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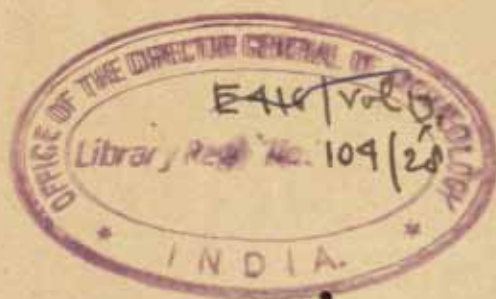
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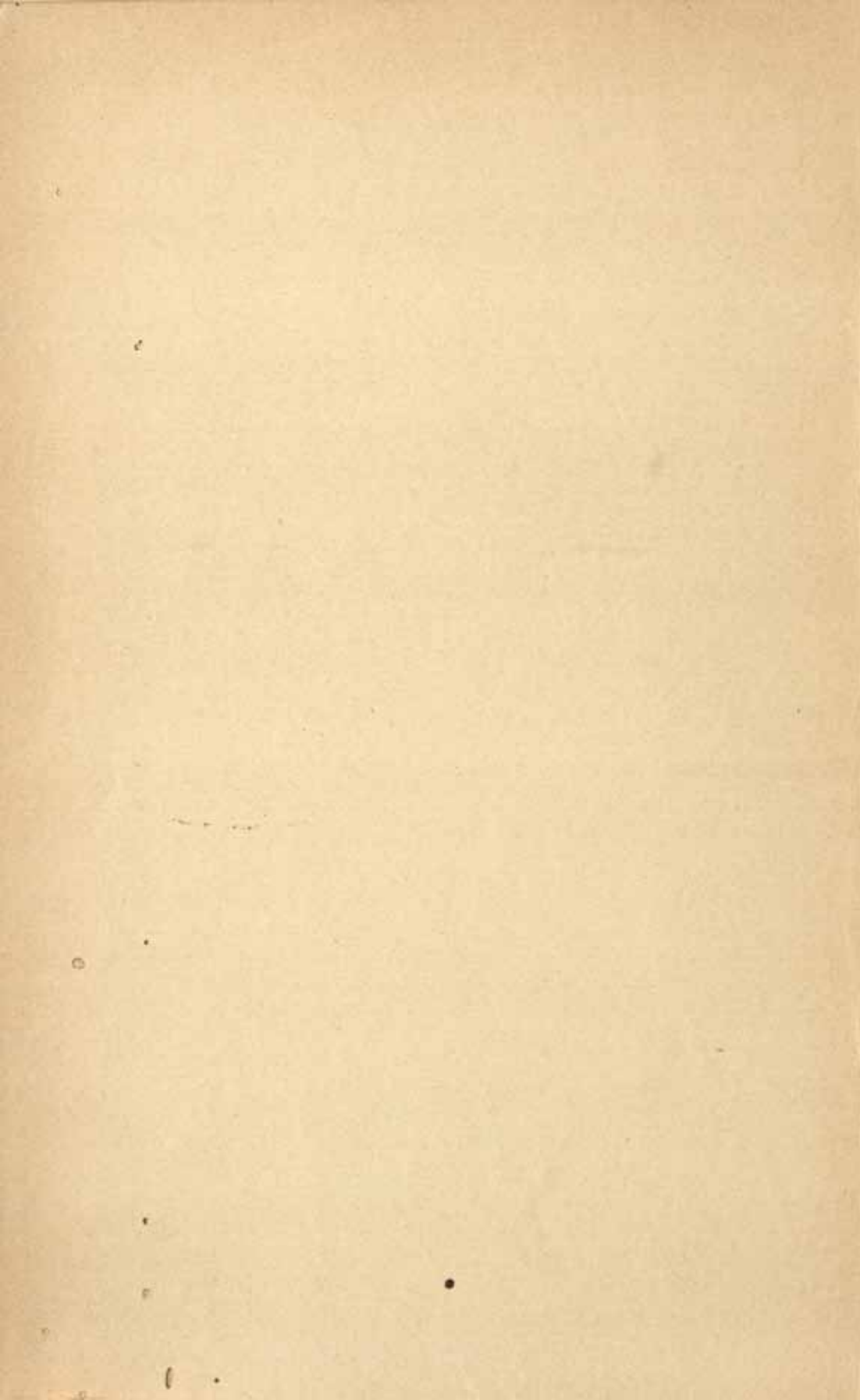
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VOLUME XIII  
(ARABIC MSS.)

ŞŪFÎSM

*Prepared by*  
MAULAVI ABDUL HAMID



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## P R E F A C E .

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THE present volume, the thirteen of the series, is the sixth dealing with the Arabic MSS. It contains notices of the MSS. belonging to the section, Asceticism and Şûfism, the most difficult branch of Islamic learning. That the subject is divine knowledge and spiritual thought is the main cause of the difficulty in the domain of Şûfism. The study of the subject of the spiritual training given by Şûfis to their novices is still continued throughout Islamic countries. The activity in study of the present subject, even in the present day and in India, is evident from the training given in the monasteries of India. In Bihar, in the present age, the Phulwari monastery is renowned as a place of instruction of novices.

The collection here catalogued is notable for comprising old MSS. specially the oldest MS. in the Library, one dated A.H. 483=A.D. 1090 (No. 825). The volume contains notices of 155 MSS., including twenty treatises contained in five MSS. of mixed content.

The volume has been compiled by Maulavi Abdul Hamid, who deserves congratulations for his critical researches in connexion with several works of great importance (*vide* Nos. 825, 827, 842, 848, 849, 850, 854, 857, 859, 863, 864, 886, 898, 910, 915, 917, 918, 936, 937), and for throwing fresh light on the lives of several authors (*vide* No. 910). In No. 875 the compiler has succeeded in establishing the correct date of 'Abdarrazzâq Kâshî's death as A.H. 936, the date of his death, as given in almost all the catalogues, being A.H. 930 (see Brock. Vol. II., p. 204). In No. 923 the compiler has proved that 'Abdalqâdir Şafadî was alive in A.H. 905, and died some time before A.H. 924, while Brock. Vol. II., p. 119, on the authority of three catalogues, gives the date of his death as A.H. 726. The ten sources of the origin of the word 'Şûfi', given by the compiler with references, may be cited as evidence of the thoroughness of his research (*vide* p. 49). The other methods displayed in the previous volumes have been fully maintained in the present.

Among old and rare MSS. catalogued in this volume the following deserve special notice :—

- No. 820. A fragment of an old copy of *Kitāb aṣ Ṣabr wa Ar Riḍā*, a very rare work on Asceticism and Ṣūfism, by Ḥārīṣ Muḥāsibī, a famous Ṣūfī of the 3rd century A.H. who died in A.H. 243=A.D. 857. Dated A.H. 620.
- No. 825. A very valuable and oldest copy of *Kitāb al Luma'* by Abū Naṣr as Sarraǧ, who died in A.H. 378=A.D. 988. Dated A.H. 483.
- No. 826. The second part of a very old copy of *Qūt al Qulūb*, a work on Ṣūfism and Asceticism, by Abū Ṭālib al Makki, who died in A.H. 386=A.D. 996. Dated A.H. 571.
- No. 831. A reliable copy of *Manāzil as Sā'rin*, a famous work on Ṣūfism, by 'Abdallāh al Anṣārī, who died in A.H. 481. The copy was in the use of Muḥammad bin 'Alī, an Indian Ṣūfī of the 9th century A.H.
- No. 841. A very rare abridgement of *Iḥyā' al 'ulūm*, not mentioned in any catalogue, by Yaḥyā bin Abil Khair, who died in A.H. 558=A.D. 1162.
- No. 850. A unique copy of a concise commentary on *Bidāyat al Hidāyat* of Ġazzālī (d. A.H. 505=A.D. 1111), by 'Abdal Qādir al Fākihī, who died in A.H. 982=A.D. 1574.
- No. 857. A very old copy of *Kitāb at Tawwābin*, by Ibn Qudāmah, who died in A.H. 620=A.D. 1223. The present copy was studied by several scholars in A.H. 695.
- No. 860. A very reliable copy of 'Awārif al Ma'ārif, by Shihābaddīn Suhrawardī, who died in A.H. 632=A.D. 1234. Dated A.H. 884. The present copy was studied in the 11th century A.H. by certain famous Ṣūfis of Gujarāt.
- No. 879. An autograph copy of *Sharḥ Fuṣūṣ al Hikam* by Jāmi (d. A.H. 898=A.D. 1492). Written in A.H. 896.
- No. 889. An old copy of 'uqlat al Mustaufizah of Muḥiaddin al 'Arabī (d. A.H. 638=A.D. 1240). Dated A.H. 773.
- No. 893. An old and valuable copy of *Riyāḍ Aṣ Ṣāliḥīn* of Muḥiaddin an Nawawī (d. A.H. 676=A.D. 1278). The copy was transcribed five years after the author's death in A.H. 681. The present MS. was studied by several eminent scholars under Ibn 'Aṭṭār, one of the pupils of the author.
- No. 895. An old copy of *Ḥall ar Rumūz* of 'Izzaddin al Maqdisī (d. A.H. 678=A.D. 1279). Dated A.H. 839.
- No. 907. A very old and valuable copy of *Shifā' al Asqām* of Subki



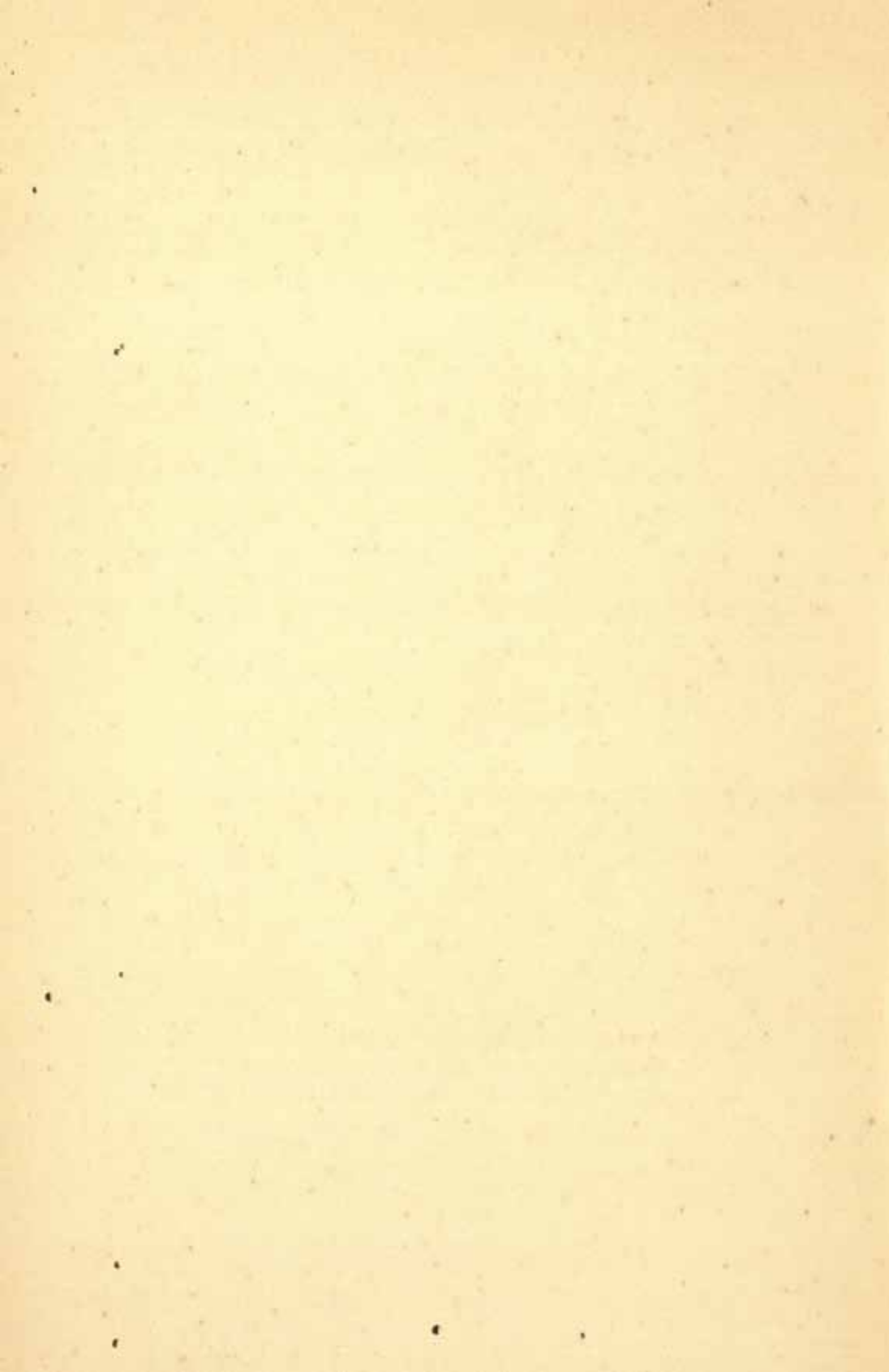
(d. A.H. 756=A.D. 1355), studied under the author by his son and many others.

- No. 910. An autograph copy believed to be unique of *Zubdat* at *Taşawwuf*, an exceedingly valuable work on principles of *Şûfism* by *Şhamsaddin ad Dâmigâni*, the Minister of Persia and pupil of *Qâdi Ađud* (d. A.H. 756=A.D. 1355).
- No. 911. A very correct copy of *Simt aş Şudûr*, a very rare work on *Şûfism*, by *Taqiaddin al Mauşili* (d. A.H. 797=A.D. 1394). Written by the pupil of the author.
- No. 926. An autograph copy of *Jawâmi' al Kilam*, by 'Ali *Muttaqî* (d. A.H. 975=A.D. 1567).
- No. 929. A very rare copy of extremely rare work on *Şûfism* viz. *Al Fuşûl Fathîyah*, by *Husain bin Faqîh* (d. A.H. 979=A.D. 1571). Dated A.H. 1022.
- No. 937. A copy of *Husn at Tawassul*, a very rare work on *Şûfism* by 'Abdal *Qâdir al Fâkihi* (d. A.H. 982=A.D. 1575).
- No. 939. An old copy of an Arabic translation of *Faşl al khitâb*, a reliable work on *Şûfism* in Persian. The work was translated into Arabic by *Amîr Badshâh Muḥammad al Bukhârî* in A.H. 987. The present copy was transcribed in A.H. 997.
- No. 955/1. A very old copy of *Kitâb al Kunh Mimmâlâ Budda lil Muridi Minhu* of *Maḥiaddin al 'Arabi* (d. A.H. 638=A.D. 1240). Dated A.H. 778.
- No. 959/1. A copy of a very rare treatise, viz., *Ar Risalat al Makkiyah*, believed to be unique by *Quṭbaddin*, a *Şufi* of the 8th century A.H. Written in the beginning of the 10th century A.H.

The volume of the catalogue was revised by Mr. E. A. Horne and Dr. Azimuddin Ahmad. The final proofs of the same were revised and passed for the Press by me.

Imperial Library,  
Calcutta, 3rd July, 1928.

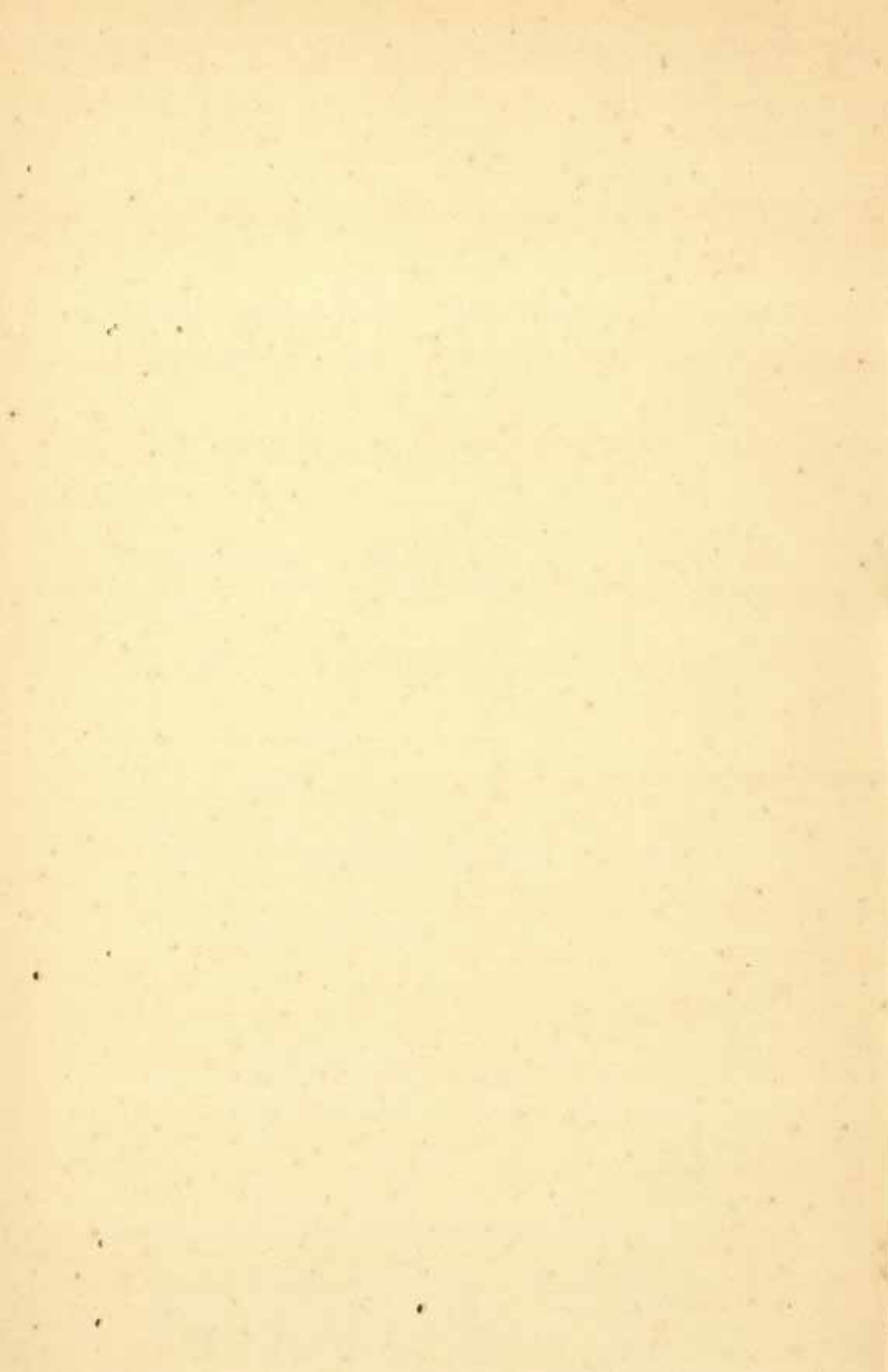
J. A. CHAPMAN.



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# ARABIC MANUSCRIPTS.

## ASCETICISM AND ŞÛFÎSM.

No. 820.

fol. 3; lines 16; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $7\frac{1}{2} \times 3\frac{1}{2}$ .

كتاب الصبر والرضا

### KITÂB AŞ ŞABR WA AR RIDÂ'.

A fragment containing the last three foll. of an old copy of Kitâb aş Şabr wa ar Ridâ', a very rare work on Asceticism and Şûfism, which treats of the strict observation of the two important principles of the subject, viz., to bear patiently and accept gladly the inevitable decrees of God, whatever they may be.

Author: Abû 'Abdallâh Hârîş bin Asad al Muḥâsibî أبو عبد الله هارث بن اسد المحاسبى, a follower of the Shâfi'i School, and the most distinguished Şûfi of the 3rd century A.H., whose literary merits equal his fame as Şûfi. His authority, both as a scholar and a mystic, that is, in both branches of learning (علوم ظاهري و باطني), is attested unanimously by his biographers, Şûfis and scholars. He is called Al Muḥâsibî on account of his supreme mastery over the appetites, and his being mindful in his every act of the fear of God. He died in A.H. 243 = A.D. 857; see Mir'ât al Janân, fol. 158<sup>b</sup>; Ṭabaqât u Ibn Mulaqqin, fol. 152<sup>a</sup>; Ikhtiyâr ar Rafiq, fol. 39<sup>b</sup>; Kashf u Asrâr al Bayân, fol. 112; Muġmal Faṣiḥi, fol. 25; Isnawî, fol. 13; Taḍkirat al Awliyâ' of 'Aṭṭâr, fol. 113<sup>b</sup>; Nafaḥât., p. 56; Al Lawâqih, fol. 74; Tâj at Ṭabaqât, vol. iii, Part, ii, fol. 657; Berlin, No. 2812; Paris, No. 1913/15; Brock., vol. i, p. 198 (where A.H. 213 is a misprint for 243 as the date of the author's death).

The present work is not mentioned in Brock., who, however, vol. i, p. 198, mentions five other works of the author.

The present fragment begins abruptly thus:—

حتى لا يجب ان يكون نقصه منه شيئاً كما قال سويد بن منبجة  
مغتبطاً به فذلك نافلة فان زال عنه و لم يصبر الى سخط ربه فانه قد صار  
الى الصبر النج •

The colophon runs thus:—

تم كتاب الصبر و الرضا للمعاصبي و فرغ من كتابته في الثالث  
عشر ربيع الآخر سنة ٢٢١ •

Written in good Naskh. Dated A.H. 621.

At the end, the following two notes are found:—

I. By Ahmad bin 'Abdallâh bin Muḥammad al Warrâq, a scholar of Egypt of the 8th century A.H. He says that, in A.H. 777, he went through the MS.:—

طالع فيه العبد الفقير الى عفو ربه احمد بن عبد الله بن محمد ...  
الوراق غفر الله له و لجميع المسلمين و ذلك في مستهل رجب سنة  
سبع و سبعين و سبعمائة •

II. By Muḥammad bin Mu'lim Najmaddin. He says that he also went through the MS.:—

طالع في هذا الكتاب العبد الفقير الى الله محمد بن معلم  
نجم الدين •

These two notes are followed by a prayer (دعاء) designated دعاء مبارك, which begins thus:—

اللهم اني اسألك بالالف المعطوف و باسم المكفوف النج •

### No. 821.

fol. 63; lines 23; size  $9\frac{1}{2} \times 7$ ;  $6\frac{1}{2} \times 4\frac{1}{2}$ .

بستان العارفين

### BUSTÂN AL 'ÂRIFÎN.

A work on meditation and moral precepts, based on the Qur'ân, Ḥadîṣ and other religious works, such as those of jurisprudence, theology and Ṣūfism, divided into 162 Bâb.

Author: Abu'l Laiṣ Naṣr bin Muḥammad bin Ahmad bin Ibrâhîm as Samarqandi ابو الليث نصر بن محمد بن احمد بن ابراهيم المرقندي



a famous Ḥanafi scholar of his age, chiefly known as a jurist and traditionist. He studied under his father and many other Shaikhs. For the names of most of them, see *Tanbih al Ġāfilin*, No. 823 below, where the present author quotes Ḥadīṣ and the sayings of others transmitted to him by his Shaikhs. Brock., vol. i, p. 196, enumerates eleven works of his. He was born in A.H. 290. The biographers differ very much as to the date of our author's death. The following six dates are given, as detailed below, viz., A.H. 373, 375, 376, 382, 383, 393. Three different dates, viz., A.H. 373, 375 and 383, are given by Ḥāj. Khāl.; see vol. ii, p. 365; vol. ii, p. 51; vol. iii, p. 136. Two dates, viz., A.H. 375 and 393, are mentioned in Berlin, vol. x, p. 381. Brock., vol. i, p. 195, gives the following three dates: A.H. 375, 383, 393. In *Madinat al 'Ulūm*, fol. 109, and in *Tāj at trājim* (edited by Flügel), A.H. 393 is the date given. Again Flügel, in *Die Classen*, p. 303, gives A.H. 383; the author of *Mujmal Faṣīḥī*, fol. 125<sup>b</sup>, A.H. 376; *Tāj at Ṭabaqāt*, vol. iv, fol. 1150, A.H. 382; and Cairo, vol. ii, p. 70, A.H. 375. The earliest biographer of our author, who died in A.H. 775, the author of *Al Jawāhir al Muḍīyah*, gives the year of his death as A.H. 373; see vol. ii, fol. 78; and *Al Kafawī*, in *I'lām*, agrees with him, as does also the author of *Ṭabaqāt al Ahnāf* (see Hand-list, No. 2452). 'Alī Qārī, in his *Ṭabaqāt* (see Hand-list, No. 2451, fol. 181), gives A.H. 376; but in his commentary on *Shifā'* (see Hand-list, No. 2250), which was composed after the *Ṭabaqāt* referred to above, he agrees with date given by the author of *Al Jawāhir Muḍīyah*; and this is also supported by the author of *Ḥadā'iq al Ḥanafīyah*, p. 180. In view of the agreement of the last five authors on A.H. 373=A.D. 983, we may, perhaps, accept this date in preference to any other.

Beginning:—

الحمد لله رب العالمين و العاقبة للمتقين قال الشيخ الفقيه ابو  
 الليث نصر بن محمد بن ابراهيم بن الخطيب السمرقندي رحمة الله  
 عليه اني جمعت في كتابي هذا فنونا من العلم ... وسميته كتاب  
 البستان النعم

For other copies of the work see Berlin, Nos. 8322-3; Wien, No. 1837; Cairo, vol. ii, p. 70; Rāmpūr, No. 50.

The work was printed in Būlāq, A.H. 1289; in Bombay, A.H. 1304; and in Calcutta, A.D. 1868.

Written in good Naskh. Not dated; apparently, 9th century A.H.

## No. 822.

fol. 139; lines 15; size  $8\frac{1}{4} \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

The Same.

Another copy of the preceding work, beginning like the above.  
Written in Nasta'liq. Dated A.H. 1195.

## No. 823.

fol. 228; lines 23; size  $12 \times 8\frac{1}{4}$ ;  $8\frac{1}{4} \times 5\frac{1}{2}$ .

تنبيه الغافلين

## TANBÎH AL ĠÂFILÎN.

Another work of the preceding author on the same subject, with the addition of certain miscellaneous matter, based on the Qur'ân, Ḥadîṣ and the sayings of others transmitted to the author by his father and other Shaikhs, divided into 95 Bâb.

Beginning:—

الحمد لله الذي هدانا لهذا ..... قال الفقيه الزاهد ... نصر بن  
محمد بن احمد بن ابراهيم السمرقندي اني لما رأيت الواجب على  
من رزقه الله تعالى المعرفة في الادب والحظ في العلم ..... جمعت  
في كتابي هذا شيئا من المواعظ الخ \*

The first Bâb begins on fol. 2<sup>a</sup>, thus *باب الاخلاص وترك الرياء اخبرنا* محمد بن الفصل الخ

The last chapter begins on fol. 219<sup>a</sup> as follows:—

\* *باب الحكايات قال الفقيه ابو الليث السمرقندي حدثنا ابي الخ*

For other copies of the work see Berlin, Nos. 8735-6; Wien, vol. iii, p. 268; India Office, No. 147; Alger, Nos. 872-75; Cairo, vol. ii, p. 151; Āṣafiyah Library, vol. ii, p. 1590. The work has been printed in Cairo, A.H. 1305; Bombay, A.D. 1884.

## No. 824.

fol. 296; lines 19; size  $6\frac{1}{2} \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 2\frac{1}{2}$ .

The Same.

Another copy of the preceding work, beginning like the above.  
Written in ordinary Naskh. Dated A.H. 1187.

Scribe: حسين بن محمد.

## No. 825.

fol. 178; lines 12; size  $8 \times 6$ ;  $5\frac{1}{2} \times 4$ .

اللع في التصوف

## AL-LUMA' FĪ AT TAŠAWWUF.

A very valuable and the oldest known copy of the Kitāb al Luma', dated A.H. 483. This is the oldest MS. in the library but unfortunately it is imperfect.

Author: Abū Naṣr Sarrāj at-Ṭūsī.

The MS. is defective at the beginning and opens thus:—

• كِتَابُ الْفَهْمِ ثَمَانِيَةِ ابْوَابٍ بِابٍ مَذْهَبِ أَهْلِ الصَّفْوَةِ النَّحْ

An exceedingly valuable edition of the work (with critical notes, author's life, abstract of contents, glossary and indices), by R. A. Nicholson, was published in the Gibb Memorial Series, 1914.

The author, surnamed طَاوُوسُ الْفَقْرَا "The Peacock of the Poor," was a great expounder of the Sufic doctrines. He was well versed in mystical theology. He died in A.H. 378=A.D. 988. For full particulars of the author and the work see Nicholson's edition. Some particulars of the author will also be found in Kashf-al Mahjub; Taḍkirat al-Auliya; Nafahāt; Safinat al-Auliya; Mirat al-Asrār; Mirat al-Janān, etc. See also Ḥāj. Khal.

The following anonymous note on the title-page, apparently written in the 9th century of the Hijrah, ascribes the authorship of the work to the famous Shaikh Abū Naṣr Bishr al-Ḥafī (d. A.H. 227=A.D. 841):—

• كِتَابُ الْفَهْمِ لِأَبِي نَصْرِ بَشْرِ الْحَافِيِّ .....

This wrong assertion is evidently based on a careless reading of the opening words of each Bāb in which only the Kunyah Abū Naṣr, and not the name, occurs: قال أبو نصر.

The writer of the note has thus mistaken Abū Naṣr (Bishr al



Hāfi) for our author Abū Naṣr (Sarrāj). Hāfi's death took place one hundred and fifty years before that of our author, and none of his biographers mentions any work by him. Moreover, our author mentions in the work several *Shāikhs* who lived after the death of Hāfi (see the List of Ṣūfis given at the beginning of Nicholson's edition).

The main object of the author in writing the work was to show by argument that the true principles of Ṣūfism agree with the doctrines of the Qur'ān and the Ḥadiṣ. He deals at length with the doctrines and principles of the ancient Ṣūfis, their moral systems, customs, supernatural powers, etc. On the whole the work supplies valuable materials for the study of the development of Ṣūfism in the second, third and fourth centuries of the Muhammadan era.

The work, as extant in the printed edition, consists of a *Muqaddimah* and thirteen *Kitāb*, subdivided into numerous *Bāb*. Our copy has only twelve *Kitāb*, as follows:—

The first *Kitāb*, كتاب الغيم (corresponding with the second in the printed edition), in 8 *Bāb* (in the printed edition 9 *Bāb*), on fol. 1<sup>b</sup>. The second, in 4 *Bāb*, on fol. 11. The third, in 5 *Bāb*, on fol. 17. The fourth, in 7 *Bāb*, on fol. 23<sup>b</sup>. The fifth, in 27 *Bāb* (in the printed edition 26 *Bāb*), on fol. 34<sup>b</sup>. The sixth, in 5 *Bāb*, on fol. 79<sup>b</sup>. The seventh, in 12 *Bāb*, on fol. 95. The eighth, in 6 *Bāb*, on fol. 109<sup>b</sup>. The ninth, in 6 *Bāb*, on fol. 116<sup>b</sup>. The tenth, in 2 *Bāb*, on fol. 124<sup>b</sup>. The eleventh, in 18 *Bāb* (in the printed edition, 32 *Bāb*), on fol. 143. The twelfth (not treated as a separate *Kitāb* in the printed edition), in 20 *Bāb*, on fol. 166.

A comparison with Nicholson's edition shows that the entire *Muqaddimah* (subdivided into 18 *Bāb*), and the first *Kitāb*, كتاب الاحوال (comprising 19 *Bāb*), occupying pp. 1-70 in the printed edition, are wanting in our copy. The last *Kitāb* in our copy, styled كتاب الاغلاط, is not treated as a separate *Kitāb* in the printed edition, but forms only a part of its last *Kitāb*, كتاب تفسير الشطحيات. The last *Bāb* of the fifth *Kitāb* in our copy is treated as a separate *Kitāb*, كتاب المائل in the printed edition. There are many other notable variants of great importance in the texts.

Of the two MSS. used by Nicholson the one which he made the basis of his edition, is dated A.H. 683, and the other, A.H. 548. In view of the fact that our MS. (dated A.H. 483) is the oldest, a comparison of it with the printed edition, and the recording of all important variants, would be a service of great value to critical students of Ṣūfism. Remarks on the archaic forms of spelling and on the orthographical peculiarities of the MS. would also be of great interest.

The colophon of the scribe indicating the date of transcription of our copy, viz., A.H. 483, runs thus:—

فرغ من كتابته يوم الاثنين و السابع عشر في شهر رجب سنة ثلاث  
و ثمانين و اربعمائة \*

Written in fair bold Naskh.

No. 826.

fol. 218; lines 23; size  $9\frac{1}{2} \times 6\frac{1}{2}$ ;  $8 \times 4$ .

الجزء الثاني من قوت القلوب في معاملة المحبوب  
AL JUZ' AŞ ŞÂNÎ MIN QŪT AL QULŪB  
FÎ MU'ÂMALÂT AL MAḤBŪB.

The second part of a very old copy, dated A.H. 571, of Qūt al Qulūb, a work on Šūfism and asceticism, dealing with religious duties, mystical principles and moral precepts, as well as the system and observances of Šūfism. The author expounds with special care the philosophical principles involved. As the author of Faṣl al Khitāb (see Persian Hand-list, No. 1386), fol. 33<sup>a</sup>, observes in the quotation which follows, the present work is recognised by Šūfis and scholars as the most useful composition produced on the subject up to that time:—

قالوا لم يصف مثله في الاسلام في دقائق الطريقة و امزلفه رحمة الله  
كلام في هذه العلوم لم يسبق الى مثله \*

Al Ġazzālī (d. A.H. 511=A.D. 1111), in Iḥyā' al 'Ulūm (see Nos. 833-36 below), borrowed materials from the present work.

The present second volume contains the last 16 Faṣl, viz., 32-47. A complete copy of the work is mentioned in Berlin, No. 2816, together with a full description of the contents. An index of the contents of the present copy, written on different paper in a later hand, is attached at the beginning.

Author: Abū Ṭālib Muḥammad bin 'Alī bin 'Aṭīyah al Makki al Ḥārīṣī ابو طالب محمد بن علي بن عطية المكي العارضي, a famous Šūfī of Mecca. He was a disciple of Abu'l Ḥasan Muḥammad bin Aḥmad bin Sālim Baṣrī to whom he refers on fol. 183<sup>b</sup> thus:—

و كذلك شيخنا ابو الحسن بن سالم يقول اذا اعطيت حقه من  
الشبع ... فجمعت بك النفس الى الهلكة و اذا منعت حقه من الشبع  
قصرت كل جراحة عن حظها فاستقام القلب بذلك و اعتدل \*



He died in Bagdād, A.H. 386=A.D. 996. See *Mir'ât al Janân*, fol. 233<sup>b</sup>; *Nafahât*, p. 135; *Tāj at Ṭabaqât*, vol. iv, part ii, fol. 1210; *Faṣl al Khitâb*, fol., 277<sup>b</sup>; *Mujmal Faṣiḥi*, fol. 128<sup>a</sup>.

Beginning:—

الفصل الثاني و الثلثون فيه شرح مباني الاسلام و هي خمسة  
ذكر فضائل الطهارة و ما يقال عند غسل كل عضو من الاذكار اول ذلك ان  
يتوضأ قاعدا مستور العورة و ان لا يكون الماد متمسكا \*

The work ends with the 47th Faṣl which begins thus:—

الفصل السابع و الاربعون فيه كذاب تفصيل الحرام من الشبهة و فضل  
الحلال و ذم الشبهة \*

The colophon, which is not fully legible, runs thus:—

الحمد لله رب العالمين و صلى الله على سيدنا النبي العربي و على  
آله و اصحابه و اتباعه اجمعين و سلم سليماً ... فرغ ... سنة احدى و سبعين  
و خمس و خمسمائة اللهم اغفر لمصنفه و لصاحبه و كاتبه و لوالديهم اجمعين \*

For other copies of the work see Berlin, *loc. cit.*; Râmpûr, No. 261.

The work was printed in Cairo, A.H. 1310. A printed copy of the work is mentioned in *Āṣafiyaḥ Library*, No. 989.

Written in good Naskḥ.

The name of the scribe is undecipherable. Foll. 69–95, which are also written in Naskḥ, are supplied in a later hand.

\* The MS. was at one time in the possession of one Muḥammad bin 'Abdallaṭif, a scholar of the 9th century A.H., as it appears from his autograph note on the title-page which runs, thus:—

كذاب قوت القلوب و معاملة المحبوب تصنيف الشيخ الكبير الشهير  
ابي طالب المكي من نعم الله على عبده محمد بن الشيخ عبد اللطيف  
اخرتم له بالخير النخ \*

One Muḥammad Nāfi', in his note on the title-page says, that in A.H. 1192, he purchased the present MS. through Mir 'Ināyatallāh.

## No. 827.

fol. 308; lines 15; size  $7\frac{1}{2} \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 3\frac{1}{2}$ .

روضة العلماء

## RAUDAT AL 'ULAMĀ'.

A work containing a collection of religious, mystical and moral instructions, based on the Qur'ān, Ḥadīṣ and sayings of the Šūfis and others. The work is divided into 98 *Bāb*, which are fully described in Berlin, No. 8860.

Author: Abu'l Ḥasan 'Alī bin Yaḥyā bin Muḥammad Az Zanda-  
vaisiti al Bukhārī al Muṭtaḡi بن محمد الرند و يسنى ابو الحسن علي بن يحيى بن محمد الرند و يسنى البخاري المبتغي. Hāj. Khal., vol. iii, p. 505, and Berlin, No. 8860, record the author's name as Abū 'Alī Ḥusain bin Yaḥyā; but the author of Al Jawāhir al Muḍiyah, vol. ii, fol. 128<sup>b</sup>, emphatically states that his name was 'Alī bin Yaḥyā, thus: و قلت اسمه علي بن يحيى. This rendering is supported by the Isnād of the present work, quoted below, which is identical with that found in the copy noticed in Būhār Lib. Cat., vol. ii, No. 121:—

الحمد لله رب العالمين و الصلوة على خير خلقه محمد و آله و صحبه  
اجمعين يقول ابو اسمعيل احمد بن محمد نصر العلوي الحدادي البخاري  
عفي الله تعالى عنه اخبرني لجميع كتاب روضة العلماء جدي ... ابو  
المعالى اشرف بن ابي بكر الحسيني الحدادي رحمة الله عليه اجازة في  
سنة اربع و ستين و خمسمائة ... قال اخبرنا الشيخ الامام الزاهد شمس  
الاسلام ابوبكر بن محمد بن فضل الزرنجى فيما كتب لى في سنة ثمان  
و خمسمائة قال الشيخ الزاهد الوالد قال اخبرنا الشيخ الفقيه الحاكم ابو نصر  
بن محمد بن عيسى البلودي رحمة الله عليه قال اخبرنا الشيخ الفقيه  
الزاهد ابو الحسن علي بن محمد الرند و يسنى رحمة الله عليه •

It is evident from the fact, that throughout the work the author is referred to, sometimes as قال الفقيه رحمة الله (the preceptor or jurist said May God have mercy on him), and sometimes as الله (he said May God have mercy on him), that the work was arranged by some one after the author's death—probably by his pupil, Abū Naṣr bin Muḥammad bin 'Isā, who, in the Isnād quoted above, refers to the author in similar terms (نقيه رحمة الله عليه).

The date of the author's death is not mentioned in Hāj. Khal.,

nor in Berlin, No. 8860. In *Al Jawâhir al Muḍīyah*, the author is noticed as a Ḥanafī scholar; but nothing is said as to the century to which he belonged. Dr. Hidāyat Ḥusain, in *Būhār Lib. Cat.*, vol. ii, No. 121, on the strength of a date, A.H. 508, mentioned in the *Isnād*, observes that the author flourished before that date. The fact that, in the chain of narration, there are two persons intermediate between our author and the scholar to whom the work was transmitted in A.H. 508, and a careful examination of the MS. elicit the following information as to some of the author's contemporaries and teachers, from which it is clear that our author belonged to the latter part of the 4th century A.H.

(i) Our author refers, in the passage (fol. 33<sup>a</sup>) quoted below, to Abū Bakr Ismā'ilī, a reliable traditionist, who died in A.H. 371=A.D. 981; see Ḥuffāz, vol. iii, p. 159; and states that he personally received certain religious instruction from him:—

قال رحمه الله سمعت الشيخ الامام ابا بكر اسمعيلي يحكى عن  
الحسن البصرى انه جلس للعامة فلما فرغ قام اليه شاب الخ \*

(ii) From the above-mentioned Abū Bakr Ismā'ilī he received a Ḥadīṡ, which he quotes on fol. 248<sup>a</sup>, as follows:—

قال رحمه الله و حدثنا الامام ابو بكر الاسماعيلى املاًّ باسناد له  
عن نافع ابن عمر قال لما نزلت هذه الآية و هو قوله مثل الذين ينفقون  
اموالهم بغير حساب الى اخر الآية قال رسول صلى الله عليه و سلم رب  
دامتني فنزلت هذه الآية من ذا الذي يقرض قرضاً حسناً فيضاعفه له اضعافاً  
كثيراً قال رسول الله صلى الله عليه و سلم دامتني فنزلت انما يوفى الصابرون ... اجرهم  
بغير حساب \*

(iii) Again, on fol. 285<sup>a</sup>, he refers as follows to a saying which fell from the lips of Ṣūfī Abu'l Qāsim (d. A.H. 378=A.D. 988; see *Nafahāt*, p. 139):—

قال رحمه الله و سمعت ابا القسم الصوفى يقول اول شئ خلقه الله  
تعالى خلق ذرة بيضاء \*

(iv) It is clear from the following passage (fol. 33<sup>b</sup>) that our author studied under Abu'l Ḥasan 'Alī bin 'Abdallāh at Ṭarṣūs (d. A.H. 382=A.D. 992; see *Ansāḥ u Sam'ānī*, fol. 222<sup>b</sup>):—



قال رحمه الله قرأت علي أبي الحسن علي بن عبد الله الطرسوسي  
قال كان بعض الصالحين يغسل موتى الصوفية فقال غسلت ميتاً يوماً و  
ادرجته في كنفه فسمعت هاتفاً من زاوية البيت ... يقول انه غسل باطنه  
في حياته و انت غسلت ظاهرة بعد وفاته فاجتمع الغسلان فصار نوراً على  
نور النخ •

Beginning:—

اشكر الله تعالى كثيراً واسبحه بكرة و اصيلاً ... اما بعد فاني قد صنفت  
هذا الكتاب و اصليته مراراً علي اصحاب و كان خالياً عن مسائل الفقه و  
الحكم والا مثال فسألني بعض اهل العلم ممن قد ابتلي با الجلوس  
في العامة ايدى هم الله بان اصنفه ثانية ..... فاصغيت لهم ابقاهم الله  
تعالى اذني ..... و صنفت كتابي هذا ... و سميت كتاب روضة العلماء ...  
و كان اسمه الاول روضة المذكرين •

The author gives us to understand in the preface that the present work is an enlargement of his former work, *Raudat al Muḍḍakirīn*.

Some one in the following note on the title-page has erroneously ascribed the authorship of the work to Abū Ismā'īl Aḥmad bin Muḥammad bin Naṣr al 'Alawī:—

كتاب روضة العلماء تصنيف الشيخ العلامة و الحبر البصر الفهامة ابو  
اسماعيل احمد بن احمد بن نصر العلوي الحنفي غفر الله له و لجميع  
المسلمين •

For other copies of the work see Berlin, No. 8860; Būhār, Lib. Cat., No. 121; Rāmpūr, Nos. 156-57, of date A.H. 771, Rāmpūr, No. 156, of date A.H. 771, being the oldest copy known to us.

Written in fair Naskh. Dated A.H. 1097.

In A.H. 1255 the MS. came into the possession of one 'Abdarrahīm al Qandahārī, an Indian scholar of the 13th century A.H. See the note on the title-page, which runs thus:—

قد وقع هذا الكتاب بفضل الله الكريم في ملك عبد الرحيم القندهاري  
فقه الله الباري سنة ١٢٥٥ هـ •



## No. 828.

fol. 114; lines 33; size  $13\frac{1}{2} \times 8$ ;  $10 \times 5\frac{1}{4}$ .

الرسالة القشيرية

## AR RISÂLAT AL QUSHAIRÎYAH.

A very old copy of a well-known work on Sûfism and asceticism, containing a full description of the mystical principles and practices of the Sûfis. In the first *Bâb* of the work, the author refers to 82 eminent Sûfis, giving a brief account of their views on theological dogma, from which he draws the conclusion that their views are the same as those of orthodox Muhammadans (أهل السنة والجماعة), and that the Sûfis, like them, are true believers in Islâm. The present work, which is chiefly based on the Qur'ân, Ḥadîṣ and sayings of the Sûfis, is regarded as a standard work on the subject, and is referred to as such by Sûfis and scholars of the author's and of succeeding ages. It is divided into 54 *Bâb*, which are fully described in Berlin, No. 2822. The work was composed in A.H. 438.

Author: Abu'l Qâsim 'Abdalkarim bin Hawâzin bin Talḥa bin Muḥammad al Qushairî أبو القاسم عبد الكريم بن هوازن بن طلحة بن محمد بن قشيري, known as Al 'Ustâḍ (الاستاذ), a prominent Sûfi, scholar and author of the 5th century A.H. He is specially known for his merit in the Qur'ânic branches, tradition, philology, jurisprudence, theology and mystical branches of learning; and is the author of numerous works on these subjects, 13 works, in all, being enumerated in Brock., vol. i, p. 432. Besides the 13 works referred to above, a very rare work of the author, viz., Kitâb al Mi'râj is found in the Library; see Hand-list No. 2269. Our author was a follower of the Shâf'î school, and adhered to the Ash'arî school of theology. He was born in Khurâsân, A.H. 376. He lost his father, while still a child; but he had an innate love of learning, which prompted him to leave Khurâsân for Nishâpûr, where fortunately he fell in with Sûfi Abû 'Alî ad Daqqâq, on whose advice he studied different branches of Islamic literature under the following eminent scholars, among others:—

- (i) Abu'l Qâsim Al Aimâni, a philologist of the 4th century A.H.
- (ii) Ḥâkim (d. A.H. 405=A.D. 1014; see Lib. Cat., vol. v, part i, pp. 105-6).
- (iii) Ibn Fûrak (d. A.H. 406=A.D. 1015; see Lib. Cat., vol. v, part ii, No. 373), who is quoted by our author on fol. 52<sup>b</sup> of the present work, thus: أخبرنا الإمام أبو بكر محمد بن الحسن ابن فورك رحمه الله الخ.

- (iv) Abū Ishāq al Isfirā'īnī (*d.* A.H. 418=A.D. 1027; see Isnawī, fol. 24), who is also quoted on fol. 98<sup>a</sup>, thus: *وكان الامام ابو اسحاق الاسفرائيني يقول: اني*  
 (v) Abū Bakr Muḥammad aṭ Ṭūsī (*d.* A.H. 420=A.D. 1029; see Isnawī, fol. 300).  
 (vi) Abū Nu'aim al Iṣfahānī (*d.* A.H. 430=A.D. 1038; see Lib. Cat., vol. v, part ii, p. No. 437).

After a thorough study of Islamic literature, our author placed himself for spiritual training under the above-mentioned Šūfī Abū 'Alī Ad Daqqāq, who was so greatly impressed by our author's devotion to spiritual learning that he gave him his own daughter in marriage. After Abū 'Alī's death, in A.H. 405=A.D. 1014, our author adopted as his spiritual guide the Šūfī Abū 'Abdarrahmān as Sulamī (*d.* A.H. 412=A.D. 1021). These two Šūfis are the chief authorities quoted in the present work. The wonderful genius of Qushairī earned for him a great reputation among the Šūfis, who conferred upon him the title of Al Ustād, which had formerly been borne by Abū 'Alī. He died in Nishāpūr, A.H. 465=A.D. 1074, and was buried near the tomb of his father-in-law. He left behind him a large number of pupils and disciples, and the following six sons who were also reputed for their piety and literary knowledge:—

- (i) Abū Naṣr 'Abdarrahīm (*d.* A.H. 514=A.D. 1120; see Isnawī, fol. 373).  
 (ii) Abū Sa'd 'Abdallāh (*d.* A.H. 477=A.D. 1084; See Isnawī, fol. 380).  
 (iii) Abū Mansūr 'Abdarrahmān (*d.* A.H. 482=A.D. 1089; see Isnawī, fol. 380).  
 (iv) Abū Sa'id 'Abdalwāḥid (*d.* A.H. 494=A.D. 1100; see Isnawī, fol. 380).  
 (v) Abū'l-Faṭḥ 'Abdallāh (*d.* A.H. 521=A.D. 1127; see Isnawī, fol. 381).  
 (vi) Abū'l Muẓaffar 'Abdalmun'im (*d.* A.H. 532=A.D. 1137; see also Isnawī, fol. 381).

For our author's life see *Mir'āt al Janān*, fol. 264; *Subkī*, vol. iv, fol. 161; *Isnawī*, fol. 378; *Ibn Mulaqqin*, fol. 61<sup>a</sup>; *Kaṣḥ u Asrār al Bayān*, fol. 112; *Ṭabaqāt al Mufasssirin*, fol. 53<sup>b</sup>; *Nafaḥāt*, p. 354; *Mujmal Faṣiḥī*, fol. 151<sup>b</sup>; *Br. Mus. Suppl.*, No. 227; *De Slane's* translation of *Ibn Khallikān*, vol. ii, p. 152.

Beginning:—

قال الاستاذ جمال الاسلام ابو القاسم عبد الكريم بن هوازن القشيري  
 ..... الحمد لله الذي تفرد بجمال ملكوته وتوحد بجمال جبروته الخ \*



After fol. ii, certain foll. containing a portion of the first *Bâb* and the beginning of the 2nd *Bâb* (corresponding to foll. 37-66 of No. 829 below) are missing.

The MS. is undated; but the paper, handwriting, and general condition of the MS. suggest that the present copy was transcribed not later than the 5th century A.H. Foll. 1-18 are written in a later hand, apparently of the 7th century A.H.

For other copies of the work see Munich, No. 136; Wien, No. 1890; India Office, No. 598; Paris, No. 1830; Berlin, Nos. 2822-23; Bodl., vol. i, No. 325; Br. Mus. Suppl., No. 227; Rampûr, Nos. 147, 148, 149.

The work was printed in Cairo., A.H. 1248 and again in Bûlâq, A.H. 1284. A commentary on the present work along with the text was printed in Cairo, A.H. 1304; see for a copy the same Âṣafiyah Library, p. 378.

### No. 829.

foll. 236; lines 21; size  $8\frac{1}{2} \times 6$ ;  $6\frac{1}{2} \times 4$ .

The Same.

Another copy of the same, beginning with the following Isnâd, thus:—

قال حدثنا الشيخ الامام قطب الدين ابو مطيع عبد الرزيع بن عبد الرحمن بن عبد العزيز مد الله في انفا سه قال حدثنا والدى الشيخ الامام ابو سعيد عبد الرحمن بن عبد العزيز بن محمد بن عبد السلام العليمي قال حدثنا الشيخ الامام الاستاذ اجل جمال الاسلام ناصر السنة وقامع البدعة ابو القاسم بن هوازن بن طلحة القشيري رحمة الله الحمد لله الذى تفرد بجلال ملكوته الخ \*

The MS. is dated, A.H. 1033; and is therefore a later transcription of the copy bearing the Isnâd quoted above, which tells us that the work was transmitted to some pupil of his by Abū Muṭî', a scholar of the 6th century A.H.

A note on the margin of the last fol. runs thus:—

بلغ مقابلة على نسخة صحيحة معتمدة وهي نسخة العارف الحسين بن محمد بن الحسين الملك الغساني الجبائي المدفون بمدينة حبش المعصية ... في مجالس متعددة ... آخرها ... سنة ١٠٣٦

The present note tells us that, in A.H. 1036, the present MS. was compared with a reliable copy of the work belonging to Ḥusain, the last king of the Rasulid dynasty in Yaman; see Lane Poole, p. 99.

Written in fair Naskh. Dated Şan'â' (in Yaman), A.H. 1033

No. 830.

fol. 306; lines 15; size  $11\frac{1}{2} \times 6\frac{1}{2}$ ;  $8\frac{1}{2} \times 4\frac{1}{2}$ .

The Same.

Another copy of the preceding work, beginning like the above. Written in beautiful Naskh, within gold-ruled borders. The first two foll. are fully illuminated; and there is a frontispiece.

Written in fair Naskh. Not dated; apparently, 12th century A.H.

## No. 831.

fol. 46; lines 13; size  $8\frac{1}{2} \times 5$ ;  $6 \times 3$ .

## منازل السائقين

MANÂZIL AS SÂ'IRÎN.

A very reliable work, generally regarded as authoritative by the Sūfis, dealing with the 100 stages of mystical development. The work is arranged in the following ten parts, each of which is subdivided into several *Bāb*: (i) بدايات. (ii) ابواب. (iii) معاملات. (iv) اخلاق. (v) النمايات. (vi) اودية. (vii) احوال. (viii) ولابات. (ix) حقائق. (x) ان بين العبد والحق. Qurānic verses are quoted in support of the subject-matter of each *Bāb*. For a full description of the contents see Berlin, No. 2826. The author refers in his preface to the statement of the eminent Sūfi Abū Bakr Kattān (d. A.H. 322=A.D. 933) to the effect that there are altogether 1,000 stages in mystical development (ان بين العبد والحق ألف مقام من نور وظلمة); but claims that these are all embraced in the 100 principal stages referred to above.

We are also told in the preface that the work was composed at the request of the people of Harât.

Author: 'Abdallāh bin Muḥammad bin Aḥmad bin 'Alī bin Ja'far bin Maṣṣūr bin Matt bin Zaid bin Khâlîd al Anṣârî **عبد الله بن محمد بن منصور بن ممت بن زيد بن خالد الانصاري**, the most prominent Sûfi and Hanbali scholar of the 5th century A.H., who



traced his descent from Zaid, commonly called Abû Ayyûb al Anṣārī, a companion of the Prophet. He was highly esteemed both as Ṣūfī and scholar by kings, nobles and contemporary scholars. In A.H. 430, he was granted a special interview by the Sultān Mas'ūd bin Maḥmūd (A.H. 421-432=A.D. 1038-1075), when on a visit to Harāt. In A.H. 462, he was invested with a *Khil'at* (خلعت) by the Caliph Qā'imbillāh (A.H. 422-467=A.D. 1031-1075). Again, in A.H. 474, the author was invested with a *Khil'at* and the title of Shaikh al Islām by the Caliph Muqtadirbillāh (A.H. 467-487=A.D. 1075-1094). He is generally referred to, by this title, by Jāmi in Nafahāt. He was a disciple of Abu'l Hasan Kharqānī (d. A.H. 425=A.D. 1033; see *Mujmal Faṣiḥī*, fol. 139), the famous Ṣūfī of the 5th century A.H. Ibnu'l Jawzī (d. A.H. 597=A.D. 1200) tells us that the author was born in A.H. 395; but according to the author's own statement, contained in Nafahāt, p. 371, he was born in A.H. 396, at Quhandiz, a city in Harāt. In his early life he devoted himself equally to the literary branches of learning and to Ṣūfism, studying under several teachers and professors of Nishāpūr, Bastām and Tūs, and receiving spiritual training from the Ṣūfis of those places. We are told by his biographers that, after his thirtieth year, our author was chiefly known for his devotion to mystical learning. His growing reputation aroused the jealousy of the Ṣūfis of Harāt, who involved him in a series of troubles. In A.H. 438, they gave out to the public that his mystical dogmas were contrary to Islamic doctrines; and he was ordered to leave Harāt, but in A.H. 439 he was recalled by the Governor. Again, in A.H. 458, the Ṣūfis of Harāt complained against his mystical theories to Sultān Alap Arsalān (A.H. 433-465=A.D. 1063-1072), who ordered him to leave Harāt, but when he realised that the complaints against him were inspired by jealousy, the Sultān cancelled the order. Lastly, in A.H. 478, Nizām al Mulk (d. A.H. 485=A.D. 1092; see *Lib. Cat.*, vol. x, p. 11) the well-known Prime Minister, misunderstanding the mystical views of our author, banished him once more from Harāt; but, in A.H. 480, he was honourably recalled by the Nizām. He died in Harāt, A.H. 481=A.D. 1088; see *Ṭabaqāt Ibn Rajab*, foll. 35-48; *Mir'āt al Janān*, fol. 275; *Nafahāt*, p. 371; *Mujmal Faṣiḥī*, fol. 546; *Ṭabaqāt al Mufasssirin*, fol. 386; *Brock.*, vol. i, p. 433; *Rieu, Persian Catalogue* vol. i, p. 35. A separate biography of the author by 'Abdal Qādir ar Ruhāvī, with the title of *Al Mādih Wa Al Mamdūh*, is mentioned in *Ibn Rajab*. The author of *Tāj at Ṭabaqāt*, vol. v, part ii, fol. 735, wrongly refers to our author's death in A.H. 480.

Besides the present and ten other works mentioned in *Brock.*, *loc. cit.*, the following five works of the author are mentioned in *Ibn*

Ḥajab: (i) كتاب الفاروق. (ii) مناقب الامام احمد. (iii) كتاب علل المقاصات. (iv) تفسير القرآن. (v) مجالس التذكير.

Beginning:—

الحمد لله الواحد الاحد القيوم الصمد وبعد فان جماعة من الراغبين  
فى الوقوف على منازل السائرين ... من اهل هراة ... طال على مسألتهم  
ايلي زماناً ان ابين لهم في معرفتها بياناً الخ •

Several scholars have written commentaries on the present work. See Hāj. Khal., vol. vi, pp. 129-30.

For other copies of the work see India Office, No. 599; Cairo, vol. vii, p. 556; Berlin, No. 2826-7; Wien, Nos. 1891-2; Br. Mus., No. 753. For a very reliable text, cf. that contained in the commentary by 'Abdarrazzāq al Kāshī (d. A.H. 736=A.D. 1336; see No. 875 below), who tells us, in the preface of his commentary, quoted in India Office, No. 600, that he found many variants in the various copies of the work which he examined, but that fortunately he succeeded in obtaining a copy studied under the author himself, the text of which he incorporated in his commentary.

Written in fair Naskh. Dated A.H. 839.

Scribe: صدر الدين بن محمد.

The title-page bears the following autograph note of Ṣūfī Muḥammad bin 'Alī, which indicates that the MS. was for some time in his possession:—

من ممتلكات العبد الفقير الى الملك الولي محمد بن شيخ علي  
الملقب بشرف الدين الهمداني عفي الله عنه ذنبه وستر عيوبه •

This note is followed by his seal, which contains the following Persian verse:—

بمهر مهر نبي و بحق شاه ولي  
ببخش جرم و گناه محمد بن علي

This Muḥammad bin 'Alī was an Indian Ṣūfī of the 9th century A.H. In A.H. 781, he and his father, 'Alī (d. A.H. 786=A.D. 1384), settled in Kashmīr, whose ruler, Iskandar Shāh (A.H. 796-819=A.D. 1393-1416), became a disciple of the present Ṣūfī, and whose Minister, a Hindū named Basant, accepted Islam under the Ṣūfī's spiritual influence, and was afterwards known as Malik Saifaddīn. See Taḍkira i 'Ulamā' i Hind, p. 219.



The title-page also bears the following prayer:—

در میان نماز سنت صبح و نماز قرض رومی بدست راست کند و سه نوبت  
بگوید القهار و قوت کند دیگر رومی به پس پشت کند و همچنین سه نوبت  
بگوید القهار و قوت کند به پس پشت دیگر رومی بدست چپ همچنین  
که آن روز الله سبحانه تعالی مهمات او کفایت فرماید انشاء الله بمنه و کرمه •

Four 'Arddidāhs, the earliest of which is dated, A.H. 1066, are also found on the title-page.

### No. 832.

fol. 13; lines 31; size  $11\frac{1}{2} \times 5\frac{1}{2}$ ;  $4 \times 3$ .

The Same.

Another copy of the same. Written in good Naskh. Not dated; apparently, 11th century A.H. The handwriting of the present MS. is identical with that of MS. No. 873 below, the scribe of which is Nûraddin Abu'l Wadâd.

### No. 833.

fol. 133; lines 13; size  $12 \times 7$ ;  $9 \times 3$ .

احیاء علوم الدین

### IHYÂ' U 'ULÛM AD DÎN.

A beautiful copy (in four volumes) of *Ihyâ' u 'Ulûm ad Dîn*, a comprehensive work on Sûfism and asceticism, as well as Islamic doctrine in general, the author referring throughout to the Qur'ân, Hadîs, Sûfis, Jurists, Theologians and Philosophers, and devoting special attention to an exposition of the philosophical principles of the subject. The work is held in such repute as a standard work on the subject that it is the opinion of eminent doctors of Islam that if all other works were to perish, the whole body of Islamic doctrine and mystical teaching could be restored from the present work alone. Muḥammad Pârasâ (d. A.H. 822=A.D. 1419), a famous Sûfi of the 9th century A.H., and the author of *Faṣl al Khitâb*, tells us, in the following passage on fol. 33<sup>a</sup> of Lib. copy, Hand-list, No. 1368, that our

author borrowed his methods and materials from Qūt al Qulūb (No. 826 above): وقد تتبع كلامه (ابوطالب عكي) الأمام حجة الإسلام في تأليف احياء العلوم.

Ibn. Hajar (*d.* A.H. 852=A.D. 1449; see Lib. Cat., vol. v, part i, No. 159) and 'Irāqī (*d.* A.H. 806=A.D. 1403; see Lib. Cat., vol. v, part ii, No. 442), each made a collection of the Ḥadīṣ referred to in the present work, giving in every case the Isnād and suitable references to other works of Ḥadīṣ. Ibnu'l Jawzī (*d.* A.H. 597=A.D. 1200; see Lib. Cat., vol. x, No. 512), in his two works, I'lām al Iḥyā and Minhāj al Qāṣidin, criticised the present work. His criticisms were replied to by contemporary scholars; and Yāfī, in his Irshād, foll. 36-39, (see No. 908 below) has refuted certain Šūfis, who criticised the present work. The work is divided into four Rubu', or parts: (i) العبادات; (ii) المعادات; (iii) المملكات; (iv) المنجيات. Each part is subdivided into 10 Kitāb, and each Kitāb again into several Faṣl. The present copy is divided into four volumes, each volume containing one part. The present volume contains Part I, viz., العبادات.

Author: Abū Ḥamid Muḥammad bin Muḥammad al Ġazzālī.<sup>1</sup>

أبو حامد محمد بن محمد الغزالي

He is surnamed Zainaddin at Ṭūsī, and is known by the title of Hujjat al Islām. An eminent scholar of the Shāfi'ī school, and famous as philosopher, theologian, jurist and exponent of Šūfism, he is known in Europe by the name of Al-ġazel, and is the subject of innumerable notices both by eastern and western Orientalists of the past and of the present day. He was born in Ṭūs, in A.H. 450; not in 441, as stated by Huart, History of Arabic Literature, p. 265. He lost his father in his boyhood; and was placed under the care of a Šūfi friend of his father, who entered him in a Madrasah of Ṭūs, where he received his early education under Zādaqānī. Love of learning impelled Ġazzālī to leave home; and he first visited Jurjān, where he studied under Abū Naṣr Isma'īl and some others. Thereafter, he proceeded to Nišāpūr, where the famous professor of Niẓāmiyah Madrasah, 'Abdalmalik Imām al Ḥaramain (*d.* A.H. 478=A.D. 1085; see Lib. Cat., vol. x, No. 493), took a keen interest in his education. Ġazzālī attended his lectures for a considerable period, and completed his studies under him. He proved himself a master of jurisprudence by composing a work on that subject, Al Mankhūl,

<sup>1</sup> The present spelling of the word is preferred to that of Ġazzālī, on the high authority of Ikhtiyār ar Rafiq, fol. 28\*, where we read:—

و الغزالي بفهم العين المعجمة وتشديد الزاي وبعد الالف لام و هذه النسبة الى الغزال على عادة اهل خوارزم و جرجان فانهم ينسبون الى القصار القصاري ... و قبل الزاي مخففة ... و هو خلاف المشهور \*



for a copy of which see Hand-list, No. 769. As we are told by Ibn Mulaqqin, fol. 77<sup>a</sup>, Ġazzālī submitted *Al Mankhūl* to his teacher, Imām al Ḥaramain, who made the following encouraging remarks on the work: *انا حي فملا صبرت حتي اموت لان كتابك غطي على كتابي*.

Ġazzālī became known throughout Nishâpūr as a profound scholar; and, on the death of Imām al Ḥaramain, in A.H. 478, the authorities appointed him professor of Nizāmīyah Madrasah in his place. After a few years' service in the Nizāmīyah Madrasah, he was summoned in A.H. 484, by the Nizām al Mulk of Baghdād (see Lib. Cat., vol. x, No. 493) to be Principal of the Nizāmīyah College there; and his success in several debates with eminent scholars of Baghdād, together with the fame of his lectures, won for him the highest reputation as a scholar throughout the Muslim world. In A.H. 488, he resigned his post in order to devote himself to Šūfism, the love of which had been placed in his heart by Shaikh Abū 'Alī Fārmudī (d. A.H. 477=A.D. 1084; see Mir'āt al Janān, fol. 272<sup>b</sup>), under whom he received his early spiritual training. He first performed the pilgrimage to Mecca; and afterwards went to Syria, where he settled in Damascus for nearly 10 years, and adopted Šūfi Abū Naṣr bin Ibrāhīm, who died after A.H. 490, as his Shaikh for spiritual training. The present work (*Ihyā'*), along with others, was composed in Damascus, and earned for its author the title of *سيد المصنفين* (the lord of authors); see *Irshād*, No. 908 below. Ġazzālī, later on, visited Cairo and Alexandria; and afterwards returned to his native place (Tūs), where he founded a Madrasah for the scholars and a Monastery for the Šūfis, and having renounced all other works, passed the rest of his life in teaching the Qur'ān and holding sittings for his students and disciples. He is the author of more than 100 works, of which 64 are enumerated in Brock., vol. i, p. 419. As regards two of the works mentioned in his list, viz., *Al Maḍnūn Bihi* 'An Ġairi Ahlihī and *As sirr al Maktūm*, Ġazzālī's authorship is emphatically denied by Isnawī, fol. 343. He died in A.H. 505=A.D. 1111. See Isnawī, *loc. cit.*; Ibn Mulaqqin, fol. 77; *Ikhtiyār ar Rafiq*, fol. 110; Mir'āt al Janān, fol. 287<sup>b</sup>; *Nafaḥāt*, p. 422; *Mujmal Faṣiḥi*, fol. 159; Subkī, vol. iv, fol. 210-16; *Mu'jam al Buldān*, vol. iii, p. 560; *Kashf u Asrār al Bayān*, fol. 182; *Tāj at Ṭabaqāt*, vol. vi, part i, fol. 295; *Aṭ Ṭabaqāt al 'Alīyah* (see foll. 122-25 No. 959/5 below); Gosche, *Über Ġazzālī's Leben und Werke*, in *Abhandlungen der Berliner Akademie*, 1858, pp. 239-311; Munk, *Mélanges de philosophie*, p. 336; Schefer *Chrestomathie Persane*, vol. ii, p. 212; Huart, *History of Arabic Literature*, p. 263; Nicholson, *Literary History of Arabs*, p. 338; Macdonald, *Development of Muslim Theology*, pp. 215-211; Z.D.M.G., vol. vii, p. 172.



Beginning:—

الحمد لله تعالى أولا حمدا كثيرا طيبا النح •

For other copies of the work see Berlin, Nos. 1679-1706; Wien, No. 1656; Leid, No. 2146; Br. Mus. Suppl., No. 173-4; Br. Mus., Nos. 854-8; Cairo, vol. ii, p. 62; Alger, Nos. 554-8; India Office, Nos. 602-10; Badl., vol. i, Nos. 287, 295; Rāmpūr, No. 253; Āṣafiyah, Nos. 1-3.

The work has been printed in Būlāq, A.H. 1289, and in Cairo, A.H. 1306; also lithographed in Lucknow, A.D. 1864.

### No. 834.

fol. 208; lines 31, size  $12 \times 7\frac{1}{2}$ ;  $9 \times 5$ .

Vol. II.

Continuation of preceding volume; contains the second part of the work. It begins thus:—

الحمد لله الذي احسن تدبير الكائنات النح •

### No. 835.

fol. 164; lines 31; size  $12 \times 7$ ;  $9 \times 5$ .

Vol. III.

Continuation of above; contains the third part of the work. It begins thus:—

الحمد لله الذي يتخير دون ادراك جلاله القلوب النح •

### No. 836.

fol. 376; lines 13; size  $12 \times 7\frac{1}{2}$ ;  $9 \times 5$ .

Vol. IV.

Continuation of above; contains the fourth part of the work. It begins thus:—

الحمد لله الذي بتكميده يستفتح الكتاب النح •

All these four volumes are written in beautiful Naskh, within gold-ruled borders. Each volume bears a frontispiece. All the chapter headings are illuminated, in a great variety of colours.

Scribe : درويش محمد ابن باقي محمد.

From a seal on the title-page of the first volume dated A.H. 1048, which reads thus:—بند شاه جهان عبد الرشيد ديلمى, we may conclude that the present MS. was at one time in possession of 'Abdarrashid 'ad Dailamî (*d.* A.H. 1081=A.D. 1670; see *Tadkira-i Khush Nawisân*, p. 95), a famous scribe in the Court of Shâh Jahân (A.H. 1037-1068=A.D. 1628-1658).

There is a seal at the beginning and the end of all four volumes, which reads thus: وقف هذا الكتاب لله عز وجل العبد الضعيف وحاجي عبد الرزاق سنة 1114, from which we learn that the MS. was bequeathed for the use of the public, in A.H. 1114, by one Hâjî 'Abdarrazzâq.

### No. 837.

fol. 304; lines 31; size  $12 \times 7\frac{1}{2}$ ;  $9 \times 5$ .

The Same.

Another copy of the preceding work, in two volumes. The present volume comprises the first two parts of the work. The beginning of each part is the same as in Nos. 833-34 above.

Foll. 1-8. Index of the contents of the present volume, written by the scribe of the present copy.

The work begins on fol. 9<sup>b</sup>.

Foll. 9<sup>b</sup>-10 are fully illuminated.

At the top of fol. 9<sup>b</sup>, a note which runs thus: از كتب خانۀ جناب: نواب حاجي ولايت علي خان صاحب دام اقباله سي اي. اي. indicates that the present MS. is from the Library of Nawwâb Hâjî Wilâyat 'Alî Khân Shâhib, C.I.E., of Patna.

### No. 838.

fol. 354; lines 31; size  $12 \times 7\frac{1}{2}$ ;  $9 \times 5$ .

Vol. II.

The present volume contains the last two parts of the work. The beginning of each part is the same as in Nos. 835-36 above.

Foll. 1-8. Index of the contents.

The work begins on fol. 9<sup>b</sup>.

Both volumes are written in good Naskh. Not dated; apparently,

13th century A.H. There is beautiful frontispiece at the beginning of each volume.

No. 839.

fol. 479; lines 25; size  $12 \times 7$ ;  $8 \times 4\frac{1}{2}$ .

The Same.

The second volume only of a beautiful copy of the preceding work, divided into two volumes. It contains the last two parts of the work. The beginning of each part is the same as in Nos. 835-36 above.

Written in beautiful Naskh, within gold-ruled borders. Each part bears a frontispiece. There are illuminated headings, in different colours, at the beginning of each *Kitāb*. Dated A.H. 1100.

Scribe: محمد شاکر بن محمد شریف.

The name of the scribe is found on fol. 214<sup>b</sup>, at the end of the 3rd part.

A note at the end tells us that the present copy was made during the reign of Aurangzib, and therefore presumably in India.

No. 840.

fol. 16; lines 25; size  $9 \times 7$ ;  $7 \times 4$ .

قطعة من احیاء علوم الدین

QIT'AT MIN IHYÂ' 'ULŪM AD DÎN.

A fragment of the preceding work, containing كُتُب اسرار الزکوة, the 6th *Kitāb* of the first part.

Beginning:—

الحمد لله الذى اسعد و اشقى الخ \*

Written in good Naskh, within gold-ruled borders. Not dated; apparently, 12th century A.H.





الى يوم الدين و بعد فاني لم ازل حريصا منذ زمان تتقدم في ان اختصر  
كتاب الاحياء حسب الاستطاعة والله الموفق للصواب باب في فضيلة العلوم النج \*

Written in fair Naskh. Dated A.H. 1177.

Scribe: هادي بن علي.

### No. 842.

fol. 154; lines 11; size  $7\frac{1}{4} \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 2\frac{1}{2}$ .

عين العلم و زين العلم

### ‘AIN AL ‘ILM WA ZAIN AL ĤILM.

An abridgment of *Ihyā’ al ‘Ulūm* (see Nos. 833–836 above). The author of India Office Catalogue, No. 680, rejects the statement made by Stewart in his Catalogue (No. 139), in which he describes the present work as an abridgment of *Ihyā’ u ‘Ulūm ad Din*, and holds that it is a compendious independent work on asceticism and Šūfism. An examination of the contents of the work supports Stewart’s statement, however; and ‘Alī Qārī (*d.* A.H. 1014=A.D. 1605), in his commentary (No. 844 below), definitely states that the text is an abridgment of *Ihyā’ al ‘Ulūm*, as appears from the following passage in the preface to his commentary (see No. 844 below):—

وهو في الحقيقة مختصر لآحياء العلوم لصحبة السلام \*

The authorship of the work is doubtful. According to some Muḥammad bin ‘Uṣmān bin ‘Umar Al Balkhī بن عثمان بن عمر البلخي a scholar of the 8th century A.H., is the author, see *Hāj. Khal.*, vol. iv, p. 283. Again in *Hāj. Khal.*, vol. vi, p. 159, and Berlin, No. 3064, where the work is noticed under the title of *Manāḥij al ‘Arifin*, one ‘Abdallāh bin ‘Abdarrahmān al Modā’inī is said to be the author of the work; but ‘Alī Qārī, in his commentary, on the authority of Ibn Ḥajar (*d.* A.H. 852=A.D. 1449; see Lib. Cat., vol. v, part i, p. 49) holds that it is the work of a certain Indian scholar.

Beginning:—

يا رب رباه باسمك ابتدى النج \*

For other copies of the work see India Office, No. 680; Berlin, No. 3064; Āṣāfiyah Library, Nos. 502, 555 and 877; Rampūr Nos. 222–225.

The present work was lithographed in Peshawar, A.H. 1279; see Rampûr, No. 221, where a copy of the said edition is noticed. For a Persian commentary on the present work, see Hand-list, No. 1362.

Written in beautiful Naskh, within gold-ruled borders. Bears a frontispiece. At the end is found the seal of Faḍā'il Khān, a noble of 'Ālamgir's Court, dated A.H. 1104, from which we may conclude that the MS. was for some time in his possession, and was written in or before that year. This seal is followed by a note, which runs thus:--

عین العلم با سر لوح مجدول بطلای وزنگ جلد مستعمل بابت

پیشکش هدایت الله ولد عفايت الله خان هفتم ماه شعبان سنه ۱۱۴۴ •

The note tells us that the present MS. was presented, in A.H. 1144, to Hidāyatallāh, the son of 'Ināyatallāh, the author of Ahkām 'Ālamgirī, who died in A.H. 1139=A.D. 1726; see Beale, p. 179; Ma'āṣir 'Ālamgirī, 257<sup>b</sup>.

Two 'Arḍdidahs of later date are found at the end.

### No. 843.

fol. 113; lines 13; size  $7\frac{1}{2} \times 4\frac{1}{2}$ ;  $4\frac{1}{2} \times 4$ .

The Same.

Another copy of the preceding work.

Written in fair Naskh. Dated A.H. 1122. Marginal notes are found throughout the copy.

Scribe: رحمت الله الضیائی. He is also the scribe of the MS. No. 852 below.

The seal of one Muḥammad Ya'qūb, dated A.H. 1272, is found at the end.

26 foll., containing quotations from different works, have been added by some one at the end.



## No. 844.

foll. 549; lines 19; size  $8\frac{1}{2} \times 6\frac{1}{2}$ ;  $6\frac{1}{2} \times 4\frac{1}{2}$ .

شرح تبيين العلم

## SHARḤ U 'AIN AL 'ILM.

A very detailed commentary on the preceding work, explaining fully points referring to the Qur'ān, Ḥadīṣ and sayings of the Sūfis. The present commentary was the author's last work, and was composed in Rajab, A.H. 1014, a few months before his death.

By 'Alī bin Sulṭān Muḥammad al Qārī al Harawī علي بن سلطان الهروي, the most eminent Ḥanafī author of the 11th century A.H., who died in A.H. 1014=A.D. 1605. See Lib. Cat., vol. v, part i, No. 237.

Autograph of 'Alī Qārī is found on the title-page of Al Wasīlah; see Hand-list, No. 186, where 'Alī Qārī in the following note says that the said MS. was for some time in his possession:—

ملكه بالشراء الشرعي افقر عبد الله الملك الغني علي بن سلطان  
محمد الهروي لطف بهما بلطفه الخفي \*

Beginning:—

الحمد لله العلي العظيم ... اما بعد فيقول خادم كلام ربه القديم  
... علي بن سلطان محمد القاري الهروي ... وهو في الحقيقة مختصر  
لاجياد علوم الدين لحجة الاسلام ..... وهو (المصنف) من فضلاء الهند  
وصلحائهم على ما صرح به الشيخ ابن حجر في مقدمته ... وقيل انه  
منسوب الى علماء بلخ \*

For other copies of the work see Rāmpūr, Nos. 182-83; Cairo, vol. ii, p. 92, where seven copies of the work are enumerated.

The present commentary was printed in Constantinople, A.H. 1292.

Written in good Naskh. Not dated; apparently, 12th century

A.H.

## No. 845.

foll. 256; lines 11; size  $8\frac{1}{2} \times 6$ ;  $5\frac{1}{2} \times 3$ .

## جواهر القرآن

## JAWÂHIR AL QUR'ÂN.

A work, marked by profound critical acumen, which deals mainly with the principles of Islam, Sûfism and asceticism, besides certain miscellaneous matters. The author, throughout the work, bases his exposition of philosophical principles on the verses of the Qur'ân, and explains the mystical secrets and allusions contained in those verses. The author holds that the present work is only useful for those godly and pious men, who are the masters of literary and mystical learning; and he solemnly warns scholars against revealing the secrets contained in the work to those not fitted to receive them; see fol. 97<sup>a</sup>, where he says:—

و حرام على من يقع هذا الكتاب بيده ان يظهره الا على من استجمع  
بهذه الصفات \*

The work is divided into three Qisms, of which the first two Qisms enumerate the various branches of Islamic learning, with reference to the verses of the Qur'ân from which each is derived. In the third Qism, the author expounds 40 principles, which he considers contain the very essence of the Qur'ân, and which he designates by a separate title, viz., *Al Arba'ûn fi uṣûl Ad Din* (40 principles of Islam). This third Qism he authorises scholars to treat as an independent work on the subject; see fol. 127<sup>a</sup>, where he says:—

اسم هذا القسم كتاب اربعين في اصول الدين فمن شاء ان يكتبه  
مفردا فليكتب فانه مشتمل على زبدة القرآن \*

On the strength of this authority, numerous separate copies of this third Qism have been made, with the addition of a short preface. For a separate copy of the same see No. 846 below, where its contents are fully described.

Author: Abû Hâmid Muḥammad bin Aḥmad al Ġazzâlî (*d.* A.H. 505=A.D. 1111); see No. 833 above.

Beginning:—

اما بعد حمد الله الذي هو فاتحة كل كتاب و الصلوة على رسوله  
التي هي خاتمه كل خطاب الن \*

At several points, readers are requested by the author to refer to another composition of his, *Ihyā' al 'Ulūm* (Nos. 833-36), for more detailed information on the points concerned.

An index of the work is contained in foll. 1-4.

For other copies see Leid, No. 1986-87; Br. Mus., No. 143; A.S., No. 388; Cairo, vol. viii, p. 198; *Āṣafiyyah*, Nos. 14/2, 21/3.

Written in ordinary Naskh. Not dated; apparently, 11th century A.H.

### No. 846.

foll. 102; lines 18; size 9 × 5; 7½ × 4½.

الاربعون في اصول الدين

### AL ARBA'ŪN FĪ UṢŪL AD DĪN.

A copy of the third Qism of the preceding work, treated as an independent composition and transcribed by Shaikh Muḥammad Chishtī, a Šūfī of the 11th century A.H., who added a short preface, which runs thus:—

الحمد لله رب العالمين حمدا يوازي نعمه ويكفي مزيدة و الصلوة  
علي رسوله محمد وآله واصحابه اجمعين •

The present work (the third Qism of the preceding) is again divided into the following four Qisms, each Qism containing a section devoted to each of the ten principles dealt with and a *Khātimah*:—

(i) القسم الاول في المعارف (ii) القسم الثاني في الاعمال الظاهرة (iii) القسم الثالث في اصول تركية النفس عن الاخلاق المذمومة (iv) القسم الرابع في اصول الاخلاق المحمودة.

The ten principles dealt with in the first Qism (followed by a *Khātimah*) are as under:—

(i) الاول في ذات الله تبارك وتعالى (ii) الثاني في تقديس الذات (iii) الثالث في القدرة (iv) الرابع في العلم (v) الخامس في الارادة (vi) السادس في الايمان (vii) السابع في الكلام (viii) الثامن في الافعال (ix) التاسع في النبوة (x) العاشر في يوم الآخر.

*Khātimah* في التنبيه على الكتب التي منها تطلب حقائق هذه الامور.

The ten principles and *Khātimah* of the second Qism are as follows:—



(i) الثالث في الصوم (iii) ; الثاني في الزكوة (ii) ; الاول في الصلوة (i) ; السابع (vii) ; السادس في الاذكار (vi) ; الخامس في قرأة القرآن (v) ; الرابع في الحج ; الثامن في القيام لحقوق المسلمين و حسن الصحبة معهم (viii) في طلب العلال .  
العاشر في اتباع السنة (x) ; التاسع في الامر بالمعروف (ix)

خاتمة تنعطف على الجمع في ترتيب الاوزاد : *Khâtimah* .

The ten principles of the third Qism, and the *Khâtimah* to the same, are as follows :—

(i) الثالث في الغضب (iii) ; الثاني في شره الكلام (ii) ; الاول في شره الطعام (i) ; السادس في (vi) ; الخامس في البخل و حب المال (v) ; الرابع في الصد (iv) ; الثامن في الكبس (viii) ; السابع في حب الدنيا (vii) الرعونة و حب العجاة ; العاشر في الرياء (x) ; التاسع في العجب (ix)

*Khâtimah* : خاتمة تنعطف على الجملة في جامع الاخلاق و مواقع الغرور منها :

The following are the ten principles of the fourth Qism, and the *Khâtimah* to the same :—

(i) الثالث في الزهد (iii) ; الثاني في الخوف و الرجاء (ii) ; الاول في التوبة (i) ; السادس في النية و الاخلاص (vi) ; الخامس في الشكر (v) ; الرابع في الصبر (iv) ; التاسع في (ix) ; الثامن في المحبة (viii) ; السابع في التوكل (vii) و الصدق ; العاشر في ذكر الموت و حقيقته و اصناف العقوبات الروحانية (x) ; الرضاء بالقضاء

*Khâtimah* : خاتمة تنعطف على الجميع في التفكير و المحاسبة :

For other copies of the work see *Âsafiyah Library*, No. 392 ; *Râmpûr*, Nos. 21-33.

Written in Nasta'liq. Dated A.H. 1099.

### No. 847.

fol. 158 ; lines 17 ; size  $10\frac{1}{2} \times 6$  ;  $7\frac{1}{2} \times 3$ .

منهاج العابدين

### MINHÂJ AL 'ÂBIDÎN.

A work intended to serve as a guide to the principles and duties of the devoted life. In his preface, the author tells us that while the points dealt with in the present work have been discussed by him in his other compositions, the manner of representation and method of exposition adopted is new. According to the statement contained in the *Isnâd*, the present work was the last composition of the author. The work is divided into seven 'Aqbah, which are fully described in *Berlin*, No. 3265.

Author: Abū Hāmid Muḥammad bin Muḥammad al Gazzālī  
 أبو حامد محمد بن محمد الغزالي. See No. 833 above.

The Isnād runs thus:—

انما يتقبل الله من المتقين حدثني الشيخ الفقيه الصالح الزاهد عبد  
 للملك بن عبد الله رضي الله عنه قال املاني الشيخ الزاهد الموفق حجة  
 الاسلام زين الدين شرف الأئمة ابو حامد محمد بن محمد الغزالي رفع الله  
 درجة هذا الكتاب و هو آخر كتاب صنفه الخ \*

The preface to the work begins thus:—

الحمد لله الملك الحكيم الجواد الكريم العزيز ... فصنفنا في قطع  
 هذا الطريق وسلوكها كتابا كاحياء علوم الدين ..... واقتضت  
 الحال عند ذوى الالباب ..... فابتغيت الى من بيده الخلق و الامر  
 ان يوفقني لتصنيف كتاب يقع عليه اجماع و يحصل بقرآته الانتفاع  
 فاجابني الذي يجيب المضطر اذا دعاه و اطلعني بفضله على اسرار ذلك  
 و الممنى فيه ترتيباً لم اذكره في مصنفات التي تقدمت في اسرار  
 معاملات الدين الخ \*

The Isnād quoted above tells us that the contents of the present work were dictated by Gazzālī to one of his pupils, 'Abdalmalik bin 'Abdallāh, a scholar of the 6th century A.H.; and our copy, which is dated A.H. 966, is accordingly a later transcription of one containing the above Isnād.

For other copies of the work see Berlin, Nos. 3265-66; Paris, No. 1248; Leid, No. 2147; Br. Mus., No. 165; Br. Mus. Suppl., No. 229; Cairo, vol. ii, p. 138, vol. vii, p. 116; Āṣāfiyah, Nos. 27, 16/2, 644. For a printed copy of the same, dated A.H. 1305 see also Āṣāfiyah, No. 221.

Written in bold Naskh. Dated A.H. 966.

Scribe: ابن قاضي علاء الدين.

## No. 848.

fol. 16; lines 19; size  $9\frac{1}{4} \times 6\frac{1}{4}$ ;  $6\frac{1}{2} \times 4$ .

مقاصد منهاج العابدين

• MAQÂSID U MINHÂJ AL 'ÂBIDÎN.

The present is an abridgment of the preceding work, by 'Abd-al-wahhâb ash Sha'rânî عبد الوهاب الشعراني (*d.* A.H. 973=A.D. 1665; see Lib. Cat., vol. x, No. 567). The work itself contains no clue to the title or authorship of the present abridgment; but these we have succeeded in tracing in a commentary on an abridgment of Minhâj al 'Âbidin, by Muṣṭafa Bakrî, a scholar of the 12th century A.H. (see No. 950 below), noticed in Berlin, No. 3268, the text of which corresponds to the abridgment contained in the present MS. The commentator referred to above indicates the title and authorship of the present abridgment in a passage, which runs as follows:—

اما بعد فان الكتاب الموسوم بمقاصد منهاج العابدين للجامع لشوارق  
قائى دقائق الدين اختصرة العارف الربانى سيدى عبد الوهاب الشعراني  
النج \*

Some one has erroneously noted in the margin of fol. 1<sup>b</sup> that the present is an independent work on Sūfism, with the title Risâlat u 'Ilm ad Din thus: رسالة علم الدين لاهل العلم والعربد.

Beginning:—

الحمد لله الذي وفق من شاء من عبادة سلوك ... منهاج العابدين  
... اما بعد فان منهاج العابدين من الكتب التي وقع عليها ... الجامع  
و عم به الانتفاع فسألني بعض اخواني ممن ذاكرتهم ان لجمع ... مقاصدة  
و اذكر حقائقه و شوارده النج \*

With the exception of that copy of the text contained in the commentary referred to above, no other copy of the work is known to us.

Written in fair Naskh. Dated A.H. 1123.



No. 849.

foll. 20; lines 20; size 8×5; 7×4½.

رسالة التسويد

## RISĀLAT AT TASWIYAH.

A treatise expounding, both from the theological and mystical standpoints, the following verses in Sûrat u Šād (38, verses 71-2), of the Qur'ân:—

اذ قال ربك للملائكة اني خالق بشرا من طين ٥ فاذا سويته و نفخت فيه من روحي فقعوا له ساجدين ٥

When thy Lord said to the angels, "I am about to make man of clay, and when I have formed him, and breathed my Spirit into him, then worshipping fall down before him."

Author: Abû Hâmid Muḥammad bin Muḥammad al Ġazzâlî (d. A.H. 505=A.D. 1111; see No. 833 above).

The scribe, whose name is not given, tells us in the following note at the end that the present work is *Al Kitâb Al Maḍnûn bihi 'An Ġair i Ahlihî*, one of the two works ascribed to Ġazzâlî (see No. 833 above):—

تم الكتاب المضمون به عن غير اهله •

The beginning and contents of the copy of that work, noticed in Berlin, No. 1721, do not correspond with those of the present MS.; while, on the other hand, a work by Ġazzâlî, entitled *Ar Risâlat at Taswiyah*, which is noticed in Berlin, No. 1722, agrees fully with the beginning and contents of the present MS. We may, therefore, safely reject the statement made by the scribe.

Beginning:—

قال الامام ابو حامد محمد بن محمد الغزالي لما سئل عن قوله تعالى فاذا سويته و نفخت فيه من روحي الآية ... ما التسوية و ما التفخيم فقال رضي الله عنه التسوية فعل في المحل القابل للروح و هو الطين في حق آدم عليه السلام الخ •

Written in fair Naskḥ. Not dated; apparently 13th century A.H.

## No. 850.

fol. 118; lines 17; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $7\frac{1}{2} \times 3\frac{1}{2}$ .

## شرح بداية الهداية

## SHARḤU BIDÂYAT AL HIDÂYAH.

A unique copy of a concise commentary on Bidâyat al Hidâyah, a treatise on Ṣūfism by Gazzâlî (see No. 833), serving as a guide to the devout life. For copies of the text see Library Hand-list, No. 2580/2; Berlin, No. 3263; Cairo, vol. ii, p. 70. The commentator's name appears nowhere in the MS.; nor is the commentary mentioned in any catalogue. Further, there is a misleading statement in the preface to the work, quoted below, to the effect that the need was felt for a concise commentary to supplement the long and detailed commentary on the same treatise composed by the famous scholar, 'Abdal Qâdir bin Aḥmad al Fâkihî (*d.* A.H. 982=A.D. 1574), which at once suggests that the present commentary is by some scholar other than the said 'Abdal Qâdir. Now this preface is contained in foll. 1-4, which are a later addition, as the handwriting clearly shows; and that our copy was originally defective at the beginning is stated in a Persian note at the end of the MS., which runs thus:—

شرح بداية الهداية امام غزالي قدری از اول ناقص بود مکمل کرده

شد \*

The statement contained in the preface, which is, as stated, a later addition, is obviously incorrect; and that 'Abdal Qâdir was, indeed, the author of the present commentary is clearly evident from the following facts, which were discovered after a careful and exhaustive study of the MS., as well as researches in books of reference:—

(i) The commentator, on fol. 82<sup>a</sup>, refers to a commentary of his own on *Ḥizb* of Abu'l Ḥasan Bakrî, one of his *Shaikhs*, thus:—

نعم سمعت من شيخنا ابي الحسن البكري ..... كما شرحت

... من المنقبة العالية لشيخنا في آخر شرح حزبه \*

Now a commentary on *Ḥizb* is mentioned in Berlin, No. 10110, as the work of the above-mentioned 'Abdal Qâdir bin Aḥmad.

(ii) The commentator, on fol. 100<sup>a</sup>, refers to a work entitled *Kitâb al Akhlâq*, also known as *Al Manâhij*; speaking of it as a composition of his own, thus:—

ذكرت منها في كتابي الاخلاق \*

This is also mentioned as a work of 'Abdal Qādir in Berlin, No. 5401.

(iii) The author of *An Nūr as Sāfir*, on fol. 395<sup>a</sup>, mentions two commentaries on *Bidāyah*; one detailed and the other concise, by 'Abbal-Qādir bin Aḥmad al Fākihī, thus:—

وله تصانيف منها شرحان على البداية للغزالي أحدهما أكبر من الآخر.

(iv) The present commentator refers on foll. 63 and 64 to another commentary of his on *Bidāyah*, which he speaks of as *Ash Sharḥ*; and, on fol. 72<sup>a</sup>, he distinctly says that the subject has been fully explained by him in *Ash Sharḥ*, thus: *بينت ذلك في شرح* (I explained it in *Ash Sharḥ*).

Beginning:—

الحمد لله الذي منه بداية الهداية و اليه انتهائها والصلاة والسلام على من ظهرت على يده أنوارها ... اما بعد فان الرسالة الوجيزة المسماة ببداية الهداية للامام الهمام ..... ابي حامد الغزالي ... لما كانت مشهورة بين الافام و تصدى لشرحه بعض الاعلام كالامام العلامة وحيد عصره و فريد دهره عبد القادر بن احمد الفاكهي الشافعي المجاور لببيت الله لكن لم يكن هذا الشرح الجليل خالياً من البسط و التفصيل فارت ان احذر شرحا صغيرا الخ \*

Commentator: 'Abdal Qādir bin Aḥmad al Fākihī, a famous scholar and author of repute. He was born in A.H. 920 and died in A.H. 982=A.D. 1574; see *An Nūr as Sāfir*, fol. 359. He is described by the author of *An Nūr as Sāfir* as a writer as voluminous as *Suyūṭī* (d. A.H. 911=A.D. 1505), who was the author of 600 works. Unfortunately, the works of our present author are not enumerated by his biographers; but we have succeeded in tracing the following eight works of his:—

(i) The present work. (ii) *Kitāb al Akhlāq*, also known as *Al Manāhij as Sanīyah*; see Berlin, No. 5401. (iii) *Sharḥ al Hizb*; see Berlin, No. 10110. (iv) *Ash Sharḥ al Akbar*, mentioned in *An Nūr as Sāfir*. (v) *Faṣl al Khitāb fi Faḍā'il 'Amā'im*, mentioned on fol. 65 of the present MS. (vi) *Tāj ar Riyāsah*, mentioned on fol. 118. (vii) *Tuḥfat al Liṭāfah*, mentioned on fol. 13<sup>b</sup> of MS. No. 936 below. (viii) *Husn al Tawassul*; for a copy of which, see No. 936 below.

Written in fair Naskḥ. Not dated; apparently, 11th century A.H.



The following note at the end tells us that one Nizâmaddin compared the present MS. with some other copy of the work:—

بلغ مقابلة على حسب الطائفة قاضي منعم نظام الدين •

### No. 851.

fol. 249; lines 22; size  $10\frac{1}{2} \times 7$ ;  $8 \times 4$ .

الغنية لطالبي طريق الحق

## L ĠUNYAH LI ṬĀLIBÎ ṬARIQ AL ḤAQQ.

The work is given the above title by the author himself, in the preface quoted below; and is noticed under the same title in Brock., vol. i, p. 435. Hâj. Khal., vol. iv, p. 338, designates the work by the title Ġunya only. In India, the work is generally known as Ġunyaṭ at Ṭālibîn; see India Office, Nos. 617-8; Rampûr, Nos. 230-33; Stewart Cat., No. 149. In the following note on the title-page of our copy, which was transcribed in India, the work is spoken of by the last mentioned title, as follows:—

كذاب غنية الطالبين من مصنفات سلطان العارفين غوث الثقلين امام

الحرمين شيخ الفريقين عبد القادر الجيلاني •

The present work, which treats of religious duties and certain theological matters, deals at great length with the spiritual significance of the twelve months and the seven days of the week and of the prayers appropriate to those days and seasons. It concludes with an exposition of the disciplinary practices of ascetics: *آداب المريدين*. The work is chiefly based on the Qur'ân, Ḥadîṣ and sayings of the Ṣūfis. It was composed at the persistent request of the author's friends.

Author: Muḥiaddin 'Abdal Qādir bin Abi Ṣāliḥ Mūsā bin Janki-dūst al Jili al Ḥanbali *محيي الدين عبد القادر بن أبي صالح موسى بن جنكي* *دوست*, the famous Ḥanbali scholar, and founder of the Qādiriyyah order, the most popular order of Ṣūfism, known throughout the Islamic world. The genealogical table of our author both on his father's and his mother's side ends with 'Alī, the fourth Caliph. Cf. the beginning of MS. No. 854 below, where his genealogical table on the paternal side is quoted. His genealogical table on the maternal side is added by someone in a note on the title-page of the same MS.

He was born in A.H. 470, or according to some in A.H. 471. The former is the date generally accepted by his biographers. The author of *Fawât al Wafayât*, vol. ii, p. 1, wrongly states the year of his birth as A.H. 491. He came to Bagdâd, at 18 years of age, in A.H. 488; and there he completed his studies under distinguished scholars and Šūfis. He received spiritual training under several *Shaikhs*; but *خرقة* (the garment of Šūfism) he received from Abû Sa'îd Makhzûmî, the most famous Šūfî of his age. For some years following A.H. 526 he was engaged in preaching and delivering lectures on Islam. His biographers tell us that his success in converting a large number of non-Muslims to Muhammadanism made him known throughout the Islamic world as an eloquent preacher. A great many Muhammadans confessed their sins and sought repentance, placing their hands on his. Ibn Jawzî, a contemporary Hanbali scholar (see Lib. Cat., vol. x, No. 512), severely criticised our author in his work entitled *Damm u 'Abdal Qâdir* (see vol. v, Part ii, No. 203, where the compositions of Ibn Jawzî are enumerated); but it is generally recognised that this and other works of Ibn Jawzî against the Šūfis were inspired by bitter prejudice against the latter. 'Abdal Qâdir, the founder of the Qâdiri-yah order, died at the age of 91 years in A.H. 561=A.D. 1165. See, for his life and works Ibn Rajab, foll. 192-99; *Mir'ât al Janân*, foll. 332-36; *Nafaḥât*, p. 586; *Mujmal Faṣiḥi*, fol. 169; Brock., vol. i, p. 435. Many Šūfis and scholars have composed independent biographies of our author. Among these, our Library possesses copies of the following works: (i) *Bahjat al Asrâr*; see Hand-list, No. 2442. (ii) *Qalâ'id al Jawâhir*; see Hand-list, No. 2445. (iii) *Gibṭat an Nâzir*; see Hand-list, No. 2444. The last-mentioned work was edited from the Library copy by Sir E. Denison Ross, and published in Calcutta in A.D. 1903.

Beginning:—

عنك و لطفك صلى الله على سيدنا محمد و آله وصحبه و سلم  
الحمد لله الذي بتحميده يستفتح كل كتاب و بذكره يصدر كل خطاب ...  
اما بعد فقد الح على بعض اصحابى ..... اجبته الى ذلك فسارعت  
مشمرا مبتغياً محتسباً للثواب الى جمع هذا الكتاب بتوفيق رب الازباب و قد  
سميته غنية لطالبي طريق الحق النج \*

For other copies of the work see Berlin, No. 2836; India Office, Nos. 617-8; Rampûr, Nos. 230-33; Āṣafiyyah, No. 1176; Stewart Cat., No. 149.

Written in fair Naskh. Dated A.H. 1016.



Scribe: ابو ثراب شيخ اسحاق لاهوري, an Indian Ṣūfī of Lahore.

The following Persian verse on the title-page, which gives the age of the author, the date of his birth, and the date of his death, adds a year to the correct dates, it will be observed:—

سنینش کامل و عاشق تولد  
 ۹۱ ۴۷۱  
 وفاتش دان معشوق الهی  
 ۵۶۲

This verse is followed by a note, which tells us that the MS. was in A.H. 1125 in possession of one Muḥammad Ṣāliḥ of Lahore; and this is followed by another note, written by one Saifaddīn Ḥusain of Lahore, who says that he obtained possession of the MS. through Muḥammad Nāṣiraddīn Shāh in A.H. 1135.

Quotations from various Arabic works are found on the title-page, as also on foll. 248<sup>b</sup>–49 at the end.

### No. 852.

foll. 128; lines 13; size  $7\frac{1}{2} \times 4\frac{1}{2}$ ;  $4\frac{1}{2} \times 2$ .

فتوح الغیب

### FUTŪḤ AL ĠAIB.

A well-known work on Ṣūfism and asceticism, narrated by the author's son, which has been repeatedly printed in Cairo as well as in India. A number of scholars have composed commentaries on the work both in the Arabic and Persian languages.

\* Author: Muḥiaddīn 'Abdal Qādir Al Jilī معی الدین عبد القادر الجیلی. See No. 851 above.

The work begins with the Isnād thus:—

قال والدي الامام الاوحد ... امام الائمة محيي الدين سيد الطوائف  
 ابو محمد عبد القادر بن ابي صالح بن عبد الله الجيلي ..... الحمد لله  
 رب العالمين اولاً و آخرالهم \*

The MS. is annotated throughout, in different hands; and on foll. 99–128 are quotations from various works on different points. For other copies of the work see Berlin, Nos. 2837–9; Leid, No. 2154; India Office, No. 616; Rāmpūr, Nos. 243–44; Āṣafiyah, No. 62/2; Cairo, vol. vii, p. 181.

Written in fair Naskh. Dated A.H. 1124.

Scribe: رحمة الله الضيائي.



## No. 853.

foll. 261; lines 10; size  $7\frac{1}{2} \times 4$ ;  $5 \times 3$ .

The Same.

Another copy of the preceding work.  
 Written in Nasta'liq. Dated A.H. 1275. Each line of Arabic is followed by a Persian translation in red ink.  
 Scribe: عبد الرحمن خان محمدي.

## No. 854.

foll. 428; lines 12; size  $12 \times 7$ ;  $9 \times 4\frac{1}{2}$ .

ملفوظ القادرية

## MALFŪZ AL QÂDIRÎYAH.

The above is the title given to the present work in a note at the end of our copy, which runs thus:—

قد وقع الفراع من ترقيم الملفوظ لحضرة محبوب السبعاني غوث  
 الصمداني شيخ عبد القادر الجيلاني \*

This agrees with the title as given in India Office, No. 619. In Berlin, No. 3402, on the other hand, the work is noticed under the title: الفتح الرباني و الفيض السبعاني Al Fath ar Rabbâni Wa Al Faiḍ as Subḥânî; and a different title again is found in Hâj. Khal., vol. ii, p. 605, where the work is referred to as جلاء الخواطر Jalâ' al Khawâtir. The present work is a collection of the sermons of Shaikh 'Abdal Qâdir (see No. 851 above) delivered in various Madrasahs and Rubât (i.e. dwelling-houses of Ṣūfis) in Bagdâd from Shawwâl, A.H. 545, to Rajab, A.H. 546. These sermons contain religious, mystical and moral instruction.

Beginning:—

كتب سيد الاولياء ... عبد القادر رضي الله عنه ... بن ابي صالح موسى  
 جنكى دوست بن عبد الله الجيلاني بن يحيى الزاهد بن محمد بن داؤد  
 بن موسى الثاني بن عبد الله الثاني بن موسى الجون بن عبد الله  
 المتخص بن الحسن المثني بن حسن بن علي بن ابي طالب قال الشيخ

ابو محمد محيي الدين عبد القادر رضى الله عنه وارضاه ... يوم الأحد بالرباط  
ثالث شوال سنة خمس و اربعين و خمسمائة الاعتراض على الحق عز وجل  
عند نزول الاقدار موت الدين النجم •

For other copies of the work see Bûhâr, Lib. Cat., vol. ii, No. 119; Âṣāfiyah, No. 1243; India Office, *loc. cit.*: Berlin, *loc. cit.*; where the contents of the work are fully described. The work was printed in Cairo, A.H. 1280, under the title of *Al Faṭḥ ar Rabbân*, the title given in Berlin, *loc. cit.*

Written in fair bold Naskh. Not dated; apparently, 13th century A.H.

Besides the genealogical table of the author on his father's side, given in the beginning quoted above, the following note has been written by some one on the title-page, giving his genealogical table on the mother's side, which like the former ends with 'Alī, the 4th Caliph:—

نسبت نسب والده شريفه حضرت غوث الاعظم قدس الله سره اينست  
حضرت فاطمه ام الخير - بنت سيد ابو عبد الله الصومعي ابن سيد  
جمال الدين ابن سيد محمد ابن سيد محمود ابن سيد طاهر ابن  
ابو عطاء سيد عبد الله ابن سيد كمال الدين عيسى ابن سيد علاء الدين  
ابن سيد محمد ابن سيد علي ابن امام حضرت امام جعفر صادق ابن  
حضرت امام محمد باقر ابن حضرت امام زين العابدين ابن حضرت امام  
حسين ابن حضرت علي مرتضى •

### No. 855.

foll. 92; lines 10; size 8×5; 6×4.

آداب المريدين

### 'ĀDĀB AL MURĪDĪN.

An old copy of 'Ādāb al Murīdīn, a work which deals chiefly with the disciplinary measures of asceticism to be followed by novices, and also with certain other points. The contents of the work are fully described in Berlin, No. 3084.

Author: Abū An Najīb 'Abdal Qāhir bin 'Abdallāh bin Muḥam-



mad bin 'Ammawaih as Suhrawardi *ابوالنجيب عبد القاهر بن عبد الله بن محمد بن عمرو السهروردي*, a famous *Shāfi'i* scholar and a Šūfi of great repute, known to us as the founder of the Suhrawardīyah order of Šūfism. Our author traced his descent from Abū Bakr, the first Caliph. His early education was given to him by his uncle, Abū Ḥafṣ, who was also the first Šūfi, to inspire him with a love of mystical learning. He came with his uncle to Baġdād, where both of them permanently settled. Abū an Najib took admission in that famous institution, the Nizāmiyah College of Baġdād. He completed his studies in the literary branches of learning in that College. Afterwards he devoted special attention to mysticism, and received his spiritual training from Aḥmad al Ġazzālī (*d.* A.H. 520=A.D. 1126; see No. 959/5 below) and *Shaiḫ* Hammād ad Dabbās (*d.* A.H. 525=A.D. 1130; see *Mir'āt al Janān*, fol. 305<sup>a</sup>). On the death of the latter, he attended the sittings of *Shaiḫ* 'Abdal Qādir al Jili (see No. 851 above). Abū an Najib received the garment and licence of Šūfism from all the above-mentioned *Shaiḫs*; but he is specially reckoned as the disciple and successor of Aḥmad Ġazzālī. Our author lived in a *Rubāṭ* built by him on the west bank of the Tigris at Baġdād; where after completing his mystical training, he began to hold sittings both for imparting spiritual training and for teaching. This house of his became so popular with students and novices that it developed into a Monastery; and Abū an Najib added to it a Madrasah. In addition to the sittings mentioned above, he invariably presided over the assemblies of the Šūfis. In a short time, the fame of his sermons and of the literary and spiritual instruction which he imparted to scholars and Šūfis alike spread throughout the Islamic world; and he was visited in Baġdād by Caliphs, kings and nobles. On the 15th Muḥarram, A.H. 545, he was appointed Principal of the Nizāmiyah College, where he worked with remarkable success till Rabī' 11, A.H. 547, when he resigned, as a protest against the action taken by the authorities in escheating the property of one *Shaiḫ* Ya'qūb al Kātib, a boarder of the College who had died. This action resulted in a strike among the boarders, for a detailed account of which see al Kāmil by Ibn Aṣīr, vol. xi, p. 69. After resigning his post Abū an Najib returned to his Monastery and Madrasah, where he continued to hold sittings till A.H. 556. In A.H. 557 he left Baġdād, intending to visit Jerusalem. When he reached Damascus, however, he was persuaded by the authorities to stay there and deliver a series of lectures on Islam, which were attended by chiefs, nobles and scholars. From Damascus he returned to Baġdād, and passed the rest of his life in his own Monastery, where he died in A.H. 563=A.D. 1167. The



special mystical teaching of Abû an Najib, which was adopted by the Suhrawardiyah order, spread in Islamic countries mainly through the agency of two distinguished disciples, viz. Najmaddîn al Kubrâ (d. A.H. 618=A.D. 1221) and Shihâbaddîn as Suhrawardî (see No. 860 below). The author of *Mir'ât al Asrâr*, fol. 21<sup>b</sup>, notes the fact that the number of novices belonging to this order of Şûfism exceeds that of any other order, thus:—

چندین مشائخ که در سالک او منسلک گشتند در خانوادۀ دیگر کم باشند •

The same fact is noted in *Laṭâif Ashrafi*, p. 353, as follows: \* مشائخ که نسبت بخانوادۀ سهروردیت بدود مان دیگر کم بوده باشند • The biographers of the founder of the Suhrawardiyah order tell us that he left a number of works; but only two are known to us, viz., the present work and *Sharḥu Asmâ' al Husnâ*, the only known copy of which is noticed in Wien, No. 1660/11.

For our author's life see *Mir'ât-al Janân*, fol. 338; *Subkî*, vol. v, fol. 270; *Isnawî*, fol. 253; *Ibn Mulaqqin*, fol. 90; *Bahjat al Asrâr*, fol. 216; *Qalâid al Jawahir*, fol. 92<sup>b</sup>; *Nafahât*, p. 487; *Mujmal Faṣihî*, fol. 169<sup>b</sup>; *Mir'ât al Asrâr*, fol. 241<sup>b</sup>; *Tâj at Ṭabaqât*, vol. vi, Part ii, fol. 730; De Slane's translation of *Ibn Kḥallikân*, vol. ii, p. 150; *Brock.*, vol. i, p. 436, where two dates, viz., A.H. 562 and 563 are given as the date of his death. All the other works referred to above give the date A.H. 563.

Beginning:—

الحمد لله رب العالمين وعلى الله على سيدنا محمد خاتم النبيين  
.....اعلم ارشدنا الله و اياك ان كل طالب لشي لا بدله ان يعلم ماهيته •

For other copies of the work see Berlin, Nos. 3084-85; Paris, No. 1337; Alger, No. 908; As. No. 1663; *Āṣafiyaḥ*, No. 148.

Two commentaries on the present work are known to us, one in Persian, by Makhdûm Sharfaddîn Bihârî (d. A.H. 781=A.D. 1379); and the other in Arabic, by 'Alî Qârî (d. A.H. 1014=A.D. 1605; see *Lib. Cat.*, vol. v, part i, No. 237), for a copy of which see Berlin, No. 3086.

Written in fair Naskḥ. Dated A.H. 838.

## No. 856.

foll. 37 ; lines 19 ; size  $9 \times 5$  ;  $7 \times 4$ .

The Same.

Another copy of the same, defective for the want of one fol. at the beginning. Written in good Naskh. Dated, Patan, A.H. 1037.

Scribe : كمال الدين بن شريف.

## No. 857.

foll. 119 ; lines 17 ; size  $7\frac{1}{2} \times 8$  ;  $5\frac{1}{2} \times 6$ .

كتاب التوابين

## KITÂB AT TAWWÂBÎN.

A work from the mystical standpoint, in exposition of Tawbah or sincere repentance from sin, which in Šufism is specially confessed in the presence of the penitent's *Shaikh*. The author, in order to emphasize the importance of the same, enumerates the persons, who are specially known as penitents or *توابين*, from ancient times up to his own day. The work is based on the Qur'ân, *Hadîş*, sayings of the Šufis, and anecdotes of pious men transmitted from one of the author's *Shaikhs*. The work is divided into the following six parts, each of which begins with the author's *Isnâd*, commencing from one of his *Shaikhs* :—

(i) foll. 1-3. Part i. This part is defective, the present copy containing only three odd folios. In a complete copy of the work this part contains an account of the Tawbah of angels, prophets and pre-Islamic kings. The first two foll. in our copy deal with the Tawbah of the prophets, Da'ûd, Mûsâ and Yûnus. The third fol. deals with the Tawbah of King Saul (طالوت), the first among the penitents belonging to the group of pre-Islamic kings.

(ii) foll. 2-23. Part ii. Contains accounts of the Tawbah of penitents, followers of prophets prior to Muḥammad, described under the two following heads : (i) ذكر التوابين من الأمم , (ii) ذكر التوابين من أصحاب رسول الله صلى الله عليه وسلم .

(iii) foll. 24-27. Part iii. Contains accounts of the Tawbah of penitent, companions of the prophet described under the following head :—

أخبار التائبين من أصحاب رسول الله صلى الله عليه وسلم .



(iv) foll. 48-80. Part iv. Contains accounts of the Tawbah of penitents from among Muhammadan kings, under the following head:—

ذكر التوابين من ملوك هذه الامة \*

(v) foll. 81-107. Part v. Contains accounts of the Tawbah of penitents from among the Imāms, Sūfis, and Traditionists under the two following heads: (i) ذكر سبب توبة جماعة من الائمة رضي الله تعالى عنهم, (ii) اخبار جماعة من التوابين.

(vi) foll. 108-119. Part vi. This part is also defective at the beginning. Foll. 108-117, a continuation of the preceding part. Foll. 118-119 contain accounts of the Tawbah of penitents from among certain non-Muslims, who afterwards became Muhammadans, under the following head:—

ذكر خبر (توبة) جماعة ممن اسلم ..... انبأ ثنا شهادة بنات احمد

بن الفرج الابرقي النعم \*

Author: Muwaffiqaddin Abū Muḥammad 'Abdallāh bin Aḥmad bin Muḥammad Qudamah al Maqdisi موفيق الدين ابو محمد عبد الله بن احمد, a famous Hanbali scholar and author, known chiefly for his masterly merits in philology, jurisprudence, theology and theosophy, on which subjects he composed a number of works. In all, 13 works of our author are enumerated in Brock., vol. i, p. 398. He was born in Jammā'il (in Palestine), A.H. 541. In A.H. 551 his father left Jamā'il for Damascus, where he permanently settled. Our author studied in Damascus under his father and some others. In A.H. 561 he visited Bagdād, where he studied under Shaikh 'Abdal Qādir al Jili (see No. 851 above), Ibn Jawzi (see Lib. Cat., vol. x, No. 512), and others. After completing his studies in Bagdād, he visited Mecca, Medina, Maṣīl and other places, and attended the lectures of the Shaikhs there. More than sixty Shaikhs of the author are referred to by him in the present work. In A.H. 575 he returned to Damascus, where he composed a big commentary in ten volumes on Kharqī, a work on jurisprudence. See for a copy of the same Cairo, vol. iii, p. 298. Some years after, he returned to Bagdād, where, according to his biographers, he spent, in all, about forty years of his life. In A.H. 607, he went back to Damascus, where he was appointed Imām of the Jāmi' Muẓaffarī in place of his brother, Abū 'Umar. He continued in that responsible post till his death in A.H. 620=A.D. 1223. Our author is known to have been a supporter of the mystical theories of Sūfi 'Abdallāh al Anṣārī (see No. 831 above); and when his teacher, Ibn Jawzī, criticised 'Aḥdallāh al Anṣārī for having taught



that God has similar bodily attributes to man (المعجب التشبيه) he replied to his criticisms. Abū Shāma (see Lib. Cat., vol. v, Part ii, No. 380), a pupil of the author, mentions as a remarkable instance of his complete absorption, when engaged in prayer, that once when King 'Azīz (A.H. 589-595=A.D. 1193-1198) came to see him, he never noticed the monarch until he had finished the prayers in which he was engaged. In support of his mystical powers, his biographers mention several miracles performed by him, such as crossing rivers walking on his feet, and others. Dahabi (see Lib. Cat., vol. v, Part ii, No. 462/7), a pupil of the author, wrote an independent biography of him. See for his life *Mir'āt al Janān*, fol. 387<sup>b</sup>; *Ibn Rajab*, vol. ii, foll. 81-86; *Dastūr al I'lam*, fol. 113.

The MS., the first part of which, as already mentioned, is defective, begins abruptly thus:—

اسرائيل ومن في سبع سموات وحملة العرش والكرسي .....  
يقولون يا خاطي ابن الخطاي ما الذي رقاك الى ههنا وكيف اجترأت  
اليه و موسى عليه السلام يبكي الخ \*

The second part begins with the Isnād, thus:—

اخبرنا الشيخ القاسمي الامام تاج الدين ابو محمد عبد الخالق بن  
الشيخ عبد السلام بن سعيد بن علوان الشافعي في شهر ذي الحجة من  
سنة خمس وتسعين و ستمائة قال انبأنا شيخ الاسلام موفق الدين ابو محمد  
عبد الله بن احمد بن محمد بن قدامة المقدسي رضي الله تعالى عنه قال  
انبأنا شيخ الاسلام محي الدين ابو محمد عبد القادر بن ابي صالح بن  
عبد الله الجيلي انبأنا ابو بكر محمد بن العباس بن نجيع البزاز ثنا يعقوب  
بن يوسف القزويني ثنا محمد بن سعيد ثنا عمر بن ابي قيس عن  
سمات عن عبد الرحمان بن يزيد عن ابيه عن عبد الله بن مسعود عن رسول  
الله صلى الله عليه وسلم قال ان بني اسرائيل استخلفوا خليفة عليهم بعد  
موسى عليه السلام الخ \*

It will be noted, from the above, that 'Abdal Qādir (see No. 851 above) was one of the author's *Shaikhs*, being quoted here as one of the sources of his information. A note at the beginning of each part of the work runs thus:—

كتاب التواوين تأليف شيخ الامام ... عبد الله بن احمد بن محمد بن  
 قدامة المقدسي رواية القاضي الامام تاج الدين ابي محمد عبد الخالق  
 بن عبد السلام بن سعيد بن علوان الشافعي سماع لكتبه العبد الفقير الى  
 الله سبحانه محمد بن عبد الولي بن ابي محمد بن خولان الحنبلي \*

From this, as well as from the Isnâd itself, we learn that Muḥammad bin 'Abdalwalī, a scholar of the 8th century (see *Ad Durar al Kâminah*, vol. ii, fol. 355<sup>b</sup>), is the scribe of the present copy, and that he studied the present copy of the work in A.H. 695 under 'Abdal Khâlīq, a Shâfi'i scholar and a Qâdī of Ba'labakk, who studied the work under the author himself in A.H. 611, for which date see the Isnâd and note attached to the 5th part of the work.

Thus it is evident that our copy was transcribed in or shortly before A.H. 695; and we can accordingly safely reject the statement contained in the following note by some one unknown on the first fol., which speaks of the date of transcription of the present copy as A.H. 595:—

هذا كتاب التواوين لا بن قدامة الحنبلي المتوفى سنة ٦٢٠ و تأريخ  
 كتابة هذه النسخة سنة ٥٩٥ \*

For other copies of the work see Paris, Nos. 1384-85; Alger, No. 1349/2; Berlin, 8791, where the work, wrongly under the title of *Al-Muntaqâ Min Şamarât Awraq Kitâbi Akhbâr at Tawwâbin* by a certain Aḥmad Maqdisī, is noticed. Again an incomplete copy of the same without title and author's name is mentioned in Berlin, No. 8940.

Written in fair Naskḥ.

### No. 858.

fol. 8; lines 25; size 8½ × 6; 7 × 4.

الوصية

### AL WAṢĪYAH.

A very rare work, of which no other copy is known to exist, but which is just mentioned in *Ṭabaqât Ibn Rajab*, vol. ii, fol. 80, in the list of the author's compositions, containing mystical and moral instructions, composed by the author in his old age in the form of a testament at the request of certain of his friends. The author followed

the lines laid down by the four Imâms (Abû Ḥanifa, Mâlik Shâfi'i and Ḥanbal) and other eminent authors, who had composed a work of this nature in their old age under the same title; see Berlin Index (vol. x), pp. 543-44.

Beginning:—

قال الشيخ الشيخ الإمام موفق الدين ابو محمد عبد الله بن احمد بن محمد بن قدامه المقدسي رحمه الله تعالى الحمد لله ذي الوجه الكريم والفضل العظيم ..... اما بعد فقد سألتني بعض اخواني الصالحين ان اكتب وصية ..... ثم بدا لي الآن ان اجتبه الى مسألته و ان اكون من الدالين على الخيرين عجزت عن عمله الخ \*

Written in fair Naskh. Not dated; apparently, 11th century A.H.

### No. 859.

fol. 332; lines 26; size 11 × 8; 8½ × 3½.

### شمس المعارف و لطائف العوارف SHAMS AL MA'ÂRIF WA LATÂ'IF AL 'AWÂRIF.

A work on Šūfism, expounding the mystical secret and supernatural powers contained in the names of God, and in the prayers اذعية, and supporting the same by philosophical principles. The author also deals with the mystical allusions contained in the letters of the alphabet, used in the Qur'ân, and discusses the influence exercised by the sun, moon and stars at the time of preparing prayer-charts or phylacteries. The work is divided into 40 *fasl*. The present copy, which is incomplete at the beginning, begins abruptly thus:—

• شهادة ازل فمن نور هذه الشهادة اعترف المصطفون علما فاقهم ذلك \*

Neither the author's name nor the title of the work is given on the title-page; but these are given in a note which has been added on the title-page, and are corroborated by Hâj. Khal., vol. iv, p. 75, who quotes the following passage which is found verbatim in the present MS.:—

اعلم ان المقصود من فصول هذا الكتاب ان يعلم بذلك شرف اسماء الله سبحانه وما اودع في بحورها من انواع الجواهر الحكيميات وكيف



التصرف باسماء الدعوات وما تابعا من حروف النور والآيات يتصل بها الى  
الحضرة الربانية من غير تعب وما يتوصل بها الى رغائب الدنيا الخ \*

The preface, as given by Hâj. Khal., *loc. cit.*, begins as follows:—

الحمد لله الذي اطلع شمس المعرفة \*

Author: Muhiaddin Abu'l 'Abbâs Aḥmad bin 'Alī bin Yūsuf al Būnī *معني الدين ابو العباس احمد بن علي بن يوسف البوني* Būnī of the 7th century A.H., well known as a cabbalistic writer. On fol. 182<sup>b</sup> he speaks of the journey which he made from Egypt to Jerusalem, and tells of his having encountered a certain person belonging to the group of Abdāl,<sup>1</sup> thus:—

وذلك اني لما رحلت وهاجرت من مصر وجئت الى زيارة  
بيت المقدس ..... اذ انا برجل من الابدال وقد تعرض علي وسلم علي  
وقال لي الخ \*

He died in A.H. 622=A.D. 1225. See Br. Mus. Suppl., No. 230; Brock., vol. i, p. 497.

For other copies of the work see Goth., No. 1262; Br. Mus., No. 824/4; Leid, vol. iii, p. 171; Berlin, No. 4125, where the contents of the work are fully described.

### No. 860.

fol. 283; lines 21; size 8½ × 5; 6 × 3.

### معارف المعارف

### 'AWÂRIF AL MA'ÂRIF.

A very reliable copy of 'Awârif al Ma'ârif, studied by certain famous Ṣūfis of Gujārât mentioned below. The present composition is

<sup>1</sup> Muhammadans, and especially the Ṣūfis, believe that Abdāl is a group of 70 devotees through whose agency God continues the world in existence. Forty of these live in Syria, and the rest elsewhere. Whenever one dies, another takes his place, being so appointed by God. According to general belief, no one is able to identify them. Cf. *Mishkât*, chapter xxiii, a reliable work on Ḥadīṣ (see Lib. Cat., vol. v, Part ii, No. 340), quoted in Hughes' Dictionary of Islam, pp. 1-2; but it will be noted that our author here claims to have identified one of the group.

regarded by Šūfis and scholars as the most authoritative work on Šūfism. The work is chiefly based on the Qur'ān, Ḥadīṣ and sayings of the Šūfis. In the first and sixth chapters of the work, the author throws light on the origin of Šūfism in Islam and on the philology of the word Šūfi.<sup>1</sup> The principal mystical stages, as well as the aphorisms of the Šūfis, are also discussed in the present work, which was composed in Mecca. The Isnād of Ḥadīṣ and of the sayings of the Šūfis, contained in the present work, commence from one of the author's *Shāikh*s. The work is divided into 63 *Bāb*, which are fully described in Berlin, No. 2845.

Author: *Shihābaddīn* 'Umar bin Muḥammad bin 'Ammawaih As Suhrawardī *شهاب الدين عمر بن محمد بن عمرو السهروردي* (d. A.H. 632 = A.D. 1234). See Lib. Cat., vol. x, No. 519. He was a nephew and disciple of Abū an Naḥīb, the founder of the Suhrawardī order; and it was through his efforts, and those of another disciple (see No. 855 above), that the order spread in Islamic countries. In Upper India, the order was introduced by Bahā'addīn Zakariyā al Multānī (d. A.H. 660 = A.D. 1261; see *Tadhkira-i 'Ulamā' Hind*, p. 32), a well-known disciple of the present author, who came from Bagdād and settled in Multān. In Bihar and Bengal it was introduced by another disciple of his, Jalāladdīn at Tabrizī, who came from Persia, and after first visiting Delhi and Badāyūn, journeyed to Bihar and Bengal; see *Mir'āt al Asrār*, Persian Cat., vol. viii, No. 676, fol. 341. Later on, fresh impetus was given to the spreading of the order in Bengal and Bihar by the disciples of the above-mentioned Zakariyā al Multānī, when they visited these parts of India. A large number of the leading Šūfis of Bihar, who joined the order, are known to us.

Beginning:—

الحمد لله العظيم شانه القوي سلطانه الخ \*

For other copies of the work see Wien, No. 1896; Paris, No. 1332; India Office, Nos. 625-27; Alger, No. 909; Berlin, Nos. 2845-7; Āṣafiyah library, Nos. 40-42; Rāmpur, Nos. 217-20. The work was printed in Būlāq, A.H. 1289.

Written in Naskh. Dated A.H. 884.

<sup>1</sup> Besides the four sources of the origin of the word Šūfi given in the present work, viz., Šūf, Šaff, Šuffah and Šafwat, the following six sources of origin are mentioned in other works: (i) Šūfān; see *Tāj ul 'Urūs*, vol. vi, p. 170; (ii) Banī Šūfiyah; see *Ansāb u Sam'ānī*, fol. 212; (iii) Šūfah (rotten piece of clothes); see *Sharḥ i Nafahāt* (Persian Hand-list, No. 1410, fol. 6); (iv) Šūfa (an Arab tribe); see *Ġiyaṣ al Luḡāt*, p. 226; (v) Šauf; see also *Ġiyaṣ al Luḡāt*, p. 100; (vi) Sophia, a Greek word; see Hughes, *Dictionary of Islam*, p. 608/ii.



شمس الدين ابن كمال الدين : Scribe.

The colophon runs thus:—

وقع الفراغ من تحرير هذا الكتاب الشريف المسمى بعوارف المعارف  
علي يد اقل العباد ..... شمس الدين ابن كمال الدين ابن شيخ الاسلام  
غفر الله تعالى لهم و لجميع المؤمنين و المؤمنات من شهر صفر ... سنة  
اربع و ثمانين و ثمانمائة \*

A note below the colophon which runs thus :  
قولت مرة بعهد الله : tells that the present MS. was once compared with another copy of the work. This is followed by an autograph note, written by Ja'far bin Jalâl, an eminent Şûfi of Gujarât, and the author of *Raudât i Shâhî*, a Persian work containing biographies of the Şûfis, in 24 volumes. He was also the author of several works on *Hadiş* and *Tafsir*. He died in A.H. 1085 = A.D. 1674; see *Tadkira i 'Ulamâ' i Hind*, p. 214; supplement *Mir'ât Ahmadi*, p. 44. In this note, he tells us that, in A.H. 1044, he and his father, Jalâl Maqşûd 'Âlam (d. A.H. 1059 = A.D. 1649; see *Tadkira i 'Ulamâ' i Hind*, p. 216), studied the work from the present copy under his grandfather, Maqbûl 'Âlam (d. A.H. 1045 = A.D. 1635; see *Tadkira i 'Ulamâ' i Hind*, p. 216). He further tells us that, in A.H. 1050, he and a certain 'Ali Maḡḡhadi jointly studied 16 *Bâb* of the work under the above-mentioned Maqbûl 'Âlam, and the rest of the work under Jalâl. Those portions of the note, which contain the above information, run thus:—

سمعت هذا الكتاب بقرأة سيدي و سدي ..... و والدي و استاني  
و مولاي صاحب الكمال و الفضل و الافضال مولانا سيدنا الجلال سلمه الله  
تعالى و كان سلمه الله تعالى يقرأ على سيدة و شيخه ... و استاذة ...  
ووالدة الامجد ..... مولانا السيد المخاطب بمقبول عالم دام الله جلاله فكان  
سماعي و قرأة سيدي سلمه الله على سيد سيدي دام جلاله في سنة اربع  
و اربعين و الف ثم اقرأت لزبدة اخواني في التقى و عمدة اعواني على  
الهدى السعيد الازلى الابدى السيد على المشهدي وفقه الله لما يحب  
و يرعى ..... بعد ان كان قرأ ستة عشر بابا على سيد سيدي دام جلاله  
..... ثم اتم على ضحوة يوم الاثنين الثالث من الجمادي الاولى  
خمسین و الف كتبه مملوك اهل البيت النبوي جعفر بن جلال الشاهي  
الرضوي الخ \*



A second note, written by the same Ja'far bin Jalāl, tells us that he studied the work once more in A.H. 1055, with a group of scholars and Šūfis, under his father, thus:—

سمعت أيضا عند قراءة أكثر العلماء و الصالحاء على سيدي دام جلاله  
و كان ذلك في سنة خمس و خمسين و الف اللهم صل على محمد  
و آله و سلم \*

In a third autograph note, he tells us that one 'Abdal Ġafūr and his brother jointly studied the work under him, thus:—

سمع هذا الكتاب مني بقراءة اخيه الكبير ... عبد الغفور ... كتبه جعفر بن  
بن جلال الدين مقصود عالم \*

The present valuable MS. was purchased in A.D. 1915 by Mr. Abu'l Ḥasan Khān, the late librarian, and brother of the founder.

The Library possesses two other MSS., viz. Persian Hand-list, No. 1776/11 and Arabic Hand-list, No. 2410, which were for some time in the possession of Šūfi Ja'far mentioned above, whose seal dated A.H. 1057 on both the MSS., runs thus:—

مالكه كليب عتبة الشاهية مملوك اهل البيت النبوي جعفر بن  
جلال مقصود عالم الشاهي الرضوي سنة ١٠٥٧ \*

Foll. 280-83. وصايا شيخ زين الدين ابي بكر الخوافي Waṣāyah Shaikh Zainaddin Abū Bakr al Khawāfi. These folios, which do not form part of the original work, consist of a short treatise containing instructions for Šūfis, by Zainaddin Abū Bakr al Khawāfi. زين الدين ابوبكر الخوافي. He died in A.H. 838=A.D. 1435. See, for his life, Muġmal Faṣiḥī, fol. 264; Nafahāt, p. 569.

Beginning:—

و قد شرط سيد الطائفة جنيد قدس الله سره ... الاول دوام الوضوء \*

### No. 861.

fol. 361; lines 17; size  $6\frac{1}{2} \times 3\frac{1}{2}$ ;  $4\frac{1}{2} \times 2$ .

The Same.

Another copy of the preceding work, beginning like the above. Written in Naskh. Dated A.H. 920.

Scribe: عماد بن جمال كانوري.

Five foll. at the beginning consist of an index of the contents, written in Nasta'liq by Faṭḥ Muḥammad Ṣiddiqī in A.H. 1124.

The last fol. contains a collection of some of the sayings of 'Alī, the fourth Caliph, which begins thus:—

من مقالات حضرت علي كرم الله وجهه طلبت الرفعة فوجدتها في  
التواضع الخ \*

### No. 862.

foll. 242; lines 21; size  $9\frac{1}{2} \times 6$ ;  $6 \times 3\frac{1}{2}$ .

The Same.

Another copy of the preceding work, beginning like No. 861 above. Foll. 1-11 are written in beautiful Naskḥ, and the rest of the MS. in fair Naskḥ in a later hand, dated A.H. 1099; which suggests that the scribe, having somehow obtained possession of the copy of the first eleven folios, transcribed the remaining portion from some other copy.

### No. 863.

foll. 430; lines 21; size  $7\frac{1}{2} \times 4\frac{1}{2}$ ;  $6 \times 2\frac{1}{2}$ .

ذوارف اللطائف

### DAWĀRIF AL LATĀ'IF.

A rare and useful commentary on the preceding work, composed in A.H. 818, as appears from the following colophon:—

هذا آخر كتاب ذوارف اللطائف في شرح عوارف المعارف قد فرغ  
منه مصنفه سنة ثمانية و عشرين و ثمانمائة \*

Difficult mystical theories are explained; and the commentator is at special pains to deal with criticisms which have been made on account of certain apparent discrepancies in the theories contained in the work. Occasionally, the commentator explains the philology of difficult words.

The present commentary is not mentioned in Brockelmann, nor does the commentator's name appear anywhere in the MS.; but a commentary on 'Awārif by 'Alī Mahā'imi (who died in A.H. 835), with the

title *Dawārif al Lata'if*, is mentioned in *Subḥat al Marjān*, fol. 89; and we may assume that this is the work in question. The full name of the commentator runs thus: 'Ali bin Aḥmad bin 'Ali bin Aḥmad al Mahā'imi علي بن أحمد بن علي بن أحمد المہائمی. He was a scholar and Sūfi of the Wujūdīyah group (see No. 865 below), and belonged to the Nā'iti tribe of Kukan (in Gujarāt). This tribe consisted of the descendants of certain Quraishī Arabs, who, suffering persecution at the hands of Ḥajjāj bin Yūsūf Aṣ Ṣaqafi (d. A.H. 95=A.D. 714), Governor of Arabia in the reign of 'Abdal Malik bin Marwān (A.H. 65-86=A.D. 685-705), left Medina, and came and settled in Kukan. The commentator's merit in Ḥadiṡ, Tafsir, theology, theosophy and philology, is evident from his compositions on these subjects. Besides the present commentary, and a Tafsir mentioned in Brock., vol. ii, p. 221, the following works of our author are known to us: (i) *Adillat at Tawḥid*, a work on theology; (ii) *Commentary on Nuṣūṣ*, see No. 892 below; (iii) *Risālat u fi Wujūh al I'rāb*, in which, according to the statement in the preface as quoted in *Subḥat al Marjān*, fol. 89, he analyses 12, 83, 44, 524 different grammatical forms relating to I'rāb (vowel and diacritical points), as contained in the following single verse (the opening lines) of the Qur'ān: *الم ذلك الكتاب لأربب فيه*. The last-mentioned work is specially quoted by his biographers as evidence of his masterly knowledge of philology. He died in A.H. 835=A.D. 1432; see *Taḍkira i 'Ulamā' i Hind*, p. 147; *Ḥadā'iq al Ḥanafiyah*, p. 371; *Subḥat al Marjān*, fol. 89. Brock., vol. ii, p. 221, does not mention the exact date of the author's death.

Beginning:—

الحمد لله الذي على ان جمع في الانسان بين فصوص تجليات الذات  
..... و بعد ..... فوقتني الملك الوهاب ان الحق به (عوارف المعارف)  
شرحاً و الهمني ان اسميه ذوارف اللطائف ..... قوله الحمد لله العظيم  
شانه ..... الحمد تعريف الذات بمحاسن الصفات الخ \*

Written in fair Naskh. Dated Khaibar A.H. 1153.

Scribe: شيخ قلندر ابن محمد عبد الله الملقب ببني حليم.



## No. 864.

foll. 25; lines 31; size 11 × 8; 9 × 5½.

ارشاد المريدين

## IRSHÂD AL MURÎDÎN.

A rare and useful manual of Sûfism, containing a brief explanation of the important principles and technical terms. It was composed at the request of the author's friends, and is divided into the following 47 short *Bâb* and a *Faṣl*, with which the work ends:

- (1) باب المجاهدة (4) باب التوبة (3) باب في اصطلاحاتهم (2) باب الطرق (1)
- باب الخوف (8) باب الصمت (7) باب التقوى (6) باب العزلة و الخلوة (5)
- باب الخشوع و التواضع (11) باب الجوع (10) باب العز (9) و الرجاء
- (15) باب القناعة (14) باب العبد و الغيبة (13) باب مخالفة النفس (12)
- (19) باب الصبر (18) باب المقامات (17) باب الشكر (16) باب التوكل
- (23) باب الإرادة (22) باب العبودية (21) باب الرضاء (20) باب المراقبة
- (27) باب الحرية (26) باب الحياء (25) باب الاخلاص (24) باب الاستقامة
- (31) باب حسن الخلق (30) باب الفراسة (29) باب الفتوة (28) باب الذكر
- (34) باب الولي والولاية (33) باب الغيرة (32) باب الجود و السخاء
- (38) باب الادب (37) باب التصوف (36) باب الفقر (35) باب الدعاء
- (42) باب الموتى (41) باب التوحيد (40) باب الصحة (39) باب السفر
- باب السماع (45) باب حفظ قلوب المشائخ (44) باب المحبة (43) باب المعرفة
- في المسائل. Faṣl. باب وصية المريد (47) باب الكرامات (46)

ارشاد المريدين من : A note on the title page, which runs thus : تصنيف قطب العاملين و غوث الواصلين شيخ الشيوخ شهاب الملة والدين سهروردي tells us that the present work is *Irshâd al Muridîn* by *Shihâbaddin* as *Suhrawardî*; see No. 860 above. Brock., vol. i, p. 440, does not mention the present work in the list of compositions of *Shihâbaddin*; and a work with the same title by *Ibn Jawzî* (*d. A.H. 597 = A.D. 1200*; see *Lib. Cat.*, vol. x, p. 24) is mentioned in *Hâj. Khal.*, vol. ii, p. 25. A work bearing the present title by *Shihâbaddin* as *Suhrawardî* is mentioned in *Rampûr Hand-list*, No. 51, however; and the following passage, which is quoted by the author of MS. No. 936 below as the words of *Shihâbaddin*, agrees verbatim with a passage on fol. 15<sup>b</sup> of the present work.

و قال الشيخ شهاب الدين قدس سره التوكل ان يكمل المرء امره الى الله تعالى و يرضى بما يجري عليه من قضاء الله تعالى و قدرة و التوكل

محلله القلب و الحركة بالظاهر لا يذاني توكل القلب بعد ما تحقق العبد ان  
التقدير من قبل الله سبحانه و تعالى الحمد لله الذي هدانا .....  
اما بعد فقد \*

From this we may safely conclude that the statement contained in the note, as well as in the Rāmpūr Hand-list, regarding the author of the work, is correct.

Beginning :—

الحمد لله هدانا لهذا ..... اما بعد فقد التمس مني زمرة  
اصدقائي ان اجمع لهم مختصرا في بيان ارباب السلوك ..... فاجبتهم  
الى ذلك و اوردت فيه جميع الابواب يتعلق بهذا الفن النح \*

In the first *Bāb*, the author tells us that while there are various orders of Šūfism, differing from each other in their special practices and mysteries, yet the common end of all is to obtain mystical knowledge of God :—

طرق المشائخ مختلفة لان مقاماتهم و احوالهم مختلفة و كل شيخ وضع  
طريقة على ما هو عليه من الحال و المقام ..... و اما الحقيقة فهو الحصول  
الى المقصد و مشاهدة نور التجلى \*

Written in good Naskh. Not dated; apparently, 13th century  
A.H.

No. 865.

fol. 283; lines 33; size  $11\frac{1}{2} \times 8\frac{1}{2}$ ,  $9 \times 5\frac{1}{2}$ .

الفتوحات المكية

## AL FUTŪḤĀT AL MAKKĪYAH.

A big work on Šūfism and asceticism, divided into 560 *Bāb*, the last *Bāb* containing a collection of mystical and moral instructions in the form of a testament to novices. Composed in Mecca, A.H. 629. Each *Bāb* is subdivided into several *Faṣl*. The author, during the compilation of the present work, composed several other treatises; for one of which, see No. 956/1 below. According to the author's statement in the preface, the contents of the present work were communicated to the author by divine revelation at the time



of طواف (circuit round Ka'ba). The present work is famous for its exposition of a number of mystical theories, and especially the theory of وحدة الوجود (pantheism); i.e., everything is God, or a manifestation of Him. This theory is the subject of great controversy among Muhammadans; and at the same time is the origin of the division of the Sūfis into two groups, viz., the Wajūdiyyah (Noumenalists) who support the theory, and the Shahūdiyyah (Phenomenalists) who reject it. Orthodox Muhammadans and Sūfis of the Shahūdiyyah group hold it to be invalid under Islamic principles. The subject is fully discussed in Al 'Urwah, see No. 905 below. The contents of the present work are fully described in Berlin, No. 2856. This copy of the work is divided into four volumes, of which we have here the first, containing 71 Bāb.

Beginning:—

الحمد لله الذي أوجد الأشياء عن عدم الخ \*

Author: Muḥiaddin Muḥammad bin 'Alī, معي الدين محمد بن علي, commonly called ابن العربي (Ibn al 'Arabi). He died in A.H. 638=A.D. 1240; see Lib. Cat., vol. v, part ii, No. 293. That he was an author of exceptional merit, is evident from the fact that he composed more than 500 works (see Lib. Cat., vol. v, *loc. cit.*) and never made a first draft of any of his compositions, as appears from the following colophon of the author, found at the end of the fourth volume of the present work:—

قال الشيخ رضي الله تعالى عنه انتهى الباب بحمد الله بانتهاء الكتاب  
على ما أمكن من الإيجاز والاختصار وهذا هو الأمل بخطي فاني لا  
أعمل لتصنيف من مصنفاتي مسودة أصلا الخ \*

Written in fair Naskh. The present volume is undated; but the second volume of the work, which is identical in size and handwriting, is dated A.H. 994, from which we may conclude that the present volume was written in or before that year.

For other copies of the work see Wien, vol. iii, p. 361; Leipzig, No. 229; Berlin, Nos. 2856-73; India Office, Nos. 628-644; Br. Mus. Suppl., No. 231; Goth., No. 884; Bodl., vol. i, Nos. 84-5; Paris, Nos. 1333-36; Cairo, vol. ii, p. 99, Āṣāfiyah, Nos. 31-34; Rāmpur, Nos. 238-42.



## No. 866.

fol. 287; lines 38; size  $11\frac{1}{2} \times 8\frac{1}{2}$ ;  $9 \times 5\frac{1}{2}$ .

## Vol. II.

The second volume of the preceding work, beginning with the 72nd *Bāb*, thus: الباب الثاني والسبعون في الحج واسرار. It ends with the 43rd *Faṣl* of the 198th *Bāb*.

Written in fair Naskh. Dated A.H. 994.

## No. 867.

fol. 296; lines 35; size  $11\frac{1}{2} \times 8\frac{1}{2}$ ;  $9 \times 5\frac{1}{2}$ .

## Vol. III.

The third volume of the same, beginning with the 44th *Faṣl* of the 198th *Bāb*, thus: الفصل الرابع في اللطيف من النفس. It ends with the 366th *Bāb*.

Written in fair Naskh. Dated A.H. 994.

## No. 868.

fol. 137; lines 33; size  $11\frac{1}{2} \times 8\frac{1}{2}$ ;  $9 \times 5\frac{1}{2}$ .

## Vol. IV.

The fourth volume of the same, beginning with the 367th *Bāb*, thus: الباب السابع والستون وثلثمائة في منزلة التوكل. It ends with the 560th *Bāb*, the last *Bāb* of the work.

Written in fair Naskh. Dated A.H. 995.

Scribe: يحيى بن قاسم العليف.

The name of the scribe is not mentioned in the earlier volumes; but the size and handwriting being identical, we may assume that all were written by the same scribe, Yahyā bin Qāsim.

The following note, the handwriting of which is identical with that of the MS., tells us that this copy in four volumes was in the possession of one 'Alāaddin Beg, a noble of the Court of Sulṭān Murād III (A.H. 989-1003=A.D. 1574-1595), a king of the Ottoman dynasty:—

في نوبة مولانا سيدنا الكريم المعالي امير اللواء الشريف السلطاني  
علاء الدين بك اعلى الله مجده وذكراه الخ .

We find on the title-page of all the volumes the seal, dated A.H. 1013, of Ḥusain ar Rûmî, a well-known scholar and Amir al Umarâ', who died in A.H. 1023=A.D. 1614; see *Khulâṣat al Aṣar*, vol. ii, p. 89. Accompanying the seals in all the volumes, is the following autograph note, which indicates that the MS. was for some time in his possession:—

مما انتظم في سلك ملك الفقير حسين الرومي جعل الله تعالى  
ذنبه مغفورا و عيبه مستورا \*

### No. 869.

fol. 539; lines 47; size  $14\frac{1}{2} \times 8\frac{1}{2}$ ;  $9 \times 8\frac{1}{2}$ .

The Same.

A very beautiful and complete copy of the preceding work, written in beautiful Naskh within gold-ruled borders. All the headings to the *Bâb* are written in gold, and the headings to the *Faṣl* are written in red and blue ink. The hemistiches and verses contained in the work are distinguished by a small circle of gold at the top of each. There is a beautiful frontispiece. Marginal notes are found throughout the copy.

Written in Naskh. Dated A.H. 1011.

Scribe: أحمد بن عبد الله الجزري.

### No. 870.

fol. 280; lines 29; size  $8\frac{1}{2} \times 5$ ;  $6 \times 3$ .

فصوص الحكم

### FUṢŪṢ AL ḤIKAM.

A work on Sūfism, containing a collection of maxims and aphorisms. According to the author's statement in the preface, the contents of the work were revealed to the author by the Prophet in a dream, in Damascus, A.H. 627; but the actual composition of the work must be later than A.H. 629, since the author refers on fol. 24<sup>b</sup> to his own composition, *Al Fatûḥât* (see No. 865 above), which was composed in A.H. 629, thus:—

وقد بينا هذا في الفتوحات المكية \*

A large number of scholars and Šūfis devoted themselves to a study of the present work, and composed commentaries on it, both in the Arabic and Persian languages. The work is divided into 27 *Faṣṣ*, which are fully described in Berlin, No. 2876.

Author: Muḥiaddin Muḥammad bin 'Alī Ibn al 'Arabī محي الدين علي بن العربي (d. A.H. 638=A.D. 1240); see No. 865 above.

Beginning:—

الحمد لله منزل الحكيم على قلوب الكلم النخ \*

Marginal notes, containing explanations of words and phrases, are found throughout the copy.

For other copies of the work see Berlin, Nos. 2876-77; Goth., No. 888; Wien, No. 1898; Paris, No. 1340; India Office, Nos. 645-6; Bodl., vol. i, No. 120; Alger, No. 910; Āṣāfiyah, No. 35; Rāmpūr, Nos. 248-49.

The work was printed in Būlāq, A.H. 1252.

Written in bold Naskḥ. Not dated; apparently, 10th century A.H.

### No. 871.

fol. 38; lines 31; size 11 × 8; 9 × 5½.

The Same.

Another copy of the same, written in minute Naskḥ. Dated A.H. 1045. The handwriting of the present MS. is identical with that of the *Manāzil as Sā'irīn* (see No. 832 above) and of MS. No 873 below—the scribe of the last-named work, Nūraddin, being presumably scribe of all three.

### No. 872.

fol. 175; lines 13; size 10 × 6½; 7 × 3.

The Same.

Another copy of the preceding work, written in Naskḥ. Not dated; apparently, 11th century A.H. Marginal notes are found throughout the copy.



## No. 873.

fol. 25; lines 31; size 11 × 8; 9 × 5½.

## فكوك الفصوص

## FUKÛK AL FUŞÛŞ.

A commentary on Fuşûş (No. 870 above), in which the commentator confines himself to an explanation of difficult mystical theories and phrases contained in each *Faşş* of the Fuşûş, composed at the request of Muaiyad bin Maḥmūd bin Şa'id al Jandī (see No. 874 below), a disciple of the commentator.

By Şadraddīn Abu'l Ma'ālī Muḥammad bin Ishāq bin Muḥammad al Qūnawī صدر الدين ابو المعالي محمد بن اسحاق بن محمد القونوي. The commentator was born in Qūniyab, A.H. 587. He studied in his native place and elsewhere under distinguished scholars of his age; and after completing his literary studies, placed himself for spiritual training under his step-father, *Shaiḫ* Muḥiaddin Al 'Arabī, the author of the text. By virtue of his devotion to mystical learning, he won for himself special recognition among the disciples of the *Shaiḫ*. He is equally famous as a *Ṣūfī* and a scholar; and as testimony to his scholarly attainments, his biographers mention his success in a disputation on certain metaphysical points with a well-known philosopher of his day, Ṭūsī (*d.* A.H. 672=A.D. 1273; see Lib. Cat., vol. x, No. 593). The subject of the dispute is described in MS. No. 2740/1 of the Arabic Hand-list, and in the treatises mentioned in Būhār Lib. Cat., vol. ii, 460/2, 3, 4. Qūnawī was the author of a number of works, 17 works in all being enumerated in Brock., vol. ii, p. 449. Jāmī, the author of *Nafaḥat*, p. 645, omits to note the date of his death; and in Berlin, No. 2878, this is given as A.H. 673. The correct date, however, is A.H. 672=A.D. 1273, as given in the following works: Brock., *loc. cit.*; Al Lawāqih, fol. 209; Ḥabīb as Siyar, vol. ii, part i, p. 66; *Tāj at Ṭabaqāt*, vol. vii, part ii, fol. 589 (where mention is made of *Tāj al 'Alawī*, an independent and detailed biography of Qūnawī).

Beginning:—

الحمد لله الذي اطلع من مشارق غيبه الاخفى شمس انواره

الباهرة الغ \*

For other copies of the commentary see Berlin, Nos. 2878-9; Cairo, vol. ii, p. 382.

Written in good Naskh. Dated A.H. 1045.

Scribe: نور الدين ابو الوداد الوفاي الارمزي. As already noted in No. 871 above, he appears also to have been the scribe of MSS. Nos. 832 and 871.

## No. 874.

fol. 359; lines 17; size  $10\frac{1}{2} \times 6\frac{1}{2}$ ;  $8\frac{1}{2} \times 4\frac{1}{2}$ .

## شرح فصوص الحكم

## SHARḤ U FUṢŪṢ AL ḤIKAM.

A very useful detailed commentary on *Fuṣūṣ* (No. 870 above), composed under the direction of Qūnawī (see No. 873 above), one of the *Shāikh*s of the commentator.

The preface is followed by a *Qaṣīdā* of 142 verses, specially composed by the commentator to give the reader a concise preliminary account of mystical theories. This *Qaṣīdā* is entitled *Qaṣīdat u Dāliyah* in our copy; but in Brock., vol. i, p. 451, and Berlin, No. 2880, it is entitled *Qaṣīdat u Ġaibiyah*.

The commentator deals very fully, in fol. 8<sup>b</sup>-58, with the preface of the text, examining thoroughly, from the mystical and theological standpoints, the theories which are referred to in the said preface, and certain other important theories.

This portion of the commentary was composed during the lifetime of Qūnawī; who, we are told by the commentator, fully approved of the same. The rest of the commentary was composed after Qūnawī's death.

The preface of the commentary begins thus:—

حمد الحمد احق مقامه الحق و احمدها في مجاميع الصديق .....  
اما بعد فان كتاب فصوص الحكم في خصوص الكلم من منشآت هذا  
الكامل الخاتم مقطر بني طي النخ •

The *Qaṣīdā* begins thus:—

مؤيد لا تنفع بمشهود شاهد ففي غيبه اقصى مقاصد قاصد

The last verse of the *Qaṣīdā* runs as follows:—

فصمدا له بدوا دعودا و عائد اليه جميع الحمد من كل حامد

The commentary on the preface of the text begins on fol. 8<sup>b</sup>, thus:—

قال الشيخ رحمه الله الحمد لله منزل الحكم ..... قال العبد في  
خطبة الكتاب سنة عشر كلمة تحتوي على مثلها مباهج •

The commentary on the first Faṣṣ begins on fol. 59<sup>a</sup>, thus:—

قال رضي الله عنه - فص حكمة الهيئة في كلمة ادمية ..... قد  
سبق الكلام في القص و الحكمة \*

The text is generally prefaced by the words قال الشيخ (the Shaikh said), and the commentary by the words قال العبد (the servant said).

Commentator: Muaiyad bin Maḥmūd bin Ṣā'id bin Muḥammad Aṣ Ṣūfi al Ḥātīmī al Jandī المعروف بمحمد بن ماعد بن محمد الصوفي الجاني الغبدي, a famous Ṣūfi and scholar of the 7th century A.H. He was one of the favourite disciples of Qūnawī (see No. 873 above), to whom he refers in his preface as follows:—

و لقد كان سيدي و قدوتي الى الله تعالى ..... محمد بن  
اسحق بن محمد بن يوسف القونوي ..... ثم اشار الى شرحه \*

He died in A.H. 690=A.D. 1291; see Brock., vol. i, p. 451. Another commentary written by the present author, on Mawāqī' an Nujūm, a mystical work of Muḥiaddin al ' Arabi (see No. 865 above), is mentioned in Nafaḥāt, p. 648.

For other copies of the present work see Berlin, No. 2880; Āṣafiyaḥ, No. 36; Rāmpūr, No. 188, where an old copy dated A.H. 911 is noticed.

Written in fair Naskḥ. Not dated; apparently, 12th century A.H.

The MS. was for some time in the possession of one Ḥifāẓat Ḥusain, whose note to this effect is found on the title-page as well as at the end.

### No. 875.

fol. 294; lines 21; size 9½ × 5; 7 × 3½.

شرح فصوص الحكم

### SHARḤU FUṢŪṢ AL ḤIKAM.

A commentary on Fuṣūṣ (No. 870 above), composed at the request of one Muḥammad bin Muṣliḥ, a friend of the commentator. The present commentary is noted for its very simple style of writing. Passages of the text, which is quoted verbatim, are prefaced by the letter م, and the commentary on the same by the letter ش.

By Kamāladdin 'Abdarrazzāq Al Kāshānī المعروف بعبد الرزاق كمال الدين الكاشاني, a Ṣūfi of great repute, who is equally well known for his



literary merits. He was the author of a number of works on different branches of Islamic literature, 12 works in all being enumerated in Brock., vol. ii, p. 204. He belonged to the Wajūdiyyah group of Šūfis (for whom see No. 865 above). His disputation with 'Alāaddin as Samnāni (see No. 992 below), in support of the special theory of the Šūfis of the Wajūdiyyah group, is fully described in Nafahāt, pp. 557-68. He is the best known among the disciples of 'Abdassamad an Naṭanẓi, who awarded him a Khirqā (garment), and personally invested him with the same.

With regard to the date of our author's death, this is omitted in the biographical notice contained in Nafahāt, *loc. cit.*; but Hāj. Khal., vol. iv, p. 427, gives A.H. 730 as the date, unsupported by any authority for his statement, and this is accepted as correct in all catalogues in which any work of the author is noticed; see Brock., vol. ii, p. 204, where the names of these catalogues are given. But in Muġmal Faṣiḥi, a rare and reliable work on General History, in Persian (see Lib. Cat., vol. vi, No. 455), the author of which belongs to the 9th century A.H., we have discovered evidence which leads us to reject the generally accepted date, and enables us to state for the first time the correct date of our author's death. On fol. 209 of this work, we are told that 'Abdarrazzāq completed one of his compositions, viz., a commentary on Manazil as Sā'irin (see No. 832 above), a copy of which commentary is noticed in India Office, No. 600, in A.H. 731, i.e., a year later than the generally accepted date of his death. This passage in Muġmal Faṣiḥi runs as follows:—

سنة احدى و ثلاثين و سبعمائة ..... اتمام شرح منازل السائرین  
خواجه عبد الله تصنيف شيخ كمال الدين عبد الرزاق الكاشاني في يوم  
الاثنين رجب الامم •

Again, on fol. 211<sup>b</sup> of the same work, a brief account is given of our author; and the date of his death is given as A.H. 736 = A.D. 1337. This passage runs as follows:—

سنة ست و ثلاثين و سبعمائة ..... وفات شيخ كمال الدين عبد  
الرزاق الكاشاني في ثالث محرم صاحب شرح فصوص و شرح منازل  
السائرین خواجه عبد الله الانصاري و دفن هناك في الخانقاه الزيدني  
..... في جوار مسجد الجامع و كان قد لبس الخرقة من يد الشيخ  
عبد الصمد الامفهانى الفطري و هو لبسها من يد الشيخ نجيب الدين على  
بزغش و هو من يد الشيخ ابي حفي شهاب الدين عمر السهروردي •

Beginning:—

الحمد لله الأحد بذاته وكبريائه الواحد بصفاته واسمائه الخ \*

For other copies of the work see Paris, No. 1342; Alger, No. 912; Râmpûr, No. 191; Āṣafiyah Library, No. 360.

Written in fair Naskh. Not dated; apparently, 11th century A.H.

No. 876.

fol. 203; lines 31; size  $10\frac{1}{2} \times 6\frac{1}{2}$ ;  $8\frac{1}{2} \times 4\frac{1}{2}$ .

مطلع خصوص الكلم في معاني  
فصوص الحكم

# MAṬLA'U KHUṢŪṢ AL KILAM FĪ MA'ĀNĪ FUṢŪṢ AL ḤIKAM.

A detailed commentary on *Fuṣūṣ* (see No. 870 above), noted for its critical examination of mystical theories, and for the explanations given of technical terms. The commentary is prefaced by a detailed Muqaddimah (introduction), divided into 12 *Faṣl*. This Muqaddimah was dedicated to Khawāja Giyaṣaddīn Muhammad (*d.* A.H. 736 = A.D. 1337), a well-known Minister of Persia; see *Mujmal Faṣiḥi*, fol. 210<sup>b</sup>.

Commentator: Dā'ūd bin Maḥmūd al Qaisarī al Ḥanafī داؤد بن محمد القيصرى الحنفى, a well-known Ṣūfī of the 8th century A.H., who completed his studies in Cairo, and afterwards became the disciple of 'Abdarrazzāq (see No. 875 above), whom he mentions in the Muqaddimah as his *Shaikh*. He is the author of several other commentaries on mystical works. He died in A.H. 751 = A.D. 1350; see Brock., vol. ii, p. 231.

Foll. 1-20. Muqaddimah, which begins thus:—

الحمد لله الذي عين الاعيان بفيضه الا قدس الخ \*

Foll. 21-203. Commentary, which begins thus:—

الحمد لله رب العالمين ..... قال الشيخ ..... الحمد لله  
منزل الحكم على قلوب الكلم ..... شروح فيما يجب على جميع العباد  
من الحمد والثناء \*

For other copies of the commentary see Wien, No. 1898; Pet., No. 52; Alger, No. 191; Cairo, vol. ii, p. 110; Berlin, No. 2881,

where the work is fully described, but where the date of the author's death is not given.

Written in good Naskh. Dated A.H. 1000.

### No. 877.

foll. 432; lines 17; size  $10 \times 5$ ;  $7 \times 3$ .

The Same.

Another copy of the preceding commentary, but without the Muqaddimah.

Beginning:—

الحمد لله رب العالمين ..... قال الشيخ ..... الحمد لله منزل  
الحكم على قلوب الكلم شروع فيما يجب على جميع العباد من الحمد  
و الثناء عليه الخ \*

Written in fair Naskh. Not dated; apparently, 12th century A.H.

### No. 878.

foll. 49; lines 15; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

مقدمة شرح الفصوص

## MUQADDIMA TU SHARḤ A FUṢŪṢ.

A separate copy of the Muqaddimah of the preceding commentary, but incomplete. It corresponds with foll. 2-20 of No. 876 above.

It begins abruptly thus:—

و لما كان التعلم بهذه الاسرار موقوفاً على معرفة اصول وقواعد اتفق  
عليها هذه الطائفة \*

Written in Nasta'liq. Dated A.H. 1112.

Scribe: *يار محمد الجشتي الفاروقي*. He is also the scribe of the Persian MS., Hand-list, No. 1373.



No. 879.

foll. 343; lines 15; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $5 \times 3\frac{1}{2}$ .

شرح فصوص الحكم

## SHARḤ U FUṢŪṢ AL ḤIKAM.

An autograph copy of a commentary on Fuṣūṣ (see No. 870 above), composed in A.H. 896. According to the commentator's statement in his preface, the present commentary is mainly a collection of the notes made by him, while engaged in studying Fuṣūṣ, with the help of existing commentaries on the work which he collected for the purpose.

By Nūraddīn 'Abdarrahmān bin Aḥmad al Jāmi نور الدين عبد الرحمن بن احمد الجامي, a well-known poet, Ṣūfī and scholar of the 9th century A.H., who composed a number of works on different branches of Islamic literature, both in the Arabic and Persian languages. He died in A.H. 898=A.D. 1492; see Lib. Cat., vol. ii, p. 180.

Beginning:—

الحمد لله الذي زين خواتم قلوب اولى الهمم بفصوص نصوص الحكم  
..... اما بعد ..... كتاب فصوص الحكم ..... ثم اني كنت  
رتبة من الزمان مشغولاً بمطالعتة و لم اجد استاذاً يمن علي بشرح مشكلاته  
..... فقصدت الى جمع شروحه ..... وطالعتها مرة بعد اخرى وراجعت  
اليها كرة بعد كرة ..... و اضفت اليه ماسنخ في اثناء المطالعة \*

The colophon of the commentator, containing his name and the date of composition, runs thus:—

لقد وفق للفراغ عن فك ختام هذه الفصوص ..... العبد المتذلل  
بالشخص ..... عبدالرحمن بن احمد الجامي ..... في سلك شعور  
سنة ست و تسعين و ثمانمائة \*

The colophon is followed by a note, which tells us that the author of the text died in A.H. 638 in Damascus:—

توفي الشيخ المصنف في الثاني و العشر من ربيع الاول سنة ٦٣٨  
بدمشق ثم بالخير و الحمد لله \*

For other copies of the commentary see Berlin, No. 2883; India Office, No. 647/8; Rāmpūr, No. 189; Āṣāfiyah, No. 36.

Written in fair Naskh. Dated A.H. 896.

The handwriting of the present MS. is identical with that of two other autograph works of the author contained in the Library; see Persian Hand-list, Nos. 494, 1340.

### No. 880.

fol. 268; lines 17; size  $9 \times 6$ ;  $6\frac{1}{2} \times 4$ .

The Same.

Another copy of the preceding work, beginning like the above.

Written in fair Nasta'liq. Not dated; apparently, 11th century A.H.

### No. 881.

fol. 420; lines 25; size  $8\frac{1}{2} \times 6\frac{1}{2}$ ;  $6\frac{1}{2} \times 4$ .

## جواهر النصوص في حل كلمات القصوص

## JAWÂHIR AN NUŞÛŞ FI ḤALLI KALIMÂT AL FUSÛŞ.

A very useful commentary on Fûşûş (No. 870 above). According to the commentator's statement in the preface, his object was to compose a commentary on the work in the easiest and simplest language. The commentary was completed in A.H. 1096.

By 'Abdalḡanî bin Ismâ'il An Nâbulusî النابلسي، a prominent scholar and author of the 12th century A.H. He died in A.H. 1143=A.D. 1732. See Lib. Cat., vol. x, No. 578.

Beginning:—

الحمد لله الذي بذاته ثبتت الاعيان وبصفاته تفصلت الاكوان.....  
اما بعد فيقول..... عبد الغني النابلسي نسباً..... الحنفى مذهباً  
..... القادري مشرباً..... هذا شرح وضعته على فصوص الحكم.....  
لما رأيت شروحه مغلفة العبارات وصعبة الاشارات فاردت ان اوضح مشكله  
..... وسميته جواهر النصوص في حل كلمات القصوص الخ

For other copies of the commentary see Berlin, No. 2886; Wien, No. 1902.

The following note below the colophon:—

تم تصحيحه على نسخة المؤلف التي بخطه الشريف .....  
على احمد الثاني الخالدي الذقشبندي في رمضان سنة الف ومائتين  
تسعة وثمانين •

tells that the present MS. was compared with the autograph copy of the work in A.H. 1289; and from this we may conclude that the present copy of the work was made in or before A.H. 1289.

Written in ordinary Naskh.

### No. 882.

foll. 8; lines 25; size  $8\frac{1}{2} \times 6$ ;  $7\frac{1}{2} \times 4\frac{1}{2}$ .

نقش الفصوص

### NAQSH AL FUṢŪṢ.

An abridgment by the author himself, Muḥiaddin al 'Arabī, of Fuṣūṣ (No. 870 above). Some one, in the following note on the title-page, says that Abu'l Maḥāsin Ad Dihlawī (*d.* A.H. 795=A.D. 1396) composed a commentary on the present abridgment in six Kirāsa, each Kirāsa being equal to ten foll.:—

وهو مختصر الفصوص وقد شرحه الامام العلامة المحقق المدقق  
امام عصره وفريد دهره ابو المحاسن بن شرف الدين الدهلوي رحمه الله  
تعالى ونفع به وعلومه وقد شرحه المذكور في سنة كراسة وسماء كتاب  
عين الفصوص •

A copy of this commentary, which is in Arabic, is noticed in Āṣafiyah Library, No. 211. Jāmī (see No. 879 above) composed a Persian commentary on this abridgment; for copies of which see India Office, No. 653, and this Library's Persian Hand-list, No. 1373.

Beginning:—

اعلم ان الاسماء الحسنی نطلب بذواتها •

Only one other copy of the present work is known to us; see Berlin, No. 2888.



Written in fair Naskh. Not dated; apparently, 11th century A.H.

### No. 883.

foll. 236; lines 17; size  $10\frac{1}{2} \times 7$ ;  $8 \times 4\frac{1}{2}$ .

انفاس الخواص

### ANFĀṢ AL KĦAWĀṢṢ.

A commentary on the commentator's own abridgment of *Fuṣūṣ* (No. 870 above). The commentator tells us in the preface that, after composing the abridgment, he felt the need of a commentary on the same. Though technically a commentary on the abridgment, it is almost as detailed as a commentary on the original work. It is divided into 81 Nafs.

By Muḥibballāh al Allāhābādī محب الله الله آبادي, a famous scholar and also well known as a Šūfī, a supporter of the Wujūdiyyah group (see No. 865 above). He was a native of Saidpūr in Awadh, but settled permanently in Allāhābād. According to his own statement in the preface, he was a disciple of Abū Sa'īd, the great-grandson of 'Abdal Quddūs of Ganguh (*d.* A.H. 945=A.D. 1538). Besides the present work, he is the author of the following eleven works, which are enumerated in *Taḥkīra-i 'Ulamā-i Hind*, p. 175: (i) شرح (ii) نفصوص الحكم فارسي (iii) رساله هفت احكام (iv) غايه الغايات (v) سرالخواص (vi) مغالط عامه (vii) طرق الخواص (viii) عبادة اخص الخواص (ix) مناقر اخص الخواص (x) رساله وجود مطلق (xi) رساله تسويه (xii) رساله مساوئ ركني.

Muḥibballāh died in A.H. 1058=A.D. 1648. See, for his life *Taḥkīra-i 'Ulamā-i Hind*, *loc. cit.*; *Hadā'iq al Ḥanafiyah*, p. 412.

Beginning:—

الحمد لله الذي الحمد لما سواه ..... ثم نظرت الى فصوص الحكم  
..... و شرحه ... فاختصرته على ما تقف ان رجعت الى المختصر ثم  
لايزال يرد على القلب ما يتعلق بالمعرفة و اهلها فلم اطرح نظر اللطالبيين  
المحبيين ..... فاخذت في تسويد و ترتيبه على عدة انفاس ..... فسميته  
بانفاس الخواص النخ

Only one other copy of the present commentary is known to us; see Rāmpūr, No. 39, where, however, the commentator's name is not given.

Written in Nasta'liq. Dated A.H. 1107.

## No. 884.

fol. 14; lines 13; size  $7 \times 4$ ;  $4\frac{1}{2} \times 2\frac{1}{2}$ .

اسرار الخلوة

## ASRÂR AL KHALWAT.

A treatise on Khalwat (retirement from worldly affairs for the purpose of worship and pious meditation), one of the principles most strictly observed in Şûfism. The contents of the work are fully described in Berlin, No. 2916.

Author: Muḥiaddin Ibn al 'Arabî معي الدين ابن العربي. See No. 865 above.

Beginning:—

الحمد لله واهب العقل و مبدعه الخ \*

For other copies of the work see Berlin, Nos. 2916-17; Br. Mus. No. 886; India Office, No. 657/1.

Written in good Naskh. Not dated; apparently, 11th century A.H. Frequent corrections are made in the margin.

The MS. was for some time in the possession of one Sayyid 'Abdal Walî bin Muḥammad Sa'dallâh, a note written by whom is found on the title-page.

## No. 885.

fol. 53; lines 11; size  $7 \times 4\frac{1}{2}$ ;  $4 \times 2\frac{1}{2}$ .

شرح اسرار الخلوة

## SHARḤ U ASRÂR AL KHALWAH.

A very useful commentary on the preceding treatise by Muḥiaddin Ibn al 'Arabî, adding certain important information relating to the subject-matter of the text.

By Quṭbaddin 'Abdalkarîm bin Ibrâhîm bin Sibṭ u 'Abdalqâdir al Jilî قطب الدين عبد الكريم بن ابراهيم سبط عبد القادر الجيلي, a famous Şûfî and scholar of the 9th century A.H., who is also known to us as the author of commentaries on some other works of Muḥiaddin Ibn al 'Arabî. In all, 17 works of the present commentator are enumerated in Brock., vol. ii, p. 205, of which Al Insân al Kâmil, a work on Şûfism (for a copy of which see Berlin, No. 2314), has received

special recognition. He was born in A.H. 787; but the date of his death is uncertain. He is said to have been alive in A.H. 805 (see Cairo, vol. ii, p. 68); in A.H. 820 (see Berlin, No. 2874); in A.H. 826 (see Brock., *loc. cit.*). In India Office, No. 693, we are told that he died in A.H. 811; but no authority is cited in support of this statement. The present commentary is not found in the list of the author's compositions given by Brock., *loc. cit.* The following note on the title-page, however, written in a different hand from the MS. tells us that the commentary is by 'Abdalkarīm al Jilī:—

الجزء الاول من شرح اسرار الخلوة للشيخ عبد الكريم الجيلي \*

This statement is corroborated in the following colophon of the scribe, who says that the present commentary is by the author of *Al Insān al Kāmil*, which is undoubtedly a composition of 'Abdalkarīm al Jilī:—

تمت تمام شد الرسالة المسماة بأسرار الخلوة للشيخ محي الدين العربي مع شرحه لمؤلف الانسان الكامل •

In the absence of any strong evidence to the contrary, we may accept the above statements.

No other copy of the present work is known to us.

Written in fair Naskh. Not dated; apparently, 11th century A.H.

One 'Abdalqādir, in the following note on the title-page, says that the MS. was for some time in his possession:—

من مواهب الجليل القادر على عبده الاحقر القاصر عبد القادر عفي الله عنه •

#### No. 886.

fol. 8; lines 14; size 8×6; 5½×3½.

امطلاحات الصوفية

### İŞTILAHÂT AŞ ŞŪFÎYAH.

A treatise, in which are explained important technical terms relating to Šūfism, contained in the author's own works, and certain mystical terms found in the works of others.

Author: Muḥiaddin Ibn al 'Arabī *العربي ابن العربي*. See No. 865 above.



Beginning:—

الحمد لله وسلام على عباده الذين اصطفى ..... اما بعد فانت  
اشرت اينذا بشرح الالفاظ التي تداولتها الصوفية المحققون من اهل الله  
بينهم لما رأيت كثيرا من علماء الرسوم قد سألونا في مطالبة في مضافنا  
و مصنفات اهل طريقنا مع عدم معرفتهم بما طوينا عليه من الالفاظ التي بها  
يفهم بعضهم من بعض ..... فلجبت الى ذلك ..... ولم استوعب كلها  
ولكن اقتصرت على الهم •

The title found on the title-page of the present copy of the work is that given above; but the same work is noticed in Râmpûr, No. 295, under the title *Kitâbu Sharḥ i Alfâz Aṣ Ṣūfiyah*. Again, in India Office, No. 657/5, the title of the work is given as *Risâlatu Sharḥ-i Alfâz al Latî Tadâwalathu Aṣ Ṣūfiyah*.

The author of *Faṣl al Khitâb*, a most reliable work on Ṣūfism, fol. 178<sup>b</sup> quotes the following passage from the present work (cf. fol. 5<sup>b</sup>); but is not aware of who the author was.

قال بعض كبار العارفين ... في شرح الفاظ التي تداولتها الصوفية  
المحققون من اهل الله ... التلوين يفتقل العبد في احواله وهو عذ  
الاكثرين مقام الفاقد و عذنا هو اكمل المقامات الخ •

Written in ordinary Naskh. Not dated; apparently, 13th century A.H.

Scribe: سعد الدين بن شيخ محمد.

### No. 887.

fol. 55; lines 27; size 9 × 6; 7 × 4.

التدبيرات الالهية في اصلاح المملكة الانسانية

## AT TADBÎRÂT AL ILÂHÎYAH FÎ IṢLÂḤ AL MAMLUKAT AL INSÂNÎYAH.

A treatise on the Microcosm (viz., man as an epitome of the universe), in which this ancient philosophical theory, and the mystical belief that the individual is a kingdom in himself and is governed by Kings, Governors, Ministers, Qâdis and others, are expounded. The

work is divided into a Tamhīd (foll. 3-5), Muqaddimah (foll. 6-9), and 17 *Bāb*, which are enumerated below. The last *Bāb* is again subdivided into five smaller *Bāb*, of which the fifth contains وصية (testament, containing instructions for novices).

- I. foll. 10-14. الباب الاول في وجود الخليفة الذي هو ملك  
البدن و اغراض الصوفية فيه \*
- II. fol. 15. الباب الثاني في اختلاف العلماء في ماهيته و حقيقته \*
- III. foll. 16-19. الباب الثالث في اقامة مدينة الجسم و تفصيلها  
من جهة كونها ملكا لهذا الخليفة \*
- IV. foll. 20-22. الباب الرابع في ذكر السبب الذي لاجله وقع  
الحرب بين العقل و الهوى \*
- V. foll. 23-29<sup>a</sup>. الباب الخامس في الاسم الذي يخص الامام  
وحده و في صفاته و احواله و ان الامام  
لا يكون الا واحدا من اربعة \*
- VI. foll. 29<sup>b</sup>-30<sup>a</sup>. الباب السادس في العدل و هو قاضي المدينة  
القائم باحكامها \*
- VII. foll. 30<sup>b</sup>-32<sup>a</sup>. الباب السابع في ذكر الوزير و صفاته \*
- VIII. foll. 32<sup>b</sup>-35<sup>a</sup>. الباب الثامن في الفراسة الشرعية و الحكمية \*
- IX. foll. 35<sup>b</sup>-38<sup>a</sup>. الباب التاسع في معرفة الكاتب و صفاته \*
- X. foll. 38<sup>b</sup>-39<sup>a</sup>. الباب العاشر في المسددين و العاملين و اصعاب  
الجنائيات و الخراج \*
- XI. foll. 39<sup>b</sup>-40<sup>a</sup>. الباب الحادي عشر في الجنائيات الى الحضرة  
الالهية و وقوف الاعام عليها و رفعها الى  
الحق الملك سبحانه تعالى \*
- XII. foll. 40<sup>b</sup>-41<sup>a</sup>. الباب لثاني عشر في السفراء و الرسل  
المتوجهين الى السائرين بمدينة البدن \*
- XIII. foll. 41<sup>b</sup>-42<sup>a</sup>. الباب الثالث عشر في سياسة القواد و الاجناد  
و مراتبهم \*
- XIV. fol. 42<sup>b</sup>. الباب الرابع عشر في سياسة الحرب و ترتيب الجيوش  
عند اللقاء \*
- XV. fol. 43<sup>a</sup>. الباب الخامس عشر في ذكر السر الذي يغلب به اعداء  
هذه المدينة \*

XVI. foll. 43<sup>b</sup>-45. الباب السادس عشر في ترتيب الغذاء الروحاني  
على فصول السنة لأقامة هذا الملك  
الانساني وبقائه \*

XVII. foll. 46-55<sup>a</sup>. الباب السابع عشر في خواص الاسرار المودعة  
وكيف ينبغي ان يكون السالك في احواله \*

(i) fol. 49<sup>b</sup>. الباب الاول من الباب السابع عشر من ابواب الكتاب في  
معرفة افاضة العقل على نور اليقين \*

(ii) fol. 50<sup>a</sup>. الباب الثاني من الباب السابع عشر من ابواب الكتاب [في]  
الحجب المانعة عن ادراك عين اليقين \*

(iii) fol. 50<sup>b</sup>. الباب الثالث من الباب السابع عشر من ابواب الكتاب في  
اللوح المحفوظ الذي هو الامام المبين اولوح  
المعروف والاثبات \*

(iv) foll. 50<sup>b</sup>-51<sup>a</sup>. الباب الرابع عشر من الباب السابع عشر وهو الباب  
العادي والعشرون من الكتاب في اسباب  
الرفرات والواجبات والتحرك عند السماع \*

(v) foll. 51<sup>b</sup>-55. الباب الخامس من الباب السابع عشر في الوصية  
للمريد \*

Author: Muhiaddin Muhammad bin 'Ali al 'Arabi الدين محي الدين  
محمد بن علي العربي. See No. 865 above.

Beginning:—

قال العبد الفقير الى الله محمد بن علي الحاتمي الطائي .....  
الحمد لله الذي استخرج من وجود علمه الى عينه ..... فاني  
سميت هذا الكتاب الصغير الحجم ... بالتدبيرات الالهية في اصلاح المملكة  
الانسانية الخ \*

For other copies of the work see India Office, No. 658/5; Bodl.,  
vol. ii, p. 212.

Written in fair Naskh. Not dated; apparently, 10th century  
A.H.



## No. 888.

fol. 29; lines 4; size  $7\frac{1}{2} \times 5\frac{1}{2}$ ;  $4\frac{1}{2} \times 3\frac{1}{2}$ .

تنقاء المغرب

## 'ANQÂ' AL MAĠRIB.

The present treatise was composed by Muḥiaddin Al 'Arabi (معى الدين العربي) as a supplement to his own treatise (No. 887 above), and deals with certain points omitted in the latter treatise.

The preface, which is written in verse, begins thus:—

حمدت الهى والمقام عظيم فابدأ سرورا والفواد كظيم

The treatise begins, after the preface, as follows:—

كنا قد ألفنا كتابا روحانياً ..... سمينا بالتدبيرات الالهية ..... وهذا

الكتاب المنصور ..... المسمى في غيا بات الازل عنقاء المغرب \*

For other copies of the work see Berlin, No. 2894; Paris, No. 1339; Wien, No. 1906; Cairo, vol. vii, p. 46, Âṣafiyah, No. 39/2; Râmpûr, No. 216.

Written in good Naskḥ. Not dated; apparently, 11th century A.H.

## No. 889.

fol. 29; lines 17; size  $7 \times 5$ ;  $5\frac{1}{2} \times 4$ .

العقلة المستوفزة

## AL 'UQLAT AL MUSTAWFIZAH.

A treatise, expounding the mystical belief that man is made up of different elements, bodily and spiritually.

Author: Muḥiaddin Ibn Al 'Arabi معى الدين ابن العربي. See No. 865 above.

Beginning:—

الحمد لله الواهب الذى افتتح وجود السوي \*

On fol. 24<sup>b</sup>, the author refers to another composition of his, viz., كتاب الكشف.

For other copies of the work see Berlin, Nos. 2923-24; Br. Mus., No. 886/24; Cairo, vol. vii, p. 380; Âṣafiyah, No. 48; Râmpûr No. 295.

Written in good Naskḥ. Dated A.H. 773.

Some one in the following note, at the end, says that in A.H. 811 the present MS. was compared with the autograph copy:—

الحمد لله قوبلت النسخة على نسخة المؤلف بخطه ..... سنة  
احدى عشر وثمانمائة \*

### No. 890.

fol. 107; lines 17; size 8×6; 6½×4.

كتاب روح القدس

### KITÂB U RUḤ AL QUDṢ.

A work containing mystical and moral instruction, composed for Abû Muḥammad bin 'Abdal'azîz al Qurashî, who at that time was residing in Africa, in Tunis. The author maintains, in the beginning of the work, that according to the true principles of Ṣūfism, no Ṣūfî is entitled to be called Ahl al Ḥaqîqat (i.e., one who has penetrated into the Divine mysteries) unless he is also Ahl at Ṭarîqah (i.e., a devotee); and he goes on to criticise those Ṣūfis of Africa, who claim that they are Ahl al Ḥaqîqat, though not Ahl at Ṭarîqat. Ṣūfis, who have adopted Ṣūfism from worldly motives, are also severely criticised by the author, thus:—

و صوفية صاف هم باغراض الدنيا موشحون ..... حافظوا السجادات  
و المرقعات ..... و لازموا الخوانق و الرباطات يأتي اليها من حلال  
و حرام \*

Author: Muḥiaddin Ibn 'Arabi العربي ابن العربي. See No. 865 above.

Beginning:—

الحمد لله رب العالمين ..... من العبد الضعيف الغاصم  
الشفيق ..... محمد بن علي بن محمد العربي الطائي الحاتمي وفقه  
الله تعالى الى وليه في الله تعالى و اخيه ابي محمد بن عبد العزيز بن  
ابي بكر القرشي المهدوي فزيل تونس الخ \*

Written in fair Naskh. Not dated; apparently, 12th century

## No. 891.

foll. 51; lines 31; size  $12 \times 8$ ;  $9\frac{1}{2} \times 8\frac{1}{2}$ .

المفحات الالهية

## AN NAFĀḤĀT AL ILĀHĪYAH.

A work on Sūfism, in which the author describes his own experience of the Divine inspiration in the course of his progress to the mystical stage called مقام القرب (union with God). The author, in his preface, tells us that the following Ḥadīṣ encouraged him in his attempt to reach the stage mentioned above, and to realise the experience described in the present work:—

ان لربكم في ايام دهركم نفحات من رحمته الافتعرواها \*

Author: Šadraddīn Abū'l Ma'ālī Muḥammad bin Ishāq al Qūnawī صدر الدين ابو المعالي محمد بن اسحاق القنوي (d. A.H. 672=A.D. 1273; see No. 873 above).

Beginning:—

حمدا يستوعب كمالات اجناس الثناء و انواع المناقب ..... و بعد  
فانه لما ورد من رسول الله صلى الله عليه وسلم انه قال بلساني التعريف  
و الارشاد ان لربكم في ايام دهركم نفحات من رحمته الافتعرواها توجهت  
الى ربي في معرفة التعرض و الارشاد \*

For other copies of the work see Paris, No. 1354; and Berlin, No. 1307, where the work is fully described.

Written in good Naskḥ. Dated A.H. 1045.

Scribe: نورالدين الوفائي الأزهرى.

This Nūraddīn is also the scribe of MSS. Nos. 832, 871, 873 above

## No. 892.

foll. 264; lines 12; size  $7\frac{1}{2} \times 4\frac{1}{2}$ ;  $6\frac{1}{2} \times 4\frac{1}{2}$ .

الخصوص الى معني النصوص

## AL KHUṢŪṢ ILĀ MA'NA AN NUṢŪṢ.

A commentary on Nuṣūṣ, a concise treatise of Qūnawī (d. A.H. 672=A.D. 1273; see No. 873 above) on the mystical states. For a copy of Nuṣūṣ see Berlin, No. 3015.



By 'Ali bin Aḥmad bin 'Ali bin Aḥmad Al Mahā'imi علي بن أحمد بن علي بن أحمد الماهمي (d. A.H. 835=A.D. 1431; see No. 863 above).

The commentary is preceded by a long Muqaddimah (foll. 1-52), explaining those mystical terms and theories, a correct understanding of which the commentator considered essential for readers of the present work.

Beginning:—

سبحانك اللهم و بحمدك يا من بوجوده سموات السماء و الصفات  
وارض اعيانه الممكنات.....و بعد فيقول عبيد العلي الصمد احمد بن علي  
بن احمد بن علي.....و كان كتاب النصوص مما ابرزه الشيخ المحقق.....  
محمد بن اسحاق بن محمد بن يوسف القونوي مشرقاً بشمس هذا العلم \*

The commentary proper begins on fol. 53<sup>a</sup>, as follows:—

و الآن آوان الشروع في المقامد ..... و أسأله التوفيق للصواب  
..... قال الشيخ رضي عنه الحمد لله الحمد تعظيم الذات ..... بما فيها  
من محاسن الصفات الخ \*

A red ink line above them distinguishes the words of the text from the commentary.

For another copy of the present commentary see Berlin, No. 3016.

Written in beautiful Naskh. Not dated; apparently, 10th century A.H. Some foll. are wanting at the end.

### No. 893.

foll. 220; lines 19; size  $7\frac{1}{2} \times 5\frac{1}{2}$ ;  $5\frac{1}{2} \times 3$ .

رياض الصالحين

### RIYÂD AŞ ŞÂLIHÎN.

An old and valuable copy of Riyâd Aş Şâlihîn, a work containing mystical, moral and religious instruction, transcribed five years after the author's death, and studied under one of the author's pupils.

Author: Muḥiaddin Abû Zakariyah Yaḥyâ bin Sharaf An Nawawî محي الدين ابو زكريا يحيى بن شرف النووي (d. A.H. 676=A.D. 1278; see Lib. Cat., vol. v, part i, No. 192).

Beginning:—

الحمد لله الواحد القهار ..... مكر الليل على النهار ..... فرأيت  
ان اجمع مختصرا من الاحاديث الصحيحة مشتملا على ما يكون طريقا  
لصاحبه و محصلا لآداب الظاهرة و الباطنة جامعاً للترويع و الترهيب و سائر  
انواع آداب السالكين من احاديث الزهد و رياضات النفوس و تهذيب  
الاخلاق و طهارات القلوب و علاجها الخ \*

In the following colophon of the scribe, it is stated that the work was composed in A.H. 670, and that the present copy of it was made in A.H. 681:—

آخر الكتاب قال مؤلفه رضي الله عنه فرغت منه يوم الاثنين رابع شهر  
رمضان سنة سبعين و ستمائة وافق الفراع من كتابته يوم السبت الخامس  
و العشرين من شهر شعبان سنة احدى و ثمانين و ستمائة \*

For other copies of the work see Berlin, Nos. 1334-41; Munich, No. 128; Br. Mus. Suppl., No. 1202; India Office, No. 176/8; Alger, No. 879; Cairo, vol. i, p. 345.

Written in bold Naskh. Dated A.H. 681.

The above-mentioned colophon is followed by a Sanad, which runs thus:—

قرأت جميع هذا الكتاب رياض الصالحين للشيخ الامام العلامة فريد دهوة  
..... ابي زكريا يحيى النوروي على الشيخ الامام ..... علي بن ... ابراهيم  
بن جمال الدين داؤد ابن العطار الشافعي بسماعه من مؤلفه ..... شرف  
الدين ..... الخطاب بن سليمان بن مهبل الازدي ..... شهاب  
الدين احمد بن شيخ مخلص الشافعي و ذلك في مجالس عديدة آخرها  
في يوم الاحد السابع و العشرين من ذى الحجة سنة خمس و سبعمائة  
بدار الحديث الغورية ..... و اجاز الشيخ فسخ الله تعالى في مدته ...  
لمن سمعه بكماله جميع ما يجوز له روايته بشرطه عند اهله ..... و كتب احمد  
بن حسين بن عبد الرحمن \*

The above Sanad, which is dated A.H. 705 and written by one Ahmad bin Husain, states that he and some others studied the work

from the present copy in Dâr al Ḥadîṡ Nûriyah, at Damascus, under Ibn al 'Aṭṭâr (d. A.H. 724=A.D. 1324; see *Ad Durar*, vol. ii, fol. 3<sup>b</sup>), a pupil of the author. The Sanad is attested by Ibn al 'Aṭṭâr, thus:—

صح السماع و الجازة المذكوران.....كتبه ابن العطار عفي الله عنه •

Aḥmad bin Ḥusain is clearly the scribe of the MS., since the handwriting is identical with that of the Sanad. The following note, on the title-page, tells us that the present MS. fell into the possession of one 'Abdal'azîz, in Mecca, A.H. 1288:—

من فضل الله ... على عبدة الفقير..... عبد العزيز عفا الله عنه

..... ١٣ شوال سنة ١٢٨٨ مكة المشرفة •

The handwriting of this note is identical with the handwriting of the note by 'Abdal'azîz Bihâri, described in *Lib. Cat.*, vol. v. part ii, No. 319; hence we may safely conclude that the present MS. was brought from Mecca to Bihâr by 'Abdal'azîz Bihâri.

### No. 894.

fol. 60; lines 19; size  $7\frac{1}{2} \times 5\frac{1}{2}$ ;  $5 \times 3$ .

بستان العارفين

## BUSTÂN AL 'ÂRIFÎN.

A work on Ṣūfism and asceticism, in three *Bāb*. The first deals with the need for sincerity in all one's deeds and an expression of true intention in one's prayers; the second, with some miscellaneous points; and the third, with certain miracles of the Ṣūfis.

- |                  |                              |
|------------------|------------------------------|
| I. fol. 4-22.    | باب في الاخلاص و احضار النية |
| II. fol. 23-36.  | باب في نفائس منشورة          |
| III. fol. 37-60. | باب في ذكر كرامات الاولياء   |

Author: Muḥiaddin Abû Zakariyah Yaḥyâ bin Sharaf an Nawa-wi *معني الدين ابو زكريا يحيى بن شرف النووي*. See No. 893 above.

Beginning:—

الحمد لله الواحد القهار مقدر الرزاق •

For other copies of the work, see Berlin, No. 3018; Cairo, vol. vii, p. 521; Goth., No. 234.

Written in fair Naskh. Dated A.H. 1044.

Scribe: نور الدين ابن بدر الدين.



No. 895.

foll. 65; lines 15; size  $7 \times 5\frac{1}{2}$ ;  $5\frac{1}{2} \times 4$ .

حل الرموز ومفاتيح الكنوز

HALL U AR RUMŪZ WA MAFĀTĪḤ AL  
KUNŪZ.

A work on Šūfism, dealing with mystical principles and explaining difficult aphorisms and technical terms. The work is chiefly based on the Qur'ān, Ḥadīṣ and sayings of the Šūfis. We may note that the author, basing his opinion on certain reliable Ḥadīṣ, enunciates an original and independent view on the subject of غناء (music), a point much disputed between the Šūfis and orthodox Muhammadans. He holds it to be valid, in general; see the following passage on fol. 49<sup>b</sup> :—

فهذه الأحاديث نص صريح في الصحيح على أن الغناء واللعب

ليس بحرام \*

The contents of the work are fully described in Berlin, No. 3010.

Author: 'Izzaddin 'Abdassalām bin Aḥmad bin Ġānim al Maqdisī عزالدين عبد السلام بن أحمد بن غانم المقدسي, a famous Šūfī of the 7th century A.H. Seven works of this author, including the present one, are enumerated in Brock., vol. i, p. 451. He died in A.H. 678=A.D. 1279; see Mir'āt al Janān, fol. 427<sup>a</sup>.

Beginning :—

قال الشيخ الإمام العالم العلامة ... بقية سلف الصالحين عزالدين

عبد السلام بن الشيخ الإمام الزاهد الورع ... أحمد بن شيخ غانم المقدسي

..... الحمد لله الذي فتح بمفاتيح الغيوب ..... وسميتها حل الرموز

ومفاتيح الكنوز الخ \*

For other copies of the work see Berlin, Nos. 3010-11; Pet. No. 186; Alger., No. 939; Cairo, vol. ii, pp. 80, 172; vol. vii, pp. 138, 372; Bodl., vol. ii, pp. 80, 231; Escur., Nos. 1546, 350/2; Āṣāfiyah, No. 89; Rāmpār, No. 103.

Written in good Naskḥ. Dated A.H. 839.

The following note on the title-page tells us that the present MS. was for some time in the possession of Muḥammad As'ad bin Akmaladdin al Quṭbī: من كتب أفقر العباد محمد أسعد ابن أكمل الدين القطبي الطف الله به

## No. 896.

fol. 176; lines 17; size  $6\frac{1}{2} \times 4\frac{1}{2}$ ;  $4\frac{1}{2} \times 2\frac{1}{2}$ .

طهارة القلوب والخضوع لعلام الغيوب

TAHĀRAT AL QULŪB WA AL KHUDŪ'  
LI ALLĀM AL GUYŪB.

A work on the principles to be observed in the religious and pious life, divided into 30 *Faṣl*. The contents of the work are fully described in Br. Mus. Suppl., No. 235.

Author: 'Izzaddin Abū Muḥammad 'Abdal'aziz bin Aḥmad bin Sa'd Ad Dirinī Ad Damirī Ad Dahri أحمد بن محمد عبدالعزيز بن أحمد بن سعد الدين بن أبي سعيد، a Shāfi'ī scholar and a Ṣūfī of Egypt, who was born in Dirin (a small town in the Ḡarabīyah Province of Egypt), A.H. 612. The date of his death is not given in the biographical notice by Hāj. Khal., vol. iv, p. 172. Dr. Rieu, in Br. Mus. Suppl., *loc. cit.*, and Brock., vol. i, p. 451, quoting Al Munāwī, say that he died in A.H. 694, or according to some in A.H. 690 (for which date see also Ibn Mulaqqin, fol. 265) or 698. Isnawī, fol. 201, and the author of *Tāj at Ṭabaqat*, fol. 877, give A.H. 697=A.D. 1298 as the date of his death; and this is supported by 'Abdal Wahhāb ash Sha'rānī (*d.* A.H. 973=A.D. 1565; see Lib. Cat., vol. x, No. 567) in *Al Lawāqih*, fol. 207. *Al Lawāqih* is a very reliable biographical work, especially for the Ṣūfis of Egypt; and on this account we may perhaps accept the date given in that work. 'Izzaddin Abū Muḥammad is the author of a number of works, of which sixteen are enumerated in Brock., *loc. cit.*

Beginning:—

الحمد لله رب العالمين ..... بعد فهذا كتاب فيه فوائد يتذكر بها من

يصفى إليه بسمع قابل الخ •

For other copies of the work see Berlin, Nos. 8789-90; Paris, No. 1313; Goth., Nos. 648-9; Cairo, vol. ii, p. 45; Rāmpūr, No. 21.

It was printed in Būlāq, A.H. 1297.

Written in good Naskh. Not dated; apparently, 11th century

A.H.

Scribe: نظام بن رحمة الله

A seal of Qābil Khān, a noble of the Court of 'Ālamgīr, is found on the title-page.

## No. 897.

foll. 40; lines 40; size 11 × 8; 9 × 5½.

مَنْتَهَى الْمَدَارِكِ

## MANTAHA AL MADÂRIK.

A very rare work, expounding the various mystical states such as the worldly state of the present world, the state proper to the world of angels, the state in which the mystic exercises miraculous powers, the state of absorption into the Godhead, and others. In the beginning of the work, the author discusses, both from the mystical and theological standpoints, the attributes of God and man. The work is an Arabic translation, with certain additions, of the author's introduction to his Persian commentary on the *Qaṣīdah Tā'iyah* of Ibn Fāriḍ (*d.* A.H. 632=A.D. 1235). Jāmi, in *Nafaḥāt*, p. 650, remarks that though the present work is technically a translation, it may also be regarded as an independent work on the subject, well-known for its excellent representation of mystical views. The work is divided into the following four *Aṣl*, each of which is subdivided into several *Faṣl*:—

- I. foll. 2<sup>a</sup>–16. *الأصل الأول في ذكر رتب الذات وتعظيم الأسماء والصفات \**
- II. foll. 17<sup>a</sup>–19. *الأصل الثاني في ذكر مرتبة الأرواح وعالم الملكوت \**
- III. foll. 20–26. *الأصل الثالث في ذكر تعظيم عالم الجن والسموات والجمادات \**
- IV. foll. 27–40. *الأصل الرابع في ذكر نشأة الإنسان واطواره وأحواله \**

Author: Sa'īd bin Muḥammad bin Aḥmad al Farḡānī سعيد بن محمد بن أحمد الفرغاني (Sa'daddin). The biographers say that he was the author of a large number of works; but only the present work and one other are enumerated in *Nafaḥāt*. Our author received spiritual training under many Šūfis; but he is always known as the disciple of Qūnawī (*d.* A.H. 673=A.D. 1373; see No. 873 above). The date of his death is not given in *Nafaḥāt*; but Brock., vol. i, p. 450, says that he died in A.H. 699=A.D. 1299.

Beginning:—

الحمد لله القديم تعزز بجلال وحدانيته ..... ولما من الله تعالى  
على عبده الفقير الى الله تعالى سعيد الفرغاني ..... وسمي بمنتهى  
المدارك الخ \*



No other copy of the work is known to us.

Written in fair Naskh. From the handwriting, which is identical with that of *Sharḥ al Fusūṣ* (No. 873 above), it appears that Nūraddin is also the scribe of the present MS.

### No. 898.

fol. 159; lines 21; size  $9 \times 5$ ;  $7 \times 3\frac{1}{2}$ .

وقاية السالك من الآفات والمهاك

## WIQĀYAT AS SĀLIK MIN AL ĀFĀT WA AL MAHĀLIK.

A work on Sūfism and asceticism, of which this appears to be the unique copy. The work contains warnings designed to save travellers on the path of mysticism from the machinations of the Nafs Ammāra (soul of man prone to evil), which may ensnare them in unlawful deeds or false theories; and expounds the hidden philosophical and mystical truths, which are to be found in the principles and duties of the life of the mystic. The work is chiefly based on the Qur'ān, Ḥadīṣ and sayings of the Sūfis, and is divided into the following four *Naw'* and a *Khātimah* :—

- I. foll. 7-20. \* النوع الأول من التقسيم في المعاصي
- II. foll. 21-58<sup>a</sup>. \* النوع الثاني من التقسيم في الطاعات
- III. foll. 58<sup>b</sup>-92. \* النوع الثالث من التقسيم في الاخلاق المضمومة
- IV. foll. 93-148. \* النوع الرابع من التقسيم في الاخلاق المحمودة

Foll. 149-154. *Khātimah* (epilogue).

The *Khātimah* deals with *عزلة* (retirement from the world), and rules of discipline (آداب) to be observed by the novices.

A note written by the scribe on the title-page, which runs thus : وقاية السالك من الآفات والمهاك لشيخ الامام حجة الاسلام ابي حامد محمد بن غازي tells us that the present work is by Gazzālī (d. A.H. 505=A.D. 1111; see No. 833 above); but this statement is manifestly incorrect, seeing that an author much later than Gazzālī, viz., Shihābaddin as Suhrawardī, who died in A.H. 632=A.D. 1234, is quoted on fol. 20<sup>b</sup>, in the following passage from 'Awārif al Ma'ārif (see No. 860 above) :—

ذكر صاحب العوارف لطيفة في جنس ما يدخل البطن وما يحدث من الاداء وازالته باستعمال الدواء قال رحمه الله ان الله تطف حكمته الخ \*

The author refers on fol. 50<sup>b</sup> to another composition of his, *Iqtibās al Fawā'id*, in the following terms :—

و قد اتينا من ذلك..... في اول كتابنا المسمى باقتباس الفوائد \*

Neither this work nor the present one is mentioned in any<sup>7</sup> catalogue, however, and we are unable to throw light on their authorship; but from the fact that, in the passage quoted above, the author of 'Awārif is referred to as رحمه الله, a term which is always used for the dead, and that there is no reference to any author of the 8th century A.H., we may conclude that our author belongs to the 7th century A.H.

Beginning :—

الحمد لله الذي زرع حب الاجتناب و الهداية في قلوب الاختصاص...  
...و الصلوة و السلام على رسوله و نبيه محمد بن الذي سادة غيره من الانبياء  
..... و بعد ..... فجمعت في هذا المختصر من اقوال العلماء العارفين  
و الحكماء المقربين ما يحصل للمتجرد الاكتفاء و يكون لداو المرید من شفاء  
..... و سميت و قاية السالك من الآفات و المهالك و ليس غرضنا في الكلام  
على الظاهر من هذه الانواع فان الكتب مشحونة بذلك و انما غرضنا الكلام  
على حقائقها و اسرارها الغامضة و خفايا الافات و سارس النفوس النج \*

Written partly in Naskh and partly in Nasta'liq. Dated A.H. 1054.

One Nizāmi, in the following note, tells that he purchased the present MS. in A.H. 1080 :—

و قد ملكت بالشراء الصحيح في البلدة المعظمة قنوج ..... خمسة  
عشر من ربيع الآخر سنة ١٠٨٠ هـ \*

### No. 899.

fol. 66; lines 12; size 8 × 6; 6½ × 4.

التنوير في اسقاط التدبير

### AL TANWĪZ FĪ ISQĀT AT TADBĪR.

A work, containing a discussion of mystical views relating to divine predestination and human contrivance. It was composed

in Mecca. Later on, the work was revised and enlarged by the author in Damascus. The present MS. is a copy of the revised edition of the work.

Author: Tājaddīn Abu'l Faḍl Aḥmad bin Muḥammad bin Tāj al-dīn Abū al-faḍl Aḥmad bin Muḥammad bin ʿAṭāʾallāh al-Iskandarānī عطاء الله بن محمد بن الفضل احمد بن محمد بن تاج الدين ابو الفضل احمد بن عطاء الله الاسكندراني, a famous scholar and Ṣūfī of Cairo, belonging to the Shāḍalīyah order. He is the author of a number of works on different subjects, of which fifteen (including the present work) are enumerated in Brock., vol. ii, p. 118. Our author received spiritual training under several Ṣūfis; but he is chiefly known as the disciple of Abu'l ʿAbbās al Murīṣī (d. A.H. 686=A.D. 1287; see Ḥusn al Muḥāḍarah, fol. 262). He was one of the declared adversaries of Ibn Taimīyah (d. A.H. 728=A.D. 1329; see Lib. Cat., vol. v, part ii, No. 464/1). He died in A.H. 709=A.D. 1309. See, for his life and works, Mir'āt al Janān, fol. 442; Ḥusn Al Muḥāḍarah, fol. 264<sup>a</sup>; Ad Durar Al Kāminah, vol. i, fol. 169; Al Lawāqih, fol. 118; Br. Mus. Suppl., No. 237/1.

Beginning:—

الحمد لله المتفرد بالخلق والتدبير الخ \*

For other copies of the work see Berlin, No. 3089; Goth., p. 891; Paris, No. 1348; Alger., No. 881/2; Cairo, vol. ii, p. 77; Aṣafīyah No. 96; Rāmpūr, No. 74.

The work was printed in the Wahamīyah Press of Delhi, A.H. 1300.

Written in good Naskḥ. Dated A.H. 1044.

Scribe: عبد العزيز بن حسن.

No. 900.

fol. 18; lines 19; size 8 × 5½; 6½ × 4½.

الحكم العظيمة

## AL ḤIKAM AL 'AṬĀ'ĪYAH.

A work containing mystical maxims and aphorisms, divided into 30 Bāb. The present copy is defective for want of the preface.

Author: Tājaddīn Abu'l Faḍl Aḥmad bin Muḥammad bin Tāj al-dīn Abū al-faḍl Aḥmad bin Muḥammad bin ʿAṭāʾallāh al-Iskandarānī عطاء الله بن محمد بن الفضل احمد بن محمد بن تاج الدين ابو الفضل احمد بن عطاء الله الاسكندراني. See, for his life, No. 899 above.

The present copy begins abruptly thus:—

ثلاثين بابا باب العلم \*



For other copies of the work see Berlin, Nos. 8689-90; Paris, No. 1349; Cairo, vol. ii, p. 80; Rāmpūr, Nos. 101-2.

Written in fair Naskḥ. Dated A.H. 1105.

### No. 901.

fol. 321; lines 17; size 10 × 6; 7 × 3.

شرح الحكم العطائية

### SHARḤ AL ḤIKĀM AL 'ATĀ'IAH.

A detailed commentary on the preceding work; also known under the title, *Ġaiṣ Al Mawāhib*. The full text is quoted in the commentary; but the arrangement differs somewhat from that which is found in No. 900 above. The tenth *Bāb* there is here the first *Bāb*; and the first *Bāb* there is here the eighth.

By Muḥammad bin Ibrāhīm bin 'Abbād An Nafzī Ar Rundi محمد بن ابراهيم بن عباد النفزي الرندي, a Šūfī and scholar of the 8th century A.H., who was born in Rund (in Spain), A.H. 733. He died in A.H. 796=A.D. 1394. See Brock., vol. ii, p. 118; Cairo, vol. ii, p. 77.

Beginning:—

قال العبد الفقير الى الله تعالى ..... المعتمد في غفران ذنوبه  
على الله تعالى محمد بن ابراهيم بن عباد النفزي ..... الحمد لله  
المتفرد بالعظمة والجلال الخ \*

The present commentary was printed in Būlāq, A.H. 1285; and again in Cairo, A.H. 1306.

For other copies of the work see Berlin, Nos. 8690-2; Munich, No. 130; Leid, No. 2261; Paris, No. 1340; Br. Mus. Suppl., No. 889; India Office, No. 696; Cairo, vol. ii, p. 97; Rāmpūr, Nos. 171-73.

Written in good Naskḥ. Not dated; apparently, 9th century A.H.

## No. 902.

foll. 233; lines 25; size 8×6; 6×4.

The Same.

Another copy of the preceding commentary, beginning like the above.

Written in fair Naskh. Not dated; apparently, 11th century A.H.

## No. 903.

foll. 110; lines 18; size 8×6; 6×4.

الفرقان بين اولياء الرحمن واولياء الشيطان

AL FURQÂN BAINA AWLIYÂ' AR  
RAĤMÂN WA AWLIYÂ' AŞH  
SHAIṬÂN.

A work in which the author explains the meaning of the term Wali (ولى), a title applied to a Şûfi, and discusses to whom it is applicable. The author holds that this title can only be applied rightly to one whose conduct, speech and deeds are in accordance with the teachings of Islam, and supports his argument by reference to the Qur'ân and Hadîş. The contents of the work are fully described in Berlin, No. 2082.

Author: Abu'l 'Abbâs Aĥmad bin 'Abdalĥalim bin 'Abdassalâm (ابو العباس احمد بن عبد الحليم بن عبد السلام). He died in A.H. 728=A.D. 1327; see Lib. Cat., vol. v, part ii, No. 462/1.

Beginning:—

الحمد لله نستعينه ونستغفره

For other copies of the work see Berlin, Nos. 2082-3; Râmpûr, 247.

The work was printed in Bûlâq, A.H. 1310.

Written in fair Naskh. Not dated; apparently, 13th century A.H.

No. 904.

foll. 45; lines 15; size  $8\frac{1}{2} \times 6$ ;  $5 \times 3\frac{1}{2}$ .

امطلاحات الصوفية

## IŞTILÂḤÂT AŞ ŞŪFIYAH.

(The above is the title under which the work is noticed in other catalogues; but in our copy, the title is given as *Sharḥ u Iştîlâḥât Aş Şūfiyah*.)

A work, in which the author explains the mystical terms used in the following compositions of his:—

- (i) *Sharḥ u Manâzil As Sâ'irîn*; for a copy of which see India Office, No. 600.
- (ii) *Tâwilât al Qur'ân*; for a copy of which see Berlin, No. 873.
- (iii) *Sharḥ u Fuṣûṣ Al Hikam* (see No. 875 above).

Author: Kamâladdîn 'Abdarrazzâq al Kâshânî كمال الدين عبد الرزاق الكاشاني (*d.* A.H. 736=A.D. 1335). See No. 875 above.

Beginning:—

الحمد لله الذي نجانا من مباحث علوم الرسوميّة ..... فاني لما  
فرغت من تسويد شرح كتاب منازل السائرين و كان الكلام فيه وفي شرح  
فصوص الحكم و تأريلات القرآن مبنيا على امطلاحات الصوفية الخ \*

For other copies of the work see Berlin, No. 3460; Goth., No. 76; India Office, No. 662; Āṣāfiyah, Nos. 360, 407, 807; Rām-pūr, No. 35. A portion of the present work, edited by Dr. Sprenger, was published in Calcutta, A.D. 1845.

Written in fair Naskh. Not dated; apparently, 13th century A.H.

No. 905.

foll. 133; lines 15; size  $7\frac{1}{2} \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 2\frac{1}{2}$ .

العروة لاهل الخلوة

## AL 'URWAH LI AHL AL KHALWAH.

A rare work on Šūfism, expounding the mystical dogmas relating to the existence of God and His attributes. The views of the theologians, and of the Šūfis of the Wujūdīyah and the Shuhūdīyah groups (for whom, see No. 865 above), are fully discussed. The author, who



belonged to the latter group, rejects the views of the Wujûdiyyah group as contrary to Islamic principles; and claims that the views of the Shuhûdiyyah group are in full agreement with those of the Ahl as Sunnah Wa Al Jamâ'ah (اهل السنة والجماعة), the most popular and widely accepted school of Islamic doctrine. Our author refers to this school as الصراط المستقيم, or the right path. The author's criticisms, in the present work, of the views of the Wujûdiyyah group resulted in a public disputation between him and 'Abdarrazzâq al Kâshânî (see No. 875 above), a member of the Wujûdiyyah group; for a full description of which, see Nafahât, pp. 558-571.

The present work, which is based mainly on notes made by the author on different occasions, was composed in A.H. 726; and is generally held to be the most authoritative exposition of the views of the Shuhûdiyyah group.

It is divided into the following six *Bâb* :—

- (i) foll. 1-15<sup>a</sup>. \* الباب الاول في اثبات وجود الموجد الواجب وجوده \*
- (ii) foll. 15<sup>b</sup>-62. \* الباب الثاني في التوفيق بين الاقوال المختلفة \*
- (iii) foll. 63<sup>a</sup>-82<sup>a</sup>. \* الباب الثالث في تقسيم الاشياء من حيث العصر  
والاضافة وكيفية ظهور الممكنات على الترتيب  
مفردا ومولفا \*
- (iv) foll. 82<sup>b</sup>-86. \* الباب الرابع في تفرع الحق الواجب وجوده من جميع  
ما يختص به الامكان \*
- (v) foll. 87-93<sup>a</sup>. \* الباب الخامس في النبوات والولايات \*
- (vi) foll. 93<sup>b</sup>-133. \* الباب السادس في بيان الصراط المستقيم \*

The last *Bâb* is subdivided into four *Faṣl*, which contain occasional biographical details; and in the first of which the author describes the Divine inspiration, which led him to be a Šûfî and a strict follower of the doctrines of the Ahl as Sunnah. The manner in which he reconciles the views of the Šûfis and the theologians in regard to disputed points of doctrine, in the second *Bâb* of his work, is specially noted by his biographers as evidence of the author's merits.

Author: Aḥmad bin Muḥammad bin Aḥmad As Samnânî أحمد بن محمد بن أحمد السمناني, commonly called Abu'l Makârim 'Alâ'addawlah علاء الدولة, a noble of Samnân, well known as a Šûfî, and an author of great repute, whose works on the Qur'ânic

branches, Šūfism, theology and ethics, number about 300. See *Ad Durar al Kāminah*, vol. i, fol. 152. Very few of his compositions, however, can now be traced; and Brock., vol. ii, p. 166, mentions only three (including the present one), which are to be found in different libraries. He was born in Samnān, A.H. 659; and completed his studies at the age of 15, when he entered the service of Sultān Arġu Khān, a famous Mongol king of Persia. A few years later, he was granted the title of 'Alā'addawlah; and afterwards he became personal adviser to the Sultān. His intimacy with the Sultān and his official duties seriously interfered, not only with his studies, but also with his prayers. Indeed, according to the author's own confession, excepting the *قلائل اربعة* (the four very short Sūras of the Qur'ān, beginning with word *Qul*) and a few others, he forgot the whole of the rest of the Qur'ān. The author tells us in the following passage of the present work that, in A.H. 683, while engaged with the Sultān in a war against his uncle, Sultān Ahmad (see *Tārikh Guzida*, p. 583), he was led by a Divine inspiration to devote himself to a religious and pious life:—

فزجرني زاجر الحق في صف القتال في الواقعة التي وقعت بيده  
و بين عسكر عمه سلطان احمد بخت قزوين سنة ثلاث و ثمانين و ستمائة  
في اثناء اشتغالي بالتكبير عند الكرة و الحملة على العدو فرفعت الحجب  
من قوة الزاجر بصيحت شاهدة الاخرة و ما فيها على نحو ما نطق به  
الكتاب و السنة \*

After this, he attended strictly to his religious duties. In A.H. 685, he fell seriously ill, and was advised by the Royal Physicians to go for a change to Samnān. This the Sultān allowed him to do. On his way to Samnān, he experienced a marked improvement in his health; and on his arrival there, his health was fully restored. This he took to be an indication that it was God's will that he should leave the service of the Sultān; and he accordingly sent in his resignation.

He then began to devote himself to the study of religious works; and his study of *Qūt al Qulūb*, a famous work on Šūfism (see No. 826 above), turned his attention to Šūfism, and made him determine to renounce the world. After dividing two-thirds of his property among his legal heirs, he built a monastery near the tomb of Hasan Sakkākī, a famous Šūfī of the 5th century A.H., and handsomely endowed the same. In A.H. 687, he visited Bagdād, where he



adopted the Šūfi 'Abdarrahmān as his spiritual *Shaiḥ*; and in the company of the latter visited Mecca, where our author, in A.H. 689, received from the above-mentioned *Shaiḥ* the Sanad for Šūfism. At the end of the same year, he was directed by his *Shaiḥ* to return to Samnān, where he passed the remainder of his life in imparting spiritual training and in composing works. The author tells us that he performed not less than 143 *Arba'ūn*, each being a fast of 40 days. Such was his eminence as a Šūfi that he was adopted as guide, both in practice and doctrine, by Bahā'addīn Naqshband, the founder of the Naqshbandiyah order. The commonly accepted date of our author's death is A.H. 736=A.D. 1335; but the author of *Faṣl al Khitāb* (see Persian Hand-list, No. 1351) only tells us that he died after A.H. 730. For his life see *Ad Durar al Kāminah*, vol. i, fol. 152; *Nafahāt*, p. 554; *Mujmal Faṣiḥi*, fol. 211; *Ḥabīb as Siyar*, vol. iii, part i, p. 125; *Tāj at Ṭabaqāt*, vol. viii, fol. 205; *Beale's Biographical Dictionary*, p. 49; *Brock.*, vol. ii, p. 166.

Beginning:—

و حمدة الواجب على كل موجود ..... اما بعد فقد سنح بغنة  
يوم الأحد بعد صلوتي الصبح من اعتكافي في مسجد صوفيا آباد من شهر  
المبارك سنة عشرين وسبع مائة ..... ان ابوب الترتيب ..... بعض  
القدسيات الواردة على قلبي ..... وسميته العروة لاهل الخلوة \*

For the only other copy of the work known to us see *Cairo*, vol. ii, p. 5.

• Written in good *Naskh*. Not dated; apparently, 12th century A.H.

### No. 906.

fol. 60; lines 26; size 12 × 8½; 9 × 5.

الداء والدواء

### AD DÂ'U WA AD DAWÂ'U.

The present work is noticed under the same title in *Hāj. Khal.*, vol. ii, p. 633; but in vol. v, p. 82, it is again mentioned under the title, *Al Jawāb Al Kāfi li Man Sa'ala 'An ad Dawā' Ash Shāfi* الجواب الكافي لمن سأل عن الدواء الشافي. Both these titles are found on the title-page of our copy.



A work on Šufism, setting forth the spiritual remedies to be resorted to in case of trial and temptation; composed in reply to the following five questions, addressed to scholars by some enquirer:—

ما تقول السادة العلماء ائمة الدين ..... في رجل ابتلى ببلىة و علم  
انها ان استمرت به افسدت دنياه و آخرته و قد اجتهد في رفعها عن نفسه  
بكل طريق فما تزداد الا توقدا و شدة فما الحيلة في دفعها \*

The reply to these questions begins as follows:—

فاجاب الشيخ الامام ... ابو عبد الله شمس الدين محمد بن ابي بكر  
بن ايوب امام المدرسة الجوزية الحنبلية ..... الحمد لله رب العالمين  
ثبت في صحيح البخاري من حديث ابي هريرة رضي الله عنه عن  
النبي صلى الله عليه و سلم انه قال ما انزل الله داء الا انزل له شفا. الخ \*

Author: *Shamsaddin Abū 'Abdallāh Muḥammad bin Abī Bakr bin Ayyūb al Qaiyimī* شمس الدين ابو عبد الله محمد بن ابي بكر بن ايوب القيمي (d. A.H. 751=A.D. 1352; see Lib. Cat., vol. v, part ii, No. 323).

For other copies of the work see Berlin, Nos. 6295-6; Cairo, vol. ii, p. 519; Br. Mus. Suppl., No. 238.

Written in fair Naskh. Not dated; apparently, 13th century A.H.

### No. 907.

fol. 113; lines 21; size 8×6; 6½×4.

شفاء الاسقام في زيارة خيم الانام

### SHIFĀ' AL ASQĀM FĪ ZIYĀRATI KHAIR AL ANĀM.

A very old and valuable copy of *Shifā' al Asqām*, studied under the author by his son and other scholars, and containing autograph notes by the author and his son. The work is mainly concerned with a discussion, from the theological and mystical points of view, of the validity of the practice of visiting the tomb of the Prophet and praying for his assistance. The similar practice of visiting the tombs of others is also discussed. After a long discussion, our author holds that the practice of visiting tombs and praying for assistance there is valid in Islam; and throughout the work, he supports his

(i) foll. 3-19. الباب الاول في الاحاديث الواردة في الزيارة \*

(ii) foll. 20-24<sup>a</sup>. الباب الثاني فيما ورد من الاخبار و الاحاديث د ال

علم فضل الزيارة \*

(iii) foll. 24<sup>b</sup>-29. الباب الثالث فيما ورد من السفراء الى زيارته صلى الله عليه وسلم \*

(iv) foll. 30-37<sup>a</sup>. الباب الرابع في نصوص العلماء على استحباب زيارة  
 قبر سيدنا رسول الله صلى الله عليه وسلم \*

(v) foll. 37<sup>b</sup>-46<sup>a</sup>.      الداب الخامس، فيه تقويم كرون الولاية قوية \*

(vi) foll. 46<sup>b</sup>-53. الباب السادس في كون السفر إليها قربة \*

(vii) foll. 54-73<sup>a</sup>. \* الباب السابع في دفع شبهة الخصم و تتبع كلماته \*

(viii) foll. 73<sup>b</sup>-81<sup>a</sup>. الباب الثامن في القوسل والاستعانة و التشفع  
بالنبي صلى الله عليه وسلم \*

(ix) foll. 81<sup>b</sup>-96<sup>a</sup>. الباب التاسع في حياة الانبياء عليهم السلام فلحقنا  
... بالنظر فيما قد قيل وذلك بالنسبة الى  
الانبياء و الشهداء وسائر الموتى \*

(x) foll. 96<sup>b</sup>-109.      الباب العاشر في الشفاعة \*

Foll. 110-112. *Khâtimah*. Contains prayers addressed to the Prophet.

Author: 'Ali bin 'Abdal Kâfi bin 'Ali bin Tammâm bin Yûsuf bin Mûsâ bin Tammâm bin Hâmid bin Yahyâ bin 'Umar bin 'Uṣmân bin 'Ali bin Maṣṣûr bin Sâlim as Subki علي بن عبد الكافي بن علي بن تمام بن موصى بن تمام بن حامد بن يحيى بن عمر بن عثمان بن علي بن منصور بن سالم السبكي, the most famous scholar of his age, and the father of 'Abdalwahhâb as Subki (*d.* A.H. 771=A.D. 1370; see Lib. Cat., vol. xii, No. 766). He composed a number of works on different branches of Islamic learning; of which seventeen (including the present work) are enumerated in Brook., vol. ii, p. 87. He was born in Subk, A.H. 683, where he studied under his father and some others. He left his native place for Cairo, where he studied under distinguished scholars, and received spiritual training from Ibn 'Atâ' (*d.* A.H. 709=A.D. 1309; see No. 899 above). In A.H. 704 he visited Alexandria, where he studied for about three years; and in A.H. 707 he attended lectures of different scholars in Syria. He then returned

to Cairo, where he worked first as a professor in the Manṣūriyah Madrasah, and afterwards as the head professor in the Jāmi' Tūlun. In A.H. 739, on the death of Jalāl Qazwīnī, he was appointed by King Malik Nāsir (A.H. 709-741=A.D. 1309-1340) to succeed him as Chief Justice of Syria. This office he vacated, in A.H. 742, to become Principal of the Dār al Ḥadīṣ Ashrāfiyah in Damascus, where the present MS. was studied under the author in A.H. 745. (See note quoted below.) He afterwards held the post of Principal of the Dār al Ḥadīṣ Shāmiyah in Syria. In A.H. 746 he was reappointed Chief Justice of Syria, and held this post till Ramaḍān, A.H. 755; when on account of his serious illness he was obliged to resign it, and returned to Cairo, where he died in A.H. 756=A.D. 1355. See for his life and works, Isnawī, fol. 258; Ibn Mulaqqin, fol. 209; Ad Durar al Kāminah, vol. ii, foll. 38-43; Brock., *loc. cit.*

Beginning:—

الحمد لله الذي من علينا برسوله ... فهذا كتاب سميته بشفاء  
الاسقام النج \*

The quotations, made by the author from other works, are invariably from reliable copies of those works, such as autograph copies, copies bearing the autograph notes of the author, copies studied by or transcribed by scholars. In this connection, he mentions specially an autograph copy of *Ithāf az Zā'ir* by Abu'l Yuman (*d.* A.H. 613=A.D. 1213; see Lib. Cat., vol. v, part ii, p. 48), which was in his possession, thus:—

هكذا أورده أبو اليمان ..... في كتاب اتحاف الزائر وهو عندي  
بخط مصنفه \*

He also refers to a copy of *Tārikh u Ibn 'Asākār*, transcribed by Barzālī in 80 volumes (two volumes of which transcription are found in the Library; see Hand-list, No. 2470-1), thus:—

ورأيت في تاريخ ابن عساكر بخط أبي عبد الله البرزالي \*

The present copy of *Shif'ā al Asqām* was transcribed, by one Muḥammad bin Aḥmad, for the collection of Muḥammad bin Aḥmad at Tanūkhī (*d.* A.H. 746=A.D. 1347; see Ad Durar al Kāminah; vol. ii, fol. 234).

The following note at the end tells us that it was compared with the autograph copy in A.H. 740:—



بلغت هذه النسخة مقابلة باصل مصنفها فصحت بحمد الله حسب  
الامكان و كان الفراغ من ذلك فى اليوم العاشر من جمادى الاولى سنة  
اربعين و سبعمائة \*

This is followed by another note, telling us that the present MS. was again compared with the autograph copy, while it was being studied under the author: ثم قول ثانياً حالة السماع باصل مصنفه ادام الله. This note is based on the Sanad quoted below, dated the Madrasah 'Ādiliyah of Damascus, A.H. 740, and written by Muḥammad bin 'Alī bin Sa'īd al Anṣārī (d. A.H. 752=A.D. 1353; see Ad Durar al Kaminah, vol. ii, fol. 377), who says that he and Muḥammad bin Aḥmad at Tanukhī, the owner of the copy mentioned above, studied the present work under the author in a joint sitting, held in that year, and attended by a group of scholars, which included the author's son, Husain bin 'Alī (d. A.H. 755=A.D. 1356; see Ad Durar al Kaminah, vol. i, fol. 384). An Ijāza was granted by the author to all who attended the sitting:—

الحمد لله الذي حمدا يوافي نعمة و يكافئ مزيده ..... و بعد فقد  
سمع هذا الكتاب الموسوم بشفاء الاسقام على مؤلفه شيخنا و سيدنا الامام  
العالم ..... ولى الله قاضي القضاة ... سيد الحفاظ و المحدثين ابى  
الحسن علي بن سيدنا ..... عبد الكافي ..... بقرأة محمد بن عبد  
الرحمن الشافعي ..... صاحب هذه النسخة محمد بن احمد ..... بن  
محمد التلوخي الحنبلي و الامام العالم الفاضل الاوحد ابو الطيب  
الحسين بن سيدنا المسمع فسم الله تعالى في مدتهما ..... و محمد  
بن علي بن سعيد الانصاري ..... و ذاخه ... و ص و ثبت في خمسة  
مجالس ..... سنة اربعين و سبعمائة بالمدرسة العالدية ..... بدمشق  
المحروسة و اجاز المسمع فسم الله في مدته لمن سمع هذا الكتاب او بعضه  
جميع ما يجوز له روايته \*

The above Sanad is attested by the author himself, thus:—

صحيح ذلك و كتب علي بن عبد الكافي السبكي \*

The Sanad is followed by an autograph note of the author's second son, 'Abdalwahhāb, the famous author mentioned above, in which he

says that he and Muḥammad bin 'Īsā As Salsali (*d.* A.H. 760=A.D. 1358; see *Ad Durar al Kâminah*, vol. ii, fol. 428) studied the first four chapters of the work in the Dâr al Ḥadīṣ Ashrafiyah in Damascus:—

قرأت من أول هذا وهو شفاء الاسقام الى الباب الرابع ... على  
مؤلفه سيدي والذي احسن الله اليه ..... وصح ذلك في مجالس  
آخرها في رمضان المعظم سنة خمس واربعين و سبعمائة و سمع شمس  
الدين محمد بن عيسى السلسلي بدارالحديث الاشرفيه بدمشق المحروسة  
و كتب ابونصر عبد انوهاب بن علي بن عبد الكافي السبكي الشافعي  
كان الله له \*

Written in good Naskh. Not dated; but transcribed in or before A.H. 745, the year in which the present copy was studied.

Foll. 1-12 and 61-69 are additions, written in a later hand.

Only one other MS. copy of the work is known to us, viz., 'Āṣafiya Library, No. 39; but the work was printed in the Dā'irat al Ma'ārif of Hyderabad in A.H. 1306.

### No. 908.

fol. 120; lines 21; size  $8\frac{1}{2} \times 6$ ;  $6 \times 3\frac{1}{2}$ .

### الارشاد و التطريز

### AL IRSHĀD WA AT TAṬRIZ.

A work on Šūfism, treating of the virtues of reciting the Qur'ān and repeating prayers, together with a description of the supernatural powers contained in those prayers. The work contains in all nearly 1,000 verses, of which 333 are borrowed from other Šūfī works and the rest are composed by the author himself. The work is based on the Qur'ān, Ḥadīṣ and sayings of the Šūfis. The author quotes about 200 Ḥadīṣ, transmitted to him by his Shaikh, Raḍiaddin at Ṭabarsī (*d.* A.H. 722=A.D. 1322; see *Lib. Cat.*, vol. v, part i, p. 176). The work ends with 7 Qaṣidas. The first three are in praise of the Prophet; the 4th and the 5th are in praise of the Šūfis; while the last Qaṣida is in praise of Islamic dogmas enumerated by the author, and is designated by the author *Shamsul 'Imān fi Tawḥīd ar Raḥmān Wa'Aqidat u Aḥl Ḥaqq wa Al 'Iqān* شمس الإيمان في التوحيد الرحمن وعقيدة أهل الحق والإيمان. The work is divided into 10



*Bâb.* The contents of the work are fully described in Berlin, No. 8801.

Author: 'Afifaddîn 'Abdallâh bin As'ad bin 'Ali bin Sulaimân al Yâfi'i Ash Shâfi'i عفيف الدين عبد الله بن اسعد بن علي بن سليمان الشافعي, a prominent Şûfî scholar, historian and author of the 8th century A.H. He belongs to the Himyarî tribe of Yaman, and was born in Yaman, A.H. 698; where he studied in a Madrasah of Yaman the Qur'anic branches of learning under Jamâladdin Abû 'Abdallâh Muhammad bin Ahmad (d. A.H. 748=A.D. 1347; see the present author's *Mir'ât al Janân*, fol. 458<sup>b</sup>), a distinguished teacher of this subject. Afterwards he turned his attention to Şûfism, and adopted the Şûfî 'Ali bin 'Abdallâh at Tawâshi (d. A.H. 748=A.D. 1347; see *Mir'ât al Janân*, fol. 459) as his spiritual Shaikh. In A.H. 718 he left Yaman for Mecca and Medina, where he studied for six years, and from time to time attended the sittings held by the Şûfis of those places.

Early in A.H. 724, he left Arabia in order to visit such places as Damascus, Jerusalem and Cairo, where, as we are told by his biographers, he received both literary and spiritual training from eminent Şûfis, who granted him Sanads of scholarship and Şûfism. He was also presented with *Khirqas* by several Şûfis. The last of these was presented to him by 'Izzaddin; a presentation referred to in our author's *Mir'ât al Janân*, fol. 453<sup>b</sup>, in the following words:—

شيوخ عز الدين ..... وكان آخر من البني الخرقه. Thereafter our author returned to Mecca, where he devoted himself to giving training in mysticism to his novices, and in composing his works. In all, 13 works of the author are enumerated in Brock., vol. ii, p. 177: of which *Mir'ât al Janân*, which has recently been printed at the Dâ'irat al Ma'ârif Press, Hyderabad, is a standard historical work. He died in Mecca, A.H. 768=A.D. 1366. For his life and works see Ibn Mulaqqin, fol. 308; Isnawî, fol. 405; Ad Durar al Kâminah, vol. i, fol. 511; Nafahât, 681; Safinat al Awliyâ, p. 68; preface by Sir E. Denison Ross to his Calcutta edition of Marham al 'Ilal. Brock., *loc. cit.*, tells us in a footnote that, according to *Tabaqât* of Qâdî Shuhba 'Afifaddîn, our author died in A.H. 778; but in our copy of this *Tabaqât*, fol. 152 (see Hand-list, No. 2455), the date of his death is indicated as follows: ثمان وستين و سبعمائة, i.e., 768. We may suppose either that Brockelmann read the words ثمان وستين (68) as ثمان و سبعين (78), or that the scribe of the copy of the *Tabaqât*, to which he referred, transcribed the date wrongly سبعمائة. The weight of authority among the biographers mentioned above is in



favour of A.H. 768; and we may safely reject the date A.H. 767, given by Subkī, in *Ṭabaqāt*, vol. vi, p. 103, and the date A.H. 771, given by Hāj. Khal., vol. iii, p. 171. The author of *Mir'āt al Asrār*, a big biographical work on the Šūfis in Persian, mentions the author on fol. 485, and tells us that he failed to trace the date of his death.

Beginning:—

الحمد لله الذي عقل العقول من ادراك ذاته ..... و بعد فهذا كتاب  
مشمتمل على عشرة ابواب ..... و سميتها الارشاد و التطريز الخ

For other copies of the work see Berlin, Nos. 8801-2; Āṣāfiyah Library, No. 719.

Written in fair Naskh. Dated A.H. 1073.

### No. 909.

fol. 156; lines 26; size 10 × 6; 8 × 4.

## RAUD AR RIYĀḤĪN FĪ ḤIKĀYĀT AṢ SĀHḤĪN.

### روض الرياحين في حكايات الصالحين

The following is an alternative title of the work: *Nuzhat al 'Uyūn an Nawāzīr al nawāzīr*. Both titles are given by the author himself in the preface.

The present work is a collection of 500 anecdotes of the Šūfis and pious men, chiefly taken from the works of the following authors: (i) Ġazzālī (see No. 833 above); (ii) Qushairī (see No. 828 above); (iii) Abū 'Abdallāh Muḥammad bin Ibrāhīm al Jirī; (iv) Ibn 'Atā ash Shāḍilī (see No. 899 above); (v) Abul 'Abbās Aḥmad bin 'Atā al Qaṣṭallānī; (vi) Shihābaddin As Suhrawardī (see No. 860 above); (vii) Ibn Jawzī (see Lib. Cat., vol. x, No. 512); (viii) Abū Muḥammad 'Abdallāh Ibn Qudāmāh al Maqdisī (see No. 857 above); (ix) Abū'l Laiṣ as Samarqandī (see No. 821 above); (x) Abū Aḥmad bin 'Alī, commonly called Ibn al 'Arabī. Most of the anecdotes begin with the name of the narrator; but some are anonymous, and begin with the words: عن بعض الصالحين or عن بعض الفقراء (from a certain faqīr or saint). These anecdotes, for the most part, record instances of the supernatural powers manifested by the Šūfis, and draw a lesson from each regarding mystical principles and practices. The author, in the preface, tells us that he

composed the present work, having noted the view frequently expressed by reliable Šūfis that anecdotes of this nature serve as a help and encouragement to novices in their progress in spiritual learning. Besides these anecdotes, the work contains a Muqaddimah, Khâtimah and Khâtimat al Khâtimah. The Muqaddimah is divided into the following two *Faṣl*, in the first of which the author enumerates the virtues of the Šūfis, and in the second upholds the validity of the supernatural powers manifested by them:—

I. foll. 2-10<sup>a</sup>, الفصل الاول من المقدمة في شيء من فضائل  
الاولياء والصالحين والفقراء \*

II. foll. 10<sup>b</sup>-14, الفصل الثاني في اثبات كرامات الاولياء والسادة  
الصوفية \*

The Khâtimah, like the Muqaddimah, consists of two *Faṣl* the first of which contains a refutation of those who question the genuineness of anecdotes of this nature, while the second contains a statement of important dogmas of the Šūfis. The Khâtimat al Khâtimah contains four *Qaṣidas* in praise of the Prophet. Both the Khâtimah and the Khâtimat al Khâtimah are wanting in the present copy.

From the details of its subject matter given above, it will be clear that this is a work on Šūfism, as it is noted in Râmpûr, No. 155, and Āṣāfiyah, No. 73; and not a work on Ethics, as described in Berlin, No. 8804, nor a biographical work, as described in India Office, No. 708, and Paris, No. 2040.

Beginning:—

الحمد لله المعروف... الموصوف بالكمال في الازل ..... اما بعد فاني  
لما كنت محباً للاولياء... مولعا بكلامهم وحكاياتهم في كذب الحقائق  
والدقائق ..... هذ الكتاب روض الرياحين في حكايات الصالحين و لقبته نزهة  
العيون النواظر... انتخبته وجمعتة والفقه عن كتب عديدة لائمة كبار منهم  
..... وغير هؤلاء العشرة و اودعته خمسمائة و خمس فصول  
منها فصولان لمقدمة و فصولان لخاتمة و فصل لخاتمة الخاتمة ..... الحكايات  
عن الاولياء و الصالحين... ينتفع بها الزهاد و العباد ..... و تقوي بها قلوب  
المريدين ..... كما روينا عن تاج العارفين ... ابي القاسم الجنيد .....  
فقال الحكايات جند من جنود الله تقوى بها قلوب المريدين \*



Author: 'Afifaddīn 'Abdallāh bin As'ad bin 'Alī bin Sulaimān al Yāfi'i عفيف الدين عبد الله بن اسعد بن علي بن سليمان الياضي. He died in A.H. 768=A.D. 1366; see No. 908 above.

The work was printed in Būlāq, A.H. 1280, and again in Cairo, A.H. 1307.

The main portion of the MS., viz., foll. 1-126, is written in fair Naskh. The MS. is not dated; but as will appear from the note quoted in the next paragraph, it must have been transcribed before A.H. 940. One Qāḍī Qāsim bin 'Alāaddīn had foll. 127-156 transcribed and added to the MS. in A.H. 1001, by the scribe, Ismā'il bin Ḥasan al 'Āmī.

The following note on the title-page, written in the Turki language, tells us that the MS. was formerly in the possession of Kamālpāshāzāda, a famous scholar of Turkey, who died in A.H. 940=A.D. 1533; see Brock., vol. ii, p. 449:—

از آن کمال باشا زاده علیه الرحمة جمع کتبش رفع حجب ممکن  
اولمدی بلد منه علم بلمک ایمش اوقمق دکل •

Another note on the title-page, indicating both the title of the work and the author's name, runs thus:—

هذا الكتاب المسمى بروض الرباحين في حکایات الصالحين و لقبه  
نزهة العیون النواظر مما ألفه الشيخ الياضي •

This is followed by an autograph note of Šūfī 'Alī Akbar al Maudūdī, the author of a Persian commentary on Nafahāt (see Lib. Cat., vol. ii, No. 208), and a Šūfī of the 12th century A.H., who tells us that the MS. was for some time in his possession, viz.: صارني ملك الفقير على اكبر المودودي.

### No. 910.

foll. 83; lines 15; size  $7\frac{1}{2} \times 5$ ;  $4 \times 2\frac{1}{2}$ .

### زبدة التصوف

### ZUBDAT AT TAŠAWWUF.

An autograph copy of an exceedingly valuable work on the principles, theories and technical terms of Šūfism and asceticism, divided into the following 88 short *Bāb*. The present copy is believed to be unique:—



1. foll. 6<sup>b</sup>-7<sup>b</sup>. \* الباب الأول في الأزل والسابقة والأبد والغاية \*
2. foll. 7<sup>b</sup>-10<sup>a</sup>. \* الباب الثاني في التوحيد والموحد \*
3. foll. 10<sup>a</sup>-12<sup>a</sup>. \* الباب الثالث في المعرفة والعارف والفرق بين العلم والمعرفة \*
4. foll. 12<sup>a</sup>-13<sup>a</sup>. \* الباب الرابع في اسم التصوف \*
5. foll. 13<sup>a</sup>-14<sup>a</sup>. \* الباب الخامس في أصول مذهب الصوفية وعلومهم \*
6. foll. 14<sup>b</sup>-16<sup>a</sup>. \* الباب السادس في أصول التصوف والصوفي وبركة الدخول في التصوف والصحبة مع الصوفية \*
7. foll. 16<sup>b</sup>-17<sup>a</sup>. \* الباب السابع في المتشبهين بالصوفية وبطريقتهم \*
8. foll. 17<sup>b</sup>-18<sup>b</sup>. \* الباب الثامن في الملامية \*
9. foll. 19-20. \* الباب التاسع في الأولياء وعلاماتهم وبركة وجودهم \*
10. foll. 21-22<sup>a</sup>. \* الباب العاشر في الكرامات وخوف الأولياء بظواهرها \*
11. foll. 22<sup>b</sup>-23<sup>a</sup>. \* الباب الحادي عشر في أظهار الكرامات وكتمانها \*
12. foll. 23<sup>b</sup>-23<sup>b</sup>. \* الباب الثاني عشر في ذكر كرامات المنكرين على أوليائه \*
13. foll. 24<sup>a</sup>-24<sup>b</sup>. \* الباب الثالث عشر فيما لا يعد من الكرامات وهي في معانيها \*
14. foll. 24<sup>b</sup>-27<sup>a</sup>. \* الباب الرابع عشر في الدعوى والمكرو الاستدراج \*
15. foll. 27<sup>b</sup>-28<sup>a</sup>. \* الباب الخامس عشر في الرجوع والانتبال واليقظة \*
16. foll. 29-30<sup>b</sup>. \* الباب السادس عشر في التوبة والأبانة \*
17. fol. 30<sup>b</sup>. \* الباب السابع عشر في المحاسبة \*
18. fol. 31<sup>a</sup>. \* الباب الثامن عشر في التفكير \*
19. fol. 31<sup>b</sup>. \* الباب التاسع عشر في الاعتصام \*
20. fol. 32. \* الباب العشرون في المجاهدة والرياضة \*
21. fol. 33<sup>a</sup>. \* الباب الحادي والعشرون في السماع \*
22. foll. 33<sup>a</sup>-35<sup>a</sup>. \* الباب الثاني والعشرون في الحزن والبكاء \*
23. foll. 35<sup>b</sup>-37. \* الباب الثالث والعشرون في الخوف والخشية والبكاء والاشفاق والخشوع \*
24. fol. 38. \* الباب الرابع والعشرون في الرجاء \*
25. foll. 38<sup>b</sup>-39<sup>a</sup>. \* الباب الخامس والعشرون في التقوى \*
26. foll. 39<sup>a</sup>-39<sup>b</sup>. \* الباب السادس والعشرون في الورع \*
27. foll. 39<sup>b</sup>-40<sup>a</sup>. \* الباب السابع والعشرون في الزهد \*

28. fol. 40<sup>b</sup>. \* الباب الثامن والعشرون في الرعاية \*
29. foll. 41<sup>a</sup>-41<sup>b</sup>. \* الباب التاسع والعشرون في المراقبة \*
30. foll. 41<sup>b</sup>-42<sup>a</sup>. \* الباب الثلاثون في العبد و العبودية \*
31. foll. 42<sup>b</sup>-43. \* الباب الحادي والثلاثون في الحرمة \*
32. foll. 43<sup>b</sup>-44<sup>a</sup>. \* الباب الثاني والثلاثون في الاخلاص \*
33. fol. 44<sup>b</sup>. \* الباب الثالث والثلاثون في الاستقامة \*
34. fol. 45<sup>a</sup>. \* الباب الرابع والثلاثون في التوكل \*
35. foll. 45<sup>a</sup>-46<sup>a</sup>. \* الباب الخامس والثلاثون في التقوى \*
36. foll. 46<sup>b</sup>-46<sup>a</sup>. \* الباب السادس والثلاثون في الثقة \*
37. foll. 46<sup>b</sup>-47<sup>a</sup>. \* الباب السابع والثلاثون في التسليم \*
38. foll. 47<sup>b</sup>-48<sup>a</sup>. \* الباب الثامن والثلاثون في الصبر \*
39. foll. 48<sup>a</sup>-48<sup>b</sup>. \* الباب التاسع والثلاثون في الرضاء \*
40. foll. 48<sup>b</sup>-49<sup>a</sup>. \* الباب الأربعون في الشكر \*
41. foll. 49<sup>b</sup>-50<sup>a</sup>. \* الباب الحادي والأربعون في العياء \*
42. foll. 50<sup>b</sup>-50<sup>b</sup>. \* الباب الثاني والأربعون في الصدق \*
43. fol. 50<sup>b</sup>. \* الباب الثالث والأربعون في الايثار \*
44. foll. 51<sup>a</sup>-51<sup>b</sup>. \* الباب الرابع والأربعون في الخلق \*
45. foll. 51<sup>a</sup>-52<sup>b</sup>. \* الباب الخامس والأربعون في التواضع \*
46. foll. 52<sup>a</sup>-52<sup>b</sup>. \* الباب السادس والأربعون في الفتوة \*
47. foll. 53<sup>a</sup>-53<sup>b</sup>. \* الباب السابع والأربعون في الانبساط \*
48. foll. 53-54<sup>a</sup>. \* الباب الثامن والأربعون في الارادة \*
49. foll. 54<sup>a</sup>-54<sup>b</sup>. \* الباب التاسع والأربعون في الآداب \*
50. foll. 54<sup>b</sup>-55. \* الباب الخمسون في اليقين \*
51. foll. 55<sup>b</sup>-56<sup>a</sup>. \* الباب الحادي والخمسون في القرب \*
52. foll. 56<sup>a</sup>-56<sup>b</sup>. \* الباب الثاني والخمسون في الانس \*
53. foll. 56<sup>b</sup>-57<sup>a</sup>. \* الباب الثالث والخمسون في الذكر \*
54. foll. 57<sup>b</sup>-58<sup>a</sup>. \* الباب الرابع والخمسون في الفقر \*
55. foll. 58<sup>a</sup>-58<sup>b</sup>. \* الباب الخامس والخمسون في الغنى \*
56. foll. 58<sup>b</sup>-60<sup>a</sup>. \* الباب السادس والخمسون في المرید و المراد \*
57. foll. 60<sup>a</sup>-60<sup>b</sup>. \* الباب السابع والخمسون في الاحسان \*
58. foll. 60<sup>b</sup>-62<sup>a</sup>. \* الباب الثامن والخمسون في العلم و العلماء و العاملين بالعلم \*

59. fol. 62<sup>b</sup>. الباب التاسع و الخمسون في العلم الدني \*  
 60. fol. 63<sup>a</sup>. الباب الستون في العلم المجهول \*  
 61. foll. 63<sup>a</sup>-64<sup>a</sup>. الباب العادي و الستون في علم اليقين و عين اليقين و حق اليقين \*  
 62. foll. 64<sup>b</sup>-65<sup>a</sup>. الباب الثاني و الستون في الحكمة \*  
 63. fol. 65. الباب الثالث و الستون في البصيرة \*  
 64. foll. 65<sup>b</sup>-66<sup>a</sup>. الباب الرابع و الستون في الفراسة \*  
 65. fol. 66<sup>a</sup>. الباب الخامس و الستون في السكينة \*  
 66. fol. 67<sup>a</sup>. الباب السادس و الستون في الطمانية \*  
 67. fol. 67<sup>b</sup>. الباب السابع و الستون في الهمة \*  
 68. fol. 68<sup>a</sup>. الباب الثامن و الستون في المحبة \*  
 69. fol. 68<sup>b</sup>. الباب التاسع و الستون في الغيرة \*  
 70. fol. 69<sup>a</sup>. الباب السبعون في الشوق \*  
 71. foll. 69<sup>a</sup>-71<sup>a</sup>. الباب العادي و السبعون في التواجد و الوجد و الوجود \*  
 72. fol. 71<sup>a</sup>. الباب الثاني و السبعون في السرور \*  
 73. fol. 71<sup>b</sup>. الباب الثالث و السبعون في السر \*  
 74. fol. 72<sup>a</sup>. الباب الرابع و السبعون في النفس \*  
 75. fol. 72<sup>b</sup>. الباب الخامس و السبعون في الغربة \*  
 76. foll. 72<sup>a</sup>-73<sup>a</sup>. الباب السادس و السبعون في المكاشفة \*  
 77. foll. 73<sup>a</sup>-73<sup>a</sup>. الباب السابع و السبعون في المشاهدة \*  
 78. foll. 73<sup>b</sup>-74<sup>a</sup>. الباب الثامن و السبعون في المعاني و المعاداة و المصاهرة \*  
 79. foll. 74<sup>a</sup>-74<sup>b</sup>. الباب التاسع و السبعون في القبض و البسط \*  
 80. foll. 74<sup>b</sup>-75<sup>a</sup>. الباب الثمانون في السكر و الصحو \*  
 81. foll. 75<sup>a</sup>-76<sup>a</sup>. الباب العادي و الثمانون في الغيبة و الشهود \*  
 82. foll. 76<sup>a</sup>-76<sup>b</sup>. الباب الثاني و الثمانون في التجلي و الاستار \*  
 83. fol. 76<sup>b</sup>. الباب الثالث و الثمانون في الاتصال و الانفصال \*  
 84. fol. 77<sup>a</sup>. الباب الرابع و الثمانون في الغناء و البقاء \*  
 85. fol. 77. الباب الخامس و الثمانون في الحقيقة \*  
 86. fol. 78<sup>a</sup>. الباب السادس و الثمانون في التجريد و التفريد \*  
 87. fol. 78<sup>b</sup>. الباب السابع و الثمانون في الجمع و التفريق \*  
 88. foll. 79-83. الباب الثامن و الثمانون في المسائل \*



The work is chiefly based on the sayings of the Şūfis, occasional reference being also made to the Qur'ān, Ḥadīṣ and the sayings of the companions of the Prophet.

Besides being a very useful manual of Şūfism, the present work is especially noteworthy because of the references which it contains to the views of individual Şūfis on each of the points dealt with. In all, 100 reliable Şūfis, from the 2nd down to the 6th century A.H., are quoted in the present work; and these are enumerated below, in chronological order.

#### SECOND CENTURY A.H.

1. 'Umar bin 'Abdal'aziz (*d.* A.H. 101=A.D. 719; see *Mir'ât al Janân*, fol. 50<sup>a</sup>).
2. Hasan Baṣrî (*d.* A.H. 110=A.D. 728; see *Mir'ât al Janân*, fol. 55<sup>b</sup>).
3. Qatādah (*d.* A.H. 117=A.D. 735; see *Mir'ât al Janân*, fol. 61<sup>b</sup>).
4. Ja'far Ṣādiq (*d.* A.H. 148=A.D. 765; see *Mir'ât al Janân*, fol. 77<sup>a</sup>).
5. Sufyân Ṣawrî (*d.* A.H. 161=A.D. 777; see *Mir'ât al Janân*, fol. 88<sup>a</sup>).
6. Ibrâhîm Adham (*d.* A.H. 161=A.D. 777; see *Nafahât*, p. 45).
7. 'Abdallâh bin Mubâarak (*d.* A.H. 181=A.D. 797; see *Mir'ât al Janân*, fol. 97<sup>b</sup>).
8. Fuḍail bin 'Iyâd (*d.* A.H. 187=A.D. 802; see *Nafahât*, p. 41).
9. Sufyân bin 'Uyainah (*d.* A.H. 198=A.D. 813; see *Al Lawâiqih*, fol. 57<sup>a</sup>).
10. Ḥuḍaifa Mar'ishî, a Şūfî of the second century A.H., who was a disciple of Ibrâhîm Adham (No. 7 above); see *Ar Risâlat of Qushairî*, fol. 40<sup>a</sup>, No. 828 above.

#### THIRD CENTURY A.H.

1. Abû Sulaimân bin Aḥmad ad Dârânî (*d.* A.H. 215=A.D. 830; see *Ikhtiyâr ar Rafiq*, fol. 68<sup>a</sup>; Yâfi'i, in *Mir'ât al Janân*, fol. 128<sup>b</sup>, gives the date of his death as A.H. 205).
2. Abû Naṣr Biṣṣr Ḥâfi (*d.* A.H. 227=A.D. 841; see *Nafahât*, p. 53).
3. Aḥmad Ibn Abi'l Hawârî (*d.* A.H. 230=A.D. 844; see *Nafahât*, p. 72).
4. Abû 'Abdarrahmân Ḥâtim Aṣamm (*d.* A.H. 237=A.D. 851; see *Ikhtiyâr ar Rafiq*, fol. 45<sup>b</sup>).
5. Abû Ḥâmid Aḥmad bin Khidrawaih (*d.* A.H. 240=A.D. 854; see *Ikhtiyâr ar Rafiq*, fol. 15<sup>a</sup>).
6. Ḥâriṣ Muḥâsibî (*d.* A.H. 243=A.D. 857; see No. 820 above).

7. Abū Turāb 'Askar an Nakḥshabī (*d.* A.H. 245=A.D. 859; see *Ikhtiyār ar Rafiq*, fol. 70<sup>b</sup>).

8. Dun Nūn Miṣrī (*d.* A.H. 246=A.D. 860; see *Ikhtiyār ar Rafiq*, fol. 53<sup>b</sup>).

9. Sarī as Saqṭī (*d.* A.H. 253=A.D. 867; see *Ikhtiyār ar Rafiq*, fol. 57<sup>a</sup>).

10. Yahyā bin Mu'ād (*d.* A.H. 258=A.D. 871; see *Nafahāt*, p. 62).

11. Aḥmad bin 'Āsim al Anṭākī, a contemporary of Hārīṣ Muḥāsibī (No. 6 above).

12. 'Abdallāh bin Kḥubaiq, the Shaikh of Faṭḥ al Kuṣḥshī, who died in A.H. 273; see *Ikhtiyār ar Rafiq*, fol. 85<sup>b</sup>.

13. Abū Yazīd Baṣṭāmī (*d.* A.H. 261=A.D. 874; see *Ikhtiyār ar Rafiq*, fol. 66<sup>a</sup>).

14. Abū Ḥafṣ Ḥaddād (*d.* A.H. 264=A.D. 877; see *Nafahāt*, p. 64).

15. Abū 'Uṣmān Sa'īd al Ḥirī (*d.* A.H. 268=A.D. 881; see *Ikhtiyār ar Rafiq*, fol. 60<sup>b</sup>).

16. Shāh Shujā' al Kirmānī (*d.* A.H. 270=A.D. 883; see *Nafahāt*, p. 95).

17. Ḥamdūn al Qaṣṣār (*d.* A.H. 271=A.D. 884; see *Nafahāt*, p. 67).

18. Muḥammad bin Qaṣṣāb (*d.* A.H. 275=A.D. 888; see *Ikhtiyār ar Rafiq*, fol. 95<sup>b</sup>).

19. Sahl bin 'Abdallāh (*d.* A.H. 283=A.D. 896; see *Ikhtiyār ar Rafiq*, fol. 58<sup>b</sup>).

20. Abū Sa'īd al Kharrāz (*d.* A.H. 286=A.D. 899; see *Nafahāt*, p. 81).

21. Abū Ḥamza Muḥammad bin Ibrāhīm (*d.* A.H. 289=A.D. 901; see *Ikhtiyār ar Rafiq*, fol. 98<sup>a</sup>).

22. Muḥammad bin 'Alī at Turmūdī, a Sūfī of the 3rd century A.H., who attended sittings under Shaikh Aḥmad bin Khidrawaih (No. 5 above).

23. Abū 'Alī al Jūzjānī, a contemporary of Muḥammad bin 'Alī at Turmūdī (No. 20 above).

24. Muḥammad bin Ya'qūb al Farāhī, a Sūfī of the third century A.H.; see fol. 30<sup>b</sup>, where it is stated that he asked certain questions in person of Hārīṣ Muḥāsibī (No. 6 above).

25. Abū Faḍl al Makki, one of the Shaikhs of Junaid Baḡdādi (No. 34 below).

26. Ibrāhīm al Khawwāss (*d.* A.H. 291=A.D. 903; see *Nafahāt*, p. 153).



27. Abū Aḥmad al Qalānsī. He died some time after A.H. 290 = A.D. 902; see *Nafaḥāt*, p. 121.

28. Abū'l Ḥasan Aḥmad bin Muḥammad an Nūrī (*d.* A.H. 295 = A.D. 907; see *Ikhtiyār ar Rafiq*, fol. 20<sup>b</sup>).

29. Muḥammad bin Ḥamid at Turmūdī, a Šufī of the 3rd century A.H. who, in early life, attended the sittings of Aḥmad bin Khidrawaih (No. 5 above).

30. Abū Bakr Muḥammad al Warrāq, a disciple of Muḥammad bin 'Alī at Turmūdī (No. 22 above). See *Ikhtiyār ar Rafiq*, fol. 107<sup>a</sup>.

31. Muḥammad bin 'Alyān an Nasawī, a disciple of 'Uṣmān al Hiri (No. 15 above). See *Nafaḥāt*, p. 247.

32. Tāhir al Maqdisī, a Šufī of the 3rd century, who attended sittings under Yahyā bin Jallā' (*d.* A.H. 258 = A.D. 871; see *Ikhtiyār ar Rafiq*, fol. 77<sup>a</sup>).

33. Abū Bakr 'Umar bin Sanān, a Šufī of the 3rd century A.H., who, in early life, attended the sittings of Dun Nūn Miṣrī (No. 8 above).

34. Junaid Baḡdādī (*d.* A.H. 297 = A.D. 909; see *Nafaḥāt*, p. 89).

35. 'Alī bin Sahl, a Šufī of the 3rd century A.H., a contemporary of Junaid Baḡdādī; see *Nafaḥāt*, p. 115.

36. Abū Bakr az Zaqqāq, a Šufī of the 3rd century A.H., a contemporary of Junaid Baḡdādī; see *Nafaḥāt*, p. 198.

37. Abū 'Abdallāh as Sijzi, a Šufī of the 3rd century A.H., who, in early life, attended sittings under Abū Ḥafṣ al Ḥaddād (No. 14 above).

38. Mamshād ad Dinawarī (*d.* A.H. 299 = A.D. 911; see *Ikhtiyār ar Rafiq*, fol. 94<sup>a</sup>).

#### 4th CENTURY A.H.

1. Ruwaim bin Aḥmad (*d.* A.H. 303 = A.D. 915; see *Ikhtiyār ar Rafiq*, fol. 54<sup>b</sup>).

2. Abū'l Khair Ḥabshī (*d.* A.H. 303 = A.D. 915; see *Nafaḥāt*, p. 239).

3. Yūsuf bin Ḥusain ar Rāzī (*d.* A.H. 303 = A.D. 915; see *Nafaḥāt*, p. 108).

4. Aḥmad bin Yahyā al Jallā' (*d.* A.H. 306 = A.D. 918; see *Ikhtiyār ar Rafiq*, fol. 24<sup>b</sup>).

5. Ibrāhīm bin Shāibānī (*d.* A.H. 307 = A.D. 919; see *Nafaḥāt*, p. 241).

6. Ḥusain bin Manṣūr al Ḥallāj (*d.* A.H. 309 = A.D. 921; *Tā'rikh Guẓidā'*, p. 166).

7. Abū Muḥammad Aḥmad bin Aḥmad al Jurairī (*d.* A.H. 311 = A.D. 923; see *Ikhtiyār ar Rafiq*, fol. 22<sup>a</sup>).



8. Bunān bin Aḥmad bin Hammāl (*d.* A.H. 316=A.D. 928; see *Ikhtiyār ar Rafiq*, fol. 33<sup>b</sup>).

9. Muḥammad bin Faḍl (*d.* A.H. 319=A.D. 931; see *Ikhtiyār ar Rafiq*, fol. 102<sup>a</sup>).

10. Abū Bakr Muḥammad bin Mūsā al Wāsiṭi (*d.* A.H. 320=A.D. 932; see *Nafaḥāt*, p. 196).

11. Abū 'Umar ad Dimāshqī (*d.* A.H. 320=A.D. 932; see *Nafaḥāt*, p. 175).

12. Abū'l Ḥasan Muḥammad bin Sa'd. He died after A.H. 320=A.D. 941; see *Nafaḥāt*, p. 195.

13. Abū Bakr Muḥammad bin 'Alī al Kattān (*d.* A.H. 322=A.D. 934; see *Ikhtiyār ar Rafiq*, fol. 95<sup>b</sup>).

14. Abū 'Alī Aḥmad bin Muḥammad ar Rūdbārī (*d.* A.H. 322=A.D. 934; see *Ikhtiyār ar Rafiq*, fol. 18<sup>a</sup>).

15. Abū Ishāq Ibrāhīm al Qaṣṣār (*d.* A.H. 326=A.D. 937; see *Nafaḥāt*, p. 184).

16. Abū Muḥammad 'Abdallāh al Murta'ish (*d.* A.H. 328=A.D. 939; see *Ikhtiyār ar Rafiq*, fol. 74<sup>b</sup>).

17. Abū Ya'qūb as Ṣūṣī, the *Shaiḫ* of An Nahrajūrī (No. 21 below). See *Nafaḥāt*, p. 144.

18. Abū Bakr Muḥammad bin Aḥmad bin Sa'dān, a Ṣūfī of the 4th century A.H., a contemporary of Abū 'Alī ar Rudabārī (No. 13 above).

19. Muḥammad bin Aḥmad al Baṣrī, a contemporary of Abū Muḥammad al Jurairī (No. 7 above), from whom he received instruction; see present MS., fol. 14<sup>b</sup>.

20. 'Abdallāh ar Rāzī, a Ṣūfī of the 4th century A.H., who received instruction from Abū Muḥammad al Jurairī (No. 7 above). See *Ikhtiyār ar Rafiq*, fol. 22<sup>a</sup>.

21. 'Abdallāh bin Manāzil (*d.* A.H. 329=A.D. 940; see *Ikhtiyār ar Rafiq*, fol. 78<sup>b</sup>).

22. Abū Ya'qūb bin Ishāq an Nahrajūrī (*d.* A.H. 330=A.D. 941; see *Ikhtiyār ar Rafiq*, fol. 28<sup>b</sup>).

23. Abū Ṭāhīr bin 'Abdallāh al Abharī (*d.* A.H. 330=A.D. 941; see *Nafaḥāt*, p. 207).

24. Abū 'Abdallāh al Khafīf (*d.* A.H. 331=A.D. 942; see *Nafaḥāt*, p. 263).

25. Abū Bakr Ja'far bin Yūnus ash Shiblī (*d.* A.H. 334=A.D. 945; see *Ikhtiyār ar Rafiq*, fol. 51<sup>b</sup>).

26. Abū Bakr Muḥammad bin Ibrāhīm as Ṣūṣī (*d.* A.H. 336=A.D. 947; see *Nafaḥāt*, p. 216). \*

27. Abū Sa'īd Muḥammad bin Aḥmad al A'rābī (*d.* A.H. 340 = A.D. 951; see Nafahāt, p. 247).

28. Abū 'Abbās Aḥmad bin Muḥammad ad Dinawarī (*d.* A.H. 340 = A.D. 951; see Nafahāt, p. 161).

29. Abū Bakr at Ṭamastānī. He died some time after A.H. 340 = A.D. 951; see Ikhtiyār ar Rafiq, fol. 12<sup>a</sup>.

30. Abū Ja'far al Ḥaḍḍā' (*d.* A.H. 341 = A.D. 952; see Nafahāt, p. 266).

31. Abū 'l Qāsim Muḥammad bin Ibrāhīm al Ḥākīm (*d.* A.H. 342 = A.D. 953; see Nafahāt, p. 139).

32. Abū 'Umar Muḥammad bin Ibrāhīm az Zujāji (*d.* A.H. 348 = A.D. 959; see Ikhtiyār ar Rafiq, fol. 102<sup>a</sup>).

33. Ja'far bin Muḥammad al Khulladī (*d.* A.H. 348 = A.D. 959; see No. 825 above).

34. Bundār bin Ḥusain (*d.* A.H. 353 = A.D. 964; see Nafahāt, p. 252).

35. Hishām bin 'Abdān, a Šūfī of the 4th century A.H., who received instruction from 'Abdallāh al Khafif (No. 24 above).

36. Abū 'l Ḥaṣān bin Hind, a Šūfī of the 4th century A.H., who also received instruction from 'Abdallāh al Khafif. See Nafahāt, p. 246.

37. Abū 'Umar Ismā'il bin Nuja'id (*d.* A.H. 366 = A.D. 976; see Nafahāt, p. 253).

38. Abū 'l Qāsim Ja'far bin Aḥmad bin Muḥammad al Muqri (*d.* A.H. 368 = A.D. 978; see Nafahāt, p. 303).

39. Aḥmad bin 'Atā' ar Rudabārī (*d.* A.H. 369 = A.D. 979; see Ikhtiyār ar Rafiq, fol. 19<sup>a</sup>).

40. Abū 'l 'Abbās an Nihāwandī, a disciple of Ja'far al Khulladī (No. 33 above). See Nafahāt, p. 170.

41. Abū 'l Ḥusain 'Alī bin Ibrāhīm al Ḥuṣrī (*d.* A.H. 371 = A.D. 981; see Nafahāt, p. 259).

42. Abū 'l Qāsim Ibrāhīm bin Muḥammad an Naṣīrābādī (*d.* A.H. 372 = A.D. 982; see Nafahāt, p. 256).

43. Abū 'Uṣmān Sa'īd al Maḡribī (*d.* A.H. 373 = A.D. 983; see Nafahāt, p. 97).

44. Abū Naṣr as Sarrāj (*d.* A.H. 378 = A.D. 988; see No. 825 above).

45. Abū 'l Qāsim Ja'far bin Muḥammad ar Rāzī (*d.* A.H. 378 = A.D. 988; see Ikhtiyār ar Rafiq, fol. 38<sup>b</sup>).

46. Muḥammad bin Ishāq al Kalābādī (*d.* A.H. 380 = A.D. 990), the author of Ṭa'arruf; see Brock., vol. i, p. 438.

47. Abû 'Abdallâh as Sabihî, a Şûfi of the 4th century A.H.; see Nafahât, p. 182.

#### 5TH CENTURY A.H.

1. Abû 'Ali ad Daqqâq (d. A.H. 405=A.D. 1014; see Nafahât, p. 329).

2. Abû 'Abdarrahmân as Sullamî (d. A.H. 412=A.D. 1021; see Nafahât, p. 352).

3. Abu'l Qâsim al Quşhairî (d. A.H. 465=A.D. 1072; see No. 828 above).

4. 'Abdallâh al Anzârî (d. A.H. 481=A.D. 1088; see No. 831 above).

#### 6TH CENTURY A.H.

1. Abû 'Abdallâh al Qurashî (d. A.H. 599=A.D. 1202; see Nafahât, p. 623).

Author: Muḥammad bin Hindû Shāh bin Muḥammad ad Dāmīgānī محمد بن هندو شاه بن محمد الدامغانى. Neither the author nor the work is mentioned in any catalogue.

The colophon, which was badly worm-eaten, has now been fully deciphered, after removal of the paper pasted over certain portions of it, and is quoted in extenso below. From this we learn that the present MS. is an autograph copy of a work, completed in A.H. 778 by Muḥammad bin Hindû Shāh bin Muḥammad ad Dāmīgānī, in Nairiz, a town in the province of Shabānkāra (in Persia):—

تم الكتاب المستطاب المسمى بزبدة التصوف على يد جماعة اضعف عباد  
لله الجاني محمد بن هندو شاه بن محمد الدامغانى غفر الله له و لوالديه  
و لجميع المؤمنين و المؤمنات حرره في السادس من شهر رمضان المبارك  
سنة ثمان و سبعين و سبعمائة ببلدة نيريز من اعمال شبانكاره حامداً لله تعالى  
و مصلياً على رسوله صلى الله عليه و سلم •

A note on the title-page, written by some one unknown, but evidently (from the use of the phrase *مفي عنه*) a contemporary of the author, confirms the statement as to the authorship of the work contained in the colophon, and tells us that one Shamsaddin Muḥammad ad Dāmīgānī is the author of the present work. This note runs as follows:—

زبدة التصوف و ارشاد سلوك التعرف للشيخ الامام العلامة .....  
شمس الدين محمد الدامغانى مفي عنه •



Our works of reference do not provide us with any account of the author; but on referring to a commentary, called *Ash Shamsiyyah* (see Hand-list, No. 2634/2; another copy being mentioned in Cairo, vol. ii, p. 38), on the 'Aqâ'id of 'Aḍud (*d.* A.H. 756=A.D. 1355), we find that in the preface, which is written by a contemporary of the commentator, as well as in the scribe's colophon, dated A.H. 1119, the authorship of the commentary is ascribed to one *Shamsaddin Muḥammad ad Dâmiḡānī*, who, we are told, was a Minister, and a pupil of Qāḍī 'Aḍud, the author of the text.

The scribe's colophon runs thus:—

تم شرح عقائد عضدي من مؤلفات المولى الاعظم مولانا افتخار الملة  
والدين محمد الدامغانى قدس الله سره بلطفه ... من تلاميذ المصنف  
الماتين \*

The preface runs as follows:—

وسميتها بالعقائد الشمسية... لتعميقها باقتراح شمس فلک الجلال  
صاحب النفس القدسية..... ذكر الفضيلتين العلمية والعملية..... اعني  
الصاحب الاعظم و دستور العلم اوزع وزراء الزمان مربي العصر والازان  
مقوي فضله الدهر بالعدل والاحسان آصف الثاني شمس الملة والدين  
محمد الدامغانى \*

It is probable that the author of the above-mentioned commentary is identical with the author of the present work (*Zubdat*). It may be noted, in this connection, that *Mujmal Faṣiḥī*, on fol. 206<sup>b</sup>, tells us that Qāḍī 'Aḍūd, the teacher of *Shamsaddin*, was a Qāḍī of *Shabānkārah* (شبانكاره) (and we know that *Zubdat* was composed in this same province. In the same work (*Mujmal Faṣiḥī*), fol. 211, an incidental reference is made to one *Shamsaddin ad Dâmiḡānī*, who is described as the brother-in-law of *Giyâsaddin Muḥammad* (*d.* A.H. 764=A.D. 1362), the famous Minister of Persia.

Beginning:—

الحمد لله رب العالمين والصلاة والسلام على رسوله وآله وصحبه  
اجمعين اما بعد فاني جمعت في هذا المختصر بتوفيق الله عز وجل طرفا  
مفيدا من كلمات مشائخ الصوفية في المقامات والاحوال سالكا فيه سبيل  
الاختصار ليتيسر الحفاظ على من رغب وازاد وبوته ابوابا ليسهل على ما  
اريد من ذلك \*

Three foll. have been added at the beginning of the present work by one Ṣūfī Aḥmad bin Jalāl, containing a quotation from *At Takhbīr*, a rare work by Qushairī (see No. 828 above). This quotation begins as follows:—

قال الامام المحقق ابوالقاسم القشيري في معني اسمه الغفار ليس  
العجب من السيرة حيث طلبوا ماء ليشربوا فوجدوا يوسف انما  
العجب من عاص طلب المغفرة فوجد الله سبحانه وتعالى \*

No. 911.

foll. 46; lines 16; size  $7 \times 5\frac{1}{2}$ ;  $5\frac{1}{2} \times 4$ .

سمط الصدور و حاوية النور

SIMṬ AṢ ṢUDŪR WA ḤĀWIYAT  
AN NŪR.

A very rare work, to which a brief reference only is made in *Hāj. Khal.*, vol. iii, p. 618, in which are briefly expounded the important religious, mystical and moral duties, composed expressly for the use of novices.

Author: Taqiaddin Abū Bakr bin 'Alī bin 'Abdallāh Aṣh Shaiḇānī Al Maṣīlī Aṣh Shāfi'ī تقي الدين ابوبكر بن علي بن عبد الله الشيباني الموصلي الشافعي, a scholar of the 8th century A.H., chiefly known as a Ṣūfī. He was born in Maṣīl, A.H. 734; and studied under his father and many others, his father, 'Alī, being the first Ṣūfī Shaikh to give him spiritual training. Thereafter the author left his native place for Damascus, where he completed his studies under well-known scholars, and received spiritual training from certain Ṣūfis, of whom Yāfi'ī (see No. 908 above) is specially mentioned by his biographers. From his biographers we learn that, in the beginning, Taqiaddin established an equal reputation both as Ṣūfī and scholar; but love of mysticism led him to devote the greater portion of his life to mystical exercises, and he was popularly known as a Ṣūfī throughout Syria. Later on, he visited Jerusalem, where he was warmly welcomed by King Saifaddin az Zāhir (d. A.H. 784–801=A.D. 1382–1398), who erected a monastery for him, where the king himself, nobles, Ṣūfis and scholars used to visit him and to attend his sittings. Taqiaddin, after performing Hajj (pilgrimage), used to live sometimes in Damascus and sometimes in Jerusalem, where he died

in A.H. 797 = A.D. 1394. He composed several works, of which ten, not including the present work, are mentioned in Brock., vol. ii, p. 166. See, for his works and life *Ad Durar al Kāminah*, vol. i, fol. 279; *Ṭabaqāt* by Qāḍī Shuhba, fol. 113.

Beginning :—

الحمد لله المفتاح العليم ذى الطول الجسيم و الفضل العظيم .....  
 ..... اما بعد فيقول الفقير ابوبكر الموصلي عفي الله عنه هذه نبذة ملنقطة  
 مختصرة لمريد صادق يتأنس ويتوصل بها ان شاء الله تعالى الى خير  
 انيس ..... وسميتها سمط الصدور و حارية الغور •

Written in good Naskh. Not dated; apparently 9th century A.H.

Scribe: اسمعيل الرزمي الشافعي

An unsigned note on the title-page runs thus :—

كذاب سمط الصدور و حارية الغور تأليف سيدنا و شيخنا الامام العالم  
 العارف بالله الداعي الى الله المربي المسلك الناصح بعباد الله تقى  
 الدين ابي بكر بن علي بن عبد الله الموصلي الشيباني الشافعي رحمه  
 الله تعالى •

It is evident, from the handwriting, that the scribe, Ismā'il az Zarī, is the writer of the above note; and from the use of such terms as سيدنا (my master) and شيخنا (my Shaikh) and رحمه الله (applied only to the dead), we may infer that the scribe was a disciple and pupil of the author, and that he wrote the above note after the latter's death.

From the following three notes on the title-page, we learn that the MS. was at some time in the possession of (i) 'Alī al 'Arrāf ثم صار في نوبة افقر Muḥammad Tibī (ii) Muḥammad Tibī من نعم الله على عبده على العارف (iii) Muḥammad Fāḍil bin Muḥammad Fāḍil bin Muḥammad Fāḍil بن الشيخ حامد بن ملك بفضل الله عبده الشيخ محمد فاضل ابن الشيخ حامد بن ملك by an Indian scholar, for whom see No. 923 below.



No. 912.

fol. 54 ; lines 19 ; size  $7\frac{1}{2} \times 5\frac{1}{2}$  ;  $5\frac{1}{2} \times 3$ .

حادي القلوب الى لقاء المحبوب

HÂDÎ AL QULÛB ILÂ LIQÂ' AL  
MAḤBÛB.

A rare work dealing briefly, from the religious and mystical points of view, with the meaning of Maut (death), with the pains of death, and the state of the dead until the end of the present world ; also with the rewards and blessings of God enjoyed in Paradise. The author based his work on the Qur'ân, Ḥadîṣ and sayings of the Sûfis, with occasional references to the anecdotes of pious men. The author's object is to encourage the Muslim to bear cheerfully the pains of the world and especially the pains of death, which is the first stage of our journey to the next world and our enjoyment of the blessings of God in Paradise.

Author : Nâṣiraddîn Muḥammad bin 'Abdaddâ'im bin Al Milaḡ Nâṣir al dīn Muḥammad bin 'Abd al dā'im bin al milq, commonly called Abu'l Ma'âlî al Ma'âlî, a famous scholar and Sûfî of the Shâḍiliyah order, who was born in A.H. 731. He was a favourite scholar of King Aḡ Zâhir (A.H. 784-801 = A.D. 1382-1398), who appointed him Chief Justice of Cairo. Our author incurred the serious displeasure of the king, as a result of the judgment which he pronounced in a certain case against the latter's wishes and instructions, and was removed from his post. He afterwards acted as a Khatîb of the Madrasah Nâṣiriyyah of Cairo, where he died in A.H. 797 = A.D. 1394. See Ad Durar al Kâminah, vol. ii, fol. 313 ; Raf' al 'Isr, fol. 233 ; Ḥusn al Muḥâḍarah, fol. 266<sup>a</sup> ; Brock., vol. ii, p. 119, where three of his works, including the present work, are enumerated.

Beginning :—

الحمد لله مقدر الموت على عباده ... وسميته حادي القلوب الى

لقاء المحبوب الخ \*

Only two other copies of the present work are known, viz., Cairo, vol. ii, p. 79 ; Rampûr, No. 88.

Written in fair Naskh. Dated A.H. 933.

## No. 913.

fol. 53; lines 19; size  $7\frac{1}{2} \times 5\frac{1}{2}$ ;  $5\frac{1}{2} \times 3\frac{1}{2}$ .

The Same.

Another copy of the preceding work, beginning like the above. A note on the title-page, indicating the author's name as well as the title of the work, runs thus:—

كتاب حادي القلوب الى لقاء المحبوب تأليف الشيخ الامام القطب  
الغوث الفرد مفتى المسلمين مربي المريدين ابي عبد الله ناصر الدين  
محمد بن الميلىق الشاذلي \*

The scribe, who does not reveal his name, says in the following colophon that, in A.H. 1077, he transcribed the present MS. from a copy dated A.H. 1076, written by Āgā Baṣnawī:—

تم الكتاب بعون الملك الوهاب من نسخة تاريخها عاشر شهر رجب  
سنة اثنين و سبعين و الف ..... آغا بصنوي ..... و كان الفراغ من  
نسخها يوم الخميس المبارك ثامن عشر جمادي الثاني من شهر  
سنة ١٠٧٧ \*

## No. 914.

fol. 97; lines 18; size  $8 \times 6$ ;  $6\frac{1}{2} \times 4\frac{1}{2}$ .

كشف الاسرار عما خفي عن الافكار

KASHF AL ASRÂR 'AN MÂ KHÂFIYA  
'AN AL AFKÂR.

A work containing the author's replies to seventeen questions addressed to him, relating to certain mystical and theological points of doctrine. The work is based on the Qur'ân, Ḥadīṣ and sayings of the Sūfis, jurists and theologians.

Author: Shihâbaddîn Abu'l 'Abbâs Aḥmad bin 'Imâd bin Yūsuf Al Aqfahisî شهاب الدين ابو العباس احمد بن عماد بن يوسف الاقفهسي, commonly called Ibn al 'Imâd ابن العماد, a learned jurist of Egypt, chiefly known as a pupil of Isnawî (d. A.H. 777=A.D. 1375; see Lib. Cat., vol. xii, No. 773), under whom he studied for a considerable period. He is the author of a number of works, of which 21 in all, including the

present work, are enumerated in Brock., vol. ii, p. 93. He died in A.H. 808=A.D. 1405; see *Ṭabaqāt* of Qāḍī Shuḥbah, fol. 183; Ḥusn al Muḥāḍarah, fol. 216<sup>b</sup>; Brock., *loc. cit.*

Beginning:—

الحمد لله رب العالمين الموجد للأشياء بالامعين ... الذي خلق  
الانسان بالامعين الخ •

For other copies of the work see Berlin, Nos. 1816-9; Munich, No. 214; Br. Mus. Suppl., No. 196; Alger., No. 854; Cairo, vol. vi, p. 180; Kūpr. vol. ii, p. 130.

Written in fair Naskḥ. Not dated; apparently 12th century A.H.

### No. 915.

fol. 108; lines 28; size  $8\frac{1}{2} \times 6$ ;  $6\frac{1}{2} \times 4$ .

## قبس الانوار و جامع الاسرار QABS AL ANWAR WÂ JÂMI' AL ASRÂR.

A work expounding, from the mystical point of view, the Divine mysteries and other allusions contained in the letters of the alphabet. The following three notes on the title-page, written by three different persons unknown, instead of throwing light on the authorship of the work, are altogether confusing and misleading:—

- (i) The first runs thus: كتاب قبس الانوار و جامع الاسرار لقطب الوجود الشيخ الاكبر 'Arabi (d. A.H. 638=A.D. 1240; see No. 865 above).
- (ii) The second note runs as follows: هذا الكتاب ليس هو للشيخ الاكبر ابن عربي و انما هو لبعض العلماء والله تعالى اعلم, and rejecting the authorship of Muḥiaddin al 'Arabi declares that the work is by an unknown scholar.
- (iii) The third note runs thus: ذكروا انه لرجل من علماء قزوین, and tells us that the work is by some scholar of Qazwin.

As a matter of fact, Jamâladdin Abu'l Maḥâsin Yûsuf an Nadrûmî جمال الدين ابو المعاسين يوسف النذرومي is the real author of the work, as is evident from Berlin, No. 4128, where the author and this work of his are fully described. Brockelmann, vol. ii, p. 252, accepts Jamâladdin as the author, on the authority of the following catalogues: Paris, Nos. 2681-3; Glasgow, No. 45; Goth., No. 1283; Escur., No. 975.



The date of the author's death is not known to us. Brock., *loc. cit.*, says that he was alive in A.H. 786=A.D. 1384; while in Berlin, *loc. cit.*, we are told that he was alive in A.H. 807. That he was alive even later, viz., in A.H. 809, is evident from the following note on the title-page, in which it is stated that 'Abdarrahmān Bastāmī (see No. 917. below) studied the present work under our author\* in A.H. 809:—

ذكر الشيخ عبد الرحمن البسطامي في شرحه على اللمعة انه قرأ  
هذا الكتاب علي مصنفه سنة ٨٠٩ \*

Beginning:—

الحمد لله الملك الديان الغفور الرحمن الواحد المنان المعروف  
بالاحسان الخ \*

The author frequently refers to Shams al Ma'ârif (No. 859 above), another work on the same subject.

Foll. 1-107 are written in good Naskh. Not dated, apparently 9th century A.H.

The last fol., which was wanting in the original copy, has been added in a later hand.

The present MS. was once in the possession of a certain Maḥmūd Afandī, a Turkī scholar of the 12th century A.H., who, in his note on the title-page, tells us that he purchased it for his own use. In A.H. 1204 the MS. came into the possession of one Aḥmad bin 'Alī bin 'Umar.

### No. 916.

fol. 159; lines 31; size  $11\frac{1}{2} \times 5$ ;  $9 \times 5\frac{1}{2}$ .

مصباح الانس

### MİŞBÂḤ AL UNS.

A detailed commentary on Al Miftâḥ of Qûnawī (d. A.H. 672=A.D. 1273; see No. 873, above). Al Miftâḥ (for a copy of which see Berlin, No. 3212) is a concise work on Šūfism, written from the standpoint of the Wujûdiyyah group of Šūfis (see No. 865 above). Technically, the present work is a commentary; but so useful is its critical exegesis that it is looked upon as an independent work. The following four works of Muḥiaddin al 'Arabī (see No. 865 above) and the following nine works of Qûnawī, the author of the text, are chiefly referred to in the present work:—

*Works of Muhiaddin.*

(i) *Al Futûhât al Makkiyah* (No. 865 above); (ii) *At Tadbirât al Ilâhiyah* (No. 887 above); (iii) *‘Uqlat al Mustawfîzah* (No. 889 above); (iv) *Fuṣûs al Hikam* (No. 870 above).

*Works of Qûnawî.*

(i) *I’jâz al Bayân* (see Hand-list, No. 202); (ii) *Sharḥ u Ahâdis al Arba’in* (see Hand-list, No. 2581/3); (iii) *Ar Risâlat al Mufṣiḥ* (see Berlin, No. 3274); (iv) *An Nafahât* (see No. 891 above); (v) *Ar Risâlat al Hâdiyah* (see Berlin, No. 2305); (vi) *An Nuṣûs* (see No. 892 above); (vii) *Tafsîr u Bismillâh* (see Hand-list, No. 2586/4); (viii) *Al Waṣâyah*; (ix) *Fukûk al Fuṣûs* (see No. 873 above).

The following authors are also frequently quoted, viz.: (i) *Jundî* (No. 874 above); (ii) *Qushairî* (No. 828 above); (iii) *Shaikh al Islâm al Harawî* (No. 831 above); (iv) *Fargânî* (No. 897 above); (v) *Gazzâlî* (No. 833 above).

In some cases, the metaphysical theories of the *Ṣûfis* are compared with the theories of the philosophers and *حکماء اشراقیین* (Intuitionists).

Commentator: *Shamsaddîn Muḥammad bin Ḥamza al Fanârî al Hanafî* *شمس الدين محمد بن حمزة الفناري الحنفي*, a famous Hanafî scholar, who received spiritual training from *Shaikh Hâmîd* and from his father, *Shaikh Ḥamza*. Our author is specially noted by his biographers for careful study of the present text under his father, who was a disciple of *Qûnawî*. He was born in Fanâr, A.H. 750; and studied there under his father, *Aqsarâ’î* (d. A.H. 773=A.D. 1371) and a few others. On the death of *Aqsarâ’î*, he started for *Kirmân*, where he studied under *Akmaladdîn al Bâbartî* (d. A.H. 780=A.D. 1378; see *Lib. Cat.*, vol. v, part ii, No. 366). Thereafter he visited Constantinople, where he attended the lectures of *‘Alâaddîn Aswad* (d. A.H. 800=A.D. 1397). The fame of his literary attainments attracted attention in Constantinople; and early in the 9th century A.H. *Sultân Bâyezîd* (A.H. 792-805=A.D. 1389-1402) appointed him *Qâdî* of Brussa, in which post he served with distinction for a considerable period. He left Brussa in A.H. 832 to perform *Ḥajj*; and died at Cairo in A.H. 833=A.D. 1429. For his life and works see *Shaqâiq an Nu’mâniyah*, vol. i, p. 84; *Tâj at Ṭabaqât*, vol. ix, fol. 305; *Ḥadâ’iq al Hanafiyyah*, p. 316; *Brock.*, vol. ii, p. 233, where eleven of his works, including the present work, are enumerated.

Beginning:—

سبحانك اللهم و نحمدك حمدا - يرتضيه ذاك \*



For other copies of the work see Berlin, Nos. 3214-15; Bûhâr Lib. Cat., vol. ii, No. 122; Āṣafiyah, No. 81.

Written in fair Naskh. Dated A.H. 1045.

Scribe: نور الدين الوفاي الأزهرى

Nûraddîn al Wafâ'i, the scribe of the present MS., is also the scribe of Nos. 832, 871, 873, 891, 897, above.

### No. 917.

fol. 68; lines 20; size 8 × 5; 6½ × 3.

بحر الوقوف في علم الاوقاف والحروف

## BAHR AL WUQŪF FĪ 'ILM AUFÂQ WA AL ḤURŪF.

A work with the same title as the above is mentioned, without beginning or any description, in Hâj. Khal., vol. ii, p. 22, being the composition of Aḥmad Bûnî (d. A.H. 622=A.D. 1225; see No. 859 above). The present work is evidently of later date, however, since it contains, on fol. 15<sup>b</sup>, the following reference to Abu'l Hasan aṣṣh Shâḍilî, who died in A.H. 654=A.D. 1256; see Nafahât, p. 663:—

وقد تكلم على التخلق باسماء الله تعالى جماعة كابى القاسم القشيري

..... و ابي الحسن الشاذلى \*

Brock., vol. ii, p. 231, on the authority of Wien, No. 1497, mentions a work with the same title by 'Abdarrahmân al Bastâmî, a Šûfî author of the 9th century A.H.; and it would appear from the colophon and the marginal note, quoted below, that this is identical with the present work.

The following colophon of the author, quoted at the end by the scribe, tells us that 'Abdarrahmân bin Muḥammad bin 'Alî bin Aḥmad al Ḥanafî al Bastâmî, composed the present work in A.H. 826:—

قال المؤلف و كان اكمال هذه الحديقة الزاهرة و الحقيقة الباهرة في

اواخر ربيع الاول سنة ست و عشرين و ثمانمائة على يد مؤلفها افقر عباد الله

عبد الرحمن بن محمد بن علي بن احمد الحنفى مذهباً و البسطامي

مشروباً... الخ \*



The note on the margin of fol. 67<sup>a</sup>, runs thus:—

ألف مؤلف هذا الكتاب اسرار الورد و تشكير الانوار و فوائض مسكية  
و رسالة الطاعون و كشف الاسرار الربانية و شمس الوفاق \*

It tells us that the author of the present work is also the author of the following works, of which (ii) and (iv) are enumerated by Brock., *loc. cit.*, among the works of 'Abdarrahmân Bastâmi: (i) *Asrâr al Aurâd*; (ii) *Al Fawa'il al Miskiyah*; (iii) *Risâlat at Ta'un*; (iv) *Kashf al Asrâr ar Rabbâniyah*; (v) *Shams al Aufâq*.

The work chiefly deals with the Divine mysteries, mystical allusions and supernatural powers contained in the letters of the alphabet or in prayers (ادعية); it also discusses the influence exercised by the sun, moon and stars at the time of preparing prayer-charts or phylacteries. The work is divided into a *Muqaddimah*, two *Bâb* and a *Khâtimah*.

fol. 2<sup>a</sup>-8. المقدمة

fol. 9-28<sup>b</sup>. Bâb (i) الباب الاول فى الكلام على اسرار الحروف على  
سبيل التحقيق وفيه ثمانية وعشرون باقوة \*

fol. 29<sup>b</sup>-65<sup>a</sup>. Bâb (ii) الباب الثانى فى الكلام على معاني الحروف و  
فيه ثمانية وعشرون زمردة \*

Author: 'Abdarrahmân bin Muḥammad bin 'Alî bin Aḥmad al Hanafî al Bastâmî al Hurûfî ابن احمد الحنفى الحروفى, a well-known Hanafi scholar and a Sûfi belonging to the Bastâmîyah order, called al Hurûfî, in recognition of his proficiency in the science of Hurûf, i.e., of the mystical powers contained in the letters of the alphabet. He is referred to, in *Madînat al 'Ulûm*, fol. 132<sup>a</sup>, as a pre-eminent master of this science, and the author of a number of works on the same. In all, 25 works of the author are enumerated in Brock., vol. ii, p. 231; and for two other works of his, see the note mentioned above. He was born in Antioch, and studied in Cairo. Sultân Murâd ii (A.H. 824-855=A.D. 1421-1451) of the Ottoman dynasty held our author in special regard; and the latter dedicated some of his works to the said Sultân. The date of the author's death is not known. We are told in Br. Mus. Suppl., No. 481, that, according to Hâj. Khal., vol. ii, p. 464, he died in A.H. 845; but Hâj. Khal. gives no date. Brock., *loc. cit.*, tells us, from internal evidence, that he was alive in A.H. 855=A.D. 1451.

Beginning:—

الحمد لله الذي اطلع شمس اسرار الحروف ..... وقد رتبته

هذا السر الفاخر... على مقدمة و بابين ..... و سميته ببحر الوقوف في  
علم الوفاق و الحروف \*

Written in Nasta'liq. Not dated; apparently 10th century A.H.  
Foll. 67<sup>b</sup>-68<sup>a</sup> contain quotations from different works.

Fol. 68<sup>b</sup> contains a prayer, the efficacy of which, in times of trouble or danger, was testified to by Imâm Shâfi'i (d. A.H. 204=A.D. 820), according to the following note in Turki:—

امام شافعي حضر تلرندن منقولد روقت مصيبتدر دولت و فرجه  
وصول انچون غايت مبارکدر \*

This prayer runs as follows:—

الهم يا سامع كل الاصوات و يا سابق القوت و يا كاسي العظام لكما  
و منشورها بعد الموت اسألك باسمائك الحسنی و بسمك الاعظم الاكبر  
المخزون المكنون الذي لم يطلع عليه احد من المخلوقين يا حكيما ذا انان  
لا يقوى على انائه شيء ياذي المعروف لا ينقطع ابدا ولا يحصى عددا فرج  
عني غمي و اكشف همي \*

A note on the title-page tells us that the MS. was for some time in the possession of one Maḥmūd Afandī (see No. 915 above).

### No. 918.

fol. 72; lines 17; size 9½ × 4½; 6 × 3½.

قوانين حكم الاشراق الى كل الصوفية بجميع الآفاق

### QAWÂNÎN U ḤIKAM AL ISH RÂQ ILÂ KULL AŞ ŞŪFÎYATI BÎ JAMÎ' AL ÂFÂQ.

A work expounding the principles and theories of Šūfism, composed in A.H. 882 for the use of all Šūfis. It is divided into a *Muqaddimah* and 14 *Qânûn*, which are fully described in Berlin, No. 3028. The work is chiefly based on aphorisms and sayings of the Šūfis. 'Abdalwahhâb Sha'rânî (d. A.H. 973=A.D. 1565; see Lib. Cat., vol. x, No. 567) praises the work highly in the following passage in his *Al Lawâqih*, fol. 279<sup>b</sup>:—



كتاب القانون في علوم الطائفة وهو كتاب بديع لم يؤلف مثله يشهد  
صاحبه بالذوق الكامل في الطريق \*

The authorship of the present work is disputed. In Berlin, No. 3028, we are told that Abu'l Mawâhib Muḥammad bin Aḥmad bin Muḥammad at Tūnisi al Wafâ'i al Mâlîkî بن احمد بن محمد بن الوهاب التونسي المالكي, who died in A.H. 882=A.D. 1477, is the author; and Cairo, vol. ii, p. 103, is in agreement with this, though no dates are given. In India Office, No. 688, we are told that the work is most probably identical with the MS. No. 808 described in Bibl., Sprenger, where the work is ascribed to one Jamâladdin Ash Shâḍilî; but in No. 1038/19, on the strength of a note on the title-page which runs thus:—

كتاب رسالة قوانين حكم الاشراق الى كل الصوفية بجميع الافاق تأليف  
الشيخ ... شمس الدنيا والدين محمد بن احمد بن محمد التونسي  
الشاذلي الوفاي المالكي المشهور بابي المواهب \*

we are told that Abu'l Mawâhib is the author. As against the authority of the above three catalogues, Brock., vol. ii, p. 123,\* on the authority of Goth., No. 907; Leid., No. 2285; Escur., vol. ii, No. 780, tells us that Burhânaddin Ibrâhîm bin Muḥammad bin Aḥmad al Hanafî ash Shâḍilî برهان الدين ابراهيم بن محمد بن احمد الحنفي الشاذلي, a disciple of the above-mentioned Abu'l Mawâhib and a Sûfî scholar of the 10th century A.H., is the author of the present work. The following facts, which we have succeeded in bringing to light, lead us to reject this statement as incorrect, however.

(i) The present work is not mentioned in the list of compositions of the above-mentioned Burhânaddin, given in An Nûr as Sâfir, fol. 48<sup>a</sup>.

(ii) Muḥammad bin Ibrâhîm, the scribe of the present MS. and a reliable Sûfî author of the 12th century A.H., in the following note on the title-page, dated A.H. 1097, tells us that the work is by Abu'l Mawâhib:—

كتاب قوانين حكم الاشراق ..... للشيخ العالم الرباني ابي المواهب  
محمد الشاذلي التونسي اعاد الله علينا بركاته \*

\* Brockelmann usually refers to the Berlin, Cairo and India Office catalogues; but in the present case he appears to have overlooked them, and hence does not think it necessary to discuss the authorship of the work.



(iii) 'Abdalwahhâb Sharâni, a well-known Šufi author of the 10th century A.H. (see Lib. Cat., vol. x, No. 567), in his *Al Lawâqih*, fol. 293<sup>b</sup>, quotes the following passage from a work of Abu'l Mawâhib, entitled *Qawânin*; and this passage is found verbatim on fol. 35<sup>b</sup> of the present MS. :—

وهذا دقيقة وهي خروج عدد المرسلين الثلاثمائة والأربعة عشر من اسمه وذلك أن اسمه محمد فالميم الأول إذا نطقت بها كانت ثلاثة أحرف والحاء حرفان ح و الف و الهمزة ساقطة لأنها الف و الميمان المضعفان كذلك ستة أحرف و الدال كذلك دال و الف و لام فإن عُدَّت حروف اسمه كلها ظاهرها وباطنها حصل لك من العدد ثلاثمائة وثلاثة عشر عدد الرسل المتفرعين منه على الله عليه وسلم الجامعين للنبوة ويبقى واحد من العدد وهو لمقام الولاية المفروق على الأولياء والتابعين الخ \*

We may therefore accept the statement, contained in the Berlin, Cairo and India Office catalogues, that Abu'l Mawâhib is the author, Beginning :—

الحمد لله العليم الحكيم ..... أما بعد فهذه حكم على طريق القوم ..... سميتها رسالة قوانين حكم الاشراف الى كل الصوفية بجميع الآفاق الخ \*

For six other works of the author see Berlin, Nos. 3030, 3097, 3908, 5514, 8597, 8697.

Written in fair Naskh. Dated A.H. 1097.

Scribe : محمد بن ابراهيم بن محمد الدكدكجي.

The scribe, Muhammad bin Ibrâhîm ad Dakdakji, the *Shâikh* of Muṣṭafâ Bakri (see No. 950 below), was a well-known Ḥanafî scholar and a famous Šufî of Damascus, who composed a number of works on different branches of Islamic literature. He died in A.H. 1131=A.D. 1718; see *Tâj at Ṭabaqât*, vol. xii, fol. 397; Silk ad Durar, vol. iv, p. 25. In the following note on the title-page, the scribe tells us that he transcribed the present MS. for his own use :—

الحمد لله مما كتبه لنفسه وبمن شاء الله من بعده الفقير محمد بن ابراهيم الدكدكجي خويدم الشاذلية غفرله و لجميع المسلمين الخ \*

In A.H. 1275, the MS. came into the possession of one 'Abdarrah-mân Shah, whose note on the title-page runs thus :— دخل في نوبة الفقير عبد الرحمن شاه

## No. 919.

fol. 19; lines 23; size  $7\frac{1}{2} \times 5$ ;  $4\frac{1}{2} \times 3\frac{1}{2}$ .

شرح وصية ابراهيم المتبولي

# SHARḤU WAṢĪYAT I IBRĀHĪM AL MATBŪLĪ.

A rare commentary on Al Waṣīyah, a manual of mystical instruction compiled by Ibrāhīm al Matbūlī (d. A.H. 887=A.D. 1482) for the use of his ṣūfī friends.

By 'Abdalwahhāb bin Aḥmad bin 'Alī bin aṣḥ Sha'rānī Abdalwāḥab bin Aḥmad bin 'Alī al-Sharānī (d. A.H. 973=A.D. 1565; see Lib. Cat., vol. x, No. 567).

Beginning:—

الحمد لله الذي فرض التوبة ..... و بعد فهذا التعليق على وصية

الشيخ العارف بالله أبي إسحاق المتبولي \*

We are not acquainted with any other copy of the work.

Written in good Naskh. Not dated; apparently 11th century A.H.

## No. 920.

fol. 54; lines 27; size  $8 \times 7\frac{1}{2}$ ;  $6 \times 4$ .

تحقيق الزوراء

# TAḤQÎQ AZZAWRĀ.'

A commentary on Az Zawrā' of Dawwānī (d. A.H. 907=A.D. 1501; see Lib. Cat., vol. x, No. 550) and on the author's gloss on the same work. For a copy of the text and of the gloss see Berlin, Nos. 3224, 3225. Az Zawrā' is a very concise work, which treats of مبدأ و معاد (the beginning and the end of the world) and certain connected matters from the mystical and philosophical points of view.

Commentator: Kamāladdīn bin Muḥammad bin Fakhr al Lārī كمال الدين بن محمد بن فخر الاري. The word bin, occurring in the name of the commentator between Kamāladdīn and Muḥammad, is found in the preface of our copy as well as in Berlin, No. 3226; but in Hāj. Khal., vol. iii, p. 544, and in the author's colophon quoted below, it is omitted, and the commentator's name

runs as follows: Kamāladdin Muḥammad. Our author was a Shī'a scholar of the 10th century A.H., and a pupil of Dawwānī, the author of the text, to whom he frequently refers as استاذنا (my teacher). The date of his death is not given by his biographers; but Hāj. Khal., *loc. cit.*, tells us that he was alive in A.H. 928, which he takes to be the date of composition of the present work. The latter date, however, is given as A.H. 918, in the following author's colophon in our copy:—

و انا احوج الخلق ..... كمال الدين محمد بن فخر بن علي اللاري  
..... هذا آخر ما تيسر لي في توضيح خفيات الكتاب ..... و ان اخر الله  
الجل ليصيب بهما شرحاً اخر مشتملاً على معظم الاسولة و الاجوبة .....  
و قد تم تأليف هذا الشرح ..... سنة ثمانية عشر و تسعمائة \*

The commentator, in the above colophon, tells us that he is desirous of writing another commentary on the same text if his life be spared; but no trace of any subsequent commentary is found.

Beginning.—

الحمد من هو محمود بلسان كل حامد ..... فيقول كمال الدين بن  
محمد بن فخر بن علي اللاري ..... لما كانت الرسالة الموسومة  
بالزوائد الكاشفة عن احوال المبدأ و المعاد بارجز الفاظ صفها الاستاذ  
المحقق ..... الذي صح ان يقال في شأنه استاذ البشر ..... و كان  
شرحه الذي صفه الاستاذ ايضاً كالمتمن في غاية الايجاز ..... فلستخرت الله  
..... متوسلاً به ..... الى روح من هو مديونة باب العلم ..... و عي  
سيد المرسلين الخ \*

Only one other copy of the work is mentioned, viz., in Berlin, *loc. cit.*

Written in fair Naskh. Dated A.H. 1035.



No. 921.

foll. 50; lines 14; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $5 \times 4$ .

الرسالة في اصطلاحات الصوفية

AR RISĀLAT FĪ IṢṬILĀḤAT AṢ  
ṢŪFĪYAH.

The above title is not found anywhere in the body of the MS., but it is given on the title-page; and the present MS. has been catalogued under this title in the Hand-list, No. 1314. The author's name is mentioned nowhere in the MS., and hence was omitted in the Hand-list, *loc. cit.*; but it is evident that Abū Zakariyah al Anṣārī (d. A.H. 926=A.D. 1550) is the author, since he refers in the preface to another composition of his, *Al Futūḥāt al Ilāhiyah*, thus:—

وقد بينت اقسام الخواطر كلها واحكامها في الفتوحات الآلية •

This *Al Futūḥāt al Ilāhiyah*, which is the work of Abū Zakariyah, is described in Berlin, No. 3035. Our present treatise contains explanations of important mystic technical terms. A treatise by the same author, which, as the title itself indicates, deals with the same subject, is noticed (without beginning or description) in Cairo, vol. ii, p. 84, under the title, *Ar Risālat fī Al Alfāz al latī Yatadāwaluhā Muḥaqqiqū Aṣ Ṣūfiyah* الرسالة في الألفاظ التي يتداولها محققو الصوفية. The fact that the subject-matter of that treatise is the same as ours, and that in *An Nūr as Sāfir* only one treatise of the author on this subject is mentioned, suggests that, though there are two different titles, there is only one treatise.

The full name of the author runs thus: Zainaddin Abū Yahyā Zakariyah bin Muḥammad bin Aḥmad bin Zakariyah al Anṣārī زين الدين أبو يحيى زكريا بن محمد بن أحمد بن زكريا الأنصاري, a well-known scholar and author, who was born, A.H. 826, in Sunaika, where he studied up to the age of 15 years. In A.H. 841, he visited Cairo, where he studied in Jāmi' Azhar and other institutions. He attended the lectures, on each branch of learning, of the specialist professors of that branch; for the names of which professors see *An Nūr as Sāfir*, fol. 121<sup>a</sup>. He was granted *Ijāzas* by several professors. Of these, the *Ijāza* granted to him by Ibn Ḥajār (d. A.H. 852=A.D. 1449; see Lib. Cat., vol. v, part ii, No. 159) receives special mention in *An Nūr as Sāfir* as being a holograph *Ijāza*. He received mystical training from several Ṣūfis, of whom the following are mentioned in *An Nūr as Sāfir*: (i) Abū 'Abdallāh al 'Umari; (ii) Shihābadīn Aḥmad al Adkārī; (iii) Muḥammad al Faḡūmī.

He worked as a professor of different subjects in several institutions of Cairo. In A.H. 886, he was appointed Chief Justice of Cairo; but he resigned the post some years later, on account of his love of mysticism and authorship. The rest of his life our author spent in holding sittings for novices and composing his works. In all, 35 of his works are enumerated in Brock., vol. ii, p. 99. He died in A.H. 926=A.D. 1550; \* and was buried in Qirāfā, near the tomb of Imām Shāfa'ī (d. A.H. 204=A.D. 820).

Beginning :—

الحمد لله الذي وكفى و سلام على عباده الذي اصطفى .....  
فهذه رسالة تشتمل على تعريف غالب ما تداولته الصوفية المحققون من  
الالفاظ \*

Written in fair Naskh. Not dated; apparently 12th century A.H.

### No. 922.

fol. 26; lines 25; size  $8\frac{1}{2} \times 6$ ;  $6\frac{1}{2} \times 4$ .

الجواهر الفريد في ادب الصوفي والمريد

## AL JAWHAR AL FARĪD FĪ ADAB AŞ ŠUFĪ WA AL MURĪD.

A versified treatise, containing 1238 verses on the important principles of Šufism and asceticism, and on the rules to be observed by novices in their relations with their *Shāikhs*. The treatise is divided into 8 *Bāb*, which are fully described in Berlin, No. 3182.

Author: Raḡiaddin Muḥammad bin Muḥammad bin Aḥmad bin 'Abdallāh al Gazzī al 'Āmirī ash Shāfo'ī رضي الدين محمد بن محمد بن أحمد بن عبد الله الغزني الشافعي العامري الشافعي, a well-known scholar and Šūfī of Damascus, where he was born in A.H. 826. He is the author of several works; of which five, including the present work, are enumerated in Brock., vol. ii, p. 284. He died in A.H. 935=A.D. 1529; see Brock., *loc. cit.*; Berlin, No. 3181; Paris, No. 4427.

\* This is the date as given in Al Lawāqih, fol. 338<sup>a</sup>, by his own famous disciple, 'Abdal Wahhāb ash Shā'rānī (d. A.H. 973=A.D. 1565; see Lib. Cat., vol. x, No. 567). It is supported by the author of Tāj at ṭabaqāt, vol. x, fol. 145, and is to be accepted in preference to the date given in An Nūr as Sāfir—viz., A.H. 925.



Beginning:—

- (1) يقول زاجي المدد لا ينقضي محمد و هو الرضي ابن الرضي  
 (2) الحمد لله الجليل المنعم المانع الفضل الجزيل الكرم  
 (3) سميتها بالجواهر الفريد في أدب الصوفي و المريد

At the end, the author, in the following verse, says that the work is chiefly based on the Qur'ân and Ḥadīṣ:—

مستنبط من الكتاب المحكم و سنة النبي هادي الامم

Only one other copy of the work is noticed, viz., in Berlin, *loc. cit.*

Written in fair Naskh. Not dated; apparently 11th century A.H.

### No. 923.

fol. 185; lines 21; size  $7\frac{1}{2} \times 5$ ;  $5\frac{1}{2} \times 3\frac{1}{2}$ .

نور العين شرح سلک العين

### NŪR AL 'ĀIN SHARḤ U SILK AL 'ĀIN.

A detailed commentary on a mystical Qaṣidâ of 283 verses on the principles and theories of Ṣūfism, known as Qaṣidatu Tâ'iyyah, composed by 'Abdal Qâdir bin 'Umar bin Ḥabīb as Ṣafīdī. For a copy of the text, see Hand-list, No. 2589/5

Brock., vol. ii, p. 119, where he refers to Bodl., vol. i, No. 93; Leid., No. 28; Algar., No. 364, tells us that the author of the Qaṣidâ died A.H. 726=A.D. 1326. He omits, however, any reference to Berlin, No. 3414, where we are told that 'Abdal Qâdir, the author of the above Qaṣidâ, which is there described, died in A.H. 915=A.D. 1509. The following facts, gathered from the present commentary, lead us to accept this date, and to reject that given by Brockelmann as certainly incorrect:—

(i) The commentator, in the preface, refers to a personal interview between his own Shaikh, 'Alī bin Maimūn al Fāsi al Maḡribī (d. A.H. 917=A.D. 1511; see Berlin, No. 3034) and the author of the text thus:—

اخبرني ايضاً ان هذا الشيخ المذكور (عبد القادر) كان خامل الذكر...  
 بمدينة صفد عند اهله ..... حتى لقيه شيخنا المذكور (على الفاسي) \*



(ii) Again, from the following passage in the preface, where the commentator refers to an incident related to him in A.H. 905 by his *Shaiḡh*, 'Alī bin Maimūn al Fāsi al Mağribī, concerning the author of the text, in language only used of the living, it is clear that the latter was alive in that year.

كتاب سلك العين ... تأليف الشيخ ..... سيدي عبد القادر بن عمر بن  
حبيب الصفدي ..... كان الشيخ فيما بلغنا لطيف الذات .....  
حدثنا بذلك عنه سيدنا و استاذنا و شيخنا السيد الشريف علي بن ميمون  
المغربى الفاسي ..... سنة خمس و تسعمائة \*

(iii) On fol. 12<sup>b</sup>, where he refers to something which he heard concerning 'Abdal Qādir's will in A.H. 924, the commentator refers to the latter in language used of the dead, thus:—

اخبرني بعض اصحابه و نحن بطريق الحج سنة اربع و عشرين  
و تسعمائة انه اعني الشيخ عبد القادر الصفدي رحمه الله ..... اوصى  
ببيته عشية موته \*

From the above, we may conclude that the author of the text was alive in A.H. 905, and died some time before A.H. 924.

Commentator: 'Alwān bin 'Alī bin 'Aṭīyah bin Ḥasan al Ḥama-wī *علوان بن علي بن عطية بن حسن العموي*, a famous Šūfī author of the 10th century A.H., who composed a number of works on different branches of Islamic literature. In all, 18 works of the author are enumerated in Brock., vol. ii, p. 333. He died in A.H. 936=A.D. 1529; see Berlin, No. 3416.

Beginning:—

اشرح لي صدي و احلل عقدة من لساني \*

The commentary proper begins on fol. 16<sup>a</sup>, thus: المؤلف

بسم الله الرحمن الرحيم  
بالحمد من بعد بسم الله بدي كذا على التهامي صلاتي مع تحياتي  
تيمن تغمد الله برحمته فابتدأ نظمه بذكر اسم ربه الخ \*

For other copies of the work see Berlin, Nos. 3416-17; Paris, No. 3225; Cairo, vol. ii, p. 105.

Written in fair Naskh. Not dated; apparently 11th century A.H.

Scribe: محمد بن عبد الخالق بن عبد الله الدمشقي.

A note on the title-page which runs thus :—

ملك بفضل الله تعالى الفقير الى الله الغني شيخ حامد بن عبد  
المجيد بن احمد النجراتي \*

tells that the MS. was for some time in the possession of *Shaikh Hâmîd* of *Gujarât*.

This is followed by another note and a seal of *Muḥammad Fâdil*, son of the above-mentioned *Shaikh Hâmîd*, dated A.H. 1130, which runs thus :—

ملك بفضل الله محمد فاضل بن شيخ حامد \*

No. 924.

fol. 45; lines 21; size  $8 \times 6$ ;  $5\frac{1}{2} \times 3\frac{1}{2}$ .

ارشاد الطالبين

# IRSHÂD AT ṬÂLIBÎN.

A work on *Sûfism*, briefly expounding the philosophical and mystical truths concerning the following: (i) تنزل الصحف والكتب (the descent of the Holy book from heaven); (ii) بعثة الرسل (the mission of the prophets); (iii) مشروعية جميع الكاليف التي جاءت بالرسول (the validity of the Divine law transmitted to us through the prophets); (iv) ميزان (the scales in which men weigh their good and bad acts); (v) شعب العلوم (branches of learning), of which the author enumerates 411, in all (فهذه اربعمائة علم واحد عشر علما). According to the following author's colophon, quoted at the end by the scribe, the present work was composed in A.H. 933 :—

قال مؤلفه الفقير عبد الوهاب ابن احمد ابن علي الانصاري الشعراني

في سابع رجب الفرد سنة ثلاث و سبعين و تسعمائة \*

Author: 'Abdalwahhâb bin Aḥmad bin 'Alî ash Sha'rânî (d. A.H. 973=A.D. 1565; see *Lib. Cat.*, vol. x, No. 567).

Beginning :—

الحمد لله رب العالمين و الصلوة و التسليم على اشرف المسلمين ...  
..... و بعد فهذه رسالة شريفة ..... على امور نفيسة ..... و سيتها  
ارشاد الطالبين الخ \*

We learn, from the following passage on fol. 8<sup>a</sup>, that our author composed a work on Šūfism under the title of 'Tanbīh al Aġbfyā' in which he enumerated 1071 theories relating to Šūfism; but owing to the discouraging reception of the work among scholars, he threw it into the river Nile:—

وقد كنت الفت كتاباً سميت تنبيه الأغبياء ..... ذكرت فيه .....  
 احد و سبعين الف علم ..... ثم رأيت غالب عقول العلماء تحير فيه .....  
 فاستخرت الله تعالى و رميت به في بحر النيل •

For other copies of the work see Berlin, No. 3044; Cairo, vol. ii, p. 65.

Written in Naskh. Not dated; apparently 11th century A.H.

### No. 925.

fol. 66; lines 23; size  $8\frac{1}{2} \times 6$ ;  $6 \times 3\frac{1}{2}$ .

الجوهر المنظم في زيارة القبر المكرم

## AL JAWHAR AL MUNAZZAM FĪ ZIYARAT AL QABR AL MUKARRAM.

A work containing rules and directions for visiting the tomb of the Prophet, and a discussion of the validity of this practice (and that of visiting the tombs of others), both from the religious and mystical points of view. The author criticises Ibn Taimīyah (see Lib. Cat., vol. v., part ii, No. 462/1), who opposes the validity of this practice. The present work was composed in A.H. 953, after the author's return from Medina and from visiting the tomb of the Prophet. The work is divided into a *Muqaddimah*, 8 *Faṣl* and a *Khātimah*; see Berlin, No. 4052, where the contents of the work are fully described.

Author: Aḥmad bin Muḥammad bin 'Alī bin Ḥajar al Haiṣamī (d. A.H. 974 = A.D. 1566; see Lib. Cat., vol. v, part i, p. 202).

Beginning:—

لحمدك اللهم ..... وبعد فانه لما من الله تعالى بالاخذ في اسباب  
 الزيارة التي هي مفتاح الآمال ... سنة ست و خمسين و تسعمائة و من ثم  
 سميت الجوهر المنظم في زيارة القبر المكرم ..... و رتبته على مقدمة  
 و ثمانية فصول و خاتمة الخ •



The author's colophon, containing the date of composition of the work, quoted at the end by the scribe, runs as follows:—

قال مصنفه ..... فرغ من تبئيضه في رجوعه من الزيلة .....  
سنة ست و خمسين و تسعمائة \*

For other copies of the work see Berlin, No. 4052; Paris, No. 1153; Cairo, vol. vii, p. 141. Printed in Bûlâq, A.H. 1309.

Written in fair Naskh. Dated A.H. 1238.

Scribe: محمد بن ابراهيم بن عمر بن معلم.

### No. 926.

fol. 141; lines 26; size  $10 \times 7$ ;  $8\frac{1}{2} \times 7$ .

جوامع الكلم في المواقظ والحكم

## JAWAMI' AL KILAM FÎ AL MAWA'IZ WA AL HIKAM.

An autograph copy of a work on Sûfism and asceticism; containing a collection of about 3,000 moral and mystical maxims, based on the Qur'ân, Ḥadîṣ and sayings of the Sûfis. These maxims are classified under six heads, as follows: (i) الاقتباسات (Al Iqtibâsât) 500 maxims, part of each maxim being a quotation from the Qur'ân; (ii) تضييحات (Taḍmînîyât) 500 maxims, part of each maxim being a quotation from Ḥadîṣ; (iii) الاحاديث (Al Aḥâdîṣ) 200 maxims, taken entirely from Ḥadîṣ with omission of the Isnâd; (iv) حكم ابن عطاء (Ḥikamu Ibn 'Aṭâ) 300 maxims, taken from Ibn 'Aṭâ's work (No. 900 above); (v) حكم تلميذ (Ḥikamu Tilmîḍ Ibn 'Aṭâ) 100 maxims, borrowed from the work composed by a disciple of Ibn 'Aṭâ; whose name, according to Berlin, No. 8703, is داود بن باخلا (vi) كلام السلف (Kalâm as Salaf) about 1,400 maxims, collected from the sayings of pious Muhammadans of early times. In the following passage from the preface, the author observes that proper use cannot be made of the present work without a thorough knowledge of the Qur'ânic branches, Ḥadîṣ and Sûfism:—

ثم اعلم رحمك الله تعالى ان كمال لذة هذا التأليف موقوف  
على ان يكون الشخص حافظاً مفسراً محدثاً و ان يكون له ذوق من  
علوم الصوفية \*

The work, which consists of 88 *Bāb*, 9 *Faṣl* and a *Khātimah*, is divided into 21 parts, and the maxims contained in each *Bāb* or *Faṣl* are arranged according to the six-fold classification mentioned above.

Author: 'Alā'addīn 'Alī bin Husāmaddīn 'Abdal Malik bin Qāḍī Khān al Muttaqī al Hindī al Qādirī ash Shāḍilī al Madanī علاء الدين بن حسام الدين عبد الملك بن قاضيخان المتقي الهندي القادري الشاذلي علي بن حسام الدين عبد الملك بن قاضيخان المتقي الهندي القادري الشاذلي He died in A.H. 975=A.D. 1567. See Lib. Cat., vol. v, part ii, No. 425.

Beginning:—

الحمد لله الذي نور قلوب العارفين من لواحق كلامه و كلام رسوله غفر  
رجوة المعاني و الاشارات ..... اما بعد فيقول العبد الفقير الى الله علي  
بن حسام الشهير بالمتقي الحنفى عامله الله تعالى بلطفه الخفى هذا  
تأليف سميت جوامع الكلم في المواعظ و الحكم جمعت فيه نحو ثلثة الاف  
حكمة خمسمائة منها اقتباسات و خمسمائة تضمينيات و مائتان من الاحاديث  
الغير المضمنة و ثلثمائة من حكم ابن عطاء و نحو مائة حكمة لتلميذه  
و الباقي من كلام السلف رضوان عليهم اجمعين و قدمت الاقتباسات ثم  
التضمينيات ثم الاحاديث الغير المضمنة ثم حكم ابن عطاء ثم حكم تلميذه  
ثم كلام السلف \*

The preface is followed by a brief note on the philology of the word حكمة.

For other copies of the work see Berlin, No. 8703; India Office, Nos. 673-4; Paris, No. 1353; Cairo, vol. vii, p. 348; Āṣafiyaḥ, No. 26; Rāmpur, Nos. 81-82.

A note on the title-page, which runs as follows: هذا كتاب جوامع الكلم في المواعظ و الحكم لعلي بن حسام الدين ..... بخط مؤلفها informs us that the present MS. is an autograph copy.

This is supported by the author's colophon, which runs thus:—

و الحمد لله رب العالمين و انا الفقير على بن المتقي الراجي من  
الله العطايا... و هو الذي يقبل التوبة من عبادة و يعفو عن السيئات \*

That the present copy was made during the author's life-time is clear also from the fact that there are marginal notes on foll. 10<sup>a</sup>,

17<sup>b</sup>, 18<sup>a</sup>, which end with the words (منه), referring to the author, and praying for his long life (فسح الله في مدته). We may safely therefore accept the statement contained in the above-quoted note on the title-page.

Written in fair Naskh. Not dated; 10th century A.H.

### No. 927.

foll. 200; lines 19; size  $9\frac{1}{2} \times 4$ ;  $7\frac{1}{2} \times 3$ .

The Same.

Another copy of the preceding work, beginning and ending like the above.

The scribe has copied verbatim the author's colophon, quoted in No. 926 above, omitting his own name; but it is clear from the handwriting, which differs from that of No. 926, as well as from the paper, that the present MS. is not an autograph copy.

Written in fair Naskh. Not dated; apparently 12th century A.H.

### No. 928.

foll. 264; lines 17; size  $9 \times 6\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

The Same.

Another copy of the preceding work, followed by a small treatise in four foll. at the end.

Written in bold Naskh. Not dated; apparently 12th century A.H.

Foll. 261-264. الرسالة في الاقتباس Ar Risâlat fi Al Iqtibâs. This is the title found on the title-page of the present MS.; but the author, in his Husn al Muhâdrah, fol. 166<sup>b</sup>, refers to this work under the title, Maḥâsin al Iqtibâs. The treatise contains 114 verses on miscellaneous topics, half of each couplet being a quotation from the Qur'ân. This style of composition is technically known as Al Iqtibâs, a branch of rhetoric in which, as is evident from the present composition, our author was highly proficient.

Author: Jalâladdin 'Abdarrahmân bin Abî Bakr as Suyûtî جلال الدين عبد الرحمن بن ابي بكر السوطي (d. A.H. 911=A.D. 1505; see Lib. Cat., vol. v, part i, No. 123).



Beginning:—

خذ من الخير اذا لا ح الذي منه تشأ  
ثم لانتظر الى ما سيقول السفهوا

We are not acquainted with any other copy of the work.

Written in fair Naskh. Not dated; apparently 12th century

A.H.

No. 929.

fol. 46; lines 26; size 8 × 6; 6½ × 4½.

الفصول الفتحية

## AL FUŠŪL AL FATHĪYAH.

A concise work on Šūfism and asceticism, chiefly based on the sayings of the Šūfis, and dealing with 57 important points of the subject. The work is extremely rare, no copy of it being mentioned in any catalogue. It is divided into the following 57 short *Faṣl*, each *Faṣl* dealing with one particular point:—

1. fol. 2-3<sup>a</sup>. فصل الغنى بوجود الحق والجمع عليه وجمع الهم فيه  
من غير نظر و تطلع الى شيء آخر من جميع  
الاشياء كبريت احمر \*
2. fol. 3<sup>a</sup>-4<sup>a</sup>. فصل لما مات هرون عليه السلام تعب موسى عليه  
السلام تعباً كثيراً فواحي الله تعالى يا موسى  
لواذنت لاهل القبور ان يخبروك بلطفى لالخذك  
يا موسى \*
3. fol. 4. فصل قال في كذاب المشارع سلم من غيره من لايري فاعلا  
الا الله فلم يتأثر توارد \*
4. fol. 4<sup>b</sup>. فصل قد فاز و افلح من طريقه الى الله عز و جل في علمه  
و عمله حاله \*
5. fol. 4<sup>b</sup>. فصل مشاهدة العبدية الحكم و هو ان لايري مؤثراً الا الله
6. fol. 5<sup>a</sup>. فصل ينبغي للعبد ان يكون دائماً ملا حظاً معنى الاتصال
7. fol. 5<sup>b</sup>. فصل قال الشيخ ابو سليمان داود الشاذلي رحمه الله بسط  
الحق سبحانه للعباد بسط التعريفات على سبيل  
التدرج \*
8. fol. 6<sup>a</sup>. فصل قال في شرح منازل السائرين اول السلوك في اللهو  
الافتقار بملاحظة العبد عدمه الفاتي في الوجود \*

9. fol. 6<sup>a</sup>. فصل قال بعض العارفين ييسر السبيل الى الله عز وجل  
اربعة اشياء \*
10. fol. 7<sup>a</sup>. فصل قال بعض العارفين تولى الله سبحانه من اصطفاة  
من عبادة \*
11. foll. 7<sup>a</sup>-8<sup>a</sup>. فصل قال الشيخ احمد بن الشيخ محمد وفاء الشاذلي ...  
مهما تقرر العبد الى الحق بشي وهو مشاهد  
معه عظمه الله وعلاة على كل شي \*
12. fol. 8<sup>a</sup>. فصل ما من وقت جديد الا وفيه مدد جديد
13. fol. 8<sup>a</sup>. فصل قال ابو العباس ابن عطاء لم يبلغ احد الى مقام  
الصدق بالصوم والصلوة..... ولكن وصل الى مقام  
الصدق بان طرح نفسه بين يديه \*
14. foll. 8<sup>b</sup>-9. فصل السالك مالم يصير صاحب قلب ينبغي ان لا يكف  
باختيار عن الرياضات \*
15. foll. 10-11<sup>a</sup>. فصل قال الشيخ محي الدين ابن العربي عجباً لمن  
علم انه عبد الله \*
16. foll. 11<sup>b</sup>-12<sup>a</sup>. فصل قال الشيخ الامام المحقق احمد مرزوق كل  
طريق القوم لم يرجعوا بها لاصل واحد بل  
لاصول غير الشاذلية فانهم بنوها على اصل  
واحد \*
17. foll. 12<sup>b</sup>-13<sup>a</sup>. فصل قال في قوت القلوب وكان الفقراء والمريدون  
يقصدون الامصار للقاء العلماء والصالحين \*
18. fol. 13<sup>b</sup>. فصل في معرفة الرضامن
19. fol. 13<sup>b</sup>. فصل قال مولانا جعفر الصادق رضي الله عنه الحرمات  
تدبع بعضها بعضاً \*
20. foll. 13<sup>b</sup>-14<sup>a</sup>. فصل قال الامام سفيان الثوري رحمه الله سمعت  
جعفر بن محمد الصادق عرت السلامة حتى  
لقد خفي مطلبها \*
21. foll. 14<sup>b</sup>-15<sup>a</sup>. فصل قال الشيخ الامام القدوة ..... سيد احمد  
مرزوق من اراد الطريق الى الخروج عن  
نفسه فليعلم ان اهل الطريق ثلاثة \*
22. fol. 15<sup>b</sup>. فصل قال الشيخ بن عطاء الشاذلي ..... وكان الشيخ  
ابو العباس المرسي يفضل الغني الشاكر على الفقير  
الصابر \*

23. fol. 15<sup>b</sup>. فصل قال القيصري في شعب الايمان العبد اذا نظر الى الخالق والمخلوق كأننا ما كان ..... فادرك الفصل بين الخالق والمخلوق \*
24. fol. 16<sup>a</sup>. فصل اعلم ان فصل الربيع حار رطب
25. fol. 16<sup>b</sup>. فصل واما زمان الخريف فهو بارد يابس
26. fol. 16<sup>b</sup>. فصل واما زمان الشتاء فانه بارد رطب
27. fol. 17<sup>a</sup>. فصل شرط الناطق في هذه الطريقة ان يكون عالما بالله
28. fol. 17<sup>a</sup>. فصل قال في عيون الحقائق وجود العارف الظاهر الحسي و نفسه المجعولة ... تسكين النفس و تسليكها مسالك الاعتدال \*
29. fol. 17<sup>b</sup>. فصل قال في عيون الحقائق حقيقة العالم الرباني في قلبه نور وهدى وعلم حقيقي يهوج كأمواج البحر مستقر في اصل سره \*
30. fol. 18<sup>a</sup>. فصل لا تبدى ما يفتح عليك ولا تفكر مالا ينتهي اليك علمه ولا تنازع من نازعك \*
31. fol. 18<sup>b</sup>. فصل قال الشيخ شهاب الدين السهروردي الشيخ يكون مستنطقا نطقه بالحق وهو عند حضور الصادقين يرفع قلبه الى الله تعالى \*
32. foll. 19-20. فصل قال الشيخ محي الدين ابن العربي رضى الله عنه الوجد العاصل عن التواجد لا يعمل عليه \*
33. fol. 21<sup>a</sup>. فصل القوم في السماع على ثلاثة اصناف \*
34. foll. 21<sup>a</sup>-22<sup>a</sup>. فصل لقاء اهل الخير عمارة القلوب \*
35. fol. 22<sup>a</sup>. فصل قال تعالى فاستقم كما امرت قال رسول الله صلى الله عليه قل امننت بالله ثم استقم \*
36. fol. 22<sup>b</sup>. فصل روي عن بعض الصعابة رضى الله عنهم انه قال اذا رأى احداكم منكرا لا يستطيع ان ينكره فليقل ثلاث مرات اللهم هذا منكرا كان له \*
37. fol. 22<sup>b</sup>. فصل قال الشيخ الامام حجة الاسلام ابو حامد محمد بن محمد الغزالي و جملة عالم الملك و الملكوت اذا اخذت دفعة واحدة يسمى الحضرة الربوبية \*
38. foll. 23<sup>a</sup>-25<sup>a</sup>. فصل يتصور ان يكون حضرة في الملك و الكمال و الجلال و الجمال ... اعظم من الحضرة الربانية التي لا يعيط بمبادئ جلالها \*



39. foll. 25<sup>a</sup>-28<sup>a</sup>. \* فصل قد تقرر مذهب اهل الصوفية اليوم كنقرر \*  
مذهب سائر المذاهب و صار مذهباً مستقلاً  
باصوله وفروعه واحكامه و سائر ما يتعلق بها \*
40. foll. 28<sup>b</sup>-39<sup>a</sup>. فصل قال بعض المشائخ اقرب الطرق واسهلها و  
اسلمها طريقة السادة الشاذلية \*
41. fol. 30<sup>a</sup>. فصل ينبغي لمن نسبه بهم وطالع كتبهم ان يقرأ احزابهم
42. fol. 30<sup>a</sup>. فصل قال الشيخ احمد مرزوق رضى الله عنه و اعلم ان  
احزاب المشائخ صفات احوالهم و نكتة مثالبهم \*
43. fol. 30<sup>b</sup>. فصل و اعلم ان احزاب المشائخ و سائر اتباعه جامعة بين  
افادة العلم و آداب القوجه \*
44. fol. 30<sup>b</sup>. فصل و اما انكار ابن تيمية لهذه الاحزاب و رده اياه و  
شناعته في الرد ... قال الشيخ احمد مرزوق .....  
ابن تيمية رجل مسلم له باب الحفظ و الاتقان  
مطعون عليه في عقائد الايمان \*
45. fol. 31<sup>a</sup>. فصل يشترط في العمل بهذه الاحزاب ثلاثة امور \*
46. fol. 31<sup>a</sup>. و اعلم ان للشارع في كل باب من المطالب افادة و للاولياء  
في ذلك زيادة \*
47. fol. 31<sup>b</sup>. فصل ينبغي للعبدان يتخذ ما ترجحه حقيقته من الاذكار  
و الاوراد \*
48. fol. 32<sup>a</sup>. فصل قال الشيخ الامام القدوة ابو طالب المكي .....  
اعلم ان الورد اسم لوقت من الليل و النهار يرد على  
العبد \*
49. fol. 33<sup>a</sup>. فصل و احذر ان يترك وردك من وقته او تتكلم فيه .....  
الا لضرورة \*
50. fol. 33<sup>a</sup>. فصل و يترك ورد لرائد حاجته اهم و بقضى \*
51. fol. 33<sup>b</sup>. فصل للقوم مشارح و مطارح و ملايح و مطامح و كلها حق
52. foll. 34<sup>a</sup>-35<sup>a</sup>. فصل و من ذلك قول بعضهم الفقير هو الذي لا يكون  
الى الله حاجة \*
53. foll. 35<sup>b</sup>-36<sup>a</sup>. فصل قال الشيخ الامام حجة الصوفية عبد الله بن  
اسعد البانعي \*
54. fol. 36<sup>b</sup>. فصل الجمع شهود الحق بلا خلق و جمع الجمع شهود \*
55. fol. 36<sup>b</sup>. فصل عند محققى الصوفية رضى الله عنهم ان الحق هو  
الوجود لكن له تعينات \*

56. foll. 37<sup>a</sup>-43. فصل في اليكاء وتفاوت الناس فيه \*
57. foll. 43-46. فصل قال النبي صلى الله عليه ان من خيار امتي  
قوما بضحكهم جهرا من سعة رحمة الله ويكون  
سرا من خوف عذابه \*

The author's name does not appear in any catalogue, or anywhere in the body of the present work; but a note on the title-page, which is quoted below, tells us that Ḥusain bin Abî Bakr Faqîh Muḥammad Balḥāj Bāfadh at Tarimî is the author, and that he was a Shāfi'î scholar of Tarim in Ḥaḍramaut, a province of Arabia:—

الفصول الفتحية و النفقات الروحية ..... للعارف بالله تعالى الشيخ

حسين بن فقيه أبي بكر محمد بالبحاج بافضل الترمذي الشافعي \*

The author was clearly a scholar of the 10th century A.H., since the latest authority quoted in the present work is Šūfi Abû Bakr al 'Îdrûs (d. A.H. 914=A.D. 1509; see Nûr as Šâfir, fol. 80), who is referred to on fol. 10<sup>a</sup> as follows:—

و قال الشيخ ابو بكر العيدروس رضي الله علم اليقين الخ \*

The above evidence is confirmed when we find that the author and his present work are mentioned in An Nûr as Šâfir, fol. 350, where the author's full name is given as follows: حسين بن فقيه بن عبد الله بن عبد الرحمن بن أبي بكر بالبحاج بافضل الشافعي الحضرمي. He was a Shāfi'î scholar of Ḥaḍramaut, and a supporter of the mystical doctrine of the famous Šūfi, Muḥiaddin, of the 7th century A.H. He was the only Šūfi in Ḥaḍramaut to possess a copy of the latter's famous work, Futûḥât (see No. 865 above). He died in A.H. 979=A.D. 1571. See An Nûr as Šâfir, *loc. cit.*

Beginning:—

الحمد لله على وجوب وجوده و تجليه لعباده بكرمه وجوده الذي انعم  
على كل موجود في الوجود ..... و بعد فهذا ما خطر في الجنان .....  
..... و نسأل الله تعالى ان ينفقنا بالعلم ..... تسمى الفصول  
الفتحية و النفقات الروحية الخ \*

Written in fair Naskh. Dated A.H. 1022.

The scribe, who does not reveal his name, says in the following colophon that the present copy was transcribed in Medina, A.H. 1022:—

انتهى الكتاب بحمد الملك الوهاب ..... و الحمد لله رب العالمين  
 ..... وكان الفراغ من نسخه يوم الاحد المبارك واحد و عشرين .....  
 من سنة اثنين و عشرين بعد الالف بطيبة المشرفة ..... على ساكنها افضل  
 الصلوة و السلام \*

A note below the colophon, by some unknown writer, runs as follows: بلغ مقابلة بحسب الطاقة في مسجد رسول الله صلى الله عليه وسلم and tells us that the present MS. was once compared with another copy of the work in the Mosque of the Prophet.

A note on the margin, close to the colophon, runs thus: بلغ مقابلة من نسخة لمولانا العارف السيد عبد الله المدهن نفع به جمادى الثانية سنة ١١٥٩ and tells us that, in A.H. 1159, the present MS. was compared with a copy of the work belonging to Sayyid 'Abdallâh al Mudahhin, a Şûfi of the 12th century A.H.

The title-page contains the following three notes:—

- (i) 'Ali bin Muḥammad, commonly called Abu'l 'Azm, a Şûfi of the 12th century A.H., tells us in the following autograph note that the MS. was for some time in his possession:—

ملكه مجازا علي ابو العزم \*

- (ii) 'Abdallâh bin Ṭâha bin 'Umar as Saqqâf, in the following autograph note, tells us that, in A.H. 1150, he borrowed the present MS. from the above-mentioned Abu'l 'Azm 'Ali:—

هذا الكتاب مستعار عذدي و انا الفقير عبد الله بن طه بن  
 عمر السقاف من كتب مولانا السيد علي بن المرحوم السيد  
 محمد ابوالعزم رحمه الله تعالى ..... سنة ١١٤٥ \*

- (iii) Again, the same 'Abdallâh bin Ṭahâ, in the following note, says that in A.H. 1151 he purchased the present MS.:—

ثم انتقل بالشرعي الشرعي الى نوبة الفقير عبد الله بن  
 طه بن عمر ابن عقيل السقاف ... سنة ١١٥١ \*



No. 930.

foll. 147; lines 21; size  $8\frac{1}{4} \times 5\frac{1}{2}$ ;  $6 \times 3$ .

الطريقة المحمدية والسيرة الاحمدية

AT ṬARĪQAT AL MUḤAMMADIYAH  
WA AS SĪRAT AL AḤMADIYAH.

A work on asceticism and ethics, dealing particularly with religious, moral and mystical duties, based on standard works of Šūfism and 35 works on Ḥadīṣ. The present work is divided into 3 *Bāb*, each *Bāb* being subdivided into several *Faṣl*. For details of the contents see Berlin, No. 8836.

Author: Muḥiaddin Muḥammad bin Pir 'Alī al Birkawī (Birgili) معى الدين محمد بن پير علي البركوي, a well-known Turki author and scholar, belonging to the Hanafi school, who composed a number of works on different subjects; of which 23, including the present work, are enumerated in Brock., vol. ii, p. 440. He was born in A.H. 929. He was a favourite scholar of Sultān Sulaimān (A.H. 926-974=A.D. 1520-1566) of the Ottoman dynasty, who erected a Madrasah for our author, where he spent his life in teaching and composing his works. He died in A.H. 981=A.D. 1573. See 'Iqd al Manẓūm, p. 430; Journal Asiatique (Paris, 1828), vol. ii, p. 159; Ḥadā'iq al Ḥanafiyah, p. 380; Brock., *loc. cit.*

Beginning:—

الحمد لله الذي جعلنا أمة وسطاً خير أمة أخرجت للناس •

For other copies of the work see Paris, Nos. 1321-2; Cairo, vol. ii, p. 94; Ayā Šafia, Nos. 1950-6; Alger., Nos. 2484-93; Berlin, Nos. 8836-7; Būhār Lib. Cat., vol. ii, No. 124; Asiatic Society of Bengal, p. 66; Rāmpūr, No. 132.

The present work was printed in Constantinople in A.H. 1257, along with the commentary called Al Barākāt al Muḥammadiyah, and again, with another commentary called Al Ḥadīqat an Nadiyah, in A.H. 1290.

Foll. 1-13 are written in Naskh, and the rest in Nasta'liq. Not dated; apparently 11th century A.H.

## No. 931.

fol. 141; lines 19; size  $8\frac{1}{2} \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 2\frac{1}{2}$ .

The Same.

Another copy of the same, written in fair Nasta'liq. Not dated; apparently 11th century A.H. The present copy bears a frontispiece; and foll. 1-2 are written within gold-ruled borders. Each complete sentence of these two foll. ends with a golden circle. Foll. 1-3 contain quotations from different works and other miscellaneous matter.

The following note on fol. 2<sup>a</sup> indicates concisely the periods of time separating the famous prophets from Adam to Muhammad:—

تاريخ آدم عليه السلام الى نوح الفين و مائتين و اربعين سنة و من نوح الى ابراهيم الف و اربعمئة و عشر سنة و من ابراهيم الى موسى سبعمائة و سبعين سنة و من موسى الى داؤد خمسمائة سنة و من داؤد الى عيسى الف و مائتين سنة و من عيسى الى محمد عليه السلام ستمائة سنة \*

This is followed by another note, enumerating 35 works on *Hadīṣ* referred to in the present work, with the abbreviations used for each of them.

## No. 932.

fol. 285; lines 28; size  $12 \times 8$ ;  $9\frac{1}{2} \times 5\frac{1}{2}$ .

المواهب الفتحية

## AL MAWÂHIB AL FATHÎYAH.

A rare and useful commentary on the preceding work, composed in Mecca, A.H. 1051.

By Muḥammad bin 'Alī bin Muḥammad bin 'Allān al Bakrī Aṣ Ṣiddīqī الصديقي البكري، a well-known Ṣūfī and scholar of Mecca, who was born in A.H. 996, and completed his studies at the early age of 18 years. He was a disciple of his uncle, Aḥmad, under whom he received spiritual training for a considerable period. He was an eminent teacher and author, and composed more than 60 works. See *Khulāṣat al Aṣar*, vol. iv, p. 184. Only three of these works are enumerated in Brock., vol. ii, p. 391. He died in Mecca in A.H. 1057=A.D. 1647, leaving behind him a large number of

pupils. See *Khulāṣat al Aṣar*, *loc. cit.*; Brock., *loc. cit.*; 'Iqd al Jawāhir, fol. 168<sup>b</sup>. He was buried near the tomb of Ibn Ḥajar (see Lib. Cat., vol. v, part i, No. 283).

Beginning:—

الحمد لله رب الخليفة المعبود بالحقيقة النج \*

Only one other copy of the work is mentioned, viz., in Cairo, vol. ii, p. 140.

Some one, in his note on the title-page, which runs thus: بخط قال مؤلفه رحمه الله تعالى tells us that the present MS. is an autograph copy; but we cannot accept this statement, in view of the below-quoted colophon, which the scribe begins with the words قال مؤلفه رضي الله عنه (the author said: may God have mercy on him):—

قال مؤلفه رضي الله عنه ونفع المسلمين بتصانيفه كان تمام تسويده  
..... شهر رمضان سنة احدى وخمسين و الف نجاه الكعبة الغراء النج \*

Written in fair Naskh. Not dated; apparently 11th century A.H. It was written in or before A.H. 1072, as is evident from the following note, dated A.H. 1072, in which some one, who does not reveal his name, tells us that the MS. was in that year in his possession:—

وقد تملكه العبد الفقير غفر الله له ولوالديه في شهر جمادى الاولى  
سنة اثنين وسبعين و الف \*

### No. 933.

fol. 273; lines 28; size  $14\frac{1}{2} \times 10$ ;  $9\frac{1}{2} \times 5\frac{1}{2}$ .

The Same.

Another copy of the preceding commentary. Written in Magribi character. Dated A.H. 1152.

### No. 934.

fol. 384; lines 24; size  $11 \times 7\frac{1}{2}$ ;  $7\frac{1}{2} \times 4\frac{1}{2}$ .

وسيلة الاحمدي

## WASĪLAT AL AḤMADIYAH.

A well-known detailed commentary on the Aṭ Ṭariqat al Muḥam-madiyah (see No. 930 above). The first draft of the present com-



mentary was made in A.H. 1052; but it was finally arranged, and a fair copy made, by the author in A.H. 1081.

By Maulâ Rajab bin Ahmad بن رجب بن أحمد, a famous scholar of the 10th century A.H.; see Cairo, vol. ii, p. 144. The commentator, on fol. 203<sup>b</sup>, refers to another composition of his, entitled Jâmi' al Azhâr, thus:—

بقي هذا كلام مذكور في كتابي جامع الزهار الخ \*

Beginning:—

الحمد لله الذي هدانا لمعرفته القويم الخ \*

For other copies see Cairo, *loc. cit.*; Alger., No. 982; Ibrâhim Pâshâ, No. 776.

The present commentary was printed in Constantinople, A.H. 1270.

Written in fair Naskh. Dated A.H. 1167.

Scribe: علي النظامي.

### No. 935.

fol. 13; lines 11; size 8×6; 6×4.

قطعة من شرح الطريقة

## QIT'AT MIN SHARH AT TARIQAT.

A fragment of the preceding commentary, beginning thus:—

الفصل الثاني في البدع اقول البدع جمع بدعة وهي اسم للابتداع

كالرفعة بل ارتفاع \*

and ending as follows:— وانما اظنبتا الكلام في هذا المقام لانه من مرلة. It corresponds with foll. 19<sup>a</sup>–26 of the preceding copy.

Written in ordinary Naskh. Not dated; apparently 13th century A.H.

No. 936.

foll. 8; lines 17; size  $7 \times 4$ ;  $4\frac{1}{2} \times 2\frac{1}{2}$ .

## الرسالة في التوكل

## AR RISĀLAT FĪ AT TAWAKKUL.

A treatise, in which the author maintains that, from the mystical point of view, the seeking of help from others and devising means for gaining one's object is not contrary to Tawakkul (reliance on God). Various conflicting views of Šufīs on the subject are quoted.

Neither the author nor the work is mentioned in any catalogue; but we learn from the preface quoted below that 'Īsā bin 'Abdarrahīm عيسى بن عبد الرحيم is the author of the work. The following note on the title-page, the handwriting of which is identical with that of the MS., tells us that 'Īsā, the author, was a Qāḍī:—

هذه رسالة في التوكل وحكم مباشرة الأسباب للعلامة قاضي عيسى

رحمه الله تعالى \*

It is possible, therefore, that the author is Qāḍī 'Īsā of Aḥmadābād (in India), who died in A.H. 982=A.D. 1574. See *An Nūr as Sāfir*, fol. 360<sup>a</sup>, where we are told that he composed several works; but the titles of these works are not given, and so we cannot be certain that he is the Qāḍī 'Īsā, the author of the present treatise. On the other hand, we find no reason to reject the supposition. The scribe in his colophon, which is quoted below, uses the phrase رحمه الله (always used of the dead) in referring to the author; and he tells us that the present MS., which is dated A.H. 1015, was transcribed from a copy revised and annotated by the author. Further, there are in our copy, which as already mentioned is dated A.H. 1015, two or three autograph marginal notes by the author's son, Qāḍī Ibrāhīm, whose signature to the note on fol. 2<sup>a</sup> runs thus: قاضي ابراهيم بن عيسى.

Beginning:—

الحمد لله الملك المنعم ..... وبعد فيقول الفقير الى عفو مولاه

الكريم عيسى بن عبد الرحيم ..... قد اختلفت عبارات العلماء في بيان

معنى التوكل الن \*

The author, first of all, quotes from *Irshād al Murīdīn*, fol. 15<sup>a</sup> of *Shihābaddīn as Suhrawardī* (see No. 864 above), the meaning of the word Tawakkul, thus:—

وقال الشيخ شهاب الدين قدس سره التوكل ان يكل الرجل امره  
الى الله تعالى و يرضى بما يجزى عليه من قضاء الله وقدره و التوكل  
محله القلب الخ \*

Written in Naskh. Dated A.H. 1015.

Scribe : اسمعيل بن احمد بن رفيع الدين بن محمد بن جعفر الحسيني  
This scribe is an Indian scholar of the 11th century A.H.; for a  
composition of whose see Hand-list, No. 125.

We are not acquainted with any other copy of the work.

The colophon of the scribe, indicating that the present MS. was  
transcribed from a copy revised and annotated by the author, runs as  
follows:—

و قد حصل الفراغ من كتابة هذه الرسالة و مقابلتها على نسخة  
صححها المصنف رحمه الله بنفسه و كتب عليه الحواشي الفقير اسمعيل  
الغريب بن سيد احمد بن سيد رفيع الدين بن سيد جلال الدين محمد بن  
سيد جعفر الحسيني ..... سنة خمس عشرة و الف الخ \*

The author's annotations, quoted in the present MS., are followed  
by the words عنه.

### No. 937.

fol. 98; lines 13; size  $8 \times 5\frac{1}{2}$ ;  $6 \times 3\frac{1}{2}$ .

حسن التوسل في آداب زيارة افضل الرسل

## HUSN AT TAWASSUL FÎ ÂDÂB I ZIYÂRÂT I ÂFDAL AR RUSUL.

A work containing rules and directions for the guidance of those  
visiting the tombs of the Prophet and others in Medina, followed by  
a discussion on the validity of this practice from the mystical and  
religious points of view. The work was composed in A.H. 953, after  
the author's return from Hajj. The author remarks in the preface  
that, although the same points had been dealt with in other works,  
he knew of no composition treating of the subject exclusively; hence  
the present work. It may be noted that another such composi-  
tion by his contemporary, Ibn Hajar Haigami (see No. 925 above),  
was composed three years later, viz., in A.H. 956. The present work  
is divided into a *Muqaddimah*, two *Bab* and two *Khâtimah*.



Foll. 2-6. *Muqaddimah*. The reasons for the present composition, and the need of it, are pointed out.

Foll. 7-70<sup>a</sup>. *Bāb i*. Contains 99 rules, to be carefully observed from the date of expressing a desire to that end, by those visiting the tombs of the Prophet and others in Medina.

Foll. 70<sup>b</sup>-89. *Bāb ii*. Contains directions for offering prayers and addressing benedictions to the Prophet and others.

Foll. 90-91. *Khâtimah* (i). Indicates at what places and on what occasions prayers must be offered.

Foll. 91<sup>b</sup>-98. *Khâtimah* (ii). Contains the rules to be observed on the return journey.

Neither the author nor the work is mentioned in any catalogue. Although the author's name is mentioned nowhere in the present MS., we know that 'Abdal Qâdir bin Aḥmad al Fâkihi عبد القادر بن أحمد الفاكهي (d. A.H. 982=A.D. 1574; see No. 850 above) is the author, since he refers to two other compositions of his. On fol. 21, he refers to his commentary on *Ḥizb*, thus: وحكى له كرامة في شرحي لعربه. This commentary on *Ḥizb* by 'Abdal Qâdir is noticed in Berlin, No. 1101. Again, our author on fol. 24<sup>a</sup> refers to another composition of his, *Al Manâhij as Sanīyah fi Al Akhlâq*, thus:—

و قد ذكرت جملة من الاخلاق في كتاب مناهج السنية \*

A work with this title, by 'Abdal Qâdir, is noticed in Berlin, No. 5401.

Beginning:—

الحمد لله الذي تآدب بآداب رسوله ..... و سميتها حسن التوسل  
في آداب زيارة افضل الرسل ..... المقدمة لما من الله تعالى بالزيارة  
الشريفة ..... سنة ثلاث و خمسين و تسعمائة و لم ارا احدا من اهل العلم  
افرد آداب الزيارة بتأليفه \*

Written in fair Naskh. Not dated; apparently 12th century A.H.

f No. 938.

fol. 10; lines 19; size 9×6; 7×4.

نُبذة من كتاب البرهان

## NUBD AT MIN KITÂB AL BURHÂN.

An incomplete copy of an abridgment of Kitâb al Burhân, a rare work on the virtues, supernatural powers, and mystical exercises of the famous Şûfî, Shihâbaddîn Aḥmad bin Shaikh 'Abdarrahmân bin Abî Bakr bin Shaikh 'Abdarrahmân as Saqqâf (d. A.H. 946=A.D. 1539; see *Al Mashra' ar Rawî*, foll. 85-88), composed by his disciple, Yahyâ bin 'Abdarrahim al Khaṭîb. With regard to the date of the author, we know that he made the Hajj in the year A.H. 958; see fol. 7<sup>a</sup> of the present work, where we read:—

و كنت مسافرا الى الحج سنة ثمان و خمسين و تسعمائة \*

We do not know who made the present abridgment; but he was evidently a contemporary of the author of the original work; see his reference to the latter, on fol. 10, which runs thus:—

قال مؤلف الكتاب لطف الله به و باحبابه فى الدارين \*

The preface of the author of the original work is quoted verbatim at the beginning, and runs as follows:—

الحمد لله حمدا كما ينبغي بجلاله و عظم سلطانه ..... اما بعد فيقول  
الفقيه يحيى بن عبد الرحيم الخطيب انه من منن الله تعالى ان يسر لي  
ان اجمع شيئا الخ \*

This is followed by a note by the author of the present abridgment, referring to himself thus:—

قال العبد الجامع لهذه الوراق هذا وجدته من مصنف الشيخ يحيى  
بن عبد الرحيم الخطيب من البرهان المبين من رسائل و كرامات سيدنا  
الشيخ شهاب الدين \*

We are not acquainted with any other copy of the present abridgment; nor have we traced any copy of the original work.

Written in fair Naskh. Not dated; apparently 12th century A.H.

A note on the title-page, indicating that the MS. is an abridgment of *Al Burhân*, runs as follows:—

هذه نبذة من كتاب البرهان ..... مصنف الفقيه الشيخ يحيى بن  
عبد الرحيم الخطيب تغمده الله تعالى برحمته الخ \*

No. 939.

fol. 179; lines 27; size 8×6; 6×3½.

الترجمة

## AT TARJUMAH.

Some one (not the scribe of the MS.) has inscribed on the title-page of the work the title, *Kitâb al Wazâ'if* الوزائف; and again, in the following note written by the same hand at the end, we are told that the work is known throughout the world under this title:—

هذا كتاب الوزائف المشهورة في نواحي الدهور \*

The work was accordingly so entered in the Hand-list, No. 1376. This title, however, is found nowhere in the body of the work, nor is it supported by any catalogue or work of reference.

In the colophon, which runs thus:—

وقع الفراغ من تأليف هذه الترجمة في اليوم السابع من شهر رجب  
سنة سبع وثمانين وتسعمائة من الهجرة النبوية تجاه الكعبة المشرفة \*

the author refers to the present work as *At Tarjumah*, and says that it was completed at Mecca in the month of Rajab, A.H. 987. The word *Tarjumah*, which is used in the colophon, may mean "description," such as the description of mystical principles and theories and the explanation of aphorisms of the Sūfis contained in the present work; but it may also mean "translation," and in what follows we shall give reasons to show that the latter is the sense in which the word is used, and that *At Tarjumah* is accordingly the title of the work.

On fol. 46\*, reference is made to three *Ijâzas*, which are quoted below, granted to the author in A.H. 766, 773, 775, by his Shaikh, Hâfizaddîn, who died at the end of the 8th century A.H.:—

و قد اجاز الشيخ سراج الدين اجازة عامة لفظاً و خطاً ..... شيخنا  
بقية السلف حافظ الحق و الدين الطاهري الخالدي الروشي ..... و قد



اجاز شيخنا هذا رحمه الله لهذا الفقير اجازة عامة مفضلاً و خطاً ببخارى ...  
 ... في آخر شعبان سنة ست وستين و سبعمائة و ثانياً في اواسط رجب  
 سنة ثلاث و سبعين و سبعمائة ..... و ثالثاً في اواسط ذي القعدة سنة  
 خمس و سبعين و سبعمائة ببلدة اوش الخ \*

It is at once evident that there is a great discrepancy between the dates of the above *Ijâzas* and the date of composition of this *Tarjumah*, viz., A.H. 987.

After an exhaustive study of all available works on *Şûfism* and works of reference, we are able to throw the following new light on the subject :—

(i) The three *Ijâzas*, with the dates above-mentioned, are found verbatim on fol. 75<sup>a</sup> of *Faṣl al Khitâb*, a work on *Şûfism* in Persian, by *Khawāja Muḥammad Pârasâ* (d. A.H. 822=A.D. 1419); see Persian Hand-list, No. 1368.

(ii) The author of *Ḥadâ'iq al Ḥanafiyyah*, pp. 307, 314, tells us that the above *Khawāja Muḥammad Pârasâ* received *Ijâzas* from *Shaiḫ Ḥâfizaddîn*, who died at the end of the 8th century A.H., and is evidently the *Shaiḫ* referred to in the *Ijâzas* quoted above.

(ii) Finally, a reference to the *Faṣl al Khitâb* shows that the present work is an Arabic translation of the same.

The beginning of *Faṣl al Khitâb* after the preface, runs as follows :—

بدان ثبتک الله و ايانا على السداد في القول و العمل والا اعتقاد  
 مشائخ طريقت قدس الله ارواحهم کبراء دين و مقتدايان اهل يقين اند  
 و جامع اند میان علوم ظاهري و باطني و ارباب احوال و اصحاب اند عقائد  
 صائيه ايشان بذکر اصول صريحه است از کتّاب و سنة و اجماع و مؤيد  
 است بدلائل نقلیه و شواهد عقلیه و با این همه اهل ذرق و وجدان  
 و کشف و عيان اند الخ \*

The opening words of the present work are an Arabic translation of the above passage, and run as follows :—

اعلم ثبتک الله عزوجل و ايانا على السداد في القول و العمل  
 و الاعتقاد فان مشائخ الطريقة قدس الله ارواحهم الجامعين سرالعلوم الظاهرة

والباطنة ذوق العقائد الصافية المبينة على الأصول الصريحة صرح بها  
الكتاب والسنة والجماع إيجاب الذوق والوجدان والكشف والعيان الخ \*

The translator has omitted the preface of the original work, which contains the name of its author, Muḥammad Pārasā, and which, with the exception of the Persian phrase (اما بعد هميگويد), is in Arabic:—

الحمد لله بخلقه على وحدانيته ..... اما بعد هميگويد المقتدر  
الى الله محمد بن محمد بن محمود الحافظي البخاري و فقه لما يحبه  
و يرغاه من القول و العمل الخ \*

Had the translator not omitted the preface, we should have known at once that the work was an Arabic translation of *Faṣl al Kḥitāb*. The incorrect title of the work, given on the title-page, viz., *Al Wazā'if*, is apparently taken from the chapter-headings on foll. 6<sup>a</sup>-10<sup>b</sup>.

At the time of the compilation of the Hand-list, nothing was known as to the authorship of the present work; but on consulting Hāj. Khal., in the light of our further knowledge, we find that in the following passage in vol. iv, p. 422, he mentions (without describing) an Arabic translation of *Faṣl al Kḥitāb*, by Amīr Badshāh Muḥammad al Bukhārī, composed at Mecca in the month of Rajab, A.H. 987:—

تعريب فصل الخطاب لأمير بادشاه محمد البخاري فزيل مكة في  
رجب سنة ٩٨٧ \*

This corresponds so exactly with the date and place of composition of the present translation that we may safely assume it to be the work mentioned by Hāj Khal., Brock., vol. ii, p. 412, citing the authority of Ayā Sofia, Nos. 1976-9 (where, however, the name of the author is quite correctly given as Khwāja Muḥammad Pārasā), wrongly ascribes the authorship of the original work, the *Faṣl al Kḥitāb*, to the translator, viz., Amīr Badshāh al Bukhārī. References to Amīr Badshāh Muḥammad al Bukhārī, the translator, in Brock., *loc. cit.*, and in Berlin, No. 955, merely tell us that he was alive in A.H. 987; but in the preface to a commentary of his on *Taisir* (see Hand-list, No. 702) we learn, from his own words quoted below, that he traced his descent from Ḥusain, the second son of 'Alī, the 4th Caliph; that he was born in Khurāsān, brought up

in Bukhârâ, and settled permanently in Mecca; also that he was a follower of the Hanafî school:—

محمد امين الشهير بامير بادشاه الحسيني نسباً الحنفى مذهباً  
الخراساني مولدا البخاري منشأ المكي موطناً \*

We are not acquainted with any other copy of the work.

Written in fair Naskh, in A.H. 997, i.e., ten years after the translation was made.

Scribe: علي بن صديق بن محمد بن صبيح الشهير بالصابوني المكي.

A note on the title-page, which runs thus:—

هذا الكتاب في ملك الفقير الى الله تعالى صفي الدين احمد بن

عبد الوهاب سنة ١١٢٥ \*

tells us that, in A.H. 1125, the MS. belonged to Şafiaddin Ahmad bin 'Abdalwahhâb. This is followed by another note, dated A.H. 1144, in which it is stated that the MS. came into the possession of the Şan'â Library (for which see Lib. Cat., vol. v, part ii, p. 21) in that year.

### No. 940.

fol. 297; lines 9; size  $8\frac{1}{2} \times 6\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

مجالس الابرار

### MAJÂLIS AL ABRÂR.

A famous work, being a collection of pious discourses of the 'Şûfis, divided into 110 *Majlis*. The contents of the work are fully described in Berlin, No. 8845.

Author: Ahmad ar Rûmî احمد الرومى, a famous scholar of the 11th century A.H., who died about A.H. 1040=A.D. 1630. See Brock., vol. ii, p. 445; Berlin, *loc. cit.*; Bûhâr Lib. Cat., vol. ii, No. 126.

Beginning:—

الحمد لله الذي رفع اقدار العلماء بمقدار معرفة كتابه المحكم الخ \*

Written in Nasta'liq. Dated A.H. 1237.



No. 941.

foll. 21; lines 23; size 8×6; 6½×4½.

الرسالة في بيان الوية النبي

AR RISĀLAT FI BIYĀN I ALWIYAT  
AN NABI.

A rare work on Šūfism, in which the author holds that the practice of the adoption by Šūfis of different orders of different coloured garments (خرقة) is based on the different colours of the banners of the Prophet; and that it is lawful for a Šūfi, belonging to one order, to wear the garment presented to him by a Shaikh belonging to a different order of Šūfism. The author supports his arguments by reference to the Fatwa (opinion) of the following Šūfis:—

(i) Yahyā bin Zain al ‘Ābidīn; (ii) ‘Abdalbāqī bin Yūsuf Az Zurqānī; (iii) Muḥammad Shāhin al Ḥanafī; (iv) Shaikh Fā’id al Ḥanafī.

The work ends with a quotation from the Kitāb al Iḥlās of Sha’rānī (d. A.H. 973=A.D. 1565; see Lib. Cat., vol. x, No. 567).

Author: Aḥmad bin Muḥammad bin ‘Alī, أحمد بن محمد بن علي, commonly called Al Ġunaimī (الغنيمي), a prominent Šūfi scholar of Egypt of the 11th century A.H. Originally a follower of the Shāfi’i school, he afterwards became a follower of the Ḥanafī school. He was the pupil of ‘Abdal Wahhāb Sha’rānī (one of the Šūfis mentioned above), to whom he refers on fol. 10<sup>b</sup> thus: وفي كتاب الاخلاق لسيدي عبد الوهاب الشعراني. Our author composed several works on different subjects, of which the most noteworthy, according to his biographers, is a lengthy gloss, in 90 Kirasa (each Kirasa being equal to 10 foll.) on the famous theological work, Umm al Barāhin. He died in A.H. 1044=A.D. 1634. See Khulāṣat al Aṣar, vol. i, p. 313.

Beginning:—

الحمد لله الملك المعبود الخالق لكل موجود ..... وبعد  
فيقول العبد الفقير الراجي من مولاه ..... الغنيمي الشافعي وقع اضطراب  
كثير في لون الوية النبي صلى الله عليه وسلم ..... وانه من سلك طريق  
شيخه وله زعم مخصوص يمنع عليه ان يحتمل غيره الخ \*

It is evident, from the above-quoted preface, that our author

belonged to the Shāfi'i school at the time of composition of the present work.

Frequent corrections and alterations in the MS. suggest that it is an autograph copy.

We are not acquainted with any other copy of the work.

Written in fair Naskh. Not dated; apparently 11th century A.H.

### No. 942.

fol. 6; lines 26; size  $8\frac{1}{2} \times 6\frac{1}{2}$ ;  $7 \times 6$ .

الرسالة في طريق السادة النقشبندية

## AR RISĀLAT FĪ ṬARĪQ AS SĀDAT AN NAQSHBANDĪYAH.

A very concise but useful treatise on Sūfism, containing the mystical teachings and tenets of the Naqshbandīyah order, founded by Khwāja Bahāaddin Naqshband (d. A.H. 791=A.D. 1388). The following eleven mystical principles of 'Abdal Khāliq al Gujdawānī, a famous Sūfī of the 6th century A.H., which are regarded as the fundamental beliefs of the Naqshbandīyah order are also briefly discussed in the present treatise, viz.: (i) یاد کرد (ii) بازگشت (iii) نگاهداشت (iv) وفاء (v) باد داشت (vi) هوش دردم (vii) نظر بر قدم (viii) خلوة در انجمن (ix) وقوف قلبی (x) سفر در وطن (xi) وقوف زمانی.

Author: Tājaddīn bin Zakariyah bin Sulṭān Al Hindī An Naqshbandī تاج الدین بن زکریا بن سلطان الهندی النقشبندی, a well-known Sūfī scholar of India, who settled permanently in Mecca, where he won a reputation for himself in mystical learning, excelling that of the Sūfis of Arabia. The Sūfis of Arabia, even in their old age, used to attend his sittings. Our author completed his studies in the following places in India:—Ajmir, Jawanpūr, Nāgūr and Kashmīr. He first of all received spiritual training, according to the Chishtīyah rule, under Nizāmaddin an Nāgūrī (d. A.H. 985=A.D. 1577); but afterwards he received training, according to the Naqshbandīyah rule, under the following famous Indian Sufis of the said order:—

(i) Shaikh Ilāh Baksh (d. A.H. 1002=A.D. 1593).

(ii) Sayyid 'Alī bin Qiwām, a famous Sūfī of Jawanpūr.

(iii) Muḥammad Bāqī Naqshbandī (d. A.H. 1014=A.D. 1605).

The author remained a follower of the said order till his death. In the beginning of the present work, he quotes his catena (سلسلة) in the Naqshbandīyah order, which begins from the Shaikh Muḥam-



mad Bâqî (mentioned above) and ends with the founder of the said order, thus:—

وهذه الطريقة النقشبندية أخذها الفقير الكامل في النقصان والعجز عنه في معرفة الرحمن ناج الدين عن مهدي الزمان الخواجة محمد الباقي وهو أخذها عن المولوي خوجكي الا ملئكن وهو عن المولوي درويش محمد وهو عن المولوي الزاهد وهو عن الغوث الاعظم الخواجة عبيد الله الاحرار وهو عن شيخ الشيوخ مولانا يعقوب الجرخي وهو عن الخواجة الكبير الخواجة بهاء الحق و الدين المعروف بنقشبند الخ \*

A growing love for the holy place compelled our author to leave India for Mecca, soon after the completion of his mystical training. He died in Mecca., A.H. 1050=A.D. 1640; and left behind him a large number of disciples, of whom the following are specially mentioned by his biographers:—

- (i) Mirza Muḥammad ad Dimashqî (d. A.H. 1088=A.D. 1677).
- (ii) Aḥmad bin 'Ujail (d. A.H. 1074=A.D. 1663).
- (iii) Muḥammad bin Aḥmad bin 'Ujail (d. A.H. 1097=A.D. 1685).
- (iv) Aḥmad bin Yahya bin 'Ali (d. A.H. 1095=A.D. 1683).

For the present author's life and works see Brock., vol. ii, p. 419; and *Khulāṣat al Aṣar*, vol. i, p. 474, where an independent biography of our author, *Tuḥfat as Sālikin Fī Dīkr 'Tāj al 'Arifin*, by one of his disciples, Muḥammad bin Aḥraf al Ḥusaini, is mentioned. The author of *Taḍkira 'Ulamā'i Hind*, p. 45, gives no details of his life, but refers to him only as a scholar who flourished in the reign of Akbar,

Beginning:—

الحمد لله رب العالمين ..... اعلم وفقك الله تعالى ان معتقدات السادة النقشبندية ..... هو معتقد اهل السنة والجماعة الخ \*

The author, in the preface, tells us that dogmas of the Sūfis of the Naqshbandiyah order are identical with those held by أهل السنة والجماعة the famous theological school. The work is divided into the following short 6 *Faṣl*:—

- I. fol. 2<sup>a</sup> الفصل الاول في طريق الوصول الى الله تعالى على طريق
- السادة النقشبندية اما ببعض الصعبة او بالذکر \*
- II. fol. 2<sup>o</sup> الفصل الثاني في الطريقة الثانية للسادة النقشبندية



- III. fol. 3-4<sup>a</sup> الفصل الثالث فى الكلمات القدسية المأثورة من حضرة  
 الخواجة عبد الخالق العجدواني و هي احد عشر  
 كلمة مبني طريق السادة النقشبندية \*
- IV. fol. 4<sup>b</sup>-5<sup>a</sup> فصل اذا وقع في اثناء الذكر و الاشتغال بفرقة او وسوسة
- V. fol. 5<sup>b</sup>-6<sup>a</sup> فصل في القناء و البقاء
- VI. fol. 6<sup>b</sup> فصل في الآداب

'Abdal Gani an Nābulusî (*d.* A.H. 1143=A.D. 1730) composed a useful commentary on the present work; for copies of which see Berlin, Nos. 2188-9; Cairo, vol. ii, p. 20.

For other copies of the present work see Berlin, No. 2186; India Office, No. 1038/17; Cairo, vol. ii, 312.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

### No. 943.

fol. 49; lines 7; size  $7 \times 4\frac{1}{2}$ ;  $4\frac{1}{2} \times 3\frac{1}{2}$ .

### بَيَانُ كَلِمَةِ التَّوْحِيدِ

## BIYÂN U KALIMAT AT TAWHÎD.

A rare treatise composed in A.H. 1012, in which the author examines, from the mystical standpoint, the Kalimat at Tawhîd, viz. لا اله الا الله محمد رسول الله. (There is no God but Allah, and Muhammad is his Prophet.)

\* Author: Khalîl Muḥammad bin Shaikh 'Abdallatif بن خليل محمد بن شيخ عبد اللطيف, a scholar of the 11th century A.H., as is seen from the date of composition of the work. Neither the author nor the work is mentioned in any catalogue.

Beginning:—

الحمد لله الذي خلق خلق الانسان ..... و بعد فيقول اقل عبد الله  
 خليل محمد بن شيخ عبد اللطيف ..... فلذلك شرحت كلمة التوحيد  
 و سميته ببیان كلمة التوحيد و هو تأريخ تأليفه الخ \*

Written in good Naskh, within gold-ruled borders. Not dated; but a seal of one Muḥammad Samî' dated A.H. 1106, on the title-page, tells us that it was written in or before that year.

No. 944.

foll. 82; lines 24; size  $8\frac{1}{2} \times 6$ ;  $6\frac{1}{2} \times 4\frac{1}{2}$ .

السط المجيد

## AS SIMT AL MÂJĪD.

A Šūfi work, concerned mainly with tracing the spiritual pedigrees of the various orders of Šūfis. In the beginning of his work, the author discusses in detail the rites of initiation of novices. The following author's colophon, which is not found in our copy but is quoted in India Office, No. 696/3, tells us that the work was composed in A.H. 1068:—

تم الكتاب المسمى بالسبط المجيد ..... سنة ثمان وستين و الف الخ \*

Author: Aḥmad bin Muḥammad bin Yūnus al Badarī al Qudṣī al Yamānī al Anṣārī al Dajjājī al Qush Shāshī أحمد بن محمد بن يونس البدرى القدسي الانصاري الدجاجي القشاشي, a distinguished Šūfi scholar and author of Arabia of the 11th century A.H. The genealogical table of our author, given in *Tāj at Tabaqāt*, vol. xi, fol. 340, ends with 'Ali, the 4th Caliph. According to his own statement on fol. 72\*, he was born in Medina, in A.H. 991, and completed his studies in his native place.

In A.H. 1011 he left Medina for Yaman, and some years after he visited Mecca. We are told by his biographers that in these two places our author attended the lectures of several well-known professors of Islamic learning, and received spiritual training from about 100 Shāikhs of different orders, from whom he received the garment of the said orders; see foll. 31–61, where these orders are enumerated. He was a well-known supporter of the mystical doctrines of Muḥiaddin Ibn al 'Arabī (see No. 865 above). He composed more than 50 works, of which, however, only six are enumerated in Brock., vol. ii, p. 392. For three other works of his see Lib. Cat., vol. xi, Nos. 562, 644, 2, 3. He died in Medina, A.H. 1071=A.D. 1660. See Brock., *loc. cit.*; *Tāj at Tabaqāt*, *loc. cit.*; *Khulāṣat al Aṣar*, vol. i, p. 344. He was buried in Baqī', a famous cemetery in Medina.

Beginning:—

الحمد لله رافع منشور ولايته على مفارق عبادة الذاكرين بذكره الخ \*

For other copies of the work see Cairo, vol. ii, p. 88; India Office, No. 696/3.

Written in fair Naskh. Dated 1292 A.H.

No. 945.

foll. 120; lines 25; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $7 \times 4$ .

البوارق النورية

## AL BAWÂRIQ AN NÛRÎYAH.

A rare and valuable work, expounding mystical principles and theories. The mystical theories relating to metaphysics are compared with the theories of the ancient philosophers and the philosophers of Islam. The following Sûfis are chiefly referred to by our author in the present work:—(i) Ġazzâlî (see No. 833 above); (ii) Muḥiaddin Ibn al 'Arabi (No. 865 above); (iii) Qûnawî (No. 873 above); (iv) Jundî (No. 874 above); (v) 'Abdalkarim al Jilî (No. 885 above); (vi) Jalâladdin ar Rûmî; See Lib. Cat. (Persian MS.), vol. i, No. 59.

The author occasionally quotes the Qur'ân and Ḥadîṣ of both the Sunnî and Shî'a sects. The work is divided into the following 8 Bawâriq, each Bâriqa being sub-divided into several Lawâmî:—

(I) foll. 1-24. البارقة الاولى في بيان الوجود وتوحيده و تحقيق

عالم اللاهوت \*

(II) foll. 25-35. البارقة الثانية في الاسماء والصفات

(III) foll. 36-57. البارقة الثالثة في بيان عالم الملكوت والمثال و بيان

النفس الناطقة والروح المنفوخ \*

(IV) foll. 58-66. البارقة الرابعة في بيان الطبيعة الكلية والميولى

و الصورة والزمان والحركة والسكون \*

(V) foll. 67-86<sup>a</sup>. البارقة الخامسة في بيان عالم الشهادة المسمى

بعالم الناسوت وعالم الملك \*

(VI) foll. 86<sup>b</sup>-104. البارقة السادسة في المعاد وحشر الاجساد و بيان

جزاء الاعمال ثوابا و جزاء و بيان الجنة والنار \*

(VII) foll. 105-114. البارقة السابعة في اشتغال الفقراء واعمالهم \*

(VIII) foll. 114-120. البارقة الثامنة فيما يظهر للسالك حال المراقبة \*

Author: 'Abdalḥamid bin Mu'inaddin bin Muḥammad Ḥāshim an Nairizî عبد الحميد بن معين الدين بن محمد هاشم النيريزى a Shî'a scholar of Persia; see Kaṣḥf al Ḥujub, fol. 26<sup>a</sup>, where our author and the present work of his are noticed. The date of our author's death is not given therein; but we learn that he was a scholar of the 11th century A.H. from the fact that he quotes several authorities,



the latest of whom is Bâqir Dâmâd (d. A.H. 1040=A.D. 1630; Lib. Cat., vol. x, No. 624 above). Cf. the passage on fol. 120<sup>a</sup>, which runs as follows:—

وقد ذكر هذا الحكيم مثل هذا من الحكماء القدميين كفيلاطوس  
وفيثاغورس و افلاطن الالهى ..... و من الحكماء المتأخرين السيد باقر  
داماد ذكر في رسالة له المسمى بالخليفة ما وقع له من التجلي و الوله  
قاطبة متفقون بها الخ \*

Beginning:—

الحمد لله الذي تجلى عن هوية غيب ذاته الى الاجدية المطلقة ...  
... فسبحان ربك رب العزة عما يصفون و سلام على المرسلين خصوصاً على  
سيدنا و نبينا ..... محمد مصطفى صلى الله و آله و اصحابه اجمعين ...  
... و سميته بالبوارق النورية في اسرار الحقائق الظهورية و هي مشتملة على  
ثمانية بوارق و على عدة لوازم الخ \*

Written in Nasta' liq. Not dated; apparently 12th century A.H.

### No. 946.

fol. 189; lines 11; size  $7\frac{1}{4} \times 4$ ;  $4\frac{1}{2} \times 2\frac{1}{2}$ .

### الرسالة في التصوف

## AR RISÂLAT FÎ AT TAŞAWWUF.

A treatise on Šūfism, containing moral and mystical instruction, based on the Qur'ân, Ḥadīṣ and sayings of the Šūfis, divided into 36 Hidâyah. Each Hidâyah begins thus:—

أيها الاخ الصالح \*

Author: Muḥammad bin Sayyid Muḥammad al Gadâ'i al Qan-nawjî Ar Rasûldâr القنوجى الكدائي الرسولدار, a scholar of Qannawj, who flourished in the 11th century A.H. In Taḍkira-i 'Ulamâ-i Hind, p. 83, we are told that our author's father was one of the teachers of Aurangzib (d. A.H. 1068-1018=A.D. 1658-1707).

Beginning:—

الحمد لله الذي خلق الملك و الملكوت و لم يكونا شيئاً .....  
 اما بعد فيقول العبد المسكين محمد ... بن سيد محمد الكداني الرسولدار  
 القفوجي \*

We are not acquainted with any other copy of the work.

Written in bold good Naskh, within gold-ruled borders. Bears a frontispiece. Not dated. A seal of one Fakhr al Islām Khān, dated A.H. 1188, tells us that the copy was written in or before that year.

No. 947.

fol. 10; lines 13; size  $7\frac{1}{2} \times 5\frac{1}{2}$ ;  $6 \times 4$ .

الرسالة في التوحيد والتصوف و آداب المرید

AR RISĀLAT U FĪ AT TAWHĪD WA  
 AT ṬAṢAWWUF WA 'ĀDĀB AL-  
 MURĪD.

The above is the title as given on the title-page; but on a fly-leaf attached to the MS., it is designated Ar Risālat u fī Shubh Taridu 'Alā al Murid الرسالة في شبع ترد على المرید. The treatise is not mentioned in any catalogue under either of these titles. It contains 36 questions, chiefly relating to Ṣūfī dogma, followed by the replies to each, which are based on the joint opinions of the following four Imāms, viz., Abū Ḥanifa, Mālik, Shāfi'i and Aḥmad bin Ḥanbal. The questions are introduced in the following different styles, viz., (i) السؤال, (ii) المسألة, (iii) إذا سألك سائل, (iv) إن قيل لك; and the replies begin with the following words, viz., (i) الجواب, (ii) اقول, (iii) قل. The author's name is not mentioned anywhere in the body of the work; but some one, in the following note on the title-page, tells us that the author was a scholar of the 11th century A.H.: المصنف من علماء القرن العادي عشر. The paper and the handwriting also suggest this period; and the frequent corrections and alterations suggest that the present MS. is an autograph copy.

Beginning:—

الحمد لله رب العالمين و صلى الله على سيدنا محمد و على آله  
 وصحبه اجمعين اما بعد فهذه مسائل نفيسة في علم التوحيد والتصوف

إذا اتفق الامر و يسأل عنها يعجز عنها اكبر صوفي مدقق في علم التوحيد  
 ..... وهي منسوبة من كتب شتى و اتفق عليها الائمة الاربعة رضوان  
 الله تعالى عليهم اجمعين لان التصوف لا يتم الا على مقتضى ما اتى به  
 الشرح المحمدي الخ \*

The first question begins thus:—

السؤال الاول فاذا سألك سائل و قال لك ما معني لا اله الا الله

فقل لا معبود بحق \*

The reply runs as follows:—

الا الله و اصلها الايمان و فرعها الاسلام و ثبوتها الاحسان الخ \*

An anonymous work of the same nature is mentioned in Berlin, No. 3483; but the contents of the latter do not agree with the contents of our treatise.

#### No. 948.

fol. 34; lines 29; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $7 \times 4$ .

#### سبيل الاذكار والاعتبار

#### SABĪL AL ADKĀR WA AL I'TIBÂR.

A rare treatise, expounding concisely, from the mystical point of view, the mysteries of the creation of man, the various stages of human life from birth to death, the conditions of the soul in the period intervening between death and the Day of Resurrection, and the life of man in the next world. The work was composed in A.H. 1110, and is divided into the following five 'Umr:—

(i) foll. 3-7. العمر الاول من حين خلق الله آدم عليه السلام ...

فلم يزل تنتقل من صلب الى رحم و من رحم الى  
 صلب الى ان خرج كل واحد منهم من بين ابيه  
 و امه \*

(ii) foll. 7<sup>b</sup>-21<sup>a</sup>. العمر الثاني من حين خروج الانسان من ابويه

الى الدنيا الى وقت موته الخ \*

(iii) foll. 21<sup>b</sup>-27<sup>a</sup>. العمر الثالث من حين خروج الانسان من الدنيا

الى الموت الى ان يبعثه الله بالنفخ في الصور  
 و تلك مدة البرزخ \*



(iv) foll. 27<sup>b</sup>-30<sup>a</sup>. العمر الرابع من حين خروج الانسان من قبرة او  
من حيث شاء الله بالنفخ فى الصور \*

(vi) foll. 30<sup>b</sup>-34. العمر الخامس من وقت دخول الانسان فى الجنة  
الى الابد \*

Author: As Sayyid 'Abdallâh bin 'Alawî bin Aḥmad bin al Haddâd Bâ'alawî السيد عبد الله بن علوي بن احمد بن الحداد با علوي. Our author, who traced his descent from 'Alī, the 4th Caliph, was born in Medina, in A.H. 1044; and completed his studies there. In A.H. 1079 he came to Mecca, where he spent the greater portion of his life in literary pursuits and pious devotion. His biographers tell us that he enjoyed an equal reputation as Ṣūfī, scholar and author. Six of his works are enumerated in Brock., vol. ii, p. 407. He was a well-known supporter of the practice of visiting the tombs of the saints (مسألة زيارة القبور); and himself visited a number of Islamic countries with this object. He died in A.H. 1132 = A.D. 1719. See Silk ad Durar, vol. iii, p. 91; Būhār Library, vol. ii, No. 129; Brock., *loc. cit.*

Beginning:—

سبحانك لا علم لنا الا ما علمتنا انك انت العليم الخبير الحمد لله  
الواحد القهار العزيز الغفار ..... احمد بما حمد نفسه وبما حمده عباده  
المخلصون و اسم هذا المؤلف سبيل الاذكار و الاعتبار \*

Written in fair Naskh. Dated A.H. 1202.

No. 949.

foll. 45; lines 16; size 8×6; 5½×4.

اتحاف السائل باجابة المسائل

ATHÂF AS SÂ'IL BI AJWIBATI  
AL MASÂ'IL.

A rare work (of which the first folio is missing in the present copy), containing replies to certain questions connected with Sūfism, referred to the author by one 'Abdarrahmān. Neither the work nor the author is mentioned in any catalogue; but its subject-matter is identical with that of a composition having the same title by

'Abdallāh bin 'Alī al-Ḥaddād (d. A.H. 1132=A.D. 1719; see No. 948 above), noticed in Silk ad Durar, vol. iii, p. 91; and we may safely take it to be the same work. It was composed in A.H. 1072, as appears from the following colophon:—

وكان الفراغ من إملأته ..... سنة اثنين وسبعين ألف من الهجرة \*

The present copy of the work opens abruptly thus:—

العلم والحكم ماجرى به القلم ..... أما بعد فقد طلب مني  
الشيخ الزكي ... عبد الرحمن جواباً عن عدة مسائل الخ \*

Written in fair Naskh. Not dated; apparently 13th century A.H.

### No. 950.

fol. 7; lines 73; size 8×6; 5½×3.

### ارجوزة المصطلح

### URJŪZAT AL MUṢṬALAH.

A rare treatise, containing a metrical explanation in 1,000 couplets of technical terms used by the Šūfis. The above title is given to the treatise by the author himself in the following hemistich: *اني سميتها ارجوزة المصطلح*. No mention of any treatise under this title is found in any catalogue, however. A treatise containing 1,000 couplets, entitled *Urjūzah*, by Muṣṭafā Bakrī (d. A.H. 1162=A.D. 1748) is mentioned in Berlin, No. 8162/4; but its subject-matter does not agree with that of the present treatise. The two works are clearly by the same author, however. Cf. the following hemistich at the end of the present *Urjūzah*: *ومصطفى البكري حرر نظماً*; in which Muṣṭafā al Bakrī refers to himself as the author of the treatise. Again, in the following couplet:—

اني لخصت في ألفيه فصلاً في اصطلاح الصوفيه

he mentions another composition of his, entitled *Al Alfiya*, which is a work by the same Muṣṭafā. See Berlin, No. 3053. In Silk ad Durar, vol. iii, pp. 191–200, 222 works of Muṣṭafā Bakrī are enumerated; but the present treatise is not one of them. Notices of 53 of his works are found in Berlin, vol. x, p. 386. The author's full name runs as follows: Muṣṭafā bin Kamāladdīn bin 'Alī bin Kamāladdīn bin 'Abdal Qādir Muḥiaddīn aṣ Ṣiddiqī al Ḥanafī ad Dimashqī al Muṣṭafī bin Kamāl al-Dīn bin 'Alī bin Kamāl al-Dīn bin 'Abd al-Qādir Ma'ī al-Dīn Bakrī



الصدىقى الحنفى الدمشقى البكرى. He was a prominent Šūfī author of the 13th century A.H., and belonged to the Ḥanafī School. He was born in Damascus, in A.H. 1099; and having lost his father in childhood, was brought up by his uncle, Aḥmad bin Kamāladdīn (d. A.H. 1117=A.D. 1705), under whom he studied for some years. He completed his studies in Damascus under the leading teachers and professors; and received his first spiritual training, according to the Khalwatīyah rule, from Shaikh ‘Abdallaṭīf al Khalwatī (d. A.H. 1121=A.D. 1709), who granted him a license for Šūfism. In A.H. 1122 he left Damascus for Jerusalem, where he lived about four years and attended the lectures of eminent professors. In A.H. 1126 he returned for a few years to his native place; and afterwards went to Mecca, Medina, Ḥamāt, Baġdād, Egypt and other places. We are told by his biographers that, in the course of his journeys, he received spiritual training, according to the Qādirīyah rule, in Ḥamāt, from Shaikh Yūnus al Qādirī, and again, according to the Naqshbandīyah rule, in Mecca, from Šūfī Mūrād Bakhs̄h (d. A.H. 1169=A.D. 1755). He spent the greater part of his life in Damascus and Egypt, where he left a large number of pupils and disciples. Sulaimān Pāsha, Governor of Damascus, and Raġab Pāsha of Egypt used to attend the sittings of our author. He died in Egypt, A.H. 1162=A.D. 1748 (though Brock., vol. ii, p. 308, merely mentions that he was alive in A.H. 1137) See Silk ad Durar, *loc. cit.*; Tāj at Ṭabaqāt, vol. xii, fol. 759.

The work opens thus:—

قال الفقير الكبير المصطفى      سبط البشير نجل صديق صفا

Written in ordinary Naskh. Not dated; apparently 13th century A.H.

# No. 951.

fol. 10; lines 25; size 8×5; 7×4.

الفتوحات الالهية في التوجهات الروحية

## AL FUTŪḤĀT AL ILĀHĪYAH FĪ AT TAWAJJUḤĀT AR RŪḤĪYAH.

A concise Šūfī treatise, dealing with العقيدة المحمدية (the doctrine that the light, or original essence, of Muhammad, was created before all things). The subject is discussed in detail in the well-known history of the Prophet, entitled Mawāhib al Ladunniyah, vol. i, p. 12. The Wahhabīs (see Lib. Cat., vol. x, No. 585) reject the



doctrine and say that it is an invention of the Šūfis (see Hughes' Dictionary of Islām, p. 162). The present treatise also discusses briefly *التوجهات الروحية* (the attraction exercised by one soul on another, through mystical communion).

Author: Muḥammad bin 'Abdalkarīm al Madanī ash Shāfi'ī *محمد بن عبد الكريم المدني الشافعي*, commonly called As Sammān *السمان*.

He was born in Medina, where he studied under Muḥammad bin Sulaimān (*d.* A.H. 1194=A.D. 1780) and many others; and was a disciple of Muṣṭafā Bakrī (see No. 950 above). He died in A.H. 1189=A.D. 1775. See Silk *ad Durar*, vol. iii, p. 60.

Beginning:—

الحمد لله الذي جعل محبته صلى الله عليه وسلم مبدئي اسلم  
 الايمان ..... و بعد فهذه رسالة لطيفة وكلمات ظريفة تتضمن التوجه  
 الروحي اليه صلى الله عليه وسلم ..... و سميتها بالفتوحات الالهية في  
 التوجهات الروحية الخ \*

We are not acquainted with any other copy of the work.

Written in rough Naskh. Not dated; apparently 13th century A.H.

### No. 952.

fol. 50; lines 21; size  $7\frac{1}{2} \times 5$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

زبدة الرسائل الفاروقية و عمدة المسائل الصوفية

## ZUBDAT AR RASÂ'IL AL FÂRÛQÎYAH WA 'UMDAT AL MASÂ'IL AŞ ŞUFÎYAH.

An Arabic translation of certain passages, dealing with important mystical principles, selected from the first part of the well-known Persian work on Šūfism, entitled *Maktûbât* (for a copy of which see Persian Hand-list, No. 1388), by Mujaddid Alf Šānī (*d.* A.H. 1035=A.D. 1626).

By Yūnus An Naqshbandī *يونس النقشبندى*. Neither the present translation nor its author is mentioned in any catalogue; and our works of reference do not provide us with any account of the latter. He was evidently a scholar of the 12th century A.H.; cf. his reference on fol. 3<sup>o</sup> to his *Shāikh* 'Alī bin Aḥmad al Kizabī (*d.* A.H.

1165=A.D. 1751; see Silk ad Durar, vol. iii, p. 205), viz : رأيت شيخنا  
الكوفي.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام على سيد المرسلين و على  
آله وصحبه أجمعين ..... و بعد فيقول أسير الذنوب ..... سمي  
صاحب الصوت ..... طالما كنت اطلب مجلدات غوث المحققين .....  
..... شيخ مشائخنا الشيخ أحمد الفاروقي النقشبندى جزاه الله من هذه  
الامة الخ \*

The translation begins on fol. 2<sup>a</sup> thus:—

قال الامام الرباني مجدد الف الثاني قدس سره و نفعدنا به في  
معارف الصوفية ..... اعلم ان معارف الصوفية و علومهم في نهاية سيرهم  
و سلوكهم انما هي علوم الشريعة الخ \*

Written in ordinary Naskh. Not dated; apparently 13th  
century A.H.

### No. 953.

fol. 7; lines 7; size 8½ × 6; 6 × 8½.

### الرسالة فى التصوف

### AR RISÂLAT FÎ AT TAŞAWWUF.

A rare treatise, in which certain points of Şûfism are discussed, but which deals chiefly with the virtues of Shaikh Khâlid Ash Sharazûrî (d. A.H. 1231=A.D. 1816; see Aşfâ al Mawârid, Hand-list, No. 2441), a famous Şûfî, specially known as an opponent of Wahhâbî doctrines (see Lib. Cat., vol. x, No. 585). The present treatise was composed by a disciple of the said Shaikh, and was sent to him while he was in Bagdâd.

Author: 'Uşmân bin Sanad Al Başrî البصري, a disciple of the above-mentioned Shaikh Khâlid and the author of Aşfâ al Mawârid, mentioned above. He died in A.H. 1250=A.D. 1834. See Iktifâ al Qunû', p. 434. For other works of our author see Berlin, Nos. 10125, 10153, 10154.

Beginning:—

الحمد لله الذي شرح للعارفين صدره الخ \*

Written in fair Naskh. Not dated; apparently 13th century A.H.

An anonymous note on the title-page, indicating the subject-matter of the work and the author's name, runs thus:—

هذه رسالة كتبها مولانا و شيخنا الشيخ عثمان بن سدد البصري .....  
و ارسلها الى الشيخ خالد ..... في محروسة بغداد \*

The writer of the above note, in referring to the author of the treatise, uses the phrase شيخنا (my master); and was, therefore, a pupil of the author. He is also the scribe of the present copy, since the handwriting of the note is identical with the handwriting of the MS.

#### No. 954.

fol. 27; lines 13; size 8×5; 6½×4.

الرسالة في تعريب مكاتبات الامام الرباني

### AR RISÂLAT U FÎ TA'RÎB AL MAKÂ- TABÂT AL IMÂM AR RABBÂNÎ.

An Arabic translation of 89 Persian letters, addressed to a number of nobles of different countries and conveying mystical instruction, contained in Maktûbât of Mujaddid Alf Šânî (see No. 952 above). The name of the translator does not appear anywhere in the body of the work; but a note on the title-page, which runs thus: رسالة في تعريب مكاتبات الامام الرباني لمحمد صالح افندي tells us that he was one Muḥammad Šâlih Afandî, a Turki scholar. Another note in the Turki language tells us that the translator was a Turki scholar of the 13th century A.H.

Beginning:—

باسمه و سبحانه تعالى و سلام على عبادة الذين اعطى سلام قولا  
من رب رحيم كتاب مرقوم يشهد بها المقربون الخ \*

We are not acquainted with any other copy of the present translation.

Written in Nasta'liq. Not dated; apparently 13th century A.H.



## MIXED CONTENTS IN ŠUFĪSM AND ASCETICISM.

No. 955.

foll. 30 ; lines 17 ; size  $6\frac{1}{2} \times 5$  ;  $6 \times 3\frac{1}{2}$ .

المجموعه في التصوف

### AL MAJMŪ'AH FĪ AT TAŠAWWUF.

The present Majmū'ah contains two treatises on Šufism by the same author, viz., Muḥiaddin Muḥammad bin 'Alī, commonly called Ibn Al 'Arabī العربي محمد بن علي ابن العربي (d. A.H. 638=A.D. 1240 ; see No. 865 above).

I. foll. 1-21. كتاب الكنه مما لا بد للمريد عنه. Kitāb Al Kunh Mimmā Lâd Budda Lîl Muridi Minhu. A treatise dealing with the duties of novices, divided into five *Bâb*, the last of which is subdivided into five *Faṣl*. The contents of the work are fully described in Berlin, No. 2900.

The colophon of the author quoted by the scribe, which runs thus : تم الكتاب والحمد لله حق حمده بمدينة موصل ..... سنة لحدى وستمائة tells us that the present work was composed in Mawṣil in A.H. 601.

This is followed by the colophon of the scribe quoted below, which tells us that our MS., dated A.H. 778, was transcribed from an autograph copy :—

هذا آخر ما وجدته بخط المصنف الشيخ الامام المحقق محيي الدين  
محمد بن علي ابن العربي غفر الله له ..... فرغ من كتابته الفقير الى  
الله تعالى ابوبكر بن اسحاق بن ابراهيم الزاهدني ..... شهر جمادى الاولى  
سنة ثمان و سبعين و سبعمائة \*

Beginning :—

الحمد لله رب العالمين و العاقبة للمتقين و صلى الله على سيدنا  
محمد و آله و سلم سألت ايها المريد المسترشد عن كنه ما لا بد لك منه  
فاجبتك في هذه الاوراق على ما سألت \*

For other copies of the work see India Office, No. 660 ; Goth., No. 914 ; Cairo, vol. ii, p. 144 ; Berlin, *loc. cit.*

Written in fair Naskh. Dated A.H. 778.

Scribe: أبو بكر بن اسحق بن ابراهيم الزاهدي.

II. foll. 23-30. نسبة الخرقه و شروطها. Nisbat Al Khirqa Wa Shurūṭuhâ. A treatise in which is discussed the validity of the practice of investing novices with the sacred garment (خرقة). The conditions under which the investiture should be made are also enumerated. The work is chiefly based on the Qur'ân and Ḥadīṣ. At the end, the author enumerates the Shaikhs from whom he himself received garments.

Beginning:—

الحمد لله الذي خلع على عباده اهل العناية باسمائه الحسنين النج \*

For other copies of the work see India Office, No. 657/3; Berlin, No. 2981/2.

Abū Bakr Ishāq, the scribe of the former treatise, is clearly the scribe of the present treatise also, since the handwriting is the same.

Written in fair Naskh. Not dated; apparently 8th century A.H.

### No. 956.

foll. 57; lines 23; size  $7\frac{1}{2} \times 6$ ;  $5\frac{1}{2} \times 6$ .

المجموعه

### AL MAJMŪ'ĀH.

The present Majmū'ah contains six treatises on Šūfism (together with quotations from the sayings of certain Šūfis), composed by the same Muḥiaddin Ibn al 'Arabī معنى الدين ابن العربي, see No. 955 above. All these treatises were transcribed by عبد الرحمن بن خواجه محمود in the following months, viz., Rabi' II, Jumādā I, Jumādā II and Rajab, of the year A.H. 1017.

I. foll. 1-6<sup>a</sup>. Kitāb Al Finā' Fī Al Mu-  
shāhadāt. A treatise expounding the mystical stage known as فناء (absorption into the Deity) and the spiritual experiences enjoyed in the same. The author, in the preface quoted below, solemnly warns Šūfis against giving out commonly the revelations and mystical secrets of this stage. The following Ḥadīṣ from Ṣaḥīḥ Bukhārī (see Lib. Cat., vol. v, part i, No. 129), is quoted in support of this injunction:—

كذا قال ابو هريرة رضى الله عنه فيما ذكر البخاري في صحيحه حملت

عن النبي صلى الله عليه وسلم جبرائيل من العلم فاما الواحد فبثنته فيكم  
واما الاخر فلو بثنته قطع مني هذا البلعوم الخ \*

The author on fol. 5<sup>b</sup>, in connection with a certain theory, says that it will be discussed again in *Futûhât al Makkiyah* (ستردها ذكرها في), a well-known large work of our author, composed in Mecca in A.H. 629 (see No. 865 above). Hence we may conclude that the present treatise was composed in Mecca in or before that year.

Beginning:—

قال المصنف في هذا الكتاب رضى الله عنه ..... الحمد لله الذي قدر  
وقضى وحكم وامضى ورضى وارضى وتقدس عظمة وجلالا ..... وتفرغ  
ان يكون جوهرها وعرضا ..... وهذا الفن من الكشف والعلم يجب  
ستره عن اكثر الخلق بما فيه من العلو وفوزه بعيد والتلف فيه قريب الخ \*

For other copies of the treatise see Berlin, No. 2945; Wien, No. 1910; Br. Mus., No. 886/17.

In all these copies the word *Mushâhada*, occurring in the title of the work, is given in the singular form; but in our copy it is used in the plural form (*Mushâhadât*).

Written in Naskh. Dated 7th Jumâdâ I, A.H. 1017.

II. foll. 6<sup>b</sup>–10<sup>a</sup>. مفتاح الغيب *Miftâh Al Ġaib*. A treatise relating to the subject of علم الهي or mystical knowledge of God.

Beginning:—

الحمد لله المتفرد بعلم المفاتيح الاول المنعوت بها سبحانه من كونه  
متكلما في الازل الفاتح بها مغاليق الغيوب الخ \*

For other copies of the work see Berlin, No. 2962; Br. Mus., No. 886/22.

In our copy, the first word of the title occurs in the form of the singular; but in the other copies, referred to above, the word is used in the plural form.

Written in fair Naskh. Dated 10th Jumâdâ I, A.H. 1017.

III. foll. 10<sup>b</sup>–16<sup>a</sup>. مقام القربة *Muqâm Al Qurbah*. A treatise dealing with the definition of مقام القربة a mystical stage for which also see No. 891 above, and the spiritual experiences enjoyed in the same. The author, in the following passage on fol. 14<sup>a</sup>, refers to another work of his, viz., *Kitâb al Khalwat* (see No. 885 above), thus: كما ذكرناه في كتاب الخلوة.



Beginning:—

الحمد لله الذي يخصص من شاء من عبادة بخصائص علوم  
الإلهام الخ \*

For other copies of the treatise see Berlin, No. 2910; Br. Mus., No. 886/19; Cairo, vol. vii, pp. 15-21, 45.

Written in fair Naskh. Dated 16th Jumādā, A.H. 1017.

Foll. 16<sup>b</sup>-18<sup>a</sup>. Contains quotations from the sayings of the following famous Šūfis: Abu'l Ḥasan Kharqāni; Dūn Nūn Miṣri; Sahl bin 'Abdallāh.

IV. foll. 18<sup>b</sup>-24<sup>a</sup>. مراتب علوم الوهب Marātib U 'Ulūm Al Wahb. A treatise expounding the various stages of progress in the Divine knowledge, and the spiritual experiences enjoyed by novices in each of those stages.

Beginning:—

قال منشيء رضى الله الحمد لله مفتاح الفهم وفاتح مغالق العلوم  
عن السر المكتوم المنزل من المقام القديم الى حضرة التعليم الخ \*

For other copies of the treatise see Berlin, No. 2946; Br. Mus., No. 886/18; Cairo, vol. vii, p. 371.

Written in fair Naskh. Dated 6th Rabi' II, A.H. 1017.

V. foll. 24<sup>b</sup>-29. نسخة الخلق Nuskhāt Al Khalq. A treatise expounding the mysteries of the creation of the world and of Adam, with a brief discussion of the pre-eminence of men among the creatures of God.

Beginning:—

الحمد لله الذي جعل الانسان الكامل معلم الملك الخ \*

For the only other known copy of the treatise see Br. Mus., No. 886/15.

Written in fair Naskh. Dated 5th Jumādā I, A.H. 1017.

VI. Foll. 30-57. كتاب الاسفار في نتائج الاسفار Kitāb al Isfār Fi Natā'ij Al Asfār. A very rare treatise expounding the mystical lore connected with the existence of God, the creation of man, the mystical changes which occur and the various stages of man's progress in the Divine knowledge.

Beginning:—

الحمد لله الكائن في العما الموصوف بالاستواء الخ \*

We are not acquainted with any other copy of the treatise.

Written in fair Naskh. Dated 3rd Rajab, A.H. 1017.

## No. 957.

fol. 8; lines 23; size  $7\frac{1}{2} \times 6$ ;  $5\frac{1}{2} \times 3$ .

## المجموعه

## AL MAJMÛ'AH.

The present Majmû'ah contains three treatises on Sûfism, written in good Naskh. Not dated; apparently 11th century A.H.

I. foll. 1-2<sup>b</sup>. زاد الطالبين; Zâd Aṭ Ṭâlibin. A treatise expounding the following five points:—

(i) ذكر (recital of prayers). (ii) مخالفة نفس (resistance to the evil side of man's nature). (iii) ترك دنیا (renunciation of the world). (iv) توكل (reliance on God). (v) رضا (cheerful acceptance of God's decrees).

Neither the author nor the treatise is mentioned in any catalogue; but the following note on the first folio, which runs thus: *الشيخ علي بن حسام الدين المتقي* tells us that the treatise is by 'Ali bin Ḥusâmmaddin al Muttaqî (*d.* A.H. 975=A.D. 1665; see Lib. Cat., vol. v, part ii, No. 425).

In the absence of any direct evidence to the contrary, we may safely accept this statement.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام على رسوله محمد وآله  
اجمعين فصل في الذكر ينبغي للطالب ان يذكر الله تعالى دائماً  
و خفية الخ \*

II. foll. 2<sup>b</sup>-5<sup>b</sup>. اسرار العارفين Asrâr Al 'Ârifin. A treatise expounding the mysteries underlying certain principles of Sûfism, and enumerating the duties of novices, divided into 29 short *Faṣl*. The treatise and its author, Ḥusâmmaddin, are mentioned in Hâj. Khal., vol. i, p. 281, thus: *اسرار العارفين وسير الطالبين للشيخ حسام الدين*. This statement is supported by a note on the first folio of our copy, which runs thus: *هذا أيضاً لعلي بن حسام الدين*, and which tells us that this is also the work of 'Ali bin Ḥusâmmaddin *الدين حسام*, the author of the preceding treatise.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام على رسوله محمد سيد  
المرسلين و على آله و اصحابه الطاهرين اما بعد فان ربيع الفقر قد خربت

و دياره قد وهنت ..... قاربت ان اكذب كذبا في علم السالكين و الفقراء  
العارفين ..... و سميت اسرار العارفين و سير الطالبين الخ \*

III. foll. 5<sup>b</sup>-8. الرسالة في الفقر Ar Risalat Fi Al Faqr. A treatise dealing with the mystical stage known as Faqr (poverty), and with the virtues of the same. The scribe in his colophon, quoted below, tells that the present Mukhtaṣar comprises the sayings of Shihābaddin As Suhrawardī (d. A.H. 632=A.D. 1234; see Lib. Cat., vol. x, No. 519). The title is not given anywhere in the body of the treatise. The title given above we have borrowed from Berlin, No. 3161, where a copy of the work is described, and the authorship ascribed to the above-mentioned Shihābaddin As Suhrawardī شهاب الدين السهروردي.

Beginning:—

الحمد لله الذي يعلم ميكائيل البحار سألني بعض الاصدقاء و فقه  
الله تعالى من شرح الفقر الخ \*

The colophon of the scribe runs thus:—

تمت بعون الله و حسن توفيقه ..... هذا الكلام مختصر مفيد في  
مدح الفقر ..... من مقالة الشيخ العارف ..... شهاب الملة و الدين  
السهروردي الخ \*

Only one other copy of the treatise is known to us, viz., Berlin, *loc. cit.*

No. 958.

foll. 64; lines 24; size 7½ × 5; 6 × 3.

المجموعه

## AL MAJMU'AH.

The present Majmū'ah contains two treatises on Šūfism by the same author.

I. foll. 1-5. التلويحات الصوفية At Talwihāt Aṣ Šūfiyah. A treatise expounding mystical theories, relating to the existence and other attributes of God and man, divided into ten Talwih. One Muḥammad Bāqir, in a note on the last folio, which is followed by his seal, dated A.H. 1215 (بخط مصنف ١٢٥٠), tells us that



the present MS. is an autograph copy. This is confirmed by the author's colophon, and by the frequent alterations and corrections. The handwriting and the paper of the MS. suggest that it was most probably written in the 12th century A.H.

Author: Sūfi bin Jawhar al Jhanjhānī جوهر الجهنجاني. Neither the author nor the treatise is mentioned in any catalogue; but from what has been said above, we may conclude that the author was a scholar of the 12th century A.H. He refers to himself as Jhanjhānī (i.e., a resident of Jhanjhān, a small town in Upper India).

Beginning:—

الحمد لله الذي قام بوحدانية ذاته وظهر بتعدد صفاته ..... وبعد  
فيقول العبد الضعيف صوفي بن جوهر الجهنجاني الشريف ..... هذه  
الوراق المسماة بالتلويحات الصوفية الخ \*

The colophon runs thus:—

اقتصرت على ما اشرنا اليه من التلويحات العشرة الكاملة حامدا لله  
تعالى ومصليا على نبيه ورسوله محمد وآله واصحابه اجمعين الخ \*

Written in fair Naskh.

II. foll. 6-45. *مدية الصوفية*. Hidāyat Aṣ Ṣūfiyah. A treatise (by the same author) explaining technical terms, and expounding certain important philosophical principles. The following reliable Sūfis are quoted in the present work:—

- (i) 'Abdalmalik bin Ḥabīb (d. A.H. 238=A.D. 852; see *Mirāt al Janān*, fol. 153).
- (ii) Junaid Baġdādī (d. A.H. 297=A.D. 909; see No. 910 above).
- (iii) *Shibli* (d. A.H. 334=A.D. 945; see No. 910 above).
- (iv) Abū Ṭalīb al Makki (d. A.H. 386=A.D. 996; see No. 826 above).
- (v) Abū'l Ḥasan Kharqinī (d. A.H. 425=A.D. 1033; see *Nafaḥat*, p. 336).
- (vi) Ġazzālī (d. A.H. 505=A.D. 1111; see No. 833 above).
- (vii) Yūsuf al Hamadānī (d. A.H. 535=A.D. 1043; see *Nafaḥat*, p. 428).
- (viii) Abū Madyan (d. A.H. 590=A.D. 1193; see *Nafaḥat*, p. 615).
- (ix) Muḥiaddin Al 'Arabī (d. A.H. 638=A.D. 1240; see No. 865 above).

(x) Qūnawī (*d.* A.H. 673=A.D. 1274; see No. 873 above).

(xi) 'Alāaddawlah as Samnānī (*d.* A.H. 736=A.D. 1337; see No. 905 above).

Beginning:—

الحمد لله الذي وهب الأسرار لأرباب المشاهدات و الأبصار ..... أما  
بعد فيقول العبد الضعيف صوفي بن جوهر الجهنجيهاني الشريف .....  
هذه رسالة نورية مسماة بالهداية الصوفية الخ \*

Like the former, the present treatise is not mentioned in any catalogue. The hand writing being the same, we may take this also to be an autograph.

### No. 959.

fol. 134; lines 22; size 10×7; 9×6½.

المجموعه

## AL MAJMŪ'AH.

The present Majmū'ah contains (together with quotations from various works) seven treatises; of which the first six are on Sūfism, while the seventh is a brief account of the Prophet's birth. Though the condition of the MS. does not suggest that any part of the original contents is missing, Muḥammad bin Aḥmad Zuhrān, a scholar of the 11th century A.H., and once an owner of the MS., in discussing a certain point in a note on the margin of fol. 61<sup>b</sup>, which is quoted below, says that the subject is fully discussed in the first treatise of the Majmū'ah, viz., Muḥkil al Iḥyā' by Ġazzālī (*d.* A.H. 505=A.D. 1111):—

وقد مر هذا في كلام من نقل عن العلماء عقب رسالة الإملاء على  
مشكل الأحياء وهي أول هذا المجلد \*

This treatise (of which only one copy is known, viz., Berlin, No. 1714) is, however, wanting in our copy of the present Majmū'ah, and was evidently removed before the MS. came into the possession of our Library. The above-mentioned Muḥammad bin Aḥmad Zuhrān has made frequent marginal notes on all the treatises, and has pointed out certain errors contained in these works. The

contents of the present Maǧmū'ah were transcribed in the beginning of the 10th century A.H. (see colophons of treatises Nos. i and iv). All the treatises appear to have been written by the same scribe, as the handwriting and paper are identical. The scribe possibly mentioned his name at the end of the first treatise, which is missing from our copy; elsewhere, the name of the scribe is omitted.

I. foll. 1-47. الرسالة المكية في خلوة الصوفية Ar Risâlat Al Makkiyah Fi Al Khalwat Aš Šûfiyah. A copy of a treatise believed to be unique. Hâf. Khal., vol. iii, p. 445, mentions the work thus: الرسالة المكية للشيخ الإمام قطب الدين عبد الله بن محمد بن أيمن الأصفهاني

The fact that he gives no description of the work, and does not even quote the beginning, suggests that he was unacquainted with any copy of the same. The treatise expounds certain mystical principles and practices, and deals with the duties both of *Shaiḫs* and novices. It is divided into the following 23 *Bâb* :—

- (i) fol. 3<sup>a</sup>. باب فان قيل كيف الطريق الى الله تعالى \*
- (ii) foll. 3<sup>b</sup>-4<sup>a</sup>. باب هذا العلم الذي به يصح معارفه \*
- (iii) foll. 4<sup>b</sup>-5<sup>a</sup>. باب علوم الشريعة اصول وفروع \*
- (iv) foll. 5<sup>a</sup>-6<sup>a</sup>. باب الابد للمريد من شيخ كامل يقتدى به \*
- (v) foll. 6<sup>a</sup>-8<sup>a</sup>. باب اذا صدقت ارادة الطالب واشتد شوقه الى سلوك الطريق \*
- (vi) fol. 8<sup>a</sup>. باب تصحيح البداية على ما يخصها استاذ الطريقة ابو القاسم الجنيد \*
- (vii) foll. 8<sup>a</sup>-8<sup>b</sup>. باب الشرط الاول دوام الوضوء \*
- (viii) foll. 8<sup>b</sup>-9<sup>a</sup>. باب الشرط الثاني دوام الصوم وتقليل الغذاء عند الافطار \*
- (ix) foll. 9<sup>a</sup>-9<sup>b</sup>. باب الشرط الثالث دوام السكوت الاعن ذكر الله \*
- (x) foll. 9<sup>b</sup>-15<sup>a</sup>. باب الشرط الرابع دوام الخلوة \*
- (xi) foll. 15<sup>b</sup>-25<sup>a</sup>. باب الشرط الخامس دوام ذكر الله تعالى باللسان مع حضور القلب \*
- (xii) foll. 25<sup>b</sup>-28<sup>a</sup>. باب الشرط السادس دوام نفى الخواطر \*
- (xiii) foll. 28<sup>b</sup>-30<sup>a</sup>. باب الشرط السابع دوام ربط القلب بالشيخ من جهة الارادة التامة \*
- (xiv) foll. 30<sup>a</sup>-31<sup>a</sup>. باب الشرط الثامن دوام ترك الاعراض على الله تعالى \*



- (xv) foll. 31<sup>b</sup>-32<sup>a</sup>. باب على السالك ملازمة انواع العبادات في جميع احواله \*
- (xvi) fol. 32<sup>a</sup>. باب في ذكر آدابهم في معايرتهم \*
- (xvii) fol. 33<sup>a</sup>. باب في مراعات ما يجب رعايته \*
- (xviii) fol. 33<sup>b</sup>. باب ان الله تعالى بعث النبي صلى الله عليه وسلم ليكون داعياً للامة \*
- (xix) fol. 34<sup>a</sup>. باب في التصوف ومذهبهم \*
- (xx) fol. 35<sup>a</sup>. باب في المعرفة \*
- (xxi) foll. 35<sup>b</sup>-41<sup>a</sup>. باب يجب على السالك ان يعرف اصول الدين \*
- (xxii) foll. 41<sup>b</sup>-45<sup>a</sup>. باب في شيء من واقعات اهل الخلوة \*
- (xxiii) foll. 45<sup>b</sup>-47<sup>b</sup>. باب في شرف هذه الامة المحرومة \*

Author: 'Abdallāh bin Muḥammad bin Ayman al Isfahī dī ʿabd ʾallāh ʾibn ʾayman al-ʾiṣṭiḥḍī Hāḷ. Kḥal., loc. cit., tells us nothing as to the author's period; but from the following Catena (سلسلة) of the author ending with the Prophet, which is given on foll. 19<sup>a</sup>-19<sup>b</sup>, we learn that he was a Šūfī of the 8th century A.H., since he refers to the famous Šūfī 'Abdarrahmān Kasraqī (d. A.H. 700=A.D. 1300; see Muḥmal Faṣīḥī, fol. 200<sup>b</sup>)\* as the Shāikh of his own Shāikh, Burhān-addīn:—

فقال علي كيف اذكر يا رسول الله قال عليه السلام غمض عينيك واسمع مني ثلاث مرات ثم قلها ثلاث مرات وانا اسمع فقال النبي صلى الله عليه وسلم لا اله الا الله و علي يسمع ثم قال علي لا اله الا الله ثلاث مرات والنبي يسمع ثم لقن على رضى الله الحسن البصري وهو لقن حبيب العجمي وهو لقن داؤد الطائي وهو لقن معروف الكرخي وهو لقن السري السقطي وهو لقن الجنيدي ومن جنيد الى على الورد باري ومنه الى ابي علي الكاتب ومنه الى ابي عثمان المغربي ومنه الى ابي القاسم الكوركاني ومنه الى ابي بكر الفساج ومنه الى احمد الغزالي ومنه الى ابي النجيب السهروردي ومنه الى عمار بن ياسر ومنه الى نجم الدين الكبري ومنه الى على لاله ومنه الى احمد الكوربائي ومنه الى عبد

\* He was born in A.H. 639, according to Jāmi, in his famous work, *Nafahāt*, p. 503. Jāmi omits the date of his death, however.

الرحمن الكسوقي ومنه الى برهان الدين ومنه الى الفقير مؤلف  
هذا التأليف \*

Beginning:—

الحمد لله العظيم شأنه القوي سلطانه ..... اما بعد فقد الفت  
هذا التأليف في مكة شرفها الله تعالى ثم استدركته بمدينة دمشق وزدت  
فيه فوائد النج \*

From the above-quoted preface, we learn that the present treatise was originally composed at Mecca, and was revised and enlarged at Damascus.

The colophon of the scribe, indicating the title of the work and the date of transcription (viz., A.H. 902), runs thus:—

تمت الرسالة المكية بعون رب البرية سابع عشر المحرم من شهر سنة  
اثنين وتسعمائة \*

The title and the author's name are given in a note on the title-page, which runs thus:—

الرسالة المكية فى الخلوة الصوفية تصنيف الشيخ الامام العلامة  
قطب الملة و الدين عبد الله بن محمد بن ايمن الاصفيدي \*

The present MS. was compared with the copy from which it was transcribed, as appears from the following note at the end:—

بلغ مقابلة على حسب الطاقة على النسخة المنقولة عنها النج \*

The above note is followed by an autograph note of Muḥammad Zuhrân, thus:—

طالعت هذه الرسالة بتمامها ..... كتبه مالكه الفقير الى ربه  
الرحمن محمد بن احمد بن زهران الازهرى الشافعى الازهرى الاشعرى \*

Muḥammad Zuhrân, a scholar of the 11th century A.H., to whom reference has been made above, in a marginal note on fol. 20<sup>a</sup>, criticises our author for committing a gross mistake, and for defective knowledge of the subject; and warns readers that they should not accept his views uncritically.

It may be added that the author is also open to the serious charge of quoting from the works of others without acknowledgment. For example, on fol. 4<sup>b</sup>, he quotes about 20 lines (from الشريعة علوم



verbatim from fol. 144 of a work, No. 825 above, by Abū Naṣr as Sarraǧ, as if they were his own.

II. Foll. 48-89. A copy of a treatise on Šūfism, containing 41 foll., which is defective both at the beginning and at the end. Foll. 48-88<sup>a</sup> contain anecdotes and an account of the virtues of Šūfis and pious men, with particulars as to the date of their death or the century to which they belonged. In certain cases, when the name of the Šūfi or pious man is not known, the anecdotes begin thus: عابد معجول. Foll. 88<sup>b</sup>-89 contain a discussion of mystical principles and practices. The work opens abruptly thus:—

عابد اسود قال ابن المبارك قدمت مكة فاذا الناس تعطوا من  
المطروهم يستسقون في المسجد الحرام الخ \*

It ends abruptly, with a portion of the chapter on سماع (listening to songs), as follows:—

ثم اعلم ان مسئلة السماع لم يزل يلحجون بها قديما و حديثا و كل احد  
من الناس يتكلم في ذلك على حسب معتقده ولا شك ان الاعتقاد انما  
ينشأ من ملاسة ما يتلقاه الخ \*

The catchword (الشخص) for the next (missing) folio is found at the right-hand bottom corner of the last folio, showing that our copy is defective at the end as well as at the beginning. The author's name is not given anywhere in the text; but that he was a scholar of the 8th century A.H., and a contemporary of the famous King Timūr (A.H. 771-807=A.D. 1369-1405), is known to us from the following passage on fol. 88<sup>a</sup>, in which it is stated that a certain friend of the author's sent his son to him in Damascus, before it was captured by Timūr (viz., in A.H. 803; see Muǧmal Fasihi, fol. 236<sup>a</sup>):—

و انا اذكر حال شخصين من اصحابي كانت اقامة احد بهما في بلاد  
عجلون ... و الآخر كان مقيما ببيت المقدس و اما المقيم بقرية عجلون  
بعث ولده الى دمشق ليشغل علي في العلم و كان ذلك قبل مجي  
تمرنك \*

III. foll. 90-91. الرسالة في الطرق Ar Risālat Fī At Ṭuruq. The above title is borrowed from Berlin, No. 3272; but in the following note on our copy, the work is entitled: Kitāb Fī Bayān Aqrab at Ṭuruq:—



كذاب في بيان اقرب الطرق الى الله تعالى على قول نجم الدين  
الكبرى من تصنيفه وهو ورقتان \*

It is a treatise expounding the three main branches of mystical teaching, viz., (i) طريق ارباب المعاملات (ii) طريق ارباب المجاهدات (iii) طريق ارباب السالكين and the following ten principles comprised in (iii): (i) توبه (repentance), (ii) الزهد في الدنيا (renunciation of the world), (iii) توكل (reliance on God), (iv) قناعة (contentment), (v) عزلة (retirement from the world), (vi) ملازمة الذكر (constant recitation of prayers), (vii) الترجه (the torch), (viii) الصبر (patience), (ix) الى الله بالكلية (rapt devotion to God), (x) رضا (cheerful acceptance of God's decrees).

Author: Abu'l Jannâb Ahmad bin 'Umar bin Muḥammad bin 'Abdallâh Al Khayûqî Aṣ Ṣūfî عبد الله بن محمد بن عمر بن الجنب أحمد بن عبد الله الخيوقى الصوفى, commonly called Najmaddin al Kubrâ نجم الدين الكبرى, a well-known Ṣūfî of the 7th century A.H., who received spiritual training from the following famous Shaikhs, viz., (i) 'Ammâr bin Yâsir, (ii) Ruzbahân Misrî, (iii) Ismâ'il Qaṣrî. See, for all these three Ṣūfis, Nafahât, pp. 479-80.

Our author also attended the sittings of Abû An Najîb as Suhrawardî (see No. 855 above), who granted him a Khirqa (garment); see Mir'ât al Asrâr, fol. 283. He was killed in Khawârazm in A.H. 618 = A.D. 1221, the year in which the Tartars captured Khawârazm, where there was a general massacre, more than one lakh of people being killed. For a detailed account of the massacre, see Ḥabîb as Siyar, vol. iii, part i, p. 21. For our author's life and works see Mir'ât al Janân, fol. 385<sup>b</sup>; Nafahât, pp. 481-87; Muġmal Faṣîḥî, fol. 177; Mir'ât al Asrâr, foll. 283-87; Berlin, Nos. 3087, 3456, 3733, 8854. Brock., vol. i, p. 440.

Beginning:—

الحمد لله أولا و آخرًا و الصلوة و السلام على النبي محمد باطناً  
و ظاهراً قال الشيخ الامام العامل قدوة المحققين نجم الدين ابو الجنب  
احمد بن عمر بن محمد بن عبد الله الخيوقى الصوفى المعروف نجم الدين  
الكبرى قدس الله سره الطرق الى الله تعالى بعدد انفس الخلائق .....  
لان الطرق مع كثرة عدده محصورة في ثلاثة انواع اولها طريق ارباب المعاملات  
و ثانيها طريق ارباب المجاهدات ... و ثالثها طريق السالكين الى الله تعالى  
... و هو محصورة في عشرة اصول الخ \*

For the only other known copy of the work see Berlin, No. 3272.

IV. foll. 92-97<sup>a</sup>. سراج القلوب Sirāj Al Qulūb. A work dealing, in 41 Bāb, with 41 important principles underlying the three main branches of mystical teaching. The contents are fully described in Berlin, No. 3314.

Author: Abu'l Khalīl Aḥmad bin Muḥammad bin 'Abdalmalik al 'Ash'arī at Tabrizī الشعري الملك الأشعري. The author and the present treatise are mentioned in Ḥājj. Khal., vol. ii, p. 588, and in Berlin, *loc. cit.*; but nothing is said as to when the author flourished, nor can this be ascertained from the usual works of reference. The fact that the latest authority quoted by our author is Abū 'Alī ad Daqqāq (*d.* A.H. 405=A.D. 1012), and that the above-mentioned Muḥammad Zuhṛān, in his note on fol. 96<sup>a</sup>, tells us that certain mystical views of our author were accepted by Muḥiaddin al 'Arabī (*d.* A.H. 638=A.D. 1240; see No. 865 above) suggest that our author flourished in the 5th century A.H.

Beginning:—

الحمد لله على ماخصص وع ..... قال ابو الخليل احمد بن  
محمد بن عبد الملك الاشعري التبريزي رحمه الله ..... التمس مني  
بعض اخواني ان اصلي كتاب مشتملا على ذكر مقامات العوام و الخواص  
و اخص الخواص ..... و سميت سراج القلوب ... الباب الاول التوبة ...  
توبة العوام من الذنوب و السيئات و توبة الخواص من الزلل و الغفلات و توبة  
اخص الخواص من روية الحسنات و الالتفات الى الطاعات \*

Only one other copy of the work (dated, A.H. 1196) is known, viz., Berlin, *loc. cit.*

Written in good Naskh. Dated A.H. 903.

V. foll. 97-114<sup>a</sup>. A work expounding, from the mystical standpoint, the meaning of لا اله الا الله (there is no Deity but God). A note at the top of the first folio, which runs as follows: كتاب الحصن tells us that the present work is Al Ḥiṣn, al Ḥaṣīn, by Aḥmad al Ġazzālī. No work with this title, however, is included in the list of the compositions of Aḥmad al 'Ġazzālī; see Brock., vol. i, p. 426.

On the other hand, a work with the above title is mentioned among the compositions of Shamsaddin al Jazari (*d.* A.H. 833=A.D. 1429); see Brock., vol. ii, p. 203. The preface and contents of this



work, however, do not agree with those of the present treatise. On a careful examination of the various catalogues, we find that the real title of the present treatise is *تجريد كلمة التوحيد* *Tajrid u Kalimat at Tawhîd*. This is a work by Ahmad al Gazzâlî; and its contents and preface, as given both in Berlin, No. 2396, and India Office, No. 694/5, agree verbatim with those of the present treatise. Hence the note, referred to above, is correct as regards the author's name, but incorrect as regards the title of the work. The full name of the author runs thus: Ahmad bin Muhammad bin Muhammad al Gazzâlî *احمد بن محمد الغزالي*, a famous Sûfi of the 6th century A.H., and the *Shaikh* of Abû an Najib Suhrawardi (see No. 855 above). He was the younger brother of the still more famous Sûfi Muhammad al Gazzâlî (see No. 833 above). Both brothers, in the beginning, studied in the Madrasah of Tûs under the same teacher (see No. 833 above); but afterwards they completed their studies under different professors. The present author is chiefly known as the disciple of Abû Bakr An Nassâj. He died in Qazwin in A.H. 520 = A.D. 1126; see *Ikhtiyâr ar Rafiq*, fol. 27<sup>b</sup>; *Isnawî*, fol. 345; Brock., *loc. cit.*, where seven works of the author are enumerated.

Beginning;—

الحمد لله رب العالمين قال الشيخ الامام جمال الاسلام احمد بن  
 محمد بن محمد الغزالي رضى الله في الحديث الصحيح ..... عن  
 سيد البشر محمد المصطفى ..... قال خبرا عن الله تعالى لا اله الا الله  
 حصني فمن دخل حصني امن من عذابي النج \*

For other copies of the work see Berlin Nos. 2394-2405; Cairo  
 vol. ii, p. 80; India Office, No. 694/5.

Written in Naskh. Dated A.H. 903.

Foll. 114<sup>b</sup>-115<sup>a</sup>. Contain anecdotes of Muhammad al Gazzâlî (see No. 833 above).

Foll. 115<sup>b</sup>-118. Contain a portion of *Munqid Min Az Zâlâl* of Gazzâlî (see No. 833 above), dealing with mystical teaching. For a complete copy of the said work see Berlin, No. 1725.

The portion quoted opens thus:—

قال الامام حجة الاسلام في كتابه المنقذ من الظلال النج \*

Foll. 118-122<sup>a</sup>. Contain a portion of the biographical account of Gazzâlî (see No. 833 above) contained in *Aṭ Ṭabaqât Al 'Aliyah Fi Manaḡib Ash Shâfi'iyah*, a rare biographical work on Shâfi'i scholars by Muhammad bin Hasan.



The portion quoted opens thus:—

قال الفقير الى الله تعالى محمد بن حسن ... في كتابه الطبقات  
العلية في مذاقب الشافعية مذهب الامام حجة الاسلام محمد بن محمد  
الغزالي القائم على راس الخمسمائة الهـ \*

Foll. 122<sup>b</sup>–125. Contain a chapter فصل المؤمن quoted from Amālī of Muḥammad bin Muḥammad bin Zaid al Baḡdādī, a traditionist of the 5th century A.H.

The quotation opens thus:—

فصل المؤمن من امالي السيد الامام ابي المعالي محمد بن محمد  
بن زيد الحسيني البغدادي رحمه الله معذوف الاسانيد الهـ \*

VI. foll. 125–128. A treatise, containing 40 Ḥadīṣ dealing with the virtues of the mystical stage known as Faqr (poverty) and with the rewards of those who have reached that stage, known as الفقراء. A note on the first folio, which runs thus: كتاب في زيق الفقر tells us that the present; treatise is a work entitled Kitāb fi Zīq al Faqr by some unknown author.

A treatise having a different title, viz., Ar Rasālat Fi Faḍl Al Faqr Wa Al Fuqarā'i الرسالة في فضل الفقر والفقراء by Aḥmad al Ġazzālī (see No. 959/5 above), which contains 40 Ḥadīṣ on the subject of Faqr and Fuqarā'i, is mentioned in Berlin, No. 3344. The title and beginning of the Berlin copy differ from those of the present treatise; but the agreement in subject-matter, the fact that the first and the last Ḥadīṣ are the same in both, and that the same statement regarding the Khirqa, which is contained in our preface, is also found in that of the Berlin treatise, leave no doubt in our minds that the treatises are the same, and that Aḥmad bin Muḥammad al Ġazzālī احمد بن محمد الغزالي is the author.

The first Ḥadīṣ, with Isnād, runs thus:—

قال الشيخ احمد بن حسن بن حسين سمعت من شيعتي الصالح  
الزاهد عيسى بن حسن السلفي اعاد الله علينا من بركاته اربعين حديثا  
في حق الفقراء على ترتيب مشائخه ..... الحديث الاول عن ابي  
هريرة رضى الله عنه انه قال قال رسول الله صلى الله عليه وسلم اني  
بعثت لمضارب الدنيا ما بعثت لعمارتهـ \*

The last Ḥadīṣ runs as follows:—

الحديث الأربعون عن أبي الدرداء قال قال رسول الله صلى الله عليه  
و سلم حرمة الفقير عند الله خير من السبع الأرضين و جبالها و ما فيها \*

Our treatise begins thus:—

الحمد لله الذي خلق الإنسان و اطلق اللسان بالذكر \*

The Berlin copy begins as follows:—

الحمد لله يقول العبد الفقير الراجي رحمة الجليل احمد بن محمد  
الطوسي تاب الله عليه النع \*

It will be noticed that the author's name is given in the beginning of the Berlin copy, but omitted in ours.

In the preface quoted below, it is stated that the Prophet received a garment of Faqr from the angel Gabra'il in ليلة المعراج (the night of his ascent to Heaven); and that this garment afterwards was presented by the Prophet to 'Alī, the 4th Caliph, and was subsequently presented to others down to Ṣūfī Junaid Baġdādī (d. A.H. 297 = A.D. 910):—

عن رسول الله صلى الله عليه و سلم انه لما قال اسرى بي و فرغت  
من المضاطبة اخذ جبريل يدي و ادخلني الجنة و اتى بي على قصر  
من يا قوتة حمراء ففتح القصر و اخرج لي منه زيق الفقر فلبسه و قال لي  
يا محمد و هذا زيق الفقر و ان الله تعالى امرني ان البسه فلا تودعه الا لمن  
يستحقه فلبسه النبي صلى الله عليه و سلم و جال بي في الجنة و قال الفقرو  
فخزي و فخر امتي من بعدى الى يوم القيمة ثلث مرات فالبسه النبي  
صلى الله عليه و سلم لعلي رضى الله عنه و البسه على لرجلين احديهما  
لولده الحسين و الثاني لحسن البصري و البسه الحسن البصري الحبيب  
العجمي و البسه الحبيب العجمي لداؤد الطائي و البسه الداؤد الطائي  
المعروف الكرخي و البسه المعروف الكرخي لسري السقطي و البسه السري  
السقطي لابي القاسم الجنيد النع \*

Only one other copy of the work is known to us, viz., the Berlin copy cited above.

Foll. 129-130 contain a quotation from *Jawāhir Al Qur'ān* (see No. 840 above), corresponding to foll. 101-102 of that work.

Foll 130<sup>a</sup>-130<sup>b</sup> contain 29 couplets, preceded by a note which runs thus: هذه الايات من كلام الامام حجة الاسلام ابي حامد محمد بن محمد  
الغزالي املاها على شخص من اصحابه في علم النوم  
and which tells us that a certain friend of Gazzāli (see No. 833 above) dreamed that the latter dictated these couplets to him, describing the pleasures enjoyed by him after death.

Beginning:—

قل لاخواني راؤني ميتا      فبكوني و رثوني حزنا  
ام على الغائب منكم حزنا      ام على الحاضر معكم ههنا

VII. foll. 131-132. *المولد الشريف* Al Mawlad Ash Sharif. A treatise containing a brief account of the Prophet's birth. Neither the author nor the treatise is mentioned in any catalogue. In Berlin 28 works on the present subject, viz., Nos. 9517-45, are noticed; but no mention of the present treatise is found. Works of this nature are generally recited on the occasion of the ceremony called *Milād*, which is chiefly performed on the 12th Rabi' I, the birthday of the Prophet.

Beginning:—

الحمد لله الذي ماله مثيل يفاظره ولا وزير يشاوره الخ \*

Fol. 133 contains a quotation from an unknown work.

THE END.





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