

# **A CATALOGUE OF MANUSCRIPTS IN PARIS**

**—URDU, PUNJABI AND SINDHI**

*Edited by*

**Agha Iftikhar Husain**

*Foreword by*

**Mumtaz Hasan**



**URDU DEVELOPMENT BOARD  
KARACHI**

## 1967

To

*Garcin de Tassy*

## Foreword

As one of the most important and widely understood languages of Asia, Urdu has been a centre of scholarly interest alike for those who were born to the language, and those who were not. It is not only the Hindus and Muslims of the Indo-Pakistan sub-continent who have contributed to the growth and development of Urdu, but a number of outside scholars as well. Of these the British, who ruled the sub-continent for two hundred years, are the best known. Next come the French, who struggled with the British for political supremacy over the Sub-continent for a time. Having lost the struggle, they have been easily forgotten and to-day one hardly hears of any one of them, except Dupleix as a general and Garcin de Tassy as a scholar of Urdu. Even de Tassy is known to us only through his collection of articles and speeches which have been translated into Urdu, but which represent hardly one-tenth of his work on Urdu language and literature. Only recently the Karachi University has had the three volumes of his "History of Urdu Literature" translated into Urdu by Madam Nazroo, a French scholar, although the translation has not seen the light of the day, so far.

Ram Babu Saksena, author of the well-known "History of Urdu Literature" has, in his "Indo-European Poets of Urdu", brought to notice a number of Urdu poets of French extraction, such as the Fanthomes, George Puech and others. Unluckily, the book is rather scarce and less known than it deserves.

Fortunately for us, Agha Iftikhar Husain, who visited France from 1962 to 1964 on a scholarship awarded by the French Government for the study of French administration, was able, during his hours of leisure, to



visit the Oriental section of the Bibliotheque Nationale Paris and devote some attention to the Urdu, Punjabi and Sindhi manuscripts which were housed anonymously in that section. He identified, examined and reclassified these manuscripts and wrote revised notes on a number of them. For this labour of love, which has already received appreciation from the French authorities, Agha Iftikhar Husain deserves our gratitude. His work on the Urdu manuscripts, in particular, is an important contribution to the promotion of academic research in Urdu language and literature in both France and Pakistan. He has been instrumental in having Urdu re-identified as an independent language in the land of Garcin de Tassy, and Pakistan recognized as a separate and independent subject in the Bibliotheque Nationale Paris. He has also brought to light the work of a number of French scholars who served the cause of Urdu with great distinction, and whom Time had consigned to the Limbo of Oblivion. We are glad that these scholars are now, through the efforts of Agha Iftikhar Husain, being accorded well-merited though belated recognition.

I hope that this book, which is being published by the Urdu Development Board, Karachi, will be of interest and use to scholars of Urdu and other languages.

*Karachi, April 16, 1967*

MUMTAZ HASAN

## Introduction

When I was last in Paris, from October, 1962 to March, 1964, studying the Civil Service of France, I visited the *Bibliothèque Nationale* frequently, and it was during one of these visits that I came across the Urdu, Punjabi and Sindhi manuscripts in the Oriental Section of the Library. These manuscripts had been catalogued in a general catalogue of Indian manuscripts entitled, "*Catalogue sommaire manuscripts Indiens, Indochinois et Malayo-Polynésien*" edited by A. Cabaton and published in Paris in 1912. I found that this general catalogue of manuscripts mentioned the names of several Indian languages (e.g. Marathi, Gujarati, Telegu) but the Urdu or Hindustani language went completely by default. This was rather surprising particularly in view of the fact that a chair of Urdu/Hindustani was created in the University of Paris as early as 1828 and scholars like Garcin de Tassy had produced voluminous works on the Urdu language and its literature. However, I found that some manuscripts in the catalogue were described as being in 'Persian script'. I read these manuscripts one by one and found that they were in Urdu, Punjabi or Sindhi, although the names of these languages are not mentioned in the catalogue. Similarly, I found that "Pakistan" was included as a "subsidiary subject" under "India" in the card-index of literature on India.

I discussed this matter with the authorities of the *Bibliothèque Nationale* and found them most reasonable. I explained to them, giving references to French authors (which I shall mention briefly hereafter), that Urdu was an independent language, being one of the two national languages of Pakistan, and having a literary tradition going back to more than three centuries. I volunteered to write notes on all the manuscripts pertaining to Urdu, Punjabi and Sindhi and was after all able to complete the task. I presented the notes to the *Conservateur-en-Chef* of the *Bibliothèque Nationale*, who acknowledged my work in a letter dated 26th November, 1963. The English translation of the French text is reproduced below :



(ii)

**Bibliothèque Nationale**

Paris November 26, 1963

Manuscripts Department  
Conservateur-en-Chef

Monsieur A. I. Husain  
Foyer International  
135 Boulevard du Montparnasse  
PARIS xiv.

Dear Mr. Husain,

At the present moment when you are about to leave France, I want to thank you again for the work you have so willingly undertaken during your stay in Paris. Thanks to you, the 45 Urdu manuscripts of our collection (to which one should add the 6 from Musée Guimet) have been described much better than they were in the now old-fashioned Cabaton Catalogue. Until such time as the full re-writing of this catalogue is done, your research notes (a type-written copy of which will be available for readers in the Oriental Room), constitute an important contribution, enhancing the value of our collection.

I do not know how to thank you enough, and I sincerely hope that in the near future you will be able to publish a detailed article such as may indicate to your countrymen what they can find pertaining to your national culture in our Library. In this way, the hours you have spent in our Manuscript Department will have been at the same time profitable both to ourselves and to Pakistani scholars.

Hoping that you will have a pleasant journey back home and we shall soon see you in Paris again.

I remain,

Sincerely yours,  
M. Thomas

While my work on these manuscripts was in progress I found that the Bibliothèque Nationale made another important gesture of goodwill towards Pakistan. They agreed to my suggestion that after 14th August, 1947, it was not correct to treat Pakistan as a subsidiary subject of India because Pakistan was a free and independent country. Consequently a separate section was created for literature on Pakistan, and Pakistan was

thereby recognised for the first time as an independent subject in the Oriental Section of the *Bibliothèque Nationale*, Paris.

I may mention that the writing of notes on the Urdu manuscripts and the consequent creation of a separate section for Pakistan in the *Bibliothèque Nationale*, seem to me to be rather symbolic. The recognition of political independence is not always followed by recognition of a country in the world of learning. A newly independent country, even if it has a long tradition of culture, has to make an effort to bring out its distinguishing cultural features before it is recognised as an independent entity in the realm of learning and culture.

This is not the occasion for giving a full account of the studies of the Urdu language made by French scholars, travellers and orientalists. This subject requires separate treatment, and I intend to work on it as soon as I have the opportunity to do so. I shall here make a brief reference to the writings of some French scholars on the Urdu language.

"In *Les Langues Du Mondes*", Urdu has been mentioned as a language spoken by the Musalmans as well as by the Hindus of India. It has also been stated by the authors of this work that the Hindi language written in the Nagri script was a "reaction" against the Urdu language and that Hindi has too many Sanskrit words in it.<sup>1</sup> In the preface to the manuscript of his French-Urdu dictionary, Aussant, a French scholar, writing in 1784, tried to reply to the critics of the Urdu language who held the view that this language not amenable to grammatical discipline. Aussant showed that Urdu was a very regular language which had very definite rules of grammar.<sup>2</sup> Just before the Chair for Urdu Language and Literature was created in the *Ecole Nationale des Langues Orientales Vivantes*, University of Paris, in 1829, a popular daily newspaper of Paris editorially commented on the need for learning the oriental languages, particularly the Hindustani. The paper welcomed the creation of the Chair for Urdu and said that Urdu which was an amalgam of the Arabic, Persian and Sanskrit languages was, despite local variations, the lingua franca of India.<sup>3</sup> Professor Pierre Meile of the University of Paris in his article "*Les Langues de L'Inde*"

1. See MEILLET (A) et COHEN (MARCEL), "*Les langues du Mondes*," P. 23.

2. Vide manuscript in catalogue No. 842, mentioned in this work.

3. See "*Moniteur Universel*"—Paris, dated 16th June, 1828.



published in Paris in 1948 has traced the development of the languages and dialects of India. After giving a brief account of the evolution of Urdu language, he has remarked that the language was not enriched and developed by the Musalmans alone. Many Brahman and Kashmiri families had also made very important contributions to the development of this language, he said, and referring to the reaction against Urdu remarked that "the Hindu writers of the 19th century ..... replaced all the words which they thought "Islamic" and substituted them by "noble" words of pure Sanskrit origin. In this way a sophisticated and to some extent artificial language has been created which is called "High Hindi."

But by far the most important name among the french scholars of the Urdu language is of course, that of Garcin de Tassy (1794-1878). He is familiar to all students of Urdu literature, as some of his lectures were translated into Urdu and published by the Anjuman-e-Taraqqi-e-Urdu. (These translations have recently been revised by Dr. Hamidullah in Paris). But his lectures only form a small part of the contribution made by Garcin de Tassy to the study of the Urdu language in France; and it is a pity that Urdu speaking people are generally not aware of the greater part of his work, including his history of Urdu literature in 3 volumes. I shall not go into details about his works because recently a thesis has been written on his life and work by Sayida Suraiya Husain which has been accepted for Doctorate by the University of Paris. Miss Husain has given a list of as many as 155 publications of Garcin de Tassy. The thesis was published by the Institute Francais d'Indology, Pondicherry in 1962. Garcin de Tassy, who incidentally never came to India, had a great love for the Urdu language. In spite of some errors, his "Histoire" in three volumes remains the most voluminous "tazkira" of the poets of Urdu written so far. His other works are also very informative and scholarly.

According to Cabaton's catalogue, the Urdu, Punjabi and Sindhi manuscripts which I have introduced in the present work were deposited in the Bibliotheque Nationale by, among others, Anquetil Duperron, Aussant, Gentil, Polier, Charles d'Ochoa, Garcin de Tassy and Darmesteter. Among these, Garcin de Tassy is of course well known to us.

James Darmesteter (1849-1894) was a famous French author and antiquarian. His important published works include his monologue on the mythology of the Zend Avesta, and a complete translation of the same book with historical and philological commentry in three volumes (written between 1892-93). In 1885, he was appointed a professor in the College de France and was sent to India in 1886 on a mission to collect popular songs of the Afghans. He translated many Afghan songs and published the work with a valuable essay on the Afghans, their language and literature. His impressions on the English dominions in India are contained in his "Lettres sur l'Inde" (1888). I have published an article on Anquetil Duperron the French scholar and traveller, who visited India in the 18th century and wrote very informative books on the history, politics and social and cultural life of India at that time.<sup>1</sup> When I have an opportunity of going to France again I shall try to collect information about the other senior men who presented Urdu manuscripts to the Bibliotheque Nationale. It would be useful and is indeed necessary to get more information about the other orientalists who contributed to Urdu studies in Europe.

I found my work difficult but rewarding. It brought to light some valuable manuscripts, including the oldest dictionary of the Urdu language (about which an article is included in this work). As I said above, this work was undertaken purely as a labour of love. I am a civil servant and the study of literature is my hobby and not a profession. I cannot claim that I have done full justice to my task as a cataloguer. My intention was to introduce the manuscripts to scholars in the professional field who may wish to undertake further research on them. I would of course be interested to know of any such project. I acknowledge the help I received from Cabaton's catalogue. Although for want of knowledge of the language, he was not able to describe adequately the contents of the manuscripts, he took great pains to catalogue the manuscripts to the best of his abilities. In describing details, such as the number of pages, the number of lines, words etc. of the manuscripts I have depended almost entirely on Cabaton's catalogue.

This work is intended as a humble contribution to the study of Orientalism in France. Oriental studies have always been regarded as valuable

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1. See Museums Journal of Pakistan. Vol. XVIII March 1966.



by French scholars and men of letters. As an example, I quote the following by Professor Pierre Meile of Paris University: "Is it a simple coincidence that the opening of the (Urdu) course in Paris University in the beginning of 1829, was preceded by the publication of Victor Hugo's *Les Orientales*? On the contrary, this (synchronisation) underlines the growing public quest for knowledge of the Orient. In the preface to *Les Orientales*, he (Victor Hugo) has said "the century of Louis XIV was marked by Hellenistic influence, the present one is more Orientally inclined."<sup>1</sup>

My profound gratitude is due to Monsieur M. Thomas, Conservateur-en-Chef of the Oriental manuscripts section of the Bibliotheque Nationale, Paris for the encouragement which I received from him in this work, and also to Monsieur Pauly, Indologist of the Oriental Section, who was always ready to help. I also had the opportunity of consulting Dr. Hamidullah in Paris, and I found his advice very valuable. In Pakistan I owe my gratitude to Mr. Mumtaz Hasan, Chairman, Urdu Development Board, who kindly arranged the publication of this work and also wrote a foreword for it. I am also thankful to Mr. Shanul Haq Haqqee and Mr. Hamiduddin Shahid, of the Urdu Development Board for their help in collecting more information about the manuscripts from sources in Pakistan. Mr. Muhammad Ahmad Khan of the Central Public Service Commission, Karachi, rendered part of the English version of this work into Urdu, while Mr. Hyder Ali typed the manuscript and checked the proofs.

Karachi, 6th April 1967.

AGHA IFTIKHAR HUSAIN

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1. Les Langues de l'Inde, page 114.



### **Nuskha-e-Dilkusha (Urdu)**

This is a selection of verses of Urdu poets of 18th and 19th centuries with their names in alphabetic order. This manuscript contains the second part of the collection, starting with the verses of poets whose names begin with ک, onwards. A brief introductory note regarding each poet precedes his verses, which have been tastefully chosen and show good critical judgment. An index of names of the poets treated in the collection is also appended to it.

The name of the compiler is not given in the manuscript, but according to Garcin de Tassy (History, Vol. III. page 355) he was Janam Jaya Mitra.

The first part of the selection was published in 1870 from Calcutta. The printed part contains the selected verses etc. of the poets whose names begin with الف, onwards up to and including some poets whose names begin with ک. The present part (which contains verses of poets whose names begin with ک, onwards) has not yet been published.

*Guimet Museum No. 698*

### **Tarikh-e-Sher-Shah (Urdu)**

This is an Urdu translation of a work on Sher Shah, King of Delhi and a rival of Humayoon, the Mughal King of India. The name of the translator is Mazhar Ali Khan, who says in the preface that he had translated the work at the suggestion of one Captain Mowat. The translation was done during the time of Lord Wellesly and Lord Cornwallis, Governors General of India. The translation was completed in 1220 Hijra (1805 A.D.)

Begins : شکر ہے اس شہنشاہ برتر کا

Ends : احوال سے . . . . .

This Urdu translation has been rendered into French by M. Garcin de Tassy, vide "Un chapitre de l'histoire de l' Inde musulmans, ou Chronique de Scher Schah, Sultan de Delhi," 1865. A copy is available in the Bibliotheque Nationale, Paris.

The original work was in Persian, by Abbas Khan Sherwani who wrote it under orders of Akber, Emperor of India (see Hamid Hasan Qadri Dastan-e-Tarikh-i-Urdu, p. 19).

*Guimet Museum No. 700*

### **Qasasul Ambia (Urdu)**

By Abd-us-Samad, son of Abdul Wahhab Khan Bahadur Nusrat Jung.

On the lives of the prophet, and also of the four Caliphs, Husain (grandson of prophet Mohammed), Yazid (son of Mu'awiah), Hajjaj bin Yusuf etc.

Begins : الله تعالى ايك

Ends : يا رب العالمين

*Bibliothèque Nionale*

*No. 816*

### **(a) Khulasatul Mu'amalat (Punjabi).**

On the religious beliefs and practices of the Musalmans, in Punjabi verse. The names مسعودی and ابواللیث (or perhaps مسعودی ابواللیث is the name of one person) are mentioned at several places.

Copied by محمد عمر قصوری

Begins : الله اكبر قول و فعل و اول حمد مدام

Ends : آس ایمان باقی رکھ الہی عاصی کہے خدا

### **(b) Anwa'-ul-'uloom (Punjabi).**

On the jurisprudence and practices of the Muslim religion, seems to be the work of the same author as above. Copied by محمد عمر قصوری

Subdivided into two parts.

Part (a) Begins : الله واحد رب تون سب جا تیرا راج

Ends : یاری مال خدائی دی ہوئے ہم نصیب

Part (b) Begins : الله حمد ہمیشہ آھا ہر ہر پیش کلام

Ends : فضل کرے اب مومنان ایمان رہے بقا

According to the note at the end of part (a), the book was written in 1147 Hijra (1732) A.D., during the reign of Muhammad Shah.

A copy of the manuscript of Anwa'-ul-'uloom is also available in the Punjab Public Library, Lahore. The part (a) of this manuscript bears the heading "Nass-e-Faraiz". According to the catalogue, part (a) was written in 1032 Hijra (1622 A.D.) and part (b) in 1044 Hijra (1634 A. D.) by *Molvi Abdullah*.

XVII Century: 310x210 mm., Indian paper; 15 lines and 2 columns on each page; 172 fol.

No. 817

### Fiqh-e-Hindi (Urdu)

Written on bleached paper. A note by Aussant says, "Fikey hindi or elementary rules regarding honesty, manners and ways of prayer, drinking, eating etc. have been explained in Maure."

Begins: حمد و ثنا سب رب کون خالق کل جہاں

Ends : دوزخ کے عذاب سوں پاوے نہیں نجات

The name of author is not clear from the manuscript. A copy of this manuscript also exists in the 'ادارہ ادبیات اردو', Hyderabad Deccan, vide تذکرہ اردو by Dr. M. Q. Zor. According to Dr. Zor, the name of the Author is Amin (امین).

Three copies of the same manuscript also exist in the Asafia Library, Hyderabad Deccan, according to Naseeruddin Hashmi, vide catalogue of the Library. It is, however, established that the manuscript was written during the reign of Aurangzeb. Poets with the name of امین are known to have existed both in Golconda and Gujrat during that period. The dates of the three manuscripts are 1074, 1074, and 1076 Hijra (1663, 1663 and 1665 A.D. respectively). According to Hafiz Mahmood Shirani, the author of this book is Shaikh Abdullah Ansari who had "Abadi" as his *Takhallus*. He wrote the book in 1074 Hijra (1663 A.D.), during the reign of Aurangzeb. (See "Maqalat" Vol II published by Board for Advancement of Literature, Lahore. 1966, p.365).

XVII century: 235 x 170 mm; Indian paper 2 cols. on a page; 11 fol.

(Aussant)



**Me'raj Nameh (Urdu)**

Story of the Ascension of Prophet Muhammad, in verse by Syed Bulaqi. Aussant's note on the cover: "Supposed voyage of Muhammad to the heavens, in Maure verse; copied in 1784." Bears the signature of Aussant, the court interpreter.

Beings : اول نام الله جو ہواوں ابد :

Ends : تجھے دیکھ .... لگے کانپنے :

Copies of the manuscript exist in the Osmania University Library Hyderabad Deccan, in the Library of Nawab Salar Jung of Hyderabad, and in the Library of Anjuman-e-Traquui-e-Urdu, Karachi.

Dated 1784, 200 x 165 mm., Indian & Chinese paper; 43 pp.

(Aussant)

**A Persian Urdu Dictionary**

Persian words written in Black, Urdu words in red ink, with Roman translation and English equivalents (pp. 1-33). Other contents include: days of the week Arabic, Persian, Urdu (p. 37); numerals (pp.34-35); names of Arabic months according to the Hijra calendar (p.35); Arabic numerals (pp. 35-38); Persian numerals (pp. 38-40); Urdu numerals (pp. 40-41); conjunctions and forms of verb in Persian and Urdu (pp.47-121). Pages 42, 43, 44 are blank. On page 45 example conjugation of Persian verbs are given. The signature of Anquetil Duperron occurs on page 46.

Begins: الله داور خالق ہاری

Ends : پیچھا پکڑتا تھا :

There is Napoleon's monogram on the back of the volume.  
XVIII century; 230x120 mm., Western paper

(Anquetil Duperron)

**Kitab Amooz Al-Munshi (Urdu-Persian)**

Primarily a guide-book to Persian and Urdu composition, it is actually a motley compilation of instruction and information designed to equip a person for polite conversation and correspondence. The ms. *interalia* includes a selected comparative vocabulary of Persian, Urdu and French proverbs and anecdotes; Arabic, Persian, Urdu, Bengali and French names of days and months; forms of salutation; terms of address used in letter-writing etc. etc. The French equivalents have been written in Persian script. As many as 23 variations of the epistolary phrase, "your kind letter" have been cited (p.64). A list of offices attached to the Royal Court and other Government offices is also given (p. 87). Other interesting subjects include composition of Chronograms by the *ابجد* system of the evaluation of letters. Pen-drawings of the 'muhr' and *rupya* of the reign of Shah Alam I (1707 to 1711) also appear on page 135, showing the *tughra* on both faces of each coin.

The manuscript seems to have been written for the personal use of Aussant, who has added French equivalents of certain words and phrases here and there. Author unknown.

Begins: هست کلید در گنج حکیم

Ends : شعرے کہ از تجلی گزشت

Dated 1196 Hijra (=1788 A.D.). vide author's note on the first page.  
European paper; 205x 145 mm; 156 pp

{Aussant}

This nameless ms. whose title is missing, contains stories associated with Baba Guru Nanak, patriarch of the Sikhs, in Punjabi (Persian script), partly in verse, with quotations from the Sikh scriptures.

Begins: جوں توں ایسا کرے گا

Ends : دیوی پت منی

Some pages in the beginning are also missing.  
XVIII century: European paper; 310x195 mm; 21 lines.

(Gentil)

No. 822

### Anwa'-ul-'uloom (Punjabi)

This is a copy of انواع العلوم which formed the second part of almost the same but the titles of some of the chapters (ابواب) differ in the two texts. There are also variations in the two texts. For example, the following two verses on pages 2 (43) of the text in ms. 816, are missing in No. 822.

Begins: توبه معنی

Ends : کتاب آر

The following two verses occurring on page 2 of the text in 822, are missing in ms. 816.

Begins: تقدیر الہی...

Ends : شک کرے ...

At the end of page 79, the writer has indicated that it is a copy of انواع العلوم

In the last three pages (80-82), there are some more verses on the subject treated in the text.

Begins: یہ امر نہیں

Ends : گناہ کیبرہ

Dated 1788: European paper; 220x155 mm;

82 p., 2 col. per page. 13 lines.

No. 823

A moving poem in the traditional folk verse called Barah masa بارہ ماسہ or بکٹ کہانی, it expresses the moods and sentiments of a girl whose lover has



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been away for a whole year, from season to season. At last the lover returns and the girl celebrates his home-coming.

Begins: اسازہ آیا لگا بادل گرجنے

Ends : نشوں میں مست کر کیفوں میں سرشار

According to the short note at the end of the text, the ms. was finished on 27th of Shawal (شوال) on Friday at Culcutta for Aussant.

XVIII century: European paper; 230x150 mm; 38 pp, 2

col. 13 lines. p.p.

(Aussant)

No. 824

### Sur Sagar (Urdu)

Songs of Surdas. With most of the songs, the musical scale or rag (راگ) appropriate to them has also been suggested.

Begins : بال نیوہ - . . .

Ends : سور داس کوئین سدرائی

Dated 1183 Hijri (1769, A.D.), vide note at the end of the text.  
1769: 205 x 120 mm; 444 pp.; 15 lines.

(Gentil)

No. 825

### Sur Sagar (Urdu)

The note on the first page explains that the "Sur Sagar" or the "Ocean of Melody" includes the entire classification of melodies or ragas.

Begins : رادھا مادھو دوئے نہیں

Ends : . . . کہ کاویو

Written during the reign of Muhammad Shah of Delhi (1719-1748 A.D). See "Journal Asiatique" November, 1927.

XVIII century: Indian paper; 160x240 mm;

570 pp; 18 lines per page.

(Polier)

**Kulliyat-e-Meerza Rafi' Sauda (Urdu)**

Collected poetical works of Mirza Rafi' Sauda, eminent Urdu poet, a contemporary and compeer of Mir Taqi Mir; born probably in Delhi, in 1713; settled down in Lucknow in 1772 A.D, where he entered the service of Nawab Shuja'-ud-Daula. Died in 1781 at Lucknow. Besides gazal and qasida, he is well-known for his hajv (هجو) or poetical satires. This collection contains qasidas panegyrics; ghazals, ruba'iyyat, ferdiyat (coupelets) mukhammasat, qita'at and masnaviyat.

Begins : ہوا جب کفر ڈبٹ ہے وہ تمغائے مسلمانی

Ends : تجھے پرورش کی رہے اس کی کد

XVIII century; Indian paper; 275x160 mm; 650 pp; 12 lines p.p.  
(Polier)

**Gulistan (Urdu)**

A rendering in Urdu of the famous Persian classic "Gulistan" گلستان of Sheikh Sa'di of Shiraz (Iran), containing parables and anecdotes, admired for literary excellence and moral wisdom.

Beigns : شکر ہے پاک و بزرگ خدا کی درگاہ،

Ends : نذر بادشاہ کا یہ دیکھ سو بہاگ گیا

XVIII century; European paper 150x196 mm; 356 pp; 121, p.p.  
(Anquetil Duperron)

**Padmavat (Avadhi in Urdu Script)**

Story of Padmavati, Queen of Chitor, by Malik Muhammad Jai'si.

This voluminous poetical work is in the Avadhi language. It relates to the legendary story of Padmavati, Queen of Chitor, a small kingdom in Rajputana, India. Garcin de Tassy, in his book "Histoire de la Litterature Hindouie et Hindoustani" has given the following account of Padmavati.

"Padmavati was the daughter of the Rajah of Ceylon. She was married to Raja Sen, the Raja of Chitor. When the city was conquered by Alauddin in 1303 A. D. She and 1300 other women, before they could be taken prisoners by the Musalman conquerors, shut themselves in a cave, and burnt themselves to death in a fire which they had themselves lighted." (Vol II Page 61). The correctness of this story remains questionable. (See "Afsana-i-Padmavati" by M. Ehtishamuddin, "Kutub-khana Ilm-o-Adab", Delhi, 1943.)

According to Garcin de Tassy, the author of this work, Malik Mohammed Jaisi, lived during the reign of Sher Shah, about 1540-1541 A.D. According to Syed Kalb-e-Mustafa, Malik Mohammad Jaisi was born in 900 Hijra (1495 A.D.) and died in 1039 Hijra (1639 A.D.) (See "Malik Mohammad Jaisi," published by Anjuman-e-Taraqqi-e-Urdu Hind. Delhi 1941. pp. 17 and 75).

Another ms. of the same work exists in the Musee Guimet in Paris (Cat. No. 689).

The first 8 verses of this manuscript (in the Bibliotheque Nationale) are missing in the Musee Guimet manuscript, while the last verse of the Musee Guimet manuscript is missing in the ms. of Bibliotheque Nationale.

Begins : سنو آون او اک نارو

Ends : يد ديكه ايس

Written in 1132 Hijra (1719 A.D.): Indian paper; 235x145 mm; 332 p.; 20 lines. per page.

(Gentil)

No. 829

### Five stories (Urdu)

A Collection of short stories and anecdotes.

Begins : شروع کرتا ہوں میں

Ends : باطل خواہد شد



XVIII century: Indian paper; 233x155 mm; p; 20 lines per page.

(*Anquetil Duperron*)

No. 830

**Qissa Jang nama Amir Hamza (Urdu)**

Accounts of the warlike exploits of Amir Hamza. Amir Hamza was the son of Abdul Muttalib, and a paternal uncle of Prophet Muhammad. Many legends and traditions are associated with the name of Amir Hamza. This book contains Urdu translations of 22 such legends.

Begins : داستان اول ابراہیم خلیل اللہ

Ends : مراتب زیادہ کرے

Dated 1198 Hijra = 1784 A.D. (according to the note on the last page):

192 pages, 2,304 lines, 18,432 words, 645,000 letters, according to  
Aussant; 170x240 mm.

(*Aussant*)

No. 831

**(Tittle Missing)**

A compilation of the names and chronologies of the Muslim emperors of India from Shahabuddin Ghori to Mu'izzuddin Jehandar Shah. Names of provinces (subajat) of the Muslim empire are listed on page 2. The ms. also contains other important information such as the names of the successive governors (subedars) of the provinces since the reign of Emperor Akbar. On other pages the alphabets, the numerals and the calendar months have been given in Urdu with French equivalents. XVIII century: Indian and European paper; 155x270 mm; 62 pp; 15 and 20 lines per page.

(*Anquetil Duperron*)

No. 832

**Notes by Charles d' Ochoa (Urdu-French).**

These notes include common Urdu phrases for every day use, with

French translation, etc. On page 238, there is a short note by the author, in French, on the system of transliteration. On page 148, Ochoa probably

commenced writing a grammar of the Urdu language, of which only a single page was completed, wherein he mentions that the Hindustani language—also called, Urdu, Hindi, or Rekhta had its origin in Hindi and Brij Bhasha. “Hindustani is the new dekhani language which is written both in Arabic (Persian) as well as devnagri scripts, but mostly the Arabic script is used. The devnagri script is used only when writing the Brij Bhasha and Hindi dialects.”

303 leaves, 130x98 mm.

No. 833

### **Hindustani Gulistan and other writing (Urdu)**

This volume has three parts :

I. Short stories and anecdotes.

II. Regulations of the East India Company for the discipline of military personnel in the region of Madras, it is entitled:

“آئین اور قانون - کمپنی انگریز بہادر کے سرداران اور سپاہیان جو مہاراس کی حکومت کے علاقے کی ہیں  
سوان کے بہتر بندوبست کی خاطر۔“

It has 12 chapters.

III. Phrases of every day use in the Army with English translations.

XVIII century; European paper; 195x224 mm; 300 p.p. 12 lines per. p.

No. 834

### **Mathnavi Sihrul Bayan (Urdu)**

This is also known as قصہ ہنر منیر or مثنوی میر حسن. The “Sihrul Bayan” (literally, magic of words) is a famous long narrative poem of Urdu. It was written in 1199 Hijra (1784 A. D.) by Mir Hasan of Delhi. Mir Hasan was born in Delhi and after the fall of Delhi went with his father to Oudh, a

province in northern India, ultimately settling down at Lucknow where he enjoyed the patronage of Nawab Asafuddaulah. He died in 1786 A.D.

This poem narrates the love story of Prince Benazir and his beloved Badre-Munir and incidentally gives elaborate and fascinating descriptions of customs, costumes, marriage processions and other events of sociological interest.

Begins: کروں پہلے توحید یزدان رقم

Ends : نہ ایسی ہوئی اور نہ ہوگی کبھی

XVIII century: European paper; 155x195 mm; 196 p.; 9 lines per p.

No. 835

### **Mathnavi Sihr-ul-Bayan (Urdu)**

Another ms. of the work mentioned under 834. There are slight variations of text in the last two pages.

Begins : کروں پہلے توحید یزدان رقم

Ends : کہا ہے نظائر .....

Dated 1215 Hijra (1800 A.D.):

European paper; 175x225 mm; 814 pp. 14 and 23 ll. pp.

No. 836

Collected Urdu poems of Wali (ولی). Also includes some Persian verses of the poet.

Wali (ولی) has been called the "father of Modern Urdu poetry." He was born in 1668 A. D. He received his early education in Aurangabad, Deccan, and further pursued his learning in Ahmedabad. He is said to have visited Delhi once in A.D. 1700 during the reign of Aurangzeb. His date of demise is now believed to be 1707.

Begins : کند تحویل بسمیار

Ends : اس طرف اے ہے مہر نظر کر



The Urdu verses begin : کرو نہ منع کوئی اس کو بت پرستی سے

XVIII century; Indian paper; 235x160 mm; 78 pp. 16 l. p.p.

No. 837

**Ashur Nama (Urdu)**

Verses recited by the Musalmans on the day of 'Ashura which is the 10th day of Muharram (محرم) the first month of the Muslim calendar. It is a day of mourning in commemoration of the martyrdom of Imam Husain (grandson of Prophet Mohammed) with his relations and friends at Karbala, in Iraq in 61 Hijra (680 A. D.)

Begins : خدا برحق ہمیشہ ہے

Ends : نہ کوئی ماهر

XVIII century; Indian paper; 155x260 mm; 98 pp. 11 lines p.p.

No. 838

This volume combines four mss.

- (a) A catalogue of books in Urdu and Persian arranged in alphabetical order. Name of library is not given.
- (b) List of books is in the state library of Bijapur.
- (c) Supplementary list of books in the state library at Bijapur handed over to Mr. Berkins 1239 Hijra (1823 A. D.)
- (d) Mathnavi Sihr-ul-Bayan (مثنوی سحرالبیان) (see ms. 834) by Mir Hasan with an introduction, written in 1803 A.D. (1218 Hijra) vide last part of the introductory note.

XIX Century; European paper; 130x205 mm; 200 pp. 9 lines p.p.

(Charles d' Ochoa)

No. 839

**“Thesaurus Linguae Indianae”**

This valuable ms. is a dictionary in four languages, i.e., Latin, Hindi, French and Maure (now Urdu). An account of how the manuscript was



written and how it found its way to Paris has been given in an introductory note by Anquetil Duperron who has stated that when he was at Surat (in India) in 1758 he happened to see a manuscript of a Maure-French dictionary with a Capucine missionary. He wanted to copy the entire work but was not able to do so due to his subsequent illness and the unsettled conditions obtaining in the country at that time. After coming to Paris he came to know that the Library of Propaganda at Rome had a manuscript of a dictionary of the Indian languages. He managed to get the manuscript of the dictionary from Rome, and copied it word for word.

According to Anquetil Duperron's note the manuscript of this dictionary was deposited in the Library of Propaganda at Rome in 1704. The dictionary was written by F. Francisicain Marie de Tours, at Surat, presumably in the second half of the seventeenth century.(1)

The manuscript is clear and legible. A more detailed note on this dictionary has been included in this work.

No. 841

French-Maure (now Urdu) dictionary written by Aussant in 1784 (completed on 24th February, 1784).

No. 842

French-Maure (now Urdu) dictionary by Aussant, court-interpreter. In Persian, Maure, and Bengali.

In a preface to this work, Aussant has answered the critics who maintained that the Hindustani language was not capable of being regulated by rules of grammar.

No. 843

Grammar of the Maure (now Urdu) language by Aussant.  
Dated: 1783.

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(1) For a brief account of the life and works of Anquetil Duperron see my article entitled "A linguistic and cultural study of the Indo-Pakistan sub-continent in the 18th century," published in "Museums Journal of Pakistan." Karachi, March 1966. (A.I.H.)

**Diwan-e-Ajiz (Urdu)**

Collected verses of Asif Ali Khan Ajiz, containing his ghazls and three مضمون  
makhammasas.

Begins : ..... الہی ہم کو اپنی عشق کا.....

Ends : ..... دارونکے.....

Garcin de Tassy has mentioned six poets, of the name of عاجز (Histoire de la Litterature Hindouie et Hindustanie, Tome I, p.p. 167-170). Regarding the first one, he mentions, that the Diwan of Ajiz was brought from India by Ochoa. Since the manuscript under consideration has been deposited in the Bibliotheque Nationale by Ochoa (vide Cabaton's note), there seems little doubt that this is the Diwan Garcin de Tassy has referred to in his book.

Garcin de Tassy says that عاجز has been mentioned only by Mir in his Biographies. Mir, in his نکات الشعرا writes as follows:

"Ajiz was in Delhi ten or twelve years ago.....and then left for Deccan.....I have no information regarding his family etc."

XVIII century; Indian paper; 125x230 mm; 124 pp; 14 lines p.p.

(Charles d'Ochoa)

No. 846

**Nikat-ush-Shu'ara**

Selections from poets with brief accounts of their lives and works, by Mohammad Taqi Mir.

Begins : ..... بعد حمد سخن آفریں

Ends : ..... ہر گلے دارنگ و بونے دہگراست

Date: 1178 Hijra (1764 A.D.) according to the note on the last page after the text.

Mir Mohammed Taqi Mir, generally known as Mir Taqi was the son of Mir Abdullah, one of the nobles of Akbarabad (Agra). He quitted Agra

at an early age on the death of his father, during the reign of the Emperor Shah Alam, and resided in Delhi with his uncle Sirajuddin Ali Khan Arzu, the well-known Persian poet, who supported him and supervised his education. He rapidly rose to fame and his ghazals were taken from city to city as cherished presents. Mir left Delhi for Lucknow in 1197 Hijra (1783 A. D.) in the time of Nawab Asafuddaulah who settled a monthly allowance of two hundred or three hundred rupees on him which was continued by his successor Nawab Sa'adat Ali Khan. Mir died in 1225 Hijra (1810 A. D.)

Also see Garcin de Tassy "Historie de la Litterature Hindouie et Hindustanie."

XIX century: Indian paper; 130x230 mm; 53 leaves; 15 lines p.p.

(Charles d'Ochoa)

No. 847

### Diwan-e-Alimullah Shah (Urdu)

Begins : اول ہے فرض حمد و ثنا رب کریم کا

Ends : کر نظر بخشش کی معجہ پر یا معی الدین پیر

Dated 1257 Hijra (1841 A. D.)

Garcin de Tassy in his "History" (Part I, pp 192-193) says that he was an ancient poet from Daccan, and had been mentioned by قائم and کمال in their Tazkiras. This does not seem to be quite correct. This poet has not been mentioned in Kaim's "Makhzan-e-Nikat" مخزن نکات published by انجمن ترقی اردو in 1929. This book was published from Matba-e-Gulistan-e-Kashmir, Bombay, in 1274 Hijra (1857 A.D.) and again from Matba-e-Fath-e-Karim, Bombay, in 1309 Hijra (1891 A.D.)

1841-European paper; 90x155 mm; 96 leaves, 9 lines p.p.

(Charles d'Ochoa)



A selection of verses in Urdu and Persian from diverse poets.  
The poets represented are :

Bedar, Rahat, Zafar, Miskeen, Nawab Jahangir Mohammad Khan  
Dulha, Agha Nawab Asad Ali Khan Asad Badshah, Afsos, Nasikh,  
Ghafil, Goya, Momin Khan Momin, Nadir, Rasa, Riqqat, Izzat, Azam,  
Abdul Khaliq Shaikh, Gauhar, Shaida, Arzoo, Siraj, Shah Najaf, Juraat,  
Bakhshish, Humayun, Niyaz, Sokhta, Nazeer, Shadan, Mirza, Barq,  
Naseer, Hasrat, Mazhab, Wahid, Qudsi, Khusro, Shams Tabrezi, Jami,  
Jaferi, Hafiz, Dard, Mohabbat, Husain, Shaheedi.

Begins : (بیدار) قبول تھا کہ فلک مجھ پہ سو چھا کرتا

Ends : (شہیدی) لے شہیدی ترا پس اب تو ہوا دل ٹھنڈا

It will be seen that the list also includes some well-known Persian masters.

XIX century: European paper; 135x205 mm; 322 p.p.; 12 lines p.p.

(Charles d'Ochoa)

### Mathnavi Sihrul-Bayan. (Urdu)

(Same work as mss. Nos. 834, 835)

Begins : کروں پہلے توحید یزداں رقم

Ends : کہ بت خانہ چہن ہے بے بدل

Another unnamed poem (also a mathnavi) too, has been added after the Sihrul-Bayan

Begins : دل کے کاشانے کا دیا ہے عشق

Ends : ہے خبر عشق سے تو غافل ہے

Date: 1231 Hijra (1815 A.D.)

1815-European paper; 135x205mm; 216 pp; 11 lines p.p.

(Charles d'Ochoa)

**Rahat-al-mu'minin. (Sindhi)**

On the religious practices of the Musalmans

Begins : سادا هجي سچو

Ends : لا اله الا الله محمد الرسول الله صلى الله عليه وآله وسلم

Date: 1130 Hijra (1717 A.D.)

European paper; 150x205 mm; 152 pp; 12 lines p.p.

**Kulliyat-e-Mirza Rafi, Sauda**

Poetical works of Mirza Rafi Sauda for a short note on the poet see ms. No. 826. This also includes his Persian poems and some other poems not included in ms. 826.

Persian diwan begins : با عنديپ گلشن ايامه برابر است

Ends : رو جلوه بت من گرداند از خدای

Urdu diwan begins : هوا جب کفر ثابت ہے وہ تمغائے مسلمانی

Indian paper; 165x265 mm; 684 pp.; 15 lines p.p.

Some religious beliefs of Musalmans and Sufis (Urdu)

Begins : الحمد لله و سلام

Ends : ..... العالمين

XIX century: Indian paper; 125x190 mm, 224 pp; 11 lines p p.

(Charles d'Ochoa)

**Tarikh-e-Assam (Urdu)**

This is a translation of the History of Assam written at the time of Aurangzeb Alamgir, Emperor of India, by Wali Ahmed Shahabuddin Talish in 1073 Hijra (1662 A.D.) vide first and last pages of the text. It was translated by Syed Bahadur Ali Hussaini.

Begins : خدا کی حمد اور رسول کی نعت

Ends : ہزاروں صلوات اور سلام

The campaign of Emperor Aurangzeb's General Mir Jumla against Assam (North-East India), is briefly described in this book.

European paper, 184x280 mm; 266 p.p. 15 lines p.p.

Date: 1805 vide page 1 of ms.

**Qissa Khawar Shah (Urdu)**

Story of Khawar Shah by Mirza Mahdi Ali Khan Ashiq; with some coloured illustrations.

Begins : کیا کہے اب زبان حمد خدا

Ends : خوش ہو بولے یہ باغ معنی ہے

XVIII century, .....Indian paper, 130x220 mm; 432 pp; 12 lines p.p. (Miniature)

**Rag Pothi (Urdu, Persian, Punjabi)**

Collection of hymns by Kabir, Nanak etc in Hindi, Persian and Punjabi (in Urdu script).

Begins : .....ہماری سورت

Ends : .....سلطان خان

XVIII century: Indian paper; 130x175 mm; 1192 pp.; 11 to 15 lines p.p.

(Garcin de Tassy)

No. 856

**Yusuf Zuleikha (Urdu)**

Adaptation in Urdu of the Persian verses of Jami, by Mohammed Amin of Deccan.

Begins : اول تعریف من خالق کی اے یار

Ends : ہمیشہ بر محمد پڑھ درودان

Dated 1246 Hijra (1830 A.D.-). The book was originally written in 1697 A.D.

1830; European paper; 135x205 14 lines p.p.

(Garcin de Tassy)

857

**Tazkirat-ush-Shu'ara (Gulshan-e-Hind) Urdu**

Biographies of Urdu poets by مرزا علی لطف, written in 1801 vide p 4 of the ms.

Begins : رعنائی و زیبایی دلبران سخن کو

Ends : ہر سر بریدہ شمع شہستان کر بلا

Dated 1253 Hijra (1837 A.D.)

This work was published in 1906 in Hyderabad Deccan under the title "گلشن ہند". According to the foreward by Moulvi Abdul Haq this book is based on a تذکرہ of Indian poets written in Persian by Ali Ibrahim under the title گلزار ابراہیم during the time of Lord Hastings, Governor General of India, and was completed in 1784 A.D.

XIX century: Indian paper; 165x305 mm; 392 pp; 11 lines p.p.

(Garcin de Tassy)



### Bhagwat Puran (Urdu)

The story of Puran Bhagat, a popular Hindu legend in Urdu verse.

Begins : دوست کہت

Ends : ہاتھ لگانے

XIX century: Indian paper; 200x110 mm; 936 p.p; 15 lines p.p.

No. 860

### Mi'raj Nama (Punjabi)

On the Ascension to Heavens of Prophet Mohammed.

Begins : اللہ واحد خالق

Ends : نال ایمان

Date: 1277 Hijra. (1860 A. D. )

XIX century: Indian paper; 235x125 mm; 176 pp. 16 lines p.p.

No. 861

This volume contains three books on the subject of religious beliefs and practices of Musalmans, in Punjabi verse.

#### I. Intekhabul Kutub; by Kamaluddin, son of Khairuddin.

Begins : حمد ثنا ربون لائق جس خلقت سبہ اوپائی

دروہ کھاک تان سرور تائیں وب دتس ودائیں

Ends : تمام شد متبرکہ انتخاب الکتاب از دست

... تحریر فقیر پر تقصیر فیض اللہ ساکن تکال

#### II. Qissa Mulla wa Jahil by: Yasin

Begins : اول آخر ظاہر باطن دائم صفت الہا

اللہ باقی عالم فانی نا کو جہ ہور بقا

Ends : ایہ نصیحت ملا کیتی جانی کل لو کاٹئیے

برکت کلمہ پاک نبیدی منزل گھر پوجانی

### III. Nur Namah: by Ilahi Bukhs Laqa.

Begins : اول حمد ربون آکھاں جنیدی قصہ اووا  
جس بودکینی نابودون خلقت جفت کیتا نر مادا  
Ends : جنت حوران قصر بهشتی هود انواع نعمات  
الہی بخش لقا مصنف تائیں کرمان سلامت

XIX century: Indian paper: 240x150 mm; p. 124; 15 lines pp.

No. 862

#### **Nafl'ul-Muslimeen (Punjabi)**

On the religious beliefs and practices of Musalmans.

Begins : الحمد لله رب العالمين  
Ends : هستان نزيه .....

Date: 1279 Hijra (1862 A.D.) XIX century: Indian paper 235x150 mm;  
162s pp; 16 lines.

(Darmesteter)

No. 867

#### **The Dossier of Suchet Singh (Urdu)**

This dossier contains documents relating to the case of Suchet Singh, Prince of Chamba.

Chamba was a former Indian State in the Punjab amid the Himalayas on the South Border of Kashmir. According to Encyclopaedia Britanica, its area was 3,127 sq. miles; population 168,908, (1941) Revenue £60,000. Chamba is entirely mountainous; to the East and North and in the centre there are snowy ranges. The capital of the State was Chamba with population 6,597, (1941) picturesquely situated above the Ravi gorge. Founded in 6th century, sometimes nominally subject to Kashmir and afterwards tributary to the Mogul Empire, it was always practically autonomous. Its chronicles are preserved in inscription, mostly engraved on copper.

It first came under British influence in 1846, when it was declared independent of Kashmir.

After the death of Sarsi Singh Rajah of Chamba, his brother Gopal Singh was acknowledged by the British Government as his successor. His brother Suchet Singh represented to the British Government that Gopal Singh's mother was a concubine and hence he was not the rightful heir to the Chieftainship. He pleaded that the British Government should withdraw the approval given to Gopal Singh's title to the gaddi and confer it on him.

The dossier includes a representation signed by the citizens of Chamba and the correspondence that passed between Suchet Singh and the British Government. Suchet Singh's plea was supported by senior officers of the British Administration, but was rejected at the highest level.

The following are some of the important documents in the dossier:

Page 22. Representation of Suchet Singh.

Begins : گواہی مانگتا ہے بحق . . . .

Ends : راقم سوچیت سنگھ برادر . . . .

حقیقی راجہ سرسی سنگھ صاحب

سرگباشی والی چنبہ . . . .

Page 27. A signed representation by the citizens of Chamba:

Begins : ”ہم باشندگان چنبہ . . . . .“

Ends : جبکہ سرسی سنگھ مر گیا اس صورت میں

سوچیت سنگھ مستحق ریاست ہے ،،

Page 50. The letter conveying the final decision of the British Government which ends as follows:

” . . . . . لیکن اگر آپ گورنمنٹ ہند کے فیصلے کو منظور کر لینے کا وعدہ کر لیں گے اور یہ عہدہ کر لیں گے کہ آئندہ آپ اپنا دھوا پیش نہ کریں گے تو آپ کو ریاست چنبہ سے مبلغ دس ہزار روپیہ دیا جائے گا ۔ اور جس تاریخ سے آپ قبول کرنے کا اظہار کریں گے آپ کو پانچ ہزار روپیہ سالانہ گزارہ ملتا رہے گا ۔ تاوقتیکہ آپ ان شرائط کی تعمیل کرتے رہیں گے ۔“

This letter is dated 27th January, 1872.





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**Insha-e-Nauartan (Udru)**

A collection of stories and anecdotes in 9 parts, some pages in the beginning are missing. The book was written by Mohammad Bakhsh Mehjoor in 1230 Hijra (A. D. 1814), and has been published many times. It was last published by the Board for Advancement of Literature, Lahore in 1962. The text of this publication has been established by Khalil-ur-Rahman Dawoodi, who has also written an introduction to it.

Begins : ہر چہ بینی ہداں کہ مظہر اوست

Ends : انشا ۛ نورتن اوسے کہتے ہیں مردوزن

1815-Indian paper; 158x245 mm; 190 f.; 15 lines.

## No. 871

A collection of Urdu poems recited traditionally during the month of Muharram ۛ the first month of the Muslim calendar, to commemorate the martyrdom of Husain, grandson of Prophet Mohammed at Kerbala in 61 Hijra. The poet's name occurring in the concluding couplets of most of the poems, is Chiragh Ali چراغ علی.

Begins : روح پاک

Ends : سلیمان کہتے

XVIII century: 23 leaves, 220x105 mm; 13 lines p.p.

## No. 872

**Aquaid-e-Maulana Mohammed Baqir Bijapuri (Urdu)**

These are the views of the author on various concepts and practices of the Musalmans stated in verse. The volume contains six books.

- I. The first book contains discussions on some religious concepts and beliefs and some stories about miracles attributed to Prophet Mohammed.

- II. The second book is in praise of the wives of the Prophet.
- III. The third book entitled ریاض الجنان Riaz-ul-Jinan is in praise of the other members of the Prophet's family اهل بیت (Ahl-e-bait) which include Ali علی the son-in-law of Prophet Mohammed, his wife Fatima فاطمه and Hasan حسن and Husain حسین, sons of Ali.
- IV. The fourth book describes certain religious beliefs of the different sects of Musalmans; the day of judgement; the Imams or spritual leaders etc.
- V. The fifth book deals with the place of women in the religion and beliefs of the Musalmans.
- VI. The sixth book deals with Prophet Mohammed's ascension to the Seven Heavens. i.e. the "Me'raj"

Begins : ثنا نور حمد ے حق کون سزاوار

Ends : علیہ الصلوٰۃ وعلیہ السلام

The Caligraphist has noted in red faded ink at the end of the manuscript, that the total number of verses in this volume are 1,545.

Nasiruddin Hashmi has mentioned the author of this book in his work on the Dakhni Manuscripts in Europe (یورپ میں دکھنی مخطوطات) on page 436. Mohammed Baqir Agah (محمد باقر آگاہ) was the son of Mohammed Murtaza whose ancestors were traders and missionaries from Arabia. They had come to India and settled down on the Karomandal coast later on moving to Bijapur. Mohammed Baqir was born in 1158 Hijra (1745 A.D.) He acquired great distinction in Arabic, Persian and Urdu languages and also Philosophy, Tafsir (commentary on the Quran) and Hadith (traditions of the Prophet). His work in Arabic, Persian and Urdu are said to be 303, including 16 book's of Urdu. He died in 1220 Hijra (1805 AD.) XVII century: Indian paper; 225x360 mm; 754 pp, 32 lines p.p.

No. 873

### A Part of the diwan of Aman (Urdu)

Begins : حمد و ثنا و شکر کروں ورد زبان کا

Ends : کمان ابرو



XIX century: Indian paper; 125x205 mm; pp; 11 lines p.p.

Guimet Museum No. 897

This work in Urdu language, describes some popular beliefs of Musal-mans; current at the time of writing. Some sayings of Prophet Mohammed and other holy personages of Islam, and stories and anecdotes attributed to them are also included. According to the inscription on page 4, this work was translated from Persian by Shaikh Wali Mohammed Hafiz Miran.

The work has been written in the old Deccan dialect of Urdu.

Begins : یعنی شکر ہو احسان خاص

Ends : سبہوں نے قبول کیے . . .

Guimet Museum No. 989

### Padmavat (Avadhi)

The story of Padmavat (or Padmavati), Queen of Chittor, by Malik Muhammed Jaisi. Same as manuscript No. 828 of Bibliotheque Nationale, Paris.

The first 8 verses of the ms. in Bibliotheque Nationale are missing while the last verse of this ms. is missing from the Bibliotheque Nationale ms.

Begins : کنیس بہت سمندر پارا

Ends : آب اباون پریت مالا

Guimet Museum No. 992

### Faiz-ul-Uloom. (Urdu)

Urdu translation, in verse of the first part (dafter) of the Mathnavi of the great mystic poet of Iran, Jalaluddin Rumi (1209-1273 A D). (See BROWN, Edward G. A literary history of Persia, Cambridge, England.) According to a note on page 346, the authors of the translation were Molvi Ilahi Buksh and Molvi Abul Hasan of village Kandhla, District Muzaffarnagar. It was written (or completed) on 5th Shawwal 1281 H. (24th. March, 1885) for Molvi Mohammed Karimuddin, Deputy Inspector of Schools Circle Lahore (India, now Pakistan).

Begins : ای خدا اے قبلہ جان بہاں

Ends : بلا فکر لکھدے کہ فارغ ے نام

# *The Oldest Dictionary of Urdu Language*

Manuscript No. 839 in the Oriental Section of the Bibliotheque Nationale, Paris, is the oldest dictionary of the Urdu language known so far. This view is based on the following considerations.

Sir George Grierson in his "Linguistic Survey of India" on page 6 of volume IX writes as follows :

"According to Amaduzzi in his preface to *Beligattis Alphabetum Brammhanicum* (see below) a Capucine monk named Franciscus M. Turonensis completed in Surat in 1704, a manuscript *Lexicon Linguae Indostanicae* in two parts, of between four and five hundred double columned pages each. In Amaduzzi's time it was still preserved in the Library of Propaganda in Rome but when I searched for it there in the year 1890 it could not be found."

Maulvi Abdul Haq has also referred to this dictionary as the first known so far, in his article entitled "اردو کی پہلی یورپ نے اردو کی کیا خدمت کی" published in the quarterly "اردو" of January 1924. He reiterated this view in a subsequent article on Lexicography, in the same quarterly of January 1931. Though Grierson, Maulvi Abdul Haq and some other scholars have referred to this dictionary, none of them claimed to have seen it.

I found a manuscript of this dictionary in the Bibliotheque Nationale, Paris in 1963. It is in two volumes consisting together of 491 pages. Its author, Franciscus Marie de Tours, was a French missionary. The manuscript of the dictionary was deposited by the author in the Library of Propaganda in Rome in 1704. The story of how this manuscript was found, brought to Paris and copied, has been told by Anquetil Duperron, who copied it and has recorded a note at the beginning of the Paris manuscript. Its translation is as follows :-

"I was in Surat in 1758, engaged on the translation of Zend and Pehlavi books. The modern Persian language helped me as a medium of conversation with the Parsi scholars, but for my ordinary life in Surat and in the various journies I undertook to the two coasts of Coromandal and Malabar, in Bengal and in the interior of India too, the language used was Maure or Hindustani.

At Surat, in the house of the Capucine Fathers who were missionaries in that town, I came across a thin folio, rather badly scribed but very precious. This was a Maure-French dictionary with words in Persian letters. My intention was to copy this work, but my other pre-occupations, my sickness and some unrest in Surat proved an obstruction. Since then I have always felt sorry for not having made a copy of this work. I had given up the hope of seeing this Maure-French dictionary of the Surat Mission, when in 1778 after I had finished my work on the Books of Zoraster I read in the preface of *Alphabetum Brammhanicum*, published in Rome in 1771, that in the Library of Propaganda there existed the manuscript of a Dictionary of Hindustani language, made in Surat by a Capucine



Monk, who was the curator of the Mission. The description of the manuscript persuaded me to believe that the one I had seen in that town (of Surat) in 1758 was only a copy of it, perhaps an abridged one. I was still not sure, as it seemed improbable that such a precious treasure would ever fall into my hands.

The Master of Events knows how to turn the events to the greatest profit of his weak creatures. The man whom He placed at the head of His Church is aware, in his fatherly solicitude, of all the needs of the members of the church. The Sovereign Pontiff (the Pope)—learning that I had the intention of giving to the public a dictionary of the most suitable language which could make the task of the Missionaries easier in India i.e. the Maure or Hindustani language—gave me his fatherly help; and in Paris, on the 14th October 1783, I received this Treasure of the Indian Language, which had been deposited in the Library of Propaganda in Rome in 1704. My guaranters towards His Holiness are, His Eminence Cardinal de Bernis and His Grandeur, the Earl of Vergennes, both of whom are famous for their ancestry, rank, merits and enlightened support to Learning.

This right royal favour, gave me back the fire of youthful and reflective enthusiasm which had made me traverse the *Ghats*, face the elements and climatic hardships, and overcome the difficulties of learning three dead languages, namely Zend, Pehlavi and Sanskrit.

I have copied the entire *Thesaurus Linguae Indiae* without omitting as far as is humanly possible, even an iota. Three times I have checked my copy with the original. This work will be the basis of the Maure-Persian-French-Latin Dictionary which I am preparing, because the second column, which is in Hindstani letters, gives a more refined pronunciation which will be understood everywhere, whereas the local pronunciations differ from Province to Province.

As I was copying the Hindustani column, I was surprised to notice that the 4th column, which gives the pronunciation, was in complete. I completed it by adding an appendix at the end of the book.

The text should be scrupulously respected. Keeping this principle in mind I have not touched a single letter or a single comma of the original columns.

I have left the Latin and the French (which were sometimes faulty) just as the Capucine missionary had written. The transliteration of Hindustani, which constitutes the 4th column, and the text which forms the second column are exactly the same as I found them.

The following are the contributions which I have made to this Treasure to make it more useful for the people who might consult it :

1. In column 4, I have put within two brackets, at the end of the line, the words which are present in the Hindustani text but are not found in the European transcription.



2. At some places, the transliteration of a word has not been written at the right place i. e. exactly opposite to the original Hindustani word. I have put such words at their right places, adding corresponding serial numbers.

3. In column 4, I have written, above certain words, the correct Hindustani translation following the orthography of the author. I have made these additions in brackets.

4. I have put a cross above those words of column 4, which do not occur in the second i. e. the Hindustani text.

In the first part of the Thesaurus some articles are missing in the Hindustani text; as in the transliteration on pages 61, 73, 75. In the second part also some are missing in the same manner as on pages 13, 15, 21 ..... I have left the places blank, but in the first part, p. 393;10, I have completed the text from transliteration given in the 4th column. I have done the same for the second part, p. 409;15, for the same reason.

In the first part I have supplied the transliteration and the French translation, (p. 6:17); the French translation of several words (p. 8, 20, 92, 118, 330, 336) and the French translation (p. 224, 238), where the Hindustani original is missing.

It seems that the leaf comprising p. 490-491 was lost when the manuscript was bound. This defect rendered it imperfect. I have substituted that leaf at the right place by giving the transliteration and the French translation of the 18 Hindustani words on page 489.

In the 2nd part I have given the French translation of various articles at p. 6.82.104 ..... where the Hindustani original is missing. These various additions are between two brackets. I have recorded all this work in my copy, which involved more than two thousand corrections.

Generally the second column, the Hindustani text, is well written. I believe it to be the work of a man of that country; at least I am sure of this regarding a good number of words. But the alphabets of the language had not been given. It would have facilitated the reading of text. The alphabets I now present may serve the purpose, and the reader will find it useful to have the pronunciation given by the author, alongside the one which was given to me by the Indians at the very place where the work was composed.

By ordering the Thesaurus Linguae Indianae to be sent to me, the Holy Father has set an example for Europe of the close connection which should link all men of letters into one family. I beg him to find agreeable the gratitude of the humblest of his children.

In Paris, March 18th 1784  
Anquetil Duperron, traveller  
Member of the "Academie des Belles  
Lettres" "Interpreter to the King in the  
Oriental Languages".

Following is the translation of another note on the manuscript :

“Copy of the *Thesaurus Linguae Indiae*, a Manuscript from the Library of Propaganda, entrusted for..... months to the care of M. Anquetil Duperron, by Our Holy Father, Pope Pius VI, under the guarantee of Mr. Cardinal de Bernis and the Earl of Vergennes, (1) received on the 14th of April, 1783, returned to the Earl of Vergennes on the 12th of March 1784”.

The dictionary has four columns spread over two pages facing each other. In the first column Latin words are given in alphabetical order; the second column consists of the Hindustani translation in Deonagri script, (2) in the third, French equivalents of the words have been given, and the 4th column contains transliteration of the Hindustani meanings of the words. In many cases the Urdu/Hindustani translation has also been given in the Persian script. The photostat copy of the first page of the manuscript is included in this book.

Some particulars of the author are available on pages 490 and 491 of the manuscript in a note recorded in the Italian language, the translation of which is as follows :

“Being the French Capucine Fathers of the Province of Turenne, in peaceful possession of the Mission founded by them in the town of Surat within the Great Moghul Empire, and having there established several Parish churches, some monks of another Institute happened to arrive there and, introducing themselves, subtly, into the favour of that population, tried to usurp the Mission and the church which had been established with great difficulties. As the Capucine Fathers of Surat could not cope with the intruders who had the protection of their Order in Rome, they decided to send to Rome Father Francesco Maria of Tours who had worked for a very long time in the Mission with the purpose of defending their rights at the Holy See. As the adversaries could not compete with an old and wise missionary who was bringing the proofs of the righteousness of his cause, they devised to send him honourably away from Rome. They surrendered to the Pope Clement XI (?) the Great Tibetan Mission which their own Father Antonio Andrade of Portugal had founded in 1626 in Capavangue (?), and which had been kept for about 70 years and then abandoned.

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(1) Note : The Earl of Vergennes was then the Prime Minister to King Louis XVI, of France.

(2) Although the Hindustani meaning is given in this column in the Deonagri script, yet there are many words in it which are of Persian and Arabic origin and are more commonly used in Urdu than in the Hindi language. The very first page of the dictionary contains such words as :—

کسر کرنا ( to abbreviate )

ٹرک کرنا ( to give up )

رد کرنا ( to cast away )

خانقاہ ( abbey )



They recommended to the Pope to give it to the Capucines. The Pope assigned it to Capucines and the adversaries so managed that the same Father Francesco Maria was sent as the leader of the expedition to Great Tibet. On leaving Rome, Father Francesco Maria left with the Holy Congregation of Propaganda Fide this dictionary compiled by him in Latin, French and Hindustani at Surat. The many letters written by him, which are kept in the Archives of the Missions with the General Procurator of the Capucines, prove that he himself, with his own hand, wrote the said Dictionary, as the manuscript of the Dictionary is the same which appears in the said letters. That he himself, gave it to the said Propaganda Fide is proved beyond doubt by the receipt issued on 5th (?) July 1704 by the Most Honourable and Most Reverend Monsignor Carlo Agostino Tabrani (?), Secretary in those times of the Congregation, of which receipt is still kept in the said Archives, and is hereunder faithfully copied.

( the title of the Dictionary is : *Thesaurus Linguae Indianae* ).

Here the receipt has been recorded in Latin.

(Further down)

"This Dictionary has been perused and, in very few places, corrected by Father Cassiano of Macerata, Capucine, for many years Missionary in Tibet, very well-versed in the language as it appears from his "*Alphabetum Brammhanicum Indostanum*", printed in Propaganda Fide in this year 1771. In witness thereof, on this 20th day of August 1771.

Sd/= Stefano Borgia  
Secretary of Congregation of  
Propaganda Fide.

Some more information about the author is contained in the Introduction to part I of *Missionari Italiani in Tibet* in the series "*NUOVO RAMUSIO*". According to the information contained in this book Father Francesco Maria da Tours was working in the Indian Mission of Pondichery in 1680 and came to Rome in 1703, to request the Propaganda Fide for conferment of the Mission of Surat to the Capucines of Touraine and to protest against the intrusion of Jesuits in the province. The following is the translation of some relevant parts of the Italian text of the Introduction cited above. <sup>(1)</sup>

(1) I am grateful to Dr. Miss G. Casabianca of the Italian Embassy in Pakistan for rendering the Italian text into English.



"In March 1703 he was introduced to the presence of the Cardinals who, on that very day, were holding a special Congregation to discuss the affairs of the East Indies and China. What he was asking for his Mission in Surat was immediately granted. He however, also presented two more requests viz to have a Hindustani grammar and a dictionary compiled by him, printed by the Congregation (which was not granted), and the authorization for the Capucines to open three more Missions, one in Gujrat and Sindh, one in Bijapur and Golconda and the third in Tibet. In the short memorandum presented to the Congregation, Father Francesco Maria points out that the easier way to Tibet would be through Bengal, along the river Ganges, where the French settlements would certainly be of help.

This memorandum is the only document which gives some indication of the origin of the Italian Mission to Tibet. As a matter of fact Fr. Francesco Maria was attracted towards Tibet by the frequent rumours about the existence of the Christian community which was supposed to be there since ancient times, and which had attracted also, eighty years before, the Mission of Andrade. These rumours were repeated persistently among the Muslim and Armenian merchants whose activities at that time covered almost the entire East. These rumours plus the wish to open a new communication route with Christian missions in the interior of China were undoubtedly the greatest incentives for the establishment of the Mission in Tibet.

Father Francesco Maria's request was taken into consideration. Concrete proposals were sent by the General Procurator of the Capucines and finally on 28th January, 1704, the Congregation entrusted the task of opening the Mission to the Order of Capucines of Picena Province, selecting and approving the names of the following Missionaries : Fr. Giovanni Francesco da Camerino, Prefect ; Fr. Felice da Montecchio, Fr. Giuseppe da Ascoli, and Fr. Giuseppe Maria da Fossombrone, Missionaries : Fr. Francesco Maria da Tours, Director and Br. Fiacrio da Parigi, Companion.

Fr. Francesco Maria was entrusted with the task of leading the Missionaries on their long journey, helping them with his knowledge of India and the Indian languages".

"The expedition embarked at Livorno on May 6, 1704 and from the very beginning it suffered heavy losses. Fr. Giuseppe Maria da Fossombrone fell ill on board the ship and had to be left in Cyprus. The others disembarked at Alessandretta and started for Mesopotamia. All of them suffered from many illnesses and various troubles except Fr. Francesco Maria. Br. Fiacrio da Parigi died in Diyarbekir in October of that year, Prefect Giovanni Francesco da Camerino died in Mardin on November 10, and Fr. Felice da Montecchio, being seriously ill, had to stop at Mussul for three months. The remaining two proceeded to Busra where later on Fr. Felice da Montecchio found only Fr. Giuseppe da Ascoli whereas Fr. Francesco Maria, probably hurt by the fact that Fr. Felice da Montecchio had been nominated as superior of the Mission by the dying Prefect, had left for Surat.

“The two Italian fathers proceeded therefore, alone and reached Madras somehow in June 1705 from where they were immediately ejected by the British authorities, who forced them to find shelter in Mailpur, then under the Mughals, and later on in Pondicherry. Here in January 1706 Fr. Francesco Maria joined them from Surat, having heard that they were seriously ill. Their reunion lasted very little. The Italians went on their own to Chandernagar where in August 1706, they were again joined by Fr. Francesco Maria who, through adventures of all kinds, had lost all his possessions on his way. He decided however, to stay on in Chandernagar awaiting a new French Companion whom he had requested from Propaganda Fide, refusing to proceed on his journey if such request was not granted. The two Italians therefore, although absolutely ignorant of the language, started alone for Patna but Fr. Felice fell ill again and had to be taken back to Chandernagar where he gave up for good the idea of travelling further. His place was taken by Fr. Francesco Maria and the two monks reached Patna in November, 1706 where they waited for more than two months for the French Brother Michelangelo da Borgogna who, however, chose to remain in Chandernagar. On 15th January, 1707 the two Capucines left for Nepal and reached Darbhanga, through Mithila (northern Bihar), travelling along the Kamla till San Kosi through mountains and finally arrived at Khatmandu on February 12. This route was never followed later on by other expeditions and even today it is very difficult to identify it on the map.

“We know however, that they reached Lhasa somehow on June 12 of the same year. In this rich commercial city they found help and support from Armenian and other Christian merchants and were able to start their activities by practising medicine and learning Tibetan. Their financial position was so insecure that often they didn't know what they could eat on the following day. Financial help asked from the Chinese missions failed to arrive due to the long and un-safe route and the false information that the two Capucines had left Lhasa. As a matter of fact Fr. Francesco Maria, hurt by the nomination of Fr. Giuseppe da Ascoli to Prefectship, left the latter alone in Lhasa and returned to Khatmandu where later on, the members of the second expedition, Fr. Domenico da Fano and Br. Michelangelo di Borgogna met him and provided him with the possibility to reach the plains. But Fr. Francesco Maria died as soon as he reached Patna in May, 1709”.

At the end, the manuscript contains some scribblings by Anquetil Duperron. These are mostly incomplete sentences and sometimes mere words, but they do give some interesting information about Anquetil Duperron's intention to get this dictionary published. The translation of the French text, in so far as it is legible, is as follows : (1)

“Today, on the 20th January 1784, I have had a long conversation with M. le Nonce at the house of Mad. du Bacc on the subject of my Hindustani dictionary. He will enter the Congregation of Propaganda as Cardinal. Also my Lord Cardinal Borgia. I propose to

(1) I am grateful to Mousieur Jean Vergnerie, Director of Studies, Alliance Francaise Karachi, for deciphering this part of the manuscript.



engage the missionaries to work partly.....Understanding the country, its history, language, natural history..... Shall speak to Cardinal Antonelle (?) (1)  
 He will speak of this to the Pope .....ask my advice.....  
 to publish (possibly) in 4 to 5 months.....Discuss Hindo for the propaganda (?)  
 .....that my dictionary should be printed. The ways and means? ..  
 .....if necessary I shall make a journey to Rome. The expenditure for the dictionary 30000 F, sell 50000 F. Shall try to make it useful for civil, political .....  
 .....the Missions.....or the Press of the Propaganda .....A plan for a new press sent to Rome. Nonce desires that I take up the plan.....Promise in 4 to 6 months.....After that courteous conversation".

I had the entire manuscript of the dictionary microfilmed in Paris and the microfilm copy is now with me; I shall be glad to place it at the disposal of any scholar or institution interested in making use of it.

To sum up, the following is the chronology of important events relating to this dictionary as revealed by available evidence.

1680 : Author of the dictionary Francesco Maria de Tours was working in the Capucine Mission in Pondichery, and presumably engaged in the compilation of the dictionary during that period.

1703 : Francesco Maria went to Rome and was introduced to the Presence of Cardinals. One of his two requests was that a Hindustani grammar and a dictionary compiled by him be printed by the Congregation. The request was not acceded to.

1704 : Manuscript of the dictionary "Thesaurus Linguae Indianae" was deposited in the Propaganda Fide at Rome by Francesco Maria on 5th July. Subsequently he left Rome for India.

1706 : Francesco Maria arrived in Pondichery after spending some time in Surat, and then went to Chandernagar, and reached Patna in November.

1707 : Francesco Maria left Patna for Nepal in January and reached Khatmandu on 12th February; reached Lhasa (Tibet) on 12th June.

1709 : Francesco Maria left Tibet for the Plains and died on reaching Patna in May.

1758 : Anquetil Duperron saw a manuscript of the dictionary (or its abridgement) in the house of a Capucine Missionary at Surat.

1771 : The dictionary was mentioned in the preface to "Alphabetum Brammhanicum" published by Amaduzzi in Rome.

(1) Presumably M. le Nonce.



- 1778 : Anquetil Duperron read about the dictionary in the preface to *Alphabetum Bramhanicum*".
- 1783 : Anquetil Duperron received the manuscript of the dictionary from Rome, on 14th October.
- 1784 : Anquetil Duperron discussed on 20th January the question of printing a Hindustani dictionary (presumably based on Maria de Tours dictionary) with M. le Nonce. He completed copying of the entire manuscript of the dictionary on 12th March, and returned the original manuscript to the Earl of Vergennes, Prime Minister to King Louis XVI of France.
- 1805 : Anquetil Duperron died in Paris.
- 1890 : Sir George Grierson searched for the dictionary in Rome but it could not be found.
- 1963 - Manuscript of the dictionary copied by Anquetil Duperron found in the  
64 Bibliotheque Nationale Paris. The manuscript was microfilmed and the film brought to Pakistan.
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