KHULAF'A :

Call No. 1274

The ms. deals with the history of the Caliphs beginning with the first pious caliph Abu Bakr (A.H.11-13, A.D. 632-634) to the accession of al Mustasik Billah in A.H. 903.A.D. 1497 by Abul Fadl Jalaluddin 'Abdur Rahman bin Abi Bakr bin Muhammad as Suyuti.

This is a valuable ms. Its several folios are missing after folio No. 220. Folio No. 1-12, 46-48 and 71 are in recent hand. Numerous marginal correction are found on folios of the ms. The colophone of the ms. runs as follows :-

وكان فرغ من نسخ هذا الكتاب المبارك في يوم الاحد
المبارك ثاني عشر ربيع الاول سنة واحد وستين بعد الالف ...
اما بعد حمد لله الذي وعد فوفى الخ
The ms. begins with

The work has been edited by W.N.Lees and Maulavi Abdul Haque, Calcutta 1856, and translated into English by Jarrett, Bibliotheca Calcutta 1881, Lithographed. Lahore 1870 and also printed in Cairo AH 1305.

The history proper ends on fol. 220 b. Foll. 221 - 225 contain five appendices :

I. Foll. 221 to the middle of 222 b. is a poem embodying the names and dates of caliphs.

II. Foll. 222-224a on the Umayyod rulers of Spain.

I. Foll 224a- 224b on the Ubaidiya dynasty of Maghrib

II. Foll. 224b - 225a on the Banu Tabataba of Yemen

I. Foll. 225a - 225b on the rulers of Tabaristan,

Total number of folios : 225. Lines 23. The ms. is in good condition and is very slightly worm eaten. Two types of writing are noticed in the Ms. One is blackish ink written distinctly while other portion is in pure black ink and closely written and letters are not very vivid.

5. QALAIID AL IQYAN WA MAHASIN AL AYAN :

Call No. 1343

Biographical notice of elegant writers and poets of Spain in rhymed prose, with quotations from their compilations by Abu Nasar al Fath bin Ubaidullah bin Khaqan al Qaisi al Ishbili. He was born at Sakhrat al Walad in the province of Granada and was one of the most elegant writers of Spain. As he was a famous traveller, he seldom remained long at one particular place.

Beginning of the ms : الحمد لله الذى راض لنا البيان حتى النخ

The work is divided into the following four parts :

Fol. 26

القسم الاول

Fol. 38a

القسم الثانى

Fol. 109b

القسم الثالث

Fol. 134 b

القسم الرابع

Numerous marginal corrections are found. The title page has the name of previous owners. Folio 171b - 172a contain a note on the life of al Wagir Abu Bakr bin Sai'gh, taken from another work of the author named Matmash al Anfus wa Masrah at Ta'annus' which he wrote as a supplement to Qala id al 'Iqyan.

The manuscript is important as regard to its antiquity and style of its writing.

The writing is very vivid though the papers of the ms. are very old. It also appears to the present author that the quality of paper as well as writing of a few folios at the end of the ms. is of different type than the rest.

The ms. is worm eaten and its condition is not good. Papers are very old and pasted and a few folios are badly worm eaten. Total No. of folios are 172, lines 21.

It is written in Naskh style of Arabic Calligraphy. The colophone is as follows :

كَمَلْ كِتَابُ قَلَدُ ثَدَّ الْعَقِيَانِ وَمَحَاسِنُ الْأَعْيَانِ فِي يَوْمِ
الْأَرْبَعَاءِ الثَّلَاثِ وَعِشْرِينَ مِنْ رَبِيعِ الْأَوَّلِ مِنْ سَنَةِ
أَرْبَعَاءِ وَسَبْعِينَ أَلْفِ بَاءٍ وَزَهْرَةِ الْحَيَاةِ الدُّنْيَا -

The ms. is printed in Paris A.H. 1277 and also in Egypt and Constantinople. It is translated into French by E. Bourgade, Paris 1865.

6. TAFSIR U'L QUR'AN LI IBN ARABI :

Call No. 73

A commentary on the Qur'an dealing only with Suras 1,11,15. The colophone gives the name of Muhiu'ddin Abu'Abdullah Muhammad al Hatimi al Ta'i, surnamed Ibn Arabi (1.638/1240 at Damascus) as the author of the ms.

This is seen by the present author as a short sized booklet type bound manuscript. The condition of the ms. is good though the writings have been slightly damaged due to moisture. Notes are found on the fly leaves and at the end collated with the autograph. Total No. of folios of the ms. are 49. The ms. is written in Maghribi Naskh style within red Jadawals on thick papers.

Dated 4th Safa 881 A.H., the 29th May 1479 and was transcribed at Mecca by Ubaydullah Muhammad bin Muhammad b. Umar Azam at Tamimi al Makki al Maliki.

The beginning of the ms. الحمد لله الذى هدانا لهذا وما كنا لنهتدى اما بعد فانه اول ما ينبغي للمتكلم فى القرآن الخ

However, the beginning of the present copy does not coincide with that of Ahlw 808 although in the Colophone the scribe states that it has been transcribed from the autograph (f.49)

7. RAUDATU'L MUTTAQIN

Call No. 612

This is a part of an elaborated commentary the Man La Yahduruhu'l faqih by Muhammad Taqib Maqsum Ali al Majhsi al Amili al Isfahani. This is found on folios No. 610 and 641 of the manuscript. The scribe was born in 1003/1594 and died in 1070/1559-50. It was composed by the order of Abbas in 1060/1650 (f 641). Actually the Lawami-i-sahib Qirani is a Persian translation of the present commentary. This part which is in two volumes deals/only with the third juz (quarter) of the matu beginning with kitabu'l Qudaya to the end of the book on divorce.

The condition of the ms. is good though slightly wormeaten.

The papers are thick and folios are pasted. Occasional corrections are found on the margin. Total number of folios are 641. The manuscript is written in Indian naskh style of calligraphy having no jadawals.

Beginning of the first volume is as such :

ابواب القضايا والاحكام
تفسير باب من يجوز التحاكم اليه ومن لا يجوز قال شيخ
السعيد ابو جعفر الخ

Beginning of the second volume :

باب بـد والنكاح واصله روى عن زراده بن اعين في الصحيح
يقولون استفهام

Highlights of Rare Persian Manuscripts:

(i) **Padshah-Nama** P. Curzon Collection)

Call No.30

This ms. was written by 'Abdul'l Hamid Lahuri (born in d.1165/1655). It is the second Volume of the history of Shahjahan and the ms. is popularly known as Badshah Nama in India. The present copy is slightly incomplete at the end. on Folio No. 320 V. to 400 V and 410 - 414V, a list is given of the officials who occupied posts of different ranks under Shahjahan. But between folio 400 to 410 only one folio is found missing. A fihrist is inserted by mistake on ff. 401-409 V. The last folio 415 contains the beginning of an account of the sufis and divines who flourished during the period. Occasional marginal glosses and notes are found.

Beginning of the Ms. is as follows :-

سياس والا اساس ذا داركار ساز و كرد كارى انباز الخ

The ms. is in good condition and slightly wormeaten. It is written in Nasta'liq style of calligraphy. The paper is white and bluish European having no Jadawals. Total No of folios are 415.

(2) **Tuti Nama**

Foll No. 294

Muhammad Qadiri composed this manuscript in the XI/XVII C.

The 'Tales of a parrot' is an abridged version and it is based on the bombastic version of Diyau'd Din Nakhshabi, Composed in 730. The ms. is

translated and edited into English by Gladwin Calcutta 1800 and London 1801 and translated into German by Iken in 1822.

The ms. is written in Indian Nast'aliq style of calligraphy and the total condition of the ms. is good. Notes in English are also found.

The ms. begins as such :

بعد از جنس ثنا وصف الخ

(3) **Bahar-i-Danesh**

Call No. 302

This ms. is composed in 1061/1651 by Inayatu'llah Kanbu (d.1082/1671), the brother of Muhammad Salih Kanbu. It is a collection of didactic tales interwoven with the story of Jahandar sultan and Sahrawar Banu. It was translated into English by A. Dew 1786 and by J. Scott, 1799; and into German by A. Hartmann 1802. Many extracts from this work have been edited and translated.

The ms. is often lithographed in India. The present copy was transmitted in 1134 A. H. by Muhammad' Askari B. Muhammad Ibrahim b. Muhammad Kazim b. Safar Quli Aga Karnaul. The ms. is written in Indian Nast'aliq and Shikasta styles.

Marginal notes and glosses are there on the rectos and versos of the folios. The condition of the Ms. is good.

The Ms. begins as usual : قاتحه كتاب مسطاب اغرينش و
پيرايه صحيفه دانش

4. **Jami'ut Tawarikh**

Call No. - 4

This Ms. is a small portion of the great historical work of M Rashidu'd Din whose real name was Fadlu'l lah b. Imadi'd Daula. He was also called

Rashid Tabib. The part which the present Ms. is containing corresponds almost exactly with the section of Rashid's work edited by E. Blochet, Djamiel, Tevarikh, 1911 Gibb. Mem. Series Vol. XVIII. The present Ms. contains a part of bab II of the first volume, dealing with the ramifications of the house of Chingiz and the history of his sons. But the folio 118 corresponds to Blochet's P 391 which deals with the narrative about Qubilay. There the story breaks off and as a continuation there commences the account of hulagu, not contained in Blochet's book. The copy which may date from the end of the IX or beg. XC A.H. is a kind of edition de luxe.

A good number of pages entirely or partly are left blank, mostly being reserved for pictures of which only 21 were actually drawn on folios numbered 22, 22V, 23V, 46, 56, 58V, 59, ??, 62V, 87, 88, 89, 89V, 90V, 92, 93V, 104, 108, 108V and 123. Fresh traces of Chinese influence are found on their styles and they may be classed as belonging to the early Monogolian period of Persian Art. They are badly preserved, being partly effaced or damaged by moisture. Beginning line of the Ms. is as follows :

قسم اول از داستان تولوی خان در تقریر ذکر النج

The total number of the folios of the Ms are 124 and the paper used for the Ms. is Khorasani. The Style of Calligraphy found in the Ms. is Nast'aliq. The condition of the Ms. is not good and it is impaired by dampness.

5. Akbar Nama

Call No. 122

The famous and well known history of Akbar's reign by Abul Fadl b. Mubarak 'Allami (d.1011/1602). The work originally completed in 1004/1596 but subsequently continued down 1010/1602 This is published in the Bibliotheca Indica series, 1873-1887, and translated by H. Beveridge, ibid 1897 and onwards. The Ms. is lithographed in Lucknow 1284 and later. It is divided into two books and in some copies, as in the present one, there is found a continuation by Muhammad Salih, to the 50th year of Akbar's reign (1013/1064). The present Ms. is copied at Shahjahanabad, in the 34th. Year of Shah 'Alam i.e. 1206 by Jafar 'Ali. Some defects are found at the beginning of the

second book and in some other places. The work begins as follows :-

الله اکبر این چه دریا فست الخ

The ms. is containing a floral decoration and painting on the recto of the first folio. Written distinctly the Ms. is important as regards the medieval history of India of the period of emperor Akbar.

Total number of folios of the Ms. are 657. The Paper used in the Ms. is Indian and the Ms. is written in Nasta'liq style of calligraphy.

6. Ain-i-Akbari

Call No. 127

The well known gazetteer on India comprising a description and a statistical account of the Mughal empire under Akbar by the same author Abu'l Fadl b. Mubarak 'Allami. Originally the work is forming a third volume of the preceeding work Akbarnama. Henry Blochmann edited and translated this work in the Bibliotheca Indica (1867-1877). He translated only volume one from 1868-1883. H. Jarrett translated volume II and III from 1891-1910 with an index by W. Irvine. Copied towards the end of the XI or beg. of the XII C A.H. The present Ms. being a huge volume appears to be as an edition. Two full pages of miniatures are found in the beginning of the book and one on folio No. 197. But the miniatures are not considered of high quality, rather these may be judged as of average standard. Many notes and glosses are found on the margins.

Total number of the folios are 220. Thick Indian papers are used in this Ms. It is written in Nasta'liq style of calligraphy in nice artistic perfection of persian art. The total condition of the Ms. is good.

Beginning of the Ms. is as follows :- ای همه در پرده نهان راز تو الخ

7. Muntakhabu't - Tawarikh

Call No. 118

Abdu'l Qadir b. Muluksha Badauni wrote this work which is containing a general history of India from the fresh appearance of Muhammadans and down to 1004/1596. The contents of the Section on biographies of the poets appended to this work are given by A. sprenger. The work is published in the Bibliotheca Indica by N. Lees 1968-1869 and translated by G.S.A. Ranking. W. Lowe and T.W. Haig ibid 1854 and onwards. It is copied towards the beginning of the XIII C.A.H. . The total number of folios of the Ms. are (1268). Indian paper is used in this Ms. and it is written in Nast'aliq. The condition of the Ms. is good. Beginning of the Ms. is as follows :-

ای یافتہ نامہ از نام تورواج الخ

8. Amir Nama

Call No. 217 A biography of an Afghan Chief, Amir'd Daula Mahammad Amir Khan, with many references to the political affairs of his time in India. He died shortly in 1832. The work is completed in 1240/1834 by Sasawanlal of Balgram surnamed as Shadan and divided into numbered dastans. The work is copied in 1251 A.H. by Khariyyat Khan. About 50 inartistic illustrations in Modern Indian style are inserted in the text. Total number of folios of the text are 208.

European paper used and written in Indian Nasta'liq. Condition good.

Beg :

بنام سیہ دارکون و مکان الخ

9. MAATHIRU'L UMARA

Call No. 213

The first edition of the wellknown biographical dictionary of the Wazirs, high Officials and noblemen generally who were associated with the dynasty of the Indian Timurids. The work was written by Shah Nawaz Khan Khwafi Aurangabadi. His real name however was Mir 'Abdur' Razzaq (d 1171/1758). These original sketches were arranged and finally completed by Ghulam 'Ali Azad Balgrami (d 1200/1786) who added an introduction and a biography of the author copied at ایلور in 1221 A>H. by one Haydar Ghulam 'Ali Azad

begins the work with a preface of an account of the biography of Shah Nawaz (f.4V).

حمد شاه منشاہی کہ اورنگ نشینان سلطانت را الخ

The original preface by Shah Nawaz begins on folio 14 V.

الحمد لله وسلام على عباده الذين اصطفى الخ

The biographies begin as usual with Adhan Khan Kuka and end with Yaqut Khan Habashi (f. 570 V). There is an appendix on folios 572-581 on the biography of Asafjah.

از عهد نواب سعد الله وزیر شاه جهان باد شاه
تا عهد نظام علی خان سنه یک هزار و یکصد و هفتاد
و شش نواب اصفجاه نغفران پناه المتخلص اصف الخ

A short account of the history of Daulatabad is found on ff

581 - 585.

Index is on ff 1-V.

Total Number of folios of the Ms. are 585.

Written in Indian Nastahliq. The condition of the Ms. is good though the size appears as bulky one.

10. SUWARU'L AQUALIM :

Call No. 280

A compendium on general geography with a special reference to wonders' of various Kinds. It was composed in 784/1347-1348 and dedicated to Muzaffaride Prince Mubarizuddin Muhammad (713-760/1313-1359) of Fars and Kirman. The author does not mention his own name according to Br. Lit. Hist. 111, p.99 he was 'Abu Zaid Ahmad b. Sahl Balkhi.

فصل اول، در ذکر کره زمین
و مقدار و مساحت آن معرفت طول و عرض بلدان و حواص

مواضع (f. 3v) فصل درم در ذکر افاق جنوبی و خط

The second (f.14 V) bab is divided into seven fasls each dealing with one of the seven iqlims. I (f.27), II (f.47V), III (f.59V), IV (f.95V), V (f.118 V), VI (f.12V), VII (f.130). The copy was transcribed in 1054 A.H. and contains 39 small and inartistic minature paintings depicting the wonders.

Beginning is as follows :-

الحمد لله در تواریخ آمده
که چون سکندر بن فیلقوس الخ

Total number of folios of the Ms are 144. The Ms. is written in Nasta'liq style. The condition of the Ms. is good.

11. Ahwal-i-Ali-Wirdi Khan

Call No. 205

It is a biography of 'Ali Wirdi Khan, a Subedar of Bengal who died in 1169, 1576, with reference to contemporary political life of India. The present copy dating from XIII C A.H. beginning and ending abruptly. As a result the title of the work and the author's name are not found in it. However in a copy, in the British Museum, the date of composition is given as 1177/1763 in R. 311 - 312 and in a note by J. Hindley on the same Ms. its authorship is ascribed to Yusuf Ali Khan B. Ghulam Ali Khan who was one of the associates of 'Ali Wirdi. On the verso of the first folio of the Ms. a nice floral decoration in golden colour is found. It is covered in a rectangular border. The floral decoration in one third portion for the top) of the verso is made in four distinct colours on the golden painting which is an addition to it.

The total number of the folios of the Ms. are 77. The Ms. is written in Indian Nast'aliq. The condition of the Ms. is good though it is very slightly worm eaten.

Beginning as follows :-
اجداد ان معلى القاب از قوم اتراك بودند:- الخ

11. Tafrihu'l Imarat

Call No. 288

Sil Chand composed this Ms. which is comprising a description of the remarkable buildings of Agra including short historical notes of the persons with whom they are connected. This is composed in the highly bombastic and flowry style by Sil Chand who dedicated this work to J.S. Lushington - collector and Magistrate in Agra in 1825 - 1826. Elsewhere the same work is described under the title.

احوال عمارات مستقر الخلافة

and also جلدات اکبر آباد

Copied towards

the end of the XIII C. A.H. Six drawings are inserted in European style but these are of mediocre quality.

Total number of the folios of the Ms. are 251. Modern Indian paper is used in this Ms. and it is written in Indian Nasta'liq Condition of the ms. is good.

Beginning as follows :

سبحان الله ذره بيتاب را الخ

13. IYAR-I-DANESH

Call no. 292.

A very modern version of the translation of the book of kalila and Dimna compiled by Abu'l Fadl. b. Mubarak 'Allami. It was written by Nasur'llah in a more plain language than that of Kashifi's version, at the request of Akbar and completed in 996/1588. The work is divided into 16 babs and a Khatima.

This was lithographed in Kanpur in 1879. The work was translated into Urdu under the title of Khirad afruz. The present copy dates the XIIC A.H.

Total number of folios of the Ms. are 432. written in Indian Nastaliq but in different hands. The condition of the Ms. is good.

14. HAFT - IQLIM

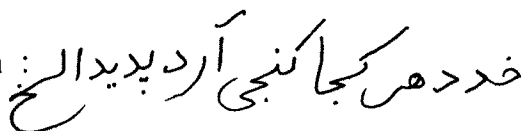
Call no. 282.

Amin Ahmad Razi completed this famous work in 1002/1594. It is a very important and wellknown geographico-biographical encyclopaedia. A complete table of the contents of this work is given in EIO 724.

The work is published in the Bibliotheca Indica in 1918. However thus far only one fascicule has been issued. Copied in 1166 A.H. by Ghulam Nasiruddin.

The recto of the first folio of the Ms. is finely decorated and painted mostly in golden colour. Wavy tomb like decoration and sketches on the top with nice strokes on lines drawn on the border have enhanced its beauty. The strokes are drawn in golden, reddish work etc. colours and the sketches on the top of the recto have been made with floral decorations. Beginnings of new paras have been made in red ink. Two or three red dots are generally placed at the end of sentences.

The total number of the folios of the Ms. are 373. old European paper has been used in this Ms. and it has been written in Indian Nastalique style. The condition of the Ms. is good, though a few folios are pasted on the margins.

Beginning of the Ms. runs as such : 

15. QISSA-NUSH-AFARIN

Call No.317

This is dealing with the story of the adventures of princes Nush Afarin and her lovers. The author's name is not known. It is very popular in Iran and it was lithographed there. The present copy was transcribed in 1230 or 1203 A.H.

این کتاب نوش افرین مال افا رستم کلاهور فکس بدر و.....

This colphone is in the form of incantation, is found in the Ms. 45 miniature pictures in modern Persian Style of lesser quality are found on folios, 5,8, IIV, 12V, 21V, 22, 28, 31, 38, 447, 49, 557, 65V, 72, 79V, 83, 89, 91V, 97, 104V, 107V, 113V, 117, 122, 125, 127V, 132, 139V, 140, 152V, 165, 173, 187V, 188V, 197V, ? 209V, 221, 224, 229, 240 247V, 252, 255V.

Total number of folios are 268. European paper used in this Ms. It is written in Persian Nestaliq but in different hands. Several folios have decayed and some pictures effaced.

16. TAYMUR NAMA

Call No. 649

The author Abdullah Jami wrote this work in imitation of Nizami's Iskandar Nama in which the campaigns, heroic and warlike exploits of Taimur are dealt with. The author Abdullah Jami entitled with the takhallus Hatifi was a nephew of Nurruddin 'Abdur Rahaman Jami' the famous poet and died in 927/1520, 1521. The present poem constituted part of his intended but unfinished Khamsa, of which besides this one, only three other parts are known, Half Manzur, Layla Majnun and Shirin U Khusraw but these are not found in this collection.

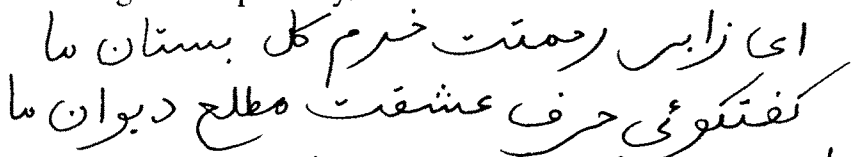
This copy is considered as one of the oldest extent. It was trascribed by Sultan Muhammad Bakshi in 958 A.H. at Tatta. The first three folios seem to be of modern origin and some others in the middle of the paper of the Ms. are old. Written in Indian Nastaliq and Writing is legible. Condition of the Ms. is very good. Beginning is as such.


بنام خدا ی که فکس خرد نیارد که در (تا) کده او بی برد

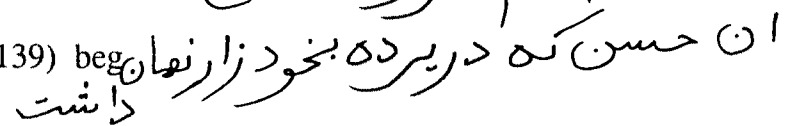
17. THE DIWAN-I-MAKHFI

Call No: 824.

The well known collection of poems by Aurangzib's eldest daughter Zibu'n Nisa with the takhallus Makhfi who died in 1703/1111. Muhammad Amin Beg copied this Ms. in 1213 or 1223 A.H. The date is not clearly legible probably added by a later hand. The Ms. contains four miniature paintings on folios 17V, 74, 118V, 149. The poems are intermixed with ghazals, qitas, Qasidas, mukhannasat, musaddassat, etc. and arranged alphabetically. only tarib bands and tarjibands are given separately.

Beginning : 

Tarjibands (f 129V) beg. 

Tarib bands (f. 139) beg. 

Total number of folios of the Ms. are 168. Papers of the Ms. are Indian and it is written in Nast'aliq style. Condition of the Ms. is good.

18. Farhang-i-Aurang Shahi

Folio No. 1367

The full title of the work is Farhang-i-Aja'ibu'l haqaiq-i-Aurang Shahi (as is found on folio No. 27). The book is a voluminous and encyclopedia of India which deals with different species of animals and plants. The author Hidayatullah b. Mahammad Muhsin al Quraeshi al Hashimi al Jafari, dedicated it to Aurangzib. The work which seems to be very rare contains a description of the animals, plants minerals etc. of india with many illustrations. Poetical compositions in Hindustani and Persian are found. The present copy, dating from the end of the XIC or the beginning of the XIIC A.H. The copy is a fragment in which the folios are badly misplaced and the text of the different sections is confused. There is a complicated system of division into chapters and the folios are misplaced. In spite of that the original sequence of the subjects are assumed as such : Insects (F.16) Snakes and the methods of treatment of snake bites (f.46), scorpions, centipedes (f.59V), lizards (f.68) spiders (ff.69, 70, 412 V), Ants (f.70) birds (f.77), plants (ff.83-290V, 473-537V) to which belongs also the section of agriculture (ff.291 - 338), 'Wonders'

dragons, crocodiles etc. (f. 338), meteorology (f.346) : aquatic animals, fishes etc. (f.349), turtles (f.407), minerals (f. 540) : tilisms (f.546), geology dealing with hills (f 554), well (f.568), brooks etc. (f 597m-601). The work is based on many well known earlier treatises on the same matter.

Total number of the folios of the Ms. are 601. The Ms. is not very good. Many folios are damaged by dampness, and worms.

Beginning of the Ms. is such

19. FARHANG-I-RASHIDI

Call No. 1431

A Persian dictionary by Abdu'l Rashid bin Abdul'l Ghafur al Madani Husauni at Tatawi, completed in 1064/1654. It is a critically revised and corrected version of the contents of Farhang-i-Jahangiri and of Majmau'l Furs.

It is arranged alphabetically and copied in the 4th year of Aurangzeb's reign (1072 A.H.). The Ms. is written in Nast'aliq style. The condition of the Ms. is good, though it is slightly worm eaten.

20. TUZUK I BABURI

Call No.1730

This is the original version of the autobiography of Babur (932-937) A.H./1526-1530), written in Jaghatai Turkish dialect or Eastern language. The Ms. is containing a narrative of the founder of the Mughal dynasty, emperor Babar's life from 1494 to 1527 / 899-936. Edited by N. Ilminski Kazan, 1857 and in fascimile in Gibb Mem.Series Vol-I, 1905 by A. Beveridge translated by Pavet de courteille, Paris 1871 (French) and in 2 vols in English by A. Beveridge, London, 1921.

The work is often called Babar Nama or Waqi'at-i-Babari.

The present copy dates from the end of the XII C A.H.

Beginning of the Ms. is as follows :-

رمضان ائى بتاريخ سيكيز يوز توقسان توقوز دا الح

Indian papers used in this Ms. It is written in large Nast'aliq style. Condition of the Ms. is good.

Besides these, the Society has a large number of uncatalogued mss. in Arabic, Persian and Urdu purchased on behalf of the Govt. from 1916

3.5 LISTS OF UNCATALOGUED MANUSCRIPTS ON ISLAMIC EDUCATION :

<u>Sl. No.</u>	<u>Name of the author</u>	<u>Title of the Ms.</u>	<u>Remarks</u>
1.		: Majmua	Arabic
2.	Nizami Ganjawi	: Sikandar Nama	Persian
3.	Abu'l Fadl Allami	: Ain-i-Akbari	P
4.	Maulana Rum	: Majmua-i-Tasau wuf	P
5.	Maulana Rum	: Mathnawi-i-Maulana	P
6.	Saadi Shirazi	: Kuliyat-i-Saadi	P. Illustrated
7.	Saadi Shirazi	: Gulistan	P.
8.	Sa'adi Shirazi	: Bustan	P.
9.	Abu'l Fadl Mubarak	: Insha-i-Abu'l Fadl	P.
10.	Muhammad Baqir Majlisi	: Zadu'l Ma'ad	P.
11.	Muhammad Baqir Majlisi	: Rasail Tasawaf	P.
12.	Hafiz Shirazi	: Diwan-i-Hafiz	P
13.		: Majmua	P

14.		: Majmua	P
15.		: Majmua	P
16.		: Majmua	P
17.	Nizami Ganjawi	: Khamsa-i-Nizami	P
18.	Luckman	: Ghazaliyat	Pt.I.U
19.	Iman Muhammad Shafi	: Kitab Ajaib Al Qalb	A
20.	Imam Muhammad Ghazzali	: Haqiq al Daqaiq	A
21.	Jalal Asir	: Diwan-i-Jalal Asir	
22.	Jamal al Urfi	: Diwan-i-Urfi	P
23.	Ni'amatullah and Wali Ram	: Majmu'a	P.U.
24.	Husayn Mashhadi Thanai	: Diwan i Thana'i	P-
25.		: Risala-i-'Aqaid	P
26.		: Tadhkiratu'sh Shu'ara	P
27.	Muhammad 'Ali Isfahani; with the takhallus Sai'b	: Diwan-i-sa'ib	P
28.		: Risala Fiqh	A
29.		: Risala Dar Ilm-i-Hisab	P
30.		: Aynu'l 'Ilm	A
31.		: Majmu'a Dar Insha	P
32.		: Majmu'a-i-sarf	P
33.		: Majmu'a-i-Tib	P
34.		: Farhang-iJahangiri	P
35.		: Farhang-i-Dabistani	P
36.	Attar Jami ' Abdullah	: Majmu'a	P bound with notes.
37.		: Majmu'a	A
38.	Ata Husain Khan Tahsin	: Nawtarzi-Murassa	U
39.	Muhammad bin Ahmad al Khafari	: Al Takmila	Ar.

40. Abu Shakur As Salimi : Tamhid fil Ilmi'l Kitab A
41. Alim Wa'l Muta'lim : Kitab Adabu'l Alim A
Wal Mutallin
42. Krishna Das : Puthi Panch Adhiya; Brij Bhasha
43. Muhammad bin Yar Muhammad : Ashjarul Jamal, P Defective at the end.
44. : Atharu's Sanadid U
45. Uthman bin Muhammad : I'rabul 'Awamil A
46. 'Ali b. Ahmad b. Said Abu Sibun
47. : Ilnun Nash A
48. : Amthalush Shi'riyya; A
49. : Bayaz; A
50. : Tammu'l Qura; A
51. : Tabarak-i-Dhul 'Ula; A
52. Shaikh Musa b. Muhd al : AT Tuhfatu'l Qalibiyya fi
Qalibi al Maliki
Ba'di'l Muthattathatil Lughwriyya; A
53. : Takhmis Dhakhru'l Jahiliyah, A
54. : Talkhisul Lubab; A
55. AbdurRahim al Buhrai : Diwanal Buhrai; A
56. : Juzuna Min Kitabi'l Azhar; A
57. : Sharh Jam'il Jawani; A
58. : Jamharat-i-Asharib Arab; A
59. : Jamharatul 'Arabi'l Kubra; A
60. : Jawahirul Alwah;A
61. Saiyyd b. Al Habib Ahmad b.
Muhd al Mahdar al Alwi : Diwan Saiyyed al Mahdar; A
62. : Majmua Nazm A
63. : Risalatu't Taiyya, A
: Risala fis Sarf; A

65. : Rosala fir Nahw; A
66. : Risala Manzum fi'lMantiq; A
67. : Risala Adiyya; A
68. Hasan b. Hasan ar Ridur al Hindi : Risala Bath Sharif & Others; A
69. : Risala-i-Jahadiyya; U
70. : Risala-i-Ilm-i-Siyas at-i-Mudn; A
71. : Risala fil Ahadith; A
72. : Risala fil Awamil ; A
73. : Risala fi Ausuf'il Bari; A
74. As Saiyyed as Sharif : Risala fi Taqsim 'l Ilm; A
75. Ali Abu Sibrin : Risala fi Jamratu'l Aqba; A
76. : Risala fil Bayaan; A
77. : Risala fil Awamul; A
78. : Risala fi Madhin Nabi; A
79. : Risala fi Ma'ani Alfazil Adhan Wa'l
: Iqamat; A
80. Muhd Said Hilal : Risala Fiqh; A
81. Khalill Ibn Muhammad Ar Ridur : Hashiyya Mir Khalil; A
82. : Risala fil Mantiq; A
83. : Risala fi'n Nahw; A
84. Muhammad bin Buhau'd Din : Rawdatu'l ' Uqul ; A
as Sangari
85. : Sura Yasin : A
86. : Sirat Antara bin Shaddad ; A
87. : Risala Ramal ; A
88. 'Abdullah Mir Ghani : Bahrul'l Aqaid; A
89. : Minas Samarqandiyya; A

90. : Kitab fil Asrar Wal Khawas; A
91. Abu Abdillah Muhd b.Daid : Kitab Matn al Ajramiyya; A
92. : Katab Madhiyya fin Nazm; A
93. Futhu'ddin b.Saiyyidun Nas : Majmua Jamia Mahasinu'l Ashar; A
94. Shaikh Ahmad al Hadi : Majmuatul Qasaid; A
95. Abdu'l Baqi Faruqi b Sulaiman : Majmu' atul Qasaid'; A
al Musali
96. : Majmua Asha'r ; A
97. : Qasaid Mir Ghani; A
98. : Majmua Qasaid fil Arabi A
99. : Mukhammas Qasida Banat Su'ad; A
100. : Mukhammas Qasida Burda; A
101. : Risala Fiq;
102. : Mizanu'l Middain; A.T.
103. : Nuskha-i-Badriyya; A
104. : Nazmir Razana; A
105. Shaikh Abdu'l Karim al Jilani : Manzum Uqad Qalaid ad
Duraran Nafis; A
106. : Risala-i-Muqantorat ; Turkish
107. : Al Minhabis Safi fi Sharhil Wafi
: Ar (two vols)
108. Ali b. Tayfur al Bustani : Tarjuma-i-Makarimu'l Akhlaq, P.
109. : Sa'dul Tali : Turkish
110. Asafi b. Muqimu'd Din
Nimatullah Quhistani Harawi : Diwan-i-Asafi; P.P.C.No. 737
111. Muslihu'd Din Sa'di : Gulistan & hazar Masala-i-
Shirazi & Others : Nasara; P.P.C. No. 732
112. Mirza Amir Beg Banarsi, : Hadaiqush Shuara P.P.C. No. 702
Takhallus Amir

113. Wai'z 'Ali Surnamed Nahna : Majnu'atu'l Adiya; Ar. No. 1026
114. : Dhikrk'sh Shahadatayn; Urdu
115. Muhammad Husaya Nishapuri : Naziri : Diwan-i-Naziri
Takhallus
116. : Qissa-i-Hatim Ta'i, P.P.C. No. 710,
P.P.C. No. 738
117. Chandarbhan Brahman : Munsha'at-i-Brahman, P.P.C. No.711
118. Mah di, takhallus wasif : Mazharu'l I'jaz, p.P.C. No. 708
119. Hasan BegShamtu, Kirami : Diwan-i-Kirami Shamlu;
P.P.C.No.267
120. Abdal Hafiz Md. Nazir : Sharh Qasida Banat al Sa'ad;
P.P.C. No. 1315 III
121. Mahjus : Diwani-i-Mahjus; U.C. No. 1316-III
122. Jalal Asir : Diwan-i-JalalAsir, P.
123. Imam Muhammad Ghazali : Haqaiqal Daqaiq ; A
124. Imam Muhammad Shafi : Kitab 'Ajaib al Qalb ; A
125. Abu'l Hasan Husaini Farahani : Qasaidi Anwari; P.P.C. No. 194
126. : Tarikh-i-Gharibi; Urdu 5
127. : Kitabu'l Tafwid; Persian
128. Lachhmi Ram: : Wajizu'l Insha P.P.C. No. 719
129. 'Isamud' Din b Muhammad : Majmu'a ; A
130. Isamu'd b Muhammad ; : Sharh Mukhtasaru'l Istiara ; A
131. : Hashiya Qazi Nurullah Sharh
Chighmini ; A
132. : Waqi'at-i-'Alamgiri ; P.P.C. No. 698
133. : Quasida-i-Mabrura ; T
134. : Risala Hadith Wafat-i-Adam; T
135. Maulana Safi : Risalai - Tajwid ; T

136. Maulana Safi : Risala i - 'Ilmi Tawil :T
137. : 'Ibrat Nama : P.P.C. No. 699
138. 'Umar bin 'Ali al Qari 'al Maliki : Maqari bu'l Maqasid A. Ar. No. 442
al Makki al Harafi :
139. Ibrahim b' Umar b Muhammad : Mufid al Hasib l'l Muabladiar
al Bajli
: Raghil ; A Ar. No. 1461
140. : Tai mur Nama : P.P.C. No. 701
141. Ahmad al Mahdi li Din'l Lah : Al Muntazau'l Mukhtar minal
Ghaythil midrai A. Ar No 689
142. : Ughtugan ; A
143. Jalalud-Din as Suyuti : Al Jami'u's Saghir : Ar No. 235
144. Maqama tu'l Hari ri : A.
145. Abul Hasan Ahmad b Muhammad b Mahmud al Quduri al Baghdadi'
Muktasarul Quduri ; A. Ar. No. 394
146. Siyakunti Mal Warasta & Others : Majmu'a dar 'Arudwa Majmu'a-i-
Ash'ar; P.P.C. Nos.180+745.
147. Sharh Magama tul Hariti : A.
148. Andarphan Siyal kuti : Majmu'a dar Insha : P.P.C. No. 691.
149. Tarjuma - i - Wishnu Puran : P.P.C. No. 691.
150. Muhd ' Ali Isfahani Sa'ib : Diwan - i - Sa'ib : P.P.C. No. 742
151. Abu Muhammad Ityas b Yusuf b Mayyad Nizamud Din of Ganja
Nizami takhkhallus : Makhzam'ul Asrar : P.P.C. No. 725.
152. Mulla 'Abdur Rahman Jami : Tuhfatu'l Ahrar : P.P.C. No. 735
153. Andayit Dhur of Makudr : Bihar - i - Ma 'au : P.P.C.No. 724
154. Muhammad 'Ali Isfahani takhallus Sa'ib : Diwan - i - Sa'ib : P.P.C.
No. 741.
155. Muslihu'd Din sa'di Shirazi : Gulistan : P P.C. No. 731.

156. Muslihu'd Din sa'di Shirazi : Tarjuma-i-Bhagwat : U
157. Mulla Abdur Rahman Jami : Yusuf-u-Zulaikha : P. P.P.-736
158. Mulla Abdur Rahman Jami : Bhakt Urbasi : P.P.C. No. 694
159. Mulla Abdur Rahman Jami : Insha Manzuma ; P. P.C. No. 722
160. Musi hud Din Sa'adi Shirazi : Bustan ; P. P. C. No. 729.
161. Qasim 'Ali b Talimand : Murassa' - Kar ; P.P.C. No. 720.
162. Fakhru'd Din Ibrahim b Shahriyar Hamadani Iraqi : Iraqi ; P.P.C.No.755.
163. Chandarbhan Brahman ofPatiala : Diwani-i-Barhman; P.C. No. 740.
164. Nimat Khan 'Ali: Waqa i-Muhasira-i-Hyderabad; P.P.C.No. 709.
165. Nizamn'd-Din ofGanja Nizami : IskandarNama : P.P.C. No. 726.
166. Khalilfa Shah Muhammad Qanauji : Jami'ul Qawanin; P-P.C. No.713
167. : Majmu's dar Sarf : P. P. C. No. 564.
168. Shaikh Jamalu'd Din Muhammad : Nazmu's Suluk : A.
169. : Takhmi sul Burda : A.
170. Sharh Ashkalu't Tasis ; A.
171. : Kashfu'l Hujub; A. Three Vols.
172. Prince Muhammad Dara Shikuh: Majmaul Bahrain ; P.P.C. No. 681
173. Abu'l Fadl b Mubarak 'Alami : Akbari ; P.P.C. No. 696.
174. : Tarjuma-i-Zubur : P.P.C. 667.
175. : Mathnawi-i-Binazir ; U.
176. : Ar Risalat Fi't Tajurd ; A. Ar. No. 151.
177. Abdullah b Nurid Din b Nimatil lah Al-Husayni ash Shustari :
Tadhira-i-Shustariyya : P.P.C.No. 758.
178. Muhammad Kazim b Muhammad Amir Munshi : Alamgir Nama: P.P.C.
No. 762
179. S. Muhammad Ibrahim alMusauri al Qazwini al karbala i : Datailul
Ahkam fiSharh Shara i il Islam ; A Ar. No. 620.

180. Muhammad Hussain b 'Ali Akbar Kirmani Surnamul Muhit : Risal -
i- Muhammad Hussain Kirmani; P.P.P. No. 831.
181. 'Isa b 'Ali al Ardabili : Kitabul Hajjat ; Ar. No. 995
182. Mujammad Muheji'd Din b Muhammad of Karnul Hayran : Tahqiqul
Qawanin : P.P.C. No. 894.
183. Radiyu'd Din al 'Amiri al Ghazi : Al-Majmu'a fl't Tas wwaf; A. AR
No. 1167,
184. Mullah Abdur Rahman Jami & others : Majmua; PPC. No 787
185. Abul Fadl b. Mubarak Allami : Iyar-i-Danish; P.P.C. No. 777
186. Muhammad Qasim Astrabadi Surnamed Hindu Shah : Ikhtiyarat-i-Qasimi
: P.P.C. No.905
187. : Risala-i-Manasik; T.
188. : Risala-i-Musiqi; P.P.C. No. 918
189. Badru'd Din Astrabadi: Diwan-i-Hilali ; P.P.C. No. 804
190. Ibn Hisham : Mughniul Labib; A.
191. : Majmu'a ; A.
192. : M.Majmua : A Ar. No. 1168.
193. Mazhar 'Ali 'Ala'i Bihari Takhallus Safi-i-Mazhar 'Ali; P.P.C.No.812
194. Faridu'd Din 'Ahtar : WaslatNama : P.P.C. No. 797.
195. Zayn Badn 'Arabi : Maktubat Ahmad Munyari ; P.P.C.No. 855
196. Nuru'd Din Mahamnad Tarshizi & Others : Majmua-i-Nazm; P. P.P.C.No.
816.
197. Muhammad Rafi Waiz Qazwini : Abwabul Jinan; P.p.c. No.877.
198. Jahangir b Ghulam Rasul b 'Ali Asghar ar Ridur al Husaini Fawri:
Miftahu'd Daqaiq : P.p.c. No. 806.
199. 'All b Husayn al wa'iz al Kashifi : Lata-i-fu't Tawaif; P. p.c. 771
200. Ahmad b Mahammad b 'Abdil Ghafur al Ghaffari al Qazwini :
Nigaristan; P. p.c. No. 776

201. : Miqbasul Masabih ; P. p.c. No.835
202. : Kitab'ul Adiyya ; A.
203. : Tarjuma-i-Bahar Danesh ; U
204. Faridu'd Din Shakargani & others : Majmu'a ; P. p.c. No. 873.
205. : Risala-i-Tir-u-Kaman ; P. p.c. No. 810
206. Nazaratullah : Baytul Jawahir ; p. p.c. No. 794.
207. Mubarak Hashimi & others : Majmua Dar Insha ; P. p.c. No. 792
208. Baha'ud Din Muhammad b Husayn al 'Amuli : Muntakhab-i-Khulasa
P. p.c. No. 898.
209. Mulla Abdur Rahman Jami : Salaman-u-Absal ; P. p.c. No. 802.
210. Ghulam Ghauth : Tuhfat'ul Makr. P. p.c. No. 811.
211. Yusuf Gada : Tuhfatu'n Nasaih ; P.p.c. No. 801.
212. Muhadhdhib ad Din Ahmed : Faiqal Maqal fit-hadith; A.AR. No. 1362
bin Abdar Rida War - Rijal
213. : Tuti Nama : U
214. : Tarjuma-i-Khulasa tu'l Mafakhir ; P. p.c. No. 857.
215. : Majmua dar Ramal ; P.C. No. 916.
216. Sultan Ali Tabib Khurasani; Dasturul Ilaj; P.P.C. No. 904
217. Maslihu'd Din Shirazl ; Gulistan; P.P.C. No. 800
218. 'Uruj : Payam - i - ulfat ; P. p.c. No. 793
219. Muhammad Abdul Hayat Qadiri Halwari Bihari : Tadkkaratul Kiram;
P. p.c.No.772.
220. : Al Mughni fi Sharhil Mujaz ; A.
221. : Jangnama : P. p.c. No. 761
222. Muhammad Haraui al Lahuri ad Dihlaur ; Abjad-i-Ishq ; P. p.c. No.
870.

223. Dipak Ray : Muntakhab-i-Bahar Danesh ; P. p.c. No. 870.
224. Muhammad Baquir b Muhammad Taqi al Majlisi : Wajiz ar Rijab ; A. Ar. No. 1359.
225. : At Tahrir fi Upulid Din ; A.
226. Mulla Sadra : Risala al Wiyuddiyya ; A.
227. : Mathnauridar Tasawwaf ; P. p.c. No. 815.
228. Madhu Ram : Munsha' at-i-Madhuram ; P. p.c. No. 791.
229. Jamalu'Din Muhd. b. 'Abdur Rahman b. Umar b, Munammad b. abdu'llah al Jaishi al Wisab : Kitab an Nurain ; A.
230. Faridu'd Din 'Attar : Tadhikat'ul Auliya ; P. p.c. No. 770.
231. Muhammad Baqir Majlisi : Majmua ; P. p.c. No. 827.
232. Abi 'Ubaydal Qasin b. Salim : Isllabihu'l Lafzwa Ikhtalifu'l Ma'ani ; A.
233. Majmua ; A
234. Majmua ; A
235. Muhammad Hussyn b Muhammad Hadi al 'Alawial Khurasani ash Shiraj : Makhzanu'l Adwiya ; P. P.C. No. 906.
236. Majmu'a ; P. P.C. No. 879.
237. Qissa ; Hatim Ta'i ; U. 10.
238. : Risala fit Tib : A
239. : Ajuribatu'l Ahsa-i-li Muhammad Mahdi ; A Ar. No. 930.
240. : Sharh Sullam : A
241. : Ghulam Husayn b Fath Muhammad Karbala i Janupuri : Istilahatu'l Taqwim ; P. P.C. No. 901.
242. Gharibu'l lah Bangali : Gul-i-Bakawati : P. P.C. No. 779.
243. Abu'l Fadl b Mubarak 'Allami : Mukatabat-i-; P. P.C. No. 784.
244. Asafi b Muqimu'd Din Nimatullah Quhistani : Diwani Asafi ; PC 803
245. : Tafsir Juz-i-Siyum-i-Quran ; P. P.C. No. 817.
246. Majmu'a dar Sarf-i- ; P. P.C. No. 895.

247. Mirza Muhijid Din : Fal Name : P. P.C. No. 915.
248. Majmu'a ; P P.C. No. 837.
249. Sayyid Sharif Jurjani : Risala-i-Kubra; P.C. No. 880
250. : Majmua; P.
251. Nasiru'd Din Abu Sa'id 'Abdullah b 'Umar b Muhammad al Baidawi :
Anwarut Tanzil Was Asraut T'awil ; A. Ar. No. 76.
252. Majmu'a ; A.
253. Majmua ; A.
254. Majmua ; A.
255. Majmua ; A.
256. Muhammad b. Murtada Known asMuhsin al Kashhi : Ahsan at Taqwin;
A. Ar. No. 1507
257. Risal fi 'Ilil Khayut ; A.
258. Hashiya 'Abdul lah Yazdi 'Alat Tahdhib ; A.
259. Muhammad Husayn b Muhammad Kazim al khurasani : Majmua; PC
No. 883
260. Ahmad b Ismail Khorasani : Risala dar 'Aqaid-i-Shiyya : PPC 832
261. Qarabadin ; P. P.C. No. 907.
262. 'Ali Muhammad Qushchi : Risala dar 'Ilm i-Hisab ; P. P.C. No. 896.
263. Muhammad Husayn ash Sharif b Muhammad 'Ali:Raudatul Husayniyya
P. P.C. No. 824.
264. Mulla Sadra : Masha ir ; A.
265. Khawasu'l Qur'an : P. P.C. No. 909.
266. Muhammad Zahid b Muhammad Aslam al Haur : A; Tasawwar-wat
Tasdiq; A
267. Majmua; A.
268. Qabul Muhammad Ansari : Anwarun Niyun ; P. P.C. No. 900.

269. Nuru'l-lah b. Sharif al Husayni al Marashi-ash-Shustari : Majalisu'l Muminin; P. p.c. No. 773.
270. Shamsad-Din Ab'ul Khair Muhammad b 'Abdur Rahaman ash Sakhauri ; A. Ar. No. 1299.
271. Muhammad Taqi Husayni Khayal : Bustani-i-Khayal 4Vols PPC Nos. 945, 946, 947, & 948.
272. Ghiyathu'd Din b Humamid Din Khandamir : Habubu's Siyar:PPC 925
273. Abdu'l Haq b Sayfi'd Din al Turk ad Dihlawi al Bukhari ; Jadhbu'l qulub ila' Diyar'l Mahbub ; P.P.C. No. 934.
274. 'Abdul 'Agim Husayni Isfahani : Ahsanul Qisa : P. P.C. No. 938.
275. : Rissla - i - Aqa'id ; P. P. C. No. 1060.
276. Gulshan i Iman ; P. P.C. No. 1054.
277. Muhammad b Mahmud Khawad Shah : Ahsanul'l Qisas ; P. P.C. No. 937
278. : Rashha-i-Rabbani ; P. P.C. No. 1045.
279. 'Abdu'l 'Aziz : 'Umdalu'l Islam ; P. P.C. No. 997.
280. Shihab-i-Shams-i-Umar Dawlatabadi : Taysiru'l Ahkam; PPC 1002.
281. Muhamad Baqir : Risala-i-Sifat-i-Dhat & Risala dar Qirat. P.P.P.C. No. 1028; 991
282. Kamal-l-Karim Naguri : Najmua-i-Khanifi'Aynil Ma'ani; PC No 996
283. Mukhtar Nama ; P.P.C.No. 939.
284. Risala-i-yuhanna ; P. P.C. No. 1066.
285. Sibghatu'l lah 'Uthmani : Itzzamiyya ; P. P.C. No. 1071.
286. Muhammad Aman : Aguribatu's Salitin : P P.C. No. 1016.
287. Pir Muhammad Lakhnaur Surnamed Sultanu'l Awlilya : Tartibu's Salat; P. P.C. No. 1003.
288. Risaladar Usul-i-Din ; P. P.C. No. 1003.
289. Muhammad 'Abid ; Risala-i-Usul-i-Din; P. P.C. No. 1040
290. Hayrati : Risala-i-Manzuum dar Namaz; P. P.C. No. 1022

291. Yaqab b 'Uthman b Mahmud alGhaznaur al charkhi;Tafsir-i-charki P. P.C. No. 988.
292. Hibatu'l lah : Najatu'l Muslimin : P. P.C. No. 1000
293. Zadul Akhirat ; P. P.C. No. 1007.
294. Lutfu'l lah an Nasafi al Kagdani : Fiqhu'l Kaydani Takmilu'l Iman A : Ar Nos 810 & 902.
295. Risala dar 'Aqail ; P. P.C. No. 1008.
296. Ghulam Husayn : Khulasatu'l 'Aqaid ; P. P.C. No. 1004.
297. Ghulam Husayn Mawzun : Durr-i-Maknum ; P. P.C. No. 1006.
298. Nasirud-Din Tusi : Risala-i-Abu Nasir Tusi ; P. P.C. No. 943.
299. 'Abdul Aziz Dihlawi : Tafsir-i-Abdul 'Aziz ; P. P.C. No. 990.
300. Abu 'Isa Muhammad b 'Isa b Saura at Tirmidhi: Shama dun Nalu; A. Ar. No. 280.
301. Ar. Risala fiz Zakal; A. Ar. No. 659.
302. 'Ali b Sultan Muhammad al Qari al Haraur: At Tajrid fi I'rab Kalimalit Tauhid : A. Ar. No. 779.
303. Ar Risala fiz Zakat ; A. Ar. No. 659.
304. Mui nud Din Muhammad b Ibrahim al Haraur: Sharh Kanzid Dagaiq: A. Ar. No. 471.
305. Al Majalis fil Fiqh ; A. Ar. No. 530.
306. Shihabu'd Din Ahmad b Muhammad b'Umar al Khaffaji : 'Inayatul Qadi wa Kifayatur Radi ; Ar. Ar. No. 88.
307. Muhgid Din Muhammad b Muslihi'd Din Mustafa al Quehawi : Hashiya 'Ata Anwari't Tanzit : A. AR. No. 82.
308. Abu'l Fadi 'yad b Musa b. 'Iyad al Yahsubi : Ash Shifa bi-Ta'fif Huquqil Mustafa ; A. Ar. No. 283.
309. Kamalu'd Din al Ansari as Sahali : Hashiya 'Ala Sharhid Dawani-Atal 'Aqa'idil 'Adudiyya : A. AR No. 743.

310. Qara Kamal : Hashiya t'ul Khayali 'Ata Shar hil-Aga i din Nasafiyya;
A. Ar. No.713
311. Abu'l Husayan Muslim b. al Hajjaj al Qushayri an Nisaburi : Al Jamiu's
Sahih li Muslim 2 vols A. Ar. No. 180.
312. Abu 'Abdil lah Muhammad b Isma il al Bukhari : Al Jamu'us Sahih
lil Bukhari ; A. Ar. No. 167.
313. Al Husayn b. Muhammad as Sam'anial Hanafi : Khazanatul Muftiun
A. Ar. No. 477.
314. Fakhru'd Din ar Razi : Mafatihul Ghayb ; A. Ar. No. 70.
315. I'jaz Husayn : Kashfu'l Hajub wa'l Astar : A. Ar. (No. 2 Vols)
316. Muhammad Husayn b Muhammad Salih al Husayni : Fihrist-i-Kitabha-
i-Tasnif-i-Majlisi; P.PC1039
317. Nusrat Mulla Bulagi Dihlur : Aysh Afza; P. P.C. No. 957
318. Mirza Mahdi : Majmua-i-Mun Sharat ; P. P.C. No. 954.
319. Nuru'd Din MuhammadTurshizi : Maju'a dar Insha; P.P.C. No. 950.
320. Fattahi Nishapuri : Majmu'a ; P.P.C. No. 963.
321. Abu Nasr Farahani : Sharp-i-Nisabu's Sibyan; P. P.C. No. 1078.
322. Hiralal Damir of 'Azimabad : Risalai-Damir : P. P.C. No. 975.
323. Nimat Khan 'Ali : Husn-u- 'Ishq : P. P.C. No. 944.
324. Rabiul Asrar : P. P.C. No. 968.
325. Nisab Tajnisul Lughat ; P. P.C. No. 1079.
326. Jharwat : Fusal-i-Balaghat : P. P.C. No. 966.
327. Muhammad Hasan Quatib : Nahru'l Fasahat; P. P.C. No. 973.
328. Muhammad Tahir b. Husayn Khan Qazuini takhallus Wahid : Munsha'at-
i-Tahir Wahid : P. P.C. No. 956.
329. Siraju'd Din 'Ail Arzu : Mawhibat-i-'Uzma; P.P.C. No. 970.
330. Rusumu'l Muhadira : P. P.C. No. 964.
331. Khayali Ram son of Shankar lal Saksena : Tasanif-i-Khayali Ram
P.P.C. No. 965.

332. Inshaallah son of Mir Masha Allah Jafari Najafi takhallus Insha : Darya-i-Latafat; P.P.C. No. 974
333. Muhammad Hasan Qatil : Ruq'at-i- Qatil: P. P.C. No. 961.
334. Amanu'llah b. Mahabat Khan Khan Khanan Sipahsalar b. Mir Muhammad Ghagwi & Muhammad Jafar of Bijnor: Ruqat-i-Amanullah Husayni & Insha-i-Ajib; P. P.C. Nos 951 and 958.
335. Ranjnurdas : Tuhfatu's Sibyan; P. P.C.No. 959.
336. Raja Ram of Lucknow : Majmaul Qawaid : P. P.C. No. 967.
337. Muhammad Hasan Qatil : Shajaratul Amani : P. P.C. No. 972.
338. Arzu : Majmua : P. P.C. No. 969.
339. Siyalikuti Mal Warasta of Lahou : Mustalahat Shuara : PPC 971
340. Indarman: Muntakhab-i-Ajam : p2 Vols P.C. No. 1081.
341. Muhammad Tahir b. Husayn Khan Qazwini with takhallus Wahid: Munsha-at-i-Tahir Wahid : P. P.C. No. 955.
342. 'Abdu'l Wahhab Tahir b. Budhan b. Nizan b. Sharaf b Yaqub b. Mahmud b. Muhammad b. 'Ali al Hafiz b. 'Uthman as siddiqi : dar Akhtag P. P.C. No. 1076.
343. Husain b. 'Ali al Waiz al Kashifi : Akhtaq-i-Muhsini ; P.P.C. No. 1075.
344. Muhammad HaydarShikul b. Mirza Muhammad Khan Kam Bashsh Bahadur b Mirza Muhammad Sulayman Shikul b Muhammad Shah : Majmua-i-HaydarShikuh : P. P.C. No. 930.
345. S. Kamalu'd Din Husayni Haydari : Tarikh-i-Audi; P.P.C. No. 931.
346. Lachmi Narayan and Muhammad Fayd Bakhsh b. Ghulam Sarwar of Kakuri : Insha-i-Lachmi Narayan; P.P.C. No. 960
347. Ghiyathu'd Din b. Humamid Din Khwaxdamir : Habi bus Siyar, Vol III P. P.C. No. 926.
348. Muhammad Muhsin b. al Hanif Bijnori : Jawhar-i-Samsam;PPC 928
349. Imadu'd Dawla Muhammad Tahir b. Husayn Khan Qazwini Takhallus Wahid : Abbas Name : P. P.C. No. 928

350. Mir Husayn Dustb Abi Talib Sanbhali: Muntaknab-i-Tadkhira-i Husayn Dust ; P. P.C. No. 933.
351. Taqiyyu'd Din Kashi : Khula Satu'l Ashar wa Zubdatul Afkar; P.P.C. No. 932.
352. Ishaq b. Ibrahim b Mansur b Khalafan Nishaburi : Qu Anbiya (Illustrated) P.P.C. No. 936
353. Majlisi : Risala fil Fiqh ; A.
354. Hasan Sabiri : Kashfu'z Zalam ; A.
355. Al-Majmua; A Ar. Nos 862 and 1046
356. Nuzhatul Waizin; A Ar. 1036
357. Abdu Jafar Muhammads al Hasan 'Ali at Tus : Fihristal Tusi A Ar. No. 1351.
358. Jamalad Din Hasan b Yusuf b 'Ail b al Mutahhar al Hilli : Idah al Ishtibah fi-asma ar Ruwat; A.Ar.No. 1353.
359. Muhammad Taqi b Muhammad Baqir Al Majlisi'al Isfahani : Matadhu'l Akhyar fi Sharh Tahdhi bil Ahkam; Ar. Ar. No. 616.
360. Abu'l Fath Ruknu'd Din b. Husami'd Din an Naguri : Al Fata wil Hammadi; A.Ar No. 521.
361. Muhammad b Yaqub b Ishaq al Kulini : Al Kafi fi 'Ilmid Din; A. Ar. No. 334.
362. Muhammad b Yaqub b Ishaq al Kulini : Vol III Ar. No. 335.
363. Abu Js'far Muhammad b'Ali b Babuya al Qummi Surnamed Shaikh Saduq : Man ta yahduruhu'l Faqih; A. Ar. No. 610.
364. Dildar 'Ali : Al 'Ajalatun Nafila ; A. Ar. No. 859.
365. Mahammad b al Hasan b 'Ali al 'Amil : Bidayatu'l Hidya; A. Ar. No. 651.
366. Bahau'd Din al 'Amili : Wajibatu's Salatil Yawmiyya; A. Ar. No. 929.
367. Al Miqdad b 'Abdillah b. Muhammad as suri: An Nafiri Yawmi'l Hashar A. Ar. No. 848.

368. Nasiru'd Din Tusi Jamalu'd Din Ahmad b Muhammad b Fahd al Hil Al - 'Aqida Ar. Risala fil 'Aqaid. 'Aqaid. Kitabu't Tahsin wa sifatu'l 'Arifin ; A. Ar. Nos 842, 860 & 1120.
369. 'Abdu'llah b. Muhammad Rida al Husayni : Al Misba hu's Satifi Sharh Mafalihish Shara i ; A. Ar No. 654.
370. 'Abu Abdu'llah Muhammad b. Makki al 'Amih Surnamed Shahidu'l Awwab: An Nafi fi Mukhtasarish Sharai Al Alfiyya; Ar, Ar, No 621 & 914.
371. Zaynu'd Din b. 'Ali b. Ahmad al 'Amili ash Shami : Al Fawa-i-du'l Milliyya li Sharhir Risalatin Nafliyya : A Ar No 922
372. Fiqh-i-Shia ; P. P.C. No. 1019.
373. Fadl 'Ali b.Aga Mahmud b.Aqa Ahmadal Isfahani : Muhitu'l Ghira; P. P.C.No. 970.
374. Qasin b. al Hasan al Jilani Marshidu'l 'Awram ; PPC No. 1047.
375. Al Hasan ash shi i i.sabzawar : Majmua; P. P.C. No. 1041.
376. Tarjuma-i-Makarimu'l Akhlaq ; P. PC No. 1021.
377. Dildar 'Ali b. Muhammad Mu'i ni'd Din al Hindi an Nasirabadi al Lakhnaur : Mawaiz-i-Hasaniyya; P. P.C. No. 1049.
378. Muhammad Baqir b. Muhammad Taqi Majlisi Isfahani : Zadu'l Ma'ad : P. P. C. No. 1036.
379. Muhammad Rida b. Muhd. Mumin al Imami al Khatun abadi al Mudarris : Jannatu'l Khutud; P. P.C. No. 1042.
380. Ghuutam Amir b. S. Shuja 'al Rasuldar Qanaui Husayni Wasiti : Jam-i-Mansuri ; P. P.C. No. 1024.
381. Fathul lah b. Shukril lah Sharif Kashani : Khulasatul Manhaj; P.C. No. 989.
382. Hasan b. 'Abdir Razzaq : Jamalu's Salihin : P. P.C. No. 1056.
383. Kitab't Taharat : P. P.C. No. 1015.
384. S. 'Ali b. S Dildar 'Ali : Hidayatu'l Mustabsirin : PPC No 1052
385. Muhammad Muqin : Muntakhabu'l Amal ; P. P.C. No. 1044.

386. Majmu'adar Mujizat-i-Aimma: P. P.C. No. 1012.
387. Abmad b. Muhammad 'Ali b. Muhd Bagir Isfahani Bahbahani Jabir :
Majmue ; P.P.C. No. 1063.
388. S Muhammad : Ta'nuir Ruma; P. P.C. No. 1070.
389. Muhd Baqir b. Muhd Taqi Majlisi:Risala-i-Nikah; P.P.C. No. 1030
390. Ghulam Imam b.Husayn 'Ali : Tarjuma-i-Thamaratu'l Fu'ad P. P.C. No.
1051.
391. Muhammad Bagir b. Muhammad Taqi Majlisi : Risala Dar Namaj;
P.C. No. 1033.
392. Muhammad Mahdi b.Muhd Shafi al Astacabadi : Rasa'il-i-Mahdi
Astrabadi : P.P.C. No. 1058.
393. 'Abdu'l Karim b. Muhammad Wali : Anisu'l Muminin; PPC No. 1046
394. Muhammad Baqir b. Muhammad Taqi Majlisi : Shakkiyyatus Salat
P.C. No. 1034.
395. Najmul Mumin ; P.P.C. No.1059
396. Muhammad Baqir b. Muhammed Taqi Risala-i-Ayyami Hafta wa Mah
397. Muhammad Tahir : Tuhfa i - 'Abbasi ; P.P.C. No. 1027.
398. Muhammad Taqi b. Maqsud Ali Majlisi Isfahani : Hadiqatul Muttaqin
P. P.C. No. 1025.
399. Hasan Jabiri 'Azimabadi : Tayama-i-Hayaru'n Nafsfi Khatirtil P. P.C.
No. 1057.
400. 'Abu Muhammad called Muhammad Amin: Zadu'r Rahiliin;PPC No.
1017
401. Haydar 'Alil Faydabadi : Risalatu'l Makatib fi Ru'yalith Thaaleb wa'l
Ghara'ib; P.C. No. 1069.
402. Dildar 'Ali b. Muhd Mu'inid Din al Hindi an Nasirabadi al Lakhnaur :
Raudatu'l Ahkam.
403. Hasan b. Muhd 'Ali Yazdi: Tanjuma-i-Islahu'l 'Amal; P.P.C. 1020
404. Muhd Baqir b. Muhd Taqi Majlils. Isfahani : Hayatu'l Qulub; P. PC
no. 1029.

405. Abu Ati al Husayni al Musawi : Kashfull Ghumanman Taziyatil Imam
P. P.C. No. 1068.
406. Abu Muhammad or Muhd Aman : Fawaid-i-Muhammadiyya; PPC No
1018
407. Mohd. Taqi b. Maqsud 'Ali al Majlisi: Lawami-i-Sahib Qirani; PC No.
1011.
408. 'Abdu'l Latif b. 'Abdul 'Aziz b. Amini lah : Sharh Majmail Bahrayn.
409. Majmua - i - Hikayat ; Hindi Incomplete. A. Ar. No. 459
410. Qissa-i-Turki : Urdu. Incomplete
411. Majmua dar Fal Bini ; H + P
412. Muhd Bakhsh Mahjur : Hikayat - i - 'Ashiqan ; U 11.
413. Hatim 'Ali Mihr : Tarjuna-i-Nurul Absar; U 12.
414. Maulana Ismail Shahid : Taqiyatul Iman ; U 13.
415. S. Tasadduq 'Ali : Taidul Muslimin ; U 14.
416. Tafsir Sura-i-Yasin ; U 15.
417. Majmua-i-Rasail Dar 'Aqa'id ; U 16.
418. Majmua-i-Rasa'il Dar 'Aqa'id ; U 17.
419. Qissa Khusrawan - i - 'Ajam ; U 18.
420. Padmawat ; H 19.
421. Majmua (Bhagat Prakasha & Others) H + P. 20
422. Amin : Hadiqa-i-Hindi ; U 21.
423. Fidur : Diwan-i-Fidur ; U 21.
424. Ramayan ; H 23.
425. Barq : Diwan i Barq ; U 24.
426. Mihr : Diwan - i - Mihr ; U 25.
427. Ahmad : Diwan - i - Ahmad ; U 26.
428. Jurat : Kulliyyat - i - Jurat ; U 27.
429. Bhagat Parakas ; H 28.

430. Khallil b. al Ghazi al Qazwini : As-Safi Sharhu'l Kafi Vol V P. PC No. 1009.
431. Chahardah Dastur ; P. P.C. No 1077.
432. Jawadat : Diwan - i - Jawadat ; P. P.C. No. 986.
433. Kitab Sibwayh 2 Vols ; A.
434. Muhammad Husayn b. Muhd Hadial Uqayli al'Alawai al Khursani ash shirazi : Majmaul Jawa miwa Dhakha i rut Tarakib; PC 1089.
435. Jur'al : Diwan - i - Jural ; U - 29
436. S. Husayn son of Dildar ' Ali : Isalalu'l Taharat ; A Ar. No. 661
437. Muhd Baqir b. Muhd Taqi Majlisi Isfahani : Risala-i-sa'adat.
438. -i-Ayyam-i-Hafta wa Mahand Risala-i-Rijat; P. P.C. Nos 1032 + 1035
438. Majmua-i-Adiyya ; A + P
439. Majmua-i-Adiyya ; P.C. No. 1098.
440. Kamalullah b. Muhd Pir Siddiqi : Tarjumatul Asrar; P. P.C. No. 995
441. Muhd. Baqir b. Muhd Taqi Majlisi Isfahani : Zadu'l Ma'ad; P. PC No. 1037 & 1038
442. Nasiru'd Din Mahammad b. Muhammad Tusi :Taqrribut Tahiri; P.C. No. 1084.
443. Ghulam Husayn : Risala-i-Ahkam-i-Usbu; P. P.C. No. 1005.
444. Jamalu'd Din b. Husayn al Firdausi al Kubrawi : Majmua Dar Tasa wwuf; P. P.C. No.1073.
445. Sauda : Qasa'id - i - Sauda ; U 30.
446. Ghulam Husayn b. Fath Muhd al Karbalai ; A. Ar. No. 1490
447. Hafizi Kirmani : Majmua ; P. P.C. No. 1023.
448. Muhd Amir b. S. Ramadan 'Ali b. Nimatil lah Sabzawari Munyari : Jami - i - Malfuz ; P. P.C. No. 979.
449. Baha'ud Din Muhd b. Ibrahim al Tirmidi ; Tanbihul Ghafitin; P. P.C. No. 1061.
450. Sayf Khan orMirza Sayfi ; Munsha'at-i-Sayf Khan; P.P.C. No. 952.

451. Baha'u'd Din Muhd at 'Amuli ; P. P.C. No. 1013
452. Hafiz Shirazi : Diwan-i-Hafiz ; P. P.C. No. 981.
453. Al Wajiza fil Aqaid ; A Ar. No. 858
454. Mansur b. Muhd b. Ahmad b Ahmed Yusuf b. Faqih Ilyas : Kifaya-i Muja-hidiyya; P. P.C. No. 1085.
455. Abu 'Amr Uthman b. Sa'id al Qurtubi : At Taysin fil Qira'atis-Salil ; A. Ar. No. 118.
456. Majmua-i-Ad'iyya wa Ahadith-i-Shi'yya; P.P.C. No.1065.
457. Al 'Awall Ash Shaykh ; U 31.
458. Mansur b. Muhammad b. Ahmed and Amin : Tasrihu'l Badan and Manzuma-i-Dalal - i - Nabd wa Bawl ; P.P.C. Nos 1086+1090
459. Nasiru'd Din Muhd Tusi and Majlisi and others : Majmua-i-Rasail-i-Shiyya ; P. P.C. No. 1062.
460. Majmuya.i-Ad'iyya ; P. P.C. No. 1064.
461. Saadi Shirazi ; and Raushan Ali Ansari Jaunpuri ; Majumua-i-Rasuil Dar Sarf; P. P.C. No. 1083.
462. Musibat Nama ; P. P.C. No. 941.
463. Jalau'd Din as Suyuti, Muhd Sachaqli Zada al Mar'ashi Muntakhabu'l Itqan and Jah du'l Maqal; A Ar. No. 140 & 145.
464. Majmua : P. P.C. No. 1097.
465. Abu 'abdil lah Muhd al Husayni al Mawsilil al Hanbali surnamed Shula Kanzh'l Ma'ani ; fi Sharh Herzil Amani; A. Ar 122
466. Hifzul lah : hifzu'l Qawanin + Panj Ganj; P. P.C. Nos 962 + 1082
467. Nizamu'd Din b. Husayn Sawaji; Jami-i-'Abbasi, Vol II and Risala -i-Shi yya; 1014 + 1053
468. Qarabadin ; P. P.C. No. 1091
469. Muhd Rida b. Abi'l Fadl Sulayman Shirazi : Riyad-i-'Alamgiri- P. P.C. No. 1087.

470. Zibu.n nisa Begum, with the Takhallus, Makhfi' Diwan-i-Makhfi; P. P.C. No. 985.
471. Musibat Nama; P.P.C. No. 942.
472. 'Ali 'Azim b Karimu'd Din 'Ali Surnamed Hakim Mirjam; Fawaid-i-Humayun; P. P.C. No. 1092.
473. Rasala - i - Tibb ; U. 32.
474. Afdalu'd Din Badil Ibrahim b. 'Ali Najjar Shirwani : PPC 976 Diwani-i-Khaqani.
475. Muhammad b. Zayni'd Din 'Ali b Shirazi, Takhallus Urfi : P. P.C. No. 984.
476. Dara Shikuh : Sirr - i - Akbar ; P. P.C. No. 1093.
477. Nizami Ganjaur : Khusraa - u - Shirin ; P. P.C. no. 977.
478. Muhd b. Muhd ad Darabi ; Latifa - i - Ghaybi ; P. P.C. No. 983.
479. Hafiz/Shirazi : Diwan - i - Hafiz ; P. P.C. No. 982.
480. Duraru'l Anwari fi Asari'l Ahjar ; A.
481. Iskandar Munshi : Alam Ara-i-Abbasi ; P. P.C.No. 927.
482. Mohd Hadi surnamed Shah Mirza ; Majmua ; P. P.C. No. 1096.
483. Ahmad b Muhd 'Ali al Isfahani Al-Bahbahani : Miratu'l Ahwal-i Jahan Nam ; P. P.C. 935.
484. Muhd b. Nazmi'd Din : Risala dar Ta'zirat ; P.P.C. No. 1001.
485. Ar. Risalatufit Tibb ; A
486. Rajmu'sh Shaytan ; P. P.C. No. 1067.
487. Sayf Khan or Mirza Safi : Munsha'at-i-sayf Khan : P.P.C. 953
488. Muhd Muhsin b. Murtada Takhallus Fayd; Tarjumatu's Salat and usul-i-Khansa : P. P.C. No. 1026 & 1055.
489. Banwati Das or Wali Ram; Gulzar-i-Hal; P. P.C. No. 1094
490. Sharafu'd Din Muhd of Rampur : Masail-i-Fiqh; P.P.C. No.999
491. Muhd Akbar b Muhd Muqim Arzani : Mazanu'l Tibb; PPC No. 1088.
492. Nizami Ganjawi : Iskandar Nama-i-Barri; P.P.C. No. 978

493. Amir Khusraw Dihlaur : Quranu's Sadayn ; P.P.C. No. 980.
494. Faras Nama : U. 33
495. Mulla Hassan Kashi 'Aziz ; Majmua's; P. P.C. No. 107.
496. Nasafi ; Nasiru'd Din Tusi & others
496. Raji : Haqai'q ; P.P.C. No. 907.
497. Muhd Taqi b. Maqsud ' Ali al Majlisi : Lawami'-i-sahib Qirani; P. P.C. No 1010
498. Dil Afruz; P. P.C. No. 949
499. Muhammad Nasih Ghazipuri Shah Hafiz Abu Ishaq Muhammad; Majmua ; P. P.C. No. 1095.
500. Ahkamu's Sukram ; A. Ar. No. 1053.
501. Kamalu'd Din Husayn b. Hasan Khwarizmi : Jawahiru'l wa Tawahiru'l Anwar ; P. P.C. No. 1072.
502. Muhd Qasim b. Haji Muhd Kashani : Majmau'l Furs ; P.P.C. 1080
503. Al Iraqi : Al Majnua' fil Ahadith ; A. Ar. No. 195
504. Muhd Ali b Abi Talilb Az Zahidi al Lahiji al Jilani : Rasa'il-Hazir; P. P.C. No. 1043
505. Lachhmi Narayan Shafiq Aurangabadi : Gul-i-Rana : P
506. Sharh - i - Matabi ; A
507. Tibb - i - Dara Shikuhi ; P
508. Ghiyathu'd Din b Huma-mid Din Khwandamir : Habibu's Siyar; P Incomplete.
509. Kunjishk wa Lal Puri ; P
510. Faju'd Din As Suhaya : Tariqu's Sadati'n Naqshbandiyya; A. Ar. No. 1155
511. Nawlidun Nabi ; A. Ar. No. 329
512. 'Abdu'l lah b Isma'il b Lutfu'l lah Bakharzi : Miftahu'l Khayrab; A. Ar. No. 329.
513. Risala - i - Insha ; P

514. Sharh As-Sarf; A
515. Muhammad Amjad : Dururul Mukallaf; P
516. Al Adiyya; A Ar. No. 1025
517. Hatifi : Layta wa Majnun; P
518. Risala Bikramjit; P
519. Sam Mirza : Tunga-i-Sami; P
520. Mathnaur-i-Ghani mat; P
521. Hadaratu'l Quds; P
522. Prince Dara Shikuh; Sirr-i-Akbar
523. Ghulam Ali Khan Qatil; Imadu's Sa'adat; P
524. Wali : Diwan-i-Wali; P
525. Anthology Poems; P
526. Tarikh-i-Kashmir; P
527. Bayaz; P
528. 'Ali b Mudh' Ali at Tabatabali : Sharhu'n Nafi fi Mukhtasari'sh Shara'i;
A. Ar. No. 622
529. Gulahan-i-Hikmal; P
530. Shihab-i-Shams-i- 'Umar : Thufa-i-Ibahumi; P
531. Muhd-i-Khwaja : Uqazur ruqda; P
532. Yaqub-i-Charkni : Tafsir-i-Charkhi; P
533. 'Abdul Haque Sajadil : Sharh-i-Naqaya; P
534. 'Abdul Tabib Al Husaini : Tarikh-i-Timuri; P
535. Tawakkul bag : Tarikh-i-Shamshur Khani; P
536. Jamaul'd Din Ibn al Mutahhar al Helli : Irshadu'l Adhhan ita Ahkam'b-
Iman; A. Ar. No. 629
537. Fiqrat : P
538. Jalau'd Din Muhammad ad Dawwani : Sharhu'l 'Aaidil 'Adudiyya; A.
Ar. No. 740.

539. Dua - i - Mathura Ma Khawas ; P.
540. Sa'du'd - Din Masud b 'Umarat Taftazani : Sharhu'l 'Aqaidin Nasafiyya ; A. Ar. No. 711
541. Majmu'a - i - Mantiq ; A.
542. Hasan b Muhammad : Anisu'l 'Ushshag : P
543. Nawinda Ra'i : Dasturu's - Sibyan ; P.
544. Mahmud Tahir : Marifatu'l Madhahib ; P.
545. Shah Bagi Billah : Risala Tasawwuf ; P.
546. Risala - i - Insha ; P.
547. Hafizu'd Din Abu'l Barakat 'Abdu'l lah an Nasafi : Madariku't Tanzil wa Haqaiqut Tawil ; A Ar 93
548. Intikhab-i-Sa'ib Waghairah ; P.
549. Majmu'a tu'l Ad'iya ; A. Ar. No. 1051.
550. Ibn Hassan : Khawar Nama ; P.
551. Khalil b Al - Ghazi Qazwini : Sharh - i - Kafi : P
552. 'Iyar Danish ; P
553. Risala Dar Madh ; A.
554. Majmua- i - Mathnaur ; P.
555. Zubdalu'l Lughat ; P.
556. Risala Dar Hikayat ; P.
557. Tuhfatu'l - Mu'minin ; P.
558. Saiyyad Badi'u'd Din : Risala fi Tahqiqat Wanudu'l Kullia; A
559. Sa'du' Din Masud b. 'Umar at Taftazani : Sharhu'l Aqaid Ar. Nasafi A Ar. No. 710.
560. Sa'di Shirazi : Karima or Pandnama ; P
561. Zadu'l Ma'ad ; P.
562. Tafsir Sura - i - Yusuf ; P.
563. Dah Majlis : P.

564. Mufarrihu'l Qulub ; P.
565. Iyar Danish : P.
566. Risala fi'l Tibb ; P.
567. Muzaffar Din ;Muhd Al Husaini Ash Shifa'i : Tibb-i-Rahmati ; P
568. Muhd. Khan : Sharh - i - Muhammadi ; U
569. Sharh - i - Qanucha ' P.
570. Kitab - i - Tarikh ; P
571. Ibn Shamsuddin Muhd Sharif : Sirajul Munir ; P
572. Ibnu'l Haj 'Abul Hasan Muhd Husain, Takhallus Shu'a : Tadhkura. - i-
Shuaiyya : P.
574. Tafsir - i - Qur'an ; P
575. Raudafu's - Safa ayya ; P.
576. Kitab - i - Akhlaq ; P
577. Najibu'd Din Rida : Nuru'l Hidayat : P.
578. Yusuf - u - Zulaykha ; P.
579. Ahmad Danghani : Tuhfatu'l Muhaqqiqin ; P.
580. Tuhfatu'l Alfaz ; P
581. 'Abdu'llah b. Muhd Bahbahani : Hujjalu'l Muslimin ; P
582. Mirza Mumin : Tabsiratu'l Muminin ; P
583. Jamiun Nukat ; P
584. Shah Zaynal 'Ibad : Kitab Ruhul lah ; P.
585. Bahru'l Ma'arif ; P
586. Risala Tasawwuf ma' Ashar ; P
587. Atash Kad - i - Adhar ; P
588. 'Abi b. Shah Mahmud: Minhajul Fatah ; P
589. Marzuban Name : P
590. Chahar Maqala : P

591. Mush - u -Gurba ; P
592. Mahbubu'l Qutub ; P
593. Gauhar - i - Nurad ; P
594. Durra - i - Nadira; P
595. Bahru'l Laali ; P
596. Majali Sul Muminin ; P
597. 'Iqdul 'Ula : P
598. Mujam : P
599. Jafar Nama ; P
600. Dhakhura Khwarizm Shalu ; P
601. Muhammad Rida ; Qarabadin : P
602. Risal Dar Tibb ; P
603. Muhd Mahdi b. 'Ali Nagl : Zadu'l Musafirim ; P
604. Mir Abu Jafar : Bahrul Jawahir : P
605. Akhund Mulla Mahdi : Mukriqul Qutub ; P
606. Manaqib - i - Haydar : P
607. Anwaru'l Qutub
608. 'Abdu's Razzaq : Sarmaya - i - Iman : P
609. Mulla Muhsin : Tarjumatu'l Aqaid ; P
610. Muhd Ali b Muhd Baqir Bahbahani : Zaraif : P
611. Mulla Hasan Yazdi : Muhayyiju'l Ahzan ; P
612. Abu Sa'id Ahsan : Bahjatu'l Mabahij : P
613. Majmu'a Dar Aqaid : P
614. Zubdatu'l Tasanif : P
615. Ithbatu'l Imamat ; P
616. Muhammad Baqir Majlisit : Mafatihu'l Ghayb ; P
617. Shaykh Baha'i : Habbi'l Matin ; P

618. Abu Ahmed Muhammad : Risala Dar Hikmat ; P
619. Jaji Mulla Hadi Sabzawari : Diwan-i-Asrar ; P
620. Majmua - i Mathnawi ; P
621. Walih : Diwan - i - Walih - i- Walih ; P
622. Tashakkur - i - Nimat ; P
623. Sharh - i - Muqatta'at - i - Ferrukkhi ; P
624. Mirza Haydar 'Ali Nawa : Sharh - i - Diwan-i-Nawa : P
625. Shaykh wa shukh ; P
626. Sharh - i - kafi : P
627. Hidayatu'llah Al Hussaini : Risala Dar Akhtaq ; P
628. Muhd Ja'far : Tuhfa-i-Khayr ; P
629. Risala Dar Sarf--i-Farsi ; P
630. 'Ali b. AtTayyfur Al Bustani : Anwaru't Tahqiq ; P
631. Sami fi'l Asami : 2 Vols P.
632. Muhd Muhsin : Zalus Salil : P
633. 'Ali u'llah b. Mahmud Al Husaini : Risala Dar'Ilm-i-Qawafi;P
634. Qafiya Wahid Tabrizi ; P
635. Tahfatu's Safar ; P.
636. Muhd Amin Al Wawari : Guldasta-i-Andisha ; P
637. Insha - i - Mahdi Khan ; P
638. Majmua Dar Insha ; P
639. Majmu'a - i- Sahifa ; P
640. Risala Dar Insha ; P
641. Insha - i - Khwandamur ; P
642. Hasan : Anisu'l 'Ushshaq : P
643. Tarjuman - i - Qur'an : P
644. Maulana Nur Ali Shah : Mantiq - i - Manzum ; P

645. Husain b 'Ali al Baihaqi Known as Al Kashifi : Lawaihu'l Qamar;l
646. Risala Dar Nujum ; P
647. Majmua Dar Mandiq : P
648. 'Ali b. Muhd : An Nizamiyya ; P
649. Jamalu'd Din Ibn al Mutah har al Hilli : Qawaidu'l Ahkam ; A Ar, No. 628.
650. Qanun Abi 'Ali Sina ; A.
651. Shamsu'd Din Abu 'Abdil Ilah ;Muhd b. Makki al Amili al Jazini Surmamad Ash Shahidul Awwal : Ad Duru Su'sh Shar'yya fi Fiqhil Imamiyya ; A. Ar. No. 637.
652. Radiyyu'd Din Abu 'Ali al Fadl b. al Hasan at Tabarsi : Bayan fi Tafsiri 'l Quran ; A. Ar. No. 64.
653. Sharh Fususil Hikam : A. Ar. No. 1088
654. Misbahal Afham fi 'Ilml Kalam ; A. Ar. No. 850.
655. Sanyyad Ruknu'd Din Jamalu'l Islam Abu'l Hasan Muhd : Al Qawaid Wal Fawaid fil Irab ; A. A.
656. Abul Qasim 'Ali b. Musa Al Husayni Al Fatini : At Taraif fi Mad Uashibit Tawaif : A Ar, No. 883.
657. Muhd Sadiq : Sharh Adabil 'Aqdiyya ; A
658. Shams b. Ahmad : Sharh Adab'il Aqdiyya ; A
659. Abu Jafar Muhd b Al Hasan b. 'Ali at Tusi; Fifhrist at Tusi; A. Ar. No.1350
660. Fi Tahqiq Wahdatu'l Wujud ; A
661. Mahdi b. Abi Dhar An Naraqi Baha'ud Din Al Amilil : Anisul Majtahidin and Al Wagiza ; A. Ar. No 674 & 379.
662. Rajumusn Shayatin ; A
663. Tibb - i - Ahlul Bayl ; A
664. Hashiyatun Nafi Fi Mukhtasartush Sharai : A Ar No 623
665. Mujd b Al Hasan Al Hurr Al Amili:Bidayatul Hidayat: A Ar No 650

666. Ar. Risala fi Usulid Din ; A. Ar. No. 856.
667. Jamalud Din Hasan b Yusuf Al Hilli : Hashiya'Ala Irshadul Adhan + Mabadil Wusul; A. Ar No 634 & 662.
668. 'Abu'l 'Abbas Al Mustaghfiri : Talimal Mutaalin; A
669. Sharh Risala Fil Mantiq ; A
670. Najibuddin Yahya b Ahmad Surnamed Ibn Said al Hadhali : Nuzhatun Nazin Fil Jam Baynal Ashbah Wan Nazair ; A Ar No 624
671. Hashiya 'Ala Kitabil Fiqh ; A Ar. No. 646
672. Zaynu'd Din Ali b Ahmad Al Amili : Sigha Wal Iqa'at A. Ar. No. 645
673. Zaynu'd Din Ali b Ahmad Al Amili : Al Fawa-i dul Milliyya li Sharhir Risalalin Nafliyya ; A. Ar. No. 920.
674. Shahid-i-Awwal i.e. Muhd b. Makki Al Amili : Shahid-i-Thami i.e. Zaynu'd Din b. Ali Al-Amili : Al Mukhtar Min Mawadi il Khlar Filhumati'd Dimishqiyya. Nazhatu'l Arwah Fime Yatallaq bi Aqsamin Nikah : Ar. Risala Fil Masailil Fiqhiyya; A. Ar. Nos. 640, 647 & 648.
675. Jamalu'd Din Hasan b. Yusuf Al Billi : Mukhtalafush Shia Fd Fi Ahkami Sharia; A. Ar. 636
676. Sadru'd Din Mukemmad : Shawahidur Rububiyya; A. Ar. No. 853 b- Ibrahim ash Shirazi Fi Manahijir Slukiyya
677. Hasan b. Zaynu'd Din Al Amili : rashiya Ala Ma Alinud Din; A. Ar. No. 665
678. Jamalu'd Din Hasan b. Yusuf Al Hilli : Tabsirarul Muta'a Mimin Fi Ahkamid Din : A. Ar. No. 635
679. Sharafu'd Din Abu Abdil Ilah Miqdad Al Hilli : Kanjul Irfan Fi Fiqhli Quran; A 2 Vols A. Nos 644.
680. Mirza Muhd b. 'Ali b. Thrahim al Astrabadi : Talkhisul Maqul Fi Tahqiq Ahwal Ar. Ryab Ar No. 1350.
681. 'Alau'd Din Ali b. Muhammad Al Qushji : Sharh Tajridil Aqaid lil Qushji : Ar. No. 836.

682. Abul Qasim b Hasan Al Jitani : Al Qawaninul Mykhkama A. Ar. No. 671
683. Abul Baqi : Taliqul Alash Shar Hil Jadid lil Tajrid; A. Ar. No. 840
684. Haskita Bar Mir Qutbi :
685. Radiyyu'd Din Abul Qasim Ali b Musa al Alaur Al Husayni Al-Fatimi : Al Tara if Fi Madhi bit Tawajf : A. Ar. No. 874
686. Qaraba din; A
687. Husamu'd Din Muhammad Salih b Ahmad Al Mazan darani : Sharhul Kafi ; A Ar No. 33.
688. Kitabul Akhlaq ; A
689. Abi Sina : Sharhul Isharat ; A
690. Majmua Fil 'Aqaid ; A
691. Sharhush Shamsiyya ; A
691. Abdur Razzaq Al Laniji : Sharh Tajridil Aqaid : A Ar No 841
692. Ashar Muhd b Ramadan ; A
693. Majmua ; A
694. Jamal'ud Din Hasan Al Hilli : Al Babul Hadi Ar
695. Majmua ; A
696. Al Fawa idu'd Diya iyya ; A
697. Mansur b. Mahammad al Hasani : Hashiya Ala Sharah Hikmatul Ayn A. Ar No. 1435
698. Al Majmu'at Fil Fiqh ; A Ar. No. 457.
699. Mansur b. Mahammad al Hasani : Hashiya Ala Sharh Hikmatul Ayn Part I, II; A Ar No 1436
700. Hashiya Ala Irshadil Adhhan ; A Ar No. 633
701. Al Al Bahdi : Hashiya Ala Sharh Hidayat Al Hikmat, Ar No 1421
702. Nashiya Ala Lawami'l Asrar ; A

703. Muhammad Baqir b. Muhammad Akmal : Hashiya Ala Lauamil Asrar A
704. Abu Jafar Muhammad b Ali b Al Husayn b Musa; Itiqadatul Imamiyya; Ar.
705. Mirak Shams Ad Din Muhd b Mubarak Shah Al Bukhad : Sharh Hidayat Al Hikmat : Ar. Ar No. 1420.
706. Risala Fi't Tib : A
707. Ahmed b Ali Ab Maslid : Marahu'l Arwah : A
708. Nasiru'd Din Al Tusi + Ali b Majid : Al Anwarul Jalauiyya lil Tusulin Nasiruiyya ; Hashiya Alal Rusulin Nasiriyya ; Ar Nos 843 + 844.
709. Majmua : A Ar No. 358
710. Ash Shahidu'l Awwal : Mulakhkhasul Qawaid Wal Fawaid; A Ar No. 641.
711. Hila lu'd Din Muhammad : Rissla Tasfrif-i-Hilali : P
712. Sharh Adabul Manaziar ; A
713. Khalid b Abdi'llah Al Azhari : Tamrinuit Tullab : A
714. Hashiya Ala Matalil'lui'l Anwar.
715. Hashiya Ala Hidnyatul Hikmat : A
716. Husain b Muin ad Din Al Maibudhi : Sharh Hidayatul Hikamat : A. Ar No. 1423
717. Jamalu'd Din Hasan Al Hilli : Irshadu'l Adhhan Ita Akkamul Iman ; A Ar. No. 636 & 630
718. Sadru'd Din Muhammad Al Husayni : Hashiya Alash Sharlul Jadid ; Ar No 832.
719. Muhd Baqir b Muhd Taqi Al Majhsi Al Isfahani : Biharu'l Anwar ; A Ar No. 362.
720. Abu Abdillah Muhd b Makki Al Amulil : Al Alfiyya ; A Ar No 915
721. Risala Inanaqib-i-Shaldan-i-Karbala : P
722. Muhd Akbar Known as Shah Anzani : Tibb-i-Akbar ; P

723. Tarjum-i-Shulhan Arekh : Jewish Charcter (Hebraw)
724. Yusuf We Zulaykha
725. Jamil : Tafsir-i-Kolit : Jewish Character Hebrew
726. Samu'al Mulla : Wajibat-i-Iman-i-Isrohel Jearish Character Hebrew
727. Kitir Malkhind ; ”
728. Matiyat (Stories) ”
729. Takufs (Tagwin) ”
730. Kul - i - Isrohil, Payersata ”
731. Hikayat ”
732. Tarjuma - i - Haydar Beg ”
733. Jang - i - Ash'ar ”
734. Risala 'Aqaid ”
735. (Alau'd Din Ali Ibnul Hazam Al-Quraishi : Ar-Nafisi
736. Muhammad Amir : Majmaul Imsha : Muhammad Amir ; P
737. Tarjma - i - Puthi ; P
738. Tapish : Bagh u Bahar ; U
739. Bayaz P
740. Manaqib - i - Chahar yar : P
741. Majmua ; A
742. Sa'adi Shirazi : Gulilstan : P
743. Tuhfatu'l Awam : U
744. Risala Ad'iyya ; P
745. Majmua ; A
746. Shakir : Kulliyyat-i-Shakir ; U
747. Durru'l Majalis : P
748. Mulla Jami : Yusuf wa Zulaykha ; P
749. Mazharul Ajaib : U

750. Zadu'l Ma'ad
751. Shaykh Bahaud Din : Al-Ithna 'Ashariyya Hajjiyya ; A
752. Luba-bu'l Akhbar ; P
753. Az Bishnu Puran ; P
754. Husn u 'Ishq ; U
755. Majmua ; P
756. Risala-i-Bahth ; P
757. Makhadum Jahaniyan Jahan Gasht S. Jalala'd Din Muhammad; Musafir Nama ; P
758. Tahdhibul Ahkam Vol II U ; A
759. Sharaf-i-Jahan Qazwin ; Diwan-i-Sharaf : P
760. Majmua ; A
761. Figar : Tarjuma-i-Yusuf was Zulaykha ; U
762. Bahru'l Madhahib ; A
763. Al Fawaidu'l Majmua ; A
764. An Nukhba ; P
765. Muhammad b Yaqub Al Firuzabadi ; Al Qamus Al Muhib ; A
766. Nizami Ganjawi ; Sikandar Nama ; P
767. Risala Sharhu'l Amthala ; A
768. Madariku'l Tanzil Vol I ; A
769. Tuhfatu'l Muminin ; P
770. Lubabul Akhbar ; P
771. Abu'l Fadl 'Allami : Mukatabat-i-Allami ; P
772. Diwan - i - Urf ; P
773. Intikhab i Diwan - i - Sa'ib ; P
774. Ghunyatu'l Talibin ; A
775. Dasturiu'l Atibba ; P

776. Mukhammas-i-Nazir ; U
777. Mulla Jami : Yusuf wa Zulaykha ; P
778. Baha'u'd Din Muhammad Amati by Jami Abbasi ; P
779. Mejmu'a ; A
780. Hasan Sabiri Azimabadi : Wajiza ; P
781. Al - Ma'dam'dh Duahabiyya ; A
782. Majmua ; P
783. Tabsirafu'l Muta'allimin ; A
784. Bustan by Sasdi Shirazi ; P
785. 'Inayatu'l Ilah : Bahar Danish ; P
786. Nezami Ganjawi : Sikandar Nama Bahar ; P
787. Ibrahim b Waliu'llah Asirabadi : Hasamiyya ; P
788. Khalilf Shah Muhammad : Insha - i - Khalifa; P
789. Shajaratul Amani ; P
790. Mustalahatuish Shuara ; P
791. Risala - i - Fiqh ; A
792. Jalalu'd Din Muhammad b Ahmed Al Mahilli Ash Shafi'i : Tafsir-i Jalalyn : A
793. Sanam Khana : U
794. Mulla Zuhuri : Panj Ruqqa : P
795. Majmua ; P
796. Mulla Zuhuri : Minabazar
797. Fadl Ali : Sharh-i-Minabazar : P
798. Majmua : P + A
799. Abu Nasar Farahi : Nisab-i-Sibyan ; P
800. Dasturu's Sibyan ; P
801. Tasawwarat Snarh Sullam ; A

802. Saiyyed Ali Akbar : Basharat-i-Ghaliyya
803. Muhammad b Muhammad Al Ghazali Al Tusi; Fadait Hadrat Ali; A
804. Diwan-i-Halali ; P
805. Alamgir Nama : P
806. Faridu'ddin Atar : Pandnama: P
807. Chiragh-i-Iman ; U
808. Sirajiyya ; A
809. Sihku's Suluk ; P
810. Mirza Qalil ; Ruqqa'at Qatib ; P
811. Dasturu'l Itaj ; P
812. Muhammad b. Al Hasan Al Hur Al Amuli : Bidayatul Hidayat : A
813. Risala-i-Usul-i-Fiqh ; A
814. Tuhfatun Nasai ; P
815. Mirza Bidil; Unsur-i-Siyum ; P
816. Munsha'at-i-Madhu Ram ; P
817. Risala-i-Muamma ; P
818. Ar. Riyadu'z Zahira ; A
819. Nasir : Risala-i-Mathnaur ; U
820. Mulla Zuhari : Dibacha-i-Nauras ; P
821. Majmua ; P
822. Risala Uru'd wa Qafiyya: P
823. Najmua; P + U
824. Qanun Angrizi ; P
825. Tarjuma-i-Kitabu'l Ihtisah ; P
826. Tahir Wahid and sa'ib : Intikhab-i-Diwan-i-Wahid Saib; P
827. Kitab-i-Injiniyaring ; P
828. Hafiz Shirazi : Diwan-i-Hafiz : P

829. Farsi was Urdu Bayaz ; P + U
830. Abul Fadl b Mubarak : Mukatabat-i-Allami ; P
831. Jalal Takhallus Asir : Diwan-i-Asir ; P
832. Majmua ; A
833. Abdu'llah b Masu'd ; Sharh-i-waqaya ; A
834. Risala-i-Mantiq ; A
835. Rup Narayan ; Shash Jihat , P
836. Risala Hadith ; A
837. Anwar Suhayti ; P
838. Hidayah ; A
839. Risala Fiqh ; A
840. Abwabu'l Jinan ; P 2 Vols
841. Dasturul Insha ; P
842. Shamsu'd Din Ali Al Kaal Khali : Sharj Khula Satul Hisab; A. Ar No. 1470
843. Lughat-i-Rasludi ; P
844. Ibrahim Mustafa Al Qari : Tuhfatu'l Qura ; P
845. Nizami Ganjaur : Sikaudar Nama ; P
846. Risal Dar Mantiq; A
847. Hamla-i-Haydari ; P
848. Muhd Taqi b Majlils Al Isfahani : Hadiqatul Muttaqin ; P
849. Maulana Rum : Mathnauri-i-Manaur ; P
850. Kitabut Tasawwaf ; P
851. Ghulam Husain, Salim Zaidpuri; Riyazu's Salatin ; P
852. Nasiru'd Din At Tusi : Tahrir Uqlidas ; A. Ar. No. 1489
853. Mirza Qatib : Diwan - i - Qatil ; P
854. Abul Fadl Allami : Akbar Nama ; P

855. Huji Mirza Hasan Isfahani Known as Safi 'Ali Shah Nimatul Takhallus Safi.
856. Khayrat Husain : Tarjumatul Asrar ; P
857. Bahar Danish ; P
858. Tadhkara-i-Saiyyid Nasirud'd Din ; P
859. Diwan-i-Mujiz ; P
860. Mulhimat-i-Munimiya ; P
861. Muhammad Shirin Naim surnamed Maghribi; Diwan-i-Maghribi : P
862. Amir Khusram Dihlaur : Hasht Bihisht ; P
863. Abul Fadl b. Mubarak : Hikayat-i-Zanan ; P
864. Tarjuma-i-civil code ; P
865. Rangin ; Mathnaur-i-Rangin ; U
866. Muinu'd Din Muhammad Az-Zamji Al Isfizari;Raudatu'l Jannat : P
867. Aja-libu'll Adaryyat ; P
868. Saiyhid Hamidu'l Din Naguri : Khayalat-i-'Ushshaq : P
869. Maulana Rumi : Aqwal-i-Maulana Rum ; P
870. Muhammad b. Muhammad Al - Ghazali : Khuilastu'l Tasanif ; P
871. Izjaz Khusrawi ; P
872. Mathnawi'l Din 'Ishq : P
873. Umar An Nasafi : 'Aqai'd Nasafi ; A
874. Abu'l Qasim b 'Uthman : Qala'id 'uqad Ad Durar wal 'Iqyan; A
875. Abul Fath : Hashiya 'Ala Mulla Jalal; A
876. Al Hussaini ; P
877. Al Fihrist ; A
878. Madinatu'l 'Ulum ; A
879. Risala - i - Adiyya ; A
880. Abdullah b Al Haddad Al 'Uthmani : Badiu'l Mizan ;A

881. Jalaud Din 'Abdur Rahaman As-Suyuti : Lubbu'l ; A
882. Sadiq : Diwan.i.Sadiq ; U 46
883. Majmu'a-i- Wasukht ; U 47
884. Qawaid - i - Urdu ; U 48
885. Bayaz ; U + P 49
886. Bahrul 'Ulum : Sharh Mirzahid Jalatiyya ; A
887. Abdul Ali Bahru'l 'Utam : Hashiyya Mir Zahid Risala Qutuiyya : A
888. Imadu'd Din : Hashiyya Mir Zahid Qutbiyya ; A
889. Mulla Hasan : Sharh 'Ata Sullamu't 'Utum ; A
890. Hydar Ali b. Hamdu'llsh : Hashiyya Ali Mir Zahid Risala Qutbiyya ;
A
891. Shaikh Mubarak Hashimi : Insha-i-Mattub. P
892. Jamu'l Qawanin ; P
893. Minhijat Badiu'l Mizan ; A
894. Farida wa Wadiya ; A.
895. Sharh Mulla Jalal ; A
896. Mulla Jalal ; Sharh Tahdhib ; A
897. Al Qutbiyya ; A
898. Majmua Mantiq ; A
899. Baba Nasibi Gilani : I'jaz-i-Nabawi ; P
900. Abdul Qadir Bidil : Diwan-j-bidil ; P
901. Hadhiq ; Diwan-i-Hadhiq ; P
902. Mirak : Qasaid-i-Mirak ; P
903. Shadan : Diwan-i-Shadan ; P
904. Lalji b Sital Parshad : Munazaratu'l ; P
905. Ma'rifatu'l Madhahib : A
906. Risala-i-Fiqh ; P

907. Husn-u-'Ishq ; P
908. Layla-u-Majnun ; P
909. Sa'di Shirazi : Bustan ; P
910. Hadaiqu'l Balaghat ; P
911. Abu'l Fadl b Mubarak : Mukatabat 'Allami ; P
912. Mir Dard : Diwan-i-Dard ; U
913. Mulla Zuhuri : Sih Nathr-i-Zuhuri ; P
914. Raudahis Safa, Vol I
915. Makhdum Sharafu'l Ma'danul Ma'sni Vol II; P
916. Mirza Alil Nagi : Majmu'a-i-Mufid ; P
917. Urfi : Qasaid-i-'Urfi ; P
918. Haft Ahbab : A
919. Quran Sharif : A
920. Surah : A
921. Lata-i-fu'l Lughat ; P
922. Abu'l Fadl b. Mubarak : Ruqqa'at-i-Abu'l Fadl; P
923. Saiyyad Ali Akbar : Fusu'l Akbar ; P
924. Insha-i-Munir ; P
925. 'Abdu's Salam b ' Abdu'l 'Aziz Al-Haddad; Risala fi Dhikril Anbiya ;
A
926. Niyas Ahmad : Shamsu'l Ayn ; P
927. Thana'i : Hadiq-i-Thana'i ; P
928. Muhammad Mustafa with Takhallus Hasratiwa Shifta Gulshan-i-Bikhar;
P
929. Jur'at : Diwan-i-Jurat ; U
930. Mir Hasan : Kulliyat-i-Mir Hasan ; U
931. Faqiwa'n Nisyan : Tahziru'l Akhwan Mimma Yurithu'l ; A
932. Sawda : Kulliyyat-i-Sawda ; U.

933. Maghribi : Diwan-i-Maghribu ; P
934. Faridu'd Din Attar : Mantiqul Tair ; P
935. Farhang-i-Dabistan ; P
936. Mulla Abdur' Rahman Jami : Salsatu'dh Dhahab ; P
937. 'Abdul Ghafur Nassakh : Sawanih Dipti Abdul Ghafur ; U
938. I'jaz Khusrawi ; P
939. Maulad Sharif ; U
940. Maymau'l Fawaid ; U
941. Maulavi 'Alim 'Ali : Zubdatul Khayal ; U
942. Shaikh Abdu'l Fadl : Ayar Danish ; P
943. Shah Waliu'llah Dihlwai : Al Qaulul Jamal : A. Ar. No. 1263
944. Muhammad Ali Hazan : Tarikh Shaikh Ali Hazan ; P
945. Mirza Qatil : Diwan-i-Qatil ; P
946. Siraju'd Din Ali Arju : Gharailul Lughat ; P
947. Durru'l Majalis : P
948. Shaikh Abdul Fadl Allami : Ruqqa'at-i-Abul Fadl ; P
949. 'Badru'l Lughat : P
950. Muhammad Yar Khan Withar : Diwan-i-Nithar; U 58
951. Nagdin Nusus : P
952. Akhlaq-i-Nasiri ; P
953. Shamsu'l Bayan ; P
954. Bayaz ; P + U
955. Allah Bakhsh b Muhd Mahdi : Burhanul Mwahhi 'din ; P
956. Barakatu'l Ahmadiyya : P
957. Mirza Qatil : Ruqqa'at-i-Qatil : P
958. Mir Taqi : Kulliyat- i - Mir Taqi ; U
959. Rafat : Killiyat-i-Ra'fat ; U

960. Rasikh : Diwan-i-Rasikh ; U
961. Muhammad Husain Khan Mukhlis : Diwan-i-Mukhlis ; U
962. Maulana Jalau'din Din Rumi : Maulana Rum ; P
963. Muntakhab Sam Nama : P
964. Latifa : U
965. Nakhshabi : Qhihal Namus : P
966. Muhammad Rafi' b Jamalu'd Din : Khirad Afza : P
967. Majmua 'US Sana'i : P
968. Umadatul Islam ; P
969. Haydar : Diwan-i-Haydar ; P
970. Rashahat Aymil Hayat.
971. Mir Muhammadi, Takhallus Dard : Ah-i-Sard.
972. Hafiz Shirazi : Diwan-i-Hafiz ; P
973. Majmaul Intekhab : Tadhkira-i-Shu'ara-i-Urdu ; U 66
974. Tughan : Diwan-i-Taghan : U 67
975. Bayaz ; U P 68
976. Mu'inud Din b Muhammad Amin Farshi Known as Muinal Miskan;P
977. Risala Dar 'Ilm 'urud ; P
978. Alfau'l Adwiyya ; P
979. Bahau'd Din Muhammad Al Jabah Al Amili : Nan u Halwa ; P
980. Aurag Makhzanu't Tawarikh ; U 69.
981. Qamar : Diwan-i-Qamar : U 70.
982. Fidur : Diwan-i-Fidur ; U 71.
983. Nasir : Diwan-i-Nasir ; U 72
984. Khwaja Mir Dard : Nalan-i-Dard ; P
985. Nuri b Shaikh 'Aabdu'llah : Kibrit-i-Ahmar : P

986. Muhammad Qasim Hindu Shah Astrabadi Surnamad Firishta : Tariki-i-Firishta : P
987. Muhammad Mahdi b Muhammad Kasir Astrabad : Tarikh-i-Nadiri ; P
988. Asadu'llah Khan Ghalib : Insha-i-Ghalib ; P
989. Saifi : 'Uud-i-Saifi ; P
990. Risala-i-Muntakhab : P
991. Atau'llah b. Fadli'llah Surnamed Al Hasani : Raudatu'l Ahbab; P
992. Gulistan-i-Iran : P
993. Abu'l Hasan Ash Shadhli : Risala Hizbu'l Bahar; A
994. Abu Bakr 'Abdullah b Muhd Surnamed Najmu'd Din-i-Daya : Mirsadul Ibad ; P
995. Abu Nasr Muhammed Al Farahi : Nisabu's Sibyan; P
996. Ijazat Nama Dalailu'l Khairat : A
997. 'Ishrat Kada-i-Afaq ; A
998. Risala-i-Haq : P
999. Badiu'l Fisharh 'Aqidatish Shaibani ; A
1000. Kaib Husain with the Takhallus Nadir son of Nawal Kab'Ali Khan Shaukat-i-Nadiri ; P
1001. Faidi : Nalwa Daman : P
1002. Ram Prasad b Ganga Parsad : Miyaru'l Amrad; P
1003. Faidi : Nalwa Daman ; P
1004. Kalim : Kuliyat-i-Katim : P
1005. Muhammad Akbar Arzani : Tib-i-Akbar ; P
1006. Qissa Rabinson Kuruzi ; A
1007. Nahru'l Fasahat : P
1008. Al Barzannji ; A
1009. Majmka-i-Khutub ; A
1010. Jamu'sh Shalil ; A

1011. Risala-i-Ta'urd ; P
1012. Abd Al Ali b Muhammad b Al-Husain Al Barjandi; Sharh Tahrir Al Mijisti ; A Ar. No. 1499.
1013. Mujammad Ali Isfahani : Diwan-i-Saib ; P
1014. Abul Majd Majdu'l b Adam Sanai Ghaznawi : Hadiqatul Haqiqat ; P
1015. Abul Fadl b Mubarak Alami : Ain-i-Akbari ; P
1016. Muhammad Sadiq Akhtar : Mahamid-i-Hadariyya ; P
1017. Al Mutawwal ; A
1018. Mathnauri Tilsim - i - Hirat ; P
1019. Al Mughni F. Sharh Mujuz ; A
1020. Qissa Amir Hamza ; P
1021. Matam Qada ; P
1022. Abdu'l Haq b Saifu'd Din Al Turk Ad Dihlaur ; Takrilul Iman; P
1023. Mutlau'l Anwar ; P
1024. Nis a imu'l Muhabbat ; P
1025. Risala-i-Hisab ; P
1026. Risala-i-Sana i wa Badai ; P
1027. Abul Faid b Mubarak Naguri with the takhallus Faidi : Lailawatil ; P
1028. Sharh Risaltush Shamsiya ; A
1029. Bahaud-Din Muhammad b Al-Husain Al Amuli : Khulasatu'l Hisab; P
1030. Abdullah ; Insha-i-Abdullah ; P
1031. Amanullah : Isha-i-Amanu'llah : P
1032. Parbati Charan: Isha-i-Parbat Charan ; P
1033. Majmu'a-i-Turki ; T
1034. Nasiru'din Din Abu Said Abdul' lah b 'Umar b Muhammad Ali Baidawi ; Anwarut Tanzil called Tafsir-i-Baidawi ; A
1035. Risala Adiyya : A

1036. Abdul lah b Abdur Rahaman b Abdul Latif Al Husaini : Tahfatu'l Akbar ; A
1037. Qasida-i- Juluti ; U
1038. Muhammad Quasim Mashshadi with the takhallus Qasin Diwana Diwan-i-Qasim-i-Diwana : P
1039. Quran Sharif ; A
1040. Sharh Jami ; A
1041. Jamut Tawai'd ; P
1042. Firdausi Tusi : Shah Nama ; P
1043. Muhammad Rafi Khan : Hamla-i-Haidari ; P
1044. Tarjuma-i-Nahju'l Balaghat ; P
1045. Dastu'rul 'Amal-i-Agahi ; P
1046. Al Akhla Siyya ; A
1047. Ali b. Sultan Muhd Al Qari : Fi Tahq Lailatu'l Qadr ; A
1048. Sirajiya ; A
1049. Risala-i-Ramal
1050. Hafiz Shiruzi : Diwan-i-Hafiz ; P
1051. Abu Hamid Muhammad b. Muhammad Al-Ghazali : Ihya' Ulum ad Din : A Ar. No. 1205.
1052. Ibnu'l Athir : Kitabu'l Mathahis Sa'ar ; A
1053. Abdul Karim b. Ibrahim Al Jili : Al Insamu'l Kamil ; Ar. No. 1253
1054. Al Ghazali : Kimiya - i - Sa'adat : P
1055. Mahmudawa Ajaz ; P
1056. Muhammad Akbar Shah : Aqaid-i-Akbar : A
1057. Shajar-i-Sarf U 74.
1058. Tadhkira-i-Krishin ; P
1059. Tarikh-i-Hind ; U 75.
1060. Thakur Prasad, Shadan : Diwan-i- Shadan ; U 76

1061. Intikhab Arzang-i-chin ; P
1062. Raqqa at-i- Alamgiri ; P
1063. Radi Sharh Kafiya ; P
1064. Muhammad b. Ibrahim Known as Sadr Ash Shirazi : Sharh Hidayalu'l Hikmat ; A
1065. Majma Biharu'l Anwar ; A
1066. Durra-i-Nadira ; P
1067. Mawahib-i-Lnni ; A
1068. Sura Yusuf : A
1069. Risala Dar Fiqh ; U
1070. Adab As Sima'wal Wajd ; A
1071. Abu'l Baqa Fa'id : Bayadu'l Mubta ; P
1072. Abdur Rahman Jami : Tuhfatul Ahrar ; P
1073. Al Fiqh Al Akbar ; A
1074. Atau'llah b. Muhammad Al Hussaini : Risala Dar Ilm-i-Qawafi; P
1075. Shah Waliu'llah b Abdur Rahim Dihlaur : Suruqul Mahzun Tarjuma - i - 'Uyun : P
1076. Hafiz Shirazi : Diwan-i-Hafiz ; P
1077. Dur-i-Majlis.
1078. Mamugima : P
1079. Hisn-i-Hasin ; A
1080. Abul Ma'ahi Abdu'llah b. Muhammad al Miyanizi : Tamhi dat-i-Aymil Qudat ; P
1081. Khalifa Shah Muhjammad Qaniji: Jamiu'l Qawanin : P
1082. Sadr b. Rasid b Sadr Al Tabrizi Known as Qadi Khwaja Ismahillah : Dasturu'l Qudat ; A.
1083. Badr-i-Qudat ; A
1084. Sauyyad Sharif : Sharh-i-Kafiya ; P

1085. Sharh-i-Qasida Banat Su'ad ; P
1086. Iymil Ilm ; A
1087. Dhikr-i-Rasul ; P
1088. Baha'ad Din Muhammad b. Al Husayn Al Amili : Khulasatu'l Hisab ;
A Ar. No.1467.
1089. Amir Taimur : Malfuzat-i-Taimuri ; P
1090. Masbihu'l ' P
1091. Sharh 'Aqaid An Nasafi ; A
1092. Saiyyed Sharif : Tarjuma-i-Asas-i-Din ; P
1093. Abu' Ja'far Muhammad b. Taifur As Sajawandi : Tajuid.
1094. Saifu'z Zafar Naubihari : Durru'l Majulis ; P
1095. Adau'l Hurauf ; p
1096. Fiqh-i-Akbar ; A
1097. Maulavi Ghanimat : Nairan-i-Ishq ; P
1098. Burhamu'l 'Arifin : P
1099. Qawaid-i-Farsi ; P
1100. Abdu'l Wasi 'Hsari : Risala Abdul Wasi ; P
1101. Baha u'd Din Muhd Al Husain al 'Amali : Sharh-i-Khulasat'l Hisab' ;
P
1102. Muhammad Baqin b Muhd Taqi : Hayatu'l Qutub. ; P
1103. Atrau'llah b Fadlilllah Jamal Husain : Raudtu'l : Raud
1104. Du's-i-Ganju'l Arsh ; U
1105. Nigar Nama ; P
1106. Majmu'a-i-Sultani : P
1107. Abu'l Barakat Abdu'llah Ahmad b Mahammad An Nasafi : Kanzu'd
Daqaiq : A
1108. Shaikh Abdul Haque Dihlaur : Takmilu'l Iman : P
1109. Sharh-i-Mahmud Nama ; P

1110. Maktubat Shaikh Muhd Baqi ; P
1111. Mathnawi--Mir Hasan ; U
1112. Qanun cha ; A
1113. Nisab-i-Badi'ul Ajaib ; P
1114. Sharh Majaz ; A
1115. Raushan Dil ; Pasthu.
1116. Risala Ad'yya ; Pastu
1117. Maktubat-i-Khwaja Masum; P
1118. Abdu'llah Al Haddad ; Al Hashiya Al Munhiyya ; A
1119. Tafsir Para Sayaqul ; P
1120. Tafsir Para Lantana ; P
1121. Tafsir Para Wa Idha Sasnia
1122. Tafsir Para Wa Lau Annana ; P
1123. Risala-i-Fiqh
1124. Abdu'l Qadir b.Muluk Shah Badayuni : Muntakhabu'l Tawarikh:P
1125. Sharh-i-Sikandar Nama ; P
1126. Mansur b. Muhammad b. Ahmed b. Yusuf b Faqi Ilyas Firdausi : Shah Nama ; p
1127. Najmu'd Din Hasan b. Alaid Din Sanjari : Fawa'i du'l Fuad;P
1128. Ibn Muhammad Hasan Al-Khurasani : Nukhba ; P
1129. Mulla Ali Qaushji ; Qaushyiyya ; P
1130. Abdul Haque bin Saidud Din Dehlawi : Sharh-i-Mishkaatu'l Masabih ; P
1131. Mustalahatush Shu'ara ; P
1132. Fatawa Alamgiri (Babur Rabi) ; P
1133. Tadhkiratu;l Awhya ; P
1134. Abdu'l Haq b. Saifu'd Din Dihlawi : Takmidu'l Iman ; P
1135. Lubabu'l Manasik ; A

1136. Md. Fadil b Md Arif Dihlawi : Sharh-i-Dalaibu'l Khairat ; P
1137. Shaikh Abmad Sarhindi : Mabdu'l Ma'ad ; P
1138. Risala - i Fiqh ; P
1139. Silati - Masu'di ; P
1140. Abdu'l Fattah Known as Saiyyid Ashraf Ali : Khalild-i-Danish : P
1141. Khalasatu'l Ahkam ; P
1142. Afsana-i-Kampup ; P
1143. Risala-i-Fiqh
1144. Khusha'ish Nama ; P
1145. Mathnaqi-i-Mutabarraka ; P
1146. Risala dar Falsafa ; A
1147. Kishun Das : Guldhar-i-Hal ; P
1148. Ahmad bin Ali b. Masud : Marahu'l Arwal ; A
1149. Sharh Qasida Burda ; A
1150. Bahaduddin Amuli ; Nan u Halwa
1151. Risala-i-Munazira ; A
1152. Fatnama ; P
1153. Abul Qasim Jafar b. Muhamunad b. Said al Hilh : Shara-i-u'l Islam ;
A
1154. Abu'l Fadl Husain b. Ibrahim Taqlisi : Kamilu't Tabir ; P
1155. Sharh Mishkatu'l ; A
1156. Haqiqat-i-Hindustan ; P
1157. Al Mutawwal by Muhammad b. Abdur Rahaman at Qazwini ; A
1158. Abdur Rahman Jami : Shawahidun Nubuwwat ; P
1159. Abu'l Majd Majdud b. Adam Tha na i : Hadiqa-i-sanai : P
1160. Muhd Aslam b. Aminu'd Din Musawi : Talif-i-Islam : P (Vol I.IV &
V)

-
1161. Muhammad b. Khawand Shah b. Mahmud, Surnamed Mir Khwand :
Raudatu's Safa ; P
1162. Tafsir Baidawi ; A
1163. Fakhru'd Din Abu'l Mahasin al Hasan b. Mansur al Farghani Surnamed
Qadi Khan : Fatawa Qadu Khan ; A
1164. Al Qamus al Muhit ; A
1165. Saha if Sharaif or Duraru'l Mansur ; P
1166. Kitabul ; P
1167. Najmu'd Din Umar b. An Nasafi : Sharh Aqaid Nasafi ; A
1168. Julai : Mahmud wa Ayaz + Dharra wa Khurshid : P
1169. Haququl Yaqih : P
1170. Mizanus' Sarf ; P
1171. Risala Ad' i yya ; A
1172. Md. Baqir b. Md. Taqi : Hilyalul Muttaqin ; P
1173. Md. Baqin b. Muhd. Taqi ; Jala'al Uyan ; P
1174. Md. Rafi' Khan Badhil : Hamla-i-Haidari ; P
1175. Bahau'd Din Muhammad al Amili : Jami Abbasi ; P
1176. Mir Kamalu'ddin Husain al Musaur al Husaini : Misbah : P
1177. Ouadi Nurullah b- Sharif al Husaini al Marashi Shustari : Majalisuil
Muminin ; P
1178. Muhammed Lad of Delhi : Mu'ayyidu'l Fudala : P
1179. Ghulam Husain b. Hidayat Ali Khan al Tabatabai : Siyaru'l
Muta'akhhirin Vols 1 & 2 P
1180. Md. Ragi Khan Badhil : Himla-i-Haidari ; P
1181. Mujammad Taqi b. al Majlisi al Isfahani : Hadiqtu'l Muttaqin : P
1182. Fadtul Khitab ; P
1183. Majmu'a-i/Ashlar ; P
1184. Crud of the father; Armanian language

1185. Sharh Waqaya ; A
1186. Tahbihu'l Anam ; A
1187. Jamalu'd Din yusuf b. Hishan : Al I'rab ; A
1188. Saiyyad Md Qasim Husain : Ibrat Nama ; P
1189. Saiyyed Muhammad al Husaini Takhallus Dshrati : Diwan : Ishrali ;
P
1190. Pandit Birbal : Majmu'ul Tawarikh ; P
1191. Hiamil Hasin ; 2 Vols. A
1192. Maulana Wattiq Naishapuri : Mathnawi Ikthiru's Safar ; P
1193. Nusrat : Diwan - i - Nusrat ; P
1194. Yousuf ibn Muhammad : Tibb-i-Yusufi ; P
1195. Cirdhr Das : Ramayan P.
1196. Lalah Muraj : Masnaur - i - Muhil A'azam I ; U 81
1197. Lalah Muraj : Masnaur-i-Muhil Aazam II & III, U. 82 & 83
1198. Mahjur : Diwan-i-Majur : U. 84
1199. Murshid al Tullan : A
- 1200 Qalq : Tilism - i - ulfat Vol I & II U 85 & 86
1201. Murshid al Tallab ; A
1202. Sayyid Abdul Awwal al Husaini : Sujar alNabi P
1203. Lughat-i-Adviya ; P
1204. Kalim : Tarikh-i-Futuh-i-Shahjahan : P
1205. YarMuhammad: Dastur al Insha ; P
1206. Ashkal al Yasin ; A
1207. Nazr Ali Ilahabashlil Diwan-i-Nagr Vols I & II ; U

CHAPTER – IV

COLLECTION OF BOOKS ON ISLAMIC EDUCATION

- 4.1 General history of the Library & Museum
- 4.2 Periodicals & Journals
- 4.3 Books & Manuscripts collection
- 4.4 Museum history & Museum Collection

4.1 General History of the Library & Museum of the Asiatic Society

General History : The Asiatic Society possesses a unique Library and the glory of this Institution lies in its Library. The Library of the Society is at present divided into two major parts (I) General Library rooms which include Reading rooms, rooms for Society's own publications, periodical section, old building rooms, i.e., the entire first floor of the new and old building of the society and (II) the Museum section which comprises of all the manuscripts, coins and almost all paintings of the collection of the society which is situated in the entire 2nd floor of the new building.

The Academic-cum public Library of the Asiatic Society was the first of its kind in Calcutta in the modern age. The author of this paper does not agree with Prof. J. N. Sarkar who states that the library of the Asiatic Society was 'the first Academic-Cum-Public Library in India'. Rather he argues that there sprang up many libraries long before this, in the kingdom of Delhi Sultans and Mughal rulers and even their Darbars had Academic-Cum-Public Libraries where scholars and even foreign savants could visit and consult books and sometimes they were patronised. The Library of the Asiatic Society which assumed a great role of oriental culture in the modern age was however originally situated in the old building in the early years of Nineteenth Century. This building was completed in 1808 and the Library was made open to the members and public in the same year. But before this and since the inception of the Society in 1784, manuscripts, coins, books, paintings antiquarian and other objects of Literary and historical importance were kept in the custody of the Secretary. They were being exhibited to the Society's meeting occasionally. But as the Society had no Library room of its own before 1808 the question of loss arose. As a result, after the death of its illustrious founder the need of a permanent house for the Society was deeply felt for the smooth running of its activities and for preserving and keeping the books, coins, records, antiquarians and others. These form the nucleus of the collection which were transferred to the Library room when its building was completed in 1808.

Library Books : Just two months after the inauguration of the Society in 1784, its collection was enlarged by seven Persian mss, from Henry Richardson. The next gift came from Willian Marsden on 10th November 1784. Robert Henry donated his small but very valuable collection on art. Another important gift of books came from the Seringapattam Committee on 3rd February 1808. After the fall of Tipu Sultan in Mysore his palace library was looted by the Britshers and many valuable books and mss. were brought to the Library of the Asiatic Society at Calcutta. It contains many rare and old works of which special mention may be made of an illuminated manuscript of the Quran — an old Text of Gulistan and manuscript of Badshanamah bearing an autograph of Emperor Shahjahan. A collection of drawings and manuscripts were received from Surveyor General Colonel Mackenzie in December, 1822. The major portion of the collection based on Arabic, Persian, Urdu and Sanskrit languages was given to the Society after the Fort William College was abolished. These books were mainly on historical subject.

Among the rare items of the books of earlier print which are considered as 'source books' on the growth and early history of the British power in India the following may be mentioned.

1. Anderson (R. P.) : History of the reign of Bahadur Shah being an English translation of Tarikh-I-Bahadur Shahi, Calcutta 1860.
2. The complete history of Thomas Kuli Khan (at present called Shah Nadir). Sovereign of Persia (London 1742).
3. Polier (A. L.) : Delhi Empire and Court of Shah Alam, London 1798.
4. Franklin (W) : History of the reign of Shah Alam, London 1798.
5. Holwell (J. Z.) : India Tracts, London 1774.
6. Holwell (J. Z.) : Interesting Historical events relative to the provinces of Bengal and the empire of Indostan, London, 1766.
7. Vansittart (H) : Narrative of the transactions of Bengal from the year 1760 to the year 1764 (3 vols), London 1766.

8. Verelest (H) : View of the rise, progress and present state of the English Government in Bengal, London, 1772.
9. Trial of Maharaja Nandacoomer Bahadur for forgery pub. by the authority of the Supreme Court of Judicature in Bengal, London 1776 (Autograph copy of Sir Elijah Impey).
10. History of Trial of Warren Hastings, Late Governor General of Bengal, before the High Court of Parliament in Westminster Hall.
11. Hoblingberry (W) : History of His Late Highness Nizam Ali Khan Soobah of the Dekhan, Calcutta 1805.
12. Salmond (J) : Review of the Origin, Progress and Result of the decisive war with the Late Tipoo Sultan, in Mysore. London 1800.

The collection of the Society may be classified into the following categories e.g. (1) Printed books and periodicals (2) Manuscripts and Archives (3) Other objects of the Museum such as coins, inscriptions paintings etc. The printed books Department has four sections viz. (i) Perso-Arabic and Urdu (ii) European (iii) Sanskritic (iv) Sino-Tibetan and South East Asian. Printed books are in almost all the important languages of the world. Many of the books are based on Indology and Asiatic lore and on standard linguistic, Philological and Scientific serial. The prints in this category of books or department range in date from the later half of the 15th and 16th Century A.D. Some of these books are scarcely available while some are not available and some are rare works.

The Society exchanged its published books with learned Institution and Societies. Scholars and individuals often presented books to the society. In 1817 Dr. N. Wallich presented a Collection of some illustrated works on Botany. But later these works were sent to the Botanical Gardens at Shibpur which was under the East-India Company at that time.

The Society got supplies of books from peter Elmsly of London in the days of Willian Jones, Since 1806 Dr. Francis Gladwin. H. T. Colebrooke, Dr. H. H. Wilson and others offered generous service in this regard. They were appointed agents in England to purchase select and forward important books

on Science and Oriental studies together with the leading Scientific Journals and Periodicals published in Europe.

Besides, the Society received a gift of the entire Library Collections including some rare manuscripts from the heirs of Rajah Radhakanta Deb Babadur of Calcutta. The Society further received two Sanskrit mss from the heirs of Haraprasad Shastri who was a great Sanskrit Scholar of our Country.

The Collections of books and manuscripts begin to increase. Every year new accessories to the Library of the Society were enhancing the dimension of its Collection.

In 1937, 191 volumes were acquired of which 107 were purchased and 84 were received as presentation. In the same year about 200 periodicals were received through exchange or gift etc.

The Consul General for Sweden in Calcutta presented to the Society with 20 volumes of 'Archives d Etudes Orientales'. The society also received from the Acting Consul of the Turkish Republic in Calcutta a photographic album showing the development of the Republic of Turkey entitled "Turkey Pictures".

In 1946, Sir Walter Gurner presented to the Society his entire collection of 200 volumes and certain other classical works.

The accession of book to Dr. B. C. Law Collection was continued. Dr. Law presented the valuable publication 'Monuments of Sanchi in three volumes to this Collection as soon as it was received from the press the number of the books in this Collection was 360 in 1946.

About 2300 volumes were catalogued during the year. The cataloguing of books in the general section underwent a re-orientation during this year and modern Card form of Cataloguing was introduced. The author catalogue and shelf list had been started from the beginning of December in 1947, from the stage where the old Classified Catalogue stopped.

One of the hardy parts of the Library work during the year was the re-arrangement of books, periodicals and plate works in general section. This was necessitated by the return of the books which had been sent to Benares

for safety during the war. The Library Secretary Khan Bahadur Asadullah supervised the task personally and two Assistants of the Library were specially commissioned for the work of re-arrangement. The checking of the manuscripts both Arabic, Persian and Urdu were completed under the supervision of A. Frigar.

In 1947 the practice of printing the names of books presented to the Library with the name of the Donor in every Meeting Notice was introduced. A catalogue (Card Index) Cabinet for printed books and a pigeon hole Cabinet for current periodicals was kept up. But the re-cataloguing of over 50,000 items inadequately catalogued and unscientifically arranged in previous years was held in abeyance since July 1947.

A summary catalogue of 1105 Arabic & Persian Mss, of the Society was prepared by Maulavi Shah Moinuddin Ahmed and A. Frigar. The later prepared slips of 170 Persian Mss. Dr. M. Ishaque edited the 2nd volume of the Catalogue of the Arabic Mss, in the said year. In 1949 it was found that the Islamic Section had little over 1800 uncatalogued mss.

Of many scholars and gifted persons of the twentieth century who presented valuable collection to the Asiatic Society mention may be made of Dr. Annadale. Dr. B. C. Law, Dr. C. W. Gurner, R. P. Chandra, C. R. Cama and Dr. Pratap Chandra, Dr. B. C. Law and Dr. N. Annadale presented book on Buddhism, Dr. C. W. Gurner on Greek and Latin Literature, Dr. R. P. Chandra on Indian History and Culture, C. R. Cama on Indian Muslim Literature and History. Dr. Pratap Chandra presented a portion of Nirmal Chandra Chanda's Library as a gift. Bengal Club donated a collection on European History and politics. Ananda Bazar Patrika presented a valuable collection of about 12000 volumes in the memory of Profulla Chandra Sarkar. Many Institutions of foreign countries also donated a large number of books to the Society's Library of which the names of Smith Sonian Institution of America, Institute Danois des Exchange and Japan Foundation may be mentioned. Prof. Nirmal Kr. Bose bequeathed his Library to the Society. This added a new dimension to the Society's collection. Jnanjan Neogi's collection of books now form a part of the Library.

RARE BOOK DIVISION : The Society possess many unique books. For this reason the council of the Society decided to open a Rare book Division in 1978. The preliminary Screening of the collection has been made since then.

Among the earliest printed books in the Collection of the Society the following may be mentioned.

Kitabu'l Qanun (Arabic Romae 1595), Juli Firmici Astronomicorum Libri Octo Integri (Venice 1499), Krpar Sastrer Arthabhed (Bengali in Roman Character Lisbon 1743), S. Purchasa's Purchas : His Pilgrimage (London 1614), N. Halhed's Grammar of the Bengali Language (Hooghly 1778) Rasamanjari (Sanskrit, Benaras 1791), Malabar English Dictionary (Madras 1799), Ram Ram Bose's Lipimala (Bengali, Serampore 1802), The Ramayana 3 volumes (Bengali, Serampore 1803), Hitopadesa (Sanskrit, Serampore 1804), Colebrooke's Grammar of the Sanskrit Language Vol-1 (Serampore 1805) As regards grants and endowments, the Society decided in 1927 to create a permanent Library Endowment Fund and for this purpose S. L. Hora who was the Treasurer of the Society adopted a keen initiative. Members of the Council subscribed approximately three thousand rupees to this fund. In 1959, the Credit to the Permanent Library Endowment Fund increased to Rs. 26,028. An annual grant of Rs. 20,600 from the Govt. of India had been received for the year 1958-59 towards the general maintenance of the Society. The annual grant of Rs. 5,000 from the same Govt. for cataloguing and binding Arabic and Persian mss. and for the purchase of further mss. was also received in the year 1958-59.

The state Government of Bengal used to make a grant of Rs. 3,000 annually for the publication of Arabic and Persian works of historical importance. This had been continued by the present State Government of West Bengal.

The Society allocates from the Central Government grants, an amount of Rs. 2,50,000 annually for purchase of books and journals. The Central grant is distributed among different Institutes and Centres. The Institute of Islamic Culture and civilization received Rs. 15,000 per annum. At present this Institute has been abolished.

The Society has a very significant collection of periodicals and Journals. It possesses many ancient journals and periodicals of those Societies which were established long before the foundation of the Asiatic Society of Bengal. Those are deemed to be highly valuable. These journals and periodical were published in Germany, U. K. France, Netherlands, U.S.S.R., U.S.A., Japan, Korea and other countries. In this connection it should be mentioned here that most of these have been received by way of gift or exchange with Society's publications. Society's publications are held in high esteem throughout the world. In the Society there are some Unique Journals in Indian languages which are not available elsewhere. Scholars from all over India and abroad visit this Library for consultation of its rare collections. When the Society completed its two hundred years of its existence, it was found that there are about 5000 titles of learned journals of which about 100 titles only are subscribed and these run into 112000 volumes or thereabout. In 1925 there was about 50,000 volumes of books and manuscripts. In the bi-centenary year the numbers of books, mss., periodicals, pamphlets, xylographs rose to 2,50,000 besides works of art, coins and copper plates, sculptures, rock edict other antiquarian objects.

4.2 Periodicals & Journals

At present the Society has the following periodicals and journal in the Islamic Section.

The names of the periodicals including the names of some of their publishers and places of publications have been noted against them.

Arabic :

1. Ar-Raid. Nadwatu'l 'Ulama', Lucknow.
2. Ad-Daai, Daru'l 'Uloom', Deobard, U. P. (India).
3. Saqafatu'l Hind (Quarterly), Indian Council for Cultural relations. Azad Bhaban IP, Estate, New Delhi-2.
4. Akhbar Taurasal Islam, Safat Kuwait, P.O. Box 5585, Code No. 13065.
5. Al-Mawsem (Magazine Qly), Damascus, (P.O. Box 3343) Syria.

6. Al-Basul Islami.
7. Mijalla al Mukhtutat at Arabia.
8. Akhbar Turasal Arabia.

Persian :

1. Aryana, Kabul, Historical Society of Afghanistan.
2. Kabul, Afghanistan.
3. Yaghna, Iran.
4. Mujall Barrasi-hat Tarikhi.
5. Huner-wa-Merdum.
6. Majalla-i-Danish Kada-i-Adbiat O 'uloom i Insani.

Urdu :

1. Maarif, Azamgarh U. P.
2. Roohe Adav, West Bengal Urdu Academy, 17 Sundari Mohan Avenue, Cal-14.
3. Burhan, Nadwatu'l Musannifin, Urdu Bazar Jama Masjid, Delhi.
4. Mshaddis Benaras, Darut Taleef Wat Tarjuma, 18/1B Reori Tolab, Benaras.
5. Neda-i-Darul Uloom, Darul Uloom, Deoband 247554.
6. Maghrabi Bengal, Information and Cultural affairs Deptt. Govt. of W. B. Basumati Corporation Ltd., 166, B. B. Ganguli St. Cal.
7. Tawhid, Jamhoori Islami, Iran Qum.
8. Qaumi Zaban, Karachi.
9. Al-Furgan, Lucknow.
10. Al-Balag, Bombay.
11. Astand, Aqab Jame Masjia, Delhi.
12. Faran, Karachi.
13. Zindagi, Rampur U. P.

14. Din Duniya, Delhi.
15. Daru'! 'Uloom', Deoband.
16. Sitara, Rampur, U. P.
17. Aina-i-Darul Uloom, Deoband.
18. Khabarnama, W. B. Urdu Academy.
19. Rah-i-Islam.
20. Urdu.
21. Mujalla Uloom-i-Islamia.
22. Qaumizaban.
23. Neda-i-Islam.
24. Mahenama-i-Science.
25. Tarjaman al Quran.
26. Resala-i-Hurn wa Sehat (Tibb).
27. Science.
28. Shamsa al Islam.
29. Jamia Delhi.
30. Nawa-i-Adav.
31. Rasail wila number.

The English Periodicals of the Society on Islamic culture are as follows :

1. Hamdurd Islamicus, Published from Pakistan.
2. Studies in Islam, published by Indian Institute of Islamic Studies, New Delhi.
3. Islamic Culture, published by Islamic Culture Board, Hyderabad.
4. Islamic Studies, published by Islamic Research Institute, Islamabad. Besides these the Society received the following periodicals connected with Arabic and Islamic Studies.
5. Islamic Thought, published by Islamic Research Circle Aligarh (Vols. 11-14-1966-70).

6. Islamic Quarterly, published by The Islamic Cultural Centre, London.
7. Arabica, E. J. Brill, P.O. Box 560, London (Vols. 35, 37, 38-1988-1989).
8. Journal of Semetic Studies published by the Department of Near Eastern Studies. The University of Manchester (Vols. 26-30, 1981-85 Vols, 33, 35, 1988 & 1990).
9. Iraq, published by the British School of Archaeology in Iraq London (Vols. 50, 52, 1988-1990).
10. Iran, published by British Institute of Persian Studies, British Academy London (Vols, 26, 28, 1988, 1990).
11. International Journal of Middle East Studies pub. by Cambridge University Press, Cambridge, England (Vols. 21-23, 1989-1991).
12. Arts the Islamic World, New Century publishers, London (Vol. 5, 1990).
13. Journal of the Malaysian Branch of the Royal Asiatic Society, Malaysian Branch of the R. A. S. Kuala Lumpur (Vols. 59-64, 1986-1991).
14. Journal of Asian and African Studies, E. G. Brill, Leyden, Holland (Vols. 23-26, 1988-1991).
15. Journal of Asian Studies, Association for Asian Studies, University of Michigan, Michigan (Vols. 49, 50, 1990-1991).
16. Asian Affairs, Royal Society for Asian Affairs, London (Vols, 19-22, 1988-1991) also many other vols.
17. Journal of Oriental Studies, Centre of Asian Studies, University of Hongkong. Hongkong (Vols. 22, 24, 1984, 1986).
18. Arab Observer, General Organisation of Publications, Cairo, 1964.
19. Annual Bibliography of Islamic Art and Archaeology, Jerusalem, 1937.
20. Islamica, Leipzig, Office of the Asia Major, 1925.
21. Arts Asiqtiques, L'eold Francaise D'extreme – Orient a Maisonneuve, Paris.
22. Acta Asiatica, Bulletin of the Institute of Eastern Culture, Tokyo (Vols. 37-49, 46, 1984).

23. *Asia Major*, A British Journal of Far Eastern Studies, London (Lipsiae) (Vols. 1-10, 12-19, ceased from 1975).
24. *Ars Orientalis*, (The Arts of Islam and the East), Michigan, The University 1966.
25. *Asian Perspectives*, Hawai, University Press, 1957 (Vol. 1) (Vols. 10-18, 24-26, 27-30, 1967-75, 1981-84, 1984-91), Bi-monthly, All India Mushs Science Society, Calcutta.
26. *Islamic Science and Culture*.
27. *Central Asiatic Journal*, Verlag Otto Harrassowitz, Wiesbaden, W. Germany, Vols. 32, 34, 35, 1988, 1990, 1991.

The Library of the Society is mainly for research studies. The reading room on the first floor of the new building is quiet and favourable for studies. Employers who work in the Library room help readers by supplying to them their useful books. The arrangement of the Library room, the paintings and pictures on the walls have a soothing effect on the readers. Reading tables are placed in between two rows. Besides these there are desks of catalogues and shelves of reference books. The Library is kept open on week days between 10 a.m. to 7-30 p.m. and on Saturday from 12 noon to 6 p.m. From 1989 the Library is kept closed on Sundays. For the management of this Collection the Society periodically re-organises its administrative set up.

In 1970 the Library was re-organised into four sections (a) Printed books, materials and periodicals (b) Manuscripts, Arts Antiquities and Archival records (c) Reprography and (d) Conservation and binding. For administrative Control, supervision and guidance of the sections different in-charges have been appointed. For exemple a curator has been appointed for section (B) and a Photo Technician for the reprography section.

Library Organisation and Catalogues :

Since the early days of the Society. Robert Home who was a noted artist rendered his services to look after the Society. He is considered the first Un-official Librarian of the Society.

After the inauguration of Library-cum-Museum Building, the question of appointment of staff for maintenance came up. In 1808 it was decided to appoint a Librarian for the management of the Library affairs.

W. L. Gibbon was appointed the first regular Librarian and worked under the direction of President and General Secretary. He was followed by Alexander Csomadikoros (1833), Herambanath Thakur (1833), Dr. L. Burlini, Kishori Chand Mitra, Gurudas Bysack (1855), Lalgopal Dutta (1868), Kristodhar Dutta (Actg. Libn.) 1858, Pratap Chandra Ghosh (1868), Balai Dutta (Actg.), Sarasi Kumar Saraswati (1950) and others. More recently M. Matiur Rahman worked as Assistant Librarian. M.A. Khaleque who was working as Assistant Librarian after him, is now the Acting Librarian of the Society. The Librarians used to function as the Assistant Secretary of the Society.

In course of time the popularity of the Library increased and the authorities felt the need of framing the regulations for the management of the Library. The new regulations were enforced in 1820 and were revised for a number of times in accordance with the needs and requirements.

The Council of the Society further realized from the early days that to attract scholars and enquisitive reades and to bring books to the Library it is necessary to prepare cataogue of books mss., periodicals, curiosities and bibliographies. That is why they undertook compilation and publication of catalogues. This sort of effort continue even now. The Society made its first sincere attempt to print a catagolue of its collection in 1833 for the books in European languages only and it was edited by L. Burlini. This was followed by the Catalogues prepared by E. Roer (1843), R. L. Mitra (1865), Walter Arnold Bion (1884), H. B. Perie (1910) and other. The last catalogue for the books in European languages was published in 1934. Publication of short catalogues for books in Asian languages in now continuing. Hindi Books by G. N. Bhattacharjee in 1967 and Bengali books by S. Chaudhuri in 1968

have been published, Stanley Kemp's Catalogue of the Scientific (periodicals and) serial publications in the collection of the society – is a valuable work. Index of names of towns and abbreviated titles of Institutions and publications are arranged alphabetically in this work.

It is worth noting here that Maulavi Matiur Rahman compiled catalogue of Arabic Printed Books in the Library of the Asiatic Society and this was published in 1958. Approximately 1000 books had been catalogued here. The book contains author index, supplementary author index, title index and subject index. This catalogue included books acquired before November 1957. The last book included in this catalogue, is al Muntakhab ul Arabia.

It may be mentioned here that two fascimiles of catalogue of Asiatic books and manuscripts in the Library of the A.S.B. were published in 1899 (Fase-1) and 1904 (fasce-2). After that a long time had elapsed and M. M. Rahman carried out the task later on.

M. M. Rahman also compiled catalogue of Persian printed books in the Library of the Asiatic Society and this was published in 1967. It comprises books acquired upto April 30, 1967. It has a number of rare titles e.g. (1) Tarikh-i-Nadiri (1960), (2) Tarikh Khani (529), (3) Padshah Namah (435), (4) Siyarul Muta akherin (564), (5) Tarikh Firishta (370), (6) Sikandar Nama Bahri (112), (7) Akh Laque-I-Mukhsami (217), (8) Akhlaque-i-Jalali (668), (9) Gulistan (967), (10) Mujmua Shamstu (594).

It is seen that one of the valuable works of the Society is the preparation of catalogues and bibliographical works in Arabic and Persian in the printed or manuscript form. The two earliest are Tusy's List of shiya books and Alam al Hoda's Notes on Shyiah Biography in Arabic and two works on Arabic Bibliography. both edited by A Sprenger in 1853-55 and 1894 respectively. N. Hidayat Husain (1912-35) edited another Arabic Bibliography of Shiyah Literature with the help of Maulavis of Calcutta Madrasah. Credit goes to Wladimir Ivanow for his Scientific classification and preparation of monumental catalogues of Arabic as well as Persian manuscripts. The Arabic (Vol-I) which is describing 1200 rare and valuable manuscripts mostly rich in shite and zaidite works was revised and edited by M. Hidayat Hussain. Catalogue of Arabic mss. in the collection of the Asiatic Society Vol-II, was prepared by

Shamsul Ulama M. Hidayat Husain. M. Mahfozul Haque and M. Ishaque. Subsequently K. M. Maitra prepared a catalogue of Arabic Mss. in tabular form (Vol-I) which was edited after a through revision by M.S. Khan (1980). Wladimir Ivanow also contributed in preparing a concise Descriptive Catalogue of the Persian mss. The catalogue of 1984 of the Society will give us details of such lists. But the time has come now for making a new catalogue of the entire collection according to subjects.

4.3 Books & Manuscripts Collection :

The Society also possesses a large number of Catalogues of Arabic Persian and Islamic books and Mss. of other Libraries of the world. The following list is supplied herewith to testify its large collection on the aforesaid subjects which come within the purview of our research papers.

1. Abdul Muktedir : A Hand List of Mss. in the Oriental Public Lib. Part I + II, Bankipure, Patna, 1918.
2. Abdul Muktedir : A Hand List of Persian Mss. in the O.P.L. Bankipur Patna, 1925.
3. Abdul Muktedir : Cal. of Ar. + Per. Mss. in the O.P.L. at Bankipur Vol-I Persian Poets Firdausi to Hafiz, prepared under the supervision of E.D. Ross, Cal. 1908 (Per. Mss. with Supplement).
- Do : Vol. II Persian Poetry Kamal Khujandi to Farid, Cal.
- Do : Vol. III Per Poetry 17th, 18th & 19th Centuries, Cal.
- Do : Vol. VI History, Patna, 1918.
- Do : V. VII Indian History, Patna 1921.
- Do : V. VII Biography, Romances, Tales and Anecdotes, Cal. & Patna 1925.
- Do : V. IX Philosophy and sciences Cal. & Patna 1927

Do : V. XIV Commentaries on the Quran, Hdith, Law.
Theology and Controversial works. Cal. & Patna
1928.

Do : XVI – Sufism, Prayers, Hinduism and history of
Creed and Sects Cal. & Patna 1929.

Do : V. XVII Mss. of mixed contents, Cal. & Patna 1930.

The intervening volumes are occupied by the "Arabic Mss. of the B.L.

4. Abdul Muktadir Khan Saheb : Cat. of the Per. Mss. in the Buhar Lib.¹
Cal. 1921.

5. Abdul Makarim Fazlul Wahhab : A Hand List of Ar. Per and Urdu
Printed books and Mss. in the Calcutta Madrasah, Cal. 1928.

6. Ahlwardt, W. Verzeichniss : Der Arabischen Hana Bibliotheka Schripten
der Konglichen, Erster Band (I & II book), Berlin
1887 and 1889.

Do : Zufiter Band (III & IV Buch), Berlin 1889.

Do : Dritter Band (V and VI Buch) Berlin, 1891.

Do : Vierten Band (VII and VIII Buch) Berlin 1902.

Do : Funfter Band (IX-XIV Buch) Berlin 1893.

Do : XIX Buch Fortsetzung Berlin 1895.

Do : Achter Band (XIX Buch Schluss) Berlin 1896.

Do : Neunter Band XX and XXI Buch and Nachtrage
Berlin 1897.

Do : Zehnter Band (Register and Schript tafeln) Berlin
1899.

7. Ahlwardt W : Kunzes Verzeichniss der Landberg, Schen
Sommlung, Arabischen, Handscripten, Berlin
1885.

8. Ahlwardt W : Verzeichnis Arabischen Hand scriptender
Komghchensu Berlin, Gresswald 1871.

9. Ali Efendi Hilmi : A Hand List of Per. and Javanese books and
and Daghistani mss. in the Khedival Library, Cairo, 1888-1889
A.D.
10. (Anonymous) : Author Catalogue of the Hydrabad Collection of
Mss. and printed books Calcuta 1913.
11. (Anonymous) : Cat. of books in the Lib. of the College of Fort
Willam, Calcutta. No date.
12. (Anonymous) : A Cat., of books and Mss. in the Lib. of Amuja
Hussain Pasha Constantinople (1493-94 AD)
1311 A.H.
13. (Anonymous) : A Cat. of Lib. of Aya Sufia. Constantinople 1304
A.H. (1887-87 A.D.)
14. (Anonymous) : A Cat. of the books and mss. in the Lib. of
Madrasahi-i-Survili Constantinople (1311 A.H.)
1893-94 A.D.
15. (Anonymous) : A Hand List of books and mss. in the Library
of Hur Layla Ali Pasha, Constantinople (1303
A.H.) 1885-86 A.D.
16. (Anonymous) : A Hand List of Ar. Per. and Urdu Books and
mss. in the Asifujya Lib., Hyderabad, 1900 A.D.
17. (Anonymous) : Cat. des. manuscript Orientanx (Arabes, Persans,
Tures) des la Collection de fem M. Clement
Huart, Paris 1927.
18. (Anonymous) : A Hand List of Ar. Books and mss. in the
Khedival L.U Cairo Vol. I (2nd edition) 130 A.H.
1892-93 A.D. Vols. VIII 1305 A.H. (1887-88
A.D.) 1308 AH 1890-91 A.D.
19. (Anonymous) : A Hand List of the books in the Lib. of Majlis,
Teharan 1925-26.
20. (Anonymous) : A Hand List of Ar. books and mss. of the Stats
Lib. of Rampur (UP) Rampur 1928.

21. Asemeni Simone : Cat. de codici manoscritti orientali della
Bibliotheca Naniana Compailate dall Padova, 1787.
22. Aumer Yoseph : Die Arabischen handschriften der K. Hof-und
Staats Bibliothek in Munechan, Munchen 1866.
23. Aumer Yoseph : Die persischen handscripten der K. Hof and
Staats Bibliothek in Muenchen, Munchen 1866.
24. Aumer, Yoseph : Verzeichniss der Orientalischen, Handschriften der
K. Hopwnd Staats bibliothekan in Munchen mit
ausschluss der Hebrischen, Arabeschen and
Perseschen Nobst, Munich, November 1875.
25. Azimuddin Ahmed : Cat. of the Ar. and per mss. in the O.P.L. at
Moulavi Bakipure, Patna. Vol. IV, Ar. Medical Works
supervised by E.D. Ross, Cal. 1910.

Do. Vol. X Theology, Calcutta and Patna, 1926.

Vol. XII Moimudden Nadvi Maulavi,
Bibliography, Cal and Patna 1927.
26. Barthold V. : Oriemotorykh Voslochnykh rupcopisiakh V
bibliothekakh, Konstantinopolia it Kaira (On
certain oriental mss. of the Libraries of
Constantinople and Cairo). St. Petersburg 1908.
27. Bertholomae, : Die Zendhan scripten der K. Hof. und staats
Christian bibliothek in Munchen, Munich 1915. (Catalogus
Codicum manu scriptorum B.R.S.).
28. Alfred Bel : Cat. des Lireres da la Bibliotheque de la
Mosqueed Qaroviyine a Fes, Fez, 1918.
29. Basset, Rene : Notice Sommaire des manuscripts Orientaux de
deus bibliothèques de lisbonne, Lisbonne 1894.
30. Becker, C. H. : Historiche Studien uber das Londoner Aphrodib
work, Strassburg 1911.

31. Blochet, E. : Cat. des manuscrits Persans de la Bibliotheque Nationale, Paris 1905.
32. Blochet, E : Cat nanuscripts arabes des nonvelles acquisitions² (1884-1924) Paris 1925.
33. Blochet, E : Bibliotheque Nationale Cat. de la Collection de mss. Orienrauz Arabes, Persans, Tures, Paris 1900.
34. Brockelmann, Carl : Katalog der Orientalischen Handschrt rften der stabdbibliothek zu Hamburg. Hamburg, 1908.
35. Brockelmann, Carl : Geschth der Arabischen Littrature, I Band Warmar 1898. 2 Band, Beslin, 1902, Supplement Band I and II 1937 & 1938 (2 copies) Band III 1939.
 Do. : G.A.L. Easter Band Vol. I, E.G. Brill, 1943.
 Do. : G.A.L. Zweiter Band, Vol. II E.G. Brill, 1949.
 Do. : G.A.L. Driths Band III, 1942 (Total 10 Vols).
36. Brown, Edward G : A Cat. of the Per mss. in the Lib. of the Univ of Cambridge, Cambridge, 1896.
37. Brown, Edward G : A Handlist of the Muhannadan mss. including all those written in the Ar. Character preserved in the Lib. of the Univ. of Cambridge, Cambridge 1900.
38. Brown, Edward G : A Supp. Handlist of the Muhammedan mss. including all those written in the Libraries of the Univ. and College of Cambridge, Cambridge, 1922.
39. Casire, Michael : Bibliotheka Arabico hispan Escariabasis, Matriti (Madrid) 1760.
40. Chausein, Victor : Bibliographic des ouvrages Arabes on Velatifsaur Arabes publies dans l. Europe, Liege 1892-1913-22.

41. Cheikho Louis, S.Y : Cat. des manuscrites des autems Arabes Chretiens depuis. 1. Islam. Beyrouth, 1924.
42. Cheikho L. S. Y : Cat. raisonne des mss. historique de la bibliotheque orientale del University St. Joseph, Beyrouth (Tone VI), 1913. Tone VII, 1921, Tone VIII 1923 (3 vols in one).
43. Cheikbo L : Specimens de Cent Euritures Arabes pour la lecture des Manuscrites anciens et Modernes Beyrouth, 1885 A.D.
44. Cour Augustie : Cat. des manuscrites Arabes Conserves dans dans les principals bibliotheque Algerinnes. Medersa de Tlemcen, Alger, 1907.
45. Crowford HaichHall : Bibliotheca Lindesiana, Hadlist of Oriental mss. Ar. Per., Tur. (Privately printed), Aberdeen 1898.
46. David Chelebi dr : A Cat. of the mss. in Libraries of the various (Mosuli) Colleges at Mosul, Baghdad, 1927.
47. Derunbourg : Les manuscrites Arabes de la Collection Schefler Hartunig da la Bibliotheque Nationale, Paris 1901.
48. Derunbourg : Les manuscrites Arabes de 1 Escurial Tone Hartunig Premier Grammaire Rhetorique Poesie - Philologie et Belles letters Lexicographic Philosophic, Paris 1884 A.D. Tone 2nd, Paris 1903.
49. B. Dorn : Cronologisches Uerzeichniss der seit dem Yahre 1801 his in Kasan gedruckten Arabieschen Worke als katalog der endem asiatischen, Museum, St. Petersburg Tom V. 1866.
50. Dorn : Catalogue des manuscrites etc. Zylographes Orientalex de la bibliotheque Imperiale, St. Petersburg. 1852 (2 copies).

51. Edwarads, Edward : A Cat. of the Persian printed books in the B.M.
London 1922 (2 copies).
52. Ellis A.G. and E. Edwards : A descriptive list of the Arabic mss. acquired
by the Trustees of the B.M. London 1912 (2 copies).
53. Ellis A.G. M.A. : Cat. of the Ar. books in the B.M. London Vol. I 1894
Do., Vol. II London 1901
Do., Vol. III London 1935
Do., Supplement 1926
Do., Supplement 1926
54. Ethe, Harman : Cat. of Per. mss in the Lib. of India Office, London
(V.I.) 1903- Vol. II 1937
55. Euting Dr. Julius : Katalog der Kaiserlichin Universitats and Sandes —
bibliothek in Strassburg, Arabische Literature, Strassburg 1877.
56. Flescher Henricus Orthobius : Catalogus Codicum manuscriptum
orientalium Bibliothecae Regiae Dresderensis Sipsiae, Not dated.
57. Flugel Gustav : Die Arbischen Persischen; and Turkischen Hand -
Schriften der Kausenlich -Koniglichen Hopbibliothek Zu urin Escern Band
Wien 1865.
Do., Zweiter Band 1865 and Dritter Band 1867.
58. Gabricli Ginseppe : La Fondazione Caetani per gli Study Musalmani
Rome - 1926.
59. Gabrieli G : Come Si Rossa Ricostiture dal manoscrithil Gando Dizonario
Biographico (al Wafi bi-i-Wafayat) di al Safadi Rome 1913 (Vol. 21)
60. Gibson Margaret Dunlop : Cat. of the Arm mss. in the Convent of St.
Catharien on Mount Senai, London, 1884 (2 Copies).
61. De Goege M.J. et : Catalogus Codicum Arabicurum Bibliotheca
Academices Eugduno Batanae (Academy Library, Leyden, Netherlands)
Lugduni Batavorus 1888. Editio Secunda, Volumen premium.

- Do., Volumen Secundum Pars prior, Lugduni, Ratvorum (2 vols) Vol. I & II - 1907.
62. Hadi Hasan : Rare mss. in Persian Bombay. The Aryan Gath Vol.2 Bombay Dec. 1931.
 63. Hammer Joseph de: Catalogus Codicum Arabicorum, Persicorum, Turucurem Bibliothecae Palatinae Vindo Bomisis, Vendo bonae (Vienna) 1812.
 64. Hamaker Henricus Arentius : Specimen Catalogi Codicum mss. Orientilium Bibliothecae Academiae Lugdono., Lug duni (Leyden) Batovorum, 1820.
 65. Hammer Purgastall Freiherr : Uber Uber drei Arabische Handschriften der gothaen Bibliotheke, Jahrganges 1855.
 66. Haug Martin : Verzeichniss det Orientalilschen Hands chariptausdem Nachlasse, Munchen 1876.
 67. Hiersemaur, Karl W : Katalog 500 Orientalische Manuscripts Arabiesche, Syrische, Griechische, Armanische, Persische, Handscriptar des Leipzig 1922.
 68. Handas, O. and Rasset Rene : Mission Scientique (en Pt.I, Pt.2) Bibliographic Tunisie 1882, Alger 1884.
 69. Houtsma, Dr. M. Th. : Catalogue d'une Collection de manuscripts Arabes et Tures appartement a la masion, E.G. Brill, Leide, Not dated.
 70. Ibrahim Hilmi H.H. Prince : The literature of Egypt and Soudan from the earliest times to the year 1885 inclusive, 2 Vols. London, 1886-87
 71. Kamaluddin Ahmed and Abdul Muktedir : Cat. of the Ar. and Per mss. in the Lib. of Calcutta Madrasah, Calcutta - 1905.
 72. T.J. Krachkousky : Arabiskiia rucopisi gorodskoi biblioteki u Aleksandru i Kaire u Divan 'Omara al Mahhara; St. Petersburg, 1914.
 73. T.J. Krachkousky : Arabiskiia Rucopisi Postupiushiya u Aziatskiya Muzei Rossiyskoc Akademu Nauk S. Kanakazskago fronta (The Ar. mss. transmitted to the Asiatic Museum of the Russian Acadamy of Sciences from the cancasus front) ; Petrograd, 1917.

74. Do., Vostochnye rukopisi Ekaterinskago duortasa v dets kom sele (The ancient mss. of the Catherine palace at Delskoe - Selo) Laningrad 1929.
75. Kremer A. Freiherr Von: Ueber meine Sammlang orientalischen handsripten; Wien (Viena) 1885.
76. Lafuente Alcantara, Don smilio : Catalogue de los Codices Arabices adquiros an Jetuan porel gobier, Madrid, Spain 1862 A.D.
77. Levi Provencal E : Lesmanuscripts arabes de l ' Escorial decrits d apres les notes de hartwigs Derenburg, Paris, 1928.
78. Levis Provencal E : Lesmanuscrites arabes de Rabat, Paris 1921.
79. Lewis & Gibson : Forty one facsmiles of dated Christian Ar. Manuscripts with text and Eng. translation; Cambridge, 1907.
80. Littmann Enno: A List of Ar. mss. in Princeton Univ. Lib. Princeton and Leipzig, 1904.
81. Loth atto : A cat. of Ar. Mss. in the Lib. of India Office, London 1877.
82. Marsden, William: Bibliotheca Marsdeniana Philologica et Orientalis. A Cat. of books and mss. collected with a view to the general comparison of languages and to the study of Oriental Literature London; 1827.
83. Mehren, A F : Codices persici, turcici, hindustanici varugue alu Bibliothecai Regial Mafnencis Juss et auspicius Regus enumerati et descripti - Hafniae, 1857.
84. Morby William H: A descriptive Cat. of Historical mss. in the Ar. and Per. languages of great Britain and Ireland, London 1854.
85. Musharraf ul Haque, Muhammad: Persiche and Hinduslanische Hand - Sripten, Leipzig, 1911A.D.
86. Nicholson, R.A : A descriptive Cat. of the Oriental mss. belonging to the late E.G. Browne; Cambridge, 1932.
87. Scott O Cannor VC : An Eastern Lilbrary with two cats. of its Per. and Ar. mss. compliedby Khan Saheb Abdul Muktaadir and Abdul Hamid Glassgow, 1920.

88. Palmer E.H. A descriptive Cat. of the Ar., Per., and Turkis mss. in the Lib. of Trinity College; Cambridge. 1870.
89. Partsche, Wilhelm: Die Handschriften Verzeichnisse der Koniglichen Bibliothek Zu Berlin; Viertex Band; Berlin, 1888.
90. Pertsche, Dr. Wilhelm: Die persischen Handschriften der Merzoglichen Biblotheek Zu, Gotha, Wien 1859.
91. Pertsche Dr. Wilhelm : Die Turkischen Handscripten der Herzoglichen Zu Gotha, Wien 1864.
92. Pertsche, Dr.Wilhelm: Die arabischen Handschriften der Herzoglichobibloiothekzu Gotha.
" _____ " Ester band, Gotha 1878.
" _____ " Zweiter Band, Gotha 1880.
" _____ " Dritter Band, Gotha 1881
" _____ " Vierter Band, Gotha 1883
" _____ " Funfter Band, Gotha 1892
93. Potter Ambrose George : A bibliography of Rubaiya of Omar Khayyam together with Kundred mathew in prose and verse pertaining Jehe vets; London, 1929.
94. Quaritch, Bernard : A Cat. of books chiefly relating to the history art and nature history of India and the Far East followed by a small collection of Oriental miniatures, drawings, painings and some Ar. Per. and Seamese mss., london, 1932.
95. Rehatsek, M.C. E. Edward: Cat. rainsome of the Ar. Hindustani, Per and Tur. mss. in the Mullah Firoz Lib., Bom. 1873 (2 copies).
96. Brelvi and Dhabhar : Supp. Cat. of Ar. Hindus, Per. and Tur mss. in the Mullah Firoz Lib., Bom. 1917.
97. Reschev. O : Arabische Handscripten des Top Kapu Seraj, Roma 1912 (Private Bibliothek S.M. des Sultan).

98. Rebera, J.Y.M. Ashin : Manuscriptes arabes Y aljauizados de la Bibliotheca de la Junta, Madrid, 1912.
99. Carolus Rieu : Catalogus Codicum, Manuscriptorum qui in Museo Britannicoasser Vantar, Pars Secunda Codices Arabicos ampliectens, Londini, 1846 - 1871.
100. Rieu Charles, Ph.D : Supplement to the Cat. of Ar. mss. in the B.M. London ; 1894.
101. Rieu Charles : Cat. of the Tur. mss. in the B.M. London, 1888.
102. Rieu Charles : Cat. of the Per mss. in the B.M. London
 Vol. I, London 1879.
 Vol. II, London 1881
 Vol. III, London 1883
 Supplement, London 1895.
103. Rosen Le Baron Victor : Les mss. del Institute des Language Orientales, St. Petersburg, 1877.
104. Denison Ross E & Edward G. Browne : Cat. of two collections of Per. and Ar. mss. preserved in the I.O.L London, 1902.
105. Sachau Ed and Hermann Ethe: Cat. of the Per. Tur Hindus and Pushtu mss. in the Bodelian Library, Oxford, 1889.
106. Y.I. Sarkis : A bibliography of printed books in Arabic and book languages using the Ar. Scripts from the beginning of printing to the year 1919 3 vols. with Supplt., Cairo, 1928.
107. Sabath Paul : Bibliothegue de mss. Paul Sabath Pretoe Syrien d' Alep. Tom I & II (bound in volume), Cairo, 1928.
108. Schacht, Joseph : Aus den Bibliotheken Von Konstantinopel and Cairo I & II (2 vols. in one), Berlin; 1928, 1930.
109. Seippel, Alexander : Perum Normannicarum toutes Arabici; Osloae, 1896 - 1928.

110. Seybold Dr. Christian : Verzeichnis der arabischen Handschriften der koninglichen Universitats bibliothek Zu Tubingen Tubingen (Western Germany), 1907.
111. Silvestre de Sacy Baron : Bibliotheque de M. Le Barron 3 Vols. Paris; 1842, 1846, 1847.
112. De Sa'ane, M Le Baron : Cat. des manuscripts arabes de La Bibliotheque Nationale 3 Vols 1833 - 1895.
113. Sprenger A.M.D : A Cat. of Ar. Per and Hindus mss. Hencefrom alphabetical order of names could not be maintained of the Libraries of the king of Oudh, Vol-I, Calcutta, 1854.
114. Sprenger A : A cat. of the Bibliotheca Orientalis Sprengeriana, Giessen 1857.
115. Stewart B. Charles : A descriptive Cat. of the Oriental Lib. of Tipu Sultan of Mysore to which are prefixed memoirs of Hyder Ali Khan and his son Tipu sultan, Cambridge 1809.
116. Storey C.A : Cat. of the Ar. mss. in the Lib. of India Office in London Oxford; University Press, 1930 Vol.II, Part III London 1937.
117. Taylor Rev. William: A Catalogue Raisonne of Oriental mss. in the Govt. Library, Madras, 1862.
118. Tornberg C.Y : Codici arabici Persici at truci Biblothecae Regiae Universitates Upsaliensis. Uppsala 1948.
119. Uri. Yoannes: bibliothecae Bodleianae Codicum Manustriptorum Orientaliam Oxford, Not dated.
120. Wilhelm Eugene and Patel Bomanji, Byramji : Cat. of books on Iranian Literature, published in Europe and India. Bom. 1901.
121. Young John and P. Henderson Aitken: A Cat. of the mss. in the Lib. of the Munterian Museum in the Univ. of Glasgow, Glasgow 1908.
122. Zettersteen K.V : Die arabischen, Persischen and turkischen Hand-schriften dur Universitats bibliothek Zu Uppsala Verziehnet and beschrilen, Uppasala, 1930.

123. *Premssische* : staats bibliothek, Katalog der Hand bibliothek, der Orientauschen Abteilang, Leipzig 1929 (2 copies).
124. Abdul Qadir, Khan Bhadur : A descriptive Cat. of Ar. per & Urdu ms in the Lib. of the Univ. of Bom., Bom. 1935
125. Asfiya Govt. of Haiderabad D.N : List of the Ar. Per & Urdu mss. and printed books in the Lib. of the Asfiya Government of Hyderabad, 3 vols. Hyderabad 1332, 1333, 1347 A.H.
126. Blumherdt J.F.: Cat. of Hindustani printed books in the Lib. of B.M. Supp., London, 1909.
127. (Abdul) Aziz Jawaher Khatun : Cat. of the Per and Ar. mss. of the Public Library Vol-I Ministry of Education, Iran.
128. Arberry A.J : Cat. of the Ar. mss in the Lib. of India Office, Vol-II, Oxford. 1936.
129. Huart Clement : Cat. de La Bibliotheque Orientale de fev, Paris, 1927.
130. Blumhardt J.F : Cat. of the Hindustani mss. in the Lib. of India Office Oxford University Press.
131. (Syied Md) Hashim :

Hyderabad (Decan)

134. Ibn Yousuf : Cat. of the Per & Ar. mss. in the Madrasah Sipahsalar Lib. Tehran 1313 - 1315 A.H.
135. A.V. William Jackson and Yohannan : Cat. of the Collection of the Per. Mss. including also some Turkish and Ar. Presented to the Metropolitan Museum of New York by Alexender Smith Cokrain New York, Columbia University Press 1914.

136. Mingana A.D.D : Cat. of the Ar. mss in the John Rylands Lib. Manchester. The Manchester University Press, 1936.
137. Margoliouth : Cat. of Ar. Papyre in the John Rylands Lib. Manchester. The Manchester Univ. Press. Not dated.
138. Brockelmann C: Vierjeichnis des Arabischen, Perseschen, Turkischen, and Hebraschen Handschriften der Stadt bebliothem Zu Breslau Breslau - 1903.
139. Christian Seybold : Verzeischenis der Doktoren Wolche die Philosophische Fakullal der koniglich Werthem beergeschin Eberhard - Karls Universitat in Tubingen in Dekanats Jhar 1903-1904; Tubingen 1907.
140. Harting Drenbourg : Notes Critiques Sur les manuscripts Arabes de la bibliothek nationale de Madrid; Paris 1904.
141. Carl Bezold : Zettschrift for Assyriologie and Verwandte Gebaete Strassburg, 1909.
142. Gurseppe Gabriele R: Accademia nazionale des Linaci La Fondagiane Caitani per Gli studi Musat mani, Roma 1926.
143. Zenkar J.T.H : Bibliotheca Orientalis des Bibliographic Orientale vols. IM I, II Lepzeg, 1861.
144. Gunzburg M.M.D Rosen V etc : Les manuscripts Arabes O Karehounes gress, coptes, Ethiopiens, Armeniense, Georgines De Linstifut de Longues Orientales decrits St. Petersburg, 1891.
145. (Mohammed) Ahmed Simsar : Oriental mss. of the John Frederick Lewis Collection in the Free Lib. of Philadelphia, Philadelphia 1937.
146. The Mollah Firoze Library, the Managing Committee: Authors Catalogue of printed and Litographed book and some mss with a list of Newspapers and other miscellaneous papers (Lith.) Bom. 1928.
147. D. Christianus Fridericus: Bibliotheca Arabica Acictom Manuscripture integrum. Not dated.
148. Yousuf Itisami : Cat. des mss. et Ar. de LaBibliothek du Madgless pary-Ettesami, Publilcation de LaBibliothèque, Vol.II, Tehran 1933.

149. Yousuf at Yan Sirkis al Demishqi :
150. Bamanji Nasaruanji Dhabhar : Descriptive Cat. of mss. in the Dastur Meherji Rana Lib. Nausari, Bombay, 1923.
151. Mohammad bin Cheneb: Catalogue of Manuscripts Arabes Principales Biblioghequez Algierunness grand Mosque; Alger, 1909
152. Hartwig Derenbourg : Les manuscrites arabes de 1 Escurist Paris 1804
155. Storey C.A : Persian Literature - a - Bio - biblographical Survey, London, 1939
156. Reuben Levy: Cat. of the Ar. mss in the Lib . of the India Office Vol-II, London 1940.
157. Fritz Wolffvon: Glossar Zu Firdosis Schahname Berlin 1935.
158. Dozy R.P.A : Cat. Codricum Orientalum Bibliothekae Academiae Lugdino Batavorum. Vol-I Batavorum, 1951 Vol. II Batvourm, 1951.
159. Abdul Rahim Moulavi Fazil : A hand list of Ar., Per and Urdu books and mss. in the Lib. of Peshawar; Agra, 1918.
160. Subrahmanya P.P. Sastri : A des. Cat. of Is. mss in the Government Oriental Manuscript Lib; Madras 1939 Vol. II 1950, V. III. 1954.
161. Ervard Bomanji Nusserwanji Dhabhar : The R.K. Cama Oriental Institute Catalogue (3 parts) Bom. 1923.
162. Abdullah S.M : A des. Cat. of the Per., Ur and Ar. mss. in the Punjab Univ. Lib. Vol.I and Fanciculus II Lahore, 1942; 1948.
163. Darul Masannifin: A hand list of the A.P.U. books published by the Lib. Association of Azamgarh, Azamgarh 1936.
164. Raghubin Sing: Cat. of the Per. books and mss in Raghubir Lib. Sitamau (U.P) 1938.
165. Ahmed Mohi-ul Din Hasain Farooqi Abu Yousuf: Cat. of the Ar. Per. books and manuscripts in the Lib. of Nawab Failsuf Jang. Hyderabad (Decan), Shami Press. Not dated

166. P. Voorhoeve: Handlist of Ar. mss. in the Lib. of the Univ. of Leyden and other collections in the Netherland, Lugduni, Batavorum (Not dated).
167. Leon Nemoy: Transactions of Connecticut Academy of Arts and Sciences, Arabic mss. in the Yale Univ. Lib. Yale University Press, 1956.
168. K.M. Maitra : Des. Cat of the Per. mss. preserved in the Kaparthala State Lib. Lahore 1921.
169. Hartwig Derambourg: Les manuscrits Arabes De la Collection Schefer A la Bibliotheque Nationale; Paris, 1901.
170. (Md.) Taqi Danish Pazwah: Cat. of Ar. Per mss. in the collection of Syed Mishkat in the Lib. of Tehran Univ; Tehran, 1956.
171. Jahan Shah Saleh (Dr.) : Cat. in Persian named Rahnumai Danishgah-i-Tehran in the Univ. of Tehran (Iran) 1965-66.
172. Iraj Afshar : Fahrist Muqalat-i-Farsi (List of the Persian articles Tehran, the University, 1961.
173. (Md) Taqi Danish Pazwah List of the mss. Tehran Univ. Lib. Tehran, 1962.
174. (Md) Taqi Danish Pazwah : Cat. of the mss. in the Collection of Agai Syed Md. Mishkat in Lib. of the Univ. of Tehran V.III Pt. III Tehran, 1956.
175. (Syed) Muqit ul Hassan : Cat. of the Per mss. of Sri Jadunath Sircar Collection, The National Lib. Cal. Cal. 1966.
176. Abid Raza Bedar : Cat. of Ar. and Per. mss. of Sri Jadunath Sircar Collection, The National Lib. Cal. Cal. 1966.
177. Imteyaz Ali Arshi: Cat. of the Ar. mss. in Reza Lib. Rampur Pub. by the Raza Lib. Trusti, Rampur Vol.II Not dated.
178. (A.B.M) Habibullah : Cat. of the Ar. Per and Urdu mss. in the Univ. of Dacca Vol-I, Per Mss. Dacca Univ. Lib. 1966.
179. (M) Aziz Pasha: Union Cat. of Ar. and Per. Medical mss. in the Libraries of Hyderabad. Indian Council of Medical Research; Usmaniya Univ. Hyderabad, 1966.

180. (M) Nizamuddin: A Cat. of the Ar. mss in Salar Jang Collection Dairalu'l Maarifi'l Usmaniya, Vol I, Hyderabad 1957.
181. (Md) Ashraf: Des. Cat. of the Ar. mss. in Salar Jang Mus. and Lib. Hyderabad, Vol.II Hyderabad, 1962.
182. A Cat. of Per. mss in Salar Jung Mus, and Lib. Hyderabad Vols- I-V, 1965-1969, Vol. VI - 1975.
183. Nasiruddin ; Hashmi : A Cat (descriptive) of Urdu mss in the Salar Jung Collection, Hyderabad, Salarjung State Committee, 1957.
184. The Oriental Lib. Tokyo (Japan) Cat. of the Ar. books in the Oriental Library, Tokyo The Oriental Lib. Honkomagome 2, Chome : 28-21 Bankyo -YU 1 394 A.H.
185. (Md) Nizamuddin : A Cat. of Ar. mss (Descriptive Cat.) in the Salar Jung Collection, Vol-I, Hyderabad, Salar Jung Salar State Committee, 1957.
186. (Md) Ashraf : Cat. of Ar. mss. in the Salar Jung Museum Vol-II Hyderabad, S.J.S.C., 1957.
187. Shaukat Ali Khan: Cat. of the Ar. mss. Holy Quran and tradition Vol-I, Ar. & Per Research Institute, Tonk. 1980.
188. (Maulana Md) Zafiruddin: Cat. of the mss. in the Lib, of Darul Ulum Deoband, U.P. Vol I & II, 1970 & 1973.
189. Salim al Din. Quraishi and Ursulas : Cat. of the Urdu mss. in the India Office Lib. Supp. To James Fuller Blumhardt's Cat. of 1926 London, 1978.
190. (Syed) Ahmed Hussaini : Cat. of the mss. in the general Lib. of Hazrat Ayatullah al Uzama Najafi merashi Qum, Iran Vols. 1-10, 1935-1403.
191. (Dr.) Ali Akbar Khan Mohammadi (Ed.) : "Gunj-O-Gunjina" (Cat.) A history of the Lib.of Hazrat Ayatulla al Uzmi, Marashi, at Qum and the description of the manuscripts (different languages) in the above mentioned lib. Public Relation Office of the Lib. at Qum Islamic Republic of Iran, 1982.

192. Khalid Abdul Karim Jumma: A Journal of the Institute of the Arab mss. (catalogue type) Al Safat Kuwait Vols. I II, 1984.
193. Sajjad Mirza Beg Dehlaur: A Cat. of Ur. printed books of Hyderabad. Nizam-i-Deccan press, Hyderabad, 1923.
194. Arther J. Arberry (Ed.) : A handlist of Ar. mss. in the Chester Beatty Oriental Library, 3Vols. Dublin, Ireland, 1955 - 1958.
195. Ather Abbas Rizui and Mukhtaruddin Ahmad Arzoo : Cat. of Per. mss in the Maulana Azad Lib. of Aligarh M.U., Aligh. 1969.
196. (Khan Bahadur Maulavi Chaudhuri) Kazimuddin Ahmad Siddiqui, : Cat. of Ar. Per. and ur. mss in the Dacca Univ. Lib. D.U. Dacca Jan. 1929.
197. Sulaiman Mahoozi al Bahrani: Fihrist Al Babawaih O Ulema ul Bahrain; Qum, Muktabatullah-i-Ma'rashi. Not dated.

4.2 Museum history & Museum Collection :

A Short History: The need of Museum for the Society was not deeply felt during the early years of its genesis and perhaps for this reason Sir William Jones did not categorically mention the importance of a Museum for the Society. However he felt the need of such a store-room and we find some references to such aspects of the Society in his anniversary discourses. But as the Society had no habitation of its own during its early years, therefore there was no museum. But books, mss. coins and different sorts of archaeological elements which were coming to the Society from 1784 onwards, created a great problem, after some years, for want of a suitable building accommodation. In these circumstances the Society in 1796, decided to erect a suitable building for purpose of preservation, display and study of the Museum objects. Funds were created and a plan was designed by Captain Lock of the Bengal Engineers. In 1805 this was made over to Jean Jacques Pichon, a French builder for the construction of the building. The society occupied the house erected for the purpose in 1808, at the corner of the Park Street and it was used for keeping the books, mss. museum objects etc. A hall also was made

open to the public for literary and scientific lectures. In 1814 a Danish Botanist named Nathaniel Wallich put forward his constructive views about the formation of a museum in the Society and donated 6 duplicate copies from his own collection to form a nucleus of the Society. Dr. N. Wallich rendered Valuable services in those early days of its creation and he is considered as the first acting and honorary Curator of the Museum of the Society.

Dr. N. Wallich Served the Museum of the Society but as days rolled on, the dimension of the Museum was expanding. On February 2, 1814 the Society resolved to form a Museum having two sections. I. Archaeological technological and technical 2. Geological and Zoological, for the preservation of all articles that may elucidate Oriental manners and history, and the peculiarities of nature or art in the East. The society also determined. (A) That the aforesaid objectives be made known to the public and that the contributions he expected of the following nature -

1. Coins of ancient and medieval ages, 2. Inscriptions on stones 3. Ancient manuscripts. 4. Ancient monuments, Mohammedan, Hindu or Buddhist, 5. Sculptures. 6. Instruments of war of the East that are of peculiar nature. 7. Musical instruments. 8. The vessels utilised in religious ceremonies. 9. Skeletons, bones of animals peculiar to India or East. 10. Implements of native art, craft and manufacture. ii. Animals dried or peculiar to India. 12. Peculiar birds stuffed or preserved. 13. Minerals. 14. Dried plants, fruits etc. 15. Native metallic compounds or alloys of metals. 16. Ores of metals and minerals. 17. Calligraphical, paleographical documents.

The hall of the ground floor of the Society's house was suitably fitted for the purpose of exhibition of museum articles.

The Society offered thanks to Dr. N. Wallich M.D., for offering duplicates from his own collection and for his services to the Society he was appointed as the Honorary Superintendent of its Oriental Museum.

Dr. Wallich worked systematically and on 1st June 1814 he announced the commencement of the Museum. On 5th April, 1815 William Loyd Gibbons

who was the Assistant Secretary and Librarian of the Society was appointed joint Superintendent of the Museum. The Museum begins to develop rapidly under the supervision of two energetic Superintendents.

The Museum of the Society was being enriched by individual collections since its early days. Personal collection of colonel Stuart, Major R. Tylor, General Col. Mackenzie, B.H.Hodgson, Robert Home, Captain Dillion and others enlarged the young Museum after its inauguration.

Among the Indians who offered their collection to the Museum the names of Begum Samroo, Shiva Chandra Das, Ramkamal Sen, Kalikisan Bahadur, Radhakanta Dev, Mathuranath and Rajendra Mallick were famous. Raja Radhakanta Dev denoted a collection of 150 mss. to the Museum of Society.

In November 1834 Captain R. Home made a proposal to deposit in the apartments of the Asiatic Society a valuable collection of paintings etc. that belonged to the Studio of Late R. Home of Lucknow. He expressed this proposal in conformity with the desire of their father before his death that they should be preserved in some public institution in Calcutta where they might be properly attended to and at all times open to public inspection. The Society accepted the offer and opened the first Modern Art Gallery in Calcutta in December 1834.

The then authorities of the Society built up its Museum keeping in view its educational role to all people. The commencement of the Museum as a Centre of learning was gaining social importance. The need of a National Museum was felt by the authorities of the Society and since then the Society was advocating to the Government of India for the establishment of a National Museum at Calcutta. The Government was persuaded with the arguments that it would serve most useful benefits to the people. Persons acquiring first hand knowledge from else where would come to the Museum to use its elements as favourable aids in pursuit of their future enquiries. Emphasis was given on the point that the foundation of the Museum therefore should be made in a suitable place for the benefit of all classes of people and in order to make it a manifesting evidence of progressive civilization, it ought to find its location in the best part of metropolis. The major portion of its visitors would not be pupils of any scholastic circle but the ordinary people and such a Museum

should not be viewed as a portion of any scholastic association merely.

The Society not only rendered social service but also judiciously made arrangement for publication of Museum Catalogues for the benefit of the learned people.

On 7th June of the year 1815, the Society accepted Wallich's offer to prepare a descriptive list of the articles deposited in the Museum of the Society and inserted it in the Volume of Asiatic Researches. Thereafter Raja Rajendralal Mitra, Librarian and Curator of the Archaeological Section started the series with the catalogue of Curiosities (1849).

Later on, Catalogues were prepared by Edward Blyth, W. Theobald, H. Falconer, H. Walker, C.R. Wilson and others. These Catalogues will speak of the nature and extent of the Museum Collections of the Society.

Instructions for collecting geological specimens were published in 1833. In 1835 Hints for preservation of objects of Natural History by J.T. Pearson and in 1844 Memorandum on the Organisation of a Museum of Economic geology for the North west Provinces of British India to be established at Agra by Lt. W. Baird Smith were published.

After the resignation of Wallich (1835) salaried Curators were appointed from time to time. But as finances of the Society were not well to do, concern arose as to the future maintenance of the Museum. In these circumstances the Society did not find another alternative than to ask the Government of India for a grant of Rs.200/- p.m. for the payment of salary of the Curator. The Govt. of India sanctioned an amount of Rs.200 p.m. as a grant to meet the salary of the curator of the Museum and promised special funds for purchase of Museum Collections. In this way the Govt. of India associated itself with the Museum of the Society and recognised its utility. With the funds provided by the Govt. Dr. J.T. Pearson was appointed Curator. He was succeeded by Mr. Evans and Dr. John Mecllland.

The Court of Directors approved (Despatch of 18 September 1839) the proposal of the Society forwarded by the Govt. of India and sanctioned a sum of Rs. 300 p.m. for the salary of the Curator and for the maintenance of the

Museum. The Govt. of India also got the authority of making grants from time to time for special purpose. Dr. Meckleland was succeeded by N.M. Jameson, Dr. Thomson, H.Piddington Dr. E. Blyth and Poorna Chandra Bysack respectively. Dr. Blyth took up the work in September 1814. When he resigned in 1862, P.C. Bysack was acting in his place. He worked till the passing of the Indian Museum act and transfer of the Society's collection to the body. John Anderson joined the post of the Curator of the Indian Museum in September 1866 and took charge from Bysack.

In 1835 a Museum of Economic Geology was started by the Government. This Museum was housed in the Asiatic Society. Dr. Piddington was the Curator of this collection which remained and grew in the Society custody till 1856 when it was transferred to the Geological Survey then established by the Govt. of India. However the authority of the Society did not comply with the request of the Govt. to transfer its own geological and palaeontological articles to the new Museum.

In 1850 the Society submitted a memorandum to the Govt. of India¹ emphasizing the need of establishing an Imperial Museum which would be established at the Capital, Calcutta, on a grand scale. The Society deemed it very necessary for the extension of education and advancement of general knowledge. The Society also declared its willingness to donate its invaluable collections to the proposed Museum except its Coin Collections, mss. and Library books. The Society's continuous efforts bore fruits when the Govt. of India announced its decision for the foundation of a National Museum in Calcutta to be named, "The Indian Museum".

After long negotiations between the Govt. of India and the Society it was arranged in 1865 that the Society should make over to the proposed Indian Museum its Zoological, Geological and Archaeological Collections and the Government would provide suitable accommodation for the Society in the Museum building. Legislative sanction was accorded by the Indian Museum Act of 1866 (Act. 17).

On November 4, 1868, the Society at last unanimously sanctioned the formal transfer to the Trustees of the Indian Museum of all the Society's collections excepting books, coins, mss., pictures and busts. These were held

by the Society to form a general Museum freely accessible to all and to be located in a building especially erected for the purpose. The collections of the Society were then formally transferred to a body of Trustees consisting of Rev. R. Milman, D.D; H.S. Maine, four representatives of the Society (J.Fayrer M.D., S.B. Patridge, M.D; W.S.Atkinson, H.F. Blanford), E.C. Bayley, T. Oldham (L.L.D), Supdt. G.S.I.) Govt. of India's nominees (J.P. Norman, A. Eden, A. Grote. V.H. Schalch). On the Board of Trustees of the Museum there is now only one representative of the Society.

However, the collection remained on the ground floor of the Society till 1875, when the Museum Building was completed.

The Society has a rare collection of coins, mss., books and antiquarian objects after the transfer of the above other collections to the Indian Museum.

ENGRAVINGS, PICTURES AND DRAWINGS :-

The Society has a fine collection of engravings, pictures and drawings. Despite some valuable Islamic and Mughal pictures, the Society has a collection of about 134 items. The pictures and engravings presented by the then Hon'ble Governor Smt. Padmaja Naidu from the Government House depict the picturesque city of Calcutta of the late eighteenth and early nineteenth Century and the scenes connected the First War of independence in 1857-58. Prints from the drawings of Daniel, Prinsep, Solvyns, Jump and others are highly valuable treasures to the belongings of the Society.

Besides these, a number of pictures / paintings exist in the first and third floor of the Society which attract attention of the Readers and Visitors.

Paintings and Busts :

The collection of oil paintings is one of the attractions of the society. The Society has a very Valuable but small number of oil paintings and a few

brass images and busts. Of these the latter memorials of many greatmen such as Sir William Jones, H. Colebrooke, James Prinsep, H. H. Wilson, Asutosh Mukherjee, U. N. Brahmachari, Alexander csomadi Koros, G. Grierson whose labour contributed much to the remown of the Society may be mentioned. Many of the paintings are also memorials, which the members secured of their distinguished collaborators e.g. Warren Hastings, W. Jones, H. H. Wilson, Radhakanta Dev, R. L. Mitra, P.N. Bose, Robert Home, P. K. Tagore, A. Grote, N.K. Bose, N. Edgaley and others. These paintings are of different kinds and most of which belonged to the Studio of R. Home who was an artist and took keen interest in the affairs of the Society.

R. Home departed to Lucknow and joined the service of the king of Oudh Gaziuddin Hyder whose portrait adorns the Society. During his long tour in Europe R. Home collected many rare pictures and after his death, his son handed over these pictures to the authorities of the Society and in this way the Society received these pictures. Among the pictures some are by Rubens, Guido, Rene, Domenichino, Reynolds, West Moreland, N. Roerich, Canabetti and Atul Bose.

Daniel, Poe, Chinery and others also offered Valuable paintings. These paintings are in good condition inside the Society.

Miniature Paintings and Manuscript Drawings :

The Society possesses large number of highly precious manuscripts The manuscripts mostly bear fine art of sketches, drawings and calligraphies. Islamic particularly Persian and Arabic mss., are famous for their calligraphical values, Arabesques and art of penmanship.

The miniature paintings in mss., are very fine and draw appreciation from art of Critics. These have not yet been fully catalogued and published with illuminated illustration.

The Society also contains several important drawings such as Buchanon Hamilton's famous collection of Zoological drawings.

Philatelic Collection :

The Society also encourages the study and collection of postage and revenue stamps and labels. It has a collection of 5599 stamps from all over the World and these were presented to the Society by Dr. K.C. Banerjee and Sri A. Banerjee in 1974.

Reprography and Conservation :

The Society has a reprography section for supplying microfilm / xeroxed copies of papers from mss. / books to the Scholars and members at a low price. A project to microfilm important mss. of the society was taken up and a good number of mss. and books have already been microfilmed.

Scientific conservation measures for preservation and restoration of books, mss. paintings were taken. An experienced conservation officer was appointed to undertake various measures for the purpose. Vacuum cleaners, fumigation chambers, glasswares insecticide, chemicals and hand sprayers were procured for utilisation in conservation section. Lamination machine, tissue papers and cellulose acetate foils were imported for repairing fragile books and mss.

Miscellaneous :

In addition to these, the Society now possesses a few specimens of sculptures among which mention may be made of an image of Brahma (C.12th A.D), brass image of Dharm Rajah presented by Captain Hadayat Ally, stony sculpture of William Jones (in the 2nd Floor), a monolith from Cachar (presented by J.P. Mill) Medallians etc. Thus the author concludes that the Library of the Asiatic Society has achieved a distinction unattained by any other libraries of the world not only for the variety of its collection but also for the rarity and uniqueness of the Library and Museum collection of the Society. He also formulates this conclusion that it is through the relentless efforts of the Asiatic Society that the Indian Museum came into existence so early and without the assistance of the Society it could not equip itself in such a way as it could make in the early years.

**COLLECTION OF COINS ON
ISLAMIC TRADITION**

- 5.1 Different kinds of Coins
- 5.2 Islamic Coins
- 5.3 Coins and Mint Towns
- 5.4 Characteristics of Islamic Coins issued
from different mints (mint towns)

INTRODUCTION :

The word coin derives from the Latin word 'Cuneus' or wedge. The word coin indicates a piece of metal legally stamped and current as money. The use of cast metal pieces as a medium of exchange is very ancient and probably developed out of the use in commerce of ordinary ingots of bronze and other metals that possessed intrinsic value. Despite their undiminished use in most commercial transactions, coins are still indispensable to civilised economics; In fact their importance is growing as a result of the widespread coin operated machines. The term numismatics (from the Latin 'numisma' and Greek 'nomisma'-coin) denotes the study of coins including metals but excluding seals.

Until the development of paper currency, metal coins were the only such medium of exchange. But at all times, particularly the first phases of human societies and civilization, metal has been a valued means of exchange. Afterwards metal achieved wide popularity as an exchange medium being durable, divisible and portable and the origins of true coinage lie there.

Gold and silver were more valuable than bronze because of their beauty, malleability and relative scarcity. As a result an ingot or coin of gold or silver represented a value many times its weight than bronze and hence provided a better coin. This is why the kings of ancient time and most of the rulers of the medieval period used those metals for their coins.

The study of coins and coinage of the ancient and medieval periods helps us to know about the administration and minting system of the ages. They also serve us valuable information on various other subjects which contribute to explore different aspects of state administration of the past ages.

So, for the study of coins and coinage, it is also necessary to collect and preserve the same in a suitable museum.

The Asiatic Society of Bengal was founded in 1784 and twelve years later the proposal to establish a museum was moved, but nothing was done to carry it into reality until 1814. The appointment of a paid Curator in 1835 and the allocation of a grant from public funds in 1839 placed the infant Institution on a firm footing and the collection of the society gradually increased in value.

A few coins had been presented in early days but the first numismatic

acquisition was from the cabinet of colonel Mackenzie. The set of duplicates from the cabinet of Col. Mackenzie was given by the Government of West Bengal, after the death of Mackenzie in 1821. These formed the core of the Society's collection which was subsequently enlarged by presentation and purchase. Prof. H.H. Wilson published in the Asiatic Researches for 1832 a notice of small collection of coins then in existence. During the time of James Prinsep many more specimens were received. In 1843 Dr. Roer printed an imperfect list in the proceedings. But the most important section of the Cabinet was a set of Roman coins found in India. The Bactrian, Indo-scythian, sassanian and Gupta Classes together, numbering one hundred and sixteen specimens. In 1859 the society purchased the Stacy collection for Rs. 4,000/- This made the cabinet of the society comparatively richer in the coins of ancient India. The total contained 101 gold, 1842 silver and 4304 copper pieces.

The coins belonging to the Asiatic Society of Bengal although now deposited in the Indian Museum are still the property of the society as per the ACT XXII of 1876 by the parliament and the Act requires them to be "kept and preserved" in the Museum with 'such marks and numbers' as may be necessary for their identification.

With the exception of the important purchase of the Rivett carnac collection in the year 1887, the cabinet of the Indian museum, as distinguished from that of the Asiatic Society has been dependent almost wholly on presentation of treasure trove made by the central and provincial Governments and the Calcuta Mint. A very small No. of coins were acquired by means of exchange or private donation.

In 1883 Rajendralal Mitra noted that the collection was rich in Delhi Pathan and Bengal Pathan coins. It was also rich in latter Bactrian, Indo-Scythian, Gupta and Hindu Buddhist coins. But the collection was defective in provincial Mohamadan coinage and in ancient coinage of Saurashtra and Sassanian.

The Cabinets of both the Asiatic Society and Indian Museum were formed in hap-hazard fashion. They were starving in funds and administered by officials untrained in numismatic science. The joint collection, then catalogued, as a whole was defective, but a very moderate annual out-lay judiciously made under competent direction for purchase, has raised it in the course of a few

years to a standard of Imperial Museum. The coin cabinet of the Asiatic Society of Bengal including the coins in the Indian Museum may be classified under the following categories :

5.1. Different Kinds of Coins

Section : A - It deals with three parts :

- (i) The early foreign dynasties and the Guptas.
- (ii) Ancient coins of Indian types and part.
- (iii) Persian, Mediaeval, South Indian and Miscellaneous coins.

Section : B - It deals with two parts :

- (i) The sultans of Delhi and
- (ii) Contemporary Dynastis in India.

Section : C - This Section deals with :
The Mughal Emperors of India.

Section : D - This Section deals with treee parts :

- (i) Coins of Awadh
- (ii) Coins of Mysore and Miscellaneous coins of South India.
- (iii) Coins of Bombay, Rajputana and Central India. Of all these categoeries of coins, only Section A and Section B, have been discussed here in details. The other two sections have not been discussed in details as they do not come within our purview.

The total number of coins in the Indian Museum including the cabinet of the Asiatic Society of Bengal stand as follows :

Section - A (upto 1906)

- (i) Coins of the early foreign dynasties and the Guptas.
- (ii) Ancient coins of India types.
- (iii) Persian, Mediaeval, South Indian and Miscellaneous coins.

About 5000 coins of these periods were collected of which 3000 coins have been described in the "Catalogue of coins in the I.M. including the cabinet of the A.S.B." Vol-I by V.A. Smith.

5.2. Islamic Coins

Section - B (upto 1907)

- (i) The coins of the sultans of Delhi : No. 900
- (ii) Coins issued by Muhammadan rulers who were independent of but contemporary with the sultans of Delhi :
- (i) Bengal No. of coins 240 (ii) Contemporaries of the early sultans No. of coins 30 (iii) Coins of the Bahmanis of kulbarga 40, (iv) (Coins issued in kashmir No. of coins 43 (v) Coins issued in Jaunpur No. of coins 176. (vi) (Coins issued in) Gujrat No. of coins 119 (vii) (Coins issued in) Malwa No. 125, together with a few unidentified coins.

Section - C (upto 1908)

Total number of collected and catalogued coins of the Mughal Emperors : 2560.

Besides these Mughal coins which have been catalogued and described by H. Nelson wright in his work. "Catalogue of the coins in the I.M. including the cabinet of the A.S.B." Vol. III published in 1908, more coins were added and catalogued. 134 gold coins, 1993 silver mins, 158 copper coins were catalogued and described in the 'Supplementary Catalogue' prepared by Shamsuddin Ahmed which was published in 1939.

Section - D (upto 1928)

(i) Coins of Awadh 373 (ii) Coins of Mysore and Miscellaneous coins if South India Nos. 359. (iii) Coins of Bombay, Rajputana and Central India Nos. 1239. The existing collection of coins of the Asiatic Society's Cabinet : 23808. (according to the counting on 15.5.76). All the above number of coins have been catalogued (excepting the Society's present No. of coins)

The History of the Sultans of Delhi with special reference to their coinage :

The history of the Sultans of Delhi with special reference to their coins has been chronicled by Mr. Edward Thomas whose book still remains the standard work on the subject. The most important contributions in later years to the study of the series have been those made by the Late C.J. Rodgers of Amritsar, Punjab (India). In the form of supplements to Mr. Thomas's work and by Mr. Stanley Lane Poole in the Catalogue of the coins of the Sultans of Delhi in the Cabinet of the British Museum.

Six distinct dynasties are included in the term 'Sultans of Delhi'. The founder of the line of Delhi Sultans Muhammad ibn sam was a Ghor Turk. He and his successors who were the Turkish slaves and their offspring constituted the first dynasty. The second dynasty, spring from Jalaluddin Firoz Shah, was composed of Khalji Turks. The third dynasty that of the Tughlak shahis was the race of the Jats. The fourth claimed descent itself by the Sacred title of Sayyids. The fifth and the sixth dynasty into which the sultans of Delhi are divided could properly term themselves Pathan or Afghan where as Buhlol belonged to the Lodi tribe of Afghans and Sher Shah to the Sur division of the Lodi tribe.

The author of this paper does not wish to review in any detail the history of these dynasties. This introduction will be sufficient for the present purposes to draw attention to those points in it, which are illustrated by their coinage.

Besides the Arab conquest of Sind in the eighth century and the invasion of Mahmud of Ghazni in the early years of the eleventh century, Mahammadan rule in India may be said have truly commenced with the second battle of Thaneswar towards the close of the sixth century after the Flight or Hijira i.e. in the seventh decade of the 12th century.

Muizuddin Muhammad ibn Sam, a Prince of the ruling house of Ghor, turned his attention towards India soon after his appointment to the Governorship of the conquered province of Ghazni in A.H. 569. However he got a permanent footing in Hindustan about twenty years later by the decisive battle in which the confederation of Hindu princes led by Prithvi Raj of Ajmir was defeated.

Muhammad, in consideration with his political strategy realized the

importance of issuing coins on indigenous lines in preference to introducing the standard of his own country. Hence we find that his currency was largely composed of the small pieces of mixed silver and copper known as Dehliwals and weighing about 56 grains. His coins bore on the one side the familiar device of the Chauhan horseman and on the other the bull of the Shiva and Mahmud's own name in the legend appeared in Nagri Characters. Similarly for his gold currency Muhammad adopted the Quanauj device of a seated figure of Lakshmi. Arabic inscriptions appear only on a few of the smaller copper coins. The silver dirhams and gold dinars of Ghazni mintage were probably not much used in Hindustan. The coinage of the Ghuria dynasty and its successors from the 12th century onward is varied and extensive, mainly gold and silver tankas. They are large, thick pieces with the profession of faith on the one side and the name of the king, date mint on the other.

After the succession of Muhammad in A.H. 599 (A.D. 1202) to the throne of Ghor his Indian provinces were governed by his general Qutbuddin Aibak and at the death of Muhammad, he became the real ruler, but seems to have restrained from exercising the royal prerogative of striking coins in his own name. But till this time no significant step was taken to extend the boundaries of the Delhi empire and when Shamsuddin Altamsh deposed Aibak's son, Sind and Bengal were held by independent rulers. At this time Punjab, with Lahore as its capital, was sometimes at the mercy of the prince and sometimes ruled over by another. By powerful operations Altamsh (whose name is frequently spelt Altamish or Eltamish on the coins) made the power of Delhi sultanate felt beyond the borders of Hindustan and his suzerainty was acknowledged by the Khalifa of Baghdad, Al Mustansir in AD/228-9 (A.H. 626). Altamsh exercised his royal prerogative and struck the coin and his coin was the veritable commencement of the silver coinage of the Delhi Pathan. In a coin, it is found that Altamsh calls himself Al-Qutbi undoubtedly to show his connection with Qutubuddin Aibak, to whom he once served as a slave and whose daughter he had married afterwards. The coin bears on the reverse a portrait of the king on horseback after the Ghor model and is dated A.H. 608. These characteristics seem to indicate that the coin was issued in the early days of Altamsh's reign. His coin bears on its obverse the name of the Khalifa-Al Nasir La din, the predecessor Al Mustansir on the throne of Baghdad, who died in A.H. 622.

The only specimen known of Altamsh's gold coinage is the coin of 70

grains. Arabic inscriptions were largely used in the billon currency and an issue of the minute copper coins weighing as little as 10 grains, was introduced.

Coins which bear the joint names Altamsh and Chahada Deva of Ajmeer elucidate the tendency of the Muhammadan Sultans, after acquiring Hindu territory, to assimilate the local coinage with a very slight modification.

The reign of the Empress Raziya, the only Muhammadan Queen and the daughter of the Sultan Altamsh, from a numismatic point of view, is only remarkable for the establishment of an Imperial Mint at Lakhnauti (Gaur) in Bengal.

Her brother Nasiruddin Mahmud I seem to have been the first to issue gold tanka (No. 133) of the same weight and pattern as the silver tanka. This Sultan was also responsible for the simplification of the copper coinage which are rarely found and little known.

He was succeeded by his brother-in-law Ghiasuddin Balban. He was an enlightened but efficient ruler who had taken a leading part in the administration of Mahmud's reign. Balban maintained peace in his country, but his coins struck at the mints of Lakhnauti and the district of Sultanpur indicate absence of the sovereign from the head quarter. Balban was the first who discarded Hindu device of the Chauhan horseman on his billon coins and substituted in its place his name in Nagri Characters. His silver and gold coins were of the types of those of Nasiruddin Mahmud.

The scarcity of fractions of the silver tanka, may be cited as a noted feature of the period. Our acquaintance with these small silver pieces is limited to a few one anna pieces of Mahmud I. Balban and Firoz II, a single two anna piece of Kaiqubad, and a half rupee of the same Sovereign. At that time billon money and small anna pieces of coins were also used.

Balban was succeeded by his Grand-son Kaiqubad but his dissolute habits hastened his end in AD 1290 and the Turks gave place to a dynasty of Khaljis, who occupied the throne of Delhi for a period of thirty years.

Jalaluddin Firoz, the founder of the Khalji dynasty tried to extend the influence of Delhi over the South of India. The command was entrusted to 'Alauddin, the Sultan's nephew who eventually usurped the throne with the title of Muhammad Shah. In Jubilation with his success in the South the prince calls himself on the tankas the second Alexander. For the first time

however a mint name from Southern India-Deogir, now Daulatabad appears on the gold and silver coins. Others are struck at the abode of Islam دارالاسلام which is a synonym for Delhi and a few specimens are known of a square currency in gold, a concept which was further developed by his son Qutbuddin Mubarak and extended to silver, billon and copper.

This Sultan's gold and silver coins are perhaps the finest in the whole series surpassing even those of Muhammad ibn Tughlaq in some respects. Though the period of his reign was a short one of four years the variety of the titles which he assumed and struck on his coins is remarkable. Spiritual allegiance to the caliph is reduced and Mubarak unhesitatingly proclaims himself :

الامام الاعظم خليفة رب العالمين

The supreme head of the religion of Islam, the Khalifa of the Lord of heaven and earth. The names of Hazrat Daru'l Khilafat, Darul Mulk, Daru'l Islam and Qutbabad appeared on the coins, perhaps in disguise of Delhi. The personal character of Sultan was in marked contrast to his professions and he left the administrative affairs of the state in the hands of a convert Hindu of low origin who eventually got the opportunity to kill his master and proclaimed himself sultan with the title of Nasiruddin Khasrau. But such an act was not tolerated by Gazi. Beg Tughlak who was entrusted by Mubarak with the Command of his frontier. Khasru who had no match with Tughlak was defeated by him in A.D. 1320 and he occupied the throne and thus became the founder of a dynasty known as Tughlak Shahis.

During the period of Tughlaq's reign warangal later renamed as Sultanpur became an imperial mint town. Another chief event of Tughlaq's reign was his expedition against Bengal in (AD 1325) and he was murdered by his same son Ulugh Khan while he was returning from Bengal. His son succeeded his father on the throne as Muhammad Shah III.

During the first few years of this sovereign's reign of twenty seven years the kingdom of Delhi reached its zenith. But the long absence of the Sultan from his capital encouraged disaffection and he died during a vain expedition against Sind in A.D. 1351.

The annals of this period are very significant from the numismatic point of view. Actually Muhammed bin Tughlaq's mintages are instructive both in novelty and variety of their types. The coins are admirable for their artistic perfection, design and execution.

He issued a gold dinar at a weight of 200 grains and adli of 140 grains was substituted for the silver tanka. The change seems to have been prompted by a fall in the relative value of gold to silver, the imperial treasury having been exhausted by large quantities of the former metal as a result of the campaigns of Dakhan. These new standards had found a very short period of its issuance by the emperor because of the difficulty of shortage of heavy gold. The 'adli' seems to have disappeared even sooner and the old 'tanka' 175 grains is revived.

Sultan Muhammad bin Tughlaq made another unsuccessful attempt of experiment in the shape of brass token money. Besides a few exceptions, the brass tokens bear clearly on their surface, the name of the coin for which they passed. We see the inscriptions make mention of a 'tanka' = (64 kanis), a 50 kani piece (the 'adli'), a half piece (32 kanis), a quarter piece (16 kanis) an eight kani, a two kani, and a one kani piece (jital). This experiment of a forced currency failed because of the ease with which the tokens could be fabricated.

In A.H. 732 the Sultan made a reversion to the old currency after the failure of his new scheme. The scarcity of the silver coins of this Sultan would seem to show that the imperial treasure has been exhausted and that the smaller billon found good position in the currency and its weight was similar to that of the old Dehliwal.

The issue of the coins seems to have been temporarily suspended in A.H. 740 possibly because of the transfer of the capital to Daulatabad (Deogir), with its entire population. The coins of this date are seldom found.

In the next year (in A.H. 741), a totally new series of coins was put into circulation on which the name of the Khalifa Al-Mustakfi Billah appears in place of the sultan's name. Muhammad considered it necessary to get the confirmation of his throne by the descendants of the Khalifas of Baghdad now installed in Egypt.

Muhammad bin Tughlaq was succeeded by his cousin Firoz Shah III whose long reign of thirty eight years was more devoted to internal affairs of state than military expedition. The name of this monarch appears on the coins along with that of the Khalifa of the time. Firoz Shah associated his eldest son Fath Khan in the Government and after the death of Fath Khan his second and third sons Jafar and Muhammad and the names of all the three brothers are found together with their father on the coinage.

After the death of Firoz Shah in A.H. 780 (A.D. 1388) the weakness of successors had brought Delhi to its lowest ebb, within a decade. Khawaja Jahan, the Vazir of Mahmud II, grandson of Firoz III, had established a kingdom in A.H. 796 independently and made Jaunpur as its capital. Jafar Khan assumed the power of Gujrat in A.H. 799 and Dilawar Khan was preparing to overpower the important province of Malwa. Even Mahmud could not govern the capital without contest because in A.H. 797 another grandson of Firoz Shah Nasrat was a claimant to the throne and for several years the two kings, side by side, issued coins 'Struck at Delhi'.

When Mahmud was failing to perserve law and order in the empire the envasion of Taimur took place in A.H. 801.

The capital was plundered for five days when Mahmud left Delhi at the mercy of the conqueror. The anarchy continued in the empire till the death of Muhmud in A.H. 815 (AD 1413) and thus the dynasty of the Tughlaqa came to an end.

During the next ten years the Government was left in the hands of leading nobles and chiefs, who refrained from issuing coins in their own name. The dies of Firoz shah and his successors were still used and only the dates were altered. But Muberak, the son of Khizr Khan put his name on the coins.

The Sayyid dynasty was set aside by Bahlol Lodi in A.H. 855 (A.D. 1443) who was an Afghan. During his reign law and order prevailed and he restored to Delhi much of the prestige which was lost under the Tughlaqs and Sayyids. Jaunpur was re-annexed and the name of that city appears now for the first time on the coins of Delhi series. Bahlol paid his attention to the currency and for the next seventy years 'bahloli' of mixed metal weighing about 145 grains, was the standard coin of the period. Gold or pure silver coins were not generally issued by the Lodis. While there were doubtless numbers of the gold and silver coins of the khaljis in circulation, the state of the treasury prohibited the unrestricted use of more valuable metals. The 'bahloli' with its copper adjuncts sufficiently met the needs, but the varying proportions of silver and copper contained in these coins complicated exchange and victimised public to money changers. The Lodi dynasty came to an end when Ibrahim Lodi the last and the weakest of the dynasty was defeated at the battle of panipath in AH 932 (A.D. 1525-26). In this way Northern India came under the rule of Chaghatai Mughals, Babar and his son Humayun.

Humayun however did not possess the firmer qualities required for the throne and was no match for Sher Khan who having got an ally of Afghan nobels, defeated Humayun at Chaunsa and Qanauj and drove him out of India. Only Sher Shah of sur could put the currency on a satisfactory footing.

Sher Shah who was the founder of the Suri dynasty was a competent ruler and displayed much skill and talent in the administration and state organization. In this regard he excelled all his predecessors. Credit goes to him for the systematization of the revenue and fiscal departments of Indian policy. He brought about reforms in the coinage and the mixed metal currency which was prevalent from the time of Muhammad Bin Tughlaq, now for the first time disappears and a new copper coin, known later as 'dam', with its subdivisions of halves, quarters, eighths and sixteenths, is issued. At the same time the silver tanka of Alamshah and his successors is given a wider circulation and its weight is changed. Sher Shah's pure silver rupee weighs at 178.25 grains and the weight of the dam is 323.5625 grains and the weight of the 'Rati' is calculated at 1.9375 grains. But the known weights of Sher Shah's rupee, as calculated by Mr. Thomas, however, so frequently exceed 178.25 grains in spite of tear and wear (cp Nos. 615, 621, 635, 644, 658 and 676) that his calculations can not be always accepted. The professed weight of Sher Shah's rupee is not less than 180 grains. In Akbar's reign the tola of 12 mashes, as estimated by Prinsep, weighed 186 grains and Abul Fazl gives the weight of Akbar's rupee as $11\frac{1}{2}$ mashas or 178.25 grains. In Sher Shah's time the weights of the silver rupee and the tola were identical as they are at the present time. This would make 'rati' equivalent to 1875 grains. We do not know how many raties, the dam of Sher Shah weighed and whether is dam of same weight to that of Akbar. Coins weighing over 320 grains are common while some few specimens weigh as such as 325 and 326 grains. The reasonable standard weight of the coins stands at 330 grains or 176 raties. Mr. Thomas has alluded to a coin from the Hissar mint weighing 329 grains.

The presence of the names of numerous mints are found on the coins of Sher Shah. Besides this new innovation Sher Shah established many more important mint centres. The students of political geography get interest to know these names from the coins which indicated the extent and influence of Delhi Empire. The Cabinets of the Indian Museum and the Asiatic Society are usually rich in the coins of the Suris.

The premature death of Sher Shah in A.H. 952 (A.D. 1545) before the

fortress of Kalinjar was a great loss to the empire and in A.D. 1552 the dissensions between rival claimants to the throne made the way easy for Humayun's return. The second battle of Panipath which took place on November 5, 1556 again gave India to the Mughals and this victory brought to an end the fortunes of the Sultans of Delhi. Highlights of a few coins of the Sultans of Delhi (from the Cat. of coins of the A.S.B. and I.M.)

Coins and coinages of the contemporary States of the early sultans of Delhi :

Sultans of Bengal and their Coinage :

From A.D. 1202 (A.H. 599) to A.D. 1576 (A.H. 984), as many as twenty five Governors, twenty four Independent kings and seven rulers of the family of Sher Shah of the Sur known as Afghan Supremacy-ruled over Bengal. It is not necessary to give a long list of these rulers (they numbered fifty six in all) rather it would be sufficient to refer to all those names of rulers who will be connected with the discussions of coins and coinage.

The number of mint towns of the Sultans of Bengal is a matter of some doubt as because a few of the names are merely synonyms and do not represent separate localities. The following twenty-one names appear on the coins of Bengal.

1. Lakhnauti (Gour)
2. Firozabad (Pandua)
3. Satgaon (Near Hooghly)
4. Sonargaon (Near Dacca)
5. Muazzamabad (Probably in Mymensingh)
6. Shahr-i-nau (On the Ganges)
7. Ghiyaspur (Near Guar)
8. Fathabad (Faridpur)
9. Husenabad
10. Khalifatabad (Bagerhat)

11. Muzaffarbad (Near Pandua)
12. Chatgaon (Chittagong)
13. Mahmudabad
14. Muhammadabad
15. Arakan (Aorakan)
16. Tanda (Near Gaur)
17. Rohtaspur
18. Jannatabad
19. Nasratabad
20. Barbakabad
21. Chawalistan (Alias Kamru)

Of these Rohtaspur is a somewhat doubtful reading, Jannatabad is supposed to be a synonym for Gaur and Shahr-i-Nau may be the name of a suburb of the same city, while Hasenabad, Nusratabad and Mahmudabad are considered to be new names bestowed by the Sultans Husen Shah, Nasrat Shah and Mahmud Shah respectively.

Most of the mints of Bengal have special epithets which are prefixed to them on the coins. Sonargaon is entitled *حضرة جلال* the presence or seat of majesty. Satgaon has the word *عاصمة* tract prefixed or sometimes *قصبه* capital or large town. Firozabad is styled *بلده* or the city *البلدة المروسة* the fortified city or simply *حصرة* Muazzamabad has the prefix *اقليم* district and later enjoys the same title as sonergaon *حضرة جلال* Shahr in nau is sometimes called *عاصمة* and some times *عصبة المعمورة* the cultivated or flourishing tract. Chatgaon is also styled *عاصمة*. All these titles disappear after the time of Ahmad Shah when change took place in the form and arrangement of coins. With the restoration of the dynasty of Iliyos Shah through Nasiruddin Muhmud Shah I marginal inscriptions were then abolished, the mint name being placed below the area, there was no place for the insertion of titles or epithets. Even when the Afghan Muhammad Ghazi restored marginal inscriptions on the fine large coins formed upon Sher Shah's model, the margins were reserved for titles of the king and the orthodox Khalifas and the mint prefixes were not received.

The coinage of the Sultans of Bengal was in both gold and silver, but specimens of the gold coins are very rare. Only one copper coins exist and that of doubtful authenticity it is believed that small currency consisted of cowrie shells. The rulers of Bengal like the Sultans of Delhi preferred a devout respect and followed the following usual formula **صمى خليفة** The right hand of God's vicegerent, Aider of the princee of the Faithful, varied by **يسمى الخلافة** right hand of the caliphate and augmented by **غوث الاسلام والمسلمين** Succourer of Islam and the Muslims. This last formula is usually written in the manner of a Tughra by waiving the letters into a sort of Arabesque. Another variety introduced by 'Azam Shah is **جالدالدين محمد رسول الله** Jaldaluddin Muhammad Shah revived the Kalima **لا اله الا الله محمد رسول الله** had not been engraved on Bengal coins for two centuries. From the time onward the kalima occupies the obverse and the mint and date are commonly written beneath it. Husen Shah found his titles too long to be compressed into a single fact of the coin and accordingly spread them over obverse and riverse. The method which was imitated by his successors. Mahmad Ghazi restored the Kalima and the Khalifa to their proper places the obverse area and the margin.

The sultans of Bengal followed the same methods as those of the sultans of Delhi in regard to the construction of titles on riverse which also extended over the obverse. They generally begin with **السلطان الاعظم** and rarely **الموعيد تاليد الرحمن** The strengthened by the support of the compassionate is substituted for it. Then follows the julus or accession name Nasirud dunya-wa-din or of the kind and then the pseudo-patronymic, which is always **ابو المجاهد** or **ابو المظفر** except in the case of Muzaffar shah who adopted the form **ابو النصير** They also inserted the titles Shah and As Sultan after which if there is space expecially on the later coins of the series; the names of the father and sometimes the grandfather. Sikendar Shah adorns the title of Imam in the following fashion .

الامام الاعظم ابو المجاهد سكندر شاه ابن الياس شاه السلطان

Mahmud Shah II applied the title on his coins according to the following style: **خليفة الله بالحق والبرهان** Vicegerent of God in deed and proof. Husan Shah introduced several titles of new kinds such as : **السلطان العادل والباذل** The just generous Sultan and the patronymic

This sultan conquered over Kamru, Kamath, Jajnagar and Orissa and one type of this coin is signifying this remarkable legend and recording his conquests **السلطان الفاتح الكامروكمته وحاجته واريست** This is one of the most curious inscriptions in the whole of Indian numismatics. Iliyas Shah imitated a type of the Delhi Sultante and adopted the form the Second Alexander : **اسكندر الثاني** and

اسكندر الزمان المحصور بعناية الرحمن

Alexander of the world, the distinguished by the grace of Almighty. Both the titles of the Khalifas of the Sultans are commoly corroborated with the formula **خلد الله ملكه** or one of its variants.

Upto the time of the Azam Shah the date for mula did not assume much slgnificance. The method of giving date is adpted in a fashion-formula which stands as follows ending with date : **ضرب هذه السكة السنة المباركة** Full numerals are abandoned in the time of Azam Shah and ciphers the socalled Arabic numerals are exclusively employed henceforth.

As regards weight and standard of assay the Bengal Coins were mere imitation of imperial mint series. The local standard weight was 116 grains Troy.

As regards purity, the Delhi coinage generally gives from 990 to 996 grains to the test total 1000. But in Bengal the earliest coinage gives a return of only 989 grains. Careless and ignorant engravers in many cases made poor execution in the coins due to mistakes. These, together with frequency of stamps and cuts with a chisel, greatly increased difficulty in regard to their deciphering.

KASHMIR

The founder of the line of Sultans (salatin-i-kashmir) was Shah Mirza who was a general and the Prime Minister of the Hindu Raja Udayanadeva. But on the death of the Hindu Raja his widow assumed power but could not cope with the power of Shah Mirza who had himself proclaimed Sultan. His discendants ruled over Kashmir for more than two hundred years. The best known smong them are Sikandar Shah whose enthusiasm for the faith of

Islam earned for him the title of Butshikan or idol breaker and Zainul' Abedin whose long reign of fifty two years is even now quoted by the Kashmiris as the happiest period of their history.

On the latter's death the power of the house commenced to decline and the leading members of the race of chaks who are supposed to have migrated into Kashmir during the Hindu period, where gaining strength. In A.D. 1559 (A.H. 967) Ghazi Khan Chak proclaimed himself king of Kashmir but his dynasty could not reign over there more than twenty seven years.

The year of Husan Shah's accession was 971-A.H. as has been quoted by Mr. Rodgers. But actually he was reigning in A.H. 970, the year given by Mr. Lane poole and is Corroborated by a coin (No. 35) of the Collection which is in our purview.

The Sultans issued coins in gold, silver and copper. Their silver coins were square and weigh about 95 grains. The copper coins were found and are seldom found in tact. A knot or circle in the centre bisects the obverse legend. The gold coins are exceedingly scarce.

BAHMANIS OF KULBURGA : Hasan Gangu who had risen from the humble position of a Brahman's servant in the service of the Emperor Muhammad bin Taghlaq assumed the title Zafar Khan in the failing monarchy of the Tughlaq. He seized the royal power in A.D. 1347 (in A.H. 748) and founded a kingdom in the South of Tapti. There were eighteen kings of his line and during the prosperous reign of Muhammad shah III (A.H. 867), the kingdom extended from the borders of Mysore on the South to Berar in the north and from Arabian sea to the Bay of Bengal from West to East respectively.

The capital of the kingdom was Kulbarga or Ahsanabad and the coins of the period were inscribed with the later name. The seat of the Government was however transferred to Bidar and the coins pertained the name Muhammadabad-a town founded by Ahmad Shah which is considered to be a part of Bidar.

The kingdom was on the whole a peaceful one despite some attacks and repulses of the neighbouring Hindu Raja of Warrangal and Bijanagar and quarrels with Malwa and Gujrat.

The dignity of the Bahamani dynasty began to deteriorate with the death

of Muhammad III and his competent Minister Mehmud Gawan. In the remaining forty years before its extinction at the time of Kalimullah Shah in A.D. 1525, Bijapur, Berar, Janer and Golconda threw off the Bashmani yoke and become independent states.

The collection of coins of this series is forty only of which three are gold. Coins of the Bahmani kings particularly those in gold are scarce, though silver coins of Firoz Shah II and the silver and copper issues of Ahmad Shah II are found in good number.

The founder of the dynasty seems to have adopted as his model the coins of 'Alau-d-din Muhamad of Delhi. But his successors, struck out a distinctive line of their own, though a gold coin of Firoz, bears a close resemblance to a type of Muhammad bin Tuglaq both in its appearance and in its weight of 195 grains. Both gold and silver coins weighed not more than 170 grains. The first two kings also struck small silver coins weighing from 15 to 26 grains. The copper currency seems to have followed no fixed standard, for the weights vary from 255 grains down to 27 grains.

The coins of the Bahmanis are chiefly remarkable for they show the variety of titles which were assumed by its kings. To a considerable extent, they are congenial to that of the Delhi sultanate, details of which, as a result, have not been enumerated here.

JAUNPUR

The founder of the Jaunpur dynasty was khawajah-i-Jahan who was an eunuch and vazir of Sultan Mahamud II of Delhi. In A.H. 196 he had been appointed Governor of the Eastern provinces of Delhi empire and assumed the title Maliku-sh-sharq. He established his supremacy over Gorakhpur to the north and Tirhat and Bihar to the East. While anarchy was prevailing in the capital he utilised the privilege and proclaimed his independence but seems to have not coined money in his own name. He entrusted the throne to his adopted son Mubarak Shah but he died in the following year. His brother Ibrahim Shah succeeded him and his reign extended over forty years with considerable peace. During his reign Jaunpur city was beautified by the construction of Atala and other mosques, which exhibit, even to this day the finer features of the so-called Sharqi architecture.

Ibrahim Shah's coined money was of gold silver, billon and copper. The silver and copper coins of his earlier years are seldom found. His earliest coin in the present collection is dated A.H. 818 (A.D. 1416). He struck more than one types of gold coin but that is scarce.

He was succeeded by his son Mahmud who launched expeditions against Kalpi, Chunar, Orissa and Delhi. Mahmud issued coins in gold, silver, billon and copper, but those of silver are exceedingly scarce and gold are not generally found. An inscription at Dhaka has been found bearing Mahmud's name with the date A.H. 863. But there exists negative evidence that neither in the cabinets of the Indian Museum and Asiatic Society nor in the published catalogues of the British and Lahore Museums are any coins of Mahmud bearing date later than A.H. 861. The coins of his son Muhammad are found with the dates A.H. 861, 862, 863 and the coins of Husen Shah are also known of A.H. 862. During the last three years of his reign Muhammad taking consent from his father Mahmud issued coins. However a coin of Husen Shah containing the date A.H. 862 is opposing the probability of this theory. It is assumed that Mahmud's death took place, in A.H. 861 and the existence of the early date on Hussien's coins imply that Mahmud's claims to the throne were not accepted sooner and Husen had assumed the regal state before his brother's death. Coin No. 100 of Mahmud is regarded as a posthumous issue.

Most of the time of Husen Shah's reign was occupied with attacks and counter attacks by Bahlol Lodi. Besides some initial success he was ultimately defeated by the mighty Delhi monarch and was finally deprived of his throne in A.H. 881 (A.D. 1476). His attempts to regain his kingdom failed and he died in Bengal in A.H. 905. The coins bearing his name were struck as late as A.H. 910 which indicate that these were posthumous issues.

GUJRAT

Gujrat overthrew the Delhi yoke in A.H. 806 (A.D. 1403) during the reign of Mahmud, the grand-son of Firoz Tughlaq and remained independent for a century and three quarters while it was subdued by Akbar.

The kings and rulers of Gujrat struck coins in gold, silvers, billon and copper.

In 1893 the Indian Museum possessed twenty-two coins of that Gujrat series of which two were gold and one silver, upto 1907 one hundred and twenty coins were catalogued, of these three are gold, fifty eight of silver and the remaining ones are copper. The collection contains coins of nine kings and the copper coins are mostly in poor condition. The specimens of the billon currency are not found.

The names of five mint towns have been found on Gujrat coins and they are Ahmadabad, Ahmadnagar (Idar), Mustafabad (Girnar) Muhammad-a-bad alias Champanir and Khanpur. Of these only Champanir is represented by more than one coin, while the reading on the specimens attributed to Ahmadanagar and Ahmadabad is not beyond doubt.

5.3. Coins and Mint towns of the Mughal rulers :

It is neither necessary to give a list of the Mughal Rulers nor to describe the areas or boundaries over which they ruled, for these are more or less, roughly or accurately known to all. The mint towns and the mintges of the Mughal rulers from the time of Babar down to the last Mughal rulers including the independent Nawabs of Murshidabad and other provinces of India but excluding that of the East India Company have been discussed here. The coins, in the collection of the A.S.B. and I.M. bear the names of many of the following mint towns :

The list of the Mint towns of the Mughal rulers (alphabetically) are as follows :

- | | |
|----------------------------------|-------------------------|
| 1. Agra (Akbarabad) | 2. Ahmadabad |
| 3. Ahmadnagar | 4. Ahsanabad (Kulburga) |
| 5. Ajmer | 6. Akbarnagar |
| 7. Akbarpur (Tanda) | 8. Aalmgirpur (Bhilsa) |
| 9. Allahabad | 10. Alwar |
| 11. Amirkot | 12. Anwala (Aonla) |
| 13. Arket | 14. Atak Benaras |
| 15. Aurangabad (Khujista Bunyad) | 16. Ausa |
| 17. Awadh (Akhtarnagar) | 18. Bahraich |

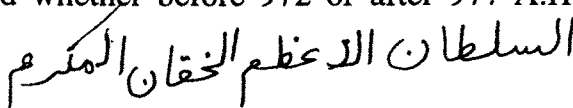
- | | |
|-------------------------------|----------------------------|
| 19. Bairata | 20. Bareli (Bareilly) |
| 21. Bhankar | 22. Rharatpur |
| 23. Bhilsa | 24. Bijapur |
| 25. Burhanabad | 26. Burhanpur |
| 27. Chhachraul | 28. Chinapatan (Madras) |
| 29. Chitor | 30. Daulatabad |
| 31. Delhi (Shahjuhanabad) | 32. Dogaon |
| 33. Elichpur | 34. Etaowa (or Etawa) |
| 35. Farrukhabad (Ahmadnagar) | 36. Fathpur |
| 37. Gobindpur | 38. Gokulgarh |
| 39. Gulkanda | 40. Gwalior |
| 41. Haidarabad | 42. Hisar (Firoza) |
| 43. Imtiyazgarh (Adoni) | 44. Islamabad (Chittagong) |
| 45. Jahangirnagar (Dacca) | 46. Jaipur (Sawai) |
| 47. Jammun | 48. Jaunpur |
| 49. Junagarh | 50. Kabul |
| 51. Kalpi (Mahamudabad) | 52. Kanan |
| 53. Karimabad | 54. Kashmir (Srinagar) |
| 55. Katok | 56. Khanbayat (Cambay) |
| 57. Khairpur | 58. Kharpur |
| 59. Kora | 60. Lahore |
| 61. Lakhnau (Lucknow) | 62. Malpur |
| 63. Mandu | 64. Mirath (Or Mirtha) |
| 65. Mahmudabad (Banaras) | 66. Mulharnagar (Indor) |
| 67. Multan | 68. Muradabad |
| 69. Murshidabad (Makhsusabad) | 70. Mustafabad (Rampur) |

- | | |
|-----------------------------|----------------------------|
| 71. Muzaffargarh | 72. Najbadbad |
| 73. Nernol | 74. Narwar |
| 75. Nusratabad | 76. Patna (Azimabad) |
| 77. Purbandar | 78. Qamarnagar (Karnul) |
| 79. Qanauj (Shahabad Qanuj) | 80. Qendahar |
| 81. Saharanpur | 82. Sarhind also (Sahrind) |
| 83. Sholapur | 84. Sitapur |
| 85. Surat | 86. Tatta |
| 87. Ujjain (Also Ujain) | 88. Urdu-i-zafar Qarin |
| 89. Zafarabad | 90. Zafarnagar |

Of all these mints, mentioned before hand the author of this paper will discuss only the important mints from which the Mughal rulers issued their coins :

5.4. Characteristics of Islamic coins issued from different mints (mint towns)

DELHI :

It is worth mentioning that one tenth of the coins collected and catalogued in the Indian Museum and A.S.B. were issued from Delhi. Since Delhi had been the capital of the Mughal rulers as it had been of the Pathan Sultans, it assumed much significance as a mint town. Every emperor, is represented except Babar of whom no coins struck at Delhi are published. The earliest coin is of Humayun dated 943, but coins of the emperor struck at this mint in the first year of his reign (937 A.H.) are known. Delhi is called Hazr-at Daru'l mulk on some specimens of Humayun's copper issues, though they do not bear his name. Akbar's Delhi rupees are not common and apparently no gold coins have been published whether before 972 or after 977 A.H. On the early rupees Akbar is styled  and the Kalima is in a circular area.

We find no Square 'Hijra' issue in A.H. 980 and no silver coins seem to have been struck between 985 and 993 A.H. and no gold coins after 977. In

993 we find issuing from Delhi Akbar's first Ilahi coins, being of the earliest month published Amardad. Mostly these coins are square and the ninth name appears on the obverse. This type continued till the forty third year.

There are several types of copper issues of Akbar which issued from Delhi Mint upto 988 'Fulus' were the standard Hijra Coins, struck at Hazrat Delhi, the Hijra date in words and figures appeared on the reverse. A coin (No. 391) of 966 A.H. seems to be the earliest published. From 988 to 1000 there occurs a break and fulus' of Delhi mint were the issues of the later year with the Ilahi year and month on the reverse but without any epithet.

The tanka issue appeared in the forty fourth year, probably in the second month, for the L.M.C. gives a fulus of the first month of that year. Among the Delhi coins of this period are sixteenths of the tanka.

Jahangir's gold coins of Delhi are scarcely found and there is none in the collection of the A.S.B. and I.M. The I.M.C. gives only two examples. The rupees of the early years Kalima and 'Couplet' types are also rare and are not represented in the A.S.B. and Indian, Lahor and British Museums. From 1021 A.H. the mint become more active and Coins of the usual Ilahi type were struck upto the end of the reign. We find no coins issued from Delhi in the name of Nurjahan.

Jahangir's copper issues consisted of the small half raij and fulus weighing about 40 grains. Of Shahjahan there are at least three varieties : (a) the Hijra coins of 1037-1038, not represented here (b) the Ilahi coins of 1038 to 1040, (c) 'Kalima in circle' type after 1040. Shahjahan also issued small 'fulus' from Delhi mint.

After A.H. 1048, the coins which were issued from Delhi, contained the epithet Daru-L-Khilafat, named after the city Shahjahanabad, built by Shahjahan near Delhi in 1048. On Shahjahan's gold muhars and rupees both the kalima on the obverse and the king's name on the reverse are in circular areas and the following couplet occurs in the margin of the latter :

سکه شاه جهان آباد رائج در جهان
جاودان بدو بنام تانی صاحب قرآن

Aurangzeb's gold and silver coins, all bear his couplet on the obverse with usual reverse. Shah 'Alam I abandoned on his silver issues the 'Julus' formula and was substituted for it, but it was re-introduced on some coins of Jahandar Shah.

In the arrangement of the inscription several types occur on Farukh-Siyar's Coins. The coins of Shah 'Alam II which were issued in between 1221-48, is decorated with roses, thistles and Shamrock leaves on the border.

After the British Conquests in 1803, the rule of the Mughals was confined to Shah Jahanabad and there they enjoyed the royal privilege of striking coin till 1857. These gold and silver pieces are of fine execution and are considered excellent specimens of the later Mughal series.

Though copper coins are not largely found, the collection of coins of the Delhi mint here catalogued may be considered thoroughly representative.

AGRA :

During the reign of Babar a mint was established at Agra in A.H. 936. Silver and copper coins are its main issues in weight and form the silver issues are just like the central Asian dirham. The copper coins of Babar and his son Humayun are congenial to the Bahloli standard and of 145 grains. The latter type do not bear the name of the regining sovereign. Daru-l-Khilafat. Daru-z-zarb Qila and Daru-l-Aman were used as honorific epithets of the town. On the obverse of the silver coins the kalima and the names of the first four khalifas appeared while the king's name and titles on the reverse.

Sher Shah reshaped the model of coins and issued rupees of 180 grains and copper dams of 330 grains. The mint worked freely during the period of Sher Shah of Sur. Akbar followed the Suri standard in issuing his silver coins, but the issue of gold appears not to have started till A.H. 971. The average weight of the gold muhar of this time stands at 168 grains with a maximum of 170 grains. The silver coins weigh a little heavier and Abul Fazl gives the weight of Akbar's rupee as $11\frac{1}{2}$ mashas or 178.25 grains. In A.H. 981 appeared the rate Miharabi gold muhar struck at Baldat '(the town)' Agra (No. 70). Coins of Agra Mint appeared with less regularity between A.H. 988 and 1005 during which Akbar moved his head quarters to Fathpur Sikri. By this time Akbar had promulgated his Ilahi religion and era and the gold and silver coins bear on their obverse the formula : الله اكبر جل جلاله

Akbar's earlier copper issues from Agra mint were of Suri Type known as dams, but inscribed fulus. In A.H. 1009 appeared the tanka with its half piece, and two years later these made the way for the four, two and one tanki pieces. These were current at the close of the reign.

During the reign of Jahangir, the Agra mint became more active and some of the finest specimens of the Mughal Coinage were issued from here. On some of Jahangir's earliest issues the kalima was re-introduced and inscriptions were made in the form of two rhyming couplets.

The weight of the muhar and rupee was also changed, some specimens weighing as much as 220.5 grains. A specimen of a five muhar piece of the Agra mint dated A.H. 1028, and weighing 843 grains, is preserved in the British Museum (H. 305, B.M.C.). In A.H. 1028 also appeared the well-known series of coins, spearing on their reverse the sign of Zo-diac corresponding to the month in which the coin was struck. Of these, in gold, the Indian museum possesses thirteen (Nos. 570-82) and in silver three (No. 603-5) with the signs of Tauras, Gemini and Cancer.

The following five couplets are inscribed on gold and silver coins of Agra (in this catalogue).

روی زر را ساخت نورنی بزرگ مهر و ماه
شاه نورالدین جهانگیر ابن اکبر بادشاه

'Shah Nuru-d-din Jahangir, son of Akbar Badshah illuminated the face of the coins (money) with the colour of the (sun) gold and the (moon) silver', a poetical way of saying that he struck gold and silver coins.

سکه زد در شهر اگره خسرو گیتی بناه
شاه نورالدین جهانگیر ابن اکبر بادشاه

'The king, the refuge of the world Shah Nurruddin Jahangir son of Akbar Badshah, struck coin in the city of Agra.

در اسفندار مزاین سکه را در اگره زد بر زر
شهنشاه زمان شاه جهانگیر ابن شاه اکبر

'In the month of Isfandarmuz, the supreme sovereign of the age, Shah Jahangir, son of Shah Akbar, struck this coin in gold in the city of Agra.

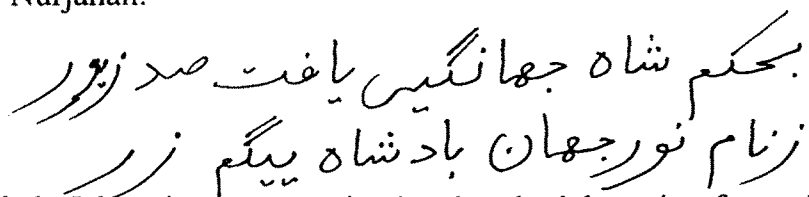
یغت در اگره روی زر زیور
از جهانگیر شاه شاه اکبر

'The face of money received beauty at Agra through Jahangir Shah (Son of) Akbar Shah'.

سکه اگره داد زینت زر
از جهانگیر شاه شاه اکبر

"The stamp of Agra gave decoration to money through Jahangir Shah (Son of) Shah Akbar".

To these may be added the couplet on the rupees which bear the name of Jahangir's queen Nurjahan.



"By order of Shah Jahangir money gained a hundred beauties from the name of Nurjahan, his queen".

The Museum possesses only two copper issues of Agra, Viz. the 'rawane' and the heavy 'fulus' and one of these is struck on a Suri dam (No. 828).

In A.H. 1038, during the second year of Shahjahan's reign, the name of Agra was altered to Akbarabad and the honorific epithet Dar'u-I-Khailafat is retained. Another type was issued in which the names of the first four khalifas and their attributes are recorded including the kalima. Here the names of the first four khalifas are inscribed first and then the kalima. Between 1039 and 1043 the type changes frequently. Later, on the obverse the kalima is enclosed first in a circle then in a sixfoil area. In 1041 the area became square, in 1042 circular again and then diamond shaped, till finally in 1043 a dotted square area is adopted. On the reverse the king's name and titles are written in lines across the face of the coin till 1043 when the obverse design of an area with margin is introduced. After 1039, the mint name is to be found on the reverse, before that on the obverse.

The areas on the gold coin are lozenge shaped after 1043 and these Akbarabad Muhars are perhaps the commonest of the earlier Mughal gold issues.

The collection contains only one example of a Nisar largesse money of this mint.

The copper coinage is scarcely represented by one coin, a 'fulus' weighing 37 grains.

In the struggle for throne between Shahjahan's sons Agra appears to have been effectively occupied by Shah Suja for coins were struck on his name from the Agra Mint during A.H. 1068, but there is no specimen in the present collection nor does the Museum possess any gold coin of Aurangzeb or Agra mintage. The earliest coin in Aurangzeb's reign is of 1071. In the square area of the obverse is inscribed :

شاه عالم گیس بادشاہ غازی ابوالمظفر محمد الدین
محمد اورنگزیب بہادر

and the date in the margin. The mint name appears also in a square area of the reverse, while the margin area is used by Aurangzeb and his successors to express their regnal year with the formula

سنة جلوس میمنت ماخوس or 'year of the reign of tranquil prosperity.

Aurangzeb continued this type till the twenty ninth year of his reign when he introduced the following couplet on the obverse of his coins which is of different kind :

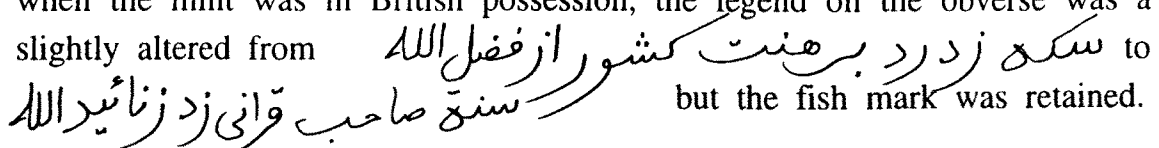
سکہ زد در جهان جو بدر منی
شاه اورنگزیب عالم گیس

'Shah Aurangzeb 'Alamgir

struck coin in the world like the shining moon'. While on the reverse appears the regnal year and mint name. From this time Akbarabad went by the name of مستقر الخلافة the permanent seat of the Caliphate'.

The catalogue contains only one copper coin of this mint which can be ascribed to Aurangzeb. It is dated the eighth year and weighs 213 grains. Under Shah Alam Bahadur Shah the honorific epithet of the mint was altered to مستقر الملك and this epithet was also employed by Jahandar and Farrukh Siyar. مستقر الخلافة was used instead of مستقر الملك by Farrukh-Siyar in the fifth year of his reign.

Besides these, the remaining history of the mint is not much significant. Each emperor down to Shah 'Alam II issued coins from this mint which bear usual inscriptions. At least one, if not more, specimens of each reign are to be found in the catalogue. Even the puppet king Shahjahan III who raised to the throne by Ghaziu-d-din, seems to have issued money from Akbarabad. In the times of troubles of the period of Shah 'Alam II, Agra was successively in the hands of Jats, Marathas and imperial troops. Eventually it was taken by

Sindhia and the French Generals held it for him until the victorious progress of Lord Lake in 1803, left Hindustan at the mercy of the British. Meanwhile the mint continued to issue coins in the name of Shah 'Alam but there appears to have been a break between 1180 and 1198 A.H. In the later year coins again appeared bearing the distinctive mark of a Fish. In 1219 A.H. when the mint was in British possession, the legend on the obverse was a slightly altered from  to but the fish mark was retained.

Thus we see the Agra mint (Akbarabad) is well represented by its coins in the concerned cabinets, the most glaring defect is the absence of any gold coins of Aurangzeb, Shah Alam I and the last three emperors in whose reigns the mint was active. Silver coins of the smaller values are also very scanty.

Ahmadabad : Ahmd Shah I who was the sovereign of the independent kingdom of Gujrat in Western India, founded the city in A.D. 1411 (A.H. 814) and it became the capital of that principality. We find the connexion of the Mughals with Ahmadabad from the coin of Humayun, who after over running Malwa, proceeded to invade Gujrat and drove the reigning sovereign Bahadur Shah to seek protection from the Portuguese. Copper coins were struck by the invader at champanir (I.M.C.P. 12) in A.H. 942, but there is none in the present collection.

As a Mughal mint the history of Ahmadabad begins in A.H. 980, when Gujrat was annexed by Akbar and no 76 of the concerned catalogue is a specimen of the first gold coins issued in Akbar's name. No. 77 is another coin of the same year, but on it Ahmadabad is called Daru-I-Khailafat. This type of gold and silver issue changed in 981 and again in 982 A.H. and Ahmadabad now is known as 'Daru'-S-Sultanat. Five years later in the year 987 A.H. Akbar introduced a copper coinage, inscribed the kalima on the obverse. These square shaped coins contained marginal legends in its four sides with the style of calligraphy. It appears that Akbar did not issue gold coins from Ahmadabad after 387 A.H. In 1000 and 1001, the Hijra data was replaced by the Ilahi year (No. 127), and the epithet Daru-S-Sultanat' was dropped. During the later year the Ilahi coins, with the Akbari creed on the obverse and the date, month and mint on the reverse made their appearance, at first in square shape and then in round.

After discontinuity of copper coins a type of 'fulus' appeared in 982. No.

356 and 357 are examples of this type, but the Ilahi date is obliterated here. The copper coinage of Ahmadabad after 987 is poorly represented in the cabinet of the A.S.B. and the Indian Museum. There are no specimens of the 'tanka' issue which was current in the forty-fourth and two successive years in Ahmadabad as in Agra.

There are two gold coins in our present concerned cabinets which were issued by Akbar's successors (No. 583-4) and besides an undated zodiacal muhar in the British Museum, probably no gold coins were issued before 1028 from this mint.

The Museum possesses ten (627-36) earlier zodiacal coins mostly of silver, which were issued in 1027 (R.Y. 13) from Ahamadabad mint by Jahangir. There are five signs on these coins-Aries, Taurus, Gemini, Cancer and Leo; and two signs scorpio and pisces seem to be known in silver.

The silver coins issued from Ahmadabad mint during the first nine months of Jahangir's reign, have a distinctive character of their own, here the king is called by the name given him at his birth Salim. The full legend runs :

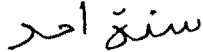
ملك الملك سكه زد بر زر سلطان سليم شاه اكبرى

The coins have peculiarities in that the first five are dated '50' referring to the fiftieth year of Akbar's reign while the other four give the regnal year.

They are followed by heavy rupees with the kalima on the obverse and with the following couplet :

سكه زد در احمد اباد از عنایات الله
شاه نور الدین جهانگیر ابن اکبری باد شاه

These were current for three years only, but the inscription was revived in the lighter series of coins struck between 1027 and 1033. The intervening period was occupied by coins bearing the names of ilahi months, except during a short period of 1027, when a new type was current. The last four years of Jahangir's reign witnessed the predominant influence of Nurjahan and coins appeared bearing her name with the usual couplet. Our concerned collection has no examples of the copper coinage of Jahangir from the Ahmadabad mint.

The Kalima was re-introduced by Shahjahan and some of the coins of his first year bearing the word 'Hijri', after the date while the regnal year¹ is termed for the first time as.  In the later year we find the Kalima on the obverse and the king's name on the reverse enclosed in linear squares. While Murad Bakhsh was the Governor of the province, Ahmadabad mint issues coins in the name of that claimant to the throne (during 1068). Henceforth to the end of the dynasty the mint is very poorly represented in the present catalogue. There are no gold coins, only one coin and twenty seven silver while the reigns of Shah Alam, Jahandar and Ahmad exhibiting long gaps. There is only one specimen of Rafiuddar Jat's rupees (No. 1816) and it is an interesting one as it gives Ahmadabad a new epithet Zinatul-bilad, 'the beauty of towns'.

Shahjahan III the pretender and Bidar Bakht, the titular emperor set up by Ghulam Qadir in 1202 also exercised similar privilege (No. 2499) to strike coins in the later years.

LAHORE : Babar received invitation from Labor, the capital of Punjab and after the conquest he established a mint there. Babar and his son Humayun issued coins from this mint. Babar issued silver dirhams and Humayun struck copper coins of Bahloli standard (145 grains) from this mint and the epithet Daru-i-Khilafat was used. However these coins do not bear the emperor's name. Sikandar Shah was the only Suri who struck coins at Lahor and the Suri standard of rupees were of 180 grains. Humayun re-introduced dirham type (L.M.C.P. 7), of which the British Museum has a specimen weighing 113 grains (No. 13).

There are also dirhams of Akbar dated 963 (L.M.C.) and 964 A.H. and the rupee issue, with the Kalima in a circle on the obverse. The gold coinage makes its first appearance in 971 A.H. from the Lahor mint. In 985 were issued square rupees and muhars and the honorific epithet Daru-S-Sultanat was used instead of Daru-l-Khilafat. The earliest ilahi rupees from this mint were apparently struck in the thirty sixth year 999-1000 A.H. and the only variation occurred in the forty seventh, forty eighth and forty ninth years when the legends were inscribed in ornamental areas.

The present collection contains several half and quarter rupees of Lahor mintage but smaller fragments of the rupee are scanty, ilahi gold coins are also very rare.

Copper coinage of Akbar from the Lahore mint dates from about 877 (L.M.C.) and the first type with the Hijra date in words and Figures on the reverse continued till 988. Then occurs a break for ten years and the Ilahi type of fulus issued later as Ilahi rupee. No tankas seem to have been minted at Lahore, but in the forty sixth year appeared the tanki issue.

Jahangir selected Lahore to be one of his favourite royal residences and he issued fine series of rupees from here. But only a few of his gold coins are found and these are mainly of his earliest years. Between 1014 and 1016 two varieties of gold and silver are issued. These are square and round types and on which the Kalima and the couplet are inscribed. In 1017 appeared a fine rupee weighing as much as 220 grains and contained the following inscription :

بدھ باد روان تافلك بودد ردهی
بنام شاه جهانگئی سکه لاهور

During the closing months of 1019 and beginning of 1020, the coins record the names of the months in which they were struck, as :

مه اردی بهشت این سکه در لاهور زد بوزر
شاه شاه زمان شاه جهانگئی ابن شاه اکبر

The Lahore Museum has a somewhat similar coin which probably marks the close of the heavy rupee period. Another contemporary rupee contained the following couplet :

همیشه باد ابر روی سکه لاهور
بنام شاه جهانگئی شا اکی نور

'May there be light on the surface of the coin of Lahor from the name of Shah Jahangir (Son of) Akbar'.

This type continued with slight changes in the arrangement of the words till the end of the reign, the rupees struck in Nurjahan's name being apparently confined to the year 1034. Coin was struck at Lahor in the name of the rival claimant Dawar Baksh after the death of Jahangir. The rare rupee of Shahjahan was issued in the same year from this mint which gives Shahjahan's early name Khurran and the obverse records the date as *سنه اجلوس* The usual 'Hijra' type succeeded this issue.

In 1040 the Kalima appears in a circular area with the mint name in the reverse.

No gold coins are known of Aurangzeb's coins from Lahor mint but his rupees of the later year are plentiful. The name of this mint is placed throughout at the top of the reverse.

Thus we find that Aurangzeb's coins from Lahor mint present special interesting features, unlike other later emperors. Two types of coins of Jahandarshah have been catalogued and there exists two varieties of the coins of Farukh Siyar and two copper pieces of 'Alamgir II the solitary examples of Lahor copper coinage after Akbar. The latest rupee of the Mughal series from the Lahor mint is also of this ruler and is dated 1172, from this time Lahor ceased to be a Mughal mint.

SURAT : Surat, on the gulf of cambay was one of the main mint towns of the Mughal emperors after Jahangir. In 980 it was beseiged and taken by Akbar and a rupce is known of Akbar's Ilahi type with the mint spelt

صورة (L.M.C.P. 70).

Jahangir's issues are scarce, the earliest date being 1030 (No. 792). From 1033 to 1037 Surat rupees are struck in the name of Nurjahan.

We find the first issues of Shahjahan are of an unusual type, the obverse containing the Kalima and the Hijra date, while on the reverse, above the mint name, is the legend سکه شاه جهان راجہ باد These were followed by coins of the Hijra type, which were issued for a longer period from Surat.

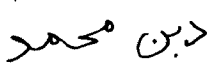
The catalogue describes no less than eighty nine rupees of Aurangzeb. On the earliest issues Surat is called 'Bandari Mubarak' the blessed port in connection with its being the port of departure for the pilgrinags to Mecca. The obverse inscriptions of the Late Surat coin present no unusual features except in the first year of Muhammad Shah when the following legend is introduced :

سکه زد در جهان باطف اله
باد شاه زمان محمد شاه

The king of the age, Muhammad Shah struck coin in the world by the grace of God'.

Rupees are known of all the later Mughal Emperors down to Shah 'Alam II, and copper coins of all except Shahjahan II, Ahmad, Alamgir II, and Shah

'Alam II. Emperor Jahangir and Shahjahan I also issued copper money from the Surat mint but there is none in the collection here catalogued. The B.M.C. gives examples of coins struck in the name of Shah Alam II.

Murshidabad (Makhsusabad) : Murshidabad was named after Murshid Quli khan who assumed the post of Diwan of Bengal and became the sole Governor of the Province in 1704. Murshid Quli Khan first struck the coins in the name of Aurangzeb from this mint which bear the old name Makhsusabad. The coins struck after 1117 A.H. bear the new name Murshidabad. The issues of this mint were mainly rupees and gold coins of Farrukhsiyar, Muhammad and Shah 'Alam II and these have been published. The author of this paper deciphered two other silver coins which were found near Basirhat, North 24 Pgs. The coins were struck by Shah (Alam from Murshidabad mint, containing his epithet Din Muhammed.  and whose borders are decorated with roses, Shamrock leaves and thistles.

Besides these mints, Burhanpur, Jaunpur, Qandahar and other mints also gained eminence during the Mughal reign. Our present and concerned catalogues and collection well-represent these mints.

So far we have discussed at length different types of coins of the Muslim rulers in India which were collected by the Asiatic Society. The mints from where these coins were issued including their mintages have also been enumerated beforehand. But a large number of all these coins were handed over to the authorities of the Indian Museum. In spite of this, the Society has at present a sizeable collection of coins – the numbers of which have been described later. A good number of these coins are of the Muhammadan rulers and the characteristics of these coins are congenial to those described before.

The Asiatic Society took keen initiative in 1975 for cataloguing of coins belonging to ancient, medieval and modern periods. The selection committee selected Shrimati Malaya Sengupta as cataloguer of ancient coins and Dr. Chinmoy Dutta to the post of cataloguer for coins of medieval and modern periods.

Sm. Malaya Sengupta reported on 16.5.76 to the Librarian of the Asiatic Society that about 16000 coins of the cabinet have so far been counted and sorted out by Dr. Dutta and her. But discrepancy in counting gold coins is observed by Nilima Sen. According to this report the transfer of "Asiatic Society's coin collection to Indian Museum took place in 1906. After a long

period coin counting was resumed in 1969". The coins were counted by Shri Pranabendra Narayan Bhattacharjee and Smt. Nilima Sen in presence of Shri Narendra Nath Vedanta Tirtha. Total number of coins (1969) 22863 gold coins 178". Again in the same year the total number of gold coins is mentioned as 123 in the year book. In 1970 counting is again made and it was found that the total number of coins were 23, 296 of which gold coins 129. Another counting was done by R. Bhattacharjee and R.P. Banerjee, Stack Assistant in presence of Nilima Sen of G. N. Bhattacharjee. Total coins 23297 gold coins 119. The third counting was done from 6.10.74 to 20.11.74 which mentions 119 gold coins while the total number of coins "Are 23102".

A copy of the last report of coin counting signed by Malay Sengupta on 5.4.77 and B. Ghosh on 6.4.77 state "sorting of coins has been completed on 15.5.76. Total number of coins counted and sorted so far is 23808.

Hindu coins	18,284
Muslim coins	4,418
Foreign coins	760
Modern coins	44
Gold coins	120 (Including pieces)
Dr. K. C. Banerjee's Collection	182
Total :	23,808

Thus counting of all these coins was made for seven times from 1969 to 1983. But disparity is noticed in the exact number of the coins almost everytime excepting one or two. The Executive Committee of the Society however can not explain the causes of its disparity. According to a secret report of C.B.I. at least seven gold coins were stolen from the Society's custody from 1976 to 1983.

Highlights of a few Coins of the Sultans of Delhi (From the Cat. of Coins of the A.S.B and I.M.)

No.	Metal	Mint	Date	Weight and Size	Obverse	Reverse
-----	-------	------	------	-----------------	---------	---------

NASIRUDDIN MUHAMMAD (1246-1265 A.D.)

133.	Gold	Delhi	—	Wt.165.5 S. 1.1	In double circle السلطان الاعظم في عهد الامام ناصر الدنيا والدين المستعصم امير ابو المظفر محمود المومنين بن سلطان	
					In the margin ضرب هذا... في شهور سنة	In the margin ضرب هذا... في شهور سنة
					Ref. J.A.S.B.	Acquired from Col. Revett. Carnac

MUHAMMAD III BIN TUGHLAQ

321.	Silver	Delhi	725	Wt.166 S. I	In the circle the Kalima Margin	ابو بكر النجم في ضرب هذا السكة سبيل الله بحضرت دعلي في محمد بن تغلق عمر في سنة خمس وعشرون شاه سبعاية عثمان
					Ref. J.R.A.S. S.1900 776	A.S.B. PL

SHER SHAH

616.	Silver	Agra	In square 948	Wft 179-173.5 S 1.2	In square Margins Left Top Right Bottom	In square. Margins Left Top Right Bottom
					سلطان شاه خلد الله ملكه السلطان العادل ابو المظفر فريد الدنيا والدين ضرب اقره A.S.B.	

635. Kalpi — 949

Wt. 179
S
1.2

In double In double
Square Square
Margins Margins
Left Left
Top Top
Right Right
Bottom Bottom

نشی شاه سلطان
خلد الله ملكه
سنة ٩٤٩
فريد الدنيا
والدين
ابو المنظر
شيوكة مآه

A.S.B.

644. Silver Sharifubad 948

Wt.
178-5
S
1.2

In double In double
Square Square
Margins Margins
Left Left
Top Top
Right Right
Bottom Bottom

نشی شاه سلطان
خلد الله ملكه
شيوكة مآه
فريد الدنيا
والدين
ابو المنظر
شيوكة مآه
فريد الدنيا
والدين
ابو المنظر
شيوكة مآه
فريد الدنيا
والدين
ابو المنظر

ح (In lower right corner
of area A.S.B.)

658. Silver ? —

Wt. 179
S
1

In Square In Square
Square Square
Margins Margins
Left Left
Top Top
Right Right
Bottom Bottom

نشی شاه سلطان
خلد الله ملكه
شيوكة مآه
فريد الدنيا
والدين
ابو المنظر
شيوكة مآه
فريد الدنيا
والدين
ابو المنظر

A.S.B.

CHAPTER—VI

PUBLICATIONS OF THE ASIATIC SOCIETY ON ISLAMIC EDUCATION & TRADITION

- 6.1 Different publications of the Asiatic Society
- 6.2 Arbo-Islamic writings in the “Asiatic Researches”
- 6.3 Arbo-Islamic writings in “The Journals of the Asiatic Society”
- 6.4 Review of Islamic Books
- 6.5 Bibliotheca India Series
- 6.6 Memoirs of the Asiatic Society

The Primary contribution of the Asiatic Society is its research publications including editing and rendering of works from different oriental languages and sources. The Society took great initiative in the field of Oriental Research and publications of Arabic, Persian and Islamic works besides others. The Society has left behind immense contribution in this regard from 1784 to 1984. The publications of the society passed through several stages which may be classified under the following headings and sub-titles.

6.1 Defferent Publications of the Asiatic Society

1. Asiatic Miscellany (1785-1788).
2. Asiatic Researches
(A) Transactions (B) Journals of the Asiatic Society since 832.
3. Bibliotheca Indica Series (beginning from 1848).
(A) Arabic and Persian (B) Sanskrit and Indian Languages.
4. Memoris of the Asiatic Society (in 12 Vols.)
5. Monographs.
6. Miscellaneous Publications.
7. Catalogue and Bibliographical Works.
8. Seminar and Lecture Series (including public & memorial lectures).
The Society has other
periodical publications as:
9. Year Books from 1934 and Monthly Bulletins.
10. Recent Publications.

Sir William Jone contemplated the publication of a "Volume of Asiatic Miscellany", every year. The evidence of this desire is found in his early discourse where he announced the design to present to the literary world the so named annual publication and invited all curious and learned men to send their papers for publicartion as "Asiatic Miscellany" at the end of every year. It may be noted here in this regard that he preferred standard of writing for publication than mere translations.

It was considered on 7th April, 1785 that the approved papers shall be published in a convenient time. The selection and judgement of the papers remained in the hands of W. Jones. He read papers very carefully, screened and polished them for journaling. Sometimes he added corrections and alterations to the papers which were selected for publication. He never recommended for the publication of lesser papers, and he always maintained the scholarly standard of the papers and for this reason he rejected detached notes and extensively tedious papers. The publication of Pearson's meteorological Journal was stopped after two instalments. He took the responsibility of superintending the printing and correcting proof of society's transactions, Artists and engravers were appointed for illustrating the articles. The artists who helped the illustrations were Alefounder, A Apjoh, Robert Mobon and Lady Jones. Jones wrote to Charles Wilkins on 17th September, 1785, for engaging one Mahmud Gauth for engraving in Sanskrit, in Bengali and in Hindi all in the best Nagri letters and for making a large fine plate for the Society's quarto Annual. He also wrote to Samuel Davis who himself draw some sketches at the request of Jones. Daniell illustrated a few articles, specially Robert Canber's article on Mahavalipuram in the first volume. Daniel embellished the book with the etching of the drawing of the ruins. Though we can not certainly say whether he made any sketches for the Asiatic Researches but he had designed some drawings of Mahavallipuram scenes and included that in his papers. Ultimately one Mr. Manuel cantopher of the East India Company's printing office undertook the job as a private speculation on an understanding that every member of the society would purchase a copy of the publication at Rs. 20. First paper was sent to press sometime in July / August 1786. Jones always informed Hastings, Wilkins, Russel, Devis and others about the progress of the Society's publications.

Francis Gladwin first took up the responsibility of the printing. He sent to Jones the first printed sheet of the transactions on 23rd October, 1786 in which he proceeded "with as such expedition as may be consistent with accuracy". But Hobes expressed his anxiety about the delay of publication in his letter to W. Shipley on 27th September 1788. "The society has yet published nothing but have material for two quarto volumes and will, I hope send one to Europe next spring". However at last in the beginning of 1789 come out

the first volume under the title of 'the Asiatic Researches' instead of 'Asiatic Miscellany' originally designed by Jones with the sub-title Transactions. The reason behind the change made in the title of the society's Transactions may be attributed to Gladwin's naming his periodical as the Asiatic Miscellany.

The idea was supposed to have been taken from Jones' address, of which two numbers were published in 1785-86 and another under a new title, the New Asiatic Miscellany (Calcutta, Joseph Copper) in 1789. In the Miscellany, contributions from Jones and other members of the Society were published. All these had "erroneously imputed" Gladwin's publication to the Society.

This perhaps made Jones to change his previous intention and entitle the Transactions as Asiatic Researches.

The Asiatic Researches (1788-1789) were published through a total of twenty volume project. The first volume was published in 1788 under the Scholarly editorship of Sir William Jones. The remaining nineteen volumes were published at a regular interval up till 1839 making the set complete in twenty volumes. One volume of Index and one volume of subject editorials, expert comments and erudite introduction by later Scholars on each subject are added to it. Thus it has been made a twenty two volume project.

The Asiatic Researches describe in wide range variety of subjects which present a panoramic view of the oriental civilization and culture. They elucidate diverse subjects such as Antiquities, Arts, Language, Literature, Religion, Manners, customs, coins, science, particularly physical and mathematical Ethnography, chemistry and statistics.

The first volume of the Asiatic Researches contained twenty eight articles and it is divided into XXVI chapters. The third part of this volume was from the pen of Jones. Twenty five plates are included in this volume and the printed matter ran into 488 pages. Seven hundred copies were sent to Peter Elmsly (publisher of Jones in London) who sold the entire lot.

The fourth chapter of this volume is "On the Introduction of Arabic into Persian". In this chapter Francis Balfour M.D. has tried to show that examples of Arabic quardiliterals rarely occur in the Persian language. He has confined his observation to nine conjugations But particular sences and uses are assigned to each of these by many Grammarians.

The first volume of the Asiatic Researches appeared in 1788 and the second in 1790. The third, the fourth and the fifth volumes were published respectively in 1793, 1795 and 1797 and the price was reduced to Rs. 16 per copy. These works created a stir in the Literary world and due to their heavy demand an unauthorised publication was brought out in England in the year 1798. But due to its rapid sale, two other editions were brought out within the next five or six years. The popularity and demand of the work was deeply noticed in France where a French translation of the work was brought out in Paris under the title of "Researches Asiatiques". Mr. M. A. Labume, the French translator of the work "spokehighly while introducing contributions from the members and the sixth volume was prepared to be sent to press. The society looked forward for profitable sale of the volume just like the first five volumes had met with and preparations were taken for bringing out the next volume. The same printer was entrusted with the task of continuing to print the work for which the society would meet up the expenditure. But to make up the outlay members were charged at Rs. 12 a copy vol. VI, VII, VIII, IX, X, XI, XII were published according to this system, but later on, this arrangement was found disadvantageous because the expenses of printing became heavy and the sale could not make up the outlay. In this context, it was proposed in 1819 that the copyright should be sold to a publisher of London and the work should be given to the members without cost. This increased the financial responsibility of the society and caused greater delay in the publication of the Transactions.

In 1892 a resolution was adopted to divide the Researches into two parts (1) Scientific and (11) Literary. This plan was carried out in vols. XVII, XVIII, XIX and XX. But the literary copies were sold rapidly than the Scientific ones. In 1837 James Prinsep published an index to the first eighteen volumes of the Researches. This was an analytical index which James Princep prepared very carefully. And as a valuable asset it made the rich treasurers of the society's Transactions rapidly accessible to readers.

This publication i.e. the Asiatic Researches were very valuable but were issued tardily each volume was published after long intervals. This was why it could not revive public interest and soon after the completion of the second part of the twentieth volume of the Researches in 1839, the work was finally stopped.

6.2 Arbo-Islamic Writings in “the Asiatic researches”

The following writings on Arabic and Islamic studies appeared in the Asiatic Researches. (Given in author-wise alphabetical order).

1. Balfour, Francis : Extracts from the Tehzeebul Mantiq or Essence of Logic as a small supplement to Arabic and Persian Grammar and with a view to elucidate certain points connected with oriental literature. A. R. – 1805-VIII. 1-85.
2. Colebrooke H. T. : Translation of one of the inscriptions on the pillar at Delhi called the Lat of Firuz Shah. With introductory remarks by Mr. J. H. Harrington (PL.VI-XVIII) AR-1801-VII : 175-182.
3. Colebrooke H. T. on the Indian and Arabian Divisions of the zodiack. AR-1807-IX : 323-376.
4. Harrington, JH. Remarks upto the authorities of Musalman law. AR-1808-X : 475-512.
5. Jones William : A dissertation on the Orthography of Asiatick Words in Roman letters AR-1788-I : 1-56.
6. Jones William : The fourth anniversary discourse on the Arabs AR-1790-II : 1-17.
7. Jones William : The sixth discourse on the Persians AR-1790-II : 43-60.
8. Jones William : Translations of two letters of Nadir Shah, with introductory observations in a letter to the President. AR-1808-X : 526-547.
9. Tytler J : An essay on the extraction of the roots of integers as practised by the Arabs. AR-1832-XVII : 51-158.
10. Vansittart H : On the descent of the Afghans from the Jews. AR-1790-II : 61-76.
11. Vansittart H : A description of Assam by Muhammad Cazim. Translated from the Persian. AR-1790-II : 171-185.

The twentieth volume of the Asiatic Researches appeared in 1839 soon after this, the work was finally stopped. There were several causes which led to the stoppage of this once highly esteemed and familiar periodical. One of

the most glaring cause was tardy publication. It means that within a period of fifty five years the society published only twenty volumes. On 8th January 1820 Dr. Gordon and the Society members adopted some remedial measures to overcome great delay in completing and publishing the volumes of the society's transaction. The unnecessary delay was becoming a source of real complaint and discouraging to the authors of papers for Researches.

However this could not remove the cause of the complaint. The form of the Researches aroused another problem. A heavy quarto volume needed elaborate and finished essays and for the selection of such papers, short notes describing new discoveries or new ideas were often discarded. The transactions in their quarto form could be adopted for them. So an outlet for these was necessarily felt and later on these found a place in the quarterly oriental Journal which was started by Dr. Wilson and also in the Transactions of the Medical and Physical Society the publication of which however was dropped in 1827. A substitute for these was published in 1829 by Captain J. B. Herbert under the name of "Gleanings in Science". In this monthly publication Captain Herbert decided to incorporate in it extracts and abstracts from European Scientific publications. But in the course of time original contributions were made in considerable extent and this is why he had to obtain from extracts. The society derived much benefit by this publication because a summary of its monthly proceedings which had hitherto been preserved in manuscript form was regularly published.

Captain Herbert was appointed astronomer to his Majesty the king of Oudh in 1830. James Prinsep who was associated with him in the undertaking, instead of dropping the work, changed its name and called it : The Journal of the Asiatic Society of Bengal.

The Journal of the Asiatic Society of Bengal :

The research publications of the Asiatic Society underwent many changes in its names of titles and after 'The Asiatic Researches' the character of the Journal was totally changed. It became a literary periodical and not scientific. The Government gave a concession of free postage as an additional advantage to it. James Prinsep published Buchanan Hamilton's Statistics of Bengal as an appendix to it. Nevertheless members received this free of charge for the first two years. This journal appeared with many papers which would have been otherwise reserved for the pages of the Asiatic Researches; found their way into this journal.

The Journal excelled in many respect and superceeded the Asiatic Researches. As an standard periodical its name and fame spread far and wide. The Society made arrangement for presentation of copies to its members. The court of Directors – a higher administrative body who gave directions regarding publications also patronised this Journal. Their patronage and assistance were devoted to the publication of the papers of the society.

It may be noted here that though the 1st volume of the Journal of the Asiatic Society appeared in 1832, it was not officially recognised as the Organ of the Asiatic Society till then. Again the publication of the Asiatic Researches was not stopped even at the commencement of the publication of the Journal.

Many scientific papers were published in the journals and its literary character was maintained specially due to the rivalry of two periodicals - The Indian Journal of Science of Dr. Corlyn and The Journal of National History of Dr. Meclelland. The society later on kept all official records of general interest and this supplied sufficient fit materials for publication.

Financially, however the society incurred a loss to the earlier editions of the Journal of the society. The withdrawing of valuable papers for the Journal injured 'the Researches' of the society till then continuing. After paying for the journal little means were left to defray the cost of printing "The Researches". The cost of printing two volumes and the Index had to be paid from vested funds, since the commencement of the Journal. After the retirement

James Prinsep in 1838, Mr. Henry Torrens succeeded him and resumed the responsibility and began to carry on the works at his own risk. But the shortage of matters created a crisis at the close of 1842 and Mr. Torrens resigned the post of the secretary including the editorship of the Journal and no one came forward immediately to carry out the task in his place. The society at that time had no other alternative than to recognise the Journal as its official organ and finally to abandon "The Researches".

In spite of the change, the character of the Journal remained unchanged. For ten years it had been recognised by the public as the organ of the Asiatic Society, though the society did not recognise it as such. In the selection of papers due discretion was exercised by the committee of papers invested with the duty of editing. Since 1837 its bulk had become so heavy that the annual volume had to be divided into two parts and it was kept so till 1845. Financial difficulties, however compelled to reduce the size to the bulk of one part only. From 1847 two parts were again regularly published till 1850. Due to problems, the sizes of the Journal were again reduced to one part or six fasciculi, a year.

Though the arrangement was financially consistent, it gave the way to new inconvenience. The precis of the society's proceedings which were so far published regularly in every month, could not be henceforth published than once in every two or three months and those happened to be another problem. So it was felt necessary to separate the proceedings from the body of the Journal and this was in 1865. Short notes which were incorporated into it, became worthy of publication and of sufficient interest. This increased the value of the new series. The complaints which necessitated the division of the Researches into two in 1829 also played conducive role in dividing the Journal into two parts. One is Scientific and the other Literary. This gave the opportunity to scholars on scientific subjects to give their writings to their chosen part and the literary scholars to the remaining part without making admixture of the two separate kinds.

For this arrangement and for smooth functioning of the activities of the society, three secretaries were employed. One to edit the scientific part of the Journal, one to take charge of the Literary portion and the third to look after the general business of the society and the proceedings.

The society had published eighty four volumes of the Journal and nineteen volumes of the proceedings including the index in the first centenary of its existence. Regularly speaking these 103 volumes include 50,000 pages of closely printed matter replete with essays articles, papers, monographs and to avoid this an index to the last twenty volumes of the Asiatic Researches and the first 23 volumes of the Journal was published in 1856. This review is made to render an easy reference to the varied and valuable matters contained in the Transactions, in the form of resumes. In spite of this, a careful analytical index is deemed necessary for the entire set. The subject nature and the value of the papers published in these volumes have been appreciated in this investigation.

During the early years of the Asiatic society measures for printing oriental works were not adopted. While negotiations were proceeding in this regard Sir James Mackintosh, then President of the Literary society of Bombay submitted a scheme for the regular publication of oriental works to be entitled as *Bibliotheca Asiatica*, but no notable publications were made excepting a few. Later grants were obtained for the publication of Mr. Macnaghtan's edition of the *Shanamah*, Mr. Brownlow's edition of the *Meccan Manuscripts of the Alif Laila* under the superintendence of the society including a *Burmese and Siamese Dictionary*.

Actually no systematic attempt was made for the publication of oriental works until 1835. Again the British Government adopted a resolution to put a stop to all oriental works which were then in the press. The society interfered in the quarrel between the anglicists and orientalist and resolved to undertake the completion of the abandoned works and to carry on publications of similar works in future. A part of the resolution was referred to a special committee consisting of Dr. Mill, Hay Macnaghten, William Grant, J.R. Colin and J. Prinsep and Turton with a view to create a fund for the purpose. It also emphasized the need to prepare a memorial from the society to the court of Directors and the Board of Control-higher administrative bodies - for some public funds and to adopt effective measures for the creation of funds which can cater to expenditure demands for the publications of the society when the Government withdraw the fund appropriated to the revival of oriental literature in this country. A strong representation was organised and forwarded under

the signature of Sir Edward Rywan, then president of the society to the Court of Directors and an application submitted to the Government for a gift of printing sheets in consideration of the abandoned works.

The works abandoned were : (1) Fatwa-i-Alamgiri- in six volumes royal quarto of which only two had been printed (2) The Inaya in four volumes quarto of which only two had been printed (3) The Khazanatul Ilm - a quarto volume of 620 pages, of which about one fifth remained to be printed (4) Jawame al Ilmul Riazi an Arabic translation of Hutton's Mathematics, a quarto volume of 120 pages (5) The Anisul Musharrahin an Arabic translation of Hooper's vade Mecum by Dr. Tyter and (6) A Treatise on Algebra in Arabic and a few Sanskrit works. The cost of finishing this work was estimated Rs. 20,000 and in aid and support of this undertaking the assistance of the public of India and patronage of the friends and lovers of oriental literature were solicited. The European Literary Associations also agreed to co-operate in this regard and the society they represented. This was highly appreciated by the people of our country. The Maulavis and pandits who were engaged for editing the works served free of charges. Nawab Tauhar Jaung of Chitpur, undertook to defray the entire cost of printing the Share ul Islam.

The works with two exception were completed in four years. The exceptions were the treatise on Algebra and the Sarirvidya. As there was no demand for use of these works, therefore they were abandoned.

The court of Directors at first coldly received the petition of the society, but through the efforts of Prof. H.H.Wilson, the then London Agent of the Society and of the President and other influential members of the society, a grant of Rs. 500/- per month was ultimately sanctioned. The grant was made on certain terms. While writing to the Government the Court opined that though the works formerly published were not selected in judicious manner, they were still in the favour of publication of works and work on instruction on the Eastern Languages should not be abandoned. They authorised the Government to devote a sum of Rs. 500/- per month to the preparation and publication of such works either through the medium of the Asiatic society or any equally appropriate channel.

The means thus placed at the disposal of the society would have enabled James Prinsep to perform a good deal of works but due to his constant labours for several years he became physically unable to continue his responsible duty. Hard labours and works undermined his health and therefore soon after the acceptance of the court's Despatch he had to retire. The estimate he had chalked out of the probable cost for the completion of the works was not sufficient. Again there was a heavy debt at the time of his retirement and his successors Dr. O. Shaughnessy and Mr. Sutherland found it difficult for its payment. In consequence of this they thought to confine their oriental works to the completion of the Mahabharata. Henry Torrens was elected secretary in May 1840. Henry Torrens was a devout scholar and an elegant writer but as an administrator he was not very skilled. Under his management the grant was distributed on works which did not come under the terms of the Despatch of the court. Again upto the close of 1846 the annual accounts of the society were not sent to the court. He only published an edition of the Tarikh-i-Nadiri - in Persian. When accounts were prepared at the end of 1846 it was found that more than Rs. 25000 had been devoted to purposes which were not connected with oriental Literature.

6.3. Arbo Islamic writings in the "Journals of the Asiatic Society".

A list of all the articles or writings connected with Arabic and Islamic education which were published in the Research organs (Journals) of the Asiatic society is given herewith. The arrangement of the aforesaid writings including works of the congenial nature and subject have been made here in authorwise alphabetical order :

1. Anderson William : Translation of ibn Huokul's account of scind (1 PL) JL - 1852 - XXI : 49-74
2. Translation of Ibn Huokul's account of secstan (1 Map) JL 1852-XXI : 365 - 383. Anderson Willam :
3. Translation of Ibn Houkul's account of Khorasan (1 map) JL - 1853 - XXII : 152 - 193.
4. Ashraf, Kanwar, Mahammad: Life and conditions of the people of

- Hindustan (1200-1500 A.d) (Mainly based on Islamic Sources). JL-1953-33 : I (L) : 103-359. Y-1935-I: 157.
5. Avdall Johannes: Covenant of Ali, fourth caliph of Baghdad, granting certain immunities and privileges to the Armenian nation. JL - 1870-XXXIX (1) : 60-64.
 6. Banerjee S. K : The Quwat-Ul-Islam or the oldest Mosque in Delhi JL - 1938-35 ~ IV (L) : 293-307, Y-1938-IV : 1245.
 7. Beams John : Outlines of a plea for the Arabic element in official Hindustan J. L. - 1852 - XXI : 501-503.
 8. Beveridge A. S. : Notes concerning Khwajah Mahammed Muqim Harawi, the father of Nizaruddin Ahmed Bakhshi, J. L. - 1895-LXIV (1) : 166-170.
 9. Beveridge, H : Note on the date of Nur Qutb Alam's death. JI-1892-LXI (1) : 124/
 10. Beveridge, H : The Khurshid Jahan Nama of Sayyad Ilahi Bakhsh at Husaini Aurangabadi J. L. - 1895-LXIV (1) : 194-236.
 11. B. H. : The memoirs of Bayazid (Bajazet) Biyat. JI - 1898-XVII (1) : 296-316.
 12. „ : A short Notice of a Persian Ms. on Gaur. JL-1902 -LXXI (1).
 13. „, The Khojas of Turkestan. JI - 1902-LXXI (1) : 45-46.
 14. „, A short note on the date of the death of Nur Qutb Alam. JL-1902-LXX II) : 46.
 15. „, On Isa Khan, the ruler of Bhati, in the time of Akbar JL - 1904-LXXIII (1) : 48-56, P-1903, 123-4.
 16. Beveridge. H : The Emperor Babar. JL - 1905 - NS : 1 : 137-138.
 17. „, The Nafaisu-1 Maasir JL - 1905 - NS : 11 : 236-237.
 18. „, Salima Sultan Begam. JL - 1906 - NS : 11 : 509-510.

19. „ The Babarnama Fragments. JL - 1908 - NS : IV : 39-41.
20. „ A Passage in the Turki text of the Babarnama. JL - 1910 - NS : VI : 221-226.
21. „ The poet Maili of Horat. JL - 1910 - NS : VI : 583-587.
22. „ Abu Turab's History of Gujrat edited by E.D. Ross. Errata etc. in the A.S.B. edition. JI - 1911 - NS : VII : 159-463.
23. „ A dubious passage in the Ilmnsky edition of the Baburnama. JL - 1911 - NS : VII : 5-7.
24. „ The date of the death of Shah Bag Arghun, the ruler of Sind. JL - 1914 - NS : X : 283-285.
25. „ Note on the Tarikh Salatin Afaghinah JL - 1916 - NS : XIV : 287-289.
26. „ The Rauzat-Ut-Tahirin JL - 1918 - NS : XIV : 269-277.
27. „ The sources of the Akbarnama JL - 1918 - NS : XIV : 459-471
28. „ A Letter from the Emperor of Babur to his son Hamayun. JL - 1919 - NS : XV : 329-334.
29. „ Timur's Apocryphel Memoirs JL - 1921 - NS : XVII - 201-204.
30. „ On Tamerlane JL - 1938 : 3S : IV (L) : 167-174.
31. Bey Hekekyar : Note on the Strata cut through in excavating for coal in Wadi Acaba estern desert of Egypt. JL - 1850 - XIX : 139-143.

32. Blochmann, Henry : Notes on Sirajuddaulah and the town of Murshidabad,
taken from a Persian Ms of Tarikh-i-Mancuri, JL-1867
- XXXVI (1) : 85-104.
33. Blochmann, Henry : Contributions to Persian lexicography JL-1868-
XXXVIII (1) : 1-72.
34. „ Badaoni and his works. JL-1879--XXXVIII (1) 105-
144.
35. „ Notes on the Arabic and Persian Inscription in the
Hughli district. JL-1870-XXXIX (1) : 280-303.
36. „ Facsimiles of several autographs of Jahangir, Shahjahan
and Prince Dara Shikoh, together with notes on the
literary character and capture and death of Dara Shikoh
(1 PL). JL-1870-XXXX (1) : 171-279.
37. „ Notes from Muhammadan historians on Chutia Nagpur,
Pachet and Palamad. JL-1871-XL (1) : 111-229.
38. „ Koch Bihar, Koch Hajo and Asam, in the 16th and
17th centuries according to the Akbarnamah the
Padishanamah and the Fathiyah-i-Ibriyah. JL-1872-XLI
(10 : 49-101, P-1872, 62-3.
39. „ On a new king of Bengal (Alauddin Firuz Shas) and
notes on the Husaini Kings of Bengal and their
conquest of Chatgaon (Chittagong). JL-1872-XLI (1) :
331-340, P-1872-131-2.
40. Boilean, J. T. : Description of a sun-dial in the Court
of Moti Masjid, in the Fort of Agra (PLX), JL-1833-
I : 251.
41. Bogdanov, L. (L.S.Dugin) : Stray notes on Kabuli Persian. JL-1930-NS
: XXVI : I-P 3.

42. Bogdanov. L. (L.S.Dugin) : The quatrains of Jalaluddin Rumi and two hitherto unknown manuscripts of his Diwan. JL-1935-3S, 1 (2) : 65-80 Y-1935-35. I (L) : 65-80, Y-1935-I : 174-5.
43. Borah, M.I. : The life and works of Amir Hasan Dihlavi. JL-1941-35 : VII (L) : 1-59. Y-1942, VIII : 172.
44. Bose, K.K. : The house of Tughlaq (From the Tarikh-i-Mubarak Shahi) JL-1930-NS : XXVI : 247-269.
45. Burnes, Alaxander : Description of Bokhara. JL-1833-II : 224-239.
46. C. J. F. : Notice of the peculiar tenets held by the followers of syed Ahmed, taken chiefly from the Sirat-ul-Mustaqim, a principal treatise of that sect, written by Muhammed Ismail. JL-1832-I : 479-498.
47. Chakravarti, Monmohan : Certain disputed or doubtful events in the history of Bengal, Mahammedan period. Parts I & KK. JL-1908-NS : IV : 151-158. JL-1909-NS : V : 51-55.
48. „ Pre Mughal mosques of Bengal (6 PL) JL-1910-NS : VI : 23-38.
49. Colvin, Aucland : Translation from the Tarikh-i-Feruz Shahi by Ziauddin of Barani. The reign of sultan Ghiasuddin Tughlaq Shah. JL-1871-XL (1) : 217-247.
50. Cowell, Edward Byles : Attempts of Asiatic soverigns to establish paper currency. JL-1860-XXIX : 183.
52. „ ” Gyges 'ring in Plato and Nizami. JL-1861-XXX : 151-157.
53. Coyajee, J. C. : The supposed sculpture of zoroaster on the Tak-i-Bostan. (PL-XXIX) JL-1926-NS : XXII : 391-409.
54. „ Some Shahnameh legends and their Chinese parallels. JL-1928-NS : XXIV : 223-233.

55. ,, The shahnameh and the Feng-Shen-Yen-I. JL-1930-NS
: XXVI : 491-511.
56. Damant, G. H. : Notes on Shah Ismail Ghazi, with a sketch of the
contents of a persian MS., entitled Risalat us shuhada,
found at Kanta Duar, Rangpur. JL-1874-XLIII (1) :
215-229, P-1072-227-8.
57. Das Shyamal : Birthday of the emperor Jalaluddin Muhammad Akbar
: tr. by Ram Prasad. JL-1886-LV (1) : 80-88.
58. Datta, Narasinha : The Zafarnamah a Dialogue between Aristotle Buzrjmihr
Translated from the Persian. JL-1851-XX : 426-430.
59. Dugin, L.S. : The Kashfu-l-Mahjub of Abul Hasan Ali al Jullabi JL-
1942-35 ; VIII (L) : 315-379. Y-1942 VIII. 188-9.
60. Fuller, A. R. : Translations from the Tarikh-i-Firoz Shahi. JL-1869-
XXXVIII (1) : 181-220. JL-1870-XXXIX (1) : 1-51.
61. Haig. T. W. : The poet Shaikh Mufhkh Khar-al-din Azari of
Isfarayin. JL-1918-NS : XIV : 463-468.
62. Legendary account of Shah Abdur Rahman-i-Ghazi, the Warrior Saint of
Barar. JL-1901-LXX (3) : 10-16.
63. Hamidullah M. : Islamic Culture as a factor in World Civilization Jones
Bicent Vol. 1948 : 124-132.
64. Haq. Muhfuz-ul : Persian painters, illuminators and Calligraphists etc. in
the 16th Century A. D. JL-1932-NS : XXVIII : 239-
249.
65. Harley, A. H. : Dihyah al Kalbi : JL-1922-NS : XVIII : 273-285.
66. A mannual of Sufism : Al Futuhat-ul-ilahiyatu fi-Nafi. Arwahi dh Dhawati
'l Insaniyati. By Zaynu 'd-Din Abu Yahya Zakri ya b.
Muhammad al Ansari ash Shafi'i.
67. The Musnad of Umar b. Abdil 'Aziz. JL-1924-NS : XX : 391-488.

68. Abu Nakhailah, a poet classical Arab Poet. JL-1937-35 : 11 (L) : 55-70
Y-1937. 111-160.
69. HAH : Abu's Simt Marwan b-Abi Hafsah, a poet classical Arab
poet. JL-1937 3S : 111 (L) : 71-99, Y-1938. IV. 110.
70. Hasan Masud : Ibn Hazm and his Janharatul Ansab. JL-1946-3S : XII
(L) : 7-18.
71. „ The Maratebul-i-jma of Ibn Hazm (2 PL). JL-1952-34
: XVIII (L) : 31-45.
72. Hasan Zafar : Manuscript copy of the Diwan of Dara Shikuh (P-1-
2_ JL 1939-35; (VL) : 155-73.Y.1940 VI-176.
73. Hasrat, B. J. : Sirr-i-Akbar : JL 1949-3S : XV (L) : 9-34.
74. Hosain, M.H.: Translation of a historical poem of the Emperor Shah
Alam II JL - 1911 - NS : VII : 471 - 473.
75. Hosain, M.H. : The life and works of Bahr-ul-Ulum. JL 1911-NS: VII
: 693-695.
76. " : Kitab al Wafayat of Ibn al Khatib. JL - 1912 - NS :
VIII : 161 - 175.
77. " : The life and works of Muhibb Allah of Bihar. JL -
1913 - NS : IX : 295 - 298.
78. " : The Persian authobiography of Shah Waliullah bin Abd
al Rahim at Dihlavi. its English translation and a list of
his works. JL 1912-NS : VIII : 161 - 175.
79. " : The Life and works of Muhibb Allah of Bihar. JL-1913-
NS : IX : 295-298.
80. " : The Mirza Namah (The Book of the Perfect gentlemen)
of Mirza Kamran with an English translation. JL - 1913-
NS : IX : 1-13.

81. " : The development of the Hadith Concordance in Arabic literature (Item at Atraf) - JL-1924-NS : XX : 99-110-
82. " : The autobiography of Maulana Adb al Hakk ad Dehlavi. Edited. JL - 1926 - NS : XXII : 43-60.
83. Hosain, M.H.: Tadhkirat at Talib al Muallam of Sibti Ibn. al 'Ajami', Edited. JL - 1928-NS : XXIV : 363 - 417.
84. Hosain, M.H.: Islamic apocrypha (Tadlis), JL - 1936-3S : 11(L) : 1-7, Y-1937 III. 149-150.
85. " Conquest of Sholapur by Burhan Nizam Shah I (914-961 AH 1508-1553 A.D) as described by Shah Tahir. JL - 1939-3S : V(L) : 133 - 153 Y - 1940 VI, 183-184.
86. Hosten, H : Firoz Shah's Tunnels at Delhi. JL - 1913 - NS : IX (P) : 88 - 91.
87. " : Fr. Jerome Xavier's Persian lives of the Apostles. JL - 1914-NS : X : 65-84.
88. Husain, S.Wajahat : Kitab al Askhiya of ad Daruqutni, Edited. JL - 1934 - NS : XXX : 39 - 149 Y - 1935. I. 156.
89. " Mahmud Gawan. JL - 1935-3S : 1(L) : 81-102. Y-1936. II. 149 - 150.
90. " Azad Bilgrami. JL - 1936-35 : 11(L) : 119-130, Y-1937. III. 173-4.
91. Irvine, W : The Bangash Nawabs of Farrukhabad - A Chronicle (1713 - 1857) JL - 1878 - XLVII (1) : 259-383 : JL - 1879 - XLVIII(1) : 49 - 170.
92. Irvine, W : The Later Mughals (1707-1803), JL-1896-LXV(1) : 136-212 JL - 1898-LXVII (1) 141-166, JL - 1903-LXXII(1) : 33-64 JL - 1904 - LXXIII(1) : 287-361; Ext.28-61 JL - 1908-NS : IV : 511 - 588. P - 1903. 134-6. P-1904. 67 - 68.

93. Ivanow, W : On the language of the gypsies of Qainat (in Eastern Persia). JL - 1914-NS:X: 439 - 455.
94. " Further notes on Gypsies in Persia. JL - 1920-NS:XIV:281-291.
95. " An old gypsy Darwish Jargon. JL - 1922-NS:XVIII: 375 - 383.
96. " The sources of Jamis Nahafat. JL - 1922 - NS : XVIII : 385 - 402.
97. " An Ismailitic Pedigree. JL - 1922-NS : XVIII : 403 - 406.
98. " Note on Early Persian Works on Ethics JL - 1923-NS : XIX : 295-298.
99. " More on the sources of Jami's Nahafat. JL - 1923 - NS : XIX : 299-303.
100. " Imam Ismail. JL - 1923 - NS : XIX : 305 - 310.
101. " Rustic poetry on the dialect of Khorasan. JL - 1925-NS : XXI : 233-313.
102. " Notes on Khorasani Kurdish. JL - 1927-NS : XXIII : 167-236.
103. " Some Persian Darwish Songs. JL - 1927-NS : XXIII : 237-242.
104. " Jargon of Persian mendicant darwishes. JL - 1927 - NS : XXIII : 243 - 245.
105. Ivanow, W : Persian as spoken in Birjand. JL - 1928-NS : XXIV : 235-351.
106. Khan Mirza Mahdi : The quartrains of Baba Tahir, edited and translated. JL-1904-LXXIII(1) : 1-29.

107. Layard F.P : Nooks and Corners of Bengal. No.1. The tomb of Meer Muddan Khan, Commander-in-Chief of the Nawab Serajood - Dawlah's Army at the battle of Plassey (1 PL). JL - 1852-XXI : 148 - 150.
108. " The mausoleum of the Nawabs Aliverdi Khan and Serajood-Daulah at Khoosbagh near Moorshedabad (1 PL). JL - 1852 - XXI : 504 - 511.
109. Liwis (Henry) and Copy (Henry) : Some account of the "Katan Masjed commonly called the "Kalee Maszed" within the new town of Delhi (3 PL) - JL - 1847 - XVI : 577 - 589.
110. Lockett, (Col :) Hints to students of Arabic; extracted from a letter JL - 1847 - XVI : 337 - 374.
111. Loewenthal Rev. Isidor : Is the Pushto a Sematic language ? JL - 1860 - XXIX : 323.
112. Lyall, Charles J : The Moallaqah of Labid, with the life of the poet as given in the Kitab el Aghani. JL - 1877 - XLVI(1) : 61 - 96.
113. " Three translations from the Hamasah. JL - 1877 - XLVI(1) : 168 - 173.
114. Lyall, Charles. J: Translations from the Hamasah and the Aghani. JL - 1877 - XLVI(1) : 437 - 461.
115. " The Moallaqah of Zuhaer, rendered into English, with an introduction and notes. JL - 1878 - XLVII(1) : 1-26.
116. " Translations from the Hamasah. JL - 1881 - L(1) : 107 - 147.
117. MacLagan, E.D : Abul Fazl's account of the Multan Sirkar in the third book of the Ain-i-Akbari. JL - 1901-LXX(1) : 1-6.
118. MacLagan R : List of Arabic Works preserved in a Library at Aleppo. JL - 1876-XL(1) : 30-71. P.1876. 93

119. Mohammad Ismail : Notice of the peculiar tenets held by the followers of Syed Ahmed, taken chiefly from the 'Sirat-ul-Mustaqin; a principal treatise of the Sect, written by Moulavi Mohammad Ismail. By J.R.C. JL - 1832-1 : 479 - 498.
120. Miles S.B: On the route between Sohar and el Bereymi in 'Oman with a note on the Zatt, or Gipsies in Arabia (with a map) JL - 1877 - XLVI (1) : 41-60, P.1877 125-6.
121. Modi Jivanji Jamshedje : India in the Avesta of the Parsis. JL - 1913-NS : IX : 427 - 436.
122. Murphy C.C.R : A hundred modern Arabic Proverbs. JL - 1911 - NS : VII : 503 - 511.
123. Newall D.J.F : A sketch on the Mohamedan history of Cashmere JL - 1854 - XX III : 409 - 460.
124. Newall D.J.F: Notice of the Ajaib al Mukhlakat J.L 1844 - XIII : 632 - 666.
125. O'Kinealy James : Translation of an Arabic pamphlet on the history and doctrines of the Wahhabis, Written by the Grandson of Abdul Wahhab, founder of Wahhabism. JL - 1874 - XLIII(2) 68 - 82.
126. Patric (D) and Phillot (D.C) : Translation of one of the Tardiyat or poems on sport of Abu Nua, the poet jester of the court of Harunur - Rashid JL - 1908 - NS : IV : 37 - 38.
127. Phillott D.C. : Some Persian riddles collected from dervishes on the South of Persian. HL - 1906 - NS : 11 : 86-93.
128. " Note on the Sikandar Nama of Nizami JL - 1906 - NS : 11 : 155
129. " Note on a quartrain of Umar-i-Khayyam. JL - 1906 - NS : 11 : 331 - 332.

130. " A Persian non-sense rhyme JL - 1906 - MS : 11 332 - 333.
131. " On hunting dogs, being an extract from the Kitab ul Jamharah fi ilm 1 - Bazarah JL - 1907 - NS : 111 : 599 - 600.
132. Phillott D.C.: Vocabulary of technical falconry terms in Urdu, Persian and Arabic. JL - 1910 - NS : VI : 315 - 380.
133. " Some notes on Urdu Grammar. JL - 1911-NS : VII : 117 - 118.
134. " Note on a Shi'a imprecation. JL - 1911-NS:VII: 691.
135. Phillott (D.C) and Azoo (F.F) : Some Arab folk tales from Hazramaut. JL - 1906-NS:II399 - 439.
136. " Chapters on hunting dogs and cheetas, being an extract from the Kitab ul Bazarah, a treatise an falconry, by Ibn Kushajim, an Arab Writer of the 10th Century. JL - 1907 - NS : 111 : 47-50, 599 - 600.
137. " Some birds and other animals that have been metamorphosed (being an extrazct from the Kitab ul Jamharah fi elmi'lBazarah, an Arabic Ms. No. 855 in the Library of the Asiatic Society of Bengal. JL - 1907 - NS : III : 139 - 143.
138. " The birds' complaint before Solomon : being an extract with a translation from the Kitabu'l Bazarah. JL - 1907-NS : III : 173 - 178.
139. " Things which the owners of Hawks should avoid being an extract from the Kitab u'l Jamharrah fi'ilmu'l Bazarah. JL - 1907 - NS : 111 : 401 - 403.
140. Phillott (D.C) and Azoo (R.F) : Seven stories from the Nafhatu's Yaman, edited and translated by JL 1907 - NS : 111 : 527 - 537.

141. " Some folk-tales from Hazramaut. JL 1907-NS : 111:645
- 680.

142. Phillot (D.C) & Petric(D) : Translation of one of the Tardiyat on sport
of Abu Nu'as, the poet jester of the Court of
Harumu'rRashid. JL - 1908 - NS : IV : 32

143. Phillot (D.C) and Shirazi (Kazim) : Notes on certain Shi'ah Tilisms. JL
- 1906-NS : 11 : 534 - 537.

144. Postans J : Account of the expedition of Chach (Chacha), extracted
from the Chach Nameh, and extracts from the Tohfath ul
Khwan. JL - 1838-VII : 93 - 104.

145. " Translation of the Toofut ul Kiram, a history of Sindh.
JL - 1845 - XIV : 75 - 99, 155 - 173.

146. Prasad, Bainsi : Life and works of Khawajash Nizamuddin Ahmad
Bakhshi JL - 1938 - 3S : IV(L) : 769 - 794.

147. " A note on the building of Humayun. JL-1939-35: V(L)
: 459 - 61.

148. Raverty, Henry George : Who were the 'Patan or Pathan Sultans of Delhi

149. Raverty, Henry George : Memoir of the author of the Tabazat i Naseri.
JL - 1882 - LI(1) : 77 -85.

150. Ray, Nirod Bhusan : Interesting side light on Firuz Shah Tughlaq's
expedition to Tatta. JL 1938 - 3S : IV(L) : 349-392. Y-
1939 V. 150.

151. Ray, Nirod Bhusan : Futuhat-i-Firuz Shah. JL - 1941 - 3S : VII(L) : 61-
89.

152. " Jajnagar expedition of Sultan Firuz Shah - English
translation and text of an extract from 'Siraj-i-Firuz Shah.
JL-1942-38 : VIII(L) : 57-98 Y.1943 : IX : 77-78.

153. " New light on Sher Shah's early career. JL 1952-3S : XVIII(L) : 53 - 62.
154. " Makhzan-i-Afghani and Tawarikh-i-Majlis Arai and their relative, value as sources of history JL - 1953 - 3S XIX : (L) : 79 - 83.
155. Rosl, H.A. : Persian letters from Jahan Ara daughter of Shah Jahan, to Raja Rudhprakash of Sirmur. JL - 1911 - NS : VII : 449 - 458.
156. Ross EC : Annals of Oman, from early times to the year 1728 A.D. From an Arabic Ms. by Sheikh Sirhan bin said bin Sirhan bin Muhamad of the Benu Ali tribe of 'Oman. Translated and annotated. JL - 1874 - XL 111(1) : 111 - 146.
157. ROSS, E.D. : Faqir Khayruddin Muhammad, the historian of Shah 'Alam. JL - 1902-LXXI(1) : 136-141.
158. " Divan-i-Babur Padishah. A Collection of poems by the Emperor Babur. JL - 1910-NS : Ext. No. Pp. VI + 43 (incl. 19 Pl)
159. Sanders E and Ors : Documents relating to the gates of Somnath, with copies and translations by J.A. Rawlinson of an Arabic inscription upon the gates of Somnath and an inscription in Kufic Characters on the Sarcophagus of the tomb of Sultan Muhamud of Ghazni etc. (With PL). JL - 1843 - XII : 61 - 72.
160. Sarkar G.D.: Some traditions about Sultan Alauddin Hussain Shah and notes on some Arabic inscriptions from Murshidabad (Pl. 1-6). JL - 1917 - NS : XIII : 143 - 151.
161. Sarkar, Jadunath : The revenue regulations of Aurangzib (with the Persian texts of two unique formans a Berlin Ms.) JL - 1906-NS : 11 : 223 - 255.

162. Seth, Mesrobian J : A Ms. Koran in classical Armenian JL - 192-NS : XIX : 291-294.
163. Shaw, Robert Berkeley : A Grammar of the language of Eastern Turkistan. JL - 1877-XLVI(1) : 242 - 368.
164. The history of the Khojas of Eastern Turkistan summarised from the Tazkira-i-Khwajagon of Muhammad Sadiq Kashghari. Edited with introduction and notes by N. Elias. JL - LXXVI(1): Ext. No. VI + 1-67.
165. Sherazi, Md. Kazi : A list of 138 new words, chiefly European, that constantly occur in Modern Persian newspapers : Collected from the newspapers of the past six months. JL - 1907-NS : 111 : 9-13.
166. S.M. Kaz : Note on a Persian Charm. JL - 1908 - NS : IV : 11-12.
167. " Shurawaredy A. Al Mamun : Notes on important Arabic and Persian Mss. found in various libraries in India. 1-11 JL - 1913-MS : suppl. JL-1914 - NS: X: Suppl. CC XVI - CCC IVI.
168. Sprenger, Aloys : As Suyuti's work on Earthquakes, Called
i.e. removing
The noise from the description of Earthquakes) Translated from the Arabic. JL - 1843 - XII (2) : 741 - 749.
169. Sprenger, Aloys : Some original passages on the early commerce of the Arabs. JL - 1844 - XIII 519-526.
170. Sprenger, Aloys : Notices of some copies of the Arabic Work entitled Rasayel I Khwan al Cara'.
JL - 1848 - XVII(1) : 501 - 507.
171. Sprenger, Aloys: Notice of the Ikhwan al Cafa. JL - 1848-XVII(2): 183 - 202.

172. " : Balamy's translation of the history of Tabari and Ghazzali's history of the Prophets. JL - 1848 - XVII(2) : 437 - 471.
173. " : A passage from Ibn Qotaybah's Adav al Katib on Arabic astronomy. JL - 1848-XVII(2) : 659 - 681.
174. " : On the Ghassanite Kings: JL - 1850-XIX : 469 - 474.
175. " : Observations on the physiology of the Arabic language. JL - 1851 - XX. 115 - 126.
176. " : The initial letters of the nineteenth Surah of the Quran. JL - 1851 - XX : 280 - 281.
177. " : Chronology of Makkah and the Hijaz before Muhammad Chiefly founded upon genealogy. JL - 1851 - xx : 349 - 352.
178. " : On the earliest biography of Muhammad JL - 1851 - XX : 359 - 397.
179. " : Foreign words occuring in the Quran. JL - 1841 - XXI : 109 - 114.
180. " : Has sadi of Shiraz written Bekhtah Verses ? JL - 1852 - XXI : 513 - 519.
181. Sprenger, Aloys: Muhammad's (S.M) journey to Syria and Prof. Fleischer's opinion thereon. JL - 1852 - XXI : 576 - 592.
182. " : The first volume of the original text Of Tabari. JL - 1853-XXII : 195.
183. " : Notes on Alfred Von Kremer's edition of Wakidi's Campaigns. JL - 1856 - XXV : 53 - 74 ; 199 - 220.
184. " : Notiees on the of Mohasaby, being the earliest work on sufism as yet discovered and on a translation of a work as ascribed to Enoch. JL - 1856 - XXV : 133 - 150.

185. " The Copernican system of Astronomy among the Arabs.
JL - 1856 - XXV : 189.
186. " On the origin and progress of writing down historical
facts among the Musalmans. JL - 1856 - XXV : 303 -
329, 375 - 381.
187. " Remarks on the Barbier de Meynard's edition of Ibn
Khordadbeh and on the land tax of the Empire of the
Khalyfs. JL - 1866 - XXXV(I) : 124 - 146.
188. Torrens, Henry : Remarks on M. Schlegel's objections to the restored
editions of the Alif Lailah or 'Arabian Nights'
entertainments. JL - 1837-VI : 161-168.
189. Wali, Abdul : Note on Hari - Allah Sect. JL-1898-LXVII(3) : 112
190. " Note on the Chitliya Faqirs, JL-1898-LXVII(3) : 112-
115
191. " On the origin of Chaklai Muslamans. JL - 1899 - LXVIII
(3) : 61-62.
192. " On the antiquity and traditions of the Jami' Masjid and
the Rauza of Hazrat Maulana Muhammad 'Arab, at
Sailkupa, Sub-division Jhenidah, District Jessore. JL -
1901 - LXXII.
193. " The Ruba'iyat of Abu sai'd ibn Abu'l Khayr. Edited. JL
- 1909-NS : V : 421 - 456. JL - 1911-NS:VII: 637-667.
194. " Alam Khan's Mosque at Katwa. JL-1917-NS:XIII:131-
138.
195. " The Topkhana Mosque at Santipur. JL - 1917 - NS :
XIII : 139 - 141.
196. " The spelling of Babar's name. JL 1918 - NS : XIV :
453 - 455.

197. " Hinduism according to Muslim Sufis. JL - 1923 - NS : XIX : 237 - 252.
198. " Life and letters of Malak 'Aynu'l Mulk Mahru and side lights on Firuz Shah's expeditions to Lakhnauti and Jajnagar. JL - 1923-NS : XIX : 253 - 290.
199. Wali Abdul : A Bengali book written in Persian Script. JL - 1925-NS : XXI : 191-203.
200. Whalley, P : Translations from the Tarikh-i-Firuz Shahi. The reign of Muzzuddin. JL - 1871-XL(1) : 185-216.
201. " Translations from the Diwan of Zibunnesa Begum, Poetica : -ly styled as 'Makhfi, daughter of the Emperor Aurangzib. JL - 1876-XLV(1) : 308 - 311.
202. " Metrical translations from the Quatrains of 'Umar Khayyam. JL 1877-XLVI(1) : 158 - 160.
203. William, L.F.R. : A new Persian authority on Babur. JL - 1916-NS: XII : 297 - 298.
204. Williams S.W : Comparison of Asiatic languages. JL - 1838-VII : 707-710
205. Winter (H.J.J.) and Mirza (Arshad) Concerning Persian Version of Lilavati, JL - 1952-35:XVIII(S) : 1-10.
206. Winter (H.J.J) and W (Arafat) : Ibn at Haitham on Paraboloidal Focusing Mirror. JL - 1950-3S : SV(S) : 25.
207. " A discourse on the concave spherical Mirror by Ibn Haitham. JL-1950-34:XVI(S) : 1-16.
208. " The Algebra of Umar Khayyam. JL - 1950-35 : SVI(S) : 27 - 78.
209. Khan, Abdus Subhan : Yusuf Ali Khan, author of the Tarikh-i-Bangala-i-Mahabatjangi. JL - 1959-45-1(2) : 173 - 176. Y-1961-III : 140-141.

210. Majumdar, Asoke Kumar : A note on the chronology of the Sultans of Kashmir in the Ain-i-Akbari. JL - 1956-35-XXII(L) : 35 - 97.
211. Rahaman, Mutiur : Catalogue of printed Arabic books in the Library of the Asiatic Society. Y-1955-XXI : (Suppl) 1-62.
212. Roy, Nirod Bhusan : Farman of Emperor Aurangzib in Persian Y-1958-XXIV:76.
213. Roy Nirod Bhusan : Some interesting anecdotes of Sher Shah from the rare Persian manuscript of Tazkirat-ul-Mul'k: JL - 1954-3S-XX(L) : 219-226. Y-1955-XXI : 162-163.
214. Roy Nirod Bhusan : Trade, agriculture and industry in West Bengal, 1200 - 1608 as found in the Persian and Arabic sources. JL - 1954-35-XX(L) : Y-1954-XX : 177 - 178.
215. Roy, Nirod Bhusan : Wagi-at-i-Mushtaqi : Its importance as a source of Afghan history. JL - 1956-3S-XXII(L) : 261 - 264.
216. Roy Choudhuri, Makhanlal : Music in Islam. JL - 1957-3S-XXIII (L)/2) : 43 : 102.
217. Sen, S.N. : A manuscript by Mubarak Shah, kotwal of Delhi. Y-1958-XXIV : 98.

RIVEW OF BOOKS

6.4 Reviews of Islamic Books

218. Dutta Chinmoy : Corpus of the Muslim Coins of Bengal (down to A.D 1538) by Abdul Karim, Dacca, 1960. JL - 1960 - 4S-II(1) : 66-67.
219. Ghosal, U.N : Studies in Medieval Indian History. JL - 1954-3S-XX(L) : 183-194.
220. Hasan Mas'ud : A Catalogue of Persian and Sanskrit Mss. by Kripal Singh 1962. JL - 1964-4S-VI(1) : 43-44.
221. Khan H. Hyder Ali : Studies in Arabic and Persian medical literature by M.Z. Siddiqi, 1959 JL - 1959-4S1(1) : 125.
222. Khan M. Saber : The Tarikh-i-Khan Jahani wa Mukhzan-i-Afghani by Khawajah Nimatu'uah, edited by S.M. Imamuddin. JL - 1960 - 4S-II(1) : 68-71.
223. Ray, Sukumar : The life of Mir Jumla by Jagadish Narayan Sarkar. JL - 1966-4S-VIII(1) : 67-68.
224. Sarkar, Jagadish Narayan : Dacca the Mughal Capital by Abdul Karim, 1964. JL - 1965-4S-VII(3/4) : 206 - 208.
225. Sarkar, Jagadish Narayan: Shah Alam II and the East India Company by Kali Kinkar Dutta, 1965. JL-1966 - 4S-VIII(1) : 68-69.
226. Sen, Nirmal Kumar : Qutlines of Muhammadan law. JL - 1956-3S-XXII(L) : 135.
227. Al. Rawi (Ustad Harth Taha) : Tagore in Baghdad. JL - 1979-4S:XXI : 31-48.
228. Banerjee (Adris) : Late Mughal Provincial Style (introduced by Murshid Quli Khan Jafar Khan Nasiri). JL - 1972-4S KIV(2) : 1-8. M.B - 1972-1(2) : YB 1972-XV : 130-131.

229. Das (Dipak Ranjan) and Kumar (Bimalendu) : The tomb of Sarif Saiyad at Bansberia. JL-1970-V(6) : 8. Y-1971-XIII : 139-140.
230. Dhany M.A. : The Minarets of the Hilal Khan Qazi's Mosque Dholka. JL - 1972 - 4S-XIV(1) : MB-1972-1(1) : 4 YB - 1972 - XV : 111.
231. Islam Majharul: Bangla Sahitya Muslim Sadhana (in Bengali) Popular lecture M.B. : 1979 - VIII (10) : 51.
232. Khan, M-S : A thirteenth cantury book (Kitab Adav al Harb wash Shujaah) on Warfare Written in India. M.B - = 1980 - IX(9) 5 : 6.
233. Khan M.S : Sir William Jones' contribution to Arabic and Persian studies. JL - 1980-4S. XXII (2) : 49-56.
234. Lehmann (Fritz) : Rahat versus the "Persian Wheel" : Notes and comments. JL - 1977. 4S-XIX(3/4) : 54-64. M.B. 1977 - VI(8) : 7.
235. Mc Cutchion (David J) : The Late mediaevel temples of Bengal JL - 1970 - 4S - XII : 1 - 80.
236. Mitra (Rajeyeswar) : Music as depicted in the Persian Manuscript Rag Darpan by Faqirulla. JL - 1981 - 4S-XXIII(2) : 63-69. M.B 1981(10) : 7
237. Nath (R) : Humayun's Din Panah, Old Fort Delhi. JL - 1980 - 4S XXII(2) : 172 - 190. M.B - 1978. VII(4) : 2
238. Nath (R) : Note on Firoz Shah's reference to chhparkhat in the Futuhati-I-Firoz Shahi. JL - 1979 - 4S XXI(2) 1-12.
239. Roy Sukumar: Penguin History of Indian and Indo Muslim History JL - 1981 - 4S - XIII(2) : 48 - 56.
240. Sarkar (Jagadish Narayan) : A phase in Mughal Assam relations : Raja Ram Singh's futile expedition (1668-71). JL-1979-XXIV (1) : 29-71.

241. Sarkar (J.N) : A new light on medievel Indian History from a study of a few Asiatic Sources. JL - 1985 - XXVII(2) : 95 - 124.
242. Banerjee Tarasankar : Sirajud Daulah by Kalikinkar Dutta JL 1973-4S-XV : 232.
243. Chopra Hiralal : Kabi'r - the Apostle of Hindu Muslim Unity : by Dr. Muhammad Hedayatullah. JL - 1979 - 4S-XXI(1) : 105.
244. Das Gupta K.K : Mahammad Shahidullah Felicitation Volume. Edited by Muhammad Emanul Haq. JL - 1970-4S - XII : 157.
245. Majumdar R.C : Wahabi Movement in India by Qeymuddin Ahmed, Calcutta, 1966. JL - 1970-4S - XXII(1) : 164 - 166.
246. Roy Sukumar : The immortal Taz Mahal by R. Nath. JL - 1977 - 4S-XIX(1) : 84-86. the evolution of the tomb in Mughal architecture.
247. Sarkar J.N : Chieftain in the Mughal Empire during the reign of Akbar by A.R, Khan. JL - 1978 - 4S - XX : 47-52.
248. Sarkar J.N: Muslim modernism in Bengal ; Selected writings of Delawaar Hussain Ahmed Meerza (1840 - 1913), Vol - I : ed. by S.J. Salik . JL-1983-4S-XXV : 113-116.
249. Sengupta K.K : History of Tipu Sultan : by Mahibul Hasan Khan. JL - 1972 - 4S - XIV(2) : 173.
250. Sengupta K.K : Nadir Shah : by Jadunath Sarkar. JL - 1973 - 4S - XVIII : 120.
251. Subhan Abdus : Descriptive catalogue of the Persian, Urdu and Arabic Manuscripts in the Dacca University Library : Dacca Univ. Publication - 2 Vols. JL-1972-4S-XIV(2) : 179.
252. Subhan Abdus :Islam in Bengal (13th to 19th Century) by Jagadish Narayan Sarkar. JL - 1977 - 4S. XXV : 67.

253. Subhan Abdus : Mudhakkir-i-Ahtab (Persian text) of Khwaja Baha-al Din Hasan Nithari Bukhari (Notes and introduction) : by Syed M. Fadullah. JL - 1972 - 4S - XIV(2) : 181.

However, besides these, a huge number of writings on the coins and coinage of the Muhammadan rulers appeared in the journals of the Asiatic Society. But as these writings are fragmentary only the names of the contributors on the coins and coinage of the Muhammadan rulers have been added here in alphabetical order including a few titles of their contributions which are deemed significant to the present author. These have been picked out separately from the journals of the Asiatic Society for the sake of having a glimpse on the subject. The issuing year of the JL, the number of the Series and also page numbers of some of them have been mentioned.

1. Ahmad Khawaja Muhammed JL - 1930-NS : XXVI(N) : 23-28. J.L.-
1934-NS : XXX (N) 87-92
2. Ahmad, Shamsuddin: Note on a unique copper coin of Barbak Shah JL
- 1936 - 3S : II (N) 111-2.
3. Allan. J. JL 1910 - NS : VI : 244-245 (Num.Sup 13/Art.81) 1911 - IVS
: VII : 698 - 700.
4. Antani, Ratilal M. JL - 1927 - NS : XXIII(N) : 3-4 Num. Sup. 40/
Ant.265).
5. Ayyanagar, Srinivas Raghava. JL - 1925-NS : XXI (N) : 20, 33-35.
6. Banerjee, Rakhal Das. JL - 1911 - NS : VII : 697 - 698, 1920 - NS -
: XVI : 85 - 86.
7. Bayley, Edward Clive : JL - 1871-XL(1) : 160, 1873-XLII(I) : 109 -
112, 191, 311 - 313.
8. Bhattacharya, Asoke Kumar. JL - 1952-3S:XVIII(L) : 9-12, 83-84, 133
- 136.
9. Bleazley, G.B. JL - 1904 - LXXIV (1) : 229 - 373-374, 229 - 230, JL
- 1905-NS : 1 : 121-3.

10. Bloch, Theodor. JL - 1909-NS : V. 260
11. Blochmann Henry : JL-1867, 1868, 1869-1870, 1871-1872, 1877.
12. Bourdillon J. A. : JL-1907-NS : III : 65
13. Brown C. J. : JL-1912, 1824, 1915, 1922
14. Burn R. : JL-1904-LXXIII(i) : 75-107, 244, 381, JL-1905, 1907, 1922, 1933, etc.
15. Delmertick J.G. JL - 1870, 1874, 1875, 1876.
16. Dikshit, K.N. JL - 1920 - NS : XVI : 87-88-89 Num. Suppl. 33/Art 207, 208. Farid G.S. JL - 1976 - 4S XVIII : 112-116, 104-105, JL - 1974 - 4S-XVI : 154, 164-167 etc.
17. Gyani R.G. - JL - 1933, 1936.
18. Hodivala S.H. JL - 1916, 1917, 1918, 1920, 1921, 1923, 1927, 1929, 1933, 1934.
19. Hoernle, A.F. Rudoff : JL - 1881, 1883, 1890, 1893, 1897.
20. Hutton J.G and Smith J : (Pl. 42-3) JL - 1835 - IV : 533 - 537.
21. Irvine William - JL - 1878, 1896, 1898, 1903, 1904, 1908, 1905, 1897, 1907, 1909, 1910.
22. Ismail Muhd. JL - 1922 - NS : XVIII(N) : 36-38 Num. Suppl. 36/Art. 231, 1925 - NS : XXI(N) : 20-1, 43-46, 47-48.
23. Jamasjee Franjee - JL - 1902 - NS : 111 : 51 - 53.
24. Laidlay J.W : JL - 1846 - XV (1) : 323 - 333.
25. Lal Panna. JL - 1914 - NS : X : 246-247 Num. Suppl-23/Art, 133, 1915-NS:XI:483, 483 - 484, 491 - 492, 493, 493 - 494, 1925 - NS:XII(N) : 23.
26. Martin, M.F.C. JL - 1929 - NS : XXV(N) : 75 - 78.
27. Master A. JL - 1912, 1913, 1914, 1927.

28. Mitra Rajendra Lala. JL - (P) - 1861 - XXX : 169 - 170.
29. Nevill. H.R. JL - 1912, 1915, 1918, 1921.
30. Paruck F.D.J : JL - 1917, 1918, 1921, 1923.
31. Prasad, Durga-JL-1929, NS : XXV(N) : 37-38 Num Suppl. 42/Art. 286.
32. Prasad Jagat, JL - 1915 - NS : XI : 496 - 498.
33. Rodgers Charles James. JL - 1872, 1879, 1880, 1883, 1882, 1884, 1885, 1886, 1887, 1888, 1894, 1895, 1896.
34. Sarkar G.D. - JL - 1917 - NS : XIII : 143 - 151.
35. Sarkar Jadunath. JL - 1906 - NS : II : 223 - 225
36. Sarman, Radhakanta - A.R - 1788-1 : 379 - 382.
37. Singhal C.R. JL - 1928, 1929, 1930, 1934, 1937.
38. Stulpnagel C.R. J.L. - 1880 - XLIX(1) : 28-32, P-1879 - 215.
39. Tarapore P.S. JL-1930-NS : XXVI (N) 56-60 (Num. Suppl. 43/Art. 308).
40. Taraporewala D.V. Two Mughal Muhars (PL-III) JL-1923-NS:XIX(N) : 83-84 (Num. Suppl. 37/Art. 246).
41. Taraporewala V.D.B : JL - 1929 - NS : XXV(N) : 39. (Num. Suppl. 42/ Art 281) 1930-NS: XXVI (N) : 29-32 Num Suppl 43/ Art. 301.
42. Taylor G.P. : JL - 1904 - LXXIII(1) : Ext. 103-108, 66-68, 68-73 also in JL - 1908, 1905, 1907, 1909, 1910, 1912, 1914, 1915, 1920.
43. Thanawala, Framjee Jamasjee. JL - 1905, 1907, 1909, 1911, 1912, 1915
44. Thomas Edward. JL - 1851 - XX : (1 PL) 537 - 544. JL - 1852 - XXI : 115 - 122.
45. Vost W. JL - 1895, 1903, 1904 - 1909.

46. Whitehead R.B. JL - 1909, 1910, 1911, 1912, 1915, 1921, 1936, 1937.
47. Whitehead R.B & Hodivala H.S. : JL - 1922 - 3S: XXLII (N) 3-LU, Mum. Suppl. 36/Art. 227. also in JL of 1921 and 1923.
48. Whittell H.M. : JL - 1921, 1922, 1923.
49. Wright H. Nelson : JL - 1904 - LXXII(I) JL - 1905, 1910, 1912, 1912, 1914, 1915, 1916, 1922.

6.5 Bibliotheca Indica :

In 1847, controversy arose in the council regarding the utilisation of the grant and a committee was set up to devise means to comply with the court's wishes regarding the publication of the Vedas. The plan approved by the society was to start a monthly serial under the name Bibliotheca Indica and under the editorship of a competent scholar aided by a group of Pandits. The work was undertaken in the beginning of 1848. Dr. Roer was appointed the Chief Editor on a salary of Rs. 100/- per month and his main duty was to render English translation of the work taken in hand. But for the sake of avoiding difficulties a sub-committee was appointed by the council at the end of 1850 to present a report on the publication and in conformity with their suggestion, the post of Chief Editor was abolished and measures were adopted for the remuneration of editors according to the nature of the work done by them.

It is found that for few years great impulse was given to publications in Arabic language and Muhammadan literature. Of the 38 nos. of the Bibliotheca Indica issued in 1854, twenty seven were devoted to Arabic whose cost stood at Rs. 6752. These Islamic publications mostly deal with Islamic theology and Sufism.

However, later, in a Despatch by the court of Directors such impulse was not given. Rather it was criticized for the disproportionate publication of Islamic and Sanskrit works. Again it was directed that the attention should be given to both subjects equally and in regard to Islamic publications the

Despatch opined to exclude such works which are purely based on spiritual mysticism theology and tradition. The despatch of the Court of Directors also discouraged publications of works which are not connected with the past and present condition of India including those which are voluminous and costly. The court encouraged publication of Indian literature and special grant was given for this purpose, although it did not propose to exclude Muslim literature of social origin or interest and historical works.

Thus the encouragement given once to Islamic publication was withheld. However the court reminded that the publications which commenced may be completed depending upon the sanctioned amount, placed at the disposal of the society, for Arabic and A persian, provided that they would throw light upon the literature and history of India and not the theology of Arabia.

Thus Society acted upon and recognised the principles as have been laid down by the court of Directors, though the number of Sanskrit and Semetic scholars in the council of the society were not equal and so, at times slight pre-ponderance is found on the one side or the other.

This background played conducive role in dividing the grant into two parts one of which is devoted to semetic and other to Sanskrit.

Upto 1884, the Bibliotheca Series came up to a total of 747 fasciculi, of which 280 are semetic including English translation of four works in 28 fasciculi. The names of English translations are - (1) Ain-i-Akbari (2) Tabaqat-i-Nasiri (3) Tarikhu'l Khulafa' or History of the caliphs (4) Shamsiyye or logic of the Arabians.

Ain-i-Akbari of Abul Fadl Allami is a unique Gazetteer which deals with social and political affairs of the Mughals during the period of emperor Akbar. The wellknown Gazetteer records in it, administrative, social and political events including statistical accounts of Akbar's regin. Some historians are of opinion that this book set a model for British to follow with a modified way. The first translation of the book was made by Francis Gladwin, but this translatory work was rather defective. A standard edition was prepared by H. Blochmann (Vol-I) revised by Dr. Philot and col. H.S. Jarrett (Vols. II & III) revised by Sir J.N. sarkar in the B.I. Series 1948-49.

Tabaqat-i-Nasiri by Minhaj-i-Siraj is another important source book on the history of the Delhi sultanate prior to the Khalji region.

This was edited by W.N-Lees, K. Hussain and A. Hayy B.I 1863-64. English translation by Major Raverty appeared in B.I series in 1881.

Akbar Nama by Abul Fadl was edited by Ahmed Ali and Abdur Rahim and it was translated by H. Beveridge in 3 vols.

In the Bibliotheca Indica series Persian publication started with the two Tarikh-i-Firuz Shahis by Z. Barani and Shams Siraj Afif, edited by Vilayat Hussain, 1891 and by W.N. Lees, S.A. Khan, B.I. 1860-62, Extract translation in J. A. S. B. XXXVII, part 1(1869), 181-220, XXXIV, part-I, 1-51.

Muntakhab-ut-Tawarikh by Abdul Qadir Badawni was edited by W. N. Less, Kutibuddin Ahmad and Ahmad Ali in 3 vols. in B.I. series 1864-69. It was translated by G.S. A. Ranking (Vol.I), W.H. Lowe (Vol.II) and T.W. Haig (Vol.III) B.I. 1884-1925.

Tabaqat-i-Akbari by Nizamuddin Ahmad was edited by B. De (Vols. I & II) and by B. De and M. Hidayat Hussain (Vol-III), S. I. 1913-27, 1931, 1941, English Translations were made by : Vol-I by B. De. Vol II and III by B. De and B. Prasad in S.I. 3 Vols.

Tarikh-i-Mubarak Shahi by Yahya bin Ahmed bin 'Abdullah Sikiundi was edited by M. Hidayat Hussain in B.I. 1931 and translated by K.K. Basu, 1932.

A major share of Persian books are on general and regional history of India, Persia and central Asia and on biographical accounts such books are 44 in number. The books on India generally covering the period from the 9th Century A.D. to the 19th Century which serve as the major source materials for historians and researchers working on socio-political condition, dynastic administration and ruling structure of the period including socio-cultural and religious aspects.

A number of text books were edited by Dr. Aloys Sprenger, captain Jarrett and some Maulavis of Calcutta Madrasah. A Sprenger who was the

secretary of the Asiatic Society from 1851 to 1854 edited an Arabic Bibliography of Shaikhul Imam Abdullah al Faquihi and Shaikh Samsuddin as Sakhawi. A. Sprenger himself edited and translated the Risalatul Shamsiyya. Under A. Sprenger's superintendence were published two important works namely the Kashfu'z Zunun of Allama Tahanawi edited by Maulavi Wajih and Ghulam Qadir and al Isabah fi Tamyizus Sahaba of Ibn Hujar Asqulani ed. by Sprenger himself.

An English translation of 'Allama Suyuti's famous Tarikhu'l Khulafa' by H. S. Jarrett came out in 1880-1881.

Among other important and interesting publications in Arabic mention may be made of Jalaluddin as Suyuti's Al-Iqan fi ulumi'i Quran, on the Exegetic Sciences of the Quran edited by Aloys Sprenger, a Treatise on the Technical terms used for studying tradition with a commentary, three books on the war waged by Prophet Muhammad and the conquest of Sham or Syria by Waqidi and Abu Ismail al Basri and a book on Geography. It is noteworthy that even during such an early period the need of a Dictionary of Scientific and Technical terms was felt and Muhammad Ala bin Ali at Thanawi composed a work on the subject. Scholar Nazmuddin al Katibi wrote the full appendix or Shamsiyya to the Dictionary alongwith the logic of the Arabian. In 1855-56 appeared an edition of Waqidi's famous history Kitabu'l Maghazi which deals with the history of the campaigning of the holy prophet of Islam. This was edited by Von Kremer.

In the field of regional history mention may be made of two works on Bengal - Riyaz u's Salatin of Ghulam Husain Salim translated by Abdus Salam (1902-4) and Tarikh i-Bangala Mahabat Jangi edited and translated by Abdu's Subhan and on Gujarat Tarikh-i-Gujrat by Mir Abu Turab Ali. The Society possesses works dealing with the history of the early Ghaznavides, a history of Taimur and a local history of Sustar. Tadhkira-i-Shustar of sayyid Abdullah Shustari edited by Moula Baksh and M. Hidayat Hussain.

The Bibliotheca Indica series also include Faridatu'l Asr (AN index to Yatimatu'd dahr of Th'aalabi) of Abu Musa Ahmadu'l Haque, Iqbal Nama-i-Jahangiri of Mutamad Khan edited by 'Abdul Hayy and Ahmad Ali, Kashshaf Istilahat'il Funun of Mahammad Ala b. Ali at Thanawi edited by Wajih, 'Abdul

Haque and Ghulam Qadir Ma'a siru'l Umara of Shah Nawaz Khan and Abdu'l Hayy ed by Abdur Rahim and Ashraf Ali, tr. by H. Beveridge revised and translated by Bani Prasad.

Shah 'Alam Nama of Ghulam 'Ali Khan edited by Harinath De. A Shurawardi and M. Shirazi (2 fase in complete). Sharhu'l Qasaidi'l Ashar of Yahya Tabrizi edited by C.J. Lyall and Tadkira-i-Shah Tahmasp ed. by D. C. Phillott etc.

The society also reprinted Mahfuzul Haque's English Translation (1929) of prince Dara Shikuh's Majmau'l Bahrain which is a famous work. Majmau'l Bahrain is a nice book for comparative religious studies marked with novelty. M. M. Haque consulted five mss. of Majma u'l Bahrain which were available in different parts of India and also the Arabic Version of Majmau'l Bahrain in preparing the Persian text.

The editing of Haft Iqlim of Amin Ahmad Razi was taken up by Abdul Muqtadir. E.D. Ross, A.H. Harley and M. Mahfuzul Haque is still incomplete. Al Ishaque also edited this work and that of Vol.V was done in 1972.

6.6 Memoirs of the Asiatic Society :

The Memoirs of the Asiatic Society of Bengal are published at regular intervals in separate numbers. These are usually complete in themselves and all of which may be obtained separately. The numbers are combined into volumes. Of these two or more may run concurrently according to circumstances. Some volumes are written on a single subject by a single author or edited by one editor whereas other contain miscellaneous matter by different authors. Generally volumes are completed in a period of three to five years. Each miscellaneous volumes contains an average of 560 pages text and 12 plates. Each extra plate is equivalent to 16 pages text. Volumes devoted to particular subjects are found to have no fixed number of plates or pages.

The "Memoirs" are published in VIII volumes upto 1921. Volume IV is comprising Mirza Zul-i-Oarnain's Christian grandee at the three great Mughals.

with notes on Akbar's Christian wife and the India Bourbons by Reverend H. Hosten S. Z.

The "Memoirs" are consisting of some valuable contributions to Arabic and Islamic studies of which special mention may be made of Harinath De's critical edition of Tarikh-i-Nusrat Jangi of Nawab Nusrat Jang of Dacca, H.H. Hayden's Notes on some monuments in Afghanistan; H. Hosten edited Father A. Monserraties mongolical Legationis Commentaries and also Mirza Zul-i-Qarnain, W. Ivanow's Ismailitica in Vol. VIII H.E. Stapleton and M. Hidayat Hussain edited Chemistry in Iraq and Persia in 10th century (along with R. F. Azoo who later deceased).

Memoirs of the Asiatic Society of Bengal Vol. XII No. 1. is containing three Arabic Treatises on Alchemy by Muhammad bin Usail (10th C. A.D) Kitab al Ma al Waraqi Wal Ard An-Nazmia (Book of the Silvery water and starry earth) : Risalat Ash-Shams Ila'l Hilal (Epistle on the sun to the Crescent Moon): Al Qasidat Al-Nuniyah (Poem rhyming in Nun). Mahammad Turab' Ali edited the text. AN Excursus (with relevant appendices) on the date, writing and place of the Alchmical History of Ibn Umail : an Edition (with glossary) of an early medieval later rendering of the first half of the Ma'al Waraqi; and a Descriptive Index Chiefly of the alchemical authorities quoted by Ibn Umail, by H.E. Stapleton and M. Hidayat Hussain are also included.

Al-Mal Waraqi Wa'l Ard An Najmiya is a commentary in prose by Abu Abdullah Muhammad bin Umail at Tamimi on his own qasidah in Mukhamast verse rhyming in Lam, entitled Risalat Ash Shams Ila'l Hilal - is collated and edited by Muhammad Turab' Ali.

A poem rhyming in Nun entitled Al Qasidat an Nuniyah by the same author is appended to it. The poem originally is of 199 verses. Only 175 survive in three Indian Mss. from which this collation of this Qasidah had been made.

A persian translation of the 11th century Arabic alchemical treatise 'Ain As san'ah wa Aun As sana'ah also appeared in the Memoirs series to which is annexed a note on the Chemistry of the processes given in the treatise by B.B. Dutta.

Besides these, D. C. Phillott's Common Saws and proverbs collected, chiefly from Dervishes in southern Persia and 'some current Persian Tales, collected in south of Persia from professional story tellers' also appeared in the Memoirs.

Monograph series has been enriched by a few Islamic works of historical importance. These include Sukumar Roy's Humayun in Persia (1948) and the posthumous work of David J. Mc Cutchions (edited by Michel). Late Mediaeval Temples of Bengal - Origins and Classification (1972). As regards Sukumar Roy's Humayun in Persia it is a detailed scholarly study of minute and interesting corner of mediaeval Indian history. Humayun's doings in Persia and Afghanistan, his visit to the Safavid court of Shah Tahmasp, meeting of the two monarches etc. have been critically investigated and enumerated in this book. S. Roy has taken immense pains in setting the dates and placements of the Mughal Emperor's movement outside and he has for the first time brought all the known Persian and Indian writers on the subject together in one comprehensive review and judgement. The work was practically completed in December 1839. He has described in an exhaustive manner on the subject and based a chapter of his work in S. K. Banerjee's paper on "Humayun in Persia" which appeared in the Calcutta Review, May 1940.

The Miscellaneous Publication include Asoke Kumar Das's Mughal Paintings during the time of Jahangir (1978), Sir Jadunath Sarkar's Bengal Nawabs including the translation and edition of three persian Mss.

1. Azad Ali Hossain's Naubahar i Murshid Quli Khan
2. Karam Ali's Muzaffarnamah
3. Yousuf Ali's Ahwal-i-Mahabat Jang

These works have recently been reprinted.

Adventures of Haji Baba of Ispahan by D.C. Phillott is also included in this series.

One of the most valuable fields of the activities of the society is the preparation of Catalogues and bibliographical works in Arabic and Persian either in manuscript or printed of which mention may be made of :

(i) Hudud Din Nahw by Abdullah al Fakihi and

(ii) Irshabu'l Qasid ila asnal's maqasid by Shamsuddin Muhammad bin Ibrahim bin Said al Akfani as sakhawi. To speak more precisely these come within the B.I. series. Mirza Ashraf Ali prepared (1) A catalogue of Persian books and mss in the Library of the A. S. B. and (II) A catalogue of Arabic books and mss. in the Library of the A.S.B. Actually these two publications appeared in the Miscellaneous Publications Series.

Hence it is desirable to mention the names of some of the eminent personalities who contributed to Arabic, Persian and Islamic studies. Among the Europeans who worked as editors and translators the names of the following may be mentioned.

Dr. Aloys Sprenger (Secretary of the Society 1851-54). E. B. Cowell (Ensign / Captain - Major), W. Nassaw Lees (1825-29). H. Blochmann and A.H. Harleys (both principals of Calcutta Madrasah). Alfred Von Kremer. W.H. Beveridge, G. S. A. Ranking, D. C. Phillott (Linguist and Lexicographer). L. White King. J. Stephenson, J. Okinealy - expert on Wahhabi Literature, P. Whalley translator of Diwan of Zibunnisa Begum, Makhfi and others.

Among the Indian Scholars who worked as editors and translators were : Basiruddin Nurul Haque, Maulavi 'Abdu'l Hayy and Ahmad Ali, Ghulam Yazdani, M. Hidayat Hussain, Abdur Rahim and Asraf Ali, Sir Jaduinath Sarkar, Kabiruddin Ahmed, Abdur Rahaman, Harinath De, A. Suhrawardi and M. Shiraji, S. Ahmad Khan, Wilayat Hussain, B. De, Abdul Haque Abid, Abdus Salam, Maula Baksh, M. Ilahad, Ghulam Qadir, Abdul Muqtadir, M. Mahfuzul Haque, S. B. Samadi, M. Ishaque, Muhammad Kazim Shiraji, R.F. Azoo, Zulfiquir Ali, Muhammad Shustari and many others. Besides them, there were many scholars and contributors of articles both Indian and European whose names have been previously mentioned, hence excluded here.

Seminar and Lecture Series :

Since the inception of the Society upto the present time the society arranged numerous Seminars, Public Lectures, Memorial lectures, and other academic and cultural activities. Papers read in these Seminars, Lectures and Cultural programmes are considered momentous academic and research contributions of the Society. It is not practically possible here to give a long list of all these seminars and lectures held so far under the auspices of the Asiatic Society, but suffice it to say that these are Society's Original contributions which helped extend the frontiers of knowledge of the Eastern lore including Islamic Studies. Numerous public lectures were held on Islamic culture here of which the Quaderia Order in Bengal "was delivered in the year" 1984, when the society completed two hundred years of its existence by S.S.M.A. Khorasani of Dacca University on 27th June. The only one is mentioned here out of a huge number of such lectures on Islamic subjects for the abridgment of the chapter.

Year Books and Monthly Bulletins :

Periodical publications such as year books (started from 1934-35), Annual Reports and Monthly News Bulletins give us some other glimpses of its total academic activities and statistical accounts. Of its numerous Monthly Bulletin publications only the following may be mentioned here as a fragmentary view : (i) Vol. XIII No. 5 May 1984, (ii) Vol. XIII No. June, 1984. (iii) Vol. XIII No. 7 July, 1984 (iv) Vol. XIII No. 8, Aug. 1984. (v) Vol. XIII No. 9 sept. 1984, (vi) XIII No. 10 Nov. 1984, (vii) Vol. XIII No. Dec. 1984, (viii) Vol. XIV. No. I Jan, 1985, (IX) Vol. XIV No. 2 Feb. 1985 and so on.

The following publications appeared during the year 1990-'93.

1. Catalogue of Arabic Manuscripts, Vol. II by M. S. Khan.
2. Catalogue of Urdu Printed Books by A. Khaleque.
3. Journal of the Asiatic Society Vol. XXXII, No. 3-4, 1990.
4. Journal of the Asiatic Society, Vol. XXXIII, No. 1-2, 1991.

Research Fellowships :

For endowment of research a scheme of stipendiary Fellowship was started but its implementation was delayed till 1946, when four Research Fellowships were instituted. Grant of funds was sanctioned during the period of Sir R. G. Casey of Australia, the then Governor of (undivided) Bengal and patron of the Society. With the increase in number since 1960 a Research Directorate was set up in 1970 to co-ordinate all projects. The name of R. G. Casey Research Fellowship in Arabic and Persian has been changed to Abul Kalam Azad Fellowship.

At present the Society gives seven Research Fellowships of which Maulana Abu'l Kalam Azad Research Fellowship for Islamic Studies is one, which was formerly known as R.G. Casey Research Fellowship. Since its institution a number of Scholars enjoyed this Scholarship and carried on their Research works on Islamic Subjects. The following are the receivers of the R.G. Cassey or Maulana Azad Research Fellowship :

1. Monira Khatun, M.A. Period 1955-56 Scholar Supervisor - Hiralal Chopra Remarks: Resigned - Papers not available.

2. Abdus Subhan khan. Period April 1957 to March 1960. Scholar Supervisor - M. Ishaque. Subject : A Critical edition of Ms. Tarikh-i-Mahabat Jangi and its English Translation. Opinion : Completed his work. Remarks : Published by the Society. Admitted to D. Phil of the University of Calcutta.

3. Hasna Banu, M.A. Period 1.6.60 to 27.5.62. Scholar Supervisor : M. Ishaque. Subject : A critical edition of Diwan a Sharaf of Sharfuddin. Remarks : Resigned on 27.5.62.

4. Shahabuddin : Period 28.5.62 - 28.5.65 Scholar Supervisor : Masud Hasan Sub: India as described by the early Arab Geographers. Remarks : He wrote an article "Indian religion and customs as described by the early Arabs" (Not published) submitted full report on his Research work. The work is incomplete.

5. Mumtaz Ahmad: Period - from 12-10-65. Scholar Supervisor : Sukumar Roy Sub : North Western frontier policy of the Mughals (from Babar to Aurangzeb).

6. M.O. Ghani : Scholar Supervisor : Sukumar Roy Sub : Islam and Rabindranath Tagore Remarks : Resigned on 16.1.69.

Besides these Research Scholars, mention may also be made of Mr. Ataur Rahman who worked (on and from 30.1.84) on "Contribution of India to Fiqh" (Islamic Jurisprudence, literature) under the supervision of M.S. Khan. After him Qased Ali joined the Society as Research Scholar enjoying this Fellowship and worked under the supervision of Rahatullah, of Calcutta university.

Since 1971 Professorships were created by endowment in memory of Late Professor B.B. Majumdar through the munificence of his son Dr. B.P. Majumdar. A few subjects covered by these lectures are related to the medieval period of Indian History and so have a bearing on Arabic and Islamic Education.

The present author is of opinion that though there exists one Research Fellowship for Islamic Studies, it is inadequate and the Society authority should increase the number of Research Fellowship for Islamic studies if they wish to give encouragement to the subject.

It may be noted here that due to the creative and farsighted vision of our late Prime Minister Sm. Indira Gandhi the Society had been declared as an Institution of National Importance and as a result a change came over the tone and temperament of research here. A few Institutes and Centres were established and research works were carried on under specially appointed Professors and Directors. For Indo-Islamic Studies an Institute of Islamic Culture and civilization was established under a Director Professor with two Research Scholars who drew a scholarship of Rs.1000/- per month besides a contingency grant, tenable for one year in the first instance but was renewable for four years. However it may be noted here that at present this Institute of Islamic culture & civilization within the Society has been abolished.

MEDALS AND LECTURESHIPS ;

Besides these, the Society awards Medals for excellence such as Johanues Bruhl Memorial Medal, Durga Prasad Khaitan Medal, Naresh Chandra Sengupta Medal, Sarat Chandra Roy Memorial Medal, Pramathanath Bose Memorial Medal, R.P. Chandra medal, Meghnad Saha Memorial Medal, Indian Science Congress Medal, Annadale Memorial Medal, Joy Gobinda Law Memorial Medal, Professor Nirmal Nath Chatterjee Medal. S.C. Mitra Memorial Plaque, Sir Jadunath Sarkar Medal, S.C. Chakraborty Medal, Barklay Memorial Medal, Saitendranath Memorial Medal including Biman Behari Majumder Lectureship, Panchanan ;Mitra Memorial Lectureship etc. Any Scholar whether in or outside India should have outstanding contribution to a certain field for which there is a award and should be recognised by the Asiatic Society for Recipient as such.

6.7 CONTRIBUTION OF SIR WILLIAM JONES TO ARABIC AND ISLAMIC EDUCATION

This work will remain incomplete until and unless we discuss the contribution of the founder of the Asiatic Society - Sir William Jones - to Arabic and Islamic education.

William or William Jones (later Sir William Jones) was born on 28th September 1740 AD at Beaufort Building, Westminster, London. After the death of his father in 1749, the responsibility of his education devolved upon his Mother and he was placed at Harrow School.

As an intelligent boy and genius student he learnt the rudiments of Latin Grammar and Greek tongue and within a short period he translated into English several of the epistles of Ovid and all the pastorals of Vergil. He composed a dramatic piece on the story of Meleager and got the association of great men like the philosopher Baker, Pond and others.

At Harrow School, W. Jones learnt in addition to classics, Arithmetic French, Italian and Hebrew but he was much interested in Arabian tales and Shakespeare's poems and plays. He studied Arabic language at the

encouragement of a fellow student who acquired proficiency in that celebrated language. In acquiring the pronunciation he was assisted by a native of Aleppo who spoke and wrote Arabic frequently. Every morning he studied with Mirza whom he employed in translating the Arabian tales and writing down the translation from the dictations of the Syrian. He afterwards corrected the Grammatical inaccuracies of the version with the help of Erpenious and Golius. He carefully studied Arabic and Persian at home and paid his attention towards European languages and perused the Greek Poets and best authors in Italian, Spanish, portuguese etc. languages.

While he was at Wimbledon he composed many English poems, and the Old Testament in Hebrew, particularly the books of Job and the Prophets with great satisfaction. On August 1766, he was elected Fellow of Sir Simon Benett Foundation. He studied different branches of Oriental literature and wrote a number of commentaries, transcribed an Arabic manuscript on Egypt and the Nile. He graduated from the University of Oxford in 1768 and received his M.A. Degree from this University later on. He gained acquaintance with Chinese and achieved proficiency in Persian, Arabic, French, Spanish, Portuguese, Sanskrit etc. language.

W. Jones formed an acquaintance with Reviczki, a polish Scholar with whom he had his correspondence for a long time. This accomplished and learned man was deeply moved by the Scholarship of W. Jones. The letters of William Jones which he sent to his friends and particularly to Reviczki are valuable writings connected with Oriental learning.

In 1772 he was elected Fellow of the Royal Society of London which left indellible impressions on his mind. His attachment with the intellectuals and literary activities of the Royal Society and Johnson's Literary Club encouraged him to organise literacy Societies.

In 1781 he wrote an Essay on the law of Bailments - a renowned legal document, several editions of which were published in England and America.

In 1783 he came to Calcutta as a Judge of the Supreme Court. During the vacations of the Supreme Court he visited Afsalbag, Jangipore, Bhagalpore and other places. He received from Ali Ibrahim Khan - Chief Magistrate of

Benaras, a copy of Persian paraphrase of Manava Dharmasastra. On 5th February 1784 he delivered the first of his eleven anniversary discourses. He translated a number of books from Arabic, Persian, Sanskrit and other Asian languages and subjects. But he could not complete these works as he died a premature death on 27th April 1794.

His works in Persian :

The first work in his life was his translation from Persian Language the life of Nadir Shah in French language. This work was entitled as "Historie de Nadir Cheh" and it was published in the year 1770. He maintained a good style and method while giving literal translation of the Persian text and preserved the Oriental images accurately. He added a treatise on Oriental Poetry to the History of Nadir Shah in the French language. Even the Work was highly spoken when the king of Denmark received specimen copy of this work from William Jones.

Actually Jones was the only person in England at that time who was capable of producing a work with critical knowledge of the foreign languages. The accuracy of his translation and the perfection of his performance arouse our surprise to a great extent. His amended treatise on Oriental Poetry is highly instructive and elegant, interesting for its novelty and entertaining for its subject matter and variety. It exhibits Jones's combined powers of taste and eruditions. Through this work he appeared to the public as an Author and scholar prior to his matured judgement.

In 1771 he wrote a "Grammar of the Persian Language" Jones's Persian Grammar contains the "most informed and eloquent apologia pro litteraria Orientalia" that has ever been penned".

This Grammatical work which was composed in 1771 was sent by Dr. S. Johnson to Warren Hastings in India in 1774.

Jones was very much fond of Persian literature. Besides his Persian Grammar he also compiled A Catalogue of the most valuable books in the Persian Language, Index to the Persian Grammar and the history of the Persian Language. His interest in Persian poetry remained unabated. He was especially

fond of Hafiz (b 720/1320) and translated in 1770 ten odes of Hafiz in French. His Persian Songs of Hafiz is in the words of Prof. Arberry "his most important contribution to the imitation and development of Persian Studies". Jones also Praised Nizami, Jami and Hatifi whose Masnavi Laila Majnun he edited and published in 1788. After coming to India Jones also translated, the immortal epic 'Shahnama' of Firdausi (d.e. 1020 - 26) in 1787.

His works and translations from Arabic : A critical estimate:

The chief contribution of Sir William Jones to Arabic literature is his translation of the 'Seven odes' of the pre-Islamic period into English. The so called seven suspended poems or Saba Muallaqat which are of a high standard were first translated by him in 1780-81 and it was published in the year 1783. Through his translation western people were able to appreciate the merits and beauty of the ancient Arabian Poetry. At that time it was not an easy task to translate those odes into English because of the inherent difficulties of the Arabic language. Actually it is a known fact that Pre-Islamic Arabic poetry was quite rich. This had attracted the attention of Sir William Jones who became interested in the Pre-Islamic Arabic Poetry in his early age and his translation work testifies that Jones's knowledge of the language was quite satisfactory otherwise it could not have been possible for him to translate the seodes into English. However his translation has been criticised by later Scholars who state that his translation is full of defects and containing errors. However it is very clear to the present author who compares his translation with the original Arabic Verses that his translation is very free indeed. But a comparative study shows that his translations suffered from inaccuracies more than that of A.J. Arberry and F. E. Johnson.

Inspite of these criticism it can hardly be denied that his translation is the first work and hence a first attempt can not be free from lacuna. Again a work of the early 18th century should not be judged with the strict principles of criticism of the standard of the Late 20th Century. Again Jones added to his translation Roman transliterations of the original Arabic text of the Muallaqat which are of great importance so far as prosodical dimensions are concerned and which are based on Scientific lines.

Jones studied with great care the Pre-Islamic Arabic odes of unsuspected antiquities where he found variety of rhythm, polish, vigour and metrical and rhythmical laws. These are highly susceptible. So when he translated these verses into English, people who were interested in this subject received it with great enthusiasm. Again it is quite evident to the present author that when A. J. Arberry and others translated the same poems they had with them a copy of his translation work. So a first attempt undoubtedly deserves more credit and skill than others.

In 1782 Jones published the text and translation of the *Bughyat al Bahith 'an Jamal it Mawarith* by Muaffaquddin bin al Mulaqqin (d. 579/1182) also called *al Urjuzat ar-Rahbiya*. According to the Shafi School of law this book seems to be the earliest existing Islamic treatise on inheritance.

He sent a copy of his work to Gibbon. This work has been characterised as "almost obscure as the original". Sir William Jones wanted to prepare a complete Digest of Hindu and Muhammadan Laws. He advocated the need to the new Governor General Lord Cornwallis in a letter of March 19, 1788. Though the differences of opinion arose, the latter permitted him to select and appoint as many respectable Maulavis and Pandits as deemed necessary. Of the highly qualified Scholars selection of three Hindus and two Muslims, Maulavi Muhammad Kasem and Sirajul Haque were significant for they had high proficiency respectively in Sunni and Shiah doctrines. Sirajul Haque was also well versed in some branches of philosophy. They were helped by two scribes Mahtab Rai, a native of the Deccan for Sanskrit and Haji Abdullah born at Medina but educated at Mecca for Arabic. Jones wrote very highly of these writers (April 13, 1785) "I do not believe that all Asia could produce two men better qualified than (these), both write beautifully and distinctly and both were completely skilled in the several languages which they undertake to copy".

As a Jurist and later a Judge he was interested in Hindu Muslim Law and published in the year 1792 an Arabic text and translation of the *Kitab al Faraid al-Sirajiyah* by Sirajuddin Abul Tahir bin Abdul Rashid al Sajawandi (d. end of the 6th Century A.H.) along with his commentary. This book deals with the laws of inheritance according to the Hanafite School. But as the text

of this Arabic work was not satisfactory he could not translate with accuracy. This book helped him in performing his duties as a Judge of the Supreme Court of Judicature. Because it deals with Islamic Jurisprudence and Shariah laws of Faraid.

In his works such as commentaries on Asiatic poetry and Essays on the poetry of the Eastern Nations he has also contributed to semetic as well as Arabic Studies.

Hence it can be mentioned with precision that his contributions to Arabic were the product of his deep interest in it. His Oriental mind which was goaded by insatiable curiosity for these Arabic works - was nourished after their publications. He also planned to write a History of Arabia before the time of Mohamet, The Translation of the Hamasah, the Translation of the Maqamat, of Hariri, but it remained unfulfilled because of his premature death. Though his works are not free from demerits we are to admit that he was pioneer in this field of literary works. At that time it was very difficult to translate the above mentioned works because detailed informations were not available bearing on the subjects on which he wrote. The main difficulty which he faced was the scarcity as well as the non-availability of materials on these subjects. Again a work of translation of the "Seven Arabic Odes" into English in the Eighteenth Century was a difficult task. He faced difficulty in translations of the text. If we overlook these we can evidently say that these works are great contributions to Arabic literature and studies.

Sir william Jones delivered a discourse on the Arabs as the President of the Asiatic Society. This discourse is a brief survey on the ethnology, history, culture and antiquities of the Arabs.

He also had translated the Turkish odes of Masihi (d. 1512 A.D) and also wrote an essay on the history of the Turks.

CHAPTER VII

CLASSIFICATIONS OF THE LINE & ORDER OF ISLAMIC TRADITION & CULTURE :

- 7.1 Hadith Literature (Prophetic Tradition)
- 7.2 Diversified Culture & Tradition of Islam
- 7.3 The Traditional prayers systems of the Muslims of the world
- 7.4 The Muhammadan Festivals
- 7.5 The hajj culture or pilgrimage to Mecca
- 7.6 Islamic art & architecture
- 7.7 Islamic Calligraphy
- 7.8 Madrasa Education System and Its Culture
- 7.9 Other Traditions of Islam
- 7.10 **GRAPHICAL PERCENTAGE RESPONSE ON ISLAMIC
TRADITIONS AND THEIR IMPACT.**

INTRODUCTION

Culture and tradition may be said as a set of values, faith, beliefs, norms, manners, way of life, order of living process, salient line of features, customs, conventions and main characteristics of a nation or nations, civilizations or civilized people.

In order to prepare a list of the main line & order of Islamic tradition & Culture the researcher has consulted various references and held discussions and took interviews with a good number of persons who were considered either well versed in Islamic Theology or noted educationists / Scholars / thinkers/ Socio-religious stalwarts / writers of high profile / representative personality of the Muslim society or like that, with the help of his questionnaire, prepared for the purpose. Further, attempts have been made to standardize the same through proper selection of noted personalities who have or claim to have significant awareness of the Islamic culture & education of the Muslim world particularly with reference to Indian context. In this way the following main categories have been made and their classifications have been listed hereunder with a concise description of the each type together with their prominent features and glimpses.

- (1) **PROPHETIC TRADITION** : The line and order of Prophet Muhammad's sayings and words collected and compiled in the form of "HADITH" (also called in Eng. Tradition) 'As SEHA AS SETTA" and its impact on the Muslims / the followers of Islam
- (2) **CULTURAL TRADITION** : The line & order of tradition & culture of different sects, communities, races, regional & national people, divisions, groups, organisations and of such many other categories of people of the Muhammadan or Islamic folk.
- (3) **The TRADITIONAL PRAYER SYSTEMS** of the Muslims of the world.
- (4) **The Mohammedan or ISLAMIC FESTIVALS**
- (5) **The HAJJ CULTURE** or the Pilgrimage & Congregation at Makka Mukarrama and Madina Monowara of Saudi Arabia.

- (6) Islamic ART & ARCHITECTURE, specific designs of monumental minarets, buildings mosques, edifices, palaces, mausoleums and tombs.
- (7) Islamic CALLIGRAPHY and Arabesques and its impact.
- (8) The MADRASAH EDUCATION systems and its culture.
- (9) Religious RITUALS, practices, Conventions, customs and their systems.
- (10) The SUFI & MYSTIC CULTURES of the Saintly persons of Islam (Pir Awlia Chronicles)
- (11) The tradition of CODE OF LIFE and dress system
- (12) The Muslim Urus, RELIGIOUS GATHERING, (DHARMA SABHA), JALSHA, ETC.

7.1 : SHORT DESCRIPTION OF ISLAMIC TRADITION & CULTURE

HIGHLIGHTS OF ISLAMIC TRADITIONS & CULTURES :

(1) HADITH LITERATURE (PROPHETIC TRADITION) :

After the Canonical book the Holy Qur'an, the Prophetic Traditions known as Hadith' (pl. Ahadith) left tremendous impact on the Muslim world. Hadith whose plural form is 'Ahadith' is derived from the Arabic word 'Hadasa' meant to narrate. The Sayings of Prophet Muhammad and his words and messages which were later on collected and compiled in the form of books are called 'Hadith'. There are such six 'Hadith' which is known in Arabic as 'As-Seha as Settah'. They are as follows : (1) Hadith of Imam Bukhari (compiler) (2) Muslim's Sahi Hadith (3) Tirmiji Shariff (4) Senane Abu Dawood (5) Senane Ibn Nesaye (6) Senane Ibn Maja.

These six compiled canonical books contain as many as six lac of sayings, orders, directions, words, prohibitions and advice of prophet Muhammad which he said or did and which any one of his companions either heard or knew or saw or witnessed or evidenced; were collected from them and compiled in the book forms. These books and prophet Muhammad's sayings are greatly venerated by the Muslims throughout the world from his time since now. The

Muslims respect them as next to the Quran. Out of the aforesaid six 'Hadith' the first two are considered as genuine or 'Sahih' and others are sometimes called 'ingenuine' or 'zaif' or weak because of the 'weakened chain of narrators' or because non availability of trustworthy narrator or 'Rawi' or 'chain'.

The Quran and the Hadith give the guidelines of proper ways of living in this world to the Muslims. Pious Muslims follow these scriptures and path. The Quran and the Hadith have laid enormous impact on the Muslims of the world. Throughout the whole range of activities of the Muslim's lives they are guided by the ways and means as stipulated in the Ahadith and The Quran.

7.2. DIVERSIFIED CULTURE & TRADITION OF ISLAM

Like all religious and religious people such as Buddhism, Christianity, followers of Islam or Muhammad were also divided into various sects in the course of time after the demise of prophet Muhammad (SM). Due to various reasons the Muslim Community were divided into many sects, groups, Communities, Organisations etc such as :

SHIA, SUNNI, MUTAZILITE, KHAREJITE, ISMAILITE, FATIMIDE Umayyads, Abbasides, Sufi sect, Hanafite, Shafite, Hambalite, Ahmadiya, Quadria, Mujaddia, Nakshabandia, etc. Besides these, Muslim population and Communities of different countries and provinces of the world also took their regional cultures and identities such as Kurdish, Habshi, Persians, Moroccans, Algerians, Uzbek, Taziks, Baluchis, Indonesians, Kenyans, Kashmiris, Malaysians, Palestinians, Jordanians, Afghans, Kabulis, Syrians, Egyptians, Arabians, Yemenites, Pakistanis, Indians, Bengalees and numerous other national Muslims of different Countries and Muslim folk of different provinces. They have been characterised by some distinctive cultural phenomena besides the central Islamic traditions and cultures.

It is not necessary to see in details of all these sectarian cultures & traditions. Only in Indian context and particularly in Bengal, the Islamic culture and tradition have been deeply rooted through the four religious orders such as Quadria, Hanafia, Muzaddia and Nakshabandia. Besides, some Muslims

of Bengal form a Community in the name of 'Tablig' who train others regarding the futility of this flitting world and teach them to follow the complete code of Islam including that of offering five time prayers everyday. According to them and also it is the teaching of Islam that every Muslim will offer five time prayers everyday besides others such as the Juma prayer, the Janaja, prayer', Tarabi Prayer and prayers in Idul Fitr and Idul Azha. The ways and methods of offering prayer to God or Allah have its own peculiarities and discriminating aspects in comparison with other religious systems. Besides the teachings of Islam, a cultural trend of the country or province where the Muslims live in large number or groups is seen in their socio cultural activities.

It is also not necessary to go in details or to see in details the characteristic features of different sects of the Muslim or various Communities, nations and Islamic organisations. Only of a few of the same who constitute significant characteristics, short descriptions have been given hereunder, of those and those others which are generally found in Indian Context.

SHIA SECT : According to this sect of people the authority of caliphate, after the end of the periods of four pious caliphs Hazrat Abu Bakr. Hazrat Umar, Hazrat Usman and Hazrat Ali, popularly known as khulafae Rashedin' — devolved upon the sons of Hazrat Ali, Imam Hassan and Imam Hussain who were the members of 'Ahle Bayet' and sons of Fatima (Ra) daughter of prophet Muhammed (SM). But after the assasination of Hazrat Ali, Muawia occupied the throne of caliphate as he was considered more wise in comparis-on with others. The followers of Hazrat Ali who are also known as Alids opined that caliphate or Khilafat should always come to the members of the family of prophet Muhammad generally known as 'Ahle Bayet' as because men's decision or election can not claim as infallible. They argue that there always exists the possibility of fallibility if we elect / or select a person as a caliph. So without going to this controversy, they always favoured that the authority of caliphate or khilafat or imamat should devolve upon the members of the House of Religion, Ahle Bayet or Prophet Muhammad's family. According to this view, they honoured Hazrat Ali (R.) as next to Prophet Muhammad and were deep supporters of Imam Hassan and Imam Hussain whose claims were over thrown and they exclaim and burst into tears and fury when Imam Hussain and his all

family members were brutally killed at 'Karbala' (excepting one child) at the side of Euphrates in Iraq by the son of Muawia, Yazid who was a usurper to the throne according to the 'Shite' people.

"The tragedy of karbala and the 'massacre of Ahle Bayet' will awaken the sympathy of the coldest readers in any climate" — says Gibbon. From this event the Muslim world was formally divided into two major sects 'Shia' and 'Sunni'.

The Shites perform all religious rituals like other Muslims excepting that they honour most Ali (R) and his sons Imam Hassan & Imam Husain. They observe the day of 10th Muharram 'Ashura' (When the tragedy of karbala happened) with more pantomime and 'mock fighting' festivity & gathering than the Sunnis. Their tradition and culture, to some extent varied from others after that event of tragedy at Karbela whereas the Sunni Muslims observe the day in fasting, reading the holy Quran & bestowing to poor. Now in India and Bengal the Sunni 'Muslims also organise 'Pantomime' or 'mockfighting' on 10th of Muharram and go in procession with the cry 'Hay Husain' 'Hay Hussain' and religious minded Sunni Muslims also go on or maintain fasting on that day and also two preceding days of the 'Ashura' or 10th of Muharram of the Islamic Calendar or Hijra year.

SUNNI SECT : Generally those who follow the ideals of prophet Muhammad are called 'Sunni'. The sunnis argue that while electing or selecting 'caliph' or 'Imam' — his education, piousness, personality and other qualities should be taken into consideration. It is not suffice that he should have the blood connection of 'Ahle Bayet' or House of Prophet Mhammad only.

Sunni Sect of the Muslims cited exmple of the Pious Caliph Hazrat 'Abu Bakr' who was an embodiment of such qualities and who was elected & selected as the 1st pious caliph and who got due approval of Prophet Muhammod (SM) himself. This sect follow prophet Mohammad's teachings more and his practices. In Saudi Arabia, India Sunni Sect of the Muslim constitute the majority part in comparison with Shia which constitute the majority in Iran and such other countries.

The SHIA & SUNNI both the sects have their alike cultural tradition which are common among the Muslims or followers of Islam with some clear and distinct variations or differences. In Najaf of Iraq where the mausoleum of Hazral Ali and at karbela in Iraq, the SHIA Muslims assemble in larger numbers in comparison with Sunnis and show their veneration and offer prayers.

Actually what is very significant is that SHIA doctrine and arguments are based on religious devotion to 'Ahle Bayet' or House of prophet Muhammad and his descendant coming from Fatema, (R) Ali, (R) & Hassan, (R) and Imam Hussain. Whereas the Sunni Sect gave predominantly & preeminently more veneration to prophet Muhammad and there after to any Imam or Caliph who was or were more qualified in all respects in comparison with the members of 'Ahle Bayet' or House of prophet Muhammad.

The author of this research paper however asks this question if any one or if any Muslim supports caliph Yazid, son of Muawia, and then greatly follows prophet's sayings including that of his Hadith or religious scriptures — would he get prophet Mohammad's support as a true Muslim, had he been alive? The answer will be certainly no — although he could have forgiven. Because Yazid who assumed the throne or caliphate after his father Muawia without admitting the same in favour of the 'Alids' — brutally killed all the members of the family of Imam Hassan and Hussain at Karbela which type of brutality and horrendous cruelty the world has rarely witnessed. Had prophet Muhammad (SM) been alive and had he seen such type of massacre of his family members by the so called 'Sunni Sect' — what would be his words? Nothing can be worse than this. Whoever may be the person or Muslim one can not admit this. No prayer or devotion can ransom or compensate this type of brutal killings or wholesale massacre. No prayer or Namaj can overcome this sin, or give atonement or salvation to one guilty of such crimes.

Hence arose the cultural conflict and this conflict is continuing ever since and the western war mongers and war monsters are again successful in arousing this deadly conflict between the SHIA & SUNNI sects in Iraq which claimed millions and millions of Muslim lives including lives of thousands of little children. The meaning of Islam is peace and this peace is being disturbed by

the cultural conflicts or traditional conflicts at least to some extent besides other causes.

What is predominantly and pre-eminently needed is tolerance & non-violence, selflessness, sagacity, forgiving, fortitude, patience, generosity, manliness, humanism abandoning of fundamentalism & extremism, banishment or forsaking of jealousy and revenge or vindictiveness — all these common but great virtues are needed to be practised for getting rid of this critical conflict leading to bloodshed. But what is more evident that the Muslims of both these two sects, instead of succumbing to these great paths of virtues, engaging themselves to brotherly fighting & killing more and more.

Islamic culture & tradition is again in conflict with modern trends and tendencies. Here the Buddhists, and Hindus are more successful than the Muslims. The Buddhists follow the path of 'non-violence' as advocated by Buddha — the great teacher. Again a nation can not get total development without following or adopting modern technologies, inventions, scientific devices. Of Course there lies some bad or pernicious elements of modern trends and cultures but through filtration many of these can be adopted by the Muslims failing which the Muslims will lag behind in the field of music, songs, drama, recitation, art and craft and in many other such socio-cultural fields. For the fuller development of the Muslim societies including that of modern science and technology they should have access to all these fields.

In India and Bengal and also in many Societies of the Muslims in different countries of the world, many Muslims believe in superstitious beliefs, prejudice or prejudices, biased notions, misconceptions of different religious ideologies and their orthodox or obstinate attitude, non-flexibility, non accessibility to modern trends and tendencies hindering their material progress and prosperity. The author of this paper asks one humble question if the so called religious minded people do not want to give any importance to this earthly life what is the utility or significance of this practical and real life on the earth? Why shall we live in this world? The consideration of the 'hereafter life' or 'Akherat' and religious practices and prayers thereof should not be the only motto in the life.

7.3. THE TRADITIONAL PRAYER SYSTEMS OF THE MUSLIMS OF THE WORLD :

The Muslims of the world follow a prayer system which are commonly alike, with little variations throughout the world. It is the general religious rule, code or shariat that every adult Muslim will offer five times prayer in a wholoday and night besides performing other works and other 'namaj' or prayer if any such as the 'Juma' prayer on every friday and others such as prayers if any like 'Namaji. Janaja, (prayer offered for a dead man for his burial), 'Prayer for Idul fitr', Idul Azha, Prayer for 'Lailatul Barat', Lailatul Qudr'etc. Generally before the Commencement of a 'prayer' or 'namaj' an invocation' by a muazzin with a few Arabic lines through intonation and loudly is given and which reaches to the ear of surrounding Muslims through microphone and they assemble to start the said prayer fixed for a certain time in a Mosque or in a clean place.

These prayers excepting the 'Juma' prayer on Friday, 'Namaj i Janaja', Prayer at Idul Fitr festival, Idul Azha Festival, Juma etc — other everyday prayers can be offered individually at home or any sacred place. But according to Islamic tradition & culture more importance is given and more virtues can be derived if these prayers are offered through gathering or 'jamat' or congregation.

Every congregational prayer is conducted by an 'Imam' and everyone has to sit or stand behind him in nice rows and have to follow him in the systems of standing up, upholding hands, folding knees and bowing down to his front hy keeping his forehead in touch with the earth. After the end of every prayer or namaj, a type of special invocational utterings are done by folding hands through which the Muslims intend to have some thing from 'God' or Allah or pray for fulfilment of their objectives or atonment of sins or granting of paradise or jannat to them after death or to their dead relatives / parents etc.

This system of prayer or offering prayers is seen among the Muslim Community all over the world. This line of tradition and culture of the Muslims

has its uniqueness and peculiarities. No Muslim is allowed to perform any prayer whose body or dress is marked with any type of 'filth' or impurity or having no cap on his head or in bare head. The females generally do not use cap but they have to give a covering of their head with their Sarees or 'Orna' or Salwar Kamiz and both male & females have to perform ablutions before coming to offer prayer.

Muslim women folk is generally not allowed to perform 'Namaj e Janaja' or 'Juma' or Friday prayer. But now in some parts of our country Muslim women folk are coming out and offering prayers at Idul Fitr & Idul Azha Festival. In Kashmir and some other places of the world Muslim women folk also assemble to perform Juma prayer in Masjid or Mosque on Friday.

This system of prayer or Namaj is approved by 'Shariat' or religious code and throughout the world this traditional religious culture is observed by the Muslims with some little variations.

The author of this paper has observed this order or line of tradition and religious culture in the Islamic world. Throughout a country, a town, a city, a society or community of the Mahammadan people, this line of Islamic tradition is observed. Some samples of the same may be added later or and he is not in a position to make any critical comment in this regard though he wishes to do so while going to describe about the complete religious code of Muslim lives.

7.4. THE MUHAMMADAN FESTIVALS :

Among the Mahammadan festivals or ceremonies which the Muslims observe throughout the world the following are the most important besides other cultural ceremonies, religious festivals, condolence congregation and such type of other religious jublations or festivals or 'Dharma Sabha'. Besides the undernoted international red letter days of the Muslims there are some other memorable days whose observances are done by Muslims of different regions of the world.

- (i) Muharram (Ashura 10th of Muharram)
- (ii) Fateha Doajdahm
- (iii) Fateha Yazdahm
- (iv) Idul Fitr
- (v) Idul Azha / Zoha
- (vi) Lailatul Barat / Shabebarat
- (vii) Lailatul Qadr / Shabe Qadr
- (viii) Akheri Chahar Shamba &
- (ix) Ramazan

The Haj festival or pilgrimage to 'Kaba' of Mecca and also to Medina in Saudi Arabia, which will be dealt with separately later on has been omitted here.

(i) **Muharram** (Ashura 10th of Muharram) : Muharram is the name of a month which is actually the beginning month of the Hejira calendar or era. In this month the tregedy of karbela happened in 690 AD at karbela in Iraq. The tragic event that happened in this month is as follows :

The grandson of prophet Muhammad i.e. the son of his daughter Fatima (R) Imam Husain with all his family members including that of his elder brother Imam Hassan's family members were going towards Kufa from Medina on the invitation of the inhabitants of Kufa. Imam Hussain happened to be at Karbela near the Euphrates, a desert land, erroneously following a way which misled him and his family members. The hostility started previously regarding the throne of caliphate between Yazid — the son of caliph Muawia and Imam Hossain-gandson of Prophet Muhammad (SM). So when the news of Imam Hussain's 'Kafela' or carvan proceeding towards Kufa reached to the ear of Yazid — the son of caliph Muawia, he sent an army under the leadership of Ubaidullah, who encamped near Euphrates blocking the way to the water of Euphrates. While on the other hand Imam Hussain had to camp with his family members at Karbela, a place not far away from the Euphrates. At this

desert land all the family members of Imam Hussain & Hassan (RA) became very much thirsty and did not find any water to quench their thirst other than the water of Euphrates which was but blocked by the armed soldiers of Yazid who assumed the throne of Damascus after his father. In order to recover the water of Euphrates to quench thirst of the family members of Imam Hussain & Hassan many attempts were made, but all failed. So the hostility resulted in unequal fighting and skirmish, onslaught by armed soldiers and an-armed civilians. All the family members of Imam Hussain & Hassan (RA) were brutally and mercilessly killed. In stead of water, they received thrown spear-headed spears which pierced their heart, face, head and body. At the last of this unequal fighting Hussain (RA) ultimately recovered the Euphrates with his chivalrous heroism, but while going to drink the water of Euphrates to quench his thirst, all the faces of his beloved ones, kith & kin appeared in his vision and eyes. So without drinking the water, he came out of the bank of the river. Euphrates and while he was moving almost mad in thundering shock and grief he was beheaded by Shimar — the heartless man of brutal & inhuman nature, Yazid.

'The tragedy of Karbela' says Gibbon "will awaken the sympathy of the coldest readers" in any climate or weather and this type of massacre the world has rare witnessed.

From this tragic event the Muslim world is formally divided into two major sects 'SHIA' & 'SUNNI'. And as this event of great massacre happened on the 10th of Muharram — this day is observed by the Muslims throughout the world in due solemnity and religious fervour.

Every year on this day since the tragedy happened, all the Muslims of the world particularly young male members come out of their homes, take lathis, sticks, go on in processions beating drums, carry on 'Tazia' (mock coffin of dead body of Hussain), assemble in a certain place, divide themselves among certain groups and then engage themselves in mock fighting or pantomime fighting, exclaim with sorrows and grief "Hay Hussain, "Hay Hussain" and exhibit their religious devotion. Whereas the pious Muslim both male and females go on in fasting on this day and the previous two days,

recite the Quran and give offering and foods to poor people to show charity, offer special prayer and in this way observe this day in religious fervour and devotion.

(ii) Fatea Doazdaham : This festival is observed by the Muslims on the day of the birth (advent) and demise of prophet Muhammad (SM). On 12th Rabiul Awal of the Hijira era on Monday in 570 A.D., he was born in the lap of mother Amina and his father Abdullah died before his birth. Need not necessary to give in details his biography and only in a nut shell a glimpse of the same can be seen.

After the death of Abdullah, his father, the responsibility of his upbringing devolved upon his grand father Abdul Muttalib. His mother died when he was at the age of six and later Abdul Mattalib also died. The orphan boy Muhammad then came under the care of his uncle Abu Taleb. Abu Taleb sometimes would take him to far place for his trade and once it so happened that on his way to Syria he met a monk named 'Bahira' who recognised the young boy and warned his uncle Abu Talab to take care and caution of the boy who will face many enemies and who will be a 'Messenger of God' or 'Rasul' according to the symptoms he found and predictions of religious scripture that resembled with all similiarities and symptoms with Muhammad. On this journey and throughout his way he found a portion of a cloud was giving shade on them because of the miraculous power of the dormant boy.

Abu Taleb took much care of him but in course of time the boy became grown up and his reputation spread far and wide and he married a rich lady named Khadija whose business he looked after.

At the age of forty he received his prophethood 'Nabuat' through meditation in the cave of Hira where the Heavenly Angel Gabriel embraced him, transmitted knowledge and reading skill into him.

Later throughout his life time he engaged himself in spreading 'paigam' or 'message of peace or Islam' and fought many battles such as the battle of Badr, battle of Uhad, battle of Khandak or trench, launched Khaibar expedition,

Taef expedition to defeat the infidels, heathen or pagan Arabs, non-believers and enemies of Islam. His 'Islam' soon spread far and wide, though for this he had to undergo indescribable sorrows, sufferings and troubles and pains. Throughout his life time since his prophethood he received revelations or divine message for his work of spreading 'paigam'.

At the age of sixty three prophet Muhammad died on the same date 12th Rabiul Awal, Monday on which he was born and his death happened due to slow poisonous effect of food eaten by him which was given treacherously by a Jewish woman to him during his expedition at Khaibar and before his demise he had completed his last pilgrimage ('last hajj) to Mecca' and delivered his last momentous lectures / sermons which he addressed to his millions and millions followers at Arafat Maidan and which are considered as highly significant in all respects.

The date of his advent and demise is observed by all the Muslims of the world in due religious fervour, odour and solemnity and on this day 'Milad Un-Nabi' festival or religious ('shava') ceremony is organised in all parts of the world where Muslims live including that of India and in West Bengal. In rural or in Semi-urban Bengal Muslims organise different kinds of programmes and religious ceremonies and perform cultural activities including prayers, recitation of Gazals and recitation from the holy Quran. This line of culture & tradition is found in India and Bengal also.

(iii) Fateha Yazdaham : This is commemorated and observed by the Muslims as a great memorial day on which the greatest of the Muslim Saints, Hazrat 'Abdul Quadir Jilani — the great was born. He was a great Sufi or Saint with astonishing miraculous powers and whose biography is studied by all Muslims with great devotion and care. The Muslims of the World including that of India and Bengal observe this day with religious zeal and enthusiasm like that of Fatea Doazdahm.

(iv) 'Idu'l Fitr : 'Idul Fitr is another great festival of the Muslims which is observed after a month of fasting and which is popularly known as Ramjan'. Muslims of the world wearing pazama (trouser) kurta, Panjabi and wearing a

cap go to mosque or maidan or in any open clean place to offer prayer for Idul Fitr. The word 'Fitr' means a charity of offerings for the poor, destitute & orphans which every affluent Muslim has to give away according to the system prescribed by the 'Shariat' or religious code of life. Millions and millions of Muslims assemble at 'Idgah' on this day, stand in lines and offer prayer of 'two rakats', making their face to the ('Kibla') Kaba House of Mecca (Baitu'l Allah) shouting by 'Allah Akbar' six times in two turns. Throughout the world this sight is seen on the day of Idul Fitr which is a significant system of Islamic culture and tradition after a whole month of rigorous fasting in day time and breaking the 'fast' at every evening (Magreb) with a colourful 'Iftar' — a term which is otherwise known as 'Iftar party' in India and Bengal.

(v) **Idu'z Zoha** or **Idul Azha** popularly known as 'Baqarah 'Id' is another important Mohammadan festival. About two months after the observance of 'Idul Fitr' — Idu'l Azha or Idu'z Zoha or 'Baqarah E'id' is observed in splendour through the sacrificial slaughter of cow, goat, camel, 'dumba' by the affluent Muslims, after offering two 'rakats' of prayer of the fore-told type. The total meat which is found after the slaughter of an animal is distributed into three divisions; one for the poor, one for the relatives and other portion for the giver and his family members.

This tradition among the Muslims is continuing for thousands of years since its inception which also occurred thousands of years ago, the eventual history of which goes like this :

Hazrat 'Abraham' (in Arabic Ibrahim) (A'S) one night was asked by (God) Allah to prove his faithfulness, fidelity, love and devotion to Him by sacrificing his most beloved one, little child (son-Ismail 'A'S) to Him and he dreamt an awful dream (to prove the same) that he is going to sacrifice his beloved son Ismail ('A'S) in the name of Allah. He later on told the same to his wife 'Hajera' who in spite of her great love for her son, who was an embodiment of their hearts, agreed to give him in sacrificial slaughter in the name God (Allah).

While he was taking away his son Ismail ('As) making him wearing with a new fine dress, towards a hilly side, with a big sharf knife for sacrificial slaughter, satan allured them about what was going to happen, but none of them were provoked by his allurements and Ibrahim was committed to do that. Ibrahim brought him and made him to lie by a hill side. When his son Ismail ('As) knew he consoled and advised his father to keep his eyes shut, with tied cloth and then use the sharf knife to cut his throat, otherwise out of affection, he would fail to cut his throat or behead him. Ibrahim ('As) then did so and now he started cutting his throat using his almost power with that sharf knife. But God's grace revealed, a 'dumba' was replaced and it was cut and when he kept off his tied cloth from his eyes and opened his eyes he found Ismail ('As) is remaining alive at the side and a 'dumba' has been killed at his place which was replaced by God.

From that event the Muslims of the world follow the line of sacrificing animal on the occasion of Idus Zoha festival and at least once a year the Muslims all over the world, whatever kind of poor he is, eat red meat through cooking, with the help of meat, which he gets, after the slaughter of four footed animal and distribution of the same meat on the occasion of 'Idus Zoha festival.

(vi) Laylatul Barat (Shabebarat) (Night of fortune) : Unlike other festivals, this is observed throughout the whole night beginning from the evening ending in dawn. This night is called as the night of fortune and the Muslims believe that God allots or determines one's fortune in this night. Pious or religious minded Muslims spend this night through special prayer and recitation of the holy Quran. They believe that God grants one's prayer or fulfil his cherished objectives in this night if one's prayer is accepted by God and if rejected his fortune may turn otherwise or he can become misfortunate. So throughout the night Muslims of the world engage themselves to devotional prayer in clean dress and they want from their God to fulfill their wills so that their fortunes may get favour. Young children decorate their homes in lighting candles and they engage them in different kinds of camp firing. Pious Muslims also visit the graves and graveyard of their deceased kith and kin and seek pardon for them so that their hereafter life may be in peace of paradise.

(vii) **Lylatul Qadr of Sabe Qadr** : This festival is also observed on the 27th Ramjan of the Hijra era or calendar in night. Literally it means 'the night of power' and in the holy Quran it is said that this night is better than thousands of months, in which the angels appear on the earth in response to their lord to assess the activities of man. Peace prevails throughout the night and the Muslims engage themselves in special prayer like the previous night.

(viii) **Akheri Chahar Shamba** : Literally means the last wednesday which signifies that no Wednesday came in the life of prophet Muhammad (SM) after this, in the last week in which he died on 12th Rabiul Awal of the Islamic calendar year (AD 632). On this Wednesday he became cured from disease for the last time only to die on next Monday, which is observed by the Muslims with due religious fervour like the previous one all over the world including that of India.

(ix) **The Month of Ramazan (Ramadhan)** is considered as a month of fasting and the Muslims follow their Lunar Calendar and keep fasting the whole day time of the total Ramazan month and exercise rigorous restraint of not taking food and water including the restraint of not uttering bad words, restraint of sex, eye vision of bad elements or such many others. Only in the evening of every 'Roja' or fasting 'Iftar' is taken with various kinds of fruits & delicious food. 'Tarabi prayer' continues for about an hour every night before the commencement of night prayer during the whole 'Ramazan' (Ramadhan) month and this tradition is continuing in India also.

7.5. THE HAJJ CULTURE OR PILGRIMAGE TO MECCA :

At the end of the month of Zul Haj of the Islamic lunar calendar, religious minded Muslims from all over the world start their journey through airways or by ship or by other means to visit 'Kaba' (or Baitullah) of Makka Mokarrama in Saudi Arabia and also Madina Monowara. This pigrinage has both historical and international significance and the congregation at Mecca Mokarrama & Madina Monowara is considered as the largest or biggest

gathering in the world. Millions and millions of Muslims from different directions and parts of the world assemble at Mecca to perform 'hajj' and they accomplish a good number of religious rituals to complete their 'hajj' or pilgrimage. Millions and millions of 'haji' or pilgrims circumambulate 'the kaba' thrice, kiss the 'Black stone' 'Hajare Aswad' (symbolical of man's sins) and perform prayers in the great mosque of Kaba. Pilgrims also erect their camps at 'Arafat maidan' which has historic and religious significance for its holding capacity of multitudinous pilgrims. Prophet Mohammad (SM) himself performed his pilgrimage to Mecca several times since his ouster from his motherland or birth place Mecca which he regained and revisited. The last sermon he delivered to the multitudinous people of Arafat has significant religious and historical importance and impact on the Muslim 'Umma' or Community popularly known to the Muslims as "Al-Jumatul Bida" in which he addressed to all the Muslims to follow righteous path and said that he has completed his task as entrusted by God, in conveying the 'paigam' — the message of peace or Islam to them. There after he departed from this world in 632 AD. (12th Rabiul Awal).

Generally there are two or three main parts of the accomplishment of this traditional pilgrimage. One part is done in Mecca which includes circumambulating of Kaba, kissing of 'Black stone' (Hajare Aswad) and performing of prayer at the Kaba Mosque. The second part is to visit Medina where lies graves and graveyard of prominent Muslim religious personalities including that of Prophet Mahammad and the third part is to assemble at Mina to participate in symbolical throwing of stones at the three erected altars 'of Satan'. Previously Muslim Haji or pilgrims used to throw stones at one altar which represented 'satan' but incourse of time, the number of pilgrims increased to such a great extent, that the Saudi Government, erected three altars to avoid uncontrollable gathering in the symbolic & ceremonial throwing of stones to the 'satanic alter'. But inspite of this often it so happens that many devout Muslims die in tramped. The pilgrims also visit the cave of Hira and Mina where Prophet Mohammad (SM) often spent many hours in meditation. The pilgrims also perform "Umra hajj" which is otherwise known as "Substitute hajj or pilgrimage" which they accomplish for others on their behalf.

This cultural and religious tradition is continuing since the time of prophet Muhammad (SM) and this Islamic tradition has laid enormous impact on the Muslims all over the world including than of India. Every year a good number of Muslims of India perform pilgrimage to Mecca and after coming back therefrom they become known to people as 'Haji' like all others. The pilgrimage to Mecca and the congregation around and within the Kaba which has hundred entries – has laid great impact on the Muslims and for every affluent Muslim, accomplishment of 'haj' is considered as one of the five basic religious duties. A picture may be enclosed here to have a glimpse of the Congregational Scenario of Makka Mukarrama.

7.6. ISLAMIC ART & ARCHITECTURE : Islamic civilization has its own specific designs of monumental minarets, buildings, mosques, palaces, edifices, mausoleums and tombs : The art and architecture which they developed have its own distinctive characteristics and peculiarities. As Islam does not approve sculptural figures of human body on marble, mud or wooden figure of the same, they channelised their energies towards other arts and architecture. Unlike Hindu, Buddhist or Christian traditions — their artistic faculties were cultivated in such arena other than the creation of human figures on sculpture, stone, wood or mud. Again, besides the handicraft items or craft they decorated monumental buildings, minarets, mosques, palaces, edifices, mausoleums and tombs with a variety of artistic designs which arouse our curiosity and susceptibilities. Their artistic skilfulness is found on the construction works of bricks, walls, pillars, doors, windows, minarets and tombs. For this purpose they greatly cultivated Arabesques or Islamic calligraphy, floral decorations, border designs and embroideries of olive brances, leaves and flowers which present replica of their artistic skilfulness.

In Indian sub-continent (besides other parts of the world) numerous samples and components are there which constitute specimens of Islamic art and architecture. Mention may be made here of the Taj Mahal, The Red Fort, The Kutub Minar, The Charminar of Hyderabad and many more architectural buildings of world heritage. These also are standing as the embodiments of

Hindu-Muslim amity fraternity and communal integrity. The historical & architectural importance of these monuments and monumental edifices is unquestionable. The sultans of Delhi and the Mughal rulers in particular built these which exhibit Composite ideas of Hindu Muslim art and architecture. The Persian style of art and architecture together with the blend of Hindu culture found place in them. The Persian and Byzantine sources of architecture together with the Turkish and Mongal culture and their influence is also visible in the these works of art and architectural monuments.

However it is true that the Islamic culture brought the art and architecture of minarets & tombs. The Hindu and the Greek architectures were rather devoid of such typical designs. The Mughal rulers as well as Sultans of Delhi established an stable empire like that of the Maurya, Kushana and the Guptas and constituted favourable environment for creating such art and architecture.

It is worth mentioning here that recently the Red Fort of Delhi has been declared as a "World Heritage Site" by UNESCO and it has won the title as such leaving behind forty five important edifices of the world. The Taj has already earned international encomium or fame and its beauty has yet not been diminished since its creation by the great Mughal Emperor Shahjahan on the grave of her beloved wife Momtaz Mahal.

Many of the designers and builders of these tombs and monumental buildings were brought from Shiraj of Persia and central Asia. The masons who were engaged in their construction had their high skills and efficiency in construction work and engraving art.

There exist a lot of such architectural monuments, buildings and relics in different parts of the world. In Malaysia, Indonesia, Spain, Saudi Arabia and in towns & cities like Jerusalem, Cordova, Granada, Kualalampur we find a lot of examples of such Islamic architecture.

7.7. ISLAMIC CALLIGRAPHY :

Islamic calligraphy is considered as one of the finest arts, man has ever produced. Unlike other religious cultures, Islamic education does not approve art of sculptures and hence their energies were devoted to this type of art. In every mosque, minaret manuscript of Arabic & Persian language we find this art' which is otherwise known as artistic presentation of writing in the form of memoirs, epitaph, inscriptions, memorial & dedicational marbles, plates, tiles. The Quranic verses and quotations are found written in calligraphic style on such things or such other places.

Arabic or Islamic Calligraphy or Arabesque is considered as one of the finest specimens of art or artistic productions which are found in different important places, monuments, mausoleums, tombs, palaces edifices, mosques and Institutions of the world as well as India. They attract visitors' attention and arouse curiosity about the producers' devotion and artistic skill. From the Spanish civilization up to India, China, Malaysia, Indonesia and many other countries of the world where a large number of Muslims live or ruled, built such monumental buildings which contain specimens of Islamic or Arabic calligraphic writing which attract our attention. In Cordova, Granada of Spain where the Islamic civilization once flourished contained many of such specimens.

Besides other countries, in our country in Delhi, Agra, Jaunpur, Ajmer, Bidar we find many specimens of Islamic calligraphy and in different manuscripts. The masuscripts which are preserved in the custody of the Asiatic Society are pertaining many such calligraphical sketches or writings. Many of these manuscripts belong to the period of the Mughals and Delhi Sultanate.

Islamic calligraphy or Arabesque is divided into seven distinct categories such as Taliq, Nastaliq, Tughra, Kufic, Thulus Shikasta etc.

Islamic or Arabic calligraphy has a traditional order which has been cultivated from time immemorial and is continuing even since. Some specimens of it can easily draw our attention.

7.8. MADRASAH EDUCATION SYSTEM AND ITS CULTURE :

Madrasah education system and its culture is considered as another line and order of Islamic culture and tradition. This type of education system spread far and wide during the medieval period when the Islamic civilization spread throughout the world. In Indian subcontinent Madrasah education system was introduced during the period of Delhi Sultanate and the Mughal rulers who ruled over India for about four hundred years. Madrasah is considered as a higher education centre in Islamic education whereas Maktab as primary level education. In Madrasah a comprehensive curriculum is followed covering a wider field of Islamic theology, jurisprudence, Hadith (tradition), the Quranic verses and its, interpretation, Islamic code of life and such other subjects.

Most of the Madrasahs in our country or in other parts of the world, have been established at the adjoining areas of a Mosque or Masjid. In Madrasah both male and females can study though the females' entry was restricted for sometime into these Madrasahs of our country.

The Madrasah education system is closely connected with the socio-cultural life of the Muslims, and in our country this education system has penetrated deep into our social systems side by side with modern schools and colleges.

But in our country this Madrasah is of three kinds, one is Govt. recognised, equivalent to Madhyamik standard and is called High Madrasah, one is called Senior Madrasah, some of which of is H.S. standard and some of Degree level standard and other type is totally self financed and religious in character where only Islamic religious scriptures like the Quran, Hadith, jurisprudence, Islamic code of life, systems of offering prayer of different kinds — are taught. These Madrasahs are generally controlled and run by Maulavis, Ulemas and well versed persons in theology, Whereas High Madrasahs and Senior Madrasahs have some Govt. Control with regard to appointment of teachers and in construction of curriculum and finance.

Madrasah culture and Madrasah education has a good impact in our subcontinent and in our country. In Bengal a lot of these types of Madrasahs

are found which play a good influencing role in rural and also in some places of urban areas. Numerous people belonging to Muslim Community are connected with this system who also organise "Dharma Sava" or "Isale Sawab" in their societies where large number of religious minded people assemble wearing white trouser and Panjabi with cap on their head and listen to sermons or lectures popularly known as 'fatwa' addressed before the audience by these 'Maulavis' or 'Ulemas'. At the closing periods of winter and beginning of Autumn this cultural tradition is found in Bengal.

Among the important Madrasahs of the medieval and modern periods in our country and in West Bengal mention may be made of 'Madrasah Firoz Sahi', Darul Ulum, Nadwalul Ulama of U.P., Calcutta Madrasah, (founded by Warren Hastings in 1780), Madrasah of Furfura and Senior Madrasah of Basirhat founded by 'Allama Ruhul Amin (R.A.) etc.

The Degrees which the senior Madrasahs offer are known as 'Alim', 'Fazil', 'Kamil' and 'Title' which is otherwise known as 'Momtazul Muhaddethin' or 'Mumtazul Fuqaha'.

9. OTHER TRADITIONS OF ISLAM

(i) RELIGIOUS RITUALS OF ISLAM :

A Muslim's life is governed by some Islamic religious rituals. When a Muslim child is born his or her birth is commemorated with a religious ritual which is known as 'Akika'. To make his / her life safe another life of an animal like cow, goat or such other permissible animal is 'sacrificed' or slaughtered and its meat is given away to the poor and neighbours. Affluent Muslims Commemorate the ceremony with a 'feast' of religious nature where they invite the neighbours, their relatives, kith and kin who participate in this 'eating ceremony' and thereby bless the child.

Another ritual is observed for a male child of a Muslim family, when he just grows to be a little child of two to five years or like that, i.e. the cutting off the front part skin of male child's penis and thereby to make him true Muslim. Muslims also observe this ceremony with grand fervour.

The 'marriage' of a Muslim man or woman or boy or girl is also governed with a religious system. The 'Nikah' is completed with the exchange of a 'Denmohar' a price of certain fixed high amount which a bridegroom has to give the bride or promise to give and there after with the acceptance or admittance utterances from both side 'thrice' regarding the occurrence of the marriage which should be clearly heard by the Marriage Registrar and other three witnesses including those who remain present there. Both the bridegroom and the bride have to wear dresses as approved by the shariat and generally this 'marriage part' is conducted by a Maulavi who also conduct special prayers for the completion of the process followed by distribution of sweets and grand meal.

When a Muslim dies his dead body is bathed by soap and water by his relatives and a white cloth named as 'Kafan' is covered (his dead body) mixed with scent (Atr) The process of seeing the dead body's face lasts for some hours then his coffin is carried by four or more parsons keeping it on the 'khatia' followed by a procession and then it is kept on a open place, generally before a mosque. Then 'janajah' prayer is conducted by a Mulavi or an Imam of a Mosque and a declaration is given on his part for condoning the 'deadman' if he makes any wrong or hurts other in his life time. From his son or successor there a declaration is given of paying any debt if the dead man ever takes or borrows in his life time from any one but failed to repay the same. After completing the 'janaja' prayer which is participated by a large number of Muslims, particularly by the relatives, kith and kin of the deceased man, his dead body is brought to a grave known in Bengali as 'kabar'. The coffin is then put into the 'kabar' or grave over which a fence of bamboo is placed followed by mud and soils which are poured on it and every one who remains there take some soils and place it on the grave or 'kabar' with the utterances "Minha Khalaknakum wa fiha Nuidukum wa Minha Nukhrejukum Taratan Okhra" "which means" from where I / we created you, and into it I / we are returning you and therefrom I / we will take you out once again" for judgement. At the time of descending the coffin or putting it into the 'kabr' (grave) another utterance is made known as 'Bismillahe wa fi Sabi Lillahe wa 'Ala Millate Rasullah" which means "In the name of God and in the way of God and according to the process of (Rasul Allah) messenger of God, (Prophet

Muhammad SM), this dead body is being buried. On the (fortieth) 40th day after the death of one, if the family to which he belonged becomes affluent, arranges a ceremony named as 'kalma khani' or 'Lac Kalma' and a special prayer known as 'Swabresani' is made and thereafter 'eating part' is completed by all which is arranged by the family of the deceased one, for the 'magferat' or peace of the soul of the deceased.

These traditions and culture are continuing in all parts of the world including that of India and the Muslims follow these rituals as approved by the religious system of ('shariat') principles.

(ii). THE SUFI & MYSTIC CULTURES OF ISLAM :

In Islam Sufiism or mysticism has added a different dimension of Islamic tradition and culture. Though Islam does not approve 'Brahmachariyya' or 'Bairagya' or 'hermitship discarding family life' — it has trends which imply to completely devote oneself / himself to way of God or Allah through meditation & prayer. Thus ascetic life or asceticism has found place in Islam which leads one to meditation or contemplation of ethereal world through which divine enlightnment can be attained. The prophets, saints and saintly personages have spent much time through such devotional meditation or prayer.

The Sufi Sect of Islam follow this path. They are intoxicated in devotion or meditation through their prayer system popularly known as 'Namaj' (Salat) and thereby try to come in close affinity or proximity with the creator or His messenger prophet Muhammad (SM) In practical life these Sufi persons or saints or saintly personages are more humble and deal with soft pleasing manners with all and through their pleasing manners and advices everybody is charmed or impressed. In fact the spread of Islam in Indian subcontinent happened due to such sufi or saintly personages popularly known as 'Pir' or 'Wali'. The 'Pir Awlia Chronicles' can give us a lot of their activities and information in this regard.

A number of poets of the Islamic world have also composed a good number of poems in this connection and not only their compositions were based on 'mysticism' but also they themselves lead ascetic life with their longings to see or visit the 'grave yard' of prophet Muhammad — the messenger of God, at their old age. But their 'old age' and physical condition became a bar of their craving and hence they try to send their message to the pilgrims to convey the same who are going to visit prophet Muhammad's grave — the messenger of God and an embodiment of His (Lord's) entity. Such a poet was Hassan bin Thabit and also Ibnu'l Farid whose 'Khamriya' or 'Wine songs' are famous in this regard.

The Sufi Sect of Islam played magical role and for their benevolence, charity and amity many oppressed Hindus were converted into Islam. In India great sufis or saints were Khaza Moinuddin Chisti, Hazrat Nizamuddin and many others and in Bengal the names of Fateh Ali Shah, Boo 'Ali, Maula 'Ali', Hazrat Abu Bakr Siddiki, Almorshed Al-Qadiri, Shah Ahmadullah Gazi (popularly known as Ekdil Shah), Pir Gorachand and many other names are there who earned fames as sufi saints (Pir) and people flocked to them and other saintly personages known as 'Awlia'. A large number of people both Hindus and Muslims pay honour to them and assemble at their mausoleums or tombs, pray to God through them for the fulfilment of their cherished desires and in India as well as in Bengal, people observe 'Urush' or 'religious festival' on the occasion of their birth anniversary.

(iii). ISLAMIC CODE OF LIFE & DRESS SYSTEM :

Islamic theology has given a complete code of life. From the rising up from bed at the early morning up to going to bed in the night for sleep daily activities of a Muslim are pre-fixed with some religious utterances or religious conventions. When one Muslim meets other he utters "As salamo 'Alaykum" means peace be on you while the other responds with "Wa Alaykum as salam" — also peace be on you. Some times they greet with holding hands and greet with "hugging" — which is a distinctive greeting system in

comparison with other cultures. When a Muslim takes meal he utters "Bismillahe Rahmaner Rahim" i.e. In the name of God, (I am taking this meal.) When he completes his eating he utters "Al ham do lillahel Laji 'Aatamani wa Sakani wa Zaalani minal Muslimin" — means "All praise is to God, Who has given me this meal and drink and who has made me one among the believers". When a Muslim hears the death news of another Muslim and recognises his name and identity he utters "Inna Lillahe wa Inna Ilayhe Rajeun" means "verily for God and verily to Him we will return". A true Muslim has to perform prescribed five time prayers and every prayer is to be completed with clean dress preceding an ablution. When a Muslim goes to lavatory for urinal or natural work he utters "Allah humma Inni Awwjobekaminal Khubse Wal Khabaese" Oh God! I seek for refuge to you from all filthy things". When a Muslim goes on travelling he takes the name of God and relies on Him and makes such Arabic utterance as "Inni tuwakkalto 'Ala Allah". Faithful Muslims give away a portion of their money to the poor as 'Jakat a system introduced by Islam. The dress system is also more traditional than pragmatic.

The author of this paper is of opinion that the above Islamic code of life is good. But in addition to the above, there are a lot of such religious usage or practices which make our modern pragmatic life more machine oriented or methodical which create practical or pragmatic or natural disadvantages. The dress system is good but in this modern world which is full of works and which constitute so many critical circumstances, the dress system should be more pragmatic or realistic in nature to cope with realistic or pragmatic disadvantages or problems because excessive loose Pajama, Kurta, Panjabi, Burkha etc. are not conducive in this world of heavy engagements, works and crowds besides the religious occasions or places. Again the religious code of life is good but when one has to utter "an utterance" after yawning or getting up from bed or before going to toilet or in the beginning of so many works, this system makes a Muslim "an instrument" or "very mechanical" rather than natural which is disadvantageous and sometimes force to be given up, due to 'heavy works' / heavy engagements or hurriedness.

(iv). 'URUS' RELIGIOUS GATHERING ('DHARMA SABHA'), 'ISALE SAWAB', 'TABLIGUE' etc.

In rural areas of Bengal, Bangladesh, Pakistan, India and in many other countries and also in semi-urban areas of these countries Muslim Ulemas, Maulavis, Maulanas and religious minded people arrange religious gathering or Dharma Sava, Urus, Isale Sawab, Tabligue Gathering etc. Generally near any mausoleum of a saint (Pir), Urus is arranged where large number of Muslim and non Muslim devotees, disciples gather and participate in the said Urus or religious occasion and participate in discussions. Many persons come there and pray to God to fulfil their cherished desires. Such an example is found in the urus of Ajmer in India 'at the darga' or near the tomb of great saint Pir Khaja Moinuddin Chisti. Besides the Urus festivals, Muslims attend in religious occasions and in 'Dharma Sabha' or 'Isale Sawab' a special type of religious function generally arranged in winter seasons in Bengal and in Indian subcontinent and other parts of the world which exhibit their religious zeal and enthusiasm. A typical religious organisation is seen which is known as 'Tabligue where second largest congregation is seen, generally when it is organised country wise. This organisation generally preach for religion, observance of religious bindings and for hereafter life (Akherat). They generally do not care for earthly life and engage themselves in daily five time prayer and other religious orders.

*** MODERN TRENDS AND TENDENCIES IN ISLAMIC TRADITION :**

Islamic world or the Muslim world has been greatly influenced by the modern trends and tendencies of human civilization and with the advancement of human civilization and human learning the Islamic world or the Muslim world can not remain silent or static. The Muslims of the world are sceptic in this regard and they are divided into progressive, conservative, sceptic, fundamentalist, religious, modern and such other groups including educated, half educated, highly educated, illiterate, orthodox and political decision maker groups. Besides they live in different countries and belong to different nations demarcated by different geographical boundaries and these national cultures or cultural spectrum have received or have influenced each others and thereby a

synthetic culture has been created and this may be termed with clarity and precision as a cultural synthesis'.

For example India had its own ancient cultures on which the Islamic onslaught happened with their separate system of culture and after some decades these separate cultures continue to co-exist side by side besides the cultural conflict or cultural synthesis. Islam spread on Iraq and Iran where there were Mesopotemian and Zorastrian culture, so the influence of each other is inevitable.

Islamic countries (OIC) are being governed by either monarchy or democratic or presidential or military form of Governments. All these countries have their all sorts of modern organisations, institutions, system of Administration, Commerce, Industries, Transport, Educational Institutions, cities towns, metropolis and many other departments & systems of modern lines. But in these countries as well as in India Muslim Society is divided into many social stratas and their status are the media of their classification. So, as there exists Muslim intelligentsia, so also found conservative groups with prejudices and superstitious beliefs which hinder their progress and prosperity.

The explosion of information technology, rapid industrial and technological development, advancement of urban civilization and urban culture, medium of communicational systems, institutional developments of society, new administrative, judicial, organisational and official system and many other common new developmental phenomena, rapid change of society and social set up, influx of variety of cultures and traditions of different nations and communities have brought together to a cultural and traditional synthesis. This cultural or traditional synthesis have given every community, religious people or nation some common cause for development. So within the cultural or traditional conflict some composite tradition or cultural phenomena are found among all classes of people in modern times including that of the Muslims. These are the modern trends and tendencies which are playing the roles of defeating a particular trend or tendency of culture & tradition and making a synthetic texture. So in the modern world many Muslims are following ways of life and living which common people do. Here the overwhelming impact of a particular culture or tradition is diminishing. Every country or state of

the world are following common systems for attaining Common objectives with little variations or emphasis.

With the advancement of science and technology the old landmarks and traditional thinking are being radically replaced by new norms with regard to social, cultural, traditional, political and economic ideologies and side by side aspirations among the nations of the world are also changing, Man's spectacular conquest of space, nuclear energy, time and distance has changed the world. Judged against this background the world has been divided into three categories, developed countries, developing countries and under developed countries. This process of change is called the process of modernisation.

Modernisation is a process which brings desired changes. It involves not only the changes in the material culture of a nation but also in its belief or value system and the way of life as a whole. Though modernization is a process which causes desired type of changes in social structures, a society may or may not adopt modern investigations, innovations etc. Some of the Muslim Societies have retained their old traditional outlook instead of accepting modern social sciences, innovations, findings and investigations and such other scientific and technological phenomena. This is causing the hinderance to their progress and prosperity.

IMPACT OF ASIATIC SOCIETY THROUGH

GRAPHICAL PERCENTAGE RESPONSE ON ISLAMIC TRADITION

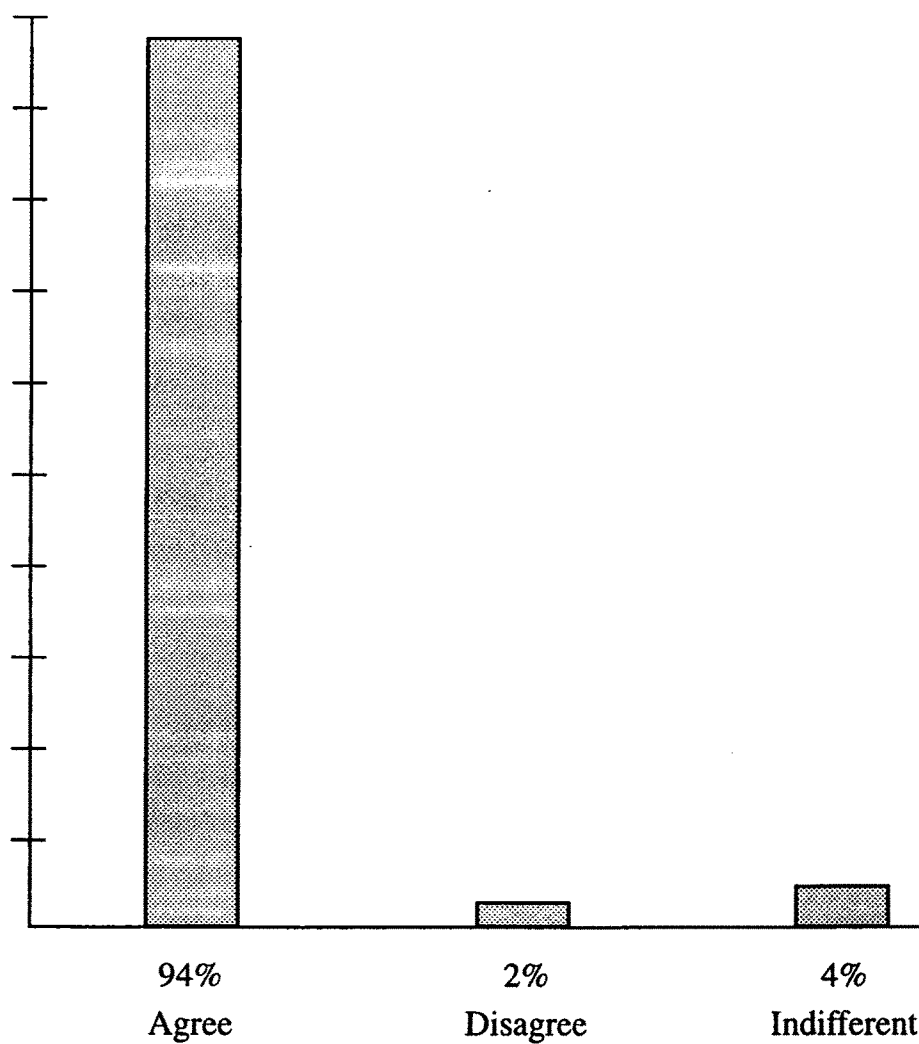
SUMMARY OF ISLAMIC TRADITION

Tradition is a set of long established beliefs or faith, doctrines, culture, values, conventions, code of life and customs, practices and social norms and such other allied phenomena which are transmitted from generation to generation and are accepted by people and approved or governed by religious laws. Actually Islamic traditions are found all over the world and all the Muslims of the world are more or less. influenced by these traditions or cultural orders. But as no work has so far been made to identify or specify the Islamic traditions or to enumerate them, this very project has been taken here and has been translated into reality together with a brief discussion about each of these traditional orders. The following line of cultural order or traditions have been selected and described here after taking into consideration through investigations into numerous source materials, expert advices and findings from our data and opinions which were available through the application of our questionnaire to our sample population. **Our findings of the ISLAMIC TRADITION are as follows :** Types / Category of Islamic tradition.

Islamic tradition

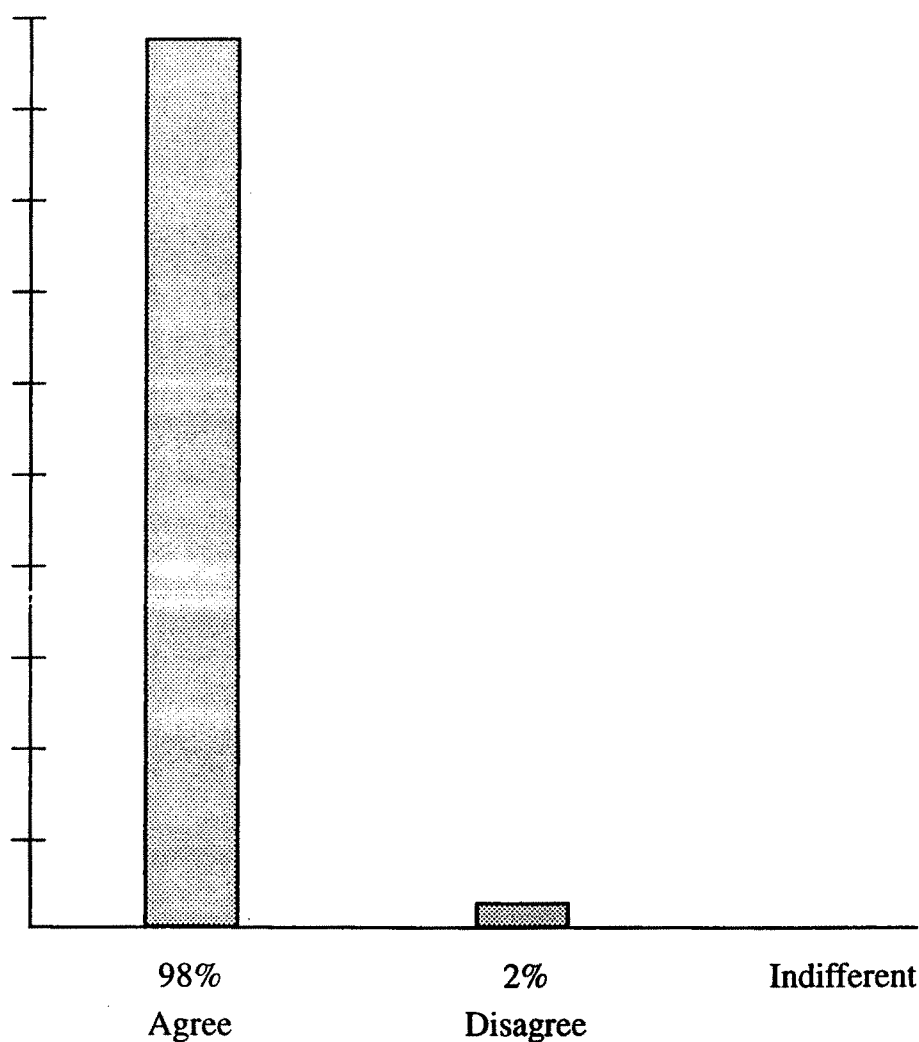
- 1. Prophetic Traditions**
- 2. Diversified Culture**
- 3. The Traditional Prayer Systems**
- 4. The Muhammadan Festivals**
- 5. The Hajj Culture or Pilgrimage to Mecca Kukarrama & Madina Monowara.**
- 6. Islamic Art & Architecture**
- 7. Islamic Calligraphy**
- 8. Madrasah Education system & Madrasah Culture**
- 9. Suffism, Mysticism & Spiritualism**
- 10. Religious fair, festival, congregation, gathering, dharmasava, religious seminaries etc.**
- 11. Religious Rituals of Islam**
- 12. Islamic code of life & dress system.**

1. Islamic Traditions have Educational Impact



Statistics shows that Islamic traditions have had an impact on education specially at sociological stand point.

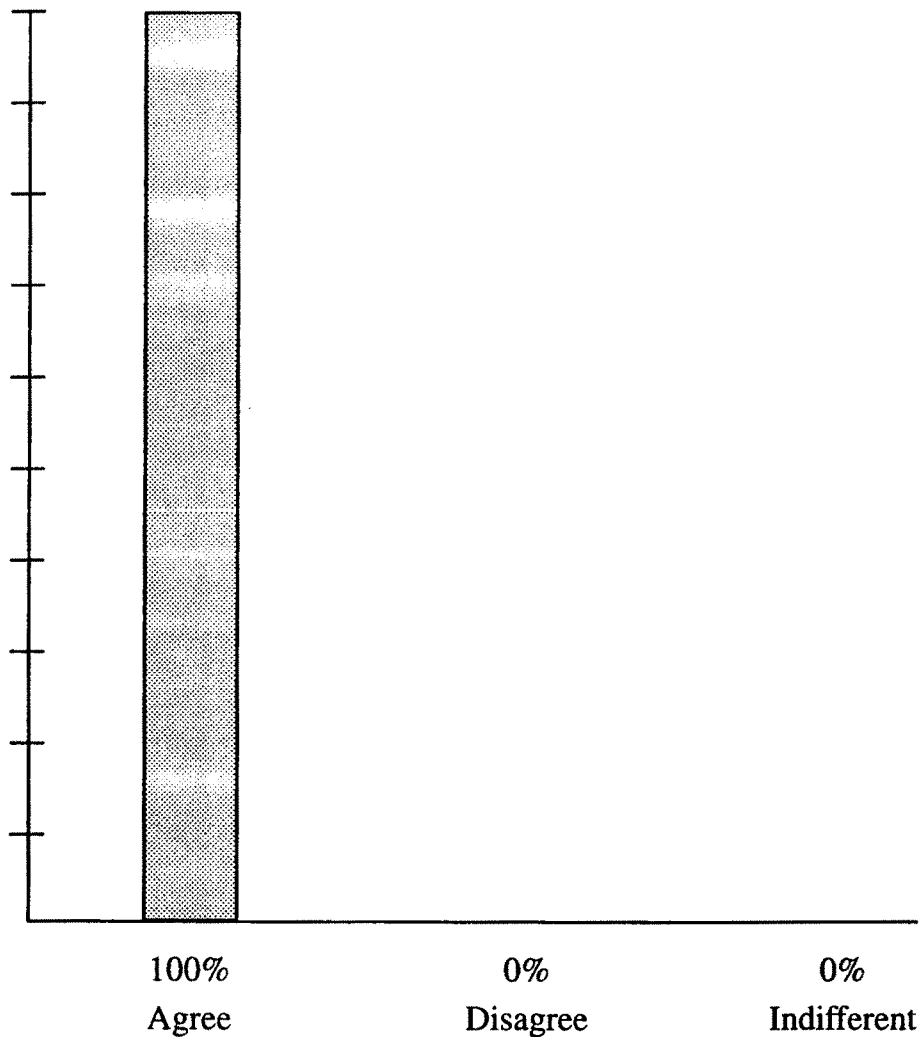
2. Sayings of Prophet Mahammad (SM) Hadith) known as tradition also — is a cultural wealth



Generally in the Muslim world, Sayings of Prophet Mahammad known as Hadith, Compiled in Six canonical books are honoured as next to the Quran. This view is corroborated in the present statistical data and diagram where we find that 98% of the population sample agreed on this view point.

Prophepic tradition known as Hadith has been identified as a tradition of Islam. From the Asiatic Society's coll. of ms. named al-Jam 'Baynas Sahihayn and other collections, we have identified this tradition. See P-35, 68 serial 311 & 312 works of this thesis for further reference.

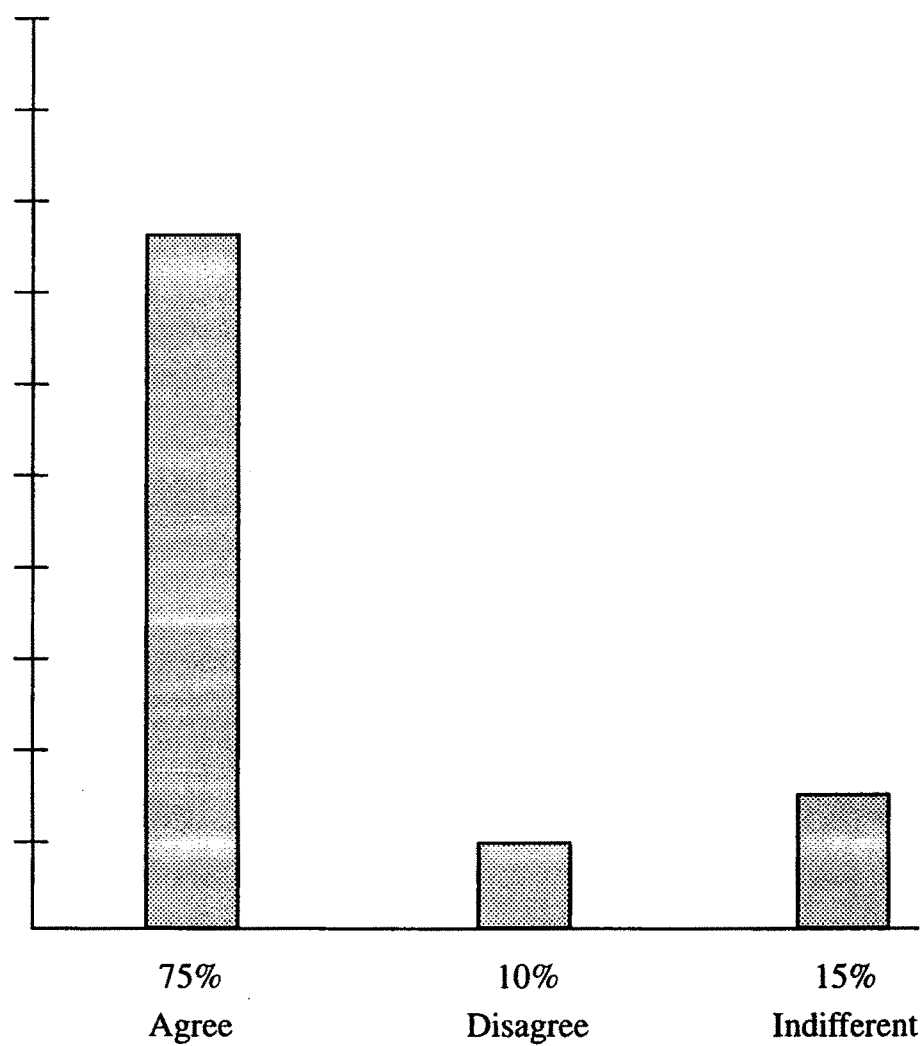
3. Sayings of Prophet Mahammad laid impact on Islamic education.



Prophet Mahammad's sayings have a great impact on Islamic education. The same has been corroborated by the opinions of the sample population and miraculously cent percent of them have admitted the same. None went against the view or differed or disagreed on the above statement and this is seen according to our present statistics and diagram.

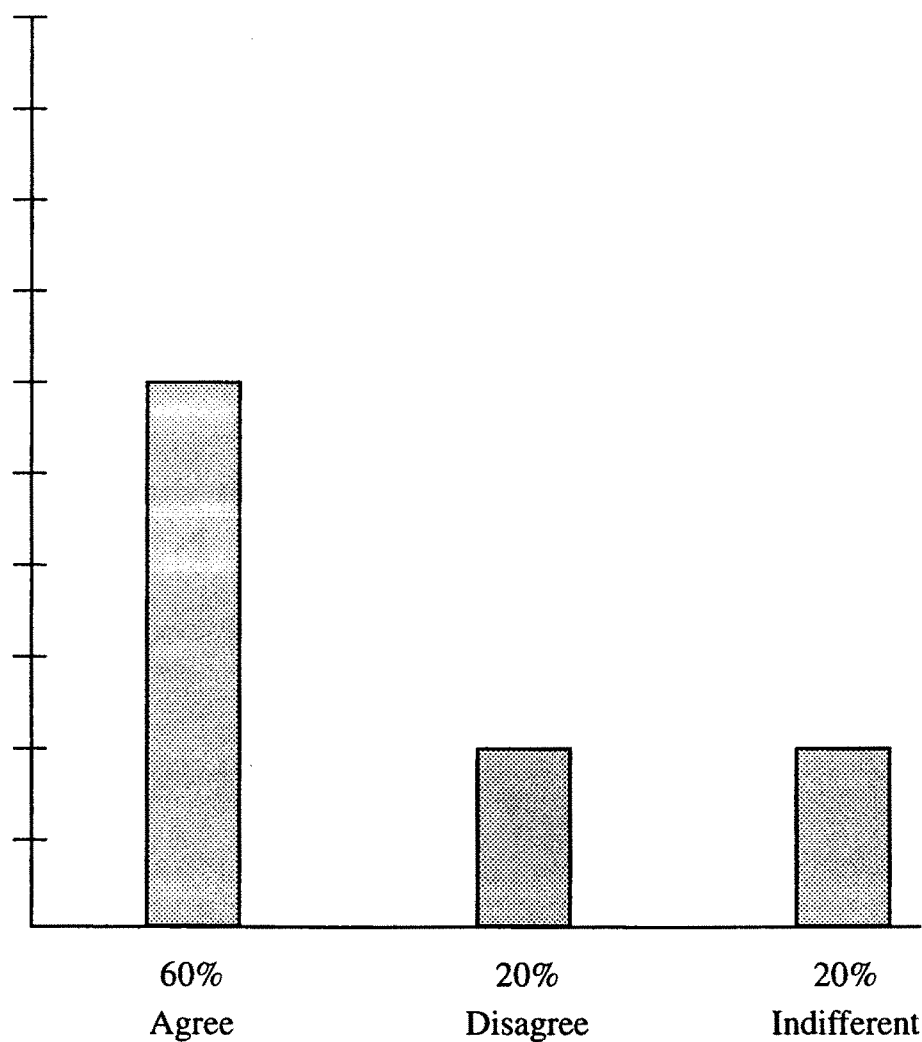
The tradition has been identified with reference to Asiatic Society's ms. al-Jam Baynas Sahihayn Call. No. 185 See Ref. P-35 of this thesis.

4. Islamic cultural tradition and values are multifaceted.



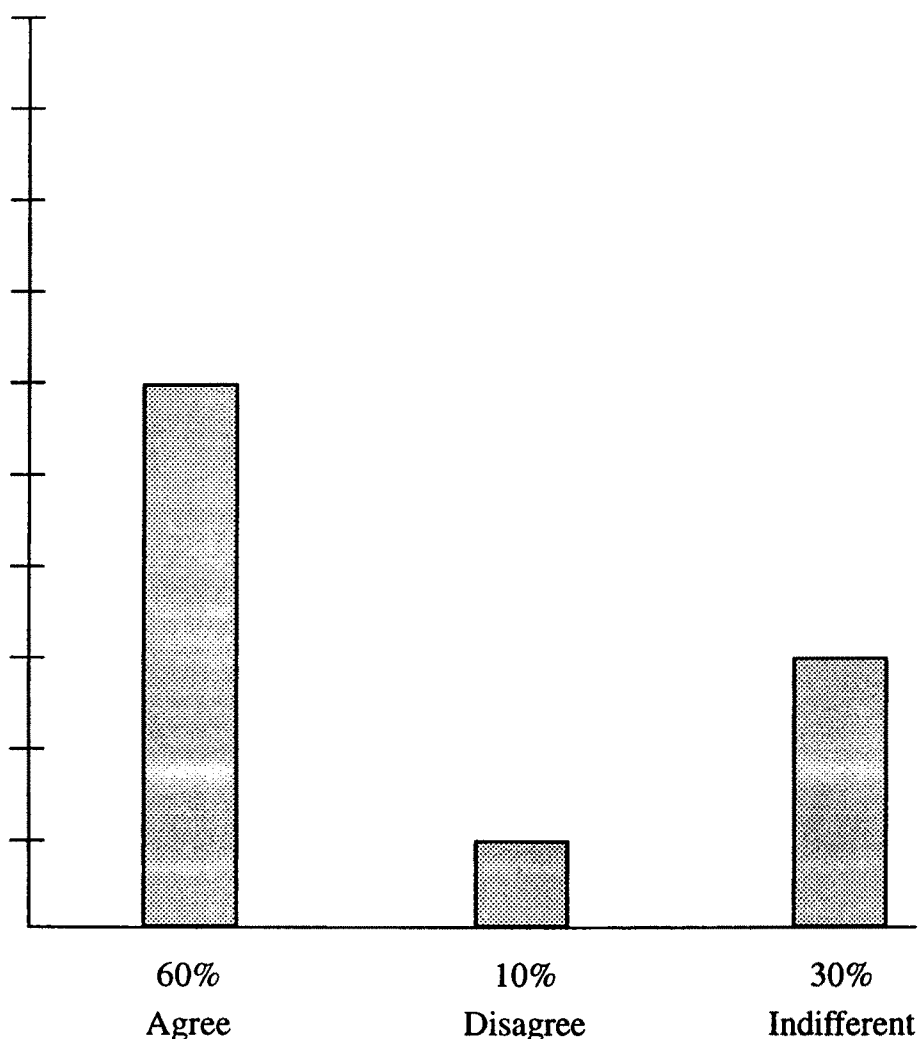
It is observed from the bar diagram or figures that Islamic cultural tradition and values are in diversified mode.

5. The sayings of the scriptures of Islam and the order of the lives of the prophets have an effect on Islamic tradition.



The above statement or view point has been admitted by more than fifty percent people of our sample population folk. But it is evident that twenty percent disagreed on the above views and the same number abstained from giving their opinions and they remained sceptic or susceptible on the issue as is seen from the above statistical diagram.

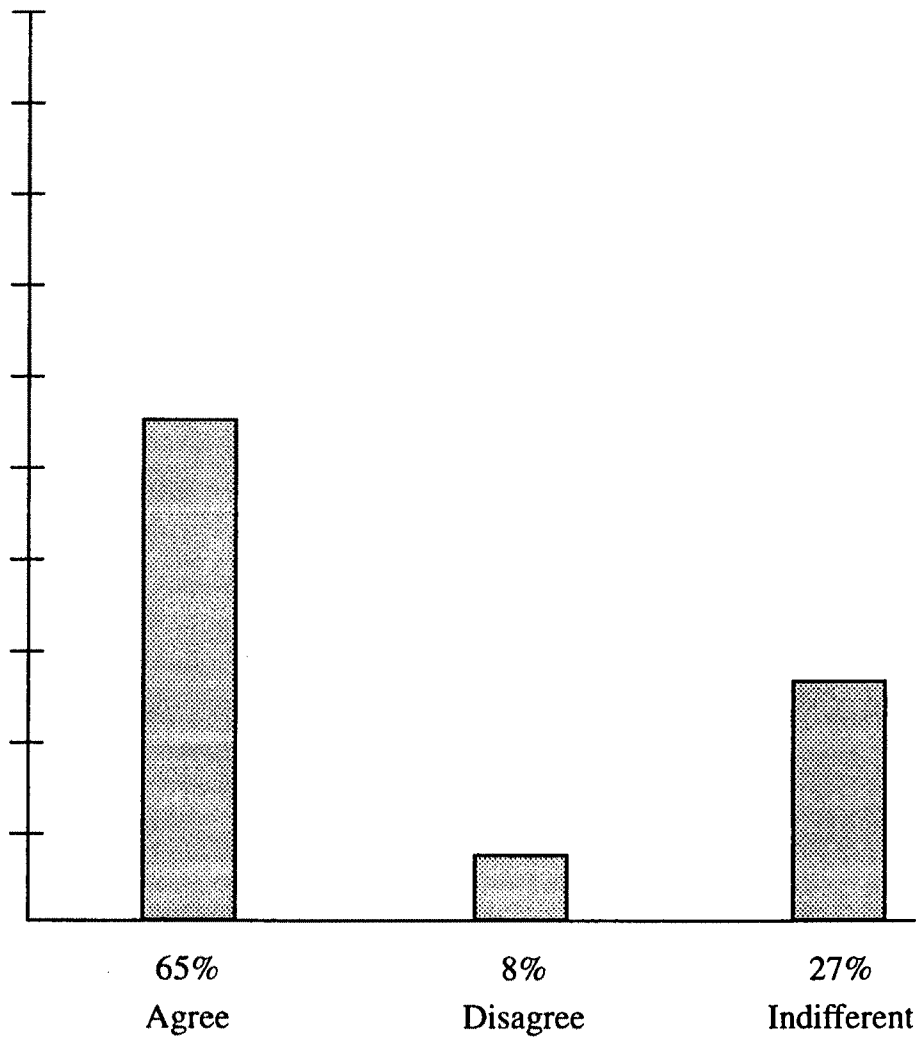
6. The prayer systems of the Muslims known as Namaz and its order is an important tradition.



The prayer systems of the Muslim known as Namaz have been admitted by sixty percent as a Tradition while ten percent disagreed on the question. Though thirty percent abstained from making any positive or negative statement, it has been approved by the majority that the prayer systems of the Muslim known as Namaz — is a tradition of Islam.

It has been identified as a tradition with ref. to our data opinions received through the application of our questionnaire item(s) 7 & 8 of our thesis P-303.

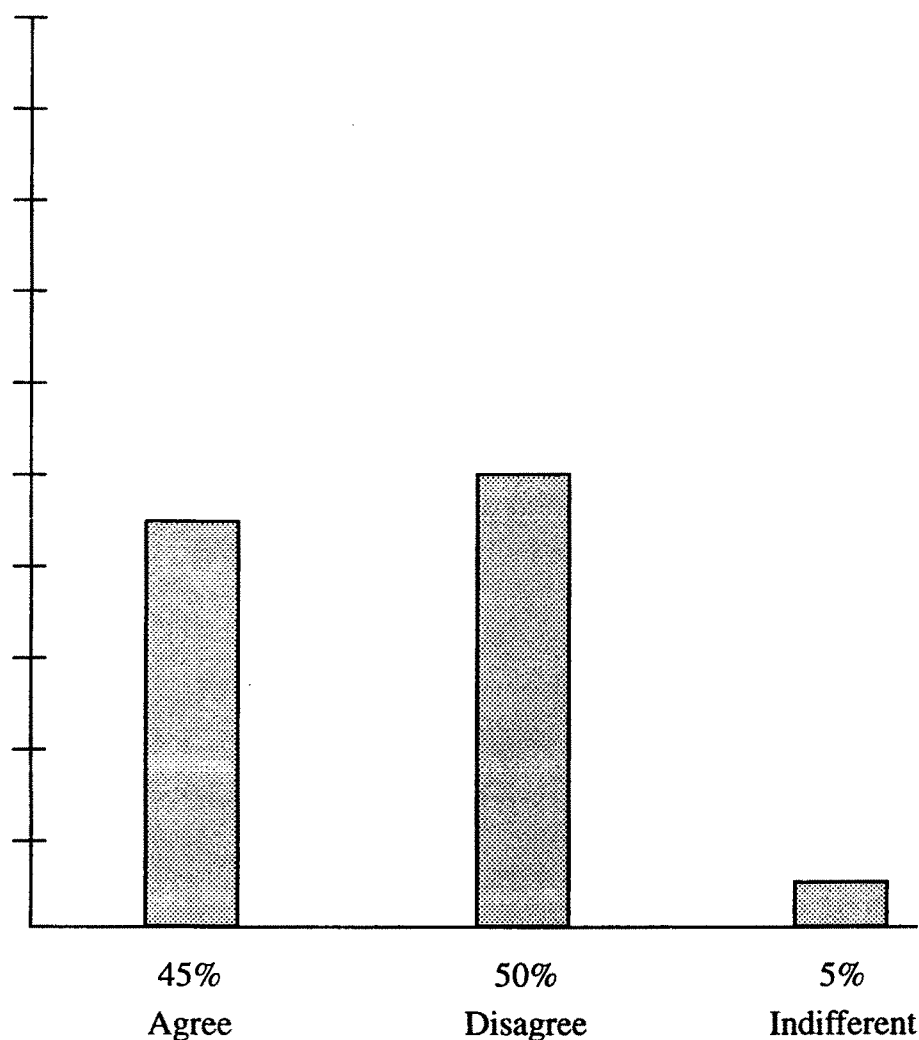
7. The Namaz or the Traditional prayer systems of the Muslim have educational impact.



Whether the traditional prayer systems of the Muslims have educational impact was surveyed and from our statistical data it was approved by sixty five percent whereas twenty seven percent were suspicious. Eight percent vehemently refuted the view of positive educational impact of prayers. Hence though the matter is approved by the majority, it is rather questionable.

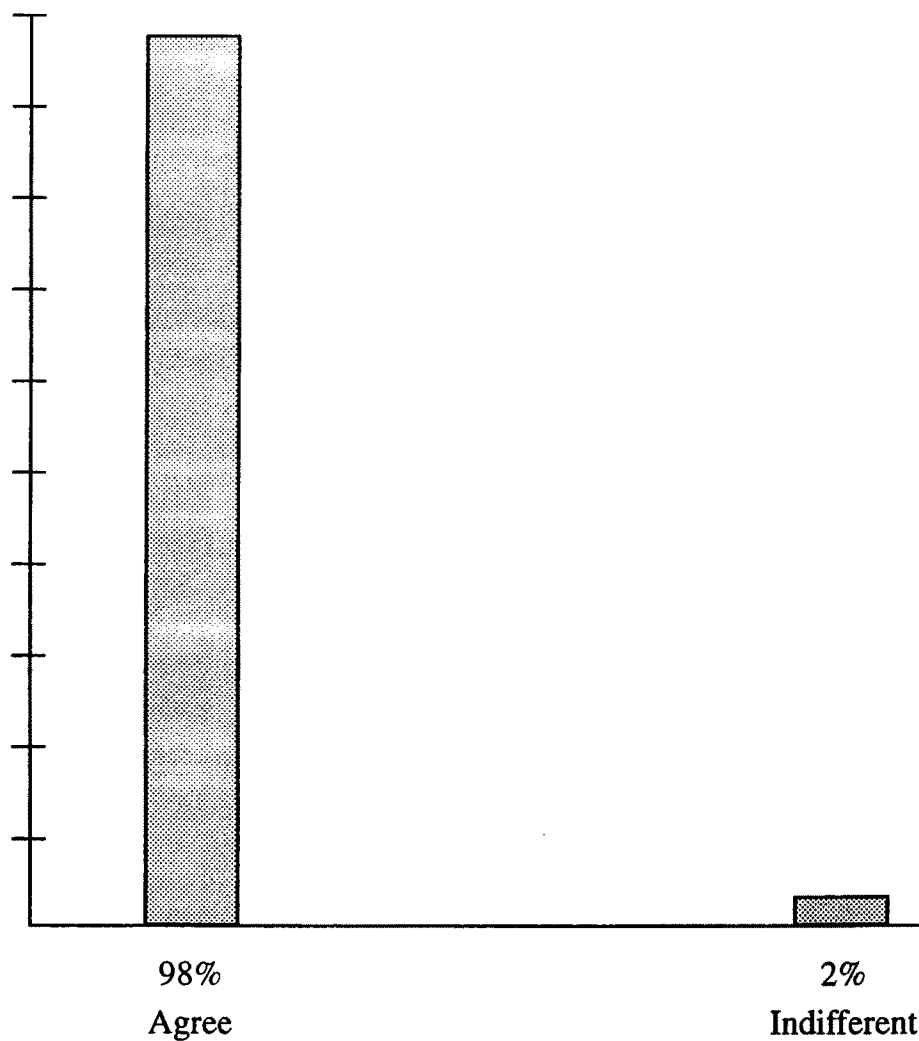
It has already been identified as a tradition. For further ref. see our questionnaire item no.(s) 7 & 8 of P-303 of this thesis.

8. In the present world of heavy engagements it is practically possible to offer prayer five times or more every day.



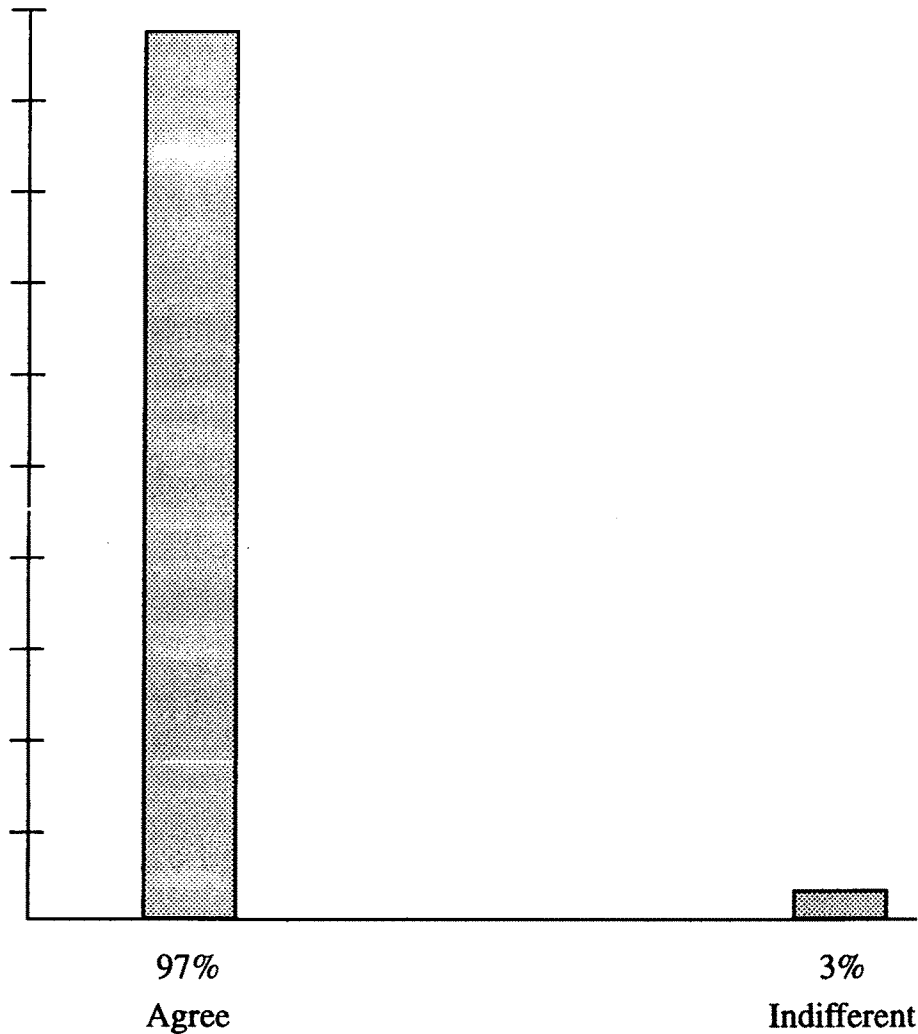
This is a very burning question among the Muslim population of the present day world whether it is possible to offer five times prayer or more in a day. Only forty five percent gave there opinions in its favour. As fifty five percent are remaining as rest population, it indicates majority are of opinion, that practically it is not possible in this present world of heavy engagement, to offer prayer five times or more in a day.

9. The festivals or religious festivals of the Muslims in all is an important tradition.



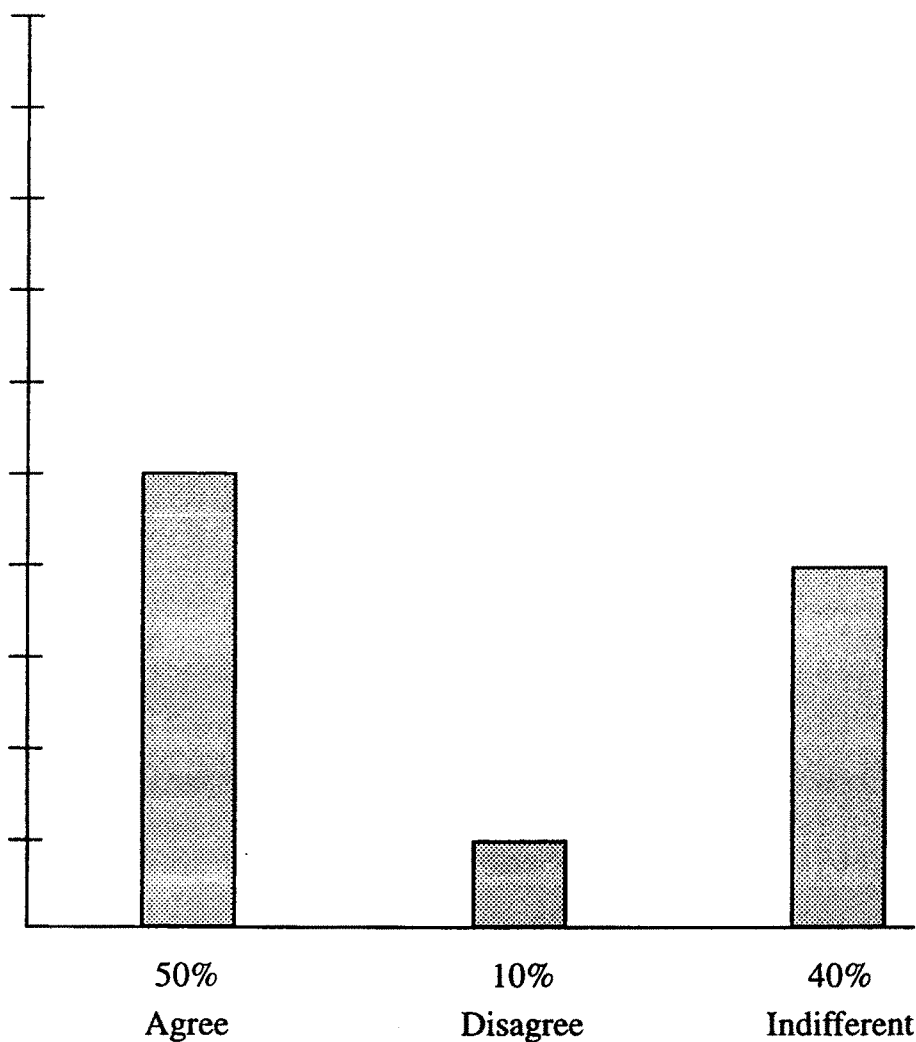
The religious festivals of the Muslims have been admitted as a tradition by 98% according to our statistics. A feeble 2% is susceptible on this view point which can be easily ignored.

10. Yearly pilgrimage to Macca Mokarrama is an important tradition of Islam.



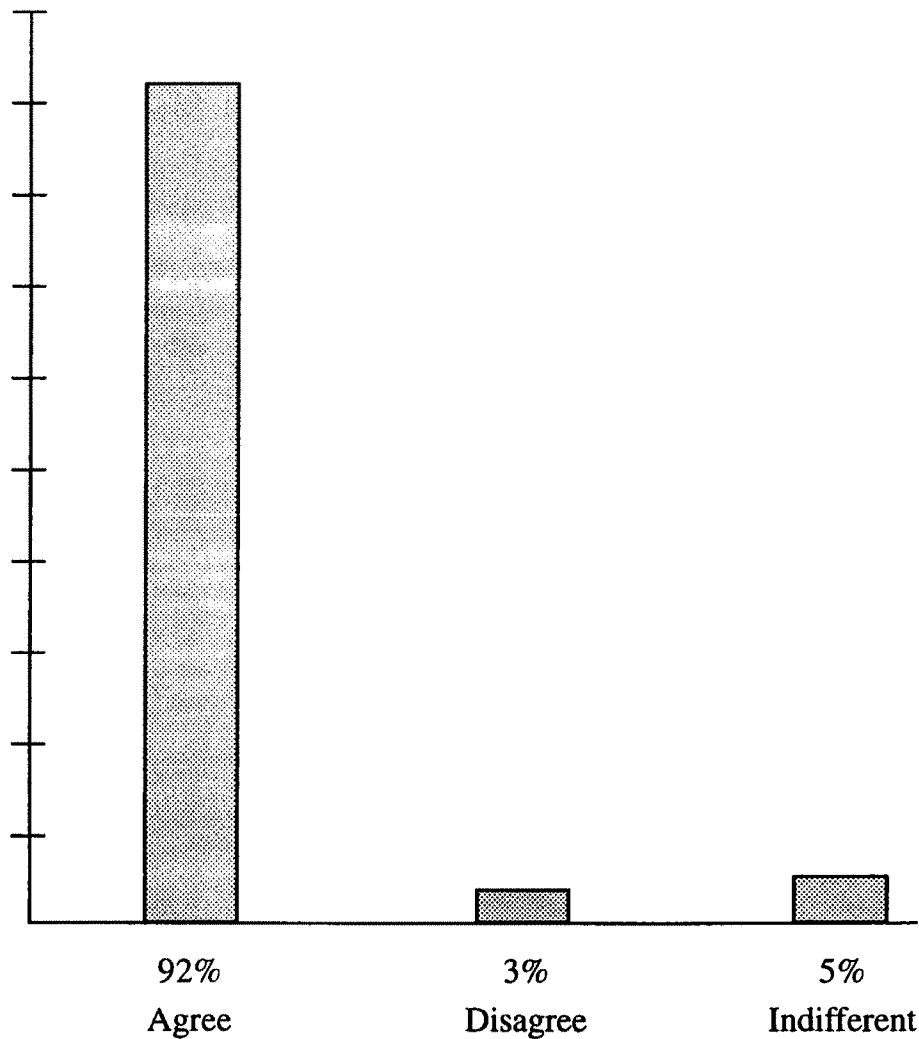
Yearly pilgrimage to Mecca Mokarrama has been widely accepted as an important tradition (97%). The present statistical diagram shows only three percent are doubtful on this issue, which is not at all significant so far as our statistics are concerned.

11. The pilgrimage to Mecca Mokarrma and Modina Monowarah has educational impact.



Whether the pilgrimage to Mecca Mokarrama and Modina Monowarah has had educational impact was put in question. Fifty percent gave their opinions in its favour while ten percent disagreed and forty percent are suspicious and thats why they gave their opinions on this issue as “undecided”. So the issue is not unquestionable, though it has educational impact — as admitted by fifty percent, according to our collected data.

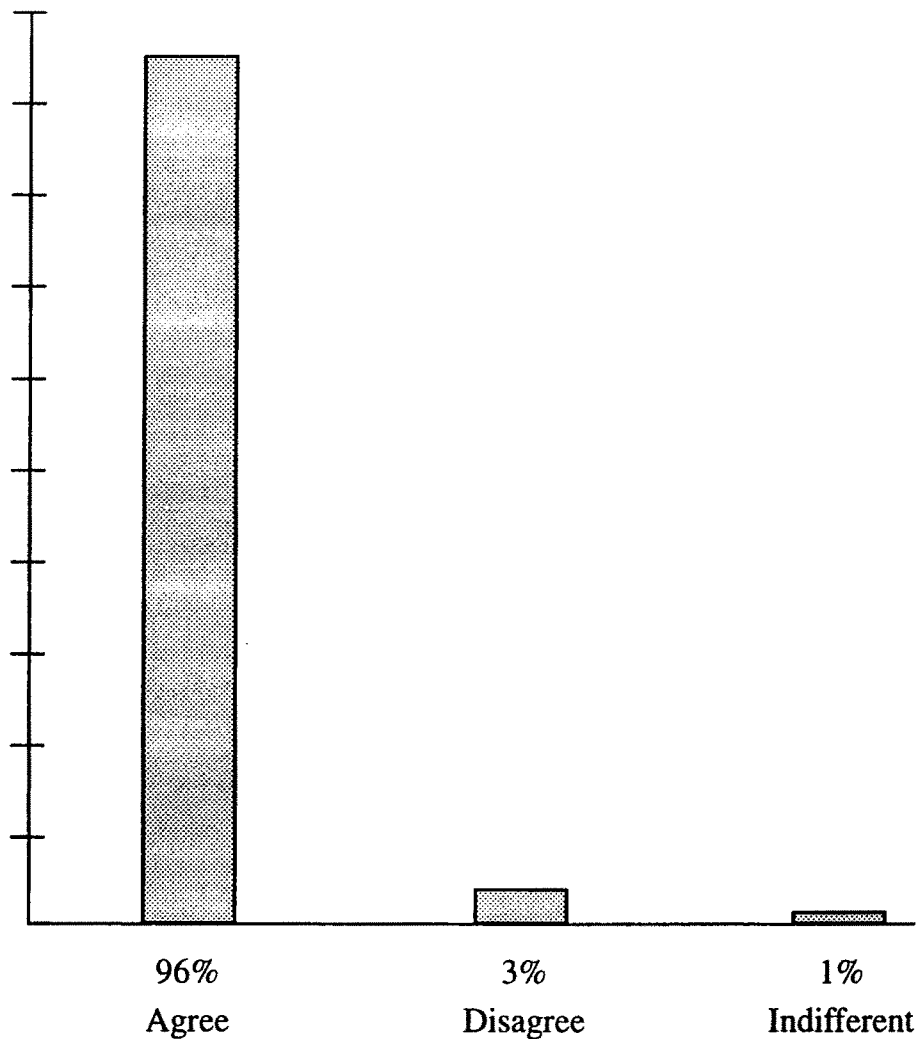
12. Islamic calligraphy and art in all — is a special tradition of Islam.



It is undeniable that Islamic calligraphy and art constitute, a special tradition of Islam. More than ninety percent widely accepted Islamic architecture, calligraphy and art — as a tradition. Only eight percent varied which is insignificant.

See Ref. manuscript (calligraphy) Tafsiru'l Q'uran Le Ibn Arabi Call no. 73 (in the collection of the A.S., Ms. Raudatu'l Muttaqin call No. 612, Ms. call no. 30, 294 etc. Also see Sanders E and Ors. "Documents in kufic charecters ... of Ghazni etc." — see P-203 of this thesis.

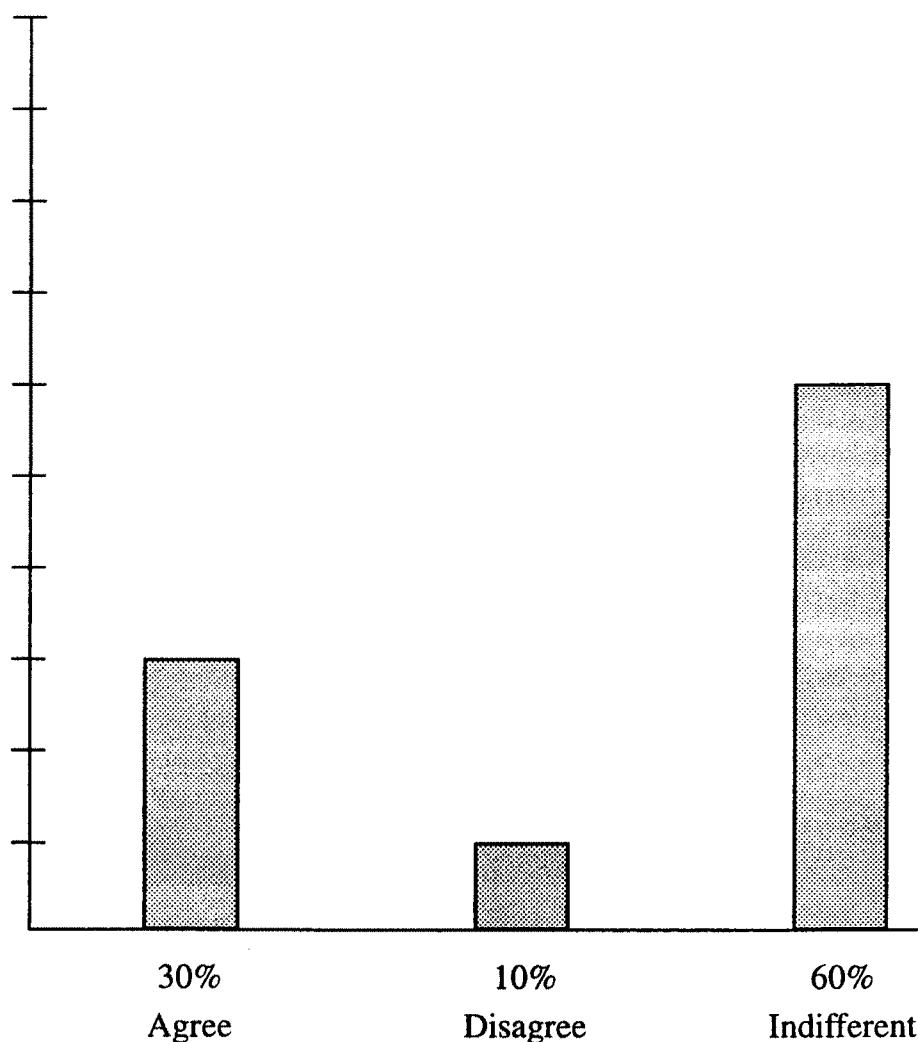
13. This Islamic architecture and architectural art have much educational significance.



Whether Islamic architecture and architectural art have educational significance — was put is question. Our statistics and diagram show that ninety six percent agreed. Only four percent varied. So we can evidently say that Islamic architecture and architectural art have educational bearing.

See Ref. periodical collection of the A.S. entitled “Annual Bibliography of Islamic Art and Archaeology” Jerusalem 1937. *Ars Orientalis* (The art of Islam and the East). Michigan, the University 1966 etc.

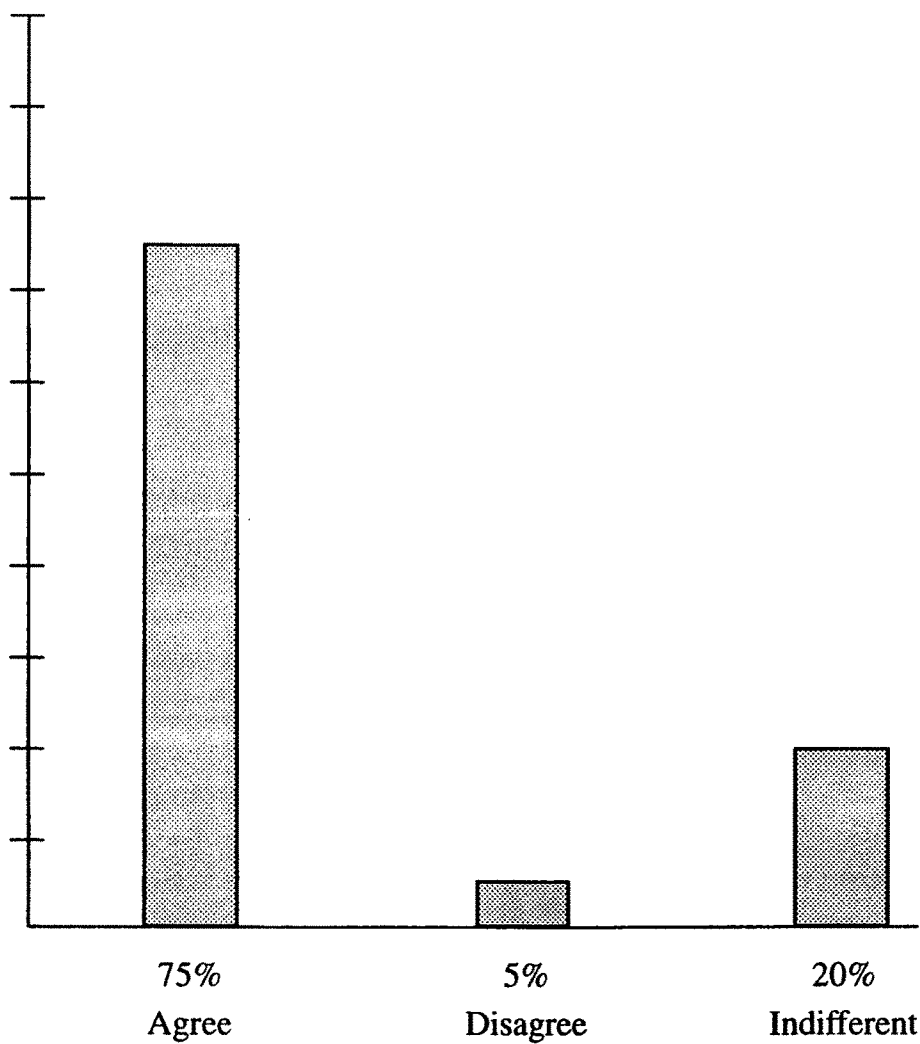
14. Madrasah education and madrasah culture has its educational impact.



Curiously enough our present statistical data and diagram show that only thirty percent admitted that Madrasah education and Madrasah culture has its educational impact whereas sixty percent are found doubtful. Ten percent rejected the view outright.

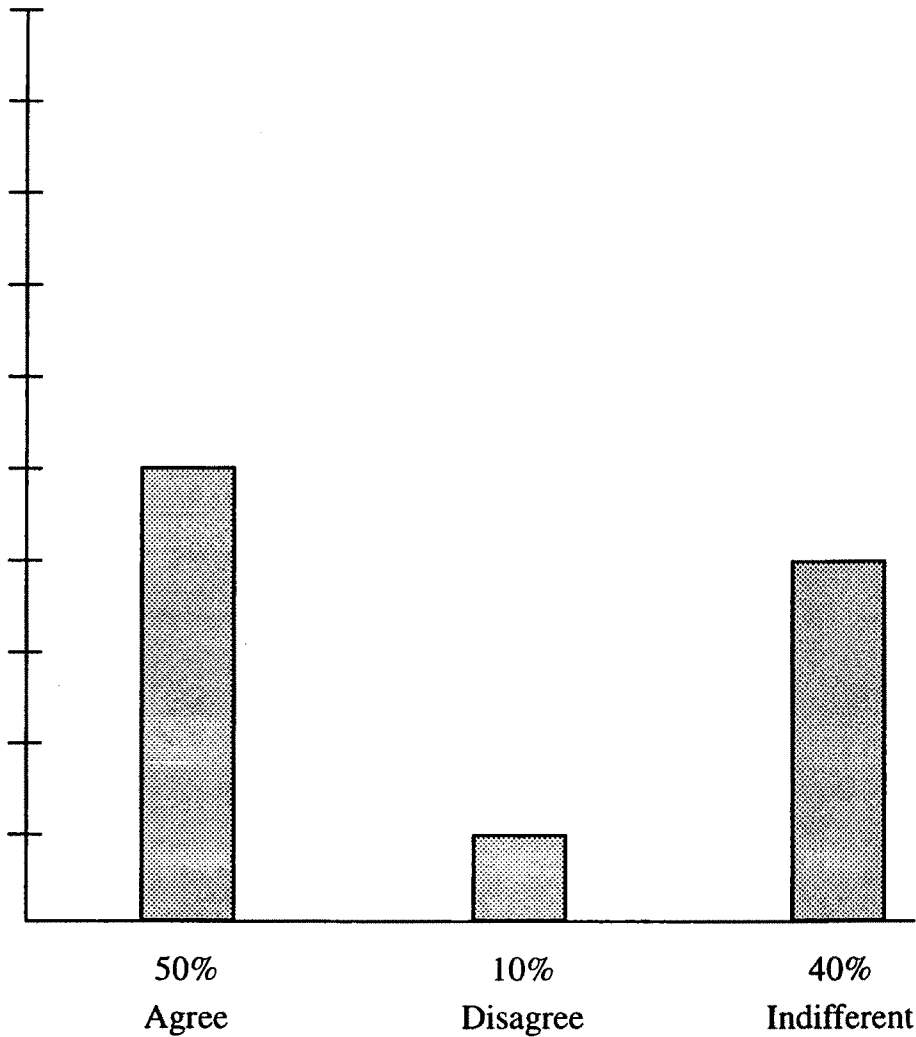
Madrasah Education system and its culture have been regarded as a tradition of Islam vide Ref. P-19 & P-310 of this thesis. The data collected with the help of our questionnaire to our sample population recognise and admit the same as a tradition.

15. The religious rituals and code of life of the Muslim and Islamic conventions may be cited as a tradition.



The above statement is corroborated by seventy five percent whereas five percent gave their contrary view point. Twenty percent are hesitant or doubtful, hence the religious rituals and code of life of the Muslim and their conventions have been admitted as a tradition by sharp majority.

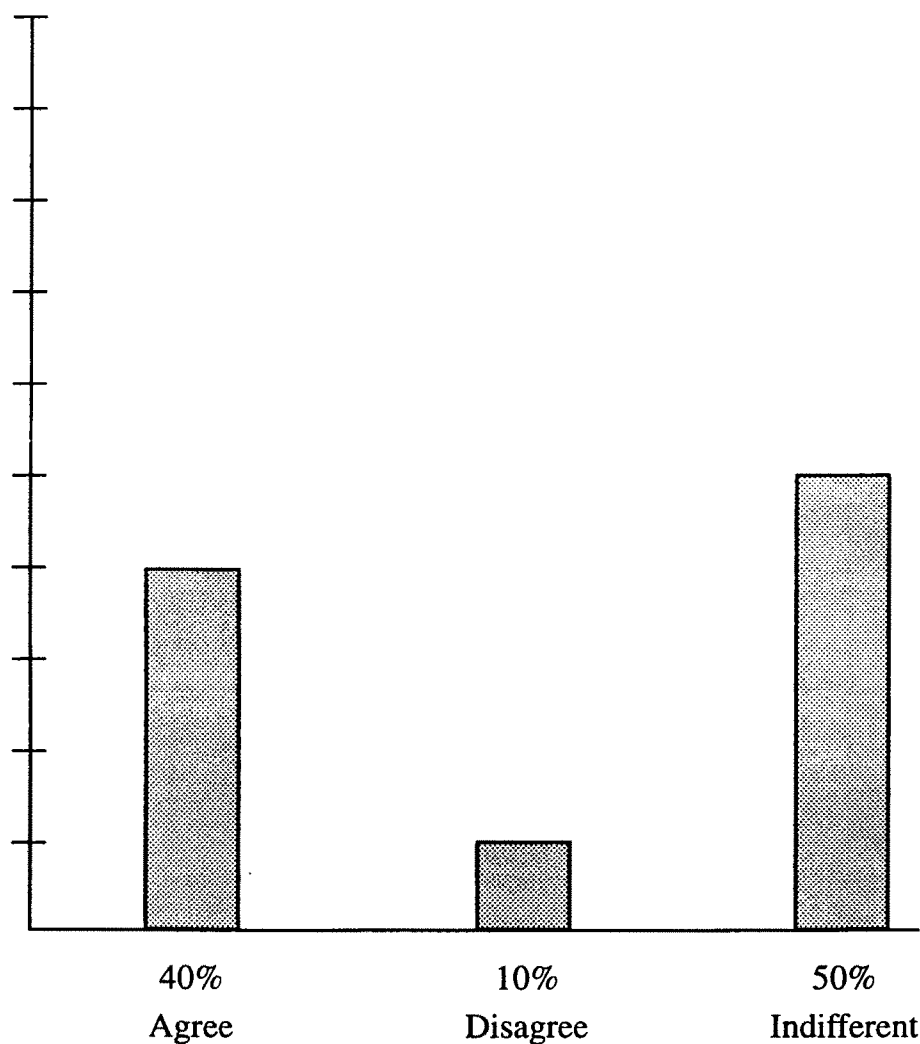
16. Sufiism, Mysticism, Spiritualism and Meditation for divine enlightenment — is another tradition of Islam.



Sufiism and Mysticism have been admitted as a separate tradition by fifty percent whereas ten percent rejected this as a tradition. Forty percent can not decide its status as a tradition. Hence it is significant.

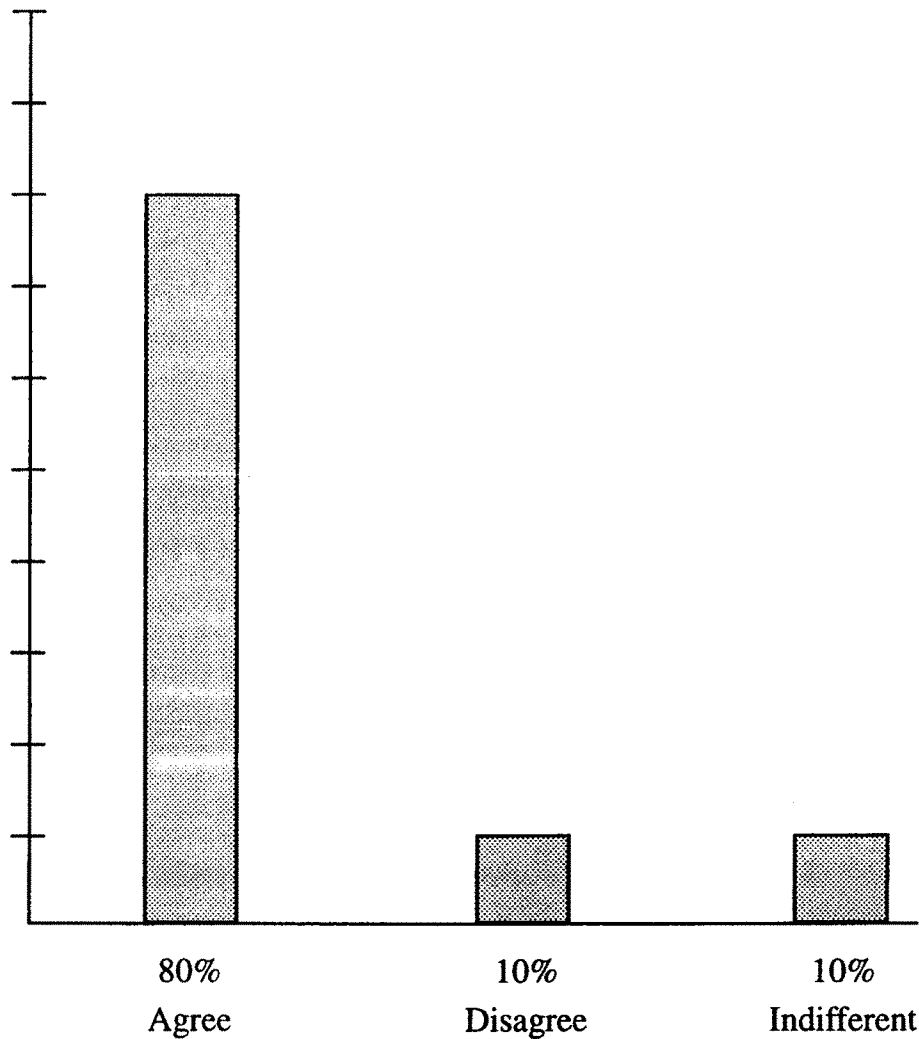
See Ref. Abdul Mukhtadir Cat. of Ar & Persian Mss. in O.P.L. at Bakipur Vol XIV, Vol XVI P-121 of this thesis.

17. The use of very loose trouser, purda, panjabi etc. & borkha (veil used by a certain portion of Muslim women) in places other than the religious occasions have pragmatic utility.



Whether very loose trousers, panjabi, borkha, veil and such dresses have pragmatic utility was put to question. Only forty percent agreed whereas ten percent rejected this view and the remaining fifty percent are doubtful. Hence it can be mentioned here with precision that these types of dresses have not much pragmatic utility other than the religious occasion. This is evident in our data & diagram.

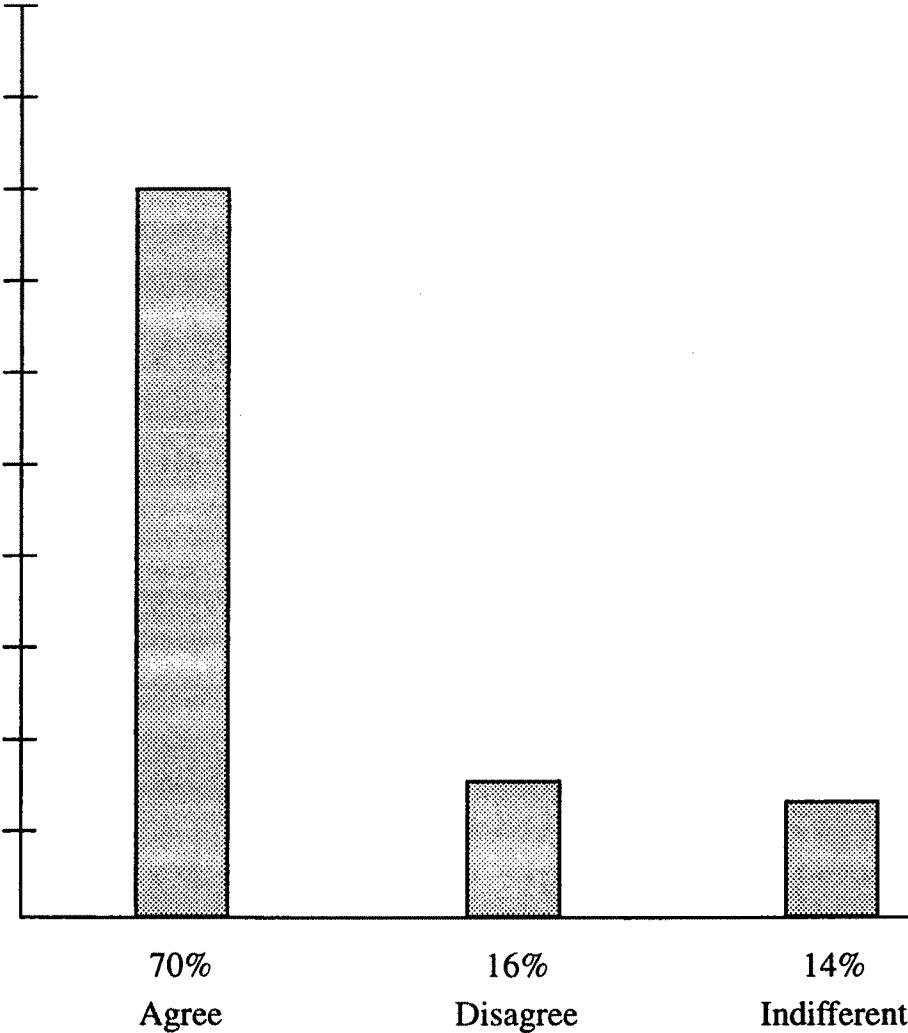
18. Religious fair, religious congregation or gathering (dharma sava), yearly festival in the premises of the tombs and mausobums of saintly persons are considered as another tradition.



The above mentioned religious occurences have been admitted as a tradition by eighty percent. Only ten percent opposed and ten percent were indifferent So the above have already been established as a separate tradition as is evidenced according to our data, statistics & diagram.

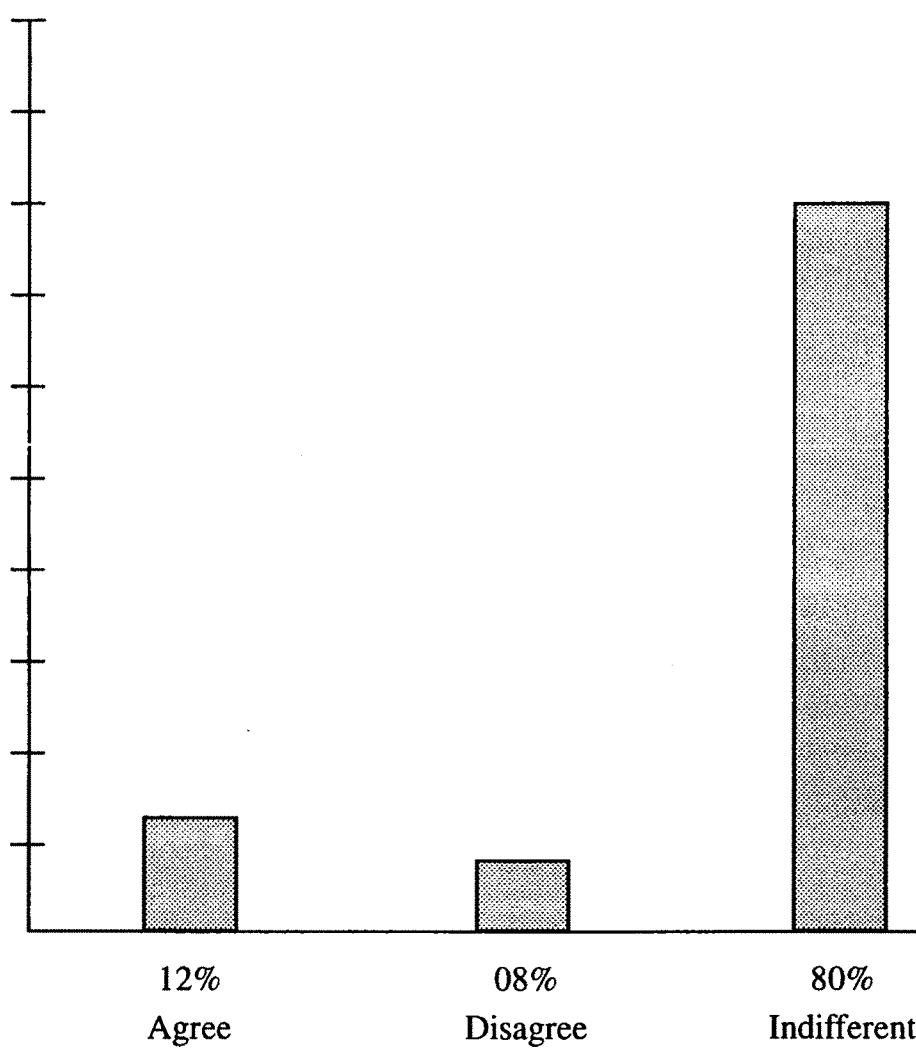
Gathering of people at the mausoleums of saintly and historical persons and religious festivals in such premises are considerd as a tradition. This has been identified as such with Ref. to our questionnaire data See P-305, 206 item no. 38) and source like books on the subjects written by Layard F.P. See P-109 of this thesis (item No. 107, 108 etc.)

19. The tradition of urus, religious fairs, religious seminaries etc have its educational impact.



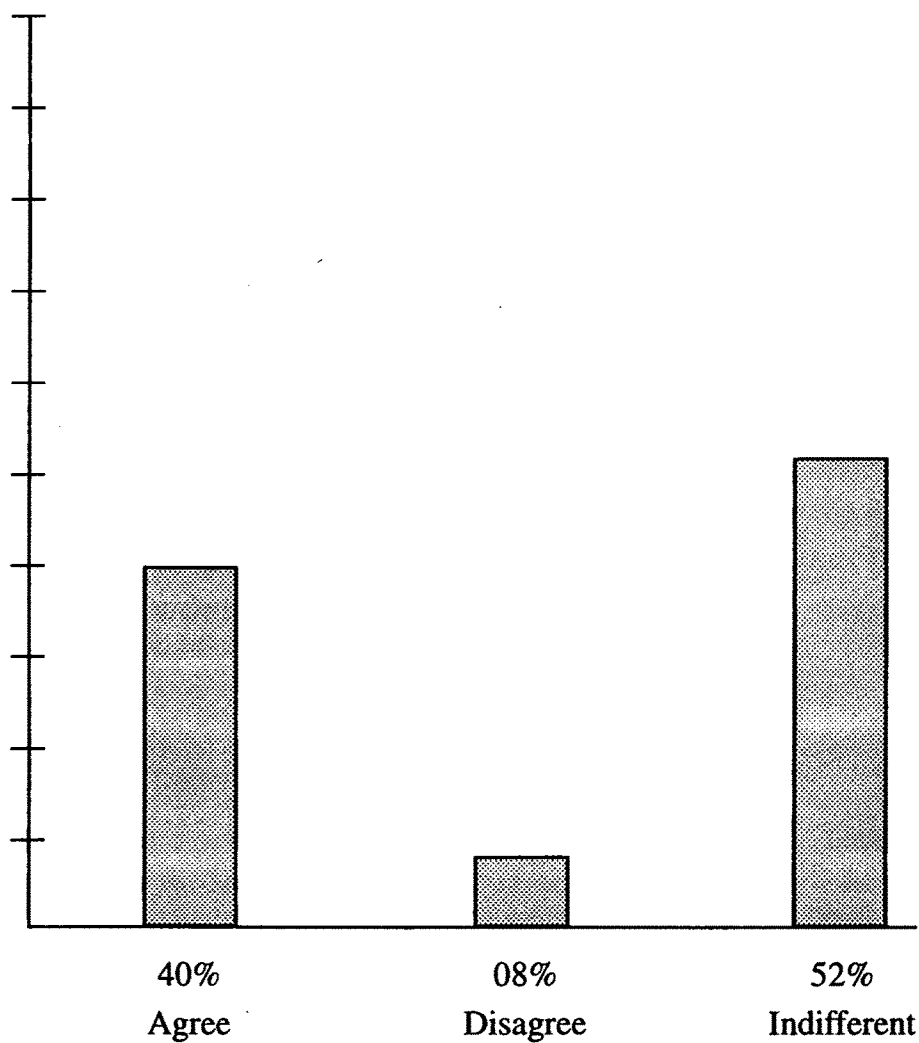
Whether urus, religious fairs, religious seminaries have educational impact is put to question. Our available statistics, data show that seventy percent admitted the same. Only remaining total thirty percent opined otherwise.

20. In India or in the world most of the people are now following a synthetic order of culture.



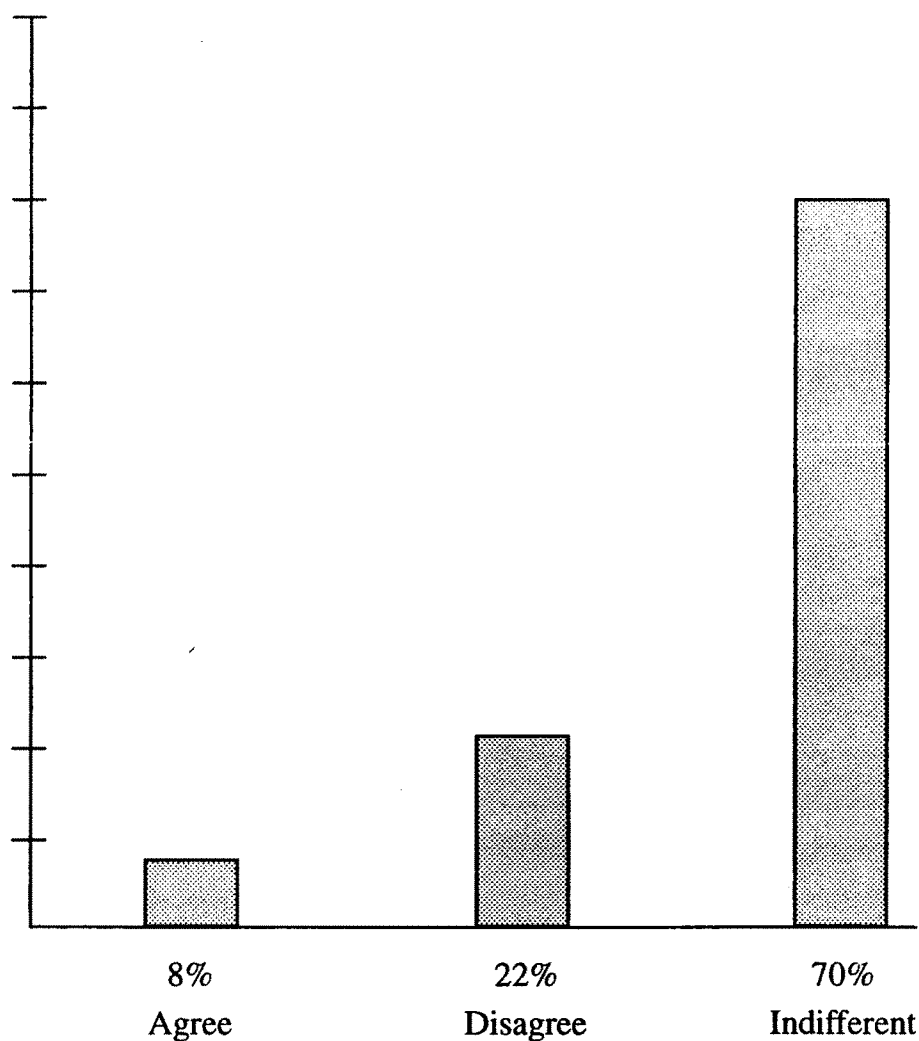
Whether in modern times most of the people in India or in the world are now following a synthetic culture — is put on question. Only twelve percent supported it and eight percent opposed it. Eighty percent could not decide. In spite of that it can be said that a trend of following synthetic culture — can not be ruled out.

21. Culture free and tradition free wide and intensive cultivation and research in the field of knowledge, science and technology which have brought ultra modern developments in the modern world—are seen in the Muslim world.



Actually majority of the sample population opined not in favour of above statement. It indicates the Muslims are susceptible or they procrastinate to adopt culture-free or tradition-free wide and intensive cultivation and research in the field of science and technology. The above views are remaining hotly disputed among the Muslim folk. This view is found according to our available data & statistics. Actually massive development in any field pre-determines and pre-supposes through cultivation irrespective of any ism, culture or tradition.

22. Liberties and rights have been admitted in Islam for Muslim women which have also been admitted by the majority of the Muslims and clerics.



Actually our available data and statictics show that though Islam provided liberties and rights to Muslim women majority of the Muslims and clerics practically denied the same. Only eight percent admitted in favour, twenty two percent opposed and seventy percent were confused. It indicates that the same have not been admitted in favour of Muslim women.

CHAPTER - VIII

SUMMARY & CONCLUSION

- 8.1 Introduction
- 8.2 The influence of the Asiatic Society at home.
- 8.3 Its Impact in Abroad
- 8.4 Summary & Conclusion

Introduction :

The Asiatic Society of Bengal has left behind tremendous impact in different fields of oriental studies in the subsequent periods throughout the world. The society is the pioneer Institute in Indological and oriental studies in India and also in the world in the modern period. In the beginning there was hardly any such Institute or Association in the world which was carrying out researches on a grand scale in almost all important Asian languages of the world. The Asiatic society of Bengal was the unique institute in the field of Indological and oriental studies and was a well equipped form of Association which was (and is) executing its research works on a massive scale in the modern era. The author of this paper formulates this conclusion that the Asiatic society carried on its research activities in scientific lines and the society created a new awakening regarding re-investigation and reconstruction of oriental knowledge which gave birth to a Renaissance in the cultivation of oriental thought and which ultimately led to the foundation of many research Institutes throughout the world.

However, the pioneer works in the field of Indological studies in ancient and medieval ages may be traced back to 'Indika' of Magasthanes and Kitabu'l Hind of Al-Biruni. This can be mentioned here with precision because the works pertained valuable information on Indological studies. Besides these works, some Institutes of ancient and medieval ages laid valuable contributions to the fields of Indology Buddhism, Egyptology, Islamic culture and studies. In ancient India the Institution which laid valuable contribution to the fields of Buddhism and Indological studies were Nalanda University, Vikramshila University, Taxila University etc. And Al-Azhar University, Baytul Hikmah, Cordova University of Muslim Spain and Baghdad contributed a lot to the field of Arabic, Islamic and Asiatic studies in the medieval age.

In the modern age the Asiatic society of Bengal at Calcutta created a new awakening and scholastic upheaval under the able leadership of Sir William Jones. In India the influence and pioneering scholarly guidance of the Asiatic society in different branches of human knowledge played contributory factors leading to the establishment of many scientific Institutes.

The Impact of the Society at Home :

The society remained the chief advisory body to the Government of India in matters relating to all kinds of scientific subjects. Outstanding members of the society in this regard were the botanists Kyd, Roxburg and Hooker, the zoologists Baker and Hodson, the ethnographer Dalton, the numismatist Prinsep and archaeologist Cunningham. It was the initial activities of the Asiatic Society in different branches of science that led to the foundation of : The Botanical Gardens of Shibpur, started in 1787, the Indian Museum in 1814, Trigonometrical Survey of India in 1818, the Geological Survey of India in 1851, the Indian Meteorological Department on 1875, the Zoological Survey of India in 1911, the Botanical Survey of India in 1912, and so on. Members of the society Kyd, Roxburg and Hooker always offered their co-operation to the Botanical Gardens of Shibpur on the science of plants and scientific classification and analysis of plants. Their co-operation played conducive role for the amelioration of the garden. Again Sir Willam Jones was a member of the 'United Brothers' along with Roxburg and Buchanon (Sir Buchanon Hamilton), the two superintendents of the garden. The Royal Botanic Garden flourished during their superintendence who got their inspiration from Sir Willam Jones and the Asiatic Society.

The Society also played the leading role for the establishment of the Indian Museum. In 1814, Nathaniel Wallich M. D. a Danish Botanist, commenced a Museum in the society offering duplicates from his own collection. The Museum thus inaugurated thrived rapidly under the guidance of latter superintendents. But due to the growing enhancement of Museum collections, the society submitted a formal memorial to the Govt. of India for establishing an Imperial Museum on a comprehensive basis. It was due to the persistent efforts of the Asiatic society that Government of India in May 1862 announced its decision for the foundation of a public Museum in Calcutta to be named 'The Indian Museum'.

L.L. Fermor has enumerated the history of the foundation of the Geological survey of India in his book "First Twenty Five years of the Geological Survey of India" published in 1976 by the G. S. I. He has also traced the influence

of the Asiatic society leading to the foundation of the G.S.I by Thomas Oldham (1816-1878). The society itself published many articles on geology, economic geology and earth sciences. But as geology is a separate branch of study, the society emphasized the need of an official Geological Survey Department which came into being in 1951.

Not only these many other distinguished scientific Institutes and organisations were possible because of the help of the society at their inception. Some of these are Indian Science Congress (estd.1913), the School of Tropical Medicine, the University of Calcutta whose first Vice-Chancellor was the President of the Asiatic Society, Chief Justice Sir J. W. Colvile. These Institutions may be regarded as the offsprings of the Asiatic Society. Even the Indian National Academy of Sciences and its preparation of a national history of scientific studies are direct outcome of the initial work undertaken by the society in this regard.

The Numismatic Society of India owed its birth in 1910 to the Asiatic Society. Numismatic studies owes its origin to the talents and industry of Colonel Mackenzie, Charles Massion and James Prinsep of the Asiatic Society. The Society itself published sixteen Numismatic supplements to the journals of the Society from 1912 to 1938.

In 1840 Cunningham, who came in contact with the Asiatic Society through James Prinsep submitted a memorandum to the Asiatic Society urging the society to approach the Govt. of India to form a department which will discover the historic sites of India and take the charge of preservation and restoration of ancient and dilapidated monuments, relics and signs. It is through the constant efforts of the Asiatic Society as also of Cunningham's personal exertions that Archaeological survey of India (Department) came into being on December, 1861. Cunningham then a Major general was appointed its Director or Surveyor. In this connection it should be mentioned that Cunningham by this time was not the only scholar in the field of archaeology, but there appeared a number of good scholars who were interested in the subject and most of them were connected with the Asiatic Society. The Archaeological survey reports for 1861-62 and 1862-63 prepared by

Cunningham appeared in the Journals of the Society. Later on such reports were published by Archaeological Survey Department itself as Govt. publications. Papers on archaeological remains of the periods of the Delhi Sultanate and Mughal rulers serve us valuable information on Islamic Culture and Civilization in India.

Thus the Asiatic Society not only created a new awakening in the Cultivation of Oriental arts and culture at home, its influence and inspiration are also found abroad. The activities of the Asiatic Society on the Eastern lore come to be known in Europe through its organs the Asiatic Researches, Transactions and journals. The impact of the Asiatic Society in the cultivation of subjects of the Eastern Lore - is noticed in many countries of Asia and Europe like Russia, France, England, Germany, Pakistan, Japan, Malaysia, Honkong, Burma and even the furthest country, America.

Impact of the Asiatic Society in Abroad : Asiatic Academy of Russia (St. Petersburg)

In 1810, in the U. S. S. R. the Asiatic Academy of Russia St. Petersburg (Leningrad) was established in the form of Asiatic Society (of Bengal). Many scholars of Russia worked for the establishment of this Institute of Asian studies including Arabic, Islamic and Sanskrit studies. Some of them were directly influenced by the ideals of the Asiatic Society of Bengal. Of them mention may be made of Gerasim Levedev and Minaev.

Gerasim Levedev (1746-1817) who was a good scholar came to Calcutta in 1765. As he had interest in academic and literary affairs he had been familiar with the activities of the Asiatic Society. He left for England in 1797 and published from London a grammar of pure and mixed East Indian dialects with dialogues in 1801. By this time he found a growing interest among the Russian people for India and West Asian studies including Arabic. The translation of the holy Qur'an in Russian language was already made. A Russian translation of Wilkin's Bhagabad Gita by N.I. Novikov had been

published in 1787. In 1805 Levedev published in Russian language a book on India. Arabic and Islamic studies including Persian had found a good position in the activities of the Asiatic Academy of Russia and St. Petersburg University. Besides these, the Asiatic Academy of Russia, St. Peterburg University and the Libraries and Museums of Leningrad, Moscow, Tashkent, Baku and Azarbijan possessed many rare Arabic and persian manuscripts. However count Uvarov, who was then Hd. of the first decade of the 19th century, tried to introduce Sanskrit studies at St. Petersburg University. But the non-availability of efficient Teachers compelled him to send a young student Robert Lenz (1808-36) to study Indian studies at Berlin and Oxford. On Lenz's return he was appointed professor of Comparative Philology at St. Peterburg University. He died shortly and those who followed Lenz in learning Indian studies as well as Sanskrit included Y. Patrov (1799-1840). F. F. Korsch Fortunatev, V.P. Miller, C. Kossowiex. From the beginning Indian studies in Russia included Buddhistic studies especially Mahayana Buddhism. Of the Buddhist scholars of Russia, mention may be made of Kowaleswky and Vasily Vasilyev (1818-1900). Vasily Vasilyev's pupil Minave (1840-1900) completed his Sanskrit studies in Germany under Weber, Banfy and Boff. Soon after his specialization in Pali and Prakrit language he became a Reader of Sanskrit at St. Petersburg University. Later on, he became the Professor of comparative Grammar of Indo-European languages at this University. He visited India thrice during the last quarter of the last century and established closed relations with the Asiatic Society and its eminent members like Haraprasad Shastri and Sarat Chandra Das. A large number of Minaev's disciples and grand disciples have devoted their life time to the cause of Indological and West Asian studies. S.F. Oldenburg (1863-1934), One of these scholars had introduced the *Bibliotheca Buddhica* series. Between 1897 to 1936, thirty standard works on Buddhistic studies have appeared in edited editions in this series.

The Asiatic Academy of Russia (St. Petersburg Leningrad) devoted its activities to the oriental fields including Arabic and Islamic studies. Besides its collection of books and manuscripts in Arabic, Persian and Islamic subjects it carried on studies and researches in these branches of learning. Actually St. Petersburg (Leningrad) has achieved renown as a city which has some important Islamic culture. Catalogue of Arabic manuscripts of Vols. I, II, III, IV, V and

so on gives us information about its collection of Arabic books and mss Calalogue of Arabic Mss. of St. Petersburg. Vol-VI which published in 1891 was prepared by MMD Gunzburg, V. Rosen, B. Dorn, K. Patkanof and J. Tchoubinof.

Society Asiatique de Paris (France)

Each member and scholar who were connected with the Asiatic Society of Calcutta were influenced by its ideals. During Wilkin's stay in India Alexander Hamilton who was a noted educationist came to India as an army Cadet. He came under the influence of Wilkins and studied Islamic subjects as well as Sanskrit. He was one of the early members of the Asiatic Society. Hamilton cared more for study than research. He resigned from Bengal army and returned to England in 1796. He kept up his studies of Islamic subjects and Sanskrit through the mss. available at the British Museum and India Office Library. Hamilton felt a keen desire to visit Paris to consult various valuable mss. which the Paris National Library (Bibliotheca Royal) contained. This Library was richer and larger than any Library in Europe. But his desire to visit Paris was suspended because during this period hostility between the French and English was assuming greater dimension. A treaty was signed in 1802 at Amiens and as a result Hamilton and other Englishmen got an opportunity of visiting France. But soon after their arrival hostilities started in a renewed manner and all Englishmen were arrested by the authorities of the French Government. In this connection it should be mentioned here that during the time of Sir Willian Jones two French Scholars Count Cossingny and Mons. L. Genttie were elected as Honorary members of the society and in 1797 another French Scholar named C. F. Volney was also elected as an Hon. Member on the recommendation of Sir John shore and Mr. Carrington the then President and Secretary of the Society respectively. Mon's volney was a count and a senator. He knew Hamilton as a good scholar and a member of the Asiatic Society of Calcutta. Due to intervention of Count Volney. Hamilton was not detained at Verdun Fortress like other Englishmen. He was freed and allowed to stay in Paris. On the request of Count Volney, the French Government assigned him the duty of Cataloguing the Arabic, Sanskrit and

allied languages manuscripts kept in the Bibliotheque Royale. He was also free to teach Arabic and Sanskrit to any body living in Paris. Again the works of Sir Willian Jones, especially his translation of seven Pre-Islamic, Arabic odes – the Sab' a Muallaqat and Sakuntala of Sanskrit added new dimension in the interest of Arabic and Indian Studies in France. Translation of the holy Quran into French and Latin translation of the Upanisad by a Frenchman Anquetil Dupperon (1731-1805) renewed the interest of the Frenchmen for oriental knowledge including Arabic and Islamic studies. Many Scholars took the opportunity of Hamilton's presence in Paris. One of them was an illustrious German Scholar Frederic Schlegel. Another Scholar was A. L. De Chezy who studied Arabic and Islamic subjects and learnt Sanskrit through the works of Sir Willian Jones and Wilkins Hamilton got permission to leave France in 1806. Arabic and Islamic studies had already gained grounds in the French soil. Chairs of Arabic and Islamic studies were created in almost all important colleges and Universities of France including College 'De France, created in 1814. Of many disciples of A. L. de Chezy mention may be made of Eugene Burnouf of Paris and Franz Bopp. a German Scholar.

Research activities of the Asiatic Society of Bengal came to be known in European Countries through its organs, the Asiatic Researches which started its publications since 1788. A total of five volumes of the Asiatic Researches were published by 1797. The first volume was published under the scholarly editorship of Sir Willam Jones. Other editions were published at regular intervals. French translations of the Asiatic Researches were also published in France. In early 1822 a band of French scholars including de Chezy, Abel Remasut, Silvestre de Sacy, Garosin de Tussy, M. St. Martin and Langolis (1788-1854) strongly felt the need of an oriental Association and established the "Society Asiatique De Paris".

The society admitted the pioneer role of the A.S. B. Actually society Asiatique of Paris was established on the models of the Asiatic Society of Calcutta. First journal of the 'Society Asiatique' of Paris was published in July in 1822. The journal of the Society is continuing ever since. The Paris Society kept its relationship with the Calcutta Society from its very beginning. It elected Ramkamal Sen (1783-1844) a distinguished figure of the Calcutta

Asiatic society as its member and wanted him to serve as Liason officer between the two societies. But it happened in the third decade of the 19th century. Many works and research papers were published by the 'Societe Asiatique' of Paris on Arabic and Islamic studies including Iranian, Egyptian and Syrian cultures.

Royal Asiatic Society of Great Britain & Ireland (London)

The Royal Asiatic society of great Britain and Ireland (1823) in London was also greatly influenced by the Asiatic society of Calcutta. But before tracing its ways of influence it is necessary to see how Arabic and Islamic studies were being cultivated in England.

The influence of Arabic language and Islamic culture are deeply found in England. The cultivation of Arabic, Persian and Hebrew languages started since time immemorial. Chairs of Arabic had been established at Oxford and Cambridge University as far back as in the seventeenth century. It is a fact that in a message the authorities of Oxford University admitted the role of the Asiatic society as a parent body in the field of Asian studies. Scholars and professors of these Universities have contributed a lot to Semitic and Islamic studies. Persian was Well-known in England. There were many schools who taught Arabic, Persian and Hebrew language. Arabic occupies an important position in England. Sir Willam Jones was well versed in Arabic, Persian and Hebrew languages besides European Languages. His works particularly Persian Grammar in 1771 and translation of seven Pre-Islamic Arabic odes, the Sab'a Mu'allaqat into English created a stir and through these works the European people became highly interested in Arabic and persian studies and deeply felt the charms of Arabic poetry.

Colebrooke returned to England from India in 1816. With Colebrooke's return a new awakening in the United Kingdom is noticed for oriental studies. This was due to his eminent position occupied in Calcutta Asiatic society as also to his personal attachment to the elite and rich society. In a meeting held at a thatched house at James Street, London on 15th March 1823 chaired by

him, he inaugurated the Royal Asiatic society of Great Britain and Ireland on the models of Calcutta Asiatic society. King George fourth agreed to become its patron and granted the Royal Charter to the new society. Marquis of Wellesly and Marquis of Hastings became the vice-patrons of the society. Colebrooke declined the presidentship of the society but accepted the post of its Director. The council consisted of other Calcutta society veterans viz. Sir Hyde East, Charles Wilkins, John Flemming and others. Actually the new Institute was born as a replica of the Calcutta society. Hon'ble Charles Watkin, after his retirement, was elected as the first president of the Royal Asiatic society. Within a short period of time the society got a new house and began to publish its research work. The publications of this society which started since its establishment have been continuing. The activities of the society in the Field of Arabic and Islamic studies began to increase since its inception. The Journals of the Royal Asiatic society are the best examples of its contribution to the Arabic and Islamic studies. These journals contain original articles on archaeology, art, history, language literature, beliefs and customs of the East. The first volume of the journal of the Royal Asiatic society of Great Britain and Ireland was published in the year 1834 in which article X is an Analysis of the Mirat-e-Ahmedi a political and statistical history of the province of Gujrat, translated from Persian by James Bird and article XXVIII is Bibliographical Sketches of the Mughal Emperor Jahangir, his sons Sultan Khurram and Sultan Parviz his grandson Sultan Shuza and the principal personages of his court by Major Charles Stewart. Many works on Arabic and Islamic studies including research papers and articles have been published in these journals.

Soon after the establishment of the Asiatic society of Great Britain and Ireland it desired to have the Calcutta A. Society affiliated to it. But this proposal of the London society was turned down because the Calcutta Asiatic society claimed to be the parent body and hence the question of its affiliation to other body does not arise.

However the two Societies began to work in close cooperation in the fields of oriental studies. Colebrooke worked as a representative of the Calcutta Asiatic Society in London.

Since the close of the eighteenth century the Royal Asiatic society of Great Britain and Ireland was lodging demand to the British Government for opening a School of Oriental studies and in the nineteenth century a separate Institution was started by the London University named London school of oriental studies. Many years later, the name of the Institution has been changed to London school of oriental and African studies. The school owes its birth to the constant efforts of the Royal Asiatic Society of London. The demand of the society was moved to the British Government in a renewed manner by Sir George Grierson through his annual address at the Society on April 11, 1905. The British Govt. was made to look into the matter and after a prolonged enquiry the inauguration of the Institution occurred on Febry. 23 in the year 1917 by King George V. Sir Denison Ross assumed the post of its Director. The school has been publishing a valuable periodical titled as 'Bulletin'. This Bulletin and other research oriented activities and publication of the school bear unmistakable evidence of its contribution to Arabic and Islamic studies. Besides Sir Denison who was the first Director of school of oriental and African studies of London University there were many other distinguished persons and scholars who had their long connection and association with Calcutta Asiatic society.

In this connection it may be mentioned here that on the occasions of the bicentenary commemoration of the birth of Willim Jones (1746-1946) on 28th September 1946, greetings were sent to the President and Council of the Royal Asiatic of Bengal on Behalf of : The Chancellor, the Masters and Scholars of Oxford University, the Royal Society of London, the University of London, the Royal Central Asiatic Society of great Britain, Linnean Society, School of Oriental Studies London and many other Institutions. All these testify to the recognition of eminence of the Asiatic society of calcutta and its founder for their pioneer roles in the field of Asian studies.

Bombay Branch of the Royal Asiatic Society :

A Literary society was founded in Bombay in 1804, under the munificence of Sir Jonathan Duncan. Its first president was Sir James Mackintosh and Willam Eiskin was its secretary.

In its inaugural address the name of Sir Willam Jones and the Asiatic society were invoked and the objectives defined were to enquire into Literary and scientific matters relating to the East and particularly to India.

In 1827 Bombay Branch of the Royal Asiatic society made its appearance from the Bombay Literary Society and got itself affiliated to the Royal Asiatic Society of Great Britain and Ireland. Since its inception this society had established deep connection with the Calcutta society and received its sustenance from here. The people of southern part of the Indian peninsula preferred this society in comparison with the main society situated at Calcutta. There were many common members. The civilians who were transferred from Bengal to Bombay presidency assembled here for the cultivation of oriental learning. The Journals of the Bombay Branch of the Royal Asiatic society contributed a lot to Indological and Oriental studies including Arabic and Islamic subjects. Besides these its organ Indian Antiquary gave much incentives to Indological research in southern India. This journal was published under the patronage of Sir Richard Carnac Temple (1850-1931).

He was an active member of the Asiatic society of Calcutta since 1878 and was also a Fellow of this society. His literary and scholarly contributions appeared in the Journals of Asiatic society, Calcutta on various interesting topics.

Madras Br. of the Asiatic Society :

In 1833 Madras Branch of the Asiatic society was established at Madras in the South-East peninsula of Indian Sub-Continent. Madras Branch of the Asiatic society also laid a notable contribution in the filed of oriental studies.

Asiatic & Oriental Society of Germany (deutsche morgenlan dische gesellschaft)

In Germany also oriental studies assumed a new dimension under George Forster, Freidrich Schlegel, Schiller, Fichte, August Wilhelm Von Schlegel, Wilhelm Von Humboldt and others. These scholars along with others created a stir in Germany for oriental studies. In 1823 Schlegel started a periodical entitled 'Indische Bibliothek' for promotion of Indological studies which continued upto 1830. This periodical pertained mainly schlegel's own contributions. In 1832 he published a treatise on the languages of Asia in which he mentioned the importance of Arabic and Persian languages in the civilization of West Asia. The University of Bonn assumed a good role in oriental studies including Arabic. West Asian studies, South East and South West Asian studies got a good footing in this University. Of many pupils of August schlegel the following names are worth mentioning : Christian Lassen (1800-1876) and Theodor gold Stucker (1821-1872). Lassen kept up his relationship with the Asiatic society of Calcutta and contributed two valuable papers on "Objectives of Research in Afganistan and points in the history of the Greek and Indo-Schthian kings in Bactria, Kabul and India by deciphering the ancient legend on their coins.

Franz Bopp's glorious work was his publication of comparative grammar of Avesta, Greek, Latin, Lithuanian, Gothic, Germany, Slavonic and Sanskrit languages in six volumes from 1833-1852. He was the precursor of comparative philology and comparative grammar. Franz Bopp substantiated the speculations of Sir William Jones as to close affinity of Sanskrit with European languages like Greek, Latin, Gothic, Germanic and Slavonic languages. A French translation of the work was published by M. Breal in 1866. Bopp's monumental work has remained a permanent tribute towards the linguistic genius of Sir William Jones. He was an orientalist and achieved proficiency in Arabic & Persian languages from Silvestre de Sacy(1801-1852). Later Bopp became a zealous teacher and his disciples who served Indian and oriental studies with great distinction include F. Maxmuller (1823-1900). Theodor Benfy (1809-1881), Theoder Aufrecht (1822-1907) and a host of other scholars distinguished in their respective fields of research and Indology. By the third decade of the last century there grew up a chain of oriental scholars who had formed an

oriental society of their own in 1842. This was named as 'Deutsche Morgenlandische gesellschaft' on the models of the Asiatic society at Calcutta. Its founders were H. Ewald (1803-75), R. Roth (1821-1895), C. Lassen (1800-1896), H. Brockhans (1806-1877) and August Polt (1802-1887) etc. The Germany oriental society (D.M.G) has been publishing its journals 'Zeitschrift' since 1846, till now, with a break during world war II. Numerous work and research papers in Arabic and Islamic education have been published by the D.M.G. Need not necessary to give a long list of such works and only it is sufficient to mention here that no other nation laid as much contributions to Arabic and Islamic studies as did the Germanis. During the centenary celebration of the Asiatic society, Calcutta in 1884. D. M. G. sent its greeting to the society in glowing terms as the pioneering Institution. Arabic and Islamic studies including Persian, Egyptian and Mesopatemician civilization have found a good position in the research activities of the D. M. G.

Nevertheless German Institution and Universities such as Berlin, Leipzig, Munich, Erlangen and many others have their separate departments for Arabic and Islamic studies. Arabic language occupies a prominent role as a vehicle of transmitting Islamic thought. Besides these. German Universities have contributed much to Arabic and Islamic Studies. The cultivation of Islamic Culture has found a better position in Germany and Netherlands. In Netherlands Prof. Carl Brockelmann has published the famous 'Geschichte der Arabischen Litterature' in 5 vols. The publication of the B.G.A. Series is also a remarkable event. This voluminous work is of high standard covering a wider range of information of the Arab and Muslim World.

American oriental Society (New Haven)

We may now turn to the new world of America. Edward Elbridge Salisbury (1814-1901) of Yale graduated from Yale in 1832. He went to Europe in 1832 and continued higher studies in Arabic language and literature. On his return to the country he was appointed a professor of Arabic at the Yale University in 1841. In 1842, Salisbury with a group of youngmen from Boston founded the American Oriental Society at New Haven on the models of the

Asiatic Society of Calcutta and other Asiatic Societies. For a long period he served as its Secretary (1846-1857) and President (1863-1866). One William Dwight Whitney (1827-1892) who was an Hon. Member of the Asiatic Society of Bengal in 1883 became interested in West Asian studies including Indology in America. Whitney's successors in the Field of Islamic and Indian Studies were C. R. Lanman, Maurice Bloomfield, E. W. Hopkins (1857-1932) and A. V. Jackson (1862-1937). C. R. Lanman' introduced the well edited and now famous Harvard oriental series. Harvard journal of Asiatic studies also contain contributions to Arabic and Islamic studies. Nevertheless in most of the famous American Universities Islamic studies including Arabic and Persian have found a good position and in some of these Universities West Asian studies incorporated these subjects. Scholars of America who were connected with the American Oriental Society also recognised the leadership and importance of the Asiatic Society of Calcutta since its formative years and the old proceedings of the Asiatic Society bear unmistakable evidence of the fact. It may be noted here that in the Universities of Michigan, Harvard, Edinburg, Yale, Chicago, Pennsylvania etc. Arabic and Islamic studies have found good position and they have contributed a lot to Arabic and Islamic studies.

The pioneering role of the Asiatic society of Bengal in the field of Indological and Oriental studies is admitted by the American Consul General.

The Asiatic Society of Japan : Tokyo

The Asiatic society of Japan was founded in 1872 at Harakawa Cho 4 Chome, 7 Ranchi 4, Kojimachi-Ku, Tokyo. It was affiliated as an Associate society to the Royal Asiatic society. The earlier presidents of the society were R. G. Watson (1873-73). J. C. Hopburn M. D. (1873-74), Reverend S. R. Brown D. D (1874-76), Sir Hurry S. Parkes (1876-78). The series of transactions of the Asiatic society of Japan are its main research organs. The membership of this society is also drawn from all over the world like that of the Calcutta Asiatic society. On the completion of the fiftieth years of the Asiatic society of Japan Charles F. Sweet who was the Chairman of the Jubilee Committee spoke highly of the activities of this society.

Other Asiatic Societies of the World :

Besides these, other Asiatic society of the world such as Asiatic Society of Singapore (1842), Royal Asiatic society of Ceylon, Colombo; (1845), Malaysian Branch of the Royal Asiatic society. Kuala Lumpur, Asiatic society of Pakistan, Karachi; Asiatic society of Bangladesh, Dacca were also established by the ideals and influence of Calcutta Asiatic Society. These societies also laid significant contribution to Arabic and Islamic Education. These and the following Asiatic Societies such as Asiatic Society (Royal Sanghai). Asiatic Society (Royal) Hongkong Branch, North China Branch of the Royal Asiatic Society, Royal Asiatic Society, Korean Branch, Seoul came into quick succession in different parts of the globe. The journals of all these societies are their main research organs and publications in oriental fields. Thus it becomes evident that the inspiration and influence of the Asiatic society of Calcutta acted directly or indirectly at the creation of many oriental Institutes or Asiatic societies of the world. The works and publications of the Asiatic society of Calcutta are deemed valuable in the Islamic world and many works of the society on Arabic and Islamic education have been published and reproduced in journals of different countries of the world. Thus, it testifies the standard and value of the published works of the A. S. B. on Arabic and Islamic education. The Director of antiquities Baghdad also sent greetings to the president and council of the Royal Asiatic society of Bengal on the occasions of the bi-centenary of the birth of Sir Willam Jones.

Conclusion :

In this way the Asiatic society of Bangal at Calcutta has achieved the proud distinction of being the parent body of many learned Institutions and of all the Asiatic societies of the world. It has played a prominent role in the resurgence of India and laid enormously significant contribution to renaissance in Indological and oriental studies including Islamic education over more than two hundred years of its existence. In the language of our late Prime Minister Sm. Gandhi "Some Institutions reflect history and some contributed to it. The Asiatic society has done both. Through its works it revealed India's cultural and intellectual achievements to Europe". The society has justified its existence

by dedicating itself to the services of humanity through continuous researches in oriental languages and culture. It stands as a light house on the sea shore of knowledge. The institution dedicated to the pursuit of knowledge has survived the vicissitudes of the past two centuries and we hope it will survive in future, through its relentless efforts by catering to the needs of enquisitive readers and insatiable scholars and will diffuse rays of light of human knowledge, standing and working as a fountainhead of oriental studies including Arabic, Parsian and Islamic studies, at the metropolis of Calcutta, which has completed its historic ter-centenary existence amidst colourful and splendid jubilations since the foundation of the city by the illustrious British merchant Job Charnock in the year 1690. But at the end of the year 2006-2007, it is found that the authorities of the Asiatic Society are showing negligence and glaring in-difference towards Islamic education section of the Society.

From our investigation regarding impact of Asiatic Society it is found that about twelve Islamic traditions have been accepted widely by the different Muslim Community, and others Communities too. Islamic education system has been originated from these traditions. In respect to historical perspective it is clear modernization of Islamic world is possible only through proper application of those traditions into the educational system existing in Islamic education.

Throughout the World we find the impact of these Islamic traditions on the social, religious and cultural life of the Muslims. Their education system has also been widely influenced by these traditions.

APPENDIX

EDUCATIONAL IMPACT OF THE ASIATIC SOCIETY ON ISLAMIC TRADITION

This Questionnaire have been constructed to assess educational Impact of the Asiatic Society On Islamic Tradition. Three choices "Yes", "No" - and "Undecided" have been given for every statement. Please give a "tick mark" to what you deem appropriate according to your assessment. It is worth-mentioning here that no statement is absolutely wrong. Your valuable opinion will be used in the work of research and investigation at the Ph.D lebel in Education of Kalyani University and it will be kept secret.

Questionnaire

Name of the Interviewee:

Name of the School / College:

Name of the Student:

Class:

Sec:

Roll No.:

RESEARCH GUIDE

Dr. Dibyendu Bhattacharyya

Kalyani University

Department of Education

RESEARCHER

S. M. Bakibilla

Kalyani University

SL No.	Item / Statement	Choice		
		Yes	No	UD
1.	Islamic Traditions have educational impact	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2.	Sayings of (prophet) Muhammad (Hadith) Known as Tradition is a cultural wealth.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3.	Sayings known as Hadith (also) laid impact on Islamic education.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4.	Islamic cultural tradition and values are multifaceted.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5.	The sayings of the scriptures of Islam and the order of the lives of the prophets have an effect on Islamic tradition.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6.	The cultures of different sects of the Muslims and their thoughts have enriched the Islamic tradition.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7.	The prayer systems of the Muslims known as Namaz and its order is an important tradition.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8.	The Namaj or the Traditional prayer systems of the Muslims have educational impact.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
9.	In the present world of heavy engagements it is practically possible to offer prayes five times or more every day.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
10.	The festivals or religious festivities of the Muslim in all is an important tradition.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
11.	The Festivals or religious festivities have educational aspect.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12.	The muslim festivals or festivities are observed rightly.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
13.	Yearly pilgrimage to Mecca Mokarrama is an important tradition of Islam.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

- | | | | |
|---|--------------------------|--------------------------|--------------------------|
| 14. The pilgrimage to Mecca Mukarrama and Medina Monowarah has educational impact. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 15. All the affluent Muslims of the world should perform hajj or pilgrimage. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 16. Islamic architecture, calligraphy and art in all is a special tradition of Islam. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 17. Islamic art and architecture which also constitute traditional order is a branch of Islamic epistemology. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 18. Islamic art & architecture which have been honoured in the world has much educational influence. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 19. Islamic calligraphy, and art are considered as an important tradition. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 20. This Islamic calligraphy and calligraphical art have much cultural significance. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 21. Islamic calligraphy, Arabesque and these artistic and floral decorations are found in all those places where the Muslims exist. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 22. The traditions of the Hindus, Buddhist, Christians and other nations also are co-existing side by side in amity and peace. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 23. Madrasah education and Madrasah culture is another tradition of the Muslims. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 24. Madrasah education and Madrasah culture has its educational impact. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 25. There is a need of modernization of Madrasah education. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 26. There is a need of revaluation of the syllabi and curriculum of Madrasah Education. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

27. The religious rituals and code of life of the Muslims and their conventions may be cited as a tradition. ☐ ☐ ☐
28. The religious rituals, customs and conventions of the Muslims are correctly complied with. ☐ ☐ ☐
29. The lives of the Muslims are being over-burdened with these religious rituals and conventions with which something more are added in the name of 'Shariat.' ☐ ☐ ☐
30. Sufism, Mysticism, Spiritualism and meditation for divine enlightenment is another tradition of Islam. ☐ ☐ ☐
31. The order of the life of Sufi saints and saintly personages are connected with this philosophy. ☐ ☐ ☐
32. In the Sufism, mysticism, spiritualism and meditational philosophy-all are found good. ☐ ☐ ☐
33. The code of life, religious obligation and restrictions and the dress system of the Muslims and its use in a order is their another tradition. ☐ ☐ ☐
34. The use of loose trouser, purda, punjabi, (borkha, veil used by women) etc in places other than the religious occasions have pragmatic utility. ☐ ☐ ☐
35. Muslim life can turn into a mechanical one through the utterances of religious words from getting up from bed in the morning to going to bed at night for sleep. ☐ ☐ ☐
36. There is a educational significance of those code of life of the Muslims. ☐ ☐ ☐
37. Some religious utterances which are made in the beginning of some works are significant. ☐ ☐ ☐

38. Religious fair, religious congregation or gathering (dharmasava) yearly festival in the premises of the tombs and mausoleums of saintly persons are considered as another tradition. ☐ ☐ ☐
39. With the advancement of the modern world these traditional practices are being modernized or boosted forward. ☐ ☐ ☐
40. The tradition of urs, religious fairs, religious seminaries etc have its educational impact. ☐ ☐ ☐
41. A cultural synthesis has been formed in India or in the world through the admixture of so many cultures and values of different people of different religions, castes, colours, races, group and provinces. ☐ ☐ ☐
42. The progressive Muslim Society is influenced by this cultural synthesis. ☐ ☐ ☐
43. Young and educated generation is influenced by this cultural synthesis and its impact. which has much importance. ☐ ☐ ☐
44. In India or in the world most of the people are following this synthetic order of culture. ☐ ☐ ☐
45. In order to bring about modern progress and advancement people should more and more devote themselves to education and science in stead of being deeply influenced by a past cultural or traditional order. ☐ ☐ ☐
46. Culture free and tradition free wide cultivation and research in the field of knowledge, science and technology which have brought ultra modern developments in the modern world are seen in the Muslim world. ☐ ☐ ☐
47. Liberties and rights have been admitted in Islam for Muslim women which have also been admitted by the majority of the Muslims and clerics. ☐ ☐ ☐

48. Uses of veil, purda by a certain part of the Muslims are considered as the manifestations of their conservatism. ☐ ☐ ☐
49. The main preachings of Islamic education are faith in God and virtues like piousness, sincerity, peace and non-violence, learning of knowledge, honesty, freedom from meanness, righteousness and noncommitment of jealousy, enviousness etc sins. ☐ ☐ ☐
50. Majority of the Muslims are pious, honest, peaceloving, non-violent, self-less minded and far beyond jealousy, mean mindedness, enviousness etc sins and rightly understand Islam, perform religious practices accordingly. ☐ ☐ ☐

EDUCATIONAL IMPACT OF THE ASIATIC SOCIETY ON ISLAMIC TRADITION

ইসলামিক ট্রাডিশনের উপর এশিয়াটিক সোসাইটির শিক্ষা সংক্রান্ত প্রভাব

ইসলামিক ট্রাডিশনের উপর এশিয়াটিক সোসাইটির শিক্ষা সংক্রান্ত প্রভাবের বিষয়ে গবেষণা করার জন্য এই প্রশ্ন পত্রটি রচিত হয়েছে। প্রতিটি বিবৃতির জন্য তিনটি করে উত্তরের পছন্দ দেওয়া হয়েছে। আপনার মতে যেটি ঠিক মনে হবে সেটিতে টিক চিহ্ন দিন। এটি স্মরণীয় যে এখানে কোন উত্তর-ই ভুল না। আপনার মূল্যবান মতামত গবেষণার কাজে ব্যবহার করার জন্য এটি রচনা করা হয়েছে। কল্যাণী বিশ্ববিদ্যালয়ের শিক্ষাতত্ত্ব বিভাগে পি.এইচ.ডি. পর্যায়ের গবেষণা কার্যে এগুলি ব্যবহৃত হবে এবং আপনার মতামত গোপন রাখা হবে।

গবেষক — এস্. এম্. বাকীবিলাহ
কল্যাণী বিশ্ববিদ্যালয়

সাক্ষাত দাতার মতামত : হাঁ, না, অমীমাংসিত
 ☐ ☐ ☐

মতামত জানানোর বিবৃতিগুলি পরের পৃষ্ঠায় দ্রষ্টব্য।

সাক্ষাত দাতার নাম :

পদমর্যাদা :

মোবাইল ফোন নং :

ল্যান্ড ফোন :

ঠিকানা-অফিস :

কলেজ / স্কুলের নাম :

ছাত্র / ছাত্রীর নাম :

ক্রাস সেকশন রোল নং

গবেষণা নির্দেশক
ডঃ দিব্যেন্দু ভট্টাচার্য
কল্যাণী বিশ্ববিদ্যালয়

গবেষক
এস্. এম্. বাকীবিলাহ
কল্যাণী বিশ্ববিদ্যালয়

ক্রমিক নং	বিবৃতি	পছন্দ-হাঁ, না, অমীমাংসিত
১।	ইসলামিক ট্রাডিশনগুলির শিক্ষা সংক্রান্ত প্রভাব আছে।	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
২।	নবী হজরত মোহাম্মদ (দঃ) এর বাণীগুলি (হাদিস) ইসলামের একটি ট্রাডিশান।	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
৩।	তাঁর এই বাণীগুলি ইসলামি শিক্ষার উপর যথেষ্ট প্রভাব রেখেছে।	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
৪।	ইসলামিক কৃষ্টি, সংস্কৃতি ও ঐতিহ্য বৈচিত্রপূর্ণ।	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
৫।	বিবিধ মুসলিম গোষ্ঠী ও সম্প্রদায়ের সংস্কৃতি ও ভাবধারা ঐক্যমিত্র ঐতিহ্যকে পরিপুষ্ট করেছে।	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
৬।	মুসলিমদের ধর্ম শাস্ত্রের বাণী ও নবীদের জীবন কাহিনীর ধারা বর্তমান সমাজে যথেষ্ট প্রাসঙ্গিক।	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
৭।	মুসলিমদের বিশেষ প্রার্থনার রীতি ধারাবাহিক নামাজ হল ইসলাম ধর্মের একটি গুরুত্বপূর্ণ ট্রাডিশন।	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
৮।	নামাজ বা মুসলিমদের বিশেষ প্রার্থনার ধারাবাহিক রীতির শিক্ষামূলক প্রভাব বিদ্যমান।	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
৯।	বর্তমান কর্মব্যস্ত দুনিয়ায় ধারাবাহিক ভাবে প্রত্যহ পাঁচ (বা তার বেশি) বার সময় নামাজ পড়া সম্ভব।	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
১০।	মুসলিমদের উৎসব, পর্ব ও অনুষ্ঠানগুলি ইসলামের একটি গুরুত্বপূর্ণ ট্রাডিশন।	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
১১।	এই উৎসব, পর্ব ও অনুষ্ঠানগুলির একটি শিক্ষা সংক্রান্ত দিক আছে।	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
১২।	এই উৎসব, পর্ব ও অনুষ্ঠানগুলি ঠিক ঠিক ভাবে পালিত হয়।	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
১৩।	মক্কায় বাৎসরিক হজ্জ ব্রত সম্পাদন ইসলামের একটি গুরুত্বপূর্ণ ট্রাডিশান।	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>

- ১৪। মক্কা মোকাররামা ও মদীনা মনোয়ারায় তীর্থ যাত্রা বা হজ্জ ব্রত পালনের শিক্ষাসংক্রান্ত প্রভাব আছে। ☐ ☐ ☐
- ১৫। পৃথিবীর সব স্বচ্ছল মুসলমানদের হজ্জ সম্পাদন করা উচিত। ☐ ☐ ☐
- ১৬। ইসলামি শিল্পকলা, চারুবিদ্যা ও স্থাপত্য শিল্প একটি বিশেষধর্মী ট্রাডিশান। ☐ ☐ ☐
- ১৭। ইসলামি শিল্পকলা ও বিশেষ স্থাপত্য শিল্প তাদের জ্ঞান বিদ্যার একটি দিক উন্মোচিত করেছে। ☐ ☐ ☐
- ১৮। ইসলামি শিল্পকলা ও স্থাপত্যশিল্প বিশ্বের দরবারে বিশেষ ভাবে বন্দিত এবং এগুলির শিক্ষাসংক্রান্ত প্রভাব যথেষ্ট। ☐ ☐ ☐
- ১৯। ক্যালিগ্রাফি ও শিল্পকলা কার্যে প্রদর্শিত ইসলামি শিল্প জনোচিত ও হস্তলিখিত বা বিশেষ সৌন্দর্যমণ্ডিত লিখনের ধারা — একটি ট্রাডিশানের ধারা বয়ে আনছে। ☐ ☐ ☐
- ২০। এই ক্যালিগ্রাফি ও অ্যারাবেস্ক বা শিল্পসুলভ সুন্দর হস্তলেখনী সমূহের শিক্ষা সংক্রান্ত গুরুত্ব আছে। ☐ ☐ ☐
- ২১। পৃথিবীর সর্বত্র যেখানে মুসলিমরা অবস্থান করে সেখানে তাদের স্থাপত্য শিল্পে ও শিল্পকলা কার্যে এইরূপ লেখনীর কলাকৌশলের ট্রাডিশন দেখা যায়। ☐ ☐ ☐
- ২২। ইসলামি ট্রাডিশানের পাশাপাশি হিন্দু, বৌদ্ধ, খ্রীষ্টান ও অন্যান্য ধর্ম সম্প্রদায়ের, জাতি ও মানুষদের ট্রাডিশান সমান্তরাল এ শান্তিপূর্ণ সহাবস্থানের সঙ্গে ধারাবাহিক ভাবে বইছে। ☐ ☐ ☐
- ২৩। মাদ্রাসা শিক্ষা ও মাদ্রাসা শিক্ষার সংস্কৃতি ইসলামের একটি আলাদা ট্রাডিশন। ☐ ☐ ☐
- ২৪। মাদ্রাসা শিক্ষা ও মাদ্রাসা শিক্ষার সংস্কৃতির শিক্ষামূলক অবদান আছে। ☐ ☐ ☐
- ২৫। মাদ্রাসা শিক্ষার আধুনিকীকরণ দরকার। ☐ ☐ ☐

- ২৬। মাদ্রাসা শিক্ষার বিভিন্ন ক্লাসে সিলেবাস-এর পুনর্মূল্যায়ন প্রয়োজন। ☐ ☐ ☐
- ২৭। মুসলিমদের ধর্মীয় ও শাস্ত্রীয় আচারানুষ্ঠান ও দৈনন্দিন জীবন যাপনের রীতিনীতির ধারা একটি ট্রাডিশান বলে বিবেচন্য। ☐ ☐ ☐
- ২৮। এই আচারানুষ্ঠান ও রীতিনীতিগুলি ঠিকভাবে মানা হয়। ☐ ☐ ☐
- ২৯। এইসব ধর্মীয় রীতিনীতির সঙ্গে শরিয়তের নামে বাড়তি বেশ কিছু যুক্ত হয়ে মুসলিমদের দৈনন্দিন জীবনকে ভারাক্রান্ত করে তোলে। ☐ ☐ ☐
- ৩০। সুফীবাদ বা সুফী মতবাদ, আধ্যাত্মিকতাবাদ এবং মিস্টিসিজম, সর্বদৈশ্বর ধ্যানবাদ ইসলাম ধর্মের একটি স্বতন্ত্র ট্রাডিশান। ☐ ☐ ☐
- ৩১। পীর, সুফী, আওলীয়াদের জীবনধারা এই আধ্যাত্মিক মতবাদের সাথে যুক্ত এবং সম্পৃক্ত। ☐ ☐ ☐
- ৩২। সুফীবাদ, সুফী মতবাদ, আধ্যাত্মিকতাবাদ, অতিদ্রিয়বাদ এবং সর্বদা দৈশ্বর ধ্যানে মগ্ন থাকার মতবাদের সবটাই ভালো। ☐ ☐ ☐
- ৩৩। মুসলিমদের জীবন ধারণের বিধিনিষেধগুলি এবং তাদের অনুমোদিত পোশাক পরিচ্ছদগুলি এবং তার ধারাবাহিক ব্যবহার তাদের একটি ট্রাডিশান। ☐ ☐ ☐
- ৩৪। ধর্মীয় আচার অনুষ্ঠান ছাড়া কর্মজগতের অন্যত্র স্থানসমূহে পাঞ্জাবী, পাজামা, আলখাল্লা, বোরখা, পর্দা ইত্যাদি পোশাক ব্যবহারিক দিক থেকে উপযোগী। ☐ ☐ ☐
- ৩৫। ঘুম থেকে প্রত্যয় সকাল সকাল উঠে হাই তোলা থেকে পুনরায় রাতে নিদ্রায় যাওয়ার আগে কিছু না কিছু শরিয়ত মতে দোয়া, কোরাণের বাণী ছাড়া অন্য কিছু শাস্ত্রীয় উচ্চারণ বা মনে মনে পাঠ জীবনকে যান্ত্রিক করে তোলে। ☐ ☐ ☐
- ৩৬। মুসলিমদের জীবন বিধিগুলি শিক্ষাগত দিক থেকে তাৎপর্যপূর্ণ। ☐ ☐ ☐
- ৩৭। মুসলিমদের জীবনবিধির কিছু কিছু শাস্ত্রীয় উচ্চারণ কোন শুভ কর্মের আগে যাহা করা হয় তাহা অত্যন্ত তাৎপর্যপূর্ণ। ☐ ☐ ☐

- ৩৮। উরুস, ধর্মসভা, ঈসালে সওয়াব, পীর আওলীয়াদের সমাধি
সৌধের প্রাঙ্গনে বাৎসরিক ধর্মীয় জনসভা আয়োজনের রীতিনীতি
ইসলামের আর একটি উল্লেখযোগ্য ট্রাডিশান। ☐ ☐ ☐
- ৩৯। আধুনিক পৃথিবীর অগ্রগতির সাথে সাথে মুসলিমদের এই সব
ট্রাডিশানগুলিকে সংগতি সাধন করে এগিয়ে নিয়ে যাওয়া হচ্ছে। ☐ ☐ ☐
- ৪০। এই ট্রাডিশানের শিক্ষামূলক প্রভাব আছে।
- ৪১। বর্তমান পৃথিবী তথা ভারতবর্ষে নানা জাতি, ধর্ম, বর্ণ, ভাষা,
অঞ্চল ও গোষ্ঠির মানুষদের কৃষ্টি ও সংস্কৃতির মিশ্রণে একটি
সাংস্কৃতিক সংশ্লেষণ বা মিশ্রণ তৈরী হয়েছে। ☐ ☐ ☐
- ৪২। প্রগতিশীল মুসলমান সমাজ এই সাংস্কৃতিক সংশ্লেষণ এর
প্রভাবে প্রভাবিত। ☐ ☐ ☐
- ৪৩। এই কৃষ্টি ও সাংস্কৃতিক সংমিশ্রণের ধারা তরুন শিক্ষিত সমাজকে
প্রভাবিত করেছে যার বিশেষ গুরুত্ব আছে। ☐ ☐ ☐
- ৪৪। বর্তমান ভারতবর্ষ তথা পৃথিবীতে অধিকাংশ মানুষ আধুনিক প্রগতি
আনতে সমন্বয়ী সংস্কৃতি বা কৃষ্টি অনুসরণ করে। ☐ ☐ ☐
- ৪৫। অত্যাধুনিক উন্নতি ও অগ্রগতি আনতে হলে কোন সংস্কৃতি বা
অতীত ট্রাডিশানের ধারার প্রভাবে ব্যাপকভাবে প্রভাবিত না হয়ে
জ্ঞান বিজ্ঞান চর্চায় মনোনিবেশ করা উচিত। ☐ ☐ ☐
- ৪৬। সংস্কার মুক্ত বা ট্রাডিশান মুক্ত ভাবে জ্ঞান বিজ্ঞান প্রযুক্তির
ব্যাপক চর্চা ও গবেষণা মুসলিম দুনিয়ায় দেখা যায়। ☐ ☐ ☐
- ৪৭। ইসলাম নারীর স্বাধীনতা, অধিকার দিলেও মুসলিম সমাজের
অধিকাংশ এবং Clerics কর্তৃক তা স্বীকৃত। ☐ ☐ ☐
- ৪৮। পর্দা, বোরখার চলন ও ব্যবহার মুসলিমদের একটি অংশের
রক্ষণশীলতার পরিচায়ক বলে বিবেচ্য। ☐ ☐ ☐

৪৯। ঈশ্বরে বিশ্বাস, ধার্মিক ও নিষ্ঠাবান হওয়া, অহিংসা, মূল্যবোধ, ☐ ☐ ☐
জ্ঞানার্জন, ত্যাগ, সততা, ন্যায় পরায়নতা, শান্তিপ্ৰিয়তা ইত্যাদি
ইসলামি শিক্ষার মূল কথা।

৫০। অধিকাংশ মুসলিম ধার্মিক, সৎ, অহিংস, ত্যাগী এবং ইসলাম ধর্মকে ☐ ☐ ☐
সঠিকভাবে বোঝে এবং সংকীর্ণতা, নিচতার উদ্বেগ ও সঠিকভাবে
ধর্মীয় আচার পালন করে।

BIBLIOGRAPHY

A: Manuscript (consulted) :

1. Abul Fadl Jalalu'ddin Abdur Rahaman bin Abi Bakr bin Jalalu'ddin as Suyuti, Al-Itqan fil Ulumil Quran: Ar. Call No. 139, Tol fols-
2. Abul Fadl Jalalu'ddin Abdur Rahman bin Abu Bakr bin Muhammad as Suyuti, Tarikhu'l Khulafa's Ar, Call no. 1274, Tol Fols, 225.
3. Abu'l Fadl b.Mubarak Allami Akbar Nama Per, Call No. 122, Tol fols 657.
4. Abu'l Fadl b. Mubarak Allami Ain i Akbari Per. Call No. 127, Tol fols 220.
5. Abu'l Fadl b. Mubarak Allami: Iyar i Danesh. Per. Call No. 292, Tol fols 432.
6. Abdul Hamid Lahuri : Padshah Nama, Per. Call No. 30 Tol fols 415.
7. Abdul Qadir bin Muluk Shah Badauni, Muntakhab Ut Tawarikh, Per. Call No. 118, Tol fols. 268.
8. Abdul Rashid b. Abdul Ghafur at Husayni al-Madani at Tatawi. Farhang-i-Rashidi, Per. Call No. 1431, Tol fols.
9. Amin Ahmad Razi, Haft Iqlim, Per., (Curzon collection) Call No. 282, Tol fols 373.
10. Abdullah Jami. Taymur Nama. Per. Call No. 649 Tol fols.
11. Abu Abdullah Muhammad b. (Abi) Nasr Futuh b. 'Abdulla b, Humayd b. Fadl al Humaydi al Andalusi, Al-Jam' Bayn'as Sahi hayn Ar, Call No. 185, Tol fols 300 (Vols I & II out of tol.4 vols).
12. Abu Nasr al Fath b. Muhamad b. Ubaidullah b. Khaqan: Qalaid al Iqyan wa Mahasin al Ayun Ar. Call No. 1343, Tol fols. 172.
13. Baswanlal (of Balgram) Shadan: Amir Nama, Per. Call No. 217. Tol fols. 208.

14. Hidayatu'llah b. Muhammad Muhsin al Qurayshi al Hashimi al Jufari, Farhang Aurang Shahi, Per. Call No. 1367 Tol. fols 601.
15. Inayatullah Kanbu : Bahar i Danesh: Per. Call No. 302 Tol fols 302.
16. Ibn Hajar al Asqalani : Tawdih Nukhbtal Fikar. Ar. Call No. 375 Tol fols Not legible.
17. Ibn Arabi, Muhiud Din Abu Abdullah Muhammad at Hilmi at Ta'i: Tafsiru's Quran Le Ibn Arabi, Ar. Call No. 73.
18. Jahiru'd Din Muhammad Babar : Tuzuk-i-Babari, Turkish, Call No. 1730. Tol Fols 469.
19. Muhammad Taqi b. Muhammad Ali al Majlisi al Amili al Isfahani, Raudatu'l Muttaqin, Ar. Call No. 612, Tol fols 641.
20. Muhammad Qadiri: Tuti Nama: Per. Call No.294 Tol fols
21. Rashid u'd din Jamiut Tawarikh, Per. Call No. 4. Tol fols.124.
22. Shah Nawaz Khan Khwafi Aurangabadi: Maathiru'l Umara Per. Call No. 213, Tol fols. 585.
23. Silchand: Tafrihul Imarat: Per. Call No. 288 Tol fols 251.
24. Yusuf Ali Khan b. Ghulam (Ali Khan, Ahwal-i-Ali Wirdi Khan Per. Call No. 11. Tol. fols. 77.
25. Zibu'n Nisa: Diwan-i-Makhfi, Per Call No. 824, Tol fols 168.

B. Books, Journals, Translations and Articles :

Abu'l Fadl.

Akbarnama

Eng. tr by H. Beveridge (3 vols)

(Calcutta : Asiatic Society 1907-39)

Abu'l Fadl.

Ain-i-Akbari

Eng. tr. by H. Blochmann vol-I

Eng. tr by H.S. Jarrett Vols. I & II

Corrected and further annotated by Sir Jadunath Sarkar

(Calcutta : Asiatic Society: 1873, 1948-1949)

Ahmad, Shamsuddin

A. Supplement to vol. III of the catalogue of coins in the Indian Museum Calcutta. (the Mughal Emperors of India).

(Delhi: Manager of publications : 1939)

Ali Turab, M (Ed)

Three Arabic Treatises on Alchemy by Muhammad bin Umail (10th A.D)

(Calcutta : The Asiatic society of Bengal, 1933)

Allan, John (Ed)

Catalogue of the coins in the Indian Museum, Calcutta

including the cabinet of the Asiatic society of Bengal, Vol.4

(Oxford : At the Clarendon Press, 1928)

Ansari M. A

Administrative documents of the Mughal India

(Delhi : B. R. Publishing, 1984)

Arberry, A. J

The seven odes

(London: George Allen & Unwin Ltd. 1957)

Arberry A.J

Asiatic Jones: The life and influence of

Sir William Jones (1746-1794)

(London : British Council, 1946)

Arberry, A.J

A handlist of Arabic Manuscripts

(Ireland, Dublin, Emery Walker Chasterbeaty Library, 1955)

Alvi. M-A & Rahman A

Jahangir the Naturalist

(New Delhi : National Institute of Science of India: 1968)

Asiatic Researches, Vol-I, 1788

Asiatic Researches, Vol-II, 1790

Asiatic Researches, Vol-VII, 1801

Asiatic Researches, Vol-VIII, 1805

Asiatic Researches, Vol-IV, 1807

Asiatic Researches, Vol-X, 1808

Badayuni, Abdu'l Qadir

(Muntakhabat ul-Tawarikh

Tr. by. W: H.Lowe G. Ranking and W. Haig 3 vols

(Calcutta: Asiatic society : 1843 - 1925)

Bakalla, Muhammad Hasan

Arabic Culture through the language and literature

(London: K. P. International, 1984).

Bagchi, K. N

Sir Willam Jones, Bi-centenary of his birth

Commemoration volume 1746 - 1946

(Calcutta : Asiatic society of Bengal, 1948)

Banerjee, Brajenderanath

Begums of Bengal, mainly based on state records

With forward by Jadunath Sarkar

(Calcutta : S.K. Mitra, 1942)

Bhattacharyya, Amitabh

Historical. Geography of Ancient and Medieval Bengal

With a forward by B.N. Mukherjee

(Calcutta : Sanskrit Pustak Bhandar, 1977)

Bhattasali, Nalinikanta

Coins and Chronology of the early Independent Sultans of Bengal

(Cambridge: W. Heffer, 1922)

Blochmann, H

Contributions to the gergraphy and History of Bengal (Muhammadan period)

(Calcutta: Asiatic Society : 1988)

Cannon, J.H (Jr)

Sir Willam Jones, Orientalist

An Annoited Bibliography of his works

(Honululu : University of Hawai, 1952)

Chakravorty J and Ors.

The XXXIII AIOC Souvenir

(Calcutta: Asiatic society, 1986)

Chakravorty J and Ors.

Summaries of papers: XXXIII All India Oriental Conference.

(Calcutta : Asiatic society, 1986)

Chatterjee, Anjali (Basu)

Bengal in the reign of Aurangzeb (1658 - 1707)

With a forward by P. Hardy

(Calcutta: Progressive Publication, 1967)

Chatterjee, Nandalal

Mir Qasim, Nawab of Bengal (1760 - 1763)

(Allahabad: Indian Press, 1953)

Chauduri, Abdul Momin

Dynastic History of Bengal (1760-1763)

(Allahabad: Indian Press, 1953)

Chaudhuri, Sibadas

Index to the Publications of the Asiatic society (1786-1953)

Vol.I Author Index

(Calcutta : Asiatic society, 1956)

Chauduri, Sibdas

Proceedings of the Asiatic society 1784 - 1800, Vol.I

(Calcutta: Asiatic society, 1980)

Dani Ahmad Hasan

Muslim Architecture in Bengal

(Dacca: Asiatic society of Bangladesh, 1961)

Davies Philip

The penguin guide to the Monuments of India Vol.II

(Great Britain: Butler & Tanner Ltd. Frome, 1989)

Dunn, Ross E

The Adventures of Ibn Batuta

A Muslim traveller of the 14th Century

(London: Croom Helm, C. 1986)

Fermor, Lewis Leigh

First twenty five years of the Geological Survey of India

(Calcutta: G.S.I. 1976)

Frederick M. Asher and Gai G.S (Editors)

Indian Epigraphy - Its bearing on the History of Arts.

(New Delhi: American Institute of Indian Studies, 1985)

Glubb, Sir John Bugot

A short History of the Arab people

(London: Hodder & Stoughton, 1969)

Gunzburg M. M. D. Rosen V. Dorn B. Patkanof, Tehoubinof J.

Catalogue of Arabic Mss. of st. Petersburg, Vol.VI

(St. Petersburg: se vend Chez Eggers & Comp. Nevsky, 11, 1891)

Hasan (Mohibul)

Kashmir under the Sultans

(Calcutta: Iran society, 1959)

Hitti, Philip K.

History of the Arabs (from the earliest time to the Present) (10th Ed)

(London: Machmillan: 1934)

Hunter, Sir Willam Wilson

Annals of Rural Bengal

(London: Smith Elder, 1897)

Hussain Hidayat M.

Descriptive Catalogue of Arabic Mss in the

Royal Asiatic society of Bengal

(Calcutta: A. S. B. 1939)

Hussain Hidayat M and ors.

Catalogue of Arabic Mss in the collection of the A.S.B. Vol II

(Calcutta: A. S. B. 1951)

Ibn Batuta, Muhammad ibn Abdullah

Dhikro Bilado Bangalat (Account of Bengal)

Eng. tr. by Harinath De, ed by Prabendranath Ghosh

(Calcutta: Prajna Publication, 1978).

Imam Abu

Sir Alexander Cunningham and the Beginning of Indian Archaeology

(Dacca : Asiatic society of Bengladesh, 1966)

Ivanow, Wadimir

Descriptive catalogue of Persian Mss. in the collection of the A.S.B

(Calcutta: A. S. B. 1939)

Johnson F. E.

Translation of the seven poems (Arabic)

Suspended in the temple at Mecca with introduction by

Shaikh Faizullahbhai

(London: Luzac: 1894)

Jones, Sir Willam

A Grammar of the Persian Language (7the Ed)

New Delhi : 1809)

Jones, (Sir) Willam,

Works 13 vols

(London: John stockdale: 1807)

Jones, Sir Willam

Letters of Sir William Jones ed. by Garland Canon

(Oxford: Clarendon Press: 1970) Vols. 1-2

Jones, Sir Willam

Essay on the law of bailments (3rd ed) with notes and references

on the subject of Carriers, inkeeper, warehousemen and other

bailees (London: 1823)

Jones Sir William (1746 - 1794)

The History of the Persian language and an Essay

on the poetry of the Eastern Nations (2nd ed).

Jones William and Ors.

Dissertations and miscellaneous pieces relating to the history

and antiquities, the arts, sciences and literature of Asia

(London: G Nicholson, 1792)

Jones (Sir) William

Works 6 vols.

(London: J. C. & J. Rabinson, 1799)

Journal of the Asiatic society of Bengal Vol.-I-1832

”	”	”	”	”	”	”	Vol.-XIII-1844
”	”	”	”	”	”	”	Vol. XXI, 1852
”	”	”	”	”	”	”	Vol. XXIX, 1860
”	”	”	”	”	”	”	Vol. XXXIX(1) 1870
”	”	”	”	”	”	”	Vol. XXXIX(1) 1870
”	”	”	”	”	”	”	Vol. XL(1), 1871
”	”	”	”	”	”	”	Vol. XLV(1), 1876
”	”	”	”	”	”	”	Vol. XLVI(1), 1877
”	”	”	”	”	”	”	Vol. XLVII(1), 1878
”	”	”	”	”	”	”	Vol. II NS, 1906
”	”	”	”	”	”	”	Vol. IV NS, 1908
”	”	”	”	”	”	”	Vol. VII NS, 1911
”	”	”	”	”	”	”	Vol. VIII N.S. 1911
”	”	”	”	”	”	”	Vol. V(L) 3S, 1939, Y VI-1940
”	”	”	”	”	”	”	Vol. VII (L) 3S, 1941
”	”	”	”	”	”	”	Vol. XXII (L) 3S- 1956

Journal of the Asiatic society of Bengal Vol. 4s-1(2) 1959

„ „ „ „ „ „ „ Vol. XXV 4s. 1979

„ „ „ „ „ „ „ Vol. XXII(2) 4s, 1980

Journal of the Malaysian Branch of the Royal Asiatic Society
(Kuala Lumpur) Vol. 59, 1986

Journal of the Bombay Branch of the Royal Asiatic Society
Vol. 1902

Journal of the Bombay Branch of the Royal Asiatic Society Vol. I, 1925

Journal of the Royal Asiatic Society of Great Britain and
Ireland - Vol. I, 1834.

Journal of the Royal Asiatic Society of Great Britain and
Ireland - Vol. (II), 1835

Journal of the Hongkong Branch of the Royal Asiatic Society Vol. 26,
1926

Journal of the the Royal Asiatic Society of Ceylon, Colombo, Vol. I,
1845

Kejariwal O. P.

(The) Asiatic society of Bengal and the Discovery of Indian's past (1784-
1838).

(Delhi : OUP, 1988)

Karim, Khondakar Mahbubul

The provinces of Bihar and Bengal under Shahjahan

(Dacca : Asiatic society of Bangladesh, 1974)

Leon Neomy

Arabic Manuscripts in the Yale University Library Vol. 40

Yale : Connecticut Academy of Arts and Sciences

(New Haven : Connecticut, 1986)

Lewis, Bernard

The Arabs in history

(London: Hutchinson University Library, 1950)

Lewis Bernard with a preface by A.J. Arberry

British Contribution to Arabic studies

(London : 1941)

Majumdar R. C.

The History of Bengal

(Dacca: The University: 1943)

Majumdar R. C.

History of Mediaeval Bengal

(Calcutta : G. Bharadwaj : 1973)

Majumdar R. C. and ors (Editors)

History and culture of the Indian people

Vols VI & VII out of the total XI Vols.

(Bombay : Bharatiya Vidyabhavan, 1960)

Mehtra J. L.

Advanced study in the History of mediaeval India

(N. Delhi: Sterling Publishing: 1980)

Maitra, K. M. revised by M.S. Khan

Catalogue of Arabic Mss. (Vol I) in Tabular Form

(Calcutta : Asiatic Society: 1984)

Mirza M. W.

The Life and works of Amir Khasraw

(Calcutta: 1935)

Mitra R. L. Hoernle and Boswe B. P. N.

Centenary Review of the Asiatic society (1784 - 1984)

(Calcutta : Asiatic society, 1986)

Memoirs of the Asiatic society - Vol. IV

Memoirs of the Asiatic society - Vol. VIII

Memoirs of the Asiatic society - Vol. XXI

Monthly Bulletin of the Asiatic society - Vol. 1937

Monthly Bulletin of the Asiatic society - Vol. 15, 1986

Prinsep, James

Useful tables : forming an appendix

of the Journal of the Asiatic society (1784-1984)

(Calcutta : Asiatic society, 1834)

Qureshi I. H.

The Administration of the Sultanate of Dehli (2nd Ed)

(Lahore : 1944)

Rafi-ud din Shiraji

Tazkiratul Muluk Tr by J. S. King under the title

The history of the Bahmani dynasty

(London : 1900)

Rahman, A

Science and technology in medieval India

A bibliography of source materials in Sanskrit, Arabic & Persian

(New Delhi : Indian National science Academy, 1982)

Rahim Muhammad Abdur

Social and cultural history of Bengal

(Karachi : Pakistan Publication House, 1967)

Rahaman M. Mutiur

Catalogue of Arabic printed books

in the history of the Asiatic society

(Calcutta : Asiatic society, 1958)

Rahman M. Mutiur

Catalogue of Persian printed books in the history of the Asiatic society

(Calcutta : Asiatic society, 1957)

Riu, C

Catalogue of Persian Manuscripts in the British Museum 3 Vols

(London: 1879 - 83, (Supplementary 1895)

Rahman Mustafizur

Islamic Calligraphy in Medieval India

(University of Dacca: Bangladesh University Press Ltd. 1967)

Rodgers, C. J.

Catalogue of Coins in the Indian Museum pt. I

The Sultans of Delhi and their contemporaries in Bengal

Jaunpur, Malwa, the Dekhan and Kashmir

(Calcutta : 1894)

Roy Sukumar

Humayan in Persia

(Calcutta : Asiatic society, 1940)

Royal Asiatic society Monographs Vol XXVI (London, 1957)

Salim Zaidpuri, Ghulam Hussain

The Riayazu's, Salatin: a history of Bengal

Tr. from original Persian by Maulavi Addus Salam

Calcutta : Asiatic society, 1902

Smith, V. A.

Catalogue of coins in the Indian Museum

Including the cabinet of the A. S. B. Vol. I

(Oxford: At the Clarendon Press, 1906)

Taylors G. P.

The coins of the Gurjat Sultanat

(Bombay: 1902) Reprinted from J.B.B.R.A.S.

Teignmouth, Lord

Works of Sir Willam Jones, with the life of the author (Vols.1-13)

(Delhi: Agam Prakashan, 1976 - 1980)

Transactions of the Asiatic society of Japan Vol. L (December) 1922

Wright, H. Nelson & Smith V. A.

Catalogue of Coins in the Indian Museum

including the cabinet of the A.S.B. Vols. I, II, III & IV

(Oxford: at the Clarendon Press: 1907, 1908 etc)

Year Book of the Asiatic society of Bengal for 1937, 1956, 1947, 1949

Yazdani G (MAI (Ed)

Epigraphic Indo Moslemica 1927-28 (Cal. Govt. of I. Central

Publication Branch, 1931)

Ziudddin M

A Monograph on Moslem Calligraphy

(Calcutta: Visva Bharato, November, 1936)

Zubaid Ahmad M. G.

Contribution of Indo-Pakistan to Arabic Literature

From ancient times to 1857

(Pakistan : Lahor, 1967)

C. Works Written in Bengali

Chakravorty, Gautam : "Harano Murti, Harano Ratana"

in the 'Ananda Mela' (Cal. October 1991) (Article)

Hussain, Dilwar: Bangla Upanyase Mughal Itihaser

Byabahar (1857 - 1916) (Dhaka: 1391)

Mukhopadhyaya, Sukhomay: Banglar Itihaser Duso Vachhar (Cal: 1387)

Mukhopadhyaya, Sukhomay: Banglay Muslim Adhikarer Adipurba (1204 - 1338) (Cal: 1394)

Rahim M.A : Banglar Musalmander Itihas: (Dhaka: 1382)

Sengupta, Gauranga Gopal : Bideshio Bharat Vidya Pathik (Cal: 1383)

Sarkar, Jagadish Narayan: Banglay Hindu Muslaman Samparka Madhya Yuga (Cal: 1388)

D. Encyclopaedias

Gwinn R.P and Ors (Editors)

The New Encyclpaedia Britannica (Micro) Vols. IV,V(15th Edition)
(Chicago: the University: 1985)

The New Encyclopaedia Britannica (Micro) (15th) Vol. VIII

C. E. Bosworth, Even Donzel, B. Lewis and C.H. Pellat (Editors)

The New Encyclopaedia of Islam Vols. IV & V (New Edition)

(Leyden : A. J. Brill: 1978 & 1986)

SUPPLIMENTARY LIST OF BOOKS / ENCYCLOPAEDIA ON ISLAMIC STUDIES

- Amar Ali : A short history of Saracens (London; 1953)
- Ahmed, Mufti Md. M : Encyclopaedia of Islamic, vols 1-25; 2005
- Ahmad, Mufti Md. M. : Islamic in Contemporary World 456 pp; 2006
- Ashraf Shahid : Concept of Islamic Culture pp 349; 2006
- Ashraf Shahid : Relevance of Islamic Culture pp 404. 2006
- Ashraf Shahid : Foundations of Islamic Culture pp 390; 2006
- Ashraf Shahid : Cultural Impact of Islam pp 402; 2006
- Ashraf Shahid : Arts in Islamic Civilization pp 388; 2006
- Ashraf Shahid : Cultural Heritage of Islam pp 406; 2006
- Ashraf Shahid : Islamic Cultural in India pp 444; 2006
- Ashraf Shahid : Impact of Islam on India Culture pp 440; 2006
- Brown E.G. : Literary History Persia vol 1 (Cambridge; 1953)
- Ganjoo S : Glimpses of Islamic World; pp 308, 2004
- Khan, Masood Ali & S. Ram : Encyclopaedia of Sufiism (12 vols) (Crown size) pp 238, 2004
- Khan, Masood Ali & S. Ram : An introduction to Sufiism : Origin, Philosophy & Development (Crown Size) pp 350; 2003
- Khan, Masood Ali & S. Ram : Sufism : Tenets, orders and Saints (Crown size) pp 362; 2003
- Khan, Masood Ali & S. Ram : Sufism in India. (2 vols) crown size pp 752; 2003
- Khan, Masood Ali & S. Ram : Basic Principles of Sufism in Islam. Crown size pp 358; 2003.

- Kiowai Musaid : Impact of Islam : On India and the World
(2 vols) (Crown size) pp 506; 2003
- Nicholson R-A : A Literary History of the Arabs; (Cambridge,
1953)
- Muhammad Shan : Glimpses of Muslim Education in India
(Crown size) pp 566; 2006
- Picthall, Muhammad Marmaduke : The Cultural side of Islam (Lahore, 1969)
- P.K. Hitti : History of the Arabs; (London : Maemillan
Publisher; 1937, 1949)
- Shujaat, Muhammad : Islam and India Culture pp 334; 2004
- Singh, Maunihal : The Faces of Islam Tradition & Terror. pp
430; 2006
- Syed, M.H. : Islam and the Modern Age (2 vols) pp 460;
2003
- Syed, M.H. : History of the Delhi Sultanate (2 vols) pp
516; 2003
- Syed, M.H. : History of the Glorious Mughal Empire (3
vols); pp 1288; 2004

ENCYCLOPAEDIA

The Encyclopaedia of Islam; (Leiden 1933-34, 1960-65)

The Encyclopaedia Britannia (11th Edition) 24th vol (Luzac; 1968)

INTERNET REFERENCES / SEARCHING ON ISLAMIC TRADITIONS

Discover India

<http://www.discoverislam.cp>,

[An outline representation of a commercially available series of posters accompanied by brief essays that together comprise a thematic introduction to the tradition at a basic level]

All Islam Org

<http://www.allIslam.org>

[All Islam.org is a work of the Ahlul Bayt Digital Islamic Library (DILP) which is a non-profit private internet based group people operating from throughout the words]

Al-Shia

<http://www.al-Shia.com>

Heritage Society

<http://ismaili.net>

[The heritage society is a non-profit organization, whose aim is to encourage preservation of manuscripts and rare documents, ismaili history & research and publicaztion in the field of religion and Ismailis sub-group.]

Ismal and Islamic Studies Resources

<http://www.arches.uga.edu/~goldas/>

[A very well-maintained selection of topically-organized linked resources on Islam provided by Dr. Alan Godlas of the university of Georgia]

Shiite Encyclopedia

<http://www.al-islam.org/encyclopedia>

[On line reference work from shia perspective]

**SUPPLEMENTARY LIST OF BOOKS ON EDUCATION,
EDUCATIONAL RESEARCH METHODOLOGY, EDUCATIONAL
STATISTICS, PSYCHOLOGY ETC.**

- Best.W. John & Khan : Research in Education (New Delhi : Practise Hall of India Pvt. Ltd.; 1986)
- Blishen Blonds : Encyclopaedia of Education (1969)
- Garrett. HR : Statistics in Psychology and Education (New York : David Mackey Company, 1971)
- Kandel, J.L : The New Era in Education (Howghton Miffin Company; 1984)
- Lokesh Koul : Methodology of Educational Research (New Delhi : Vikash Publishing House Pvt. Ltd.; 1984)
- Layock, S.R. and Ors. : Educational Psychology : An introduction (Toronto : The Copp. Clark Publishing Company; 1966)
- Sushil Roy : Mulyan; Niti O Kousal (in Bengali) Calcutta : Soma Book Agency; 1983)
- Steven Owen & Ors : Educational Psychology — An Introduction (Boston : Little Brown & Company; 1978)

INDEX

Index of Books Names and places excluding those which have been given listwise in the body of the Thesis.

A

A. Apjoh	181
Abdul Ghafur Nassakh	33, 34
Abul Fadl	44, 45, 46
Abu Turab Ali	32
Abdul Qadir	46
Abul Tahir	230
Abul Kalam Azad Fellowship	224
Abdullah Haji	
Abu Ismail al Basri	32, 218
Abdulla Jami	51
Abu Zaid Ahmad b. Sahl al Balkhi	47
Abdur Rashid B. Abdul Ghafur	53
Abel Remasut	292
Abdul Hamid Lahuri	42
Abdur Rahim	217
Abdul Hye	222
Abraham Grierson George	26
Advall Johannes	191
Adab-i-Alamgiri	32
Adli	154
A. Edon	142
Aesop's Fables	21
Agra	164, 168

Ahmadabad	172, 173
Ahmad Ali	217
Ahmad Khawaja Mahammad	212
Ahmad Shamsuddin	212
Ahwal-i-Mahabat Jong	221
Ahsanabad	161
Ahmad Shah	161
Ahmadnagar	164
Ahwal-i-Aliwirdi Khan	48
Ain As Sanah wa Aun As Sanah	220
Ain-i-Akbari	45, 216
Ajmir	150, 164
Akbar Nama	44, 217
Akhlaque-i-Jalali	119
Akhlaque-i-Mukhsami	119
Akbars (Coins)	173, 174, 175
Alexander Dow	18
Albert Einstein	26
Alexander Csomadikoros	118, 143
Alefounder	181
Ali Ibrahim Khan	227
Allan. J. JL	212
Allama Suyuti	32
Altamsh, Shamsuddin	151
Alamgir	171
Al-Biruni	286
Al-Azhar	286

Alexander Hamilton	291
A.L.Dechezy	292
Alfred Von Kremer	222
Aloys Sprenger	217, 222
Alauddin	152
Alam al Hoda	119
Al-Azhar Univ	286
Amin Ahmad Razi	219
Amir Nama	46
Amirud Daula	46
Amir Beg Mahammad	52
Anstruther J.	20
Anna Maria Shiplay	16
Annadale	111, 226
Anquetil Dupperon	292
Anishul Musarrahim	189
Anderson, William	190
Antani Ratilal	212
Annadale Mem. Medal	226
Arberry A. J.	229, 330
Archival Section	31
Asiatic Miscellany	182
Asiatic Researches	182, 183
Ashraf Kanwar Mohammad	190
Asoke Kumar Das	221
Asutosh Mukherjee	28
Asadullah Khan Bahadur	111

Ashraf Ali	222
Asafjah	47
Atkinson WS	142
Atala Mosque	
Atul Bose	143
August Polt	298
Aurangzeb	171
August W.V. Schelegel	297
Azan Shah	159, 160

B

Bahloli	154, 155
Bahlol Lodi	155
Bapudeva Shastri	25
Baron Ernest Ratherford	26
Baptist Mission	26
Badshahnama	42
Bahar-i-Danesh	43
Balai Dutta	118
Bayley E. C.	142
Banerjee S. K.	191
Banerjee Rakhal Das	212
Sahrawar Banu	43
Sasawanlal	46
Babar Nama	54
Balban	152
Bahmanis	161

Bahadur Shah	172
Baytul Hikmah	286
Baker	226
Baku	290
Burnouf Eugene	292
Bandari Mubarak	176
Beams John	191
Beveridge, A. H.	53, 222
Bey Hekekyar	192
Banfy, Theodor	29
Begum Samroo	139
Beaufort Building	226
Berlin	298
Bharat Ophthalmic Glass Ltd.	22
Bhagabad Gita	289
Bibliotheca Indica	215
Bidar	13
Bidar Bakht	174
Bibliotheca Buddhica Series	215, 290
Blochmann H.	45
Bloch Theodor	213
Blyth E	141
Blocket E	44, 124
Blackguine H. C.	20
Blanford H. F.	142
Boilean J. T.	193
Bogdanov L.	193, 194

Bose K. K.	194
Bose K. K.	194
Bourdillon J. A.	213
Boff, Franz	290
Brij Bhaka	21
Brown C. J.	213
Breal M.	194
Brahmachari U. N.	143
Brockelmann H.	213
Brockelmann Carl	198, 124
Brown S. R.	199
Bukhari	35
Burnes, Alexander	194
Burlini, L.	118
Bughyat al Bahith	230
Butshikan	161
Burhanpur	177
Burn. R.	213
Buchanon Hamilton	143, 186, 287
Bysack P. C.	141

C

Calcutta Madrasah	19, 119
Cambridge Univ.	14
Carnac, John	18
Carpentier De Cossigny	24
Carey William	26, 27

Carl Brockelmann	298, 124
Canabetti	143
Cama CR	111
Carrington	291
Central Bank of India	23
Charles Wilkins	17
Christ Church College	18
Chambers Robert	20
Chakraborty M	194
Chittagong Armoury Raid Case	31
Chingiz	44
Chahada Deva	152
Chauhan Prithvi Raja	150
Chaghtai Mughal Babar	53, 268
Christian Lassen	297
Charles F. Sweet	299
Champanir	164
Chinmoy Dutta	177
Charles Massion	288
Charles Watkin	294
Charles Meldrum	26
Chatgaon	158
Charles Stewart Major	294
Chicago Univ.	299
Chittagong	14
Chandra R. P.	22
Charles Wukins	17

Charles Stewart Major	292
Chezy De AL	292
Clive Lord	15
College De Erance	292
Company East India	16
Cordington Edmund Corrington	20
Colvin Aucland	194
Colwell Edward Byles	194
Coyajee, J. C.	194
Cordova Univ.	286
Corlyn Dr.	
Count Cossigney	291
Count Volney	291
Colvile J. W.	288
Colebrooke H.	20, 21, 142
Coin, Cuneus	146
Cuddalore	14
Cunningham	288, 316

D

Dara Shikuh	219
Dawarakanath Tagore	27
Damant G. H.	195
Das Shyanal	195
Datta Narasinha	195
Daulatabad, Deogir	163
Dam	156

Daniel	142, 143
Daniell Thomas	181
Darul Khilafat	167
Daru's Sultanat	172, 174
Dalton	287
Daniel Stuart	142
Dar uz Zarb	168
Dar ul Qila	168
Darul Aman	168
Dawar Baksh	175
Danes, Dutch	14
Dehliwals	151
Delhi	166, 157
Denison Ross	295
Devis	181
Delmerick J. G.	
Delhi	15, 166
De. B	217
Deutsche Morgenlan dische geselschart	297
Dharm Rajah	144
Dillon Captain	139
Diwan-i-Byram Khan	32
Diwan-i-Sher Ali Afsos	34
Diwan-i-Vila	34
Diwan-i-Jahan	34
Diwan-i-Shakir Naji	34
Diwan-i-Makhfi	158

Dilwar Khan	155
Din Muhammad	177
Diyauddin Nakhshabi	42
Domenichino	143
Durga P. K. Medal	226
Dugin, L. S.	195

E

E. Burnouf	292
E. Blyth	140
Edward Wheeler	25
Edward Ryan	27, 189
Edward E. Salisbury	298
Edgeley N.	143
Edinburg Univ.	299
Elijah Impey	16
Emile Senart	26
Eiskin, William	296
Erlongen	298
Ernst Haeckel	26
Eugene Burnouf	292
E. W. Hopkins	299
Evans	140

F

Fukhruddin Jurjan	32
Fatwa-i-Alamgiri	189
Farukh Siyar	177
Faridatul Asr	218
Fathnama-i-Tipu Sultan	34
Farhang-i-Rashidi	53
Farhang-i-Aurang Shahi	52
Fath Khan	154
Fayrer J.	142
Falconer H.	140
Firoz Shah	155, 267
Fichte	297
Firdausi	229
Firozabad	158
Fort William	21, 16
Fortunatev, V. F.	290
Francis Balfour	182
Frigar A.	111
Freidrich Schelegel	292, 297
Francis Gladwin	18
Franklin W.	29
Franz Bopp	297
Fulus	167

G

Garosin de Tussy	292
Gaur	152
Gaziuddin Hydar	143
George Grierson	143, 295
George Forster	297
Geological Survey of India	287
Genttie Mons L	291
Geschi ch te der Arabischen litterature	298
Gerasim Levedev	289
Ghulam Qadir	218
Ghulam Husain Salim	218
Ghaznavides	218, 222
Ghazi Khan Chak	161
Ghazi Beg Tughlaq	153
Ghiasuddin Balban	152
Ghulam Yazdani	222
Gibbon W. L.	118
Gilchrist John	21
Gladwin Francis	18
Gorakhpur	
Grote A.	142
Gram. of Beng. Lang.	112
Gram. of Sans. Lang.	112
Gram. Persian	228
Gulistan	119
Gurner C. W.	142

Guido	143
Gujrat	163
Gunzburg, M. M. D.	291

H

Hastings Warren	16
Hartman A.	43
Hasan Gangu	161
Haft Iqlim	219
Hatifi	51, 229
Harleys A. H.	219, 222
Harrow School	226
Hafiz	229
Harrington H. B.	20
Hamasah	231
Hadiqatul Haqiqut	32
Haraprasad Shastri	28, 290
Hamilton	291
Harvard Univ.	299
Hadayat Ally	144
Harvard Journal	299
Harinath De	144
Hasna Banu	299
Hazrat Darul Muluk	
Henri Vensittart	18
Henri Trail	24
Herbert Captain	185

Henri Torrens	187
Hitopadesa	112
Hissar Mint	156
Hidayat Hussain	119, 217
Hindustan Press	21
Histoire de Nadir Cheh	228
Hopburn J. C.	299
Hoblingberry	109
Home Robert	139
Holwell J. Z.	18
Hooper	189
Home, Robert	143
Hopkins EW	299
Hooghly	14
Hodgson BH	287
Husen Shah	163
Humayun	157
Hurry S. Parkes	299
Hunter William	20
Hurkaru office	21
Hyde East	18, 294

I

Ibn Hujar Asqalani	218, 37
Ibrahim Lodi	155
Idrab-i-Sultani	
Ilminski Kazan	53

Ilias Shah	158
Imadad Din al Katib Isfahin	31
Iqbal Nama-i-Jahangiri	218
Irshabul Qasaid ila Ansal Maqasid	222
Indika	286
Indira Gandhi	301
Inayatullah Kanbu	43
Indian Museum	287
Indische Bibiliothek	297
Insha-i-Nauratan	34
Ishaque M.	24
Isabah fi Tamyiz us Sahaba	218
Ismailitica	220
(Al) Itqan fi ulumil Quran	34
Iyar-i-Danesh	49
Ivanow, Wladimir	119

J

James Prinsep	142
James Mackintosh	296
Jawame ul Ilmul Riazi	189
Jangipore	227
Jami	229
Jahangir Shahi	169, 175
Jalaluddin Firoz Shah	152
Jafar Khan	155
Jahangir	173, 175

James Street	293
James Bird	294
Jackson A. V.	299
Jameson N. M.	140, 141
Jangipore	227
Jarrett. H. S.	45, 216
Jalaluddin as Suyuti	38
Jadunath Sarkar	221
Jahangir Shahi	175, 169
Jamiut Tawarikh	43
Jalaluddin Firoz Shah	152
Jafar Khan	155
Jahandar	171
Jahangir	169
James Street	293
Jaunpur	162
Jami	229
James Bird	294
Jean Jaeques Picho	137n
James Prinsep	21, 142
James Mackintosh	296
Jackson A. V.	299
Jameson N. M.	140, 141
Jadunath Sarkar	221
Jonathan Duncan	18
Jones, William	20
John Stables	25

John Macpherson	25
Johnson's literary Club	227
Johnson, Samuel	228
John Flemming	294
Job Charnock	301
John Carnac	18
John Anderson	141
John Shore	18, 20
John Gilchrist	21
John Stables	25
Jnanjan Neogi	111
Juli Firmici Astronomicorum Libri	112

K

Kashi	19
Kalikishan Bahadur	139
Kashshaf Istilihatil Funun	218
Karam Ali	221
Kazim Shirazi Mohd.	222
Kalinjar Fortress	157
Kamru	160
Kamath	160
Kashmir	160
Kashfuz Zunun	218
Kanun-i-Hamayun	32
Kalila wa Dimna	49
Kaiqubad	152

Khazanat ul Ilm	189
Khud Navisht Sevanik-i-Nassakh	33, 34
Khizir Khan	267
Khawaja Jahan	162, 267
Khanpur	164
Khurramm	294
Khan M. S.	120
Kharidat ul Qasr	31
Khirad Afruz	49
Khasraw	51
Kissori Chand Mitra	118
Kitabul Maghazi	218
Kitab al Maal Waraqiwal Ard An Nazmiya	220
Kitab al Faraid al Sirajiyyah	230
Kitab ul Hind	286
Kossowiex C	290
Kowaleswky	290
Korsch, FF Fortunatev	290
Kirstodhar Dutta	118
Krpar Sastrer Arthabhed	112
Kullayat-i-Sadi	32
Kulburga	161
Kyd	287

L

Lawami-i-Sahib Qiran	41
Lakhnauti	152

Lahor	174
Langolis	292
Lanman, CR	299
Lalgopal Dutta	118
Labume MA	183
Late Medieval Temples of Bengal	221
Lake Lord	172
Lassen	297
Leningrad	290
Leipzig	298
Leyden J	27
Lees W. N	217
Linnean Society	295
Lipimala	112
Locket A	27
Lowe, WH	217
Lushington J. S.	31
Lyal C. J	219

M

Marshaman William	26
Marsden William	26
Mahfuzul Haque	217
Machenzie, Colonel	108, 147
Maine H. S.	142
Mahavalipuram	181
Macnaghten, Hay	188

Majmaul Bahrain	219
Maasirul Umara	46, 219
Makhfi	222
Majumdar B. B.	225
Majnun	229
Masihi	231
Mahdi Khan	33
Mazharul Ajaib	34
Mahmud, Ghazni	150
Mahmud Gawan	13
Makhsusabad	177
Malay Sengupta	177
Martin, M. St.	292
Mahayana Buddhism	290
Mahtab Rai	230
Majumaul Bahrain	33
Mahabharata	190
Mathuranath	139
Malabar Eng. Dictionary	112
Marquis of Hastings	294
Marquis of Welesly	294
Maurice Bloomfield	299
Maitra K. M.	120
Maxmuller F	297
Majmua Shamstu	119
Meclelland	186
Meleager	226

Memoirs of (the A.S)	219
Meghnad Saha	28
Magasthanes	286
Milman R	142
Mirza Zul-i- Qarnain	219
Miscellaneous publications	221
Mirza Ashraf Ali	222
Mir Qasem	15
Minaev	289, 290
Miler V. F	290
Michigan Univ.	299
Min haj-i-Siraj	217
Mill Dr.	188
Mirat-e-Ahmadi	294
Mitra, S.K.	28
Mongolical Legationis Commentarius	220
Monira Khatun	224
Mobani-i-Lughat	33
Moula Baksh	218
Mutiur Rahaman	118
Muntakhabut Tawarikh	45, 46, 217
Muzaffar Nama	221
Mumtaz Ahmad	224
Mubarizuddin Muhammad	47
Muhammad Ibn Sam	150
(Al) Mustansir	151
Muzaffar Shah	159

Muazzamabad	158
Murshidabad	164, 177
Muntakhab ul Arabia	119
Munich	298
Murad Baksh	174

N

Nassaw Lees W.	37, 38
Naresh Ch. Sengupta Medal	226
Nathaniel B. Halhed	18, 112
Naubahar-i-Murshid Quli Khan	221
Nawab Nusrat Jang	33
Nawab Siraj ud Daula	15
Narendra Nath V. Tirtha	178
Nalanda University	286
Nathaniel Wallich	287
Nanda Kr. Bahadur, Maharaja	217
Nizami	229
Nilima Sen	178
Nirmal Kumar Bose	111
Nizamuddin Ahmad	217
Norman J. P.	142
Nurjahan	175, 176
Numismatic Society of India	288
Nusratubad	158

O

OKinealy	222
Oldham, Thomas	142
Oldenburg SF	290
Orissa	163
Oxford Univ.	293
Ovid	226

P

Paul, R. K.	28
Pathsala	13
Panchanan M.	226
Padshah Nama	42, 119
Panipath	156, 157
Patrov, Y	290
Pat Kanof, K	291
Parviz Sultan	294
Patridge, S. B.	142
Padmaja Naidu	142
Petersburg St.	289
Petersburg (St.) Univ.	289
Pennsylvania Univ.	288, 289
Peter Elmsly	109
Phillot D. C.	216
Piddington H	141
Phutschau	14
Plassey	15

Poorna Ch. Bysack	141
Polier, A. L.	29
Pond	226
Prabendra N. Bhattacharjee	178
Prithvi Raja	150
Prafulla Ch. Roy	26
Pratap Ch. Ghosh	111
Prasad B	219
Prafulla Ch. Sarkar	111

Q

Qalaid ul Iqyan Wa Mahasin ul Ayan	39
Al-Qusidat AN- Nuniyah	220
Qandahar	308
Qiss-i-Nush-Afarin	32, 50
Qutbuddin Aibak	151

R

Radhakanta Dev Bahadur	143, 27
Ram Kamal Sen	27, 292
Rajendra Nath Mukherjee	28
Ramesh Chandra Majumder	28
Rasamanjari	112
Ramayana	112
Rajendra Lal Mitra	28, 143
Ranking G. S. A.	222
Raverty, Captain	222

Rahatullah	225
Raudatul Muttakin	41
Rafi ud darjat	174
R.G. Cassey Research Fellowship	224
Risalat us Shamsilal Hilal	220
Riyaz us Salatin	218
Risala DarBanyan-i-Ma-Dayat	34
Robert Chambers	20
Robert Home	143
Rohtaspur	158
Rodgers	161

S

Sirajuddin Abu Tahir Ar Rashid ul Sajawandi	230
Singer Sewing Machine Co.	23
Siyarul Muta Akherin	119
Silchand	49
Sikundi Yahya bin Ahmad Ab dullah	217
Simon Benett	227
Sindhia	171, 172
Sikandar Shah	174
Silvestre de Sacy	292
Smith Sonian Institution	111
Sprenger, Aloys	217, 222
Stanley Lane poole	150
Stanley Kemp	119
Stuart, Colonel	139

Sunity Kr. Chatterjee	28
Subhan, Abdus	224
Surat	176
Sukumar Sen	28
Suwarul Aqalim	31, 47
Sayyids	150, 155

T

Tanjore	14
Tata Mills Ltd.	23
Tarikh-i-Nadiri	119, 190
Tarikh-i-Khani	119
Tarikh-i-Firishta	119
Tabaqat-i-Nasiri	216
Tarikhul Khulafa	38, 216
Tarikh-i-Firuz Shahi	217
Tarikh-i-Mubarak Shahi	217
Tahanawi Allami	218
Tarikh-i-Bangala Mahabat Jangi	218
Tarikhi-Gujrat	218
Tadhkira-i-Shustar	218
Tadkhira-Shah-Tahmasp	219
Tarikh-i-Nusrat Jangi	33, 220
Tahdih Sharh As Sab al Mullaqat	31
Tafribul Imarah	31
Tawdih Nukhbutil Fikar	37
Tafsir-i-Quran	40

Tabaqat-i-Akbari	217
Tafsir-i-Quran	32
Tarikh-i-Byhaqi	32
Tarikh-i-Gujrat	32
Tarjama-i-Mahabharata	32
Taxila Univ.	286
Taymur nama	51
Taymur	51, 267
Thomas Kuli Khan	108
Thomson	141
Thaalibi	218
Thomas	257
Thaneswar, battle	150
Thomas Oldham	288
Theodor Gold Stucker	297
Theodor Aufrecht	297
Thomas Daniell	181
Trigonometrical Survey of India	287
Trichinopoly	14
Turton	188
Tussy	119
Tuhfat al Ahbar fi Usul al Hadith	31
Tutinama	42
Tuzuk-i-Baburi	53
Tughlaq Shahis	153

U

Udayana Deva	160
Ukhlaqi Hindi	21
Ulugh Khan	153
Umar	35
Upanisad	292
Urjuzut ar Rahbiya	230
Uthman	35

V

Vasily Vasilyev	290
Vensittart, H	18, 184
Vergil	226
Verelest, H	109
Vilayat Hussain	217
Vikram Shila Univ.	286
Von Kremer	292
Volney, CF	291
Volney Mons	291

W

Walter Arnold Bion	118
Walker H	140
Wajih, Maulavi	218
Warangal	153
Warren Hasting	19
Watson, R. G.	299

Weber	290
William Hunter	20
William Bentink Lord	25
William Carey	26
William Ward	26
William Loyd Gibbons	138
W.Theobald	140
W. Baird Smith	140
Wilkins, Charles	18, 181, 289
William Grant	188
W. N. Lees	222
Wis-U-Ramin	32
Wilhelm Von Humboldt	297
William Dwight Whitney	299

Y

Yatimatud Dahr	218
Yahya Tabrizi	219
Yousuf Ali	221
Yousuf Ali Khan B. Ghulam Ali Khan	48

Z

Zafar Khan	161
Zeitschrift	298
Ziegenbalg	14
Zinatul Bilad	174
Ziauddin Barani	217
Zoological Survey of India	287

SUPPLEMENTARY INDEX

of Names, Festivals, Places, Terms

Akika	254
Akheri Chahar Samba	248
Arabesque	250
Calligraphy	250
Danmohar	255
Fateha Doazdaham	2445
Fateha Yazdaham	245
Hadith	234
Hassan, Imam (R)	236, 237
Hussain, Imam (R)	236, 237
Idu'l Fitr	236, 245
Idu'l Azha	246
Islamic Ritual	254
Ismail (A)	246
Ibrahim (A)	246
Kafan	255
Karleala	242
Makka Mukarrama	248, 249
Medina Monowara	248, 249
Muharram	242
Madrasah	253
Mysticism	256
Pilgrimage	248, 249, 250
Pir	256, 257
Shabebarat	247
Shariate (Code)	258, 241
Sufi	256
Tabligue	259
Urus	259
Wali	256