

Revise
E.A.S.

30.11.27

29.12.26

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

Muhammad Husayn al-Surabadi

Rev

CATALOGUE OF PERSIAN MANUSCRIPTS

VOLUME III

I. QUR'ANIC LITERATURE.

A. COMMENTARIES AND TRANSLATIONS.

3077

Tafsir al-Surabadi.

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 (Sūrahs I-VI), (ii) Sūrahs VII-XIV 40 (presumably this volume when complete contained the whole of the second quarter, i.e. Sūrahs 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. Sūrahs XXIII 58-XLVIII, of the commentary on the Qur'ān composed by Abū Bakr 'Atīq ibn Muḥammad al-Surabādī,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 *Qissah i 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 بانو نفقتح الامور [sic] و بنور تشرح
الظنور [sic] الذي اختص من شاء من عباده بتحبب العطايا
... قال الاستاد الامام ابو بكر عتيق بن محمد السورابادي رضي

الله [the last two words are almost entirely effaced] عنو وعن والدته رضي الله عنهما
خواهد خواندن وبرا مقدمات از بيش بايد دانستن وان چهارده
جيزست تفسير و تاويل و معنى و تنزيل [و ادخى و كلام و قول
و كتاب [و] فرقان و قران و سورت و آيت و كلمه و حروف [sic].
(for حرف الخ

Sūrah I:
[خبرست] از مصطفي صلى الله عليه وسلم كه او گفت:
هر كه سوره فاتحه اگليتاب بخواند... الحمد لله سباسب
وزادي و ستايش خدايما سزدم

Sūrah II:
خبرست از مصطفي صلى الله عليه وسلم كه او گفت سوره
البقره مهن و بهن سورتها قرانست هر كه آنرا بر خواند...
الم در تفسير الم و ديكر حروف نهجي در قران مفسران را دو
قولست الخ

Sūrah III:
خبرست از مصطفي صلوات الله عليه كه او گفت... الم
[thenceforward as in Ahlwardt 938 except
[نزديك].

¹ On the title-page of Leyden/1658/ he is called 'Abu Bacr Atiq ibn, Mohammed an-Naisaburi vulgo Abu Surabadi'.
² H. Kh. here calls him Abū Bakr 'Atīq ibn Muḥammad al-Harawī. He mentions the book again under No. 3293.
IND. OFF. III

UNIVERSITY PRESS, OXFORD
JULY 1926

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 زمين 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 ولحقنا بالمالعين لك الحمد

For other manuscripts see A.S.B. Govt. Coll., 1903-7, No. 219 | As'ad-Efendi 88 | As'raf 'Alī, 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 1/4 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.]

Tafsir i Ya'qub i Charkhi.

Sūrahs 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 و بي 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 علم

Colophon:

تمام 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 بالاعتداء احق حضرت مولانا شيخ عبدالحق سلمه الله و انشاء و جعله [The person referred to is the well-known 'Abd al-Haqq Dihlawi].

Foll. 99 : 8 1/2 x 5 3/4 in. : ll. 15 : clear nasta'liq : Qur'anic text in red : other rubrications : worm-eaten : dated Friday, 20 Dhu 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-Miskīn', i.e. Mu'in al-Dīn Farāhī (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 Farāhī was a juriconsult 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-Nubuwwah*, an Arabic commentary on the Qur'ān, entitled *Baḥr al-durar*,¹ 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 Bānkīpūr Handlist 209.

Arabic

4259
 8

تفسير سورة الفاتحة

H
 the
 a
 l / a / i / a
 i /
 l.c. /

H / a

4258
 4258
 4258
 4258

8 / #
 # / #
 # / #

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 المستكين الخ كذا ذكر العلامة الجامي which occur on fol. 59 a.

An Arabic commentary by Mu'in al-Miskin on Sūrah I extracted from the *Bahr 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 fi 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. 32 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. 15 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 fol. 22 b (r) في اسامي هذه السورة الكريمة
- (2) fol. 57 a (r) في كلمة بسم fol. 66 a (r) في كلمة الله
- (3) fol. 77 b (r) في قوله الرحمن الرحيم fol. 87 b (r) في جملة هذه الآية الكريمة
- (4) fol. 105 a (v) في قوله الحمد لله fol. 131 a
- (5) في ذكر كلمة الرب fol. 155 b (1) في بيان العالمين
- (6) fol. 168 b (10) في قوله تعالى الرحمن الرحيم fol. 195 a
- (7) في قوله تعالى مالك يوم الدين fol. 199 b (12) في قوله تعالى اياك نعبد واياك نستعين fol. 304 a (13) في قوله تعالى اهدنا الصراط المستقيم fol. 319 a

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

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

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'ini.

Beginning:

اندر لوح محفوظ دیده ام که اگر بنده همه روز بفساد کفرانیده بیش از آنکه آفتاب فرد 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 به من المعاني والبيان في الانوار العالم اسم لما يعلم به كالتام الخ

End: (f. 322 v)

الفصل الثالث في احوال المفسرين في الآية المذكورة قوله تعالى اهدنا في الانوار هداية الله سبحانه وتعالى وتنوع انواعها لا يحصى عد . . . والتاليف الهداية بارشال الرسل وانزال الكتب واياها 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.

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

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

Foll. vi, 10-321: 11 1/2 x 7 1/2 in.: ll. 25: poor but fairly clear *Wasta'liq* Qur'anic text in poor, vocalized *naḥkhi* 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]

tas. /
5/ 14
8/ 1
ital.
is /
23
320r

Introduction

المستقيم

ā / i

tas

u.c.

5

12

مش

ā / 8 / tas

4260
l.c. / 9
rad.

B 8

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'il al-Kāshifi, who died in 910/1504-5. see *Habīb al-siyar* III/3. 341ⁿ. *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. 2ⁿ is preceded here by a copy of a *waqf-nāmah* of the Amīr Shajj' al-milla' wa'l-dunya wa'l-dīn Sultān Uwais dated 5 Jumādā I/930/1524. and beginning:

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

Manuscripts are very common, see e.g. Ethé 2681-90, Rieu I, pp. 9ⁿ-11ⁿ, &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 قواجم 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 darwish, 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 'mashdū on fol. 122: interlinear gilding on foll. 177 and 178: 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 ulām 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-Zawāri (the author of the commentary entitled *Tarjamah 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'at al-safā* (see Rieu III 1077^b).

Beginning:

حمدی چون کلمات ربانی بیغایت شایسته لطیفی است که از محض لطف ابدی بواسطه وجود بالهوه احمدی بندگان را از بادیه غلالت کفران بسرحد هدایت ایمان رسانید . . . اما بعد بر افهام صافیہ و افکار زاکیه مخفی نیست که علی که مظهر سعادت اخروی کجملع 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 تراه و فی الجنة ماورنه باشد و منسجم هر دو گردد که اگر خوانند صغیرا استکتاب نمایند در متن صغیر بساهی نوشته شده و اگر خوانند کبیرا کتابت نمایند حواشی و اوراق وسط که برقه دیگر نوشته شده با یکدیگر ضم نموده بنویسند کبیر است لهذا دو جلد صغیرا بجهت عدم کنجاش به بنی جلد مجلد کرد و کبیرا در اوراق وسط و حواشی بکل بحرری از نسخ مصتح نوشت که از تفسیر

کثیر که منهج الصادقین فی الزام المخالفین است آنچه در صغیر نیست در حواشی و درج است و تفسیر صغیر که خلاصه المنهج است در متن بزرگ مکتوب است امیدوار است که توفیق اتمامش یابد بحق محمد و آله

in large black letters, the words *حکایت دیکر* (story of another), *خبری* (news), &c. Successive resumptions of the narrative have the word *قصه* prefixed. Sections of particular subjects occur here and there with the word *فصل* prefixed (e.g. fol. 4^o *فصل قاریو*). Variant readings are mentioned.

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.

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

الْحَمْدُ لِلَّهِ الْأَعْلَى الَّذِي تَوَاضَعُ [الَّذِي
انْقَادَ لِوَلَايَتِهِ كُلٌّ مِّنْ آسْتَوَى . . . أَمَّا بَعْدُ أَيْنَ كِتَابِيست
که] تر وی یاد کرده ایم *قصه* یوسف علیه السلام آراسته
بنکالت [و اشارات و نکاشته بطائیف و حکایات چنانکه از خواندن
وی [مبتدی] منتهی را فائده حاصل شود و تلفظ قاریی کردیم
تا هر کسی را [از وی] بهره باشد . . . *سوره* مکی است بقول
جمهور مفسران الا عبد الله الخ

For copies of the *Manhaj al-Sādiqin* see *Āṣafiyah I*, p. 568, Nos. 287-9; *Bodleian* 1809; *J.R.A.S.* 1914. For a lithographed edition ([Tihirān], 1296-7) see Edwards 209.

For other copies of the *Khulāṣah al-Manhaj* see *Āṣafiyah 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 ([Tihirān] 1281) see Edwards 210.

Foll. 592: 10 3/4 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 *Shārif Nihāwandī*; eighteenth century.

[DELHI PERSIAN/ 24.]

3084

Khulāṣah al-Manhaj.

Sūrahs I-VI.

Part of the same commentary.

End:

تغفور رحیم امیرزنده و پهلوانست بر صابران و شاکران

Foll. 371: 13 3/4 x 9 in. : ll. 17 : clear nasta'liq (and *nasḫī* 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^o), 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 *ḥadīth*, philosophical, and other reflections. To these are usually prefixed, in red or

ارسله معنا غدا یرتفع و یلعب و انا نه لتعاطون ابو عمرو
بن العلاء ترتع و یلعب و یلعب و یلعب و یلعب و یلعب و یلعب و یلعب
بیغامبران را شایست که بازی کردندی گفت ایشان هنوز بالغ
نمودند که این گفتند و تمامش و اعش . . . ترتع و یلعب و یلعب
تیا و یلعب عین و یا . . . 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 سر بود یکی
یوسف نام و این برادران ده گانه 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 *nasḫī* (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 توحید* is written twice on fol. 1^o, but this work is different from the *Tafsīr i Tawḥīd* described under No. 151 in the *Būhār Persian Catalogue*.

#/#

8/8

Arabic

4263

Kh/h

#/#

4264

Kal

S

? sic pr
in this and
other places

#/#/#

#/#/#

#/#

4265

l.c.

Begin:

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ يَقُولُ قَوْلُوا إِنِّي مَضْمُرْت عِنِّي
بكوند الخ

The translation of Sūrah C begins as follows:

وَالْعَادِيَاتِ ضَبْحًا ۖ ايزد سحانه وتعالی یاد کرد باسیان
ماذیان که در دویدن نفس برارند نفس برارونی

End:

مِن شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ۖ الَّذِي يُوْوَسْوِي فِي صُدُورِ
النَّاسِ مِنَ الْجَنَّةِ وَالنَّاسِ ۖ از بدی دیو وسوسه بسجیده انکه
وسوسه کند در سینها مردان از دیو وادی

On fol. 1^a are the words نواب 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 الكرسي

A commentary on the Āyah al-kursī [Sūrah II 256] composed by Nūr al-Dīn Muḥammad al-Wā'iz¹ and dedicated to Abū'l-Ghāzī '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 کفای بی منتها حضرت کبریا را . . . بعد عرفه
میدارد فقیر بی بضاعت نور الدین محمد الواعظ تائب اللہ
علیہ که این ورقی چند است در تفسیر آیه الكرسي الخ

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

اللَّهُ لَا إِلَهَ إِلَّا هُوَ بِحَسَبِ تَرْكِبِ مَبْتَدَأِ وَخَبَرِ اسْتِمْعَانِشِ
آنکه اوست مستحق عبادت نه غیر وی الخ

End:

لَمَعَادَ [sic] رَبِّي اللَّهُ عَقَبَهُ 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 *Ḥadīth*-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*):

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

Vs. 2 (fol. 3^a):

إِنَّكَ لَئِنِ الْمُرْسَلِينَ بَدَرْتِي كَيْ تُوَازِ فَرَسَاتِكُنِي عَلَى صِرَاطِ
مُسْتَقِيمٍ كَمَا رَأَيْتِي رَأَيْتِي بِعَيْنِي دِينَ اسْلَامِ تَنْزِيلِ الْعَزِيزِ الرَّحِيمِ
یعنی بخوان ای محمد آنخداى عزیز و رحیم را و باور دار قرآنرا
با خدای که غالبست از عاصیان انتقام کشد و رحیم است بر
مطیعان رحمت کند پس بخوان ای محمد این کلام غالب را
تا بصغوند و بترسند *

End:

و هر کس بجزای خود خواهد رسیدن انشاء الله تعالی واللہ
اعلم بالصواب و آلیہ مرجع المآب *

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-Eché 967 in 951/1544.

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

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: *Zuhra al-tajim* (fol. 28^b); *Kitāb al-lu'āf* (fol. 28^b, 43^b); *ʿAnīs al-nafūs* (fol. 45^b, 50^b); *Lu'āmī* (fol. 28^b); *ʿAnīs al-nafūs* (fol. 28^b); *Nūr al-qulūb* (fol. 43^b); *ʿĀjīb al-qurʾān* (fol. 45^a); *ʿĀjīb al-ḥaqāiq* (fol. 45^b); *ʿĀjīb al-munawwār* (fol. 52^b).

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

The Amīr al-Mu'mīnīn '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 مِنَ عَذَابِ الْهَجِيرِ... وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ... أما بعد خدایوندگار صاحب بختیار امیر اعظم مالک الرقاب والامم [sic] منبع البؤد ویراکرم ملک اسحق بن مراد ارسلان ابد الله دولتہ بر این ضعیف دعاگوئی التماس کرد کہ تفسیر تبارک را ترجمہ کنم وبراہ راست مستقیم از ہوا و ہوس اجتناب نمایند... بعضی از غرایب و عجایب کہ استاد در تفسیر جمع کردہ اند... نو ششم

Vs. 3 on fol. 48^b:

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا يَعْنِي بزرگ خدای کہ آفرید هفت طبقہ آسمان بالای یکدیگر علما اختلاف کردہ اند در رنگ و چگونگی و حقیقت آسمان در تفسیر میگوید کہ آسمان اول از کف موج آفرید الخ

End:

برخیز و آب چشم را بہ میل و خنجر بیرون آر (تمت الكتاب)

Fol. 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/ 11.]

3089

Tafsīr i Niẓām al-Dīn i Thānēsārī.

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 'Umārī Thānēsārī (of Thānēsār, 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 Thānēsārī.

An account of the commentator given in Muḥammad Akram Barāsa'wī'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-alshakūr al-fārūki althānīsārī albalkhī, nephew, son-in-law, and khalīfah of the preceding Shaikh' [i.e. Jalāl al-Dīn ibn Maḥmūd Fārūqī Thānēsārī] 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 Khusrāu, fled from Akbarābād and passed through Thānīsār, 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 Trāḳī's *Lama'āt* (comp. Bodleian Cat., No. 1254), the

شرح لغات مدنی and the لغات مکی شرح لغات مدنی and the لغات مکی Makkah, the latter in Madīnah. Other works of his are the رسالہ حقیمہ در بیان هفت بطن وجود and the ریاض القدس, a commentary on the last two جزو [sic] of the Kur'an. Among the contemporaries of Niẓām-al-dīn, Shaikh Niẓām Nārnaullī is mentioned, with whom the former had frequent intercourse. Niẓām-al-dīn's two most prominent sons were Shaikh Muḥammad Sa'īd, who returned to Thānīsār, the original home of his family, and 'Abd-alḥaḳḳ, who settled in Karnāl....

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

Beginning:

للمد اولیہ والصلوة علی نبیہ محمد واله اجمعین هذا تفسیر فائجة الكتاب از مصنفات حضرت قطب الططاب کاشف غوامض اسرار الہی عارف معارف انوار نا متناہی معدن جواهر حقایق مخزن کنوز دقائق شیخ نظام الدین ابن شیخ عبد الشکور العمري التھانیسری

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ بنام حضرت حقیقۃ الحقایق کہ مستحق عبادت مر جامع جمیع قابلیات و کمال اسمائی و صفائی اوست بیان بکنم اسرار قرآنی و لطائف فرقانی کہ توام عالم و عالمیان [برو] ست... اَلْحَمْدُ لِمَنْ جَمَعَ بَيْنَنَا وَتَشَابَهَ مِنْهُ ازل تا ابد نہ ہمہ موجودات و جملة کائنات منسوب شدہ و میشود و خواهد شد لئلا مر ذات راست الخ

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

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

Revise
C.A.S.
30.12.27

Muhammadan Literature

✓ 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 و اله الامجاد وصلى الله على خير خلقه محمد واله
اجمعين

Beginning of commentary on Sūrah LXXVIII: 5v
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ عَمَّ يَتَسَاءَلُونَ از چه چیز می
پرستد نگو عین التَّاءِ الْعَظِیْمِ از خبر نزرک (این) خبر عبارت
از ولادت الوجود است

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

Colophon: 1101r
تمت هذه النسخة بتاريخ هزدم شهر محرم الحرام روز
بشمبه سنه ۴۶ جلوس عالمگیر بادشاه خلد الله ملكه ابدا
مطابق سنه یک هزار و یکصد و چهارده هجری مقدس معلى کاتبه
میر حسین و سید محمد شاکر و 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).

Foll. 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 Muhar-
ram, 46th year of 'Alamgir, A.H. 1114/1702.

[DELHI PERSIAN/7.]

M 3090

Tafsir Fātiḥah al-Kitāb.
تفسیر فاتحه 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 1, 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
(تهانیسری) (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 باد بحرمت نبی و اله الامجاد الح

Foll. 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

Tafsir i Shāh wa Shāh i tafāsir.
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-awliyā'* 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 Muhammad ibn 'Abd Muhammad
[Rieu's 'Mullā Idi' is probably a corruption of Mullā
'Abdi] ibn Sulḥān 'Alī ibn Fath Allāh al-Arkasā'i
al-Rustāqī al-Badakhshī. He was born at Arkasā

(this name is distinctly spelt *اَرَكْسَا* 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-awliyā'* 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-ārā Begam. It was in 1049/1639-40 (accord-
ing to the preface of the *Sakinah al-awliyā'*, 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
Sakinah al-awliyā' i. 174).

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

exam
no / #

X 18 / #

د 8

/

5

1269 ✓
s this space
required s/2
samir

Sh / #
xxxiii

ning / u.c.

s
8
This is a verse. Print
the name of section
8
4270
8 kal

Sh / ā / Sh / #

u.c.
8
t /

[]
u.c.
2
λ

KL / 8

u.c. / the
#

diwāns (= Bānkīpūr 328, foll. 48^b-137^(f)), *Sharh i Fubā'iyāt* (Bānkīpūr 328, fol. 138^b) and *Maktūbāt* (Bānkīpūr 328, fol. 242^b), is in the same hand as Ethé 1580 (*Mathnaviyyāt 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 [sic] دست مصنف که فقير ملا شاه ام قلمبره [sic] هذه النسخة الشريفة من نظر المصنف fol. 67^b ولتلك والاصلاح والناشية والتحشية أكثر من بعده.

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 نکتہ 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 نکتہ, are in Arabic and usually very brief.

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

Beginning:

الْحَمْدُ لِلَّهِ الَّذِي لَهُ كَلِمَاتٌ لَطِيفَةٌ وَفِيهَا نُكَّتَاتٌ [sic] نَيْسَةٌ... أما بعد فهذا العاجز العاري يعنى شاه محمد بن عبد محمد بن سلطانعلي بن فتح الله الأركسالى الرستاقى الدخشى يتمسك بالنكات القرآنية بلاطفاً المتكسرة... أما هذا محكم العشق والمحبة... وسَمَّيتَ هَذَا التفسير بتفسير شاه وشاؤ تفسير وهما التاريخان اللذان نظمتها فى وزن الرباعى هذا

مبکتف یکی مرا که تاریخ بجزو تفسیر شاهرا وکفتم که همو تفسیر شاه یکعدد کم آمد کفت این دل من شاه تفسیر بکو

Sūrah I on fol. 273^a:

بسم الله الرحمن الرحيم اى اَبْتَدِيُهُ بِد نَكْتَهُ مَا الْمَبْتَدِيَةُ بِد اى شَي نَكْتَهُ اَوْ اَقِيمُ بِد مَا الْقِسْمُ بِد مَا كَانَ نَكْتَهُ اَوْ اسْتَعِين بِد مَا الْمُسْتَعَانُ بِد كَلٌّ وَمَا لِي بِالْكَلِّ الْغَلْمُ

Sūrah II on fol. 276^a:

الْم ذَلِكِ الْكِتَابِ لَأَرْبَبَ فِيهِ نَكْتَهُ الْف يَعْنِي اللَّهُ لَمْ يَعْنِي لَا بَدَى مِمَّ يَعْنِي مُحَمَّد نَكْتَهُ لَا لَا دَدَى بِهَرْدُو جَانِب نَكَاه دَارَد يَعْنِي هَرْدُو ضرورست *

Fol. 331^b:

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

هنا واذكروا الله فى ايام معدودات كما هو المرقوم او فى تمام العمر لانها معدودات عنده تع العج

Sūrah III on fol. 347^a.
End:

لعلكم تغفحون من الذنوب والوجود ان الله لا يخلف الميعاد 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 fol. 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

Tafsir i *Sūrah i Yūsuf*.

تفسیر سورة يوسف

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 نکتہ in red.

Beginning:

بنام آنکه يوسف سرخرو زوست مکدر خاطرى زن ازان روست

Ver/ 104 (fol. 408^b):

وَمَا تَسْأَلُهُمْ عَلَيْهِمْ مِنْ آجْرٍ إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ
بیت نمخواهی تو از مردم کهى مزد: که ذکر حقى فرود کرد بود نزد: و نمخواهی تو از ناس بر آنچه سعى میکند بر ابلاغ احکام مزدى چراکه نیست این قرآن مگر ذکر مر عالميانا نکتہ کفت حق تعالى وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ آجْرٍ کنایت از بى نیازى وطمعى آن سرور يعنى ترا این نعمت عطا فرموده

5

Vanow 969

Bānkīpūr
4271

5/8

5

se /

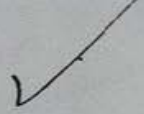
This is a verse. Give it a line or two less, if necessary, to itself

فبحکمہ

f

5 / ذ

x 5



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 fol. 7^b and 183^b, seems to be the latest.

Beginning:

الحمد لله الذي جعل التسمية رمزًا من رموز القرآن وصير
الفاتحة كنزًا من كنوز القرآن... بعد حمد خدا و ورود سرور
انبيا و اول رهنما و اصحاب مقتدى يقول العبد المعتصم بحمد عفو
الله عبد الرحيم بن نصر الله العلوي المنسوب الى محمد حنيف
بن علي... كه از تمادي ايام بخاطر فاتر اين احقر انام
ميكذشت كه لآلى شاهوار علم تفسير... و بنقود مطالب تاويل
... باب و كتاب 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 و بيان 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 النباط 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 المعصوب عليهم ولا الضالین

Fol. 222^a.

۹۲ در بیان قراءه غیر المعصوب 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 معصوب عليهم مرفوع محل
است

Fol. 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

Faḥḥ al-Raḥman bi-tarjamah 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-Rahīm ibn Wajih al-Din ibn Mu'azzam ibn Mansūr al-'Umari, who was born on 4 Shawwāl 1114/1703, and died, according to Raḥmān 'Alī 251¹⁰ and *Hadā'iq al-Hanafiyah* 448¹⁷, in 1176/1762-3, cf. Brockelmann/ii. 418).

The author's autobiography (in Persian), which bears the title *al-Juz' al-ta'rif fi tarjamah al-'abd al-daff*, was published by Maulawī M. Hidāyat Husain, 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-Rahīm Dihlawī (died 1131/1719 according to Raḥmān 'Alī 119⁶), 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 Ramadān. 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 Tāhir al-Madani (i. e. presumably Abū Tāhir Muḥammad ibn Ibrāhīm ibn Ḥasan al-Madani al-Shāfi'ī al-Kūrānī, who died, according to al-Murādī, iv. 27²², in 1145/1733; cf. Hidāyat Husain in J.A.S.B. 1912, p. 166, note 2).

For lists of his works see Hidāyat Husain in J.A.S.B. 1912, *loc. cit.*, Raḥmān 'Alī 251, *Hadā'iq al-Hanafiyah* 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 (*ashbāh 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 Muhammad 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 1156 قال تولته من اوله الى اخره برواية حفص على الشيخ عبد الخالق الشافعي شيخ القراء بمصر سنة دلي الخ

Beginning:

حمدنا محدود لهداي تبارك وتعالى كه برافت تامه قرآنرا خ
برای بندگان خود نازل فرمود... اما بعد نصيحت و نیکو خواهی
مسلمانان در هر زمان و در هر مکان و یکی دیگر دارد الخ

Fol. 2^b:

و تمام این کتاب قسم الرحمن بترجمه القرآن مقرر کرده شد
و تمام 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 سبایان که توقع استیفاء علوم تحریری ندارند اول
سن تمیز این کتاب را بایشان تعلیم باید کرد تا اول تجزی که
در جوف ایشان افتد معانی کلام الله باشد الخ

Sūrah I, fol. 6^b:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ بِنَامِ خِدا بِخَشَائِنْدِه مَهْرَبان
الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِیْنَ سَتایش خِدا 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 سوره بنی اسرائیل
نخط شکسته بنده سیاهرو و سیاه 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,

Bāshīpūr Pusia Handlist 1140-1, *Ivanov-Curzon* 331 and *Peshawar* 43A.

Foll. 559: 10 1/2 x 6 1/2 in.; ll. 19: ruled borders: clear naskhi and nasta'liq Qur'anic text fully vocalized and overlined in red; other rubrications: 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-tarjamah 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 *Mādih al-Qur'ān*, composed in 1205/1790-91 by 'Abd al-Qādir Dihlawi, the third son of the author of the Persian translation. Beginning:

حمدنا محدود خدا تبارک وتعالی که برافت تامه 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 خِدا بِخَشَائِنْدِه مَهْرَبان لُحْد
له رب العالمین ستایش خِدا 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 زبانسی الخ

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

شروع الله کی نام سی جو مهربان رحم والا ط سب تعریف
الله کو ہی جو صاحب ساری جهان 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/94.]

3097

Faṭḥ al-Raḥmān bi-tarjamah al-Qur'ān.

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

Beginning:

سوره یوسف علیه السلام مکیه مایه احدى عشر آیات
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ الرَّحْمٰنِ الرَّحِیْمِ الرَّحْمٰنِ الرَّحِیْمِ الخ

buried at Aurangābād. Ghulām 'Alī Āzād mentions only one work of his, a treatise entitled *Maḥzar al-Naḥr*, 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 التختم [sic] وكريمة التطهير ولا غرو في ان لو نسيمها بمظهر العجايب لما فيها من العجايب والغرائب وقد طلبها مني الغافل الكامل الميرزا ابو المعالي سلمة الله وحفظه ما كرر الالهام والنبالي والمرسل هو المؤلف وهو باعتبار ما مضى عليه وعلى من انتهى هو اليه انه كان مكيباً ثم مدنياً ثم حندياً ثم امنابادياً ثم بالأقويماً ثم ايليجفوريا ثم صار اورنقبادياً ثم يصير انشا الله تعالى آللهياً فيصير مسيرة الى الله اهل في الله

منتهيا وهو اخر ثماته [ثمات جمع ثم] [marginal note] ومقاماته ان الى ريك المنتهى وهو الموصل لكل شئ الى المشتهر 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 ... اما بعد اين نوريت كه از هفت پرده كريمتين كريمة تختم [sic] وكريمة تطهير كه كناية از سبع اطن قرآنيت بيرون تافت الخ

End:

حالا چنانچه مي شنيدم بتحقيق ان وارسيمد يا من لا تراه العيون ... اجعل خير عمري آخره وخير عملي خواتمه وخير ايامي يوم القاك فيه وصلى الله على خير خلقه الخ

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

Persian eighteenth

[DELHI/30.]

4001

Tafsir al-Mustafawi

تفسير المصطفى

or

Baḥr al-'ulūm al-Islāmiyah

بحر العلوم الاسلامية

Sūrah I-XVIII.

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

Fol. 1^a bears the title جلد اول تفسير حاجي غلام مصطفى تا اخر سورة الكهف. 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 'Ashiq and other friends that he undertook to compose a commentary in simple Persian, taking into account all the essential religious sciences (جميع علوم ضروري ديني), 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 وتوف |
| 3. Fol. 9 ^a . | علم تجويد |
| 4. Fol. 12 ^a . | علم قراءات سبع |
| 5. Fol. 25 ^a . | علم تفسير |
| 6. Fol. 29 ^a . | علم عقايد اهل سنت وجماعات |
| 7. Fol. 30 ^b . | علم فقه |
| 8. Fol. 32 ^b . | علم تصوف |
| 9. Fol. 33 ^a . | علم سلوك |
| 10. Fol. 33 ^b . | علم معارف وحقايق |
| 11. Fol. 33 ^b . | علم حديث نبوي |

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-Jilāni, 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 Hafs, the pupil of 'Aṣim. 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) تفسير, explanatory notes; (3) وجه, explanation of the significance of the variant readings; (4) مسئلة, notes on the bearing of the passage on law (فتو), asceticism

Shriny 23

(سلوك) 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 برهیزکاران آنانکه ایمان می آرند بغیب و بر یا میدارند نمازرا 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 Ḥubais al-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

لحمد لله الذي هدانا لهذا الذي كنا لنهتدي لولا ان هدانا الله... اما بعد ميگرديد حقير هميچمدان تراب اقدم اهل الله... حافظ غلام مصطفي ابن محمد اكبر التهانسري الدهلوي عفي... مغني ووشيده نيست كه بعد اداي قرائض الهي تعالى... ان نيست... محمد عاشق وغيره بجد تمام محرك اين فقير بران شدند كه... علوم ضروري ديني تاليف كردن بسمياز مستحسن است... ونام اين كتاب بحر العلوم الاسلاميه المشتهر بتفسير المصطفي الهاده شد اليه

Sūrah I:

سورة الفاتحة مكية وهي سبع آيات واين سووره را بعنى مدينة گفته اند واصح همانست كه مكيه است... بسم الله الرحمن الرحيم الحمد لله رب العالمين... قراء هفتگانه در ابتدای شروع قران اعوذ و بسماء خوانند پس برای همه اول وقف بر الرحيم الخ

Sūrah VI:

قوله والله يكفل شئنا علينا سورة المائدة مدنية وهي مائة وعشرون آية وست عشر ركوعاً بسم الله الرحمن الرحيم... الذين آمنوا آتوا بالعقود اول طول باى عليم والرحيم واو العقود با سکون اخر هر سه جا مع قصر برای قائلون 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 naskhi, 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, تفسير, وجه, etc., which are prefixed to the subdivisions of the commentary, are in red, as well as certain overlinings, indications of pauses and 'readers', and of the beginning of aya: slightly worn-eaten: early nineteenth century.

[DELHI PERSIAN/ 2.]

4002

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

Another copy of the same commentary.

End:

مكي يكصد و شش خوانند شد هر يكى را بعد... Foll. 399: 14 1/2 x 10 in.: ungraceful naskhi 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 Dihlawi. The author, who was a son of the well-known traditionist Wali Allāh Dihlawi (for whom see...), was born, according to Rahmān 'Alī 122 and Hadā'iq al-Hanafiyah 470, in 1159/1746-7 (his chronological name is Ghulām 'Halīm), and died on 7 Shawwāl 1239/1824. His best known works are:

(1) Sirr al-shahādātāin, an account in Arabic of the martyrdom of al-Ḥasan and al-Ḥusain. For editions (Sahāranpūr 1296/1870; Lucknow 1873 and 1882) see Ellis i) 25-6. Another was published at the Mustafā'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) 'Ujūlah i nāfi'ah, in Persian, on the principles of the science of tradition (اصول الحديث). For editions

4279

4280

No. 3095

l.c./

/

sh

S

و

#

#

#

#

#

#

#

#

#

S

ت

ي

ا

S

Review C.A.S.
30-12-29

Please return this proof

Review

(Delhi 1293/1876, Lahore 1890) see Edwards 5. Another was published at the Nuzrah al-matā'ibī Press, Delhi 1307/1890.

(4) *Tuhfat-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-'Alīd', at Delhi in 1311-14/1894/7, and a collection of his *Malfūzāt* at Meerut in 1313/1897 (see Edwards 4).

The *Fath al-'Aziz*, or, as it is sometimes called, the *Tafsīr-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

حمدرا با تو نسبتی است درست... در هر که رفت بجز
در تست اساس تقدس اساس جمیع السنه راجع بدرگاه اوست
... اما بعد این معتل ذات... مسی بعد العزیز الخ

Sūrah I on fol. 3^a:

بسم الله الرحمن الرحيم بنام خدای بخشاینده مهربان هر
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 تصد تمام شو

The printed edition ends abruptly at the same point.)

A printed edition of Sūrahs I-II 180 was published by Nūr 'Alī Kifān 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 Muḥafẓ Press, Lucknow, in 1268/1852, while an Urdu translation of the preceding section (Sūrahs LXVII-LXXVII) was published under the title *Bustan al-tafsīr*, 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

Fath al-'Aziz.

Sūrahs LXVII-CXIV.

The remainder of the same commentary. Beginning:

سورة الملك اختلافست در انکه این سوره مکی است یا

مدنی الخ

Sūrah LXXVIII on fol. 185^b:

سورة تسال و این را سوره نهار 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

و ما خلقت الجن والانس) و ما خلقت الجن والانس) and Sūrah VI 149-50 (الا ليعبدون شاه الله ما اشركنا ولا آباؤنا... قل فله للجنة البالغة فلو شاه) by Muḥammad Rafī' al-Dīn Dihlawī (لهذاكم اجمعين see No. 4006)

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 وقد ذرانا لجهنم كثيرا من الجن والانس (VII 178) کذل مسترما خلق له تطبیق لولول این کلام صادق مصدوق چیست سیقول الذين اشركوا الخ

The answer begins:

سليكم الله وعظمتكم 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

End:

دریا بحیث خویش موجی دارد // خس پندارد که این کناشک با اوست والله سبحانه اعلم بحقیقة الحال

Foll. 332-332: 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 1149/1833-4 (see Rahmān 'alī)

in/ll
th/
See for
h/8

is a verse:
in a line to
each hemistich

Kh
5

1296/
4281

A

4282

cap. 8

4006

#

8

8

8

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

4006

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

Colophon:

در ماه ربیع الاول سنه ۱۲۰۳ نالیف 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 Raff' al-Din Dihlawi (see No. 4005), who according to the *Ḥadā'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 كريمة در بيان معجزه جناب نبوت صلی الله عليه وسلم واقع است الخ *

End:

اینمقام 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 Qulb al-Din Qādiri Kātānawī, 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 طاهرا قدس سره فرموده اند بطریق تبرک نبشته می شود یا ایها المزمل یعنی خطاب حضرت احدیه بذات حضرت سرور صادر شد که ای

خواص ما که بیچیده خودرا در چادر هستی خود که آن ترا از وصال ما باز داشته بخوری خود مشغول ساخته هستی تو که مثل شب تاریک و نهایت ظلمتست نور معرفت ما را پوشیده از عادت ظلمات خود برخیز و 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 چهار آیه است و نبأ [sic] بمعنی خیر کردن است و در سه اقسام صیغه اسم مصدر است الخ *

End:

درین اثنا قال الله تعالی عم یتسائلون

عن النبأ العظیم الذی هم فیہ 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. 16^r 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 پناه به بزرگ این جماعت میبرم نگاه *

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-*Ṣafāhānī*, 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 *Taiār* (see No. 4017); the *Shāṭibiyah* (see No. 4018), 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
واله وصحبه اجمعين وبعد جنين كويد فقير حقير جاني طاهر
اصفهانى عفا الله عنه كه اين مختصر مشتمل است بر قاعده
و كليات جند در نيكو كردن تجويد و تصحيح قران عظيم كه فرا
جمع كرده شد بالتامس يكي از دوستان عزيز النج ⑤

The work is divided into the following sections:

- | | |
|------------------------|--------------------------------|
| Fol. 1 ^b . | ♦ باب الاستعاذه |
| Fol. 1 ^b . | ♦ باب البصلة |
| 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 وصفات آن |
| Fol. 30 ^b . | ♦ خانمه در بيان وقف و الحام آن |

End:

و بر وي اشكالى باقى نماند و الحمد اولاً و اخراً و الصلوة و السلام
على سيدنا محمد النج ⑤

Colophon:

تمت كتابه هذه النسخة الشريفه المسمى بذكر التجويد فى
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 ب, ف 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 'Ubad Allāh Bahādur Khān
[the Shāibānīd 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 الهروى) 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 و قصر), eighth (در بيان ماه كتابه),
ninth (در بيان تفخيم و ترقيق), and part of the tenth
chapter (در بيان وقف بر آخر كلمه).

Beginning:

بدانكه *ḥun* بر دو نوعست ⑤

End:

وس عبارت از سخته است ⑤

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 عامم كه ابو بكر و حفص
است رحمهم الله و كيفيت وصل و وقف ایشان ⑤

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

Beginning:

سوره يس در مردنا ⑤

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 h.]

¹ Mentioned by Hājji Khalīfah, 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:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالْعَاقِبَةُ لِلْمُتَّقِينَ... اما بعد

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

End:

و در سوره البلد یکموضع است آن کس بَقَدَّرَ عَلَيَّ أَحَدٌ مَّأْمُورٌ أَمَّا أَزْبِنُ سُوْرَةَ تَا آخِرَ فِرْقَانِ الْمَجِيْدِ كَهْ أَنْ بَسَمَتْ وَبَسَمَتْ سُوْرَةَ اسْتِ وَتَقَفَ لَزِمٌ لَيْسَتْ وَاللّٰهَ اعْلَمُ بِالْمَوَابِ

Colophon:

تمام شد رساله ملا یار محمد سمرقندی

Foll. 97-99: 9 1/2 x 6 1/2 in.; ll. 17: same hand as No. 4023; rubrications: eighteenth century.

No. 4023

[DELHI PERSIAN/33 d.]

4020

Maqṣūd al-qāri'.

مقصود القاری

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 for (if this is the meaning of 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 in the text 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-qir'āh 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 رحمهما الله تعالی مشتمل بر مقدمه و بخش فصل و خاتمه در موضع بیرون نوشته شده منشأ این ابواب معز الدین قاسمی اعزّه الله... وهو الملقب آخرًا بالطائفة السلطان

Pronunciation etc.,

الاعظم ولما تان الاكرم نور الدين محمد جهانكير بادشاه خلد الله ملكه... بخطاب قاسمی خان النعم

End: (46r)

و هر 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: bāsrās'il i qir'at (Lucknow, 1308) see Edwards 374.

1485. Foll. 18-6: 9 3/8 x 6 1/2 in.; ll. 16: clear nasta'liq; rubrications: eighteenth century.

[R. Johnson]

use large numbers like those in Keeth's Sanskrit Catalogue

4021

Maqṣūd al-qāri'.

Another copy of the same work.

Colophon: (435r)

حرفه عبد المذنب سید فرزند علی ساکن سامانه بتاریخ بیست و دوم شعبان المعظم روز دوشنبه سنه 10 جلوس شاه عالم موافق سنه 1188 هجری مرقوم نمود

1485. Foll. 23-35: 10 x 6 1/2 in.; ll. 11 or 12: large clear nasta'liq; rubrications: Copyist, Saiyid Farzand i 'Alī, a resident of Sāmānah; dated, Monday, 22 Sh'abān, 1188/1774.

[R. Johnson]

4022

Nazm i ḥāsim

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 نهای مدح خدا نعت پیغمبر دلیل هذا بشنو این چند بیت نا کرده

End:

نظم حاشم [sic] شمار تاریخش یک هزار 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 ششصد و نود است یعنی این نظم قاطع جهالت و زالت [sic] در علم قرآن و تجوید و تحقیق

Foll. 51-54: 10 7/8 x 6 3/8 in.; ll. 11: clear nasta'liq; rubrications: nineteenth century.

[DELHI PERSIAN/34 e.]

4016

4289

Sum

u.c.

4030

4030

ital.

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/īlānī, 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 بسمله
Fol. 60^b. ♦ در بیان نون ساکن و نون متحرک
Fol. 63^a. ♦ در بیان ادغام متماثلین و متضادین
Fol. 64^a. ♦ در بیان مد و قصر
Fol. 65^b. ♦ در بیان تخمیم 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: 50r

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

التصویر... أما بعد فيقول العبد المصيف الراجي الى رحمت الله الملك البارى مير سيد علي عرف مير مجنون ابن مير سيد محمد الختلافي المعروف بكولاب من السادات الزراب... انى اريد ان اجمع رساله فى علم التجويد ليكون سبب نجاتى من عذاب النيران...

End: 97v

اما وقتى كه ابر باشد مستحب تعجيل است بجهه تعبه خلق در كل و تاريكى والله اعلم بالصواب ♦

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

Foll. 50-97^a: 9 1/2 x 6 1/2 in.; ll. 17: very fair nasta'liq (and naskhi in the Qur'anic 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-Rahmān ibn Yūsuf, a resident of Rasūlfūr.

Beginning:

من بغير تونه مى بينم جهان قادرا پروردگارا جادوان [sic]

حمد بجمع و نفاى بيعدد [sic] مر حضرت رب العالمين را كه انعام او عامست... بعد حمد خداوند و ورود مصطفى... پوشيده نيست بر ارباب تحقيق... كه دانستن علم قران الخ

End:

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

ولا اله الا الله اسم الله الرحمن الرحيم ام

Colophon:

تمت تمام ش

Foll. 32-39: 11 1/2 x 6 1/2 in.; ll. 11: poor nasta'liq; rubrications: copyist, Muḥammad Karim Allāh: dated 16 Ramaḍān (nineteenth century).

[DELHI PERSIAN/34 c.]

4025

Ma'rifah al-qirā'ah.

Another copy.

Beginning:

من بغير تونه بينم در جهان الخ

Foll. 45¹²-50⁴: 10 1/2 x 6 1/2 in.; ll. 15: poor nasta'liq (same hand as 4026): rubrications: nineteenth century.

[DELHI PERSIAN/34 c.]

4026

Al-Takmil fi qirā'ah al-tanzil.

التكميل فى قراءه التنزيل

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

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

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

47

CATALOGUE OF PERSIAN MANUSCRIPTS. VOL. III.

48

4030

Zubdah al-qirā'ah.

زبدۃ القراءۃ

A short Persian work on the pronunciation of the Qur'an composed at Ahmadabad by Qiwām al-Dīn Muḥammad ibn Saiyid 'Abd Allāh al-Bukhārī.

It is divided into a muqaddimah, eight fashḥ, and a khātimah. The title occurs on fol. 107^a.

Beginning:

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

End: کما فی کتبات العباد والله سبحانه الع

Colophon: تمت بالحریر فی سنة 1117

Foll. 107-111^a; 9 1/2 x 6 1/2 in.; ll. 17; very fair naṣṭ'a liq; slightly worm-eaten; dated, 1117/1768-9.

[DELHI PERSIAN/33 L]

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 naṣṭ'a liq; rubrications: considerably worm-eaten and otherwise damaged: seventeenth century.

[DELHI/93 b.]

4290

al-Buhārī

kal.

4032

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

I. The first begins:

الحمد لله رب العالمین والصلوة والسلام علی خیر خلقه محمد
وبعد بدان آیدک الله فی الدارین که علماء ائمتنا صناعت
قرآنت قدس الله تعالی اسرارهم در تجوید [sic] حروف کلمات
قرآنی اهتمام تمام دارند خصوصا در سورة کریمه فاتحه فاتحه
الع

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-Sa- [?], 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 مخارج الحروف, the صفات الحروف, and the pauses. He refers to al-Madrūt (cf. No. 4015) to the Durr al-farīd fihm al-tajwīd, (see No. 4015) and to al-Jazari. On fol. 60^b the work appears to end as follows:

و انکس که در قرآن تجوید رعایت نکند کند کار و اتم است
و بالله العصمة والتولیع والیه المرجع بالتعمیر

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 *naṣṭ'a* was intended to come) by the words *رسالة الشريف* in *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'an.

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 قرائت قرآن

This is followed by a metrical list of the Seven Readers and their *riwaj*, 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 *naṣṭ'a* *in* *مکات قرآن*.

After this we find the following numbered *fusūl*:

4031

A work on the recitation of the Qur'an and the etiquette connected therewith by a certain Muḥammad Ma'ūm.

The work begins without any preface as follows:

فصل اول در اداب تلاوة و تالی بدانکه علماء گفته اند که
مشخص است که قرائت با طهارت بخواند الع

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

فصل دوم در اداب محصف و کتابت آن و حرمت بسیار آن
و حکم گرفتن اجر بر تعلیم و کتابت آن و حکم بیع و شراء آن
و اوراق گفته آن گفته اند مشخص است تقبیل محصف قیاس
بر تقبیل حجر اسود الع

End:

و تعمیری که در آن آیات قرآنی نوشته اند فوق کتب قرآنی
نهند ط

Colophon:

بائتم انجمید رساله قرآنی من تصنیف الامام الربانی والقطب
السجستانی ... شیخ محمد معصوم نفعنا الله تعالی به الع

kal. / fusul / kal.

#

#

4189

kal.

of Division Library step 9

4015

with the 2702

a

kal.

kal.

kal.

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:

بعضی تعمیم کرده اند تخفیف رسمی را

Fol. 4^a:

کما در هر یک ازین اقسام بعد از ذکر تنبیهات در خاتمه نموداری بنمائیم و بعضی از ضعیف و فاسد جدا کنیم بر طریقی مسائل تا طالب را یابید باشد انشاء الله تعالی

This is immediately followed by the word تنبیهات 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 دیگر زاید شود و بعضی نیست والله اعلم

There follows an extract beginning:

باب مد حمزه که در این مفرده مولانا طاهر یاد کرده

میفرماید که مرتبه مد او طولاست الخ

4300 / a.c. B-1774 (Lash 13) fol. 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 ترتیب or تخفیم 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 سبعة احراف, an explanation of the verse of the Shātibīyah 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 و روش

End: نفس علی هذا

4299 x / a.c. B-1774 (Lash 13) fol. 9^a-9^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 *sajdahs* 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 ضابطه ختم

کند ثواب هفت ختم را یابد الخ

Fol. 111: 9 1/2 x 6 1/2 in.: same hand as 4036: 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 rawis; (2) of the Sūrah as usually arranged; (3) of the Sūrah arranged chronologically; (4) of the *sajdahs*; (5) of the signs used to indicate the different kinds of pauses; (6) of the ten *wuqūf i ghaybān*.

Beginning: 167

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

End: 193

زد رقم پور احمد معیار این رساله بکماله کومر بار تا که این هفت چهار خواهد ماند در جهان یادگار خواهد ماند

1485. Foll. 16^a-19^a: 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: **libr**
رقم قاریان خوش للان 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^a-40^b: 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 (). It is headed:

در بیان ده حروف وقفی قرآن

Beginning:

حافظا این نظرها بشنو کنون تا ترا در وقف باشد
رهنمون

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 میکویند که در قرآن
مغذ جا وقف نمی باید کردن و هر که وقف کند کافر
شود

ends:

لا اگر باشد علامت اندرو
نیست وقفی فرتر با بگردد ازو

Colophon:

تمت هذه الرسالة تمام شد بعون الله تعالى تحریر فی
التاریخ بست و یکم ماه رمضان المبارک سنه 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 of the Qur'an.

Beginning:

کنز قسطاط وال عمران است پس نما 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 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 الذي هو بکمال حق ناطق امام
جعفر الصادق رضوان الله عليه 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 لمویی پاک بسازد الخ

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

وشر 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
و اجری نیابد الخ

2

4289

5 Ital.

No. 4018

This is a verse. Five lines to each hemistich

4291

9 5 Ital.

l.c.

l.c.

#

#

and ending:

وَحَيْدٍ وَسَطَرًا نَكَاهُ دَارِدُ كَمَا قَالَ اللَّهُ تَعَالَى وَابْتِغَى بَيْنَ ذَلِكَ سَبِيلًا تَمَّ تَمَّ

Foll. 167-173^a; 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-Šādiq.

Beginning:

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

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

(1) *Sūrah* VI/59 (وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ الْبَاطِنِ).

(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 طلب 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 يَبْعُ فِيهِ

فروختن این بنده بهتر است

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 3/4 x 6 3/4 in. : ll. 13: clear *naakhi* (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 دُرُّ 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

مقصد در فضایل و لوازم 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:

لحمده الله الذي انزل القرآن على عبده ليكون العالمين نذيرا

ويهدى للتي هي اقوم ويشرح الصالحين بان لهم اجرا كبيرا...

وقد از استيفاز بتوفيق حمد و صلوة نموده ميشود که مقرر است

و حقیق بقول صادق مصدق... که بزرگوارترین چیزی

زود 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^b; Suter, *Die Mathematiker und Astronomen der Araber und ihre Werke*, p. 187.

End:

اللَّهُمَّ ارزُقْنِي بِالْقُرْآنِ وَصَلَّى اللَّهُ عَلَى خَيْرِ خَلْقِهِ النَّبِيِّ

A study of this work has been published by A. Christensen under the title *Khawāṣṣ-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 x 4 1/2 in.: ll. 23: small, clear, and regular nasta'liq; rubrications up to fol. 49^b, but thenceforward the blank spaces left for words in red (headings of Sūrah, *qul*, etc.) 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

Beginning:

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

End:

كاز حضرت امام جعفر صادق منقول است كه ابن مسعود
جهت حفظ مال مد كوشش

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 x 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 Bēg walad Mirzā Muḥammad Taqī Bēg ibn Mirzā ʿAlī Bēg: 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 Sūfīs 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 Khalīfah in vol. III, p. 180 (No. 4814),¹ and which is perhaps identical with the *Kashf al-sirr al-maḥṣūn 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-Yamānī, the author of *al-Durr al-naẓīm fī fad'īl al-Qur'ān al-aḥīm*, 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 *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 للتم*.

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 في الصلاة*, and on 22^b another headed *ذكر تأويل قرآن في 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 or تاويل) = ت and

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

- (1) The *Kashshūf*.
- (2) Fakhr al-Dīn al-Rāzī's *tafsīr*.
- (3) The *Tafsīr* of Ya'qūb (so fol. 49^b penult.) Kūshānī, 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-millal wa'l-Dīn Sūpāmī. [Cf. Ethé, 1908. This person is mentioned

¹ For manuscripts see Kāsprülü, p. 181, no. 21, and Bāyazīd, 69 and 69 bis.

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

- (9) The *Tafsīr i 'Umdah*.
- (10) The *Tafsīr i Munir*.
- (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 سینه که یاد گرفته باشد قرآن را در است الخ

Sūrah I (fol. 44^a):

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

Sūrah II on fol. 58^a:

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

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

End:

حکیم گفت رحمة الله عليه این سورترا هر که نقش کند؟ در آنة از انتها [آلة از التها] حرب ومقابل شود با دشمن نم [remainder torn away]

F. 303: 9 3/4 x 7 in.: ll. 17: clear, regular, rather large naskhi, 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. 173^a-173^b *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:

دیندار غایب ۲ بر آمدن مهمات ۳ بر حاصل آید

End: هرگز خوار نگردد انشاء الله تعالی تم

II. Foll. 173^b-175^b.

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. 4046 eighteenth century. [DELHI PERSIAN/1182] and [4046]

4052

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

Beginning:

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

End:

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

F. 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).]