CATALOGUE OF PERSIAN MANUSCRIPTS
VOLUME III
I. QU'RANIC LITERATURE.

A. COMMENTARIES AND TRANSLATIONS.

3077
Tafsir al-Strabadi.


Three fine old volumes containing respectively (i) the first quarter (Surahs I-VI), (ii) Surahs VII-XIV 40 (presumably this volume when complete contained the whole of the second quarter, i.e. Surahs VII-XVIII, though it is wrongly described on fol. 18 as al-medjallun al-thani min al-medjallun), and, with certain lacunae, (iii) the sixth seventh (al-sul al-sadiq), i.e. Surahs XXIII 58-XXXVIII, of the commentary on the Qur'an composed by Abu Bakr 'Atiq ibn Muhammad al-Strabadi, the date of whose death does not seem to be recorded but who, according to H. Kh. II 3155, wrote his commentary in the time of Alp Arslan (465/1073-468/1077). The first two volumes belonged to a copy divided into quaternions and written, at any rate partly, in 739/1339, while the third is a very old volume belonging to a copy divided into sevenths and is dated 541/1148.

The comments on each Surah 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 Qisas Dusijn) and where he passes and answers fairly frequent queries relating to difficulties or problems which arise out of the sacred text. These questions and answers, introduced respectively by the words salih and jami'at, are one of the most marked characteristics of the commentary. They are similar to those which are found in books on the Turkish al-Qur'an or mushahhid al-Qur'an and to those introduced in the Kanzal-Madini with the words "Fuslul an 'Ala fi an qali bi khatarum..." and "Fuslul an 'Ala qiyyam bi 'Ala fi un an qali bi khatarum..."

The text in all of these three volumes is marked by archaisms, but these are especially noticeable in No. 3340, which is among the oldest surviving Persian manuscripts.

Beginning:

al-hafidh al-muhaddith bi ta'ifi al-qur'an. "Fuslul an 'Ala fi an qali bi khatarum..."

[The last two words are almost entirely effaced]

al-mu'ajjar al-mahaddith bi ta'ifi al-qur'an.

The name of the author is written in the margin on fol. 161 r. The entire text is written in neat, clear handwriting, generally of a size of 13/15 mm. The volume is in good condition, but the two first quaternions are spliced together; the writing is very dark, and the small portion of the text which is effaced or damaged is legible enough to indicate that the manuscript was originally complete.

Sūrah I:

Surah II:

Surah III:

On the title-page of Leyden MS 1638 he is called Abu Bakr 'Atiq ibn Muhammad an-Nadimkari vulgo Abu al-Strabadi".

H. Kh. here calls him Abu Bakr 'Atiq ibn Muhammad al-Harawi." He mentions the book again under No. 3345.
A commentary on Surahs I and LXVII to CXIV by Ya‘qub Badraddin Chaghaniyan, a disciple of Ba‘al al-Din Naqqash, is included in the preface to the precept of the great saint Umdat Allah Ayyub (d. 860/1456). As Lam pointed out (Pers. Cat. 1707), the date of his death is given in the Tabaqat al-Shahristaniyya as 839/1435-6 (Eshq. 705, fol. 46b), but the Ta‘rifat al-qawl al-mutlaq of 1557 gives the date 851/1448-9. Accounts of him will be found in the Nafakhat al-umma, p. 455, the Bahr al-fathi of All al-Harirayn al-Wali’ al-Khatib (Na‘wak., Cawanpor, 1912, pp. 65-8, cf. also pp. 214-21), and the Sayf al-muluk, No. 68 (Cawanpor 1848, p. 80).

He was born at Charkh, a village near Ghaznaw, and studied in early life at Harat, Cairo (where he was a class, fellow of Zain al-Din Khawf, for whom see Brockelmann, I, 206, and a pupil of Shihab al-Din al-Shami) and at Bukhara. It was in the last of these three places that he met Ba‘al al-Din Naqqash, whose disciple he became. On the death of Ba‘al al-Din he attached himself, in accordance with his preceptor’s instructions, to ‘Ali al-Din Awar at Chaghaniyan, and continued to be associated with him until he died (in 882/1476 according to Nafakhat al-umma 448 and Na‘wak., 897). It was at (or in the neighbourhood of) Chaghaniyan that Umdat Allah Ayyub became Ya‘qub’s disciple, having travelled from Harat for that purpose. He was buried at a village near Bist-i Shajmand.

This commentary, as the author states in his preface, is chiefly based on the Tafsir of ‘Umar ibn Muhammad al-Nasafi; see Brockelmann, I, 428, the Kadhim of al-Rimah, and the Ta‘rifat al-qawl al-mutlaq of al-Kawāsī (see Brockelmann, I, 419).

Fahd Khalil mentions his name in his book of Tafsir al-Nasafi, his Tafsir al-Nasafi, and his Tafsir al-Nasafi (3361), his Tafsir al-Nasafi (3363), and his Tafsir al-Nasafi (3367).

He seems also to have written a work in Persian when he writes: 3380. He frequently used the Arznama, and the Khamsa, as well as the Farsi, for his own use.
تهیه مطالب به‌صورت عربی عالی‌ترین رتبه را در این نوع نویسندگی می‌گنبد. امکان پذیرفتن این مطلب در بخش‌های دیگر نیز وجود دارد.

۳۰۸۰

تفسیر یا تفسیری که در این جمله ذکر شده، به‌طور کامل برای مشاهده و تفسیر مطالب اصلی این بخش از متن نظری می‌باشد.

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تفسیر یا تفسیری که در این جمله ذکر شده، به‌طور کامل برای مشاهده و تفسیر Materiaal, an Arabic commentary on the Qur'an, entitled Bahir al-sawar, and several other works.

In the preface to his commentary on Surah XII, of which a lithographed edition was published at Lahore in 1873 and of which there are manuscripts preserved in the Bodleian (Sachau & Ethel 453), and elsewhere, he states that having completed the comments on Surah II and II for his tafṣir entitled Hotāt al-baṣārah he was intending to proceed to Surah III when he was asked by friends to write first on...
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 XIII. Probably, then, this fragment, like the published commentary on Sūrah XII, is a part of the Ḥadhīb al-ḥadīth, which may never have been finished. On the upper margin of fol. 1 (originally fol. 15) of this manuscript is written the title Aṣār al-
Fāṭihah (Aṣār al-Ṭāhirī). 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).

An Arabic commentary by Mu’in al-Miskin on Sūrah I extracted from the Bahār al-durar and consisting of a muqaddima and fifteen majāliya subdivided into fagli is mention in the Cairo Catalogue, i, p. 113, under the title al-Wāfī bi al-ta’ṣīr al-Fāṭihah. The commentary is divided into majāliya, of which the first begins in this MS., which has lost nine leaves from the beginning) on fol. 32 r and the thirteenth, which remains incomplete, on fol. 31 v. A normal majāliya is subdivided into a muqaddima—which takes the form of a kahfah subdivided under the headings saḥīḥ, taḥkīm, and majāliya—and a number of fasāl.

On fol. 30 b begins:

العمل الثاني في بيان الأشاعتر في هذا القرن

presumably the second part of the Kāmil al-

المحاسن للأيام الكبيرة.

The following is a list of the majāliya:

(1) fol. 22 v in the major verses fol. 74 in the rest of the al-

(2) fol. 25 in the beginning fol. 69 b in the rest of the al-

(3) fol. 87 in the beginning fol. 77 b in the rest of the al-

(4) fol. 131 b in the beginning fol. 152 b in the end of the al-

(5) fol. 155 in the beginning fol. 168 b in the end of the al-

(6) fol. 171 in the beginning fol. 178 b in the end of the al-

(7) fol. 179 in the beginning fol. 184 b in the end of the al-

(8) fol. 185 in the beginning fol. 190 b in the end of the al-

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

(1) fol. 32 r in the rehāb and ‘ulūm al-tawāf and wajibat

(2) fol. 33 b in the beginning of the al-

(3) fol. 44 b in the beginning of the al-

(4) fol. 24 b in the beginning of the al-

(5) fol. 25 b in the beginning of the al-

(6) fol. 50 b in the beginning of the al-

(7) fol. 30 b in the beginning of the al-

(8) fol. 54 b in the beginning of the al-

The author quotes fairly frequently from a work entitled Aṣār al-Fāṭihah by Shaikh Wārakji (no doubt identical with the Shaikh Ahmad al-Wārakji mentioned on fol. 107 b) from al-Bādi’wān, al-Rā‘if, and others.

The work contains a large amount of varied information. In connection with verse g ethological matters are discussed at considerable length. From time to time the author quotes poems of his own, in which he sometimes uses the takhallul Mu’in, and sometimes Mu’un.

Beginning:

لاقن له أبضاء مهديه والقرآن مبادأ لنا

End:

لا أتبث بهم كتبة إلا باباً لله ملأته ضياء

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.

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

Fol. vii which are prefixed to the work contain a table of contents.
this copy was collated and corrected by a certain Amin Allah, a bawdeh, in the year A.H. 1142, the eleventh year of Muhammad Shah Qajari, at the Dar al-khilafa [i.e. Delhi].

Fol. 114:11, in. ii. 89: good naqshi ( foll. 2, 3, 4, and 5): all supplied in bad naqshi (arched letters and like cursive); c. 1: border: gold border: illuminated 'cammals' on fol. 57:91: interlinear gilding on fol. 77 and 78: seventeenth century.

[DELHI PERSIAN 3 3]

3083

KHULISAH AL-ManHaj.

حالمه المحم

Sura 31: I-XVIII 58.

Part of Fahd Allah ibn Shukr Allah al-Sharif al-Khashi's well-known abridgement of his Shafi'i commentary entitled Karachi al-khatib fi Tafsir al-mushallifin, accompanied as far as the beginning of Surah 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 Shaf Tahmasp.

He was a pupil of Ali ibn Hasan al-Zawari (the author of the commentary entitled Tafsir al-mushallifin, see Khatib 284, and died in 1588-9 according to the Khutubi, p. 48, but in 1578-9 according to the Min'ah al-mafal (see Khatib 399).)

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

Bismillah... .

這次抄本是用科熱法抄本的校勘本，是據阿敏阿訇所校訂的版本。此本的校勘本是在阿敏阿訇的手稿上校正的。校勘本的校勘者為阿里巴郎。此本的校勘本是在阿敏阿訇的手稿上校正的。校勘本的校勘者為阿里巴郎。
CATALOGUE OF PERSIAN MANUSCRIPTS. VOL. III.

3084
Muḥā阐 al-Manḥāf.
Sūrah I–VI.
Part of the same commentary.

End:

All text in red ink is written in large black letters, the words, "السّلّامُ عِلْيَ الْأَّمْيَلِ" (سورة المنهاج) and "السّلّامُ عِلْيَ الْأَّمْيَلِ" (سورة المنهاج) are repeated twice on the same line. The text is written in red ink and some portions are highlighted in black ink. The pages are well-organized and include additional notes and annotations.

3085
A commentary on Sūrah XII. It is incomplete at the end, the last verse commented on being 102.

The Qur'ānic 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'ān.

The commentary consists largely of legendary amplifications of the Qur'ānic story of Joseph, Wāzb ibn Musabih being the authority most frequently quoted. al-Rahib is quoted at least once (fol. 107r), but no authorities of a late period seem to be mentioned.

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

3086
The Qur'ān accompanied by a Persian paraphrase and commentary. The title is written twice on fol. 18, but this work is different from the Tafsīr al-Tawbīh described under No. 151 in the Bihār Persian Catalogue.
18. QUR'ANIC LITERATURE. A. COMMENTARIES AND TRANSLATIONS.

The translation of Surah C begins as follows:

The translation of Surah C begins as follows:

End:

On fol. 18 are the words ...

End:

A Persian commentary on Surah XXXVI and LXVII
by a Shi'ite author.

Beginning:

End:

[Delhi/18.]

End:

3087

Tafqir 'Abd al-kurai.

A commentary on the 'Ā'īd al-kurai [Surah II 256] composed by Nasir al-Din Muhammad al-Wajir, and dedicated to Abū-Qasim 'Abd Allāh Bahādur Khān, probably one of the two Qadhāīs who bore this name and who reigned respectively from 946/1539 to 947/1540 and from 967/1553 to 1006/1598.

The work is divided into (1) a magātāmah on the traditions relating to the excellence of the 'Ā'īd al-kurai; (2) a magālīth devoted to its exegesis; (3) a khatmāmah on some of its kāhibīya or magākīya.

Beginning:

The commentary begins on fol. 43 as follows:

End:

3088

A Persian commentary on Surah XXXVI and LXVII
by a Shi'ite author.

Beginning:

End:

[I. Fol. 1/26] on Surah XXXVI (Ya-Sin). The author speaks first of the importance of the Surah and of the meaning of the name Ya-Sin. He then comments on the Qur'ānic text line by line. It is his practice to prefix a Persian paraphrase to his comments on each passage. He explains at some length the al-ḥarām al-mukarram and the historical allusions (Ḥabīb al-Kajjār, etc.). 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 karmālah or kāmilwālah):

End:

End:

3087

A commentary on the 'Ā'īd al-kurai [Surah II 256]
composed by Nasir al-Din Muhammad al-Wajir, and
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(3) a khatmāmah on some of its kāhibīya or magākīya.

Beginning:

The commentary begins on fol. 43 as follows:

End:

3088

A Persian commentary on Surah XXXVI and LXVII
by a Shi'ite author.

Beginning:

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

Among the authors mentioned are Nizām al-Dīn al-Nasā'ī (fol. 28b, 48b); al-Kawākīb (fol. 43b). Among the books quoted are: Rūzāh al-Istiqāma (fol. 28r); Kāmil al-Bidayah (fol. 42b, 50b, 48b, 47b, 49b); Falsafat al-Dīn (fol. 49b); Dīwān al-'Arākh (fol. 50b). The greater part of the commentary is devoted to the first three verses, the rest occupying only one fol. 52b, 50b.

The Amir al-Mu'minīn 'Alī (ت. 661) is mentioned several times (once only in the commentary on Surah XXVIII, see fol. 23b) as being especially on fol. 54b.

Beginning:

The first verse of the four is also in Thānūs (ت. 591) in a commentary on the Quran, p. 955. The second verse is in Khālid, son of the Prophet, p. 955. The third verse is in Thānūs (ت. 591) in a commentary on the Quran, p. 955. The fourth verse is in Khālid, son of the Prophet, p. 955.

End:

Rafīq al-Dīn al-'Arūs, in his commentary on the first two verses of the Quran, in a commentary on the first verse of the Quran, p. 955. The second verse is in Khālid, son of the Prophet, p. 955. The third verse is in Thānūs (ت. 591) in a commentary on the Quran, p. 955. The fourth verse is in Khālid, son of the Prophet, p. 955.

[Delhi, 1311]

3089

Tafṣīr al-Nizām al-Dīn Thānūsī.

Falsafat al-Dīn al-Tahānānī

Sūrat al-Fatiha, XVIII-XX, XCVI-XXXVI, K.XVII-IV,

A Sufi commentary on the first surah and on the last section of the Quran by Nizām al-Dīn Ibn 'Abd al-Shākir al-Thānūsī (ت. 591), in the Kāzim District of the Qaṣrābād. It is very possible that at least so much of it as relates to the last section is a part of the Rūzāh al-Istiqāma, a commentary on the last two sections which is mentioned in the Sūrat al-awṣār as one of the works of Nizām al-Dīn Thānūsī.

An account of the commentator given in Muhammad Akbar Bārānawī's work on the Shāhīs of the Chishtī order entitled Sūrat al-awṣār (ت. 624, 625) is summarized by Bārānawī as follows:

Shāhī Nizām al-Dīn Ibn 'Abd al-Shākir al-Thānūsī was born in the town of Thānūsī, in the Qaṣrābād District of the Qaṣrābād. He was the son of al-Shākir al-Thānūsī, a renowned scholar and a disciple of the great scholar and jurist, al-Qāsim al-Qāsimī. Shāhī Nizām al-Dīn was renowned for his knowledge of the Quran and the Hadith, and was one of the leading scholars of his time. He was also a prolific writer, and wrote many works on various subjects, including a commentary on the Quran, which is the subject of this commentary.

This commentary on the first two verses of the Quran is one of the works of Shāhī Nizām al-Dīn, and is a valuable contribution to the understanding of the Quran. It is a commentary that is characterized by a deep understanding of the text, and by a thorough knowledge of the Hadith and the Tafsīr traditions.

For other biographical notices see Haft Iltimās 38, Ḥadīth al-'Awhāf (ت. 624) in Bārānawī's Al-Noor. Begging:

Wala ilāhi illā Allāh, wala ma'sūm illā Allāh, wala mu'īd illā Allāh, wala mīrāj illā Allāh. Ameen.
QUR'ânIC LITERATURE. A. COMMENTARIES AND TRANSLATIONS.

End of commentary on Surah I: 5

Beginning of commentary on Surah LXVIII: 5

End: 1101

An unfinished commentary on the Qur'an partly in Persian and partly in Arabic by Mullâ Shah, surnamed Lâkarîhl, a great Indian sultan of the Qâdirî, order, who was the spiritual director of Shâh Jâhân's eldest son, Dârâ Shukhâh. Accounts of him, based on Dârâ Shukhâh's Safînât al-Albîyâ' and other works, will be found in Rûbûl 696b-691, Ebbû 1580, and Abî al-Magâfirîn 326.

In the preface to this commentary he gives his name as Shah Muhammad ibn 'Abî Muhammad Rûbûl's. Mullâ Iskandûrî is probably a corruption of Mullâ 'Abîî ibn Safînâh al-Abâî al-Abîkâ'î, the first interpreter of the Qur'an, who was born at Arka, the name of which is distinctly spelt in some older manuscripts. He was born in 1538, and died in 1595, a village near Rûstâm in Badakshân. He settled in India in 1597, and became the disciple of the celebrated saint of Lahore, Miyan Mir, or Miyan Jîv, who died, according to the Safînâh al-Albîyâ', in 1636. After the death of Miyan Mir, Mullâ Shukhâh migrated to Kâshân, where he lived with his disciples in a monastery built for him at the expense of Dârâ Shukhâh and his sister Jâhân-ba Begam. It was in 1629-1630 (according to the preface of the Safînâh al-Albîyâ', see Rûbûl 356b) that he admitted Dârâ Shukhâh, then in his twelfth year, to the Qâdirî order. He died at Lahore in 1673-1674 according to the Mirâkhlâh (but in 1680-1681 according to the Safînâh al-Albîyâ', p. 174).

This manuscript, which contains in addition to commentaries on Surahs I-III and Surah XII, Three

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1 For a portrait of Mullâ Shah with his predecessor Miyan Mir see Stian and Arnold, The Court Painters of the Grand Mogul, plate 48, and also the frontispiece of Ebbû 1580.

IND. OPP. III

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3090

Tafsîr Fâtîhah al-Kitâh.

Tafsîr Fâtîhah al-Kitâh.

Another copy of the same author's commentary on Surah I.
I. QUR'ANIC LITERATURE. A. COMMENTARIES AND TRANSLATIONS.

A. Arabic literature. An excellent and carefully written copy of a Persian translation of the commentary ascribed to the Imam al-Hassan al-Ashraf (for whom see Encyclopaedia of Islam, i. 408) on Surah I and II 120-194, 154-72, 194-206, and most of 282. The Qu'ranic text is given in fragments consisting of a verse or less. Each fragment is followed by a Persian translation preceded by the word جنه. This is regularly followed by some such phrase as امام عليه السلام. In introducing the Persian translation of the commentary, which is of course strongly Shi'ite, and consists entirely of statements vouched for by the Imams (cf. Goldscheider, Richtungen, 279-9, and Z.D.G.U. 1923) it is interesting to note the way in which the Persian translator has given a more accurate and fuller statement of the text.

A lacuna after fol. 1 includes the مسلم الافاظل 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, i.e. II of the Lucknow edition of the Arabic original. The discussion of the fitr al-hajj begins on fol. 5.

The translator explains on fol. 353 a (after ver. 108) that forty-two verses of the tafsan are missing at that point, and similarly on fol. 401 the commentary on seventy-three verses has been lost.

The published editions of the Arabic text are deficient to approximately the same extent as this translation.


Beginning (march of first page is torn away):

3094

Waṣlaḥ al-abūl ʿĀdhaṣr al-Rasūl.

A copious Persian commentary on the jāfi'ātāb, the Kāmilāḥ, and the first Surah of the Qur'an by ʿĀbī al-Rahim ibn Naṣr al-A'lāwī.
The text, which occurs on fol. 24, has been altered from its original form. The altered form has the support of the rhyme, but the narrative is written on two leaves 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 ninth section. In the exegetical part of the work the author is largely concerned with explaining and commenting on the statements of al-Badawi. Among the authorities cited are Abd al-Haq Dihlawi, who died in 1641, and who is mentioned on foll. 37 and 183, seems to be the latest.

Beginning:

The following are the headings of some of the sections:

- Fol. 25:
  1. Verbal diacritics in Qari's style.
  2. Vowel analysis.
  3. Analysis of the root.
  4. Analysis of the noun.
  5. Analysis of the adjective.

- Fol. 46:
  1. Analysis of the verb.
  2. Analysis of the preposition.

- Fol. 57:
  1. Analysis of the adverb.
  2. Analysis of the conjunction.

- Fol. 86:
  1. Analysis of the relative clause.
  2. Analysis of the nominal clause.

- Fol. 94:
  1. Analysis of the nominal sentence.
  2. Analysis of the relative sentence.

- Fol. 222:
  1. Analysis of the nominal group.
  2. Analysis of the relative group.

End:

The text of the Qur'an with a Persian translation (and notes) by the well-known eighteenth-century traditionist, commonly called Shah Wali Allah Dihlawi (Ali bin Abd al-Rahman bin Wajhi al-Mahdi), who was born on 4 Shawwal 1131/1720, and died, according to Rahmat Al-Mukhtar al-Mahdi, in 1171/1758-9, cf. Broekhuysen, p. 217. The author's autobiography (in Persian), which bears the title al-wustal al-lajif fi tarjama al-akhir al-lajif, was published by Muhammad Ridwan Husain, together with an English translation and a list of his works, in the Journal of the Asia Society of Bengal, 1912, pp. 161-75. From this autobiography and from other sources of information already mentioned we learn that Wali Allah was the pupil and also the murid of his father, 'Ali bin Muhammad bin Wajhi al-Mahdi. He went to school at the age of five, and at the age of seven he read the whole of the Qur'an. At the same age he began to perform the daily prayers and to fast in Ramadhan. At the age of ten he began to read Qari's commentary on the Figh, at the age of fourteen he married, at the age of fifteen he was admitted by his father to the Naqshbandi 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 hijj of 1145/1733. While resident in the Hijaz he studied under Abu Tahir al-Madinah (i.e. presumably Abu Tahir Muhammad bin Ibrahim bin Hasan al-Madani al-Shafi'i al-Kurani, who died, according to al-Maqrizi, iv. 270, in 1145/1733; cf. Husain, p. 166, note 2). For lists of his works see Husain, J.A.S.B. 1912, loc. cit., Rahmat al-Mukhtar al-Mahdi, 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 (Ashab al-nursi and). Difficult points have been discussed only to a small extent as in the Yaşi [of al-Wālidī] and the Kadınlak. The work is designed mainly for children and laymen. It was begun before the translator's journey to the Hijāz (1143-45), but was not completed until 1145. In the year 1150, he says, Khwājah Mūhammad ‘Abduh certified it to be used in schools, and copies were multiplied. At the end of his preface the translator gives his name, which begins as follows:

Fol. 597: "[Delhi Arabic] 597.

3097

Fath al-Rahmān bi-tārjama al-Qur'ān.

Sūrah XII–XVI 33, with the same translation following each verse except xvii 35.

Beginning:

[Sīf 11618: 884 x 761 in. H. 1717. Qur'ān text in uncial script illuminated, in red, the translation in thin blue, black, and blue; marks of passage and marginal indications of sections and subsections in red; slightly worn, early sixteenth century.

[Delhi Arabic] 597.

3097

Fath al-Rahmān bi-tārjama al-Qur'ān.

Sūrah XII–XVI 33, with the same translation following each verse except xvii 35.

Beginning:

[Sīf 11618: 884 x 761 in. H. 1717. Qur'ān text in uncial script illuminated, in red, the translation in thin blue, black, and blue; marks of passage and marginal indications of sections and subsections in red; slightly worn, early sixteenth century.

[Delhi Arabic] 597.

3097

Fath al-Rahmān bi-tārjama al-Qur'ān.

Sūrah XII–XVI 33, with the same translation following each verse except xvii 35.

Beginning:

[Sīf 11618: 884 x 761 in. H. 1717. Qur'ān text in uncial script illuminated, in red, the translation in thin blue, black, and blue; marks of passage and marginal indications of sections and subsections in red; slightly worn, early sixteenth century.

[Delhi Arabic] 597.

3097

Fath al-Rahmān bi-tārjama al-Qur'ān.

Sūrah XII–XVI 33, with the same translation following each verse except xvii 35.

Beginning:
3098

al-Faus al-kabir fi ʼusul al-tafsîr.

A work on the principles of Qur’anic exegesis by the same Wall Allah Dihlawi.

It is divided into the following seven chapters:

These five 'usul are (1) 'ilm i al- hadith; (2) 'ilm i hadatwum; (3) 'ilm i hadatwum al- hadith; (4) 'ilm i hadatwum al-ma’tum; (5) 'ilm i hadatwum al-ma’tum

The fifth chapter is in Arabic, and has the independent title Fatih al-Kabir bi-ma’âl la wudhulnu bi-ṣâfîl fi ʼilm al-tafsîr. It has been published as an independent work. For further information concerning it, see the Arabic Catalogue, vol. II.

Beginning:

The text of this work is written in Arabic.

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

Then the follows the Fatih al-Kabir.

Colophon:

Another copy of the same work.

Colophon:

A commentary on verses 28–39 (called ʼarba’iyya) and verse 33 (called ʼarba’iyya) of Surah XXXIII by Qasim al-Din Auranjibzai (Saiyid Qasim al-Din ibn Saiyid Mushtah Allah ibn Saiyid Ia’qub Allah). The author was a personal friend of M ʿ aLik al- ʿ Abd, who has given an account of him in Subuh i ʿ amr on 1013 (cf. Faqihzadi t ʿ azm o it il ) and 1428. He belonged to a family of Shafi’is and was born in 1911. He died in 1977. In the years 1155–57 he visited Makkah and Madinah, and died on the 2nd day of Rajab 1211/1775.
buried at Aurangabad. Ghulâm Allāh Aṣād mentions only one work of his, a treatise entitled Maktub al-Naf," which was composed in 1164/1750-1, and from which he gives extracts. According to a note on the title-page, apparently in the hand of the author, this manuscript was sent by him to Mirzâ Aḥṭār Mīr Bahlīl on the 7th of Shābān 1249/1737. The note runs as follows: 

[Fol. 17r]

جایولوق فسر حاضری غلام مصطفی، ایش قصردکرکف. 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 1198/1774-5 is described as the current year, and is doubtless the date of commencement. The author says that it was at the urgent request of Muhammad Aḥṭīq and other friends that he undertook to compose a commentary in simple Persian, taking into account all the essential religious sciences (به سواد علم عمومی، 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. 3r. عالم رضای خاتم یا یک تفاسیر
2. Fol. 8v. عالم رضای خاتم یا یک تفاسیر
3. Fol. 9r. عالم رضای خاتم یا یک تفاسیر
4. Fol. 12v. عالم رضای خاتم یا یک تفاسیر
5. Fol. 19v. عالم رضای خاتم یا یک تفاسیر
6. Fol. 20v. عالم رضای خاتم یا یک تفاسیر
7. Fol. 29v. عالم رضای خاتم یا یک تفاسیر
8. Fol. 30v. عالم رضای خاتم یا یک تفاسیر
9. Fol. 32v. عالم رضای خاتم یا یک تفاسیر
10. Fol. 33v. عالم رضای خاتم یا یک تفاسیر
11. Fol. 33v. عالم رضای خاتم یا یک تفاسیر

He says (fol. 1r penult) that he has written independent works on all of these sciences, including three works on the Hadīth [Fol. 17r], as well as a large book on medicine entitled Tadbīr al-Mugżāfī, an Arabic work entitled Miftah al-Qur'ān (بیانات مفتاح القرآن) 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 Hāfiz, the pupil of Ṭāhir. Indications of variant readings are given in red above or below the particular words. The headings of the Sūratu state whether they were revealed at Mecca or at Madīnah, and give the number of verses and rāyātīt. The Qur'ānic passages are introduced by a red or یا فی الفلس (پیلی). The text is immediately followed by a statement of the variant readings and directions as to the pronunciation (یافد). The remainder of the commentaries are arranged under some or all of the following headings (written in red ink): (1) تسمیه, a literal Persian translation; (2) تفسیر, explanatory notes; (3) تسمیه, explanation of the significance of the variant readings; (4) مثال, notes on the bearing of the passage on law (علی), asceticism
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(Arabic) and dogmatic theology (Arabic) (explanation (footnotes); see note on orthography.

It is the practice of the author to treat the last verse of a Surah 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 Surah XIX.

The Persian translation of Surah II begins as follows:

إن أن كان للكتاب امر مست الكتاب، شش شاه دان، رأى نالست
برات يزيد، تري، فلان، ابسل، ارزو، برآ، بادر.

On fol. 129, the author gives his own i gilat.

So far as the reading of Hafiz is concerned, his master was 'Abd al-Malik ibn Hubainib Khan, with whom he read the Qur'an at Delhi in 1159/1746-7. In the seven readings his master was Ghulam Muhammad Gulerat (fol. 159).

Beginning:

فلم إنه الذي يقدر أن يحاسن، لا تدبر إلى سريره المكسي، ...

The text of the Qur'an with the Persian commentary entitled Fath al-Asr by Abd al-Asr Dihlawi. The author, who was a son of the well-known traditionalist Wali Allah Dihlawi (for whom see), was born, according to Babur 'Ali 122 and Husain ibn al-Hajjaj, 779, in 1159/1746-7 (his chironomical name is Ghulam Halim), and died on 7 Shawwal 1239/1824. His best known works are:

(1) Sir al-ghadhathat, an account in Arabic of the martyrdom of al-Husayn and al-Husain. For editions (Shahranpur 1296/1870; Lucknow 1823 and 1824) see Ellis i 25-6. Another was published at the Mushtaqi Press, Lucknow, in 1297/1824.

(2) Bostan al-mubaddaka, in Persian, 'a critical account of the chief works on Moeen tradition, with notices of their authors'. For editions (Delhi, 1292/1875, Lahore 1893) see Edwards 4. Another was published at Lahore in 1894.

(3) 'Ujdal al-nafs, in Persian, on the principles of the science of tradition (falsafa').
I. QUR'ANIC LITERATURE. A. COMMENTARIES AND TRANSLATIONS.

(33) Path al-A'ziz.

Surah LXVII-CXIV.

The remainder of the same commentary.

Beginning:

Surah LXVIII on fol. 83v:

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 predetermination, after which the author returns to the Qur'anic verses with the words:

وجد ذكر في جواب ابن باك

At the end of No. 8, Rabi' I. 1203/1788 is given as the date of composition.

Beginning:

The answer begins:

سلوكنا في صغر كتبنا وتفرج ربيع الدين عن معبدك

End:

كنا خلف في رضوان نجبر

The printed edition ends abruptly at the same point.

A printed edition of Surahs I-II 180 was published by Nisr Ali Khan at Calcutta in 1834-35. An edition of Surahs LXVII-CXIV was published at Bombay in 1889 (see Edwards 3). An Urdu translation of this last section was published at the Masrat Press, Lahore, in 1865/1866, while an English translation of the preceding section (Surahs LXVII-CXIV) was published under the title: Section of Moderns, 1892, Press, Bombay in 1892.

Dated 277 1/8 1292/1914.
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4006
A less correct copy of Rafi’ al-Din’s discussion of Sūrah LI. 56 and Sūrah VI 149-50.

Colophon:

[Delhi Persian 1146]

4007
A Persian commentary on Sūrah LIV 1, with special reference to Muhammad’s miracle of splitting the moon.

The author is not mentioned, but is probably Rafi’ al-Din Dihlawi (see No. 4035), who according to the Ḥadīth al-Qāsimiyah 476 composed a Risālah i Shagh al-qamar, and of whose works several are contained in this manuscript.

Beginning:

End:

Colophon:

[Delhi Persian 1169]

4009
The beginning of a Persian commentary on Sūrah LXXVIII.

Beginning:

End:

Colophon:

[Delhi 949] Arabic

4010
The beginning of a Persian commentary on Sūrah LXXVIII. As far as fol. 101 v it is identical with No. 4009, but after that the two diverge, probably owing to an omission in the latter.

Beginning:

End:

Colophon:

[Delhi 949] Arabic

B. GLOSSARIES.

4011
Tarjumān i Qur’ān.

Reviews:

Explanations of the Qur’ānic words in the order in which they occur in the Qur’ān by al-Sayyid al-Sharīf ’Ali ibn Muḥammad al-Jurrānī, the well-known scholar.

[Delhi 949] Arabic

Beginning:

This copy is defective at the end, and breaks off in the middle of the explanation of the qurʾānic (Surah LXXXIV 16). A flyleaf and most of the title-page are filled with an index to the qurʾānah. For other manuscripts see Browne, p. 46, Ekhād 2690. For rearrangements in alphabetical order see Berlin, p. 88 (by ʿAdī ibn ʿAlī). Ekhād 2700 (by Taj ibn Muḥammad al-Ḥāshimi).

[DELHI/984.]

4012

Lūḡāt-i Qurʾānī.

A short vocabulary of qurʾānic words with explanations in Persian. It is in the handwriting of Muḥammad Karim Allāh (for whom see ), who is perhaps also the compiler. Forms beginning with the same consonant are grouped together. The internal arrangement within the groups is that of their occurrence in the Qurʾān.

Beginning:

باب اللائي أذاموا اما كنت أرسد ف كفر أرجح حسن

[DELHI URDU/30 b.]

4013

C. ASBĀB AL-NUZUL AND AL-NASIKH WA'L-MANSŪKḤ.

A work on the circumstances which led to the revelation of particular parts of the Qurʾān (الاسباب الدوالي) and on those verses which abrogate or are abrogated by others (الاضامات والمنسوخات). The author quotes only the opening words of each qurʾān (from the second onwards) and of each verse discussed. The comments on each qurʾān usually begin with the words (أصل سوره مكية ( материалов) and state whether it was revealed at Mecca or Medina, how many verses it contains, how many abrogated or are abrogated by others, and in what circumstances it was revealed. These remarks on the qurʾānah in general are followed by comments on particular verses. These comments usually begin with the words: "باب نزول ك...

Beginning:

إِنَّ كَانَ تِغَٰيْبُ عَلَى الْمَكَّةِ وَالْمَدِينَةِ أَنَّهُ...

[DELHI PERSIAN/23.]

4014

A brief Persian work on the abrogated and abrogating verses of the Qurʾān.

Beginning:

البيان والتشوخيحة إذا أذاموا اما كنت أرسد ف كفر أرجح حسن

[DELHI/61 a.]

4015

[Durr al-farād fi illum (or maʿrifat) al-tajwīd.

A short treatise on the art of reading the Qurʾān by Ṭahir ʿIyābānī, i.e. presumably Ṭahir ibn ʿArabshāh.

Beginning:

P. L. 61 b.

[see different type]
Cateologue of Persian Manuscripts. Vol. III.

4017

Qawâ'id al-Qur'ân.

A fragment of the same work.

This fragment begins with a section on the main body of the work, which is divided into five chapters, each chapter starting with the following lines:

"... in the name of God, the Most Merciful, the Most Compassionate..."

Beginning:

[Fol. 47]

End:

[Fol. 49]

Colophon:

"... in the name of God, the Most Merciful, the Most Compassionate...

[Delhi Arabic] 93 b.

4018

Qawâ'id al-Qur'ân.

A fragment of the same work.

This fragment contains more than half of the ninth and tenth chapters:

"... in the name of God, the Most Merciful, the Most Compassionate...

This is followed immediately by the same chapter on the main body of the work, as found on fol. 39 of Ethbê 2703.

Beginning:

[Fol. 104]

4016

Qawâ'id al-Qur'ân.

A work on the recitation of the Qur'ân compiled by Yâr Muhammad ibn Khodâ-dâd Samargandi, and

dedicated to Abû'l-Qâsîb 'Uthâd Allah Baha'dur Ethbê [the Shahbât ruler of Transoxiana, who ruled from 940/1533 to 946/1539].

For the subjects of the twelve sections into which it is divided, see Ethbê 2703.

It is followed immediately (fol. 45) by the same chapter on the main body of the work, which is divided into twenty sections (which are said to be eighteen in number on the authority of the Sâhibsîn Mawla Nasir al-dîn). As is found in Ethbê 2703.

For other manuscripts, see Ethbê 2703, Rieu II 823 (fragment only), Mubîdî al-‘alâm, p. 329.

Delhi Persians 32 b.

4017

Qawâ'id al-Qur'ân.

A fragment of the same work.

This fragment begins with a section on the main body of the work, which is divided into five chapters, each chapter starting with the following lines:

"... in the name of God, the Most Merciful, the Most Compassionate...

Beginning:

[Fol. 17]

End:

[Fol. 20]

Colophon:

"... in the name of God, the Most Merciful, the Most Compassionate...

[Delhi Persians] 32 b.

4018

Qawâ'id al-Qur'ân.

A fragment of the same work.

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A fragment of the same work.

This fragment begins with a section on the main body of the work, which is divided into five chapters, each chapter starting with the following lines:

"... in the name of God, the Most Merciful, the Most Compassionate...

Beginning:

[Fol. 17]

End:

[Fol. 20]

Colophon:

"... in the name of God, the Most Merciful, the Most Compassionate...

[Delhi Persians] 32 b.

4018

Qawâ'id al-Qur'ân.

A fragment of the same work.

This fragment contains more than half of the ninth and tenth chapters:

"... in the name of God, the Most Merciful, the Most Compassionate...

This is followed immediately by the same chapter on the main body of the work, as found on fol. 39 of Ethbê 2703.

Beginning:

[Fol. 104]
I. QUR'ANIC LITERATURE.

4019

A work ascribed in the colophon to Yar Muhammad Samarqandi (see No. 4018) on the eighty-three obligatory (السخرون) pauses in the Qur'an.

Beginning:

4020

Maqṣūd al-qārī.

A short work on the pronunciation of the Qur'an. The author gives his name as Nūr al-Dīn Muhammad Qārī, and it is inserted in the preface that the work was written in the reign of the Emperor Jāhāngīr (A.H. 1014/1605—1037/1628) at Purwān for (if this is the meaning of) Nawwāb Mu'īnz al-Dīn Qārī, marquess Qārī Khan. It should, however, be remarked that except for variations in the preface, for the omission of two fāṣil and the addition of a massā'at al-kharāj, the text is identical with the work printed in the book of the Emperor Jāhāngīr (see the end of No. 4018).

Beginning:

4021

Maqṣūd al-qārī.

Another copy of the same work.

Colophon: [R. Johnson] 3515

4022

Nasīm ibn Ḥāsim

A metrical work on the pronunciation of the Qur'an in fifty-six verses. The title is an acrostic indicating the year 1059/1648.

Beginning:

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

End:

[Delhi Persian/34]
4023

Najaf al-qurt'i.

A work on the art of reciting the Qur'an and on the readings associated with the name of 'Āṣim by Mīr Salyūd 'Alt, commonly called Mīr Majūnūt, ibn Mīr Salyūd Muhammad al-Khiyānī, called Khiyānī, one of the Sāyids of Zārāb. The work is dedicated to the Emperor Aurangzēb. It is divided into the following abwāb:

Fol. 51b. 1) رَبَّ الْعَامِرِ
Fol. 53b. 2) مَرْحَبَة
Fol. 55a. 3) مَرْحَبَة
Fol. 58b. 4) مَرْحَبَة
Fol. 59a. 5) مَرْحَبَة
Fol. 60b. 6) مَرْحَبَة
Fol. 63b. 7) مَرْحَبَة
Fol. 64b. 8) مَرْحَبَة
Fol. 65b. 9) مَرْحَبَة
Fol. 66b. 10) مَرْحَبَة
Fol. 67b. 11) مَرْحَبَة
Fol. 70b. 12) مَرْحَبَة
Fol. 71b. 13) مَرْحَبَة
Fol. 73b. 14) مَرْحَبَة
Fol. 78b. 15) مَرْحَبَة
Fol. 94b. 16) مَرْحَبَة

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

4024

Mārifāh al-qirā'āt.

A work on the pronunciation of the Qur'ān, composed in the time of the Emperor Aurangzēb (A.H. 1569/1669—1119/1707) by 'Abd al-Rahmān ibn Yūsuf, a resident of

Beginning:

من غير نون مي يجهل جهان قرأ بيرگردا جادوائ [نَع] حمد سعد دانست پر کلکی زیرالملیم چه اهالم اوعاظم ... محمد دادمن خود متعال ... بروده نیست بر آزاده تقلبی ... که تا سی شیع قرآن

End:

اعل احمر چا وصل ورمجا وقف ابن ممنوع است مثال

Colophon:

دست نام شیر 920

[Delhi Persian 16th century]

4025

Mārifāh al-qirā'āt.

Another copy.

Beginning:

من غير نون مي يجهل جهان قرأ بيرگردا جادوائ [نَع] حمد سعد دانست پر کلکی زیرالملیم چه اهالم اوعاظم ...

End:

اما وقتي كه ابر اسحق تاجعل است مجه، لم يعلم

[Delhi Persian 16th century]

4026

Al-Takmil fi qirā'āt al-tanzil.

انکیل در قرآن النزیل

A work on the pronunciation of the Qur'ān. The author's name is not mentioned, but the date of composition is not given.
I. QUR'ANIC LITERATURE.

Position is given in the colophon as the 5th of Hadi 11/357-358.

The work is subdivided as follows:

- 이 work is subdivided as follows:
- 1. مقدمة: A list of Ibn Qaynām's translations.
- 2. مقدمة: سورة الأعراف
- 3. مقدمة: سورة الأنفال
- 4. مقدمة: سورة البقرة
- 5. مقدمة: سورة التوبة

For another copy see fol. 198 (which, however, contains, is only a fragment corresponding to fol. 198-200 of this manuscript, and is moreover somewhat abridged).

4028

Zināt al-qāritī.

Another copy of the same work, probably copied from the preceding manuscript.

4029

Masjar al-qāritī.

A short Persian work on the pronunciation of the Qur'an by Hādī 'Abdul-['Abd. It is divided into unnumbered sections.

Beginning:

المصدوم عليه السلام: الجلود.

... ما هو مفرد فquirer حافظ

... لا يlaus ono... كند...Included in the list of works by Sayyid 'Abd al-'Aziz al-

... in the Qur'anic text... من تنبيهات من نزول...[

4027

Zināt al-qāritī.

A short work on the pronunciation of the Qur'an by Husayn ibn 'Abd al-Qadir, commonly called Sikandar.
CATALOGUE OF PERSIAN MANUSCRIPTS. VOL. III.

4030

Zubdah al-qirahah.
Zada al-Qara'ah.

A short Persian work on the pronunciation of the Qur'an composed by Ahmad ibn Muhammad ibn Shaddad al-Tabrizi. It is divided into a muqaddimah, eight fasaq, and a kahrimah. The title occurs on fol. 107v-108r.

Beginning:

[Folio

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

Fol. 60a: 62 v 14: 1, 2: 2

4032

The author introduces his name in the manuscript; here, and all that remains is al-Qadisiyyah ibn Muhammad ibn Shaddad al-Qarawiyyah. At the beginning of the line, he then

I. The first begins:

End:

Colophon:

4081

A work on the recitation of the Qur'an and the etiquette connected therewith by a certain Muhammad Majdhun.

The work begins without any preface as follows:

The second chapter begins on fol. 46 with the words:

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 was intended to come) by the words:

The last word is followed immediately by the words:

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

This is followed by a metrical list of the Seven Readers and their rubrics, with the abbreviations used by al-Safistani to indicate them. This is followed by a paragraph about al-Kasli, and on the next page (fol. 61b) comes:

After this we find the following numbered folios:
L. QU'RÂNIC LITERATURE. D. VARIANT READINGS.

4034
"A work on the pronunciation of the Qur'an. It is not divided into formal sections, but subdivisions of the subject-matter are indicated by the formulae: [these questions have number written over them] and [Alam al-Jibrin (the author) and by overlineings.

Beginning:

... The author refers to the Hadith al-mu'addilin [sic], to the Tafsir, the Jami' al-tafsir, Tafsir, and other works. III. See No. 8.

End: 4291

4035
A work of which the purpose is to enumerate the permutations and combinations obtained by pronouncing certain passages of the Qur'an in all the permissible ways. It is thus similar to the work al-Maqrizi al-amir al-abbas described in the Catalogue of Arabic Manuscripts, vol. II, No. 6...

Unfortunately the first two leaves of this manuscript have been seriously damaged, and it is impossible now to ascertain the title, the author's name, or the opening words.

The first legible words are: [sic]... The first continuous passage of any length which has not suffered damage is on fol. 54, and runs:

Beginning:

... the last three pages are devoted to statements concerning the number of occurrences of particular words or forms in the Qur'an.

End:

This is followed by a short note on waw and the abbreviations used to indicate its different variations.

Ink. 111. 111. 111.
4086

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 Arabic.

Beginning:

On fol. 3* a section, introduced by the word "صل" in red, begins:

Fol. 4*:

This is immediately followed by the word "صل" in red.

The section, which begins on fol. 5*, is divided into numerous small sections introduced by the word "صل" in red.

End:

There follows an extract beginning:

پر در هم حمزه که در این مفرغ مولانا طاهر وارد کرده

4300 a.c. 383/2.489, in. i. ll. 1-9: clear nasta'liq: sixteenth century.

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 Warqah concerning the pronunciation of "ب" with "ب" or "ب" and the condition or function when preceded by aazarah in certain circumstances, and include a note on the reason justifying the existence of a multiplicity of readings, alJazari's explanation of the tradition of the quraish al-azal' on the basis of (a) the beginning of the quraish al-azal', and finally a note on the subjacent article.

Beginning:

End:

4209 a.c. 397/2.488, in. ii. 11-15: irregular nasta'liq: sixteenth century.

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. "مَصَّ" in the Qur'an (margins of fol. 11*)); (3) etymological relating to the beginning of a Qur'anic recitation; (4) verses on the Qur'anic pauses, beginning:

(1) (the first nine verses are practically identical with those ascribed to al-Sajjawi at the end of Elba 7205); (5) a metrical list of the fourteen surahs, or places of prostration in the recitation of the Qur'an.

Beginning:

End:

Fol. 11*: 93 x 61 in.: same hand as (a): slightly worn; thirteenth century.

4039

Persian verses by Lu'f Allah, Ahmad (1346-1411) 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 "ravig"; (2) of the surahs as usually arranged; (3) of the surahs arranged chronologically; (4) of the style; (5) of the signs used to indicate the different kinds of pauses; (6) of the ten vaghav-i quraish.

Beginning:

End:

1435. Fol. 19*: 10 x 61 in.: about ii. 15: clear nasta'liq: eighteenth century.
I. QUR’ANIC LITERATURE.

4040

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

Beginning:

4041

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

4042

Two copies of a metrical list of the suras 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. 435), fol. 112b, and at the end of Eshle 2703 (fols. 299b-300a). It is headed:

4043

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

Beginning:

4044

A metrical list of the Surahs of the Qur’an, as related by the Imam Ja’far al-Sadiq.

Beginning:

Coleophon:

A Persian folio dated 1245 AH, containing the text of the Qur’an along with commentaries and notes. The folio is written in black ink on light paper, with decorative borders and ruled margins. The text is written in Persian script, with some Arabic words and phrases interspersed. The folio appears to be a manuscript, possibly a copy of an earlier printed edition.

There follows a

E. QUR’ANIC MAGIC.

4046

A work on the talismanic virtues of the different surahs of the Qur’an, as related by the Imam Ja’far al-Sadiq.

Beginning:

The statements concerning the last two Surahs end as follows (fol. 172b):

There follows a

The folio appears to be a manuscript, possibly a copy of an earlier printed edition. The text is written in Persian script, with some Arabic words and phrases interspersed. The folio is written in black ink on light paper, with decorative borders and ruled margins. The text is written in Persian script, with some Arabic words and phrases interspersed. The folio appears to be a manuscript, possibly a copy of an earlier printed edition.
and ending:

4247. A Persian, šal-nāma (or work explaining how to obtain omens) ascribed to the Imām Jaˈfar al-Sādiq.

Beginning:

The brief introduction which explains the method of using the book is followed by (1) Sūrah VI/59.

(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 Sūras II–XXXI, and each of the inner series the name of a subject concerning which an omen might be desired, such as ḥūl, ḥizīn and ṣafār.

(4) Thirty series of fifteen short passages from the Qurʾān, each series being headed by the name of one of the Sūras mentioned in the thirty compartments of the aforementioned circle. Each Qurʾānic 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 ablation, recitation of the Fatīḥah, and other formalities) is (1) to place the forefinger of 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 (2); (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 Qurʾānic fragments grouped under the title of this Sūrah; (6) to count from the beginning according to the number obtained by process (5). The Qurʾānic fragment reached in conjunction with the Persian explanation gives the omen required.

4047

A work on the talismanic virtues of the Qurʾān compiled from unspecified Arabic sources in the year 936/1530 by Aḥmad al-ʿAlī the Muḥammad ibn Ḥusain, who may perhaps be identical with the well-known astronomer al-Birjandi.²

The title of the work is not mentioned by the author, but in the top left-hand corner of fol. 12 some one has written the words:

The work is subdivided as follows:

The work ends with four Arabic prayers.

Beginning:

For al-Birjandi, who was still alive in the year 936, see Ḥabibī, As-Sāriʿ, III, 4, 117. Ṣaḥāʾī, al-Kaṣāṣīf 350, Būna.
A study of this work has been published by A. Christensen under the title Xašiyya-y-ayyit: "Notices et critiques d'un manuscrit persan traitant la magie des versets du Coran" (Kgl. Danske Videnskabernes Selskab. Historisk-filosofiske Meddelelser. III, 4. Copenhagen, 1920).

For another manuscript, see Ethé 1762 (70), where the author's name is given as Abd al-Malik ibn Husain.

On fol. 102v, there is a short paragraph headed "Karaklāt al-Ṭabāqāt". This is followed (at the bottom of the same page) by one headed "Karaklāt 'Arabāt".

On fol. 156, though no new section is marked, the author passes to matters concerned with the conventions and etiquette (sunah and adab) of reading the Qur'an. On fol. 159v begins a section headed "Zayd b. Harraš in the hadith" (see fol. 124v). On fol. 196v, the author passes to the Shahih reported in the hadith (fol. 50v).

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


2 For another manuscript, see Ethé 1762 (70), where the author's name is given as Abd al-Malik ibn Husain.

3 On fol. 102v, there is a short paragraph headed "Karaklāt al-Ṭabāqāt". This is followed (at the bottom of the same page) by one headed "Karaklāt 'Arabāt".

4 On fol. 156, though no new section is marked, the author passes to matters concerned with the conventions and etiquette (sunah and adab) of reading the Qur'an. On fol. 159v begins a section headed "Zayd b. Harraš in the hadith" (see fol. 124v). On fol. 196v, the author passes to the Shahih reported in the hadith (fol. 50v).

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

- The Kitāb al-taṣawwuf of Fakhr al-Din al-Razi (as quoted frequently).
- The transcribed text of al-Tawaf al-Durar by Sulayman ibn Muhammad Razi (as quoted frequently).
- The "Aqādat" (or perhaps "Aqādat al-walāt"), which is very frequently quoted.
- The "Aqādat" (or perhaps "Aqādat al-walāt"), which is very frequently quoted.
- The "Aqādat" (or perhaps "Aqādat al-walāt"), which is very frequently quoted.
several times with and without the niyab, which occurs in more than one corrupted form, e. g., on fol. 20, 23, on fol. 26. He was a contemporary
and friend of Nisam al-Din Auliya' (who died in 326/1238), see Abd al-Abbad, Delhi, A., fol. 98

(9) The Taifir i 'Unudah.

(10) The Taifir i 'Umar.

(11) The Taifir i Hamid.

(12) The Taifir i Hafla al-Balad.

(13) The Taifir i Izanab i 'Umar.

Beginning:

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

Beginning:

"Beginning:

..."

End:

..."

II. Foll. 175, 176, 177 oth.

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

Beginning:

"..."

End:

"..."

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

Beginning:

"..."

End:

"..."