PERSIAN LITERATURE
A BIO-BIBLIOGRAPHICAL SURVEY
Section I
Qur'anic Literature
A COUNTERPART to Brocklau's "Geschichte der arabischen Literatur" is urgently needed by students of Persian, and circumstances are now unprecedentedly favourable for the compilation of such a work. Not only have the recent efforts of bibliographers, especially in India, added greatly to the available information concerning manuscripts, but the publication in 1922 of Mr. E. Edwards's Catalogue of Persian printed books in the British Museum has for the first time provided details of a great collection of printed books. The subject can, therefore, be treated now with a comprehensiveness that would have been inconceivable a few years ago. Unfortunately the libraries of Persia, the fountain-head, remain inaccessible and without published catalogues.

The main divisions of this book will be sections devoted to particular branches of literature, and, as a general rule, each work will be mentioned in the section to which its subject belongs. If an author is represented by extant works appertaining to more than one section, biographical information concerning him will be given briefly, when available, at some one place, usually in the section devoted to the subject which embraces the greater, or most important, or best known, part of his literary output. At the same place will be given particulars of the manuscripts and editions of such of his extant works as belong to that section. His other extant works will be mentioned in the section or sections appropriate to them, with references, where possible, to the pages on which further information, biographical or bibliographical, is to be found. Non-extant works do not fall within the scope of this book except in so far as they may from time to time be cited to illustrate the nature of an author's literary activity. A similar purpose will be served by the mention in this fasciculus
(as, for example, under al-Zawārī) of some extant works which are not concerned with the Qur’ān and which will recur in their proper places.

The arrangement within each section or sub-section is chronological, an appendix at the end of the section or sub-section being reserved primarily for works whose dates are uncertain (uncertain, that is to say, at the time of inclusion, since it is to be expected that, as in this fasciculus, the dates of some works included in the appendices on this ground will be ascertained subsequently).  

So far as the data given by the cataloguers permit, the manuscripts of early or relatively early works are for the most part arranged in chronological, or roughly chronological, order (broken sometimes to bring together manuscripts preserved in a single library or for other reasons), but in the case of late works chronological order is not necessarily adhered to nor are dates always specified, even when they are mentioned in the catalogues. The biographical authorities (in square brackets at the end of articles dealing with particular authors) are given fairly strictly in the order of date.

Imperfect manuscripts are for the most part distinguished as such, and in many cases it has been possible to indicate how much of the works in question they contain. Roman numerals divided by a hyphen and enclosed within round brackets after the catalogue number of a manuscript refer in this fasciculus to the surahs contained in the manuscript. Editions described in one of the British Museum catalogues (i.e. either Mr. E. Edwards’s Catalogue of Persian printed books or Mr. A. G. Ellis’s Catalogue of Arabic books) are distinguished by a small circle to the right of the date. An asterisk similarly placed indicates editions preserved in the India Office Library. A dagger implies that the edition in question is neither described in a British Museum catalogue nor preserved in the India Office, but is mentioned in one of the Quarterly Catalogues of Books published by the Indian local governments since the passing of Act XXV of 1867 (an Act for the regulation of Printing Presses and Newspapers, for the preservation of copies of books printed in British India, and for the registration of such books). Editions which do not fall within any of the three preceding categories but which are in my own possession or have at least been seen by me are distinguished by a double dagger.

It should be remembered that some of the biographical notices in this fasciculus are merely provisional anticipations of fuller notices which will be given in a more appropriate, or more convenient, place.

I am much indebted to Mr. H. L. T. Gonsalves for valuable help in searching the quarterly catalogues of Indian publications, to my mother for kind assistance in arranging the material, and to Messrs. Stephen Austin and Sons for their accurate and tasteful printing and for the trouble that they have taken to carry out my wishes.

C. A. Storey.

March, 1927.

1 The appendices will include also a certain number of works which come to notice too late to be placed in their proper chronological position.
LIST OF AUTHORITIES AND ABBREVIATIONS

[This list does not include the recognized abbreviations for well-known periodicals nor the titles of Persian historical and biographical works (except in a few special cases). A supplementary list, which will include all the abbreviations, etc., explained in the intermediate fasciculi, will be published in the final fasciculus.]


1908-10 = List of ... MSS. acquired ... during 1908-10. Calcutta, [1910 ?].


\textit{Āqṣarāy} = Aqṣarāyāt: 1268h-1300h. Qūdā. 1300.

\textit{As'ad} = Daftar i Kutubkhānah i As'ad Efendi. Constantinople, n.d.

\textit{Āṣafyāh} = Fehrast kāb ābrī-fārsī wa-rod khudābād kāb ḵānā āfsīb = 1333-1334. Qīrāgā, 1334.

\textit{Āshīr} = Daftar i Kutubkhānah i Āshīr Efendi. Constantinople, 1306.

Āthār al-jamālīd [in Urdu], by S. Ahmad Khân. Delhi, 1263/1847.

Aumer = Die persischen Handschriften der K. Hof- und Staatsbibliothek in München beschrieben von J. A. Munich, 1866.

Āyā Šuṭyāh = Daftar i Kutubkhānah i Āyā Šūṭyāh. Constantinople, 1304.

Bānkipūr = Catalogue of the Arabic and Persian manuscripts in the Oriental Public Library at Bankipore. Prepared [so far as the Persian volumes are concerned] by Maulavi Abdul Muqtadīr. Patna, 1908–

Bānkipūr Arab. Hand-list = ... Fehrست دستی کتب فلسفی لاثیری موفقی خان بهادر خادم خان مرحوم مسمی به متصرف کتابخانه خویش. مربی مولوی عبد الحیم ع کی 1322-1916.

Bānkipūr Pers. Hand-list = Fehrست نسخ خطی فارسی اورست لاثیری بکیور مسمی به مراء العلم مربی مولوی عبد المقددر کی 1325-

Baghīr Āghā = Daftar i Kutubkhānah i Baghīr Āghā [Stambul]. Constantinople, 1303.

Bāyāzīd = Dafa'ar Kitābah al-'ilmiyyah al-muta'allimah. در سال 1304 در المدينة وأقصى در سماعت.


Browne Coll. = The late Professor Browne’s private collection of MSS. [His catalogue of these MSS. is to be published in the Gibb Memorial Series.]

Browne Hand-list = A hand-list of the Muḥammadan manuscripts ... in the Library of the University of Cambridge by E. G. B. Cambridge, 1900.


Browne Suppt. = A supplementary hand-list of the Muḥammadan manuscripts ... in the Libraries of the University and Colleges of Cambridge by E. G. B. Cambridge, 1922.

Buq’ayat al-wa’āt = B. al-v. fi ṭabaqāt al-baghdādīn wa-l-muhāt [in Arabic], by al-Suyūṭī. Cairo, 1326.


Cataloghi = Cataloghi dei codici orientali di alcune biblioteche d'Italia. Florence, 1878-1904.


Chelebi 'Abd Allāh = Daftar i Kutubkānāh i Chelebī 'A. A. Efendi. Constantinople, 1311.

Christensen-Ostrup = Description de quelques manuscrits orientaux appartenant à la Bibliothèque de l'Université de Copenhague par A. C. et J. O. (Oversigt over det Kongelige Danske Videnskabernes Selskabs Forhandlinger, 1915, no. 3-4, pp. 255-84.)

Const. = Constantinople.


[The second volume of this catalogue, containing the indexes with a few additional descriptions, is in the press.]


Ewald = *Verzeichniss der orientalischen Handschriften der Universitäts-Bibliothek zu Tübingen.* Tübingen, 1839.


Fātih = *Daftar i Fātih Kutubkhānah-šī.* Constantinople, n.d.


Fleischer = *Catalogus librorum manuscriptorum qui in Bibliotheca Senatoria Civitatis Lipsiensis asservantur (Codices arabici persici turcici descripti ab H. O. F.).* Graeme, 1838.

Flügel = *Die arabischen, persischen und türkischen Handschriften der Kaiserlich-Königlichen Hofbibliothek zu Wien . . . beschrieben vom Professor Dr. G. F.* Vienna, 1865–7.


Glasgow = *The Persian and Turkish manuscripts in the Hunterian Library of the University of Glasgow. By T. H. Weir.* (JRAS. 1906, pp. 565–609.)

Gotha = *Die persischen Handschriften der Herzoglichen Bibliothek zu Gotha. Verzeichnet von Dr. W. Pertsch.* Vienna, 1859.


Haft iqlîm, by Amîn Ahmad Râzî. The references are to the numbers given by Étché to the biographies in his description of the I.O. MS. Étché 724.


List of Authorities and Abbreviations

Hamidiyah = حمديه


T.O. = India Office, London. These initials have been prefixed to the designations of certain manuscripts not described in Ethē’s catalogue.


Ivanov = Concise descriptive catalogue of the Persian manuscripts in the collection of the Asiatic Society of Bengal. By Wladimir I. Calcutta, 1924.

Ivanov Curzon = Concise descriptive catalogue of the Persian manuscripts in the Curzon Collection, Asiatic Society of Bengal. By W. I. Calcutta, 1926.


Kamānkāsh = Daftar i Kutubkhānā i Āmīr Khwājah Kamānkāsh. Constantinople, n.d.


Lālah-lī = Daftar i Kutubkhānā i Lālah-lī. Constantinople, 1311.


Lincei = Reale Accademia dei Lincei, Rome. The references are to the issues of the Rendiconti ( Classe di scienze morali, storiche e filologiche) in which the manuscripts are catalogued.


Supplementa. Lund, 1853.


Majâlis al-ma’Âmin, by Nûr Allâh Shâhârî. Tîhrân, 1299 [?].


Murâd = Daftar i Kutubkhânah i Dîmâd-zâdah Qâḍî-i-askar Muhammad Murâd. Constantineople, 1311.

Nadîr Ahmad = Notes on important Arabic and Persian MSS. found in various Libraries in India [by Maulawi Hafiz Nadîr Ahmad] (in the Journal of the Asiatic Society of Bengal, New Series, vol. xiii (1917), pp. lxxvii–ccxxix and vol. xiv (1918), pp. ccxxix–ccclxxv. The references are to the serial numbers in the Persian section of the latter.)

Nûr i ‘Uthmâniyah = نور علمائیہ کتبخانہ مسجد محقق گیتیس


Qarah Mustafâ = Daftar i Qarah Mustafâ Pâshâ wa Musallâ Madrasah-si, etc. Constantineople, 1310.


Rahmān ‘Alī = Tadhkirah i ‘ulamā i Hind, by R. ‘A. Lucknow, 1894.

Rāmpūr = Rāmpūr State Library, United Provinces, India. [The published catalogue of this library has not reached me in time to be utilised for this fasciculus.]


Rehatsek = Catalogue raisonné of the Arabic, Hindustani, Persian and Turkish MSS. in the Mulla Firus Library. Bombay, 1873.


Safīnāt al-‘ulāyīh, by Dārū-Shukh. Cawnpore, 1884.

References are given also to the numbers assigned by Ethé to the biographies in his description of the India Office MS. Ethé 647.


Salimiyah = Daftar i Kutubkhānah i Salimiyah. Constantinople, 1311.


Sījar al-‘ulāyīh, by S. M. Mubārak ‘Alawi Kūrmānī called Amir Khwurd. Delhi, 1302.


List of Authorities and Abbreviations

[Most of these MSS. were destroyed or dispersed at the time of the Mutiny, but Sprenger’s descriptions include manuscripts in the Library of the Asiatic Society of Bengal and his own private Library (now in the Preussische Staatsbibliothek) as well as a number of printed or lithographed books.]

Subhat al-marjan = S. al-m. fī āthār Hindūstān [in Arabic], by Ghulām ‘Ali “Āzād” Bilgrāmī. [Bombay], 1303.


Yahyā Efendi = Daftar i Kutubkhānah i Yahyā Efendī. Constantinople, 1310.

Yehī = یکی جامع کتابخانه‌سنده محفوظ کتب موجوده که دفتری ندارد. ۱۳۱۰.


As explained on pp. vi, vii, the signs °, *, †, and ‡ appended to the dates of editions have the following meanings:—

° = described in one of the British Museum catalogues.

* = preserved in the India Office.

† = mentioned in one of the quarterly catalogues of Indian publications.

‡ = in my own possession or at least seen by me.
PERSIAN LITERATURE

A BIO-BIBLIOGRAPHICAL SURVEY

BY

C. A. STOREY

Section II
fasciculus 1

A. GENERAL HISTORY
B. THE PROPHETS AND EARLY ISLĀM

LUZAC & CO.,
46 GREAT RUSSELL STREET, LONDON.
1935.
PREFACE

The first fasciculus of this work formed the subject of an extremely valuable review in the Orientalistische Literaturzeitung (1928, coll. 1121–7) by Professor H. Ritter, who had taken the trouble to examine most of the Istanbul manuscripts mentioned in the fasciculus and was thus in a position to correct much of the information which I had derived from the Turkish handlists. That these handlists, or many of them, were inaccurate was commonly known, but the extent of the inaccuracy, as revealed by Professor Ritter’s corrections, was, to me at least, a surprise. “Bei der Auswertung der Stambuler Kataloge,” says Professor Ritter, “wird nun freilich nicht immer genügend beachtet, dass etwa 40% der Angaben falsch sind.” Fortunately in compiling the present fasciculus I have been able to draw information concerning the manuscripts at Istanbul from a trustworthy source. In a series of articles entitled Les manuscrits persans historiques des bibliothèques de Stamboul and published in the Archiv Orientální (vol. iii (Prague 1931) pp. 87–118, 303–26, 462–91, vol. iv (1932), pp. 92–107, 193–207) Dr. Felix Tauer has accurately described most of the historical manuscripts in the Istanbul libraries.

In the preface to the first fasciculus I expressed regret that the libraries of Persia had not published catalogues of their collections. I was unaware of the fact that the Shrine of the Imam Rıdâ at Mashhad had published a valuable catalogue of its library in 1345/1926. Since then has appeared a concise, but good, catalogue of the Majlis Library at Tihrân.

In consequence of my removal from London I have been compelled to abandon my intention of dealing exhaustively with those India Office manuscripts of which no published catalogue exists. So far as the Delhi Collection is concerned, I have been able to use, in a typewritten copy, a concise card-catalogue compiled some thirty years ago by the late Saiyid ‘Ali Bilgârmî, but for more than one reason I have not aimed at completeness.
in recording the manuscripts belonging to that collection. Only in rare cases have I been able to attempt a verification of the details and numbers given (not always correctly, I am afraid) by Saiyid 'Ali Bilgrāmī. In the case of the printed books at the India Office I have used typewritten copies of various card-catalogues and handlists, but here again completeness of the kind at which I formerly aimed is no longer practicable.

To several persons, who, by reviewing and correcting the first fasciculus or in other ways, have helped or encouraged this work, my appreciative thanks are due, especially to Mr. W. Ivanow, Professor R. A. Nicholson, Professor H. Ritter, and Dr. Felix Tauer.

C. A. Storck.

March, 1935.

LIST OF AUTHORITIES AND ABBREVIATIONS

[Supplementary to the list printed on pp. ix–xxii of Section I.]

A.H.S. = Anno Hegirae Solaris. I have prefixed these letters to dates in the Hijri i Shamsi era adopted some years ago in Persia.

Adabīyat Kutub-khānah-sī = The Adabīyat Kutub-khānah-sī preserved in the University Library at Istanbul. (Historical MSS. cited from Tauer (q.v. infra.).)

Aḥmad Thālith = The Library of Aḥmad III preserved in the Töp Qapū Sarāy at Istanbul. (Historical MSS. cited from Tauer (q.v. infra.).)

Amīrī Efendi = The Library of Amīrī (Emīrī) Efendi preserved in the Millat Kutub-khānah-sī at Istanbul. (Historical MSS. cited from Tauer (q.v. infra.).)

ʿAmūjah Ḥusain Pāshā = Daftar i Kutub-khānah i ʿAmūjah Ḥusain Pāshā [now preserved in the Millat Kutub-khānah-sī]. Istanbul, 1310. (Historical MSS. cited from Tauer (q.v. infra.).)


Āṭāk-kadah (circ. a.h. 1174–93/1760–79), by Luṭf-ʿAli Beg. References are given to the numbers assigned to the biographies in Enţebe’s description of the MS. Bodleian 384.

ʿĀṭīf Efendi = Daftar i Kutub-khānah i ʿĀṭīf Efendi. Istanbul, 1310. (Historical MSS. cited from Tauer (q.v. infra.).)

B.S.O.S. = Bulletin of the School of Oriental Studies.
XXX LIST OF AUTHORITIES AND ABBREVIATIONS

Baghdād Kioskī = The Baghdād Kiosk library preserved in the Tāp Qapū Sarāy at Istanbul. (Historical MSS. cited from Tauer (q.v. infra.).)


Breli and Dhabhar = Supplementary catalogue of Arabic, Hindustani, Persian and Turkish MSS. and descriptive catalogue of the Axesta, Pahlavi, Pazard and Persian MSS. in the Mulla Feroz Library [at Bombay]. Compiled by S. A. Breli ... and Eread B. N. Dhabhar. Bombay, 1933.


Buğdāra Semenov = Katalog rukopisei istoricheskogo otdela Bukharskoi Tsentral’noi Biblioteki. [By] A. A. Semenov. Tashkent, 1925.

But-khānah (a.n. 1021/1612-13), by “Muhammad” Şīfī, Hasan Bāg Khāki and ‘Abd al-Latīf ‘Abbās. References are given to the numbers assigned to the biographies in Ethé’s description of the MS. Bodleian 366.

Dāmād Ibrāhīm = Daftar i Kutub-khānah i Dāmād Ibrāhīm Pāšā [now preserved in the Sulaimaniyyah Kutub-khānah i ‘umūmī]. Istanbul, 1312. (Historical MSS. cited from Tauer (q.v. infra.).)


Faid Allāh Efendi = Daftar i Kutub-khānah i Faid Allāh Efendi wa-Shaikh Murād etc. [now preserved in the Millat Kutub-khānah-sī]. Istanbul, 1310. (Historical MSS. cited from Tauer (q.v. infra.).)


Gul i ra’īnā (a.n. 1182/1768-9), by Lachhindī Narāyan “Shafig” Aurangābādī. References are given to the pages of ‘Abd al-Muṭṭadīr’s description of the MS. Bānkūpīr vii 701.


Ḥalāt Efendi = Daftar i Kutub-khānah i Ḥalāt Efendi [now preserved in the Sulaimaniyyah Kutub-khānah i ‘umūmī]. Istanbul, 1312. (Historical MSS. cited from Tauer (q.v. infra.).)

Ḥasan Ḥusnī = The library of Ḥasan Ḥusnī Pāshā at Eyyūb. (Historical MSS. cited from Tauer (q.v. infra.).)

Hudā’ī Efendi = The library of Hudā’ī Efendi preserved in the library of Salīm Agha at Scutari. (Historical MSS. cited from Tauer (q.v. infra.).


LIST OF AUTHORITIES AND ABBREVIATIONS


Mashhad = Fihrist i kutub i Kutub-khānah i muhārakah i Āstān i quds i Riddāwī. Mashhad, 1345/1926–

Mir ‘āt al-khayāl (A.H. 1102/1690–1), by Shāh Khān Lōdī. References are given to the numbers assigned to the biographies in Ethē’s description of the MS. Bodleian 374.

Muntakhab al-ashrār (A.H. 1161/1748), by M. ‘Ali Khān Mashhadī. References are given to the numbers assigned to the biographies in Ethē’s description of the MS. Bodleian 379.

Mustafā Efendi = The library of Mustafā Efendi preserved in the Sulaimānīyah Kutub-khānah i ‘umūmī at Istanbul. (Historical MSS. cited from Tauer q.v. infra.)

Nāfīdhd Pāshā = The library of Nāfīdhd Pāshā preserved in the Sulaimānīyah Kutub-khānah i ‘umūmī at Istanbul. (Historical MSS. cited from Tauer q.v. infra.)


Qarah-Čelebī-Ẓādah = Dastar i Kutub-khānah i Qarah-Čelebī-Ẓādah Hustām al-Dīn [now preserved in the Sulaimānīyah Kutub-khānah i ‘umūmī at Istanbul]. Istanbul, n.d. (Historical MSS. cited from Tauer q.v. infra.)
Râghib Pâshâ = The library of Râghib Pâshâ at Istanbul. (Historical MSS. cited from Tauer (q.v. infra.).)

Rawân Köshkû = The library of the Erivan Kiosk preserved in the Toph Qâpû Saray at Istanbul. (Historical MSS. cited from Tauer (q.v. infra.).)

Ridâ Pâshâ = The library of Ridâ Pâshâ preserved in the University Library at Istanbul. (Historical MSS. cited from Tauer (q.v. infra.).)

Riyâd al-ghu'âra' (A.H. 1162/1749), by 'Ali Quli Khân “Wâlih” Dâghistânî. References are given to the numbers assigned to the biographies in Ivanow's description of the MS. Ivanov Curzon 57.

Safînah i Khwâna (A.H. 1137/1724-5), by Bindrâban Dâs “Khwâna”. References are given to the numbers assigned by Ethê to the biographies in the MS. Bodleian 376 and to the pages of 'Abd al-Muqtâdir's description of the MS. Bânkipûr viii 690.

Salim Aghâ = Daftar i Kutub-khânah i Ilhâj Salîm Aghâ. Istanbul, 1310-11. (Historical MSS. cited from Tauer (q.v. infra.).)


Shahid 'Ali Pâshâ = The library of Shahid 'Ali Pâshâ at Istanbul. (Historical MSS. cited from Tauer (q.v. infra.).)


Suûfî i İbrahîm (A.H. 1205/1790), by 'Ali İbrahim Khân. References are given to the numbers assigned to the biographies in Pertisch's description of the MS. Berlin 663.

Târkhân Khadîjah Sultân = The library of Târkhân Khadîjah Sultân listed at the end of the Yeên Jâmî 'daftar (for which see p. xxiii of Section I) and now preserved in the Sulaimânîyah Kutub-khânah i 'umûmi. (Historical MSS. cited from Tauer (q.v. infra.).)


Wahbî Efendi = The library of Wahbî Efendi preserved in the Sulaimânîyah Kutub-khânah i 'umûmi at Istanbul. (Historical MSS. cited from Tauer (q.v. supra.).)

Yildiz Köşkû = The library of the Yildiz Kiosk preserved in the University Library at Istanbul. (Historical MSS. cited from Tauer (q.v. supra.).)

Zuhdî Bey = The library of Zuhdî Bey preserved in the Sulaimânîyah Kutub-khânah i 'umûmi at Istanbul. (Historical MSS. cited from Tauer (q.v. supra.).)
ADDITIONS AND CORRECTIONS


P. 72, l. 10. For ancien fonds 107 read Blochet iv 2217. Ancien fonds 107 = Blochet iv 2154 is a volume containing all the same attestations of the orthodoxy of Rashîd al-Dîn’s works as occur in de Slane 2324.

P. 73, l. 33. [Jâmi’ al-tawârîkh.] Other MSS.: Blochet iv 2279 (most of vol. ii. A.H. 830/1426-7), 2280 (part of vol. i, viz. the account of the Mongol tribes and of Chingiz Khân’s ancestors and the greater part of the life of Chingiz. 16th cent.).

P. 76, l. 29. Read ancêtres.


history of the Muzafrarids, the Zafar-nāmah and the
Dhai li kitāb i Zafar-nāmah. Circ. A.D. 1530. Mistakenly
described by Blochet as the last part of the Zubdat
tawârîkhs).

P. 89. l. 3. [Majma‘ al-tawârîkhs.] Add: (2) Zafar-nāmah i
Chin sanah 1419 [Iṣawi] tā sanah 1422 [Iṣawi] ya‘nī
madīnāt u muqāṣṣal i rūz-nāmehāt i Khvâjah
Ghîyât al-Dîn i naqqâṣ ilèkî i Bâysanghur Mirzâ b.
Shâh-Ruhk . . . ki Hâfîz i Âbrâ dar Zubdat al-tawârîkhs
darj nunâdah [edited with notes and index by M. Shaffî]
in the Oriental College Magazine, vol. vii, no. 1 (Lahore,
Nov. 1930), pp. 1–66).


l. 15. [Rau‘dât al-sâfâ‘.] Other MSS.: Princeton 462 (vol. i.
A.H. 909/1503–4), 463–7 (three more copies of vol. i and
two of vol. iii), Blochet 2226–90.

P. 98. [Rau‘dât al-sâfâ‘.] For an Eastern Turkish translation
written by M. Yüsuf called al-Râjî b. Qâdî Khwâjam-
birdî al-Khwârazmî in the reign of Abâ 1-Ghâzî M.
Amin Khwârazm-Shâh (A.H. 1261/1849–271/1859) see
Mélanges asiatiques, vi (St. Petersburg 1876), p. 411.

P. 105. l. 1. [Hâbib al-sigar.] Another MS.: Blochet iv 2291
(complete. A.H. 1010/1601–2).

P. 106. l. 20. [Hâbib al-sigar.] According to Dorn (Mélanges
asiatiques, vi (St. Petersburg, 1873), p. 119) the Tîhrân
edition omits “mehrere grade fur Russland interessante
Capitel”.

P. 115. l. 8. [Nîgîristân.] Another MS.: Blochet iv 2292
(late 17th cent.).

P. 128. l. 32. [Taqwim al-tawârîkh.] Another MS.: Blochet iv
2293 (mid 17th cent.).

P. 130. After l. 25 insert :

Khân b. Majnîn Khân Qâshâî the author of a scientific
encyclopedia entitled ‘Uqul i ‘asfârah, which he completed
in 1084/1673–4 (see Berlin 97, Bodleian 1495, Bûhâr 222,
Flûgel i 27, Ivanov Curzon 485).

Mujmâl i mufâṣṣal, a concise general history to
A.H. 1087/1672 (Shâh-Jahan’s accession), transcribed from
the original drafts in 1065/1655 (according to a statement
near the beginning of Ivanov 43) but not completed
apparently until 1079/1668, since that is given as the date of
the second volume (on the Persian and Indian Timûrîds):

D. 4 (vol. iii only).

P. 153. l. 26. [Nâsirîk al-tawârîkh.] For an edition of the Tûrîkh
i Qâjārîyâh published at Tabriz in 1319/1901–2 see
Harrassowitz’s Bücher-Katalog 405 (1926), no. 908.

2295 (late 17th cent.).

P. 168. After l. 21 insert :

(40) Anûs al-murûdân wa-šams al-majâlis, an
account of Joseph in fourteen majâlis incorrectly ascribed
to the celebrated ‘Abd Allah Anîrî of Harât, who
died in 481/1088 (see Envy. Isl. under Anîrî, Brockelmann
in 433, Rau‘dât al-jannât 450, Haft i‘ânîm, no. 619, Sâfinat
al-a‘liyâ” p. 165 (no. 300) and the authorities cited in
Envy. Isl. and in J.R.A.S., 1929, p. 105): H.Kh., i,
o. 1339, Eîhé 1778 (A.H. 1013/1605). For a discussion of
the authorship see A prose version of the Yûsuf and
Zulakha legend, ascribed to Pîr-i Anîrî of Harât. By

P. 171. After l. 21 insert :

(41a) Qâsah i Yûsuf, in 57 chapters: Blochet i 395
(lacking preface and first eleven chapters. A.H. 898/1492).
PERSIAN LITERATURE

A BIO-BIBLIOGRAPHICAL SURVEY

BY

C. A. STOREY

SECTION II

FASCICULUS 2

C—L. SPECIAL HISTORIES OF PERSIA, CENTRAL ASIA AND THE REMAINING PARTS OF THE WORLD EXCEPT INDIA

LUZAC & CO.,
46 GREAT RUSSELL STREET, LONDON.
1936.
PREFACE

THIS fasciculus completes the survey of historical literature in Persian, apart from the large and important branch of Indian history, which will form the subject of the next fasciculus. That will be followed by a much smaller one devoted to biography.

To the list of those whom it has been my pleasant duty to thank for providing information or for help of other kinds, I must now add the names of Professor F. Babinger, Mr. A. G. Ellis, Dr. R. Levy, Mr. V. Minorsky, Sir Denison Ross and Mr. N. C. Sainsbury.

August, 1936.

C. A. Storey.
LIST OF AUTHORITIES AND ABBREVIATIONS

[Supplementary to the lists printed on pp. ix–xii and xxix–xxxv.]

O 'Aligarh Subh. MSS. = Fīhrīst i muṣḥah i qalamū ('Arabī, Fārisī wa-Urdu) Subhān Allāh Īrīṣanī Lā'îrî Muslim Yānīwarsī 'Ali Garh murattabah i Saiyid Kāmil Ḥusain . . .
[A hand-list of the MSS. presented to the 'Aligarh Muslim University in 1927 by Saiyid Subhān Allāh of Gōrankpūr].
'Aligarh, 1930.


Maḥmūd Efendi = The library of Maḥmūd Efendi preserved in the old tekke of Yahyā Efendi at Beshiktash, Istanbūl (Historical MSS. cited from Tauer, q.v. p. xxxv).


CORRECTION

P. 221, l. 29: Read Muḥāt al-'azād' (i.e. presumably ‘the ocean of consolation’).
PREFACE

THE present fasciculus almost completes the survey of historical literature in Persian, but not quite, since the next fasciculus, devoted primarily to biography, will contain also additions and corrections to the Quranic and historical sections as well as a provisional index.

A few words must be said about points of transliteration. The sign ā having been used to represent the Arabic ād, it has been found necessary to use a different sign (d) for the palatal d which occurs in Urdu and other Indian languages. In previous fasciculi thā, khā and dhāl have been represented by th, kh, and dh, while th, th, kh, dh and dh (without the underlining) have stood for the combinations ʧ, ʤ, ʤ, ʤ and ʤ. It seems, however, that a clearer distinction is desirable, and therefore, in this fasciculus th, ʧ, ʤ, ʤ, ʤ and ʤ have been transliterated t’h, t’h, k’h, d’h, and d’h in accordance with the practice adopted sporadically by Rieu in his British Museum catalogues and regularly by Ivanow in the catalogues prepared by him for the Asiatic Society of Bengal. In transliterating the proper names of Indians I have allowed myself to represent certain vowel sounds in accordance with the Indian pronunciation and to write Arangzāb, Fīrōz-Shāh and the like, but I have not been rigidly consistent in this matter and I have not, for example, thought it necessary to change the title Safinah i Khuwāghī into Safinah i Khuwāghū (or Khuwāgh-ū), though “Khuwāghū” was an Indian. Such inconsistencies as these are consequently to no one’s trouble.

It remains for me to express my grateful acknowledgments to Dr. A. J. Arberry, who has provided me with information concerning India Office accretions as well as other matters, and to Mr. A. F. L. Beeston, who has informed me about manuscripts in the Bodleian library and the Indian Institute at Oxford. I am indebted also to several reviewers, who have suggested additions and corrections, Professor V. Minorsky (BSOS, viii (1935-7), pp. 255-7, ix/1 (1937), pp. 253-4), Dr. W. Hinze (ZDMG. 91 (1937), pp. 755-8), Mr. C. N. Seddon (JRAS. 1938, pp. 568-9), Professor J. Rypka (Archiv Orientální x, 1-2 (1938), pp. 338-9), Mr. R. Lescot (Bulletin d’études orientales de l’Institut Français de Damas, vii–viii, pp. 281-3), Professor G. Morgenstierne (Acta Orientalia, xvii, pp. 238-9), and others.

May, 1939.

C. A. STOREY.
LIST OF
AUTHORITIES AND ABBREVIATIONS

[Supplementary to the lists printed on pp. ix-xxiii, xxix-xxxv, and [xliv]
facing p. 257.]


Bâmkpûr Suppt. i, ii = Supplement to the Catalogue of the Persian
manuscripts in the Oriental Public Library at Bankipore.
Volume i (Volume ii). By Maulavi Abdul Muqtadîr. Patna
(_calcutta printed) 1932, 1933. [I regret that the existence of
this supplement did not come to my knowledge until 1936.]

Caetani = La fondazione Caetani per gli studi musulmani.
Notizia della sua istituzione e Catalogo dei suoi MSS.

Edhem and Stchoukine = Les manuscrits orientaux illustrés de
la Bibliothèque de l’Université de Stamboul. Par Fehmi Edhem
et Ivan Stchoukine (Mémoires de l’Institut Français d’Archéo-

Philadelphia Lewis Coll. = Oriental manuscripts of the John
Frederick Lewis Collection in the Free Library of Phila-
delphia. A descriptive catalogue . . . by Muhammad Ahmad

I. QUR'ĀNIC LITERATURE

A. TRANSLATIONS AND COMMENTARIES

1. The first definite landmark in the history of Persian Qur'ānic
literature is the translation of the large Arabic tafsîr of al-Tabari,1
which is likewise one of the oldest surviving works in the Persian
language.2 Abû Ja'far Muḥammad b. Jarîr al-Tabari died at
Baghdad in 310/923.3 Abû Ṣâliḥ Mansûr b. Nûh, the Sâmâ'id
ruler of Transoxiana and Khurasân, for whom this tafsîr was
translated, reigned from 350/961 to 366/976. The precise date
of the translation is not recorded, but the Persian preface 4
gives information concerning the circumstances which led to
the undertaking. The Arabic original, we are told, was brought
in forty volumes to Abû Ṣâliḥ Mansûr b. Nûh, who, finding it
difficult to read, desired that it should be translated. The
'ulamâ of Transoxiana, whom he convoked and asked for a
fatwâa concerning the permissibility of translating it, expressed
the view that for persons ignorant of Arabic it was lawful to read

1 The Arabic text of this tafsîr was published in 30 volumes at the
Maimaniyât Press, Cairo, in 1321/1903. Its formal title (not mentioned in
the preface) seems to have been Jami' al-bayân 'an tafsîr al-Qur'ân, see Annales
guos scripta . . . at-Tabari ed. de Goeje, Introductio, p. xii. An account of it
by O. Loth was published in the ZDMG. 1881, pp. 588-628.

2 Of approximately equal antiquity are the abridged translation of al-Tabari's
history of the world (Ta'wil al-râ'îd wa l-mâlik) undertaken by the Wasit
Abû 'All Muhammad ibn Muhammad al-Bal'ami in obedience to an order issued
in 552/963-4 by Abû Sâliḥ Mansûr ibn Nûh (see Browne Lit. Hist. i 11-12,
369, 477-8), the Materia Medica (bâgi al-adwiyyah 'an bâgi al-adwiyyah) composed
by Abû Mansûr Muwaffaq ibn 'Ali Harawi for the same ruler (see Browne, ibid.),
the geographical work 1âhshâ al-'alam composed in 572/982-3 and discovered
at Buhârâ by A. Tumanski in 1922 (see Zaptél x 131 sq., Barthold in BS93, ii 386) and possibly the Cambridge tafsîr mentioned on p. 2.

3 For further information concerning him and his works see Fihrist 234-5,
Ibn Kjâllîkân no. 581, Subî bi 135, Raudût al-jannât iv 163, Goldscheider in
WZKM. ix 358-71, de Goeje's introduction to the Annales guos scripta . . .
at-Tabari, Brockelmann i 142, etc.

4 The Persian text is quoted in Cureton-Rieu, p. 370.
1. **Qur’anic Literature.**

and write Qur’anic exegesis in Persian. They based their opinion mainly on the Qur’anic verse “We have not sent any apostle save with the language of his people, that he might explain to them” (Sūrah xiv 4, tr. Palmer), but also on the consideration that from the time of Adam to that of Ishmael all the prophets and kings of the earth had spoken Persian, Ishmael having been the first to speak Arabic.

Accordingly, Manṣūr ibn Nūḥ assembled learned men from Bukhārā, Samarqand, Balkh, Farghānāh and elsewhere, and they by his order elected from among themselves a company of translators. In the process of their work these scholars abridged the original by omitting the ʿismād. They also added some historical information up to the year 345.

At the present day this translation and the oldest Persian commentaries on the Qur’ān are of special interest for the light which they throw on the Persian language at a comparatively early stage in its development.


A Turkish translation from the Persian exists (see Ayā ʿṢafīyah 87, Dresden 22). 2

2. Probably not much later than the translation of Tabarī’s tafsīr is the commentary of which the third and fourth volumes (Sūrah xix 2–lxxix 13 and xxii 5–xxiv) are preserved at Cambridge in a manuscript written in 628/1231. This commentary is as yet unidentified, but is celebrated in consequence of the discussions of its linguistic and other features.


3 Abū Bakr ʿAtiq b. M. al-Sūrābādī 1 al-Harawi was a contemporary of Alp Arslan (455/1063–465/1072). 2


Possibly Blochet i 30 (liii–xvii. A.H. 750), which is characterised by similar questions and answers, is a volume of this commentary. The Ṣughbād al-tafsīr fi biḥārāt al-tadbīr (Cairo p. 407. Sūrah xix–xxv. A.H. 694) described as "mustakhrāj min al-Tafsīr al-ʿAtiq" is probably an abridgment of it. [Ṭurkīḥ i Gwādāš 860, H. Kh. ii 3195, 3293, vii p. 677 ad ii 3642.]

4. Imād al-Dīn Abū ʿl-Muẓaffar Tāhīr b. Muḥammad al-Isṭārāyīn called Ṣahāfūr (or Šahārūf) was a protégé of the Niğām al-Mulk, composed an Arabic work on the sects of Islam entitled al-Tafsīr fi ḫāṭīn wa-tamāmīz al-farqat al-majāliyah min farq al-ḥallīkīn (cf. Aḥwardī 2801, de Slane 1452) and died in 471/1078–9.

**Tāj al-tarājim fī tafsīr al-Qur’ān li-l-aʿjamim,** sometimes called Tafsīr i Tāhīrī: H. Kh. ii 2043, Blochet ii 26 (Sūrah ix (end), x–xii, xiv (beginning). 14th cent.), 32 (extracts), Urū MSS. Arab. 19 (1st half. A.H. 948), 20 (2nd half), Etīb 2696 (Sūrah xiii–xxv), Mehrīn 1 (i–xviii).

[Subkī iii 175, Brockelmann i 387.]

1 On the title-page of Leyden 1658 he is called "Abu-Becer Atik ibn-Mohammed an-Nasaburi vulgo vocatus Surkabadī." Sūrābādī does not seem to be mentioned by the geographers and lexicographers.

2 Alp Arslān is not mentioned in the author's preface to his commentary.

3 By al-Subkī he is called Šahāfūr ibn Tāhīr ibn Muḥammad, but see Blochot 26 (H. Kh. ii 2380).


Raud al-jīnān wa-rauh al-ja-nān fi tafsīr al-Qurʾān, a large Shiʿite commentary said (Raudāt 184) to have been used extensively by Fāṭir al-Dīn al-Rāzī for his Mafāṭīḥ al-qābūb: I.H. 1590, Bānkīpūr Pers. Hand-list 1137–9 (Sūrah s-xviii. A.H. 734).

[Mayālīs al-mu-wimīn 211, Muntahā ‘l-maqāl 112, Raudāt al-jamārā 183.]

7. M. b. Maḥmūd al-Nasabīrī was sent by Yamin al-Daulah Bahāram Shāh (Ṣultān of Ghaznī A.H. 511/1118–552/1157) to mediate with Sanjar when the latter threatened to invade Ghaznī (A.H. 529). He was the author of a dīwān (I.H. 404), a translation of [al-Thaʿlabī’s] Ghurar al-niṣār entitled Rāshār-dār (I.H. 404, iii 555), a muḥāfaẓ i ṭāḥa wa-qalams entitled Shāfī al-qābūb (I.H. 404, iv 772), which seem to be lost, and of Tafsīr i Bāsīr i Yamīnī (539/1144) for al-Bāsīrī fi ‘l-tafsīr, I.H. i 1580, Rosen Musée Asiatique 45 (apparently) (Sūrah x 45–lxviii. A.H. 603), Ivanow 956 (apparently) (xviī 8–xxxiv with many lacunae. 7th cent. A.H.), Bāyazīd 68 (defective at end). 

8. M. b. al-Ḥusain b. al-Fuṣail al-Wāʿīs known as Jamāl i Sāfī was constrained by the misfortunes which had befallen his country to leave Ghaznī with many others in 618/1221. After enduring much hardship he reached Samarqand.

Zād al-mudhakkirīn, a commentary on 58 selected verses of the Qurʾān: D.M.G. 1.

9. Two thirteenth-century Indian mysteries of the Chīngīs order are referred to—the first normally, the second often—as Ḥāmid al-Dīn Nāgaurī.

The first, Qāḍī Ḥāmid al-Dīn M. b. ‘Aṭā’ Nāgaurī, a native of Bukhārā who came to Delhi with his father in the time of Muʿizz al-Dīn M. b. Sām, was for three years Qāḍī of Nāgaur. At Baghdād he met Shihāb al-Dīn Suhrwārī, whose disciple and ḥālīfāt he became, and he afterwards lived for a time in al-Madīnah.

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1 The A.S.B. list calls the author "Abū Ḥasan ad-Darduǧi".
2 The date 596 (A.D. 1259), which is inconsistently given by Naṣir Aḥmad (probably on the authority of the Māḥbūb al-abāb) as that of the author’s death, is in reality the date of the death of a different Zāhidī, Muḥtār b. Maḥmūd, see Brock, i 382, 3 Quillighugh 223.
3 Compiled a Führert of Shiʿite books and authors, cf. Ahlwardt 10048, I.H. 2250.
4 Compiled another Führert, cf. I.H. 2991 (Maʿālim al-ulamā).
5 His langī according to the Lubāb al-abāb was ʿAbdīr al-Dīn. I.H. calls him Zāhir al-Dīn Abū Jaʿfar. The Ḥafṣ iṣṭīm and I.H. (except vol. ii 1800) call him Muḥammad b. Aḥmad b. Maḥmūd.
6 In this year Ghaznī was captured by Omar, the son of Chingiz Khan, who massacred the greater part of its inhabitants and carried the remainder away as prisoners... from this calamity Ghaznī never recovered... Ibn Baṭṭaṭa who visited (Ghaznī more than a hundred years after) still it a heap of ruins, 733 (1922)." Ency. Isl. sub Ghaznī.
7 In the Sīgar al-ulamā and elsewhere he is called Ḥāmid al-Dīn Sīvālī.
8 Now a small town in the state of Jodhpur. In Akbar’s time it was the chief town of a sarkār in the ẓabān of Aṯūr (Aṯūr i Abhar p. 512).
and Mecca. He died in 643/1246 and was buried at Delhi. Works entitled Lāwā'īth and Tāwālīth i ṣahmīs (the latter a commentary on the 99 Names) were among those written by him.

[Sīyar al-‘ārifīn (Ethē 637) fol. 178b, Akbār al-akhyār (D. P. 572) fol. 32a, Saffāmat al-ahliyyā’ p. 113, no. 149, Dīhār a’ jamā’i a āliyā’ i Dīhār (D. P. 634) fol. 8b, Savātī al-anwār fol. 116b, Khaṣīnāt al-asfāyā’ i 309–13, Ṭalāmīn ‘All 52 etc.]

The second, Šaikhi Ḥamid al-Dīn Abū Ṭahmāb Sa‘ādī Nāgārū Siwālī, surnamed Sulān al-tārikīn, was a khaṭbī of Khwajā Mu‘īn al-Dīn Sījī Ḍihrī. He died in 673/1274 and was buried at Nāgārū. A book entitled Uṣūl al-ṣariqah is described as his best-known work.

[Sīyar al-‘āliyyā’ p. 156, Sīyar al-‘ārifīn fol. 16b, Akbār al-akhyār fol. 28a, Saffāmat al-ahliyyā’ p. 94 no. 111, Savātī al-anwār fol. 106b, Khaṣīnāt al-asfāyā’ i 308, Ṭalāmīn ‘All 52 etc.]

Both of these are said to have written numerous works and to one of them is doubtless to be ascribed

Tafṣīr i Pārah i ‘Amma: Aṣāfiyyā’ i p. 563 no. 305.

10. To the celebrated poet Sa‘ādī (d. 691/1291) is ascribed a translation which has been published in Qur’āns lithographed at Delhi in 12999 (with Wali Allāh Dihlawī’s Fath al-Rahmān and the Urdu translations of Raﬁ al-Dīn and ‘Abd al-Qādir), 18871 (with the same three translations) and 1314–179 (with the same translations as well as an Urdu trans. and comm. by Ṭalāmīn Baksh Dihlawī), and at Agra in 1312–349 (with ‘Abd al-Qādir’s trans.) and 13139 (with ‘Abd al-Qādir’s trans.).

To him also are ascribed notes on the occasion of the revelation of the different surās, etc., which have been published under the title Shāh i nusqā in Qur’āns lithographed at Delhi in 12999, [18909] (pp. 1–54 and ?) and [18919] and at Agra in 13139.


1 Rahmān ‘Ali gives the date 605, the Khaṣīnāt al-asfāyā’ gives 678.

2 Siwāl was a nawāb in the district of Nāgārū (Savātī al-anwār fol. 107a9).

3 Al-Madrasat al-Musalahah acc. to Fawā'id.

4 Or 791 (Bughyat al-wa‘id 391, Fawā'id 1599).

5 The founder of the Naqshbandi order, see Naqshband al-usūl no. 442, Majālis al-wa‘idhāq no. 37 (p. 268), Naqshband 53, Ḥabīb al-siyār iii 3, 87, Khaṣīnāt al-asfāyā’ i 548, Brocke ii 205, Babinger in Der Islam xiv 114 etc.

11. Jamāl al-Dīn M. b. M. al-Aṣqarā’ī, a great-grandson of Fakhr al-Dīn al-Rāzī, was lecturer in the Madrasat al-Sibāh1 at Qaramān and wrote in Arabic (i) annotations on the Kashfāsh, (ii) Idāh al-Idāh, a commentary on the Khattīb Dimashq (Escorial 258), and (iii) Hall al-Mujass, a commentary on Ibn al-Nafī’s abridgment of Ibn Sīnā’s Qānūn, which is his best-known work at the present day and which has been published at Delhi in [1870?] and at Lucknow in 18779 and 13269 (MS. Bodl. i 692). He died between 770/1368–9 and 780/1378–9.

al-Asūl wa‘l-awdibfat al-mutā‘alligah bi’l-Qur‘ān wa‘l-hadīth : Flugel 1680 (2) (A.H. 1039), Āyā Sihāyā 69b, 70, 71, 72, 1033 (probably also 66), Biochet 62, Fātiḥ 99 (also 98 ?), Leyden iv 1688.

[al-Sīrāh i al-Na‘mānīyah i 20, al-Fawā’id al-bahiyyah 191.]

12. Sa‘d al-Dīn Mas‘ūd ibn ‘Umar al-Tafṣīzānī [b. 722/1322 at Tafṣīzān, d. 792/1390 at Samarqand] was a celebrated scholar, a friend of Timūr, and the author of numerous Arabic works, some of which, like the Tahā高血压 al-nasīf wa‘l-sulām and the Shahr al-‘Agā’ i al-Nasīfāyā, are to this day textbooks in the madrasahs of the East.

Kashf al-awdibfat wa‘dābār al-abrār, a tafsīr: II. Kh. v 10674, Yeni p. 80 no. 43.


13. M. b. M. Bahāmūd al-Ḥaṣfī al-Bukḥārī, commonly called Khwajā Muḥammad Pārā, was an eminent disciple of Bahā’ al-Dīn Naqshband.2 He left Bukhārā in 822 to perform the pilgrimage and died at al-Madinah on the 24th of Dhū ’l-Hijjah
14. The celebrated saint and poet Shāh Nūr al-Dīn Ni'mat Allāh b. 'Abd Allāh Kirmānī, usually called Shāh Ni'mat Allāh Wallī, the founder of the Ni'matullāhī order of dervishes and the friend of Shāh Ruḥān, was born in Aleppo, spent most of his youth in 'Irāq, at the age of 24 visited Mecca, where he became a disciple of the historian and mystic Yaḥyā (d. 768/1366-7, Brock ii 176); his later life was passed in Samarqand, Harāt, Yezd and Māhān. He died and was buried at Māhān in 894/1481.

(1)  

1 Sharh Fāṭihat al-Kiṭāb: Ivanov 1239 xi (cf. 'Ābid ix. 18th cent.), Rieu ii 829 viii = Cureton-Rieu 886 (2) (A.H. 1165-74).

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1 At the age of 73, according to the Safinat al-auliyyā'. This is inconsistent with the statement (al-Fawā'id al-bahiyyāt 199) that he was born in 756. His son, Abū Naṣr Pārsā (Maḥmūd b. M. al-Ḥafīẓ al-Buḫārī), who was likewise a distinguished mystic, died in 655/1259-60 and was buried at Bālīḥ (Nafahāt al-uns 445, Ḥabīb al-siyār ii 3, 143, al-Fawā'id al-bahiyyāt 199).

2 The date 827 is given by Daulatshāh and others.
al-‘ulamā’. Annotations on the Kāfīyah, an Arabic syntax entitled al-Ishārāt, a commentary on al-Bazdawi’s Uṣūl, and a number of other works in Arabic and Persian were written by him. He died in or before 849/1445.


Edition: Lucknow 1297 (Sūrah i–vi only).

Other Persian works by this author will be mentioned hereafter.


17. ‘Alī al-Dīn ‘Ali b. M. al-Shāhīrūdī al-Bistamī al-Harawi, known as Muṣannifak, a descendant of Fakhr al-Dīn al-Rāzī, was born in 803/1400–1 and studied at Harāt. In 848 he migrated to Asia Minor, where he became a professor at Qunīya. Having become deaf he settled at Constantinople, where the Sultan Muḥammad Khān II (855–86) granted him a pension of 80 dirhams per diem. He died in 875/1470–1. His numerous works were mainly Arabic commentaries on standard textbooks, but he wrote also in Persian works entitled ‘Ansār al-ahdā, ‘Udā‘ī al-inā‘ bi-‘aḥl al-yawā‘ wa-l-‘irfān, ‘Uṣūl al-sa‘īdīn, al-Tawfīq al-Muḥadditha, Sharḥ al-Shemsīyah, as well as al-Muḥadditha or Tājātī Muṣannifak, a large but uncompleted commentary undertaken in 863 by order of the Sultan Muḥammad Khān II, after whom it was named, H.Kh. ii 3403, v 11554.

1 See Cañari 80, 151–2, Cureton-Rieu 825, Leyden 232, Loth 974–5, etc.

2 The Tājātī i in mentions the two dates 840 (on the authority of Fīrūzhāh) and 842: the ‘Udā‘ī al-Rawwāfīyah gives 848.

3 i.e. the little author, in allusion to his youthful productivity as a writer.

4 So Shaghsīy, Fāsīdī, in our places H.Kh., in others H.Kh., gives 871 and in one 930 (1).

5 According to H.Kh.
of as completed, were intended to form parts of the Ḥaddāʾiq al-haqāʾiq (H. Kh. ii 4428).

[Habīb al-siyār iii 3, 338; Maḥkam al-gharāʾib (Bodl. 395) no. 2293, Ḥadāʾiq al-Hanafiyyah 358, Rieu i 149.]


The fact that the Jawāhir al-tafsīr is mentioned in the preface to the Mawāhib iʿalīyah has caused copies of the latter to be described in some catalogues as copies of the former. Consequently, it is unsafe to assume without corroborative evidence that such MSS. as Bāyazīd 145, Nūr i ʿUthmānīyāh 279, and Yezd 19 are really copies of the Jawāhir al-tafsīr.

(2) Mawāhib iʿalīyah, often called Tafsīr i Ḥusainī, a concise commentary composed between 897 and 899 and dedicated to Mir ‘Ali Shīr when circumstances had compelled the author to abandon the idea of completing the Jawāhir al-tafsīr, H. Kh. ii 3259, vi 13737. Copies are too common to deserve complete enumeration. For further information see—

Aberystwyth 18 (A.H. 989), Aumer 326–7 (A.H. 928), Bāṅkīpūr Pers. Hand-list 1145–56 (one of these is dated A.H. 909 and

1 Murīn’s Arabic tafsīr, the Bahār al-dawwār (H. Kh. ii 1658), is preserved at Bāṅkīpūr (see the Arabic Hand-list, no. 209).

2 In 906 according to H. Kh. ii 4274. 


Editions (usually on the margins of Qurʾān) : Calcutta 1837 (Zenkier i 1368), Meerut 1274*, 1278, 1290*; Lucknow 171*, 1874*, 1888*; Ludhiana 1877*, Delhi 1294*; 1304*, 1889* (2 editions), 1893* (36 pp. only), Agra 1308*, Cañnpore 1895*.

Turkish, Urdu, and Pushto translations exist.

The Lucknow and Cañnpore editions contain only the text of the Qurʾān and the Mawāhib iʿalīyah, the Bombay editions contain also Wāli Allāh Dihlawī’s Fath al-Rahmān (except that of 1279, which contains an anonymous Persian translation), the Delhi and Meerut editions contain the Urdu translation of Rāfī al-Dīn (one of the 1289 editions contains also the Fath al-Rahmān and the Fath al-Azīz), the Agra edition contains the Urdu translation of ‘Abd al-Qādir. The Ludhiana edition also contains an Urdu translation (author not stated in the Quarterly Catalogue). A translation of the Qurʾān ascribed to Ḥusain Kāshifī is mentioned in Peshawar 40.


Tafsīr i Şāhī, a Shiʿite commentary on those verses of the Qurʾān which form the basis for prescriptions of Muhammadan law 1: Būhār 145 (A.H. 1088), Aṣāfiyyah i p. 562 no. 251 (Tafsīr ʿṣīt al-ahkām).

He is doubtless also the author of

Tarjamaḥ i riṣālah i Ṣīṭqādīyāh, a translation of the Ṣīṭqādī of M. b. ‘Abī Ibn Bābawāh (see Brockelmann i

1 Technically known as the ʿāhkām al-Qurʾān.
22. Faḥār al-Dīn 1 ‘Alī b. al-Ḥasan al-Zawārī 2 worked in part at least under the auspices of Shāh Tāmahāsp I (a.h. 930/1524–984/1576). His best-known work and the one which concerns us primarily in this place is—


He wrote also—


(3) Majmā‘ al-huda, legends of the Prophets, Imaṁs, and Ṣaḥīḥs: Ivanow 61 (a.H. 1083), Ethē 598. 7

(4) Raudat al-abrār, a Persian commentary on the Nahj al-balḥāqah (for which see Brockelmann i 405): I.H. 2016, Houtum-Schindler 1.

As well as a number of Persian translations of Shi‘īte theological works, including—

(5) the Iḥtiyāj of Abī Ahmad b. ‘Alī al-Ṭabarṣī, 3

1 So Leyden 2655.

2 Of the several places called Zawārah (so spelt out in the Raudat al-jannāt) the best known is a village N.W. of Ardistan, see le Strange L.E.C. 208, where the name is spelt Zawārah, and Yaqūt i 234, where it is spelt Uzwārah.

3 For other translations see below, p. 16, and I.H. 512. For the Arabic original see Loth 169. The author is to be distinguished from his more celebrated contemporary al-Ṭabarṣī b. al-Ḥasan al-Ṭabarṣī (d. 548/1154), whose best-known work is the Arabic tafsīr entitled Majmā‘ al-jannāt.
activities of a similar kind. He translated at least one work at the command of Shāh Tahmāsp, and died in 978 1/1570–1, 988 2/1580–1 or 997 3/1588–9. His best-known works are—


He wrote also—

3) Tanbih al-ghāfirin wa-tadhkirat al-‘ārifin, a Persian paraphrase of the Naḥṣ al-balāghah written in 955: I.H. 710, Aṣafiyyah ii p. 1608 no. 185 (1st half), Browne Supp. 1342, Ivanow Curzon 372, Rieu 118.


5) a translation of the Ḥaḍīṭ of Ahmad b. ‘Ali al-Ṭabarṣi under the title Kaṣf al-ḥāḍīṭ 5.

6) a translation of the Qur‘ān, and

1 According to the Mirāt al-ṣafā (quoted by Rieu iii 1078).
2 According to the Rawdāt al-jannāt.
3 According to I.H. 1066, where it is said that he died in Kāshmir.
4 For the author, who died in 729/1326, see Rawdāt al-jannāt 171, Brockelmann ii 164, etc.
5 For another translation see above, p. 14.
27. **Nigām al-Dīn** b. ‘Abd al-Shakīr Fārūqī Thānāsari

Balkhī was the nephew, son-in-law and khulafah of Jalāl al-Dīn M. b. Ḍaḥḥāk Thānāsari (see §25 above). “When towards the end of Ḍaḥḥāk’s reign, this emperor’s rebellious son, Sulṭān Khusrau, fled from Akbarbāyān and passed through Thānāsari, he called upon Shaikh Šīrāzī al-Sulṭān, who incurred thereby the emperor’s displeasure, and had to leave India. Before going to Balkh, where he finally settled and died, the 8th of Rajab, A.H. 1035 or 1036 (A.D. 1626, April 5, or 1627, March 25), he performed the pilgrimage, and composed during his stay in the holy cities two commentaries on ‘Irāqī’s ‘Lama’t...’” (Eṭbāṭ, 337, cf. Ṭāwūk i Jāhānīrī, tr. Rogers and Beveridge, p 18).

(1) Commentary on Sūrah i and lxvii—lxxv: LO. D.P. 7 (with lacunae. A.H. 1114) 1186b (Sūrah i only).

This is no doubt identical with the Rīyāḍ al-ṣuds mentioned in the Sawiḏī’s ‘al-anwār, where it is described as a commentary on the last two sections of the Qur’an, and with the Tafsīr i Nizāmī mentioned by Raḥmān ‘Allī.

(2) **Mafīż i Shaikh Nizām al-Dīn Thānāsari**: Āṣafīyah i p. 488 no. 843 (A.H. 1026).

(3) **Sharh i ‘Lama’at [i Makki or Madani?]**, one of his two commentaries on the ‘Lama’at of ‘Irāqī: Bodleian 1254.

[Hashiṣṭam no. 381, Sāvaḏī’s ‘al-anwār (Eṭbāṭ 654) fol. 393a, Ḥadā‘īq al-Hānafīyah 401, Raḥmān ‘Allī 241, Khāzinat al-asfīyā’ i 463.]

28. Shāh Muḥammad b. ‘Abd Muḥammad b. Sulṭān ‘Allī b. Faṭṭāḥ Allāh Arkasā’ī Rustaqā’ī Badakhshānī, commonly called Mullā Shāh and surnamed Lišān Allāh, was a noted saint of the Qādiri order and the spiritual director of Shāh-Jahān’s eldest son Dārā-Shukhā. Born at Arkasā, a village near Rustaq in Badakhshān, he settled in India in 1023 (A.D. 1614–15), became a disciple of the celebrated saint Mi’yān Mīr of Lahore, and died in 1072 (A.D. 1662–3) according to the Muḥī‘ al-khayāl, but in 1069 according to the Khāzinat al-asfīyā’i. According to Beale’s Miyaḥ al-tauwūrīkh (Agraḥ 1849), p. 409, the inscription on his tomb gave the date 1070.

Shāh i tafsīr (a chronogram) or Tafsīr i Shāh, a commentary, partly in Persian and partly in Arabic, on Sūrah i—iii and xiv, composed in 1057 (A.D. 1647):—

LO. D.P. 1420 (contemporary with author and corrected by him), Bānkīpur i iii 326 (18th cent.), Ivanow 969 (not quite complete. End of 17th century), Rāmpūr (Nāṣīr al-Dīn 9. Only Sūrah i—iii?).

His maṭnaḥwīs and other poetical works will be mentioned hereafter.

[Naḥshab i ahwa’l i Shāhī (Rieu Suppt. 130), Muḥī‘ al-khayāl 137, Khāzinat al-asfīyā’i 172, Rieu i 890, etc. Portrait in Binyon and Arnold: The Court Painters of the Grand Moguls, pp. xxxii.]


30. Muḥammad Ṣafī ibn Wālī Qazwīnī, the author of the Tuhfet al-akhīrār (Rieu i 126) and the Anis al-ḥusnaj (Rieu ii 980), dedicated to Zeb al-nisā’, Aurangzēb’s daughter—

Zeb i tafsīr, a large commentary of which the fifth volume was completed in 1081/1670–1 and the last probably in 1087 (vid. Rieu ii 980): Bodleian 1810 (Sūrah viii—xii. Probably an autograph).

31. Muḥammad Amin al-Ṣiddiqī al-‘Alawī al-Ḥusainī composed by order of Aurangzēb (who reigned from 1069/1659 to 1119/1707)—

Tafsīr i Aminī: Āṣafīyah i p. 582 no. 165.

32. Mirzā Nūr al-Dīn Muḥammad, who received from Aurangzēb the title of Ni‘mat Khān, who used the tākhallus
“ʿĀli”, and who is well known as the author of the Wajāʾī’i ʿHādīrābād, the Bahādūr-Shāh-nāmah and other works, died in 1121/1709-10 or 1122/1710.

Nīʿmat i ʿuzmā, a tafsīr begun in 1112/1700-1, completed in 1115/1703-4 and dedicated to Aurangzēb: I.H. 3280, Ivanov Curzon 337.

The Qur’ānic verses quoted in ‘Āli’s Wajāʾī’i ʿHādīrābād are explained in a work entitled Ṭuḥfat al-uwaḍī’ī fī baḥl daqīq al-Wajāʾī’ī and completed in 1204 by Kamāl al-Dīn Ahmad ʿṢiddiqī: Būhār 480 (1).

[Ethé 1659, etc., etc.]

33. Jamāl al-Dīn M. b. Ḥusayn Khwānsārī was a lecturer at Ṯisfahān and the author of several taʿlīqāt and other works (cf. I.H. 877, 884, 916, 1398). According to I.H. 1398 he wrote a Risālah fī ʿl-rajḥah for Shāh Ḥusayn the Shafwī (who reigned from 1694 to 1722), and according to the Rawdat al-jannāt he died on 26 Ramadan 1125/1714 and was buried at Ṯisfahān in the tomb built by Shāh Sulaimān for his father. He cannot therefore be the author of the Mawāʾīḍ al-Rahmān fī tarjamāt al-Qurʾān, a translation made by order of Nādir Shāh (reigned 1148/1736-1160/1747), which was published at Bombay in [1893] and ascribed in the publisher's colophon to Jamāl al-Dīn Khwānsārī.

[Rawdat al-jannāt 115, Qiṣṣā al-ʿulāma 203.]

34. For a translation made by order of Nādir Shāh (reigned 1148/1736-1160/1747) see § 33 above.

35. Qubṭ al-Dīn Ahmad b. ʿAbd al-Raḥmān Ǧahān Dihlawī [b. 1114/1703, d. 1176/1762-3] was a traditionist and theologian of great celebrity in India, who wrote numerous works in Arabic and Persian.

1 This title is not mentioned in the work itself and may be the invention of the publisher.

2 A translation of the Qurʾān is mentioned among the works of his father, Ḥusayn b. Jamāl al-Dīn M., who died in 1090/1688 (see Anwāt al-ʿamīl 42, Rawdat al-jannāt 196-8, Qiṣṣā al-ʿulāma 207, I.H. 564).

A. TRANSLATIONS AND COMMENTARIES 21


The published Qurʾāns accompanied by this translation usually contain also one or more of the following: (i) the Urdu translation of Raff al-Dīn Dihlawī; (ii) that of ʿAbd al-Qādir Dihlawī; (iii) the Arabic commentary of the Jalālīn; (iv) that ascribed to Ibn ʿAbbās; (v) the Arabic Taṣfīr al-Rahmān of al-Malāʿī; (vi) the Maʿwīḥī i ʿalīyah (see p. 12); (vii) the Persian commentary ascribed to Saʿdī (see p. 6); (viii) the Taṣfīr al-Tanṣīl (see p. 31); (ix) the Fath al-ʿAzīz (see p. 24); (x) the Urdu Taṣfīr al-Furqān of Abū M. ʿAbd al-Haqq; (xi) the Urdu Aʿżam al-taṣfīr of Rahīm Bankhī Dīhwālī; (xii) an Urdu translation of the Maʿwīḥī i ʿalīyah. These are included in the following list of editions by the same numbers as are prefixed to them above.

Editions: Delhi 1 1283 (* + i + iv), 1285* (+ i + ii), 1286* (+ i + iv), 1286* (+ ii), 1293* (+ i + ii), 1294* (+ i + ii), 1299* (+ i + ii + vii), 1889* (+ i + ii + vi), 1889* (+ i + vi + iix), 1890* (+ ii + vii). Pp. 1–110 only, 1890* (+ i + ii), [1891* (+ x)], Pp. 1–110 only, 1893* (+ i + ii + vii). Pp. 1–36 only f., 1314* (+ i + ii + vii + xi), 1315* (+ i + ii), Meerut 1284* (+ i + iii), 1285* (+ ii + iv), 1286* (+ i + iii + iv), 1306* (+ i + ii), 1292* (+ ii + iv), 1296* (+ i + iii), 1296* (+ i + ii + iv), Cawnpore 1289*, Bombay 1290* (+ vi), 1305* (+ vi), 1305–7* (+ vi), Sialkot [1899* (with anonymous English and Urdu translations), Pp. 1–31 only f.], [Lucknow 1890–91* (+ x)].

The Fath al-Rahmān has, moreover, been published several times at Lahore as an accompaniment to the Panjābī Muṣḥī al-Furqān or Taṣfīr al-Muḥammadī of M. b. Bārak Allāh (Vol. i first published in 1288* and for the fifth time in 1321*, but all the seven volumes do not seem to have been reprinted with equal frequency). Many of these editions omit Wali Allāh's preface, but it is contained in the Meerut editions of 1284, 1285, and 1292, and in the Delhi edition of 1294.

1 The place of printing is not specified in all these editions, but even where this is not done the name of the press is regularly given.


Editions: Chisnurah 1249*, Lahore, 1883*; and, in an Arabic version, Delhi 1297* (as an appendix to Mu’īn b. Saffī’s Jāmi’ al-bayān), [Cairo 1880*] (on the margin of al-Fīrūzābādī’s Sūfar al-sa’ādat).

The fifth and last chapter of this work is in Arabic and contains explanations of Qur’ānic words and phrases in the order in which they occur. It has the independent title Fatḥ al-Khaṣbī bi-mā la bābā min hifzihū fi ‘ilm al-tafsīr, and has been transcribed (see Cairo Arab. Cat. i 200) and published (Lucknow 1289*) as a separate work.


(2) Risālah i jawāb i su’alāt i ba’d i mulhidin az malāhīdah i Hindūstān: Āṣafīyah ii 1342.

(3) Risālah i Nūr u zuhīr: Āṣafīyah ii 1346.

1 In the Āṣafīyah Catalogue the date of his death is given as 1195.


37. Ḥāfiz Ḥulām Muṣṭafā b. M. Akbar Thānēsāri Dihlawi was, according to his own statement in the preface to his tafsīr, the author of a large medical work entitled Tābī ʿi Muṣṭafāwī, an Arabic work entitled Madāʾīh al-Qādirīyah and a Persian commentary thereon, as well as of several theological treatises.

(1) Bahr al-ʿulūm al-ʿIlāmiyah or [al-]Tafsīr al-Mustafawi, a comprehensive commentary completed in 1191/1778, which takes into account the 11 ‘ulūm: (1) rasm al-khāṭṭ, (2) wuqūf, (3) tajwīd, (4) qirāʾat i sabūʾ, (5) tafsīr, (6) ʿaqīd ʿalā-an-nahh wa-l-jamāʿah, (7) figh, (8) ṣawā⃛uw, (9) suluk, (10) moʿārif wa-ḥaqīqīqī, (11) ḥadīth in Nabhānī.—L.O. D.P. 2a (Sūrah i–xviii, 2b (i–xviii), Rāmān (Nādir Ahmad 12. Complete).

Notes on the orthography of the text from this commentary have been printed in Qur’ān published at Lucknow in 1289*, 1866* and 1286*, at Delhi in 1283* and 1292*, at Meerut in 1284–5* and 1296*, and at Lahore in 1284*.


38. Sulaimān b. Ibrāhīm al-Nabhānī died in 1199/1784–5 according to the Ḥanūmiyyah Catalogue.

Lāṭa’if al-tafsīr: Ḥamīdīyah p. 103 no. 19.

39. M. Rūdā b. M. Amīn Ḥamadānī, the controversialist and opponent of the English missionary Henry Martyn, was resident at Tabrīz in 1823.

I. Qur'anic Literature

(2) *Irshād al-mudillīn fī ithbāt nubuwat Khaṭam al-Nabīyin*, a rejoinder to Henry Martyn’s attacks on Islam: *Browne* Pers. Cat. 9, 10 v.

Translation: S. Lee: *Controversial tracts* (see below) pp. 161–450.

[S. Lee: *Controversial tracts . . . by the late Rev. Henry Martyn . . .* (Cambridge 1824), pp. cxvii–cxxi.]

40. *Abd al-‘Azīz Dihlawi*, the eldest son of Wali Allāh Dihlawi (see p. 20), was noted as an author, teacher, and reformer. He was born in 1159/1746 and died in 1239/1824. His best-known works are: (1) *Bustān al-muḥaddithīn*, (2) *Sīr al-ṣahādātayn* (in Arabic), (3) *Tuhfah i Thnā‘-Ashārijah*, (4) *‘Ujālah i nāfjah*, and


Editions: *Calcutta* 1248* (section 29 only?), 1249* (i–ii 180), *Lucknow* 1268* (section 30 only ?), *Lahore* 1294* (section 30 only ?), 1881† (sections ?), 1883† (probably sections 1, 29 and 30), 1890† (section 29), 1894† (section 1), *Bombay* 1294–5* (sections 1, 29 and 30), 1889† (section 30 only ?), *Delhi* 1889† (see p. 21), *Delhi* 1893* (pp. 1–36 only ?).

Editions of 1259 and 1300 were mentioned without specification of the place of publication in *Aṣāfiyāh* i p. 566 nos. 146–8 and p. 564 no. 409.

Urdu translations of the 29th and 30th sections (at least) have been published.


41. Muhammad *Rafi‘ al-Dīn Dihlawi*, the second son of Wali Allāh Dihlawi (see p. 20), is known as the author of an

1 He was given in consequence the chronomargrammatic name of Gḥulām Ḫālim.
48. Saiyid Abā 'l-Taiyib M. Siddiq Ḥasan b. Aulād Ḥasan 1 b. Aulād 'Ali Ḥusaini Bahāshī Qanauji was born on 19 Jumādā I 1248/1832 at Barāli. He was educated at Delhi and elsewhere. Invited to Bhōpāl by Šikandar Bégam (d. 1285/1868), he settled there in 1275/1859 and served her first in the Secretariat and afterwards as Superintendent of the work of compiling a history of Bhōpāl.

In the reign of Shāh-Jahan Bégam he became Superintendent of Education and subsequently Mir Muṣṭaq with the titles of Mir Ḍabīr and Khān. In 1871 the Bégam married him and appointed him Second Minister with the title of Muʿammat al-mahām. In the following year she abolished this office and conferred on him the titles of Nawwāb Wālā-Jāh Amīr al-Mulk. Thenceforward he usurped more and more of the functions of rulership until in 1885 he was deposed by the Government of India and deprived of his titles. He died at Bhōpāl on 20 February 1890 2.

Misgovernment and oppression are given in the contemporary press as the reasons for the Nawwāb-Consort's deposition, but he incurred criticism on other grounds also, including supposed disloyalty and "Wahhabism." 3 He belonged in point of fact to the sect of the Ahl i Ḥadith (often erroneously called Wahhabis), who reject the principle of taqyda and are distinguished by puritanical tendencies.

His literary output, in Arabic, Persian, and Urdu, was very considerable. In the Ency. Isl. the number of his works is given as 222. His most important work in his own opinion (at the time of writing the Iḥār) was his Arabic commentary on the Qurʾān.

(1) Iḥārat al-shuyūkh bi-miqār al-nāsikh wa-l-mansūkh composed in 1286.—Editions: Cawnpore 1288–9 & Lahore 1900. 4

1 S. Aulād Ḥasan Qanauji was a scholar of some note, a pupil of Abl al-ʿArīf Dihlawī and a disciple of Saiyid Ahmad Barālawī (see Ency. Isl. i 190), with whose jihād he was associated (Iḥārat al-mubāla) 235, cf. Rahmān 'Alī 24, where he is called S. A I Ḥasan).
2 The statement of Sultan-Jahan Bégam that he died on 2 Rajab = 22 February seems to be incorrect.
3 Interference with time-honoured bidet was one of the manifestations of "Wahhabism" that caused offence at Bhōpāl.
49. Appendix

(Works mainly, but not exclusively, of uncertain date)

(a) Titled or quasi-titled Commentaries

(1) Ahsan al-qasas (on Sūrah xii), ascribed to Mu'in al-Din Juwainī in the Tihrān edition of 1278/8 is really by Mu'in al-Din Farāhī (see p. 11).


(5) Bahr al-asrār, a metrical (matnawī) commentary on Sūrah i, by Muẓaffar 'Alī Nīmatallāh: Berlin 8 (12).


(8) Intikhab i tafsīr i Surah i Musazzamīl (lxvii), by Tābā Quṭb al-Dīn Ṭabarqānī: L.O. D.P. 1169.


(11) Jawāhir al-tafsīr, by Majd al-Dīn Khaṣṣāṣ Shīrāzī: Peshawar 156 (sections 1-10 only).

(12) Jīlā' al-adhkar wa-jilā' al-ahzān 'fi tafsīr al-Qur'ān or Tafsīr i Kāzarūnī, a Shī'ite commentary by Abū'
(13) Kalimat i Yusufi (on Sūrah xii): Peshawar 100 (3).


(15) Lwāni‘ al-tanzil sawāti‘ al-ta’wīl, a Shi‘ite commentary begun by Sayyid Abū ’l-Qāsim b. al-Ḥusayn Ridwi Qumnī, and continued (after vol. 13 apparently) by his son, Sayyid ʿAll al-Ḥā’irī; — Edition: Lahore 1883†—(cf. Āṣafiyah vol. i p. 566, nos. 199–202, 254). The 14th volume (Sūrah xv–xvi) was written in 1324–5 and published in 1326*. Vols. 6, 8, 9, and 13 (1839–1907) are in the British Museum.

(16) Lum’at al-taṣfīr, concise comm. on whole Qur’an: Leyden iv 1709. Fr. 94.

(17) Ma‘ālim al-tanzil. See Tarjamaḥ i Ma‘ālim al-tanzil.

(18) Majma‘ al-bihār, an attempt to show that all the Shi‘ite doctrines are deductible from Sūrah i, by Muṣaffar ʿAlī Ni’matullāhī (cf. no. 5) Berlin 8 (8).


(20) Mīṣāḥ al-‘āshiqīn, on Sūrah xiii, compiled by Bahā’ [al-Dīn] b. (?) Maḥmūd b. ʿĪbrāhīm from other commentaries, traditions, and the writings of Ḥamīd al-Dīn Nāgūrī (see p. 5): Āṣafiyah i p. 478, Bodleian 1811, Ivanov 1238 (1), Curzon 435.


1 H.Kh. mentions a taṣfīr entitled Kashf al-asrār by “al-Imām al-Bazdawi”.

2 The author was living at Lahore in the seventies of last century. Several books by him will be mentioned in the course of this work.


(38) Tafsir (Shāh acc. to the Cairo Cat.) i Āyat al-Kurṣī : Cairo p. 524 ult.

(39) Tafsir i Āyat al-sharīfah i Istikhlaṣ, by M. Hasan—Edition : Ludhiana 1891†.

(40) Tafsir i taṣīz (?), by Mullah Ḥusayn Kāshgharī : Ross and Browne 119 (Sūrahs xxxvi–xxxviii and lxviii–lxxix 14).


(43) Tafsir i Mubārak-Shāh, by Mubārak-Shāh al-Īṣfahānī : Nūr i ‘Uṯmānīyah 444.

(44) Tafsir i gusamhā in Qur‘ān i Majíd, by S. M. Ḥusayn—Edition : Delhi 1886†.


(47) Tafsir i Sūrat al-Fātihah, by Abū Bakr Ḥusayn al-Khalīdī : Aṣ‘ad 89.


(49) Tafsir i Sūrah i Innā a‘ṭaināka (cviii), by Abū ‘I‘l-‘Īṣm M. Maṣ’ūm b. Bābā Samaqandī : Iwanov 870 (2).

(50) Tafsir i Sūrat al-Muddaththr: Ethē 1765 (5).


(52) Tafsir i Sūrah i Muzzammil (lviii), by Ghułām Jilānī : Āṣafiyah p. 364 no. 208.

(53) Tafsir i Sūrat al-Muzzammil : Ethē 1765 (5).

(54) Tafsir i Sūrat al-Naba (lxviii), by ‘Abd al-Rahīm Samaqandī (d. 1018/1609–10 (?)) : Hamīdīyah p. 110 no. 156.


(56) Tafsir i Sūrat al-Qadr (lxvii), by Ibrahīm Darwish al-Buḥārī : Āṣafiyah 411.

(57) Tafsir i Sūrat al-Tauhīd (exii), by Abū Sa‘īd al-Ḥusaynī al-Ridāwī ‘Ubaid Allāh Khān al-Dihlawī (see no. 48 supra) : Ethē 2698 (2).

(58) Tafsir i Sūrah i Yā-Sīn, by the same : Ethē 2698 (4).


(60) Tafsir i Sūrah i Yūsuf : Aṣ‘ad 101.

(61) Tafsir i Sūrah i Yūsuf : Bānkīpur Pers. Hand-list 1127.


(63) Tafsir i Sūrah i Yūsuf : Glasgow (JRAS. 1906 p. 595 no. 1).

(64) Tafsir i Sūrah i Yūsuf : Peshawar 28.

(65) Tafsir i Sūrah i Yūsuf : See also Qisṣah i Yūsuf supra.

(66) Tafsirat i karīmah, by Fād M. Panjābī—Edition : Bombay 1899†.
(67) _Tama'ir al-dujāfī_ fī _tafsīr sūrat Wa'-l-duhā_ (xiii), by M. Qamar al-Din — Edition: _Lahore_ 1904†.


(69) _Tarjamanah ʻl-Ma‘ālim al-Tanzil_, a translation of the well-known Arabic _tafsīr_ of al-Baghlawi: _Qarah Muṣṭafā_ 100.

(70) _Taudīh_: Būhār 151 (Sūrah 1–22), Ivanow 968 (slightly incomplete. 16th cent. 1).

(71) _Taudīh_ (?) (different from the preceding) : _I.O. D.A. 18.

(72) _Taudīh_ (identical with one of the preceding ?) : Bānkīpur Pers. Hand-list 1130 (16th cent.).


(b) Miscellaneous unidentified Commentaries

(This section contains only a selection from the unidentified commentaries and fragments of commentaries mentioned in the catalogues)

(1) On i–xvii, strongly ʻShī‘ī : _Rieu_ i 12b.

(2) On i–xviii, ʻShī‘ī : _Rieu_ Suppt. 2.

(3) On ix 41–xvii (not al-Sārābādī) : _Blochet_ 31 (13th cent.).


[Broekelmann ii 220.]

52. The Amīr S. ‘Ali b. Shīhāb al-Dīn Hamadānī, the “Apostle of Kashmir”, a celebrated saint and the author of the **Dhakhīrat al-mušāk** and other works which will be mentioned hereafter, died in 786/1385.

**Farhang i Mir Saiyid ‘Ali**: **Bodleian** 1652.

[Rieu ii 447, etc.]

53. **al-Sayf al-Sharīf** ‘Ali b. M. al-Jurjānī, born in Sha‘bān 740/1340 at Tāshqū, a village near Astarābād, was a pupil of Mūbarak-Shāh the logician and of Akmal al-Dīn al-Bābārī (Br. ii 80), with both of whom he read at Cairo. In 770/1377–8 he was presented by al-Taftāzānī to the Muẓaffarid Shāh Shuja’, who appointed him to a professorship in the Dār al-Shifa’ at Shīrāz. When Timūr conquered Shīrāz in 787 he transferred al-Hurjānī to Samarqand. On Timūr’s death he returned to Shīrāz and died there in 816/1413. His works, more than 50 in number, were mainly Arabic text-books or commentaries on

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1. As Ahlwardt, but this name does not seem to be expressly mentioned in any of the manuscripts. The name is given most fully in the “Lehrbrief” Ahlwardt 164.
3. In 814 according to al-‘Ainī (quoted in Faw’īd).
55. 'Abd al-Ḫaiy Dihlawi (d. 1243/1828) was the pupil and son-in-law of 'Abd al-'Azīz Dihlawi (see p. 24), and was one of the chief supporters of the well-known reformer and muǧāhid, Saiyid Aḥmad of Bareilly (vid. Eucy, Isl. under Aḥmad b. M. 'Irāfān). He was learned chiefly in Ḥanafi law.


[Raḥmān 'Ali 114.]

56. Glossaries by authors of uncertain date :—


(2) *Jaʾmī* Muṣrādat al-Qurʿān, by M. Murād Kāshmīrī: *Āqarāy* 91 (also *Āyā Šūfiyā* 298 ?).


57. Glossaries by unknown authors :—

(1) *Āyā Šūfiyā* 4837 (1).

(2) *I.O. D.P.* 562a.

(3) *Jawāhir al-Qurʿān*: *Aṣāfiyāh* ii p. 1452 no. 264 (defective at beginning).

(4) *Kholūsah i Mustakhlīs al-maʿānī*: Ethé 2701, Ivanow Curzon 346.


C. THE PRONUNCIATION OF THE QURʾĀN AND THE VARIANT READINGS (TAJWĪD AND QIRĀʿĀT)

58. The well-known metrical treatise on the variant readings of the Qurʿān composed by al-Ṣḥāḥī (d. 590/1194) under the title *Hīrīz al-amānī wa-rājī al-thāhānī* and usually called al-Qaṣīdah al-Ṣḥāḥīyah or simply al-Ṣḥāḥīyah (Brock, i 409) has been translated, commented on, and recast in Persian.

(a) Translations :—


(2) A translated extract: *Flügel* 1637 foll. 4b-7a.

(b) Commentaries :—

(1) ʿIdāh al-maʿānī fi sharḥ Hīrīz al-amānī, written at Mecca in 1099 : *Peshawar* 1097 (b).

(2) Ījāz al-maʿānī fi sharḥ Hīrīz al-amānī, by Ḥusain b. ʿUṯmān: *Aṣāfiyāh* i p. 306 no. 46.


(4) Qobtibiyah sharḥ al-Ṣḥāḥīyah : *Peshawar* 1079.

(5) Sharḥ i Qaṣīdah al-Ṣḥāḥīyah (metrical): *Āyā Šūfiyā* 34.

(6) Sharḥ i Qaṣīdah al-Ṣḥāḥīyah (maẓāj): *Kamānkash* 15 bis.

(7) Sikandar-Shāhī : *Peshawar* 1091.


¹ For works with this title see also pp. 37 and 38.
(c) Recasting:

(1) Ethé 2702 (2).

(2) See Mutaqat i Hirz al-amānī, § 59 below.

(3) Decourdanche ii S.P. 1673 (15).

59. al-Sharif M. b. Mahmūd b. M.1 b. Ahmad b. ‘Ali al-Samarqandi al-Baghdādi2, was according to H. Kh. the grandson of Nāṣir al-Dīn [M. b. Yūsuf al-Husainī al-Samarqandi3], who died in 556/1161, and he must therefore have flourished not long after the year A.D. 1200.

(1) al-Mabsūt wa-l-madbūt fī ‘l-qirā‘āt al-sab‘: H. Kh. v 11332, Nadhir Ahmad 3 (Ahmād Allāh Library, Moradabad).

(2) Mutaqat i Hirz al-amānī4, a metrical treatise based on the Shāhābīyah (see § 68) with a prose commentary entitled Manthūr i Mutaqat i Hirz al-amānī, by M. b. Ahmad Ṣinānī: Berlin 181 (4).

Possibly by this author is Ethé 2702 ("Kiṭāb i qirā‘āt").

60. Ḥāfiz i Ṛūmī M. b. Yūsuf al-Zahrī composed in 776/1374–5 at Khwārizm. Matlib al-qāri‘ī, a metrical treatise on the variant readings in 780 verses: Rāmpūr (Nadhir Ahmad 5).

61. The metrical treatise on the art of reading the Qur‘ān composed by M. b. M. al-Jazari (d. 883/1429), and usually known as al-Muqaddimat al-Jazariyyah (Brock. ii p. 202), has been translated into Persian under the title Farā’id al-fawa’id: Aṣāfiyyah i p. 306 no. 45, Bānkīpur Pers. Hand-list 1168 (b) (a.n. 1145), Ivanow 972.

1 So Nadhir Ahmad.
2 So Nadhir Ahmad with a query.
3 Brock. ii 381, 413.
4 The author’s name is given as Mahmūd b. M. b. Ahmad al-Samarqandi al-Sharīf.

C. PRONUNCIATION AND VARIANT READINGS


A Persian commentary by Muftī M. Aḥsan was published with the Arabic text and Zakariyāʾ al-ʿAnṣārī’s commentary at Peshawar in 1288*, at Delhi in 1881†, 1887†, and [1888*], and (probably) at Lahore in 1921†.

62. Ibn ‘Mād, who may be identical with the poet of that name (cf. Rieu, Suppt. 348 (2)), composed in 803/1400–1 Khulāsah al-tanzīl (al-tajwīd ?), a metrical treatise on the pronunciation of the Qur‘ān: Ivanow 598.

63. Ṭāhir Ḥaṣbānī is doubtless identical with Ṭāhir b. ‘Arbāb al-Ḥaṣbānī, who was born in 786/1384–5 according to H. Kh. iv 9475, 9484.

(1) Durr al-farādī fī ‘ilm (or ma‘rifat) al-tajwīd1: I.O. D.P. 32a, Peshawar 1085.


Probably by this author are the “kiṭāb fī qirā‘at Qurrā al-Sab‘” ascribed to Ḥāfiz Ḥaṣbānī in Ḍiyā Sūfīyah 44, the “Risālah i mufrad ʿalā Ḥaṃzah” ascribed to “Ṭāhir Ḥāfiz” in ‘Umūnī 213 and perhaps the Risālah i tajwīd of Mulla M. Ṭāhir al-Qārī (Aṣāfiyyah i p. 306 no. 48), and the Ṭajwīd i la-yarīf (†) of Mulla M. Ṭāhir (see p. 50 infra).

64. Yār Muḥammad ibn Khudādād Samarqandi dedicated to Abū l-Qāsim ‘Ubayd Allāh Bahaūdūr Khān, the Shahbānī ruler of Transoxiana, who ruled from a.h. 939/1533 to 946/1539 Qawā’id al-Qur‘ān: Aṣāfiyyah i p. 306 nos. 22, 92, 96, and 109, Bānkīpur Pers. Hand-list 1171 (16th cent.), 1172

1 For an Arabic metrical treatise on the variant readings by Ṭāhir b-Ḥāfiz al-Ḥaṣbānī see Nadhir Ahmad, Arabic MSS. 6.

_Tuḥfah i Shāhī_ on tajwīd and the variant readings of the Ten in the 1st and 112th sūrah: Berlin 4 (3), Ivanow 975,  
Ivanow Curzon 340.  

Possibly identical with this is the “risālah i qirā‘at” of this author mentioned in ʿAṣafīyah i p. 306 no. 64, Bānkīpur Pers. 
Hand-list 1170 (A.H. 1048).  

[Haft, īqlīm no. 1168.]  

66. Ḥāfiz Kalān Bukhārī, dedicated to ‘Abd Allāh Bahādūr Khān (probably the second Shāhīnīd so styled, who reigned from 991/1583 to 1006/1598)  

67. Raḍī al-Dīn Abū 'l-Khāir ‘Abd al-Majīd composed in 1022/1613-4  

68. Nūr al-Dīn Muḥammad Qārī’ composed in the time of Jahāngīr (1014/1605–1037/1628)  

_Maqsūd al-qārī_  
_2_: ʿAṣafīyah i p. 308 no. 79, Berlin 73 (5),  

1 The works described by Pertech and Ivanow are presumably identical though the opening words given in the two catalogues differ.  

2 This work is practically identical with the _Zubdat al-qirā‘ah_ of Qiwām al-Dīn b. Sāyiḍ ‘Abd Allāh al-Bukhārī (I.O. Delhi Persian 33 f). The latter is probably the plagiarism.  

69. Qāsim Jaunpūrī dedicated to Shāh-Jahān (1037/1628–1069/ 

_Khulāṣat al-qirā‘at_: Ivanow Curzon 342.  

70. Qārī’ Abū ‘l-Qāsim composed in 1061/1651  


71. Muṣṭafā b. Ibrāhīm al-Qārī’ composed in 1067/1656-7  

(1) _Tuḥfat al-abrār_: ʿAṣafīyah i p. 306 no. 58 (1).  
According to Ijāz Ḥusain 470 this work is an abridgment of  

(2) _Tuḥfat al-qurā‘a_ (Ijāz Ḥusain adds fi qirā‘at ‘Āṣim), written at Isfahān in 1067 and dedicated to Shāh ‘Abdāl II: I.H. 470, ʿAṣafīyah i p. 306 nos. 20, 83 (mutammimah), 104 (mutammimah), Berlin 181 (13), Blochet i 34.  
He wrote also  


72. Sāyiḍ Ahmad b. Ruḵa al-Dīn Ḥusaini Kāhālīlī dedicated to Abū ‘l-Ḥasan Qūṭ-Shāh (A.H. 1083/1672–1098/1687)  


73. ‘Abd al-Raḥmān b. Yūsuf composed in the time of Aurangzēb (A.H. 1069/1659–1119/1707)  

_Maṟīfat al-qirā‘ah_: I.O. D.P. 34e, 34e.  

74. Niʿmat Allāh b. Raḥṭān Allāh Lāhārī completed in Mubarram 1089/1678 in the time of Aurangzēb  

_Mufīd al-qurā‘a_ ': ʿAṣafīyah i p. 308, Ethē 2705.  

1 Ijāz Ḥusain erroneously calls the author Ibrāhīm b. Muṣṭafā.
75. Mir Saiyid ‘All b. Mir Saiyid Muḥammad al-Khatlānī, commonly called Mir Majnūn, one of the Saiyids of Zārab, dedicated to Aurangzēb

*Najāt al-qārī*, on the art of reciting the Qurʾān and the readings associated with the name of ‘Aṣim: *L.O.* D.P. 33c.

76. In 1099/1687–8 was composed *Naẓm i hāsim* (a chronogram), 56 verses on the pronunciation of the Qurʾān: *L.O.* D.P. 34g.

77. Saiyid Qāsim ‘All composed in 1196/1781 at the request of his uncle M. Ḥād al-Dīn al-Ḥasanī

*Ruqʿat al-qārī?*: Būhār 156 (6).


79. In the year 1208/1793 was composed and dedicated to Tīpū Sultan of Mysore *Qawānīn i Hafṣiyah*: Ethē 2708, *Ivanov* 983 (1).

80. In 1257/1841 was composed *al-Takmil fi qirā‘at al-Tanzīl*: *L.O.* D.P. 34a.

81. Muḥammad Saʿd Allāh Murādābādī (b. 1219/1804–5, d. 1294/1877), after courses of study at Rāmpūr, Najibābād and Delhi settled in 1246 at Lucknow, where on the completion of his studies he became successively a madāris in the Royal Madrasah, a collaborator in the translation of the Qāmūs entitled *Tāj al-tughrā* and Mufti of the Kōṭwāl’s court. On the deposition of Wajjīd ‘Alī Shāh he was invited by Nawwāb Yūsuf ‘Alī Khān to become Mufti at Rāmpūr. He wrote numerous works in Arabic and Persian.

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C. PRONUNCIATION AND VARIANT READINGS


[Hadā’iq al-Hanafiyah 488, Raḥmān ‘Ali 74.]

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82. OTHER WORKS (MAINLY OF UNCERTAIN DATE)

(a) Works having distinctive titles

[For the purposes of this classification such titles as Risālah i qirā‘at are regarded as distinctive.]


3. *Ḥādīt i tajwīd* (*sic* lege *tajwīs* !), metrical:—Edition: place ! date ! (Āṣaṭiyāh i p. 308 no. 119).


7. *Kāmil al-tajwīd*, by Amīr ‘Īzz al-Dīn Muḥammad b. Bahā’ al-Dīn al-Jūrīdī, written at the request of Raḥshīd b. Bahrām b. Raḥshīd b. M. al-Harawi:—Edition: *Delhi* 1289* (together with Muḥammad Shāh’s (Arabic) *Tabīd al-dād ‘an šau al-zā*). *Decourdemanche* ii S.P. 1673 (12) is a gaṣālah by this author (cf. p. 47 no. (2) !). *Decourdemanche* ii S.P. 1673 (6) (by M. Shādiq) and *Blochet* 155 (3) seem to be commentaries (identical !) on this or a similar gaṣālah.
(8) Kanz al-latat'if ft-ma' yahtaj ilaih taštih al-masāhif : Cairo p. 407 (2 copies, dated 1215 and 1230).
(9) Kanz al-qurra' : Peshawar 1097 (c).
(10) Khulāsāt al-rusum, by Ḥūmān b. 'Abd al-Rahmān Talqānī : Āṣāfiyah i. p. 306 no. 23.
Extracts from a work of this title are published in the Qur'an lithographed at Agra in 1295⁰.
(12) Majma'ul-qawā'id, by Imām b. ʿ Āhmad b. al-Imām al-Kujābī : Gotha 2 (5).
(13) Majmu'ah i Firūzshāhī¹ : Āṣāfiyah i. p. 308 no. 110.
Editions: Delhi 1888†, Lucknow 1305⁰ and 1895† (in a Majmu'ah i bist rasāl il i qirā'at).
(16) Mufid al-tajwid : Āṣāfiyah i. p. 308 no. 95.
(17) Mukhtasar ft bayān tajwid al-Furqān, by Muhammad :—Edition: Delhi 1886†.
(18) Muntakhab al-tajwid, metrical : Ivanow Curzon 345 (2).
(19) Qaul i fasl (sic lege ?) dar waqf wa-wasāl, by Mr. Agha :—
Edition : Lucknow 1893⁰.
(21) Silk al-bayān ft kashf muskhat al-Qur'ān, by M. Ja'far, a list of passages of which the reading is easily mistaken :—Edition: [Bombay] 1309⁰.
(22) Taṣīr al-gāʾīrī, by Nur al-Ḥaqq :—Edition: Lucknow 1895†.
¹ Composed doubtless in the time of Firūzshāh Tughluq (a.h. 752/1351–790/1388).

C. Pronunciation and Variant Readings 47

(23) Tajrid ft ahkām al-tajwid : Āṣāfiyah i. p. 306 no. 62.
(24) Tajwid i Muhammad, Tajwid i Ahmad, and Risālah i nun i qatnī, by Ḥājī M. and Ḥājī Ḥāfiz M. Ḳhān :—Edition: Lahore 1913†.
(26) Tuhfah al-huffāz, by Nuṣrat b. ʿ Umār called Sikandar (cf. no. 28) : Bodleian 1241 (3).
(27) Tuhfah al-Rahmān : Bānkīpur Pers. Hand-list 1166 (19th cent.).
(28) Zinat al-gāʾīrī, by Nuṣrat b. ʿ Umār called Sikandar (cf. no. 29) : Bodleian 1241 (3), Būhrā 156 (4) [1], Ethé 2802 (10), I.O. 1433 fol. 195–216 and 415–47a.
(29) Zinat al-qāʾīrī, metrical : Būhrā 156 (2).
(30) Zinat al-qāʾīrī : Būhrā 156 (3).
(31) Zinat al-qāʾīrī, metrical (different from no. 29 ?) : Ivanow Curzon 345 (1).

(1) On the readings of the “Seven”, by Ḥāfiz Isfahānī (= Tahir Isfahānī ? see p. 41 supra) : Āyā Śūkhā 44.
(2) “Anfang (sieben Bait) eines Gedichtes in Qaṣīdaform von dem Ḥāfiz Izz al-Dīn [cf. p. 45, no. (7)] über das, was einem Qurānleser zu wissen und zu beobachten nöthig ist ” : Gotha 2 (7).

¹ Apart from the preface this work is practically identical with the Magāwīd al-qāʾīrī of Nūr al-Dīn Muḥammad (see p. 42).
I. Qur’ānic Literature

(3) Persian verses by Luṭf Allāh [ibn] Aḥmad on subjects connected with the Qurʾān and the method of reading it, lists of (1) the seven readers and their rāwīs, (2) the sūrah as usually arranged, (3) the sūrah as arranged chronologically, (4) sajdahs, (5) pauses, (6) the waqāf in ḍhūfrān: I.O. 1435 foll. 16b–19a and 37a–40b. Nos. (2) and (3) have been published in the Majmūʿah i bist rasā‘īl i qirā‘at, Lucknow 1308° and 1895†.


(5) On tajwīd, by M. b. ‘Alī Ḥusainī, prefixed to a Qurʾān lithographed at Tihrān in 1285–86 (Ellis i 884).

(6) On tajwīd, by M. Zamān b. Ḥajji M. Ṭāhir Tabrizi: Ross and Browne 120.


(8) Risālah dar tajwīd i Qurʾān, by Rīdā Qult: Leyden 1649 (A.H. 1065). ° 1 23d.

(9) “Kitāb i qirā‘at” by a certain Samargandi (possibly M. b. Maḥmūd, see p. 40 supra): Ethé 2702 i (MS. dated 907/1502).

(10) Muḥtasar dar ‘ilm i tajwīd, by Ḥājji Shukr Allāh or Ustād Shukrī: Ivanov 084.

(11) Rules for reciting the Qurʾān, by Zain al-‘Ābidin Sabzawārī, appended to the Qurʾān lithographed at Tihrān in 1285–6°.

(c) Works of indistinctive or unknown title and unknown authorship

I. On tajwīd or the qirā‘at in general:—

(1) Some of the seven Arabic and Persian tracts prefixed to a Qurʾān lithographed at [Delhi] in 1292°.

(2) Poetical tract on tajwīd written for a certain ‘Abd al-Raʿūf: Būhār 156 (1). Extracts apparently from this tract were published as Aṣikh 3 i muntahlab az qaṣṣā‘i al-qirā‘at in the Majmūʿah i bist rasā‘īl i qirā‘at, Lucknow 1308°, 1895†.

(3) Aṣāliyah i p. 306 no. 98, p. 308 no. 54.

(4) Berlin 182.

(5) Ethé 2802 (9).

(6) Flügel iii 1637.

(7) Gotha 2 (2).

(8) I.O. D.A. 93c foll. 50–60b, D.A. 93c ii (fragment), D.P. 32b, D.P. 34d.

(9) Lotb 43 foll. 92b–94a.

II. On particular points:—

(1) On the pauses.


(3) Memoria technica of 8–12 verses: Ethé 2703 end, Gotha 2 (4). I.O. 1430 fol. 19a and 40b–41a, D.P. 33 fol. 111b. This is the “naṣm i masjihūr” published in the Majmūʿah i bist rasā‘īl i qirā‘at, Lucknow 1308°, 1895†.

(4) Berlin 189 Anhang (1).

(5) Biochot i 33.

(6) List of 83 passages where it is blasphemous to pause: Berlin 189 Anhang (4).

(7) List of 17 such passages: I.O. D.P. 33 j.

(b) On the pronunciation of hamzah: Lotb 45 foll. 1–16a.

(e) On ḫāṣīm, ʿizhār, iḥḥāf and qalb: Berlin 4 (4).
(d) Directions for reading Sūrah i without Persianisms: Berlin 189 Anhang (5).

(e) Metrical memoria technica for the abbreviations used to indicate the readers: L.O. 1435 foll. 166 and 36.

(f) Metrical list of the Seven Readers: L.O. D.A. 93e fol. 61.

(g) Metrical lists of sections, sūrahs, rukūyat and sājudahs in the Majmū‘ah i bīst rasūl i qirā‘at, Lucknow 13082 and 18951.

(h) Metrical memoria technica for the sūrahs in which sājudahs occur: Berlin 6 (7).

(i) Nazm i ḥawwā‘-bayān, metrical enumeration of words, verses, and sūrahs: Lucknow 13082 and 18951 in the Majmū‘ah i bīst rasūl i qirā‘at.

(f) Metrical lists of sūrahs: Dorn 500 (6), L.O. D.P. 34f, Ivanow Curzon 343. A metrical list was published in the Majmū‘ah i bīst rasūl i qirā‘at, Lucknow 13082, 18951.

(k) List of the sections: Ivanow 983 (3).

(l) Lists of the rukūyat: Ethē 2710, Ivanow 981–2, 983 (2).

(m) On the number of times each letter occurs in the Qur‘ān: Berlin 14 (21), 75 (1). For a similar work see p. 52 infra.

D. ORTHOGRAPHY (Rasm al-khatt)

83. A work on this subject by M. Ja‘far Shirāzī is prefixed to the Qur‘ān lithographed at Tibrān in 1285–62. The following are preserved in manuscript:


(2) Marsūm al-khatt ma‘simah i Tajvid i lā-yafakk (?), by Mullā M. Tāhir: Rāmpūr (Nadhīr Ahmad 4. MS. dated a.h. 1083).


E. INDEXES, CONCORDANCES, ETC.

84. Muḥammad ‘All Karbalā‘ī, a pupil of Muḥammad ibn Khatūn al-‘Amīlī1, compiled by direction of his master and dedicated to Sulṭān ‘Abd Allāh Quṭb-Shāh of Golconda (a.h. 1035–1083/1626–1672)

Hādiyyah i Quṭb-Shāhī, an alphabetical index to the verses of the Qur‘ān: Rieu i 13.

Possibly identical with this are Bāyazid 14 (called Tartib i sībā‘), Nūr i Uhmānīyah 135 (called Tartīb al-Qur‘ān), and Saḥīlīyah 7 (called Tartīb i Bahā‘ī i Quṭb-Shāhī), all of these being ascribed to M. ‘All Karbalā‘ī. A similar work, al-Risālāt al-Wadā‘ah li-ṭahhīr al-ayāt al-Qur‘āniyyah, by the same author is mentioned in I.H. 1175.

85. Muṣṭafā h. M. Sa‘īd, entitled Muqarrab Khān, an Afghan, composed—


Editions: [Calcutta] 12262 (Ellis i 916), Madras 12922 (Ellis i 916), and, on the margin of a Qur‘ān, Āghār 13082 (Ellis i 881).

(2) Amārāt al-Kalām al-Rahmānī (a chronogram = 1105), an index to the ayāt and rukūyat: Rāmpūr (Nadhīr Ahmad 16).

86. Ghulām Ahmad, Qādī of Seringapatam, and Saiyid ‘All, Qādī of the Army (Qādī i Laskhār), compiled for Tīpū Sulṭān of Mysore (1782–99) in the year 1223 of Tīpū’s Maulūdī era, i.e. 1796–9.

Jawāhir al-Qur‘ān, an index to the verses of the Qur‘ān: Ethē 2709, Ivanow 979 (apparently autograph), 980.

1 Wazīr to ‘Abd Allāh Quṭb-Shāh, cf. Rieu ii 781d–.
2 For this era see J. R. Henderson’s Cave of Radiar ‘All and Tīpū Sulṭān (Madras, 1921), pp. 8–9, 13, 28, and his article in JASSB, 1914, pp. 253–5.
3 The statements of Ethē and Ivanow concerning the subject of this work are inaccurate.
Possibly this is identical with the *Ta'lid āyāt al-Qurān* of 'Ummūmi 190.

It was doubtless the same Saiyid 'Ali, who, when Qādi i Ḥudār i Mu'allā, collaborated in the year 1226 of the Maulūdī era with Saiyid Mustafa (Qādi i Ḥudār i 'Askar), Ghulām Husain and Ghulām Ahmad (mīrāgān i daftār) in counting for Tīpū Sultan the number of occurrences of each letter of the alphabet in the Qurān as a whole and in 30 of the sūrahs. The result of their labours in the *raqm* notation is preserved in R.A.S. P. 3. (For a similar work see p. 50 *supra.*)

The same Ghulām Ahmad was the author of the *Zād al-mujāhidin,* a work on jihād and other points of Muhammadan belief and practice (Ethy 2821-2, Ivanow 1147) and of the Urdu work *Abūl nisāb* ou Kīlādās h i Sūfānī (Blumhardt's I.O. Catalogue 16-17, cf. Ethy 2823 1).

87. By order of the same Tīpū Sultan was compiled—

**Fihrist i sūrahā i Kitāb Allāh,** a list of the sūrahs with information concerning their places of revelation, the number of verses, words, letters, and *rukūwat* contained in them, their *khawāṣṣ* or "magical" properties, etc.: Ethy 2711, Ivanow 978.

A revised edition of this work (enlarged by inclusion of a list of the *rukūwat* derived from the *Nuzūm al-Furqān* (see p. 51) as well as information concerning the pausal signs, etc.) was prepared by a certain Saiyid 'Ali and published at Calcutta in 1262*.

For other lists of sūrahs, etc., see p. 50 *supra.*

88. **Other Works**

(1) *Sabākāt al-dhahab al-ibrīz ft fihris magāsid al-Kitāb al-'Azīz,* by Badr al-Zamān b. Masih al-Zamān, a table of the contents of the Qurān accompanied on the margin by Persian explanations of the less familiar Qurānic words entitled *Fatḥ al-Mannān ft tārījmat lughāt al-Qurān.*—Edition: Lahore [1879 *].


(3) *'Umac al-Qurān* (?), by M. Mumtāz al-Haqq Ṣiddīqī, a list of the sūrahs with summaries of their subjects and a Persian supplement classifying them according to subject.—Edition: Lucknow 1879*.

F. **The Talismanic Virtues of the Qurān**

(*Khawāṣṣ al-Qurān*)


An abridgment of this was made by the well-known mystic and historian al-Yāfī (Abū 'Abd Allāh b. As'ad, d. A.H. 768/1367, see Brockelmann ii 176).

A Persian translation (ostensibly by the same al-Yāfī) was published at Bombay in 1311. For a manuscript (?) see Aṣafiyyah ii p. 1688.

90. 'Abd al-'Ali b. M. b. Husain, who may, or may not, be identical with the well-known astronomer al-Birjandi 1, compiled in 926/1519-20 from unspecified Arabic sources

"A large treatise on the hidden science and magic influence of special verses and phrases of the Korān "* 2: Berlin 64 (3) (defective at end), Ethy 1762 (30), I.O. D.P. 84A, 84B.

1 al-Birjandi's life extended into the reign of Shīh Tahmāsp (A.H. 930/1524-984/1578), see Refb ii 4535, Suter, *Die Mathematiker und Astronomen der araber,* no. 456.

2 No title is mentioned in the preface.
A study of this work with translations of extracts has been published by A. Christensen under the title Xwaxaq-i-ağäï, Notices et extraits d'un manuscrit persan traitant la magie des versets du Coran (Kgl. Danske Videnskabernes Selskab, Historisk-filologiske Meddeleler iii 4. Copenhagen, 1920).

91. In the time of M. Qulq Qutb Shāh of Golconda (A.H. 999/1588-1601) was composed at Ḥaidarābād Sawāmī’ al-malakūt : Asāfiyyah i p. 566 no. 182.

92. The well-known Shi’ite theologian Muḥammad Bāqir ibn Muḥammad Taqī Ḍajjī died in 1110/1698-9 or 1111/1699-1700. Khawāṣṣ i šurahā i Qur’ān : Būhār 241 (1).

[Raʾīṣāl al-jannāt 118, Browne Lit. Hist. iv, 409 etc.]


Diwān al-ʿuyūn, mainly on the talismanic virtues of passages in the Qur’ān : Būleian 1563, Ethē 2272.

Editions : Tihrān 1285-6 (prefixed to a Qur’ān), Bombay 1894†.

94. Works by authors of uncertain date:—


(2) Tuhfat al-gharāʾib, based on the Khawāṣṣ al-Qur’ān (Jawahir al-Qur’ān according to Khudā Bakhsh) of al-Tamimī¹ by an author whose name is variously given as M. b. M. al-Sabzawārī (I.O. MS.), M. b. M. al-Sadrī

¹ The Khawāṣṣ al-Qur’ān of Abū ʿAbd Allāh A. b. M. Drāhim al-Tamimī, an author of uncertain date, was once a well-known book. Several copies of it are preserved at Constantinople (vid. Bāyazīd 69, 69 bis, Kopnina p. 181, no. 21, Sulaimāniyyah 187).

95. Works of unknown authorship:—


The Qur’ān lithographed at [Bombay] in 1275 contains “marginal notes on the occult powers of certain passages.” Such notes are sometimes to be found in manuscripts of the Qur’ān, e.g. I.O. 4142.

G. FĀL-NĀMAHS

96. The subject of Qurʾānic divination is discussed by G. Flügel in an article entitled Die Lobsänger der Muhammadaner published in the Berichte über die Verhandlungen der K. Sächsischen Gesellschaft der Wissenschaften, Phil.-hist. Klasse, xiii 24 foll.

The following are mentioned in the catalogues:—

II. MISCELLANEOUS WORKS

97. M. Zahir al-Dín b. M. Mas‘ūd Khān Bahādur Bilgrāmi, Professor of Persian at Canning College, Lucknow, composed in 1284/1867–8

Tarqīḥ al-Furqān, an attempt to show that inability to pronounce Arabic correctly and ignorance of the rules of ta‘līqīd are not valid excuses for leaving the Qur’ān unread —

Editions: Lucknow 1870*, Cawnpore 1874*.

98. Saiyid Abū ‘l-Khāir Muhammad Mu‘īn al-Dīn ibn Khairāt ‘Ali Maqāhidī Karawī was learned in several branches of knowledge but especially in the Riyādíyyāt. Rahmān ‘Ali, a pupil of his, mentions eleven of his works, including treatises on theology, astronomy, medicine and logic. While performing the pilgrimage in 1281/1865, he conceived the idea of writing a work on the Qur’ānic sciences (no. 1 below). On his return to India he was appointed mu‘āddar in a madrasah at Mārāpūr and in consequence of the duties of his appointment made slow progress with his task. He died at Ahmādābād Nārāh on 3 Rabi‘ i 1304/1886.

(1) Jillā al-adhīḥān ft ‘ulīm al-Qur’ān, divided into the following chapters:—


Matā al-mīn ft bayān jam‘ al-Qur’ān (a chronogram):—

Edition: Sitāpur 1292–3*.

100. Other miscellaneous works.


(3) Khāmt i Sūrah i An‘ām, “how to read” Sūrah vi: —

Edition: Bombay 1885†.

(5) Ma'arij al-'irfān fi 'ulūm al-Qur'ān, by S. Āḥmad Ḥusain;—Edition: Amrāhah 1918†.


(9) Qurrat al-‘ain, argues that all the proverbs etc. of different peoples can be paralleled from the Qur'ān: Berlin 41 (5) (defective at end).


(12) On the truth of the Qur'ān and Muḥammad’s divine mission, by ‘Abd al-Wāsī': Bodleian 1816.

(13) On the tradition Inna līl-Qur'ānī zahrūn wa-batnūn: Gotha 8 (8).

¹ For another work on al-nāsīkh wa-l-mansūkh see p. 27 supra.