PERSIAN LITERATURE

A BIBLIOGRAPHICAL SURVEY
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A BIO-BIBLIOGRAPHICAL SURVEY

BY

C. A. STOREY

SECTION I

QUR'ĀNIC LITERATURE

LUZAC & CO.,

46 GREAT RUSSELL STREET, LONDON.

1927.
To

Professor A. A. Bevan, M.A., F.B.A.,

I dedicate

this work.
PREFACE

A COUNTERPART to Brockelmann’s *Geschichte der arabischen Litteratur* 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 Qurʾān 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).\(^1\)

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 sūrahs 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

\(^1\) The appendices will include also a certain number of works which come to notice too late to be placed in their proper chronological position.
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.
در سرو آزاد حكاية كرده كه عماد اصفهاني بر كلام قاضي
عبد الرحيم نسائي اعتراض كرده قاضي جواب نوشت قد وقع لي
شيء وما ادرى أوقع له ام لا وهو ان الانسان لا يكتب شيئا في
يومه الا يقول في غده لو غير هذا كان احسن ولو ترك ذلك
ككان اولى وهذه عبارة عظيمة وحجة مستقيمة على استبلاه صفة

(Ithāf al-nubalā’ p. 266.)
LIST OF
AUTHORITIES AND ABBREVIATIONS

[This list does not include the recognised 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.]


Āqṣarāy = أَقْسِرَاءِيَةُ وَالْدَّهْجُ جَامِعُ شَرْفِيِّيْنَ كَتِبْخَانَهُ سَيْ دَفْرَتِيَ در سَعَادَت ۱۳۱۱

As‘ad = Daftar i Kutubkhānah i As‘ad Efendi. Constantinople, n.d.

Āṣafīyah = فَهْرَسْتُ كَتِبِ عَرَبِيَّ فَارسِيَّ وَاردوُیَ مَحْزُوْنَهُ كَتِبْخَانَهُ آصِفِهَا سَرْكَار عَالِی . . . حَیْدِ رَابِد ۱۳۳۲–۱۳۳۳

‘Āshīr = Daftar i Kutubkhānah i ‘Āshīr Efendi. Constantinople, 1306.

Athār al-ṣanādīd [in Urdu], by S. Aḥmad Kāh. Delhi, 1263/1847.

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

Āyā Ṣuṭiyyah = Daftar i Kutubkhānah i Āyā Ṣuṭiyyah. Constantinople, 1304.

Bānkīpur = 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 Muqtadir. Patna, 1908–


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

Bāyazīd = Defīr kābībūnī ‘alī al-dīn sultān bāzīdjamāshīrīfī drūnīd bī wāqīd. Dar ‘sūmādīt 1304.


Breslau = *Verzeichniss der arabischen, persischen, türkischen und hebräischen Handschriften der Stadtbibliothek zu Breslau von C. Brockelmann*. Breslau, 1903.


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.


*Bughyat al-wuʿāt* = *B. al-w. fī tabaqāt al-lughawīyīn waʾl-nuḥāt* [in Arabic], by al-Suyūṭī. Cairo, 1326.
LIST OF AUTHORITIES AND ABBREVIATIONS


Chelebî ‘Abd Allâh = Daftar i Kutubkhânah i Chelebî 'A. A. Efendî. Constantinople, 1311.

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

Const. = Constantinople.


Decourdemanche I = [A list by E. Blochet of MSS. presented to the Bibliothèque Nationale in 1905 by M. D.] (Bibliographie Moderne, Tome x, pp. 214–34.)


Edinburgh = A descriptive catalogue of the Arabic and Persian manuscripts in Edinburgh University Library. By Mohammed Ashraful Hukk ... , H. Ethé ... , and E. Robertson ... Edinburgh, 1925.


[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.


Fāṭih = *Daftar i Fāṭih Kutubkhānah-sī.* Constantinople, n.d.


Fleischer = *Catalogus librorum manuscriptorum qui in Bibliotheca Senatoria Civitatis Lipsiensis asservantur (Codices arabici persici turcici descripti ab H. O. F.).* Grimae, 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. 595–609.)

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


Ḥaft iqīm, by Amīn Aḥmad Rāzī. The references are to the numbers given by Ethē to the biographies in his description of the I.O. MS. Ethē 724.


Hamidiyah = حمیدیه کتابخانه سند. مخوؤض کتب موجودنک = دفتریدر. دار الحلافة العلیة ۱۳۰۰


I.H. = Kashf al-ḥujub wal astār ‘an asmā’ al-kutub wal asfār, or the Bibliography of Shi'a literature, of Mawlānā I‘jāz Ḥusain al-Kantūrī [or rather al-Kintūrī]. Edited by Mawlavi M. Hidayat Husain. (Bibliotheca Indica.) Calcutta, 1912–14–

I.O. = India Office, London. These initials have been prefixed to the designations of certain manuscripts not described in Ethé's catalogue.


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

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


de Jong = Catalogus codicum orientalium Bibliothecae Academiae Regiae Scientiarum quem a clar. Weijersio inchoatum, post hujus mortem absolvit et edidit Dr. P. de J. Leyden, 1862.


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

Leyden = Catalogus codicum orientalium Bibliothecae Academiae Lugduno-Batavae [by Dozy, de Jong, de Goeje and Houtsma]. Leyden, 1851–77.

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.
Lindesiana = Bibliotheca Lindesiana. Hand-list of Oriental
manuscripts. Arabic, Persian, Turkish. [Now in the John
Rylands Library at Manchester.] Aberdeen, 1898.

Loth = A catalogue of the Arabic manuscripts in the Library of

Lund = Codices orientales Bibliothecae Regiae Universitatis
Lundensis recensuit C. J. Tornberg. Lund, 1850.

——- Supplementa. Lund, 1853.

M. Idrīs = Tajwid al-ikhwān bi-ḍhikr ‘ulamā’ al-zamān [in Urdu],
by M. Idrīs Nagaṟāmī. Lucknow, 1897.

Madras = Alphabetical Index of manuscripts in the Government

Maḥbūb al-albāb = M. al-a. fī taʿrīf al-kutub wa-l-kuttāb, by
Khudā Bakhsh. [A catalogue of Kh. B.’s private library
now preserved in the Oriental Public Library founded by
him at Bānkīpūr.] Ḥaidarābād, 1314.

Majālis al-muʿminīn, by Nūr Allāh Shūshtarī. Tihrān, 1299 [?].

Majālis al-ʿushshāq, by Sulṭān Ḥusain b. Manṣūr. Cawnpore,
1287/1870.

Marsigli = Remarques sur les manuscrits orientaux de la collection
Marsigli à Bologne . . . par le Baron Victor Rosen. (Atti
Vol. xii. Rōme, 1885.)

Marteau = Notices sur les manuscrits persans et arabes de la
collection Marteau [in the Bibliothèque Nationale] par

Meherji Rana = Descriptive catalogue of all manuscripts in the
First Dastur Meherji Rana Library, Navsari. Prepared by


Muntahā 'l-maqāl = M. al-m. fī aḥwāl al-rijāl [in Arabic], by M. b. Ismāʿīl al-Karbalaʾī. Ţihrān, 1302.

Murād = Daftar i Kutubkhānah i Dāmād-zādah Qāḍī-ʻaskar Muḥammad Murād. Constantinople, 1311.

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

Nūr i ʻUṭmānīyah = نور عثمانیه كتبخانه سنده حفظ كتب موجوده ك دفتر بدر. استنبول 1303.


Qarah Muṣṭafā = Daftar i Qarah Muṣṭafā Pāshā wa Muṣallā Madrasah-sī, etc. Constantinople, 1310.

Qīlīj ʻAlī = Qīlīj ʻAlī Pāshā Kutubkhānah-sī daftarī. Constantinople, 1311.
LIST OF AUTHORITIES AND ABBREVIATIONS

R.A.S. = *Catalogue of the Arabic, Persian, Hindustani, and Turkish MSS. in the Library of the Royal Asiatic Society.* (JRAS. 1892, pp. 501-69.)

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.]

Rasḥāḥāt, by ‘Alī b. Ḥusain Kāshīfī. Cawnpore, 1911.


Rehatsek = *Catalogue raisonné of the Arabic, Hindostani, Persian and Turkish MSS. in the Mulla Firuz Library.* Bombay, 1873.


List of authorities and abbreviations


*Safīnāt al-auliyā‘* , by Dārā-Shukūh. 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.


Salimīyah = *Daftar i Kutubkhānah i Salīmīyah.* Constantinople, 1311.


*Siyar al-auliyā‘*, by S. M. Mubārak ‘Alawī Kirmānī called Amīr Khwurd. Delhi, 1302.


[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.]

Subḥat al-maṛjān = S. al-m. fī āthār Hindūstān [in Arabic], by Ghulām 'Alī "Āzād" Bilgrāmī. [Bombay], 1303.

Subkī = Tābagāt al-Shāfi‘īyyat al-kubrā [in Arabic], by 'Abd al-Wahhāb b. 'Alī al-Subkī. Cairo, 1324.


Tajallī i nūr = T. i n. ma‘rūf bah Tadhkirah i māshāhīr i Jaunpūr, by S. Nūr al-Dīn "Zaidī" Zafarābādī. Pt. II. Jaunpur, 1900.


'Umūmī = Kutubkhānah i 'Umūmī daftarī. Constantinople, n.d.


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

Yeĕi = یکی نامی دار کتابخانه مخفوظ کتاب موجوده در دفتری در دار الخلافه العلیه.


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.
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 tafsīr of al-Tabari,¹ which is likewise one of the oldest surviving works in the Persian language.² Abū Ja'far Muhammad b. Jarīr al-Ṭabarī died at Baghdād in 310/923.³ Abū Ṣāliḥ Maṃsūr b. Nūḥ, the Sāmānid ruler of Transoxiana and Khurāsān, for whom this tafsīr was translated, reigned from 350/961 to 366/976. The precise date of the translation is not recorded, but the Persian preface⁴ gives information concerning the circumstances which led to the undertaking. The Arabic original, we are told, was brought in forty volumes to Abū Ṣāliḥ Maṃsūr b. Nūḥ, who, finding it difficult to read, desired that it should be translated. The 'ulamā of Transoxiana, whom he convoked and asked for a fatwā 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 tafsīr was published in 30 volumes at the Maimaniyah Press, Cairo, in 1321/1903. Its formal title (not mentioned in the preface) seems to have been Jāmi' al-bayān 'an ta'wil āy al-Qur'ān, see Annales quos scripsit . . . 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-Ṭabarī’s history of the world (Ta’rīkh al-rusul wa-‘l-mulūk) undertaken by the Wazir Abū ‘Ali Muḥammad ibn Muḥammad al-Bal‘āmi in obedience to an order issued in 352/963–4 by Abū Ṣāliḥ Maṃsūr ibn Nūḥ (see Browne Lit. Hist. i 11–12, 369, 477–8), the Materia Medica (kitāb al-abniyah ‘an ḥaqīq al-adwiyyāh) composed by Abū Maṃsūr Muwaffaq ibn ‘Alī Harawī for the same ruler (see Browne, ibid.), the geographical work Ḥudūd al-‘alām composed in 372/982–3 and discovered at Bukhārā by A. Tumanski in 1892 (see Zapisiki x 121 sq., Barthold in BSOS. ii 836) and possibly the Cambridge tafsīr mentioned on p. 2.

³ For further information concerning him and his works see Fihrist 234–5, Ibn Khallikān no. 581, Subki ii 135, Ṣaqqāt al-jannāt iv 163, Goldziher in WZKM. ix 358–71, de Goeje’s introduction to the Annales quos scripsit . . . at-Ṭabarī, Brockelmann i 142, etc.

⁴ The Persian text is quoted in Cureton-Rieu, p. 370.
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 Nūh assembled learned men 1 from Bukhārā, Samarqand, Balkh, Farghānā 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 isnāds. 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.

**Tarjamah i Tafsīr i Ṭabarī:** H.Kh. ii 3161 ult., Rāmpūr

A Turkish translation from the Persian exists (see Āyā Ṣūfiyah 87, Dresden 22).

2. Probably not much later than the translation of Ṭabarī's *tafsīr* is the commentary of which the third and fourth volumes (Sūrah xix 2-lxxxix 13 and xcii 5-cxiv) are preserved at Cambridge in a manuscript written in 628/1231. This commentary is as yet unidentified, but it is celebrated in consequence of the discussions of its linguistic and other features

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1 Including Abū Bakr Muḥammad b. Faḍl al-anām [or simply al-Faḍl], al-Faḍli al-Kamārī, d. 381/991 at Bukhārā, see al-Jawāhir al-muḍī’ah ii 107, al-Fawā’id al-bahiyyah 184], Muḥammad b. Ismā’īl al-Faqīh, Abū Bakr Aḥmad b. Ḥāmid al-Faṭḥih, al-Khalīl b. Aḥmad al-Sījistānī [or al-Sījī, d. 368/979 at Samarqand, see al-Jawāhir al-muḍī’ah i 234, Ibn Quṭlubahgā 73, Sam’āni 291b. Doubtless Jh al-‘ulamā’ should be emended to Jahbadh al-‘ulamā’], Abū Ja’far Muḥammad b. ‘Alī and Abū’l-Jahm Khālid b. Ḥāni’ al-Mufaqqīh.
A. TRANSLATIONS AND COMMENTARIES.


_Tafsīr al-Sūrābādī_: H.Kh. ii 3195, 3293, I.O. 3840 (Sūrah s xxiii 58-xxxiv 3, xxxvii 147-xxxviii 3, xxxviii 16-58, xlvi 16-29. a.h. 523/1129), Ahlwardt 938 (i 35-184, ii 229-vi 152. Circ. a.h. 700), I.O. 3838 (i-vi. Dābir, a.h. 730), 3839 (vii-xiv 40. Same hand), Leyden iv 1658 (vii-xviii. Ḥalab, a.h. 769), Dresden 11 (i-iii), Leyden iv 1657 (iv 65-vii 52).

Possibly _Blochet_ i 30 (liii-cxiv. a.h. 780), which is characterised by similar questions and answers, is a volume of this commentary. The _Irshād al-tafsīr fī bishārūt al-tadhkīr_ (Cairo p. 407. Sūrah s xix-cxiv. a.h. 694) described as “mustakhraj min al-tafsīr al-‘Atīq” is probably an abridgment of it.

[Tārikh i Guzīdah 806, H.Kh. ii 3195, 3293, vii p. 677 ad ii 36412.]

4. ‘Imād al-Dīn Abū ’l-Mużaffar Ṭāhir b. Muḥammad al-Isfarāyīnī called _Shaḥfūr_ (or _Shaḥfūr_) was a protégé of the Niẓām al-Mulk, composed an Arabic work on the sects of Islām entitled _al-Tābīṣīr fī ’l-dīn wa-tamyiẓ al-firqat al-nājiyyah min firaq al-hālikīn_ (cf. Ahlwardt 2801, de Slane 1452) and died in 471/1078-9.

_Tāj al-tārajim fī tafsīr al-Qur’ān lī-l-aʿājm_, sometimes called Tafsīr i Ṭāhirī: H.Kh. ii 2043, Blochet i 26 (Sūrah s ix (end), x-xiii, xiv (beginning). 14th cent.), 32 (extracts), Uri MSS. Arab. 19 (1st half. a.h. 948), 20 (2nd half), Ethé 2696 (Sūrah s xix-cxiv), Mehren 1 (i-xviii).

[Subki iii 175, Brockelmann i 387.]

1 On the title-page of Leyden 1658 he is called “Abu-Beer Atik ibn-Mohammed an-Naisaburi vulgo vocatus Surabadi.” Sūrābād 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-Subki he is called _Shaḥfūr_ ibn Ṭāhir ibn Muḥammad, but see Blochet i 26 (cf. H.Kh. ii 2390).
I. QUR'ANIC LITERATURE.

5. Abū Naṣr A. b. al-Ḥasan b. A. Sulaimānī commonly called Zāhīdī composed in 519 2/1125 at Bukhārā


6. Jamāl al-Dīn Ḥusain b. ‘Alī b. Muḥammad b. ʿAḥmad al-Khuzā‘ī al-Nāsībūrī, usually called Abū ’l-Futūḥ al-Rāzī was a contemporary of al-Zamakhshārī (died 538/1144), and one of the teachers of Muntajab al-Dīn’Alī b. ‘Ubaīd Allāh... Ibn Bābawāih al-Qummī 3 (died after 585) and Rashīd al-Dīn M. b. ‘Alī Ibn Shahrāshūb al-Māzandarānī (died 588) 4.


[Majālis al-mu’minīn 211, Muntahā ’l-maqa’il 113, Raudat al-jannāt 183.]

7. M. b. Maḥmūd al-Nāsībūrī 5 was sent by Yamīn al-Daulah Bahrām Shāh (Sultan of Ghaznī A.H. 511/1118–552/1157) to mediate with Sanjar when the latter threatened to invade...

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1 The *ASB.* list calls the author “Abmad bin Ḥasan ad-Dardājkī”.
2 The date 658 (A.D. 1259), which is inconsistently given by Nadhīr Aḥmad (probably on the authority of the *Maḥbūb al-albāb*) as that of the author’s death, is in reality the date of the death of a different Zāhīdī, Mulkṭār b. Maḥmūd, see Brock. i 382, I. Qutbūghā 223.
3 Compiled a *Fiḥrist* of Shi‘īte books and authors, cf. Ahlwardt 10048, I.H. 2250.
4 Compiled another *Fiḥrist*, cf. I.H. 2991 (*Ma‘ālim al-‘ulamā‘*).
5 His laqab according to the *Lubāb al-albāb* was Fākhīr al-Dīn. H.Kh. calls him Zāhir al-Dīn Abū Ja‘far. The *Haft iqlīm* and H.Kh. (except vol. ii 1850) call him Muḥammad b. Aḥmad b. Maḥmūd.
Ghaznī (A.H. 529). He was the author of a diwān (H.Kh. iii 5657), a translation of [al-Tha‘ālibi’s] Ghurar al-siyar entitled Rāy-ārāy (H.Kh. iii 5855), a muʿāraḍah i tīq wa-qalam entitled Ṣahīfat al-iqbal (H.Kh. iv 7727), which seem to be lost, and of Tafsīr i Bașâ‘īr i Yamīnī (so Lubāb al-albāb and Haft iqlim) or al-Baṣā‘īr fī ’l-tafsīr1, H.Kh. ii 1850, Rosen Musée Asiatique 45 (apparently) (Sūrah s xl 45–xlviii. A.H. 603), Ivanow 956 (apparently) (xviii 8–xxxiv with many lacunae. 7th cent. A.H.), Bāyazīd 68 (defective at end).

[Lubāb al-albāb i 281, Haft iqlim no. 735.]

8. M. b. al-Ḥusain b. al-Fuḍail al-Wā‘īz known as Jamāl i Sājī was constrained by the misfortunes which had befallen his country to leave Ghaznī with many others in 618/1221.2 After enduring much hardship he reached Samarkand.

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

9. Two thirteenth-century Indian mystics of the Chishtī order are referred to—the first normally, the second often3—as Ḥamīd al-Dīn Nāgaurī.

The first, Qādī Ḥamīd 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 Qādī of Nāgaur.4 At Baghdad he met Shihāb al-Dīn Suhrawardī, whose disciple and khalīfah he became, and he afterwards lived for a time in al-Madīnah

1 Completed in 577/1181–2 according to H.Kh., but if it was dedicated to Yamin al-Daulah Bahram Shāh (as is suggested by the form of the title given in the Lubāb al-albāb and the Haft iqlim) an earlier date would seem to be required.

2 In this year Ghaznī was captured by Ogotāy, the son of Chingiz Khān, who “massacred the greater part of its inhabitants and carried the remainder away as prisoners... from this calamity Ghazna never recovered... Ibn Baṭūṭa who visited (Ghazna more than a hundred years after) found it still a heap of ruins, 733 (1332).” Ency. Isl. sub Ghazna.

3 In the Siyar al-ulīyā’ and elsewhere he is called Ḥamīd al-Dīn Siwālī.

4 Now a small town in the state of Jodhpūr. In Akbar’s time it was the chief town of a sarkār in the sābah of Ajmēr (Ā’īn i Akbarī p. 512).
and Mecca. He died in 643/1246 and was buried at Delhi. Works entitled Lawā’īk and Ṭawāli’ i šūmūs (the latter a commentary on the 99 Names) were among those written by him.

[Siyar al-ʿārifīn (Ethé 637) fol. 178b, Akhbār al-akhyār (D.P. 572) fol. 35a, Safīnāt al-auliyyā’ p. 113, no. 149, Dhīk r i jami’ i auliyyā i Dihlī (D.P. 634) fol. 8b, Sawāṭī al-anwār fol. 116b, Khāzināt al-asfiyyā’ i 309–13, Raḥmān ‘Alī 52 etc.]

The second, Shaikh Ḥamīd al-Dīn Abū Aḥmad Saʿīdī Nāgaurī Siwālī², surnamed Sultān al-tārīkīn, was a khalīfah of Khwājah Muʿīn al-Dīn Sijżī Chishtī. He died in 673/1274 and was buried at Nāgaur. A book entitled Usūl al-ṭarīqah is described as his best-known work.

[Siyar al-auliyyā’ p. 156, Siyar al-ʿārifīn fol. 16b, Akhbār al-akhyār fol. 28a, Safīnāt al-auliyyā’ p. 94 no. 111, Sawāṭī al-anwār fol. 106b, Khāzināt al-asfiyyā’ i 308, Raḥmān ‘Alī 52 etc.]

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

Tafsīr i Pārah i ‘Amma: Āṣafīyah i p. 562 no. 305.

10. To the celebrated poet Saʿīdī (d. 691/1291) is ascribed a translation which has been published in Qurʿāns lithographed at Delhi in 1299° (with Wali ʿAllāh Dihlawī’s Fath al-Raḥmān and the Urdu translations of Rafī al-Dīn and ‘Abd al-Qādir), 1887† (with the same three translations) and 1314–7° (with the same translations as well as an Urdu trans. and comm. by Raḥīm Bakhsh Dihlawī), and at Agrah in 1312–3°* (with ‘Abd al-Qādir’s trans.) and 1313° (with ‘Abd al-Qādir’s trans.).

To him also are ascribed notes on the occasion of the revelation of the different sūrahs, etc., which have been published under the title Shāh i nuzūl in Qurʿāns lithographed at Delhi in 1299°, [1890?] (pp. 1–54 only ?) and [1891?] and at Agrah in 1313°.


¹ Raḥmān ‘Alī gives the date 605, the Khāzināt al-asfiyyā’ gives 678.
² Siwāl was a mawdī in the district of Nāgaur (Sawāṭī al-anwār fol. 107a †).
11. Jamāl al-Dīn M. b. M. al-Aqsara‘ī, a great-grandson of Fakhr al-Dīn al-Rāzī, was lecturer in the Madrasat al-Silsilah at Qaramān and wrote in Arabic (i) annotations on the Kashshāf, (ii) Iḍāh al-Īḍāh, a commentary on the Iḍāh of the Khaṭīb Dimashq (Escorial 2 258), and (iii) Ḥall al-Ḥujjaz, a commentary on Ibn al-Nafis’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 1877* and 1326* (MS. Bodl. i 629). He died between 770/1368-9 and 780/1378-9.

al-As‘ilah wa-ʾl-ajwibat al-muta‘alligah bi’l-Qurʾān wa-ʾl-hadīth: Flügel 1680 (2) (A.H. 1039), Āyā Ṣūfīyāh 69, 70, 71, 72, 1033 (probably also 66), Blochet 62, Fāṭīḥ 99 (also 98 ?), Leyden iv 1688.

[al-Shaqīq al-Nu’mānīyah i 20, al-Fawāʾid al-bahīyah 191.]

12. Sa’d al-Dīn Mas‘ūd ibn ʿUmar al-Taftāzānī [b. 722/1322 at Taftāzān, 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 Tahdhib al-manṭiq wa-ʾl-kalām and the Sharḥ al-ʿAqīd al-Nasafīyah, are to this day textbooks in the madrasahs of the East.

Kashf al-asrār wa-ʾuddat al-abrār, a tafsīr: H. Kh. v 10674, Yenī p. 80 no. 43.


13. M. b. M. b. Mahmūd al-Ḥāfīẓ al-Bukhārī, commonly called Khwājah Muḥammad Pārsā, was an eminent disciple of Bahāʾ al-Dīn Naqshband. He left Bukhārā in 822 to perform the pilgrimage and died at al-Madīnah on the 24th of Dhūʾ l-Ḥijjah

1 al-Madrasat al-Musalsalah acc. to Fawāʾid.
2 Or 791 (Bughyat 391, Fawāʾid 13612).
3 The founder of the Naqshbandi order, see Nafahat al-uns no. 442, Majālis al-ʾusshāq no. 37 (p. 268), Rashahāt 53, Ḥabīb al-siyar iii 3, 87, Khasinat al-ʿasfīyāʾ i 548, Brock. ii 205, Babinger in Der Islam xiv 114 etc.
in this year\(^1\) (A.D. 1420). He wrote the *Fasl al-khitāb* (see Ethé 1855, Ivanow 1218, Babinger in *Der Islam* xiii 106, xiv 112, Brockelmann *ibid.* xiii 282, etc.) and other works including

**Tafsīr i Muḥammad Pārsā**: Ḥ.Kh. ii 3264, where it is stated that it dealt with certain sūrah in the last two sections of the Qurʾān, *Murād* (Constantinople) 72 (in the handwriting of Jāmī), *Asʿād* 84 (?).

Probably by M. Pārsā (though by Nadhir Aḥmad the author’s name is given as Muhammad ibn Mahmūd al-Ḥāfīzī al-Bukhārī) and perhaps a part of the preceding work is

**Tafsīr i Thamāniyāh**, a commentary on the eight sūrah: xcvii–civ: Rāmphūr (Nadhīr Aḥmad 7—transcribed in 1181/1767 from an autograph).

The *Muqaddimat al-tafṣīr*, *Tafsīr Sūrat al-Qadr*, and *Tafsīr Sūrat Lām yakun* contained in Lālah-li 3655 and ascribed to M. b. Mahmūd al-Bukhārī are probably extracts from it.


14. The celebrated saint and poet Shāh Nūr al-Dīn Niʿmat Allāh b. ʿAbd Allāh Kirmānī, usually called Shāh Niʿmat Allāh Wall, the founder of the Niʿmatallāhī order of dervishes and the friend of Shāh Rukh, was born in Aleppo, spent most of his youth in ʿIrāq, at the age of 24 visited Mecca, where he became a disciple of the historian and mystic al-Yāfīʿi (d. 768/1366–7, Brock. ii 176); his later life was passed in Samarqand, Harāt, Yazd and Māhān. He died and was buried at Māhān in 834\(^2\)/1431.

1 *Sharḥ Fāṭihat al-Kitāb*: Ivanow 1239 xi (cf. *ibid.* ix. 18th cent.), Rieu ii 829 viii = Cureton-Rieu 886 (2) (A.H. 1165–74).

\(^1\) At the age of 73, according to the *Safinat al-auiliyāʾ*. This is inconsistent with the statement (al-Fawāʾid al-bahiyyah 199) that he was born in 756. His son, Abū Naṣr Pārsā (Mahmūd b. M. al-Ḥāfīzī al-Bukhārī), who was likewise a distinguished mystic, died in 865/1460–1 and was buried at Balkh (Nafahāt al-uns 445, Ḥabīb al-siyar iii 3, 142, al-Fawāʾid al-bahiyyah 199).

\(^2\) The date 827 is given by Daulatshāh and others.
A. TRANSLATIONS AND COMMENTARIES. 9

(2) Risdldh i Ikhlds, on Sūrah cxii: Ivanow 1239 xii (18th cent.).

[Note: Information on various commentaries and editions related to Surah cxii.]

15. Ya‘qūb b. ‘Uthmān b. Māhmūd b. M. Ghaznawī Charkhī, a disciple of Bahā’ al-Dīn Naqshband (d. 791/1389, see p. 7, note 3) and the preceptor of the great saint ‘Ubaid Allāh Ahrār (d. 895/1490), was born at Charkh, a village near Ghaznī. He died in 838/1434-5 and was buried at a village near Ḥiṣār Shādmān.


Editions: Peshawar (before 1868), Lahore (before 1868), [1870*], 1880†, 1885†, 1889† (2 editions), 1331*, Bombay 1297°, 1326*, Qādiyān 1893†.

The Lahore edition of 1331 contains a supercommentary entitled Raʿḍaʿ al-maʿārib by Maulawī Wālī Muḥammad Qandahārī.

Other works by this author will be mentioned hereafter.


16. Shihāb al-Dīn b. Shams al-Dīn b. ‘Umar Zāwulī Daulatābādī was born at Daulatābad in the Deccan, studied at Delhi, departed thence at the time of Timūr’s invasion and settled at Jaunpūr, where Ibrāhīm Shāh Sharqī (reigned 804–44/1401–40) made him Chief Justice and bestowed on him the title of Malik

1 According to the Tabaqāt i Shāhjahānī fol. 46a, but the Khazīnāt al-asfiyā’ i 567 gives the date 851/1447–8.

2 These Peshawar and Lahore editions are mentioned on the title-page of the Lahore edition of [1870], which is based on them.
al-‘ulamā’. Annotations on the *Kāfiyyah*, an Arabic syntax entitled *al-Irshād*, a commentary on al-Bazdawi’s *Usūl*, 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 s i–vi only).

Other Persian works by this author will be mentioned hereafter.


17. ‘Alā’ al-Ḍīn ‘Alī b. M. al-Shāhrūdī al-Bisṭāmī al-Harawi, known as *Muṣannifak*, a descendant of Fakhr al-Ḍīn 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 Qūniyah. Having become deaf he settled at Constantinople, where the Sulṭān 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 *Anwār al-ahdāq, Ḥadā‘iq al-imān li-ahl al-yaqīn wa-l-*‘irfān, Tuhfat al-salāfīn, al-Tuhfat al-Mahmūdiyyah, *Sharh al-Shamsīyah*, as well as *al-Muḥammadīyah* or *Tafsīr i Muṣannifak*, a large but uncompleted commentary undertaken in 863 by order of the Sulṭān Muḥammad Khān II, after whom it was named, *H. Kh.* ii 3403, v 11554.

1 See Casiri 80, 151–2, Cureton-Rieu 525, Leyden 232, Loth 974–5, etc.

2 *Tajallī i nūr* mentions the two dates 840 (on the authority of *Firishtah*) and 842: the *Ḥadā‘iq al-Hanafiyyah* gives 848.

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

4 So *Ṣaḥqā‘iq, Fawā‘id*, and in some places *H. Kh.*, in others *H. Kh.* gives 871 and in one 930 (!).

5 According to *H. Kh.*
This is presumably identical with Āyā Ṣūfiyāh 285 (Ṣūrah Ixxvii–cxiv), Bāyāzīd 260 (Ṣūrah Ixxvii–cxiv), and Fāṭīh 636 (Ṣūrah Ixxvii–cxiv), though the title al-Muḥammadīyah is not mentioned in the catalogues and the Bāyāzīd and Fāṭīh MSS. are given the title al-Shīfā’.

[al-Šaqqā’īq al-Nu’māniyāh i 181, al-Fawā’id al-bahīyah 192, Brockelmann ii 234.]

18. The well-known poet, scholar and mystic Nūr al-Dīn ‘Abd al-Rahmān ibn Aḥmad Jāmī, who died at Harāt in 898/1492, composed in Persian, if we may believe the compiler of the catalogue of the Salīmiyāh Library, Tafsīr i Ḥus’ al-Naba’, a commentary on Sūrah Ixxviii–cxiv:
Salīmiyāh 49.

[Daulatshāh 483, Majālis al-‘ushshāq 349, Rasḥahāt 133, al-Šaqqā’īq al-Nu’māniyāh i 293, al-Fawā’id al-bahīyah 86, Brockelmann ii 207, Browne Lit. Hist. iii 507–48, Ency. Isl. i 1011, etc., etc.]

19. Mu‘īn al-Dīn b. Sharaf al-Dīn Ḥājjī M. Farāhī Harawī, often called Mu‘īn al-Miskin, was a noted preacher and was for one year Qādī of Harāt. A life of Muḥammad entitled Ma‘ārij al-nubuwwāh is his best known work. He died in 907/1501–2.


(2) Tafsīr i Sūrah i Yūsuf (or Aḥsan al-qasas ?): Bānkīpur Pers. Hand-list 1123–6, Bodleian 453, 1813 (i) (?) (fragment), Ivanow Curzon 335, Nadhir Aḥmad 15 (M. Muḥaddith, Rāmpūr).

Editions: Tihrān 1278° (wrongly ascribed to Mu‘īn Juwainī), Lahore 1873*, place ? 1307 (Āṣaf. i 564), Lucknow 1902† (?)..

From the preface to no. (2) it would appear that both it and no. (1) together with a commentary on Sūrah ii which he speaks
of as completed, were intended to form parts of the Ḥadāʿiq al-ḥaqāʿiq (H.Kh. iii 4428).¹

[Ḥabīb al-siyar iii 3, 338, Makhzan al-gharāʾib (Bodl. 395) no. 2293, Ḥadāʿiq al-Ḥanafiyah 358, Rieu i 149.]

20. Kamāl al-Dīn Ḥusain b. ʿAlī Wāʿīz Kāshīfī, a brother-in-law of Jāmi’, well known as the author of the Anwār i Suhailī, the Raudat al-ṣuhadā’ and several other works (see Ethé 2188 and 2680), flourished as a preacher at Harāt in the time of Sultān Abū ʿl-Ghāzī Ḥusain and Mīr ʿAlī Shīr Nawāʾī. He died in 910/1499-50².

(1) Jawāhir al-tafsīr li-tuhfat al-Amīr, a commentary on a large scale dedicated to Mīr ʿAlī Shīr, which never extended beyond the first volume (Sūrahs i–iv 84): Ḥ.Kh. ii 4274, Ethé 2680 (A.H. 967), Bānkīpur Pers. Hand-list 1131 (Sūrahs i–iii. 16th cent.), 1132 (i–iv [84 ?]. A.H. 975), Rieu i 11a (most of the introduction and Sūrah i. A.H. 1021), 11b (Sūrah ii. A.H. 1076), Cairo p. 408 (ii–iii), Vollers 899 (i–iii 193. Defective at beginning).

The fact that the Jawāhir al-tafsīr is mentioned in the preface to the Mawāhib i ʿaliyyah 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 ʿUthmāniyyah 279, and Yeňī 19 are really copies of the Jawāhir al-tafsīr.

(2) Mawāhib i ʿaliyyah, often called Tafsīr i Ḥusainī, a concise commentary composed between 897 and 899 and dedicated to Mīr ʿAlī Shīr when circumstances had compelled the author to abandon the idea of completing the Jawāhir al-tafsīr, Ḥ.Kh. ii 3259, vi 13373. Copies are too common to deserve complete enumeration. For further information see—

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

¹ Muʿīn’s Arabic tafsīr, the Bahr al-durar (Ḥ.Kh. ii 1658), is preserved at Bānkīpur (see the Arabic Handlist, no. 209).
² In 906 according to Ḥ.Kh. ii 4274.
A. TRANSLATIONS AND COMMENTARIES.


Editions (usually on the margins of Qur‘āns): Calcutta 1837 (Zenker i 1368), Meerut 1284*, 1288–9*, Bombay 1279°, 1290*, 1295–7°*, 1303–7°, Lucknow 1871*, 1874°*, 1888†, Ludhiana 1877†, Delhi 1294*, 1304°, 1889† (2 editions), 1893† (36 pp. only), Agra 1308°, Cawnpore 1895†.

Turkish, Urdu, and Pushtu translations exist.

The Lucknow and Cawnpore editions contain only the text of the Qur‘ān and the Mawāhib i ‘alīyah, the Bombay editions contain also Wali Allāh Dihlawi’s Fath al-Rahmān (except that of 1279, which contains an anonymous Persian translation), the Delhi and Meerut editions contain the Urdu translation of Rafi‘ al-Dīn (one of the 1889 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 Qur‘ān ascribed to Ḥusain Kāshīfī is mentioned in Peshawar 40.


Tafsīr i Shāhī, a Shi‘ite commentary on those verses of the Qur‘ān which form the basis for prescriptions of Muḥammadan law 1: Būhār 145 (A.H. 1088), Āṣafīyah i p. 562 no. 251 (Tafsīr āyāt al-ḥākīm).

He is doubtless also the author of

Tarjamaḥ i risālah i Iʿtiqādīyah, a translation of the Iʿtiqādāt of M. b. ‘Alī Ibn Bābawaih (see Brockelmann i

1 Technically known as the ḥākīm al-Qur‘ān.
187. For other translations see p. 15 infra and I.H. 3185: Ivanow Curzon 386.

22. Fakhr al-Dīn 1 'Ali b. al-Ḥasan al-Zawārī 2 worked in part at least under the auspices of Shāh Ṭahmāsp 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) Majma‘ al-hudā, legends of the Prophets, Imāms, and Saints: Ivanow 61 (A.H. 1083), Ethé 598,

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

As well as a number of Persian translations of Shi‘ite theological works; including—

(5) the Iḥtījāj of Aḥmad b. 'Alī al-Ṭabarṣī, 3

1 So Leyden 2655.
2 Of the several places called Zawārah (so spelt out in the Ra‘dāt al-jannāt) the best known is a village N.W. of Ardistan, see le Strange L.E.C. 208, where the name is spelt Zuva rah, and Yāqūt 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 166. The author is to be distinguished from his more celebrated contemporary al-Faḍl b. al-Ḥasan al-Ṭabarṣī (d. 548/1154), whose best-known work is the Arabic tafsīr entitled Majma‘ al-bayān.
(6) the *I’tiqādāt* of M. b. ‘Ali Ibn Bābawīh under the title *Wasīlat al-najāt*,

(7) the *Kashf al-ghummaḥ fī ma‘rifat al-‘a‘immah* of ‘Alī b. ‘Īsā al-Irbīlī2 under the title *Tarjamat al-manāqīb* (written in 938 for the Amīr Qiwām al-Dīn Muḥammad): *Bāṅkipur* vi 509, *Aberystwyth* 19 (1) (small fragment only),

(8) the *Makārim al-akhlāq* of Raḍī al-Dīn al-Ḥasan b. al-Faḍl al-Ṭabarṣī under the title *Makārim al-karā‘īm*3: I.H. 574 and 3088,

(9) the *tafsīr* ascribed to the Imām al-Ḥasan al-‘Aṣḵarī,

(10) the *Ṭara‘īf fī ma‘rifat madhhab al-ṭawā‘īf* of ‘Alī b. Mūsā . . . Ibn Ṭā‘ūsī5 under the title *Ṭara‘wat al-latā‘īf fī tarjamat kitāb al-Ṭara‘īf* : I.H. 2095,

(11) the *‘Uddat al-dā‘ī* of Ibn Fahd under the title *Mifṭāḥ al-najāh*6: *Āṣafiyah* i p. 62.

[Rauḍāt al-jannāt 407.]

23. *Fath Allāh* b. Shukr Allāh al-Ṣharīf al-Ḳašānī was a pupil of al-Zawārī (see p. 14) and devoted himself to literary

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1 For other translations see p. 13 and I.H. 3185. The Arabic original was lithographed in Persia in 1282 (see Ellis i 629). For the author, who died in 381/991-2, see Brockelmann i 187, *Ency. Isl.* ii 365, etc.

2 For the author, who completed the *Kashf al-ghummaḥ* in Ramaḍān 687/1288 and who died in 692/1293, see *Amal al-‘amil* 54, *Rauḍāt al-jannāt* 396. For an edition of the Arabic text (Tihrān ? 1294°) see Ellis i 243.

3 For other translations see Rieu i 155 (by M. b. ‘Abd al-Ḵarīm Ṭaṣrīr Astārābāḏī), *Maḥbūb al-albāb* 105 (by ‘Alī b. Ṭaḥfūr Bīstāmī), and I.H. 575. The Arabic original was published at Būlāq in 1300 and at Cairo in 1303 and 1311 (see Ellis ii 499). The author was a son of the author of the *Majma‘ al-bayān*.

4 For other translations see below, p. 29 (4), and *Āṣafiyah* i p. 562, no. 238. The Arabic original was published at Tihrān in 1268 (see Ellis i 630) and at Lucknow in [1893]. For the alleged author see *Ency. Isl.* i 489.

5 For the author, who died in 664/1266, see *Rauḍāt al-jannāt* 392. For a nineteenth-century translation lithographed in Persia A.H. 1301 see Edwards 111, where, however, the title is erroneously given as *Kashf ul-buṣījat*.

activities of a similar kind. He translated at least one work at
the command of Shah Tahmāsp, and died in 978\(^1\)/1570–1,
988\(^2\)/1580–1 or 997\(^3\)/1588–9. His best-known works are—

1) \textit{Manhaj al-sādiqin \textit{ft ilzam al-mukhālifin}}, a large
Shī‘ite commentary on the \textit{Qur‘ān} in 5 volumes: I.H.
3192, \textit{Bodleian} 1809 (A.H. 1064–1105), \textit{R.A.S.} P. 1 (Sūrahs
i–iii. Slightly defective at beginning), P. 2 (xlvii–cxiv.
A.H. 1107), \textit{Āṣafiyah} i p. 568 nos. 287 (vii–xv), 288
(xxix–xxxvii), 289 (xix–xxiii), \textit{I.O.} D.P. 24 margin (i–ii 75).
Editions: — 1290 (?) (Āṣafiyah i p. 568 nos. 373–5), \textit{[Tihrān]}
1296–7°.

2) \textit{Khulāsāt al-Manhaj}, an abridgment of the preceding:
Same hand), 12b (xix–cxiv. A.H. 1082), \textit{Blochet} i 29 (xxxv–
cxiv. A.H. 1074), \textit{Būhār} 146 (A.H. 1085), \textit{Éthé} 2692 (i–xvii.
A.H. 1093), 2693 (xviii–cxiv. Same hand), 2694 (i–xviii.
Collated A.H. 1099), \textit{I.O.} D.P. 24 (i–xviii 98), 17 (i–vi),\textit{Āṣafiyah}
iii p. 564 no. 98 (2nd half), \textit{Bānkīpur} Arab. Hand-list 2, 8,
ii. A.H. 1166), \textit{Lincei Rendiconti} 1912 p. 112.
Edition: \textit{[Tihrān]} 1281°.

He wrote also—

3) \textit{Tanbih al-ghāfīlin wa-tadhkirat al-‘arifin}, a Persian
paraphrase of the \textit{Nahj al-balāghah} written in 955: I.H.
710, \textit{Āṣafiyah} ii p. 1608 no. 185 (1st half), \textit{Browne Suppt.}
1342, \textit{Ivanow} Curzon 372, \textit{Rieu} i 18b,

4) a translation of the \textit{Qawā'id al-aḥkām} of al-Ḥasan b. Yūsuf
Ibn al-Muṭahhar al-Ḥilli\(^4\),

5) a translation of the \textit{Iḥtiṣāj} of Aḥmad b. ‘Alī al-Ṭabarṣī
under the title \textit{Kashf al-Iḥtiṣāj}\(^5\),

6) a translation of the \textit{Qur‘ān}, and

\(^1\) According to the \textit{Mīrāt al-ṣafā}’ (quoted by Rieu iii 1077b).
\(^2\) According to the \textit{Raudāt al-jannāt}.
\(^3\) According to I.H. 1066, where it is said that he died in Kashmir.
\(^4\) For the author, who died in 726/1326, see \textit{Raudāt al-jannāt} 171,
Brockelmann ii 164, etc.
\(^5\) For another translation see above, p. 14.
(7) an Arabic *tafsīr* completed in 977 and entitled *Zubdat al-tafsīr*.

[Rauḍāt al-jannāt 508, Rieu iii 1077b.]

24. Mīr Fakhr al-Dīn M. b. Ḥusain Ḥusainī Sammākī Astarābādī, after being a teacher and Shaikh al-Islām at Sabzawār became attached to the court of Shāh Tāhmāsp I (as Sadr according to the *Haft iqlim*, but the ‘Ālam-ārāy i ‘Abbāsī does not confirm this). He was the author of Arabic annotations on al-Maibūdhi’s *Sharḥ Hidāyat al-ḥikmah* (pub. at [Lucknow] in [1873*]), cf. Loth 492, Ḥ.Kh. vi p. 47), on [al-Dawānī’s] commentary on al-Taftāzānī’s *Tahādhib al-mantiq* (Ḥ.Kh. ii p. 480, I.H. 906) and on al-Qūshjī’s commentary on Naṣīr al-Dīn al-Ṭūsī’s *Tajrīd al-‘aqā’id* (Ḥ.Kh. ii p. 203, I.H. 897). He completed in 952/1545 and dedicated to Shāh Tāhmāsp

*Tafsīr i Āyat al-Kursī*, a Shī‘ite commentary on ii 256: Ivanoĭ 1101.

[Haft iqlim no. 1167, ‘Ālam-ārāy i ‘Abbāsī fol. 44a.]

25. Jalāl al-Dīn Muḥammad b. Maḥmūd Thānēsart, of the Chiṣṭī order, the principal pupil and *khalīfah* of ‘Abd al-Quddūs b. Ismā‘īl of Gangōh1, was visited by the Emperor Akbar when on the way to quell the rebellion of his brother M. Ḥakīm. He died at the age of ninety-five and was buried at Thānēsart in 989/1582.

*Risālah i tafsīr i Sūrah i Wa’l-tīn*, a commentary on Sūrah xcv : Ethē 1924 (8).

[Haft iqlim no. 380, Muntakhab al-tawārīkh iii 3, Safīnāt al-awliyā’ p. 101 no. 119, Sawāṭi’ al-anwār (Ethē 654) no. 31, Khazīnāt al-āṣfiyā’ i 439, Rahmān ‘Alī 40.]

26. Nūr al-Dīn Muḥammad al-Wā‘īz dedicated to Abū ‘l-Ghāzi ‘Abd Allāh Bahādur Khān, presumably one of the two Shaibānīds thus styled, who reigned from 946/1539 to 947/1540 and from 991/1583 to 1006/1598 respectively,


1 In the Sahāranpūr district.
27. Nigām al-Dīn b. ‘Abd al-Shakūr Fāruqī Thānēsāri Balkhī was the nephew, son-in-law and khalīfah of Jalāl al-Dīn M. b. Maḥmūd Thānēsāri (see § 25 above). “When towards the end of A.H. 1014 (A.D. 1606), the first year of Jahāngīr’s reign, this emperor’s rebellious son, Sulṭān Khusrau, fled from Akbarābād and passed through Thānīsār, he called upon Shaikh Nīzām al-dīn, who incurred thereby the emperor’s displeasure, and had to leave India. Before going to Balkh, where he finally settled and died, the 8th of Rajab, A.H. 1035 or 1036 (A.D. 1626, April 5, or 1627, March 25), he performed the pilgrimage, and composed during his stay in the holy cities two commentaries on ‘Irākī’s Lama’āt . . .” (Ethē col. 337, cf. Tūzuk i Jahāngīrī, tr. Rogers and Beveridge, i p. 60).

(1) Commentary on Sūrahs i and lxviii–cxiv: I.O. D.P. 7 (with lacunae. A.H. 1114) 1184b (Sūrah i only).

This is no doubt identical with the Riyād al-quds mentioned in the Sawātī al-anwār, where it is described as a commentary on the last two sections of the Qur’ān, and with the Tafsīr i Nīzāmī mentioned by Raḥmān ‘Alī.


(3) Sharḥ i Lama’āt [i Makkī or Madānī?], one of his two commentaries on the Lama’āt of ‘Irāqī: Bodleian 1254.

[Haft iqṭīm no. 381, Sawātī al-anwār (Ethē 654) fol. 393a, Ḥadā’īq al-Ḥanafīyāh 401, Raḥmān ‘Alī 241, Khazīnāt al-āṣfīyū’ i 463.]

28. Shāh Muḥammad b. ‘Abd Muḥammad 2 b. Sulṭān ‘Alī b. Fatḥ Allāh Arkasā’ī Rustāqī Badakhshī, commonly called Mullā Shāh and surnamed Lisān Allāh, was a noted saint of the Qādirī order and the spiritual director of Shāh-Jahān’s eldest son Dārā-Shukhūr. Born at Arkasā, a village near Rustāq in Badakhshān, he settled in India in 1023 (A.D. 1614–15), became a disciple of the celebrated saint Miyan Mīr of Lahore, and died

1 According to Raḥmān ‘Alī he died in 1024.
2 Rieu’s “Mullā ‘Īdī” is probably a corruption of Mullā ‘Abdī.
in 1072 (A.D. 1662–3) according to the *Mir’āt al-khayāl*, but in 1069 according to the *Khazīnat al-ḍiyāyah*. According to Beale’s *Mifdh al-tawāriḵh* (Agra 1849), p. 402, the inscription on his tomb gave the date 1070.

**Shāh i tafṣīr** (a chronogram) or *Tafsīr i Shāh*, a commentary, partly in Persian and partly in Arabic, on Sūrah s i–iii and xii, composed in 1057 (A.D. 1647):—

I.O. D.P. 1420 (contemporary with author and corrected by him), Bānkípur iii 326 (18th cent.), Ivanow 969 (not quite complete. End of 17th century), Rāmpūr (Nadhīr Aḥmad 9. Only Sūrah s i–iii ?).

His mathnawīs and other poetical works will be mentioned hereafter.


29. Sultān b. Saiyid Khwajagī Ḥusainī composed in 1083/1672–3 at Jālesar


30. Muḥammad Ṣaff ibn Wālī Qazwīnī, the author of the *Tuḥfat al-ḥīyār* (Rieu i 125) and the *Aḥṣā al-ḥijjāj* (Rieu iii 980), dedicated to Zeb al-nisā’, Aurangzēb’s daughter—

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

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

*Tafsīr i Aḥmīn*: Aṣafīyah i p. 562 no. 165.

32. Mīrzā Nūr al-Dīn Muḥammad, who received from Aurangzēb the title of Ni’mat Khān, who used the *takhlīṣ*
"‘Ali”, and who is well known as the author of the *Waqā‘i*i Ḥaidarabād, the Bahādur-Shāh-nāmah and other works, died in 1121/1709–10 or 1122/1710.

*Ni‘mat i ‘uzmā*, a *tafsīr* begun in 1112/1700–1, completed in 1115/1703–4 and dedicated to Aurangzēb: I.H. 3280, Ivanov Curzon 337.


[Ethé 1659, etc., etc.]

33. Jamāl al-Dīn M. b. Ḥusain Khwānsarī was a lecturer at Iṣfahān and the author of several *ta‘līqāt* and other works (cf. I.H. 877, 884, 916, 1398). According to I.H. 1398 he wrote a *Risālah fī l-raj‘ah* for Shāh Ḥusain the Ṣafawi (who reigned from 1694 to 1722), and according to the *Raudāt al-jannāt* he died on 26 Ramaḍān 1125/1714 and was buried at Iṣfahān in the tomb built by Shāh Sulaimān for his father. He cannot therefore be the author of the

*Mawā‘id al-Rahmān fī tarjamat al-Qur‘ān*¹, 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 Khwānsarī².

[Rauḍāt al-jannāt 155, *Qiṣṣaṣ al-‘ulamā‘* 208.]

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

35. Qūṭb al-Dīn Aḥmad b. ‘Abd al-Raḥīm called Wālī Allāh Dīlawī [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.

A. TRANSLATIONS AND COMMENTARIES


The published Qur'āns accompanied by this translation usually contain also one or more of the following: (i) the Urdu translation of Rafig al-Dīn Dīlawī; (ii) that of ‘Abd al-Qādir Dīlawī; (iii) the Arabic commentary of the Jālālān; (iv) that ascribed to Ibn ‘Abbās; (v) the Arabic Tābṣīr al-Raḥmān of al-Mahā’īmī; (vi) the Mawāhib i ‘alīyāh (see p. 12); (vii) the Persian commentary ascribed to Sa’dī (see p. 6); (viii) the Tābjīl al-Tanzīl (see p. 31); (ix) the Fath al-‘Azīz (see p. 24); (x) the Urdu Tāfṣīr al-Furqān of Abū M. ‘Abd al-Haqq; (xi) the Urdu A’zām al-tāfṣīr of Raḥīm Bakhsh Dīlawī; (xii) an Urdu translation of the Mawāhib i ‘alīyāh. These are indicated 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 + v), 1286* (+ ii), 1293° (+ i + ii), 1294* (+ i + ii), 1299° (+ i + ii + vii), 1889° (+ i + ii ?), 1889† (+ i + vi + ix), [1890° (+ ii + viii. Pp. 1–54 only], 1890† (+ i + ii), [1891° (+ x). Pp. 1–110 only], [1893° (+ i + ix + xii). Pp. 1–36 only ?], 1314–7° (+ i + ii + vii + xi), 1315° (+ i + ii), Meerut 1284°* (+ i + iii), 1285° (+ ii + iv), 1286* (+ i + iii + iv), [1869° (+ i)], 1292* (+ ii + iv), 1296° (+ i + iii), 1299° (+ i + iii + iv), Cawnpore 1289°, Bombay 1290°* (+ vi), 1295–7°* (+ vi), 1303–7° (+ vi), Sialkot [1899° (with anonymous English and Urdu translations). Pp. 1–31 only ?], [Lucknow 1899–1902° (+ x)].

The Fath al-Raḥmān has, moreover, been published several times at Lahore as an accompaniment to the Panjābī Mūḍīḥ i Furqān or Tāfṣīr i Mūḥammadī 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 Wāli 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.
I. QUR'ANIC LITERATURE


Editions: Chinsurah 1249*, Lahore 1883†, and, in an Arabic version, Delhi 1297° (as an appendix to Mu‘īn b. Ṣafī’s Jāmī‘ 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-Khabīr bi-mā lā budd min ḥifzīh fi ‘ilm al-tafsīr*, and has been transcribed (see Cairo Arab. Cat. i 200) and published (Lucknow 1289°) as a separate work.


36. Saiyid Qamar al-Dīn b. Munīb Allāh b. ‘Ināyat Allāh Aurangābādī [b. 1123/1711–12 at Bālpūr near Burhānpur, d. 1193†/1779 at Aurangābād] belonged to a family of Khujandi Saiyids who had settled at Bālpūr. He was a friend of Ghulām ‘Alī “Āzād” Bilgrāmī who in his *Subḥat al-marjān* (pp. 101–13) gives an account of him and a number of extracts from a Sufistic work of his entitled *Māżhar al-nūr*.


(2) *Risālah i jawāb i su‘ālāt i ba‘d i mulhīdīn az malāhidah i Hindūstān*: Āṣafīyah ii 1342.

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

1 In the Āṣafīyah Catalogue the date of his death is given as 1195.
A. TRANSLATIONS AND COMMENTARIES 23

(4) Risālah i su‘āl u jawaḥ i arba‘ah : Āṣāfīyah ii p. 1344.


37. Ḥāfīz Ghulām Muṣṭafā b. M. Akbar Thānēsari Dihlawī was, according to his own statement in the preface to his tafsīr, the author of a large medical work entitled Tibb i Muṣṭafawi, an Arabic work entitled Madā‘ih al-Qādiriyah and a Persian commentary thereon, as well as of several theological treatises.


Notes on the orthography of the text from this commentary have been printed in Qur‘āns published at Lucknow in 1282*, 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-Naḥīfī died in 1199/1784–5 according to the Ḥamīdīyah Catalogue.

Laṭā‘if al-tafsīr : Ḥamīdīyah p. 103 no. 19.

39. M. Riḍā b. M. Aṃīn Hamadānī, the controversialist and opponent of the English missionary Henry Martyn, was resident at Tabriz in 1823.

(2) *Irshād al-mudillīn ft ithbāt nubuwwat Khātam al-Nabīyīn*, 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. cxviii–cxxi.]

40. ‘Abd al-ʿAzīz Dīhlawī, the eldest son of Wālī Allāh Dīhlawī (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-shahādatayn* (in Arabic), (3) *Tuhfah i Ithnāʿ-ʿAsharīyah*, (4) *ʿUjālāzh i nāfiʿah*, and (5) *Fath al-ʿAzīz*, often called *Tafsīr i Āzīz*, a commentary on Sūrah al-ʾIī 180 and lxvii–cxiv: *Āṣafīyah* i p. 566 nos. 290 (i–ii 135), 293 (lxvii–cxiv), *Bānkīpūr* Pers. Hand-list 1142–4, I.O. D.P. 22A (i–ii 180), 22c (lxvii–cxiv), *Berlin* 52 (5) (a fragment).

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 are mentioned without specification of the place of publication in Āṣafīyah 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. Muḥammad Rafiʿ al-Dīn Dīhlawī, the second son of Wālī Allāh Dīhlawī (see p. 20), is known as the author of an

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1 He was given in consequence the chronogrammatic name of Ghulām Ḥalīm.
Urdu translation of the Qur‘ān and other works. He died in 1249 ¹/1833-4.


(2) A discussion of liv 1 (probably by Rāfī‘ al-Dīn and probably identical with the Risālah i Shaqq al-qamar mentioned by his biographers): I.O. D.P. 1145.

[Āthār al-ṣanā‘īd iv 91, Garcin de Tassy ii 518, Hadrā‘iq al-Hanafiyyah 469, Raḥmān ‘Alī 66.]

42. Saiyid M. Wali Allāh b. Ahmad ‘Alī Farrukhābādī, the author of a Tārīkh i Farrukhābād, was born at Sāndī in 1165/1751-2, settled permanently at Farrukhābād in 1196, and died in 1249/1833-4.

Naẓm al-jawāhir wa-naqd al-farā‘id, an extensive commentary begun in 1233 and completed in 1242: Nadhir Ahmad 14 (Library not specified. Sūrahs xvi–xxx, i.e. vols. ii and iii).


43. Maulawī Saiyid Ṣafdar ‘Alī b. Saiyid Ḥaidar ‘Alī Ṣa‘d Dihlawī, who was according to Khudā Bakhsī a mujtahīd of independent means resident at Faidābād, completed in 1253/1837-8


44. Maulawī Muḥammad Sa‘īd Aslāmī Nā‘īṭi Shāfi‘ī Madrāsī died in 1272/1855-6 according to the Āṣafiyah Catalogue ii p. 1336 no. 278. According to Raḥmān ‘Alī he translated ‘Abd al-‘Azīz Dihlawī’s Tuḥfah i Ithnā‘-Asharīyyah into Arabic and wrote also [notes on ?] a work entitled Saḥīnat al-najāt.

(1) Mawāhib al-Raḥmān, a commentary of which the last two sections were lithographed at Madras in 1261*.

¹ In 1238 according to the Hadrā‘iq al-Hanafiyyah.
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I. QUR‘ĀNIC LITERATURE

(2) [al-] Ta‘līqāt al-rāzinah fī sharh al-Safinah: Āṣafiyah
ii p. 1336 no. 278 (in the section relating to Persian kalām).
[Rāhmān ‘Alī 22.]

45. Saiyid Rajab ‘Ali Khān Bahādur was Mīr Munshī to the Panjāb Board of Administration.

(1) Kashf al-ghīṭā‘, a Shi‘ite commentary on Sūrah lxxvi (al-
Insān) composed in 1266: I.H. 2640:—Editions: Lahore
1851*, Bombay [1862°] (together with Sirr i akbar),
Ludhiana 1285* (together with Sirr i akbar).

(2) Sirr i akbar, a Shi‘ite commentary on Sūrah lxxxix (al-Fajr)
composed in 1267:—Editions: Lahore [1851?*], Bombay
[1862°] (together with Kashf al-ghīṭā‘), Ludhiana 1285*
(together with Kashf al-ghīṭā‘).

(3) Ifādāt i ‘alīyah, poems:—Edition: Bombay 1279° (2nd
edition).

46. Saiyid Muḥammad ‘Abd al-Ḥakīm ibn Muḥammad
‘Abd al-Raḥīm Dihlawī composed in 1293/1876
Tafsir i waqīz:—Edition: Delhi 1295*.

47. Ḥakīm Saiyid Muḥammad Ḥasan b. Karāmat ‘Alī
Amrōhi (or Amrōhi) [b. circ. 1250/1834–5] was a pupil of
Fadl i Ḥaqq Khairābādī and others, and, as a Śūfi, a disciple and
khalifah of Saiyid Ḥaḍrat Shāh Ṣāhib of Rāmpūr. He was a
professor in the Ajmēr College, from which he retired on a pension
in 1887, and practised also as a physician. M. Idrīṣ mentions
seventeen of his works.

(1) Ma‘alīmāt¹ al-asrār fī mukāshafāt al-akhyār, or
Tafsir i Ḥaḍrat-Shāhī:—Edition: Delhi 1295*.

(2) al-Ta‘wil al-muḥkam fī mutashābīh Fusūṣ al-ḥikam,
a Persian commentary on the Fusūṣ al-ḥikam of Ibn

(3) Ta‘wilāt i Rāṣikh, Sūfism:—Edition: Delhi 1886† (cf.
Āṣafiyah i p. 406 nos. 307 and 1099).
[M. Idrīṣ 75.]

¹ Ma‘alīmāt, as the author explains in his preface, is the plural of the plural Ma‘alīm.
48. Saiyid Abū 'l-Ṭayyib M. Siddiq Ḥasan b. Aulād Ḥasan 1 
b. Aulād 'Alī Ḥusaini Bukhārī Qanaujī was born on 19 Jumādā I 1248/1832 at Bareli. He was educated at Delhi and elsewhere. Invited to Bhōpāl by Sikandar Bēgam (d. 1285/1868), he settled there in 1275/1858 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-Jahān Bēgam he became Superintendent of Education and subsequently Mīr Munṣi with the titles of Mīr Dabīr and Khān. In 1871 the Bēgam married him and appointed him Second Minister with the title of Mu'tamad al-mahāmm. 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 "Wahhābism". 3 He belonged in point of fact to the sect of the Ahl i Ḥadīth (often erroneously called Wahhābis), who reject the principle of taqlid 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 Iṣār) was his Arabic commentary on the Qur'ān.

(1) Ifādat al-shuyūkh bi-miqdār al-nāsikh wa-'l-mansūkh
composed in 1286 :—Editions: Cawnpore 1288–9*, Lahore 1900°.

1 S. Aulād Ḥasan Qanaujī was a scholar of some note, a pupil of 'Abd al-'Azīz Dīhlawī and a disciple of Saiyid Aḥmad Barēlawī (see Ency. Isl. i 190), with whose jihād he was associated (Ihāf al-nubalā' 235, cf. Rahmān 'Alī 24, where he is called S. Āl i Ḥasan).
2 The statement of Sultan-Jahān Bēgam that he died on 2 Rajab = 22 February seems to be incorrect.
3 Interference with time-honoured bida' was one of the manifestations of "Wahhābism" that caused offence at Bhōpāl.
(2) *Iksir fi 'usul al-tafsîr* (a chronogram = 1289, but 1290 is mentioned as the current year in the preface) based mainly on H. Kh.’s *Kashf al-razîn* and Wali Allâh Dihlawi’s *Fauz al-kabîr* (see p. 22) and intended as an introduction to his Arabic commentary *Fath al-bayan fi maqâsid al-Qur’ân* (see Ellis ii 370):—Edition: Cawnpore 1290–1*. Other works by this author will be mentioned hereafter.


49. **Appendix**

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

(a) **Titled or quasi-titled Commentaries**

(1) *Ahsan al-qasas* (on Surah xii), ascribed to Mu’în al-Dîn Juwainî in the Ţîhrân edition of 1278° is really by Mu’în al-Dîn Farâhî (see p. 11).
A. TRANSLATIONS AND COMMENTARIES: APPENDIX 29


(8) Intikhāb i tafsīr i Sūrah i Muzzammil (lxxiii), by Tā-Hā Quṭb al-Dīn Qādiri Katānawī: I.O. D.P. 1169.


(12) Jīlā‘ al-adḥhān wa-jīlā‘ al-ahzān 2 fi tafsīr al-Qur‘ān or Tafsīr i Kāzārūnī, a Shi‘ite commentary by Abū'

(13) Kalimāt i Yusufī (on Sūrah xii): Peshawar 100 (3).


(15) Lawāmiʿ al-tanzīl sawāṭīʿ al-taʿwil, a Shiʿite commentary begun by Saiyid Abū ʾl-Qāsim b. al-Ḥusain Riḍāwī Qummī,² and continued (after vol. 13 apparently) by his son, Saiyid ʿAlī al-Ḥāʾirī:—Edition: Lahore 1883†—(cf. Āṣafīyah vol. i p. 566, nos. 199–202, 254). The 14th volume (Sūrahs xv 2–xvi) was written in 1324–5 and published in 1326*. Vols. 6, 8, 9, and 13 (1899–1907) are in the British Museum.

(16) Lūmāt at tafsīr, concise comm. on whole Qurʿān: Leyden iv 1709.


(18) Majmaʿ al-biḥār, an attempt to show that all the Shiʿite doctrines are deducible from Sūrah i, by Muẓaffar ʿAlī Niʿmatallāhī (cf. no. 5) Berlin 8 (8).


¹ H. Kh. mentions a tafsīr entitled Kashf al-astār by “al-Imām al-Bazdawī”.
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.
(22) al-Mustakhlas fi ’l-tafsir (a glossary ?), by Ḥāfiz al-Dīn Bukhārī ¹: Fātih 645.

(23) Qissah i Yūsuf (in 40 majālis): Cairo p. 523.

(24) Qissah i Yūsuf (beg. al-Ḥamd illāh . . . al-‘lā ’l-ładḥā tawāda’, etc.): I.O. D.P. 12 (incomplete).

(25) Rāhat al-Mu’mīnīn (on lxvii), by Nūr Muḥammad:—Edition: Lahore 1886†.


(27) Risālah i idh qāla Yūsufu li-abīhi, on Joseph’s dream (xii 4-6), Shi‘īte: de Jong 182 (3) (A.H. 860).


(29) Risālah i sharḥ i suwar i arba‘ah, by Ghulām Jīlānī: Aṣafiyah i p. 566.


(31) Shifa’ al-qulūb, after a fasl on the fadā’il i Qur’ān gives a Shī‘īstic commentary on Sūrah xxxv 29. Date (of composition or copying ?) 833/1429: Berlin 182a.


¹ The person usually so called, Abū ’l-Faḍl M. b. M. b. Naṣr, died in 693/1294 (see al-Jawāḥir al-mudī‘ah ii 121-2, al-Fawā‘id al-bahīyah 199). Perhaps, as Horn suggested (ZDMG. 1900, p. 286), M. Pārsā al-Ḥāfīzī al-Bukhārī (see above, p. 7) is the person really intended. If so, this work may be identical with the Tafsīr i M. Pārsā mentioned on p. 8 supra.


(38) *Tafsīr (Sharḥ acc. to the Cairo Cat.) i Āyāt al-Kursī:* *Cairo* p. 524 ult.

(39) *Tafsīr i Āyāt al-sharīfah i Istikhlāf,* by M. Ḥasan:—Edition: *Ludhiana* 1891†.


(43) *Tafsīr i Mubārak-Shāh,* by Mubārak-Shāh al-Iṣfahānī: *Nūr i ‘Uṯmānīyah* 444.

(44) *Tafsīr i qasamhā i Qur‘ān i Majīd,* by S. M. Ḥasan:—Edition: *Delhi* 1886†.


(47) *Tafsīr i Sūrat al-Fātīhah,* by Abū Bakr Ḥusayn al-Khālidī: *As‘ad* 89.

(49) *Tafsir i Sūrah i Innā aʿtaināka* (cviii), by Abū l-ʾIsmat M. Maʾsūm b. Bābā Samarqandī: *Ivanow* 970 (2).


(51) *Tafsir i Sūrat al-Mulk* (lxvii), Shiʿite: *I.O. D.P. 11b*.

(52) *Tafsir i Sūrah i Muzzammil* (lxviii), by Ghulām Jilānī: *Aṣafaḥyah* i p. 564 no. 308.

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

(54) *Tafsir i Sūrat al-Nabaʾ* (lxviii), by ʿAbd al-Raḥīm Samarqandī (d. 1018/1609–10) (?): *Ḥamidiyah* p. 110 no. 156.


(56) *Tafsir i Sūrat al-Qadr* (xcvii), by Ibrāhīm Darwīsh al-Bukhārī: *Ayā Şüfiyah* 411.

(57) *Tafsir i Sūrat al-Tauḥīd* (cxii), by al-Sayyid al-Ḥusainī al-ḥiḍāwī ʿUbaid Allāh Khān al-Dhilawī (see no. 48 supra): *Ethé* 2698 (2).

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


(60) *Tafsir i Sūrah i Yūsuf*: *Asʿad* 101.


(62) *Tafsir i Sūrah i Yūsuf*: Chelebī ʿAbd Allāh 19.

(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 *Qiṣṣah i Yūsuf* supra.

(66) *Tafsīrāt i karīmah*, by Faiḍ M. Panjābī:—Edition: *Bombay* 1899†.
(67) Tanwîr al-dujâ fi tafsîr surat Wa'-l-duhâ (xciiii), by M. Qamar al-Dîn:—Edition: Lahore 1904†.

(68) Tarjamah i Āyat al-Kursî (ii 256), Shi‘ite: de Jong 182 (4) (A.H. 860).

(69) Tarjamah i Ma‘ālim al-Tanzîl, a translation of the well-known Arabic tafsîr of al-Baghwî: Qarah Muṣṭafâ 100.

(70) Taudîh: Bûhâr 151 (Sûrahs 1–22), Ivanow 968 (slightly incomplete. 16th cent. ?).

(71) Taudîh (?) (different from the preceding): I.O. D.A. 18.

(72) Taudîh (identical with one of the preceding?): Bânkîpûr 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 Shi‘ite: Rieu i 12b.

(2) On i–xviii, Shi‘ite: Rieu Suppt. 2.

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


(6) On xxxix–?, probably composed in 11th cent.: Browne Coll. (see Edwards in Browne Volume, p. 138).

(c) Anonymous Translations

Anonymous translations are not infrequently to be found in Persian, Indian, and other manuscripts of the Qurʾān, and little would be gained by enumerating all those mentioned in the various catalogues. The following will serve as specimens:


Browne Pers. Cat. 18 is apparently a Persian version detached from the Qurʾānic text.

A page from a Qurʾān dated A.H. 607 with an interlinear Persian translation is reproduced in Moritz’s Arabic Palaeography, Plate 87 (cf. Plate 85 for a similar Qurʾān of the twelfth century).

Anonymous translations have been lithographed or printed in Qurʾāns published at the following places among others:—

B. GLOSSARIES

50. Zain al-Dīn Mūḥammad b. Abī ʾl-Qāsim al-Baqqālī al-Khawārāzmi (d. 562/1166–7) composed—

Tarājim al-ʾājīm: Ḥ.Kh. ii 2877, Ayā Ṣūfiyyah 4664 bis–4666, de Jong 128 (1), Fāṭih 5176.
A revised and enlarged edition by Şārimon b. M. al-Amāsī:

**Leyden** iv p. 26 (A.H. 700).


*Khuḷāṣat Jāwāhir al-Qur’ān fī bayān ma‘ānī lugḥāt al-Furqān*, Persian explanations or discussions of Qurʾānic words (one from each surāh apparently): Ahlwardt 876 = Berlin 30 (autograph written at Cairo in 734).

[Brockelmann ii 220.]

52. The Amīr S. 'Ali b. Shihāb al-Dīn Hamadānī, the “Apostle of Kāshmīr”, a celebrated saint and the author of the *Dhakhwat al-mulūk* and other works which will be mentioned hereafter, died in 786/1385.

**Farhang i Mīr Saiyīd ‘Alī : Bodleian** 1652.

[Rieu ii 447, etc.]

53. al-Saiyid al-Ṣharīf 'Alī b. M. al-Jurjānī, born in Sha'bān 740/1340 at Tāghū,2 a village near Astarābād, was a pupil of Mubārak-Shāh the logician and of Akmal al-Dīn al-Bābartī (Br. ii 80), with both of whom he read at Cairo. In 779/1377–8 he was presented by al-Taftāzānī to the Muẓaffarīd Shāh Shujā’, who appointed him to a professorship in the Dār al-Shīfā’ at Shīrāz. When Timūr conquered Shīrāz in 789 he transferred al-Jurjānī to Samarqand. On Timūr’s death he returned to Shīrāz and died there in 8163/1413. His works, more than 50 in number, were mainly Arabic text-books or commentaries on

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1 So 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.

2 Not Tādjuasinī, M.

3 In 814 according to al-‘Aīnī (quoted in Fawā’id).
popular text-books in Grammar, Logic, Rhetoric, Law, Philosophy, etc., but a few Persian works are ascribed to him, including the Sarf i Mīr, the Nahw i Mīr, the Sughrā, and the Kubrā.

_Tarjumān al-Qurʾān,_¹ Persian explanations of most of the words in the Qurʾān in the order in which they occur: Ethé 2699 (A.H. 858), Browne Pers. Cat. 19, ʿĀshīr p. 175 no. 428 (?), Ivanow Curzon 338.

Two rearrangements of this work in alphabetical order have been preserved—


54. Yaḥyā b. ʿUmar Minqārī-Zādah was Shaikh al-Īsām at Constantinople from 1073 to 1084 and died in 1088/1677-8. It is not quite certain whether he is identical with the Minqārī-zādah Yaḥyā Efendi who wrote—

_Tarjumān al-Qurʾān_ (a glossary or a commentary ?): _Āyā Sūfiyāh_ 85 (where 1053 is given as the date of the author’s death).

[Khulūṣāt al-athar iv 477, Rieu, Turkish Cat. 16, Brockelmann ii 435.]

¹ A _Tarjumān al-Qurʾān_ is mentioned by Ḥ. Kh., who suggests its identity with the _Tarāẓim al-aʾājim_ (see § 50). For other works with this title see below, §§ 54, 56 and 57.

² The “curious incident” noticed by Ethé is explained by the author in his preface.
55. 'Abd al-Ḥaiy Dihlawi (d. 1243/1828) was the pupil and son-in-law of 'Abd al-ʿAzīz Dihlawī (see p. 24), and was one of the chief supporters of the well-known reformer and mujāhid, Saiyid Ahmad of Bareilly (vid. Ency. Isl. under Aḥmad b. M. 'Irfān). He was learned chiefly in Ḥanafi law.

*Lughāt al-Qurʿān* :- Editions: Jaunpūr 1306–7° and, on the margins of Qurʿāns, Meerut 1286°*, 1294°*.

[Raḥmān ‘Alī 114.]

56. Glossaries by authors of uncertain date :

(1) *Asās al-ʿulūm*, by Ḥākim b. ʿImād Nāgaurī: Rāmpūr (Naḍhīr Aḥmad 6).

(2) *Jāmiʿ Mufradāt al-Qurʿān*, by M. Murād Kashmīrī: Āqṣarāy 91 (also Āyā Ṣūfiyāh 298 ?).


57. Glossaries by unknown authors :

(1) Āyā Ṣūfiyāh 4837 (1).

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

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


C. PRONUNCIATION AND VARIANT READINGS

(7) Tarjumān al-Qurʾān\(^1\): Berlin 232 (8) (fragment).
(8) Tarjumān al-Qurʾān\(^1\): I.O. D.A. 984 (defective at end).

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

58. The well-known metrical treatise on the variant readings of the Qurʾān composed by al-Shāṭībī (d. 590/1194) under the title Hirz al-amānī wa-wajh al-tahānī and usually called al-Qaṣīdah al-Shāṭībīyah or simply al-Shāṭībīyah (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) Īdāḥ al-maʿānī fi sharḥ Hirz al-amānī, written at Mecca in 1099: Peshawar 1097 (b).
(2) Ījāz al-maʿānī fi sharḥ Hirz al-amānī, by Ḥusain b. ʿUthmān: Aṣafiyyah i p. 306 no. 46.
(4) Qutbīyah sharḥ i Shāṭībīyah: Peshawar 1079.
(5) Sharḥ i Qaṣīdah i Shāṭībīyah (metrical): Ayā Sūfiyyah 34.
(6) Sharḥ i Qaṣīdah al-Shāṭībīyah (mamzūj): Kamānkash 15 bis.
(7) Sikandar-Ṣ̣hāḥī: Peshawar 1091.

\(^1\) For works with this title see also pp. 37 and 38.
(c) Recastings:—

(1) Ethé 2702 (2).

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

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

59. al-Sharīf M. b. Maḥmūd b. M.1 b. Aḥmad b. ‘Alī al-
Samarkandi al-Baghdādi2, was according to H. Kh. the grandson
of Nāṣir al-Dīn [M. b. Yūsuf al-Ḥusainī al-Samarkandi 3], who
died in 556/1161, and he must therefore have flourished not
long after the year A.D. 1200.

(1) al-Mabsūt wa-ʾl-madbūṭ fiʾl-qirāʾāt al-sabʿ: H. Kh.
v 11332, Nadhir Aḥmad 3 (Aḥmād Allāh Library, Moradabad).

(2) Multaqat i Hirz al-amānī4, a metrical treatise based on
the Shāṭībīyah (see § 58) with a prose commentary entitled
Manṭhūr i Multaqat i Hirz al-amānī, by M. b. Aḥmad
Sinānī: Berlin 181 (4).
Possibly by this author is Ethé 2702 ("Kūṭāb i qirāʾat").

60. Ḥāfīz i Rūmī M. b. Yūsuf al-Ẓahir composed in 776/1374–5
at Khwārizm
Maṭlūb al-qārī, a metrical treatise on the variant readings
in 780 verses: Rāmpūr (Nadhir Aḥmad 5).

61. The metrical treatise on the art of reading the Qurʾān
composed by M. b. M. al-Jazari (d. 833/1429), and usually known
as al-Muqaddimat al-Jazarīyah (Brock. ii 202), has been
translated into Persian under the title
Farāʾid al-fawāʾid: Aṣafīyah i p. 306 no. 45, Bānkīpur
Pers. Hand-list 1168 (b) (A.H. 1145), Ivanow 972.

1 So Nadhir Aḥmad.
2 So Nadhir Aḥmad with a query.
3 Brock. i 381, 413.
4 The author's name is given as Maḥmūd b. M. b. Aḥmad al-Samarkandi
al-Sharīf.
It has been translated also by ‘Abd al-Raḥmān b. Burḥān al-
Dīn b. ‘Abd Allāh al-Ṣabbāḥ al-Ḥaqqī al-Lāhaurī under the title
*Tarjamat al-mufid fī Muqaddimat al-tajwīd* : Bānkīpūr

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

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

63. Tāhir Iṣfahānī is doubtless identical with Tāhir b.
‘Arabshāh al-Isfahānī, who was born in 786/1384–5 according to
H.Kh. iv 9475, 9484.

(1) *Durr al-farīd fī ‘ilm (or ma‘rifat) al-tajwīd*¹ : I.O.
D.P. 32a, Peshawar 1083.

(2) *Manhal al-‘atshān fī rasm al-Qur’ān*, written for Shāh

Probably by this author are the “kitāb fī qirā’at Qurrā’
al-Sab‘” ascribed to Ḥāfīz Iṣfahānī in Ayā Sūfiyah 44, the
“Risālah i mufrad i Ḥamzah” ascribed to “Tāhir Ḥāfīz” in
‘Umūmi 213 and perhaps the Risālah i tajwīd of Mullā M.
Tāhir al-Qārī (Aṣafiyah i p. 306 no. 48), and the Tajwīd i
lā-yafakk (?) of Mullā M. Tāhir (see p. 50 infra).

64. Yār Muḥammad ibn Khudādād Samarqandi dedicated to
Abū ‘l-Ghāzī ‘Ubaid Allāh Bahādūr Khān, the Shaibānīd ruler
of Transoxiana, who ruled from A.H. 939/1533 to 946/1539
*Qawādīd al-Qur’ān* : Aṣafiyah i p. 308 nos. 22, 92, 96,
and 109, Bānkīpūr Pers. Hand-list 1171 (16th cent.), 1172

¹ For an Arabic metrical treatise on the variant readings by Tāhir al-Ḥāfīz
al-Isfahānī see Nadhir Aḥmad, Arabic MSS. 6.
I. QUR’ANIC LITERATURE


Possibly identical with this is the “risālah i qirāʿat” of this author mentioned in Āṣafiyah i p. 306 no. 64, Bānkīpūr Pers. Hand-list 1170 (A.H. 1048).

[Haft iqīm no. 1168.]

66. Ḥāfīz Kalān Bukhārī, dedicated to ʿAbd Allāh Bahādūr Khān (probably the second Shaibānīd so styled, who reigned from 991/1583 to 1006/1598) al-Durrat al-farīdah: Āṣafiyah i p. 306 no. 89, Nadhir Aḥmad 1 (M. Muḥaddith, Rāmpūr).


1 The works described by Pertsch 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-qirāʿah of Qiwām al-Ḍīn b. Saiyid ʿAbd Allāh al-Bukhārī (I.O. Delhi Persian 33 f). The latter is probably the plagiarism.
Editions: Lucknow 1290° and 1886† (in a Majmū‘ah of 4 works), 1308° and 1895† (in a Majmū‘ah i bist rasā‘il i qirā‘at).

69. Qāsim Jaunpūrī dedicated to Shāh-Jahān (1037/1628–1069/1659)

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

71. Muṣṭafā b. Ibrāhim al-Qārī’¹ composed in 1067/1656–7
(1) Tuhfat al-abrār: Āṣafiyyah i p. 306 no. 58 (1).
According to I‘jāz Ḥusain 470 this work is an abridgment of
(2) Tuhfat al-qurra’ [I‘jāz Ḥusain adds fī qirā‘at ‘Āṣim], written
at Iṣfahān in 1067 and dedicated to Shāh ‘Abbās II: I.H. 470, Āṣafiyyah i p. 306 nos. 20, 83 (mutammimah), 104
(mutammimah), Berlin 181 (13), Blochet i 34.
He wrote also

Hilyat al-qārī’, begun at Ḥaidarābād in 1083/1672–3,
completed in 1095/1684: Āṣafiyyah i p. 306 no. 108,
Ivanow Curzon 343.

73. ‘ Abd al-Raḥmān b. Yūsuf composed in the time of
Aurangzēb (A.H. 1069/1659–1119/1707)
Ma‘rifat al-qirā‘ah: I.O. D.P. 34c, 34e.

74. Ni‘mat Allāh b. Raḥmat Allāh Lāhaurī completed in
Muḥarram 1089/1678 in the time of Aurangzēb
Mufīd al-qurra’: Āṣafiyyah i p. 308, Ethé 2705.

¹ I‘jāz Ḥusain erroneously calls the author Ibrāhīm b. Muṣṭafā.
75. Mîr Saiyid ‘Ali b. Mîr Saiyid Muḥammad al-Khatlānî, commonly called Mîr Majnûn, one of the Saiyids of Zarâb, dedicated to Aurangzēb

*Najāt al-qārî*, on the art of reciting the Qur’ān and the readings associated with the name of ‘Āṣim: I.O. D.P. 33c.

76. In 1099/1687–8 was composed

*Nāṣm i ḥāsim* (a chronogram), 56 verses on the pronunciation of the Qur’ān: I.O. D.P. 34g.

77. Saiyid Qāsim ‘Ali composed in 1196/1781 at the request of his uncle M. Ifāḍ al-Dīn al-Ḥasanî

*Ruqʿat al-qārî*: Būhār 156 (6).

78. Qādir Bakhsh Pānipati c. 1200/1786.


79. In the year 1208/1793 was composed and dedicated to Ṭīpū Sulṭān of Mysore

*Qawānīn i Ḥafṣīyah*: Ethé 2708, Ivanow 983 (1).

80. In 1257/1841 was composed


81. Muḥammād Saʿd Allāh Murādābādī (b. 1219/1804–5, d. 1294/1877), after courses of study at Rāmpūr, Najībābād and Delhi settled in 1246 at Lucknow, where on the completion of his studies he became successively a mudarris in the Royal Madrasah, a collaborator in the translation of the Qāmūs entitled Tāj al-lughāt and Muftī of the Kōtwāl’s court. On the deposition of Wājid ʿAlī Shāh he was invited by Nawwāb Yūsuf ‘Alī Khān to become Muftī at Rāmpūr. He wrote numerous works in Arabic and Persian.
C. PRONUNCIATION AND VARIANT READINGS 45


(2) *Khulāsat al-nawādir*, an abridgment of the preceding:—Editions: *Lucknow* 1263° (prefixed to a Qur‘ān), ibid. n.d.*


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 indistinctive.]


(4) *Hall i mutashābih i mamsūj* (on the pauses), by M. b. Yūsuf al-Ḥāfiz al-Iṣfahānī: *Bānkīpur* Pers. Hand-list 1169 (17th cent.).


(6) *Jadwal i mubīn* (?): *Ivanov* 985 (1).

(7) *Kāmil al-tajwīd*, by Amīr ‘Īzz al-Dīn Muḥammad b. Bahā’ al-Dīn al-Jūrīdī, written at the request of Rashīd b. Bahrām b. Rashīd b. M. al-Harāwī:—Edition: *[Delhi]* 1289* (together with Muḥammad Shāh’s (Arabic) *Tabī‘d al-dād ‘an ṣaut al-zā‘*). *Decourdemanche* ii S.P. 1673 (12) is a qaṣīdah by this author (cf. p. 47 no. (2) ?). *Decourdemanche* ii S.P. 1673 (6) (by M. Ṣādiq) and *Blochet* 155 (3) seem to be commentaries (identical ?) on this or a similar qaṣīdah.
(8) **Kanz al-latā’if fi-mā yahtāj ilaḥ tashīḥ al-maṣāḥif**: Cairo p. 407 (2 copies, dated 1215 and 1230).

(9) **Kanz al-qurra’**: Peshawar 1097 (c).


Extracts from a work of this title are published in the Qur‘ān lithographed at Agra in 1298°.


(13) **Majmū‘ah i Fīrūzshāhī**¹: ʿAṣafīyah i p. 308 no. 110.

(14) **Manṣar al-qāri’**, by Ḥāfīz Ḵāḏārī (?): I.O. D.U. 7a.


Editions: Delhi 1868†, Lucknow 1308° and 1895† (in a Majmū‘ah i bist rasā’il i qirā’at).

(16) **Mufīd al-tajwīd**: ʿAṣafīyah i p. 308 no. 95.

(17) **Mukhtaṣar fī bayān tajwīd al-Furqān**, by Muḥammad:—Edition: Delhi 1886†.

(18) **Muntakhab al-tajwīd**, metrical: Ivanow Curzon 345 (2).

(19) **Qaul i fasl** (sic lege ?) *dar waqf wa-wasīl*, by Mīr Āoğhā:—Edition: Lucknow 1893°.


(21) **Silk al-bayān fī kashf mushkilāt al-Qur‘ān**, by M. Ja‘far, a list of passages of which the reading is easily mistaken:—Edition: [Bombay] 1309°.

(22) **Taisir al-qāri’**, by Nūr al-Ḥaqq:—Edition: Lucknow 1895†.

(23) *Tajrid fi akhām al-tajwid*: Āṣafiyah i p. 306 no. 62.

(24) *Tajwid i Muḥammadi*, *Tajwid i Ahmadi*, and *Risālah i nīn i qūtnī*, by Ḥājjī M. and Ḥājjī Fatḥ M. Khān:—Edition: *Lahore* 1913†.


(26) *Tuhfat al-huffāz*, by Nuṣrat b. ‘Umar called Sikandar (cf. no. 28): *Bodleian* 1241 (3).


(29) *Zinat al-qārī*, metrical: Būhār 156 (2).

(30) *Zinat al-qārī*: Būhār 156 (3).

(31) *Zinat al-qārī*, metrical (different from no. 29 ?): *Ivanow* Curzon 345 (1).


(b) Works without distinctive titles but of known authorship

(1) On the readings of the “Seven”, by Ḥāфиз Isfahānī (= Ṭahir Isfahānī ? see p. 41 supra): *Ayā Śūfiyah* 44.

(2) “Anfang (sieben Bait) eines Gedichtes in Qaṣīdenform von dem Ḥāfīz 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 Maqsūd al-qārī of Nūr al-Dīn Muḥammad (see p. 42).
(3) Persian verses by Lutf Allah [ibn] Ahmad on subjects connected with the Qur’ān and the method of reading it, lists of (1) the seven readers and their rāwīs, (2) the sūrahs as usually arranged, (3) the sūrahs as arranged chronologically, (4) sajdahs, (5) pauses, (6) the wuqūf i ghufrān: I.O. 1435 foll. 16b–19a and 37a–40b. Nos. (2) and (3) have been published in the Majmū‘ah i bist rasā‘il i qirā‘at, Lucknow 1308° and 1895†.

(4) Risālah i tajwīd, by Muḥammad Ma‘ṣūm: I.O. D.A. 93b.

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

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


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

(10) Mukhtasar dar ‘ilm i tajwīd, by Ḥajjī Shukr Allah or Ustād Shukrī: Ivanow 984.

(11) Rules for reciting the Qur’ān, by Zain al-‘Ībidīn Sabzawārī, appended to the Qur’ān 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 Qur’ān lithographed at [Delhi] in 1292°.
Poetical tract on tajwid written for a certain ‘Abd al-Ra’uf: Būhār 156 (1). Extracts apparently from this tract were published as Ash‘ār i muntakhab az qaṣīdat al-qirā’at in the Majmū‘ah i bist rasā‘īl i qirā’at, Lucknow 1308°, 1895†.

Aṣafiyah i p. 306 no. 98, p. 308 no. 54.

Berlin 182.

Ethé 2802 (9).

Flügel iii 1637.

Gotha 2 (2).

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

Loth 43 foll. 92b–94a.

II. On particular points:—

(a) On the pauses.


3. Memoria technica of 8–12 verses: Ethé 2703 end, Gotha 2 (4), I.O. 1435 fol. 19a and 40b–41a, D.P. 33 fol. 111b. This is the ¬nazm i mashhūr¬ published in the Majmū‘ah i bist rasā‘īl i qirā’at, Lucknow 1308°, 1895†.

Berlin 189 Anhang (1).

Blochet i 33.

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

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

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

(c) On ʿiddīghām, ʿizhār, ikhkāfā 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: I.O. 1435 foll. 16a and 36.

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

(g) Metrical lists of sections, sūrahs, rukū‘āt and sajdahs in the Majmū‘ah i bist rasā‘il i qirā‘at, Lucknow 1308° and 1895†.

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

(i) Nazm i khwush-bayān, metrical enumeration of words, verses, and sūrahs: Lucknow 1308° and 1895† in the Majmū‘ah i bist rasā‘il i qirā‘at.

(j) Metrical lists of sūrahs: Dorn 500 (6), I.O. D.P. 34f, Ivanow Curzon 343. A metrical list was published in the Majmū‘ah i bist rasā‘il i qirā‘at, Lucknow 1308°, 1895†.

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

(l) Lists of the rukū‘āt: Ethé 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 Shīrāzī is prefixed to the Qur‘ān lithographed at Tihrān in 1285–6°. The following are preserved in manuscript:


E. INDEXES, CONCORDANCES, ETC.


Possibly identical with this are Bāyazīd 14 (called Tartīb i zībā), Nūr i ‘Uṭhmāniyyah 135 (called Tartīb al-Qur’ān), and Salimīyah 7 (called Tartīb i Bahā’ī i Quṭb-Shāhī), all of these being ascribed to M. ‘Alī Karbalā’ī. A similar work, al-Risālat al-Wādiyah li-takhrij al-āyāt al-Qur’āniyyah, by the same author is mentioned in I.H. 1175.

85. Muṣṭafā b. M. Saʿīd, entitled Muqarrab Khān, an Afghan, composed—


Editions: [Calcutta] 1226* (Ellis i 916), Madras 1292* (Ellis i 916), and, on the margin of a Qur’ān, Āgraḥ 1308° (Ellis i 881).

(2) Amārāt al-Kalām al-Rahmānī (a chronogram = 1105), an index to the āyāt and rukūʿāt: Rāmpūr (Nadhīr Aḥmad 16).

86. Ghulām Aḥmad, Qāḍī of Seringapatam, and Saiyid ‘Alī, Qāḍī of the Army (Qāḍī i Lashkār), compiled for Ṭīpū Sulṭān of Mysore (1782–99) in the year 1223 of Ṭīpū’s Maulūdī² era, i.e. 1795–6.

Jawāhir al-Qur’ān, an index to the verses of the Qur’ān³: Ethē 2709, Ivanow 979 (apparently autograph), 980.

¹ Wazīr to ‘Abd Allāh Quṭb-Shāh, cf. Rieu ii 781a.
² For this era see J. R. Henderson’s Coins of Haidar ‘Alī and Ṭīpū Sulṭān (Madras, 1921), pp. 9–13, 28, and his article in JASB. 1914, pp. 251–5.
³ The statements of Ethē and Ivanow concerning the subject of this work are inaccurate.
Possibly this is identical with the \textit{Ta'dād āyāt al-Qur'ān} of \textit{Umūmī} 190.

It was doubtless the same Saiyid \('\text{Alī}, who, when \textit{Qādī i Ḥudūr i Mu'āllā}, collaborated in the year 1226 of the Maulūdī era with Saiyid Muṣṭafā (\textit{Qādī i Ḥudūr i 'Askar}), Ghulām Ḥusain and Ghulām Ahmad (\textit{mirzāyān i daftar}) in counting for Ṭīpū Sulṭān the number of occurrences of each letter of the alphabet in the \textit{Qur'ān} as a whole and in 30 of the sūrahs. The result of their labours in the \textit{ragm} notation is preserved in \textbf{R.A.S.} P. 3. (For a similar work see p. 50 supra.)

The same Ghulām Ahmad was the author of the \textit{Zād al-mujāhidīn}, a work on \textit{jihād} and other points of Muhammadan belief and practice (\textsl{Ethé} 2621–2, \textsl{Ivanow} 1147) and of the Urdu work \textit{Ahkām al-nīsā' or Khulāsah i Sulṭānī} (Blumhardt's I.O. Catalogue 16–17, cf. \textsl{Ethé} 2623 1).

87. By order of the same Ṭīpū Sulṭān was compiled—

\textit{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 \textit{ruku'āt} contained in them, their \textit{khawāss} or “magical” properties, etc.: \textsl{Ethé} 2711, \textsl{Ivanow} 978.

A revised edition of this work (enlarged by inclusion of a list of the \textit{ruku'āt} derived from the \textit{Nujūm al-Furqān} (see p. 51) as well as information concerning the pausal signs, etc.) was prepared by a certain Saiyid \('\text{Alī} and published at \textbf{Calcutta} in 1262*.

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

88. \textbf{Other Works}

(1) \textit{Sabikat al-dhahab al-ibrīz fī fihris maqāsid al-Kitāb al-'Azīz}, by Badi' al-Zamān b. Masiḥ al-Zamān, a table of the contents of the \textit{Qur'ān} accompanied on the

\footnote{\textsl{Ethé} was mistaken in supposing that this work was translated from an Arabic original by Abū Ḥafṣ Bukhārī (who is quoted near the beginning).}
F. THE TALISMANIC VIRTUES OF THE QUR'ĀN

(Khawāss al-Qur'ān)


An abridgment of this was made by the well-known mystic and historian al-Yāfī (ʿAbd Allāh b. Asʿad, 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 Aṣafiyah ii p. 1688.

90. ʿAbd al-ʿAli b. M. b. Ḥusain, 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 Kurān” ²: Berlin 64 (3) (defective at end), Ethé 1762 (30), I.O. D.P. 84A, 84B.

¹ al-Birjandi’s life extended into the reign of Shāh Ẓahmāsp (A.H. 930/1524-984/1576), see Rieu ii 4536, Suter, Die Mathematiker und Astronomen der Araber, no. 456.

² No title is mentioned in the preface.

margin by Persian explanations of the less familiar Qur'ānic words entitled Fath al-Mannān fi tarjamat lughāt al-Qur'ān:—Edition: Lahore [1879 *].


(3) ‘Unwān al-Qur'ān(?) by M. Mumtāz al-Ḥaqq Ẓiddiqqī, a list of the sūras with summaries of their subjects and a Persian supplement classifying them according to subject:—Edition: Lucknow 1879°.
A study of this work with translations of extracts has been published by A. Christensen under the title *Xawāss-i-āyāt. Notices et extraits d'un manuscrit persan traitant la magie des versets du Coran* (Kgl. Danske Videnskabernes Selskab, Historisk-filologiske Meddelelser iii 4. Copenhagen, 1920).

91. In the time of M. Quli Qutb-Shāh of Golconda (A.H. 989/1581-1020/1611) was composed at Ḧaidarābād

**Ṣawāmi‘ al-malakūt : Āṣafiyyah** i p. 566 no. 182.

92. The well-known Shī‘ite theologian Muhammad Bāqir ibn Muḥammad Taqī Majlīsī died in 1110/1698-9 or 1111/1699-1700. *Khawāss i sūrahā i Qur’ān : Būhār* 241 (1).

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

93. Abū 'l-Mafākhir Niẓām al-Dīn M. Ḥādī b. M. Mahdi al-Ḥusainī al-Šafawī, known as Shāh Mīrzā and Mīrzā Mahdī Khan Ṣafawī, the compiler of chronological tables of the Indian Timūrids (Ivanow 167), wrote in A.H. 1114/1702-3 at Ḧaidarābād


Editions: *Ṭihrān* 1285-6° (prefixed to a Qur'ān), *Bombay* 1894†.

94. Works by authors of uncertain date:


(2) *Tuhfat al-gharā‘ib*, based on the Khawāss al-Qur’ān (Jawāhir al-Qur’ān according to Khuddā Bakhsh) of al-Tamīmī1 by an author whose name is variously given as M. b. M. al-Sabzawārī (I.O. MS.), M. b. M. al-Ṣadrī

95. Works of unknown authorship:—


The Qurʾān 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 Qurʾān, e.g. I.O. 4142.

G. FĀL-NĀMAHS

96. The subject of Qurʾānic divination is discussed by G. Flügel in an article entitled Die Loosbücher der Muhammadianer 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:—


(3) Majmū'ah i Fāl-nāmah i Qur‘ānī, Mahbūb al-rāghibīn, Marghūb al-tālibīn, Matlūb al-sāliḥīn, by Mahbūb Aḥmad: —
Edition: Delhi 1887†.

(4) in prose and verse, by Munawwar [b.?] Maḥmūd Adīb: Ivanow 1515 (1).

H. MISCELLANEOUS WORKS

97. M. Zahir al-Dīn b. M. Masʿūd Khān Bahādur Bilgrāmī, Professor of Persian at Canning College, Lucknow, composed in 1284/1867–8

Targhib al-Furqān, an attempt to show that inability to pronounce Arabic correctly and ignorance of the rules of tajwīd are not valid excuses for leaving the Qur’ān unread: —
Editions: Lucknow 1870*, Cawnpore 1874*.

98. Saiyid Abū ʾl-Khair Muḥammad Muʿīn al-Dīn ibn Khairāt ʿAlī Mashḥadī Karāwī was learned in several branches of knowledge but especially in the Rīyāḍīyāt. Raḥmān ʿAlī, 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 mudarris in a madrasah at Mīrzāpūr and in consequence of the duties of his appointment made slow progress with his task. He died at Aḥmadābād Nārah on 3 Rabīʿ i 1304/1886.

(1) Filāʾ al-adhḥān fi ʿulūm al-Qurʿān, divided into the following chapters: —
I. The five 'ulûm: (i) 'ilm i aḥkām i panjgânah: (a) wâjib, (b) mandûb, (c) mubâh, (d) makrûh, (e) harâm; (ii) 'ilm i mukhâsamaḥ bâ châhâr fîrgah i ḍâllâh; (iii) ‘ilm i tadhkhîr bi-āiâ’ Allâh; (iv) ‘ilm i tadhkhîr bi-aiyâm Allâh; (v) ‘ilm i tadhkhîr bi-maut wa-mâ ba’d i ān. II. Nâsîk wa-mansûkh. III. Khawâss i suvar i Qur’âni. IV. The pausal signs. VII. The number of sûrahs, verses, words, letters, and rukû’ât. VIII. On tajwîd. [IX] Khâtimah. On the faddîl of the Qur’ân and the etiquette of reading it:—Edition: Lucknow 1875*.

(2) Âdâb i Mu’âyianah (Mu’înîyah acc. to Raḥmân ‘Alî), on dialectics:—Edition: Cawnpore 1286°.

(3) Hidâyat al-mu’minîn ilâ silsilat al-sâlihin, on bai’at and the Sûfistic disciplines (some account of the author’s ancestors on p. 14):—Edition: Lucknow 1875°*.


99. Saiyid Nûr al-Ḥasan b. Ghulâm Muḥyîʾ Dîn Qâdirî Barakahî Mârahrawi wrote in 1292/1875—


100. Other miscellaneous works.

(1) Âmîn i khatm i Qur’ân, verses recited on completing the reading of the Qur’ân, by Mîr ‘Abbâs: Edition:—Delhi 1875*.


(3) Khatm i Sûrah i An’âm, “how to read” Sûrah vi:—Edition: Bombay 1885†.

(5) **Ma‘ārij al-‘irfān fī ‘ulūm al-Qur‘ān,** by S. ʿAḥmad Ḥusain:—Edition: Amrūbah 1918†.


(8) **Nihāyat al-bayān fī maqāṣid al-Qur‘ān,** by Saiyid Muḥammad Dihlawī:—Edition: Delhi 1868†.

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


(13) On the tradition *Inna lil-Qur‘ānī zahrān wa-batnān*: Gotha 8 (8).

¹ For another work on al-nāṣīḥ wa-ʿl-mansūkh see p. 27 supra.