Catalogue

OF THE

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VOLUME XIII

(ARABIC MSS.)

ŞÜFİSM

Prepared by

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

(iii) The author of An 'Nur as-Sifir, on fol. 208r, mentions two commentaries on Bidayat, one detailed and the other concise, by 'Abdal-Qadir bin Ahmad al Fakih, thus:

وله تعليقه منها شرحاً على البديع العاملي أحدما أكبر

(iv) The present commentator refers on fol. 63 and 64 to another commentary of his on Bidayat, which he speaks of as 'Ash Sharh; and, on fol. 73r, he distinctly says that the subject has been fully explained by him in Ash Sharh, thus:

(5) ذكر نافذ لشكر
(6) ذكر نافذ لشكر

Beginning:

الحمد لله الذي مهدهن بالأدبانية واللغوية والنفي على

The statement contained in the preface, which is, as stated, a later addition, is obviously incorrect; and that 'Abdal Qadir 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. 82r, refers to a commentary of his own on Hish of 'Abd al Haq Bakri, one of his Shajarah, thus:

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

Now a commentary on Hish is mentioned in Berlin, No. 1010, as the work of the above-mentioned 'Abdal Qadir bin Ahmad.

Commeator: 'Abdal Qadir bin Ahmad al Fakih, a famous scholar and author of repute. He was born in 920 and died in A.D. 1524; see An 'Nur as-Sifir, fol. 359. He is described by the author of An 'Nur as-Sifir as a writer as voluminous as 'Abd al Kadir (d. 1555), who was the author of 890 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) Kitab al Alsahl, also known as Al Masabih; as Shajarah; see Berlin, No. 5401.
(iii) Shajarah; see Berlin, No. 1010.
(iv) Ash Sharh al Almee, mentioned in An 'Nur as-Sifir.
(v) Foul al Shajarah fi Foul al Aslahan, mentioned on fol. 65 of the present MS.
(vi) Tafsir al Bitaq, mentioned on fol. 118.
(vii) Tafsir al Shajarah, mentioned on fol. 13 of MS. No. 936 below.
(viii) Hesh al Yazam; for a copy of the whole, see No. 936 below.

Written in fair Naskhi. Not dated; apparently, 11th century A.H.
MAQĀSID U MINHĀJ AL ʿĀBĪDĪN.

The present is an abridgment of the preceding work, by ʿAbdalwahhab ash-Shā’rānī (d. a.h. 975 = A.D. 1568; see Lib. Cat., vol. x, No. 567). The work itself contains no clue to the title or authorship of the present abridgment; but those we have succeeded in tracing in a commentary on an abridgment of Minhaj al-ʿĀbidīn, by Muḥṣīf Brakī, a scholar of the 12th century a.h. (see No. 650 below), noticed in Berlin, No. 3288, 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:

"أنا بعد في كتابنا المتوفر بمثابٍ منهج الخليفة البصري، منصب عبد الرب بن 굉لاط".

Some one has erroneously noted in the margin of fol. 1ρ that the present is an independent work on Ṣifāʾin, with the title Risālat u ʿIlam ad Din thus: " رسالة علم الدين والمورد:".

Beginning:---

الحمد لله الذي نعمة يا عبد منهج العبادي ... منهج العبادي ... أما بعد في منهج العبادي من كتبه الفقه تعالى على النجاح وجميع أصحاب الأفكار، فهنا كافرون أو جمع ... وفرهما بخلق فقير ببعض الأفكار خبرما نعلهم أو جمع ... و),$نافذ خلقه عدل عدل عدل گل.

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.

RISĀLAT AT TASWĪYAH.

A treatise expounding, both from the theological and mystical standpoints, the following verses in Surat al-ʾIṣra (21, verses 71-3) of the Qurʾān:

اذ قل ربك الملكه النفي نحن شكل يعمر الزمان أنفسه.

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 worshiping fall down before him."

The scribe, whose name is not given, tells us in the following note at the end that the present work is Al Kitāb al Madīn bihī An ʿūrārāʾi dīdī, one of the two works ascribed to Gāznī (see No. 833 above):

"مَثْلُ الكِتَابِ بِثَغِيْرِهَا لَمْ تُؤْخِذَ نِعْمَتُهَا.

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 Gāznī, entitled Ar Risālat at Tawṣīyāh, 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:---

"قلت الشاهد محمد بن محمد الغزالي لسلسلة عن علته تعالى نما سوتنا ونشطبم في روي أرييه ... ما السوية وما الخالص قلنا زلي الله علهم السوية فلما في السهل اقفل اللوح و هو الطلبين في حق أمرنا علهم السالم م".

Written in fair Naskh. Not dated; apparently 13th century a.h.
MINHĀJ AL-ʿABĪDĪN

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 Imād, the present work was the last composition of the author. The work is divided into seven 'Aqābāh, which are fully described in Berlin, No. 3255.
A work, marked by profound critical acumen, which sheds
considerable light upon both the historical and philosophic
aspect of the Qur'an. It is written in Arabic, and
contains a critical exposition of the text, with copious
notes and references. The author, Al-Tabari Al-Islami, is
considered one of the greatest scholars of the Qur'an.

The vitality of the various levies of the Qur'an is
heightened by the author's skill in analyzing the
context and implications of the text. His work is
acknowledged to be a significant contribution to the
field of Qur'anic studies.
The present work was lithographed in Peshawar, a.h. 1279; see Rampur, No. 221, where a copy of the said edition is noticed. For a Persian commentary on the present work, see Hand-list, No. 1369.

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

عين الاعمال يا سر مجدل بطاطي ورغم جد مسندم باسم

The note tells us that the present MS. was presented, in a.h. 1144, to Hikayatallah, the son of 'Inayatallah, the author of Akbar 'Alamgiri, who died in a.h. 1139 = A.D. 1726; see Beale, p. 179, Ma'qir 'Alamgiri, 267.

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

No. 843.

foll. 112; lines 13; size 7½ x 4½; 4½ x 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: حمة الله الفاسي. He is also the scribe of the MS. No. 852 below.

The seal of one Muhammad Ya'qub, 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.
MUKHTASAR AL IHYA'

A very rare abridgment of Ihya' al 'Ulum ad Din (Nos. 533-36 above), not mentioned in any catalogues. A note on the title page, which runs thus: أَلْيَأَفْتَشِ الْفِيْلَ الْأَعْمَالِ السُّفْهَة مَعِيَ الدِّينِ أَيْ ضُرِّبَ بِهِنَّ يَمِينَ بَيْنَ مَصْدِقِينَ مُحَمَّدُ بن مُوسَى. It tells us that the present abridgment is by Abi Zakariyyah Yaqybin Muhammad bin Mies. Saj. Khul., vol. 1, p. 125, mentions an abridgment of Ihya' al 'Ulum by Abi Zakariyyah; but gives no details as to beginning or contents, or date of the author's death. The author of Tafsir, fel. 77v, also mentions an abridgment of Ihya' among the works of the same Abi Zakariyyah. Tafsir, in Mir'at al Janak, fol. 234v, merely mentions his name, but gives us the date of his death, viz.: A.H. 527 = A.D. 1126.

The full name of Abi Zakariyyah Yaqybin was thus: Abi'l Hasan Yaqybin Abi'l Khair bin Shkib bin Annad bin 'Abdallah bin Muhammad bin Mokh bin 'Imrak bin 'Abd al-Hamid bin 'Abd al-Rahman bin 'Abd al-Malik bin 'Abd al-Malik bin 'Abd al-Malik bin 'Abd al-Malik bin 'Abd al-Malik bin 'Abd al-Malik bin 'Abd al-Malik bin 'Abd al-Malik. A prominent scholar and Shafi'i jurist of Yemen, he was born in A.H. 520, and completed his studies in his native place in A.H. 525. He is the author of the following works: (i) An Zawidi, a work on jurisprudence, dealing with points omitted by the author of Mansud, the well-known work on Shafi'i jurisprudence. (ii) Abridgement of a work on jurisprudence. (iii) Al Intijar, a work on refutation of the theological doctrines of the Murashil sect relating to the qur'ani. (iv) Garib al Wasti, a work on jurisprudence. (v) Makhzam al Ihyai' al Ulum ad Din, the present work. For a full account of the author, see Tafsir, fol. 76v-79.

The following scholars are well-known pupils of the author:—
(i) Muhammad bin Muflah, a scholar of Yemen, who died at the end of the 5th century A.H.
(ii) Ahyad al Ar'ashad (d. A.H. 607 = A.D. 1210); see Tafsir, fol. 109v.

Beginning:—

الحمد لله بِكُلِّ أَلعْبَاتِ الْأَمْوَالِ السَّفْهَة مُحَمَّدُ بن مُوسَى أَيْ ضُرِّبَ بِهِنَّ يَمِينَ بَيْنَ مَصْدِقِينَ مُحَمَّدُ بن مُوسَى. يَمِينَ بَيْنَ مَصْدِقِينَ مُحَمَّدُ بن مُوسَى. يَمِينَ بَيْنَ مَصْدِقِينَ مُحَمَّدُ بن مُوسَى. يَمِينَ بَيْنَ مَصْدِقِينَ مُحَمَّدُ بن مُوسَى. يَمِينَ بَيْنَ مَصْدِقِينَ مُحَمَّدُ بن مُوسَى. يَمِينَ بَيْنَ مَصْدِقِينَ مُحَمَّدُ بن مُوسَى. يَمِينَ بَيْنَ مَصْدِقِينَ مُحَمَّدُ بن مُوسَى. يَمِينَ بَيْنَ مَصْدِقِينَ مُحَمَّدُ بن مُوسَى. يَمِينَ بَيْنَ مَصْدِقِينَ مُحَمَّدُ بن مُوسَى. يَمِينَ B.
ARABIC MANUSCRIPT

Scribe: محمد بن علي محمد

From a seal on the title-page of the first volume dated A.H. 1048, which reads thus: بناهة محمد باقر النحاس; we may conclude that the present MS. was at one time in possession of Abdarrahmân ad-Dahabi (d. A.H. 1061 = A.D. 1650); see Taqizzâ; Khusâb Nawâsh, p. 95), a famous scribe in the Court of Shah Jahân (A.H. 1027-1068 = A.D. 1628-1668).

There is a seal at the beginning and the end of all four volumes, which reads thus: ولف هذا الكتاب من زرول الصفيح حاجي عبد الرزاق سنة 1116 ه, from which we learn that the MS. was bequeathed for the use of the public, in A.H. 1116, by one Ḥâj ʿAbd al-Razzâq.

No. 837.

fol. 304; lines 31; size 12 x 7; 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. 832-34 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. 9v.

Fol. 9v-10 are fully illuminated. At the top of fol. 9v, a note which runs thus: ازكر خالد بن جرباب نزل بس العين مس جرد النخيل مس البار. This indicates that the present MS. is from the Library of Nawâsh Ḥâjî Wilâyât ʿAlî Khân Shâh, C.I.E., of Peshawar.

No. 838.

fol. 304; lines 31; size 12 x 7; 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. 832-34 above.

Foll. 1-8. Index of the contents.

The work begins on fol. 9r.

Both volumes are written in good Naṭîf. Not dated; apparently, 12th century a.d.

13th century a.h. There is a beautiful frontispiece at the beginning of each volume.

No. 839.

fol. 479; lines 25; size 12 x 7; 9 x 4.

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 Naṭîf, within gold-rulled borders. Each part bears a frontispiece. There are illuminated headings, in different colours, at the beginning of each Khât. Dated A.H. 1100.

Scribe: محمد شاکری بن محمد شریف.

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

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

No. 840.

fol. 16; lines 25; size 9 x 7; 7 x 4.

QIT'ĀT MIN IHYĀ' ULUMB AD DIN.

A fragment of the preceding work, containing the 6th Khât of the first part.

Beginning:—

الحمد لله الذي أعلم لغزه و أبقى الم "

Written in good Naṭîf, within gold-rulled borders. Not dated; apparently, 12th century a.h.
for a copy of which see Hand-list, No. 789. As we are told by Ibn Malaqqin, fol. 77", Gazzâlî submitted Al Manâqîd to his teacher, Imâm al Hamâma, who made the following encouraging remarks on the work:

أَلِحَلَّ مَا شَأْرَتْ يَمِينَكَ فِي كِتَابِكَ لَمْ يَلْحَّلَ مَا كَانَ مِنْهُ

Gazzâlî became known throughout Nîshâbîr as a profound scholar; and, on the death of Imâm al Hamâma, in a.h. 478, the authorities appointed him professor of Nâzîmîyâ Madrasah in his place. After a few years' service in the Nâzîmîyâ Madrasah, he was summoned in a.h. 484, by the Nâzîm al Malik of Baghdad (see Lib. Cat., vol. x, No. 493) to be Principal of the Nâzîmîyâ College there; and his success in several debates with eminent scholars of Baghdad, 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 Sîfûn, the love of which had been placed in his heart by Shâhîb Abû 'Ali Fârûqî (d. a.h. 477 = a.d. 1084; see Mir 'ât al Jânîn, 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 Shi'i Abû Na'îr bin Ibrahim, who died after a.h. 490, as his Shâhîb for spiritual training. The present work (Ibkhâ', along with others, was composed in Damascus, and earned for its author the title of 'Ashârî al wasâfî al mubînî (the lord of authors); see Inghâl, No. 908 below. Gazzâlî, later on, visited Cairo and Alexandria; and afterwards returned to his native place (Tûtîn), where he founded a Madrasah for the scholars and a Monastery for the Shi'is, and having renounced all other works, passed the rest of his life in teaching the Qur'an and holding sittings for his students and disciples. He is the author of more than 100 works, of which 94 are enumerated in Yoshitomi, vol. i, p. 419. As regards two of the works mentioned in his list, viz., Al Madâjûn Bihî 'An Qâdi' Abûl âs; and Asâr al Madâjûn, Gazzâlî's authorship is emphatically denied by Isâwî, fol. 343. He died in a.h. 506 = a.d. 1111. See Isâwî, loc. cit.; Ibn Malaqqin, fol. 77; Hâshîyâ ar Ra'bîq, fol. 110; Mir 'ât al Jânîn, fol. 297a; Nâfâsâ'î, p. 432; Muzâ'âm Fârûqî, fol. 125b; Shâhîb, vol. iv, p. 310-15; Mu'mun al Buhârî, vol. iii, p. 560; Kâshf 'u Awarî al Rayîn, fol. 182; Tâhib al 'Abbâqî, vol. vi, part i, fol. 295; Al 'Abbâqî al 'Abbâqî (see fol. 125-26 No. 956 below); Goshch, Uber Gazzâlî's Leben und Werke, in Abhandlungen der Berliner Akademie, 1868, pp. 239-311; Munk, Milange de philosophie, p. 336; Schaefer Christophathi Perame, vol. ii, p. 213; Hinart, History of Arabic Literature, p. 265; Nibhal- son, Literary History of Arabic, p. 338; Macdonald, Development of Muslim Theology, pp. 215-241; Z.D.M.G., vol. vii, p. 172.
آرينتيدوس، الأقرب من أشياء ما هو من فلسفات الرفappy لترجمه لها ،
و هو من أساتذة الفلسفة.

أيضاً، فإن منهجية موحدين هو محمد بن الحسن بن حسن بن...

No. 852.

الثاني:

أيضاً، فإن منهجية موحدين هو محمد بن الحسن بن حسن بن...

IHYA’ U’LUM AD DIN.

A beautiful copy (in four volumes) of Ihya by ‘Ulama al Din, a comprehensive work on Shafi’i and Sufi thought, as well as Islamic doctrine in general, the author referring throughout to the Qur’an, Hadith, Shi’ah, 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 this present work alone.

Muhammad Fisal (d. a.d. 822/9th cent. 752), a famous scholar of the 9th century, and the author of Faal al Khah, tells us, in the following passage on fol. 33r of Lib. copy, Hand-list, No. 1368, that our

The present copy, divided into four volumes, each volume containing one part. The present volume contains Part I, viz., the following:

Author: Abu Hamid Muhammad bin Muhammad al-Gazzali.

He is succeeded by his son, and is known by the title of Nu’man bar ‘Alam. An eminent scholar of the Shafi’i school, and famous as philosopher, theologian, jurist and exponent of Sufism, he is known by the name of Al-‘Alawi, and is the subject of innumerable notices both by eastern and western Orientalists of the past and the present day. He was born in Tus, in a.d. 460; not in 441, as stated by Husain, History of Arabic Literature, p. 586. He lost his father in his boyhood; and was placed under the care of a Shafi’i friend of his father, who entered him in a Madrasah of Tus, where he received his early education under Zayd ibn al-Najib. Love of learning impelled Gazzali to leave home; and he first visited Jurjan, where he studied under Abu Na’far ibn al-Malik, and some others. Thereafter, he proceeded to Nishapur, where the famous professor of Na’farah, ‘Abd al-Malik ibn al-Hanafi, d. a.d. 478/914, took a keen interest in his education. Gazzali 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-Munakib,

The present speller, of the word is preferred to that of Qasim, on the high authority of Nizāmid al-Sharīq, fol. 59r, where we read:

And so forth in the same manner.

... وَفَلَيْتْ عَلَى الْوَاقِعِ حَتَّى يَفْتَرِضَ عَلَى الْعَفَّاءِ أَمْرٌ وَأَمْرٌ وَأَمْرٌ...