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THE SAYEEDIA LIBRARY,

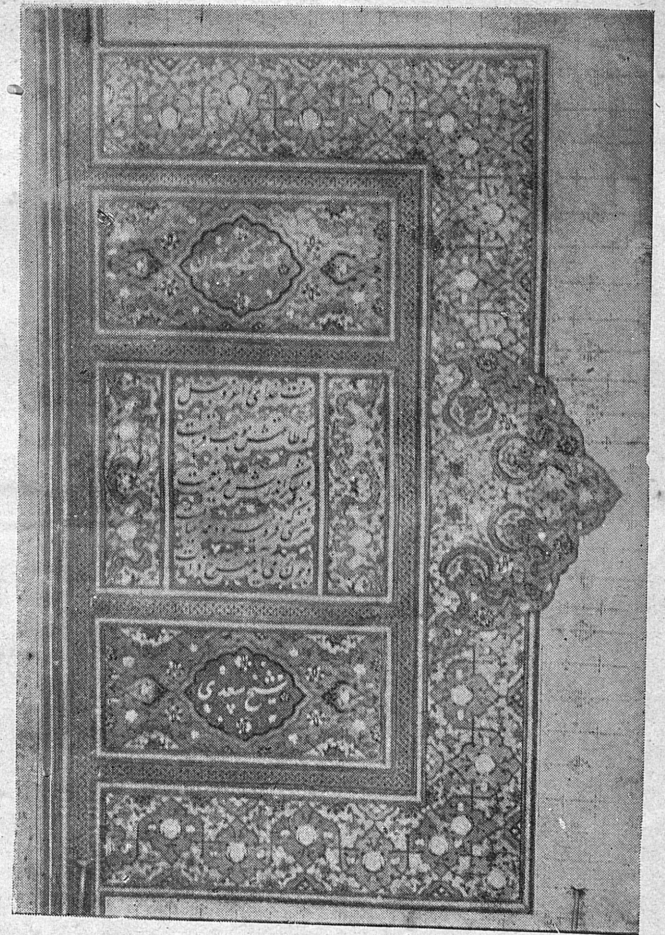
Hyderabad Deccan.

1937.

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FIRST PAGE FROM THE GULISTAN



# The Sayeedia Library,

Hyderabad-Deccan.

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In September, 1935, Nawab Sir Nizam Jung Bahadur, performed the opening ceremony of the Sayeedia Library, at Jam Bagh, Hyderabad Deccan. This library is, at present, housed in a small building, and contains, besides many other books of interest, a very valuable collection of rare manuscripts, made by the late Mufti Mohammad Sayeed Khan of Hyderabad. The following note on the library, along with a life sketch of its late owner, is published for general information.

The Mufti Sahib, who followed the traditions of what is generally known as the old school, was the scion of a family, devoted to Islamic Literature, particularly the Muslim Law and Jurisprudence, from the very beginning of Muslim colonization in Coastal India. Among his ancestors, Quazi Mahmood held the post of the Quazi of Goa, under the Adil Shahs of Bijapur. He was a contemporary of Jami, the last classical poet of Iran, with whom he corresponded extensively at the time. His son, Nizamuddin Ahmad, a noted scholar of Hadis, studied under Sheik Aud Bin Sakaf, a well-known authority on the subject in those days. The Sheik's "Sanad" in Hadis differs widely from that of the Traditionists in Northern India.

Moulana Mohammad Hussain, a near descendent of Nizamuddin Ahmad, received the title of "Imam-ul-Mudariseen" during the reign of Aurangzeb, and held an important post in Mahmood Gawan's Madrasah at Bidar. One of Nizamuddin Ahmad's grandsons, known as Nizamuddin the younger, had settled himself in Arcot and was the Registrar of the Nawab's Court of Judicature. His grandson, Moulvi Mohammad Ghouse, (Nawab-Sharf-ul-Mulk, rose to be the Diwan of the Nawab of Arcot, at Madras. He was a well-known pupil of Moulana Bahr-ul Uloom of Farangi Mahal, Lucknow, who settled and died in Madras. Sharf-ul-Mulk's voluminous work on the Orthography of Quran, viz. Nusr-ul-Marjan fi Rasmil Quran, has been published by



the Mujlis-i-Ishaat-i-Uloom, Hyderabad-Deccan. He had two sons, the elder was known as Nawab Madar-ul-Umra, the Divan, and the other as Quazi Budr-ud-Daula. Both of them held high posts under the Nawab of Arcot, and were well-known in the Deccan and all Southern India as men of great learning and piety.

In 1286 A. H., at the instance of Nawab Sir Salar Jang I, Mufti Mohammad Sayeed Khan, the eldest son of Quazi-Budrud Daula of Madras, arrived in Hyderabad, with his younger brother Moulvi Husain Ataullah, and was made the Judge of the Court of Appeal in the city. When the Judicial Courts were re-organized, he accepted the post of the Mufti of the High Court, and served the State in that capacity until he died in harness in 1312 A. H. He was buried in the cemetery, adjoining the Musjid-i-Almas, Chaderghat, Hyderabad. His death was announced in the Gazette Ordinary, in which the Government eulogised his meritorious services stating that "he conferred an honour to the chair he occupied."

In his life and in his learning, he upheld the best traditions of the old Culture and thorough scholarship; elegance of manners, piety of heart and high intellectual achievements were all reflected in his venerable personality. Whatever leisure he could command from his busy official life, he devoted to the literary pursuits. He was an orientalist whose love of old and rare manuscripts led him to make such an important collection of these epitomes of the ancient learning and knowledge as is found in the Sayeedia Library. In those days, an income of a thousand rupees, per month, was considered very handsome, in which a man of position could live liberally. And he received this emolument for a considerable time, most of which he spent on this collection of books and manuscripts, and left a valuable and useful legacy to his grandson, late Moulvi Mohammad Ghouse. Hafiz Abdul Azeem, a cousin and brother-in-law of the late Moulvi Md. Ghouse, was, by the generosity of his widowed sister, enabled to throw open this library to the public, at his own cost.

The Sayeedia Library forms only a part of the collections in possession of the descendents of Quazi Mahmood of Bijapur,

who died at Goa in 995 A. H. It is noteworthy that every prominent member of Quazi Mahmood's family devoted his time to the advancement of Islamic learning and culture in Peninsular India, and to-day his descendents preserve a glorious record of the Muslim learning and scholarship of those bygone days

The library contains, in the first instance, original works of the members of Quazi Mahmood's family, secondly, the transcription of rare manuscripts that could not be acquired otherwise, thirdly, the original old manuscripts, and lastly, the printed books; 3,052 volumes in all, of which 2120 are in manuscript. Of the total number of works 80% are in Arabic, and the largest portion comprises of the works on Hadis and the Muslim law. Moulvi Nasiruddin of the Revenue Secretariat, and Mr. Md. Ghouse, formerly a Research scholar of the Osmania University, have together classified the collections in the library, while Moulvi Khaleelluah, the younger brother of the late Mufti Sahib, has prepared an alphabetical list. The work of preparing a descriptive catalogue is also in hand. A statement, showing the number of volumes on different subjects, will be found in Appendix No. 1.

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*Original Work.*—The Fatwas of Quazi Mahmood top the list in this category. His son, Raziuddin Murtaza, compiled a short but an authoritative treatise on rhetoric, known as "Tuhfat-ul-Haqueer", in 998 A. H., the original autograph copy of which is still preserved. Since then, a large number of books on Islamic laws and literature, history and astronomy, in Arabic, Persian and Urdu, have been compiled by the members of the family, and they number over 400. Some of them are now available in print, but the original drafts or the autographs by the authors are among the valuable assets of the library.

*Transcriptions.*—Transcription of the rare volumes appears to be a labour of love with Mufti Md. Sayeed Khan, and his illustrious ancestors. Wherever they went, they never shirked from their self-imposed task. Over 200 transcriptions, compared and corrected with the original texts, are preserved in the Sayeedia Library. Of these transcribed copies there are 36 on Hadis, 22 on Prophets' life, 9 on Islamic law, 28 on Kalam, 7 on



Astronomy, 9 on Logic, 23 on Grammar, 9 on History, 14 on Sufism, and the rest on allied subjects. The following is the record of their individual penmanship.

Name	No. of Transcriptions.
1. Nizamuddin Ahmad I	.... 28
2. Nizamuddin Ahmad II (Died 1194 A. H.)	.... 32
3. Shurf-ul-Mulk (Died 1246 A. H.)	.... 28
4. Quazi Badr-ud-Daula (Died 1261 A. H.)	.... 44
5. Mufti Md. Sayeed Khan	.... 24

They also employed several transcribers to do the work. The Mufti Sahib had a regular staff under him at Hyderabad. Beside this he had his agents even in Egypt and Arabia.

*Purchase.*—Among the books purchased by the Mufti Sahib and his ancestors, and which have come down to him, many are very rare indeed, and would be regarded as valuable assets in any library in the world. There are several which are either original manuscripts by the celebrated scholars and authors, or are those which their pupils had used, when they studied under them. There are in the library, original manuscripts by such eminent authors as Sheik Ibn-i-Hajar Asqalani, Mohammad-ul-Aini, Sakhavi, Sheik Abbul Haq Dhelvi, Moulana Bahr-ul-Uloom, besides others equally celebrated but too numerous to be mentioned here. The number of old manuscripts in the library and the period they belong to, is as follows,

Sixth Century A. H.	....	2
Seventh " "	....	11
Eighth " "	....	16
Nineth " "	....	31
Tenth " "	....	49
Eleventh " "	....	119

The manuscripts, transcribed in the Tenth and Eleventh centuries, are more numerous, and there are several other old

copies, which bear no dates, but certainly appear to belong to these periods.

A brief description of some of the rare manuscripts in the library will not be out of place here. A further list with short notes is given in Appendix 2.

1. *Tareekh-i-Medinat-e-Dimishaque*:—By Ibn Asakir (Died 571 A. H. 1126 A. D.) An autograph copy by the author's son, Quasim. Notes at the end of each chapter show that Ibn-i-Asakir coached a number of his pupils, whose names are recorded therein, in 565 A. H., with this very copy. Quasim has also used this autograph in teaching his students in the Grand Mosque of Damascus, in 574 A. H., and then, in 590 A. H. Their names are also mentioned. The work is in several volumes or "Juz" but only 8 are preserved in the library (from Juz 142nd to 150.)

2. *"Asmaul Mubhama fi anba-i-Muhkama"*:—By the celebrated author, Khateeb-ul-Baghdadi (Died 463 A. H., 1092 A. D.) The transcribed copy bears the date 586 A. H. A few pages were transcribed by Quazi Budr-ud Daula.

3. *Hirzul Amani*:—By *Shatebi* (Died 590 A. H.) on the Orthography of Quran. A fine specimen of penmanship, on thick paper. Date of transcription not recorded, but the Sanad which this copy bears shows that it was transcribed before 643 A. H. as Shahbuddin Ahmad Balbuki studied with this copy under Allama Sakhavi in the same year. There is a note by Sakhavi in his own handwriting, granting his permission to coach the pupils on the subject. The Allama has used the manuscript twice in coaching the scholars under him, and so has Shahbuddin Balbuki.

4. *Tafseer-ul-Quran*:—By Abu Bakar Ghalib Bin Atiya. One volume only, commenting on the Quran up to Sura Al-Imran. Transcribed at Halab, in 725 A. H., by Abdulla-Al-Shujai. The manuscript was purchased by Alauddin Bin Yahia-ul Khafas from Shahbuddin Ibrahim Bin Budruddin, in 772 A. H.



5. "*Tusdeed-ul-Khaus fi Takhrij-i-Ahadees Musnud-il-Firdoos*". By Ibn Hajar Asqualani. Died 852 A. H. An autograph copy, completed in 839 A. H.

6. *Sharhul Mavaqif*:—A commentary on *Almavaqif* (a standard work on Kalam), by Quazi Azizuddin. Compiled in 767 A. H., Commented on by Syed Shareef-ul-Jurjani, in 807 A. H. The library copy transcribed in 856 A. H. at Bukhara. A fine specimen of Khafi (miniature) characters. Seals on the manuscript obliterated.

7. *Shamiel-i-Tirmizi*:—Transcribed, in 982 A. H. According to a note, by Khazi Irtiza Ali Khan of the Sadar Court of Madras, it belonged to Sheik Abdul Haq Dehlavi, who coached his students ten times with this copy, first his sons' in 1002 A. H., and then for the last time, others in 1048 A. H. Manuscript bears commentaries on the margin.

8. *Sharh-i-Musallam-Ussobooth* by Moulana Bahr-ul-Uloom of *Farangi-Mahal, Lucknow, in two Volumes*:—Manuscript copy used by his son-in-law, Moulvi Alauddin when he studied under the Maulana. Commentary also by Moulvi Alauddin, and several notes, written by the author himself. It bears a seal of the author's grand-son, Moulvi Jamaluddin, with a note in Persian, stating that he received this copy from his father, Hazrat Malik-ul-Ulma, Moulana Alauddin. The manuscript was afterwards purchased by the Mufti Sahib, who writes "the book came in the possession of Fakir Md. Sayeed by lawful purchase."

9. *Gulistan*:—A leather bound copy, inlaid with gold medallions, depicting a forest scene. Size 10" x 6". A marvellous piece of the art of calligraphy, in clear and beautiful nastaliq, under the penmanship of Ibn-i-Hussin Sharief-ul-Hussain-ul-Mushadi, 986 A. H. One hundred and forty coloured illuminated leaves with gold-sprinkled borders. Manuscript is embellished with six full page illustrations. A fine piece of Moghul art of the reign of Akbar. The plate No. 1 in the manuscript depicts the story of a certain king, who was suffering with some unknown disease, for which the physicians prescribed the spleen of a child. We find in the picture, a bearded man, having brought his son,

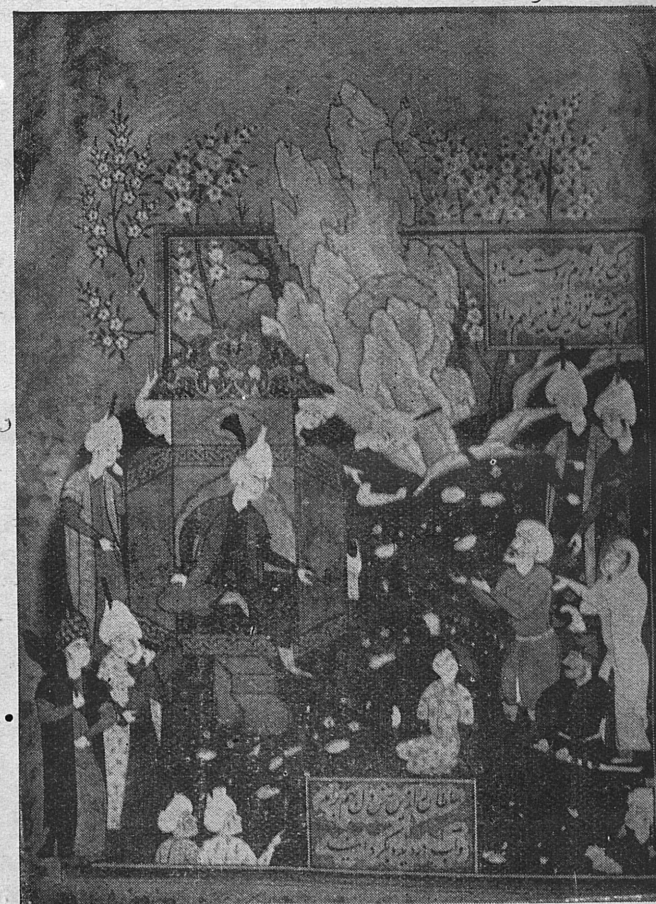


PLATE NO. I. IN THE GULISTAN.



with hands spread out, appears to present him to the king who is sitting on the throne. The mother standing behind, with her finger on her chin, is half-heartedly supporting her husband. The courtiers appear to be speculating among themselves. The executioner is also ready with his sword, half-drawn. Suddenly, the boy laughs, so the story goes. The king is greatly surprised at this, and demands an explanation from the boy, who replies, "Parents adore their child; the Quazi holds the balance of justice in his hands; and the king is appealed to in the matter. My father and my mother have both agreed to sell my blood; the Quazi accords it his legal sanction; and the king is bent on my sacrifice for his own end. Now, I can look to none for help but God alone." On hearing this, the story concludes, the king, with tears in his eyes, embraced the boy, and set him free and recompensed him royally. The king is said to have recovered from his illness shortly afterwards.

The other illustrations in the manuscript are similarly executed, exhibit an extra-ordinary delicacy and finish of the details, and show a keen insight into human character and artistic feelings.

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**10 Sifat-ul-Ashaqeen:**—A mathnavi in Persian on qualities of lovers, by Budruddin Hilali, Astarabadi, died in 939 A. H. (1532 A. D.) The name of transcriber not recorded, but the year is given as 986 A. H. same as that of the above copy of Gulistan. It is noted on the last page that, at a cost of Rs. 1,945, the manuscript was acquired, through Mirza Farukh Beg, on the 25th Muharram, the 25th year of the reign of Akbar (i. e. 988 A. H.)

It is in fine nasta-liq. Size 10" x 6". Sixty four well decorated pages with 10 lines on each page, except the first, in gold and pink ruled columns  $3\frac{1}{2}$ " wide. Ornamental and goldsprinkled margins. Headings in white, red, blue and green. Three full page illustrations in harmonious water colours. One of these illustrations depicts Sultan Mahmood prostrating himself before Ayaz, his slave. The scene in the picture is based on the couplet in the Masnavi, which reads, when translated, as follows.



"Sultan Mahmood was overcome with the excess of his feelings, and bent his knee before his slave Ayaz, in abject humility and self-abasement."

Aurangabad,

Feb, 1937.

BURHANUDDIN HUSAIN.

# APPENDIX I.

Showing the number of Books in the Library; printed as well as manuscripts under each group.

Name of the group.	Total Number.	Manu- scripts.	Printed
1. Al Quran. ....	14	6	8
2. Al Tufseer. ....	157	110	47
3. The Orthography of the Quran. ....	38	33	5
4. Al Hadis ....	403	309	94
5. Al rejal (the bio- graphy of the traditionists) ....	58	52	6
6. Islamic Jurisprudence. ....	36	30	6
7. Biography of the Prophet ....	129	86	43
8. Al Fiqah ....	467	327	140
9. Theology or Kalam. ....	297	179	118
10. Metaphysics (Hikmut) ....	33	26	7
11. Mathematics. ....	30	21	9
12. Astronomy. ....	46	36	10
13. Logic. ....	86	72	14
14. Medicines. ....	53 4	36	18
15. Prayers. ....	47	37	10
16. Ethics. ....	71	49	22
17. Literature ....	186 3	116	67
18. Rhetoric. ....	37 4	28	6
19. Grammar. ....	192	140	52
20. Sufism. ....	197	134	63
21. History. ....	121	50	71
22. Biography. ....	194 1	114	77
23. Geography. ....	21	9	12
24. Miscellaneous. ....	77	59	18
25. Reference. ....	87	26	61
	3067	2,100	958



## APPENDIX. II.

Short Notes on some of the manuscripts in the Library, arranged according to the subject.

i. *Tufseer*.

1. Al-Wajeez .... By Al-Wahidi Transcribed by Ali Ahmad Sarastavi in 780 A. H.
2. Tufseer-i-Gharib-ul-Quran, By Abu-Bakar Mohammad Bin Aziz Sajastavi. Transcribed by Abul Fatah Futhullah in 903 A. H.

ii. *Orthography of Quran*.

1. Al-Tibyan-fi-Arab-ul-Quran. By Mohiuddin Abul Baqa Alakbari. Transcribed by Md. Bin Samin in 629 A. H.

iii. *Hadis*.

1. Al-Mustudrik .... By Abu Abdulla Bin Md. Nyshapuri. Transcribed by Ali Bin Alim Al Khujandi, at Damascus in 748 A. H. II. Volume only.
2. Al-Sunan .... By Abu Dawood Transcribed by Abdulla Bin Md. Al-Nahwi in 812 A. H.
3. Arbawuna Hadis.... By Fyzuddin Abu Omar Abdul-Azeem Al Kimani. Transcribed by Md. Bin Yakoob-ul-Fyrozabadi, the celebrated author of "Al Quamoos" before 758 A. H. Studied by the Transcriber under his tutor in 759 A. H.
4. Al-Sahih .... By Bukhari. Transcribed by Osman-Al Dylami in 880 A. H. Incomplete.
5. Al-Turgeeb-ul-Turhib. By Al-Munzawi. Transcribed by Mohammad-ul Bukrusi in 824 A. H.

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6. Al-Mughni-fil-Asma. Transcribed by Abdullah Bin Mahmood at Mosul in 614 A. H.
  7. Mustakhruj Ahadis-i-Kashshaf. By Jamaluddin-Al-Zailai. Transcribed by Md. Bin Ahmadul Manawi in 834 A. H.
  8. Sharhul-Umda .... By Muquadasi. Transcribed by Md. Bin Khaleel Salihi in 861 A. H.
  9. Tumheed (Sharhul Mawatta), By Ibni Abdul Bar. Transcribed by Ahmed Ashbali in 687 A. H. 2nd Volume only.
  10. Al-Debacha Ala Kitab-i-Ibn-i-Maja By Dameeri. Transcribed by Ali Bin Mohammad-ul-Kubri in 857 A. H. incomplete.
  11. Al-Mawatta (Imam Malik). Edited by Yahia Bin Yahia. Transcribed before 715 A. H. in 3 Volumes. Bears several Sanads.
  12. Al-Jama Bain-ul-Sahihain By Al-Humydi. Transcribed in 740 A. H. by Mohammad-ul-Ansari. First Volume.
- iv. *Fiqah*.
1. Rafa-ul-Yadain .... By Imam Bukhari. Transcribed in 866 A. H.
  2. Al-Qirat Khulful-Imam. By Bukhari Transcribed in 866 A. H.
  3. Iklasun Nadi .... By Shurfuddin Ismail Mukbiri. Transcribed by Abu Bakar Bin Ahmad in 879 A. H.
  4. Al-Muharar .... By Abul-Quasim-al-Rafai. Transcribed by Mohammad-ul-Talees in 837 A. H.
  5. Minhaj-ul-Talibeen By Nawawi. Transcribed by Abdul Quader in 894 A. H.



6. Ghayat-ul-Bayan-fi-Shrah-i-Hidayah By Ameer Khateeb in 3 Volumes. Compiled in 732 A. H. Transcribed by Ibnul-Qawi in 790 A. H. 3rd Volume only.
7. Fathul-Qudeer .... By Ibn-ul-Hummam in 3 Volumes. Transcribed by Mohammad Bin Abdul-Fatah in 888 A. H. 3rd Vol.
8. Al-Khadim Lil-Rafai wal Rauza. By Ibn-i-Zurkashi. Transcribed in 858 A. H. First few pages incomplete.
9. Shrah-i-Dururul jar Transcribed by Ahmad Bin Ahmad Alvi in 825 A. H. First few pages incomplete
10. Shrah-i-Minhaj-ul-Usool By Burhanuddin-Al-Khyri. Transcribed by Fakhr-ul-Humdani at Tabriz in 737 A. H.
11. Risala-fi-Usool .... By Imam Shafai. Transcribed in 778 A. H.

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v. *Rejal (Biography of the Traditionists).*

1. Tuhfat-ul-Ashraf... By Yousuf-ul-Munzi in several volumes. Transcribed by Md. Bin Ibrahim in 725 A. H. Sixth volume only.
2. Al-Jarh-Wal-Ta-deel. By Ibn-i-Abi Hatim. Transcribed in 632 A. H. Voume II.
3. Siqat-i-Tabaeen .... By Ahmad-ul Mukhdalani Transcribed in 791 A. H.
4. Al-Hidaya-wal-Irshad By Abu Nasir-ul-Kalabazi. Transcribed in 820 A. H.
5. Nuzhat-ul-Albab fil-Alqab. By Ibni-Hajar Asqalani. Transcribed by Yahia Bin Omar Hashimi in 873 A. H.

6. Marasil-ul-Sahaba. By Ibn-i-Abi Hatim. Transcribed in 786 A. H.
7. Al-Usool .... By Shams-ul-Aimma Abu Bakar Saikh. A very old manuscript.
8. Al-Munfaridat-ul-Wahdan. By Imam Muslim. Transcribed in 786 A. H.

vi. *Kalam (Theology).*

1. Al-Rad Ala Munkir-ul-Harf-wal-Sawth By Abu Nasir Obeidulla Sajastani. Transcribed by Hibbatullah Hurrani in 610 A. H.
2. Kitab-ul-Qadar .... By Abu Bakar Al Faryabi. Transcribed in 768 A. H.

vii. *Ethics.* 320

1. Tarjuma-i-Nasihatul-Muluk. Arabic. A translation of Ghizali's work in Persian. Transcribed in 993 A. H.
2. Aqaiq-ul-Haqaiq .... By Ruknuddin-Al-Makri. A very old copy.

viii. *Literature.*

1. Letters of the Carnatic Nawabs to the officials of Hedjas } An authentic copy.
2. Riaz-ul-Insha (Persian). By Mahmood Gawan of Bidar. Transcribed by Nizamuddin Ahmad in 1133 A. H. at Budwel.
3. An anthology of Rubaiyat (Persian). By Ismail Soofi. An autograph copy. Transcribed at Tabriz in 934 A. H.
4. Al-Lali-wal-Durar. By Abu Mansoor Nayshapuri. A very old copy.



ix. *Rhetoric.*

1. Shrah-ul-Miftah .... By Taftazani. Transcribed in 860 A. H.

x. *Grammar*

1. Shafiyah .... By Jamaluddin Malaki. Transcribed in 833 A. H.
2. Miraj-ul-Arwah .... By Ahmad Bin Ali. Transcribed by Zaheer Bin Mohiuddin at Shiraz in 848 A. H.
3. Shrah-ul-Milhath-ul-Irab. Transcribed by Mohammad Husain-u Qureshi in 638 A. H.
4. Al-Irshad .... By Shabuddin Daulatabadi. Transcribed before 900 A. H.
5. Shrah-i-Tuzkirat-ul-Ghareeb. By Ibn-ul-Wardi. Transcribed in 897 A. H.
6. Al-Mufassal .... By Zamakhshari—A very old copy.
7. Asrar-ul-Arbiyah .... By Ibn-ul-Anbari. Transcribed by Md Bin Mahmood Taj in 698 A. H.
8. Tuhfat-ul-Ghareeb. By Md. Damamani. Autograph copy, dated 824 A. H.
9. Al-Nafah .... By Shabuddin Ahmad-ul Meccawi. Transcribed by Abdul Azeez at Mecca in 874 A. H.

xi. *Meta-physics.*

1. Shrah-i-Hidayat-ul-Hikmat. By Maibazi. Transcribed by Fathullah at Bijapur in 984 A. H.

xii. *Mathematics.*

1. Azam-ul-Hisab (in Persian). By Nawab Azam-ul-Mulk Hafiz Ahmad Khan. A voluminous treatise and very rare. Transcribed at Madras.

2. Faiz-ul Wahab Shrah-i-Khulasat-ul-Hisab (in Persian).

By Nizamuddin Ahmad II of Arcot—one of the owner's ancestors. An autograph copy, transcribed in 1189 A. H.

3. Punj Gint ....

A Persian translation of Bhaskara Chary's Lailawati, by Ataullah Rushdi, a son of Ahmad Nadir-ul-Asar, the builder of the Taj. Transcribed by Abdul Kareem in 1145 A. H.

4. Risala-i-Artamategi (Persian).

By Lutfullah Mohandis, a son of Ahmad Nadir-ul-Asar. Transcribed in 1277 A. H.

xiii. *Astronomy.*

1. Ujalatul Ruba ....

By Imamul Mudaraseen of Bidar. An autograph copy.

xiv. *Logic.*

1. Bayan-ul-Haq ....

Sirajuddin Mohammad-ul-Aramavi. Transcribed by Abu Bakar Bin Yakhoob in 690 A. H.

2. Al-Ghurr ....

By Md. Bin Shareeful Husaini. Transcribed by Md. Ali Bin Ahmed in 966 A. H.

xv. *Sufism.*

1. Awarif-ul-Marif ....

By Shahabuddin Suhrawardi. Transcribed in 986 A. H.

2. Istilahat-i-Sufia ....

Transcribed by Nizamuddin Ahmad I in 1096 A. H.

xvi. *History.*

1. Muktar ul-Fatah-ul-Qhasi.

By Majduddin Fyrozabadi. Transcribed by Mosa Bin Ahmad-ul-Dawali in 963 A. H.



2. Ins-ul-Jaleel-fi-Tar-  
eek-ul-Qudsi. By Abul Mavali Bin Shareef. Trans-  
cribed at Jerusalem in 978 A. H.

xvii. *Geography.*

1. Asma-i-Jibal-i-Taha-  
ma. By Awam Bin Asba Asmi. A very old  
copy describing the mountains of Mec-  
ca, the villages around, and the Fanna  
and Flora.

viii. *Prophet's Life.*

1. Turjuma-i-Khulasat-  
ul-Sair (in Per-  
sian). Transcribed by Mohammad Bin Jamal in  
831 A. H. Pages in the beginning des-  
troyed.

xix. *Biography.*

1. Marifat-ul-Sahaba ... By Ibn-ul-Aseer in six volumes. Trans-  
cribed in 884 A. H.
2. Tawal-ul-Tasees  
(Life of Imam By Ibn-i-Hajar Asqalani. Transcribed by  
Shafai). Ibrahim Bin Mohammad Tahavi in 843  
A. H.
3. Risala-i-fi-Awladi-  
Abdulla Bin Mas- By Abu Musa. Transcribed at Medina  
wood A very old copy.

xx. *Miscellaneous.*

1. Faiz-ul-Jaleel fi Tar-  
juma-i-Injeel. A Persian translation of Bible by Nizam-  
uddin Ahmad II. An autograph copy.
2. Al-sibat Ind-ul-Ma- By Abul Faraj Jamaluddin Al-Jawzi.  
mat. Transcribed by Hibbatullah Bin Ali in  
607 A. H.