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A DESCRIPTIVE LIST OF THE ARABIC, PERSIAN AND
URDU MANUSCRIPTS IN THE BOMBAY BRANCH,
ROYAL ASIATIC SOCIETY

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I cannot offer this list to the readers of our journal without a certain amount of diffidence. The work has been done intermittently and piecemeal. And the lack of works of reference and catalogues of authority has been keenly felt. It may be said, generally, that barring those that are actually referred to, very few if any, catalogues were available to me. The Library possesses very few Arabic Catalogues; and perhaps I may be permitted to say that I had no access to the complete British Museum or the Bibliothèque Nationale or the Khedivial Library Arabic Catalogues; nor to Brockelmann's *Geschichte*. Yāqūt's *Mu'jam*, the *Lisān al-'Arab* or Vuller's *Persian Lexicon*, to mention only the most important of those whose need was felt most keenly. This, in addition to other shortcomings, makes me seek the indulgence of the critical reader.

IMPORTANT MSS.

Of all the manuscripts examined by me perhaps the most valuable is the *Kershāspnāma*, **Persian 3**. It would seem as if J. B. B. R. A. S. Vol. III.

only ten other copies of this rare *Mathnawī* are known. Bombay has two, the other being at the Mulla Firoz Library.¹

We owe this and a very fine copy of the *Shāhnāma*, **Persian 1**, to the generosity of Mr. Hāmid A. Ali, I.C.S., Collector of Lārkanā, Sind.

The two Arabic MSS., **Arabic 2 and 3**, are useful for the study of the History of Yaman, and especially of the Ḥasanī Imāms of Ṣan'ā in the 11th Century A. H.

The Society possesses a very beautiful copy of the prose works of Jāmī, **Persian 4**, transcribed only 72 years after the author's death.

And the two MSS., **Persian 11 and 12**, might throw considerable light on the history of Jūnāgaḍh, Sōraṭh and Hālār.²

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¹ This statement requires reservation, because two other MSS. have been brought to my notice since writing these lines. See **Pers. 3**.

² ḍh = $\overline{\text{د}}$, ḥ = $\overline{\text{ح}}$ and ṭh = $\overline{\text{ط}}$, $\overline{\text{ث}}$. See our scheme of transliteration.

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CLASS I.

Arabic 1.

Press mark—None.

Qur'ān.

ff. 306.

16 lines.

5½ × 6½ inches.

Fine copy. The original boards are well decorated, the back has been lately repaired. Well-written and illuminated. Interleaved legible Naskh. Marginal scholia in Persian, which is a clear and elegant Nasta'liq. The date mentioned after the last Sūra is A.H. 1242. No other names mentioned. On the back of the last page there is seal, which I am unable to read.

Arabic 2.

Press mark—ZZ-C-9.

طيب [اهل] الكسا³

Ṭib u ['Ahlī']-Kisā.

ff. 342.

24 lines.

8¾ × 11¾ inches.

Chronicles of Yaman from the year 1000 to 1092 A.H. i.e. 1591 to 1681 A.D. The work is part *one*, of a general History of the Ḥasani Imām of San'ā, al-Qāsim al-Manṣūr, and his progeny down to al-Mahdī al-'Abbās.⁴

³ See f.116a. The word اهل is not legible on the title-page and hence the title طيب الكسا baffled me completely for a time. I once proposed to read it 'kasā,' having regard to 'rasā' in the next line. But now I think that the correct reading is 'Kisā.' For *Ahl al-Kisā*, see Dozy, Sup., Sub. كسو. It means the Panjtan, i.e. The Prophet, 'Alī, Fāṭima, Ḥasan, and Ḥusain. Prof. Nicholson of Cambridge has kindly sent me a very important reference on this point. He refers to the explanation of the term اصحاب الكسا by Sharistāni, in his كتاب الملل والنحل Ed. Cureton, p. 134, l. 8. It would therefore seem that اهل الكسا and اصحاب الكسا are synonymous terms, and that طيب اهل الكسا refers to the Prophet's later descendants.

⁴ See S. Lane-Poole's Muhammadan Dynasties, p. 103, Qāsim-Manṣūr 1000-1591 to Mahdī-'abbās 1160-1747. Also Man. de Généologie et de Chronologie pour L'histoire de L'Islam, par E. de Zambaur, Hanovre, 1927, vol. i, p. 123, No. 106. Imams de San'ā, and Table B.

The name of the author appears from the title-page (which is decidedly confusing) and the colophon as محسن بن الحسن بن القسم Moḥsin b. al-Ḥasan b. al-Qāsim b. Aḥmad b. al-Imām al-Qāsim.

The book was begun on Moḥarram one, 1163 A.H. i.e. 11 Dec. 1749.

Begins:— والحمد لله جعل القديم للحديث حديثاً الخ

The author says that he originally intended to write a complete history of Yaman. He begins with an account of al-Manṣūr bi'l-lāh Abu Muḥammad al-Qāsim b. Muḥammad [b. 'Ali],⁵ b. Rasūl al-lāh.

On f. 2a he gives the scheme of his projected work. He divides the book in *four* parts. Part I, account of Imām al-Manṣūr al-Qāsim. Part II, account of al-Mu'aiyad (for which see **Arabic 3**, ZZ-c-50, *al-Jauharat al-Munira*), al-Mutawakkil and al-Mahdī (Mahdī Aḥmad in Lane-Poole). Part III, account of Manṣūr (?) and the account of Mutawakkil and his sons. Part IV, account of al-Mahdī abū 'Abdullāh al-'Abbās. Our MS. however comprises only Part I and portion of Part II.

The first chapter begins on f. 2b, سنة احدى بعد الف and for each year there is a new heading, sometimes in bold red and sometimes in black letters. The margins contain useful paragraph head-notes.

Part II begins on fol. 116a,

الروضة النديه في اخبار الخلافة المويدية

Here we have تمام اخبار سنة تسع و عشرين i.e. 1029 A.H. (So Lane-Poole). On f. 255b, we have the death of al-Mu'aiyad bi'l-lāh, 1054 A.H. On f. 330a we have the death of al-Mutawakkil, 1087 A.H., and on the next page we have a chapter entitled

الشدود العسجدية في الخلافة المهدوية الاحمدية

The book ends with an account of the year 1092. On

⁵ See Ahlwardt, Ber. Cat., Index, Personennamen vol. X, p. 294 b.

f. 341b (and the colophon) we have the name of the book طيب الكسا والفلك الذى علي جودى⁶ النجاة رسا⁷ and he says that in the following volume we shall have an account of the reign of Mu'ayyad b. Mutawakkil, and then his successors till Mahdī 'Abbās.

The colophon gives the following data:—"Jumāda'l-'ūlā, A.H. 1065.⁷ Ṣan'ā. By the hand of the author. Moḥsin b. al-Ḥasan b. al-Qāsim b. Aḥmad."

Apparently an autograph copy. Legible Naskh [cp. Berlin Cat. No. 2175, 13 ; and Index.]

Arabic 3.

Press mark—ZZ-C-50.

الجوهرة المنيرة في حُمل⁸ من السيرة

Al-jauharat al-munira fi jumal in min as-sirat.

Author:— (i.e. المستنصر) المتجر بن محمد بن المتجر

ff. 363.

24 to 25 lines.

8×12 inches.

An account of the Ḥasanī Imām of Ṣan'ā, al-Mu'ayyad bi'l-lāh Muḥammad b. al-Manṣūr bil'l-lāh al-Qāsim b. Muḥammad b. 'Alī by Muṭahhar b. Muḥammad b. al-Mustanṣir al-Hādawī al-Harmūzī (al-Jarmūzī?).

Begins:— الحمد لله الذي ابد الدين بالحجج والبراهين

The folios of the MS. are numbered from the end to the beginning (as the pages of an English work). Hence I shall refer to the folios according to the existing pagination. At the end of the book

⁶ For جودى See Qur'an 11,46 ; and Art. on Djūdi (Enc. of Islām).

I am indebted to my friend, Mr. M. Y. Hainday, Advocate, for pointing out the Qur'anic reference.

⁷ This is an obvious mistake. It ought to be 1105 A.H.

⁸ Read جمل. This can be used in a singular sense. Else, it means

'Chapitres, parties d'une science.' (Dozy, Suppl., sub. جمل).

(p. 2) some one has described the work as, "Isshurut-ool Moo-neerah ; a History of Yemen."

The introduction shows that this Imām, al-Mu'aiyad Muḥammad is the son of Qāsīm (b. Muḥammad b. 'Alī), whose full genealogy is given by Tritton in his monograph on the Rise of the Imāms of San'ā (1925, Milford) on page 5 (foot-note).⁹

On f. 354 (really f. 10) is given an interesting example of the Imām's letter to a king of Khorāsān, 'Abbas b. Ismā'il al-Ḥusainī.

The Imām died in Rajab, 1054 A.H./May, 1644¹⁰ and his son al-Mutawakkil succeeded him, f. 10. The MS. seems to be valuable as it was written only 10 years after the Imām's death. The colophon says that the author finished writing this book at midday, Wednesday, 23rd of Zu'l-ḥijja of the year 1065 A.H. or 25th October 1654 A.D.

Fairly legible Naskh. Many diacritical points are missing. Not vocalised, but as in old Manuscripts, there is usually a dot under Dāl and Šād and Tā ; e.g., المويّد and بعده and مطهر. The MS. is in good condition, is well repaired and newly bound in half leather. The title page contains numerous endorsements by different hands.

Cp. Ahl., Berlin Cat., No. 9744 (Vol. ix) الجوهرة المضية. في تاريخ الخلافة المويديّة where he reads الجرموزي.

Arabic 4.

Press mark—None.

رسالة الترجمة الزاهرة لفرقة بهرة الباهرة

Risālat at-tarjamat az-zāhira li firqati Bohrat al-bāhira.

f. 13 (at the end of the vol. The folios of the two MSS. are not numbered consecutively, as the first is a historical work in Persian *Mir'āt-i-Sikandari*, Pers. 8). 7 lines.

⁹ See also S. Lane-Poole's *Muhammadan Dynasties*, p. 103 and E. de Zambaur, *Man. de Gén. et Chron. pour L'Histoire de L'Islam*, i, 123, No. 106 and Table B.

¹⁰ Cp. Lane-Poole and Berlin Catalogue.

Written in big Indian Naskh, with Persian translation in red ink under the Arabic text.

Begins:—الحمد لله الذي لا توفيق الا به ولا هدي الا من اسبابه الم
تمام تعريف مرخدائرا که نیست توفيق بر طاعت مگر از مدد او
و نیست هدايت مگر از اسباب راه نمودن او الم

The author is Hāji Ṣalāḥuddīn Ārā'i, the copyist of the *Mir'āt-i-Sikandari*. The date is 7 Ṣafar 1265 A.H.

CONTENTS.—Begins with the usual praise of God, etc. This is an essay describing the religious beliefs of a community known as Bohras¹¹ to which the author belongs (f. 2a). The Bohras are Muslims and follow the Sunna (2b). They follow a leader (3a); and on his death they obey his successor. The successor may or may not be the son of the leader (3b). This religion was started in Gujarat by a man who hailed from Yaman called 'Abdullāh al-'Ābid and who settled at Cambay (کهمبایت) (4a). Now we have the account of his meeting Kākā Kīlā and his wife Kākī Kīlī and wanting water (4b). Kākā shows him a salt well, and accepts Islām on 'Abdullāh's causing sweet water to flow from it in a miraculous way. 'Abdullāh returns to the town, argues with the learned and converts the Bohras (lit. merchants) by his miracles (5). سدار جیشنگ¹² was the name of the king there (6). He hears of the conversion of the people, and sends an army to capture 'Abdullāh. The miraculous escape of the *walī* ('Abdullāh) (6); and how the king begs pardon and asks to be shown the path (7a). 'Abdullāh causes the idol to speak and say that his path is the true one and the old religion is false (8). Whereupon the king and many others accept Islām (9). This king was later known as Maulāna Saifuddīn, and he appointed his son, Ya'qūb to be leader, in his own life. After Ya'qūb, his son, Mulla Ishāq succeeded him. The successorship ultimately comes to Zainuddīn (10a "who is the present chief, may God increase his life.")

¹¹ See Art. on Bohoras, Enc. of Islām.

¹² Evidently Sirdar Jaisingh; also Beharmal (9a).

Islām first appeared in Gujarāt in A.H. 460. The first exponent was ‘Abdullāh, his tomb is at Cambay (10). He acquired his knowledge in Yaman, and the origin of this religion goes back to Salmān-i-Fārisī (11). The high rank of Salmān (12). Death of Salmān A.H. 35 (13). Age of Salmān (according to ‘Abbās) 350 years ! (13 a), and that he had *met* “ Jesus, Son of Mary, on whom be peace.” The word Bohra means “ Merchant ”. (f. 13 a and b.)

A very amusing summary of the legendary history of the Bohras.

Arabic 5.

Press mark—None.

ff. 165-176 [of **Pers. 14**, *Mukhbir al-'Awwliyā.*] 11 lines.

A collection of five Arabic Khuṭbas. Inelegant, but clear Naskh ; copied probably 1265 A.H. (as the preceding Urdu Math-nawis). The last two Khuṭbas are for the عيد الضحى .
