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VOLUME XIII
(Arabic MSS.)
ŞÛFÎSM
Prepared by
MAULAVI ABDUL HAMID

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PREFACE.

The present volume, the thirteenth of the series, is the sixth dealing with the Arabic MSS. It contains notices of the MSS. belonging to the section, Asceticism and Şūfism, 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 Şūfism. The study of the subject of the spiritual training given by Şūfis 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 'Abdarrazzaq Kâshī' 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 Şafādî 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. 826. The second part of a very old copy of Qut al Qulūb, a work on Šūfism and Asceticism, by Abū Ṭālīb al Makki, who died in a.ḥ. 386 = a.ḍ. 996. Dated a.ḥ. 571.

No. 831. A reliable copy of Manāzil as Sā‘rīn, a famous work on Šūfism, by ‘Abdallāh al Anṣārī, who died in a.ḥ. 481. The copy was in the use of Muḥammad bin ‘Ali, an Indian Šūfī of the 9th century a.ḥ.

No. 841. A very rare abridgement of Iḥyā‘ al ‘ulūm, not mentioned in any catalogue, by Yaḥyā bin Abīl Ḳhair, who died in a.ḥ. 558 = a.ḍ. 1162.


No. 857. A very old copy of Kitāb at Tawwābin, by Ibn Qudāmah, who died in a.ḥ. 620 = a.ḍ. 1223. The present copy was studied by several scholars in a.ḥ. 695.


No. 893. An old and valuable copy of Riqā‘ aš Šāliḥīn of Muḥiuddin an Nawawi (d. a.ḥ. 676 = a.ḍ. 1278). The copy was transcribed five years after the author’s death in a.ḥ. 681. The present MS. was studied by several eminent scholars under Ibn ‘Aṭṭār, one of the pupils of the author.


No. 907. A very old and valuable copy of Shifa‘ 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 Taṣawwuf, an exceedingly valuable work on principles of Şūfism by Shamsaddin ad Dāmigānî, the Minister of Persia and pupil of Qādî Aḍud (d. A.H. 756 = A.D. 1355).

No. 911. A very correct copy of Sînît aṣ-Ṣudūr, a very rare work on Şūfism, by Taqīaddin al Maussili (d. A.H. 797 = A.D. 1394). Written by the pupil of the author.


No. 937. A copy of Ḥusn at Tawassul, a very rare work on Şūfism by 'Abdal Qâdir al Fâkîhî (d. A.H. 982 = A.D. 1575).

No. 939. An old copy of an Arabic translation of Faṣl al khīṭāb, a reliable work on Şūfism in Persian. The work was translated into Arabic by Amîr Badshâh Muḥammad al Bukhārî in A.H. 987. The present copy was transcribed in A.H. 997.


No. 959/1. A copy of a very rare treatise, viz., Ar Risalat al Makkiyyah, believed to be unique by Qubbaddin, 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 ŞÛFISM.

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

KITĀB AS ŞABR WA AR RIDĀ'.

A fragment containing the last three foll. of an old copy of Kitāb as Şabr wa ar Ridā', 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: Abū 'Abdallāh Hārīṣ bin Asad al Muḥāsibī, a follower of the Shāfi‘i School, and the most distinguished Şūfī of the 3rd century A.H., whose literary merits equal his fame as Şūfī. His authority, both as a scholar and a mystic, that is, in both branches of learning (علوم غامرة و باطنية), is attested unanimously by his biographers, Şûfis and scholars. He is called Al Muḥāsibī 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'āt al Janān, fol. 158b; Ṭabaqāt u Ibn Mulaq-qin, fol. 152a; Ikhtiyār ar Rafīq, fol. 39b; Kashf u Asrār al Bayān, fol. 112; Mujmal Fašihi, fol. 25; Isnawi, fol. 13; Taṭkhirat al Awliyā' of 'Aṭṭār, fol. 113b; Nafaḥāt., p. 56; Al Lawāqib, fol. 74; Tāj at Ṭabaqāt, 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.

VOL. XIII.
The present fragment begins abruptly thus:

The colophon runs thus:

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

At the end, the following two notes are found:

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

II. By Muḥammad bin Muʿlīm Najmaddin. He says that he also went through the MS.:

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

No. 821.

foll. 63; lines 23; size 9½ x 7; 6½ x 4½.

BUSTĀN AL ‘ĂRĪFĪN.

A work on meditation and moral precepts, based on the Qur’ān, Ḥadīṣ and other religious works, such as those of jurisprudence, theology and Ṣūfism, divided into 162 Bāb.

Author: Abu'l Laiş Naṣr bin Muḥammad bin Aḥmad bin Ibrāhīm as Samarqandi
a famous Hanafi 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 Gafilin, No. 823 below, where the present author quotes Hadiq 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 Hâj. Khâl.; 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 Ulûm, fol. 109, and in Tâj at träjim (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 Fašîhi, fol. 125', A.H. 376; Tâj at Tabaqât, 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 Jawâhir al Muḏiyah, gives the year of his death as A.H. 373; see vol. ii, fol. 78; and Al Kafawi, in Ilâm, agrees with him, as does also the author of Tabaqât al Aḥnâf (see Hand-list, No. 2452). ‘Ali Qârî, in his Tabaqât (see Hand-list, No. 2451, fol. 181), gives A.H. 376; but in his commentary on Shifâ (see Hand-list, No. 2250), which was composed after the Tabaqât referred to above, he agrees with date given by the author of Al Jawâhir Muḏiyah; and this is also supported by the author of Hadâ’iq al Ḥanafiyah, 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 العافية للمنتقين قال الشيخ الغفيرة إبراهيم بن محمد بن نصر بن عبد الله بن الخطاب السمرقندية رحمة الله عليه إن جمعت في كتابي هذا فنونا من العلم ... وسميتة كتاب البستان الغ

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

The work was printed in Bûlâq, 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.

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

The Same.

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

No. 823.

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

ثنيب الفاتحين

TANBĪH AL GĀFILĪN.

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

Beginning:

الحمد لله الذي هدانا لكتابه..... قال الغفري الزاهد ... نصر بن محمد بن أحمد بن إبراهيم السمرقندي إني لما رأيت الواجب على من رزقه الله تعال وتعال الوعظ في الأدب وحة وحظي في العام ..... جمعت في كتابي هذا شيء من المواضع الغ

The first Bāb begins on fol. 2ª, thus the beginning of the chapter begins on fol. 219ª as follows:

باب النكاهات قال الغفري أبو النفي السمرقندي حديثنا أبي الف

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; Ásafiyah Library, vol. ii, p. 1590. The work has been printed in Cairo, A.H. 1305; Bombay, A.D. 1884.
No. 824.

foll. 296; lines 19; size 6½ x 4½; 5½ x 2½.

The Same.

Another copy of the preceding work, beginning like the above.
Written in ordinary Naskh. Dated A.H. 1187.
Scribe: حسن بن محمد.

No. 825.

foll. 178; lines 12; size 8 x 6; 5½ x 4.

التبع في التصوف

AL-LUMA' FI AT TASAWWUF.

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

Author: Abû Naṣr Sarrâj at-Tûsî.
The MS. is defective at the beginning and opens thus:—

كتاب الفهم الثمانية أبواب باب مذهب أهل الصوفة الَّغ

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 "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 Kashâf-al Mahjub; Taḍkîrât al-Auliyâ'; Nafaḥât; Safînât al-Auliyâ'; Mirât al-Asrâr; Mirât al-Janân, etc. See also Ḥâj. Ḵhal.

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 Abû Naṣr Bishr al-Ḥâfî (d. A.H. 227=A.D. 841):—

كتاب التفم لابي نصری الجماني

This wrong assertion is evidently based on a careless reading of the opening words of each Bâb in which only the Kûnyah Abû Naṣr, and not the name, occurs: قال ابرنصر.

The writer of the note has thus mistaken Abû Naṣr (Bishr al
Hâfi for our author Abû Nasr (Sarrâj). Hâfi’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 Shaikhs who lived after the death of Hâfi (see the List of Sûfis 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 Sûfism agree with the doctrines of the Qur’ân and the Hadîش. He deals at length with the doctrines and principles of the ancient Sûfis, their moral systems, customs, supernatural powers, etc. On the whole the work supplies valuable materials for the study of the development of Sûfism 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 Kitâb, subdivided into numerous Bâb. Our copy has only twelve Kitâb, as follows:


A comparison with Nicholson’s edition shows that the entire Muqaddimah (subdivided into 18 Bâb), and the first Kitâb, كتّاب الإحزال و المقاتات (comprising 19 Bâb), occupying pp. 1-70 in the printed edition, are wanting in our copy. The last Kitâb in our copy, styled كتّاب الإحلال, is not treated as a separate Kitâb in the printed edition, but forms only a part of its last Kitâb تفسير الشائعات. The last Bâb of the fifth Kitâb in our copy is treated as a separate Kitâb المسائل 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 Sûfism. 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:

Written in fair bold Naskh.

No. 826.

coll. 218; lines 23; size 9½ x 6½; 8 x 4.

The second part of a very old copy, dated a.h. 571, of Qūṭ al Qulūb, a work on Ṣūfism and asceticism, dealing with religious duties, mystical principles and moral precepts, as well as the system and observances of Ṣūfism. The author expounds with special care the philosophical principles involved. As the author of Faṣl al Khīṭāb (see Persian Hand-list, No. 1386), fol. 33⁴, observes in the quotation which follows, the present work is recognised by Ṣūfis and scholars as the most useful composition produced on the subject up to that time:

Al Ġazzālī (d. a.h. 511 = a.d. 1111), in Ihyā‘ 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 Ţālib Muhammad bin ‘Ali bin ‘Atiyah al Makki al Ḥārīṣi, a famous Ṣūf of Mecca. He was a disciple of Abu’l Hasan Muḥammad bin Ṭāhir bin Sālim Baṣrī to whom he refers on fol. 183⁴ thus:

... وَكَذَلِكَ شَيْخُناَ اَبُو الْحَسَنِ بِنِ سَلِمْ يُقُولُ إِذَا اَعْطَيْتُ حَقَّكَ مِنَ الشَّيْعَ نَقَصْتُ بَكَ السُّفْسِ إلى الْبَالَةَ وَإِذَا مَفْعَلَتُ حَقَّكَ مِنَ الشَّيْعِ قَصَتْ كُلَّ جَارِحَةٍ مِنَ حَظَّةِ فَاصِلٍ القَلَبِ بَذَالِكَ وَإِعْتِدَلَ

Beginning:

الفصل الثاني و الثلاثون فيه شرح مباني الإسلام وهي خمسة
ذكر فضائل الطهارة وما يقال عند غسل كل عضو حتى الذكر أول ذلك أن
يتوغى قاعدة مستوي العورة و ان لا يكون الناس متمس

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

الفصل السابع و الاربعون فيه كتاب تفصيل الحرام من النساب و فضل
الحلال و فضل النساب

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

الحمد لله رب العالمين و صلى الله على سيدنا النبي العزى و على
آله و إصحبته و أتباعه لجميع يسلم سلماً... فرغ... سنة أحدى و سبعين
و خمس و خمسة الله عظير لمصنفة و صاحبة و كاتبه و لوالديهم أجمعين.

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

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

Written in good Nasḵh.

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

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

كتاب قوت القلوب و معاملة المحبوب تصفيف الشيخ الكبير الشهير
ابن طالب الكمي من نعم الله على عبد محمد بن الشيخ عبد اللطيف
اختم له بالخير الغزي

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.

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

RAUDAT AL ‘ULAMÁ’.

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

Author: Abū’l Hasan ‘Alī bin Yaḥyā bin Muḥammad Az Zandavaisiṭ al Buḫārī al Muṭbaqī. Hāj. Khal., vol. iii, p. 505, and Berlin, No. 8860, record the author’s name as Abū ‘Alī Husain bin Yaḥyā; but the author of Al Jawāhir al Muḍiyah, vol. ii, fol. 128°, emphatically states that his name was ‘Alī bin Yaḥyā, thus: ‘وَقَالَ إِسْمُهُ ‘الِيَ بْنِ ‘الْيَحْيَا’.

This rendering is supported by the Iṣnād 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 الصلاة على خير خلقته محمد و آله و صحبه

لجميع يقول أبو اسمعيل أحمد بن محمد نصر العلوي الحدادي البخاري

عفوي الله تعالى عنه الخزاعي لجميع كتاب روعة العلماء، حدي ... أبو المعتلاوي شرف بن أبي بكر الحسني الحدادي رحمة الله عليه لجابة في

سنة إبراهيل و خمسة و ستة ... قال الخزاعي الشيخ الإمام الزاهد شمس

الشام إبراهيم بن محمد بن نصر الزيزجي فيما كتب لي في سنة ثمان

و خمسة قال الشيخ الزاهد الولد قال الخزاعي الشيخ الفقيه العام أبو نصر

بن محمد بن عيسى البلودي رحمة الله عليه قال الخزاعي الشيخ الفقيه

الزاهد أبو الحسن علي بن محمد الزندريستى رحمة الله عليه.

It is evident from the fact, that throughout the work the author is referred to, sometimes as رحمة الله عليه (the preceptor or jurist said May God have mercy on him), and sometimes as قال رحمة الله عليه (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 ’Īsā, who, in the Iṣnād quoted above, refers to the author in similar terms (فقيه 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 Ḥanafi scholar; but nothing is said as to the century to
which he belonged. Dr. Hidayat Ḥusain, in Būhār Lib. Cat., vol. ii,
No. 121, on the strength of a date, A.H. 508, mentioned in the Isnâd,
observer 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. 33a) quoted below, to
Abû Bakr Ismâ’îlî, a reliable traditionist, who died in A.H. 371 = A.D.
981; see Huffâz, vol. iii, p. 159; and states that he personally
received certain religious instruction from him:—

قال رحمه الله سمعت الشيخ الإمام أبا بكر اسمعى يتعصى عن
الحسى البصري إنه جلس للعامة فما فرغ قام إليه شاب الغ

(ii) From the above-mentioned Abû Bakr Ismâ’îlî he received a
Hâdiq, which he quotes on fol. 248a, as follows:—

قال رحمه الله و حدثنا الإمام أبو بكر الاسماعيلي إمامةً بسند له
عن نافع ابن عمر قال لما نزلت هذه الآية وهو قوله مثل الذين ينقفون
إموالهم بغير حساب إلى اخر الآية قال رسول الله عليه وسلم رب
زمامتي فنزلت هكذا الآية من ذالذ يقرض قرضا حسنا فضاءة له اضعاها
كثيرا قال رسول الله صلى زمامتي فنزلت انا يومى الصابرين ... أجرهم
بغير حساب

(iii) Again, on fol. 285a, he refers as follows to a saying which
fell from the lips of Ṣufi Abu’l Qâsim (d. A.H. 378 = A.D. 988; see
Nafahât, p. 139):—

قال رحمه الله و سمعت أبا القسم الصوفي يقول أول شيء خلقه الله
تعالى خلق ديرة بيضاء

(iv) It is clear from the following passage (fol. 33b) that our
author studied under Abu’l Hasan ‘Ali bin ‘Abdallâh at Tarṣûsî
(d. A.H. 382 = A.D. 992; see Ansâb u Sam‘ânî, fol. 222b):—
ASCETICISM AND ŞÛFĪSM.

The author gives us to understand in the preface that the present work is an enlargement of his former work, Rauḍat al Muḍ'ikkinīn.

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

كتاب روضة العلماء صنف الشيخ العلامة و الحبر البصري الغزامة أبو اسماعيل أحمد بن أحمد بن نصر العلوي الصنفهي غفر الله له و لجميع المسلمين.

For other copies of the work see Berlin, No. 8860; Būḥār, 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 'Abdarraḥīm 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 الفنجهاري

فقة الله البالغ سنة 1300 هـ.
AR RISÂLAT AL QUSHAIRÍYAH.

A very old copy of a well-known work on Sufism and asceticism, containing a full description of the mystical principles and practices of the Sufis. In the first Báb of the work, the author refers to 82 eminent Sufis, 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 و الجماعة), and that the Sufis, like them, are true believers in Islam. The present work, which is chiefly based on the Qur‘án, Hadîq and sayings of the Sufis, is regarded as a standard work on the subject, and is referred to as such by Sufis and scholars of the author’s and of succeeding ages. It is divided into 54 Báb, which are fully described in Berlin, No 2822. The work was composed in A.H. 438.

Author: Abu’l Qâsim ‘Abdalkarim bin Hawâzin bin Tâlha bin Muḥammad al Qushairî، ابن القاسم عبد الكريم بن هوازن بن طالحة بن محمد القشيري، known as Al ’Ustâd (الاستاذ), a prominent Sufi, scholar and author of the 5th century A.H. He is specially known for his merit in the Qur’anic 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 Shâfi‘i school, and adhered to the Ash‘ari school of theology. He was born in Khurasan, A.H. 376. He lost his father, while still a child; but he had an innate love of learning, which prompted him to leave Khurasan for Nishápûr, where fortunately he fell in with Sufi Abû ‘Ali ad Daqqâq, on whose advice he studied different branches of Islamic literature under the following eminent scholars, among others:—

(i) Abu’l Qâsim Al Aimânî، 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. 52b of the present work, thus: اخترنا الإمام أبو بكر محمد بن الحسن ابن ثورك زوجه الله الخ. 

Arabic Manuscripts.
(iv) Abû Ishâq al Isfirâ'înî (d. A.H. 418 = A.D. 1027; see Isnawi, fol. 24), who is also quoted on fol. 98a, thus:

وكان الإمام إبراهيم السفرائي يقل اللهم

(v) Abû Bakr Muḥammad at Tûsî (d. A.H. 420 = A.D. 1029; see Isnawi, fol. 300).


After a thorough study of Islamic literature, our author placed himself for spiritual training under the above-mentioned Şûfi Abû ‘Ali Ad Daqqâq, who was so greatly impressed by our author’s devotion to spiritual learning that he gave him his own daughter in marriage. After Abû ‘Ali’s death, in A.H. 405 = A.D. 1014, our author adopted as his spiritual guide the Şûfi Abû ‘Abdarrâhmân as Sulamî (d. A.H. 412 = A.D. 1021). These two Şûfis are the chief authorities quoted in the present work. The wonderful genius of Qusâîrî earned for him a great reputation among the Şûfis, who conferred upon him the title of Al Ustâd, which had formerly been borne by Abû ‘Ali. He died in Nişâpur, 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) Abû Naṣr ‘Abdarrâhim (d. A.H. 514 = A.D. 1120; see Isnawi, fol. 373).
(iii) Abû Maṇṣûr ‘Abdarrâhmân (d. A.H. 482 = A.D. 1089; see Isnawi, fol. 380).
(iv) Abû Sa’id ‘Abdalwâhîd (d. A.H. 494 = A.D. 1100; see Isnawi, fol. 380).
(v) Abû’l-Fâṭî ‘Abdallâh (d. A.H. 521 = A.D. 1127; see Isnawi, fol. 381).
(vi) Abûl Muẓaffâr ‘Abdalmun’îm (d. A.H. 532 = A.D. 1137; see also Isnawi, fol. 381).

For our author’s life see Mir’ât al Janân, fol. 264; Subkî, vol. iv, fol. 161; Isnawi, fol. 378; Ibn Mulaqqin, fol. 61a; Kašîf u Asrâr al Bayân, fol. 112; Ṭabaqât al Muḥassirîn, fol. 53b; Naṣaḥât, p. 354; Mujmal Faṣîhi, fol. 151b; Br. Mus. Suppl., No. 227; De Slane’s translation of Ibn Khallikân, vol. ii, p. 152.

Beginning:--

قال الاستاذ جمال الإسلام أبو القاسم عبد الكريم بن هوازن الشهري

الحمد لله الذي تفرد بجماله ملكون و توجد بجمال جبارنه الع

...
After fol. ii, certain foll. containing a portion of the first Bāb and the beginning of the 2nd Bāb (corresponding to toll. 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; Rampūr, Nos. 147, 148, 149.

The work was printed in Cairo, A.H. 1248 and again in Būlāq, 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 Āṣafīyah Library, p. 378.

No. 829.

foll. 236; lines 21; size 8½ × 6; 6½ × 4.

The Same.

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

قال حدثنا الشيخ الإمام قطب الدين أبو مطيع عبد الرزق بن عبد الرحمن بن عبد العزيز، وتأذى الشيخ الإمام أيوب سيد عبد الرحمن بن عبد العزيز بن محمد بن عبد السلام العلي. قال حدثنا الشيخ الإمام الإمام جمال الإسلام ناصر السنع قامب البدعة أبو القاسم بن هوازن بن طلحة الفشن. رحمة الله محمد الله الذي تفرد

* بجلال ملكه الله *

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

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

بلغ مقابلة على نسخة محفوفة متحقدة وهي نسخة العرف الحسني بن محمد بن الحسن الملك الفاسي الجياني المدنين بمدينة حبش المحمية ... في مجالس متعددة ... آخرها ... سنة 1307
ASCETICISM AND ŞÛFISM.

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

Written in fair Naskh. Dated Շan‘â’ (in Yaman), A.H. 1033

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No. 830.

foll. 306; lines 15; size 11½ × 6½; 8½ × 4½.

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.

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No. 831.

foll. 46; lines 13; size 8¼ × 5; 6 × 3.

MANÂZIL AS SÂ'IRÎN.

A very reliable work, generally regarded as authoritative by the Şûfis, dealing with the 100 stages of mystical development. The work is arranged in the following ten parts, each of which is subdivided into several Bâb: (i) معاملات. (ii) سماوات. (iii) إخلاق. (iv) أبواب. (v) قصص. (vi) شريفات. (vii) وثائق. (viii) حوالات. (ix) حواري. (x) حقائق.

Qurânic verses are quoted in support of the subject-matter of each Bâb. For a full description of the contents see Berlin, No. 2826. The author refers in his preface to the statement of the eminent Şûfi Abû Bakr Kattân (d. A.H. 322 = A.D. 933) to the effect that there are altogether 1,000 stages in mystical development (ان بين العبد والحنيفة المقام ممن نور وظلمة الف乐م); 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 Harâf.

Author: ‘Abdallâh bin Muḥammad bin Aḥmad bin ‘Ali bin Ja‘far bin Mansûr bin Matt bin Zaid bin Khâlid al Anšârî, the most prominent Şûfi and Ḥanbali scholar of the 5th century A.H., who
traced his descent from Zaid, commonly called Abū Ayyūb al Anṣārī, a companion of the Prophet. He was highly esteemed both as Sūfī 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 (خُلّة) 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 Islam by the Caliph Muqtadīr billāh (a.h. 467–487 = a.d. 1075–1094). He is generally referred to, by this title, by Jāmi in Nafaḥāt. He was a disciple of Abūl Ḥasan Kharqānī (d. a.h. 425 = a.d. 1033; see Mujmal Fāsīhi, fol. 139), the famous Sūfī of the 5th century a.h. Ibnul Jawzi (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 Nafaḥāt, 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 Sūfism, studying under several teachers and professors of Nishāpur, Baštām and Tūs, and receiving spiritual training from the Sūfis 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 Sūfis 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 Sūfis of Harāt complained against his mystical theories to Sultān ala’aRasAlān (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’at al Janān, fol. 275; Nafaḥāt, p. 371; Mujmal Fāsīhi, fol. 546; Ṭabaqāt al Mufassirīn, fol. 386; Brock., vol. i, p. 433; Rieu, Persian Catalogue vol. i, p. 35. A separate biography of the author by ‘Abdal Qādir ar Ruhāvi, with the title of Al Mádiḥ Wa Al Mamduḥ, 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
ASCETICISM AND ṢŪFISM.

Beginning:

الحمد لله الواحد الحد القيوم الصمد وبعد فان جماعة من الراغبين في الوقوف على منزل السائرين من أهل هراث... طال علي مسألتهم

· إياً زمانًا أن ابين لهم في معرفتها بياناً عليها

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 Muhammad bin ‘Ali, which indicates that the MS. was for some time in his possession:

من ممتلكات عبد الفقير إلى الملك الولي محمد بن شيخ علي

· الملقب بشرف الدين الهمداني عفوي الله عنه ذويه وضطر عيينه

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

بمه– مهر نبي و بصق شاه ولي

بفطش جرم و كنها محمد بن علي

This Muhammad bin ‘Ali was an Indian Ṣūfī of the 9th century A.H. In A.H. 781, he and his father, ‘Ali (d. A.H. 786= A.D. 1384), settled in Kashmir, 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 Saifaddin. See Taḏkira i ‘Ulamā’ i Hind, p. 219.
The title-page also bears the following prayer:

در میان نماز سفرت حضرت و نماز فرض روی بست راست كند و سه نویت
بگوید القہر و قوت کند دیگر روی به پس پشت کند و همچنین سه نویت
بگوید القہر و قوت کند به پس پشت دیگر روی بست چیپ همچنین.

یک این روز اللہ سبجانانه تعالی مخصوصاً ای کسی انتشار اللہ بهنه و کرم

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

No. 832.

 foll. 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 Nūraddin Abu'l Wadād.

No. 833.

 foll. 133; lines 13; size 12\(\times\) 7; 9 \(\times\) 3.

احصار طهور الدين

IḤYĀ’ U ‘ULŪM AD DĪN.

A beautiful copy (in four volumes) of Iḥyā’ u ‘Ulūm ad Din, a comprehensive work on Şūfism and asceticism, as well as Islamic doctrine in general, the author referring throughout to the Qur’ān, Ḥadīth, Sūfis, 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 Pārasā (d. A.H. 822 = A.D. 1419), a famous Şūfi of the 9th century A.H., and the author of Fāṣl al Khiṭāb, tells us, in the following passage on fol. 33\(a\) of Lib. copy, Hand-list, No. 1368, that our
author borrowed his methods and materials from Qūṭ al Qulūb (No. 826 above): وَقَدْ تَنَبَّأَ كَلَامُهُ (الْبَطَالِبُ المُكْتَبَةُ) اَلْإِلَامُ حَيَّةٌ اَلْإِلَامُ فِي تُأْلِيفِ اَحْبَاهِ الْعَلُومِ.

Ibn Ḥajar (d. A.H. 852 = A.D. 1449; see Lib. Cat., vol. v, part i, No. 159) and ʿIrāqī (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. Ibnuʾl Jawzi (d. A.H. 597 = A.D. 1200; see Lib. Cat., vol. x, No. 512), in his two works, Iłām al Ilḥāy and Minhāj al Qāṣīdīn, criticised the present work. His criticisms were replied to by contemporary scholars; and Ẓafī, in his Iṣḥād, foll. 36–39, (see No. 908 below) has refuted certain Sūfis, who criticised the present work. The present work is divided into four Rubūʿ, or parts: (i) العادات; (ii) المبتدأ; (iii) المبتدأ; (iv) الفتاوى. 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., العادات.

Author: Abū Hāmid Muḥammad bin Muḥammad al Ḥāẓīlī.1

ابو حامد محمد بن محمد الغزالي

He is surnamed Zainaddin at Tūsī, and is known by the title of Hujjat al Islâm. An eminent scholar of the Shāfiʿī school, and famous as philosopher, theologian, jurist and exponent of Sūfism, 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 Tūs, 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 Sūfī friend of his father, who entered him in a Madrasah of Tūs, where he received his early education under Zādaqānī. Love of learning impelled Ḥāẓīlī to leave home; and he first visited Jurjān, where he studied under Abū Naṣr Ismaʿīl and some others. Thereafter, he proceeded to Niḥāpūr, where the famous professor of Nizāmiyyah Madrasah, ʿAbdalmalik İmām al Ẓaramān (d. A.H. 478 = A.D. 1085; see Lib. Cat., vol. x, No. 493), took a keen interest in his education. Ḥāẓīlī 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,
for a copy of which see Hand-list, No. 769. As we are told by Ibn Mulaqquin, fol. 77a, Ḥazżāli submitted Al Manḥūl to his teacher, Imām al Haramain, who made the following encouraging remarks on the work:  

אַתָא חַיִי וְיֵלֵד ל חַיִי אַמַּיִת לֵאָנ כְּנָאָבִיק נָתַּיקְל יִעֲלַי כְּנָאְלִי.

Gazzāli became known throughout Nīḥāpur as a profound scholar; and, on the death of Imām al Haramain, in A.H. 478, the authorities appointed him professor of Nizāmiyāh Madrasah in his place. After a few years’ service in the Nizāmiyāh Madrasah, he was summoned in A.H. 484, by the Nizām al Mulk of Bağdād (see Lib. Cat., vol. x, No. 493) to be Principal of the Nizāmiyāh College there; and his success in several debates with eminent scholars of Bağdād, 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 Ṣhaikh Abū ‘Ali Fārmūdī (d. A.H. 477 = A.D. 1084; see Mīr‘āt al Janān, fol. 272b), 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 Šūfī Abū Naṣr bin Ibrāhīm, who died after A.H. 490, as his Shaikh for spiritual training. The present work (Iḥyā’), along with others, was composed in Damascus, and earned for its author the title of سيد المصطفى (the lord of authors); see Irshād, No. 908 below. Gazzāli, 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 settings 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 Mādnūn Bihi ‘An Ǧairī Ahlihi and As sirr al Maktūm, Gazzāli’s authorship is emphatically denied by Ḳisnawi, fol. 343. He died in A.H. 505 = A.D. 1111. See Ḳisnawi, loc. cit.; Ibn Mulaqquin, fol. 77; Ikhtiyār ar Rafiq, fol. 110; Mīr‘āt al Janān, fol. 287b; Naḥāḥāt, p. 422; Mujmāl Faṣiḥī, fol. 159; Subkī, vol. iv, fol. 210–16; Mu‘jam al Buldān, vol. iii, p. 560; Kaḥf u Asrār al Bayān, fol. 182; Tāʾ Ṭabaqāt, vol. vi, part i, fol. 295; ʿĀṭ Ṭabaqāt al ‘Alīyāh (see foll. 122–25 No. 959/5 below); Gosche, Über Gazzāli’s Leben und Werke, in Abhandlungen der Berliner Akademie, 1858, pp. 239–311; Munk, Mélange de philosophie, p. 336; Schefer Christomathie 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. 215–241; Z.D.M.G., vol. vii, p. 172.
ASCETICISM AND ŞÛFÎM.

Beginning:—

*الحمد لله تعالى ولا حمدا كثيرا طيبا لله

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; Râmpûr, No. 253; Aṣâfiyâh, Nos. 1–3.

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

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No. 834.

foll. 208; lines 31; size 12×7½; 9×5.

Vol. II.

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

*الحمد لله الذي احسن تدبير الكائنات الغ

---

No. 835.

foll. 164; lines 31; size 12×7; 9×5.

Vol. III.

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

*الحمد لله الذي يتصرد ان إدراك جلاله الغلوب الغ

---

No. 836.

foll. 376; lines 13; size 12×7½; 9×5.

Vol. IV.

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

*الحمد لله الذي يتصدق يسفغ الكتاب الغ

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: بدأنا شاه جهان عبد الرشيد دلیمی, we may conclude that the present MS. was at one time in possession of 'Abdarrashid ad Dailami (d. A.H. 1081 = A.D. 1670; see Ta'qkira-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 و جل العهد الضعيف حجاجي 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 Ḥâji 'Abdarrazzáq.

No. 837.

foll. 304; lines 31; size $12 \times 7\frac{1}{2}$; 9 x 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. 9th.

Foll. 9th-10 are fully illuminated.

At the top of fol. 9th, a note which runs thus: از كتب خاتمة جباح نواب حاجي وابی علي خان ملحم دام اقباله سي اتي. ي, indicates that the present MS. is from the Library of Nawwâb Ḥâji Wilâyat 'Ali Khân Sâhib, C.I.E., of Patna.

No. 838.

foll. 354; lines 31; size $12 \times 7\frac{1}{2}$; 9 x 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. 9th. η

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.

foll. 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-rulled 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 شريف.

The name of the scribe is found on fol. 214b, 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.

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

QIṬ′AT MIN IḤYĀ′ 'ULŪM AD DĪN.

A fragment of the preceding work, containing كتاب أسرار الركوة, the 6th Kitāb of the first part.

Beginning:

الحمد لله الذي اسعد ر اشقي الام

Written in good Naskh, within gold-rulled borders. Not dated; apparently, 12th century A.H.
No. 841.
fol. 108; lines 25; size 13 × 8; 9 × 6½.

مختصر الإحياء

MUKHTASAR AL IHYÅ‘.

A very rare abridgment of Ihyå‘ u ‘Ulûm ad Din (Nos. 833-36 above), not mentioned in any catalogue. A note on the title-page, which runs thus: تأليف الشيخ الإمام المقام معي الدين أبي زكريا يحيى بن محمد بن موسى, tells that the present abridgment is by Abû Zakariyâh Yahyâ bin Muḥammad bin Mûsâ. Hâj. Khal., vol. i, p. 183, mentions an abridgment of Ihyå‘ al ‘Ulûm by Abû Zakariyâh; but gives no details as to beginning or contents, or date of the author’s death. The author of Tuḥfâ, fol. 77b, also mentions an abridgment of Ihyå‘ among the works of the same Abû Zakariyâh. Yaḥûfî, in Mir‘ât al Janân, fol. 324b, merely mentions his name, but gives us the date of his death, viz., A.H. 558 = A.D. 1162.


The following scholars are well-known pupils of the author:—

(i) Muḥammad bin Mušîlî, a scholar of Yaman, who died at the end of the 6th century A.H.
(ii) Aḥmad Al ‘Aršânî (d. a.H. 607 = A.D. 1210; see Tuḥfâ, fol. 102a).

Beginning:—

الحمد لله رب العالمين، والعانين للمتقين، و الصلعة، والسلام على سيدنا

Muhammad نسل الله إلى الخلق أجمعين، و علي آله و صحبته وتابيعهم باحسن
ASCETICISM AND ŞÛFISM.

An abridgment of Iḥyāʾ al-ʿUlūm (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 Iḥyāʾ al-ʿUlūm ad Din, and holds that it is a compendious independent work on asceticism and Şûfism.

An examination of the contents of the work supports Stewart's statement, however; and 'Ali Qârî (d. a. h. 1014 = A. D. 1605), in his commentary (No. 844 below), definitely states that the text is an abridgment of Iḥyāʾ al-ʿUlūm, as appears from the following passage in the preface to his commentary (see No. 844 below):—

The authorship of the work is doubtful. According to some Muhammad bin ‘Uṣmān bin ‘Umar Al Balkhī, 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-ʿArifīn, one ‘Abdallāh bin ‘Abdarrāḥmān al Modāʿīnī is said to be the author of the work; but ‘Ali Qârî, 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:—

For other copies of the work see India Office, No. 680; Berlin, No. 3064; Āṣafiyah Library, Nos. 502, 555 and 877; Rampūr Nos. 222–225.
The present work was lithographed in Peshawar, A.H. 1279; see Rampúr, 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 Fadá’il Khán, a noble of ‘Álamgír’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:

‘عين العلم با سراوح مجدر بطلانی و رنگ جلد مستعمل باید

پیشکش هدايت لله ولد عفافیت لله خان هفتم ماه شعبان سنة 1311.

The note tells us that the present MS. was presented, in A.H. 1144, to Hidáyatalláh, the son of ‘Ináyatalláh, the author of Aḥkám ‘Álamgíri, who died in A.H. 1139=A.D. 1726; see Beale, p. 179; Ma’áṣir ‘Álamgíri, 257b.

Two ‘Arrádísahs of later date are found at the end.

No. 843.

foll. 113; lines 13; size 7½ × 4½; 4¾ × 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 الصبری. 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 $8\frac{1}{2} \times 6\frac{1}{4}$; $6\frac{1}{2} \times 4\frac{1}{4}$.

**SHARH U 'AIN AL 'ILM.**

A very detailed commentary on the preceding work, explaining fully points referring to the Qur'an, Hādiṣ 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.


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

ملكه بالشروط الشرعي اشتهر عباد الله الملك الغني علي بن سلطان

محمد البروي لطف بها بلطفه الخففي.

Beginning:—

الحمد لله العلي العظيم ... اما بعد نية قول خادم كلم ربه القديم ...

على بن سلطان محمد القاري البروي ... وهو في الجريدة مختصر

لأجاه علم الدين لحجة الإسلام ......... وهو (المصنف) من فضلاء البند ...

وجملاتهم على ما للجح في منقدمته ... وقيل أنه

منسوب إلى علماء بلغ.

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.
A work, marked by profound critical acumen, which deals mainly with the principles of Islam, Sufism and asceticism, besides certain miscellaneous matters. The author, throughout the work, bases his exposition of philosophical principles on the verses of the Qur'an, 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. 97a, where he says:

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'an from which each is derived. In the third Qism, the author expounds 40 principles, which he considers contain the very essence of the Qur'an, and which he designates by a separate title, viz., Al Arba'ān fi usūl Ad Din (40 principles of Islam). This third Qism he authorises scholars to treat as an independent work on the subject; see fol. 127a, where he says:

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: Abū Ḥāmid Muḥammad bin Aḥmad al Ḡazzāli (d. a.H. 505 = A.D. 1111); see No. 833 above.

Beginning:—

اما بعد حمد الله الذي هو فاتحة كل كتاب و الصولى على رسول
التي هي خاتمة كل خطاب الم
At several points, readers are requested by the author to refer to another composition of his, Iḥyāʾ al-ʿUlam (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; Aṣāfiyyah, 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.

الاِرْبَعُونُ فِي أَمْوَالِ الدِّينِ

AL ARBAʿŪN FĪ USŪL AD DĪN.

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

الحمد لله رب العالمين حمدًا يوارئ نعمة ويكافي مزيدًا وصلوة

على سوله محمد ر أله و أصدقاء أجمعين

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) אלפבג; (ii) הירגכ; (iii) גדי; (iv) הירגכ; (v) חלפכ; (vi) גשכ; (vii) גשכ; (viii) חלפכ; (ix) חלפכ.

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

(i) אלפבג; (ii) הירגכ; (iii) גדי; (iv) חלפכ; (v) חלפכ; (vi) גשכ; (vii) גשכ; (viii) חלפכ; (ix) חלפכ.

Khātimah.


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

(i) الْثَلَاثُ فِي الصَّمْوِ ؛ (ii) الثَّانِي فِي الزَّكَاةِ ؛ (iii) الْأَوْلِي فِي الصَّلَاةِ ؛ (iv) التَّلَامِيسُ فِي الْعِبَادَةِ.
(v) السََّابِعُ فِي الْمَلَكَ ؛ (vi) الخَامِسُ فِي الْإِذْكَارِ ؛ (vii) الرَّابِعُ فِي الْبَعْلَ وَحُبُّ الْمَلَكِ ؛ (viii) الْثَّامُنُ فِي الْمَلَكَ وَحُبُّ الْبَعْلَ ؛ (ix) العَاشِرُ فِي الرَّبَّ وَاشْتُرَاحِهِ.

Khātimah: خَاتِمَةٌ تَنْطَفِعُ عَلَى الْجِمْعِ فِي تَرْمِيِّبِ الْؤَوْرَادِ.

The following are the ten principles of the fourth Qism, and the Khātimah to the same:

(i) الْثَّلَاثُ فِي الْعَفُوِ وَالْرَّجَايِ ؛ (ii) الثَّانِي فِي الْقَلَّةِ وَاشْتُرَاحِهِ ؛ (iii) الْأَوْلِي فِي الصَّبْرِ ؛ (iv) التَّلَامِيسُ فِي الْقَلَّةِ وَاشْتُرَاحِهِ ؛ (v) السََّابِعُ فِي الْمَلَكَ وَحُبُّ الْبَعْلَ ؛ (vi) الخَامِسُ فِي الْإِذْكَارِ ؛ (vii) الرَّابِعُ فِي الْبَعْلَ وَحُبُّ الْمَلَكِ ؛ (viii) الْثَّامُنُ فِي الْمَلَكَ وَحُبُّ الْبَعْلَ ؛ (ix) العَاشِرُ فِي الْرَّبَّ وَاشْتُرَاحِهِ.

Khātimah: خَاتِمَةٌ تَنْطَفِعُ عَلَى الْجِمْعِ فِي تَرْمِيِّبِ الْؤَوْرَادِ.

For other copies of the work see Āṣafīyah Library, No. 392; Rāمبūr, Nos. 21–33.

Written in Nasta‘liq. Dated a.h. 1099.

No. 847.

foll. 158; lines 17; size 10½ × 6; 7½ × 3.

منهاج العبادين

MINHĀJ AL ‘ĀBIDĪN.

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 Isnād, 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: Abû Hâmid Muḥammad bin Muḥammad al-Ḡazzâli. See No. 833 above.

The Isnâd runs thus:

إنا يتنبئ الله من المتّقين حديثي الشیخ الفقیه الصالح الراکب علیه
للملک بن عبد الله رضی الله عنه قال امامی الشیخ الراکب الرضوی حجة
الاسلام زین الدين شرف الانیة ابو حامد محمد بن محمد الغزالي رفع الله
درجه هذا الكتاب وهو آخر كتاب صيغة الخ

The preface to the work begins thus:

الحمد لله الملك العکیم الجواهر الكرم العزیز ... فصنغنا في قطع
هذا الطريق وسلموا لنا كهیم علوم الدين ......... واتقضت
الحال عند ذرى الالباب .... فا بطلت الى سن بیدة العلم و الأمر
 ابن يوقظي لتصنيف كتاب يقع عليه الجماع و يحصل بقرائه الانفجار
فلم نذكر أن يجيب المضطر إذا دعا و اطعمني بفضل الله على إسرار ذلك
والمذق فيه تزنياً لم ذكرنا في مصنفات التي تقدمت في إسرار
• معاملات الدين الغ

The Isnâd quoted above tells us that the contents of the present work were dictated by Ḥazzâli to one of his pupils, 'Abdalmalik bin 'Abdallâh, 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 Isnâd.

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 Nasīh. Dated A.H. 966.
Scribe: ابن قاضی علاء الدين.
No. 848.

foll. 16; lines 19; size 9½ x 6½; 6½ x 4.

MAQÂSID U MINHÂJ AL `ÂBIDIN.

The present is an abridgment of the preceding work, by 'Abdal-
wahhâb ash-Sha'ra'î (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-'Âbidîn, by Muṣṭafa Bakri, a scholar of the 12th century A.H. (see No. 950 below), noticed in Berlin, No. 328, 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:

"...لَتُقَلَّ فَقَاهُ دَقاَقَ الْأُمَيَّةِ اهْتَضَمَّةُ الْعَارِفَ الْبَرَاءِيِّ سَيِّدَى عَبْدُ الرِّهَابِ الْشَّعَرَاءِيِّ

...انخ"

Some one has erroneously noted in the margin of fol. 10 that the present is an independent work on Şûfîm, with the title Risâlat u 'Ilm ad Din thus: رسالة علم الدين لأهل العلم و المورد.

Beginning:

الحَمْدُ لِلَّهِ الْحَمْدُ لِلَّهِ وَفِي مَن شَاءَ مِن عَبَادَةَ سَلَوْکَ ... مَنِيَّةُ الْعَابِدِينَ

... وَلَنَفَّذَ مَنِيَّةُ الْعَابِدِينَ مِنَ الْكَتَّابِ الَّذِيَ وَقَعَ عَلَيْهَا ... الْجَمَاعَةُ

... وَمَعَهُ الْإِنْتِفَاعُ فَسَأَلَّاهُ بَعْضُ اخْوَانِي مَنْ ذَاكَ رَكَّمَ إِنَّ أَجْمَعَ ... مَنِيَّةُ

... وَأَذْكَرْ حَقَّالِقَهُ وَشَوَارِدَ الرَّغُبِ

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.
RISÂLAT AT TASWIYAH.

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

اذ قَالَ رَبِّي الَّذِي خَالَقَنَا بِنْسِبَ منْ طَيِّبٍ ۖ فَلَا أُذُنَّبَ وَلَنْ فَضِّلَ

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 Ğazzâlî (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 Maḏnûn bihi 'An Ğair i Aḥlihi, one of the two works ascribed to Ğazzâlî (see No. 833 above):

تم اكتساب المصنعين به عن غير اهل

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 Ğazzâlî, 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 بروح محمد بن محمد الغزالي لما سأل عن قوله تعالى فلائدونا و نفعنا فيه من روحي آله(... ما النسيوية وما النفع فقل للرب موفق...)... وفي حق أنام عليه السلام النغ

Written in fair Naskh. Not dated; apparently 13th century A.H.
No. 850.

foll. 118; lines 17; size 9½ x 5½; 7½ x 3½.

SHARHU BIDÂYAT AL HIDÂYAH.

A unique copy of a concise commentary on Bidâyat al Hidâyah, a treatise on Şûfism by Ğazâlî (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:

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. 82a, refers to a commentary of his own on Hizb of Abu'l Ḥasan Bakri, one of his Shaikhs, thus:

(ii) The commentator, on fol. 100a, refers to a work entitled Kitâb al Akhlâq, also known as Al Manâhîj; speaking of it as a composition of his own, thus:

... ذكرت من هنا في كتابي الأخلاق.
This is also mentioned as a work of 'Abdal Qâdir in Berlin, No. 5401.

(iii) The author of An Nûr as Sâfir, on fol. 395ª, mentions two commentaries on Bidâyah; one detailed and the other concise, by 'Abdal-Qâdir bin Aḥmad al Fâkihi, thus:—

• لله صنّف منهما شرحان على البداية للغزالي أحدهما أكبر من الآخر.

(iv) The present commentator refers on foll. 63 and 64 to another commentary of his on Bidâyah, which he speaks of as Ash Sharḥ; and, on fol. 72ª, 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 البداية والإلهيناتها والصلاوة والسلام على

من ظهرت على يده ألوانها ... أما بعد فأن الرسلة الوجيدة المسمى بداية

البداية للإمام العام ... ec. حامد الغزالي ... لما كانت مشهورة

بين الإمام liability للأعداء بعض الإمام كلام عام وممدوظة وطيف 

بقدر الله دهرة عبد القادر بن أحمد الفاقي الكافي المجاز لبيت الله لكن لم يكن

هذا الشرح الجليل خالياً من البسط والتفصيل فارتدت ان احتر شرحا

• صيغة العليا

Commentator: 'Abdal Qâdir bin Aḥmad al Fâkihi, 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 Nûr as Sâfir, fol. 359. He is described by the author of An Nûr as Sâfir as a writer as voluminous as Suyûti (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) Kitâb al Akhlâq, also known as Al Manâhij as Sanîyah; see Berlin, No. 5401. (iii) Sharḥ al Hizb; see Berlin, No. 10110. (iv) Ash Sharḥ al Akbar, mentioned in An Nûr as Sâfir. (v) Faṣl al Khîtâb fî Faḍâ’il ‘Amâ’îm, mentioned on fol. 65 of the present MS. (vi) Tâj ar Riyâsah, mentioned on fol. 118. (vii) Tuḥfat al Liṭâfâh, mentioned on fol. 13ª of MS, No. 936 below. (viii) Husn al Tawassul; for a copy of which, see No. 936 below.

Written in fair Naskh. Not dated; apparently, 11th century a.h.
The following note at the end tells us that one Nizâmaddin com-
pared the present MS. with some other copy of the work:—

بلغ مقابلة على حسب الطاته فاحي مفعم نظام الدين

No. 851.

foll. 249; lines 22; size 10½ x 7; 8 x 4.

الغنيه لطالبى طريق الحق
L ĞUNYAH LI ṬÂLĪBĪ ṬARĪQ
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. Ḥâj. Khal., vol. iv, p. 338, designates the work by the
title Gunya only. In India, the work is generally known as Ğunyat
aṭ Ṭâlibin; 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:—

كتاب غنيه الطالبين من مصنفات سلطان المعارف غزه اللطليين أمام
الصريمين شيخ الفرقين عبد القدرة الجيلبي

The present work, which treats of religious duties and certain
theological matters, deals at great length with the spiritual signifi-
cance of the twelve months and the seven days of the week and of the
prayeri appropriate to those days and seasons. It concludes with an
exposition of the disciplinary practices of ascetics: اداب المرددين:

The work is chiefly based on the Qur'ân, Ḥadîş and sayings of the Şûfis.
It was composed at the persistent request of the author's friends.

Author: Muḥiaddin ‘Abdal Qâdir bin Abi Šâlih Mûsâ bin Janki-
düst al Jili al Ḥanballi معع الدين عبد القادر بن أبي صالح موسى بن جككي
Dowst, the famous Ḥanballi scholar, and founder of the Qâdiriyah
order, the most popular order of Şûfism, known throughout the
Islamic world. The genealogical table of our author both on his
father's and his mother's side ends with 'Ali, 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 Wafâyât, vol. ii, p. 1, wrongly states the year of his birth as a.h. 491. He came to Bağdâd, at 18 years of age, in a.h. 488; and there he completed his studies under distinguished scholars and Şûfis. He received spiritual training under several Shaikhâs; but خرجة (the garment of Şûfism) he received from Abû Sa'id Makhzûmî, the most famous Şûfi 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 Şûfis were inspired by bitter prejudice against the latter. 'Abdal Qâdir, the founder of the Qâdirî-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; Mirât al Janân, foll. 332–36; Nafaḥât, p. 586; Mujmal Faṣîhi, fol. 169; Brock., vol. i, p. 435. Many Şûfis and scholars have composed independent biographies of our author. Among these, our Library possesses copies of the following works: (i) Bahjât al Asrâr; see Hand-list, No. 2442. (ii) Qalâ'id al Jawâhir; see Hand-list, No. 2445. (iii) Gîbât an Nâzîr; 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:

عونك واطفک علی لله على سيدنا محمد و آله وصحبه و سلم
الحمد لله الذي بطلاقة يستفعج كل كتاب وبذكرة يصرد كل خطاب ...
اما بعد فقد ادع علی بعض اصحابى ...... لجتبي الى ذلك نسريعت
مشمرا مبطنًا مختسسبًا للثواب الى جمع هذا الكتاب بتوفيق رب الرباب و قد
سيته غفية لطالبي طريق الحق الخ

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

Written in fair Naskh. Dated a.h. 1016.
ARABIC MANUSCRIPTS.

Scribe: إبراهيم شيخة اسحاق الاموري, an Indian Şūfi 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:—

سنينش كامل وعاشق تولد
۹۱
وفاتش دان معشوق الپي
۷۳

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

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

No. 852.

foll. 128; lines 13; size 7½ x 4½; 4¼ x 2.

نترح الغيب

FUTÛH AL ĞAIB.

A well-known work on Şūfism 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: Muḥiaddin ‘Abdal Qâdir Al Jîli. مصحي الدين عبد القادر الجيلي. See No. 851 above.

The work begins with the Isnâd thus:—

قال والدي الإمام الوحد ... امام الأئمة مصحي الدين سيد الطوائف

ابو محمد عبد القادر بن أبي صالح بن عبد الله الجيلي ..... الحمد لله

رب العالمين أولا وآخرنا النغ

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; Râmpûr, Nos. 243–44; Åsafliah, No. 62; Cairo, vol. vii, p. 181.

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

Scribe: رخصة الله الضايقي.
No. 853.

foll. 261; lines 10; size 7½ × 4; 5 × 3.

The Same.


No. 854.

foll. 428; lines 12; size 12 × 7; 9 × 4½.

ملغوظ القادرية

MALFŪZ AL QĀDIRĪYAH.

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

قد وقع القراع من ترقيم الملفوظ لحضرة مصوب السماعاني غوث الصداني 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: Al Fath ar Rabbani Wa Al Faid as Subhani; and a different title again is found in Ḥāj Khal., vol. ii, p. 605, where the work is referred to as جلاء الخواطر Jalā‘ al Khawāṣir. The present work is a collection of the sermons of Shaikh 'Abdal Qadir (see No. 851 above) delivered in various Madrasahs and Rubā'īs (i.e. dwelling-houses of Šūfis) in Baḏḏād from Shawkāl, a.H. 545, to Rajab, a.H. 546. These sermons contain religious, mystical and moral instruction.

Beginning:

كتب سيد الولياء ... عبد القادر رضي الله عنه ... بن أبي صالح موسى. جنّى درست بن عبد الله الجيلاني بن يحيى الزاهد بن محمد بن داود بن موسى الثاني بن عبد الله الثاني بن موسى الفجور بن عبد الله المختص بن المختص المنشئ بن حسن بن علي بن أبي طالب قائد الشيع.
For other copies of the work see Būhār, Lib. Cat., vol. ii, No. 119; Āṣafiyah, 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 Fath ar Rabbān, the title given in Berlin, loc. cit.

Written in fair bold Nashīḥ. 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 'Ali, the 4th Caliph:

No. 855.

foll. 92; lines 10; size 8x5; 6x4.

'Ādāb al Murīdīn.

An old copy of 'Ādāb al Muridīn, 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 Naṣīb 'Abdal Qāhir bin 'Abdallāh bin Muḥam-
mad bin 'Ammawaih as Suhrawardi, a famous Shāfi'i scholar and a Sufi of great repute, known to us as the founder of the Suhrawardiyah Order of Sufism. Our author traced his descent from Abū Bakr, the first Caliph. His early education was given to him by his uncle, Abū ʿHafs, who was also the first Sufi, to inspire him with a love of mystical learning. He came with his uncle to Bağdād, where both of them permanently settled. Abū an Najib took admission in that famous institution, the Niẓāmiyeh College of Bağdād. 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 ʿAbd al-Gazzālī (d. a.h. 520 = a.d. 1126; see No. 959/5 below) and Shaikh Hammād ad Dabbās (d. a.h. 525 = a.d. 1130; see Mirāṭ al Janān, fol. 305a). On the death of the latter, he attended the sittings of Shaikh ʿAbdal Qādir al Jili (see No. 851 above). Abū an Najib received the garment and licence of Sufism from all the above-mentioned Shaikhs; but he is specially reckoned as the disciple and successor of ʿAbd al-Gazzālī. Our author lived in a Rubāt built by him on the west bank of the Tigris at Bağdād; 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 Sufis. In a short time, the fame of his sermons and of the literary and spiritual instruction which he imparted to scholars and Sufis alike spread throughout the Islamic world; and he was visited in Bağdād by Caliphs, kings and nobles. On the 15th Muharram, a.h. 545, he was appointed Principal of the Niẓāmiyeh 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 Shaikh 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 Aṣir, 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 Bağdād, 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 Bağdād, and passed the rest of his life in his own Monastery, where he died in a.h. 563 = a.d. 1167.
special mystical teaching of Abū an Najib, which was adopted by the Suhrawardiyah order, spread in Islamic countries mainly through the agency of two distinguished disciples, viz. Najmaddin al Kubrā (d. A.H. 618= A.D. 1221) and Shihabaddin as Suhrawardī (see No. 860 below). The author of Mir'āt al Aṣrār, fol. 21b, notes the fact that the number of novices belonging to this order of Ṣūfism exceeds that of any other order, thus:

جَنَّةُ مَشَائِخَّ كَمْ كُنْتُمْ كَمْ بَاشَنَدَ مَنْ سَلَكَ فِي خَانوَذَةِ دَيْكَ

The same fact is noted in Latāif Aṣḥāfī, p. 353, as follows:

• مشايخ كم نسبت بخطانود؟ شهردین سب وردین مان دیگر كم بوده باشد.

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 Asmā' al Ḥusnā, the only known copy of which is noticed in Wien, No. 1660/11.

For our author's life see Mir'āt-al Janān, fol. 338; Subki, vol. v, fol. 270; Isnawi, fol. 253; Ibn Mulaqqin, fol. 90; Bahjat al Aṣrār, fol. 216; Qalāiḍ al Jawahir, fol. 92b; Nafaḥāt, p. 487; Mujmal Faṣīhi, fol. 169b; Mir'āt al Aṣrār, fol. 241b; Tāj at Tabaqāt, vol. vi, Part ii, fol. 730; De Slane's translation of Ibn Khallikān, 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 لِلَّهِ رَبِّ الْعَالَمِينَ وَمَعْلُوِّ الْلَّهِ عَلَى سَيْدِنَا مَعْمَدٍ خَاتَمَ النَّبِيْنَ

• علم ارشدنا اللّه و اياك ان كل طالب لشجٍ لا بد لان يعلم ماهٍ....

For other copies of the work see Berlin, Nos. 3084–85; Paris, No. 1337; Alger, No. 908: As. No. 1663; Aṣafiyah, No. 148.

Two commentaries on the present work are known to us, one in Persian, by Makhdūm Shafī'addīn Bihārī (d. A.H. 781= A.D. 1379); and the other in Arabic, by 'Ali Qārī (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 Naskh. Dated A.H. 838.
No. 856.

foll. 37; lines 19; size 9 × 5; 7 × 4.

The Same.

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

Scribe: خال الدين بن شريف.

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No. 857.

foll. 119; lines 17; size 7½ × 8; 5½ × 6.

كتاب التوابين

KITÂB AT TAWWÂBÎN.

A work from the mystical standpoint, in exposition of Tawbah or sincere repentance from sin, which in Sufism 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 Sûfis, 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 foll. deals with the Tawbah of King Saul (طلوت), 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 Muhammad, described under the two following heads: (i) ذكر التوابين من الأشام (اذكار التوابين من الأشام), (ii) ذكر التوابين من الأشام (اذكار التوابين من الأشام).

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

• اخبار التوابين من اصحاب 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 ملك هذة الأمة

(v) foll. 81-107. Part v. Contains accounts of the Tawbah of penitents from among the Imāms, Ṣūfis, and Traditionists under the two following heads: (i) ذكر سبب توبة جماعة من الأئمة رضي الله تعالى عنهم, and (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 أسلم ... إنه تنا شهدة بالنَّت أحمد

Author: Muwaffiqaddīn Abū Muḥammad `Abdallāh bin Ḥāmid bin Muḥammad Qudamah al Maqdisī, a famous Ḥanbali 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 Jammāʿīl (in Palestine), A.H. 541. In A.H. 551 his father left Jamāʿīl for Damascus, where he permanently settled. Our author studied in Damascus under his father and some others. In A.H. 561 he visited Bağdād, where he studied under Shaikh `Abdal Qādir al Jīlī (see No. 551 above), Ibn Jawzī (see Lib. Cat., vol. x., No. 512), and others. After completing his studies in Bağdād, he visited Mecca, Medina, Mausil 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 Bağdād, 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 Jāmiʿ Muẓaffari in place of his brother, Abū ʿUmar. 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 Ṣūfī ʿAbdallāh al Anṣārī (see No. 831 above); and when his teacher, Ibn Jawzī, criticised ʿAbdallāh al Anṣārī for having taught
that God has similar bodily attributes to man (اصعاب التشیه) 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 ʿAzīz (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 Mirʿāṭ al Janān, fol. 387b; Ibn Ṣallāḥ, vol. ii, fol. 81–86; Dastūr al Iʿlām, fol. 113.

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

Israel and the people of the land and the king...

The second part begins with the Isnāḍ, thus:

The above, from the above, that ʿAbdal 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:
From this, as well as from the Isnâd itself, we learn that Muḥammad bin ʿAbdalwâli, a scholar of the 8th century (see Ad Durar al Kâmînâh, vol. ii, fol. 355°), is the scribe of the present copy, and that he studied the present copy of the work in A.H. 695 under ʿAbdal Khâlîq, a Shâfiʿî scholar and a Qâdî of Baʿlabakk, 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:

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 Șamarin Awraq Kitâbi Akhâbâr at Tawwâbîn by a certain Ahmâd Maqdisî, is noticed. Again an incomplete copy of the same without title and author's name is mentioned in Berlin, No. 8940. Written in fair Nasḵh.
the lines laid down by the four Imāms (Abū Ḥanifa, Mālik Shāfī‘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 الإمام موفق الدين أبو محمد عبد الله بن أحمد بن محمد بن قدامة المقدسي ورحب الله تعالى بالحمد الله ذي الوجه الكريم وفضل العظيم....... أما بعد فنقد سألتي بعض الأخواني الصالحين أن اكتب وهمي....... ثم بدا لي آن أن أكتب إلى مسألته وإن أكون من الدالين على الخبرين معجزة عن عمله النج

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

No. 859.

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

шейма المعارف ولطائف العوارف

SHAMS AL MA‘ĂRİF WA LATÂ‘İF AL ‘AWĂRİF.

A work on Şūfīsm, expounding the mystical secret and supernatural powers contained in the names of God, and in the prayers ādīmī, 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'ān, 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 faṣl. The present copy, which is incomplete at the beginning, begins abruptly thus:—

• شهادة إذ فم نور هذه الشهادة أعترف المصطفون علمًا ناحيم 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 Hāj. Khal., vol. iv, p. 75, who quotes the following passage which is found verbatim in the present MS.:—

اعلم أن المقصود من فصول هذا الكتاب أن يعلم بذلك شرف اسماء الله سبحانه وما أوجد في بصريه من أنواع الجواهر الحكيمات وكيف
ARABIC MANUSCRIPTS.

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

الحمد لله الذي اطلع شموس المعرفة.

Author: Muḥiaddin Abū'l-'Abbās Āḥmad bin 'Ali bin Yūsuf al Būni, a Śūfi of the 7th century A.H., well known as a cabbalistic writer. On fol. 182b 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,1 thus:—

و ذلك إنني لما رحلت و هاجر إلى مصر و جدتي إلى زيارت
بيت المقدس ..... إذ أنا برجل من الإبادل وقد تعرض علي و سلم علي


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.

toll. 283; lines 21; size 8½×5; 6×3.

مراعف المعازف

‘AWÂRIF AL MA‘ĂRIF.

A very reliable copy of ‘Awârif al Ma‘ârif, studied by certain famous Śūfis of Gujarāt mentioned below. The present composition is

1 Muḥammadans, and especially the Śūfis, 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. Miṣḥkāt, 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 Şûfis and scholars as the most authoritative work on Şûfism. The work is chiefly based on the Qur'ân, Hâdis and sayings of the Şûfis. In the first and sixth chapters of the work, the author throws light on the origin of Şûfism in Islam and on the philology of the word Şûfi.¹ The principal mystical stages, as well as the aphorisms of the Şûfis, are also discussed in the present work, which was composed in Mecca. The Isnâd of Hâdis and of the sayings of the Şûfis, contained in the present work, commence from one of the author's Şaîqhs. The work is divided into 63 Bâb, which are fully described in Berlin, No. 2845.

Author: Shihâbaddîn 'Umar bin Muhammed bin 'Ammawah As Suhrawardî (d. A.H. 632 = A.D. 1234). See Lib. Cat., vol. x, No. 519. He was a nephew and disciple of Abû an Najîb, the founder of the Suhrawardî 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 Bahâ'addîn Zakariyâ al Multâni (d. A.H. 660 = A.D. 1261; see Taqqâ'kir-i 'Ulamâ' Hind, p. 32), a well-known disciple of the present author, who came from Bagdâd and settled in Multân. In Bihar and Bengal it was introduced by another disciple of his, Jalâladdin at Tabrizi, who came from Persia, and after first visiting Delhi and Badâyûn, journeyed to Bihar and Bengal; see Mir'ât al Asrâr, 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 Zakariyâ al Multânî, when they visited these parts of India. A large number of the leading Şûfis of Bihar, who joined the order, are known to us.

Beginning:—

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; Ašâfiyâh library, Nos. 40–42; Râmpur, Nos. 217–20. The work was printed in Bûlâq, A.H. 1289.

Written in Naskh. Dated A.H. 884.

¹ Besides the four sources of the origin of the word Şûfi given in the present work, viz. Şûf, Şaîf, Şaffah and Şafwat, the following six sources of origin are mentioned in other works: (i) Şûfân; see Tâj ul 'Ursâ, vol. vi, p. 170; (ii) Banî Şûfiyâh; see Anâb u Samâ'î, vol. 212; (iii) Şaîfah (rotten piece of clothes); see Sharî'î Nafâbât (Persian Hand-list, No. 1410, fol. 6); (iv) Şûfâ (an Arab tribe); see Qiyâs al Luqât, p. 226; (v) Şaîf; see also Qiyâs al Luqât, p. 100; (vi) Sophia, a Greek word; see Hughes, Dictionary of Islam, p. 608/ii.
Scribe: شمس الدين ابن كمال الدين.

The colophon runs thus:

وقع الفراق من نصيحة هذا الكتاب الشريف المسمي بعوارف المعارف
علي ب دان العباب.... شمس الدين ابن كمال الدين ابن شيث الإسلام
غفر لله تعالى لهم وجميع المؤمنين ومؤمنات من شهر مغر ... سنة
أربع وثمانين وثمانمئة.

A note below the colophon which runs thus: قوبلت 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 Sūfi of Gujarât, and the author of Raudât i Shâhî, a Persian work containing biographies of the Sūfis, in 24 volumes. He was also the author of several works on Ḥadîṣ and Tafsîr. He died in A.H. 1085 = A.D. 1674; see Taḏkira i 'Ulamâ' i Hind, p. 214; supplement Mir`ât Aḥmâdi, p. 44. In this note, he tells us that, in A.H. 1044, he and his father, Jalâl Maqṣûd 'Ālam (d. A.H. 1059 = A.D. 1649; see Taḏkira i 'Ulamâ' i Hind, p. 216), studied the work from the present copy under his grandfather, Maqbul 'Ālam (d. A.H. 1045 = A.D. 1635; see Taḏkira i 'Ulamâ' i Hind, p. 216). He further tells us that, in A.H. 1050, he and a certain 'Ali Maṣḥhādī jointly studied 16 Bāb of the work under the above-mentioned Maqbul 'Ālam, and the rest of the work under Jalâl. Those portions of the note, which contain the above information, run thus:
ASCETICISM AND SÜFISM.

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

سُمِعتِ إِيَّاُمْ عَنْ قُرَأَةَ أُكَثِّرَ الْعِلَمَاءَ وَ الْصَّلِحَاءَ عَلَيْ سِيدِيَ دَامَ جَلَالَهُ
وَكَانَ ذَلِكَ فِي سَنَةِ خَمْسِ وَ خَمْسِينِ وَ الْفَلَلِ الْعَمِّ مَنْ عَلَى مُحَمَّدٍ
وَ آَلَهَ وَ سَلَمَ

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

سُمِعَ هَذَا الْكُتَابُ مِنْيَ بِقُرَأَةَ أُخْبِيْهَ الْكَبَيرِ ... عِبَادُ الرَّحْمَنِ ... كَتَبَهُ جُمْعَر

بِنَ جَالَالِ الدِّينِ مُقْصُودٍ عَالِمٍ

The present valuable MS. was purchased in A.D. 1915 by Mr. Abu'l Hasan Khân, 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 Sûfi Ja'far mentioned above, whose seal dated A.H. 1057 on both the MSS., runs thus:

مالَكِهِ كَلِبٌ عَبْدَةِ الشَّاهِيَةِ مُمَلَّوِكٌ أَهْلُ البَيْتِ النَّبِيِّيِّ جَعْفَرِ بِنَ جَالَالِ الدِّينِ مُقْصُودٍ عَالِمٍ الرَّضوِئِيِّ سَنَةٍ ٥٠٧٠

Foll. 280-83. Waṣâyah Shaikh Zainaddîn Abû Bakr al Khawâfî. These folios, which do not form part of the original work, consist of a short treatise containing instructions for Sûfis, by Zainaddîn Abû Bakr al Khawâfî Zînîdîn Abû-Bakr al Khwâfî. He died in A.H. 838 = A.D. 1435. See, for his life, Mujmal Faṣîhî, fol. 264; Nafaḥāt, p. 569.

Beginning:

٨٦٤ وَقَدْ شَرَطَ سَيِدُ الطَّائِفَةِ غَفِيدُ قُدْسِ اللَّهِ سَرَّةٌ ... الْأَوَّلُ دُوَامُ المِنْضَوِّءِ

No. 861.

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

The Same.

Another copy of the preceding work, beginning like the above. Written in Naskh. Dated A.H. 920.
Scribe: عمام بن جمال كانوري.

Five foll. at the beginning consist of an index of the contents, written in Nasta’līq by Fath Muhammad Siddiqi in a.H. 1124.

The last fol. contains a collection of some of the sayings of ‘Ali, the fourth Caliph, which begins thus:

من مقالات حضرت علي كرم الله رجبه طلبت الرغبة فوجدتها في

التوافق الخ

---

No. 862.

fol. 242; lines 21; size 9½ x 6; 6 x 3½.

The Same.

Another copy of the preceding work, beginning like No. 861 above. Foll. 1–11 are written in beautiful Nasḵh, and the rest of the MS. in fair Nasḵh 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.

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No. 863.

fol. 430; lines 21; size 7½ x 4½; 6 x 2½.

ذوارف الطائف

DAWÂRIF AL LATÂ‘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 الطائف في شرح عوارف المعارف قد فرغ

منه مصففه سنة ثمانية و عشرة 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 ‘Awârîf by ‘Ali Mahâ’imi (who died in a.H. 835), with the
title Давариф ал Латиф, is mentioned in Subhat al Marjan, fol. 89; and we may assume that this is the work in question. The full name of the commentator runs thus: 'Ali bin Ахмад bin 'Ali bin Ахмад ал Махамими. He was a scholar and Sufi of the Wujudiyah group (see No. 865 below), and belonged to the НаШит tribe of Kukan (in Gujarat). This tribe consisted of the descendants of certain Quraish Arabs, who, suffering persecution at the hands of Hajjaj bin Yusuf Aш Saqafi (d. A.H. 95=А.Д. 714), Governor of Arabia in the reign of 'Abdal Malik bin Marwan (A.H. 65-86=А.Д. 685-705), left Medina, and came and settled in Kukan. The commentator's merit in Hadis, Tafsir, theology, thesophecy 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 al Tawhid, a work on theology; (ii) Commentary on Nuṣūs, see No. 892 below; (iii) Risālat u fi Wujūh al Irāb, in which, according to the statement in the preface as quoted in Subhat al Marjan, fol. 89, he analyses 12, 83, 44, 524 different grammatical forms relating to Irāb (vowel and diacritical points), as contained in the following single verse (the opening lines) of the Qur'an:  
alam othu' l-kutub l-arib fihi  
el mani ilmi l-amiir fihi  
el dhawi ilmi 'l-piṭṣ.  
The last-mentioned work is specially quoted by his biographers as evidence of his masterly knowledge of philology. He died in A.H. 835=А.Д. 1432; see Taškira i 'Ulama' i Hind, p. 147; Ḥadā'iq al Hanafiyah, p. 371; Subhat al Marjan, fol. 89. Brock., vol. ii, p. 221, does not mention the exact date of the author's death.

Beginning:—

الحمد لله الذي على أن جمع في الإنسان بين نصوص نجليات الذات

و بعد ...... فوقع في الملك الوهاب أن الحق به (عوارف المعرف)،

شرحًا و الهمامي أن اسمه ذوارف الطائف ...... قوله الحمد لله العظيم

شانه ...... الحمد تعريف الذات ببعض الصفات الخ

Written in fair Naskh. Dated Khaibar a.h. 1153.

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

IRSHÂD AL MURÎDÎN.

A rare and useful manual of Şûfîsm, 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 Fâsîl, with which the work ends:


A note on the title page, which runs thus: مصنف قطب العلماء، و قزحٍ الواسيلين، و من الشيخ، شهاب الدين المعلم، و الدين، شهاب الدين محمد بن عبد الله، شهاب الدين شهاب الدين، شهاب الدين، شهاب الدين، شهاب الدين، Shihâboddîn as Suhrawardî; see No. 360 above. Brock., vol. i, p. 440, does not mention the present work in the list of compositions of Shihâboddîn; and a work with the same title by Ibn Jawzi (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 Shihâboddîn as Suhrawardî is mentioned in Rampur Hand-list, No. 51, however; and the following passage, which is quoted by the author of MS. No. 936 below as the words of Shihâboddîn, agrees verbatim with a passage on fol. 15b of the present work.

وقال، الذي كسب سورة التوكل أن يكون المرء إلى الله تعالى، ويمر، بما يجيء عليه من قضاء الله تعالى، وقادة، وتوكل.
From this we may safely conclude that the statement contained in the note, as well as in the Rampur Hand-list, regarding the author of the work, is correct.

Beginning:

الحمد لله هدانا لهذا ......... أما بعد فقد النمس مني زمرة

امتداني إن أجمع لم مختصرا في بيان ارباب السلوك .... نتجتهم

إلى ذلك و ارتدت فيه جميع الابراب يتعلق بهذا الفظ الع

In the first Bāb, the author tells us that while there are various orders of Sufism, 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 تام مقاماتهم و أحوالهم مختلفة وكل شيء وضع

طريقة على ما هو عليه من الحال و المقام ..... و إما الحقيقة فهو الحصول

إلى المقصد و مشاهدة ذكر التجلاء

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

No. 865.

folly 283; lines 33; size 11½ x 8½, 9 x 5½.

الفلوهات البكية

AL FUTŪHĀT AL MAKKĪYAH.

A big work on Sufism 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 طرف (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 Wajídijah (Noumenalists) who support the theory, and the Шахудиyah (Phenomenalists) who reject it. Orthodox Muhammadans and Sūfis of the Шахудиyah group hold it to be invalid under Islamic principles. The subject is fully discussed in Al 'Urwhah, 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 أرجد الشياطين على عدم المغ

Author: Muḥiaddin Muḥammad bin 'Ali, 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 رغم لله تعالى عنده انتمى الباب بحمد الله بانتها الكتاب على ما امكن من الإجاز واختصر وهذا هو الامل بخطي نفسي لا

•

Written in fair Nasḵh. 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, Âṣafiyah, Nos. 31-34; Râmpur, Nos. 238-42.
No. 366.

foll. 287; lines 38; size 11½ x 8½; 9 x 5½.

Vol. II.

The second volume of the preceding work, beginning with the 72nd Bāb, thus: "الباب الثاني و السبعون في العجم و اسارة." It ends with the 43rd Faṣl of the 198th Bāb.
Written in fair Naskh. Dated A.H. 994.

No. 367.

foll. 296; lines 35; size 11½ x 8½; 9 x 5½.

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. 368.

foll. 137; lines 33; size 11½ x 8½; 9 x 5½.

Vol. IV.

The fourth volume of the same, beginning with the 367th Bāb, thus: "الباب السابع والستون وثانيهما 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 العلیف.

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 ʿAlāʾaddin 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 ذمة مولانا سيدينا الكريم المعالى أمير اللوائ الشرف السلطاني

علاء الدين يك اعلى الله مجدته و ذكره الخ.
We find on the title-page of all the volumes the seal, dated A.H. 1013, of Ḥusain ar Rūmī, a well-known scholar and Amir al Umarā’; who died in A.H. 1023 = A.D. 1614; see Khulāsat 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:—

سما انظم في سلك ملك الفقير حسين الريمي جعل الله تعالى

ذنيه مغفورا و عبده مستورا

No. 869.

foll. 539; lines 47; size 14¼ x 8½; 9 x 8½.

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 Bāb are written in gold, and the headings to the Paḥl 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: احمد بن عبد الله الجرزي.

No. 870.

foll. 280; lines 29; size 8½ x 5; 6 x 3.

فصوص الحكم

FUSUS AL ḤIKAM.

A work on Ṣufism, 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. 24b to his own composition, Al Fatūḥat (see No. 865 above), which was composed in A.H. 629, thus:—

وقد بينا هذا في الفتوحات المكية
A large number of scholars and Şūfīs 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 Fass, which are fully described in Berlin, No. 2876.

Author: Muḥiaddin Muḥammad bin ‘Ali Ibn al ‘Arabī (d. A.H. 638=A.D. 1240); see No. 865 above.

Beginning:—

الحمد لله منزل الحكم على قلوب الكلم الع

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; Aṣaﬁyah, No. 35; Rāmpūr, Nos. 248-49.

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

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

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No. 871.

foll. 38; lines 31; size 11 × 8; 9 × 5 ½.

The Same.

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

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No. 872.

foll. 175; lines 13; size 10 × 6 ½; 7 × 3.

The Same.

Another copy of the preceding work, written in Naskh. Not dated; apparently, 11th century A.H. Marginal notes are found throughout the copy.
No. 873.

foll. 25; lines 31; size $11 \times 8$; $9 \times 5\frac{1}{2}$.

FUKÚK AL FUṢÚS.

A commentary on Fuṣūṣ (No. 870 above), in which the commentator confines himself to an explanation of difficult mystical theories and phrases contained in each Faṣṣ of the Fuṣūṣ, composed at the request of Muʿayyad bin Maḥmūd bin Ṣaʿīd al Jandi (see No. 874 below), a disciple of the commentator.

By Ṣadraddin Abu'l Muʿāli Muḥammad bin Ishāq bin Muḥammad al Qūnawi صدر الدين أبو المعاي معتمد بن أسحاق بن محمد القونوي. The commentator was born in Quniyab, 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, Shaikh Muḥiaddīn Al Ḥarīb, the author of the text. By virtue of his devotion to mystical learning, he won for himself special recognition among the disciples of the Shaikh. He is equally famous as a Sufi 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, Tūsī (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 Bühār Lib. Cat., vol. ii, 460/2, 3, 4. Qūnawi was the author of a number of works, 17 works in all being enumerated in Brock., vol. ii, p. 449. Jāmi, the author of Naḥṣat, 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 Lawāqib, fol. 209; Ḥabīb as Sīyar, vol. ii, part i, p. 66; Tāj al Ṭabaqāt, vol. vii, part ii, fol. 589 (where mention is made of Tāj al Ḥalwī, an independent and detailed biography of Qūnawi).

Beginning:

الحمد لله الذي اطلع على مشارق غيابه في خفي شمس الأورى

الباهرة الغ

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

Scribe: نور الدين ابن الرداد الزهري. As already noted in No. 871 above, he appears also to have been the scribe of MSS. Nos. 832 and 871.

No. 874.

foll. 359; lines 17; size 10½ x 6½; 8½ x 4½.

شرح فصول الحكم

SHARH U FUṢŪṢ AL ḤIKAM.

A very useful detailed commentary on Fuṣūṣ (No. 870 above), composed under the direction of Qûnawi (see No. 873 above), one of the Shaikhs 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 Dâliyah in our copy; but in Brock., vol. i, p. 451, and Berlin, No. 2880, it is entitled Qaṣīdat u Ğabiyyah.

The commentator deals very fully, in foll. 8°-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 Qûnawi; who, we are told by the commentator, fully approved of the same. The rest of the commentary was composed after Qûnawi's death.

The preface of the commentary begins thus:

حمد الصمد احق محاسد الحق و احمدها في مجاميع الالجد....

ما بعد فان كتاب فصول الحكم في خصوص الكلم من مشاهد هذا

الكامل الخاطئ مفاضلي يطي الم

The Qaṣīdā begins thus:

مؤيد لتلقين بمشهد شايد

نفي مياه اقتصى مقاتد قائم

The last verse of the Qaṣīdā runs as follows:

فسعدنا له بدعا دعودا و عائد

اليه جميع الحمد من كل حامد

The commentary on the preface of the text begins on fol. 8°, thus:

قال الشیم رحمه الله الحمد لله منزل الحكم .... قال العبد في

خطبته الكتاب سنة عشر كلمة تعني على مثابا مباحت
The commentary on the first Faṣṣ begins on fol. 59a, thus:

قال رضي الله عنه - فص حكمة البينة في كلمة إدمية ..... قد

*سبق الكلام في الغض وحكمة

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 Ṣâʿid bin Muḥammad Aṣ Šūfi al Ḥātimī al Jandī مورّد بن محمد بن ماءود بن مهند الصوفي الحائمي الخدبي، a famous Šūfi and scholar of the 7th century A.H. He was one of the favourite disciples of Qūnawi (see No. 873 above), to whom he refers in his preface as follows:

و لقد كان سيدنا و سندي و قد مرت الي الله تعالى ..... محمد بن

* eskhaf بن محمد بن يوسف القتوني ..... ثم اشتر إلى شرحه

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

For other copies of the present work see Berlin, No. 2880; Āṣafiyah, No. 36; Rāmpûr, No. 188, where an old copy dated A.H. 911 is noticed. Written in fair Nasḫ, Not dated; apparently, 12th century A.H.

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

No. 875.

coll. 294; lines 21; size 9½ x 5; 7 x 3½

شرح فصول الحكم

SHARḤU FUṢŪṢ AL ḤIKAM.

A commentary on Fuṣūs (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 'Abdarrazzaq Al Kâshâni references Kâshâni, a Šūfi 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 'Ālāddīn as Samnānī (see No. 992 below), in support of the special theory of the Šūfis of the Wajūdiyyah group, is fully described in Naftah, pp. 557-68. He is the best known among the disciples of 'Abdās-sanmad an Naţanzī, who awarded him a Khīrqa (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 Naftah, loc. cit.; but Ĥāj. 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 Mujmal Fāsīḥī, 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 'Abdarrazāq 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 Mujmal Fāsīḥī runs as follows:—

 سنّة احدى و ثلاثين و سبعماثة ........... اتمام شرح مقالات السائرين خواجه عبد الله تصنيف شيخ كمال الدين عبد الرزاق الكاشاني في يوم الاثنين رجب الامام.

Again, on fol. 211b 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:—

 سنّة ست و ثلاثين و سبعماثة ........... رفعت شيخ كمال الدين عبد الرزاق الكاشاني في ثلاث محرم صاحب شرح فصول و شرح مقالات السائرين خواجه عبد الله الانصاري ودفن هنالك في الطائفه الزيديه ......... في جوار مسجد الجامع وكان قد قايس الطرقه من يد الشيخ عبدالله الصديق المغيري هو ابن بني يد الشيخ نجيب الدين على برهش وهو من يد الشيخ ابي حقي شهاب الدين عمر السهرودي.
Beginning:—

الحمد لله الواحد بذاته و كبرياته الواحد بصفاته و اسمائه الغ

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

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

No. 876.

foll. 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 معانيه
خصوص الكلم

MATLA'U KHUSUS AL KILAM FI MA'ÂNÎ FUŞUS AL HIKAM.

A detailed commentary on Fûsûs (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 Khawâja Giyâshaddîn Muhammad (d. a.h. 736 = A.D. 1337), a well-known Minister of Persia; see Mujmal Faṣîhi, fol. 210b.

Commentator: Dâ'ûd bin Maḥmûd al Qaiṣâri al Ḥanafî, a well-known Šâfi, of the 8th century a.h., who completed his studies in Cairo, and afterwards became the disciple of ‘Abrasarrazâq (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 الاعلى بغيشه القدس الله

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

الحمد لله رب العالمين ...... قال الشيخ ... الحمد لله
منزل الحكم على قلوب الكلم ...... شرع فيما يجب على جميع العباد
من الحمد وثناء

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 × 5; 7 × 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 يجيب على جميع العباد من الحمد

و التفاوت عليه اللهم

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

No. 878.

foll. 49; lines 15; size 8½ × 5½; 6½ × 3½.

مقدمة شرح الفصول

MUQADDIMA TU SHARH A FUŠUŠ.

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 الارسال موقفنا على معرفة اصول و تواعد اتفق

عليها هذه الطائفة

Written in Nasta'liq. Dated a.h. 1112.

Scribe: بار محمد الجعشي الفاروتي. He is also the scribe of the Persian MS., Hand-list, No. 1373.
No. 879.

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

SHARH U FUȘŪS 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 Nūraddin ‘Abdarrāḥmān bin Aḥmad al Jāmi, a well-known poet, Sūfī 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 أولى الهم بقصص نصوص الحكم

أما بعد آنها كتبت قصص الحكم...................

رتبة من الزمان مشغوفًا بمطالعته و لم أجد استاذا يعلمي بشرح مشكلاته

فقصدت إلى جمع شروبه...... وطالعتها مرة بعد أخرى وراجعت

إليها مرة بعد مرة............ و أضفت إليه مسند في إتباع المطالعة.

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

لقد وافق للفراغ عن فك خنام هذه الغيوش...... عبد الرحمن بن أحمد الجامعي........ في سلك شهر

سنه سنت و تسعين و ثمائان.

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 عشر من ربيع الأول سنة 638

بدمشق ثم بالجزر ولاحدود لله

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

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No. 880.

foll. 268; lines 17; size 9 × 6; 6½ × 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.

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No. 881.

foll. 420; lines 25; size 8½ × 6½; 6½ × 4.

جوادر النصوص في حل
كلمات النصوص
JAWĀHIR AN NUṢŪS FI HALLI
KALIMÂT AL FUṢŪS.

A very useful commentary on Fūṣūs (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 'Abdalğani bin Ismā'îl An Nâbulusi; 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 بدأته ثبات الإيمان وبصفته تفضلت الإكون......
اما بعد فقول ...... عبد الغني الغالي نسباً ...... العذب مذهباً
المقدرو مشياً ...... هذا شرح وضعته على نصوص العمل ......
اما رأيت شريحة مغلقة الhabiقات وصعقة الآشات فاردـت أن ارغم مشكله ......

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

The following note below the colophon:

"تتم تصحيحه على نسخة المؤلف التي بخطه الشريف..."  
على أحمد الطائي الطالبي الدشيندي في رمضان سنة الف وثمانين"  
تسعة وثمانية.

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 8½ x 6; 7½ x 4½.

نقش الفصول

NAQSH AL FUSÚS.

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

"و هو مختصر الفصول وقد شرحه الإمام العلامة المعتصم المدفق
امام عصره وفريد ذهنة أبو المجاس بن شرف الدين الدهلوي رحمة الله
تعالي و نفع به و بعئده و قدر شرحه المذكور في سنة كرسة و سماة كتاب
عين الفصول".

A copy of this commentary, which is in Arabic, is noticed in Ḥṣafiyah Library, No. 211. Jāmi (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:—

"أعلم أن الأسماء الصنعي تطلب بذريتها".

Only one other copy of the present work is known to us; see Berlin, No. 2888.
Written in fair Nasḥī. Not dated; apparently, 11th century A.H.

No. 883.

foll. 236; lines 17; size 10½ x 7; 8 x 4½.

انفاس الخواص

ANFĀṢ AL KHAWĀṢS.

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, a famous scholar and also well known as a Sūfī, a supporter of the Wujūdiyyah group (see No. 865 above). He was a native of Saidpūr in Awadh, but settled permanently in Allāhabād. According to his own statement in the preface, he was a disciple of Abū Sa‘īd, the great-grandson of ‘Abdāl 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 Tajkīra-i ‘Ulamā-i Hind, p. 175: (i) شرح خصوص الحكم فارسي رساله هقف احکام (ii) غابة الغايات سر الغواص (iii) مغالط عامه سر الغواص (iv) طريق الخواص مغالط عامة (v) مغالط عامة سر الغواص (vi) طرق الخواص (vii) مغالط تسوية (viii) فرق الخواص مغالط تسوية (ix) رسالتها وجريد مطلق (x) رسالتها وجريد مطلق (xi) رسالتها وجريد مطلق سر ركزی.


Beginning:—

الحمد لله الذي لعمد لما سوأه leakage... ثم نظرت إلى خصوص الحكم و شرحه ... فاخترصته على ما تقتله من رجعت إلى المختصراً ثم إزال يرد على القلب ما يتعلق بالخواص، و اهلها فلم اطرح نظر للفقهاء المختصرين ... فأخذت في تسوية و نسبته على عدة انفاس ... نسبته.

* انفاس الخواص الغ

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

No. 884.
fol. 14; lines 13; size $7 \times 4$; $4\frac{1}{2} \times 2\frac{1}{2}$.

**ASRĀR 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 Sūfism. The contents of the work are fully described in Berlin, No. 2916.

Author: Muḥiaddin Ibn al 'Arabi. See No. 865 above.

Beginning:—

الحمد لله واهب العقل ومصرعه الوع

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 Wali bin Muḥammad Sa'dallāh, a note written by whom is found on the title-page.

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No. 885.
fol. 53; lines 11; size $7 \times 4\frac{1}{2}$; $4 \times 2\frac{1}{2}$.

**SHARH U ASRĀR AL KHALWĀH.**

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

By Quṭbaddin 'Abdalkarīm bin Ibrāhīm bin Sibt u 'Abdalqādir al Jīlī, a famous Sūfī 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 'Arabī. In all, 17 works of the present commentator are enumerated in Brock., vol. ii, p. 205, of which Al Insān al Kāmil, a work on Sūfism (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 'Abdalkarim al Jili:

• الجزء الأول من شرح إسرار الطهارة 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 Insân al Kâmil, which is undoubtedly a composition of 'Abdalkarim al Jili:

تتم تمام شرح الرسالة المسمة بسراز الطهارة للشيخ محي الدين

• العربي مع شرحه لمؤلف الإنسان 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 'Abdalqâdir, in the following note on the title-page, says that the MS. was for some time in his possession:

من موهبة الجليل القادر على عبادة الحتحر القادر عبد القادر

غفِي الله عنه

No. 886.

foll. 8; lines 14; size 8 x 6; 5 1/2 x 3 1/2.

STATEMENTS ARABIC.

IŠTILAĦAT AŠ SÛFĪYAH.

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

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

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 As Šûfiyâh. Again, in India Office, No. 657/5, the title of the work is given as Risâlatu Sharḥ-i Alfâz al Latî Tadâwalathu Aṣ Šûfiyâh.

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

قال بعض كباراء العارفين... في شرح الفاظ التي تداولتها الصوفية

المتعلقة من اهل الله... التلوين ينقل العبد في أحواله وهو عند

الفذقيين مقام الناقص و عندنا هو اصل المقامات الخ

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

Scribe: سعد الدين بن شيخ محمد.

No. 887.

foll. 55; lines 27; size 9 × 6; 7 × 4.

AT TADBÎRÂT AL ILÂHÎYAH FÎ ISLÂH 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
I. foll. 10–14. الباب الأول في وجود الخليفة الذي هو ملك البدين و أعراض الصوفية فيه

II. fol. 15. الباب الثاني في اختلاف العلماء في ماهيته و حقيقتها

III. foll. 16–19. الباب الثالث في إقامة مدينة الجسم و تفصيلها من جهة كونها ملكاً لهذا الخليفة

IV. foll. 20–22. الباب الرابع في ذكر السبب الذي لألجله وقع العرب بين العقل و الهوى

V. foll. 23–29a. الباب الخامس في الاسم الذي يخص الإمام وحده و في صفاته و انواره و ان الأمام لا يكون الواحد من ارتبة

VI. foll. 29b–30a. الباب السادس في العدل وهو قاضي المدينة القائم بأحكامها

VII. foll. 30b–32a. الباب السابع في ذكر الوزير و صفاته

VIII. foll. 32b–35a. الباب الثامن في الفراسة الشرعية و الحكمة

IX. foll. 35b–38a. الباب التاسع في معرفة الكاتب و صفاته

X. foll. 38b–39a. الباب العاشر في المسددين و العاملين و أصحاب العينات و الخراج

XI. foll. 39b–40a. الباب الحادي عشر في العينات في الطهارة و وقوع الأمام عليها و رفعها إلى الحق في ضعه سببته تعالى

XII. foll. 40b–41a. الباب الثاني عشر في السفر و الرسل المتجهين إلى السائرين بمدينة البدين

XIII. foll. 41b–42a. الباب الثالث عشر في سياسة القواو و الإجتذاب و رماثتهم

XIV. fol. 42b. الباب الرابع عشر في سياسة العرب و ترتب الجيوش منذ اللقاء

XV. fol. 43a. الباب الخامس عشر في ذكر السرالي الذي يغلب به إعداء هذه المدينة
Author: Muhiuddin Muhammad bin ‘Ali al ‘Arabî معين الدين محمد بن علي العرый. See No. 865 above.

Beginning:—

قال العبد الفقير إلى الله محمد بن علي الصائم الطائي.....

الحمد لله الذي استخرج من وجود علما إلى عينه..... ثاني، سميت هذا الكتاب الصغير الحجم ... بالتدبيرات الأبدية في إصلاح المملكة الإنسانية إلّا

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.

foll. 29; lines 4; size 7½ × 5½; 4½ × 3½.

'ANQÂ' AL MAGRIB.

The present treatise was composed by Muḥiaddin Al 'Arabi (معني 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 الهي و المقام عظيم فابداً صررا و القواد كظم

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

كنا قد ألفنا كتاباً روحاً ... سيناء بتدبيرات الإلهية ... و هذا

الكتاب المنصور ... السمي في غيا بات الأزل عنقل المغرب

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

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

No. 889.

foll. 29; lines 17; size 7 × 5; 5½ × 4.

العقلة المستورزة

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 (معني الدين ابن العربي). See No. 865 above.

Beginning:—

الحمد لله الواهب الذي افتتح رجوع السوي

On fol. 24ᵇ, 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; Aṣāfiyah, No. 48; Rampûr No. 295.

Written in good Naskh. 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
احدي عشرة ثانائة

No. 890.

foll. 107; lines 17; size 8 x 6; 6½ x 4.

KITÂB U RUḤ AL QUDS.

A work containing mystical and moral instruction, composed for Abū Muḥammad bin ‘Abdal‘azīz al Qurashi, 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 Sufism, no Sūfi is entitled to be called Ahl al Ḥaqiqat (i.e., one who has penetrated into the Divine mysteries) unless he is also Ahl ʿat Tariqah (i.e., a devotee); and he goes on to criticise those Sūfis of Africa, who claim that they are Ahl al Ḥaqiqat, though not Ahl ʿat Tariqah. Sūfis, who have adopted Sufism from worldly motives, are also severely criticised by the author, thus:

روملية عين هم بكثره الدنيا موشحون ..... حافظوا السجادات و المواقعات ..... و امؤنوا الخوانق و البلاطات يأتى إليها من حالات و حرام

Author: Muḥiaddin Ibn ‘Arabi. See No. 865 above.

Beginning:

الحمد لله رب العالمين ................. من العبد اللطيف الدائم الشقيق ...... محمد بن علي بن محمد العريبي الطائي الصانئ و نقه الله تعالى الى رحيم في الله تعالى و اخيه إبي محمد بن عبد العزيز بن إبي بكر الفرشي المهدي نزيل تونس الم

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


ASCETICISM AND ŞÛFISM.

No. 891.

foll. 51; lines 31; size 12 × 8; 9½ × 8½.

التفحصات الإلهية

AN NAFAHAT AL ILÂHÎYAH.

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

• إن ليك في أيام دهركم نضعات من رحمته الافتراضوالبا

Author: Şadraddin Abû'l Maʿâli Muḥammad bin Isḥâq al Qûnawi صدر الدين ابو المعالي محمد بن اسماعيل القونوي (d. A.H. 672 = A.D. 1373; see No. 873 above).

Beginning:

حمداً يستوعب كمالات اجناس الدماء و انواع المناقات الدكر في إياٰم دهركم نضعات من رحمته الافتراضوالبا.

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

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

Scribe: نورالدين الرفاعي الإندري. This Nûraddîn is also the scribe of MSS. Nos. 832, 871, 873 above.

No. 892.

foll. 264; lines 12; size 7½ × 4½; 6½ × 4½.

الخصوص الى معني النصوص

AL KHUṢÛS ILÂ MA'NA AN NUSÛS.

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

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:—

سبحانكم اللهم و بحمدك يا مهّي لي يوجودة سموات الاسماء و الصفات
رارض إعيانه الممكنات....... و بعد يقول عبيد العلي الصمد احمد بن علي بن احمد بن علي....... كان كتاب النصوص مما إبرزة الشيخ المحقق....... محمد بن اسحاق بن محمد بن يوسف القونوشي مشرّعاً بشرح هذا العلم

The commentary proper begins on fol. 53ᵃ, as follows:—

و آن آوين الشريع في المقاصد ...... و أسأل التنوسي للصواب ..... قال الشريع زغي عنده الحمد لله الحمد تطيع الذرات ...... بما فيها

من معاص الصفات الم

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 7½ × 5½; 5½ × 3.

RIYĀD AŠ ŞĀLIHĪN.

An old and valuable copy of Riyād Aš Şālihīn, 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 Abū Zakariyyah Yahyā bin Sharaf An Nawawi معي الدين أبو زكريا يحيى بن شرف النووي (d. A.H. 676 = A.D. 1278; see Lib. Cat., vol. v, part i, No. 192).
ASCETICISM AND ŞÛFİSM.

Beginning:

الحمد لله الواحد القهار........ مكور الليل على القهار........ فرأيت

إن أجمع مختصرًا من الحادي عشر الصحيحة مشتملاً على ما يكون طويلاً

صاحب ومحصول أئداب الظاهرة والباطنة جامعاً للتمييز والتركيب وسائر

أنواع أئداب السالكين من الحادي عشر ورياضات النفس وتدبير

الأخلاق وطهارت القلوب وعلاجها المغ

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 وستمائة وافق الفراخ Cá مئة كتابها يوم السبت الخامس

و العشرين من شهر رمضان سنة إحدى وثمانين وستمائة

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.


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

قرأت جميع هذا الكتاب رياض الصالحين للشيخ الإمام العلامة فريد دهرة

ائب زكريا بليغي الغوري على الشيخ الإمام ....... علي بن ... إبراهيم

بن جمال الدين داؤد ابن العطار الشافعي بسامه من مؤلفه ....... شرف

الدين ........ الخطب بن سليمان بن مهلل الإرديئي ....... شباب

الدين أحمد بن شيم مخلص الشافعي وذاك في مجالس عديدة أخرى

في يوم الأحد السابع والعشرين من ذي الحجة سنة خمس وسبعمائة

بدار الجديد الفريدة ....... و لجاز الشيخ فرس الله تعالى في مديته ...

لمى سمعة بكماله جميع ما يجوز له روايته بشرطة عند اهله ....... كتب أحمد

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 Dār al-Ḥadiṣ Nūriyah, at Damascos, under Ibn al-ʿAṭṭār (d. a.H. 724 = A.D. 1324; see Ad Durar, vol. ii, fol. 39), a pupil of the author. The Sanad is attested by Ibn al-ʿAṭṭār, thus:

- مَعِ السَّمَاعِ وَالجَاجَزَةِ المَذِكُورِيَّ

Ahmad 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 ʿAbdalʿaziz, in Mecca, a.h. 1288:

- مَنْ نَفْسُ اللَّهِ... عَلَى عَبْدِ الْقَيْبَرِ... عَبْدُ العَزِيزِ عَفَا اللَّهُ عَنْهُ

- ۱۳۸۸ شُوال سَنَةُ مِكةُ المُضْرِفةُ

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

No. 894.

foll. 60; lines 19; size 7½ × 5½; 5 × 3.

بستان العارفين

BUSTĀN AL ʿĀRIFĪN.

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 Ṣūfīs.

I. foll. 4–22. باب في الإخلاص و الحضار النية

II. foll. 23–36. باب في نفاسات منشورة

III. foll. 37–60. باب في ذكر كرامات الأولياء

Author: Muḥiʿaddin Abū Zakariyah Yaḥyā bin Ṣharaf an Nawawi. See No. 893 above.

Beginning:

- الصُّمُودُ وَالنَّهَارُ مَقْدُرُ اللَّيْلِ إلَى الْزَّوْرِ

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


Scribe: نَزْرَالْدِينُ بْنُ بْنُ الْدَّرَبِ.
ASCETICISM AND ŞÛFISM.

No. 895.

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

حل الرموز و مفاتيح الكونوز

HALL U AR RUMÛZ WA MAFÁTÎH AL KUNÛZ.

A work on Şûfism, dealing with mystical principles and explaining difficult aphorisms and technical terms. The work is chiefly based on the Qur'ân, Ḥadîṣ and sayings of the Şûfis. We may note that the author, basing his opinion on certain reliable Ḥadîṣ, enunciates an original and independent view on the subject of غنا (music), a point much disputed between the Şûfis and orthodox Muham- madans. He holds it to be valid, in general; see the following passage on fol. 49º :

فذه الإحاديث نص صريح في الصحيح على أن الغنا و اللعب ليس بضرار.

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

Author: 'Izzaddin 'Abdassalâm bin Aḥmad bin Ġânîm al Maqdisî, a famous Şûfi 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'ât al Janân, fol. 427a.

Beginning:

قال الشيخ الإمام العالم العالمة ... بقية سلف الصالحين عز الدين

عبد السلام بن الشيخ الإمام الزاهد الزرع ... أحمد بن شيخ عالم المقدسي

الحمد لله الذي فتح بمفاتيح الغيوب ..... و سميتها حل الرموز

و مفاتيح الكونوز الكغ

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; Asafiyah, No. 89; Râmpûr, No. 103.

Written in good Nasîkh. 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 Akmaladdîn al Quṭbî:

من كتاب انفر العماد محمد اسعد ابن اكمل الدين بقلب الطف الله به

VOl. XIII.
No. 896.

foll. 176; lines 17; size 6½ x 4½; 4½ x 2½.

طهارة القلوب والخنوع لعلم الغيب

TAHĀRAT AL QULŪB WA AL KHUḌŪ‘ 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’azīz bin Aḥmad bin Sa’d Ad Dirinī Ad Damirī Ad Dahri, a Shāfi’i scholar and a Sūfī of Egypt, who was born in Dirin (a small town in the Ġarabiyah Province of Egypt), A.H. 612. The date of his death is not given in the biographical notice by Ḥāj. Kḥl., 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. Isnawi, fol. 201, and the author of Tāj at Tabaqat, 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 Lawāqiq, fol. 207. Al Lawāqiq is a very reliable biographical work, especially for the Sūfīs 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 هذا كتاب فيه فوائد يتذكر بها من

• يصفى اليه بسم قابل الله

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

It was printed in Bülâq, A.H. 1297.

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

A.H.

Scribe: نظام بن حمد

A seal of Qâbil Khân, a noble of the Court of ‘Ālamgir, is found on the title-page.
MANTAHA AL MADĀRIK.

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'īyah of Ibn Fārīd (d. A.H. 632 = A.D. 1235). Jāmi, in Naḥḥāt, 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. fol. 2a–16. الأصل الأول في ذكر رتب الذات و تعيين الأسماء
II. fol. 17a–19. الأصل الثاني في ذكر مرتبة الأرواح و عالم الملوك
III. fol. 20–26. الأصل الثالث في ذكر تعيين عالم المثال و مرتبة الأجسام
IV. fol. 27–40. الأصل الرابع في ذكر نشأة الإنسان و أطواره

Author: Saʿīd bin Muḥammad bin ʿĀḥmad al Farḡānī, commonly known as Saʿīd ad-dādīn. 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 Naḥḥāt. Our author received spiritual training under many Şūfis; but he is always known as the disciple of Qūnawi (d. A.H. 673 = A.D. 1373; see No. 873 above). The date of his death is not given in Naḥḥāt; but Brock, vol. i, p. 450, says that he died in A.H. 699 = A.D. 1299.

Beginning:

الحمد لله الذي أعزت بجلال و حدانيته ...... ولا إله إلا هو تعالى
على عبادة الغفائر إلى الله تعالى سعيد الفرغاني ...... رضي بسنته
المدارك الغ
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 Fuṣūṣ (No. 873 above), it appears that Nūraddin
is also the scribe of the present MS.

No. 898.

foll. 159; lines 21; size 9 × 5; 7 × 3½.

وقبة السالك من الآفات و الميالك

WIQĀYAT AS SĀLIK MIN AL ĀFĀT
WA AL MAḤĀLIK.

A work on Ṣūfism 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 Qurʾān,
Ḥadīṣ and sayings of the Ṣūfis, and is divided into the following
four Nawʾ and a Khātimah:

I. foll. 7–20. *

II. foll. 21–58a. *

III. foll. 58b–92. *

IV. foll. 93–148. *


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:
وقبة السالك من الآفات و الميالك لشيخ الأئمة حجة الإسلام أبو حامد محمد بن
محمد الغزالي نفع الله به المومنين tells us that the present work is by
Ǧāzālī (d. A.H. 505= A.D. 1111; see No. 833 above); but this state-
ment is manifestly incorrect, seeing that an author much later than
Ǧāzālī, viz., Shihābuddin as Suhrwarti, who died in A.H. 632= A.D. 1234, is quoted on fol. 20b, in the following passage from ‘Awārif
al Maʿārif (see No. 860 above):

ذكر صحاب العوارف لطيفة في جنس مابدخل البطن و ما يحدث
من الداء و ازالةه باستعمال الدواء قال رحمه الله إن الله نلف حكمته الج
The author refers on fol. 50⁷ to another composition of his, Iqtibās al Fawā'id, in the following terms:

- وقد أتيناً من ذلك... في أول كتابنا المسمى بفتح البحر الغوالة

Neither this work nor the present one is mentioned in any 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 الاجتهادات والبداية في قروب الاختصاص...
و الصلاة و السلام على رسول الله ونبية محمد الذي سادة غيره من الأنبياء...
و بعد.....، فجميعت في هذا المختصر من أقوال العلماء الزاهيين و التحكماء المقررين ما يحصل للمنجرد الاكتفاء و يكون لدائم المريد من شفاء...
و سميتها قراءة السالك من آلات و مهالك و ليس غزاها في الكلام على الظاهرة من هذه الابنوات فان التذك بمشحونة بذاك و إنما غزاها الكلام...

Written partly in Naskh, and partly in Nasta'liq. Dated A.H. 1054.
One Niẓāmī, in the following note, tells that he purchased the present MS. in A.H. 1080:

و قد ملكت بالشراذ الصحيح في البلدة المعظمة فتحو ١۰۰۰ خط

No. 899.
foll. 66; lines 12; size 8 × 6; 6½ × 4.

التدوير في استعمال التدبير

AL TANWĪZ FĪ ISQÂT 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 Abūl Faḍl Aḥmad bin Muḥammad bin ʿAṭāʾallāh al Iskandarānī, a famous scholar and Sūfī of Cairo, belonging to the Shādaliyāh 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 Sūfīs; but he is chiefly known as the disciple of Abūl ʿAbbās al Murisi (d. A.H. 686= A.D. 1287; see Ḥusn al Muḥādarah, fol. 262). He was one of the declared adversaries of Ibn Taimiyah (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, Mīrāt al Janān, fol. 442; Ḥusn Al Muḥādarah, fol. 264a; Ad Durar Al Kāminah, vol. i, fol. 169; Al Lawāqiḥ, fol. 118; Br. Mus. Suppl., No. 237/1.

Beginning:—

• الحمد لله المتفرد بالخلق والتزديع لله

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; Aṣafiyāh No. 96; Rāmāpur, No. 74.

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

Written in good Naskhī. Dated A.H. 1044.
Scribe: ʿAbd al-Ważīr bin Ḥusn.

No. 900.

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

الحكم العطائيه

AL ḤIKAM AL ʿATĀʾĪYAH.

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

Author: Tājaddīn Abūl Faḍl Aḥmad bin Muḥammad bin ʿAṭāʾallāh Al Iskandarānī. See, for his life, No. 899 above.

The present copy begins abruptly thus:—

• ثلاثين باب باب العلم
For other copies of the work see Berlin, Nos. 8689-90; Paris, No. 1349; Cairo, vol. ii, p. 80; Râmpûr, Nos. 101-2. Written in fair Naskh. Dated A.H. 1105.

No. 901.

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

Sharh al Ḥikâm al ‘Atâ‘īah.

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

By Muḥammad bin Ibrâhîm bin ‘Abbâd An Nafzi Ar Rundi محمد بن إبراهيم بن عباد النفيزي الرندی, a Šûfî 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:—

قَالَ الْعِبَادُ الْفَقِيرُ إِلَى اللَّهِ تَعَالَىَّ...َ الْمَعَتَّمُ إِلَى غُفَرَانِ ذُنُوبِهِ

على اللّه تعالى محمد بن إبراهيم بن عباد النفيزي ... الحمد لله

المنتقد بالعظمة والجلال الخ

The present commentary was printed in Bûlāq, 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; Râmpûr, Nos. 171-73.

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

No. 902.

foll. 233; lines 25; size 8 x 6; 6 x 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 x 6; 6 x 4.

القرآن بين أولياء الرحمن وأولياء الشيطان

AL FURQÂN BAINA AWLIYÂ' AR RAHMÂN WA AWLIYÂ' ASH SHAITÂN.

A work in which the author explains the meaning of the term Wali (ولى), a title applied to a Sūfi, 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'ān and Hadīṣ. The contents of the work are fully described in Berlin, No. 2082.

Author: Abū' l 'Abbâs Aḥmad bin 'Abdalhalim bin 'Abdassalām (إبوب العباس أحمد بن عبد الحليم بن عبد السلام) commonly called Ibn Taimiyâh (ابن تيميه). He died in A.H. 728 = A.D. 1327; see Lib. Cat., vol. v, part ii, No. 462/1.

Beginning:—

الحمد لله نستعينه و نستغفره الغفر

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 8½ × 6; 5 × 3½.

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 Iştilâḥät Aş Şüfiyâh.

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

(i) Sharḥ u Manâzil Aṣ Sâ‘îrin; 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 Fuṣûş Al Ḥikam (see No. 875 above).


Beginning:—

الحمد لله الذي نجاتنا من مباحات علوم الرسومية …… فاني لما
فرحت من تسويد شرح كتاب منزل السائرين وكان الكلام فيه و فيه شرح
فصوص العلم و تأويلات القرآن مبدئا على امطاحات الصوفية الغ

For other copies of the work see Berlin, No. 3460; Goth., No. 76; India Office, No. 662; Aşâfiyâh, Nos. 360, 407, 807; Râmpûr, 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 7¾ × 4½; 5½ × 2½.

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 Iştilâḥät Aş Şüfiyâh.

A work, in which the author explains the mystical dogmas relating to the existence of God and His attributes. The views of the theologians, and of the Sûfis of the Wujiḍiyâh and the Shuhûdiyâh groups (for whom, see No. 865 above), are fully discussed. The author, who
belonged to the latter group, rejects the views of the Wujūdiyyah group as contrary to Islamic principles; and claims that the views of the Shuhūdiyyah group are in full agreement with those of the Ahl as Sunnah Wa Al Jamā'ah (أهل السنة والجماعة), the most popular and widely accepted school of Islamic doctrine. Our author refers to this school as al-'ara'īd al-mustaqīm, or the right path. The author's criticisms, in the present work, of the views of the Wujūdiyyah group resulted in a public disputation between him and 'Abdarrazzāq al-Kāshānī (see No. 875 above), a member of the Wujūdiyyah group; for a full description of which, see Nafahāt, 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 Shuhūdiyyah group.

It is divided into the following six Bāb:

(i) foll. 1–15. * دلائل الرأي في اثبات وجود المَوْجَد الواجب وجوده
(ii) foll. 15–62. * دلائل الرأي في التوفيق بين الآورى المختلفة
(iii) foll. 63–82. * الاعتقاد وكيفية ظهور الممكنات على الترتيب
* مفهوم و مؤلف
(iv) foll. 82–86. * دلائل الرأي في تنزيل الحق الواجب وجوده
* ما يختص به الأمكان
(v) foll. 87–93. * الاعتقاد في النبوت والولايات
* التأكد منفوس
(vi) foll. 93–133. * الاعتقاد في بيان الصراط المستقيم

The last Bāb 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 Sūfi and a strict follower of the doctrines of the Ahl as Sunnah. The manner in which he reconciles the views of the Sūfis and the theologians in regard to disputed points of doctrine, in the second Bāb of his work, is specially noted by his biographers as evidence of the author's merits.

Author: ʿAbd al-Muḥammad bin ʿAbd al-Samānī ibn Muḥammad bin ʿAbd al-Samānī (commonly called Abu l-Makārim 'Ala'addawlah ibn al-makārim al-ʿulā al-dawlah), a noble of Samnān, well known as a Sūfi, and an author of great repute, whose works on the Qur'ānic
branches, Şūfism, 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 Sulṭān Arūgū Khān, a famous Mongol king of Persia. A few years later, he was granted the title of Ḍa‘laddawah; and afterwards he became personal adviser to the Sulṭān. His intimacy with the Sulṭān 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 four very short Sūras of the Qur’ān, beginning with word Qul) and a few others, he forget 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 Sulṭān in a war against his uncle, Sulṭān Ahmad (see Tārikh Guzida, p. 583), he was led by a Divine inspiration to devote himself to a religious and pious life:

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 Sulṭān 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 Sulṭān; and he accordingly sent in his resignation.

He then began to devote himself to the study of religious works; and his study of Qūṭ al Qulūb, a famous work on Şūfism (see No. 826 above), turned his attention to Şūfism, 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 Ḥasan Sakkākī, a famous Şūfī of the 5th century A.H., and handsomely endowed the same. In A.H. 687, he visited Bağdād, where he
adopted the Şûfi 'Abdarraḥmân as his spiritual Shaikh; and in the company of the latter visited Mecca, where our author, in A.H. 689, received from the above-mentioned Shaikh the Sanad for Şûfism. At the end of the same year, he was directed by his Shaikh to return to Sammân, 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 Şûfi that he was adopted as guide, both in practice and doctrine, by Bahâ‘addin Naqšband, the founder of the Naqšbandiyah order. The commonly accepted date of our author’s death is A.H. 736 = A.D. 1335; but the author of Faṣîl al Khīṭâb (see Persian Hand-list, No. 1351) only tells us that he died after A.H. 730. For his life see Ad Durar al Kâminah, vol. i, fol. 152; Nafaḥât, p. 554; Mujmal Faṣîhî, fol. 211; Ḥabîb as Siyar, vol. iii, part i, p. 125; Tâj at Tabaqât, vol. viii, fol. 205; Beale’s Biographical Dictionary, p. 49; Brock., vol. ii, p. 166.

Beginning:—

و حمدة الواجب على كل موجود ......... أما بعد فقد سفني بغتة
يوم الواحد بعد صلواتي الصبح من انتكاني في مسجد صوفيا أباد من شهر
المبارك سنة عشرين و سبعمائة ...... أن أبوب بالترطيب ...... بعض
القدسيات الورادة على قلبي ...... و سميته العروة لاهل الطلوة ...

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.

الدعا و الدواء

AD DÂ‘U WA AD DAWÂ‘U.

The present work is noticed under the same title in Ḥâj. Khal.,
vol. ii, p. 633; but in vol. v, p. 82, it is again mentioned under
the title, Al Jawâb Al Kâfi li Man Sa‘ala ‘An ad Dawâ’ Ašâ Shâfi
الجواب الكافي لمن سأل عن الدواء الشافع. Both these titles are found
on the title-page of our copy.
A work on Şûfism, 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 أتقن بلغة و علم انا أراست بالان سطت ديني و أخريه و قد اجتهد فكي تعني نفسه بكل طريق فما تزداد الا توعدا و شدة فما الحيلة في دفعها.

The reply to these questions begins as follows:

فلجاب الشيخ الإمام ... أبو عبد الله شمس الدين محمد بن أبي بكر بن أبي بكر إمام المدرسة الجوزية الصنبلية ... الحمد لله رب العالمين ثبت في صميم الباطني من حدثين أبي هريرة رضي الله عنه من الغني عليه وسلم ان قال ما انزل الله داء إلا انزل له شفاء الغم.

Author: Shamsaddin Abū 'Abdallāh Muḥammad bin Abī Bakr bin Ayyūb al Qaiyimi شمس الدين أبو عبد الله محمد بن أبي بكر بن أبي بكر القييمي (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.

foll. 113; lines 21; size 8 x 6; 6½ x 4.

شفاء الأصابع في زيارة خير الأنام

SHIFĀ’ AL ASQĀM FĪ ZIYĀRATI KHAIR AL ANĀM.

A very old and valuable copy of Shifā’ al Asqâm, 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
argument by reference to the Qur’an, Ḥadīṣ and sayings of Sūfis, jurists and theologians. The work is divided into the following ten Bāb and a Khātimah:—

(i) foll. 3–19. * الباب الأول في الأحاديث الواردة في الزيارة
(ii) foll. 20–24a. الباب الثاني فيما ورد من الأخبار والحاديث
   على فضل الزيارة
(iii) foll. 24b–29a. الباب الثالث فيما ورد من السفراء يزارة صلى الله
   عليه وسلم
(iv) foll. 30–37a. الباب الرابع في نصوص العلماء على استعاب زيارة
   قدر سيدنا رسول الله صلى الله عليه وسلم
(v) foll. 37b–40a. الباب الخامس في تقرير كون الزيارة قربة
(vi) foll. 40b–53. الباب السادس في كون السفر الزيارة قربة
(vii) foll. 54–73a. الباب السابع في دفع شبهة الخصم وتمتع كلماته
(viii) foll. 73b–81a. الباب الثامن في التوسل والاستعانة والتشفع
   بالنبي صلى الله عليه وسلم
(ix) foll. 81b–96a. الباب التاسع في حياة الأنبياء عليهم السلام فاصحبا
   بالنظر فيها قد قيل وذلك بالنسبة إلى
   الأنبياء والشهداء وسائر الموتى
(x) foll. 96b–109. الباب العاشر في الشفاعة


Author: ‘Ali bin ‘Abdal Kāfi bin ‘Ali bin Tammām bin Yūsuf bin Mūsā bin Tammām bin Ḥāmid bin Yaḥyā bin ‘Umar bin ‘Uṣmān bin ‘Ali bin Mansūr bin Sālim as Subki

He composed a number of works on different branches of Islamic learning; of which seventeen (including the present work) are enumerated in Brock., 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 Ātā (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 Mansūriyah Madrasah, and afterwards as the head professor in the Jāmi‘ Tulun. 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 Ḥādiṣ Aṣhrāfiyyah 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 Ḥādiṣ Shāmiyyah in Syria. In A.H. 746 he was reappointed Chief Justice of Syria, and held this post till Ramadān, 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, Isnawi, fol. 258; Ibn Mulaqqin, fol. 209; Ad Durar al Kāminah, vol. ii, foll. 38–43; Brock., loc. cit.

Beginning:—
الحمد لله الذي من علينا برسله ... فهذا كتاب سميته بشفاعة

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 Abū'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 أوردته إبوباليس ... في كتاب انتف الزائر وهو عندي

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 ابن عبد الله اليرزالي

The present copy of Shīf’ā al Asqām was transcribed, by one Muhammad bin Aḥmad, for the collection of Muḥammad bin Aḥmad at Tanākhide (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 مقبلاة بالمصفقة فقصمت بعدم الله حسب الأمكان وكان الفراق من ذلك في اليوم العاشر من جمادي الأولى سنة أربعين وسبعمة.

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 قوبل ثانية حالة السماع بالمصفقة أدام الله بركته. This note is based on the Sanad quoted below, dated the Madrasah 'Adiliyyah of Damascus, A.H. 740, and written by Muhammad bin 'Ali bin Sa'id al Anšārī (d. A.H. 752 = A.D. 1353; see Ad Durar al Kaminah, vol. ii, fol. 377), who says that he and Muhammad bin Ahmad at Tanukihi, 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 'Ali (d. A.H. 755 = A.D. 1356; see Ad Durar al Kāminah, vol. i, fol. 384). An Ijāza was granted by the author to all who attended the sitting:

الحمد لله الذي حمدنا يومًا نعمة ويكافينا مزيدة ..... بعد فقذ
سمع هذا الكتاب الموسم بشغف الاسماع على نطقه شيخنا وسيدنا الإمام العالم ..... ولى الله فائقين الفضاءة ..... سيد الحفاظ والمحذرين أتي الحسن علي بن سيدنا ..... عبد الكافي ..... بقراءة محمد بن عبد الرحمن الشافعي ..... صاحب هذه النسخة محمد بن أحمد ..... بن محمد التفوخي الصناعي و الإمام العالم الفائق الابن الطبيب الحسن بن سيدنا المسمع فسم الله تعالى في مدتهما ..... و محمد بن علي بن عبد الاتصالي ..... و ذاخطة ..... و عم و ثبوت في خمسة مجالس ..... سنة أربعين وسبعمة بالمدرسة العادلية ..... بدمشق المحرمية واجاز المسمع فسم الله في مدتهما لمن سمع هذا الكتاب أو بعضه.

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

* مصيح ذلك وكتب علي بن عبد الكافي السبكي

The Sanad is followed by an autograph note of the author's second son, 'Abdulwahhab, the famous adthor mentioned above, in which he
says that he and Muhammad bin Īsā As Salsali (d. A.H. 760 = A.D. 1358; see Ad Durar al Kāminah, vol. ii, fol. 428) studied the first four chapters of the work in the Dār al Ḥadīṣ Ashrafīyah in Damascus:

Quoted from a copy of this work in good Nasīkh. Not dated, but transcribed in or before A.H. 745, the year in which the present copy was studied.

Fol. 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., ‘Āṣafīyah Library, No. 39; but the work was printed in the Dā’irat al Ma‘ārif of Hyderabad in A.H. 1306.

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No. 908.

Fol. 120; lines 21; size 8½ x 6; 6 x 3½.

الإرشاد و التحرير

AL IRSHĀD WA AT TĀṬRIZ.

A work on Ṣūfism, 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 Ṣūfī works and the rest are composed by the author himself. The work is based on the Qur‘ān, Hāḍīṣ and sayings of the Ṣūfis. The author quotes about 200 Hāḍīṣ, transmitted to him by his Shaikh, Radi-din at Tābarzi (d. A.H. 722 = A.D. 1322; see Lib. Cat., vol. v, part i, p. 176). The work ends with 7 Qasidas. The first three are in praise of the Prophet; the 4th and the 5th are in praise of the Ṣūfis; while the last Qaṣida is in praise of Islamic dogmas enumerated by the author, and is designated by the author Shamsul ’Īmān fi Tawḥīd ar Rahlīn Wa’Aqīdat u Aḥl Ḥaqq wa Al ’Īqān. The work is divided into 10

VOL. XIII.
Báb. The contents of the work are fully described in Berlin, No. 8801.

Author: ‘Afifaddin ‘Abdallah bin As'ad bin ‘Ali bin Sulaimān al Yāfī As Shāfī, a prominent Sufi scholar, historian and author of the 8th century A.H. He belongs to the Himyari 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 Jamālādīn Abū ‘Abdallah Muḥammad bin Aḥmad (d. A.H. 748 = A.D. 1347; see the present author’s Mir’āt al Janān, fol. 458b), a distinguished teacher of this subject. Afterwards he turned his attention to Sufism, and adopted the Sufi ‘Ali bin ‘Abdallah at Tawāshī (d. A.H. 748 = A.D. 1347; see Mir’āt al Janān, 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 Sufis 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 Sufis, who granted him Sanads of scholarship and Sufism. He was also presented with Khirqas by several Sufis. The last of these was presented to him by ‘Īzzaddin; a presentation referred to in our author’s Mir’āt al Janān, fol. 453b, in the following words:

شیخ بن عُلَی یک آخرين خلفاء الیسانی رفیقة. 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’āt al Janān, which has recently been printed at the Dā’īrat al Ma’ārif 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; Isnawi, fol. 405; Ad Durar al Kāminah, vol. i, fol. 511; Nafahāt, 681; Safinat al Awliyā, 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 Tabaqät of Qādi Shuhba ‘Afifaddin, our author died in A.H. 778; but in our copy of this Tabaqät, fol. 152 (see Hand-list, No. 2455), the date of his death is indicated as follows: تاہم و سعیمًا, i.e., 768. We may suppose either that Brockelmann read the words لّلّمین و سعیمًا (78), or that the scribe of the copy of the Tabaqät, to which he referred, transcribed the date wrongly سعیمًا. 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 Subki, in Tabaqát, vol. vi, p. 103, and the date A.H. 771, given by Hājī Khalī, vol. iii, p. 171. The author of Mir'ât al Asrār, a big biographical work on the Sūfis 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 إدراك ذاته ..... و يعد هذا كتاب

• مشتمل على عشرة أباب ..... و سميتها الرشاد و التطور المن

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

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

No. 909.

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

RAUḌ AR RIYĀḤĪN FĪ ḤIKĀYĀT AṢ SĀḤḤĪN.

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

The present work is a collection of 500 anecdotes of the Sūfis and pious men, chiefly taken from the works of the following authors: (i) Ġazzālī (see No. 833 above); (ii) Ḥusaynī (see No. 828 above); (iii) Abū 'Abdallāh Muḥammad bin Ibrāhīm al Jīrī; (iv) Ibn 'Aṭâ ashī Shādīlī (see No. 899 above); (v) Abūs' Abbās Aḥmad bin 'Aṭā al Qaṣṭallānī; (vi) Shihābuddīn As Suhrawardī (see No. 800 above); (vii) Ibn Jawzī (see Lib. Cat., vol. x, No. 512); (viii) Abū Muḥammad 'Abdallāh Ibn Qudāmah al Maqdīsī (see No. 857 above); (ix) Abu'l Laiṣ as Samaqandi (see No. 821 above); (x) Abū Aḥmad bin 'Ali, commonly called Ibn al 'Arabi. Most of the anecdotes begin with the name of the narrator; but some are anonymous, and begin with the words: "من بعض من بعض الصالحين الافرار" (from a certain faqir or saint). These anecdotes, for the most part, record instances of the supernatural powers manifested by the Sūfis, and draw a lesson from each regarding mystical principles and practices. The author, in the preface, tells us that he
الفصل الأول من المقدمة في شيء من فضائل
الأواهام والصالحين والفقرياء

الفصل الثاني في أثبات كرامات الأواهام والسادة، الصوفياء

The Khātimah, like the Muqaddimah, consists of two Fāsl 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 Sufis. The Khātimah al Khātimah contains four Qaṣīdah in praise of the Prophet. Both the Khātimah and the Khātimah al Khātimah 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 Sufism, as it is noted in Rampūr, No. 155, and Āṣafīyah, No. 73; and not a work on Ethics, as described in Berlin, No. 8803, nor a biographical work, as described in India Office, No. 708, and Paris, No. 2040.

Beginning:

العدد لله المعروف ... الموصوف بالجمال في الأزل ...... إما بعد نافي

لما كفّت محبة للولاء و مولعا بجمالهم و حكياتهم في كتاب الحكائق والدقائق .... هذ الكتاب روض الراحين في حكايات الصالحين و ألبته فضلة
العينين الناظرين ... انطبعته و جمعته و الفتح على كتب عديدة لائمة كبيرة م.team
وغيرهما عشرة و اورده خمسة و خمس نصول
منها فصل لمقدمة و فصلان لخاتمة و فصل لخاتمة الخاتمة .... الحكائيات
على الأواهام و الصالحين ... ينتفع بها الزهاد و العباد .... و تقوي بها قلوب
المريدين ...... كم وردنا عن تاج العابرين ... إلى القسم الجديد ......

قال الحكايات جدد من جنود الله تقوى بها قلوب المريدين
Author: ‘Affifaddin Abdallâh bin As‘ad bin ‘Ali bin Sulaimân al Yâfi‘i. He died in A.H. 768 = A.D. 1366; see No. 908 above.

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

The main portion of the MS., viz., foll. 1-126, is written in fair Naṣkh. 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 Qâdi Qâsim bin ‘Alâaddin had foll. 127-156 transcribed and added to the MS. in A.H. 1001, by the scribe, Ismâ‘îl bin Hasan al ‘Amî.

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

اِن كَمَلَ بِشَارَادَةٍ عَلَى الْرَّحْمَة جَمِيعُ كُتْبِهِ رَفَعَ حُجْبَ مَمْنُونٍ

أولمدي بلد مكة علم بلمر أطمع دكَل

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

هذِهِ الْكِتَابِ المُسْمِيِ بَرُوضُ الْرَّابِحِينَ فِي حَكَاِيَاتِ الصَّالِحِينَ وَلَقِه

نُزُهَةِ العِيْونِ الْفَوَارِزُ مَمَأَ أَلْفَةِ الشِّيْخِ الْيَنُوِي

This is followed by an autograph note of Sûfi ‘Ali Akbar al Maudüdi, the author of a Persian commentary on Nafaḥāt (see Lib. Cat., vol. ii, No. 208), and a Sûfi of the 12th century A.H., who tells us that the MS. was for some time in his possession, viz.: صَلِّي مَلِكُ الْقَبَرِ على أكبر الوُدودِ.

No. 910.

foll. 83; lines 15; size 7½ × 5; 4 × 2½.

زيدة التصوف

ZUBDAT AT TÂSAWWUF.

An autograph copy of an exceedingly valuable work on the principles, theories and technical terms of Sûfism and asceticism, divided into the following 88 short Bâb. The present copy is believed to be unique:
1. foll. 6b-7b.
2. foll. 7b-10a.
3. foll. 10a-12a.
4. foll. 12a-13a.
5. foll. 13b-14a.
6. foll. 14b-16a.
7. foll. 16b-17a.
8. foll. 17a-18a.
10. foll. 21-22a.
11. foll. 22b-23a.
12. foll. 23b-23b. 
13. foll. 24a-24b.
15. foll. 27b-28b.
16. foll. 29-30b.
17. fol. 30a.
18. fol. 31a.
19. fol. 31b.
20. fol. 32.
21. fol. 33a.
22. foll. 33b-35a.
23. foll. 35b-37.
24. fol. 38.
25. foll. 38b-39a.
26. foll. 39a-39b.
27. foll. 39b-40a.
الباب التاسع والثامن في العلم الديني
الباب التاسع في العلم المعين
الباب الثاني والثامن في العلمين
الباب الثاني والثامن في البصرة
الباب الرابع والثامن في القراءة
الباب الخامس والثامن في السكون
الباب السادس والثامن في الطمانة
الباب السابع والثامن في الهمة
الباب الثامن والثامن في المجتهدة
الباب التاسع والثامن في القدرة
الباب العادي والسيعون في التواجد والوجود
الباب الثاني والسيعون في السرور
الباب الثالث والسيعون في السر
الباب الرابع والسيعون في النفس
الباب الخامس والسيعون في الغزوة
الباب السادس والسيعون في المكافحة
الباب السابع والسيعون في المشادة
الباب الثامن والسيعون في المعاينة والمصادقة
الباب التاسع والسيعون في القبض والبسط
الباب الثامن في السكر والصحراء
الباب العادي والثمانين في الغيبة والشهود
الباب الثاني والثمانين في الفقه والأمثال
الباب الثالث والثمانين في الإنصال والانفعال
الباب الرابع والثمانين في الفتاوى والبقاء
الباب الخامس والثمانين في الطوافين
الباب السادس والثمانين في التجريد والتهذيب
الباب السابع والثمانين في الحجم والتقريبه
الباب الثامن والثمانين في المسائل
The work is chiefly based on the sayings of the Sufis, occasional reference being also made to the Qur'an, Hadis and the sayings of the companions of the Prophet.

Besides being a very useful manual of Sufism, the present work is especially noteworthy because of the references which it contains to the views of individual Sufis on each of the points dealt with. In all, 100 reliable Sufis, 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'at al Janan, fol. 50a).
2. Hasan Baŋri (d. A.H. 110=A.D. 728; see Mir'at al Janan, fol. 55b).
3. Qatädah (d. A.H. 117=A.D. 735; see Mir'at al Janan, fol. 61b).
4. Ja'far Şadiq (d. A.H. 148=A.D. 765; see Mir'at al Janan, fol. 77a).
5. Sufyän Şawri (d. A.H. 161=A.D. 777; see Mir'at al Janan, fol. 88a).
7. 'Abdallâh bin Mubârak (d. A.H. 181=A.D. 797; see Mir'at al Janan, fol. 97b).
8. Fuḍail bin 'Iyâq (d. A.H. 187=A.D. 802; see Nafaḥât, p. 41).
9. Sufyän bin 'Uyainah (d. A.H. 198=A.D. 813; see Al Lawâqîh, fol. 57a).
10. Ḥudâifa Mar'ishi, a Sufi of the second century A.H., who was a disciple of Ibrâhim Adham (No. 7 above); see Ar Risâlat of Qushairi, fol. 40a, No. 828 above.

THIRD CENTURY A.H.

1. Abû Sulaimân bin Ahmad ad Dârânî (d. A.H. 215=A.D. 830; see Ikhtiyyâr ar Rafiq, fol. 68a; Yâfi, in Mir'at al Janan, fol. 128b, gives the date of his death as A.H. 205).
3. Ahmad Ibn Abi'l Ḥawâri (d. A.H. 230=A.D. 844; see Nafaḥât, p. 72).
5. Abû Ḥâmid Ahmad bin Khidrawaih (d. A.H. 240=A.D. 854; see Ikhtiyyâr ar Rafiq, fol. 15b).
7. Abu Turab 'Askar an Nakhibabi (d. a.h. 245 = a.d. 859; see Ikhtiyar ar Rafiq, fol. 70b).
8. Dun Nunn Misri (d. a.h. 246 = a.d. 860; see Ikhtiyar ar Rafiq, fol. 53b).
9. Sari as Saqiti (d. a.h. 253 = a.d. 867; see Ikhtiyar ar Rafiq, fol. 57a).
10. Yahya bin Mu'adj (d. a.h. 258 = a.d. 871; see Nafahat, p. 62).
11. Ahmad bin 'Asim al Antaki, a contemporary of Haeris Muhasibi (No. 6 above).
12. 'Abdallah bin Khubaiq, the Shaikh of Fatih al Kusht, who died in a.h. 273; see Ikhtiyar ar Rafiq, fol. 85b.
13. Abu Yazid Bastami (d. a.h. 261 = a.d. 874; see Ikhtiyar ar Rafiq, fol. 66a).
14. Abu Hafs Haddad (d. a.h. 264 = a.d. 877; see Nafahat, p. 64).
15. Abu 'Usman Sa'id al Hiri (d. a.h. 268 = a.d. 881; see Ikhtiyar ar Rafiq, fol. 60b).
16. Shab Sujat al Kirmani (d. a.h. 270 = a.d. 883; see Nafahat, p. 95).
17. Hamdun al Qassar (d. a.h. 271 = a.d. 884; see Nafahat, p. 67).
18. Muhammad bin Qassab (d. a.h. 275 = a.d. 888; see Ikhtiyar ar Rafiq, fol. 95a).
19. Sahil bin 'Abdallah (d. a.h. 283 = a.d. 896; see Ikhtiyar ar Rafiq, fol. 58b).
20. Abu Sa'id al Kharraz (d. a.h. 286 = a.d. 899; see Nafahat, p. 81).
21. Abu Hamza Muhammad bin Ibrahim (d. a.h. 289 = a.d. 901; see Ikhtiyar ar Rafiq, fol. 98a).
22. Muhammad bin 'Ali at Turmudi, a Sufi of the 3rd century a.h., who attended sittings under Shaikh Ahmad bin Khidrawaib (No. 5 above).
23. Abu 'Ali al Juzjani, a contemporary of Muhammad bin 'Ali at Turmudi (No. 20 above).
24. Muhammad bin Ya'qub al Farahi, a Sufi of the Third century a.h.; see fol. 30b, where it is stated that he asked certain questions in person of Haeris Muhasibi (No. 6 above).
25. Abu Faqil al Makk, one of the Shaikhs of Junaid Baqdadhi (No. 34 below).
27. Abū Aḥmad al Qalānṣī. He died some time after A.H. 290 = A.D. 902; see Nafaḥāt, p. 121.
29. Muḥammad bin Ḥāmid at Turmūdī, a Şūfi of the 3rd century A.H. who, in early life, attended the sittings of Aḥmad bin Khiḍrawāiḥ (No. 5 above).
32. Ṭāhir al Maqḍisi, a Şūfi of the 3rd century, who attended sittings under Yahyā bin Jallā (d. A.H. 258 = A.D. 871; see Ikhtiyār ar Rafiq, fol. 77a).
33. Abū Bakr ‘Umar bin Sanān, a Şūfi 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. ‘Ali bin Sahl, a Şūfi of the 3rd century A.H., a contemporary of Junaid Baḡdādī; see Nafaḥāt, p. 115.
36. Abū Bakr az Zaqqāq, a Şūfi of the 3rd century A.H., a contemporary of Junaid Baḡdādī; see Nafaḥāt, p. 198.
38. Mamḥūd ad Dinawari (d. A.H. 299 = A.D. 911; see Ikhtiyār ar Rafiq, fol. 94a).

4th Century A.H.
1. Ruwaim bin Aḥmad (d. A.H. 303 = A.D. 915; see Ikhtiyār ar Rafiq, fol. 54b).
2. Abū‘l Kḥair Ḥabāhi (d. A.H. 303 = A.D. 915; see Nafaḥāt, p. 239).
8. Bunân bin Aḥmad bin Ḥammāl (d. A.H. 316=A.D. 928; see Ikhtiyār ar Raḥifq, fol. 33ª).
9. Muḥammad bin Faḍl (d. A.H. 319=A.D. 931; see Ikhtiyār ar Raḥifq, fol. 102ª).
10. Abū Bakr Muḥammad bin Mūsā al Wāsiṭi (d. A.H. 320=A.D. 932; see Nafahāt, p. 196).
17. Abū Ya'qūb as Şūsī, the Shaikh of An Nahrajūrī (No. 21 below). See Nafahāt, p. 144.
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. 14ª.
21. 'Abdallāh bin Manāzīl (d. A.H. 329=A.D. 940; see Ikhtiyār ar Raḥifq, fol. 78ª).
22. Abū Ya'qūb bin Ishāq an Nahrajūrī (d. A.H. 330=A.D. 941; see Ikhtiyār ar Raḥifq, fol. 28ª).
25. Abū Bakr Ja'far bin Yūnus ašh Shibli (d. A.H. 334=A.D. 945; see Ikhtiyār ar Raḥifq, fol. 51ª).
27. Abu Sa'id Muhammad bin Ahmad al Arabi (d. A.H. 340 = A.D. 951; see Nafahat, p. 247).


32. Abu 'Umar Muhammad bin Ibrahiim az Zujaji (d. A.H. 348 = A.D. 959; see Ikhtiyar ar Rafiq, fol. 102a).

33. Ja'far bin Muhammad al Khulladi (d. A.H. 348 = A.D. 959; see No. 825 above).

34. Bundar bin Husain (d. A.H. 353 = A.D. 964; see Nafahat, p. 252).

35. Hisham bin 'Abdun, a Sufi of the 4th century A.H., who received instruction from 'Abdallah al Khaif (No. 24 above).

36. Abu'l-Hasan bin Hind, a Sufi of the 4th century A.H., who also received instruction from 'Abdallah al Khaif. See Nafahat, p. 246.


38. Abu'l-Qasim Ja'far bin Ahmad bin Muhammad al Muqri (d. A.H. 368 = A.D. 978; see Nafahat, p. 303).


42. Abu'l-Qasim Ibrahiim bin Muhammad al Nasirabadi (d. A.H. 372 = A.D. 982; see Nafahat, p. 256).

43. Abu 'Usmân Sa'id al Magribi (d. A.H. 373 = A.D. 983; see Nafahat, p. 97).

44. Abu Nasr as Sarraj (d. A.H. 378 = A.D. 988; see No. 825 above).

45. Abu'l-Qasim Ja'far bin Muhammad ar Razi (d. A.H. 378 = A.D. 988; see Ikhtiyar ar Rafiq, fol. 38b).

46. Muhammad bin Isâq al Kalabadi (d. A.H. 380 = A.D. 990), the author of Ta'arruf; see Brock., vol. i, p. 438.
47. Abū 'Abdallāh as Šabīhi, a Sūfi of the 4th century A.H.; see Naḵḥāt, p. 182.

5TH CENTURY A.H.

1. Abū 'Ali ad Daqqāq (d. A.H. 405 = A.D. 1014; see Naḵḥāt, p. 329).
3. Abu'l Qāsim al Qushairi (d. A.H. 465 = A.D. 1072; see No. 828 above).
4. 'Abdallāh al Anšārī (d. A.H. 481 = A.D. 1088; see No. 831 above).

6TH CENTURY A.H.


Author: Muḥammad bin Hindū Šah bin Muḥammad ad Dāmiğānī محمد بن هندو شاه بن محمد الدامغانی. 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 Hindū Šah bin Muḥammad ad Dāmiğānī, in Nairiz, a town in the province of Šabānḵūra (in Persia):—

تم الكتاب المستطاب المسمى زيدة التصرف على يديجمه اعف عباد الله العزیز محمد بن هندو شاه بن محمد الدامغانی فقر الله له و لوالده و لجميع المؤمنین و المؤمنات حرة في السادس می شهر رمضان المبارک سنة ثمانی و سبعین و سبعمائة ببلدة تیریز من أعمال شبانکارة حامد الله 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 عفی عنده) a contemporary of the author, confirms the statement as to the authorship of the work contained in the colophon, and tells us that one Šahmaddin Muḥammad ad Dāmiğānī is the author of the present work. This note runs as follows:—

زیدة التصرف و ارشاد سلوك التعرف للشيخ الإمام العلامة...

* شمس الدين محمد الدامغانی عفی عنده
Our works of reference do not provide us with any account of the author; but on referring to a commentary, called Ash Shamsiyah (see Hand-list, No. 2634/2; another copy being mentioned in Cairo, vol. ii, p. 38), on the 'Aqā'id of 'Aḍūd (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 Muham- mad ad Dāmiğānī, who, we are told, was a Minister, and a pupil of Qāḍī 'Aḍūd, the author of the text.

The scribe's colophon runs thus:—

تم شرح عقائد عضدي من مؤلفات الموالي الأعظم موالانا انتخبار الملة
والدين محمد الدامغاني قدس الله سره بلطفه ... من تلميذ المصنف
المتن

The preface runs as follows:—

مسينها بالعقائد الشمسية ... تلميذها باقتراح شمس فلك الجلال
صاحب النفس القدسية ..... ذكر الفضيلتين العلمية والعملية..... إعني
صاحب الأعظم ودستور العلم اروع وزراء الزمان مربوتي العصر والوائل
مقوى فضلاء الدهر بالعدل والحسان آصف الثاني شمس الملأ والدين
محمد الدامغاني

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 Faṣīḥī, on fol. 206°, tells us that Qāḍī 'Aḍūd, the teacher of Shamsaddin, was a Qāḍī of Shabānkārah (وَفَتَ مِلَائِكَةَ رَكَبَ الْدُّنْيَا وَالْقَبْضَاءَ مَعَهُ شَيْكَارَةَ) ; and we know that Zubdat was composed in this same province. In the same work (Mujmal Faṣīḥī), fol. 211, an incidental reference is made to one Shamsaddin ad Dāmiğānī, who is described as the brother-in-law of Ġiyāṣaddin Muḥammad (d. A.H. 764=A.D. 1362), the famous Minister of Persia.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام علي رسوله و آله وصحبه
امامين اما بعد فاني جمعت في هذا المختصر بتوثيق الله عز و جل طرنا
مفيدا من كلمات مشاريع الوفاة في المقامات و الاحوال سالكًا فيه سبيل
الاختصار ليتم الاستدلال على من رغب وارد و بوته ابوا لايسهل على ما
اريد من ذلك
Three foll. have been added at the beginning of the present work by one Şāfi Āḥmad bin Jalāl, containing a quotation from At Takḥbir, a rare work by Qushairi (see No. 828 above). This quotation begins as follows:—

قَالَ الْإِمَامُ الصَّدِيقُʿابِالقَاسِمِ القَشْيَرِيِّ فِي مُعْنَى اسْمُهُ الْغَفَّارُ لِيسَ
العجِبُ مِنِ السِّيَةَ حِينَ طَلَبَ مَا لَيَشَريِّوا فَوْجَدُوا يُوسُفُ اِنَّمَا
العجِبُ مِنْ عَامِلِ طَلَبَ المَغْفِرَةَ فَوْجَدَ اللَّهُ سَبِيعَهُ وَتَعَالَیَ

No. 911.

foll. 46; lines 16; size 7 × 5½; 5½ × 4.

سُمِّط الصَّدوِرَةُ وَحَوَائِجُ الْنُّورِ

SIMṬ AṢ ŞUDÛR WA ḤĀWIYAT AN NÛR.

A very rare work, to which a brief reference only is made in Ḥāj. 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 ‘Ali bin ‘Abdallāh Aṣh Shāhiṣānī Al Mausili Aṣh Shāfi‘i, a scholar of the 8th century A.H., chiefly known as a Şāfi. He was born in Mausil, A.H. 734; and studied under his father and many others, his father, ‘Ali, being the first Şāfi 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 Şāfi, of whom Yāfī‘i (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 Şāfi 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 Şāfi 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, Şāfis 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; Tabaqāt by Qādī Shuhba, fol. 113.

Beginning:

الحمد لله المفتنع العليم ذي الطول الجسيم و الفضل العظيم

......

......

اما بعد يقول الفقير ابن أكبر الموصلي عفني الله عذبه هذه نبذة ملتفطة

معقصلة لمريد صادق يتأنس ويتوصل بها ان شاء الله تعالى الى خير

انيس ...... و سميتها سمط الصدر و حاربة الفؤور.

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

A.H.

Scribe: اسماعيل الرزعي الشافعي

An unsigned note on the title-page runs thus:

كتاب سمط الصدر و حاربة الفؤور تأليل سيدنا و شبغنا الإمام العالم

العفو بالله الداعي الى الله المربي المسلم فاضل العباد الله تعالى

الذين أبا بكر بن علي بن عبد الله الموصلي الشبباني الشافعي رحمه

الله تعالى.

It is evident, from the handwriting, that the scribe, Ismā‘īl az Zar‘i, is the writer of the above note; and from the use of such terms as سيدنا (my master) and شبغنا (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) ‘Ali al ‘Arrāf

تم صار في نوبة افقر

من نعم الله على عباده على العراف;

(ii) Muḥammad Tībī

عباد الله إلى مغفرة و عفوة...

(iii) Muḥammad Fāḍil bin Shaikh Hāmid

ملك بفضلك الله عبد الشهيد محمد فاضل ابن الشيخ حامد الخ

an Indian scholar, for whom see No. 923 below.

VOL. XIII.
No. 912.

foll. 54; lines 19; size 7½ × 5½; 5½ × 3.

حادي القلوب الي لقاء الحبوب

HAĐĪ AL QULŪB ILÂ LIQĀ‘ AL MAḤBŪB.

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’ān, Ḥādīṣ and sayings of the Sūfis, 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: Nāṣiraddin Muḥammad bin ‘Abdaddā‘im bin Al Milaq, commonly called Abu’l Ma‘āli, a famous scholar and Sūfi of the Shadhiliyyah order, who was born in A.H. 731. He was a favourite scholar of King Az Zahir (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 Ḳhaṭīb of the Madrasah Nāṣiriyah of Cairo, where he died in A.H. 797 = A.D. 1394. See Ad Durar al Kāminah, vol. ii, fol. 313; Rafe‘ al ‘Īsr, fol. 233; Husn al Muḥḍarah, fol. 266a; Brock., vol. ii, p. 119, where three of his works, including the present work, are enumerated.

Beginning:

الحمد لله مقدر الموت على عبادة ... وسميته حادي القلوب إلى

* لقاء المحبوب الغ

Only two other copies of the present work are known, viz., Cairo, vol. ii, p. 79; Rampūr, No. 88.

Written in fair Nāskh. Dated A.H. 933.
No. 913.

foll. 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 إلى لقان المجدد تأليف الشیخ الإسلام الطيب
الغوث الفرخ مفتي المسلمين مروي المريدین إبی عبد الله ناصر الدين
محمود بن المیلق 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 Ağâ Başnawi:—

تم الكتاب بعون الملك الوهاب من نسخة تاريخها عاطفر شمرجب
سنة اثنان و سبعين و الف …… آغا بصدوقي …… وكان الفرخان من
نسخة يوم الخمسين المبارک ثامن عشر جمادی الثانی من شم۴۴
سنة 1077.

No. 914.

foll. 97; lines 18; size $8 \times 6$; $6\frac{1}{2} \times 4\frac{1}{2}$.

كشف الإسرار مما خفي من الأناكر

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’an, Hadīṣ and sayings of the Sūfis, jurists and theologians.

Author: Shihâbaddîn Abu’l ‘Abbâs Ahmed bin ‘Imâd bin Yûsûf Al Aqfahisi, commonly called Ibn al ‘Imâd, a learned jurist of Egypt, chiefly known as a pupil of Isnawi (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 Tabaqat of Qâdi Shuhbab, fol. 183; Hûsn
al Muḥâdarah, fol. 216º; Brock., loc. cit.

Beginning:—
الحمد لله رب العالمين الموجود للأشياء بعلامين ... الذي خلق
الإنسان بعلامينvelop

For other copies of the work see Berlin, Nos. 1816-9; Munich,
No. 214; Br. Mus. Suppl., No. 106; Alger., No. 854; Cairo, vol. vi,
p. 180; Küpr. vol. ii, p. 130.

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

No. 915.

foll. 108; lines 28; size 8½ × 6; 6½ × 4.

ْقِبْسُ الْإِنْوَارِ وَجَامِعُ الْآِسْرَارِ
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 لطب الوجود
الشيخ الشهير
Arabî (d. A.H. 638 = A.D. 1240; see No. 865 above).

(ii) The second note runs as follows: هذا الكتاب ليس هو للشيخ
الأكبر ابن عربي وآنا هو لبعض العلماء والله تعالى علم
remitting the authorship of Muḥiaddin al ‘Arabî declares
that the work is by an unknown scholar.

(iii) The third note runs thus: ذكرنا انه لرجل من علماء قريين
and tells us that the work is by some scholar of Qazwin.

As a matter of fact, Jamâladdin Abu’l Maḥâsin Yûsuf an Nadrûmi
جلال الدين أب المحسن يوسف الدرومي
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 البطامي في شرحة على اللمعة أنه قرأ

هذا الكتاب على مصففه سنة 809.

Beginning:

الحمد لله الملك الدين الغفور الرحمن الواحد المنان المرنف

بالحسن الإج

The author frequently refers to Shams al Ma‘ārif (No. 859 above), another work on the same subject.

Foll. 1–107 are written in good Nashāb. 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 Afandi, a Turki 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 Ṭāhir bin ʿAli bin ʿUmar.

No. 916.

foll. 159; lines 31; size 11¾ x 5; 9 x 5¾.

مصباح الإنسان

MİŞBĀH AL UNS.

A detailed commentary on Al Miftāḥ of Qānawī (*d*. A.H. 672—A.D. 1273; see No. 873, above). Al Miftāḥ (for a copy of which see Berlin, No. 3212) is a concise work on Šūfīsm, written from the standpoint of the Wujūdiyyah group of Šūfīs (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 Mubiaddīn al ʿArabī (see No. 865 above) and the following nine works of Qānawī, the author of the text, are chiefly referred to in the present work:—
Works of Muḥiaddin.

(i) Al Futūḥat al Makkiyah (No. 865 above); (ii) At Tadbirat al Ilāhiyyah (No. 887 above); (iii) 'Uqlat al Mustawfizah (No. 889 above); (iv) Fuṣūs al Ḥikam (No. 870 above).

Works of Qānawi.

(i) I'jāz al Bayān (see Hand-list, No. 202); (ii) Shahr u Aḥādíṣ al Arba‘in (see Hand-list, No. 2581/3); (iii) Ar Risālat al Mufṣīḥ (see Berlin, No. 3274); (iv) An Nafaḥāt (see No. 891 above); (v) Ar Risālat al Hādiyyah (see Berlin, No. 2305); (vi) An Nuṣūs (see No. 892 above); (vii) Tafsīr u Bismillah (see Hand-list, No. 2586/4); (viii) Al Waṣāyāh; (ix) Fukūk al Fuṣūs (see No. 873 above).

The following authors are also frequently quoted, viz.: (i) Jundi (No. 874 above); (ii) Qushairi (No. 828 above); (iii) Shaikh al Islām al Harawi (No. 831 above); (iv) Fargānī (No. 897 above); (v) Qazzālī (No. 833 above).

In some cases, the metaphysical theories of the Sūfis are compared with the theories of the philosophers and حكماء اشرافين (Intuitionists).

Commentator: Shamsaddin Muḥammad bin Ḥamza al Fanārī al Hanafī, a famous Hanafi scholar, who received spiritual training from Shaikh Ḥāmid 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 Qānawi. He was born in Fanār, A.H. 750; and studied there under his father, Aqṣarā'i (d. A.H. 773 = A.D. 1371) and a few others. On the death of Aqṣarā'i, he started for Kirmān, where he studied under Akmaladdin al Bābarti (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 Alāaddin 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. Sultan Bāyazid (A.H. 792-805 = A.D. 1389-1402) appointed him Qādī of Brussa, in which post he served with distinction for a considerable period. He left Brussa in A.H. 832 to perform Hajj; and died at Cairo in A.H. 833 = A.D. 1429. For his life and works see Shaqāiq an Nu'māniyyah, vol. i, p. 84; Tāj at Tābaqāt, vol. ix, fol. 305; Ḥadā'iq al Ḥanafiyyah, p. 316; Brock., vol. ii, p. 233, where eleven of his works, including the present work, are enumerated.

Beginning:—

سبحانك اللهم ونعمتك حمدًا - يرتقي به ذاتك.
ASCETICISM AND ŞÛFÎSM.

For other copies of the work see Berlin, Nos. 3214-15; Bûhâr Lib. Cat., vol. ii, No. 122; Asâfiyâh, No. 81.
Written in fair Naskh. Dated a.h. 1045.
Scribe: Nûr ad-dîn al-wâfî al-arâfi
Nûrâddîn al-Wâfâ'î, the scribe of the present MS., is also the scribe of Nos. 832, 871, 873, 891, 897, above.

No. 917.

foll. 68; lines 20; size 8 x 5; 6½ x 3.

بحد الوتوط في علم الاوقاف و العروف

BAHR AL WUQÛF FÎ 'ILM AUFÂQ WA AL ŪRÛF.

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. 15b, the following reference to Abu'l Hasan ash-Sâdîlî, who died in a.h. 654 = a.d. 1256; see Nafâhât, p. 663:

و قد كُلّم عليه النَطْلِق بِاسمِ الله تعالى جماعة كَبِيرَة قَدِيمٌ القُشَرِيِّبِ

والنَّدَي النَّفّاذِيِّ.

......

Brock., vol. ii, p. 231, on the authority of Wien, No. 1497, mentions a work with the same title by 'Abdarrahmân al-Bâstâmî, a Şūfî 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 'Ali bin Aḥmad al-Ḥanâfî al-Bâstâmî, composed the present work in a.h. 826:

قال المؤلف و كان أكمل هذه الحقيقة الراحمّة و الإحقاقّة الياهرة في أواخر ربع الامله سنة ست و عشرين و ثمانمئة على يد مؤلفها إفر عباد البر الحرم بن محمد بن علي بن أحمد الحنفي مذهباً و البسطامية

مشهراً الغ.
The note on the margin of fol. 67a, runs thus:—

ألف مؤلف هذا الكتاب إسرار الوراق وتشيير التالق وفواجع مسكونة

• رسالة الطاعون وكشف إسرار الريانية وشم الوراق

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 ‘Abdarrahmān Bāstāmī: (i) Asrār al Aurād; (ii) Al Fawa’iḥ al Miskiyah; (iii) Risālat at-Ta‘ūn; (iv) Kašf al Asrār ar Rabbāniyyah; (v) Shams al Aufāq.

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 Ḡugaddimah, two Bāb and a Khātimah.

foll. 2a–8. المقدمة

foll. 9–28b. Bāb (i) سبيل التحقيق وفهم ثمانية وعشرون باقوتة

• الباب الثاني في الكلام على معاني الحروف و

foll. 29a–65a. Bāb (ii) في ثمانية وعشرون زمرة

Author: ‘Abdarrahmān bin Muḥammad bin ‘Ali bin Ahmād al Ḥanāfī al Baṣṭāmī al Ḥurūfī, a well-known Ḥanāfī scholar and a Śūfī belonging to the Baṣṭāmiyyah order, called al Ḥurūfī, in recognition of his proficiency in the science of Ḥurūf, i.e., of the mystical powers contained in the letters of the alphabet. He is referred to, in Madinat al ‘Ulūm, fol. 132a, 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. Sulṭān Murād 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 Sulṭān. The date of the author’s death is not known. We are told in Br. Mus. Suppl., No. 481, that, according to Ḥāj. Khal., vol. ii, p. 464, he died in A.H. 845; but Ḥāj. 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 إسرار الحروف... وقد رتبت
No. 918.

foll. 72; lines 17; size 9½ x 4½; 6 x 3½.

توانين حكم الإشراق إلى كل الصوفية بجميع الآفاق
QAWÂNÎN U HIKAM AL ISH RÂQ ILÅ
KULL AS ŠÛFÎYATI BI JAMIÅ
AL ÂFÂQ.

A work expounding the principles and theories of Sûfism, composed in A.H. 882 for the use of all Sûfis. 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 Sûfis. 'Abd al-wahhâb Sha'tâni (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 Lawâqi'h, fol. 279b:
The authorship of the present work is disputed. In Berlin, No. 3028, we are told that Abu'l Mawâhib Muḥammad bin Ahmad bin Muḥammad at Tūnisî al Wafâ'i al Mâlikî ابو المواهب محمد بن أحمد بن محمد 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 aṣḥ Shâdîlî; but in No. 1038/19, on the strength of a note on the title-page which runs thus:—

كتاب رسالة قوانين حكم الامام الشافعي إلى كل المصريه بجميع الفتاوى

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 Burhānaddîn Ibrâhîm bin Muḥammad bin Ahmad al Hanâfî aṣḥ Shâdîlî, a disciple of the above-mentioned Abu'l Mawâhib and a Sūfi 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 Burhânaddîn, given in An Nûr as Sâfir, fol. 48a.

(ii) Muḥammad bin Ibrâhîm, the scribe of the present MS. and a reliable Sūfi 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 الامام الشافعي .... للشیخ العالم الرباني أحمد المواهب

* 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) "Abdalwahhab Sharani, a well-known Sufi author of the 10th century A.H. (see Lib. Cat., vol. x, No. 567), in his Al Lawaqib, fol. 293b, quotes the following passage from a work of Abu'l Mawahib, entitled Qawainin; and this passage is found verbatim on fol. 35b of the present MS.:

We may therefore accept the statement, contained in the Berlin, Cairo and India Office catalogues, that Abu'l Mawahib is the author.

Beginning:

الحمد لله العليم الحكيم ........ اما بعد فتى حكم على طريق القوم

سمايتها رسالة قوانين حكم الاشراق الى كل الصوئيه 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: Muhammad bin Ibrahim bin Muhammad ad-Dakdakji.

The scribe, Muhammad bin Ibrahim ad Dakdakji, the Shaikh of Mustafâ Bakri (see No. 950 below), was a well-known Hanafi scholar and a famous Sufi 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 Tabaqat, 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 لفغسه وبس شاء الله من بعدة تقرير محمد بن

ابراهيم الدکدکجی خویدم الشاذلیة غفره و لجميع المسلمين الخ

In A.H. 1275, the MS. came into the possession of one 'Abdrarrahman Shah, whose note on the title-page runs thus:

الفیبر عبد الرحمن شاه
No. 919.

foll. 19; lines 23; size $7\frac{1}{4} \times 5$; $4\frac{1}{2} \times 3\frac{1}{2}$.

شرح رمية إبراهيم المتوبلي

SHARḤU WAṢĪYAT I IBRĀḤĪM AL MATBÛLI.

A rare commentary on Al Wasiyah, a manual of mystical instruction compiled by Ibrāhīm al Matbūli (d. A.H. 887=A.D. 1482) for the use of his sūfī friends.

By ‘Abdalwahhāb bin Aḥmad bin ‘Ali bin ašš Sha‘rānī

عبدالوهاب بن احمد بن علي الشعراوي (d. A.H. 973=A.D. 1565; see Lib. Cat., vol. x, No. 567).

Beginning:

الحمد لله الذي فرض التوبة ....... و بعد فدا التعليل على رحيمة

*السيم العرف بالله لبي استحل السنبولی

We are not acquainted with any other copy of the work.

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

No. 920.

foll. 54; lines 27; size $8 \times 7\frac{1}{4}$; $6 \times 4$.

تحقيق الزواري

TAḤQĪQ 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 ومعاد (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 اللاري. The word bin, occurring in the name of the commentator between Kamāladdīn and Muhammad, is found in the preface of our copy as well as in Berlin, No. 3226; but in Hāj. Khāl., vol. iii, p. 544, and in the author's colophon quoted below, it is omitted, and the commentator's name
runs as follows: Kamāladdīn Muḥammad. Our author was a Shi'a scholar of the 10th century A.H., and a pupil of Dawwānī, the author of the text, to whom he frequently refers as استادنا (my teacher). The date of his death is not given by his biographers; but Ḥāj Khaḷīl, 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 إذا احتج الخلق .... كمال الدين محمد بن فخر الدين علي الخراي
هذا آخر ماتيسري في توضيح خفيات الكتاب .... و ان اخر الله
الجل ليصيب بما شرحه اخر مشتملا على معظم الاسوة والجوبة ....
و قد تم تأليف هذا الشرح .... سنة ثمانية عشرو تسعمئة

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:—

النجم من هو محمود بلسان كل حامد .... نقول كمال الدين بن
معتمد بن فخر بن علي الخراي .... لما كانت الرسالة الموسيمة
بالزوراء الكبيرة عن احوال المبدأ و المعاد بارج الغاظ عنفا الاستاذ
المحقق .... الذي سي ان يقال في شانه الاستاذ البشر .... و كل
شرحه الذي صنفه الاستاذ ايضا كاملا في غاية الابصار .... فاستخرجت الله
..... متوسلاته .... الى رج مى هو مدينة باب العلم .... و ان
سيد المرسلين الله

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 8½ × 5½ ; 5 × 4.

الرسالة في اعطلاحات الصوفية

AR RISĀLAT Fī IṢṬILĀḤAT AŚ SŪFĪYAH.

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 Zakariyāh 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 Ilāhiyyah, thus:—

٠ وقد بينت اقسام الخوارزم كثيرة و احكامها في الفصولات آلية

This Al Futūḥāt al Ilāhiyyah, which is the work of Abū Zakariyāh, 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 fi Al Alfāz al lati Yatadāwaluhā Muḥaqiqū Aś Sūfiyyah. 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 Yaḥyā Zakariyāh bin Muḥammad bin Aḥmad bin Zakariyāh al Anṣārī, 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. 121a. He was granted Ijāzās by several professors. Of these, the Ijāzā 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 Ijāzā. He received mystical training from several Shūfis, of whom the following are mentioned in An Nūr as Sāfir: (i) Abū ʿAbdallāh al ʿUmari; (ii) Shihābadīn Aḥmad al Aḏkārī; (iii) Muḥammad al Faḥūmī.
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 Qirafâ, near the tomb of Imâm Shâfa'i (d. a.h. 204 = a.d. 820).

Beginning:

الحمد لله الذي كفى و سلام على عباده الذي اتبعه

فهذه رسالة تشتمل على تعريف غالب ما تداولته الصوفية المحققون من

الإلفاظ.

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

No. 922.

foll. 26; lines 25; size 8½ x 6; 6½ x 4.

الجوهر الغريب في أدب الصوفي و المرد

AL JAWHAR AL FARİD Fİ ADAB AŞ ŞÛFİ WA AL MURİD.

A versified treatise, containing 1238 verses on the important principles of Sufism and asceticism, and on the rules to be observed by novices in their relations with their Shaikhs. The treatise is divided into 8 Bâb, which are fully described in Berlin, No. 3182.

Author: Radlliaddin Muḥammad bin Muḥammad bin Aḥmad bin 'Abdallâh al Gazzi al 'Amiri ašš Shâfâ'i رضي الله عنهم محمد بن معاویة بن أحمد بن عبد الله الغزی الامبری الشافعی, a well-known scholar and Šûfi 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 Lawâqiḥ, fol. 338a, by his own famous disciple, 'Abdal Wahhab aаш Shârâni (d. a.h. 973 = a.d. 1663; see Lib. Cat., vol. x, No. 567). It is supported by the author of Tâj aš tabâqât, vol. x, fol. 145, and is to be accepted in preference to the date given in An Nûr as Safîr—viz., a.h. 925.
Beginning:

1. يقول راجي المندد لا ينقضي محمد و هو الرفيق ابن الرفيق
2. الحمد لله الجليل المنعم الماعز الفضل الجليل الكبَر
3. سببنا بالجزه 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'an and Hadīs:

متفيا من التذب المحكم و سنة النبي هادى الأم

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.

foll. 185; lines 21; size 7½ × 5; 5½ × 3½.

نور العين شرح سلك العين

Nūr al 'Āin Sharḥ U Silk Al 'Āin.

A detailed commentary on a mystical Qaṣīdā of 283 verses on the principles and theories of Ṣufism, known as Qaṣīdatu Tā'iyah, composed by 'Abdal Qādir bin 'Umar bin Ḥabib as Ṣafdi. 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 Qaṣīdā died A.H. 726=A.D. 1326. He omits, however, any reference to Berlin, No. 3414, where we are told that 'Abdal Qādir, the author of the above Qaṣīdā, 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, 'Ali bin Maimūn al Fāsi al Mağribi (d. A.H. 917=A.D. 1511; see Berlin, No. 3034) and the author of the text thus:

لاخسري ايضاً ان هذا الشيخ المذكور (عبد القادر) كان خالص الذكر ...

بمدينة صفد عند اهلهها ...... حتى لقيه شباظه المذكور (على الناس):
(ii) Again, from the following passage in the preface, where the commentator refers to an incident related to hīn in a.h. 905 by his Shaikh, ‘Ali bin Maimūn al Fāsī al Maqribi, 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 ... سيد عبد القادر بن عمر بن حبيب الصفدي ... كأن الشيخ فيما بلغنا لطيف الذات ... حديثنا بذلك عنه سيدنا و استذنا و شيخنا السيد الشريف علي بن ميموني المنبريمي الفاسي ... سنة خمس سال استعماله.

(iii) On fol. 12a, 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:—

الخبرني بعض اصبه له في بعض واعظ سنة اربع و عشرين وتسعانة إنه عيني الشيخ عبد القادر الصفدي رحمه الله ... اوصي ربيبه عفيفة معنها.

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 ‘Ali bin ‘Aṭiyah bin Ḥasan al Ḥamawi, a famous Ṣūfī 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:—

• أشرح لي صبري و أحلل عقيدة من لسانى

The commentary proper begins on fol. 16a, thus:

قال المؤلف: بسم الله الرحمن الرحيم بالحمد من بعد بسم الله بديلاً كذا على النهاي صلاته مع تعليتي

• تمس تغادة الله برحمته فانداً نظمه بذلك اسم ربه الغل

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.

VOL. XIII.
A note on the title-page which runs thus:—

ملك بفضل الله تعالى الفقير إلى الله الغني شيخ حامد بن عبد المجيد بن أحمد التجريتي.

tells that the MS. was for some time in the possession of Shaikh Hāmid of Gujarāt.

This is followed by another note and a seal of Muḥammad Fādil, son of the above-mentioned Shaikh Hāmid, dated A.H. 1130, which runs thus:—

ملك بفضل الله محمد فضلاً بن شيخ حامد

No. 924.

foll. 45; lines 21; size 8 × 6; 5½ × 3½.

ارشاد الطالبين

IRSHĀD AT TĀLĪBĪN.

A work on Ṣūfīsm, briefly expounding the philosophical and mystical truths concerning the following: (i) تنزل الصعف و الكتب (the descent of the Holy book from heaven); (ii) بعثة الرسول (the mission of the prophets); (iii) مشروعية جميع التكاليف التي جاءت بالرسل (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 العلم (branches of learning), of which the author enumerates 411, in all (فبهذه اربعمئتان و أحدني عشر علمًا). 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 أحمد ابن علي الإنصاري الشعراوی

في سبع رجب الفرد سنة ثلاث و سبعين و تسعمائة

Author: ʿAbdalwahhāb bin ʿAlī aṣh Shaʿrānī ʿAbd al-ʿAlīyāb ibn Ahmad ibn ʿAlī al-Shuʿrānī (d. A.H. 973 = A.D. 1565; see Lib. Cat., vol. x, No. 567).

Beginning:—

الحمد لله رب العالمين و الصلاة و التسليم على ائدف المسلمين

و بعد فهذه رسالة شريفة ... على أمر نفيسة ... و سيتبا

ارشاد الطالبين الغ
We learn, from the following passage on fol. 8^a, that our author composed a work on Sufism under the title of *Tanbih al Aghfaya* in which he enumerated 1071 theories relating to Sufism; but owing to the discouraging reception of the work among scholars, he threw it into the river Nile:

... و قد كتب الفُتْ كتاباً اسمه تَنْبَيْحُ الْإِغْفَيْا... ذَكَرْتُ فِيهِ... أَحْدَرْتُ سِبْعَينَ الْفِرْعَاء... ثُمَّ رَأَيْتُ غَالِبَ عَقْوَلَ الْعَلَامَاتِ تَقَيَّرُ فِيهِ... 
*فَاستَنْفَضَتْ الْلَّهُ تَعَالَى وَرَمَيْتُ بِهِ بَيْحَرَ النَّيلَ.

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.

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No. 925.

foll. 66; lines 23; size 8½ x 6; 6 x 3½.

الجُوهر المنظَّم في زيارة القَبر المَكْرَم

**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 Taimiyah (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 *Mugaddimah*, 8 *Fatī* and a *Khātīmah*; see Berlin, No. 4052, where the contents of the work are fully described.


**Beginning:**

*الحمدلله... وَفِي الدُّنْيَا... وَرُبَّذْنَا لِللهِ تَعَالَى بِالْخَذَّاءِ بِأَنَّ وَلَدَنَا النَّارَ... وَلَعْنَتْهَا سَيِّئَتَهُ الْجُوُهْرُ المُنْظَّمُ فِي زِيَارَةِ القَبرِ المَكْرَم... وَرَكَّزَهُ عَلَى مَقَدَّمَهَا... وَثَمَانِيَةَ فَصُولٍ وَخَاتِمَةَ الْغُرْ.
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 تبليده في رجوعه من الزيارة 

سنة ست و خمسين و تسعمئة •

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 إبراهيم بن عمر بار معلم.

---

No. 926.

foll. 141; lines 26; size 10×7; 8½×7.

جوامع الكلم في الموهود والحكم

JAWAMI' AL KILAM Fî AL MAWA'IZ WA AL ḤIKAM.

An autograph copy of a work on Şûfism and asceticism; containing a collection of about 3,000 moral and mystical maxims, based on the Qur'ân, Ḥadîṣ and sayings of the Şûfis. 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) تمضينيات (Taḍmînîyât) 500 maxims, part of each maxim being a quotation from Ḥadîṣ; (iii) الاحاديث (Al Aḥâdîṯ) 200 maxims, taken entirely from Ḥadîṣ with omission of the Isnaḍ; (iv) حكم ابن عطاء (Ḥikāmu Ibn 'Aṭâ) 300 maxims, taken from Ibn 'Aṭâ's work (No. 900 above); (v) حكم تلميذ ابن عطاء (Ḥikāmu Tilmîš Ibn 'Aṭâ) 100 maxims, borrowed from the work composed by a disciple of Ibn 'Aṭâ; whose name, according to Berlin, No. 8703, is 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 Şûfism:—

ثم أعلم بحزم الله تعالى أن كلما لدة هذا التاليف متوارف على أن يكون الشخص حافظاً مفسراً محدثاً و أن يكون له ذرق 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.


Beginning:

الحمد لله الذي نور قلوب العارفين من لمواضع كلامه و كلام رسوله غر
وجه المعاني و الإشارات ..... أما بعد فيقول العبد الفقيه إلى الله علي
بن حسام الأبله بالتقني المحقق عامله لله تعالى بالله تعالى المشغوب هذا
تأليف سميته جواص الكلام في المواضع و الحكم جمعت فيه نحو ثلاثة الاف
حكمة ضممتها من اقتباسات و خمساء تضمينات و ماتى من الحاديث
الغير المضمونة و ثلاثة من حكم ابن عطار و نحو مائة حكمة تلجهزة
و الباقى من كلام السلف رفوان عليهم لجميعه و قدمت الاقتباسات ثم
اليمينات ثم الحاديث الغير المضمونة ثم حكم ابن عطار، ثم حكم تلجهزة
ثمن 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. 6734 ; Paris, No. 1353 ; Cairo, vol. vii, p. 348; Åsafiyah, No. 26; Râmpur, Nos. 81-82.

A note on the title-page, which runs as follows: هذا كتاب جواص الكلام في المواضع 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 أنا الفقيه على بن التنقي الراجحي من

الله العطيا ... و هدى الذي يقبل الثواب من عبادة و يعفو عن السيات.

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. 10a.
17b, 18a, which end with the words (منه), referring to the author, and praying for his long life (فَوَفَّاللهِ فِي مَدَنَّهُ). 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 9½ × 4; 7½ × 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 × 6½; 6½ × 3½.

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 Risālat fi Al Iqtibās. This is the title found on the title-page of the present MS.; but the author, in his Hūsn al Muhādrah, fol. 166b, refers to this work under the title, Maḥāsin al Iqtibās. The treatise contains 114 verses on miscellaneous topics, half of each couplet being a quotation from the Qur’ān. This style of composition is technically known as Al Iqtibās, a branch of rhetoric in which, as is evident from the present composition, our author was highly proficient.

Author: Jalāl ad-Dīn ‘Abd ar-Rahmān bin Abī Bakr as Suyūṭī (d. A.H. 911 = A.D. 1505; see Lib. Cat., vol. v, part i, No. 123).
Beginning:

خذ من الخبر إذا لا ح الذي منه تشا
ثم لا نظير إلى ما سيقول السفمام

We are not acquainted with any other copy of the work.
Written in fair Nasikh. Not dated; apparently 12th century

A.H.

No. 929.

foll. 46; lines 26; size 8 x 6; 6½ x 4¼.

الفصول الفتحية

AL FUŞÜL AL FATHİYAH.

A concise work on Şūfism and asceticism, chiefly based on the sayings of the Şūfis, 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 Fasl, each Fasl dealing with one particular point:

1. foll. 2-3a. فصل الغني بوجود الحق والجمع عليه وجمع الهم فيه من غير نظر وتنقل إلى شيء آخر من جميع الاشياء كبريت احمر

2. foll. 3a-4a. فصل لما هو في عليه السلام نعب موسى عليه السلام تعباً كثيراً فاترى الله تعالى يا موسى لواذنت لاهل القبور ان يخبرك بلطفك لاذكرون يا موسى

3. fol. 4. فقال عليه الجل في كتاب المشراح سلم من غيره من لا يري فالله اسم يا يتأثر توارد

4. fol. 4a. فصل قد فاز وافتح من طريقه إلى الله عز وجل في علمه وعمله حلال

5. fol. 4b. فصل مشاهدة العبد الحكم و هو من لا يرى مؤثراً الا الله

6. fol. 5a. فصل ينبغي للعباد يكون دائماً ما حظاً معنى الاتصال

7. fol. 5b. فصل قال الشيخ أبو سليمان داروئ الشاذلي رحمه الله بسط الحق سبعانه للعباد بسط التعريفات على سبيل التدريج

8. fol. 6a. فصل قال في شرح منزل السائحين أول السلاوك في اللهو

الانتقلا بالحظة العبد مقدمه الغاتي في الوجود
9. فصل قال بعض المعاصرين يسر السبيل إلى الله عن وجل

10. فصل قال بعض المعاصرين تولى الله سبعاته من اصفهان

11. فصل قال الشيخ أحمد بن الشيخ محمد رحمة الشاذلي...

12. فصل ما من وقت جديد فإن هو مهد جديد

13. فصل قال أبو العباس ابن عطاء لم يبلغ أحد إلى مقام

14. فصل السلك مالم يصير ملحق قلب ينفي انت لا يكشف

15. فصل قال الشيخ معي الدين ابن العربي عجبنا لمن

16. فصل قال الشيخ الإمام المحقق أحمد مرزوق كل

17. فصل قال قوية جعفر الصادق رغى الله عنه الجراءات

18. فصل في معرفة الأئمة

19. فصل قال مولانا جعفر الصادق رغى الله عنه الجراءات

20. فصل قال الإمام سفيان الثوري رحمة الله سمعت

21. فصل قال الشيخ الإمام القروة ... سيد أحمد

22. فصل قال الشيخ ابن عطاء الشاذلي .. و كان الشيخ

العباسي المرسي يفضل الغني الشاكر على الفقير

السابق
23. fol. 15b. نصل قال الفيضي في شعب الأيمان العبد إذا نظر إلى الخلق والمخلوق كأنهما كانا ... فادرك الفصل بين الخلق والمخلوق

24. fol. 16a. فصل اعلم أن نصل البريء حار رطب
25. fol. 16b. نصل واما زمان الطرف فهو بارد ياسب
26. fol. 16b. نصل واما زمان الشقاء فإنه بارد رطب
27. fol. 17a. فصل شرط النافق في هذه الطرقية ان يكون عالما بالله
28. fol. 17a. فصل قال في عيون الحقائق وجود العارف الظاهر الحسي و نفسه المبجلة ... تسمى النفس و تملكا

- مسائل الاعتدال

29. fol. 17b. فصل قال في عيون الحقائق حقيقة العالم الروائي في قليبه نير و هدي و علم حقيقى يموج كاموال البحر مستقرة في امل سرية

30. fol. 18a. فصل لا تبدي ما يفتح عليه ولا تفكر مالا يتنقي ال يك علمه ولا تتزوج من نازك

31. fol. 18b. فصل قال الشيخ شهاب الدين السهرودي الشيخ يكون مستنفنا نطقه بالحق و هو عند حضر الصادقين يرفع قبلي إلى الله تعالى

32. foll. 19-20. فصل قال الشيخ معي الدين ابن العربي رفى الله عن الوجد معامل عن الواجب لا يؤول عليه

33. fol. 21a. فصل القوم في السامع على ثلاثة أصناف

34. foll. 21a-22a. فصل لقاء الامل الخبير عمارة القلوب

35. fol. 22a. فصل قال تعالى فاستقم كنا أمرت قال رسول الله صلى الله عليه وسلم

36. fol. 22b. فصل روبي من بعض الصيحة رفي الله عنهم أنه قال إذا رأى أحدكم متكرا لا يستطيع أن يتكرر تلقي ثلاث مرات اللهم هذا منكر كان له

37. fol. 22b. فصل قال الشيخ الإمام حجة الإسلام أبو حامد محمد بن محمد الغزالي وجمال عالم الملك و الملكوت اذا اخذت دعوة واحدة في العصرة الروبية

38. foll. 23a-25a. فصل يصورنا يكون حضرة في الملك الكمال و الجلال و الجمال ... أعظم من العصرة الروانية التي لا يحيط بهماثي جلالها
فصل قد تقرر مذهب اهل الصوفية اليوم كنقرر، مذهب سائر المذاهب معار مذهب الأشظاء مستقل.
*
باعولا وفيروخ وحكمة وسائر ما يتعلق بها.

فصل قال بعض المشايخ آتى ذلك طريق واسهلها و Aristotle الطريقة السادة السادة.
*

فصل ينبغي لأي نسبه بهم ولئن كتبهم أن يقرأ أحرازتهم.

فصل قال الشيخ أحمد مرورى رضى الله عنه وعلم أن
*
احراز المشايخ صفات احرازتهم ونكتة مثالهم.

فصل وعلم أن أحزاب المشايخ وسائر اتباعه جامعة بين
*
إفادة العلم وآداب الوجه.

فصل وما اذكر أبو تيمية لهذا الأحزاب ورد الفاء و
ِشنائعه في الورد ... قال الشيخ أحمد مرورى
*
أبو تيمية رجل مسلم لم يباع الاحترام وانتقده
مطعون عليه في عقائد الأئمة.

فصل يشرح في العمل بيعة الأحزاب ثلاثة أمير
*
وعلم أن للشارع في كل باب من المطالب إفادة والأولى
*
في ذلك زيادة.

فصل ينبغي للعديدان يتغذى ما ترجحة حقيقة من الأذكار
*
و الاورود.

فصل قال الشيخ الإمام القدوة أبو طالب المكي
*
علم أن الورد اسم لوقت من الليل والنهار يرد على
*
العبد.

فصل واحذارا يترك ورد فص وتتكلم فيه
*
لا ضرورة.

فصل وترك ورد لرائد حاجته أهتم وبقية
*
فصل للقرن مشتر و茗اني وملائم وملائم وكليا حق.

فصل ومن ذلك قول بعضهم الفقيه الذي لا يكون
*
إلى الله حاجة.

فصل قال الشيخ الإمام حجة الصوفية عبد الله بن
*
سعد البلغي.

فصل جميع شهد الحق بلا خلق وجميع الجمع شهد
*
فصل عن سيقيني الصوفية رضى الله عذهم أن الحق هو
*
الوجود لكن له تعبينات.
56. foll. 37*-43.
 فصل في البكاء وتفاؤل الناس فيه

57. foll. 43*-46.
 فصل قال النبي صلى الله عليه أن من خيار أمتي
قوما يضكون جموع من سعة رحمة الله ويبكون
 سواهم 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 Husain bin Abi Bakr Faqih Muḥammad Balḥāj Bāfadal at Tarīmī is the author, and that he was a Shāfī'i scholar of Tarim in Ḥadramaut, a province of Arabia:—

الفصول الفقهية والنفسات الروحية 
للعارف بالله تعالى الشيخ

حسين بن فقیه أبي بكر محمد بالحاج بانضمام الرومي الشافعی

The author was clearly a scholar of the 10th century a.h., since the latest authority quoted in the present work is Sūfī Abū Bakr al Ḥadrūs (d. A.H. 914 = A.D. 1509; see Nūr as Sāfīr, fol. 80), who is referred to on fol. 10a as follows:—

وقال الشيخ أبو بكر العبدروس رضي الله علیه يقول

The above evidence is confirmed when we find that the author and his present work are mentioned in An Nūr as Sāfīr, fol. 350, where the author's full name is given as follows: حسین بن فقیه بن عبد الله بن عبد الرحمن بن أبي بكر بالحاج بانضمام الشافعی الحضرمي. He was a Shāfī'i scholar of Ḥadramaut, and a supporter of the mystical doctrine of the famous Sūfī, Muḥiaddin, of the 7th century a.h. He was the only Sūfī in Ḥadramaut to possess a copy of the latter's famous work, Futuḥāt (see No. 865 above). He died in A.H. 979 = A.D. 1571. See An Nūr as Sāfīr, loc. cit.

Beginning:—

الحمد لله على وجوب وجوحة وتجليه لعبادت بكره وجوحة الذي انعم
على كل موجود في الوجود 

و بعد هذا ما خطره في الجنايل 

................. 

و نسأل الله تعالى ان يذفعنا بالعلم 

فصول الفقهية والنفسات الروحية 

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:—
A note below the colophon, by some unknown writer, runs as follows: 
بلغ مقابلة بعض 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 المهدي نفح به جامعية الثانية سنة 1159 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 مجانا علي أبو العزم

(ii) 'Abdallâh bin Tâha 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 عندي و أنا الفقير عبد الله بن طه بن عمر السقاف من كتب مولانا السيد علي بن المرجوم السيد محمد ابن العزم رحمه الله تعالى ...... سنة 1150

(iii) Again, the same 'Abdallâh bid Tâhâ, in the following note, says that in A.H. 1151 he purchased the present MS.:

ثم انتقل بالشيء الشرعي إلى نوبة الفقير عبد الله بن طه بن عمر ابن عقيل السقاف ... سنة 1151.
ASCETICISM AND ŞÛFISM.

No. 930.

coll. 147; lines 21; size \(8\frac{1}{2} \times 5\frac{1}{2}\); \(6 \times 3\).

\[\text{الطريقة السعدية والسيرة الإحادية}\]

AṬ ŢA'RĪQAT 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 Şûfism 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 'Ali al Birkawi (Birgilli)

مسي الدين محمد بن بیر علي البرکؤی, a well-known Turki author and scholar, belonging to the Ḥanafi 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 Sultân Sulaimân (a.h. 926-974 = a.d. 1526-1566) 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 ʿIqd al Manṣūm, p. 430; Jour-

Beginning:

• الحمد لله الذي جعلنا أمة وسطاً خيرًا إمام الغم

For other copies of the work see Paris, Nos. 1321-2; Cairo, vol. ii, p. 94; Ayā Şafīya, Nos. 1950-6; Alger, Nos. 2484-93; Berlin, Nos. 8836-7; Bûhār Lib. Cat., vol. ii, No. 124; Asiatic Society of Bengal, p. 66; Râmpûr, No. 132.

The present work was printed in Constantinople in a.h. 1257, along with the commentary called Al Barâkât al Muḥāmmadiyah, and again, with another commentary called Al Ḥadīqat an Nadiyāh, in a.h. 1290.

Foll. 1-13 are written in Naskh, and the rest in Nastaʿliq. Not dated; apparently 11th century a.h.
No. 931.

foll. 141; lines 19; size $8\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{4}$.

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. 2a indicates concisely the periods of time separating the famous prophets from Adam to Muhammad:—

تاریخ آدم عليه السلام إلى نوح الامام و آدمين و عربين سنة ومن نوح

لى ابراهيم الف وأبراهيم و عربان و ومن ابراهيم إلى موسى سبعانة

و سبعان سنة ومن موسى إلى داوود خمسانة سنة ومن داوود إلى عيسى

الف و آبیتین سنة ومن عسی إلى محمد عليه السلام ستمانة سنة

This is followed by another note, enumerating 35 works on Hāḍīṣ referred to in the present work, with the abbreviations used for each of them.

No. 932.

foll. 285; lines 28; size $12 \times 8$; $9\frac{1}{4} \times 5\frac{1}{4}$.

المواهب الغنیه

AL MAWĀḤĪB AL FATĪHIYAH.

A rare and useful commentary on the preceding work, composed in Mecca, a.H. 1051.

By Muḥammad bin 'Ali bin Muḥammad bin ‘Allān al Bakri Aṣ-Ṣiddiqī, a well-known Šūfī 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 Khułāsat al Aṣar, loc. cit.; Brock., loc. cit.; 'Iqd al Jawāḥir, fol. 168b. He was buried near the tomb of Ibn Ḥajar (see Lib. Cat., vol. v, part i, No. 283).

Beginning:—

الحمد لله رب الخليقة المعكور بالحقيقة العَلَى

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: بِغَفْرُ ِلَهُ رَحْمَتُ اللَّهِ تَعَالَى 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 و نفع المسلمين بتصانيفه كل عام تسودة

* شهر رمضان سنة احدى وخمسين و.Values تجاة الكعبة الغراء الع

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 العظيم غفر لله له ولوالديه في شهر رمضانه الأولى

 سنة اثنين وسبعين و VALUES

No. 933.

foll. 273; lines 28; size 14¾ × 10; 9¾ × 5¾.

The Same.

Another copy of the preceding commentary. Written in Mağribi character. Dated A.H. 1152.

No. 934.

foll. 384; lines 24; size 11×7½; 7¼ × 4½.

وسيلة الاحمديه

WASİLAT AL AHMADIYAH.

A well-known detailed commentary on the At Ţariqat 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 Maula Rajab bin Almard, a famous scholar of the 10th century A.H.; see Cairo, vol. ii, p. 144. The commentator, on fol. 203b, refers to another composition of his, entitled Jami’ al Azhar, thus:—

• يرى هذهل كلام مذكور في كتابي جامع الزهراء الغ

Beginning:—

• الحمد لله الذي هدانا لمعرفة القوم الغ

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.

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No. 935.

foll. 13; lines 11; size 8x6; 6x4.

QIT’AT MIN SHARH AT TARIQAT.

A fragment of the preceding commentary, beginning thus:—

• الفصل الثاني في البعد أقول البعد جمع بدعاء وهي اسم للابتداع

• أعلم بلفارغ

• اننا اطلعنا الكلام في هذا المقام لأنه من مزالة:—

and ending as follows:—

It corresponds with foll. 19–26 of the preceding copy.

Written in ordinary Naskh. Not dated; apparently 13th century A.H.
AR RISÂLÂT FÎ 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 Sûfis 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 'İsâ bin 'Abdarraḥîm 'Uṣûl bin 'Abd al-Rahîm 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 'İsâ, the author, was a Qâdi:

>This is the note in the book and the ruling of the reason for the title of the author, رحمه الله تعالى.

It is possible, therefore, that the author is Qâdi 'İsâ of Aḥmadâbâd (in India), who died in A.H. 982—A.D. 1574. See An Nûr as Şâfir, fol. 360a, 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 Qâdi 'İsâ, 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, Qâdi Ibrâhîm, whose signature to the note on fol. 2a runs thus: قاضي إبراهيم بن عيسى.

Beginning:—

الحمد لله الملك المنعم …… وبعد فيقول الفقير إلى عفر مولاه
الكون عيسى بن عبد الرحيم …… قد اختلفت عبارات العلماء في بيان
معنی التوكل في

The author, first of all, quotes from Irshâd al Muridîn, fol. 15a of Shihâbaddîn as Suhrawardî (see No. 864 above), the meaning of the word Tawakkul, thus:—

VOL. XIII.
ARABIC MANUSCRIPTS.

 وقال الشیخ شیخ الدین قدس سره الوکال ان يکی الوجی امرة 
الی الله تعالى ویرتی بما يجري عليه من قضاء الله وقدرة الوکال

Written in Naskh. Dated A.H. 1015.

Scribe: اسمعیل بن احمد بن رفیع الدین بن محمد بن جعفر الحسینی.
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:--

وقد حصل الخلل من كتابة هذه الرسالة ومقابلتها على نسخة
معه مصنف رحمه الله بنفسه وكتب عليه الحوائش القریر اسمعیل
الغريب بن سید احمد بن سید رفیع الدین بن سید جلال الدین محمد بن
سید جعفر الحسینی....... سنة خمس عشرة و الف الف

The author's annotations, quoted in the present MS., are followed
by the words منها.

No. 937.

foll. 98; lines 13; size 8 x 5½; 6 x 3½.

حسن الوکال في آداب زیارة افضل الرسل

HUSN AT TAWASSUL Fİ ÁDAB İ ZİYÂRÂT İ ÁFDAL 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,
hew knew of no composition treating of the subject exclusively; hence
the present work. It may be noted that another such composition
by his contemporary, Ibn Hajar Haisami (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*.  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*-89.  Bāb ii.  Contains directions for offering prayers and addressing benedictions to the Prophet and others.

Foll. 90–91.  *Khātimah* (i).  Indicates at what places and on what occasions prayers must be offered.

Foll. 91*-98.  *Khātimah* (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 Qādir bin Ahmad al Fākhi (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 Hizb, thus:

> و حكبت له كرامته في شرحه لفهرسه

This commentary on Hizb by ‘Abdal Qādir is noticed in Berlin, No. 1101. Again, our author on fol. 24* refers to another composition of his, Al Manāhij as Saniyah fi Al Akhlāq, thus:

> و قد ذكرت جمالمة من الخلف في كتاب مناهج السنة

A work with this title, by ‘Abdal Qādir, is noticed in Berlin, No. 5401.

Beginning:

الحمد لله الذي نأدب بأئداب رسوله ... و سلمتها حسن التوصل

في أئداب زيارته أنقل الرسول ... المقدمة لما من الله تعالى بالزيارة

الشروقة ... سنة ثلاث و خمسين و نسمانة و لم ارخادا من أهل العلم

إفرد أئداب الزياره بنCollections

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

A.H.
No. 938.

foll. 10; lines 19; size 9 x 6; 7 x 4.

FEHIDA 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 Sûfî, Shihâbaddin Almad bin Shaikh 'Abdarrahmân bin Abî Bakr bin Shaikh 'Abdarrahmân as Saqqâf (d. A.H. 946=A.D. 1539; see Al Mashârî' ar Rawî, foll. 85-88), composed by his disciple, Yahyâ bin 'Abdarrahîm al Khâtîb. With regard to the date of the author, we know that he made the Hajj in the year A.H. 958; see fol. 7 a of the present work, where we read:—

و كفنت مسائرا إلى الله سفنة 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 ر بحدها في الدارين

The preface of the author of the original work is quoted verbatim at the beginning, and runs as follows:—

الحمد لله حمدًا كما ينبغي بجلاله وعظم سلطانه..... اما بعد ف يقول

الفقير يحببي بن عبد الرحيم الخطيبي انه من منف الله تعالى ان يسرلي

* إن اجمع شياً الخ

This is followed by a note by the author of the present abridgment, referring to himself thus:—

قال العبد الجامع لبئذة الزوار هذا وجدته من مصنف الشيخ يحيى

بن عبد الرحيم الخطيبي من البرهان المبين من رسائل وكرامات 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 الططسب تغمدته الله تعالى برحمة الغفور

No. 939.

toll. 179; lines 27; size 8 x 6. 6 x 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 Waṣāfî; 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 الوظائف المشهورة في نواحي الدهر

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 القرآن من تأليف هذة الترجمة في اليوم السابع من شهر رجب

٨٠٠ سنة سبع وثمانين و تسعمائة من الهجرة النبوية تجاها النوبة المشروفة

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 Šâûfîs 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. 46ª, reference is made to three Ijâzas, which are quoted below, granted to the author in A.H. 766, 773, 775, by his Shaikh, Ḥâfizaddin, who died at the end of the 8th century A.H.:—

و قد لجأالشيخ سراج الدين لجادة عامرة لفظا و خطأ ... شيخنا

بقية السلف حافظ النحو و الدين الظاهر البخاري الطالبي الوفي ... و قد
اجتز شيخنا هذا رحمه الله بهذا الغфикير أجارة عامة فظا و خطأ بديع،... في آخر شعبان سنة ست وستين وسبعين وثانيما في أواخر رجب سنة ثلاث وسبعين وسبعين و第一时间 في أواخر ذي القعدة سنة خمس وسبعين وسبعين وسبعين ببرادة ارث الألغ.

It is at once evident that there is a great discrepancy between the dates of the above Ijāzas and the date of composition of this Tarjumah, viz., A.H. 987.

After an exhaustive study of all available works on Śūfism and works of reference, we are able to throw the following new light on the subject:

(i) The three Ijāzas, with the dates above-mentioned, are found verbatim on fol. 75v of Faṣl al Khīṭāb, a work on Śūfism in Persian, by Khwāja Muhammad Pārasā (d. A.H. 822 = A.D. 1419); see Persian Hand-list, No. 1368.

(ii) The author of Ḥaddāʾiq al Ḥanafiyyah, pp. 307, 314, tells us that the above Khwāja Muḥammad Pārasā received Ijāzas from Shāikh Ḥāfizaddin, who died at the end of the 8th century A.H., and is evidently the Shāikh referred to in the Ijāzas quoted above.

(ii) Finally, a reference to the Faṣl al Khīṭāb shows that the present work is an Arabic translation of the same.

The beginning of Faṣl al Khīṭāb after the preface, runs as follows:

بدان ثبتك الله و إبانا على السداد في القول و العمل والا عتقاد

مُشّائِح ظَرْيَقَت قَدَسِ الله إِرّاحيم كباراء دين و مقدايبان اهل يقين ان’d

و جامع اند ميدان علوم ظاهري و باطني و ابناب احوال و اصبعان اند عقائد

عائليه إبنليل بنابر اصول مروية است از كتاب و سنة و اجماع و مؤيد

است بلذيل نقليه و شواهد عقليه يا ابن همه اهل ذرق و رجدان

و كشف و عيان اند البلغ.

The opening words of the present work are an Arabic translation of the above passage, and run as follows:

١١٠ أعلم ثبتك الله عزوجل و إبانا على السداد في القول و العمل

و الاعتقاد فإن مشائِح ظَرْيَقَت قَدَسِ الله إِرّاحيم إجابين سر العلماء ظاهرة
ASCETICISM AND ŞÚFISM.

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 همیکرد) is in Arabic:

إلى الله محمد بن محمد بن محمود المنظري البخاري ونفه لما يعده
و يزجة من القول والعمل العلم

Had the translator not omitted the preface, we should have known at once that the work was an Arabic translation of Faṣl al Khītāb. The incorrect title of the work, given on the title-page, viz., Al Wazā‘if, is apparently taken from the chapter-headings on foll. 6v–10b.

At the time of the compilation of the Hand-list, nothing was known as to the authorship of the present work; but on consulting Ḥāj. 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 Khītāb, by Amīr Badshāh Muḥammad al Bukhārī, composed at Mecca in the month of Rajab, A.H. 987:

تعرب نصل الخطاب لامیر بالدشة محمد البخاری نزول مکة في

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 Ḥāj. Khal., Brock., vol. ii, p. 412, citing the authority of Ayā Sofiā, 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 Khītāb, 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 Ḥūsain, the second son of ‘Ali, the 4th Caliph; that he was born in Khurāsān, brought up
in Bukhārā, and settled permanently in Mecca; also that he was a follower of the Hanafi school:

محمد امین الشهیر بامیر بادشاه الحسینی نسباً الحسینی مذهباً

*الکریسی مولداً البخاری منشاً المکی موطناً*

We are not acquainted with any other copy of the work.
Written in fair Nasḵh, in A.H. 997, i.e., ten years after the translation was made.
Scribe: علي بن مهنا بن محمد بن سکكه الشهیر بالصابونی المکی.
A note on the title-page, which runs thus:

*هذا الكتاب في ملك الفقیر إلى الله تعالى عفی الدين لحمد بن

عبد الوهاب سنة 1125*

tells us that, in A.H. 1125, the MS. belonged to Şafiaddin Āḥmad bin ʿAbdalwahhab. 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'ā Library (for which see Lib. Cat., vol. v, part ii, p. 21) in that year.

No. 940.

foll. 297; lines 9; size 8½ × 6½; 6½ × 3½.

مجاس الابرار

MAJĀLIS AL ABRĀR.

A famous work, being a collection of pious discourses of the Šūfis, divided into 110 Majlis. The contents of the work are fully described in Berlin, No. 8845.


Beginning:

*الحمد لله الذي رفع اقدار العلماء بمقدار معرفة كتابه المخلصَ *

Written in Nastaʿlīq. Dated A.H. 1237.
No. 941.

foll. 21; lines 23; size $8 \times 6$; $6\frac{1}{4} \times 4\frac{1}{4}$.

الرسالة في بيان الروية النبوية

AR RISÁLÁT FI BIYÁN I ALWIYÁT AN NÁBI.

A rare work on Súfism, in which the author holds that the practice of the adoption by Súfis of different orders of different coloured garments (خزعة) is based on the different colours of the banners of the Prophet; and that it is lawful for a Súfi, belonging to one order, to wear the garment presented to him by a Shaikh belonging to a different order of Súfism. The author supports his arguments by reference to the Fatwa (opinion) of the following Súfis:

(i) Yahyá bin Zain al-‘Abidín; (ii) ‘Abdalbáqí bin Yúsuf Az Zurqání; (iii) Muḥammad Sháhin al-Ḥanáfi; (iv) Shaikh Fá’id al-Ḥanáfi.

The work ends with a quotation from the Kitáb al-Ikhláṣ of Shá’rání (d. A.H. 973= A.D. 1565; see Lib. Cat., vol. x, No. 567).

Author: ‘Aḥmad bin Muḥammad bin ʿAli, commonly called Al-Ǧunámi (الغنمی), a prominent Súfi scholar of Egypt of the 11th century A.H. Originally a follower of the Sháfí school, he afterwards became a follower of the Ḥanáfi school. He was the pupil of ‘Abdal Wahháb Shá’rání (one of the Súfis mentioned above), to whom he refers on fol. 10b thus: وَقَامَ كَلَّامُ الْخَلاَقِ لِسَبِيلِ أبْدَالْوَالِدِ الرَّحْمَانِيَّ أَبْنِيَاءَ مُحَمَّدٍ رَحْمَةُ البَلَدِ. 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-Baráhín. He died in A.H. 1044= A.D. 1634. See Khuláṣat al-Asár, vol. i, p. 313.

Beginning:

الحمد لله الملك المعبدو الطالق لكل موجود ............ وبعد

فيقول العبد الغفير الراجحي من مولى ........ الغنمي الشافعي وقع افطراب

كثير في لون الروية النبوي على الله عليه وسلم ...... و ان رواد سلك طريق

شيئ و له زم مخصص يمنع عليه ان يحمل غزيرة الحك.

It is evident, from the above-quoted preface, that our author
belonged to the Shafi'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.

foll. 6; lines 26; size 8½ × 6½; 7 × 6.

الرسالة في طريق السادة النقشبندية

AR RISALAT FI TARIQ AS SADAT AN NAQSHBANDIYAH.

A very concise but useful treatise on Sufism, containing the mystical teachings and tenets of the Naqshbandiyah order, founded by Khwaja Bahaddin Naqshband (d. A.H. 791 = A.D. 1388). The following eleven mystical principles of `Abdal Khaliq al Gujdawani, a famous Sufi of the 6th century A.H., which are regarded as the fundamental beliefs of the Naqshbandiyah order are also briefly discussed in the present treatise, viz.: (i) تکافدشت (باز کشت) (ii) راه کرد (iii) نادر کرد (iv) خویش در رحم (v) راه داشت (vi) نظر بر قدم (vii) در انجمن (viii) ورنی (ix) قلبی (x) وحي عدلی (xi) خریدن (xii) صرف در وطن.

Author: Tajaddin Bin Zakariyá bin Sultán Al Hindi An Naqshbandi, a well-known Sufi scholar of India, who settled permanently in Mecca, where he won a reputation for himself in mystical learning, excelling that of the Sufis of Arabia. The Sufis of Arabia, even in their old age, used to attend his sittings. Our author completed his studies in the following places in India:—Ajmír, Jawnánpur, Nágur and Kashmir. He first of all received spiritual training, according to the Chishtiyáh rule, under Nizámaddín an Náguri (d. A.H. 985 = A.D. 1577); but afterwards he received training, according to the Naqshbandiya rule, under the following famous Indian Sufis of the said order:—

(i) Shaikh Ilah Bakhsh (d. A.H. 1002 = A.D. 1593).
(ii) Sayyid Ali bin Qiwám, a famous Sufi of Jawnápúr.
(iii) Muhammad Bání Naqshbandi (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 (سلمه) in the Naqshbandiya order, which begins from the Shaikh Muham-
Asceticism and Sufism.

mad Bâqi (mentioned above) and ends with the founder of the said order, thus:

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) Abūḥ bin 'Ujail (d. A.H. 1074 = A.D. 1663).
(iii) Muḥammad bin Abūḥ bin 'Ujail (d. A.H. 1097 = A.D. 1685).
(iv) Abūḥ 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 Ḳabulāsat al Aṣṣar, vol. i, p. 474, where an independent biography of our author, Tuhfat as Ṣalikin Fi Ḍikr 'Ṭâj al 'Ārifin, by one of his disciples, Muḥammad bin Abṣr al Ḥusaini, is mentioned. The author of Taḏkira 'Ulamâ'î 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:

The author, in the preface, tells us that dogmas of the Sūfis of the Naqshbandiyyah order are identical with those held by the famous theological school. The work is divided into the following short 6 Fasāl:

I. fol. 2a
II. fol. 2b
ARABIC MANUSCRIPTS.

III. fol. 3⁴-4⁵

الفصل الثالث في الكلمات القدسية المتأثرة من حضرة

الخواجه عبد الخالق الفجودوي وهي أحد عصر

كلمة مبني طريق السادة الفقدين

* 

IV. fol. 4⁵-5⁵

فصل إذا وقع في أثناء الذكر و الإشغال تفرق ثم وسومة

V. fol. 5⁶-6⁶

فصل في الغناء و البقاء

VI. fol. 6⁶

فصل في الآداب

‘Abdal Ğani an Nâbulusî (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.

 foll. 49; lines 7; size 7 x 4½; 4½ x 3½.

بيان كلمة التوحيد

BIYÂN U KALIMAT AT TAWHĪD.

A rare treatise composed in A.H. 1012, in which the author
examines, from the mystical standpoint, the Kalimat at Tawhid, viz.
لا الله الا الله محمد رسول الله . (There is no God but Allah, and
Muḥammad is his Prophet.)

* Author: khâlîl Muḥammad bin Shaikh ‘Abdallatif,

شيم 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 الإنسان ... بعد يقول اقل عبد الله
خليل محمد بن شيم عبد اللطيف ... فذللك شرح كلمة التوحيد

و سميته بيان كلمة التوحيد وهو تاريخ تأليفها الغ

Written in good Naskh, within gold-ruled borders. Not
dated; but a seal of one Muḥammad Sami' 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 8½ x 6; 6½ x 4½.

الصط المجيب

AS SIMṬ AL MĀJĪD.

A Sufi work, concerned mainly with tracing the spiritual pedigrees of the various orders of Sufis. 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 المسي بالمصط المجيب  سنة سبعمائة وستين والف الخ

Author: ʿAḥmad bin Muḥammad bin Yūnus al Badarī al Qudsi al Yamanī al Ansārī al Dajjaḥi al QushShāshi أحمد بن محمد بن يونس البدری القدسی الیمنی الامساري الدجاحی الشاشی, a distinguished Sufi scholar and author of Arabia of the 11th century A.H. The genealogical table of our author, given in Tāj ʿat Tabaqāt, vol. xi, fol. 340, ends with ʿAli, the 4th Caliph. According to his own statement on fol. 72a, 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 Shaikhs 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 ʿArabī (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 ʿat Tabaqāt, loc. cit.; Khulāṣat al Aṣar, vol. i, p. 344. He was buried in Baqi', a famous cemetery in Medina.

Beginning:—

*الحمد لله رافع منشور ولايته على مفارز عبادة الداونيس بذكرى الغ

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.
fol. 120; lines 25; size 8½ x 5½; 7 x 4.

البواقع النورية

AL BAWĀRIQ AN NŪRĪYAH.

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 Ṣūfīs are chiefly referred to by our author in the present work:—(i) Ḥazāzī (see No. 833 above); (ii) Muḥiaddin Ibn al-ʿArabī (No. 865 above); (iii) Qānawī (No. 873 above); (iv) Jundi (No. 874 above); (v) ʿAbdālkarīm al Jīlī (No. 885 above); (vi) Jalālādīn ar Rūmī; See Lib. Cat. (Persian MS.), vol. i, No. 59.

The author occasionally quotes the Qurʾān and Ḥadīṣ of both the Sunni and Shiʿīa sects. The work is divided into the following 8 Bawāriq, each Bāriqa being sub-divided into several Lawāmī:

(I) foll. 1-24. الباقعة الأولى في بيان الوجوه و تشرفاتها و تحقيق

* عالم اللاهوت

(II) foll. 25-35. الباقعة الثانية في الإسماء و الصفات

(III) foll. 36-57. الباقعة الثالثة في بيان عالم الملوك و أمثال و بيان

* النفس المطلق و الروح المنفوخ

(IV) foll. 58-66. الباقعة الرابعة في بيان الطبيعة الكلية و المبولاً

* الصورة و الزمان و الحركة و السكون

(V) foll. 67-86a. الباقعة الخامسة في بيان عالم الشهادة المسمى

* بعلم الناسوت و عالم الملك

(VI) foll. 86b-104. الباقعة السادسة في المعاد و حشر الأبداد و بيان

* جرائم الأعمال و نوايا و جرائم و بيان العينين و النذر

(VII) foll. 105-114. الباقعة السابعة في إشغال القراءة و أعمال

(VIII) foll. 114-120. الباقعة الثامنة فيما يظهر للناس حال المراقبة

Author: ʿAbdallāḥamīd bin Muʿīnaddīn bin Muḥammad Hāshim an Nairīzī, a Shiʿī scholar of Persia; see Kaṣḥī al Ḥuṣūb, fol. 26a, 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 Bāqir Dāmād (d. A.H. 1040=A.D. 1630; Lib. Cat., vol. x, No. 624 above). Cf. the passage on fol. 120a, which runs as follows:—

و قد ذكر هذا الحكيم مثل هذا من الحكمة الإقليمية كفیاطوس وفیثاغورس و افلاطون اليونان ... و من الحكمة المتاخرین السيد باتر داماد ذكر في رسالته له المسما بالظليلة ما وقع له من التشجيع والربل،

• قاطعة متفقون بها اللح

Beginning:—

الحمد لله الذي نجلي على هوية نجيب ذاته إلى الاحدية المطلقة ...

• نسبحن ركذ زج العزة عما يصفون وسلام على المرسلين خصوصًا على

سيدينا ونبينا ... محمد مصطفى على الله وآله وصحبه لجميع ...

• وسميته بالبوارق الغورية في إسار العقاقير الظورية وهي مشتملة على

• ثمانية بوارق و على عدة لوحات الفن

Written in Nasta’liq. Not dated; apparently 12th century A.H.

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No. 946.

foll. 189; lines 11; size 7½ x 4; 4½ x 2½.

AR RISÂLAT FÎ AT TÂSAWWUF.

A treatise on Šūfism, containing moral and mystical instruction, based on the Qurʾān, Ḥadīṣ and sayings of the Šūfis, divided into 36 Hidâyah. Each Hidâyah begins thus:—

• أيها الأخ الصالح

Author: Muḥammad bin Sayyid Muḥammad al Gadāʾi al Qannawji Ar Rasūldâr محمد بن سيد محمد الكديمي الفنوني الرسولدار, a scholar of Qannawj, who flourished in the 11th century A.H. In Taḏkira-i Ḫulma-i Hind, p. 83, we are told that our author's father was one of the teachers of Aurangzib (d. A.H. 1068-1118=A.D. 1658-1707).
Beginning:

الحمد لله الذي خلق الملك و الملوكات ولم يكونا شيئاً ...
اما بعد نيقين العبد المسكي من محمد ... بن سيد محمد الكذاني السولدار...

cultural

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 Islam Khan, dated A.H. 1188, tells us that the copy was written in or before that year.

No. 947.

foll. 10; lines 13; size $7\frac{1}{2} \times 5\frac{1}{2}$; 6 x 4.

الرسالة في التوحيد والتصوف وآداب المرید

AR RISĀLAT U FĪ AT TAWHĪD WA AT ŢASAWWUF WA 'ADĀB 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 fi Shubh Taridu 'Alā al Murid. The treatise is not mentioned in any catalogue under either of these titles. It contains 36 questions, chiefly relating to Sufi 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) ابن فيل لك (ii) إذا سألت سائل (iii) المسألة (iv) السوال; and the replies begin with the following words, viz., (i) قولوا, (ii) الجواب, (iii) تل. 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 الحادي 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 على الله على سيدنا محمد وعلى آله وصحبه أجمعين اما بعد هذة مسائل نقيضة في علم التوحيد والتصوف
The first question begins thus:—
السؤال الأول فإذا سألك سائل وقال لك ما معني لا اله إلا الله

The reply runs as follows:—
فقال لا معبرد بِحَقَّ

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.

foll. 34; lines 29; size $8\frac{1}{2} \times 5\frac{1}{2}$; 7 x 4.

سبيل الادكار والعتمبار

SABÍL AL ADKÁR WA AL I'TÍBÁR.

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 'Umrs:—

(i) foll. 3-7,

(ii) foll. 7a-21a.

(iii) foll. 21b-27a.

VOL. XIII.
Author: As Sayyid 'Abdallâh bin 'Alawi bin Ahmad bin al Hâddâd Bâ'âlawî.

Our author, who traced his descent from 'Ali, 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 Sûfî, 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 (مَسَاءِلَةُ زِيَارَتِ النَّبِيِّ عَلَى اللهِ مَعْنَا); 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; Bûhâr Library, vol. ii, No. 129; Brock., loc. cit.

Beginning:

سَبِيعُانَكَ لَا عَلَمَ لَنَا إِلَّا مَا عَلِمَتَنَا اسْتَعِنتُ الْعَلِيمُ الْخَبِيرُ الْحَمَّدُ اللَّهُ

الواحِدُ الْقَهَارُ العَزِيزُ الغَفَّارُ ............. حَمَّدَبَا حَمَّدَ نَفْسَهُ وَبَا حَمَّدَةٌ عَبَادَةٌ

المخَلَصُونَ وَأَسْمَ هَذَا الْمَوْلِفُ سَبِيلُ الذَّكَرِ وَالْاعْتِبَارِ

Written in fair Naskh. Dated A.H. 1202.

No. 949.

foll. 45; lines 16; size 8 × 6; 5½ × 4.

اتجاه السائل بجواهرة السائل

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 Şûfîsm, referred to the author by one 'Abdarrâhîmân. 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 'Ali al-Ḥaddād (d. A.H. 1132= A.D. 1719; see No. 948 above), noticed in Silk ad Ḍurar, 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:—

و كان الفراغ من إملائه ... سنة اثنين وسبعين الف من الهجرة

The present copy of the work opens abruptly thus:—

العلم و الحكم ماجري به القلم ... أما بعد فقد طلب مئي

الشيخ الركي ... عبد الرحمن جوايا من عدة مسائل الغ

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

No. 950.

foll. 7; lines 73; size 8 x 6; 5½ x 3.

ارجوزة المصطلح

URJŪZAT AL MUṢṬALAH.

A rare treatise, containing a metrical explanation in 1,000 couplets of technical terms used by the Sūfis. The above title is given to the treatise by the author himself in the following hemistic:—

إن 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 Bakri (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 hemistic at the end of the present Urjūzah:—

ومصطفى البكري حضر نظماً التي

in which Muṣṭafā al Bakri refers to himself as the author of the treatise. Again, in the following couplet:—

اني لغصت في اللغه فضلا في إصلاح الصوتيه

he mentions another composition of his, entitled Al Aliyya, 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 Bakri 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 'Ali bin Kamāladdīn bin 'Abdal Qādir Muḥiaddīn as Siddīqī al Ḥanafī ad Dimāshqī al Bakri مصطفى بن كمال الدين بن علي بن كمال الدين بن عبد القادر معدي الدين
The work opens thus:

قال الغفري الكبير المصطفى

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

No. 951.

 foll. 10; lines 25; size 8 × 5; 7 × 4.

الفتوحات الإلهية في التوجهات الروحية

AL FUTÚHÁT AL ILÁHÍYÁH FÍ ÂT TAWAJJUHÁT AR RÚHÍYÁH.

A concise Sufi treatise, dealing with the doctrine that the light, or original essence, of Muḥammad, was created before all things. The subject is discussed in detail in the well-known history of the Prophet, entitled Mawâhib al Laduniyyah, vol. i, p. 12. The Wahhabis (see Lib. Cat., vol. x, No. 585) reject the
doctrinal and say that it is an invention of the Šūfīs (see Hughes' Dictionary of Islâm, p. 162). The present treatise also discusses briefly the movement (the attraction exercised by one soul on another, through mystical communion).

Author: Muḥammad bin 'Abdallāh al-Madani ash-Shāfi'i al-Samānī, commonly known as As Samīnān. 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 Bakri (see No. 950 above). He died in A.H. 1189 = A.D. 1775. See Silk ad-Durar, vol. iii, p. 60.

Beginning:—

We are not acquainted with any other copy of the work. Written in rough Naskh. Not dated; apparently 13th century A.H.

No. 952.

foll. 50; lines 21; size 7½ × 5; 6½ × 3½.

ZUBDAT AR RASĀ'IL AL FĀRŪQĪYAH WA 'UMDAT AL MASĀ'IL AS ŠÛFĪYAH.

An Arabic translation of certain passages, dealing with important mystical principles, selected from the first part of the well-known Persian work Šūfīsī, entitled Maktūbāt (for a copy of which see Persian Hand-list, No. 1388), by Muḥammad al-Fārūqī by Yūnus An Naqqashbandī. 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. 3v to his Shaikh 'Ali bin Aḥmad al-Kizabri (d. A.H.
ARABIC MANUSCRIPTS.

1165=A.D. 1751; see Silk ad Durar, vol. iii, p. 205), viz: رأى شيخنا الكُرُوري.

Beginning:—
الحمد لله رب العالمين و الصلوة و السلام على سيد المرسلين و على
آله وصحبته اجمعين ....... و بعد يقول أسير الذُّنوب ......... سمي
صاحب الصوت ...... طالما كُنت أطلب مجادات غور المعطقين .......
شيخ مشائخنا الشيخ أحمد الغازوي الفقهوذي جزاء الله من هذة
الامة الخ

The translation begins on fol. 2a thus:—
قال الإمام البياني مجدد الفث الثاني فقس سرة و نفعنا به في
معارف الصوفية ...... أعلم أن معارف الصوفية و علومهم في نهاية سيرهم
و سلوكهم إنما هي علوم الشريعة الخ

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

No. 953.

fol. 7; lines 7; size 8\frac{1}{2} \times 6; 6 \times 8\frac{1}{2}.

الرسالة في النصوف

AR RISÂLÂT FÎ AT TAŞAWWÛF.

A rare treatise, in which certain points of Sûfism are discussed,
but which deals chiefly with the virtues of Shaikh Khâlid Ash Sharazûrî (d. A.H. 1231=A.D. 1816; see Asfâ al Mawârid, Hand-list,
No. 2441), a famous Sûfî, 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 Bağdâd.

Author: ‘Uşmân bin Sanad Al Bašrî عثمان بن سناد البصري, a
disciple of the above-mentioned Shaikh Khâlid and the author of
Asfâ al Mawârid, mentioned above. He died in A.H. 1250=A.D.
1834. See Iktîfâ al Qunû', p. 434. For other works of our author
see Berlin, Nos. 10125, 10153, 10154.

Beginning:—
الحمد لله الذي شرح للعالمين صدرة 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:

\[\text{هذه رسالة كتابنا وشيخنا الشيخ عثمان بن سيد المصري} \]
\[\text{و أرسلها إلى الشيخ خالد .... في مسجد بغداد} \]

The writer of the above note, in referring to the author of the treatise, uses the phrase Sheikh (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.

foll. 27; lines 13; size \(8 \times 5; 6\frac{1}{2} \times 4\).

\[\text{الرسالة في تعريب مكتبات الإمام الزيني} \]

AR RISĀLAT U FĪ TA'RĪB AL MAKĀTABĀT AL IMĀM AR RABBĀNĪ.

An Arabic translation of 89 Persian letters, addressed to a number of nobles of different countries and conveying mystical instruction, contained in Maktubāt of Mujaddid Alī Ṣānī (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:

\[\text{رسالة في تعريب مكتبات الإمام الزيني لمحمد صلاح الكندي} \]
tells us that he was one Muhammad Šâlih Afandi, a Turkī scholar. Another note in the Turkī language tells us that the translator was a Turkī scholar of the 13th century A.H.

Beginning:

\[\text{باسمہ و سبجاه تعلیم و سلام على عبادت الذين أطغى سلام توار} \]
\[\text{صي رحيم كتاب مرتقم يشهد بما المقربون إليه} \]

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 ŞÛFÎSM AND ASCETICISM.

No. 955.
fol. 30; lines 17; size 6½ x 5; 6 x 3½.

The present Majmû'ah contains two treatises on Şûfîsm by the same author, viz., Muḥiṭdin Muḥammad bin 'Ali, commonly called Ibn Al 'Arabî (d. A.H. 638 = A.D. 1240; see No. 865 above).

I. foll. 1–21. Kitâb Al Kûnh Mimma. A treatise dealing with the duties of novices, divided into five Bâb, the last of which is subdivided into five Fâsl. The contents of the work are fully described in Berlin, No. 2900.

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:

For other copies of the work see India Office, No. 660; Goth., No. 914; Cairo, vol. ii, p. 144; Berlin, loc. cit.
Scribe:  
أبو بكر بن اسماعيل بن أبى هرام الراحمي

II. foli. 23-30. Nisbat Al Khirqa Wa Shurutuhâ. 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 Hadîq. At the end, the author enumerates the Shaikhs from whom he himself received garments.

Beginning:—

الحمد لله الذي خلَع عبادة أهل العبادة بأسمائه الحسني الَّذِي

For other copies of the work see India Office, No. 657/3; Berlin, No. 2981/2.

Abû Bakr Ishâq, 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.

foli. 57; lines 23; size 7½ × 6; 5½ × 6.

الجمع

AL MAJMÚ‘ÂH.

The present Majmû‘ah contains six treatises on Sûfism (together with quotations from the sayings of certain Sûfis), composed by the same Muḥi addin Ib n al ‘Arabi, see No. 955 above. All these treatises were transcribed by ميد الرحم بن خواجه محمود in the following months, viz., Rabi‘ II, Jumâdâ I, Jumâdâ II and Rajab, of the year a.H. 1017.

I. foli. 1-6a. كتاب الفناء في الملاحظات Kitâb Al Finâ‘ Fi Al Mun shâhadât. 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 Sûfis against giving out commonly the revelations and mystical secrets of this stage. The following Hadîq from Şahîh Bukhârî (see Lib. Cat., vol. v, part i, No. 129), is quoted in support of this injunction:—

كذا قال أبو هريرة رضي الله عنه فيما ذكر البخاري في صحیحه حملت
The author on fol. 5°, in connection with a certain theory, says that it will be discussed again in Futūḥat al Makkīyah (سَرَد ذُكْرَاهَا فِي الفَتْحُوَاتِ الْمَكْكِيَّةَ), 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:—

For other copies of the treatise see Berlin, No. 2945; Wien, No. 1910; Br. Mus., No. 886/17.

In all these copies the word Mūshāhada, occurring in the title of the work, is given in the singular form; but in our copy it is used in the plural form (Mūshāhādat).


II. foll. 6°–10°. مفتاح الغيب. Miftāḥ Al Gāib. A treatise relating to the subject of Ṣūrat the hidden or mystical knowledge of God.

Beginning:—

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.


III. foll. 10°–15°. مقام القریبة. Muqām Al Qurbah. A treatise dealing with the definition of مَقَام الْقَرْبَة 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°, refers to another work of his, viz., Kitāb al Khalwat (see No. 885 above), thus: का ذُكْرَانَا فِي كِتَاب الخَلْوَةَ.
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Beginning:

الحمد لله الذي يخص ص من شاء من عبادة بخصوص علوم

الإمام أحمد

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 Jumâdâ, A.H. 1017.

Foll. 16ª–18ª. Contains quotations from the sayings of the following famous Şûfis: Abu'l Hasan Kharqâni; Dûn Nûn Miṣrî; Sahl bin 'Abdallâh.

IV. foll. 18ª–24ª. مراوئ علوم الوهاب Marâtib U 'Ulûm Al Wahh. 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 منشئه رضى الله التحمم clubs من فنون الفهم و فنون مقالع العلم

على السر المكتمل المزن من المقام القديم إلى حضرة التعليم الغ

For other copies of the treatise see Berlin, No. 2946; Br. Mus., No. 886/18; Cairo, vol. vii, p. 371.


V. foll. 24ª–29ª. نسخة الفلك Nuskhât Al Khaqîq. 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:

• التحمم لله الذي جعل الإنسان الكامل معلم الملك الغ

For the only other known copy of the treatise see Br. Mus., No. 886/15.


VI. Foll. 30–57. كتاب الأسفار في نتائج الأسفار. Kitâb al Isfâr Fi Natâ‘ij Al Asfâr. 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 الذي في العما الموجود بالاستواء الغ

We are not acquainted with any other copy of the treatise.

No. 957.
foll. 8; lines 23; size 7½ × 6; 5¾ × 3.

AL MAJMÚ‘AH.

The present Majmú‘ah contains three treatises on Súfism, written in good Naskh. Not dated; apparently 11th century A.H.

I. foll. 1–2b. Zád At Tālibín. A treatise expounding the following five points:—

(i) ذكر (recital of prayers). (ii) مقاومة نفس (resistance to the evil side of man’s nature). (iii) ترك الدنيا (renunciation of the world). (iv) تركَّل (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: للشيخ علي بن حسام الدين المتفق tells us that the treatise is by ‘Ali bin Ḥusāmmadīn al Muttāqī (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 الصلاة وسلم على رسوله محمد و آله اجمعين فصل في الذكر ينبغي للطالب ان يذكر الله تعالى دائما

* خفية الع

II. foll. 2ab–5b. Asrār Al ‘Arīfīn. A treatise expounding the mysteries underlying certain principles of Súfism, and enumerating the duties of novices, divided into 29 short Faqīl. The treatise and its author, Husāmmaddin, are mentioned in Hāj Khal., vol. i, p. 281, thus: أسرار العارفين و صلى الواثبين للشيخ حسام الدين. This statement is supported by a note on the first folio of our copy, which runs thus: هذا ايضاً لعلي بن حسام الدين, and which tells us that this is also the work of ‘Ali bin Ḥusāmmadin, the author of the preceding treatise.

Beginning:—

الحمد لله رب العالمين و الصلاة وسلم على رسوله محمد سيد المرسلين و على آله و أصحابه الطالبين اما بعد فلا ربع الفقر قد خرت
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III. foll. 5*–8. 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 Shiḥabaddīn As Suḥrawardī (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 Shiḥabaddīn As Suḥrawardī. Shahāb al-dīn al-farmūzī.

Beginning:—

الحمد لله الذي يعلم ميكاتيل البصر سألني بعض الأسئلة قلبًا و قلبًا

The colophon of the scribe runs thus:—

تمت بعون الله و حسن توفيقه ... هذا الكلام مختصر مفيد في مذح الفقر ... من مقالة الشيخ الرازي ... شهاب العلم و الدين

Al-farmūzī

Only one other copy of the treatise is known to us, viz., Berlin, loc. cit.

No. 958.

foll. 64; lines 24; size 7½ x 5; 6 x 3.

المجموءة

AL MAJMÚʿAH.

The present Majmūʿah contains two treatises on Şûfism by the same author.

I. foll. 1–5. At Talwiḥāt Aṣ Şûfiyāh. A treatise expounding mystical theories, relating to the existence and other attributes of God and man, divided into ten Talwiḥ. One Muḥammad Bāqīr, in a note on the last folio, which is followed by his seal, dated A.H. 1215 (محمّد باقر ۱۲۱۵ بخط مصنف محمد باقر), 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: Şûfi bin Jawhar al Jhanjhanî. 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 Jhanjhânî (i.e., a resident of Jhanjhân, a small town in Upper India).

Beginning:—

الحمد لله الذي قام بوحدانية ذاته وظهر بتعدد صفاته وشخصية القول العبد الضعيف صُوفي بن جوهر الجنجمني الشريف. هذه الإزراق المسماة بتلويحات الصوفية الخَمْس.

The colophon runs thus:—

اقتصر على ما أشرنا إليه من تلويحات العشرة الكاملة حامداً الله تعالى ومنصياً على نبيه ورسوله محمد وآله وصحابه لجميع الخ批评.

Written in fair Naskh.

II. foll. 6-45. Hidâyat Aṣ Şûfiyyah. A treatise (by the same author) explaining technical terms, and expounding certain important philosophical principles. The following reliable Şûfis are quoted in the present work:—

(i) ‘Abdālmalik bin Ḥabib (d. A.H. 238= A.D. 852; see Mirât al Janân, fol. 153).
(ii) Junāïd Bağdādí (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) Abû Tâlib al Makkî (d. A.H. 386= A.D. 996; see No. 826 above).
(vi) Gazzâlî (d. A.H. 505= A.D. 1111; see No. 833 above).
(vii) Yûsuf al Hamadânî (d. A.H. 535= A.D. 1043; see Nafâḥat, p. 428).
(viii) Abû Madyan (d. A.H. 590= A.D. 1193; see Nafâḥat, p. 615).
(ix) Muḥiaddin Al ‘Arabî (d. A.H. 638= A.D. 1240; see No. 865 above).
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(x) Qûnawi (d. A.H. 673=A.D. 1274; see No. 873 above).
(xi) 'Alâaddawlah as Samnâni (d. A.H. 736=A.D. 1337; see No. 905 above).

Beginning:—

الحمد لله الذي رهب السرار لإتباع المشاهدات و الإبصر ...... أما
بعد ينقول العبد الضعيف عوني بن جوهر الجبجعاني الشريف ......

* هذه رسالة نورية مسماة بالبداية الصوفيّة المَّجَدَلِّ.

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 MAJMÛ‘AH.

The present Majmû‘ah contains (together with quotations from various works) seven treatises; of which the first six are on Şûfism, 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 ʿAlî bin 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. 61b, which is quoted below, says that the subject is fully discussed in the first treatise of the Majmû‘ah, viz., Muṣḥkil al Iḥyâ’ by Ġazzâli (d. A.H. 505=A.D. 1111):—

وقد تعذر هذا في كلام مینقل عن العلماء حقب 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 Majmû‘ah, and was evidently removed before the MS. came into the possession of our Library. The above-mentioned Muḥammad bin ʿAlî bin 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 Majmū'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 Risālat Al Makkīyah Fi Al Khalwat As Šufiyyah. A copy of a treatise believed to be unique. Háj. Khal., vol. iii, p. 445, mentions the work thus: الرسالة المكية للشيخ الإمام قطب الدين عبد الله بن محمد بن إسماعيل الأنصاري

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 Shaikhs and novices. It is divided into the following 23 Bāb:

(i) fol. 3a. * باب فن قيل كيف الطريق إلى الله تعالى
(ii) foll. 3b–4a. * باب هذا العلم الذي به يصح معارفه
(iii) foll. 4b–5a. * باب علم الشريعة اصول وروعاته
(iv) foll. 5b–6a. * باب لابد للمرء من شيخ كامل يقتدي به
(v) foll. 6b–8a. * باب إذا صدقت ارادة الطالب واشتد شوقه إلى سلوك الطريقة

(vi) fol. 8a. * باب تصحيح البداية على ما يخصها استناد الطريقة أبو القاسم الجنيد

(vii) foll. 8b–8b. * باب الشرط الأول دوام الوضوء
(viii) foll. 8b–9a. * باب الشرط الثاني دوام الصوم وقليل الغذاء عند الافظر

(ix) foll. 9a–9b. * باب الشرط الثالث دوام السكون الأعلى ذكر الله تعالى
(x) foll. 9b–10a. * باب الشرط الرابع دوام الغلوة
(xi) foll. 10a–15a. * باب الشرط الخامس دوام ذكر الله تعالى باللسن مع حضور القلب

(xii) foll. 25b–28a. * باب الشرط السادس دوام نفى الغواطر
(xiii) foll. 28b–30a. * باب الشرط السابع دوام ربط القلب بالشريعة من جهة الإرادة القامة

(xiv) foll. 30a–31a. * باب الشرط الثامن دوام ترك الاعتقاد على الله تعالى
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(xv) foll. 31b-32a.

* احواله

(xvi) fol. 32a.

* باب في ذكر آدابهم في معاواراتهم

(xvii) fol. 33a.

* باب في مراعات ما يجب رعايتة

(xviii) fol. 33b.

* باب أن الله تعالى بعت النبي صلى الله عليه وسلم

* ليكون داعياً للامة

(xix) fol. 34a.

* باب في النصوص ومذهبهم

(xx) fol. 35a.

* باب في المعرفة

(xxii) foll. 35b-41a.

* باب يجب على السالك أن يعرف اصول الدين

(xxii) foll. 41b-45a.

* باب في شيء من واقعات أهل الخلق

(xxii) foll. 45b-47a.

* باب في شيء هذه الأمة المرحومة

Author: ‘Abdallâh bin Muhammad bin Ayman al Isfahâni.

Hâj. Khal., 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. 19a-19b, we learn that he was a Şûfi of the 8th century a.h., since he refers to the famous Şûfi ‘Abdarrahmân Kasraqi (d. a.h. 700=A.D. 1300; see Mujmal Faṣîḥî, fol. 200b)* as the Shaikh of his own Shaikh, Burhân-addin:

قال على كيف اذكروا رسول الله قال عليه السلام غمدد عينيك واسمع مني ثلاث مرات ثم قلها ثلاث مرات وأنا أسمع فقال النبي صلى الله عليه وسلم لا الله إلا الله وعلى يسمع ثم قال عليه لا الله إلا الله ثلاث مرات ونبي يسمع ثم تلقى على رضى الله الحس البصري وهو لقي حبيب المجموم وهو لقي داود الطالبي وهو لقي معرف الأفريقي وهو لقي السري السقطي وهو لقي الجذيد وهو جنيد إلى على البرد بارى ومنه إلى أبي علي الكتب ومنه إلى أبي عثمان المغري ومنه إلى أبي القاسم الكركاني ومنه إلى أبي بنر النصب ومنه إلى أحمد الغزالي ومنه إلى أبي النجيب السهرودي ومنه إلى عمران بن سرو ومنه إلى نجم الدين الكركاني ومنه إلى يعبد

* He was born in a.h. 639, according to Jâmi, in his famous work, Nasafâhât, p. 503. Jâmi omits the date of his death, however.
The title and the author's name are given in a note on the title-page, which runs thus:

"من نبين محمد رضي الله عنه من الأعلام الأقلية في الخلافة الصوفية تصفيف الشيخ الإمام العلامة قطب الدين عبد الله بن محمد بن إسحاق الصغيري"

The present MS. was compared with the copy from which it was transcribed, as appears from the following note at the end:

"بلغ مباولة على حسب الطاقة على النصكة المنشورة عندها الغنام":

The above note is followed by an autograph note of Muḥammad Zuhrān, thus:

"طالعت هذه الرسالة بتمامها ....... كنت مالكة الغفائر إلى ربه الرحمن محمد بن أحمد بن زهران الأحمدي الشافعي الزهري الأشعري"

Muḥammad Zuhrān, a scholar of the 11th century a.h., to whom reference has been made above, in a marginal note on fol. 20a, 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. 4b, he quotes about 20 lines (from علم الشريعة
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(عند الله قدر إلى على اربعة أقسام) verbatim from fol. 144 of a work, No. 825 above, by Abû Naṣr as Sarraj, as if they were his own.

II. Foll. 48–89. A copy of a treatise on Şûfîsm, containing 41 foll., which is defective both at the beginning and at the end. Foll. 48–88 of this treatise contain anecdotes and an account of the virtues of Şûfîs 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 Şûfi or pious man is not known, the anecdotes begin thus: "على المتصرف في المسجد الحرم المغول" Foll. 88b–89 contain a discussion of mystical principles and practices. The work opens abruptly thus:

"على الأسود قال إلى المواكب قدمت سنة فذا الناس يحترمو من المطر وهم يستقنون في المسجد الحرم المغول"

It ends abruptly, with a portion of the chapter on سماع (listening to songs), as follows:

"ثم علم أن مسألة السماع لم يزل يبلجون بها قديما وحديثا وكل أحد من الناس يتكلم في ذلك على حسب معتقداته فلأنهان إنما ينشأ من ملاسة مما يلتئمه الغناء"

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 Timûr (A.H. 771–807 = A.D. 1369–1405), is known to us from the following passage on foll. 88b, 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 Timûr (viz., in A.H. 803; see Muḥmal Faṣīḥî, fol. 236a):

" وإنما ذكر حال شخصين من أصحابي كانت اقامة أحدهما في بلاد عجلون ... وآخر كان مقيما ببيت المقدس وما المقيم بقرية عجلون بعض وادى إلى دمشق ليشغلك عملي في العلم وكان ذلك قبل مجيئي نزلتك"

III. Foll. 90–91. Ar Risālat Fi ʿAt Ṭurūq. The above title is borrowed from Berlin, No. 3272; but in the following note on our copy, the work is entitled: Kitâb Fi Bayān Aqrab at Ṭurūq:
It is a treatise expounding the three main branches of mystical teaching, viz., (i) توبة (repentance), (ii) renunciation of the world), (iii) (contentment), (iv) (retirement from the world), (v) (constant recitation of prayers), (vi) (rapt devotion to God), (vii) (patience), (viii) (cheerful acceptance of God's decrees).

Author: Abu'l Jannâb Aḥmad bin 'Umar bin Muḥammad bin Abdallāh Al Khayūqī As Ṣūfī, commonly called Najmaddin al Kubrā, a well-known Ṣūfī of the 7th century A.H., who received spiritual training from the following famous Shaikhs, viz., (i) 'Ammār bin Yāsir, (ii) Ruzbahān Miṣri, (iii) Ismā'īl Qaṣrī. See, for all these three Ṣūfīs, Nafahāt, pp. 479–80.

Our author also attended the sittings of Abū An Najīb as Suhrawardī (see No. 855 above), who granted him a Khirqa (garment); see Mir'āt al Asrār, fol. 283. He was killed in Ḥawārazm in A.H. 618 = A.D. 1221, the year in which the Tartars captured Ḥawārazm, where there was a general massacre, more than one lakh of people being killed. For a detailed account of the massacre, see Ḥabīb as Siyār, vol. iii, part i, p. 21. For our author's life and works see Mir'āt al Janān, fol. 385v; Nafahāt, pp. 481–87; Muṣmal Fāšīḥī, fol. 177; Mir'āt al Asrār, foll. 283–87; Berlin, Nos. 3087, 3456, 3733, 8854.


Beginning:—

الحمد لله ارأوا وأخروا واحمد صلوات وسلم على النبي محمد بإبلت

و ظاهراً تأل الشهيد الإمام العامل قدرة المحققين نجم الدين أبو الجناح

أحمد بن عمر بن محمد بن عبد الله الخجولي الصوفي المعرف نجم الدين

الكبري فقس الله سورة الطرق إلى الله تعالى بعد انكسار الظلك...

لا الطرق مع كثرة عدة محصورة في ثلاثة أنواع إما طريق إرباب المعالمات

و ثانوية طريق إرباب المجادلات ... و ثانوية طريق السائرتين إلى الله تعالى

... وهو محصورة في عشة الشروط
ASCETICISM AND ŞÛFISM.

For the only other known copy of the work see Berlin, No. 3272.

IV. foll. 92-97a. سراج القلب Sirîj Al Qulub. A work dealing, in 41 Bâb, with 41 important principles underlying the three main branches of mystical teaching. The contents are fully described in Berlin, No. 3314.

Author: Abu'l Khalîl Āḥmad bin Muḥammad bin 'Abdalmalik al 'Ash'ârî at Tabrizî. The author and the present treatise are mentioned in Hâjî 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 Abû 'Ali ad Daqqâq (d. A.H. 405=A.D. 1012), and that the above-mentioned Muḥammad Zuhîrân, in his note on fol. 96a, tells us that certain mystical views of our author were accepted by Muḥiaddin al 'Arabi (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 ما خصص وعم ...... قال أبو الخليل أحمد بن محترف بن عبد الملك الأشعري النبرزي رحمه الله ...... التمس مفي بعض اخوانين انا املي كتاب مشتغل على ذكر مقامات العوازم الخصص والخواص وخص الخواص ..... وسميتة سراج العوازم ... الباب الأول البوتة ... توبة العوازم من الذنب وسبأة وتوبة الخواص من الولى و الخواتمة وتوبة

خص الخواص من روبة التحسنات و الانتفاثات إلى 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. 97-114a. A work expounding, from the mystical standpoint, the meaning of اللد لا الله (there is no Deity but God). A note at the top of the first folio, which runs as follows: كتاب الخصص المعصين للغراني أحمد بن محمد وهو سبع عشة رائعة tells us that the present work is Al Hîsan, al Haṣîn, by Ahmad al Gazzâlî. No work with this title, however, is included in the list of the compositions of Ahmad al Gazzâlî; 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 

\[ \text{Tajrid u Kalimat at Tawhid} \]

This is a work by Āhmad al Ǧazzālī; 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: Āhmad bin Muḥammad bin Muḥammad al Ǧazzālī ʿAbd ʿArab bin ʿAbd al-ʿAzīz al-Ǧazālī, a famous Šūfi of the 6th century A.H., and the Shaikh of Abū ʿAbd Allāh Aḥmad ibn Muḥammad al Ǧazzālī (see No. 833 above). He was the younger brother of the still more famous Šūfi Muḥammad al Ǧazzālī (see No. 833 above). Both brothers, in the beginning, studied in the Madrasah of Tūs 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 Abū Bakr An Nassāj. He died in Qazwin in A.H. 520 = A.D. 1126; see Ikhtiyār ar Rafiq, fol. 27b; Isnawi, fol. 345; Brocken, loc. cit., where seven works of the author are enumerated.

Beginning:

الحمد لله رب العالمين قال الشيخ الإمامجمال الإسلام أحمد بن محمد بن محمد بن محمد الوجالي رضي الله في الحديث الصحيح عن يد وذكر محمد المصطفى قصر الخرج عن الله تعالى لا الله حصنى نفس دخل حصنى اسم من عذابي الغ

For other copies of the work see Berlin Nos. 2394–2405; Cairo vol. ii, p. 80; India Office, No. 694/5.

Written in Nashī. Dated A.H. 903.

Foll. 114b–115a. Contain anecdotes of Muḥammad al Ǧazzālī (see No. 833 above).

Foll. 115b–118. Contain a portion of Munqiṣ Min Az Zalāl of Ǧazzālī (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 الإمام حديث الإسلام في كتابه المنفلذ مس أنظر الغ

Foll. 118–122a. Contain a portion of the biographical account of Ǧazzālī (see No. 833 above) contained in Aṭ Tabaqāt Al ʿAliyah Fi Manaqib Aḥ Shāfiʿiyah, a rare biographical work on Shāfiʿi scholars by Muḥammad bin Ḥasan.
The portion quoted opens thus:

قال الفقيه إلى الله تعالى محمد بن حسن ... في كتابه الطبقات

العليا في مناقب الشافعية منهم الإمام حجة الإسلام محمد بن محمد

الغزالي القائم على رأس الخمسة الله

Foll. 122b-125. Contain a chapter quoted from Amâli of Muḥammad bin Muḥammad bin Zaïd al Bağdâdì, a traditionist of the 5th century A.H.

The quotation opens thus:

فصل المؤمن من إمامي السيد الإمام إبي المعالي محمد بن محمد

بن زيد الصصيذي البغدادي رحمه الله مصطفى السادات

VI. foll. 125-128. A treatise, containing 40 Ḥadîṣ 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 وهو أربعون حديثا في أربع ورقات لم يذكره موثقة tells us that the present treatise is a work entitled Kitâb fi Ziq al Faqr by some unknown author.

A treatise having a different title, viz., Ar Rasâlat Fi Fadl Al Faqr Wa Al Fuqara'i by Aḥmad al Gazzâli (see No. 959/5 above), which contains 40 Hadîq on the subject of Faqr and Fuqara'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 Hadîq 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 Gazzâli احمد بن محمد الغزالي is the author.

The first Hadîq, with Isnád, runs thus:

قال الشیخ أحمد بن حسن بن حسن سمعت من شیخی الصالح

الزاهم عثیم بن حسن السلفی إعاد الله علينا من بركته اربعین حدیثا

في حق الفقراء على ترتیب مشائخه ...... الحدیث الأول عی ابي

هریرة رضی الله عنه أنه قال رسول الله صلى الله عليه وسلم اني

بعثت بضرب اذنیما بعدت لعماریها

بعتت لضرب اذنیما بعدت لعماریها
The last Hadīṣ runs as follows:—

The Berlin copy begins as follows:—

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 الممرج (the night of his ascent to Heaven); and that this garment afterwards was presented by the Prophet to ‘Ali, the 4th Caliph, and was subsequently presented to others down to Ṣūfi Junaid Bağdādi (d. A.H. 297 = A.D. 910):—

Only one other copy of the work is known to us, viz., the Berlin copy cited above.
Foll. 129-130 contain a quotation from Jawâhir Al Qur'ân (see No. 840 above), corresponding to foll. 101-102 of that work.

Foll 130a–130b contain 29 couplets, preceded by a note which runs thus: هذه الأبيات من كلام الإمام حجته الإسلام أبي حامد محمد بن محمد الغراني اعهذها علي شخص من أصدقائه في علم النوم, and which tells us that a certain friend of Gazzâli (see No. 833 above) dreamed that the latter dictated these couplets to him, describing the pleasures enjoyed by him after death.

Beginning:

قل لأخواني رأوني ميتا فكنوتي ورثوني حزننا
ام علي الغائب منكم حزننا ام علي التعاثر معكم هننا

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 Milâd, which is chiefly performed on the 12th Rabî‘ I, the birthday of the Prophet.

Beginning:

الحمد لله الذي ماله مثير يفاوضه ولا وزير يشار إليه

Fol. 133 contains a quotation from an unknown work.

The end.
"A book that is shut is but a block."

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