

Catalogue
OF THE
Arabic and Persian Manuscripts
IN THE
ORIENTAL PUBLIC LIBRARY

AT
BANKIPORE, *Bengal*

VOLUME XIII
(ARABIC MSS.)

ŞUFÎSM

Prepared by
MAULAVI ABDUL HAMID

PRINTED FOR THE GOVERNMENT OF BIHAR AND ORISSA
BY THE BAPTIST MISSION PRESS, CALCUTTA
AND
PUBLISHED BY THE SUPERINTENDENT, GOVERNMENT PRINTING,
BIHAR AND ORISSA, PATNA
1928

No. 850.

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

شرح بداية الهداية

SHARḤU BIDĀYAT AL HIDĀYAH.

A unique copy of a concise commentary on Bidāyat al Hidāyah, a treatise on Ṣūfism by Gazzālī (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 Qādir bin Aḥmad al Fākihī (d. A.H. 982=A.D. 1574), which at once suggests that the present commentary is by some scholar other than the said 'Abdal Qādir. Now this preface is contained in foll. 1-4, which are a later addition, as the handwriting clearly shows; and that our copy was originally defective at the beginning is stated in a Persian note at the end of the MS., which runs thus:—

شرح بداية الهداية امام غزالي قدرى از اول ناقص بود مكمّل كرد

شد *

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

(i) The commentator, on fol. 82*, refers to a commentary of his own on Hizb of Abu'l Ḥasan Bakrī, one of his Shaikhs, thus:—

نعم سمعت من شيخنا أبي الحسن البكري كما شرحت

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

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

(ii) The commentator, on fol. 100*, refers to a work entitled Kitāb al Akhlāq, also known as Al Mānāhij; speaking of it as a composition of his own, thus:—

ذكرت منها في كتابي الاخلاق *

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

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

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

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

Beginning:—

الحمد لله الذي منه بداية الهداية و اليه انتهائنا والصلاة والسلام على من ظهرت على يده انوارها ... اما بعد فان الرسالة الجيزة المسماة ببداية الهداية للامام الهمام ابي حامد الغزالي ... لما كانت مشهورة بين الزمان و تصدي لشرحه بعض الاعلام كالامام العلامة وحيد عصره و فريد دهره عبد القادر بن احمد الفاكهي الشافعي المجاور لببيت الله لكن لم يكن هذا الشرح الجليل خالياً من البسط و التفصيل فلدت ان احضر شرحاً صغيراً اليه *

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

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

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

No. 848.

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

مقاصد منهاج العابدین

MAQĀṢID U MINHĀJ AL 'ĀBIDĪN.

The present is an abridgment of the preceding work, by 'Abd-al-wahhāb ash Shā'rānī عبد الوهاب الشمراني (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 Minhāj al 'Ābidin, by Muṣṭafa Bakrī, a scholar of the 12th century A.H. (see No. 950 below), noticed in Berlin, No. 3268, the text of which corresponds to the abridgment contained in the present MS. The commentator referred to above indicates the title and authorship of the present abridgment in a passage, which runs as follows:—

اما بعد فان الكتاب الموسوم بمقاصد منهاج العابدین الجامع لشوار
قائق نقائق الدين اختصرة العارف الرباني سيدى عبد الوهاب الشعراني
النج *

Some one has erroneously noted in the margin of fol. 1^b that the present is an independent work on Ṣūfism, with the title Risālat u 'Ilm ad Dīn thus: رسالة علم الدين لاهل العلم والمريد.

Beginning:—

الحمد لله الذي وفق من شاء من عبادة سلوك ... منهاج العابدین
... اما بعد فان منهاج العابدین من الكتب التي وقع عليها ... الجامع
وعم به الانتفاع فسالني بعض اخواني ممن ذاكرتهم ان لجمع ... مقاصدة
واذكر حقائقه وشوارده النج *

With the exception of that copy of the text contained in the commentary referred to above, no other copy of the work is known to us.
Written in fair Naskh. Dated A.H. 1123.

No. 849.

foll. 20; lines 20; size 8×5 ; $7 \times 4\frac{1}{2}$.

رسالة التسوية

RISĀLAT AT TASWIYAH.

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

اذ قال ربك للملائكة اني خالق بشرا من طين ⑤ فلذا سويته و نفخت
فيه من روحي فقعوا له ساجدين ⑥

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: Abū Hāmid Muḥammad bin Muḥammad al Gazzālī
ابو حامد محمد بن محمد الغزالي (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 Kitāb Al Maḥnūn bihi 'An Ġair i Ahlihī, one of the two works ascribed to Gazzālī (see No. 833 above):—

تم الكتاب المضمون به عن غير اهله *

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

Beginning:—

قال الامام ابو حامد محمد بن محمد الغزالي لماسئل عن قوله
تعالى فلذا سويته و نفخت فيه من روحي الآية ... ما التسوية وما النفخ
فقال رضي الله عنه التسوية فعل في المصل القابل للروح و هو الطين
في حق آدم عليه السلام النج *

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

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

خاتمة تنعطف على الجمع في ترتيب الورد : Khâtimah.

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

الثالث في الغضب (iii) ; الثاني في شره الكلام (ii) ; الاول في شره الطعام (i) ;
 السادس في (vi) ; الخامس في البخل وحب المال (v) ; الرابع في الحسد (iv) ;
 الثامن في الكبر (viii) ; السابع في حب الدنيا (vii) ; الرعونة وحب الجاه
 العاشر في الرياء (x) ; التاسع في العجب (ix).

خاتمة تنعطف على الجملة في جامع الاخلاق ومواقع الغرور منها : Khâtimah.

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

الثالث في الرهد (iii) ; الثاني في الخوف والرجاء (ii) ; الاول في التوبة (i) ;
 السادس في الذية والاخلاص (vi) ; الخامس في الشكر (v) ; الرابع في الصبر (iv) ;
 التاسع في (ix) ; الثامن في المحبة (viii) ; السابع في التوكل (vii) ; والصدق
 العاشر في ذكر الموت وحقيقته واصناف العقوبات الروحانية (x) ; الرضاء بالقضاء.

خاتمة تنعطف على الجميع في التفكير والجاسبة : Khâtimah.

For other copies of the work see Āṣafiyah Library, No. 392 ; Râmpūr, Nos. 21-33.

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

No. 847.

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

منهاج العابدین

MINHÂJ AL 'ÂBIDÎN.

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

Author: Abû Hâmid Muḥammad bin Muḥammad al Gazzâlî
 ابو حامد محمد بن محمد الغزالي. See No. 833 above.

The Isnâd runs thus :—

انما يتقبل الله من المتقين حدثني الشيخ الفقيه الصالح الزاهد عبد
 الملك بن عبد الله رضي الله عنه قال املاني الشيخ الزاهد الموفق حجة
 الاسلام زين الدين شرف الائمة ابو حامد محمد بن محمد الغزالي ربح الله
 درجة هذا الكتاب و هو آخر كتاب صفه الخ .

The preface to the work begins thus :—

الحمد لله الملك الحكيم الجواد الكريم العزيز ... فصنعت في قطع
 هذا الطريق وسلوكها كتباً كاحياء علوم الدين و اقتضت
 الحال عند ذوى الالباب فابتغيت الى من بيده الخلق و الامر
 ان يوفقني لتصنيف كتاب يقع عليه الجماع و يحصل بقرأته الانتفاع
 فاجلبنى النسي يجيب المضطر اذا دعاه و اطلعني بفضل على اسرار ذلك
 و الهمنى فيه ترتيباً لم اذكره في مصنفات التي تقدمت في اسرار
 معاملات الدين الخ .

The Isnâd quoted above tells us that the contents of the present work were dictated by Gazzâlî 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 ; Āṣafiyah, Nos. 27, 16/2, 644. For a printed copy of the same, dated A.H. 1305 see also Āṣafiyah, No. 221.

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

Scribe: ابن قاضي علاء الدين.

No. 845.

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

جواهر القرآن

JAWÂHIR AL QUR'ÂN.

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

و حرام على من يقع هذا الكتاب بيده أن يظهره إلا على من استجمع
ببذرة الصفات *

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

اسم هذا القسم كتاب أربعين في أصول الدين فمن شاء أن يكتبه
مفردا فليكتب فإنه مشتمل على رُبدة القرآن *

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

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

Beginning:—

أما بعد حمد الله الذي هو فاتحة كل كتاب و الصلوة على رسوله
التي هي خاتمة كل خطاب إلهم *

At several points, readers are requested by the author to refer to another composition of his, Iḥyâ' al 'Ulûm (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; Âsafiyah, 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 ; $7\frac{1}{2} \times 4\frac{1}{2}$.

الأربعون في أصول الدين

AL ARBA'ÛN FÎ USÛL AD DÎN.

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

الحمد لله رب العالمين حمدا يوازي نعمه ويكفي مزيدة و الصلوة
على رسوله محمد و آله و أصحابه 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 Khâtimah:—

(i) القسم الأول في المعارف (ii) القسم الثاني في الأعمال الظاهرة (iii) القسم الثالث في أصول تركية النفس عن الأخلاق الذمومة (iv) القسم الرابع في أصول الأخلاق المعصومة.

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

(i) الثاني في تقديس الذات (ii) الأول في ذات الله تبارك وتعالى (iii) السادس (vi) والخميس في الإرادة (v) الرابع في العلم (iv) الثالث في القدرة (ix) الثامن في الأفعال (viii) السابع في الكلام (vii) في السبح والبصر العاشر في النبوة (x) التاسع في يوم الآخر.

خاتمة في التنبيه على الكتب التي منها تطلب حقائق هذه الأمور: Khâtimah

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

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

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

عين العلم با سر لوح مجدول بطلای و رنگ جلد مستعمل بابت

پیشکش هدايت الله ولد عنایت الله خان هفتم ماه شعبان سنه ۱۱۴۴ •

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

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

No. 843.

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

The Same.

Another copy of the preceding work.

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

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

The seal of one Muhammad Ya'qûb, 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.

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

شرح عین العلم

SHARH U 'AIN AL 'ILM.

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

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

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

ملكه بالشراء الشرعي اقرع عباد الله الملك الغني علي بن سلطان

محمد الهروي لطف بما بلطفه الخفي *

Beginning:—

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

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

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

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

A.H.

No. 841.

fol. 108; lines 25; size 13×8 ; $9 \times 6\frac{1}{2}$.

مختصر الاحياء

MUKHTAṢAR AL IḤYĀ'.

A very rare abridgment of Iḥyā' u 'Ulūm ad Dīn (Nos. 833-36 above), not mentioned in any catalogue. A note on the title-page, which runs thus: تأليف الشيخ الامام المعالي أبي زكريا يحيى بن موسى, tells that the present abridgment is by Abū Zakariyah Yahyā bin Muḥammad bin Mūsā. Hāj. Khal., vol. i, p. 183, mentions an abridgment of Iḥyā' al 'Ulūm by Abū Zakariyah; but gives no details as to beginning or contents, or date of the author's death. The author of Tuḥfa, fol. 77^b, also mentions an abridgment of Iḥyā' among the works of the same Abū Zakariyah. Yāfi'i, in Mir'āt al Janān, fol. 324^b, merely mentions his name, but gives us the date of his death, viz, A.H. 558=A.D. 1162.

The full name of Abū Zakariyah Yahyā runs thus: Abū'l Hasan Yahyā bin Abī'l Khair bin Sālim bin As'ad bin 'Abdallāh bin Muḥammad bin Mūsā bin 'Imrān bin Rabi'ah bin 'Abs bin Zuhair bin Gālīb bin 'Abdallāh bin 'Akk bin 'Adnān الخبير يحيى بن أبي الحسن بن سالم بن أسعد بن عبد الله بن محمد بن موسى بن عمران بن ربيعة بن عيسى بن زهير بن غالب بن عبد الله بن عك بن عدنان. A prominent scholar and Shāfi'i jurist of Yaman, he was born in A.H. 489, and completed his studies in his native place in A.H. 529. He is the author of the following works: (i) Az Zawā'id, a work on jurisprudence, dealing with points omitted by the author of Muḥaddah, the well-known work on Shāfi'i jurisprudence. (ii) Al Bayān, an independent work on jurisprudence. (iii) Al Intisār, a work in refutation of the theological doctrine of the Mu'tazilī sect relating to the Qur'ān. (iv) Garīb al Wasit, a work on jurisprudence. (v) Mukhtaṣar u Iḥyā u 'Ulūm ad Dīn, the present work. For a full account of the author, see Tuḥfa; fol. 76-79.

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

- (i) Muḥammad bin Mufīh, a scholar of Yaman, who died at the end of the 6th century A.H.
- (ii) Aḥmad al 'Arshānī (d. A.H. 607=A.D. 1210; see Tuḥfa, fol. 102^a).

Beginning:—

الحمد لله رب العالمين والعاقبة للمتقين والصلوة والسلام على سيدنا محمد رسوله إلى الخلق اجمعين وعلى آله وصحبه وتابعيه باحسان

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

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

Scribe: هادي بن علي.

No. 842.

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

عين العلم و زين العلم

'AIN AL 'ILM WA ZAIN AL ḤILM.

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

و هو في الحقيقة مختصر لحياء العلوم لصحبة السلام *

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

Beginning:—

يا رب رياء باسمك ابتدئ النج *

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

Scribe : درويش محمد ابن باقي محمد.

From a seal on the title-page of the first volume dated A.H. 1048, which reads thus:—بندۀ شاه جهان عبد الرشيد ديلمي, 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 *Tadkira-i Khush Nawisân*, p. 95), a famous scribe in the Court of *Shâh Jahân* (A.H. 1037-1068=A.D. 1628-1658).

There is a seal at the beginning and the end of all four volumes, which reads thus: وقف هذا الكتاب لله عز وجل العبد الضعيف حاجي 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 *Hâji 'Abdarrazzâq*.

No. 837.

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

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.

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

The work begins on fol. 9^b.

Fol. 9^b-10 are fully illuminated.

At the top of fol. 9^b, a note which runs thus: از کتب خانۀ جناب نواب حاجي ولایت علي خان صاحب دام اقباله سي اي. اي. indicates that the present MS. is from the Library of *Nawwâb Hâji Wilâyat 'Alî Khân Sâhib*, C.I.E., of Patna.

No. 838.

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

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.

Fol. 1-8. Index of the contents.

The work begins on fol. 9^b.

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

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

No. 839.

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

The Same.

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

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

Scribe : محمد شاکر بن محمد شریف.

The name of the scribe is found on fol. 214^b, at the end of the 3rd part.

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

No. 840.

fol. 16; lines 25; size 9×7 ; 7×4 .

قطعة من احیاء علوم الدین

QIT'AT MIN IHYÂ' 'ULÛM AD DÎN.

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

Beginning:—

الحمد لله الذی اسعد راسخی النح *

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

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

Gazzālī became known throughout Nishāpūr as a profound scholar; and, on the death of Imām al Haramain, in A.H. 478, the authorities appointed him professor of Nizāmiyah Madrasah in his place. After a few years' service in the Nizāmiyah Madrasah, he was summoned in A.H. 484, by the Nizām al Mulk of Bagdād (see Lib. Cat., vol. x, No. 493) to be Principal of the Nizāmiyah College there; and his success in several debates with eminent scholars of Bagdād, 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 Sūfism, the love of which had been placed in his heart by Shaikh Abū 'Alī Fārmudī (d. A.H. 477=A.D. 1084; see *Mir'at al Janān*, fol. 272^b), under whom he received his early spiritual training. He first performed the pilgrimage to Mecca; and afterwards went to Syria, where he settled in Damascus for nearly 10 years, and adopted Šūfi Abū Naṣr bin Ibrāhīm, who died after A.H. 490, as his Shaikh for spiritual training. The present work (*Ihyā'*), along with others, was composed in Damascus, and earned for its author the title of *سيد المصنفين* (the lord of authors); see *Irshād*, No. 908 below. Gazzālī, 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 Sūfis, and having renounced all other works, passed the rest of his life in teaching the Qur'ān and holding sittings for his students and disciples. He is the author of more than 100 works, of which 64 are enumerated in Brock., vol. i, p. 419. As regards two of the works mentioned in his list, viz., *Al Maḍnūn Bihi 'An Ġairi Ahlihi* and *As sirr al Maktūm*, Gazzālī's authorship is emphatically denied by Isnawī, fol. 343. He died in A.H. 505=A.D. 1111. See Isnawī, *loc. cit.*; Ibn Mulaqqin, fol. 77; *Ikhtiyār ar Rafiq*, fol. 110; *Mir'at al Janān*, fol. 287^b; *Nafahāt*, p. 422; *Mujmal Faṣiḥi*, fol. 159; *Subki*, vol. iv, fol. 210-16; *Mu'jam al Buldān*, vol. iii, p. 560; *Kaṣḥf u Asrār al Bayān*, fol. 182; *Tāj at Ṭabaqāt*, vol. vi, part i, fol. 295; *Aṭ Ṭabaqāt al 'Alīyah* (see foll. 122-25 No. 959/5 below); Gosche, *Über Gazzālī's Leben und Werke*, in *Abhandlungen der Berliner Akademie*, 1858, pp. 239-311; Munk, *Mélange de philosophie*, p. 336; Schefer *Chrestomathie Persane*, vol. ii, p. 212; Huart, *History of Arabic Literature*, p. 263; Nicholson, *Literary History of Arabs*, p. 338; Macdonald, *Development of Muslim Theology*, pp. 215-241; Z.D.M.G., vol. vii, p. 172.

Beginning:—

الحمد لله تعالى اولاً حمداً كثيراً طيباً الى

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

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

No. 834.

fol. 208; lines 31, size 12×7½; 9×5.

Vol. II.

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

الحمد لله الذي احسن تدبير الكائنات الى

No. 835.

fol. 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 يتعبدون ادراك جلاله القلوب الى

No. 836.

fol. 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 بتكميده يستفتح الكتاب الى

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.

The title-page also bears the following prayer:—

درمیان نماز سنت صبی و نماز فرض روی بدست راست کند و سه نوبت
بگوید القهار و قوت کند دیگر روی به پس پشت کند و همچنین سه نوبت
بگوید القهار و قوت کند به پس پشت دیگر روی بدست چپ همچنین
که آن روز الله سبحانه تعالی مهمات او کفایت فرماید انشاء الله بعه و کرمه *

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

No. 832.

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

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 Nūraddīn Abū'l Wadād.

No. 833.

fol. 133; lines 13; size 12×7 ; 9×3 .

احیاء علوم الدین

IHYĀ' U 'ULŪM AD DĪN.

A beautiful copy (in four volumes) of *Ihyā' u 'Ulūm ad Dīn*, a comprehensive work on Sūfism and asceticism, as well as Islamic doctrine in general, the author referring throughout to the Qur'ān, Ḥadīṣ, 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 Sūfi of the 9th century A.H., and the author of *Faṣl al Khitāb*, tells us, in the following passage on fol. 33* of Lib. copy, Hand-list, No. 1368, that our

author borrowed his methods and materials from Qūt al Qulūb (No. 826 above): وقد تتبع كلامه (ابوطالب مكي) الامام حجة الاسلام في تأليف احیاء العلوم:

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

Author: Abū Ḥamid Muḥammad bin Muḥammad al Gazzālī.¹

ابو حامد محمد بن محمد الغزالي

He is surnamed Zainaddīn at Tūs, and is known by the title of *Hujjat al Islām*. An eminent scholar of the Shāfi'i school, and famous as philosopher, theologian, jurist and exponent of Sūfism, he is known in Europe by the name of Al-gazel, 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 Sūfi friend of his father, who entered him in a Madrasah of Tūs, where he received his early education under Zādaqānī. Love of learning impelled Gazzālī to leave home; and he first visited Jurjān, where he studied under Abū Naṣr Isma'il and some others. Thereafter, he proceeded to Nishāpūr, where the famous professor of Nizāmīyah Madrasah, 'Abdalmalik Imām al Ḥaramain (d. A.H. 478=A.D. 1085; see Lib. Cat., vol. x, No. 493), took a keen interest in his education. Gazzālī 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*,

¹ The present spelling of the word is preferred to that of Gazzālī, on the high authority of *Ikhtiyār ar Rāfiq*, fol. 28*, where we read:—

والغزالي بفتح العين الموحدة وتشديد الزاي وبعد الالف لام وهذه النسبة الى الغزال على عادة اهل خوارزم وجرحان فانهم ينسبون الى القصار القصاري ... وقيل الزاي مخففة ... وهو خلاف المشهور *