



ḤASAN B. NUḤ B. YUSOF

ḤASANB. NUḤ B. YUSOF B. ĀDAM BHARUČI HENDI, a Mosta'li Ṭayyebi Isma'ili savant and the author of *Ketāb al-azhār*, a chrestomathy of Isma'ili literature (d. in Yemen, 11 Du'l-qa'da 939/4 June 1533). According to Bharuči's own statement, he was born and brought up in Khambhāt (Cambay), a port city in western India, and received his early education there. Urged on by a thirst for more knowledge after having exhausted all the avenues available in India, he renounced his family and friends, left his native town, and sailed to Yemen. There he settled in Masār and became a devout student of Ḥasan b. Edris, the twentieth Isma'ili *dā'i* (q.v.). After the latter's death in 918/1512, he moved with Ḥosayn b. Edris, the twenty-first *dā'i*, to Šebām. He fully recounted in the introduction to his *Ketāb al-azhār* the books on various branches of the 'olum *al-da'wa* that he studied with the two *dā'is*. Unfortunately, he recorded neither the date of his birth nor the date of his departure from India. However, at one place, he states that in 904/1498-99 he visited the tombs of the early imams, namely Ḥasan b. 'Ali, 'Ali Zayn al-'Ābedin, Moḥammad al-Bāqer, Ja'far al-Šādeq, and Esmā'il, in the Baqi' cemetery of Medina (I, p. 234). One might surmise that the aforementioned visit took place most probably after he had made the pilgrimage to Mecca and before his settlement in Yemen, where he became known as al-Hendi. It is not known when and by whom the surname Bharuči (from Bharuč, a city in Gujarat, India), used by Esmā'il Majdu' (p. 77), was given to him. He was the mentor of Yusof b. Solaymān when the latter came from India to Yemen for his education and later became the twenty-fourth *dā'i*.



Bharuči's claim to fame is rightly based on his voluminous *Ketāb al-azhār*. It is a collection of choice passages from Ismā'ili literature in seven volumes, wherein many earlier works, otherwise lost, are preserved either in full or in part. It also contains numerous excerpts from Sunni and Zaydi works dealing with the life of Imam 'Ali b. Abi Ṭāleb (q.v.). Only volume one is edited from a manuscript that is incomplete at the end (cf. Majdu', pp. 78-79). Contents of the remaining volumes and the location of their manuscripts are fully described by Ismail K. Poonawala (pp. 179-83).

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The main source for a few biographical facts is the author's own work *Ketāb al-azhār wa-majma' a-anwār al-malquṭa men basātin al-asrār . . . I*, in *Montakabāt Esmā'iliya*, ed. 'Adel 'Awwā, Moqawwemāt al-falsafa al-Bāṭeniya 1, Damascus, 1958, pp. 186 ff.

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