

Arabic and Persian Research Institute (Tonk): A Glance

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ABSTRACT

The paper is a brief account of the development of Arabic and Persian Research Institute (Tonk). It is mainly a personal account of its founder Director who besides tracing its development highlights significant manuscripts, with their salient features, available in the institute especially in the field of Islamic Sciences, Literature, History, Culture etc.

KEYWORDS

Islamic manuscripts, Indo-Persian Literature, Indo-Arabic Literature, Tonk Collection

INTRODUCTION

Muslim chronicles, Indo- Arabic and Indo-Persian literature conspicuously constitute the coherent and constant nucleus of Indology, Orientalology and Historiography. It is forming a coral reef of Islamic contribution and heritage cultivated and conserved in India since the Muslim advent. These literary master pieces and cultural sources are, invariably, the fundamental sources of Indian History and Culture blended in one through constant process of transcribing, transforming and propounding the original treatises, monographs, manuscripts and codices. The work of translating and rendering Sanskrit literature into Arabic and Persian languages also developed the classical and traditional literature of Indo-Arabic and Indo-Persian manuscripts of amassed manuscripts. The professedly

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compiled biographies, bibliographies, autobiographies, topographical and cosmo-graphical works coupled with masterly edited treatises of Anthological and Panegyric *collectanea* and other socio-economic and politico-religious compendiums form an invaluable treasure on Indo- Arabic and Indo -Persian heritage mainly cultivated and conserved by Muslim writers and chroniclers. In this way a great deal of Indo-Persian literature as a potent and patent force highlighting Indian contribution to Islam constitutes a characteristic feature of Indian History, giving birth to a heap of manuscripts and codices which were either rendered from Sanskrit works into Persian or propounded primarily into Persian depicting Indian cultural heritage. India is fortunate enough to preserve a pile of pyramidal pivotal literature in Arabic, Urdu and particularly in Persian. Every repository, library, institute and museum is adorned with such Indo-Persian literature.

LANDMARKS

Maulana Abul- Kalam Azad Arabic, Persian Research Institute, Rajasthan, (Tonk), one of the premier institutions of India, boasts of adorning innumerable manuscripts and codices. It is considered an unrivalled and unexcelled centre of advanced studies in Rajasthan. It owes an enviable history of the glorious past steeped in the crowning and crescent culture and representing Indo-Arabic and Indo-Persian literature, Indo-Persian Historiography, Indology and Orientalology. The Institute stands a replica of constituting a conspicuous collection of historical heritage and a mass of amassed manuscripts, archival assets and amazing artifacts of Arabic, Persian and Urdu sources of intrinsic value and worth.

The Institute was set up as an independent Directorate on 4th December 1978, it has a continuous and connected history dating back to the last quarter of 19th century when *Nawab Muhammad Ali Khan* the third ruler of Tonk (a prince pioneer and patron of Art.

Culture and Languages)- ruled for near about four years and later deported by the British Government to Banaras to spend the last thirty years of his scholastic life (d. 1896) in exile. An erudite scholar and a keen bibliophile he brought back with him his library and steadily and steadfastly augmented it with the help of the illustrious galaxy of reputed scholars whom he assembled around him. This historical heritage was named as "*Saeediyah Kutub Khanah*", in 1946 by *Nawwab Saadat Ali Khan*, scholastic grand son and the fifth ruler in succession, under the energetic stewardship of *Sahibzada Abdul Azim Khan*.

The second mile stone in the chequered history of the institute came in 1961 when a district branch office of the *Rajasthan Oriental Research Institute*(Jodhpur) was established at *Tonk* with manuscript section of the '*Saeediyah Kutub Khanah*' as its conspicuous collection. This branch office ,with its surveyor in -charge *Sahibzada ShauKat Ali Khan*, endeavoured hard not only to look after this collection but to highlight the rare manuscripts and in-accessible source material of orientology treasured therein through the papers published in Urdu and English research journals to attract scholars. Besides, unstinted efforts were made by the said Surveyor to woo the elite and distinguished dignitaries who espousing the veritable and varied schemes, plans and projects and besides insisted government to re-orient and transform this library into a full-fledged institute for greater needs of the scholars and savants world over. It was *Prof. S. Nurul- Hasan*- the doyen of historians- who during his visit highlighted the importance of this unique collection and asked the state government to transform this library in the light of the fruitful plans submitted by the present author. *Mr. Farooq Hasan*, the then state minister of Education, also tried his best to develop this centre of Oriental Studies. *Dr. P. Chunder*, the then Minister of Education (GOI), also did his best in contributing to its development. *Dr. Kapila Vatsayan*, a dynamic

scholar, in a series of letters to the Chief Secretary of Rajasthan pointed out the significance of this collection and the academic work done for conservation and cultivation of Arabic and Persian studies. The scholar strenuously strained and stressed that if Rajasthan Government fails to transform the 'Tonk Collection' into a full-fledged Institute, the Government of India would take it over. Consequently *Shri G.K. Bhanot*, the then Chief Secretary of Rajasthan who had absorbingly been taking interest in its development, asked to submit the Plan for full-fledged Directorate which had already been being submitted to *Shri P. Thakur, Shri A.K. Pandey, Shri K.L. Kochar, St. Junki S. Kumar and Shri Abhimanyu Singh* the then collectors of Tonk. *Shri G.K. Bhanot and Shri Bhairon Singh Shekhawat*, the pioneering princes among premier scholars, decided to transform this Branch Office of the *Rajasthan Oriental Research Institute (Jodhpur)* into a full-fledged Directorate. Accordingly, *Shri G. K. Bhanot* in his foreword to the book "*Historical Heritage by Shaukat Ali Khan*" the first publication of the Institute observed:

“Shri Shaukat Ali Khan its editor, has won many a laurel for this Directorate, the greatest being the creation of the Institute itself. The idea of a separate Arabic and Persian Research Institute seemed to me tenable. Hence its creation.”

It would be fair to acknowledge the indebtedness to the scholarly community and the galaxy of the dignified dignitaries who by dint of their moral and meritorious services fostered the ennobling cause of the Institute; otherwise this great achievement as emphatically asserted by esteemed *G.K. Bhanot*, the ardent architect of this Institute, would not have been possible. Long before Hazrat *Saulat* has been a moral impetus, inspired, guided and prayed for winning colossal success. He had composed a couplet foretelling for this palatial edifice of '*Qasr-ilm*' and such a grandiose achievement. The couplet reads:

**“Bab-i Dayar-i Ilm Kaha Hai Huzoor nai
Dar Asl Qasr-i Ilm Ki Shaukat Ali Se Hey”**

His Excellency *Gyani Zail Singh* had also asserted that '*Sahibzadah*' is an institute personified while the Institute is the personification of '*Sahibzadah Sahib*'. *Mr Charan Mathur*, the former Chief Minister of Rajasthan reoriented and rejuvenated the Institute by materializing the schemes submitted in steering the Institute which ultimately attained an enviable and internationally renowned status. *Mr M.M.K. Wali*, the former Chief Secretary of Rajasthan with his diligence, resuscitated and regenerated the institute. *Mr Anil Bordia*, the former Secretary of Human Resource Development Ministry, lavishly patronized both the Institute and staff.

The establishment of Branch Office in 1961 possessed only worms, moles and mildews. Besides, handicapped by financial assets, furniture and scientific equipment. It has yet, with *Sahibzadah Shaukat Ali Khan* as its first surveyor incharge besides keepers and *Mr Abid Kaif(Assistant)*, won many a laurel in the field of accessioning, accumulating, classification, cataloguing and translating within a short span of time, attracted scholars from the eastern hemisphere and established its ascendancy in the annals of world bibliography. The investigation and evaluation of the rare manuscripts along with working upon the rare source material preserved in scattered manuscripts and decayed documents teemed with the lives of millions of people was taken up. Every folio and document seems to be revealing a history of its own in multifaceted aspects i.e. Political, Social, Economic, Religious and Cultural. Every book, codex and treatise possesses a treasure and ocean within itself. The addition of manuscripts while enhancing their utility and significance helped to approve the policy of centralization of all manuscripts, scattering in different museums, libraries and institutions of Rajasthan to this '*Branch Office*'. Consequent upon the wisely planned scheme of centralization, it paved a way to put up the

proposal of a separate Institute of Arabic and Persian Research which later got approved on 4th December 1978 with the author as its first founder Director. The Institute started with a meagre budget of Rs. 1.14 Laes (1990-91) has now a budget of Rs. 42.00 Laes. During this period, it has undertaken diverse policies and activities. Its collection of manuscripts has risen from 3,064 to 18,829 with its total holdings including 'Shariat Record' and printed works piling up to 90,599 volumes. "*The collection has been accessioned (indexed/registered)*" observes Mr M.M.K. Wali, the former Chief Secretary and Chairman of the High Powered Committee of the Institute, "*is a fact worthy of commendation*".

COLLECTION: A LOOK

Apart from stack of manuscripts designated as '*Khazinatul Makhtutat*', a pile of historical documents entitled '*Munshi Khanah-i-Huzoori*' comprises of '*Faramin, Kharait, Akhbarat, Parwanajat, Rauznamajat, Hasbul Hukm, Mubayyizat, Qabzul Wusul*'. Besides a number of documents on cultural and commercial interest and *Amsila* pertains to the political and cultural history of Rajasthan especially to the Tonk State. This archival collection of '*Munshi Khanah*' was gifted to the author by His Late Highness Nawwab Ismail Ali Khan the last ruler of Tonk -which was later donated to the institute after his demise.

The '*Shariat record*' is another unique repository of intrinsic value about Muslim polity based on Islamic jurisprudence. The Tonk State had been the only Muslim state which had preserved an important record of abiding interest highlighting social, cultural, religious and economic aspects of the state in the context of Indian cultural heritage and Indo-Persian literature.

These valuable amassed manuscripts and other sources encompass multidisciplinary subjects and multifaceted Sciences of Orientalology, Indology, Manuscriptology and Historiography besides other areas

of Indo-Persian and Indo-Arabic literature in this Institute. **The collection on Quranic Sciences comprises of manuscripts related to 'At-Tajwid'** (variant readings), orthography, '*at-Tafsir*' (holy commentaries), '*al-Hadis*' (Holy traditions), Jurisprudence, Astronomy, Astrology, Mathematics, Medicine, Metaphysics, Materia Medica, Music, Topography, Historiography, Geography, Epistolography, Cosmography, Paleography, Calligraphy, Lexicography, Sufism, Asceticism, Classics, Islamics, Ethics, Syntax, Etymology, Holy verses, Law, Logic, Dogmatism, Polimics, Dialectics, Education and Occult sciences.

The profusely ornamented, elegant, ornate and illuminated and illustrated manuscripts embellished with gold, rubies, emerald, pearls, sapphire and '*lapis lazuli*' form another exquisitely treasured nucleus of fantastic nature. The antique, unique and solitary codices and prince's, pioneer's and pedagogue's autographs and emperor's courtier's, and celebrity's, endorsed works and gold sprinkled storiated folios par excellence, adorning this institute also evince utilitarian interest and intent. A great deal of manuscripts stand in testimony of having been composed, condensed, commented, copied, conserved and consecrated by Indian authors, writers, scholars and savants contributing concertedly and conspicuously to the cultivation, advancement and furtherance of Indo-Persian literature of varied subjects and varied sciences. Scores of manuscripts on national integration, Philosophy, Indian Culture, Indo-Muslim heritage also tell a tale of importance and significance of this collection. Other artifacts highlight the fascinated fine arts of Indo-Persian and Hindu-Muslim concerted endeavours such as astounding calligraphy inside the bottles. Decorative calligraphic panels, minutely transcribed texts on rice seeds and also on sesame, lentil bean, human hair and on even minutest poppy seed constitute a conspicuous collection attract, admire amuse, amaze, astonish and astound the visitors, tourists, scholars and commoners alike.

A number of codices of cultural, historical and literary importance of abiding value speak of the reciprocal impacts of Indo-Persian and Indo-Arabic relations on the various walks of life in the field of Art, Culture and Language composed, conserved and collected in India. In this way an enviable literary wealth on Indo-Persian contribution is accumulated in India. If Indian contribution is relegated, Islamic, Arabic and Persian literature will stand dwindled and diminished.

SELECT MANUSCRIPTS

The importance of this cultural heritage is highlighted here through listing few unique and antique manuscripts:

➤ *“Si Waraqi Quran Madij”*

It is a masterpiece of illumination and artistic beauty which exhibits a superb calligraphic art of Mughal age. The whole manuscript comprises thirty folios with the striking feature of having been transcribed each line with the letter “*Alif*” (first Urdu alphabet) in red with double ‘*Jadwal*’ and interlinear spaces in gold. First two pages are decorated with floral designs in gold. Its binding is an elegant specimen of Persian lacquer work. On the first and the last binding cards, splendid craftsmanship of floral designs in gold is demonstrated. This copy is ascribed to the calligraphy of ‘*Abdul Baqi*’ who had been awarded the title of ‘*Yaqut Raqam*’ and weighed against the gold currency as a reward of the work by the Mughal emperor Shahjahan (1627-1659).

➤ *“Hamail Sharif”*

It is another rare and antique Quran, a splendid work of 11th century. A.D. with elegant and ornate features of superb nature, which have made it a strikingly unique and priceless asset of this Institute. It was transcribed in Iran by the calligraphist ‘*Muhammad Bin Ahmad An-Niriz Ash- Shirazi*’. The date of its transcription is given on the last

page as 447 Century. A.H. corresponding to 1055 A.D. Its ground is brittle on account of old age. The binding is an excellent Persian lacquer of floral and decorative work.

➤ **“*Taqrib un-Nashr*”**

It is a rare work on the art of the recitation of Quran propounded by '*Muhammad b. M. b. M. al-Jazari*' (d. 833/1429) and transcribed by the author's contemporary calligraphist '*Muhammad b.M.B. A.b. Nasir b. Ibrahim*' from the treatise which had been perused by the author himself. Its rarity is enhanced when one finds an '*Ijzat*' (certificate) in the handwriting of the author awarded to his disciple '*Shams ud-Din Nawiri*'. On the second page of the manuscript is affixed the seal of the Mughal emperor '*Alamgir*' with the Legend '*Nasir ud Din Husain Khanahzad Padsha Alamgir*'.

➤ **“*At Talkhis*”**

The manuscript is an ostensibly rare, antique and authentic commentary of the holy Quran composed by '*Abul Abbas Ahmad Yousuf al Kawashi*' (d.680/1281) in 649/1251. No other copy of this manuscript was found so far. It is condensed from three commentaries viz '*Tafasir-ut Tam*', '*Tafsir ul Hasan*' and '*Tafsir ul Kafi*' as observed by '*Haji Khalifah*' in his "*Kashfuz Zunun*".

➤ **“*Ijaz ul Bayan*”**

It is a rare and antique copy of the commentary by '*Najm-ud-Din Abul Qasim Mahmud al Qazwini*' (d. after 553/1158) comprising more than 10,000 intrinsic values as indicated by the commentator in the preface of his '*Haml ul Gharaib*', which is a super commentary of this work copied in 658/1158.

➤ **“At Taisir Fi Ilm it-Tafsir”**

Another rare commentary in Arabic, composed in 524/1130 by 'Najm ud-Din Abu Hafis Umar b. M. b. A. al-Hanafī an-Nasafi' (d. 537/1142) and transcribed in 675/1276 from the manuscript of the commentator, has a great archival value for bearing six seal impressions of different ages alongwith several "Arz Didahs" and writings of the royal librarians.

➤ **“Zad ul-Masir Fi Ilm it-Tafsir”**

It is a rare commentary of archival importance transcribed in the life time of the commentator named 'Abul Faraj 'Abd ur-Rahman b. A. b. al-Jauzi' (d. 597/1200). Though the name of the scribe and the date of transcription is not furnished in the colophon, its date may easily be assigned to the life time of the commentator or immediately after his demise, since a scholar 'al-Haj Hamdullah M. b. Zaid' has written down the year of its acquisition as 656/1258, which indicates that it would have been copied prior to the date as the writing of the original text invariably differs from that of the scholars. Moreover, the ink, paper and the style of the old Arabic 'Naskh' tend to assign the date of its transcription to be in the life times of the commentator. Some writings indicate that it might have housed in the royal libraries of Baghdad. On the first folio is seen an ornate square giving therein its title in gold sprinkled ink with a superb illumination. It is not published so far. It was the same codex which once adorned the library of Baghdad and was brought back after the sack of Baghdad in 1258 A.D.

➤ **“Khulasat-ut Tawarikh”**

A rare autograph on the history of the world in general and Persia and India in particular, compiled in India by anonymous author who could not be identified reflects the contents of historical importance. The manuscript begins with the preface without giving the title. In

superscription, some one has given its title as '*Khulasat-ut Tawarikh*'. It is different from all the histories bearing the same title viz. of '*Sujan Rai Bhandari*' or '*Kalyan Singh*' and of '*Allah Yar Khan*'. From the contents, it appears that it was compiled after 1004/1595. It deals with the Persian rulers but the chapter dealing with Mughal rulers ends abruptly with the account of Jahangir; which means that it was composed in the reign of Jahangir. It comprises of one preface and eight chapters, each chapter covering 70 to 80 folios. It is perhaps the only known history in the world. The work comprises seven '*Abwab*' (chapters) which are subdivided into '*Fasls*', further subdivided into '*Tabaqa't*' and '*Taifas*'. The first chapter deals with the prophets, II chapter deals with the treats of kings, III chapter comprises three *Fasls* containing the accounts of the **Holy Prophet Muhammad (P.B.U.H), Sahabah and Imams**. Fourth chapter comprises of two '*fasls*' which treat the **Umayyids and Abbasids** dynasties. Fifth chapter is divided into ten *fasls* : (i) *Safaviyah* (ii) *Samanis* (iii) *Ghazawids* (iv) *The Ghuris* (v) *Gilan wa Mazandaran* (vi) *Saljuqis* (vii) *Khwarizmshahi* (viii) *Atabakan* and *Azarbaijan* (ix) *Sadat-i Ismailiyah* having two *Firqas*. The last and the tenth '*fasl*' of its chapter is not given. Sixth chapter incorporates the account of the Mughal dynasty, seventh chapter deals with the rulers of India while as chapter eight comprises 77 folios highlighting India Mughal rulers right from Babur to Jahangir bringing down up to the 17th ceremonial year of his reign i.e. 1020/1611. It has **Ff. 381, Size 22x13 c.m., Ll. 15, Script Nastaliq, Ext. Complete, Condition Good, worm-eaten, water stained, repaired and laminated.**

➤ "*Tabaqat-i Shahjahani*"

Another work of eminence composed by '*Muhammad Sadiq*' is divided into ten chapters called *Tabaqat*, each being sub-divided into three sub-chapters, '*Abwab*', holds a great significance. *Storey reports* three copies of this magnificent manuscript are one in

British Museum, another in *Asafia Kutub Khanah* and the third in *Maulana Azad Library, Aligarh* but has missed to refer to this copy adorning the '*Tonk Library*' -a copy of which was brought to Aligarh. It is a significant work treating more than 871 celebrities divided into three sections: *sufis & saints*, poets and '*hukama*', right from *Timur* to *Shahjahan*, brought down to the 10th regnal year i.e. 1046/1637. It is edited by now and perhaps not published.

➤ **“*Miftah ul-Asrar*”**

It is the only and rare manuscript of the world by an anonymous historian who could not be identified. It narrates general history brought down to the accession of *Shahjahan*. The work is divided in to 12 *Khazinas* (chapters) dealing with Islamic History, General History, the Mangols, the Indian Timurids and the Deccan rulers.

➤ **“*Tarikh-i Rajasthan*” or “*Nasb ul Ansab*”**

The manuscript bears the autograph of '*Munshi Kali Ram Kayastha*' who was then the Incharge of the '*Pothi Khanah*' (Library) and '*Kapat Dwara*' (Taushak Khanah) of Maharaja Pratap Singh of Jaipur.

➤ **“*Mantuqah-i Shahjhani*”**

It is composed by '*Bhagwan Das*' in 1037/1627 and copied by '*Abdur Rahman Lahauri*' in 16th February 1886. It is the second known copy dealing with the Mughal History containing the biographical notices on the ancestors of '*Shahjahan*' from '*Adam*' downwards, with special reference to his horoscope and life sketches.

➤ **“*Mirat-i Aftab Numa*”**

It is compiled by '*Abdur Rahman*' entitled '*Shah Nawaz Khan Hashimi*' and copied by '*Sayyid Wazir Ali*' of Ajmer in 1261/1845. This valuable manuscript bears the seal impressions of

the first two Nawabs of Tonk.

➤ **“Lubb ut-Tawarikh”**

It is compiled by '*Bindraban*' and beginning from '*Muhammad Ghauri*' up to 40th regnal year of Alamgir.

➤ **“Munis ul Arwah”**

It is by *Jahanara Beigum D/o Badshah Shahjahan*' on the life and achievements of the famous saints of the '*Chishti Sij'i*'; '*Mairat ul Asrar*' by '*Abdur Rahman b. Abdir Rashid b. Shah Budh*' composed in 1065/1654. It contains the biographical notices of the saints of Chishtiyah order copied in 11th/18th century; *Circa*.

➤ **“Riyaz ul Aulia”**

It is composed by *Muhammad Bakhtawar Khan* in 1090/1679 comprising biographical notices of the saints.

➤ **“Ashjar ul Jamal” or “Akbar ul Jamal”:**

It is composed by '*Muhammad b. Yar Muhammad b. Raji Khamman Kulawi*' in 1151/1738. This wonderful manuscript contains short notices of prophets and saints including the sufis of *Kul*, Aligarh, with special reference to the account of '*Hazrat Shaikh Jamal Shamsul Arifin Kulawi*', the grand son of '*Sheikh Nizam ud Din Abdul Muyyad*'.

➤ **“Other Manuscripts”**

A significant number of manuscripts are also available on History, Geography, etc like:

'*Diwan Shamsuddin*' (local history of Tonk), '*Baahjatul Alam*' written by '*Hakim Maharat Khan*' copied in 1275/1858, contains topographical information of the reputed cities of the world supplemented with a rare works of '*Rauzat ul Afrah*'. '*Chahar*

Gulshan' written by '*Chaturman Kayastha*' compiled in 1173/1759 on topography with a perspective of Hindu Muslim and Sufis and further supplemented and re-edited by '*Chandra Bhan*', the grand son of the author, '*Padmawat* or *Rat Padam* of *Malik Jaisi*' was composed in Persian by '*Mulla Abd ush-Shakur Bazmi*' who dedicated it to Jahangir in 1028/1619. Another masterpiece '*Jawami ul Kilam*' contains discourses of '*Shah Muhammad Gisu Daraz*' (d. 825/1421) compiled by '*M. Akbar Husami*' bears the seals of royal librarians. '*Zabt-i Mushkilat Ibn-i Majah*', a rare commentary on holy traditions composed by '*M. Ahsan Nanutawi*' in 1303/1885. '*Makhzan ul-Maruf*', a extraordinary commentary on '*Hadis*' (Traditions) by '*Khawas Khan*' composed in 1125/1713 for '*Farrukh Siyar; Izah ul Mujtaba*' by '*Maulana Nanutawi*' are also nice specimens constituting Indo-Persian literature worth preserving. Another work on *Siyar* entitled *Akhlaq-I Muhammadi* is a rare illuminated and ornate codex composed by *Babullah Jafari* (f. after 1102/1960) in 1102/1690 at the initiative of *Mir Muhammad Sharif Haqqani*, a courtier of Alamgir with a view to present it to the King bearing the seals of Mughal '*Tihwildaran*' and several '*Arzda Shud*'. Another rare work entitled as '*Taj ul Maasir* of *Hasan Nizami*, the earliest history in stilted and ornate prose interspersed with Arabic, is a new accession in the collection of Arabic Persian Research Institute, Tonk which the library got xeroxed from the manuscript adorning British Museum London. It was translated into Urdu by '*Maulana Abdul Hayi Fai'z*' and is being printed soon. "*Tarikh-i Taj Ganj*" by an anonymous author dealing with the accounts, history and survey of inscriptions copied from the record of '*Isar Das*', the Accountant of Shahjahan appointed only for this project is a nice specimen of '*Nastaliq*'. "*Hadiqat ul Aqalim*" of '*Allah Yar Usmani Balgrami*' composed in 1192/1778 deals with topographical India with a treatment of Europe and America.

➤ **“Tazkirahs”**

Some titles of important 'Tazkirahs' are significant which need separate discussion. These are “*Nashtar-i Ishq* of *Ali Quli Khan* and *Tazkiratush Shuara* of *Anand Ram Mukhlis*”, now edited by Dr. Saulat Ali Khan. The unique autograph of *Prof. Hafiz Mahmood Shirani* entitled “*Jauhar-i Sukhan*” containing a biographical survey of more than 2,200 poets with their poetical specimens. It is in the cursive hand of *Prof. Shirani* himself with footnotes and interlinear and original notes. It is in Urdu but deals with the history of Persian Literature compiled by Persian scholar, and similarly *Prof. Hafiz Mahmood Shirani* entitled “*Jauhar-i Sukhan*” containing a biographical survey of more than 2,200 poets with their poetical specimens.

CONCLUSION

The outline of the development of the Prestigious institute with a glimpses of wealth of information on the East spread over History, Religion, Sufism and other sciences in different languages and formats will sensitise scholars and seekers of knowledge to understand the rich culture and wisdom of the Orient and simultaneously invites investigators and readers to decipher and decode this rich heritage and indigenous knowledge. Thus, the dissemination of this hidden treasure employing state of Art technology and its digitisation for the preservation and simultaneous conservation is highly warranted to be carried further on war footing.