

(21) Tārīkh i Qoṣ̱aṣ̱a mandated Leningrad Univ. no. 964e (a.h. 1338/1822-3). Romaskevich p. 4.

(22) Tārīkh i ‘umāmī, Pt. i (the ancient world) by M. ‘Ali Khān, Lahore, Muḥfīz i ānam Pt. i, a.h.s. 1306/1928* (449 pp.), Pt. ii (the middle ages) by Abū l-ḥasan Arjmand Sāvajī and M. Husain Khān, Lahore a.h.s. 1305/1927* (571 pp.).

(23) Tārīkh i qurān i scustā, by ‘Abd al-ḥussain Shahlānī: Tihān [1932*], in progress [*].


1 Possibly = Tārīkh i Qoṣ̱aṣ̱a (for which see p. 130).

2 For a work of this title described as by Ṭabīʿ ‘Ali Khān see p. 1038.

ADDITIONS AND CORRECTIONS

P. xviii, i 10. Rezā Naghrāmī. For Naghrām, a village near Lucknow, see Rezā ‘Ali p. 124*8, where the name is spelled out.

I. QURĀNIC LITERATURE. A. TRANSLATIONS AND COMMENTARIES

P. 2, l 22. [Tawzanah i Taṣfīr i Tabar]. Also Tihān National Museum (vols. i–iv and v, etc.) (a.h. 606-8/1209-11. From the shrine of Sh. Ṣafī at Ardabīl. See A. Romaskevich’s article Perviškii’s “taṣfīr” Tabari in Zapiski Kollegii Vostočnych Vostokovedov v (1930) pp. 891-6, Māghadh i, fol. 3, MSS., no. 19 (S. xxii 58-xxviii 19), Aṣafiyah iii p. 230 no. 572.

P. 2 ult. Al-Mufaqqāh is apparently a corruption of al-Mutafaqqhī.

P. 3, l 2. Among the MSS. of old commentaries as yet unidenti-

fied are Fāsīh 301 (S. xxix–lxiv. a.h. 630. Language archaic. Translation of xlv 1 begins Aḥ givavandogin piʿdī mak-anit bar Muḥammad. Magnificent MS.) [Ritter, OLZ. 1928 col. 1229]. Brown Coll. A. 2 (probably composed in 5th/11th cent. S. xxxi 20-sro. 13th cent.) and Blochet iv 2211 (S. vii-x. An isolated volume of a large com-

mentary (in 14 or 15 vols.). Early 13th cent.). A fragment of 46 leaves (S. ii 61–140) from an old taṣfīr has been described with some extracts and an exposition of its linguistic features in an Urdu article (Qurān Pûk li ḫālīl taṣfīr) contributed by Prof. Mahmūd Shirmānī (probably the owner of the frag-

ment) to OGM. viii 3 (May 1939) pp. 1–26.

(2) explanation of the sense, variant readings, occasion of the revelation, legal application, traditions and anecdotes.

(3) [Steff explanation]: Ḥ. Kh. v. p. 202 no. 10674 (incorrect).

Aṣrād 146 (S. xxvi-xcv, desribed as vols. 7 and 8. A.H. 726),
145 (S. i-xvii. A.H. 889), Nūr i 'Ummānīyyāt 474 (S. vi-x.
Early 8th/14th cent.), 444 (S. iv-xiv 119, desribed as vol.
3. 8th/14th cent. 1). Fīṭīḥ p. 80 no. 43 (complete.
Written for the Ḥazār Fāḍılı di Al-maṣūm al-Fadzī
tanding the seal of Bāyānī I) (Ritter, O.L.Z. 1929/12
icol. 1123), Maḥṣūl i, fol. 3, M.S., nos. 176 (S. i-ii 193),
30 (S. xxi-xxv), Sī排alārī i p. 148 no. 209 (S. vi-
13th cent.).

P. 4, l. 20. Bānkīpur Pers. Hand-list 1137-9 = Bānkīpur xiv
1114-16 (first two leaves missing).

P. 4, l. 21. [Rasa al-jinān]. Also Maḥṣūl i, fol. 3, M.S., no. 129-
36 (of which 134 (S. xxxii-xlvii) and 136 (S. xxxiv-xcv)
are dated 556/1161 and 557/1162 respectively), Māṣīsā
ii 811 (vols. i-x (out of 20 vols.). A.H. 1058/1648), Sī排alārī
n. 129-34 no. 194 (S. xii-xvii), Allāṣāh Subb, M.S. p. 6
11 (‘iṭan i Ṭābī’ī).

Edition: Thirāt (Maṣṣaḥ al-Malī) A.H. 1323/1905-6 (vol. i,
.i.e. S. i-iv 61 and vol. ii, i.e. S. iv 62-ix), A.H.S. 1313-15/
1924-5 (vols. iii-v, i.e. S. xx-xcv). According to the Sī排alārī
catalogue Maṣaffar al-Dīn Shāh gave orders in 1319/
1901-2 for the printing of this work and at the time of his
death (Dhū 'l-Qa‘dah 1324/Jan. 1907) "vols. i-ii" and
173 pages of "vol. iii", i.e. more than ten of the author's
seventy mujallads, had been printed. In Rōjā Shāh’s reign
the printing was resumed and completed (cf. Maḥṣūl iv.
p. 491, Malīs ii pp. 274).

P. 5, l. 6. [Ṭāfṣīr al-Baṣīr i Yūnānī]. “The Ta’fṣīr described
by me in the first catalogue as No. 356 is apparently not
identical with Rosen 45. But it is identical, as Professor
Houtsma has written, with Leyden iv, 45 (No. 1740) ... “
[W. Ivanow, in a letter.]

P. 5, l. 9. [Ṭafṣīr al-Baṣīr i Yūnānī]. Bāyānī 68 should be
delicted, since that MS. (217 fol. 8th/14th cent.) contains
1192 ADDITIONS AND CORRECTIONS

the Boq'ir al-nahf, an introduction to the Qur'an and a Qur'anic glossary, by Abū l-Fadlāb M. b. al-Husain al-Mu'innī [Ritter, OLZ. 1928, col. 1123]. Other MSS.: Maghābād i, jld. 3, MSS., nos. 12-13 (1st half only. A.H. 610/1213) and probably Leyden iv p. 43 no. 1710 (S. xviii-xxxiv 32. N.d. See the correction to p. 5, l. 6). P. 6, l. 1. [Qādī ʿAbdallāh al-Dīn Nāgasur.] His tomb is near that of Bhāgavār Kākī. For the inscription, which gives 695/1296 as the date of his death, see Beale Miṭhāl al-tanwīrīth (1867) p. 73.

P. 6, l. 7. [Qādī H. al-D. Nāgasur.] Also ʿAbīn i Akbarī tr. Jarrett p. 367; Gokalār i asrār no. 20; Kalāmī d al-qadīn no. 5; Rīgāl al-drīfīn (A.H. 1316) p. 104.

P. 6, l. 15. [Sh. ʿAbdullāh al-Dīn Nāgasur.] Also ʿAbīn i Akbarī tr. Jarrett p. 367; Gokalār i asrār no. 59; Miṭhāl al-qadīn no. 566.

P. 7, l. 12. [al-ʿAbīdīn wa-ʿl-ajmībād.] Āyā ʿṣūrah 3336e and 695 are dated 828 and 885 respectively. A.L. 71 belonged to the library of Bahāyādī I (886-918). The words “(probably also 66)” should be deleted: A.L. 66 contains the Hurūfī commentary described in the addendum to p. 7, l. 25. [Ritter, OLZ. 1928 col. 1125.]


P. 7, l. 15-25. These lines should be deleted. For the Kafṣ f al-ʿsrār wa-ʿl-ṣadūt al-ṣbār (erroneously ascribed by H. Kūn to al-Taftāzānī) see the addendum to p. 4, l. 10.

P. 7, l. 29. Insert:

12a. [Ṭafsīr i Ḥurūfī] (beg. ʿAṣīdāb (5 times) Ḥūqūq as in yāh bād as awrāf, a curious Hurūfī commentary stated to have been composed in 789/1389: Āyā ʿṣūrah 66 (bees seal of Bahāyādī I (886-918)), Fāṭīh 98 (same seal), probably also Kamānkar 230 (asephalics. A.H. 914).

[Ritter, OLZ. 1928 col. 1123.]

P. 8, l. 4. [Ṭafsīr i M. Pāsā.] This work was composed at

balkārī in 820, as appears from the author’s colophon in As'ad 84 (A.H. 1056). [Ritter, OLZ. 1928 col. 1124.]

P. 8, l. 7. Delete the note of interrogation. [Ritter, ibid.]

P. 8, l. 16. Delete probably. [Ritter, ibid.]

P. 8, l. 20. [M. Pāsā.] Also Khuṣnānā in gunj i Bahā (Spencer p. 84): Ḥafiṣ asīfnī no. 1492; Rīzīq i 863; Ṣūfī no. 1855; Beckmann Spel. ii pp. 282-3.


P. 9, l. 7. Cherkāsh is a small place on the road from Kābul to Ghāznī and is nearer to the latter.

P. 9, l. 15-16. [Ṭafsīr i Yaqūb i Chākhā. Fāṭīh 290 and As'ad 84 are dated 824 and 832. [Ritter, OLZ. 1928 col. 1124.]


P. 9, l. 20. Also Bombay 1308/1800-1 (Maghābād i, jld. 3, psl. bks., no. 9).


P. 10, l. 28. [al-Muḥammadīyah al-Tafīr i Musannifak.] Correct title: k. al-Saḏdīq fi tafsīr kalām Allāh al-sanaṭtān min al-saḥīḥ. It was begun in 862 (not 863) and completed in 866. [Ritter, OLZ. 1928 col. 1124.]


P. 11, l. 7. [Musannifak.] Also Envy. 1st. under al-Bīšānī (Huwar).

P. 11, ll. 8–17. These lines should be deleted, since Sīhābīyah 49 contains a part (S. i. and lxxviii–cxiv. A.H. 974) of Kāshīf al-Maṣāḥīb i al-ṣaḥīḥ (for which see p. 12). [Ritter, OLZ. 1928 col. 1124.]


P. 11, l. 30. [Tafīr i Sūrah i Anfār.] Also Locknow 1306/1891–3 (under the title of Tafīr i nūmrah-kār). 1 See Māshād iv p. 481.

P. 12, l. 3. [Maʿīn al-Dīn Fārābī.] Also Majūlis al-nafṣīs (tr. Faṣhrī ed. Hikmat p. 94, ed. ʿAbd Allāh om. (p. 1599), tr. Qazwīnī ed. Hikmat p. 269); Tārīkh i Faṣhrī (quoted in Mōnographeas orientales ix p. 348); Gubār i ahrār no. 233. For some of his descendants see Muḥtār al-sanaṭtān iii p. 117.


P. 12, ll. 23–4. Nūr i Uṣūl-ī-hayāt 279 and Yāfī 19 are the Jawāziḥ al-tafīr (see the Additions to p. 12, l. 18., above): Bāyāzīd 145 is the Māshād i al-ṣaḥīḥ. [Ritter, OLZ. 1928 col. 1125] Tashkent 8 (17th cent.) is the Māshād i al-ṣaḥīḥ, as the opening words show.


P. 13, l. 21. Insert: A Sūfī commentary on Sūrah xii divided into sixty ḥujul and entitled Jāmāʿ al-ṣitta (beg. h. l. al-Khāṣṣ al-ḥāʾir) is described briefly in Sīpahālīr i pp. 100–1 no. 183 (defective. 19th cent.), where it is stated that according to the [spurious] I preface the subject matter was taken down by a number of hearers from the dictation of Hūsain Kāshīfī, who then furnished the work with a preface. It seems probable that this commentary is identical with the Jāmāʿ ḥujul al-ḥāʾir recorded below (p. 20 (9)). See also Additions and corrections, p. 1210).

P. 13, l. 24. Insert:


Riṣāla i firdausiyah, a commentary (dealing with inān and tawbah) on Sūrah al-Iṣrā’ 159 (“... yāumun pu’thī bi’dhāt ṣālihūa...”), written by order of Shams al-Dīn Abū ʿAbd Allāh Muḥammad Ṣafī (II) b. Mahmūd Ṣafī (of Gujrat, a.h. 977–984/1561–66) : Maṣḥḥah i v. p. 440 no. 340 (defective at end).


He was a convert to Shiʿism, his father having been an Anti-Shīʿite (Maṣḥḥah cat. i, fsl. 1, MSS., nos. 180, 271). Among his works, of which several are mentioned by Ḥasan Ṣāfī, was an Arabic commentary, Miṣḥalah al-ḥalāḥ, composed in 955/1548 (Maṣḥḥah i, fsl. 1, MSS., nos. 180, 271, l. F. 1772) on al-Šāhīd al-ḥalāḥī char (cf. Brockelmann Spbd. i p. 767). Although a ḥāḥiṣḥāḥ bar ṭahhāḥī mawtī (in addition to a ḥāḥiṣḥāḥ bar ṭahhāḥī mawtī) is mentioned by Ḥasan Ṣāfī among Abū ʿl-Faṭḥ’s works, it seems at least doubtful whether he can be identical (as is stated in the Maṣḥḥah catalogue, i, fsl. 3, MSS., p. 189, and the Sīpāḥsālīr catalogue, i p. 129) with Mīr Abū ʿl-Faṭḥ S. M. b. Abī Ṣuʿd al-Ḥusainī known as Ṣād b. Ṣuʿdī, who annotated and completed Dāwūd’s unfinished commentary on Taḥkāmīn’s Taḥdīḥ al-mantiq (Maṣḥḥah i, fsl. 2, MSS., no. 34, Ḵᵛāj Ḥusain 888) and who, according to those catalogues, was a pupil of Qūṭḥ-zādah b. Rūmī 2 and died in 900 (or, according to l. lll, about 990).

1 Cf. Ivanov Carson 613, 615, p. 440.
2 Qūṭḥ-zādah’s death is mentioned in the Ḫūj of ʿUṯmah Ṣa’dī, who died in 833/1429. Mīr Abū ʿl-Faṭḥ Šarafī cannot therefore have been a pupil of his.

P. 13, l. 32. [Taḥfīr i šāhī.] Also Maṣḥḥah i, fsl. 2, MSS., nos. 49–51 (three copies, one dated 974/1566–7), Sīpāḥsālīr i p. 129 no. 190.


P. 14, l. 12–13. [Taṣawwur al-dhawāriq.] Maḥdī Ṣāḥī Ṣāḥī 37, 38 and 39 contain respectively Sūrah i–xii (quite modern, though dated 882 (l)), xii–xxxv (defective at end, N.D.) and xxxvi–exiv (defective at beginning. a.h. 1113). 37 is certainly Qawār’s commentary, 38 possibly so, 39 probably so. [Ritter, OLZ. 1928 col. 1125.] Also Maṣḥḥah i, fsl. 3, MSS., nos. 15–18 (all defective. 18 dated 1620/1611–12), iv p. 412 no. 263, Ḵᵛāj Ṣafarī Pānjkāb Univ. (“Pt. I” dated 1608/1678–9, “Pt. II” dated 1601/1661. See OCM xi/2 (Feb. 1935) p. 76), Maṣḥḥah i p. 798 (S. xix–exiv. a.h. 1074/1663–4), 797 (S. ix–xvi. a.h. 1083/1672–3), 796 (S. ix–xvii. 17th cent.).

P. 14 ult. For the ʿAṣl-Ṭabarī see Ṭārkī & Bālīq pp. 242–3, where the date of his death is given as 523.

P. 15, l. 10. [Taṣawwur i taḥfīr i Ṣawān Hūsain i ʿAzmān.] This is the ʿAṯīr al-ḥaḥiṣḥāḥ (not al-ḥaḥiṣḥāḥ) mentioned p. 28 taḥfīr i Ṣawān: see Maṣḥḥah iv p. 401, where a slightly defective MS. of 1255/1849 is described.

P. 15, l. 16. Insert:

22a. S. ʿAzīz Allāḥ Ḥusainī wrote in 867/1559–60 for Shīrūzād Shāhīn Šāfaʿīyāḥ 1 an Arabic commentary on Shīrūzād’s Šīrūzād’s Šūrūʿ i ḡiṣṣa (Maṣḥḥah i fsl. 1, MSS., no. 104). For the same prince he wrote in Persian—

Taḥfīr i kalimāt i ṭahhī hāyahtah: Maṣḥḥah i, fsl. 3, MSS., no. 59 (a.h. 963/1555–6).


1 Daughter of ʿAbd Allāh b. ʿAbd ʿAlī (see Ḥasan Rūmī p. 418, Seddon’s trans. p. 183.)
1. THE QUE'AN: A TRANSLATIONS AND COMMENTARIES 1199


Latāʾif in ghābah (beg. Badd al-ḥārām in Mubāṭirikīn isubah wa-naṣīḥah), a commentary on those verses of the Qurʾān relating to the person and attributes of God and other points of dogma,1 begun in 1033/1623-4 and dedicated to I-timād al-Daulah Bābī al-Ḥasan: Bodleian 1819 (transcribed from an autograph), Maghād i, fol. 3, MSS., no. 181 (defective at end).

27d. Yūsuf Mīrī, 'Iqād in gauhar, a metrical commentary written in 1035/ 1026-6 for ʿAbd al-Wahhāb ibn Aḥmad b. Princeton 447 fol. 1-236 (beginning only. a.h. 1123/1711).

27c. Muʿīn al-Dīn Arḍātānī b. Zāhir al-Dīn Mīr Mīrān al-Ḥusainī, Ṭafṣīr in Sūrah al-Hākāt (i.e. 8, lxxvi presumably), completed in 1044/1634 at the suggestion of M. b. Khārījīn

1 This account of the subject of the work is based on that given in the Maghād catalogue. In the Bodleian catalogue it is described as "a rich collection of traditions, with Persian paraphrase and detailed explanation 2."

P. 16, l. 9. [Manhaj al-shawāfīn.] Also Maḥfad iv p. 456 nos. 381 (a sphal̰āmus, S. xxv (end only)-xxxv. a.h. 988/1578), 380 (S. xix-xxv, defective at end. Same hand. According to the catalogue the composition of this volume, the fourth, was completed on 26 Muḥarram 883, i. fol. 3, MSS., no. 213 (S. iv-viii), Sipahsālār i pp. 177-8 nos. 239 (S. ix-xvii = Jālū m. N.d.), 249 (S. xxxvi-lv. N.d.).

P. 16, l. 11. [Manhaj al-shawāfīn, Editions.] Also Taḥrīr 1314/ 1896-7 (see Maḥfad iv p. 502 and Harrassowitz's Bücher-Katalog 415 (1928) no. 3319, the latter of which gives Tāhirī as the place of publication).


P. 16, l. 21. [Khulṣīyat al-Manhaj.] Also Maḥfad i, fol. 3, MSS., nos. 119-28 (one of which is dated 989/1581), Sipahsālār i pp. 123-7 nos. 186-9 (of which 187 is dated 1067/1656-7), Maḥlūs ii 809 (a.h. 1114-15/1702-4), Ellis Coll. M. 113 (a.h. 1128/1716), Ivanow 2nd Suppt. 989 (S. i-xvi. a.h. 1153/1741), "Alīgarh Subhān MSS. p. 6 nos. 16 (S. i-xix. a.h. 1251/1835-6), 17 (S. xii-exiv), Bānīkūṭr Suppt. ii 2957 (last jīz") (a.h. 1255/1839), Caetani 25.


P. 17, l. 36. [Jaʿfīr al-Dīn Tāḥāfī.] Also Alībābā al-ahwālī p. 285; Ṭabābī in Ṣahīr i p. 473; Ṭaboos-nāmāk ii p. 341, Beveridge’s trans. iii p. 509; Gūdūr i sīχār nos. 560.


Ṭafṣīr in Ayat al-Nūr (S. xxiv 35); Rieu ii 883e (18th cent.)

27b. Ṣaḥāb i Ṣaḥīḥ Yāzin.

Ṭafṣīr in Ayat al-abhām, completed in 1021/1613 for Sayfūn Muhammad Qud-Sibāh (a.h. 1029-35/1612-13):

1 It is not clear whether this word is here a title or part of the name. In the former case the Ṭafṣīr in Ayat al-abhām may possibly be an early work of Mirā Bāqir al-Dīn Yāzin, who died at Arbil in 1075/1664-6 (see Rieu ii 944e).
(cf. p. 51 supra) and dedicated to 'Abd Allāh Qutb-Shāh; 
Mašhad i., fol. 3, MSS., no. 55 (apparently autograph).
P. 19, l. 15. [Mullā Šāh.] See also p. 1009, n. 2, supra.; Pādshāh-
valomāh i., 1, p. 333, ii p. 754; Ḥanumāh bahār (Sprenger p. 
128); Khāt Kālī i. p. 549.
P. 19, l. 16. Insert: 
26a. Bahā' al-Dīn M. b. Tāj al-Dīn Ḥasan al-Ḫaybārī, a well-
al-Muḥammad b. Ḥabīb al-Muḥammad al-Muḥammad, 
died at Ḫaybār in 1137/1725 (see p. 217 
supra).
al-Baḥr al-mawājī, a translation and commentary; 
Mašlid ii 790 (no preface. 18th cent.).
P. 19, l. 19. Insert: 
26a. Bahā' al-Dīn M. b. Šāhīd 'All Šāhīd Lāhīlī. 
Tarjumāt al-Ḳurʾān, a modern translation and commentary 
completed at Pātra (f) in 1087 (apart from 1086; corruptly 
in the colophon as quoted “mīn wāni wa-thānānika 
wa-šāfī”; Mašhad i. p. 414 nos. 297 (S. ii 4-xvi), 268 
(S. viii-exv. A.H. 1260 (f)/1844). 
P. 20, l. 11. Insert: 
Tarjumāt al-Sīrāt, an annotated translation of Strahl 
xxviii (al-Kahf) completed in 1115/1704 at the request of 
Ṣāḥib Ṣulṭān-Ḥusayn Ṣaḥṣewār: Mašhad i. p. 413 no. 254 
(ornate MS.).
P. 20, l. 20. [Mahdī al-Rahmān.] Presumably identical with 
the (apparently untitled) translation prepared by order of 
Nādir Shāh, which is preserved in Bloch et al. 2210 (written 
circ. A.H. 1740 for Nādir Shāh's library). For the Bombay 
library (also see also Mašhad i. p. 502. 
P. 20, l. 25. [Jamāl al-Dīn Khwānsī.] Also "的价值’s "Tulhik-
rat al-ahdāl p. 53 penult.; Belfour's trans. p. 59; Ṣuwām 
al-sulṭān" p. 191.
P. 20, l. 27. Insert: 
34a. Zain al-Ẓāhir Bīrūrī "Divān ", presumably a 
Dakhanī, since he wrote verses in Dakhanī Urdu, is the 
author of a commentary (apparently in Persian) on Muḥīb 
Allāh Bihārī's Sūlam al-ʿulom (see Broekhman p i. p. 421, 
Spohr. ii p. 622), which he completed in 1100/1737-8 
and which is preserved together with his Divān (Divān i 
Bihārī) and thirty-five other works, mostly short tracts, 
in an India Office MS. 
(1) Fuyūdāt al-Fātihah, a commentary on Strahl i.; Eithé 
1700 (1).
(2) Ḥāshyāt i sīūlāt i Fuyūdāt al-Fātihah, notes on the 
preceding: Eithé 1700 (2). 
P. 20 ult. [Ḥusayn Khwānsī.] Also Ḥaš-i Ḥašāh (Bodleian 384 
nos. 454). 
P. 21, l. 4. [Fath al-Rahmān.] Also Bānkīpur xvii 1655 (Mażal-
dawnah only. A.H. 1251/1835), 1654 (?) (Mażaldawnah fi 
Bānkīpur. Hand-list 1140-1 = Bānkīpur xiv 1157-8. 
P. 22, l. 4. [al-Fana al-kabīr.] For a description of this work see 
Zubād Ahmad The contribution of India to Arabic literature 
pp. 28-31.
P. 22, l. 5. [al-Fana al-kabīr. MSS.] Also Bānkīpur xvii 1601. 
P. 22, l. 9. [al-Fana al-kabīr. Editions.] Also Caire 1346/ 
1927-8 (as an appendix to M. Muntūr Ḥaḍīṣ al-ragilān 
fi l-haṣaṣ "an ṣīr al-Ḳurʾān al-muqtaṣī. See Der Islam xix 
p. 74 no. 168). 
P. 22, l. 12. For the Fath al-Khasib see Zubād Ahmad The 
contribution of India to Arabic literature pp. 19-20. 
P. 22, l. 19. [Wali Allāh Dihlawī.] Also Khāsinat al-asfiqār 
i p. 373; Ḥayāt i Wali (in Urdu. 1360 pp.), by M. Ṭāhir-
Bakhsh. Delhi 1319/1901-2*; Bānkīpur xiv p. 134; Broekh-
mann Suppl. ii p. 614-15; Zubād Ahmad The contribution of India to Arabic literature pp. 19-20, 246, etc. For an 
anonymous work defending Wali Allāh against the charge 
that he had insufficient respect for the imāmas see Bānkīpur 
xxv 1619. 
P. 23, l. 3. [Qamar al-Dīn Aurrangábādī.] Also Broekhmann 
Suppl. ii p. 616; Zubād Ahmad The contribution of India to 
Arabic literature p. 314. 
P. 23, l. 27. Insert: 
36a. Šāh M. Ḥašim al-Ḫašimī. In Mīrāz Ṣamīr al-Ṣibālayāh 
Dihlawī was a muṣṭafī in the service of the Zands, but
resigned in order to lead the life of a Şâfi'i. He became the disciple, son-in-law and Khaṭīb of S. Qūṭ al-Dīn Nairūz, one of the mağāzî of the Sūfis of Dihlaviyân in Kûbrâwârya. He died in 1159/1745 and was buried in the Haṣâfyâr at Śirāz. [Râdîd al-târif fî pp. 624-6: Ṭarîq al-bâqîyâ i p. 98; Maghâdhat cat. iv pp. 501-2].

**Manâhîl al-tâbîyôt**, a commentary on the words "A-tâ bâdi' bistirî 'l-manââr" (Šarî'ah xii 53) containing Şâfi'i reflections on muhád and muqâd: Tâhirân 1329/1906 (followed by a Şâfi'i tract, risâlah dar mutâk), by Mîrzâ Abl 'l-Qâsim known as (mu'tâfî bâl) Mîrzâ Bâbâ Dihlaviy Şirâz. See Maghâdhat iv p. 501 no. 286.

P. 23, l. 24-6. [Lothâ'if al-tâfâsîr.] "Die Zuweisung des Werkes an Naḥjî lässt sich aus dem Codex ohne weiteres nicht rechtfertigen. Offenbar die Kladele des Verfassers. Der eigentliche Text scheint fol. 36 zu beginnen:

**نحو... النشاط الرجائي أي محاذ تاغان و أي مسجد يهاشان**

Nâkere Untersuchung war mir nicht möglich." [Ritter, OLZ. 1928 col. 1125.]


P. 24, l. 17. [Fath al-'Arîz. Also 'Aliyârî Sabîl, MSS. 9, 8 (Lxvii-exvi), Ivanov 2nd Supp. 960 (Lxxviii-exvi). 19th cent.].

P. 24, l. 22-6. [Fath al-'Arîz. Editions.] Also Delhi 1267/1851 (Bibl. Orient. Sprangeriana 449-50, Zaikker ii 1069). An edition of 1264/1848 is recorded (without specification of the place of publication) in Aṣâfîyâh iii p. 239 no. 441.
I. THE QUR'ĀN: A TRANSLATIONS AND COMMENTARIES

1205

Poem were printed with an English translation by E. G. Browne in *The press and poetry of modern Persia*, pp. 168-74. Raudât-i Lancad-i n-fa'âbât-i anjunmanañ kûlâyat az Qur'âñ-i Mu'attar, a metrical commentary composed in 1885 on twenty-six sûrahah believed by the commentator to have been revealed in the first year of the Prophet's mission:

Browne Coll. A 3 (autograph).


486. Hasan b. M. Baqir Ishaqî, surnamed (madâgâr) Șâfî 'Ali-Shâh, and, as a poet, calling himself "Saft". was an eminent member of the Nîmat-Allahî order. 1 Devoted by boyhood to the society of Șûbî, he went at the age of twenty from Ishaqî to visit Mirzâ Kûchak 2 at Shîrâz, was accepted by him as a disciple and later accompanied him to Kûrmân. In 1280/1863-4 he went by way of India on a pilgrimage to Mecca. On his return to India he stayed there for four years and published at Bombay a metrical work entitled Zâbût al-awsr (zar ashîr-i shâhâdah), which he had begun at Kûrmân on the suggestion of Mirzâ Kûchak. He then went to Karbalâ' and from there to Yazd, but in consequence of disagreements with the ahlî-i khalîfî-I but returned to India, intending to spend the rest of his life in the Deccan. After two years, however, he went back to Persia and settled in Thrân, where he died on 24 Dhir QA'dah 1316/5 April 1899. In addition to the Zâbût al-awsr and the tafsîr works by him entitled 1Ifrân al-haqiq, Buhr al-haqqîq and Misrân al-ma'ârif are mentioned in the Târîq al-haqqîq (iii p. 2049).

Tafsîr-i Șâfî, a metrical (madâgâr) Șâfî commentary on the whole of the Qur'âñ begun in 1306/1888-9 and completed in 1308/1890-1 (see Mağhîd iv p. 474).

(al-Ma'âtîhir ma'-'lî-dîfhîr (quoted in the Târîq al-haqqîq) ;

1 According to a brief autobiography summarized in the Târîq al-haqqîq he was born on 3 Shabîn 1241/24 Nov. 1625, but this date is inconsistent with the statement (that he was twenty years old (do'ûn bî-nilâd) when he became a disciple of Mirzâ Kûchak (who died in 1267/1849). 2 For Mirzâ Kûchak "Widî" see Browne *Ltr. Hist.* iv p. 316.
1. THE QU'ARAN: A TRANSLATIONS AND COMMENTARIES 1207

Nasikh al-tafsir, a commentary of which the first volume (probably the only one ever written) was begun in 1351/1932 and completed towards the end of 1356/1936-7: Maqhad i.v. p. 457 no. 363 (S.i.-xxxix 6. Autograph).

48i. Muhsin 'Imād mukaddasī i Arāhani mukadhdhbi bī-'Hālīk.

Ayyat al-rajhā, a commentary on the verses bearing on the doctrine of rajhā, completed in 1357/1938: Tibrān a.h.s. 1318/1939-40 (see Maqhad iv p. 462).

48k. S. Kāzin [b. S. M.] 'Aṣṣār is described in the Maqhad catalogue as a Professor in the University of Tibrān.

Tafsir [i Sayyid Kāzin i 'Aṣṣār], exegetical lectures from a Shīfi standpoint delivered in the Ma'saṣṣah i Wa'z u Ḥamāshī in the years a.h.s. 1315 and 1317 and extending only to the verse Mālikī yumani 'l-dīn [as 'Aṣṣār i Mālikī yumani 'l-dīn tajārun: ma-kardah]: Tibrān a.h.s. 1315-17/1936-9 (see Maqhad iv p. 468).

48l. Hājj Sh. Sharrat b. Hājj Sh. Ḥasan b. Mirzā Rūdi-Qulī Šanqājā, having studied Law, Theology, Philosophy and Šifism under eminent instructors in Tibrān, spent four years in the prosecution of his studies at Najaf. He died at Tibrān on 9 Muḥarram 1365/5 Jan. 1944 at the age of fifty-three.

Kilīd i fahn i Qu'arān, on some preliminary matters relating to tafsīr (kišbā harkhi mukābbī i mupsulmanāt i tafsīr ast): Tibrān 1361/1942 (see Maqhad iv p. 436).

48m. Sh. Muhammad (b. Hājj Sh. Ḥasan) Šanqājā Tibrānī.

(1) Tafsir i Sūrah i Ḥamd u Ikhlaṣ, a concise commentary on Sūrah i and exi completed in 1361/1942: Tibrān (Tibrān Pr.) (see Maqhad iv p. 472, where the date of publication [not later than a.h.s. 1325/1944, the date of purchase] is not stated).

(2) Tafsir i Sūrah i Ḥamād, a later edition of the first of the above-mentioned commentaries: Tibrān (Majlis Pr.) a.h.s. 1325/1946-7 (see Maqhad iv p. 472).

48n. 'Aṭrāʾ 'Allāḥ Šībab-pūr is described in the Maqhad catalogue as a contemporary author.
Additions and Corrections

Āyāt i Dā'ī 'l-Qarnāin, a commentary on the verses relating to Dā'ī 'l-Qarnāin: Tibrān a.h.s. 1325/1945 (2nd ed. Anjuman in Tablighat i Islāmī. See Maḥhad iv p. 462).

48o. Sh. M. Bāqir Kamaram'.
Kānūn i hikmat i Qur'ān, a commentary on Sūrah xxxi (Lāqīmān) completed on 20 Ādhar-nāh 1325 [sic, but this seems to be a misprint for 1322]: Tibrān 1323/1945 (see Maḥhad iv p. 494).

Tafsīr i Qur'ān: Tibrān a.h.s. 1323/1945 (waspoldshāh. See Maḥhad iv p. 479).

48q. Khalīl b. Ābū Tāhī Kamaram' was born in 1317/1890-1900. Having received his early education at Khwānsār and elsewhere, he went in 1337/1918-19 to Sultānābād and from 1340/1921-2 to 1354/1935-6 he studied and taught at Qum. Since a.h.s. 1354/1935-6 he has been resident in Tibrān.


P. 29 (2). The Anis al-murādīn wa-ramdāt al-muhīdīn, written at Bālā in 479/1923-4, is in forty waqžals and forms part of the Tāj al-qīṣas (see p. 102 supra and Bānkīpur vi p. 78), Bānkīpur Pers. Hand-list 1103 = Bānkīpur xiv 1111 (a.h.s. 1001/1592-3).

P. 29, l. 3, Insert:
(2o). Anis (or Unus) al-murādīn wa-ramdāt al-majdūdīs (beg. al-H. i, 'ābād u waqzād al-iṣlām . . . , some lines after which there follows (in Ethē 1778 at any rate): see J.R.A.S. 1929, p. 103) a Persian duxology beginning U. w. snr. 'Abbās nārī tākh lūdān i khwānsārī-ī yi bešādzāt: a Šī'ī exposition of the Qur'ānic story of Joseph, ascribed incorrectly (see R. Levy's article in J.R.A.S. 1929 pp. 103-6) to 'Abbās Anšārī (for whom see pp. 924-7 supra):

According to the Maḥhad catalogue the work was published in Isfand 1325 and purchased in Farvardin 1325.

H. Kh. i p. 453 (reading Una), Ethē 1778 (a.h.s. 1013/1605), Maḥhad iv p. 408 no. 255 (defective at both ends), Browne Coll. D. 7 (modern).

P. 29 (3). [Aṣdaq al-bayān ft qīṣas al-Qur'ān wa-mawdū'īg al-Rahmān]. Bānkīpur Hand-list 1102 = Bānkīpur xiv 1151 (8. vii-xviii). Described on a fly-leaf as the second quarter of the Ḥalīlīq al-tafsīr, but the title given above occurs in a (spurious?) preface. The work contains references to the Yūsūf u Zalīkha of Jānī, who is described as "deceased". A.h.s. 1018/1609).


P. 29, l. 8, Insert:
(4m). Āyat al-wālīyāh, a commentary by Mirzā ʻAbd al-Qāsim Dāhilābī Shīrāzī on 1001 verses regarded as referring to the Prophet's family: Tibrān 1323/1905 (2 vols. See Maḥhad iv pp. 462-3).

P. 29, l. 9. [Bahār al-asrār.] Also Maḥhad iv p. 406 nos. 205 (a.h.s. 1278/1862), 257. Edition: Kirmān 1329/1911 (see Maḥhad iv p. 466). According to the Maḥhad catalogue, which refers to Bahār al-asrār as p. 453 and Tūrāq al-ṣawādīq ii (p. 93), Mirzā M. Taqī b. M. Kāẓim Kirmānī mulqāqī bi- Maqāfīr ʻAllāh-Shīrāzī died in 1215/1890-1 and was buried outside the East Gate of Kirmāngāhān.


P. 29, l. 15, Insert:
(7o). Fāṭiḥah u maʾnā-yī ʻan, a translation by ʻAbd-al-Rasīk of M. ʻAbdul's Tafsīr Sūrat al-Fāṭiḥah wa-mawdūʿat al-Qur'ān (for which see Brockelman Spbd. iii p. 320): Rāghī (a.h.s. 1325/1946 (1), that being the year in which
the translator presented the work to the Maṣḥāḥ library. See Maṣḥāḥ iv p. 494.

P. 29, l. 17. Ṭaḥ-Hā Quṭb al-Dīn Qādirī Kairānāwī (not Kārānāwī) is the subject of the penultimate biography in the Tahtfīj ʿalā Ḥaqqal-Dīn and the Tahtfīj ʿalā Ḥaqqal-Dīn (see p. 1028 supra). Presumably he lived in the second half of the 17th century.

P. 29 (9). Read ʿIṣṭiqāf al-ilbās (with dotted h) . . . fi jāmāḥ Muṣṭafā b. ʿĪsā al-Kalām. The work is a reply to the Anti-Šīʿīte M. al-K. (Lucknow) 1216/1859 (1) of ʿAhdār ʿAlī Fāṣībādī (cf. p. 1204 supra) and doubtless has no very strong claim to appear in this section. Another edition: 1276/1859-60 (ʿĀṣiyāfāh ii p. 1330 where the place of publication [probably Lucknow] is not mentioned).


P. 29, l. 27. Insert:

(10a). Ḥasan b. Ismāʿīl, a translation of the taṣfīr ascribed to the 11th ʿImām, al-Jaṣāʿir al-ʾAskārī (cf. p. 29 (4) supra and the Additions and corrections, p. 1299) by ʿĀṣiyā M. Bāqir Yāzdī. Edition: 1320/1902-3 (see ʿĀṣiyāfāh iii p. 230, where the place of publication is not stated).

1. For Kairānāwī see p. 1020, n.1 supra.

J. The Qūthan: A translations and commentaries 1211

P. 29 (11). Peshawar 155 (sic ilge) is described as a 15th cent. MS.


P. 30, l. 3. Insert:


P. 30 (15). The Lāʾū?=al-taṣfīr was begun in 1296/1879 according to Maṣḥāḥ i, fol. 3, ptb. hhs., no. 25 (vol. i. A.H. 1301/1884-4).

P. 30, l. 14. Insert:

(16a). Lubb al-jawāl id: Allīghar Subh. MSS. no. 6 no. 25.


P. 30 (19). Bānkīpur Pers. Hand-list 1129 = Bānkīpur xiv 1169 (vol. iii, apparently the last, in 136 chapters, 19th cent.). Neither the author's name nor the title occurs in

1. This vocalisation is more probable than Jālāʾ.

2. For ʿĀṣiyāfāh see p. 474, n.4 supra.
the text of the Bānkīpur MS., but in several places a later hand has written Tafsīr i Maḥṣūr al-Haqq. “The arrangement is that all the verses relating to a particular subject, such as prayer, the reading of the Qurān, etc., are grouped in a chapter, and then commented on.”

P. 30, l. 23. Insert:

(Mṣīḥār al-'irfān fī tārīḥ suwar al-Qurān, probably by M. Bāqir Bāwānātī (for whom see p. 139 supra): Browne Coll. Y. 9 (4).

P. 30, l. 28. Insert:

(Mubin, a concise commentary in the nature of a literal translation, by Nūr al-Dīn M. birūqār-zādah fī Fadl : Mathad i., f., 3, MS., no. 182 (a.h. 1274/1857-8).

P. 31 (22). [al-Mustahbār]. See Additions to p. 36, l. 2 (p. 1215 infra).

P. 31, l. 5. Insert:


(Qisās i Yūsuf), in 57 chapters, perhaps translated from an Arabic original: Biochot i 395 (acephalous, beginning in Ch. XII. a.h. 898/1492).

P. 31, l. 11. Insert:

(Risālah i ṣūrīyah, a commentary on the Ṣūrā i ṣūr (S. xxv 35), by Ḥājī M. Rāhīm Khān Kirmānī. Edition: place i date 1 (see Masjad-i vi p. 488).

(Risālah i Qalāndāriyā, on S. xxxv 1: Cambridge Trim. Coll. R. 13, 45 (19) (Palmer p. 115).

P. 31 (33). S. Nāṣīr al-Dīn M. Abū ʿl-Manṣūr Dīlāwī b. S. M. ʿAll b. S. Fārūq ʿAll, noted in his day as an Anti-Christian controversialist, was born at Nāṣīrābād, where his father was Muḥir Muḥādī to the British Residency. When Rāḥmān ʿAll wrote about him (presumably in, or shortly before 1804), he had reached the age of sixty-four and was resident in Delhi, engaged in the composition of his Persian tafsīr.

1. THE QURĀN. A. TRANSLATIONS AND COMMENTARIES 1213

Rāḥmān ʿAll mentions the titles of twenty-eight other works by him, all most, if not all, presumably in Urdu and many of them replies to the works of Indian and other Christians (see also the index to Blumhardt’s catalogue of Hindustani books in the India Office Library under Muḥammad Abū al-Manṣūr). [Kulīmat al-Haqq, an Urdu biography, by M. Nuṣrat Afī, Delhi 18706, 1876; ʿAin al-qāwīs, an Urdu account of his writings, by S. Mahdī Ḩasan, Delhi 1878; Rāḥmān ʿAll p. 232.]

P. 31, l. 25. Insert:

(Tafsīr al-Qurān, a translation by S. M. Taqī Fālqī Dīlāwī ʿAbū n. Aḥmad Khān’s Urdu translation and commentary (for which see p. 486, l. 5 supra): Thirān (pt. 1 to Śūrah ii 80), apparently undated but presented by the publishers to the Masjah Library a.h. 1318 (1900-1). See Masjad-iiv p. 479).

(Tafsīr fī maʿnā ʾl-taḥdīd, on the last (30th) section: Princeton 79 (acephalous. a.h. 1264/1849).

P. 32, l. 5. Insert:

(Tafsīr i Aīyāt al-Kurān) (beg. al-Ḥ. l. l. ʿanah uṣūl ʿabīlākhi ṣūrīyah . . . Bezd az taḏāb-yi qutli fī ilāhī, a Sanni commentary written apparently in the 10th/16th century and divided into a muqaddamah, two maqālāt and a ḥaṭṭāh: Maṭlis ii 802 (a.h. 905/1555).

P. 32 (37). Delete the query after al-Majlīs. The work is dedicated to Shāh Sulaimān ǧaftāwī. Bānkīpur Pers. Hand-list 1114 = Bānkīpur xiv 1154 (19th cent.).


P. 32 (43) should be deleted. Nūr i ʿUlūmīānīyāt 444 is the Kudsw al-oswār wa-ʿṣādir al-oswār of Ruḥān al-Dīn A. b. M. Maḥānī (see p. 1190 supra, Additions to p. 4, l. 9). [Ritter, OLZ. 1928 col. 1124f.]

P. 32 (47), an Arabic work, should be deleted. [Ritter, OLZ. 1928 col. 1125.]
THE QUR'AN: A TRANSLATIONS AND COMMENTARIES

P. 33, l. 17. Insert:

P. 33 (80). Ar'ar 101, dated 1028, is defective at the beginning (first words: u baqîn ba-sabîl i Sûrah i Alî i 'Irân muqaddim fi qafal.) [Ritter, OLZ. 1928, col. 1125.]


P. 33, l. 24. Insert:
(64a) Tajfîr al-Sûrah i Yûsuf : Lindesiana p. 222 no. 537 (cire. A.H. 1750).


P. 34 (69) should be deleted. Qarab Mustâfâ 100 (A.H. 1031) is the Jawâhid al-tajfîr (for which see p. 12 supra and Additions and corrections p. 1180). [Ritter, OLZ. 1928 col. 1129.]

P. 34, l. 6. Insert:

P. 34 (70). The Tawâhid (beg. Hâwâ i Kudhi` ra` khî bi-firîsanî bâr Poigãndhber i nã Qur`ân i mubaddi-`akrandah) is a concise anonymous commentary based on the Kudhâh, the Tajfîr i Zohîh (see p. 4 supra and Additions, p. 1190),

1 Cf. p. 908, n. 4.
2 Jâlandhâr = "Julundhr" in the Panjâb.

I. QU'R'ÂNIC LITERATURE. B. GLOSSARIES

P. 35 penult. [Tarîjim al-va`jîm.] Of the Ayâ Şofyah MSS. only 4655 is the T. al-`a. 4664a and 4666 are the Mustabhâs of Hâfiz al-Din Bughârî [see Additions, p. 1219]. The rest of those two MSS. is devoted to a commentary on a qasîdah of Dâh i-Bunnah. [Ritter, OLZ. 1928 col. 1127.]

P. 35 ult. Real Fuld 5177 (the number given in the defter is incorrect). [Ritter, ibid.]

P. 36, l. 2. Insert:
50a. Hâfiz al-Din Abû `l-Fadl M. b. M. B. Naşr Bughârî was born at Bughâr in 615/1218 and died there in 698/1294 (see al-Jawâhid al-musafir i pp. 121–2, al-Fuwâ'id al-bârîyah p. 159).


P. 37, l. 7. `Abîn p. 175 no. 428 (dated 929) is `Abîl `Shârîz al-alphabetical rearrangement of the work. [Ritter, OLZ. 1928 col. 1129.]
P. 37, l. 8. [Tariqatul al-Qur’an.] Also *Alizah* Suhb. MSS. p. 56 no. 15 (A.H. 902), *Maghad* iii, fol. 11, MSS., no. 9.


Insert: (3) anonymous epitome rearranged alphabetically; *Elsam* Coll. M. 84 (9) (probably a.H. 1101/1699).

P. 37, l. 18. [al-Jurjāni.] Also Bānkīpur Arab. Cat. v p. 86; Brockelmann *Skeptel.* ii p. 305.

P. 37, ll. 19–27. These lines should be deleted. *Ayā Sūfīah* 85 (undated) contains no mention of the author, but the opening words (which agree with those of *’Aqīr* p. 175 no. 428) seem to show that it is the *Tariqatul al-Qur’an* of al-Jurjāni [as rearranged by *’Alid Shrajā*]. [Ritter, OLZ. 1928 col. 1126.]

P. 38, l. 19. *Ayā Sūfīah* 4387 (1) should be deleted. This is the *Mustakblis* of Hājī al-Dīn Baṭhanī (see Additions p. 1215, ad p. 36, l. 2). [Ritter, OLZ 1928 col. 1129, ad p. 31 (23)].

P. 38, l. 24. [Kadhahi i Mustakblis al-ma-tanā.] Also Lindselaunia p. 178 no. 498 (circ. a.h. 1630).


P. 38 ult. Insert:

(60) *Risālah i lugḥāt al-Qur’an ba-Farisi* (beg. wa-ba’du fa-imān tarjamat lugḥāt al-Qur’an wāli abadih muṣafahah bi-’l-bādi’ al-muṣafahah: *Majlis* 667 (1) (16th cent.)).


I. QU’RĀN LITERATURE. C. PRONUNCIATION AND VARIANT READINGS

P. 39, l. 18. [Kadhi al-amān . . .] “Nr. 58 (3) (929h.) 379 foll. ist ein selbständiges Buch, wenn auch auf der Sūratbēje beruhend. Anfang:

‘āma bād ḥad ‘al-‘inā . . .”

[Ritter, OLZ. 1928 col. 1126.]


P. 39, l. 23. Insert:


P. 40, l. 10. al-Ma'ani fi 'l-qir'at [sic] al-sab' wa-l-mawdūt min id'at al-sab' is the form in which the title occurs in the preface of the Majlis MS. The work is divided into three parts, of which the second and third are in Arabic. Opening words: al-H. l. 'l. anhūna qidīb. Other MSS.: Vatican Pers. 70 (4) (a.b. 754/1353, Rossi p. 93), Majlis ii 817 (a.a. 985/1480-1), Mashhad ii, fl. 7, MSS., no. 38 (a.a. 1019/1610-11).

P. 40, l. 11. Read Ahmad Allāh.

P. 40, l. 12. al-Mu'allaq min ma'ānī Hīrū al-anwār fi tajwid al-tajwid is the full title according to Majlis ii p. 39. The work is a qir'atik in forty-four verses. Opening words: al-H. l. 'l. awzala 'l-Qur'ānā tawīlma. Another MS.: Majlis ii 821-2 (with a metrical commentary by the author in 400 verses. In the same hand as Majlis ii 817, which is dated 865/1460-1).

P. 40, l. 15. Insert:

(3) Risālah dar ikhtilāf i Abū Baker b. 'Abdās u Hafṣ dar qir'āt'at) (beg. al-H. l. l. j. wūlūnān khudān) : Mashhad iii, fl. 7, MSS., no. 13.

P. 40, l. 16. 'A. 'hidūb i qir'āt' (beg. al-H. l. R. al-ādām. Tlam hadāka 'l-bāb) by bndah i darf Suma'arandī is in ten bānā.


P. 41, l. 11. Khulqūt al-taṣawwīr fi sad' al-hurūf li-s-taṣawwīr is the full title according to Palmer. Opening words: Ās ba-nām i Tu ṣūṭūh i kalām. Also 'Alīgarh Subh. MSS. p. 5 (a.a. 1079/1668-9), Cambridge Trinity R. 13. 46 (16) (Palmer p. 114) and apparently also Mashhad ii, fl. 7, MSS., nos.
i. THE QUR’AN : C. PRONUNCIATION AND VARIANT READINGS

The work is metrical, consists of 88 verses and begins Al-Ilâhâm az tutiqin i nâm i divlul bar niqûn. Perhaps it is identical with the Nasim i la’dî published on the margin of S. Hasan Lakhnawi’s Râdshâh i fâsîl (see p. 1222 infra).

P. 43, l. 9. Mullâ Mustafâ Qârî Takrizâ Shî‘î Imâmâ according to the Sipahsâlîr catalogue.

P. 43, l. 13. [Tuhfat al-qurâ‘î.] According to Majlis ii p. 10 the work was begun at Mecca, completed at al-Madîna and after the author’s return to Persia was shown to Mullâ M. Bâqîr Khurâshâni, one of the ‘ulamâ of Isfâhân, who made some additions.


P. 43, l. 20. [‘Ilâhâm al-qurâ‘î.] Also Âsâfiyâh iii p. 154 no. 128.

P. 44, l. 8. Insert : 76a. In 1180/1666-7 at Hâdârâbâd was written — (Risâlîh dar tajûtî) : Rehatsek p. 195 no. 42.

P. 44, ll. 12-13. This entry should be deleted. The Majlis al-tajûdî, though described in the List as Persian, is an Urdu work written in 1242 and published at Delhi in 1825, when the author was still alive.


Muzî’âr al-qurâ‘î’, written in 1240 (but see further on) :

Mughâbî ii, fol. 7, MSS., nos 33-4 (the latter dated 1230 ); Majlis ii p. 35 nos. 818-19 (a.h. 1274/1857-8).

P. 44, l. 18. Insert :

80a. S. Muhmîd b. ‘Abd Allâh Mânâwî Dîzîfûl. (1) Qasâ‘îd al-tajûtî ft tartîl al-Qur‘ân al-Majlî,

60a. S. Qâsîm b. Mîr Nûr Allâh.

Matu‘ al-khams, a metrical work written in 1045/1635-6 at Hâdârâbâd : Maghâbî ii, fol. 7, MSS., no. 32.

P. 43, l. 6. Saiyîd Abî ‘Qâsîm mutâkhâbâs bi-Qârî says in his preface that he wrote in the reign of Shâh ‘Abbâs i Thânî i Safawî (see Majlis ii p. 39).

P. 43, l. 7. [Nasâm i bâ’dî.] Also Majlîs ii, p. 39 no. (819) (Munshâ‘ûn’s dar tajûtî). No formal title is mentioned in the Majlis catalogue, which, however, quotes a verse in which Nasâm i bâ’dî occurs as a chronogram (= 1061 or 1062).
began in 1238/1822-3, completed in 1239/1823-4 and divided into a ‘muqaddamah, twelve bābās and a khatīmah:  
Majlis i 813 (a.h. 1240/1824-5).

(2) Tuhfat al-ikhlaṣ, an abridgment of the preceding work, completed in 1244/1828-9, divided similarly and dedicated to the Shāh-zādah Hūsān al-Salṭanah:  
Majlis ii 793 (same hand).

(3) Mukhtasar al-tajādīd, completed in 1240/1824-5 and divided into ten fasāh:  
Majlis ii p. 36 no. 814 (same hand).

806. S. M. b. Mahdī Hūsaini dedicated to Muhammad Shāh Qūzer (a.h. 1250-64/1834-48) a Qur’ānic concordance (with a Persian preface) entitled Rāhī fi dīqā’i Muhammad-Shāhī (a chronogram = 1251/1836-6), which has been published at Tabriz (date is not stated). The text is divided into ten sections:  
Majlis ii, p. 7, ptd. bks., no. 2) and, appended to the Tafsīr al-Latifain, at Tūrir in 1276/1859-60 [see Ellis ii col. 160, Maghād iv p. 495].  
Mazāhir i Maḥmūdīyāw :  
Ṭūrir 1264/1848 (see Maghād ii, p. 7 (Tajādīd), ptd. bks., no. 3, where the precise subject is not stated).

80c. S. Hāsān Lāhūnawī.  
Rahīfi fi ṣīdā, composed in 1264/1848. Edition:  
Locknow (Āṣalifīyāh) iii p. 154 no. 132, where the date is not mentioned. With Nāṣir i laʿlī (cf. p. 437?) on margin.

Maghāmīr (sic; apparently for Mazāhir i Maḥmūdīyāw, dedicated to Nāṣir al-Dīn Shāh :  
Maghād ii, p. 7, dōsī, no. 10).  
P. 45, l. 5. [Sa’d Aḥāb Mūrādīyād.] Also Bānkīpur ix pp. 57-8.  
Insert:  
81a. Māḥmūd b. M. ‘Alīvāt Fāṭimā Hūsānī Hūsānī Ḥāfiz Ṭabrizī was Warden of the tomb of the Wali-ād and Naṣīb al-Salṭanah [i.e. pre-adj to Muhammad ash-Shāh]; cf. p. 338 n. 3 supra, Ency. Isl. under ’Abbās Mirzā as well as Instruc. and Head of the Ufīsī, Qur’ān, Shura and Khānqāh at the shrine of the Imām Rūḥānī [at Maghād]. He was the author of an Arabic work entitled ‘Iṣāfat al-Qur’ān, which was published at Tabriz in 1287/1870-1 with a marginal Persian translation by the author (cf. Brockelmann Spelh ii p. 830, where the date given for his death, 1270/1853, seems to be incorrect).

Mafāṭīḥ al-tanzīl, on tajādīd and other matters relating to the Qur’ān, in a ‘muqaddamah, twelve bābās and a khatīmah, but perhaps never continued beyond the tenth bāb, which was completed in 1287/1868:  
Majlis ii 820 (Muqaddamah and Bābās i-x).

P. 45, l. 10. Insert:  
(1a). Bahyr al-nūr, on the qirāt i Ša’bān in eight bābās and a khatīmah, by ‘Ali b. Ḥasan ‘Ali Kūsārī (cf. p. 45, l. 18):  
Majlis ii 791 (part of the first bāb and a fragment of the khatīmah. Circ. a.h. 1117/1706-6).

P. 45, l. 15. Ilfāl i mutāṣaḥṣah i mamsāy is a chronogram = 889/1477-8.


P. 45, l. 19. [Hāyīḥ al-faṣād.] Beg. al-H. l. al-‘Āli l. ṭaḥf’s aḥlahu. Also Majlis ii p. 22 no. 792 (locum est. a.h. 1117/1706-6. Title given here as Hāyīḥ al-qalīḥ). For another work by the same author, Bahyr al-nūr, see Additions to p. 45, l. 10.

P. 45, l. 25. [Qur’ān by ’Īzā al-Dīn M.] Decoudermanche ii S.P. 1673 (12) =  
Bāchiet iv 2213, fol. 1616 (author’s name given as Enni’ dū-al-Dīn ibn Mohammed ibn Behā al-Dīn al-Dūjnī). Decoudermanche ii S.P. 1673 (6) =  
Bāchiet iv 2213 fol. 79b. Another MS. of M. Šīd’s commentary: Etbī ii 3058 (9) (a.h. 1135/1722).

P. 46, l. 7. Insert:  
(10a). Khulāṣat al-qirā’ah, by M. Mūmīn b. ‘Abd al-Karīm Qārī (who quotes Bāhā’ al-Dīn al-‘Āmilī (d. 1090/ 1621)):  
SpīGilār ii p. 136 no. 292.
(10b). Khulāṣat al-tajādīd, anonymous:  
Bāchiet iv 2213 fol. 1629.

P. 46, l. 17. Insert:  
(15a). Māʾmāl al-ḫarāʾib, by Dūst-Muḥammad b. Yāḏgār:  
Leningrad Univ. no. 556 (Salemann-Rosen p. 18).
(15b). Māʾrāʿ al-ḫiḍlān, on tajādīd, composed in 1212/
ADDITIONS AND CORRECTIONS

1797-8 by Ḥādira: Lahore Panjāb Univ. (a.d. 1275/1858, See OCM. xi/2 p. 77).


P. 46, l. 18. Insert:


P. 46 (17) [Mubktāzār fi bayān ... ). See the preceding addition.

P. 46, l. 21. Insert:

18a. Nūr i sammad az mīkhāṭ i Muḥammad. Edition: 1291/1845 (Āṣīfihah iii p. 154 no. 129, where the place of publication is not stated).

P. 46, l. 29-30. Delete (22) Taʿāsr al-ḡārī etc. This is evidently Nūr al-Ḥaqī Ḍhilawī’s commentary on al-Bādhārī’s ʿṢahlī.

P. 47 (26). [Ṭabīf ḍaf-ḥaf.] Also Muḥāfadh ii, f. 7, MSS. no. 4.

P. 47, l. 9. Ṭabīf ḍaf-ḥaf dār tajwīd i Qurʾān (so “in the conclusion”), a short tract in five chapters. Bānkīpūr Fār. Hand-list 1166 – Bānkīpūr 1182.


P. 48 (5). Possibly identical with the Mubktāzār fi bayān tajwīd al-Farqān, p. 46 (17) (see also Additions and corrections to p. 46, l. 18).

P. 48, l. 24. Insert:

(15) Risālah i tajwīd (beg. al-Ḥ. l. l. ʿulamaʾ ʿulamaʾ fi l-ʾilma fi l-ʾulamaʾ), metrical, with an Arabic preface in prose, by Abd Allāh b. Ahmad Bāyrāzī al-Kulbāni: Bānkīpūr Suppt. ii 2215 (19th cent.).

(13) Risālah dar ḡim i tajwīd, in twelve bāḥs, by Ahmad b. Ḥusain, a descendant of Burār (or Barī?) b. Khilair (or Khadīr?) Hamadāni: Majāz 99 (a.d. 753/1353).

(14) Risālah i tajwīd (beg. al-Ḥ. l. l. ʿAR al-ʿAṣm al-latīf).

I. THE QU'RĀN: C. PRONUNCIATION AND VARIANT READINGS

nozulu ʿl-Kīthāb, by Ḥāfaẓ Qulām-Muḥāfadh: Bānkīpūr Suppt. ii 2214 (19th cent.).


P. 49. l. 12. Insert:


(11) Risālah fi tajwīd al-Qurʾān (beg. al-Ḥ. l. R. al-ʿūlā, al-Muḥdi al-ʿĀlān wa-jāʾi al-muḥāfadh wa-ʾl-samīr): Princeton 89 (a.d. 1083/1672, said to have been transcribed from a MS. written at Sīnanī in 876/1471–2).

(12) Several untitled works: ʻAlbīt iv 2213.

(13) Salemān-Rosa p. 15 no. 406.


P. 49, l. 27. Insert:


I. QU'RĀNIC LITERATURE. E. INDEXES, CONCORDANCES, ETC.

P. 51, l. 2. M. Ali Karbalāʾī is the subject of a brief notice in the Nafṣūm al-nawad, p. 134, where, however, there is little information beyond some words about al-Wadhībah (for which see Broedelmann Spbd, p. ii 610).

P. 51, l. 6–11. Full title: Ḥāṣib yā Ḥaṣib ʾamr i ṣāḥib i ṣāḥib ʾamr i ṣāḥib in kalām i ṣāḥib. [Ritter, O.L. 1928 coll. 1126 pent.] Also ʿĀṣīfihah iii p. 67, no. 112. Bāyrāzī 14, Nūr i ʿUṭmānīyah 130 and Salmānīyah 7 are copies of the Ḥāṣib yā Ḥaṣib ʾamr i ṣāḥib. [Ritter, O.L. 1928, col. 1127.]

P. 51, l. 14. Muṣṭafā Khān Kāhū (tōh ṣayīḥ taraf ṣayīḥ al-ʿūlā i ṣayīḥ) al-ʿĀlān wa-wṣīf (a.d. 753/1353) was the service of Prince M. Ḍaʿūm, Ḏarān-gūb is third son and became his intimate friend and counsellor, but by order
I. THE QUR'ân: F. TALISMANIC VIRTUES

al-H. l. 1, ancola 'L-Q. 'alâ 'abdihi li-yakûna . . .'), prepared in 962/1554-5 by Maghar al-Din M. al-Qârî b. Bahâ' al-Din 'Alli and divided into twenty chapters: Bûhâr 192 (defective at end and elsewhere. 17th cent.).

P. 53, n. 1. For 'Abd al-Mâlih Birjandi see also Haflç izlâm no. 839; Brockelman Syphil. ii p. 591. According to the Maghad cat., iii, fol. 17, MSS., no. 115, he died in 934.

P. 54, l. 19. (Diyâ' al-`uqûm.) Also Ivanow 1st Suppt. 911 (late 18th cent.), 2nd Suppt. 1096 (1) (defective).

P. 54, l. 22. al-Mâlih al-qârî uniquely was composed for Prince Bayzâd b. Sulaiman [I]. A.S. 407 is a "Dedikationsexemplar". [Ritter, O.LZ. 1928, col. 1127.]

P. 54 ult. For the Khwâdis al-Qur'ân of al-Tamîmi see also Brockelman Syphil. ii p. 985.


P. 55, l. 3. Read Bûhâr 1472 (18th cent.).

P. 55, l. 5. [Tuhfat al-qârî's] Also Âlghân Subh. MSS. p. 20 no. 18. Âşâfyiah i p. 54 no. 147.

P. 55, l. 5. Insert: Urdu translation (!): Tuhfat al-qârî's, by M. b. Sh. M. Arc Bill [sic, presumably for Arcabil]: 1305/1887-8 (Âşâfyiah i p. 66, where the place of publication is not mentioned).

P. 55, l. 7. Âsî ştroh 424 is ascribed to the Imâm Shâhî.

[Ritter, O.LZ. 1924 col. 1127.]


I. QUR'ÂNIC LITERATURE. G. FÂL-NAMAHS


I. QUR'ÂNIC LITERATURE. F. TALISMANIC VIRTUES


P. 53, l. 27. [Abî al-Mâlih's work on the Khwâdis al-Qur'ân.] Also Ivanow 1st Suppt. 909 (acceptalnous. Early 19th cent.), Lahore Panjâb Univ. (see OCM. xi/2 p. 76, where the title is given as Jawahir al-Qur'ân).

New edition in which the verses are arranged in the same order as in the Qur'ân: Khâzinât al-âsâr (beg.
I. QUR’ANIC LITERATURE. H. MISCELLANEOUS

WORKS

P. 57, l. 22. Insert:
Rajāz al-qulhfrān fi muhimmat al-Qur’ān, completed in 1313/1913: Shāhād 1331/1913 (see Manūhād iv p. 486).
996. Sh. Mahdī Bād‘i’s-nḥār “Lahfūṭ ‘Tafṣīlīf

P. 57, l. 26. Insert:
(10) Ghayāt al-taḥāqī, on the number of sūras, their occasion, the number of verses, letters and rubū‘āt in them, etc., by Nizām al-Dīn al-Banākārī: Bīchot iv 2155 (17th–
cent.);
(11) Fīzār i Qur’ān u balāghat i Muhammad, a translation of Mustafā Sādiq al-Rā’ī’s Fīzār al-Qur’ān wa-l-balāghat al-Nabūtāq (Brockelmann Ṣyāh, ii p. 75) by ‘Abd al-Ḥusain b. al-Dīn [sic?]: Thibrān A.H. 1320/
1941–2 (see Manūhād iv p. 465).

P. 57, l. 27–8. This entry should be deleted. The ‘Hāl al-hikāh by Khwājah Muḥammad ‘Alī al-Dīn al-Dīn al-Dā’irī does not deal with the Qur’ān but is a commentary on the author’s Šūfī work Wāridūt (see Banīkūpīr xvi 1408).

P. 58, l. 2. Insert:
1286/1881).

P. 58, l. 12. Insert:

II. A. GENERAL HISTORY

P. 63, l. 22. [Tarjaman i Tārīkh i Tābarī.] Also Bānkūpīr Suppt. i 1744 (A.H. 1012/1604), Gaetani 31 (A.H. 1034/1624),

P. 64, l. 12–13. [Tarjaman i Tārīkh i Tābarī.] A copy of Dubois’s translation preserved in the Cambridge University Library contains pp. 1–368, breaking off abruptly in the account of the Exodus. [J. D. Pearson, in a letter.] The copies at the British Museum and the India Office contain only pp. 1–360.

P. 66, l. 9. [Zewa al-akhlāṣār.] Another edition: Thibrān A.H. 1315/1936–7 [R. Leseslé, B.E.O.I.F. de Dumas vii–viii p. 281].—“Some extracts from Gardizi’s chapter on the Turks have been re-edited and translated by Murquart in his Das Volksleben d. Kossachen (1914) and some more translations by the said author lie in MS. in the library of the Istituto biblico pontificale in Rome.” [Minorsky, BSOS, viii p. 296.]

P. 66, l. 28. Insert:
(4) [The chapter on India (English)] Gardizi on India. By V. Minorsky in BSOS, viii 3–4 (1948) pp. 625–40.

