

Revise
E.A.S.
30.11.27

(We should rather like to get these sheets printed off by the middle of March)

Phaasan Manuscripts Press

Rev

CATALOGUE OF PERSIAN MANUSCRIPTS

VOLUME III

I. QUR'ANIC LITERATURE.

A. COMMENTARIES AND TRANSLATIONS.

3077

Tafsir al-Sūrābādī.

تفسیر السورابادی

Sūrah I-XIV 40, XXIII 58-XXXIV 3 (part), XXXVII 147-XXXVIII 3, XXXVIII 16-58 and XLVIII 16-29.

Three fine old volumes containing respectively (i) the first quarter (Sūrah I-VI), (ii) Sūrah VII-XIV 40 (presumably this volume when complete contained the whole of the second quarter, i.e. Sūrah VII-XVIII, though it is wrongly described on fol. 1^b as *al-mujallad al-thānī min sab' al-mujalladāt*), and, with certain lacunae, (iii) the sixth seventh (*al-sub' al-sādis*), i.e. Sūrah XXIII 58-XLVIII, of the commentary on the Qur'an composed by Abū Bakr 'Atīq ibn Muḥammad al-Sūrābādī,¹ the date of whose death does not seem to be recorded but who, according to H. Kh. II 3195,² wrote his commentary in the time of Alp Arslān (455/1063-465/1072). The first two volumes belonged to a copy divided into quarters and written, at any rate partly, in 730/1330, while the third is a very old volume belonging to a copy divided into sevenths and is dated 523/1129.

The comments on each Sūrah begin with a tradition concerning the rewards promised for reciting it. Each portion of the Arabic text is followed immediately by a Persian translation. The explanatory remarks are, for the most part, fairly concise except where the author introduces historical or legendary matter (often with headings such as *Qissa* & *Dajjal*) and where he poses and answers fairly frequent questions relating to difficulties or problems which arise out of the sacred text. These questions and answers, introduced respectively by the words *su'āl* and *jawāb*, are one of the most marked characteristics of the commentary. They

are similar to those which are found in books on the *as'ilah al-Qur'an* or *mushkilāt al-Qur'an* and to those introduced in the *Kashshāf* with the words *فان قلت* and *قلت*.

The text in all of these three volumes is marked by archaisms, but these are especially noticeable in No. 3840, which is among the oldest surviving Persian manuscripts.

Beginning:

الحمد لله الذي بانوه نقتح الأمور [sic] و بشوره تشرح
القدور [sic] الذي اختص من شاء من عباده بتخفيف العظاما
... قال الاستاد الإمام أبو بكر عتيق بن محمد السورابادي رضي

الله [the last two words are almost entirely effaced]
عنه وعن والدته رضي الله عنهما
خواهد خواندن ورا مقدمات از بیش بیاید دانستن وآن چهارده
چیزست تفسیر و تاویل و معنی و تنزیل [و ادبی و کلام و قول
و کتاب [و] فرقان و قران و سورت و آیت و کلمه و حروف [sic].

Sūrah I:

[خبرست] از مصطفی صلی الله علیه و آله [sic] سلم که او گفت:
هرک سوره فاتحه اگلیتاب بخواند ... الحمد لله
سورابادی و ستایش خدا را سزد

Sūrah II:

خبرست از مصطفی صلی الله علیه و آله سلم که او گفت سوره
البقره مبین و بهمن سورتها قرانست هرک آنرا بر خواند ...
الم در تفسیر الم و دیگر حروف نهجی در قران مفسران را دو
قولست الخ

Sūrah III:

خبرست از مصطفی صلوات الله علیه که او گفت ... الم
[thenceforward as in Ahlwardt 938 except
نزدیک].

¹ On the title-page of Leyden/1658/ he is called 'Abu Beor Atiq ibn, Mohammed an-Naisaburi vulgo 'Abu Surābādhi'.

² H. Kh. here calls him Abū Bakr 'Atīq ibn Muḥammad al-Harawī. He mentions the book again under No. 3293.

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Give the bracketed sentence a line to itself

l.c. /
8/8

Beginning :

لك الحمد يا من بيده الملك وهو على كل شيء قدير... اما بعد فيقول العبد الفقير المحتاج الى العفو الراجي يعقوب بن عثمان بن محمود بن محمد بن الغزنوي ثم للبرخي ثم السري [sic] رحمهم الله قد التمس مني زواجر من الاحباب والاصحاب ان اكتب لهم تفسير الفاتحة وسورة الملك الى اخر الكتاب منتجبا من التيسير والكشاف والكواشي وغيرها بالفارسي... فاجبتهم الى ذلك... ح قال النبي عليه السلام مفتاح القران التسمية

End :

كار تو تبديل واعيان [sic] وعطا كار من سهو است ونسيان وخطا سهو ونسيان را مبدل كن يعلم من همه جهلم فرا [sic] كن جمله علم [sic] آمين رب العالمين توفنا مسلمين وللقنا بالمالصحين لك الحمد

For other manuscripts see A.S.B. Govt. Coll., 1903-7, No. 219 | As'ad Efendi 88 | As'raf 'Ali, Pers. Cat., A. a. 17 | Aumer, Pers. Cat., p. 127 | Ayā Süfiyah 404 | Cairo, p. 408 | Ethé 2678 | Fālih 299 | Ivanow 957 | Khadijah Sultan 22 | Rosen, Musée Asiatique, 47 (3). For two lithographed editions (Lahore, 1870 and Bombay, 1297/1880) see Edwards 732. Another was published at the Karimi Press, Bombay, in 1326.

There are lacunae after foll. 83, 85 (LXXVI, 19-LXXVIII, 1) and 151.

Foll. 166 : 8 1/2 x 6 1/2 in. : ll. 15 : ruled borders (except foll. 3-18, 44-56, 59-63, 82-3, which have been supplied and are without borders) : fair nasta'liq, except the supplies, which are in an ugly and irregular cursive hand : Qur'anic text overlined in red (in black in the supplies) : other rubrications and red overlinings : worm-eaten : eighteenth century.

[DELHI PERSIAN/ 5 B.]

3079

Tafsir i Ya'qub i Charkhi.

Sūrah LXXVIII-CXIV.

A more correct copy of the latter part of the same work.

Beginning :

عم يتساءلون اصل عم عمّا بود است يعنى از چه سوال ميکنند وبي پرسند يکديکرا اهل مکة

End :

كار تو تبديل واحسان وعطا كار من سهو است ونسيان وخطا سهو نسيان را مبدل كن يعلم من همه جهلم مرا كن جمله نعلم

Colophon :

تجام شد كار من نظام شد هذ الكتاب تفسير سياره عم تحريراً في التاريخ بيستم شهر ذ القعدة روز جمعه سنه 1038...

Sūrah 78 on fol. 1b, 79 on 9b, 80 on 19a, 81 on 24a, 82 on 28a, 83 on 31a, 84 on 36b, 85 on 41b, 86 on 46b, 87 on 49a, 88 on 51b ult., 89 on 55a, 90 on 60b, 91 on 63a, 92 on 64b, 93 on 67a, 94 on 70a, 95 on 71b, 96 on 73a, 97 on 76b, 98 on 78b, 99 on 81a, 100 on 82b, 101 on 83b, 102 on 84b, 103 on 85b, 104 on 86a, 105 on 87a, 106 on 89a, 107 on 90b, 108 on 92a, 109 on 93a, 110 on 93b, 111 on 94a, 112 on 95a, 113 on 96a, 114 on 97b.

Fol. 1a bears the words تفسير مولانا يعقوب چرخي بر سياره عم و رخصت نامه فقير از خدمت من هو بالاعتداه احق حضرت مولانا شيخ عبد الحق سلمه الله و ابقاء و جعله [The person referred to is the person referred to is no doubt the well-known 'Abd al-Haqq Dihlawi].

Foll. 99 : 8 1/2 x 6 1/2 in. : ll. 15 : clear nasta'liq : Qur'anic text in red : other rubrications : worm-eaten : dated Friday, 20 Dhū l-Qa'dah, 1038/1629.

[DELHI PERSIAN/ 8.]

3080

Tafsir i Sūrah al-Fātiḥah.

A copy, defective both at beginning and end, of a large commentary on Sūrah I (very probably part of the Hadā'iq al-ḥaqā'iq fī kashf asrār al-daqa'iq) by 'Mu'in al-Miskin', i.e. Mu'in al-Dīn Farāhi (or Harawī, as he is often called from his place of residence), who died according to Ḥabīb al-Siyār, vol. iii, part 3, p. 338, in 907/1501-2. His father Sharaf al-Dīn Ḥājji Muḥammad Farāhi was a jurisconsult of note in the time of Abū'l-Qāsim Bābur, and his brother Qādī Nizām al-Dīn Muḥammad, on resigning lectureships which he had held for a long period in the Ghīyāthiyah and Ikhlasiyah Madrasahs, was appointed Qādī of Harāt. On Nizām al-Dīn's death in 900/1494 Mu'in al-Dīn succeeded him as Qādī of Harāt, but resigned this post after one year. The sermons which he delivered in the Jāmi' Masjid of Harāt were, according to Mir Khwānd, both eloquent and outspoken. He was buried at Harāt in the tomb of Khwājah 'Abd Allāh Anṣārī. He is well known as the author of a Persian biography of the Prophet entitled Ma'ārij al-Ḥubuwah, an Arabic commentary on the Qur'ān, entitled Baḥr al-durar, and several other works.

In the preface to his commentary on Sūrah XII, of which a lithographed edition was published at Lahore in 1873 and of which there are manuscripts preserved in the Bodleian (Sachau & Ethé 453) and elsewhere, he states that having completed the comments on Sūrahs I and II for his tafsir entitled Hadā'iq al-ḥaqā'iq he was intending to proceed to Sūrah III when he was asked by friends to write first on

1 See Bānkīpur Handlist 109.

Arabic

Sūrah XII, on which he had in fact written the rough draft of a commentary long before. He accepted their suggestion intending after the completion of Sūrah XII to go back to Sūrah III.

Probably, then, this fragment, like the published commentary on Sūrah XII, is a part of the *Ḥadā'iq al-ḥaqā'iq*, which may never have been finished.

On the upper margin of fol. 1 (originally fol. 10) of this manuscript is written the title *Asrār al-Fātiḥah* (اسرار الفاتحة لمولانا معين). That Mu'in is really the author is not open to doubt since he names himself several times in the course of the work (e.g. fol. 52 b:

ولهذا قال الفقير الضعيف معين المسكين الخ كذا ذكر العلامة الجليلي which occur on fol. 59 a.

An Arabic commentary by Mu'in al-Miskin on Sūrah I extracted from the *Baḥr al-durar* and consisting of a *muqaddimah* and fifteen *majālis* subdivided into *fuṣūl* is mentioned in the Cairo Catalogue, i, p. 221 under the title *al-Wāḍiḥah fī tafsīr al-Fātiḥah*.

The commentary is divided into *majālis*, of which the first begins in this MS. (which has lost nine leaves from the beginning) on fol. 22 b and the thirteenth, which remains incomplete, on fol. 319 a. A normal *majlis* is subdivided into a *muqaddimah*—which takes the form of a *khushbah* subdivided under the headings *tasbīḥ*, *taḥmīd*, *na'ī*, and *munjāt*—and a number of *fuṣūl*.

On fol. 10 b begins:

الفصل الثاني في بيان الاشارات في هذه السورة الكريمة

presumably the second part of the *Muqaddimah*. The following is a list of the *majālis*:

- (1) في التعوذ 22 b fol. (2) في اسامي هذه السورة الكريمة
- 57 a fol. (3) في كلمة بسم 66 a fol. (4) في كلمة الله
- 77 b fol. (5) في قوله الرحمن الرحيم 87 b fol. (6) في جملة
- هذه الآية الكريمة 105 a fol. (7) في قوله الحمد لله 131 a fol.
- (8) في ذكر كلمة الرب 155 b fol. (9) في بيان العالمين
- 168 b fol. (10) في قوله تعالى الرحمن الرحيم 195 a fol.
- (11) في قوله تعالى مالك يوم الدين 199 b fol. (12) في قوله
- تعالى اياك نعبد واياك نستعين 304 a fol. (13) في قوله تعالى
- اهدنا الصراط المستقيم 319 a fol.

The subdivisions of the first *majlis*, which will serve to illustrate the method of treatment, are as follows:

- (1) المقدمة في التسبيح والتحميد والنعمة والمناجات 22 a fol.
- (2) الفصل الاول في بيان الاشتقاق وبيان الكلمات في قولنا
- اعوذ بالله من الشيطان الرجيم 24 a fol. (3) في ذكر الفوائد
- على اصطلاح اهل المعاني والبيان في هذه الكلمة 25 a fol.
- (4) في فوائد هذه الكلمة لبيان اهل الاشارة 25 b fol. (5) في
- نكات التعوذ 27 a fol. (6) في لطائف التعوذ 30 b fol.
- (7) في تمثيلات التعوذ 33 b fol. (8) في الحكيميات 36 a fol.

- (9) في ذكر نبذ من وساوس الشيطان 38 a fol. (10) في شيء
- من كيفية اضلاله 39 a fol. (11) في النوائم المتفرقة على
- الاستعاذة 43 b fol. (12) في الاخبار والنقول المتفرقة من هذا
- الباب 48 a fol. (13) في نقل الكلام الى وجه آخر 52 b fol.
- (14) في ذكر فضائل الاستعاذة والفوائد التي تتفرع عليها
- 55 a fol. (15) في المسائل الفقهية المستنبطة من التعوذ وبيان
- وقته 56 a fol. (16) في ذكر اختلاف المشايخ في كلمة التعوذ
- 56 b fol.

The author quotes fairly frequently from a work entitled *Asrār al-Fātiḥah* by Shaikh Warkānī (no doubt identical with the *Shaykh Abd al-Rahmān Warkānī* mentioned on fol. 197 a) from al-Baidāwī, al-Rāzī and others.

The work contains a large amount of varied information. In connexion with verse 3 eschatological matters are discussed at considerable length.

From time to time the author quotes poems of his own, in which he sometimes uses the *takhalluṣ* Mu'in and sometimes Mu'inī.

Beginning: 113

اندر لوح محفوظ دیده ام که اگر بنده همه روز بغضام گذرانیده بیش از آنکه آفتاب فرو شود طهارت پاک کند الم two lines further down a paragraph begins:

الامر الآخر وهب منه كويد لجمه الله که در بصره مردی کنیزی خرید الخ

Fol. 168 b:

المجلس الثالث من المعدلة وهو المجلس التاسع من الكتاب في بيان العالمين وفيه فصول الفصل الاول في بيان لغته واشتقاقه وما يتعلق بلم من المعاني والبيان في الانوار العالم اسم لما يعلم به كالتام الخ

End: (f. 322 v)

الفصل الثالث في اقوال المفسرين في الآية المذكورة قوله تعالى اهدنا في الانوار هداية الله سبحانه وتعالى وتتبع انواع لا يحصيها عد . . . والثالث الهداية بارشال الرسل وانزال الكتب واياه عنى (Baidāwī ed. Fleischer 8th ed. 8)

At this point the copyist, who may perhaps have been copying from a defective MS., discontinued his task: there are no pages missing at the end.

Aṣafiyah, i, p. 564, No. 105 is probably another copy of this work.

Fol. i-vi which are prefixed to the work contain a table of contents.

Fol. vi, 10-321: 11 1/2 x 7 1/2 in.: ll. 25: poor but fairly clear *Ḥasta'liq* Qur'anic text in poor vocalized *naṣḥih* overlined in red: headings of *majālis* and sub-divisions in red: other rubrications and overlinings: marginal corrections and indications of subject-matter: early nineteenth century.

[DELHI PERSIAN/ t₁]

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Introduction

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3081

Mawāhib i 'Alīyah.

مواهب علیہ

Sūrah I-XVIII/8 and XXXIV/11-18.

Part of the well-known Commentary of Husain ibn 'Alī al-Wā'iz al-Kāshifī, who died in 910/1504-5. see *Habīb al-siyar* III/3. 341¹⁸. *Raudāt al-jannāt* 256. *Hadā'iq al-Hanafīyah* 359, &c. This commentary is often called the *Tafsīr i Husaini*.

The usual opening (بعد از تمهید قواعد محمد الهی) which occurs on fol. 2^a is preceded here by a copy of a *waqf-nāmah* of the Amir Shujā' al-milla' wa'l-dunya wa'l-dīn Sulṭān Uwais dated 5 Jumādā I/930/1524, and beginning:

بعد از تمهید قواعد محمد الهی حضرت ملک غفور را که واقف روز جهانیان [1] و عارف کنوز خواطر عالمیانست . . . اما بعد بمقتضی کلام نبوی و کتووی حدیث مصطفوی کما روی عن رسول الله صلی الله علیه و آله و سلم انه قال اذا مات انسان انقطع عنه عمله إلا من ثلثه الخ

Manuscripts are very common, see e.g. Ethé 2681-90, Rieu I, pp. 9^a-11^a, &c.

For printed editions ((i) Bombay, 1279/1862 | (ii) *ibid.*, 1290/1880 | (iii) *ibid.*, 1303-7/1886-9 | (iv) Delhi, 1304/1887 | (v) Agra, 1308/1890 | (vi) [Lucknow], 1874) see Edwards 345-50, 278.

For an edition of a Hindustani translation (Delhi, 1893) see Edwards 349.

Foll. 450: 11 1/2 x 7 1/2 in.: ll. 25 except on foll. 449-50 which have 18-20 lines: red ruled borders at beginning/clumsy but clear naskhī (foll. 449-50 are in poor nasta'liq): Qur'anic text in red ink; marginal notes, variants, and corrections: slightly water-stained and worm-eaten: eighteenth century.

[DELHI PERSIAN/3 A.]

3082

Mawāhib i 'Alīyah.

مواهب علیہ

Sūrah XXXVII 177 (part)-CXIV.

A well written copy of the last quarter (preceded by a few lines from the preceding quarter) of the same commentary.

Beginning:

وقتل واسر وازاج بر کشاده قوم را متاصل [etc] ساختند الخ

Colophon:

تمام شد تفسیر حسین الواعظ قدس الله سره الزکیه رحمة الله علیه +

According to a note by the side of the colophon

this copy was collated and corrected by a certain Amān Allāh, a darwīsh, in the year A.H. 1142, the eleventh year of Muḥammad Shāh Ghāzi, at the Dār al-khilāfah [i.e. Delhi].

Foll. 122: 12 x 7 1/2 in.: ll. 29: good naskhī (foll. 3, 84, 117 and 118 supplied in bad nasta'liq): archaistic spellings like جون, &c.: rubrications: coloured border: illuminated 'nashā' on fol. 122: interlinear gilding on foll. 117 and 118: seventeenth century.

[DELHI PERSIAN/3 B.]

3083

Khulāṣah al-Manhaj.

خلاصة المنهج

Sūrah I-XVIII 98.

Part of Fath Allāh ibn Shukr Allāh al-Sharīf al-Kāshānī's well-known abridgement of his Shī'ite commentary entitled *Manhaj al-fādiqin fī ilzām al-mukhālifin*, accompanied as far as the beginning of Sūrah II verse 75, on the margins and on intervening leaves, by the passages omitted from the larger commentary in the process of abridgement.

The author was a scholar of the time of Shāh Tahmāsp.

He was a pupil of 'Alī ibn Ḥasan al-Zawārī (the author of the commentary entitled *Tarjamaḥ al-khawāṣṣ* (see Ethé 2691) and died in 988/1580-1 according to the *Raudāt al-jannāt* 508, but in 978/1570-1 according to the *Mir'āṭ al-ṣafā'* (see Rieu III 1077^b).

Beginning:

حمدی چون کلمات ربانی بیغایت شایسته لطیفی است که از محض لطف ابدی بواسطه وجود بالهوه احمدی بتدکیر از بادیه غلالت کفران بسرحد هدایت ایمان رسانید . . . اما بعد بر افهام صافیہ و افکار زاکیه مخفی نیست که علمی که متمر معاهد اخروی کجماص امور دنیوی است علم قرانست الخ

In a note at the top of fol. 1^b the copyist speaks as follows:

بسم الله . . . بعد از قیل و قال بر ارباب حال مخفی نماید که اقل خلق الله مرجو بالرحمة الباری ابن محمد شریف علیخان نهارندی چون خواست که این نسخه شریف محتوی بر تفسیر کبیر صغیر مولانا فتح الله کاشانی طاب ثراه وفی اللبنۃ ماورنه باشد ومنتسج هر دو گردد که اگر خواهند صغیرا استکتاب نماید در متن صغیر بساهی نوشته شده و اگر خواهند کبیرا کتابت نمایند حواشی واوراق وسط که برتاه دیگر نوشته شده با یکدیگر ضم نموده بنویسند کبیر است لهذا دو جلد صغیرا بجهت عدم کنجالتش به بنی جلد مجلد کرد و کبیرا در اوراق وسط و حواشی بکل بحرری از نسخ مصتح نوشت که از تفسیر

کتاب بحرری

کبیر که منهج الصادقین فی الزام المخالفین است آنچه در صغیر نیست در حواشی و در اوست و تفسیر صغیر که خلاصه المنهج است در متن بمرکب مکتوبست امیدوار است که توفیق اتمامش یابد بحق محمد و آله

As has already been said, the copyist carried out his double purpose only as far as Sūrah II verse 75 (fol. 88). The passages belonging to the *Manhaj* are written in red ink.

For copies of the *Manhaj al-Sādiqin* see Āṣāfiyah I, p. 568, Nos. 287-9; Bodleian 1809; J.R.A.S. 1884. For a lithographed edition ([Tih-rān], 1296-7) see Edwards 209.

For other copies of the *Khulāṣah al-Manhaj* see Āṣāfiyah I, p. 564, No. 98; Bānkīpūr, Handlist 2, 8; Blochet I 29; Būhār 146; Ethé 2692-5; Ivanow 1100; Rieu I, pp. 11-12. For a lithographed edition ([Tih-rān] 1281) see Edwards 210.

Foll. 592: 10 1/2 x 6 1/2 in. : ll. 25 : fairly clear nasta'liq; rubrications : crude ornamentation on foll. 1 b and 6 a : slightly worm-eaten; copyist, 'Alī Khān ibn Muḥammad Sharif Nihāwandī : eighteenth century.

[DELHI PERSIAN/ 24.]

3084

Khulāṣah al-Manhaj.

Sūrahs I-VI.

Part of the same commentary.

End:

تغفور رحیم امزندہ و مہربانست بر صابران و شاکران

Foll. 371: 13 1/2 x 9 in. : ll. 17 : clear nasta'liq (and *naskhī* in the Qur'anic passages, which are written in red ink) : some leaves damaged, especially first and last : nineteenth century.

[DELHI PERSIAN/ 17.]

3085

A commentary on Sūrah XII. It is incomplete at the end, the last verse commented on being 102.

The Qur'anic text is not given in its entirety, nor are the verses in all cases discussed precisely in the order in which they occur in the Qur'an.

The commentary consists largely of legendary amplifications of the Qur'anic story of Joseph, Wahb ibn Munabbih being the authority most frequently quoted. al-Kalbi is quoted at least once (fol. 107^a), but no authorities of a late period seem to be mentioned by name.

Persian and Arabic verses are not infrequently cited, but apparently always anonymously. Numerous anecdotes, usually of early mystics, are introduced as well as traditions and Sufistic, philosophical, and other reflections. To these are usually prefixed, in red or

in large black letters, the words حکایات خبری دیگر, اشاره, &c. Successive resumptions of the narrative have the word *qas* prefixed. Sections of particular subjects occur here and there with the word *qas* prefixed (e.g. fol. 4^a فصل قرآن و فصل قاریو). Variant readings are mentioned.

Beginning [the first leaf is considerably damaged and some of the text has been torn away]:

الْحَمْدُ لِلَّهِ الْأَعْلَى الَّذِي تَوَضَّعَ [الَّذِي
 انْقَادَ لِوَلَايَتِهِ كُلِّ مَنْ اسْتَوَى . . . أَمَا بَعْدُ اَيْنَ كِتَابِيست
 که] تر وی یاد کرده ایم و قصرِ یوسف علیه السلام آراسته
 بنکالت [و اشارات و نکاشته بطایف و حکایات چنانکه از خواندن
 وی [مبتدی] منتتهی را فائده حاصل شود و تلفظ قاری کردیم
 تا هر کسی را آرزوی بهره باشد . . . سوره مکی است بقول
 جمهور مفسران الا عبد الله الخ

Vs. 12, fol. 23^b:

ارسله معنًا غداً يرتفع ويلعب وانا له لتحايطون ابو عمرو
 بن العلاء يرتع ويلعب خواند بنون يرتع عین برسیدند که
 بیغامبران را شایست که بازی کردندی گفت ایشان هنوز بالغ
 نبودند که این گفتند و تقاصم و اعش . . . يرتع ويلعب همانندند
 بیا و حزم عین و با . . . و معنی آیه چنانست که کوید او را یا
 ما بفرست فردا تا بازی کند یعقوب علیه السلام گفت در بازی
 بس هنر نیست الخ

سخن را بسری بود یعقوب نام او را دوازده بسر بود یکی
 یوسف نام و این برادران ده کانه که بودند او را

There is a lacuna after fol. 16. Fol. 37 is between 34 and 35, foll. 112 and 113 are between 117 and 118, foll. 207 and 208 follow 213.

Foll. 213: 8 x 5 1/2 in. : ll. 17 or 18 : good old *naskhī* (بود, رسید, &c. are written) except foll. 201-13 which have been supplied in nasta'liq: the Qur'anic text and other Arabic quotations and words are more or less fully vocalized, and there is a certain amount of sporadic vocalization even of Persian words. The Qur'anic text of the sūrah, other Qur'anic quotations, and various names, words, and phrases are usually in large black or red letters: other rubrications: considerably worm-eaten at beginning and end: sixteenth century, except foll. 201-13, which are perhaps of the seventeenth century.

[DELHI PERSIAN/ 12.]

3086

The Qur'an accompanied by a Persian paraphrase and commentary. The title تفسیر توضیح is written twice on fol. 1^a, but this work is different from the *Tafsir i Tawhid* described under No. 151 in the Būhār Persian Catalogue.

#/#
 1692-1892
 1892
 Arabic
 4263
 16 6a
 Kh/h
 #/#
 Tashdid
 after nunakin
 4264
 #/#
 Kal.
 S

X
 n
 12
 ? Siegr
 in this and
 other places
 8 8
 #/#/#
 #/#/#
 8
 #/#/#
 8
 #/#/#
 4265
 l.c.
 8 1

Beginning:

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ بِقَوْلِي قَوْلُوا إِنِّي مَضْمُرْت عِنِّي
بكونند الخ

The translation of Sūrah C begins as follows:

وَالْعَادِيَاتِ ضَبْحًا ۖ أَتَيْنَهُنَّ مِنْ سَمَاءٍ مَعْيَا ۖ وَأَنزَلْنَا
مَآئِدًا لَهُنَّ فِي دُورِ ۖ وَأَنزَلْنَا فِيهَا نَارًا تَلْقَوْنَ فِيهَا سَمِيرًا
فَمَا تَلْقَوْنَ فِيهَا سَمِيرًا ۖ وَأَنزَلْنَا فِيهَا نَارًا تَلْقَوْنَ فِيهَا سَمِيرًا

End:

مِن شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ۖ الَّذِي يُوَسْوِسُ فِي صُدُورِ
النَّاسِ مِنَ الْجِنَّةِ وَالنَّاسِ ۖ از بدی دیو وسوسه بتجیده افک
وسوسه کند در سینها. مردان از دیو وادی

On fol. 1^a are the words **مهمان دار** **خان بهادر**

Foll. 413: 11 3/8 x 8 1/8 in.: ll. 25: ruled borders: Bihārī script (see the India Office Arabic Catalogue, No. 1051), the Persian translation stiffly and rather illegibly written: headings of sūrahs, marginal indications of sections and sub-sections, opening words of sections, marks of pause // the word **الله**, wherever it occurs, are in red; ends of verses marked by red circles with red centres; somewhat worm-eaten and water-stained in places; some leaves damaged: sixteenth century.

[DELHI/18.]

3087

Tafsīr *Āyah al-kursī*.

تفسیر آیه الکرسی

A commentary on the *Āyah al-kursī* [Sūrah II 256] composed by Nūr al-Dīn Muḥammad al-Wā'iz¹ and dedicated to Abū'l-Qhāzī 'Abd Allāh Bahādur Khān, probably one of the two Shāibānids who bore this name and who reigned respectively from 946/1539 to 947/1540 and from 991/1583 to 1006/1598.

The work is divided into (1) a *muqaddimah* on the traditions relating to the excellence of the *Āyah al-kursī*; (2) a *maqālah* devoted to its exegesis; (3) a *khātimah* on some of its *khawāṣṣ* or 'magical' properties.

Beginning:

حمد و ثنای بی منتها حضرت کبریا را . . . بعد عرفه
میدارد فقیر بی بضاعت نور الدین محمد الواعظ تائب اللہ
علیہ کہ این ورقی چند است در تفسیر آیه الکرسی الخ

The commentary begins on fol. 4^a as follows:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ بِحَسَبِ تَرْكِبِ مَبْتَدَأِ وَخَبَرِ اسْتِمْعَانِ
أَنَّهُ أَوْسَتْ مَسْتَحَقِّي عِبَادَتِهِ فَغَيْرِ رُؤْيِ الْخ

End:

باعتاد [sic] رَضِيَ اللَّهُ عَنْهُ در وقت مردن این خبر مردم
رسانید والله اعلم بالصواب [sic] واليه المرجع والمآب ط

Foll. 11: 9 x 5 in.: ll. 21; clear nasta'liq: worm-eaten: eighteenth century.

[DELHI/77A.]

3088

A **Persian** commentary on Sūrahs XXXVI and LXVII by a **Shī'ite** author.

I. Foll. 1-26^a on Sūrah XXXVI (Yā-Sīn). The author speaks first of the importance of the Sūrah and of the meaning of the name Yā-Sīn. He then comments on the Qur'anic text piece by piece. It is his practice to prefix a Persian paraphrase to his comments on each passage. He explains at some length the *asbāb al-nuzūl* and the historical allusions (Ḥabīb al-Najjār, &c.). No previous commentators or commentaries seem to be mentioned by name. This manuscript begins abruptly and seems to have been copied from one which had lost the beginning.

Beginning (without *Basmalah* or *Ḥamdalah*):

يَكُنْ [sic] يَكُنْ شَيْءٌ قَلْبٌ [sic] وَقَلْبُ الْفَرَانِ يَسْلُ
[sic] یعنی هر چیزی را دلست و دل قرآن یسن است و هر که
سوره یسن را یکبار بخواند همچنان باشد که ده نوبت قرآنرا
ختم کرده باشد . . .

Vs. 2 (fol. 3^a):

إِنَّكَ لَمِنَ الْمُرْسَلِينَ بدرستی که تو از فرستادگانی علی صراط
مستقیم و پرهیز راستی یعنی دین اسلام تخریب ال تعزیر الرحیم
یعنی بخوان ای محمد آنخدای عزیز و پاره دار قرآنرا
با خدای که غالبست از عاصیان انتقام کشد و رحیم است بر
مطیعان رحمت کند پس بخوان ای محمد این کلام غالبرا
تا بصعود و بترسند

End:

و هر کس بجزای خود خواهد رسیدن انشاء الله تعالی واللہ
اعلم بالصواب وَاللَّيْئُ مَرْجِعُ الْمُنَآبِ

II. Fol. 26^a end on Sūrah LXVII (al-Mulk).

This commentary is similar to that on Sūrah XXXVI, but a number of earlier authorities are mentioned by name. Numerous anecdotes of the prophets and the earliest mystics (Dhū'l-Nūn, Ibrāhīm ibn Adham, &c.) are introduced, especially at the beginning.

The author states in his preface that Malik Ishaq ibn Murād Arslān asked him to make a translation of a certain commentary on this Sūrah. Instead, he seems to have written a new commentary, making use

¹ A person of this name copied the Bodleian MS. Sachau-Ethé 967 in 951/1544.

of his predecessor's work, which is frequently referred to by him simply as the تفسیر.

Among the authors mentioned are Niẓām al-Dīn al-Nasafī (fol. 28^a, 48^b); al-Kawāshī (fol. 43^b).

Among the books quoted are: زهرة النجوم (fol. 28^b); كتاب لطائف (fol. 28^b, 43^b); انيس النفوس (fol. 45^b, 50^b); لوايح (fol. 28^b); نور القلوب (fol. 43^b); عجائب وخرائب قران (fol. 45^b); ذلخائر واعظين (fol. 45^b); عجائب مصنوعات (fol. 52^b).

The greater part of the commentary is devoted to the first three verses, the rest occupying only foll. 52^a-59^a.

The Amīr al-Mu'minīn 'Alī (عليه السلام) is mentioned several times (once only in the commentary on Sūrah XXXVI, see fol. 23^a), see especially fol. 54^a.

Beginning:

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ مُنْجِيَةً مِنْ عَذَابِ الْهَيْمِ... وَأَشْهَدُ أَنْ مُحَمَّدًا عَبْدُهُ... أما بعد خدایوندکار صاحب بختیار امیر اعظم مالک الرقاب والامم [sic] منبع الجود واکرم ملک اسحق بن مراد ارسلان ابد الله دولت بر این ضعیف دعاگوئی التماس کرد که تفسیر تبارک را ترجمه کنم وپراء راست مستقیم از هوا ووسوس اجتناب نماید... بعضی از غرایب و عجایب که استاد در تفسیر جمع کرده اند... نو ششم

Vs. 3 on fol. 48^b:

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا يَعْنِي بَرَكِ خدای که آفرید هفت طبقه آسمان بالای یکدیگر علما اختلاف کرده اند در رنگ و چگونگی و حقیقت آسمان در تفسیر میگوید که آسمان اول از کف موج آفرید الخ

End:

برخیز آب چشم را به بیل و خنجر بپرون آر (تمت الكتاب)

Foll. 59: 8 1/2 x 5 1/2 in.; ll. 19: Qur'anic text in good, fully vocalized naskhi, the commentary in good, regular, rather small nasta'liq; Qur'anic text overlined in red; other rubrications: much worm-eaten; seventeenth century.

[DELHI PERSIAN/ II.]

3089

Tafsīr i Niẓām al-Dīn i Thānēsari.

تفسیر نظام الدین تھانیسری

Sūrahs I, LXXVIII-XC 20, XCV 1-XCVI 11, XCVII 4-CXIV.

A Sūfistic commentary on the first sūrah and on the

last section of the Qur'an by Niẓām al-Dīn ibn 'Abd al-Shakūr 'Umari Thānēsari (of Thānēsar, تھانیسر, in the Karnāl District of the Panjāb). It is very possible that at least so much of it as relates to the last section is a part of the Riyād al-quds, a commentary on the last two sections which is mentioned in the Sawāfi' al-anwār as one of the works of Niẓām al-Dīn Thānēsari.

An account of the commentator given in Muḥammad Akram Barāsawī's work on the Shaikhs of the Chishtī order entitled Sawāfi' al-anwār (Ethé 654, 32) is summarized by Ethé as follows:

Shaikh Niẓām-al-dīn bin 'Abd-alsbakūr al-fārūki althānīsari albalkhi, nephew, son-in-law, and khalifah of the preceding Shaikh [i.e. Jalāl al-Dīn ibn Maḥmūd Fārūqī Thānēsari] on fol. 393^a. When towards the end of A.H. 1014 (A.D. 1606), the first year of Jahāngīr's reign, this emperor's rebellious son, Sulṭān Khusrau, fled from Akbarābād and passed through Thānīsar, he called upon Shaikh Niẓām-al-dīn, who incurred thereby the emperor's displeasure, and had to leave India. Before going to Balkh, where he finally settled and died, the 8th of Rajab, A.H. 1035 or 1036 (A.D. 1626, April 5, or 1627, March 25), he performed the pilgrimage, and composed during his stay in the holy cities two commentaries on 'Irāqī's Lama'āt (comp. Bodleian Cat., No. 1254), the

شرح لمعات مدنی and the former written Makkah, the latter in Madinah. Other works of his are the رساله حقیقه در بیان هفت بطن وجود and the ریاض القدس, a commentary on the last two جزو [sic] of the Qur'an. Among the contemporaries of Niẓām-al-dīn, Shaikh Niẓām Nārnauli is mentioned, with whom the former had frequent intercourse. Niẓām-al-dīn's two most prominent sons were Shaikh Muḥammad Sa'id, who returned to Thānīsar, the original home of his family, and 'Abd-alḥaqq, who settled in Karnāl...

For other biographical notices see Haft Iqlīm 38 | Hadā'iq al-Hanafiyah 401; Raḥmān 'Alī 241.

Beginning:

للمد لولیه والصلوة علی نبیه محمد واله اجمعین هذا تفسیر فاتحة الكتاب از مصنفات حضرت قطب المطالب کاشف غوامض اسرار الهی عارف معارف انوار نامتناهی معدن جواهر حقایق مخزن کنوز دقائق شیخ نظام الدین ابن شیخ عبد الشکور العمري التھانیسری

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ بنام حضرت حقیقه الحقایق که مستحق عبادت مر جامع جمیع قابلیات وکمال اسمائی وصفاتی اوست بیان بکنم اسرار قرآنی و لطائف فرقانی که قوام عالم و عالمیان [برو] ست... الحمد جمیع ثنا وستایش که از ازل تا ابد به همه موجودات و جمله کائنات منسوب شده و میشود و خواهد شد لئلا مر ذات راست الخ

Handwritten notes on the left margin including 'a/s', '8/8', '#', 'and', '52', '3089', '4268', 'S', and various symbols.

Handwritten notes on the right margin including 't', 'شرح', 'لا ق', '8', and various symbols.

Revise
C.A.S.
30.12.27

Handwritten title in Persian/Arabic script

✓ Rev.

17 I QUR'ANIC LITERATURE. A. COMMENTARIES AND TRANSLATIONS. 18

End of commentary on Sūrah I: 5v
هزار ساغر دریا اگر بیاده کشیم هنوز همت ما باده ذکر بکشد
بحرمت نبی / والہ الامجاد وصلى الله على خير خلقه محمد والہ
اجمعين

Beginning of commentary on Sūrah LXXVIII: 5v
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ عَمَّ يَتَسَاءَلُوْنَ از چه چیز می
پرسند بگو عن النَّبِیِّ الْعَظِیْمِ از خبر نزرک (این) خبر عبارت
از ولادت الوجود است.

End: 1101r
اما چون وی رهی الله عنها از ارباب تمکین / اول کمال
بود آنچه مقتضای وقت بود نکفت بلک انرا بموجب حفظ
مرتبه / رعایت احکام شرعت وسواس دانست همانا ان سرور
علیه السلام تحسین دانش وی کرد فرمود که هذا من کمال
الایمان وسوسه / دانستن این معنی را از کمال است ایمان
قدیم

Colophon: 1101r
تمت هذه النسخة بتاريخ هزدم شهر محرم الحرام روز
پنجشنبه سنه ۴۱ جلوس عالمگیر بادشاه خلد الله ملکه ابدًا
مطابق سنه یکهزار ویکصد وچهارده هجری مقدس معلى کاتبه
میر حسینی / سید محمد شاکر / سید محمد ذاکر ولد
سید حسن علی

Sūrah I on fol. 1^b, 78 on 5^b, 79 on 13^a, 80 on 23a,
81 on 28^b, 82 on 32^b, 83 on 35^b ult., 84 on 40^b, 85
on 44^a, 86 on 49^b, 87 on 52^a, 88 on 55^b, 89 on 59^b,
90 on 66^a, 95^a on 18^a, 96 on 20^a, 97^a on 69^a, 98 on
69^b, 99 on 73^b, 100 on 75^a, 101 on 76^b, 102 on 78^a,
103 on 80^a, 104 on 81^b, 105 on 82^b, 106 on 83^b, 107
on 85^a, 108 on 86^b, 109 on 90^a, 110 on 91^b, 111 on
93^b, 112 on 96^a, 113 on 97^a, 114 on 98^a.
The leaves should be arranged in the following
order: 1-17, 22-52, 60, 54-9, 53, 61-8, 18-21, 69-
101 (transposing 97 and 98).

Fol. 101: 7x44 in.: ll. 15: ruled margins: good
naskhi: Qur'anic text vocalized and overlined in red: marginal
indications of beginning of section, and sub-sections in red:
a few marginal notes: much worm-eaten: written for Saiyid Mu-
hammad Dhākir ibn Saiyid Hasan 'Alī: copyist: Mir Husaini
ibn Saiyid Muhammad Shākir: dated Thursday, 18th Muḥar-
ram, 46th year of 'Alamgir, A.H. 1114/1702.

[DELHI PERSIAN/7.]

M

3090

Tafsīr Fātiḥah al-Kitāb.

تفسیر فاتحة الكتاب

Another copy of the same author's commentary on
Sūrah I.

¹ For a portrait of Mullā Shāh with his preceptor Miyān Mir see Binyon and Arnold, *The Court Painters of the Grand Moguls*,
plate XXXIII, and also the frontispiece of Ethé 1580.
IND. OFF. III

Begin/ (after the Basmalah):
وعليه اعتمادي الحمد لله . . . عارف معارف انوار نا
متناهی شیخ نظام الدین ابن عبد الشکور العمری التانیسری
(تانیسری) (this is an arabicized form of بسم الله بنام
الح)

End: (22v)
هزار ساغر دریا اگر بیاده کشم هنوز همت ما باده ذکر
کشد / امین چنین یاد بحرمت نبی والہ الامجاد الح

Fol. 16-23: 8 1/2 x 5 in.: ll. 11-13: clear but
inelegant nasta'liq: Qur'anic text overlined in red: marginal
notes: eighteenth century.

[DELHI PERSIAN/1184 b.]

3091

Tafsīr i Shāh wa Shāh i tafāsīr.

تفسیر شاه و شاه تفسیر

Sūrahs I-III.

An unfinished commentary on the Qur'ān partly in
Persian and partly in Arabic by Mullā Shāh, surnamed
Lisān Allāh, a great Indian saint of the Qādiri order,
who was the spiritual director of Shāh-Jahān's eldest
son, Dārā-Shukūh. Accounts of him, based on Dārā-
Shukūh's *Sakinah al-auliyyā* and other works, will be
found in Rieu 690^b-691, Ethé 1580, and 'Abd al-
Muqtadir/iii. 326.

In the preface to this commentary he gives his
name as Shāh Muḥammad ibn 'Abd Muḥammad
[Rieu's 'Mullā Idi' is probably a corruption of Mullā
'Abdī] ibn Sulḥān 'Alī ibn Faṭḥ Allāh al-Arkasā'i
al-Rustāqī al-Badakhshī. He was born at Arkasā

(this name is distinctly spelt آرکسا on fol. 334^b of
Ethé 1580), a village near Rustāq in Badakhshān.
He settled in India in 1023, 1614-15 and became the
disciple of the celebrated saint of Lahore, Miyān Mir¹
or Miyān Jiv, who died, according to the *Safinah
al-auliyyā* 72^b, in 1045/1635. After the death of
Miyān Mir, Mullā Shāh migrated to Kashmīr, where
he lived with his disciples in a monastery built for
him at the expense of Dārā-Shukūh and his sister
Jahān-Arā Begam. It was in 1049/1639-40 (accord-
ing to the preface of the *Sakinah al-auliyyā*, see
Rieu 358^a) that he admitted Dārā-Shukūh, then in
his twenty-fifth year, to the Qādiri order. He died
at Lahore in 1072/1661-2 according to the *Mir'āt
al-khayāl* (but in 1069/1658-9 according to the
Safinah al-auliyyā i. 174).

This manuscript, which contains in addition to
commentaries on Sūrahs I-III and Sūrah XII, three

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diwāns (= Bānkīpūr 328, foll. 48^b-137⁽¹⁾), *Sharḥ i Subā'iyyāt* (Bānkīpūr 328, fol. 138^b) and *Maktūbāt* (Bānkīpūr 328, fol. 242^b), is in the same hand as Ethé 1580 (*Mathnawīyāt i Mullā Shāh*) and, like that MS., was corrected at least in part by the author himself (see Ethé 1580, fol. 283^b).

اصلاح تمام يافت از نظر مصنف که فقير ملا شاه ام قلمرو [sic] هذه النسخة الشريفة من نظر المصنف fol. 67^b ولتلك والاصلاح والماشية والتحمية أكثر من يده.

The text of the *Qur'ān* is given in fragments usually smaller than a verse. As far as Sūrah II 198 (fol. 331^b) each fragment is usually followed by a Persian translation or paraphrase and by one or more comments in Persian preceded in each case by the word نکته which is written in red. After the 198th verse of Sūrah II the Persian translation ceases and the comments, which are no longer preceded by the word نکته, are in Arabic and usually very brief.

The title *Shāh i tafāṣīr* is a chronogram indicating the date 1057/1647-8.

Beginning:

الْحَمْدُ لِلَّهِ الَّذِي لَهُ كَلِمَاتٌ لَطِيفَةٌ وَفِيهَا نُكَّتَاتٌ [sic] نَغِيسَةٌ... أما بعد فهذا العاجز العاري يعني شاه محمد بن عبد محمد بن سلطانعلي بن فتح الله الأركسالي الرستاقى البدخشى يتمسك بالنكات القرآنية بالأطفاغ المتكسرة... أما هذا محمدر العشق والمحبة... وسميت هذا التفسر بتفسير شاه وشاؤ تفسير وهما التاريخان اللذان نظمتها فى وزن الرباعى هنا

ميكفت يكي مرا كه تاريخ بجز تفسير شاهرا وكفتتم كه همو تفسير شاه يكعدد كم آمد كفت اين دل من شاه تفسير بكو

Sūrah I on fol. 273^a:

بسم الله الرحمن الرحيم اى اَبْتَدِيُهُ بِه نَكْتَه مَا الْمَبْتَدِيُهُ بِه اى شَي نَكْتَه اَوْ اَقِيمُ بِه مَا الْقِسْم بِه مَا كَانَ نَكْتَه اَوْ اسْتَعِين بِه مَا الْمُسْتَعَان بِه كَلٌّ وَمَا لِي الْكَلُّ الْخِمْ

Sūrah II on fol. 276^a:

الْم ذَلِيْقَ الْاِكْتَابِ لَا رَبِّيَ فِيْهِ نَكْتَه الْف يعنى الله لَام يعنى لا بدى ميم يعنى محمد نكته لا لا بدى بهردو جانب نكاه دارد يعنى هر دو ضرورست

Fol. 331^b:

ولقد تركت الترجمة لوضوحها عند اولى الابواب والملاظه الاطباب فى نصف الاخير من هذا الجزء الثانى من كلامه تع واكتفيت فى هذا بقولى كما هو المرقوم ثم التفت الى النكاه بترك لفظ النكته كما وقع كذلك من اول هذا [sic] الجزء الى

هنا واذكروا الله فى ايام معدودات كما هو المرقوم او فى تمام العبر لانها معدودات عنده تع الخ

Sūrah III on fol. 347^a.
End:

لعلكم تفلحون من الذنوب والوجود ان الله لا يتخلف المعاد تمت

For other copies, see Bānkīpūr/iii, p. 113 / Arabic Catalogue.

For the other works which are contained in this manuscript and which will be described in due course in the Persian Catalogue, cf. *Abd al-Muqtadir* iii. No. 326 Rieu 690-1 Pertsch, Berlin Cat., No. 946 / Ethé 1580.

Foll. 272-364: 10 1/2 x 7 in.: ll. 20: gilt and coloured borders: good nasta'liq: Qur'ānic text overlined in red: the words مصراع, رباعى, &c. in red: illuminated frontispiece on fol. 273 b: a smaller illumination on foll. 276 a: floral decorations on margin of foll. 273 b and 273 a: somewhat worm-eaten: marginal notes and corrections: seventeenth century (written in author's life-time).

[DELHI PERSIAN/ 1420.]
272^b 273^b 273^a

3092

Tafsīr i Sūrah i Yūsuf.

تفسیر سوره یوسف

A commentary on Sūrah XII by the same Mullā Shāh. According to a chronogrammatic rubā'i mentioned by Rieu (591^a ult.) it was composed [like the commentary on Sūrahs I-III] in 1057.

Most of the preface and much of the beginning of the commentary are in verse.

As in the commentary on Sūrahs I-III the Qur'ānic text is given usually in small fragments. Each fragment is usually followed by a short Persian metrical paraphrase preceded by the word مصراع or بیت in red ink. This is often followed by a prose paraphrase and by annotations introduced by the word نکته in red.

Beginning:

بنام آنکه یوسف سرخرو زوست مکدر خاطرى زن ازان روست

Ver/ 104 (fol. 408^b):

وَمَا تَسْأَلُهُمْ عَلَيْهِمْ مِنْ آجْرٍ إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ
بیت نمخوانی تو از مردم کهى مزد: که ذکر حقى فرود کرد بود نزد: و نمخوانی تو از ناس بر آنچه سعى ميکنی بر ابلاغ احکام مزدی چرا که نیست این قرآن مگر ذکر مر عالميانرا نکته کفت حق تعالی وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ آجْرٍ کنايت از بى نیازى و خطمى آن سرور يعنى ترا این نعمت عطا فرموده

5

Vanaw 969

Bānkīpūr

4271

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se /

This is a verse. Give it a line or two lines, if necessary, to itself

فبحكمه

5 / 3

5

ایم نکته یا آنکه درین ضمن تعلیمی باشد یعنی این باید و تعلیم امت نیز یکن این را تخلیقا باخلاق الله تو وامت تو نکته گفت من اجر یعنی اجر دنیا که نذر و نیاز باشد الخ

For another copy see Bānkīpūr/iii, p. 113²⁰

Foll. 365-412: ll. 20: in same hand and same style as No. 3093: illuminated on fol. 365 b: floral decorations on margin of this and following page: slightly worm-eaten.

[DELHI PERSIAN/ 1420.]

365

3093

Āthār al-akhbār.

اثار الاخبار

An excellent and carefully written copy of a Persian translation of the commentary ascribed to the Imām al-Ḥasan al-'Askar (for whom see *Encyclopaedia of Islām*, i. 508) on Sūrah I and II 1-108, 154-73, 194-206, and most of 282.

The Qur'anic text is given in fragments consisting of a verse or less. Each fragment is followed by a Persian translation preceded by the word یعنی. This is regularly followed by some such phrase as امام علیه السلام introducing the Persian translation of the commentary, which is of course strongly Shī'ite, and consists entirely of statements vouched for by the Imāms (cf. Goldziher, *Richtungen*, 278-9, and Z.D.M.G., lx/219 foll.).

A lacuna after fol. 1 includes the فصل الخطاب, and any statements which the translator may have made concerning his identity and the purpose of his work are missing. The first words on fol. 2 correspond to words occurring on p. 6, l. 11 of the Lucknow edition of the Arabic original. The discussion of the isti'ādah begins on fol. 2.

The translator explains on fol. 353^a (after ver. 108) that forty-two verses of the tafsīr are missing at that point, and similarly on fol. 401^b he points out that the commentary on seventy-two verses has been lost. The published edition of the Arabic text are deficient to approximately the same extent as this translation.

Sūrah I on fol. 12^b, Sūrah II on 34^b ult. II 154 on fol. 353^a, II 194 on fol. 383^a, II 206 on fol. 398^a.

Beginning (much of first page is torn away):

بذکره العلیّ العظیم ۰ زشکر/شکر بار عسکری آثارک مذاق جان ... طیبان کویای اسرار ازان/شیرین کرد ۰ محمد کوهر نثار ... سزاوار حضرت پروردگار است که الخ

Sūrah I: (12v)

الْحَمْدُ لِلَّهِ [sic] رَبِّ الْعَالَمِينَ ۰ یعنی هر ثنا هستایشی که از ازل تا ابد موجود معلوم بود و است و خواهد بود جمله

آن تمام کمال مر خدا بر است که ترتیب کننده و سازنده کارهای عالمیانست امام علیه السلام فرمود که آمد مردی نزد خدمت امام رضا علیه السلام و گفت ای سر رسول خدا الخ

End: (1424r)

پس گوید آن فرشته که بر راستست مر او را که آیا بیاد ندایی توبه آنانرا گوید بیاد دارم چون تر توبه بازست و قبول آن حواله بلطف و کرم کار ساز بنده نواز است ختم مینماید باین کلمات با برکات و بدعای استجابت آیات باقیست امام [1] لَوْرَى بِمَعْفِرَتِكَ عَجَزَ الْوَامِغُونَ عَنْ مِعْفَتِكَ تَبَّ عَلَيْنَا ... پس هر جوانمرد بلند همت چون خواهد که در دینی [sic]

حمید باشد و در عقی سعید پس باید که بکوش هوش ندای هَلْ مِنْ تَأْنِبٍ ... شنوده بمفتاح نجاح ابواب توبه را بر روی [?] امید خود نکشاید ... و بشتریدف محبوسیت مشرف کشته بر سریر کرامت جنتیتد مثل تواب اعطیست [sic] شاه دین پناه سلیمان بارگاه خدای الله ملکه و سلطانه ... امید که ... مستنیر کردد بانوار این تفسیر که با آثار الاخبار موسوم شده ... وقع تمام شد نهم ماه جماد الاول الخ

No other copy of this translation seems to be recorded. Editions of the Arabic original have been published at Tihān, 1268/1852 (Ellis i/630), and at the Ja'fari Press, Lucknow, in 1310/1893. For a manuscript/see Ellis-Edwards, p. 5. Nearly ten lines which occur at the end of the Lucknow text are not represented in this translation.

A leaf is missing between 423 and 424.

Foll. 425: 9 1/2 x 5 1/2 in.: ll. 18: good regular naskhi of rather archaistic appearance (a peculiarity of the writing is to place a final ya above the other letters and to give it an extremely long retroverted tail): Qur'anic text fully vocalized and in red ink: numerous other rubrications, e.g. the names of God, Muhammad, the Imāms, the words یعنی, پس, بعد, &c. (except at the beginning where overlining in red prevails): worm-eaten: fol. 1 much damaged: copyist, Shams al-Dīn Muḥammad ibn (Shāh added above) Nūr Allāh al-Ḥusaynī (who describes himself as *fadr i jahān* and whose seal is on the last page): dated 9 Jumādī I 1078/1667.

[DELHI PERSIAN/ 14.]

3094

Wasilah al-qabūl ilā ḥaḍrah al-Rasūl.

وسيلة القبول الى حضرة الرسول

A copious Persian commentary on the isti'ādah, the *Kaḥmalah*, and the first Sūrah of the Qur'an by 'Abd al-Rahīm ibn Naṣr Allāh al-'Alawī.

¹ According to Raudāt al-jannāt 407 a translation of this work was made by 'Alī b. al-Ḥasan al-Zawāri, the author of a tafsīr (see Ethé *al-Majma' al-fudhā* (Ethé 598).

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Kal.

Lucknow /
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2691
Kal.

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ز شکر ...
جان ...
نثار ...
شیرین ...

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#

fol. 1 and 2 and another b
4272

u.c. /
Kal.
#

#

u.c. /
Kal. /
p.c.

The title, which occurs on fol. 2^a, has been altered from *وسيلة القلوب*. The altered form has the support of the rhyme, but *القلوب* is written on two labels attached to the binding.

The work is divided into a large number of sections, and the present manuscript breaks off before the conclusion of the ninety-second. In the exegetical part of the work the author is largely concerned with explaining and commenting on the statements of al-Baidawī. Among the authorities cited 'Abd al-Haqq Dihlawī, who died in 1642, and who is mentioned on foll. 7^b and 183^b, seems to be the latest.

Beginning:

الحمد لله الذي جعل التسمية رمزاً من رموز القرآن وصير
الفاتحة كنزاً من كنوز الفرقان... بعد حمد خدا ودرود سرور
انبيا واول رهنما واصحاب مقتدى يقول العبد المعتصم بحمل عفو
الله عبد الرحيم بن نصر الله العلوي المنسوب الى محمد حنيف
بن علي... كه از تمادي ايام بخاطر فاتر اين احقر انام
ميگذشت كه لآلى شاهوار علم تفسير... وبقود مطالب تاويل
... باب وكتاب كمال پيرايه كوش عرايش [sic] صحائف
روزگار... نموده ايد الخ *

The following are the headings of some of the sections:—

Fol. 2^a.

فصل اول در فضائل قرآن وبيان عدد كتب منزلة *

Fol. 5^a.

۲ در بيان جمیع قرآن و کیفیت انتظام آن در مصاحف *

Fol. 8^a.

۳ در ادب تلاوت از صوری و معنوی *

Fol. 13^b.

۴ در بیان عدد اسماء قرآن *

Fol. 17^a.

۵ در بیان علوی كه متعلق است بقرآن *

Fol. 31^b.

۱۲ در فضائل استعاذه *

Fol. 34^a.

۱۳ در اختلاف مشایخ در تعوذ و بیان مسایل فقهیه *

Fol. 36^b.

۱۴ در تحقیق الیاط استعاذه *

Fol. 37^a.

۱۵ در باب وقوع امر باستعاذه و بیانات ترجمه استعاذه *

Fol. 37^b.

۱۶ در بیان نکات استعاذه *

Fol. 40^a.

۱۷ در بیان وسوسه شیطان *

Fol. 87^b.

۳۰ در فضائل سورة الحمد لله رب العالمین *

Fol. 88^b.

۳۱ در خواص فاتحة *

Fol. 219^a.

۹۱ در بیان ربط غیر المغضوب عليهم ولا الضالین *

Fol. 222^a.

۹۲ در بیان قراءه غیر المغضوب عليهم ولا الضالین *

و تحقیق ترکیب او و بیان معنی غضب و اضلال *

End:

قال القاضي وعليهم في محل الرفع لانه نائب مناب الفعل
بخلاف الاول يعنى عليهم در مغضوب عليهم مرفوع المحل
است *

Foll. 222: 8×4½ in.: ll. 17: small fairly clear but un-
beautiful nasta'liq: rubrications: worm-eaten and water-stained:
eighteenth century.

[DELHI PERSIAN/31.]

3095

Faṭḥ al-Raḥman bi-tarjamaḥ al-Qur'ān.

فتح الرحمن بترجمة القرآن

The text of the *Qur'ān* with a Persian translation (and notes) by the well-known eighteenth-century traditionist commonly called (Shāh) Walī Allāh Dihlawī (Ahmad ibn 'Abd al-Raḥīm ibn Wajih al-Dīn ibn Mu'azzam ibn Mansūr al-Umarī, who was born on 4 Shawwāl 1114/1703, and died, according to Raḥmān 'Alī 251¹⁰ and *Hadā'iq al-Hanaḥīyah* 448¹⁷, in 1176/1762-3, cf. Brockelmann/ii. 418).

The author's autobiography (in Persian), which bears the title *al-Juz' al-taḥfī fī tarjamaḥ al-'abd al-daff*, was published by Maulawī M. Hidāyat Ḥusain, together with an English translation and a list of his works, in the *Journal of the Asiatic Society of Bengal* 1912, pp. 161-75. From this autobiography and from the other sources of information already mentioned we learn that Walī Allāh was the pupil and also the *murīd* of his father, 'Abd al-Raḥīm Dihlawī (died 1131/1719 according to Raḥmān 'Alī 119⁹), who was a scholar of some note (a pupil of Mir Muḥammad Zāhid al-Harawī), and a member of the Naqshbandī order. He went to school at the age of five, and at the age of seven he had read the whole of the *Qur'ān*. At the same age he began to perform the daily prayers and to fast in Ramaḍān. At the age of ten he began to read Jāmi's commentary on the *Kāfiyah*, at the age of fourteen he married, at the age of fifteen he was admitted by his father to the Naqshbandī order. In the same year he completed his course of studies and received from his father the licence to teach. When he was seventeen years old his father died. Having devoted several years to teaching he set out in 1143/1730-31 for Mecca and Medina, where he remained until after the *hajj* of 1145/1733. While resident in the Hijāz he studied under Abū Ṭāhir al-Madanī (i. e. presumably Abū Ṭāhir Muḥammad ibn Ibrāhīm ibn Ḥasan al-Madanī al-Shāhī al-Kūrānī, who died, according to al-Murādī, iv. 27²², in 1145/1733; cf. Hidāyat Ḥusain in J.A.S.B. 1912, p. 166, note 2).

For lists of his works see Hidāyat Ḥusain in J.A.S.B. 1912, *loc. cit.*, Raḥmān 'Alī 251, *Hadā'iq al-Hanaḥīyah* 448.

The translator speaks at considerable length in his preface concerning the scope of his translation, which is, he claims, literal without being unidiomatic. By strict adherence to particular ways of representing

particular Arabic constructions he has rendered it possible to infer from the translation the syntactical relations of the words in the original Arabic. Historical matters (*ashbāb al-nuzūl* &c.) and difficult points have been discussed only to about the same extent as in the *Wajiz* [of al-Wāhidi] and the *Jalālain*. The work is designed mainly for children and laymen. It was begun before the translator's voyage to the Hijāz (1143-45), but it was not completed until Ramaḍān 1151. In the year 1156, he says, Khwājah Muḥammad Amīn caused it to be used in schools, and copies were multiplied. At the end of his preface the translator gives his *isnād*, which begins as follows:—

قال العبد الضعيف ولي الله بن عبد الرحيم عفي عنه قرأت القرآن كله من اوله الى اخره برواية حفص عن عاصم على الصالح الثقة حاجي محمد فاضل السندی سنة 1154 قال تلوته من اوله الى اخره برواية حفص على الشيخ عبد الخالق المنظري شيخ القراء بمحروسة دلي الخ

Beginning:

حمدنا محدود لهدایا تبارک وتعالی که برافت تمامه قرآنرا خ
برای بندگان خود نازل فرمود... اما بعد نصیحت و نیکیخواهی
مسلمانان در هر زمان و در هر مکان رنگی دیگر دارد الخ

Fol. 2^b 24:

و نام این کتاب فتم الرحمن بترجمة القرآن مقرر کرده شد
و نام مصنف این کتاب احمد بن عبد الرحيم است و لقب
مشهور ولی الله الدهلوی وطننا العمري نسا... و مرتبه این
کتاب بعد خواندن متن قرآن و رسائل مختصر فارسی است تا
فهم لسان فارسی بی تکلف دست دهد و اختصاص صبیان
اهل حرف و سپاهیان که توقع استیفاء علوم تحریری ندارند اول
سن تمیز این کتاب را بایشان تعلیم باید کرد تا اول چیزی که
در جوف ایشان افتد معانی کلام الله باشد الخ

Sūrah I, fol. 6^b:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ بِنَامِ خُدا بِخُشایندة مَهریان
الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِیْنَ ستایش خدا راست پروردگار عالمها
یعنی عالم انس و عالم جن و عالم ملائکه و علی هذا القیاس

Colophon of vol. i (fol. 268):

مرقوم شد ترجمه قرآن شریف تا آخر سورة بنی اسرائیل
نخط شکسته بنده سیاه رو و سیاہ باطن محمد احسن غفر الله
ذنبه

This translation has often been printed interlingually in Indian editions of the *Qur'ān*, see Ellis ii. 750-1, Edwards 346-50.

For manuscripts see *Asafiyah* I, p. 566, No. 204,

Bānkepiūr Persia Handlist 1140-1, *Ivanov-Curzon* 331 and *Peshawar* 43A.

Foll. 559: 10 1/2 x 6 3/8 in.; ll. 19: ruled borders: clear *naskhi* and *nasta'liq* Qur'anic text fully vocalized and overlined in red: other fabrications: slightly worm-eaten and water-stained, first leaf damaged: copyist, Muhammad Ahsan (foll. 504-end are in a different hand): eighteenth century.

[DELHI PERSIAN/15.]

3096

Faṭḥ al-Raḥmān bi-tarjamān al-Qur'ān.

The *Qur'ān*, Sūrahs I-II 238, accompanied by the same Persian translation and notes, and, on the margin, by the Urdu translation, entitled *Mudhāḥ al-Qur'ān*, composed in 1205/1790-91 by 'Abd al-Qādir Dihlawī, the third son of the author of the Persian translation.

Beginning:

حمدنا محدود خدایرا تبارک وتعالی که برافت تمامه قرآنرا
برای بندگان خود نازل فرمود الخ

The Persian translation of Sūrah I begins on fol. 340^b, as follows:—

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ بِنَامِ خُدا بِخُشایندة مَهریان لُحْد
له رب العالمین ستایش خدای است که پروردگار عالمها یعنی
عالم انس و عالم جن و عالم ملائکه و علی هذا لقیاس الخ

'Abd al-Qādir's Urdu translation begins on fol. 340^a, as follows:—

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ الهی شکر تیری احسان کا ادا کروں
کس زبانہی الخ

His translation of Surah I begins on fol. 340^b, as follows:—

شروع الله کی نام سی جو مہربان رحم والا ہے سب تعریف
الله کو ہی جو صاحب ساری جہان کا ط الخ

Foll. 334-373: 11 1/2 x 7 1/2 in.; ll. 17: ruled borders: Qur'anic text in vocalized *naskhi* overlined in red, the translation in clear but inelegant *nasta'liq*; marks of pause and marginal indications of sections and subsections in red; slightly worm-eaten; early nineteenth century.

[DELHI ARABIC/9d.]

3097

Faṭḥ al-Raḥmān bi-tarjamān al-Qur'ān.

Sūrahs XII-XVI 33, with the same translation following each verse except xvi 33.

Beginning:

سورة يوسف عليه السلام مكية مائة احدى عشر آيات

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ الرَّتْلُکَ آيَاتُ الْكِتَابِ الْعَمِیْنِ

این ایته ایات کتاب روشن است اِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا
لَعَلَّكُمْ تَعْقِلُونَ هرآنچه ما فرو فرستادیم انرا قرآن عربی ساخته
باشد که شما دریابید

Foll. 23; 12 1/2 x 6 in. : ll. 22; legible but inelegant
naakhi and nasta'liq; Arabic text overlined in red; headings
of sūrah in red; slightly word-eaten; waterstained; early
nineteenth century.

[DELHI ARABIC/64 a.]

3098

al-Fauz al-kabir fi uşul al-tafsir.

الغوز الکبیر فی اصول التفسیر

A work on the principles of Qur'anic exegesis by
the same Walī Allāh Dihlawī.

It is divided into the following four chapters:

باب اول در بیان علوم پنجگانه که قرآن عظیم بطریق
تنصیف بر آنها دلالت فرموده است و کویا نزول قرآن بالا
برای آن بوده است

These five 'ulūm are (1) 'ilm i ahkām; (2) 'ilm i
mukhāsamah; (3) 'ilm i tadhkīr bi-āla' Allāh; (4) 'ilm
i tadhkīr bi-aiyām Allāh; (5) 'ilm i tadhkīr bi-maut
wa-mā ba'd i ān.

باب دوم در بیان وجوه نظم قرآن بنسبت اذنان اهل
زمان و علاقه آن وجوه باوصف بیان

باب سوم در لطایف نظم قرآن و شرح اسلوب بدیع آن
بقدر طاقت و امکان

باب چهارم در بیان فنون تفسیر و محل اختلاف واقع در
تفسیر صحابه و تابعین

باب پنجم در ذکر جمله صالحه از شرح غریب قرآن و اسباب
نزول آن که مفسررا حفظ آن مقدار ضرور است و خوض در
تفسیر بدون حفظ آن ممنوع و محظوم

The fifth chapter is in Arabic, and has the independ-
ent title *Fath al-Khabir bi-mā lā budd min hijzih fi*
'ilm al-tafsir. It has been published as an independent
work. For further information concerning it, see the
Arabic Catalogue, vol. II/

Beginning:

تعم الهی در باره این بنده ضعیف بی شمارند و اجل آنها
توفیق فهم قرآن عظیم ست... اما بعد میگوید فقیر ولی الله
بن عبد الرحیم عاملها الله تعالی بلطفه العظیم چون برین بنده
دری از فهم کتاب الله کشادند خواست که بعض نکات نافعه
که در تدبیر کلام الله یاران را بکار آید در رساله مختصری مضبوط
نماید

End

و این است آنچه درین رساله قصد ایراد آن کرده بودیم
و الحمد لله العزیز

The next two pages are devoted to explanations of
the cryptic letters occurring at the beginning of certain
sūrahs. These are introduced by the words:

یکم از علوم و هبیه که بزین ضعیف نزول فرموده حل معنی
مقطعات قرآن است

Then follows the *Fath al-Khabir*.

Colophon:

بست و یکم صفر سنه ۱۱۸۴ روز پنجشنبه وقت عصر باتمام رسید
بید الفقیر حور الله عفی الله عنه وعن والديه واحسن اليهما
والیه

Foll. 1-38; 10 1/2 x 6 3/4 in. : ll. 25; clear nasta'liq;
rubrications: copyist, Hādār Allāh; dated, Thursday afternoon,
21 Šafar 1182/1768.

[DELHI PERSIAN/25.]

3099

al-Fauz al-kabir fi uşul al-tafsir.

Another copy of the same work.

Colophon:

۲۱ شهر شعبان سنه ۱۲۰۲ حمزه علی غفر الله له

Foll. 51^a-112; 11 1/2 x 6 1/2 in. : ll. 19; clear nasta'liq;
rubrications: copyist, Hamzah 'Alī; dated, 21 Šab'ān 1252/
1836.

[DELHI/279 a.]

4000

Nūr al-karimatain.

نور الکربیتین

A commentary on verses 28-29 (called *کرمیه التعمیر*)
and verse 33 (called *کرمیه التطهیر*) of Sūrah XXXIII
by Qamar al-Dīn Aurangābādī (Saiyid Qamar al-Dīn
ibn Saiyid Muṣib Allāh ibn Saiyid 'Iṣyāt Allāh).
The author was a personal friend of Ghulām 'Alī Azād,
who has given an account of him in *Subḥān al-marjan*
101-13 (cf. *Fathihrah i 'ulama' Hind 170* and
Ḥadā'iq al-Hanafīyah 452). He belonged to a family
of Khujandī Saiyids who had settled at Bālāpūr near
Burbhānpūr, and was born in 1123/1711-12. He was
admitted by his father to the Naqshbandī order. In
the years 1155-57 he visited shaikhs and tombs at
Delhi, Sirhind, and Lahore. In 1174-1176 he left
Aurangābād with his two sons, Mir Nūr al-Hudā and
Mir Nūr al-'Ulā, on a visit to Mecca and al-Madīnah.
He died on the 2nd of Rabī' I 1193/1779, and was

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buried at Aurangābād. Ghulām 'Alī Āzād mentions only one work of his, a treatise entitled *Maḥṣar al-Nūr*, which was composed in 1164/1750-1, and from which he gives extracts.

According to a note on the title-page, apparently in the handwriting of the author, this manuscript was sent by him to Mīrẓā Abū 'l-Ma'ālī on the 7th of Shabān 1191/1777. The note runs as follows:

هذه رسالة مسماة بنور الكريمتين لاحتوائها على بعض ما يتعلق بكرامة التخشير [sic] وكريمة التطهير ولا غرو في أن لو نسيتها بمظهر العجايب لما فيها من العجايب والغرائب وقد طلبها مني الغافل الكامل الميرزا أبو المعالي سلمة الله وحفظه ما كرر الألبم واللبالي والمرسل هو المؤلف وهو باعتبار ما مضى عليه وعلى من نشتمى هو إليه انه كان مكيباً ثم مدنياً ثم حنجدياً ثم امنابادياً ثم بالأقورياً ثم ايليجفورياً ثم صار اورنقبادياً ثم يصير انشا الله تعالى آللهياً فيصير مسيرة الى الله إله في الله منتهياً وهو اخر ثماته [ثمات جمع ثم] [marginal note] ومقاماته إن الى ربك المنتهى وهو الموصل لكل شئ الى المشتبه حرره في السابع من شعبان من شهر السنة الحادية والتسعين بعد الالف والمائة من الهجرة النبوية على صاحبها الصلوة والسلام والتحية +

Beginning:

الحمد لله المولى الغنى عما سواه... أما بعد أين نوريت
 كه از هفت پرده کریمتین کریمه تخشیر [sic] وکریمه تطهیر که
 کنایت از سبع اطن قرآنیست بیرون تافت الخ

End:

حالا چنانچه می شنیدم بتحقیق ان وارسیدم یا من لا
 تراه العیون... اجعل خیر عمری آخره وخیر عملی خواتیمه
 وخیر ایامی یوم القاک فیه وصلى الله على خير خلقه الخ

Fol. 232: 10 x 6 1/2 in. : ll. 15 : inelegant nasta'liq : early nineteenth century.

[DELHI/30.]

4001

Tafsir al-Mustafawi

تفسیر المصطفوی

or

Bahr al-'ulūm al-Islāmiyah

بحر العلوم الاسلامیة

Sūrahs I-XVIII.

The first half of a large Persian commentary on the Qur'ān by Hāfiḡ Ghulām Mustafā ibn Muḥammad Akbar Thānēsārī Dihlawī.

Fol. 1^a bears the title جلد اول تفسیر حاجی غلام مصطفی تا اخر سورة الکهف. It is stated in the preface that the work was completed in the year 1191/1777-8. In a previous passage in the preface the year 1188/1774-5 is described as the current year, and is doubtless the date of commencement.

The author says that it was at the urgent request of Muḥammad 'Āshiq and other friends that he undertook to compose a commentary in simple Persian, taking into account all the essential religious sciences (جميع علوم ضروری دینی), the commentaries composed by his predecessors being either in Arabic, and so of restricted appeal, or insufficiently comprehensive in scope. Of the eleven sciences which he has taken into consideration he speaks summarily before beginning the commentary proper. They are as follows:

- | | |
|----------------------------|-----------------------------|
| 1. Fol. 3 ^b . | علم رسم الخط + |
| 2. Fol. 8 ^a . | علم وقوف + |
| 3. Fol. 9 ^a . | علم تجويد + |
| 4. Fol. 12 ^a . | علم قراءات سبع + |
| 5. Fol. 25 ^a . | علم تفسیر + |
| 6. Fol. 29 ^a . | علم عقاید اهل سنت وجماعات + |
| 7. Fol. 30 ^b . | علم فقه + |
| 8. Fol. 32 ^b . | علم تصوف + |
| 9. Fol. 33 ^a . | علم سلوک + |
| 10. Fol. 33 ^b . | علم معارف وحقایق + |
| 11. Fol. 33 ^b . | علم حدیث نبوی + |

He says (fol. 2^b penult.) that he has written independent works on all of these sciences, including three works on the علم تصوف و معارف, as well as a large book on medicine entitled *Tibb i Mustafawi*, an Arabic work entitled مدائح القادرية (sic, read القادرية), dealing with the life of the Prophet and of 'Abd al-Qādir al-Jilānī, a Persian commentary on this work, and a metrical work on the life and sayings of 'Abd al-Qādir.

The text of the Qur'ān is given according to the version commonly received in India, viz. that of Hāfiḡ, the pupil of 'Āshim. Indications of variant readings are given in red above or below the particular words. The headings of the Sūrahs state whether they were revealed at Mecca or al-Madinah, and give the number of verses and *rukū'āt*. The Qur'ānic passages are introduced by a red قوله تعالى or قوله. The text is immediately followed by a statement of the variant readings and directions as to the pronunciation (*tajwid*). The remainder of the comments are arranged under some or all of the following headings (written in red ink): (1) ترجمه, a literal Persian translation; (2) تفسیر, explanatory notes; (3) وجه, explanation of the significance of the variant readings; (4) مسئلة, notes on the bearing of the passage on law (فقہ), asceticism

Shriny 23

(سلوک) and dogmatic theology (عقاید); (5) نکته, Sūfistic reflections on the passage. These are introduced by the words محققى کويد (6) رسم, notes on orthography.

It is the practice of the author to treat the last verse of a Sūrah in conjunction with the opening verse of the next, and it is for this reason that this volume ends with notes on the first verse of Sūrah XIX.

The Persian translation of Sūrah II begins as follows:

این قران کتابی است که نیست شک دران راه نمائست برای پرهیزکاران آنانکه ایمان می آرند بغیب و بر با میدارند نماز را کز آنچه روزی داده اله ایشانرا خرج میکنند

On fol. 18a the author gives his sanad i qir'at. So far as the reading of Hafṣ is concerned, his master was 'Abd al-Malik ibn Hubaish Khān, with whom he read the Qur'ān at Delhi in 1159/1746-7. In the seven readings his master was Ghulām Muḥammad Gujarātī (fol. 19a).

Beginning: LIBV

لحمذ لله الذي هدانا بازال كتابه الى صراطه المستقيم... اما بعد ميکويد حقير هيچمدان تراب اقدام اهل الله... حافظ غلام مصطفي ابن محمد اکر التهانيسرى الدهلوى عفى عنهما که بر جميع اهل ملل اسلامية وسائر ذوي نحل محمل (نکته) مخفی و پوشیده نیست که بعد ادای فرایض الهی تعالی شانه هیسب شغلی و عبادتی بهتر از خدمت قران و تلاوة و اقراه ان نیست... و غیرتولا (fol. 2a) بعضی اعز و مخلصان مثل محمد عاشق و غیره بجد تمام محروک این فقیر بران شدند که کلابی بزبان فارسی آسان معرا از دقایق علوم جامع جميع علوم ضروری دینی تالیف کردن بسیار مستحسن است... و نام این کتاب بحر العلوم الاسلامية المشتهر بتفسير المصطوى اهداه شد الی

Sūrah I:

سورة الفاتحة مكية وهي سبع آيات و این سوره را بعضی مدینه گفته اند و اصل همانست که مکیه است... قوله تعالى بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِیْنَ لا همه قراه هفتکانه در ابتدای شروع قران اعوذ و اسماء خوانند پس برای همه اول وقف بر الرحیم الخ

Sūrah VI:

قوله واللّٰه یكفّل شیء علیهم سورة المائدة مدنیة وهی مائة وعشرون آیه وست عشر ركوعاً بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ اَیْهَا الَّذِیْنَ اٰمَنُوا اَوْفُوا بِالْعُقُودِ اول طول بای علیم و الرحیم واؤ العقود با سکون اخر هر سه جا مع قصر برای قالون الخ

Surah I on fol. 34b, II on 35b, III on 164a, IV on 245a, V on 326b, VI on 377a, VII on 430a, VIII on 485b, IX on 506a, X on 548b, XI on 571a, XII on 596b, XIII on 629b, XIV on 641a, XV on 651a, XVI on 663a, XVII on 689b, XVIII on 720a.

Foll. 747: 12 x 8 in.: ll. 20, enclosed within ruled red and black borders: Qur'anic text in ungraceful fully vocalized naskhī, the commentary in unbeautiful but clear nasta'liq: headings of sūrahs, the words قوله (or قوله تعالى) by which the Qur'anic passages are introduced, ترجمه, تفسیر, وجه &c., which are prefixed to the subdivisions of the commentary, are in red, as well as certain overlinings, indications of pause and 'readers', and of the beginning of aḥzā: slightly worm-eaten: early nineteenth century.

[DELHI PERSIAN/ 2A]

4002

Tafsir al-Mustafawī. Bahā al-'ulūm al-Islāmīyah. Sūrahs I-XVIII.

Another copy of the same commentary.

End:

مکی یکصد و شش خواهند شد هر یکی را بعد... Foll. 399: 14 1/2 x 10 in.: ungraceful naskhī and nasta'liq: rubrications similar to those of No. 4001 (on first few leaves the Qur'anic text is written in red: first and last leaves damaged; nineteenth century.

[DELHI PERSIAN/ 2 B.]

4003

Fath al-'Aziz.

فتح العزيز

Sūrahs I-II 180

The text of the Qur'ān with the Persian commentary entitled Fath al-'Aziz by 'Abd al-'Aziz Dihlawī. The author, who was a son of the well-known traditionist Walī Allāh Dihlawī (for whom see...), was born, according to Raḥmān 'Alī 122 and Hadā'iq al-Hanafīyah 470, in 1159/1746-7 (his chronological name is Ghulām 'Halīm), and died on 7 Shawwāl 1239/1824. His best known works are:

(1) Sīr al-shahādātāin, an account in Arabic of the martyrdom of al-Hasan and al-Husain. For editions (Sahāranpūr 1296/1870, Lucknow 1873 and 1882) see Ellis i) 25-6. Another was published at the Muṣṭafā'ī Press, Lucknow, in 1257/1841.

(2) Bustān al-muhaddithīn, in Persian, 'a critical account of the chief works on Moslem tradition, with notices of their authors'. For editions (Delhi, 1293/1876, Lahore 1893) see Edwards 4. Another was published at Lahore in 1884.

(3) 'Ujālah i nāfi'ah, in Persian, on the principles of the science of tradition (اصول للتدیت). For editions

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(Delhi 1293/1876, Lahore 1890) see Edwards 5. Another was published at the Nuṣrah al-maṭābī Press, Delhi 1307/1890.

(4) *Tuhfah i Iḥnā-ashariyah*, in Persian, anti-Shi'ite polemic. An edition was published at [Calcutta] in 1243/1828.

A collection of his *Fatāwā* was published, 'with biographical notices of the author and some of his relatives by Muh. 'Abd ul-Aḥḥad, at Delhi in 1311-14/1894/7, and a collection of his *Malfūzāt* at Meerut in 1313/1897 (see Edwards 4).

The *Faṭḥ al-'Aziz*, or, as it is sometimes called, the *Tafṣīr i 'Azīzī*, relates only to Sūrah I-II 180 and LXVII-CXIV, that is to say the first, about half of the second, and the last two sections of the *Qur'ān*. The text of the *Qur'ān* is given in small fragments, usually only two or three words at a time. Each fragment of the Arabic text is followed by a Persian translation introduced usually by the word *یعنی*. The comments which follow rarely relate to linguistic matters, but the sense and its implications are often discussed at considerable length. The year 1208/1793-4 is given as the date of composition.

Beginning: 13v

حضرتا یا تو نسبتی است درست... بر در هر که رفت
در تست اساس تقدس اساس جمیع السنه راجع بدرکاه اوست
... اما بعد این معتل الذات... مسی بعد العزیز الخ

Sūrah I on fol. 3^a:

بسم الله الرحمن الرحيم بنام خدای بخشاینده مهربان
تسمیه این سه اسمرا اختیار فرموده اند تا در شروع بر [sic]
کاری استعانت باین سه اسم حاصل شود الخ

Sūrah II on fol. 65^b:

سورة البقرة یعنی سورتیکه دران ذکر بقره است الخ
حضرت عیسی را وحی شد که بحضرت یحیی بگویند که خدای

تعالی شمارا همه تمام شد
The printed edition ends abruptly at the same point.)

A printed edition of Sūrahs I-II 180 was published by Nūr 'Alī Kfān at Calcutta in 1249/1833-4. An edition of Sūrahs LXXVIII-CXIV was published at Bombay in 1889 (see Edwards 4). An Urdu translation of this last section was published at the Muṣṭafī Press, Lucknow, in 1268/1852, while an Urdu translation of the preceding section (Sūrahs LXXVII-LXXVIII) was published under the title *Bustān al-ṭafīr*, at the Press, Bombay, in 1879.

Foll. 575: 11 x 6 1/2 in.; ll. 17 enclosed within ruled borders: fairly legible nasta'liq; Qur'anic passages in red ink and overlined in red; other rubrications: copyist; early nineteenth century.

[DELHI PERSIAN/ 22 p.]

IND. OFF. III

Pencilled notes have not been printed as they seemed to be made for reference.

4004

Faṭḥ al-'Aziz.

Sūrahs LXVII-CXIV.

The remainder of the same commentary. Beginning:

سورة الملك اختلافت در انکه این سوره مکی است یا مدنی الخ
سورة تسال و اینرا سوره نهایه نیز گویند مکی است الخ

Foll. 397: 12 x 6 1/2 in.; ll. 23: legible nasta'liq except Qur'anic text, which is in rather large naskhī overlined in red; slightly worm-eaten: section 29 is dated Sunday 29 Shawwāl 1245/1830, section 30 21 Sha'bān 1246/1831.

[DELHI PERSIAN/ 22 p.]

4005

A discussion of Sūrah LI 56 (وما خلقت الجن والانس) and Sūrah VI 149-50 (سيفول الذين اشرکوا لو) شاه الله ما اشرکنا ولا آباؤنا... قل فله للجنة البالغه فلو شاه (لهذاکم اجمعین) by Muḥammad Rafī' al-Dīn Dihlawī (th

The discussion of these two passages is in answer to a question, which is prefixed. The remarks on the second passage are followed by a more or less independent section on free-will and predestination, after which the author returns to the Qur'anic verses with the words: وجه دیگر در جواب این سوال

At the end of No. 4006, Rabi' i. 1203/1788 is given as the date of composition.

Beginning:

حضرت سلامت بعد از تسلیمات معروض میدارد وما خلقت الجن والانس الا ليعبدون ولقد ذرانا لجهنم كثيرا من الجن والانس (VII 178) کل ميسر لما خلق له تطبیق و تلوول این کلام صادق مصدوق چیست سیقول الذين اشرکوا الخ

The answer begins:

سلمکم الله وعظمتکم از فقیر رفیع الدین عفی عنه بعد از سلام باید دانست که در کریمه وما خلقت الجن والانس الا ليعبدون سه اشکال متوهم می شود الخ

دربا بحیث خویش موجی دارد // خس پندارد که این کشاکش با اوست والله سبحانه اعلم بحقیقه الحال

Foll. 232-233: 8 1/2 x 5 1/2 in.; ll. 13-15: irregular but clear nasta'liq; early nineteenth century.

[DELHI URDU/ 30.]

who was a younger brother of 'Abd al-'Aziz Dihlawi (see No 4003) and died in 1249/1833-4 (see Rahmān 'at. 6)

in/ll
th/
Sic for
h/8

is a verse:
in a line to
each hemistich

1296/
4281

A

4282

cap. 8

4006

This is a verse: give a line to each hemistich.

4006

A less correct copy of Rafi' al-Din's discussion of Sûrah LI 56 and Sûrah VI 149-50.

Colophon:

در ماه ربیع الاول سنه ۱۲۰۳ تالیف نموده شد *

Foll. 39^b-49^a: 8 $\frac{1}{2}$ x 6 $\frac{3}{8}$ in.; ll. 15: poor naskhi: slightly worm-eaten: early nineteenth century.

[DELHI PERSIAN/1145.]

4007

A Persian commentary on Sûrah LIV 1, with special reference to Muḥammad's miracle of splitting the moon.

The author is not mentioned, but is probably Rafi' al-Din Dihlawi (see No. 4005), who according to the *Hadā'iq al-Hanafiyah* 470^a composed a *Risālah i Shaqq al-qamar*, and of whose works several are contained in this manuscript.

Beginning:

الحمد لله رب العالمين والصلوة والسلام على سيد المرسلين وعلى آله واصحابه اجمعين قال الله تبارك وتعالى اقتربت الساعة وانشق القمر اين آية كريمه در بيان معجزه جناب نبوت صلي الله عليه وسلم واقع است الخ *

End:

این مقام کنجایش ندارد والسلام *

Colophon:

انچه سر دست در خاطر ریزش کرد بقلم آمده واکر شبهات مفصله منکرین در یافت میشد مبسوط تر ازین نوشته میشد زیاده بر نکارد *

Foll. 192^a-198^b: 8 $\frac{1}{2}$ x 6 $\frac{3}{8}$ in.; ll. 15: fairly clear nasta'liq: worm-eaten: early nineteenth century.

[DELHI PERSIAN/1145.]

4008

Intiknāb i Tafsir i Sûrah i Muzzammil

انتخاب تفسیر سوره مزمل

An abridgement of a Persian commentary on Sûrah LXXIII by [Shāh] Tā-Hā Qaṣb al-Din Qādiri Katānawī, as he calls himself on fol. 148^b.

The Qur'anic verses or parts of verses are followed by translations or paraphrases in Persian usually introduced by the word یعنی. The comments are Sūfistic.

Beginning:

انتخاب تفسیر سوره مزمل که حضرت شاه طاهما قدس سره فرموده اند بطریق تبرک نبشته می شود یا ایها المزمل یعنی خطاب حضرت احدیة بذات حضرت سرور صادر شد که ای

خواص ما که بیچیده خود را در چادر هستی خود که آن ترا از وصال ما باز داشته / بخوری خود مشغول ساخته هستی تو که مثل شب تاریک / نهایت ظلماتست نور معرفت ما را بوشیده / از عادت ظلمات خود برخیز / در وصال ما باش *

Foll. 144^b-157^a: 7 $\frac{1}{2}$ x 4 $\frac{1}{2}$ in.; foll. 144^b-154^b about 20 lines (written transversely): foll. 155-157 ll. 17 or 18: shikastah (except Qur'anic passages which are in naskhi): worm-eaten: nineteenth century.

[DELHI PERSIAN/1169.]

4009

The beginning of a Persian commentary on Sûrah LXXVIII.

Beginning:

در بیان سوره النبأ / سوره نبأ منزل در مکه شده و در / چهل آیه است / ونبأ [sic] بمعنی خیر کردن است / در سه / اقسام صیغه اسم مصدر است الخ *

End:

درین اثنا قال الله تعالى عم يتساءلون

عن النبأ العظيم الذي هم فيه مختلفون

Fol. 15: 10 x 6 $\frac{3}{8}$ in.; ll. 15: poor nasta'liq: nineteenth century.

[DELHI/949.]

Arabic

4010

The beginning of a Persian commentary on Sûrah LXXVIII. As far as fol. 16⁷ it is identical with No. 4009, but after that the two diverge, probably owing to an omission in the latter.

Beginning:

در بیان سوره النبأ الخ *

End:

یس باواز بلند کفتم من بناء به بزرگ این جماعت میبرم / ناکاه *

Colophon:

نوشتم بحالت ضعیفی کمال چگونه بود حالت حجة جلال *

Foll. 16-17: ll. 15: same hand as no. 4009.

[DELHI/949.]

Arabic

B. GLOSSARIES.

4011

Tarjumān i Qur'ān.

ترجمان قرآن

Explanations of the Qur'anic words in the order in which they occur in the Qur'ān by al-Saiyid al-Sharīf 'Alī ibn Muḥammad al-Jurjānī, the well-known scholar,

al-*ṣifāhānī*, who was born, according to H. K. in 786/1384-5 (see H. K. iv. 9475, 9484, vi. 13864: in the last passage 786 is given as the date of his death). The title does not occur in the work itself, but only in the colophon and at the top of the first page. The work contains references to the *Taiwār* (see No. 4016); the *Shāhībiyah* (see No. 4017), and on fol. 12^b to the *Nihāyah al-itqān*¹ of Abū'l-Hasan Shuraih b. Abi 'Abd Allah Muḥammad b. Shuraih.

Beginning:

الحمد لله رب العالمين والصلوة على نبيه محمد المصطفى
والصحة اجمعين وبعد جنين كويد فقير حقير جاني طاهر
اصفهانى عفا الله عنه كه اين مختصر مشتمل است بر قاعده
و ضابطه چند در نيكو كردن تجويد و تصحيح قران عظيم كه فرا
جمع كرده شد بالتماس يكي از دوستان عزيز الخ

The work is divided into the following sections:

- | | |
|------------------------|-------------------------------|
| Fol. 1 ^b . | ♦ باب الاستعاذه |
| Fol. 1 ^b . | ♦ باب البسملة |
| Fol. 2 ^a . | ♦ باب المد والقصر |
| Fol. 3 ^b . | ♦ باب الادغام |
| Fol. 4 ^b . | ♦ باب النون الساكنة والتنوين |
| Fol. 6 ^a . | ♦ باب الراء |
| Fol. 7 ^a . | ♦ باب الوقف على اواخر الكلم |
| Fol. 8 ^a . | ♦ باب ذكر مخارج حروف ومغات آن |
| Fol. 30 ^b . | ♦ خاتمه در بيان وقف والمام آن |

End:

و پرو اشكالى باقى نماند ولحمد اولاً و اخراً والصلوة والسلام
على سيدنا محمد الخ

Colophon:

تمت كتابه هذه النسخة الشريفة المسمى بذكر التجويد في
معرفة التجويد بعون الله الملك الباعث الشهيد

Foll. 14-34^a: 10½ × 6½ in.; ll. 21: large, clear
nasta'liq with archaistic features (ج for ج, ب for ب, &c.);
rubrications, marginal notes and indications of subject-matter:
slightly worm-eaten and water-stained: eighteenth-century.

[DELHI PERSIAN/32 a.]

4016 PL 664.

Qawā'id al-Qur'ān.

قواعد القرآن

A work on the recitation of the *Qur'ān* compiled by
Yār Muḥammad ibn Khudā-dād Samarqandī, and

dedicated to Abū'l-Ghāzī 'Ubaid Allāh Bahādur Khān
[the Shāhānīd ruler of Transoxiana, who ruled from
940/1533 to 946/1539].

For the subjects of the twelve *abwāb* into which it
is divided/ see Ethé 2703.

It is followed immediately (fol. 45^b) by the same
chapter on the معانقات (which are said to be eighteen
in number on the authority of حضرت استاد مرحومى قدوة
المحققين مولانا ناصر الدين الهروي) as is found in Ethé
2703.

For other manuscripts, see Ethé 2703, Rieu II 803^a
(fragment only), *Maḥbūb al-albāb*, p. 309.

Foll. 1-47: 9½ × 6½ in.; ll. 13: clear nasta'liq;
rubrications: early nineteenth century.

[DELHI PERSIAN/33 a.]

4017

Qawā'id al-Qur'ān.

A fragment of the same work.

This fragment begins with a section on *ḥun*, which
forms part of the sixth chapter of the work, and which
in Ethé 2703 occurs on fol. 4^b. It includes also the
seventh (در بيان مد وقصر), eighth (در بيان ما كنايه),
ninth (در بيان تفخيم وترقيق), and part of the tenth
chapter (در بيان وقف بر آخر كلمه).

Beginning:

بدانكه *ḥun* بر دو نوعست

End:

وس عبارت از سكته است

Foll. 71-78: 8½ × 5½ in.; ll. 15: fair nasta'liq; rubrications:
considerably worm-eaten: sixteenth century.

[DELHI ARABIC/93 c.]

4018

Qawā'id al-Qur'ān.

A fragment of the same work.

This fragment consists of more than half of the
twelfth and last chapter:

در بيان اختلافات راويان امام عاصم كه ابو بكر وحفص
است رحمهم الله و كيفيت وصل و وقف ایشان

This is followed immediately by the same chapter
on the معانقات, as is found on fol. 29^b of Ethé 2703.

Beginning:

سورة يس در مردنا

Foll. 112-116^b: 9½ × 6½ in.; ll. 16 or 17: poor but clear
nasta'liq: in the same hand as 322 (No. 4016), which is dated
21 Ramaḍān, fourth year of Shāh 'Alam = 1763

[DELHI PERSIAN/33 b.]

¹ Mentioned by Hājji Khalifah, who, however, does not name the author.

4019

A work ascribed in the colophon to Yār Muhammad Samarqandī (see No. 4016) on the eighty-three obligatory (لازم) pauses in the Qur'ān.

Beginning:

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ وَالْعَاقِبَةُ لِلْمُتَّقِيْنَ . . . اما بعد

بدان ای خواننده قرآن که در تمام کلام الله در آن سورتها که وقف لازم نهاده اند هشتاد و سه موضع است

End:

و در سوره البلد یکموضعست اَبْحَسَبْ اَنْ كُنْ يَقْدِرْ عَلَيَّ اَحَدٌ مَّا اَزِيْنُ سُوْرَةَ تَا اٰخِرُ فِرْقَانِ الْمَجِيْدِ كَهْ اَنْ يَسْتِمْ وَ بِنَجْ سُوْرَةَ اَسْتِ وَقْتٌ لَازِمٌ لَيْسَتْ وَاللهِ اَعْلَمُ بِالصَّوَابِ

Colophon:

تمام شد رساله ملا یار محمد سمرقندی

Foll. 97^b-99^b: 9 1/2 x 6 1/2 in.; ll. 17: same hand as D.P. 32 (M) (No. 4019); rubrications: eighteenth century.

No. 4023

[DELHI PERSIAN/ 33 d.]

4020

Maqṣūd al-qāri'.

مقصود القارئ

A short work on the pronunciation of the Qur'ān. The author gives his name as Nūr al-Dīn Muḥammad Qāri', and it appears from the preface that the work was written in the reign of the Emperor Jahāngīr (A.H. 1014/1605-1037/1628) at Purwān (منشأ این Nawwāb Mu'izz al-Dīn Qādi, surnamed Qādi Khān.

It should, however, be remarked that except for variations in the preface, for the omission of two fuṣūl and the addition of some material relating to the seven Readers and the makhārīj al-hurūf after the words (see the end of No. 4019), the work is almost word for word identical with the Zubdah al-qirā'ah of Qiwām al-Dīn Muḥammad ibn Saiyid 'Abd Allāh al-Bukhārī (No. 4030). It is divided into a muqaddimah, six fuṣūl and a khātimah.

Beginning:

بعد از حمد و صلوة [sic] این چند ورق در بیان مخارج حروف تهجی و بعضی از قواعد قرآنی که ناچار است قاری از آن به تهجی که مختار حضرت شیخ شاطبی و شیخ محمد جزری است رحمتها الله تعالی مشتمل بر مقدمه و شش فصل و خاتمه در موضع پروان نوشته شده منشأ این ثواب معز الدین قاضی اعزّه الله . . . وهو الملقب آخرًا بالطائف السلطان

Pronunciation etc.,

الاعظم والمقام الاكرم نور الدين محمد جهانكير بادشاه خلد الله ملكه . . . بخطاب قاضي خان النخ

وهر حرفی که در تلفظ آنصوت بند میشود آنرا شدید نامند والله اعلم بالصواب. تمت تمام شد

For lithographed editions in a Majmū'ah (Lucknow 1290) and Majmū'ah i dāstirāsā'il i qirā'at (Lucknow 1308) see Edwards 374.

1435. Foll. 1^b-6^a: 9 1/2 x 6 1/2 in.; ll. 16: clear nasta'liq; rubrications: eighteenth century.

[R. Johnson]

use large numbers like those in Keith's Sanskrit Catalogue

4021

Maqṣūd al-qāri'.

Another copy of the same work.

Colophon:

حرفه عبد المذنب سيد فرزند علی ساکن سامانه بتاريخ بیست و دوم شعبان المعظم روز دوشنبه سنه ۱۰ جلوس شاه عالم موافق سنه ۱۱۸۸ هجری مرقوم نمود

1435. Foll. 23-35: 10 x 6 1/2 in.; ll. 11 or 12: large clear nasta'liq; rubrications: Copyist, Saiyid Faizand i 'Alī, a resident of Sāmānah; dated, Monday, 22 Shā'bān, 1188/1774.

4022

Nazm i ḥāsīm

نظم حاسم

A metrical work on the pronunciation of the Qur'ān in fifty-six verses. The title is a chronogram indicating the year 1099/1687-8.

Beginning:

باسمك الابتدای یا فتاح بعد حمد نشای مدح خدا نعمت بیغمیر دلیل هذا بشنو این چند بیت نا کرده

End:

نظم حاشم [sic] شمار تاریخش بکھزار و نود نه از هجرت

The title is thus explained in a note written by the copyist at the end of the work:

حاشم [sic] یعنی ششمین برندا. است یعنی این نظم قاطع جهالت و زوالت [sic] در علم قرأت و تجوید و تحقیق

Foll. 51-54: 10 1/2 x 6 1/2 in.; ll. 11: clear nasta'liq; rubrications: nineteenth century.

[DELHI PERSIAN/ 34 e.]

Handwritten signature or mark at the bottom right of the page.

4016

4289

Handwritten mark resembling a stylized 'a' or 'am'.

4030

4030

Handwritten mark resembling 'ital'.

Handwritten mark resembling 'ital'.

4

429

8

4023

Najāh al-qāri'.

نجاه القاری

A work on the art of reciting the Qur'ān and on the readings associated with the name of 'Āṣim by Mīr Saiyid 'Alī, commonly called Mīr Majnūb, ibn Mīr Saiyid Muḥammad al-Kh/lānī, called K/lāb, one of the Saiyids of Zarāb.

The work is dedicated to the Emperor Aurangzīb. It is divided into the following abwāb:

- Fol. 51^b. ♦ در بیان حروف و مخارج آن
Fol. 53^a. ♦ در بیان رعایت حروف
Fol. 55^a. ♦ در بیان صفات حروف
Fol. 58^a. ♦ در بیان استعاذه
Fol. 59^b. ♦ در بیان بسمه
Fol. 60^b. ♦ در بیان نون ساکن و نون متحرک
Fol. 63^a. ♦ در بیان ادغام متماثلین و متماثلین
Fol. 64^a. ♦ در بیان مد و قصر
Fol. 65^b. ♦ در بیان تقحیم و ترقیق
Fol. 66^b. ♦ در بیان ماه کتابه
Fol. 67^a. ♦ در بیان وقف بر آخر کلمه
Fol. 70^a. ♦ در محاسن قراءه
Fol. 70^b. ♦ در بیان معائب [sic] قراءه
Fol. 71^a. ♦ در بیان رسم لفظ و طریق وقف بران
Fol. 78^a. ♦ در بیان اختلاف ابو بکر و حفص
Fol. 94^b.

خاتمه کتاب در بیان سجده تلاوت و قراءه فاتحه کتاب بطریق قراءه سبع و چهارده راوی ایشان خوانده اند و طریق ختم احزاب و شناختن اوقات نمازها الخ

Beginning:

أَلْحَمْدُ لَكَ وَالْمِنَّةُ يَا مَنْ مَوَّرَ ظَاهِرَ الْإِنْسَانِ [sic] بِأَحْسَنِ

التصوير... أما بعد فيقول العبد الضعيف الراجي الى رحمت الله الملك البارئ مير سيد علي عرف مير مجنون ابن مير سيد محمد المختلاني المعروف بكولاب من السادات الزراب... اني اريد ان اجمع رساله في علم التجويد ليكون سبب نجاتي من عذاب النيران...

End:

اما وقتي که ابر باشد مستحب تعجيل است بجهه تعجب خلق در کل و تاریکی والله اعلم بالصواب

The work is preceded by a table of contents and by a list of the seven Readers and their rāwis.

Foll. 50-97^b: 9 1/2 x 6 3/8 in.; ll. 17: very fair nasta'liq (and naskhī in the Qur'ānic passages): rubrications: slightly worm-eaten: eighteenth century.

[DELHI PERSIAN/33 c.]

4024

Ma'rifah al-qirā'ah.

معرفه القراءه

A work on the pronunciation of the Qur'ān, composed in the time of the Emperor Aurangzīb (A.H. 1569/1659—1119/1707) by 'Abd al-Raḥmān ibn Yūsuf, a resident of

Beginning:

من بغیر تو نه می بینم جهان قادرا پروردگارا جادوان [sic]

حمد بسعد و ثنای بیعدد [sic] مر حضرت رب العالمین را که انعام او عامست... بعد حمد خداوند پرورد مصطفی... پوشیده نیست بر ارباب تحقیق... که دانستن علم قران الخ

End:

اگر اول جا وصل و دوم جا وقف این ممنوع است مثال

Colophon:

ولا اله الا الله اسم الله الرحمن الرحيم الخ
تمت تمام شد

Foll. 32-39: 11 1/2 x 6 1/2 in.; ll. 11: poor nasta'liq; rubrications: copyist, Muḥammad Karīm Allāh; dated 26 Ramaḍān (nineteenth century).

[DELHI PERSIAN/34 c.]

4025

Ma'rifah al-qirā'ah.

Another copy.

Beginning:

من بغیر تو نه بینم در جهان الخ

Foll. 45¹²-50⁴: 10 7/8 x 6 1/8 in.; ll. 15: poor nasta'liq (same hand as 4026): rubrications: nineteenth century.

[DELHI PERSIAN/34 e.]

4026

Al-Takmil fi qirā'ah al-tanzil.

التکمیل فی قراءه التنزیل

A work on the pronunciation of the Qur'ān. The author's name is not mentioned, but the date of com-

u.c. ital.

4289

ital.

Rasulpur

ital.

ital.

ital.

ital.

It has already been pointed out that this work is practically identical with the *Maqṣūd al-qārī* of Nūr al-Dīn Muḥammad (see No. 4020).

and the author is probably al-Shaykh Muḥammad Maḥmūd ibn Muḥammad al-Samarqandī

47

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48

4030

Zubdah al-qirā'ah.

زبدۃ القراءۃ

A short Persian work on the pronunciation of the *Qur'ān* composed at Ahmādābād by Qiwām al-Dīn Muḥammad ibn Saiyid 'Abd Allāh al-Bukhārī. It is divided into a *muqaddimah*, eight *tafsīr*, and a *khātimah*. The title occurs on fol. 107^a.

Beginning: 107v

بعد حمد صلوة این چند ورق در بیان مخارج حروف نهجی و بعضی از قواعد قرآن ضروری که ناچار است قاری قرآنرا از آن نهجی که مختار شیخ شاطبی و شیخ محمد جزری است ... در بلده احمدآباد نوشته است میگوید جامع این اوراق فقیر حقیر قوام الدین محمد القاری بن سید عبد الله البخاری غفر الله لهما پوشیده نیست بر ارباب تحقیق و تدقیق که دانستن علم تجوید قرآن الخ

End: 110v کما فی کنز العباد والله سبحانه الخ

Colophon: 111r تمیت بالخیر فی سنة 1117

Foll. 107-111: 9 1/2 x 6 3/8 in.: ll. 17: very fair nasta'liq; slightly worm-eaten: dated, 1182/1768-9.

[DELHI PERSIAN] 33 f.

The work contains quotations from a large number of different works.

Foll. 33-40: 8 1/2 x 5 1/2 in.: ll. 15: fair nasta'liq; rubrications: considerably worm-eaten and otherwise damaged: seventeenth century.

[DELHI/93 b.]

4290 Arabic

4032

Foll. 50-79* of this worm-eaten and otherwise damaged manuscript contain fragments apparently of three works on the reading of the *Qur'ān*.

I. The first begins:

للمد لله رب العالمین والصلوة والسلام علی خیر خلقه محمد ... وبعد بدان آیدک الله فی الدارین که علماء اُمّنا صناعت قراءت قدس الله تعالی اسرارهم در تجدید [sic] حروف کلمات قرآنی اهتمام تمام دارند خصوصا در سوره کریمه فاتحه فاتحه الخ

At the point where the author introduces his name the manuscript has been torn, and all that remains is al-Mahmūd [sic] ibn Muḥammad al-Sā- [?], which is probably the name of his father or grandfather.

The author first mentions twenty-seven points which must be observed in reading *Sūrah* I. He then (fol. 53^a) discusses the *muxaraj* for the *ḥurūf*, and the pauses. He refers to *al-Madbūt* (cf. No. 4015) to the *Durr al-farid fihm al-tajwīd*, (see No. 4015) and to al-Jazari. On fol. 60^b the work appears to end as follows:

وآنکس که در قرآن تجوید رعایت نکند کند کار واثم است وبلایه العصمة والتوفیق والیه المرجع بالتحقیق

The last word is followed in the same line and after a space of less than one-fifth of an inch (in which perhaps a red *taḥt* was intended to come) by the words *رساله الشریف در علم القرات*. The last word is followed immediately by the words *در بیان وقوف قرآن*, which introduce a statement and five verses concerning the pauses in the *Qur'ān*.

II. On fol. 61, l. 2 are the words:

(the beginning of the line has been torn away) ... فصل از کتاب نوشته شد که نام آن کتاب معلوم نبود در بیان قرآن قرآن

This is followed by a metrical list of the Seven Readers and their *rāwī*, with the abbreviations used by al-Shātibī to indicate them.

This is followed by a paragraph about al-Kisā'i, and on the next page (fol. 61^b) comes a *muḥāḍarāh* of *ḥurūf*. After this we find the following numbered *fuṣūl*:

4031

A work on the recitation of the *Qur'ān* and the etiquette connected therewith by a certain Muḥammad Ma'jūm.

The work begins without any preface as follows:

فصل اول در آداب تلاوة وقرآنی بدانکه علما گفته اند که مستحب است که قرآنرا با طهارت بخواند الخ

A second chapter begins on fol. 45 with the words:

فصل دوم در آداب مصحف وکتابت آن واحترام بسیار آن وحکم گرفتن اجر بر تعلیم وکتابت آن احکم بجمع وشرای آن واوراق کهنه آن گفته اند مستحب است تقبیل مصحف قیاس بر تقبیل حجر اسود الخ

End: 47v تفسیری که در آن آیات قرآنی نوشته اند فوق کتب قرآنه نهند ط

Colophon: باتمام التمام رساله قرآنه من تصنیف الامام الرضائی والقطب السعستانی ... شیخ محمد معصوم نفعنا الله تعالی به الخ

of Durr al-Farid steps

4015

2702

a

ت

ت

ikal.

ikal. / fuṣūl / it al.

#

+

5

4289 / it al.

S / #

#

#

5

5

5

4036

The last sixteen leaves of a work on the pronunciation of the *Qur'an*. This surviving portion of the work is concerned exclusively with the pronunciation of *hamzah*.

Beginning: والا اجتماع اعلاين باشد الخ

On fol. 3^a a section, introduced by the word فصل in red, begins:

Fol. 4^a:

کما در هر يك ازین اقسام بعد از ذکر تنبيهات در خاتمه نموداري بنماييم و کسب از ضعيف و فاسد جدا کنيم بر طریقی مسائل تا طالب را نايد باشد انشاء الله تعالی

This is immediately followed by the word تنبيهات in red.

The خاتمه, which begins on fol. 5^b, is divided into numerous small sections introduced by the word مسئله in red.

End:

دوازده وجه ديگر زايد شود و کسب نيست والله اعلم

There follows an extract beginning:

باب مد حمزه که در اين مفرد: مولانا طاهر ياد کرده

ميترمايد که مرتبه مد او طولست الخ

4300 / a.c. B-174 (Lith. 42), foll. 1-16: 7 1/2 x 5 1/2 in.: ll. 19: clear nasta'liq: sixteenth century.

[Bijāpūr 274]

4037

A series of notes and extracts (of which two are in Arabic) relating to the pronunciation and variant readings of the *Qur'an*. They begin with a note on the views of Warsh concerning the pronunciation of *ra'* with ترقيق or تخفيف when preceded by *kasrah* in certain circumstances, and include a note on the reason justifying the existence of a multiplicity of readings, al-Jazari's explanation of the tradition انزل القرآن انزل ان القرآن انزل, an explanation of the verse of the *Shātibiyah* beginning: وفي الكافون عابدون وعابد, two extracts (in Arabic) from *al-Nashr* (see No. 4299), and finally a note on the ادغام of the article.

Beginning: بعضی از احکام ورش

End: نفس علی هذا

4299 x / a.c. B-174 (Lith. 42), foll. 92^a-94^b: 9 1/2 x 7 1/2 in.: ll. 13-15: irregular nasta'liq: sixteenth century.

[Bijāpūr 272]

4038

A number of notes in Persian on the correct reading of the *Qur'an*, comprising (1) some annotated traditions and *Qur'anic* quotations; (2) statements concerning the number of occurrences of certain words (e.g. *تَمَّ*) in the *Qur'an* (margins of fol. 111^a); (3) etiquette relating to the beginning of a *Qur'anic* recitation; (4) verses on the *Qur'anic* pauses, beginning:

حافظا این نظم را بشنو کنون تا ترا در وقف باشد رهنمون

(the first nine verses are practically identical with those ascribed to al-Sajawandi at the end of Ethé 2703); (5) a metrical list of the fourteen *sjdahs*, or places of prostration in the reading of the *Qur'an*.

Beginning:

روایت است از امیر المومنین علی سلام الله علیه

apparently from هر که قرآن با غایبه ختم کند ثواب هفت ختم را یابد الخ

Foll. 111: 9 1/2 x 6 1/2 in.: same hand as 4037: slightly worm-eaten: eighteenth century.

[DELHI PERSIAN/33 G.]

4039

Persian verses by Luṭf Allāh Ahmad (see Luṭf Allāh ibn Ahmad) on subjects connected with the *Qur'an* and the method of reading it. The work is a series of metrical lists, viz. (1) of the Seven Readers and their *rāwis*; (2) of the *Sūrah*s as usually arranged; (3) of the *Sūrah*s arranged chronologically; (4) of the *sjdahs*; (5) of the signs used to indicate the different kinds of pauses; (6) of the ten *wuqūf i ghufrān*.

Beginning: 167

پس از حمد خدا و [etc] نعت پیمبر عالم را ازو امیدوار است بدان ای قاری قرآن که این نظم مدینه مکه بصره شام کوفه ازین هر پنج شهر آن هفت قاری است

End: 192

زد رقم پور احمد معیار این رساله بکلكه کوهر بار تا که این هفت چهار خواهد ماند در جهان یادکار خواهد ماند

1435. Foll. 16^a-19^b: 10 x 6 1/2 in.: about ll. 15; clear nasta'liq: eighteenth century.

[R. Johnson]

4040

A Persian metrical memoria technica for the abbreviations used to indicate the various Readers. It consists of twenty-two lines.

Beginning: **f. 16r**
رقم قاریان خوش الحان این چنین وضع کرده اند عیان
آ اول نشانه نافع ب چو قالون وج ورش بدان

1485. Fol. 16^a, lower half of the page and on the margin: fairly clear nasta'liq: eighteenth century.

[R. Johnson]

4041

Another copy of the same memoria technica, doubtless copied from the preceding manuscript.

1485. Fol. 36: same hand as foll. 23-35 (), which were written by Saiyid Farzand i 'Ali in 1188/1774.

[R. Johnson]

4042

Another copy.

1485. Foll. 37-40: 10 x 6 1/2 in.: ll. 10 or 11: large, clear nasta'liq in same hand as foll. 23-35 (), which were written by Saiyid Farzand i 'Ali in 1188/1774.

[R. Johnson]

4043

Two copies of a metrical list of the signs used to indicate the different kinds of pauses. It consists of eleven lines, and is practically identical with that given in Delhi Persian 33 (No. 33), fol. 111^b, and at the end of Ethé 2703 (cf. No. 2703). It is headed:

در بیان ده حرف وقفی قرآن

Beginning:

حافظا این نظم را بشنو کنون تا ترا در وقف باشد

This is a verse: five lines to each hemistich

1485. Foll. 19^a, line 4-end, and 40^b-41^a: clear nasta'liq: eighteenth century.

[R. Johnson]

4044

A list of the seventeen places in the Qur'an at which it is forbidden to pause.

Beginning:

امثال وقف حرام اینست بدانکه میگویند که در قرآن هفده جا وقف نمی باید کردن هر که وقف کند کافر شود

ends:

لا اگر باشد علامت اندرو نیست وقفی مرترا بگزار ازو

Colophon:

تمت هذه الرسالة تمام شد بعون الله تعالى تحریر فی تاریخ بست و یکم ماه رمضان المبارک سنه ۱۱۷۸ عالم شاهي
Foll. 116^b-117^a: 9 3/4 x 6 3/4 in.: same hand as 33^a: dated 21 Ramaḍān, fourth year of Shāh 'Ālam = 1763.

[DELHI PERSIAN/33 f.]

4045

A metrical list of the Sūrah's of the Qur'an.

Beginning:

کنز قسطاط وال عمران است پس نسا مائده ز قرآن است

Fol. 55: 10 3/4 x 6 3/4 in.: clear nasta'liq: an ornament at the end: nineteenth century.

[DELHI PERSIAN/34 f.]

E. QUR'ANIC MAGIC.

4046

A work on the talismanic virtues of the different Sūrah's of the Qur'an, as related by the Imām Ja'far al-Sādiq.

Beginning:

این رساله ایست در بیان منافع سوره های کلام الله تعالی بروایت امام العالم العامل الذی هو بکذل حق ناطق امام جعفر الصادق رضوان الله علیه که در اخبار صحیح آمده است از امام جعفر بن محمد الباقری رضی الله عنهما از حضرت صر بدر عالم صلی الله علیه وسلم که آنحضرت فرموده که هر که خواهد که سوره های قرآن را ختم کند و لموی پاک بسازد الخ

The statements concerning the last two Sūrah's end as follows (fol. 172^a):

شهر و مکر حاسدان و ظالمان از وی بگرداند والله الموفق والمعین

There follows a

فصل در بیان آداب تلاوت قرآن

beginning:

اگر کسی آداب آن نتواند رعایت آن نکند زیادت مزدی جاری نیابد الخ

2

4289
= 1
S / Ital.

No. 4018

This is a verse. Five lines to each hemistich

4291

9 S / Ital

l.c.

l.c.

#

#

and ending:

وَحَدِّ وَسَطَرًا نَكَاهُ دَارِدُ كَمَا قَالَ اللَّهُ تَعَالَى وَابْتِغِ بَيْنَ
ذَلِكَ سَبِيلًا تَمَّ تَمَّ

Foll. 167-173. 7 3/4 x 5 in. ll. 17: very fair nasta'liq; rubrications: slightly worm-eaten: eighteenth century.

[DELHI PERSIAN/1182 f.]

4047

A Persian *fāl-nāmah* (or work explaining how to obtain omens) ascribed to the Imām Ja'far al-Ṣādiq.

Beginning:

فالنامة تاليف حضرت امام همام جناب جعفر صادق عليه السلام طريق در يافتن فال اينست كه بعد از نماز صبح پنج

The brief introduction which explains the method of using the book is followed by

(1) *Sūrah* VI/59 (وعنده مغان الغيب السبع).

(2) A rectangle divided into fifteen smaller numbered rectangles.

(3) A circle subdivided by means of an interior circle and a series of radii into two sets of thirty compartments, of which each of the outer series contains the name of one of the *Sūrahs* II-XXXI, and each of the inner series the name of a subject concerning which an omen might be desired, such as علم and سفر کردن.

(4) Thirty series of fifteen short passages from the *Qur'ān*, each series being headed by the name of one of the *Sūrahs* mentioned in the thirty compartments of the aforementioned circle. Each *Qur'ānic* fragment, which has no necessary connexion with the *Sūrah*, is followed by a brief Persian explanation of meaning of the omen.

The method of obtaining the omen (after preliminary ablution, recitation of the *Fātiḥah*, and other formalities) is (1) to place the forefinger to the right hand on one of the numbered rectangles and to remember the number; (2) to look for the compartment of the inner circle which contains the name of the subject about which one seeks an omen; (3) to count from it according to the number obtained by process (1); (4) to note the *Sūrah* named in the compartment of the outer circle corresponding to that reached by process (3); (5) to turn to the series of *Qur'ānic* fragments grouped under the title of this *Sūrah*; (6) to count from the beginning according to the number obtained by process (1). The *Qur'ānic* fragment reached in conjunction with the Persian explanation gives the omen required.

As a specimen the second passage given under the heading *سورة البقر* will serve:

مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمَ لَا بَيْعَ فِيهِ

فروختن این بنده بهتراست

On fol. 21^b are written *Sūrah* II *سورة البقر* in the copyist's hand. The fly-leaves are covered with a number of *Qur'ānic* verses and charms.

Foll. 21: 9 1/2 x 6 3/4 in. ll. 13: clear *naṣḥi* (in *Qur'ānic* passages) and *nasta'liq*: slightly water-stained and worm-eaten: eighteenth century.

[DELHI/367.]

4048

A work on the talismanic virtues of the *Qur'ān* compiled from unspecified Arabic sources in the year 926/1519-20 by 'Abd al-'Alī ibn Muḥammad ibn Husain, who may perhaps be identical with the well-known astronomer al-Birjandi.¹

The title of the work is not mentioned by the author, but in the top left-hand corner of fol. 1^a some one has written the words:

نام این کتاب دَرَرُ التَّنْظِيمِ كَمْ يَاب

The work is subdivided as follows:

Fol. 2^a. مقدمه اول در فضیلت تلاوت قرآن

Fol. 2^b. مقدمه دوم در شرایط تلاوت قرآن

Fol. 3^b. مقدمه سیم در معرفت مقدار قرائت

Fol. 4^b. مقدمه چهارم در مباحث استعاذه و بسمله

Fol. 5^a. بحث در بسمله

مقدم در فضایل و فوائد تسمیه

Fol. 6^b. سورة فاتحه الكتاب

Fol. 8^a-103^a. سورة البقره—[سورة الناس]

Fol. 104^a. خاتمه [1]

The work ends with four Arabic prayers.

Beginning:

الحمد لله الذي انزل القرآن على عبده ليكون للعالمين نذيرا
ويهدى للتي هي اقوم ويختر الصالحين بان لهم اجرا كبيرا...
وتعد از استيفاز بتوفيق حمد و صلوة نموده ميشود كه مقرر است
و محقق بقول صادق مصدق... كه بزرگ وار پيرين چيزي
زد حضرت عزت عز شانه دعا و طلب است از مسبب الاسباب
الخ

¹ For al-Birjandi, who was still alive in the year 930, see *Habib al-siyar*, III, 4, 117; *Ḥadā'iq al-Ḥanafiyah* 390, Rieu 453; Suter, *Die Mathematiker und Astronomen der Araber und ihre Werke*, p. 187.

End:

اللَّهُمَّ ارزُقْنِي بِالْقُرْآنِ وَصَلَّى اللَّهُ عَلَى خَيْرِ خَلْقِهِ الخ

A study of this work has been published by A. Christensen under the title *Xawāṣṣ-i-āyāt. Notices et extraits d'un manuscrit persan traitant la magie des versets du Coran* (Kgl. Danske Videnskabernes Selskab. Historisk-filologiske Meddelelser. III, 4. Copenhagen, 1920).

For another manuscript, see Ethé 1762 (30), where the author's name is given as 'Abd al-ʿAlī ibn Ḥusain.

Foll. 105: 9 × 4 1/2 in.: ll. 23: small, clear, and regular naskhī: rubrications up to fol. 49, but thenceforward the blank spaces left for words in red (headings of Sūrah, and قوله تعالى, &c.) have not been filled in: marginal notes, emendations, and indications of subject-matter: worm-eaten: seventeenth century.

[DELHI PERSIAN/84 A.]

4049

A defective copy of the same work, extending as far as the beginning of the remarks on Sūrah XCII (No. 8, fol. 97^a). On fol. 1^a is the quasi-title

كتاب الدعوة خواص كلام الهى

الحمد لله الذى انزل القرآن على عبده ليكون للعالمين نبيرا الخ (with slight verbal differences from No. 8.)

End:

وإز حضرت امام جعفر صادق منقول است كذا ابن مسعود
جهت حفظ مال صد و هشت

On the fly-leaf are three notes of inspection, one of which belongs to the reign of Jahāndār Shāh, another to that of Farrukhsiyar. Seals of Mirzā Ghulām Muḥammad Khān, A. H. 1219, on foll. 1^b and 2^a.

Foll. 119: 9 × 5 1/2 in.: ll. 21: clear but inelegant nasta'liq: rubrications: marginal notes and indications of subject-matter: considerably water-stained: copyist (see fol. 96^a), Mirzā Aḥmad Bāg walad Mirzā Muḥammad Taqī Bāg ibn Mirzā ʿAlī Bāg: eighteenth century.

[DELHI PERSIAN/84 B.]

4050

A large work dealing mainly with talismanic virtues of the Qur'ān, of the different Sūrah, and of particular verses in those Sūrah. The work was written not earlier than the fourteenth century (see the list of works cited), and probably not much later.

The manuscript is defective both at beginning and end, the first leaf bearing the number 10, and the last dealing with Sūrah CX.

The acephalous chapter with which this copy opens contains a variety of traditions and sayings of Sūfis and others inculcating the reading of the Qur'ān, and stating the advantages accruing therefrom. Possibly the missing heading of this chapter was ذكر فضائل القرآن. On fol. 7^b begins a chapter headed ذكر خواص القرآن, which contains the 'Hakīm i Tamīmī's' account of his obtaining a book on the khawāṣṣ of the Qur'ān from a sage in India. This account is doubtless taken from the preface to the *Khawāṣṣ al-Qur'ān*, which is mentioned by Hājji Khalifah in vol. III, p. 180 (No. 4814),¹ and which is perhaps identical with the *Kashf al-sirr al-maṣūn wa'l-ilm al-maknūn*, which he describes in another place (V. 10708) as a well-known book (كتاب

متداول بين الناس). He adds that the author of *al-Durr* (i. e. presumably Ibn al-Khaghāb al-Yamanī, the author of *al-Durr al-naẓīm fi faḍā'il al-Qur'ān al-aẓīm*, who lived in the thirteenth century, ~~see No. 4814~~), was not aware of any biographical notice of al-Tamīmī. The 'Hakīm' is the main authority in the sections of this work which relate to the khawāṣṣ, and which usually begin with the words حكيم كفت رحمت الله عليه.

On fol. 12^b there is a short paragraph headed ذكر المنافع. This is followed (at the bottom of the same page) by one headed ذكر الختم.

On fol. 16^b, though no new section is marked, the author passes to matters concerned with the conventions and etiquette (sunnah and adab) of reading the Qur'ān. On fol. 19^a begins a section headed ذكر القراءة فى الصلوة, and on 22^b another headed ذكر تاوليل قران فى الرويا. After two more sections headed ذكر الاستعاذه (fol. 24^b) and ذكر التسمية (fol. 30^b) the author passes to the Sūrah. The subject-matter is divided into similar sections throughout the work, the headings being reduced to the following abbreviations:

(خواص or خاصيت) = خ, (فضائل or فضيلت) = ف, (صلوة) = ص, (ختم) = م, (منافع or منفعة, نفع) = ع, (تعبير تاوليل or perhaps تاوليل) = ت

Of the numerous works and authors cited the following may be mentioned:

- (1) The *Kashshāf*.
- (2) Fakhr al-Dīn al-Rāzī's *tafsīr*.
- (3) The *Tafsīr* of Ya'qūb (so fol. 49^b penult.) Kuzhānī, which is very frequently quoted.
- (4) *Mudmarāt*.
- (5) *Tafsīr i Durar* (frequently quoted).
- (6) *Asbāb al-shifā'*, by Sulaimān ibn Muḥammad Rāzī.
- (7) *Kanz al-shifā'*.
- (8) The *Aurād* of Maulānā Diyā' al-millaḥ wa'l-Dīn Sūnāmī. [Cf. Ethé 1908. This person is mentioned

¹ For manuscripts/see Kāprülü, p. 181, no. 21, and Bāyazid, 69 and 69 bis.

several times with and without the nisbah, which occurs in more than one corrupted form, e.g. ستانی on fol. 20b, ستانی on fol. 86a. He was a contemporary and friend of Niẓām al-Dīn Auliya' (who died in 725/1325), see *Akhbār al-akhyār*, MS. Delhi A, fol. 98a, Rahmān 'Alī 97.]

- (9) The *Tafsīr i 'Umdah*.
- (10) The *Tafsīr i Munīr*.
- (11) The *Yawāqūt*.
- (12) The *Tafsīr i Maulānā Rukn al-Dīn*.
- (13) The *Asbāb al-maghfirah* (cf. H. Kk. i. 581).

Beginning:

کرده نشود دلی که درو قرآن باشد سینۀ که یاد گرفته باشد قرآنرا در است الخ

Sūrah I (fol. 44a):

سورة الفاتحة در تفسیر امام کشانی آمده است بدانکه سورة فاتحة ده نام است الخ

Sūrah II on fol. 58a:

سورة البقرة ف در تفسیر در آمده است بیغیر گفت علیه السلام بخوانید زهرابین را الخ

Surah III on fol. 81a, IV 97b, V 102b, VI 108a, VII 116a, VIII 122b, IX 124b, X 128b, XI 131a, XII 134a, XIII 138a, XIV 143a, XV 147a, XVI 149a, XVII 153a, XVIII 159b, XIX 165a, XX 168a, XXI 171b, XXII 176b, XXIII 178b, XXIV 183b, XXV 186a, XXVI 189a, XXVII 191a, XXVIII 194b, XXIX 196b, XXX 197b, XXXI 199a, XXXII 201a, XXXIII 203a, XXXIV 205a, XXXV 206a, XXXVI 207a, XXXVII 213a, XXXVIII 214b, XXXIX 215a, XL 216b, XLI 219a, XLII 220a, XLIII 222a, XLIV 224a, XLV 225b, XLVI 227b, XLVII 229a, XLVIII 230a, XLIX 232a, L 232b, LI-CX 234b to end.

End:

حکیم گفت رحمة الله علیه این سورترا هر که [نوش کند] در آتة از انتها [آلة از التها] حرب ومقابل شود با دشمن نص [remainder torn away]

Foll. 303: 9 3/4 x 7 in.: ll. 17: clear, regular, rather large na'khi, preserving the archaic features (ب for پ, ج for چ, &c.) of an earlier manuscript: numerous rubrications (Qur'anic quotations, catchwords, titles of books quoted) many proper names, &c. worm-eaten, upper margins of foll. 74-300 eaten by white ants, some leaves brittle and much discoloured: decorated leather binding: eighteenth century.

[DELHI MISC./21.]

4051

I. Foll. 173a-173b Khawāṣṣ i Sūrah i Yūsuf

خواص سورة يوسف

A list of seventeen benefits resulting from the reading of Sūrah XII, followed by a tradition relating to the same subject.

Beginning:

ا دیدار غایب ۲ بر آمدن مهمات ۳ بر حاصل آید

End: هرگز خوار نکرده انشاء الله تعالی تم

II. Foll. 173b-175b

On the talismanic virtues of certain Qur'anic and other phrases and passages.

Beginning:

کفایت مهمات وحصول مرادات کلی وجزوی و رسیدن بمطلوبات خویش الخ

End: لعل الله يقبل توبتك

7 3/4 x 5 in.: ll. 17: same hand as No. 4292

[DELHI PERSIAN/1182] and [4046]

4052

A short Persian work on the rewards promised for reading the different Sūrahs of the Qur'an and their virtues when used as charms.

Beginning:

فصیلت سورة الفاتحة رسول فرمود صلی الله علیه واله وسلم هر که سورة الفاتحة بخواند شفا یابد از جمله مرضها ایمن شود وافتها ختمه نم بار بخواند بجهت هلاکی دشمن باید که در خواندن متکلم یا کسی نشود فصیلت سورة البقرة الخ

End:

[ختمه] سه بار بخواند تا خدای عز وجل از دیو وبری نکاهدارد والله اعلم بالصواب

Foll. 99-106: 9 1/2 x 6 3/4 in.: ll. 17: same hand as D.P. 33 (c) (No. 4289): rubrications: eighteenth century.

[DELHI PERSIAN/33(e)]