

# ARABIC MANUSCRIPTS.

## PHILOLOGY.

### LEXICOGRAPHY

No. 1962.

fol. 161; lines 15; size 13×9; 9×6¼.

ادب الكاتب

### ADAB AL-KÂTIB.

The "Secretary's Manual", a work of lexicographical contents intended as a guide for scribes.

Author: Abû Muḥammad 'Abdallâh bin Muslim bin Qutaibah ad-Dīnawarī قتيبة الدينوري ابو محمد عبد الله بن مسلم بن قتيبة الدينوري. (d. A.H. 276 = A.D. 889; see Lib. Cat., vol. xv, No. 960).

The MS. is defective both at the beginning and at the end. It opens abruptly thus:—

و السفیه الجاهل و السفه الجهل و الحسيب من الرجال ذو حسب \*

The last words are as follows:—

قال القراء الميم تزداد في اول الحرف و آخره و لا تزداد في وسطه

فاما ما زيدت اليه أولا فمفعل \*

For other copies see Br. Mus. Suppl., No. 832; Br. Mus., p. 247; Casiri, No. 570; Dérenbourg, No. 573; Leyden, Nos. 48-9; Waliaddīn, Nos. 2677-8; Ḥamidīyah, No. 1042; Ayâ Ṣūfiyah, Nos. 3769-70; Nūr 'Uṣmāniyah, Nos. 3666-7; Kûprilîzâdah, No. 1201; Râmpûr, p. 575. For commentaries see Hâj. Khal., vol. i, p. 222, and Brock., vol. i, p. 122.

The work has been printed in Cairo, A.H. 1300, and an extract from it, with an English translation and notes, was published by W. O. Sproul, Leipzig, 1877.

Written in elegant bold Naskh, with diacritical points.

Not dated; probably 13th century.

Fol. 1<sup>b</sup> contains a short biographical notice of the author extracted from the *Wafayât al-A'yân* of Ibn Khallikân.

The title-page contains, besides the seal and signature of a certain Muzaffar Husain, the seals of Sulaimânjâh (A.H. 1243-1253 = A.D. 1827-1837), Amjad 'Alî Shâh (A.H. 1258-1263 = A.D. 1842-1847), and Wâjid 'Alî Shâh (A.H. 1263-1273 = A.D. 1847-1857), rulers of Oudh.

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### No. 1963.

fol. 354; lines 31; size 13 × 7½; 6 × 4.

الجمهرة

## AL-JAMHARAH.

A large dictionary, arranged unsystematically.

Author: Abû Bakr Muḥammad bin al-Ḥasan bin Duraid al-Azdi أبو بكر محمد بن الحسن بن دريد الأزدي. He was born at Baṣrah in A.H. 223 = A.D. 837. He was famous as a poet and a man of letters and bestowed a special lustre on the Baṣrah school of grammarians. In Baṣrah he studied under several eminent scholars, including Abû Ḥatim as-Sijistânî (d. A.H. 250 = A.D. 864) and Ar-Riyâshî (d. A.H. 257 = A.D. 870). He left Baṣrah, A.H. 257 = A.D. 870, when the Zanj perpetrated a horrible massacre to which his master Ar-Riyâshî fell a victim, and fled with his uncle, Al-Ḥusain, to 'Umân, the chief place of residence of the tribe to which he belonged. After passing twelve years there he proceeded to Persia, where he secured the patronage of the Governor, 'Abdallâh bin Muḥammad Ibn Mikâl, and his son Ismâ'îl. It was for them that he not only composed the present work but also his celebrated *Qaṣîdah, Al-Maqṣûrah*. When Ibn Mikâl was deposed in A.H. 308 = A.D. 920 he repaired to Baġdâd, where the Caliph Al-Muqtadir (A.H. 295-320 = A.D. 907-932) granted him a pension sufficient to enable him to devote himself entirely to the cause of learning. True to his birth he urged the claim of the Arabs to superiority over non-Arabs and opposed the *Shu'ûbites*, who, finding support in the admission

of Al-Khalil, the oldest lexicographer, that Arab names were devoid of etymological significance, assailed the Arabs from this side. He composed his *Kitâb al-Ishṭiqâq* chiefly to refute his opponents by tracing the etymology of every Arab name. He died in Bagdâd on Wednesday, the 17th Sha'bân, A.H. 321=A.D. 933. For further particulars of his life and works see Ibn Nadim, p. 61; Nuzhat al-Alibbâ', fol. 120<sup>a</sup>; Ibn Khallikân (De Slane's translation), vol. iii, p. 37; Yâqût, vol. vi, pp. 483-494; Buġyat al-Wu'ât, fol. 23<sup>a</sup>; Ibn al-Aṣfir, vol. viii, p. 204; Mir'ât al-Janân, fol. 196<sup>a</sup>; Murûj ad-Dahab, fol. 354<sup>b</sup>; Dustûr al-I'lâm, fol. 49<sup>b</sup>; Brock., vol. i, p. 111.

Beginning:—

اخبرنا الشيخ ابو يعقوب يوسف بن يعقوب بن خرزاد البصري قال  
قرأت هذا الكتاب على ابي عمران موسى بن رباح بن عيسى من نسخته  
بخط ابي علي القالي في شهر سنة خمس و سبعين و ثلثمائة بمصر  
في القرافة قال قرأته على ابي بكر محمد بن الحسن بن دريد قال  
ابو بكر محمد بن الحسن بن دريد - الحمد لله الحكيم بلا الطبير  
بلا استفادة النح \*

In the preface the author makes mention of the *Kitâb al-'Ain* of Al-Khalil (*d.* A.H. 175=A.D. 791), with praise. He also mentions the name of his patron, Abu'l-'Abbâs Ismâ'il bin 'Abdallâh bin Muḥammad bin Mikâl, for whom he wrote the present work.

For other copies see Leyden, No. 62; Paris, No. 4231; Kûpri-Hzâdah, No. 1541; Yeni, No. 1124; Nûr 'Uṣmâniyah, Nos. 4745-6; Ayâ Şûfiyah, No. 4672; Waliaddîn, No. 3100; Cairo, vol. iv, p. 171; Âṣafiya, p. 1434; Râmpûr, p. 509. See also Hâj. Khal., vol. ii, p. 629.

The work has been printed in the Dâ'irat al-Ma'ârif, Haidarâbâd (Deccan), in A.H. 1345.

Written in fair Arabian Naskh, with numerous short lacunæ.

Not dated; probably 14th century.

No. 1964.

foll. 234 ; lines 19 ; size  $13\frac{1}{2} \times 10\frac{1}{4}$  ;  $10 \times 7$ .

تهذيب اللغة

## TAHDÏB AL-LUGĀH.

An old and valuable copy of the fourth volume of the *Tahdîb al-Lugāh*, a comprehensive lexicon in several volumes, of which we have only two volumes, viz., the present one and vol. ix (see No. 1965 below). The arrangements are the same as in the *Kitāb al-'Ain* of Al-Khalîl (*d.* A.H. 175=A.D. 791).

Author: Abû Mansûr Muḥammad bin Aḥmad bin al-Azhar bin Talḥah al-Azharî al-Harawî *ابو منصور محمد بن أحمد بن الأزهر بن طلحة الأزهرى الهروى*. He was born at Harât, A.H. 282=A.D. 895. He went to Bagdâd while still young, and studied under Muḥammad bin as-Sari Ibn as-Sarrâj (*d.* A.H. 316=A.D. 928), a well-known pupil of Al-Mubarrad (*d.* A.H. 285=A.D. 898), and perhaps also under Ibn Duraid (*d.* A.H. 321=A.D. 933 ; see No. 1963 above). In A.H. 311=A.D. 923 he left Bagdâd for Mecca on pilgrimage. On his way back from Mecca, he fell into the hands of the Qarâmiṭah (an offshoot of the Shî'ah sect), who, on the 18th Muḥarram, A.H. 312=A.D. 924, attacked the pilgrim caravan at Al-Ḥabîr on the road from Medina to Kûfah. When the booty together with the captives was divided, our author fell to the lot of a Beduin tribe which passed the winter at Ad-Dahnâ, the spring at Aṣ-Ṣammân, and the summer near both the fountains of As-Sitâr. This involuntary stay helped him greatly in his studies, as it offered him an opportunity of learning the Arabic language in its unadulterated purity. After regaining his freedom he returned to his native town, where, after prolonged literary activity, he died in A.H. 370=A.D. 980. For further particulars of his life and works see Ibn Khallikân (*De Slane's translation*), vol. iii, p. 48 ; Yâqût, vol. vi, pp. 297-299 ; Mu'jam al-Buldân, vol. iv, p. 951 ; Abu'l-Fidâ', vol. ii, p. 549 ; Nuzhat al-Alibbâ', fol. 148<sup>a</sup> ; Buġyat al-Wu'ât, fol. 6<sup>b</sup> ; Mir'ât al-Jarân, fol. 225<sup>a</sup> ; Dustûr al-Ilâm, fol. 6<sup>b</sup> ; Brock., vol. i, p. 129.

Beginning:—

ابواب الحاء و التاء - قال الليث العترة الذكر من الثعالب قلت لم

اسمع العترة بهذا المعنى لغير الليث وهو مفكر الخ \*

The arrangements of the work are peculiar. The order of the letters, as given by Hâj. Khal., vol. ii, p. 479, is as follows:—

ع ح ه خ غ ق ك ج ش ض ص س ز ط د ت ظ  
ذ ث ر ل ن ف ب م و آ ي \*

Each letter is subdivided into six grammatic sections, viz., (i) الرباعي (v); اللغيف (iv); الثلاثى المعتل (iii); الثلاثى الصحيح (ii); المضاعف (vi). The roots classed under each letter are those into which that letter enters, either as third, second or first radical.

The present volume contains the latter part of the letter ح and the earlier part of the letter ر. The last word explained is الطهر.

The colophon reads thus:—

آخر الجزء الرابع من كتاب تهذيب اللغة للأزهري و الحمد لله  
رب العالمين و صلواته على خير خلقه محمد النبي و على آله الطيبين  
و اصحابه الاكرمين و سلامه و يتلوه ان شاء الله في اول الخامس ر ط  
قال الليث الرهط عدد يجمع ما بين ثلثة الى عشرة و كتب العبد المشفق  
من ذنبه الراجى رحمة ربه علي بن محمد بن صدقه الخفاجى الحنفى  
من الاصل الذي قابله الشيخان العاملان ابن الخشاب و ابن العصار  
رحمهما الله مستعينا بنسخ آخر و ذلك في شهر سنة تسع و ثلثين  
و ستمائة حامدا و مصليا \*

According to the above colophon, this valuable MS. was transcribed by 'Alî al-Khafâjî, the son of Abû 'Alî Muḥammad bin Sadaqah al-Khafâjî (d. A.H. 622=A.D. 1225; see *Dustûr al-Ilâm*, fol. 43<sup>a</sup>), an illustrious poet and a good calligrapher, from a copy corrected and collated by Ibn al-'Aṣṣâr and Ibn al-Khashshâb (d. A.H. 567=A.D. 1171) with several other copies of the work.

For other copies see Br. Mus. Suppl., Nos. 839-40; Cairo, vol. iv, p. 169; Waliaddin, No. 3099; Ayâ Şûfiyah, No. 4671; Nûr Uṣmâniyah, Nos. 4686-7, 4743-4; Bashîr Âgâ, No. 625; Kûpri-lizâdah Nos. 1526-39; Râmpûr, p. 509.

Lane expresses his indebtedness to this work in the preface to his splendid dictionary (p. xiii). This work is one of the chief sources of *Lisan u'l-'Arab* of Ibn Manẓûr al-Ifriqî.

Written on thick creamy paper in good Naskh, with diacritical points. Fol. 234 should come after fol. 232.

Dated A.H. 639 = A.D. 1241.

Scribe: علي بن محمد بن صدقة الخفاجي.

The title-page contains, besides notes by several former owners about their purchase of the MS., a biographical notice of the author, extracted from the 'Uyûn at-Tawârîkh of Al-Kutubî (i.e. Muḥammad bin Shâkir al-Ḥalabî ad-Dârânî ad-Dimashqî, who died in A.H. 764 = A.D. 1363; see Brock., vol. ii, p. 48).

### No. 1965.

fol. 202; lines 19; size same as above.

The Same.

The 9th volume of the same work.

Beginning:—

بسم الله الرحمن الرحيم و به نستعين ج ف و ي - ج ف ي - .....  
 ..... الجفائية السفينة الفارغة فاذا كانت مشحونة فهي غامدة النخ \*

The present volume begins with the latter part of the letter ج, and contains also ض, beginning on fol. 10<sup>a</sup>; ص, beginning on fol. 49<sup>b</sup>; and ش, beginning on fol. 111<sup>a</sup>. It ends abruptly with the explanation of words connected with the root وشى.

The handwriting and paper of this volume are identical with those in the preceding volume, hence we believe that both the volumes are written by the same scribe.

The title-page contains a short biographical notice of the author, extracted from the *Wafayât al-A'yân* of Ibn Khallikân.

### No. 1966.

fol. 370; lines 31; size 12 × 8 $\frac{3}{4}$ ; 9 × 6 $\frac{1}{2}$ .

الصحاح

### AS-ŞAHÂH.

A very old and reliable copy of the well-known dictionary of Abû Naşr Ismâ'îl bin Ḥammâd al-Jawharî بن نصر اسماعيل بن حماد الجوهري.

Beginning:—

الحمد لله شكرا على نواله و الصلوة على محمد و آله اما بعد فاني  
قد اردت هذا الكتاب ماصح عندي من هذه اللغة الخ \*

The author, who was the nephew and pupil of Ishâq bin Ibrâhîm al-Fârâbî (d. A.H. 378=A.D. 988), the author of the famous *Diwân al-Adab*, was born at Fârâb. After receiving his early education at his native town from his uncle, he proceeded to Bagdâd, where he prosecuted his advanced studies under Abû 'Alî al-Fârisî (d. A.H. 377=A.D. 987) and Abû Sa'id al-Hasan as-Sîrâfî (d. A.H. 368=A.D. 978). He made a journey to Hijâz through the lands of the Rabî'ah and Muḍar tribes in Syria to acquaint himself with pure Arabic. After his return to Khurâsân he settled in Dâmagân, which, however, he soon left for Naisâpûr, the capital of Khurâsân, where he passed his life in literary activities as teacher and author. He died in consequence of a fall from the roof of the grand mosque of Naisâpûr in A.H. 398=A.D. 1007. For further particulars of his life and works see *Yatimat ad-Dahr*, vol. iv, p. 289; *Yâqût*, vol. ii, pp. 266-272; *Buḡyat al-Wu'ât*, fol. 152<sup>a</sup>; *Nuzhat al-Alibbâ'*, fol. 157; *Brock.*, vol. i, p. 128. See also *Mir'ât al-Janân*, fol. 237<sup>b</sup>, and *Dustûr al-I'lâm*, fol. 31<sup>a</sup>, where the date of the author's death is recorded as A.H. 393=A.D. 1002.

The work is divided, according to the number of the letters in the Arabic alphabet, into twenty-eight chapters, each subdivided into twenty-eight sections.

For other copies see *Br. Mus.*, pp. 227, 467, 639; *Br. Mus. Suppl.*, Nos. 845-9; *Rosen, Institute*, No. 151; *Kûprilizâdah*, Nos. 1546-50; *Hûr Lailâ*, Nos. 433-4; *Bashîr Âgâ*, Nos. 630-4; *Nûr 'Uḡmâniyah*, Nos. 4757-70; *Ayâ Şûfiyah*, Nos. 1398-1400; *Yeni*, Nos. 1131-4; *Cairo*, vol. iv, p. 164; *Râmpûr*, p. 511. For abridgments see *Hâj. Khal.*, vol. iv, pp. 91-97.

The work has been lithographed in Tih-rân, A.H. 1270, and printed in Bûlâq, A.H. 1282 and 1292, under the title *تاج اللغة و صحاح العربية*.

The colophon reads thus:—

و قد تم كتاب الصحاح في اللغة و الحمد لله على اتمامه حمدا يوازي  
نعمه و صلواته على خير خلقه محمد و علي آله و اصحابه على يدى العبد  
المدنّب المؤمل رحمة العزيز الغفار يونس بن بركة بن كاهكبير بن مبارک

الراوندى فى ثانى عشر المحرم من سنة ثلاث و ثلاثين - ستمائة فى  
 مدينة السلام و قبة الاسلام بغداد المحروسة صانها الله عن تطرق المكاره  
 فى المدرسه المباركة النظامية \*

According to the above colophon, this valuable MS. was transcribed by one Yûnus bin Barakah ar-Râwandî in the Nizâmîyah Madrasah of Bagdâd. The colophon is followed by a note stating that it was collated with an original transcribed by Al-Jawâlîqî (d. A.H. 539 = A.D. 1145), an eminent philologist and the author of the celebrated *Al-Mu'arrab*, which has been edited by E. Sachau, Leipzig, 1867.

Written in elegant Arabian Naskh, with diacritical points.

Dated the 12th Muḥarram, A.H. 633 = A.D. 1235.

Scribe: يونس بن بركة الراوندى .

### No. 1967.

fol. 575; lines 27; size  $12\frac{3}{4} \times 8$ ;  $8 \times 4\frac{1}{4}$ .

The Same.

Another copy of the same work, beginning as the above.

Written in beautiful Naskh, with a sprinkling of diacritical points.

Dated Monday, the 14th Rabî', A.H. 1051 = A.D. 1641.

Scribe: غلام علي .

### No. 1968.

fol. 268; lines 25-34; size  $12 \times 7\frac{3}{4}$ ;  $10\frac{1}{2} \times 6\frac{1}{4}$ .

كتاب الغريبين

## KITÂB AL-ĠARÎBAIN.

The present work, a dictionary of the rare words in the Qurân and Ḥadiṣ, in its conception and execution, is not only the first of its kind but, according to Ibn al-Aṣîr (see *An-Nihâyah*, fol. 3, No. 1985 below), has served as a guide and model down to his own time.



Author: Abû 'Ubaid Aḥmad bin Muḥammad bin Muḥammad al-Harawî أبو عبيد احمد بن محمد بن محمد الهروي. He is described by As-Suyûṭi, *Buġyat al-Wu'ât*, fol. 125<sup>b</sup>, as a great scholar, deeply versed in philology and tradition. According to Yâqût, *Irshād al-Arib*, vol. i, p. 86, he studied under a host of teachers, among whom was Abû Sulaimân Aḥmad bin Muḥammad al-Khattâbî (d. A.H. 388 = A.D. 998; see *Dustûr al-F'lâm*, fol. 43<sup>a</sup>), a poet and well-known traditionist, whose dictionary of the rare words occurring in Ḥadîṣ is mentioned by Ibn al-Aṣîr, in the introduction to *An-Nihâyah*, as one of the three fountain heads from which all other works on the subject were composed. He attached himself for a long time to Abû Manṣûr Muḥammad bin Aḥmad al-Azharî (d. A.H. 370 = A.D. 980), the philologist (see 1964 above). He wrote, besides the present work, a history of the rulers of Harât, entitled *Kilâtu Wulât al-Harât*, which, if extant, would certainly be of great importance for the early history of Harât. He died on the 6th Rajab, A.H. 401 = A.D. 1010. See *Ṭabaqât al-Kubrâ* by As-Subkî, vol. iii, fol. 171<sup>b</sup>; *Ṭabaqât* by Al-Isnawî, fol. 238<sup>a</sup>; *Ṭabaqât* by Ibn Qâḍî Shuhbah, fol. 22<sup>a</sup>; *Buġyat al-Wu'ât*, fol. 125<sup>b</sup>; *Mir'ât al-Janân*, fol. 240<sup>a</sup>; Ibn Khallikân (De Slane's translation), vol. i, p. 78; *Dustûr al-F'lâm*, fol. 149<sup>b</sup>; Brock., vol. i, p. 131.

Beginning:—

قال ابو عبيد احمد بن محمد بن محمد الهروي قال سبحان من له  
 في كل شئ شاهد بانة له واحد و في جميع ما ادركه بصر و افضى اليه نظر  
 دليل قاهر علمي انه قديم قادر الخ \*

For other copies see Berlin, Nos. 696-7; Leyden, No. 65; India Office, No. 902; Kûprilizâdah, Nos. 375-7. For abridgments and commentaries see Hâj. Khal., vol. iv, p. 333.

Written in Arabian Naskh, without diacritical points. Foll. 1-10 and 47-66 are in a later hand. The first folio is seriously damaged.

Dated A.H. 697 = A.D. 1297.

## No. 1969.

fol. 78; lines 27; size  $9 \times 6\frac{1}{2}$ ;  $5\frac{3}{4} \times 4\frac{3}{4}$ .

فقه اللغة و سر العربية

## FIQH AL-LUGĀH WA SIRR AL-'ARABĪYAH.

An Arabic glossary, arranged according to subjects.

Author: Abū Mansūr 'Abdalmalik bin Muḥammad bin Ismā'il aṣ-Ṣa'ālibī الثعالبي محمد بن اسماعيل (d. A.H. 429 = A.D. 1037; see Lib. Cat., vol. xii, No. 791).

Beginning:—

ربنا آتانا من لَدُنْكَ رَحْمَةً وَ هَيَّبْنَا لَنَا مِنْ أَمْرِنَا رَشْدًا رِسَالَةً جَعَلَهَا  
عبد الملك بن محمد بن اسمعيل الثعالبي مقدمة لكتاب فقه اللغة  
و سر العربية الذي ألفه لمجلس الأمير السيد ابى الفضل عبید الله بن  
احمد الميكالى النخ \*

The preface includes a dedication to Amīr Abu'l-Faḍl 'Ubaid-allāh bin Aḥmad al-Mikālī, the governor of Fars, at whose residence in Fīrūzābād the author had spent four months, and at whose request he composed the present work.

For other copies see Berlin, Nos. 7035-6; Wien, No. 231; Br. Mus., No. 1684; Br. Mus. Suppl., No. 853; Paris, No. 4251, Alger, No. 244; Walīaddīn, No. 3130; Ḥamīdīyah, Nos. 1407-8; Ayā Ṣūfīyah, No. 4716; Rāmpūr, p. 512.

For printed editions see Brock., vol. i, p. 285.

Written in Arabian Naskh. Water-stained. Fol. 10 should come after 8. Foll. 68-78 are in a later hand.

Not dated; probably 13th century.

## No. 1970.

fol. 160; lines 14; size  $7\frac{1}{4} \times 4\frac{1}{2}$ ;  $5\frac{1}{4} \times 2\frac{3}{4}$ .

The Same.

Another copy of the same work, beginning as the above.

Written in elegant Naskh, with a sprinkling of diacritical points. Water-stained.

Dated Thursday, the 24th Ramaḍân, A.H. 1121=A.D. 1709. The title-page contains, besides the seal of a certain Sayyid Muḥammad 'Abbâs Mûsawî, dated A.H. 1262=A.D. 1846, the signature of Muḥammad Mahdî bin Radîaddin Muḥammad al-Harawî.

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No. 1971.

fol. 56; lines 25; size  $8\frac{1}{2} \times 6$ ;  $6\frac{1}{2} \times 4\frac{1}{4}$ .

The Same.

Another copy of the same work, defective at the beginning. It opens abruptly at the beginning of the first *Faṣl* of *Bâb* VII thus:—

الجبن اللبن اليابس القديد و الوشيق اللحم اليابس القسب  
التمر اليابس \*

Written in Naṣḥ. Worm-eaten.

Dated Saturday, the 7th *Shawwâl*, A.H. 1066=A.D. 1655.

Scribe: تاج الدين محمد بن خلف تاج الدين العنفي.

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No. 1972.

fol. 47; lines 23; size  $9\frac{1}{2} \times 7\frac{1}{4}$ ;  $7\frac{1}{2} \times 5\frac{1}{2}$ .

نظام الغريب

NIZÂM AL-ĠARÎB.

A glossary of rare words used by ancient poets, arranged according to subjects.

Author: Abû Muḥammad 'Îsâ bin Ibrâhîm ar-Raba'î al-Luġawî *Suyûtî* in *Buġyat al-Wu'ât*, fol. 296<sup>b</sup>, describes him as a great scholar of Yemen, deeply versed in philology and jurisprudence. According to *Yâqût*, *Irshâd al-Arîb*, vol. vi, p. 100, he was the chief authority in Yemen on philological questions. He died at *Ahâzah* in A.H. 480=A.D. 1087. For the notices of his life see *Mu'jam al-Buldân*, vol. vi, p. 907; *Buġyat al-Wu'ât*, fol. 296<sup>b</sup>; *Yâqût*, vol. vi, p. 100; *Dustûr al-'Ilâm*, fol. 52<sup>b</sup>; *Brock.*, vol i, p. 279.

Beginning:—

الحمد لله الذي منخرج الاشياء من العدم الى الوجود و جعلها  
 فى الاختلاف و التغير جارية الى رجل محدود و مفضل الانسان على سائر  
 المخلوقات من الحيوان و الجمادات بما خصه به من الفكر العقلية الخ \*

The first chapter has the heading *باب ما جاء الغريب في خلق الانسان*.  
 A few folios are wanting at the end. The MS. breaks off abruptly in  
 the middle of the chapter: *باب فى المجموع*. The last words are  
 as follows:—

المرباع ما ذكرناه و الطبع الوسخ يقال طبع السيف اذا علاه (sic)  
 قال صلى الله ..... \*

For other copies see Berlin, No. 7039; Leyden, No. 68; Br.  
 Mus., No. 1010; Br. Mus. Suppl., No. 1214; Ayâ Şûfiyah, No. 4335;  
 Râmpûr, p. 518.

Written in Arabian Naskh. Names of poets are written in red  
 while the headings of chapters are in thick black ink.

Not dated; probably 14th century.

### No. 1973.

fol. 32; lines 17; size  $9\frac{3}{4} \times 6\frac{1}{4} \times 3\frac{1}{2}$ .

[مختصر نظام الغريب]

### [MUKHTAŞAR NIZÂM AL-ĠARÎB.]

A fragmentary copy of an anonymous abridgment of the  
 preceding work.

It contains only that portion of the work which deals with  
 words connected with man as an individual and as a member of  
 society. It begins, without doxology or introduction, as follows:—

اسماء اعضاء الانسان من راسه الى قدمه - بسم الله الرحمن الرحيم -  
 الشوى جلدة الراس ج شوى قال الله تعالى نزاعة للشوى يعنى  
 جلود الراس الخ \*

The MS. ends with a chapter dealing with the names of the various parts of the body of the camel.

No other copy of the work is known.

Written in elegant Naskh, with the headings in red.

Not dated; probably 18th century.

No. 1974.

fol. 96; lines 19; size  $8\frac{3}{4} \times 6$ ;  $7 \times 4\frac{1}{2}$ .

درة الغواص

## DURRAT AL-GAWWÂŞ.

A work dealing with words and phrases which are current among Arabic-speaking people but are due to mistake or false analogy.

Author: Abû Muḥammad al-Qâsim bin 'Alî bin Muḥammad al-Harirî أبو محمد القاسم بن علي بن محمد الحريري.

Beginning:—

أما بعد حمد الله الذي عمَّ عبادة بوظائف العوارف وخص من شاء

منهم بلطائف المعارف النج \*

The author, a great philologist and elegant writer of Baṣrah, was born in A.H. 446=A.D. 1054. His family came from Mashân, a small village in the vicinity of Baṣrah, where he possessed a small landed property bringing in a considerable income. Being thus freed from the cares of everyday life, he devoted himself to linguistic studies and led the calm and contented life of a well-to-do man of letters. He owes his fame chiefly to his *Maqâmât*, which contains a large portion of the language spoken by the Arabs of the desert, such as its idioms, its proverbs, and subtle delicacies of expression. He died in A.H. 516=A.D. 1122. For further particulars of his life see Ibn Khallikân (De Slane's translation), vol. ii, p. 490; Yâqût, vol. vi, pp. 167-184; *Nuzhat al-Alibbâ'*, fol. 168<sup>a</sup>; *Buġyat al-Wu'ât*, fol. 304<sup>b</sup>; *Abu't-Fidâ'*, vol. iii, p. 413; *Ibn al-Aṣîr*, vol. x, p. 421; *Al-Makḥzûmî's Rawdat al-Adab*, p. 152; *Brock.*, vol. i, p. 276.

For other copies see Berlin, No. 6503; Leyden, No. 69; Gotha, No. 185; and Cairo, vol. iv, p. 172. For commentaries and annotations see Hâj. Khal., vol. iii, p. 205.

The work has been edited and published by Thorbeeke, Leipzig, 1871. It has also been printed in Cairo, A.H. 1273, and in Constantinople, A.H. 1299.

Written in fair Arabian Naskh, with copious marginal notes.

Dated A.H. 729=A.D. 1328.

The title-page contains notes by several former owners of the MS., the earliest of which is dated A.H. 729=A.D. 1328.

### No. 1975.

fol. 99; lines 29; size  $8\frac{1}{4} \times 6$ ;  $7 \times 4$ .

شرح درة الغواص

## SHARH DURRAT AL-GAWWĀS.

A commentary on the preceding work, by Shihâbaddîn Ahmad bin Muḥammad bin 'Umar al-Khafâjî ash-Shâfi'î شهاب الدين احمد بن عمر الخفاجي الشافعي (d. A.H. 1069=A.D. 1658; see Lib. Cat., vol. xii, No. 793).

Beginning:—

احمد الله الذي جعل حمدة في تاج الادب درة و اشكرة على احسانه  
الذي هو في وجوه دهم المطالب غرة ..... و بعد فان كتاب الدرّة  
لما احتري على درر مستخرجة من لجة البراعة النخ \*

The preface includes a dedication to Sultân Murâd IV (A.H. 1032-1049=A.D. 1622-1639) of the Ottoman dynasty.

For other copies see Brock., vol. i, p. 277.

The work has been printed in Constantinople, A.H. 1299.

Written in elegant Arabian Naskh, with quotations from the text in red.

Dated A.H. 1237=A.D. 1821.

No. 1976.

foll. 241 ; lines 25 ; size  $11\frac{1}{4} \times 7$  ;  $8 \times 5$ .

مجمع الامثال

## MAJMA' AL-AMŞĀL.

A collection of proverbs, alphabetically arranged and accompanied by a commentary, by Abu'l-Faḍl Aḥmad bin Muḥammad bin Aḥmad bin Ibrāhīm al-Maidānī an-Naisābūrī ابو الفضل احمد بن محمد بن احمد بن ابراهيم الميدانى النيسابوري.

Beginning:—

ان احسن ما يوشح به صدر الكلام و اجمل ما يفصل به عقد النظام  
حمد الله دى الجلال و الاكرام ..... سميت الكتاب مجمع الامثال  
النخ \*

The author, an eminent philologist of Naisāpūr, was a favourite pupil of Abu'l-Ḥasan al-Wāḥidī (*d.* A.H. 468 = A.D. 1075). He wrote several instructive works on philology and grammar. Besides the present work and those mentioned in Brock., vol. i, p. 289, the following four compositions of his are enumerated by As-Suyūṭī:—

(i) نزهة الطرف فى (ii) المصادر. (iii) الامموزج فى النحو (iv) شرح المفضليات , الصرف.

He died at Naisāpūr on Wednesday, the 25th Ramadān, A.H. 518 = A.D. 1124. According to As-Sam'ānī, Al-Ansāb, fol. 349<sup>a</sup>, he is called Al-Maidānī since he was buried in Maidān Ziyād, a place in Naisāpūr. For further particulars of his life see Ibn Khallikān (De Slane's translation), vol. i, p. 130 ; Mir'āt al Janān, fol. 300<sup>b</sup> ; Buḡyat al-Wu'āt, fol. 121<sup>a</sup> ; Nuzhat al-Alibbā', fol. 173<sup>a</sup> ; Dustūr al-I'ān, fol. 133<sup>a</sup> ; Brock., vol. i, p. 289.

The author tells us in the preface that the work contains altogether six thousand and a few more proverbs, divided into thirty chapters.

For other copies see Berlin, No. 8670 ; Leyden, No. 385 ; Paris, Nos. 3958-63 ; München, No. 643 ; Br. Mus. Suppl., No. 997 ; Cairo, vol. iv, p. 300 ; Rāmpūr, p. 613 ; Būhār, No. 410.

The work was edited and published with a Latin version by Freytag, Bonn, 1838-43. Since then it has been frequently printed

and lithographed, c.g., at Bûlâq, A.H. 1284, Cairo, A.H. 1310; and Tih-rân, A.H. 1290.

Written in Nasta'liq, the proverbs being in red.

Slightly worm-eaten and water-stained.

Dated the 27th Rajab, A.H. 1019=A.D. 1610.

Scribe: محمد بن محمود النجفي العبادي.

The title-page and a fly-leaf inserted after fol. 1 contain seals and signatures of several former owners of the MS.

### No. 1977.

fol. 229; lines 31; size 11 × 7; 8 × 5.

The Same.

Another copy of the same work, beginning as the above.

Written in fair Arabian Naskh, within red-ruled borders. The proverbs are in red. Foll. 65, 110, 121 and 130 should come after foll. 66, 111, 129 and 120, respectively. After fol. 217 one folio seems to be wanting.

Dated the 10th Jumâdâ I, A.H. 1079=A.D. 1668.

Scribe: محمد بن يوسف الصيدوي الشهير بابن جركس.

### No. 1978.

fol. 184; lines 10; size 6½ × 5½; 5½ × 4.

مقدمة الادب

## MUQADDIMAT AL-ADAB.

An excellent and very early copy of the Arabic glossary of Jârallâh Abu'l-Qâsim Maḥmûd bin 'Umar bin Muḥammad az-Zamakhsharî (d. Jar Allah Abu'qasim Mahmud bin Umar bin Muhammad az-Zamakhshari الرمزخشوي A.H. 538=A.D. 1143; see Lib. Cat., vol. xviii, part ii, No. 1339).

Beginning:—

الحمد لله الذي فضل على جميع الالسنه لسان العرب كما فضل

الكتاب المفزل على سائر الكتب الخ \*



The work was composed at the instance of 'Alá'addawlah Abu'l-Muzaffar Atsîz bin Khwârizmî Shâh (A.H. 521-551=A.D. 1127-1156).

For the contents of the work see Berlin, No. 6960.

For other copies see Br. Mus. Suppl., No. 856; Leyden, Nos. 109-110; Landberg, No. 383; Bodleian, No. 1633; Cairo, vol. iv, p. 190; Waliaddîn, Nos. 3165-8; Ayâ Sûfiyah, Nos. 4777-8; Bashîr Âgâ, No. 648; Râmpûr, p. 518. See also Brock., vol. i, p. 291; and Hâj. Khal., vol. vi, p. 76.

Written in elegant Arabian Naskh, with a sprinkling of vowels. Between the lines of the Arabic text is written by the same hand, but in a smaller character, a gloss giving the Persian equivalents of the words.

Dated A.H. 670=A.D. 1271.

The work has been edited and published by Wetzstein, Leipzig, 1844.

### No. 1979.

fol. 34; lines 31; size 11×6½; 8¼×4.

اساس البلاغة

## ASÂS AL-BALĀGAH.

The well-known dictionary of Az-Zamakhsharî الزمخشوري, the author of the foregoing work.

Beginning:—

قال جابر الله العلامة استاذ الدنيا شيخ العرب و العجم صاحب الكشاف  
فخر خوارزم ابو القاسم محمود بن عمر الزمخشوري رحمة الله عليه فخير  
منطوق به امام كل كلام و افضل مصدر به كل كتاب حمد الله و مدحه بما  
تمدح به في كتابه الكريم النج \*

The work is described by Lane in his preface, p. xv, as an excellent work, of which he made much use in his lexicon.

For other copies see Br. Mus., p. 229, Leyden, Nos. 71-3; Berlin, No. 6958; Cairo, vol. iv, p. 162; Waliaddîn, Nos. 3087-8; Yenî, Nos. 1120-1; Hamîdiyyah, No. 1358; Ayâ Sûfiyah, Nos. 4657-8; Nûr 'Ushmâniyah, Nos. 4688-90; Kûprilîzadah, Nos. 1514-6; Bashîr Âgâ, No. 622; Âsafîyah, p. 1428; Râmpûr, p. 507. See also Brock., vol. i, p. 292, and Hâj. Khal., vol. i, p. 264.

The work has been printed in two volumes at Cairo, A.H. 1299.

The MS. was transcribed by 'Abdallâh bin Ḥusain bin Aḥmad bin Ja'bar al-Baḥrânî at Shâhjahânâbâd (Delhi) for the library of his uncle, Shaikh Yûsuf bin Ja'far al-Baḥrânî.

Written in fair Indian Naskḥ, with the headings in red.

Dated the 10th Jumâdâ I, A.H. 1137 = A.D. 1724.

At the end is a short extract from As-Sayyad ash-Sharîf al-Jurjânî's commentary on the *Miftâh al-'Ulûm* (see No. 2147 below), dealing with the different divisions of knowledge.

The title-page contains three obliterated seals.

## No. 1980.

fol. 306; lines 27; size 10×6; 7×4.

الفائق

## AL-FÂ'IQ.

A dictionary of rare words occurring in works on tradition, by Az-Zamakhsharî. الزمخشري (see No. 1978 above).

Beginning:—

\* الحمد لله الذي فتح لسان الذبيح بالعربية البينة و الخطاب الفصيح النعم

The work was completed, as stated by the author at the end, in the beginning of Rabî'î, A.H. 516 = A.D. 1122.

For other copies see Berlin, Nos. 1648-9; Leyden, No. 70; Ayâ Sûfiyah, Nos. 4707-8; Kûprîfîzâdah, Nos. 370-2; Yeni, Nos. 1135-8; Bashîr Âgâ, No. 635; Ḥûr Lailâ, No. 435; Âsafiyah, p. 1438. See also Brock., vol. i, p. 292, and Hâj. Khal., vol. iv, p. 348.

The work has been printed in Haidarâbâd, A.H. 1324.

Written in fair Indian Naskḥ with copious marginal notes. The words explained are written in red.

Not dated; probably 17th century.

No. 1981.

foll. 474; lines 27; size 10×7; 7 $\frac{3}{4}$ ×4 $\frac{3}{4}$ .

شمس العلوم

## SHAMS AL-'ULŪM.

An Arabic dictionary of great importance for scholars interested in the study of South Arabian inscriptions, arranged according to the initial letters of roots.

The full title of the work, as given in the preface, is as follows:—

شمس العلوم و دواء كلام العرب من الكلوم \*

Author: Abū Sa'īd Nashwān bin Sa'īd bin Nashwān al-Yamanī al-Himyarī ابو سعيد نشوان بن سعيد بن نشوان اليمنى الحميرى (d. A.H. 573=A.D. 1178; see Lib. Cat., vol. xv, No. 1096).

Beginning:—

الحمد لله الواحد القديم القادر العظيم العزيز العليم الصانع الحكيم  
..... اما بعد فان افضل اللغات و اجل منطق الالسن المختلفات  
ما نزل به القرآن المجيد و انه لكتاب عزيز النح \*

The dictionary contains, besides lexicographical explanations of words, the names of Arab Kings, the useful properties of plants and minerals, explanations of Quranic verses, and notices relating to history, genealogy, arithmetic, law, the interpretation of dreams, and astrology. D. H. Müller made much use of the present work in correcting the text of the *Qasīdat al-Himyarīyah*, a poem in glorification of the Himyarite Kings of Yemen. See Z.D.M.G., vol. xxix, pp. 620-8; Sitzungsberichte der K. Akademie, 1877, vol. lxxxvi, p. 171; and D. H. Müller, Südarabische Studien, p. 143.

The date of composition, A.H. 570=A.D. 1174, is indicated in the following verse in the preface:—

و فى سنة السبعين و الخمس تم ما جمعت من التضيف فى رمضان

For other copies see Berlin, Nos. 6963-8; Escur., Nos. 34, 603; Uri, No. 1074; Br. Mus. Suppl., Nos. 858-864; Cairo, vol. iv, p. 175; Hamīdiyāh, No. 1397; Āṣafiyāh, p. 1436; Rāmpūr, p. 511; Būhār, Lib. Cat., vol. ii, No. 368.

Dr. 'Azīmaddīn Aḥmad, in his 'Die auf Südarabien bezüglichen Angaben Naṣwān's im Šamsa'l-'Ulūm', has published extracts from

Nashwân's *Shams al-'Ulûm*, Gibb Memorial series, vol. xxiv, Leyden, 1916.

Written in fair Indian Naskh, with the headings in red. Water-stained

The correct order of the folios should be 1-113, 119, 115-118, 114, 120-150, 152, 151, 153-429, 432-433, 430-431, 434-444, 446, 445, 447-450, 453-454, 456-457, 455, 452, 451, 458-474.

Dated the 14th Du'l-Hijjah, A.H. 1083 = A.D. 1672.

Scribe: محمد يوسف ولد احمد بن موسى التقوي.

The title-page contains, besides miscellaneous notes and extracts from other books, the following three chronograms for the date of the death of *Shaikh* 'Abdal'azîz bin *Shaikh* 'Abdalqâdir al-Hanafi al-Qâdiri al-Fatani (*d.* A.H. 1163 = A.D. 1749), to whom the MS. once belonged:—

- (i) وَأَدْخَلَ بِجَنَّةِ اللَّهِ  
 (ii) يَخْلُدُ بِقُرْدُوسٍ عَزِيزٍ عَابِدٍ  
 (iii) جَنَّةٌ مَعَالَى جَانِي عَزِيزٍ اسْت

No. 1982.

fol. 619 : lines 24 ; size  $11\frac{1}{2} \times 8$  ;  $8\frac{1}{2} \times 5$ .

ضِيَاءُ الْعُلُومِ مُخْتَصَرُ شَمْسِ الْعُلُومِ

DIYÂ' AL-HULÛM MUKHTASAR  
 SHAMS AL-'ULÛM.

An abridgment of Nashwân's *Shams al-'Ulûm*, by his son Abû 'Abdallâh Muḥammad bin Nashwân bin Sa'îd al-Himyarî أبو عبد الله محمد بن نشوان بن سعيد الحميري.

Beginning:—

أما بعد حمد الله مستحق الحمد بنعمائه على جميع عبده .....  
 ..... وقد صنف فيه العلماء بحمىم الله تعالى تصانيف كثيرة حرس  
 كل منهم تصنيفه و ضبطه بعض ضبط بعضها الشكل مفردة ..... ولم  
 يجمعها في تصنيف جامع ولم يطمع باجتماعها طامع حتى جمعها نشوان  
 رحمه الله في كتابه سابقا نبيرا لاحق فيما أتى به النجم \*

The author tells us in the preface that he wrote this abridgment at the request of some of his friends, restricting himself to the lexicographical explanations of words, and omitting all the literary and descriptive matter of the original work.

For other copies see *Ayâ Şûfiyah*, No. 4700; *Waliaddîn*, Nos. 3124-5; *Uri*, No. 1074. See also *Brock.*, vol. i, p. 301, and *Hâj. Khal.*, vol. iv, p. 74.

Written in elegant Arabian Naskh. The words explained are written in red.

Slightly worm-eaten.

Not dated; probably 17th century.

The title-page contains a short biographical notice of *Nashwân*, extracted from the *Buġyat al-Wu'ât* of *As-Suyûṭî*.

### No. 1983.

fol. 595; lines 23; size  $11\frac{1}{2} \times 9\frac{1}{4}$ ;  $7\frac{1}{4} \times 4$ .

لوامع النجوم

### LAWÂMI'AN-NUJÛM.

Another abridgment of *Nashwân's Shams al-'Ulûm*, by an unknown author who appears to have no knowledge of *Diya' al-Hulûm* (No. 1982 above).

Beginning:—

الحمد لله الذي فضل الانسان على سائر الحيوان الخ \*

Another copy of the work is noticed in *India Office*, No. 998.

Written in fair Arabian Naskh. Foll. 37-46 are inserted by a later hand.

Dated A.H. 1186 = A.D. 1772.

Scribe: غلام رسول.

### No. 1984.

fol. 30; lines 15; size  $11 \times 6$ ;  $7\frac{1}{4} \times 4$ .

كفاية المتحفظ

### KIFÂYAT AL-MUTAḤAFFIẒ.

A dictionary of synonyms, arranged according to subjects.

Author: Abû Ishâq Ibrâhîm bin Ismâ'il bin Aḥmad bin 'Abdallâh at-Ṭarâbulusî, commonly called Al-Ajdâbî *ابو اسحق ابراهيم بن اسماعيل بن احمد بن عبد الله الطرابلسي الشهير بالاجدابي*.

Beginning:—

الحمد لله رب العلمين و صلى الله ..... هذا كتاب  
مختصر فى اللغة و ما يحتاج اليه من غريب الكلام و اوردناه فيه كثيرا  
من الاسماء و الصفات النخ \*

The author belonged to a family well known for learning, and was himself a linguist of considerable reputation. He died before A.H. 600=A.D. 1203. See Brock., vol. i, p. 308; Yâqût, vol. i, p. 47; Buḡyat al-Wu'ât, fol. 139; Hâj. Khal., vol. v, p. 224.

For other copies see Berlin, Nos. 7043-4; Gotha, No. 423; Leyden, Nos. 75-6; Br. Mus., No. 1010; Cairo, vol. iv, p. 179; Râmpûr, p. 514.

The work has been twice printed in Cairo, viz., in A.H. 1287 and 1313.

Written in fair Nasta'liq, with the headings in thick Naskh. The last folio should come after fol. 25.

Not dated; probably 18th century.

### No. 1985.

fol. 437; lines 30; size  $11\frac{1}{2} \times 7\frac{1}{2}$ ;  $9\frac{1}{2} \times 7$ .

النهاية فى غريب الحديث و الآثار

## AN-NIHÂYAH FÎ ĠARÎB AL-ḤADÎṢ WA'L-ÂṢÂR.

A dictionary of rare words occurring in works on tradition.

Author: Majdaddîn Abu's-Sa'âdât Al-Mubârak bin al-Aṣîr ash-Shaibânî al-Jazarî *مجد الدين ابو سعادات المبارك بن الاثير الشيبانى الجزرى* (d. A.H. 606=A.D. 1209; see Lib. Cat., vol. v, part i, No. 223).

Beginning:—

الحمد لله على نعمه بجميع محامده ..... اما بعد

فلا خلاف بين اولى الالباب و العقول النخ \*

The work contains an introduction dealing with the history and development of the dictionary, which is fully described by Hāj. Khal., vol. iv, p. 322.

For other copies see Berlin, Nos. 1650-8; India Office, No. 999; Br. Mus., Nos. 1387, 1686; Br. Mus. Suppl., No. 1252, II; Ayâ Şûfiyah, Nos. 4781-2; Râgib Pâshâ, Nos. 359-62; Cairo, vol. i, p. 445; Bûhâr, No. 369; Âşafiyah, p. 1448. See also Brock., vol. i, p. 357.

The work has been lithographed in Tihirân, A.H. 1269, and printed in Cairo, A.H. 1311.

The colophon reads thus:—

هذا آخر كتاب النهاية في غريب الحديث و الآثار لابن الاثير  
 ..... و كان الفراغ من كتابة هذا الكتاب المبارك في ثالث  
 رجب الفرد من شهر سنة ستة و مائة و الف و كتبت هذه النسخة من  
 نسخة صحيحة مضبوطة قال كاتبها لنفسه الفقير الى رحمة ربه القدير موسى  
 بن ابراهيم بن يحيى الشعراوي فى السادس و العشرين من جمادى الاولى  
 سنة اربع و ثمانين و ستمائة \*

According to this colophon the MS. was transcribed from a very accurate copy of the work written by Mûsâ bin Ibrâhîm bin Yaḥyâ Ash-Sha'râwî in A.H. 684=A.D. 1285. This Ash-Sha'râwî, who belonged to the Hanbalî sect, was a poet and scholar of considerable reputation. He died in A.H. 702=A.D. 1302. See Ad-Durar al-Kâminah, vol. ii, fol. 306<sup>b</sup>.

Written in beautiful Arabian Naskh, with vowel-points. The headings are in red.

Dated the 3rd Rajab, A.H. 1106=A.D. 1694.

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### No. 1986.

fol. 430; lines 30; size 16½ × 11½; 9 × 5½.

The Same.

Another copy of the same work, beginning as above.

Written in beautiful Indian Naskh, within broad gold and coloured ruled borders, with an illuminated frontispiece.

Not dated; probably 17th century.

According to a note on the title-page the MS. was transcribed by a certain Mullâ Haidar.

At the end is a note stating that the MS. was studied by a certain Şâlih Muḥammad at Bagdâd at the shrine of Shaikh 'Abdalqâdir al-Jilânî.

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No. 1987.

fol. 491; lines 29; size 10 × 7; 7 × 4½.

The Same.

Another copy of the same work, beginning as usual.

Written in fair Nasta'liq, with the headings in red. Slightly worm-eaten and water-stained. The last ten folios are in a later hand.

Dated A.H. 1073 = A.D. 1664.

Scribe: محمد يونس.

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No. 1988.

fol. 345; lines 17; size 7 × 4; 5 × 3.

الدر النشیر

AD-DURR AN-NAŞİR.

An abridgment of the preceding work, by Jalâladdîn

Ḥalâl al-Dîn 'Abd al-Raḥmân bin Abî Bakr as-Suyûtî بكر ابي عبد الرحمن بن ابي بكر السيوطي (d. A.H. 911 = A.D. 1505; see Lib. Cat., vol. v, part i, No. 123).

Beginning:—

الحمد لله على ما انعم و صلى الله على سيدنا محمد و آله و صحبه  
 و سلم هذا مؤلف لخصت فيه كتاب النهاية في غريب الحديث لابن  
 الاثير سميته بالدر النشیر \*

The date of composition, A.H. 907 = A.D. 1501, as given in the India Office copy (No. 1000), is not found in the present MS.

For other copies see Br. Mus., No. 1687; India Office, No. 1000; Bodleian, vol. ii, No. 208. See also Hâj. Khal., vol. vi, p. 403, and Brock., vol. i, p. 357.



Written in fair Arabian Naskh, within double red and blue ruled borders with an illuminated frontispiece.

Slightly worm-eaten. A few folios are wanting at the end.

Not dated; probably 18th century.

No. 1989.

fol. 50; lines 11; size  $7\frac{1}{2} \times 5$ ;  $5\frac{1}{4} \times 3$ .

كتاب الصفات والحلى

## KITÂB AŞ-ŞIFÂT WA'L-ḤILÂ.

A versified glossary of Arabic words, arranged according to subjects.

Author: Muḥammad bin 'Îsâ bin Muḥammad bin Aşbağ al-Azdî al-Qurtubî al-Mâlikî, better known as Ibn al-Munâşif. محمد بن عيسى بن محمد بن أصبغ الأزدي القرطبي المالكي الشهير بابن المناصف.

Beginning:—

قال الشيخ الفقيه الامام ابو عبد الله محمد بن عيسى بن محمد بن  
اصبغ الازدي رحمه الله مجيبا لمن سئله من اخوانه -

الحمد لله تعالى منعمنا علم من جهل وجلى من عما

The author, Ibn al-Munâşif, an illustrious poet and the author of several works, was born at Cordova; but he settled permanently at Tunis, where he died in A.H. 620=A.D. 1223. See *Dustûr al-Îlâm*, fol. 138<sup>a</sup>, and Brock., vol. i, p. 497.

Other copies of the work are noticed in Berlin, No. 5370, and Escur., No. 518, under the title المذهب في الشيات الحلى.

The MS. was transcribed by Aḥmad bin Ibrâhîm bin Muḥammad bin Idrîs bin Bâbâ Juk bin Sha'bân bin 'Abdallâh (d. A.H. 725=A.D. 1324; see *Lib. Cat.*, vol. v, part i, No. 151) for his own use.

Written in elegant Arabian Naskh, with vowel-points.

Dated the 23rd Ramaḍân, A.H. 684=A.D. 1285.

The title-page contains an *Ijâzah* (licence), granted by Muḥammad bin Jâbir bin Muḥammad al-Qaisî (d. A.H. 780=A.D. 1378) to his disciple, Kamâladdîn Abu'l-Faḍl Muḥammad bin ash-Shaikh Jamâladdîn Ibrâhîm bin Maḥmûd of Ḥalab, to the effect that he studied under him, besides the present work, the *Buğyat al-Âmâl fî'n-Nuṭq Bijami' Mustaqbilât al-Af'âl* of Abû Ja'far Aḥmad bin Yûsuf

al-Fihri al-Labli (*d.* A.H. 691 = A.D. 1291; see No. 2104 below) in A.H. 747 = A.D. 1346. Al-Qaisi himself traces his *Isnâd* through the following two intermediate links to Ibn al-Munâṣṣir—

I. Ash-Shaikḥ Abû 'Abdallâh Muḥammad bin al-Qâsim al-Ḥadramî.

II. Abu'l-Ḥajjâj Yûsuf bin Ibrâhîm al-Anṣârî al-Fihri (*d.* A.H. 702 = A.D. 1302; see *Nafḥ at-Tib*, vol. i, p. 441).

It is stated in a note at the end that the MS. was collated with a copy which was read by Muḥammad bin 'Abdarrahîm bin 'Abd-al-wahhâb al-Khaṭîb as-Sulamî in the presence of Mu'înaddîn Abû Aḥmad Nâfi' bin Abî Muḥammad bin 'Abdal'azîz bin Aḥmad bin Nâfi' al-Qaisî, a disciple of Abû 'Abdallâh Muḥammad Ibn Sayyid an-Nâs al-Ya'murî, in Ramadân, A.H. 590 = A.D. 1193.

## No. 1990.

fol. 32; lines 13; size  $9\frac{1}{2} \times 7$ ;  $6\frac{1}{2} \times 4\frac{1}{2}$ .

الحلبة

## AL-HALBAH.

A valuable autograph and the unique copy of a rare work containing a list of the names of the pre-Islamic and Islamic horses of fame, with anecdotes and poetical quotations. The list contains, as stated in a note at the end, the names of 237 horses, including the eight horses belonging to the Prophet.

Author: Muḥammad bin 'Alî bin Kâmil محمد بن علي بن كامل.

Beginning:—

الحمد لله الذي سخر كثيرا من الحيوان للعباد و شرف الخيل بان جعلها افضل معدود للجهاد و من على اوليائه اولى الباس و النجدة بما منفعهم به من ارتباط الصانعات الجياد الخ \*

Nothing is known of the author's life. He wrote the present work, as he states in the colophon, in A.H. 687 = A.D. 1288. He dedicated it to Aṣ-Ṣâhib Tâjaddîn in the preface thus:—

و رأيت رغبة المقر العالی المولوی الاجلی العالی العاملی العضدی  
الثیری الجملی الظهیری العادلی الکفیلی القوامی المتخدرمی الوزیری

التاجي ابي المفاخر محمد ولد المقر العالى المولوى الاجلى العالمى  
 العضدى الجلالى الاثيرى القوامى الكفيلى الصحبى الوزيرى القصرى  
 ابي عبد الله محمد ولد المولوى المقر الاشرف العالى المولوى الاجلى  
 العالمى العاملى الورعى الزاهدى العابدى الكفيلى الظهيرى القوامى  
 العادلى الصحبى الوزيرى البهاجى ابي الحسن على اعلا الله شأنه  
 و اسعد زمانه و اسبغ على الاولياء فضله و احسانه فيها و ثغارة عليها و شكرة  
 لشريف آثارها و ذكرة لمحاسن اخبارها و ارتباطه منها برسم الجهاد.....  
 رأيت ان لجمع قطعة من اسماء الخيل المشهورة فى الجاهلية و الاسلام  
 برسم المذاكرة و ترتيبها على حروف المعجم ملنقة من دواوين اللغة و كتب  
 الامالى و الاشعار و سميتها الحكابة \*

This Aş-Şâhib Tâjaddîn, a nobleman of Cairo, was born in A.H. 640=A.D. 1242. Ibn Hajar al-'Asqalânî, in *Ad-Durar al-Kâminah*, vol. ii, fol. 242<sup>a</sup>, describes him as a man of noble character, eminent talent and vast learning. He was very fond of hunting and outdoor sports. He is praised by *As-Sirâj al-Warrâq* (d. A.H. 695=A.D. 1295), Ibn Dâniyâl (d. A.H. 711=A.D. 1311), and other poets of Egypt as a skilled horseman. He took part in several battles, and served as a Vizier under Al-Malik an-Nâsir Nâsiraddîn Muḥammad (A.H. 693-694=A.D. 1293-1294) of the Bahrî Mamlîk dynasty. He founded several religious and public institutions at Cairo and other towns of Egypt, and died in A.H. 707=A.D. 1307. For further particulars of his life see *Mir'ât al-Janân*, fol. 441<sup>a</sup>, and *Ad-Durar al-Kâminah*, vol. ii, fol. 242.

The colophon reads thus:—

تم الكتاب بخط مؤلفه و جامعه محمد بن على بن كامل و كان الفراغ  
 منه كتابة سنة سبع و سبعين و ستمائة \*

According to a note on the title-page the MS. was transcribed by the author himself for the library of the aforesaid Aş-Şâhib Tâjaddîn.

Written in fair Arabian Naskh, with a sprinkling of vowels. The headings are in red.

Dated A.H. 677=A.D. 1278.

Two fly-leaves at the end contain a note, in a different and much later hand, dealing with the twenty-four kinds of inauspicious horses.

A fly-leaf at the beginning contains a poem by the author in praise of the same Aṣ-Ṣāhib Tājaddīn, beginning as follows:—

جاءتك تسعى من بعيد بلاد جرد مسومة بغير قباد

The title-page contains, besides notes by several former owners of the MS., the signature of Muḥammad bin Muḥammad al-Qawṣūnī (*d.* A.H. 976=A.D. 1568; see *Dustūr al-I'lām*, fol. 281<sup>a</sup>), the chief physician of Sulṭān Sulaimān I (A.H. 926-974=A.D. 1519-1566) of the Ottoman dynasty, to whom the MS. belonged in A.H. 950=A.D. 1543.

No. 1991.

fol. 96; lines 21; size 8½ × 6; 6¾ × 4.

المصباح المنير في غريب الشرح الكبير

AL-MIṢBĀḤ AL-MUNĪR FĪ ĠARĪB  
ASH-SHARḤ AL-KABĪR.

A popular Arabic dictionary arranged under the initial letter. The present work is an enlargement of the author's own composition containing a collection of rare words occurring in *Sharḥ Al Wajīz* of Rāfi'ī (*d.* A.H. 623=A.D. 1226).

Author: Aḥmad bin Muḥammad al-Fayyūmī al-Muqrī **أحمد بن محمد الفيومي المقرئ**. He was born at Fayyūm, where he was brought up and educated. He received his education from Abū Ḥayyān al-Andalusī (*d.* A.H. 744=A.D. 1343), and made himself known as a philologist and elegant writer. He settled permanently at Ḥamāt, where he was appointed *Khaṭīb* (preacher) of Ad-Daḥshah mosque founded by Al-Malik aṣ-Ṣāliḥ 'Imādaddīn Ismā'īl (A.H. 743-746=A.D. 1342-1345) of the Bahrī Mamlūk dynasty. He died at Ḥamāt some time after A.H. 770=A.D. 1368. See *Ad-Durar al-Kāminah*, vol. i, fol. 49<sup>a</sup>; *Buġyat al-Wu'āt*, fol. 132<sup>a</sup>; Brock., vol. ii, p. 25.

Beginning:—

قال العبد الفقير الى الله تعالى أحمد بن محمد بن علي المقرئ  
الفيومي عفا الله عنه الحمد لله رب العالمين ..... و بعد فاني كنت  
جمعت كتابا في غريب شرح الوجيز للرافعي و اوسعت فيه من  
تصريف الكلمة الخ \*

The date of composition, A.H. 734=A.D. 1333, as given in the Br. Mus. copy (No. 867), is not found in the present MS.

For other copies see Br. Mus. Suppl., Nos. 867-70; Berlin, No. 6976; Gotha, No. 406; Cairo, vol. iv, p. 187; Nûr 'Uşmâniyah, Nos. 4873-6; Âsafiyah, p. 1446.

The work has been twice printed in Egypt, viz., in Cairo, A.H. 1278, and in Bûlâq, A.H. 1281. It has been lithographed in Cawnpûr, A.H. 1288.

Written in fair Indian Naskh.

Dated A.H. 1273=A.D. 1857.

Scribe : امير على.

### No. 1992.

fol. 83; lines 15; size 8×6; 5½×4.

التعريفات

## AT-TA'RÎFÂT

A dictionary of philosophical terms, by As-Sayyid ash-Sharîf 'Alî bin Muḥammad al-Jurjânî السيد الشريف علي بن محمد الجرجاني (*d.* A.H. 816=A.D. 1413; see Lib. Cat., vol. v, part ii, No. 356).

Beginning:—

الحمد لله حمداً و الصلوة على خير خلقه محمد و آله و بعد فهذه  
تعريفات جمعتها و اصطلاحات اخذتها من كتب القوم و رتبها على  
حروف الهجاء من الالف و الباء الى الياء الخ \*

The work was edited and published by Flügel, Leipzig, 1845. Since then it has been repeatedly printed in Cairo and Constantinople. See Brock., vol. ii, p. 216.

For other copies see Br. Mus. Suppl., Nos. 870-3; Berlin, Nos. 5378-9; Leyden, Nos. 84-7; Cairo, vol. iv, p. 166; Walîaddîn, No. 3098; Râmpûr, p. 508.

Written in fair Indian Naskh. Fol. 10, which should come in its proper order, has been wrongly placed at the end.

Dated Friday, the 2nd Rabî' II, A.H. 1245=A.D. 1829.

A fly-leaf at the beginning contains three prayers to be recited in the month of Ramadân

No. 1993.

fol. 351; lines 31; size  $10\frac{1}{4} \times 6$ ;  $7 \times 3\frac{3}{4}$ .

القاموس المحيط

## AL-QÂMÛS AL-MUHÎT.

The well-known dictionary of Majdaddîn Abu't-Tâhir Muḥammad bin Ya'qûb al-Firûzâbâdî بن محمد الطاهر محمد بن يعقوب الفيروز آبادي; complete in two separate volumes.

Vol. I.

Beginning:—

الحمد لله منطلق البلغاء باللفي في الجوادى و مودع اللسان السن

اللسن الهوادى النخ \*

The author, Al-Firûzâbâdî, a philologist of the highest reputation, was born at Gâzarûn, a town near Shîrâz, A.H. 729=A.D. 1328. He traces his descent through his ancestor Abû Ishâq ash-Shîrâzî (d. A.H. 476=A.D. 1083; see Brock., vol. i, p. 387) to Abû Bakr, the first Caliph. After receiving his early education at Shîrâz he proceeded to Wâsiṭ and thence to Bagdâd, in A.H. 745=A.D. 1344, for advanced studies. In A.H. 750=A.D. 1349 he attended the lectures of Taqiaddîn as-Subkî (d. A.H. 756=A.D. 1355), whom he accompanied to Jerusalem, where he served for ten years as a professor. In A.H. 770=A.D. 1368 we find him at Mecca, which he left, after a stay of fifteen years, for India. He remained at Delhi for five years, and then returned to Mecca to pass there another ten years of his life. He visited the court of the celebrated Timûr, who received him with marks of respect and favour. In A.H. 797=A.D. 1394 he was appointed Qâdî'l-Quḍât (Chief Judge) of Yemen. After an active life he at last settled permanently at Zabîd, where he died on the 12th Shawwâl, A.H. 817=A.D. 1414. For further particulars of his life see Raiḥânat al-Alibbâ, fol. 109; Ash-Shaqâ'iq an-Nu'mâniyah, vol. i, p. 92; Tâj al-'Arûs, vol. i, p. 13; Dustûr al-'Ilâm, fol. 104<sup>a</sup>; Bugyat al-Wu'ât, fol. 89<sup>a</sup>; Mu'jam of Ibn Fahd, fol. 287<sup>a</sup>; Tabaqât by Ibn Qâdî Shuhbah, fol. 196<sup>a</sup>; Tâj at-Ṭabaqât, vol. ix, fol. 84<sup>a</sup>; Brock., vol. ii, pp. 181-183.

For other copies see India Office, No. 1005; Berlin, No. 6972; Paris, Nos. 4263-77; Br. Mus. Suppl., No. 874; Leyden, No. 91; Cairo, vol. iv, p. 177; Waliaddîn, Nos. 3134-7; Bashîr Âgâ, Nos. 633-7; Nûr 'Uḡmâniyah, Nos. 4786-4810; Kûprîlizâdah, Nos. 1556-9;

Ayâ Şûfiyah, Nos. 4717-29; Yenî, Nos. 1139-45; Hamîdiyyah, Nos. 1409-15; Râmpûr, p. 513; Bûhâr, Lib. Cat., vol. ii, No. 372; Âsafiyah, p. 1438.

The work has been thrice printed, viz., in Calcutta, 1817; in Bûlâq, A.H. 1289; and in Cairo, A.H. 1281. It has been twice lithographed in India, viz., in Bombay, A.H. 1272, and in Lucknow, 1885.

For abridgments and commentaries see Hâj. Khal., vol. iv, p. 492.

The present volume extends to the end of باب الضاد. The last word explained is بفض.

Written in beautiful Naskh, within gold and coloured ruled borders; with a double-page 'Unwân. The words explained are alternately in thick red and black. The headings of the chapters are in white on a gold ground, enclosed within rich borders.

Not dated; probably 16th century.

The first eight folios contain a commentary on the preface of *Al-Qâmûs*, by 'Îsâ bin 'Abdarrahîm; see No. 1996 below, where the present commentary is described.

### No. 1994.

fol. 367; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, beginning with باب الطاء فصل المزة.

Written in the same hand as the above, with a decorated 'Unwân. Not dated; probably 16th century.

### No. 1995.

fol. 590; lines 27; size  $10\frac{1}{2} \times 6$ ;  $8 \times 4$ .

The Same.

Another copy of *Al-Qâmûs*, complete in one volume, beginning as the first volume of the copy noticed above.

Written in fine Naskh, within gold and coloured ruled borders; with a double-page decorated 'Unwân.

Not dated; probably 18th century.

No. 1996.

foll. 10; lines 25; size  $8\frac{1}{2} \times 6\frac{1}{4}$ ;  $7 \times 3\frac{1}{2}$ .

شرح خطبة القاموس

**SHARḤU KHUṬBAT AL-QÂMÛS.**

A commentary upon the preface of *Al-Qâmûs*, by 'Îsâ bin 'Abdarrahîm عيسى بن عبد الرحيم .

Beginning:—

الحمد لله و سلام على عبادة الذين اصطفى و بميامنهم يزل  
قلق الريب و تحصل طمانية اليقين و الشفا و بعد فقد سألتني بعض  
الاخوان من اعيان الزمان ان اشرح لهم خطبة القاموس لما فيها من الغرابة  
..... فكتبت لها شرحا يزيل خفاها بذكر غريبها و استعاراتها الخ \*

The commentary is the same as that found at the beginning of *Al-Qâmûs* (No. 1993 above).

Written in fine Naskh, with quotations from the text in red

Not dated; probably 19th century.

An inscription of Lisân as Sulṭan Mahmûd ad Dawlâh Munshî Muḥammad 'Alî Khânî Khân Bahadur, dated 1278, is found on the title-page. There are many MSS. from his collection in the Library. For the inscription of the same name see Lib. Cat., vol. xix, part ii, No. 1378.

No. 1997.

foll. 54; lines 25; size  $9\frac{1}{2} \times 6\frac{1}{4}$ ;  $7 \times 3\frac{3}{4}$ .

شرح القاموس

**SHARḤ AL-QÂMÛS.**A short fragment of an anonymous commentary on *Al-Qâmûs*.

Beginning:—

باب الهمزة فصل الهمزة الابداء كعبادة بالمد و الفتح بوزن سلامة الخ \*

The copy contains the first chapter, viz., باب الهمزة, and a portion of the last chapter, viz., باب الياء والنواو. The MS. breaks off abruptly thus:—

قال الرضي كلمة او فى الخبر لها ثلاثة معان الشك و الايهام و التفصيل

فى الامر له معنيان التظبير \*



Written in beautiful Indian Naskh, with quotations from the text in red. Foll. 41<sup>b</sup>-42<sup>a</sup> are blank.

Not dated; probably 18th century.

No. 1998.

fol. 204; lines 19; size 9×5; 5½×4.

جواهر اللغة

## JAWÂHIR AL-LUGAT.

An old and correct copy of a dictionary of medical terms, by Muḥammad bin Yûsuf at-Ṭabīb al-Harawī محمد بن يوسف الطبيب of Harât. Nothing is known of his life, or his precise dates. The latest authority, to whom he refers on fol. 78<sup>b</sup>, is Ibn Ḥajar al-‘Asqalânî (*d.* A.H. 852=A.D. 1448).

Beginning:—

حمدا لعلم اعطى ذوى الافهام تحقيق دقائق اللغات العربية و شكرا  
لوهاب ابدى على اولى الابواب تدقيق حقائق النكات الادبية .....  
و بعد فيقول العبد الفقير المحتاج الى الله القومى محمد بن يوسف  
الطبيب الهروى اما كان علم الطب اشد مما يحتاج اليه الطالون اشتغالا  
لكونه وسيلة الى الصحة المبتنية عليها العبادة المفضية الى سعادة الدارين  
مآلا ..... و سميتها جواهر اللغة الشخ \*

Finding no lexicon exclusively devoted to the technical terms used in medicine, the author wrote the present work, extracting his material from the following books:—

- (i) الموجز (iv) ; العكارى الكبير (iii) ; القانون (ii) ; الشفاء (i) ;  
القاموس (viii) ; نزهة الارواح (vii) ; التقويم (vi) ; المنهاج (v) ;  
الديوان (xiii) ; التاج (xii) ; المهذب (xi) ; المغرب (x) ; الدستور (ix) ;  
الصحاح (xiv) .

The present copy does not contain the name of the Wazîr Zâhiraddîn Muḥammad Amîr Beg, to whom, according to India Office, No. 1024, the work was dedicated.

The dictionary is arranged according to the first and second letters of the words explained.

The colophon reads thus:—

تمت [تم] الكتاب بعون الملك الوهاب و حسن توفيقه و صلى الله على  
خير خلقه محمد العربي الهاشمي و آله الطاهرين و اصحابه الراشدين في  
شهر سنة ثلثين و تسعمائة ببلدة فاخرة هراة صاها الله تعالى عن الآفات الهم  
اغفر لصاحبه و جامعه و كاتبه و قاربه آمين يا رب العالمين \*

According to the colophon quoted above the MS. was transcribed at Harât in A.H. 930=A.D. 1523.

Copies of the work are noticed in India Office, Nos. 1024-5, and Berlin, No. 6239, under the title: بحر الجواهر, but the title noted above is that given by the author himself (see preface quoted above). The work has been printed in Calcutta.

Written in Nasta'liq. The words to be explained are in red. Water-stained and slightly worm-eaten.

The title-page contains, besides the signature of a certain Abū Sa'īd, dated A.H. 985=A.D. 1577, the following three seals:—

1. A seal bearing the name of Muḥammad Shafi' Khân, the servant of 'Alamgīr Bādshāh (A.H. 1068-1118=A.D. 1657-1706).
2. A seal bearing the name of a certain Muḥammad Naqī Khân, dated A.H. 1103=A.D. 1691.
3. A seal bearing the name of Hakīm al-Mulk 'Alawī Khân (d. A.H. 1162=A.D. 1748), the celebrated physician of the Emperor Muḥammad Shāh.

### No. 1999.

fol. 108; lines 32; size 11 × 9; 8 × 5½.

المزهر في علوم اللغة

## AL-MUZHİR FÎ 'ULÛM AL-LUGĀT.

The well-known lexicographical work of Abu'l-Faḍl Jalāladdīn 'Abdarrahmān bin Abī Bakr as-Suyūṭī عبد الرحمن جلال الدين عبد الرحمن بن ابي بكر السيوطي (d. A.H. 911=A.D. 1505; see Lib. Cat., vol. v, part i, No. 123).

Beginning:—

الحمد لله خالق الالسن و اللغات و اضع الالفاظ للمعاني بحسب ما  
اقتضته حكمه البالغات الخ \*

The work has been printed at Bûlâq with the title *Al-Muzhir*, A.H. 1282. There is a difference of opinion as to whether the work should be called *Al-Muzhir* or *Al-Mizhar*. Here the former form, by which the work is generally known, has been adopted.

For other copies see Berlin, No. 6772; Leyden, Nos. 95-7; Paris, Nos. 3984-6; Br. Mus. Suppl., No. 879; Râmpûr, p. 517.

Written in fair Arabian Naskh, with some marginal notes. Slightly worm-eaten.

Not dated; probably 17th century.

The title-page contains, besides a note by a certain Muḥammad bin Aḥmad bin Bâqir, regarding his purchase of the MS. in A.H. 1277 = A.D. 1860, the seals of Muḥammad Shâh Bâdshâh Ġâzî (A.H. 1131-1161 = A.H. 1718-1748), the Emperor of Delhi, and a certain Muḥammad Mahdi.

### No. 2000

foll. 208; lines 31; size 11 × 9; 7½ × 5¼.

The Same.

Another copy of the same work, beginning as the above.

Written in fair Arabian Naskh. Foll. 110-208 are supplied in a later hand. Fol. 14<sup>b</sup> contains a large gap.

Not dated; probably 18th century.

The title-page contains notes by several former owners about their purchase of the MS.

### No. 2001.

roll. 685; lines 29; size 12 × 6½; 9 × 4½.

مجمع بحار الانوار في غرائب التنزيل و لطائف الاخبار

MAJMA'U BIḤÂR AL-ANWÂR FÎ  
ĠARÂ'IB AT-TANZÎL WA LATÂ'IF  
AL-AKḤBÂR.

A large dictionary of the rare words occurring in the Qurân and in the Ḥadîṣ.

Author: Muḥammad bin Ṭâhir bin 'Alî aṣ-Ṣiddîqî al-Fattânî  
محمد بن طاهر بن علي الصديقي الفتنى (d. A.H. 986 = A.D. 1578; see Lib. Cat., vol. v, part ii, No. 315).

Beginning:—

الحمد لله الذى هدانا لهذا وما كنا لنهتدى لولا ان هدانا الله لقد  
جاءت رسل ربنا بالحق النخ \*

The preface includes a dedication to Shaikh 'Alī al-Muttaqī (d. A.H. 975=A.D. 1567), a teacher of the author

For other copies see India Office, No. 1023; Br. Mus., Nos. 1688-9.

The work was lithographed in India, A.H. 1283.

Written in beautiful Indian Naskh, with a double-page 'Unwān and an illuminated frontispiece, within yellow and black ruled borders. The headings are in red.

Not dated; probably 17th century.

The title-page contains, besides a short biographical notice of the author extracted from the Akhbār al-Akhyār of Shaikh 'Abdalḥaqq, the seals of Bādshāh 'Ālamgīr Gāzī (A.H. 1068-1118=A.D. 1657-1706) and the inscription Lisān as-Sultān Maḥmūd ad-Dawlah Munshī Muḥammad Ṣafdar 'Alī Khān Bahādur. For the inscription of the same name see No. 1996 above.

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### No. 2002.

fol. 377; lines 25; size 10 × 7; 7½ × 4½.

The Same.

An incomplete copy of the preceding work. It opens abruptly towards the end of the chapter باب الغين مع الراء with the following words:—

على التعجب واستعاذته صلى الله عليه وسلم منجما .....  
و غرم بكسر زواج المغرم ان يلتزم ما ليس عليه كمن تكفل انسانا بدين  
غيره النخ \*

Written in fair Naskh, within gold and black ruled borders. The headings are in red.

Slightly worm-eaten and water-stained.

Not dated; probably 18th century.

## No. 2003.

fol. 17; lines 22; size 8 × 5; 7 × 4.

المنظومة

## AL-MANZŪMAH.

The unique copy of a versified dictionary of such words as are written in a similar way and are therefore liable to be confused with each other.

Author: Jamāladdīn Abū 'Abdallāh Muḥammad bin Abī Bakr bin 'Abdallāh al-Ashkhar al-Yamanī جمال الدين ابو عبد الله محمد بن ابى بكر بن عبد الله الاشخر اليمنى (d. A.H. 991 = A.D. 1583; see Lib. Cat., vol. xv, No. 1017).

Beginning:—

نحمدك اللهم يا ذا الكرم على جميع سابغات الذم

The work ends thus:—

ثم الصلوة و السلام الزاكي ما صدحت ورق على الراكى  
على النبى الهاشمى احمددا و الال و الصحب مصابيح الهدى

The MS. was transcribed at Hudaidah in A.H. 1250 = A.D. 1834.

Written in a rather cursive Naskh, with a sprinkling of vowel-points.

## No. 2004.

fol. 335; lines 25; size 12 × 18; 6 × 5.

مجمع البحرين و مطلع النيرين

## MAJMA' AL-BAḤRAIN WA MATLA' AN-NAYYIRAIN.

A valuable copy of a dictionary of rare words used in the Qurān and in the Ḥadīṣ complete in two separate volumes, written during the lifetime of the author.

Author: Fakhraddīn bin Muḥammad bin 'Alī at-Tarīḥ an-Najafī فخر الدين بن محمد بن على الطريح النجفى.

## Vol. I.

Beginning:—

الحمد لمن خلق الانسان و علمه البيان و التبيين و اوضح له الهدى و  
الايمان النخ \*

The author, a lexicographer of considerable reputation, who belonged to the *Shi'ah* sect, flourished in the latter part of the 11th century of the Hijrah. He completed the present work, as stated at the end, on Tuesday, the 6th Rajab, A.H. 1079=A.D. 1668. See *Kashf al-Hujub*, fol. 130<sup>a</sup>, and Brock., vol. ii, p. 286.

Among the sources of the present compilation mentioned in the introduction we find *Aṣ-Ṣaḥāḥ* of Al-Jawharī (No. 1966 above), *Al-Garibain* of Al-Harawī (No. 1968 above), *Ad-Durr an-Naṣīr* of As-Suyūṭī (No. 1988 above), *An-Nihāyah* of Ibn al-Aṣīr (No. 1985 above), *Shams al-'Ulūm* of Nashwān al-Ḥimyarī (No. 1981 above), *Al-Qāmūs* of Al-Firūzābādī (No. 1993 above), *Majma'u Biḥār al-Anwār* of Al-Fattānī (No. 2001 above), *Fā'iḳ al-Luḡat* of Az-Zamakhsharī (No. 1980 above), *Asās al-Balāḡat* of the same (No. 1979 above), *Mujmal al-Luḡat* of Aḥmad bin Fāris al-Qazwīnī (d. A.H. 395=A.D. 1005; Hāj. Khal., vol. v, p. 406), *Al-Muḡrib* of An-Nāṣir bin 'Abd as-Sayyid al-Muṭarrizī (d. A.H. 610=A.D. 1213; *ibid.*, p. 648), *Ḡarīb al-Luḡat* of Ad-Dārquṭnī (d. A.H. 385=A.D. 995; *ibid.*, vol. iv, p. 332), and a commentary on the *Nahj al-Balāḡah* of Ash-Sharīf ar-Raḍī (d. A.H. 406=A.D. 1015).

The present volume ends with the letter ج.

For other copies see Berlin, Nos. 1665-6; Cairo, vol. iv, p. 182; and Nūr 'Uṣmāniyah, No. 4856.

Written in bold Naskh, with marginal corrections. The words explained are in red.

Not dated; apparently 11th century A.H., since the words المؤلف مدظله in the colophon of the second volume (No. 2005 below) tell us that both volumes were written in the lifetime of the author.

## No. 2005.

fol. 267; lines 25; size 12×8; 6×5.

The Same.

## Vol. II.

The second volume of the same work, beginning with كتاب الرء.

The colophon reads thus:—

هذه صورة ما كتبه المؤلف مدظله و رفع في درجات المقربين محلة -  
 تم هذا الكتاب على يد المؤلفه فخر الدين ولد محمد على طريح النجفي  
 يوم الثلاثاء سادس شهر رجب سنة تسع و سبعين بعد الالف من الهجرة  
 حامدا مصليا مسلما و الحمد لله \*

The colophon is followed by a note stating that the MS. was collated with the original.

Written in the same hand as the first volume.

Not dated; evidently 11th century A.H.

### No. 2006.

fol. 228; lines 27; size  $12\frac{1}{4} \times 8$ ;  $9 \times 5\frac{1}{2}$ .

The Same.

Vol. II.

Another copy of the second volume of the same work beginning as the above.

The colophon runs thus:—

و نقلت هذه النسخة من نسخة ابن المصنف ما كتبه هكذا - و قد  
 كتبت هذه النسخة الجليئة من نسخة نقل من نسخة ابن المصنف  
 بيده يوم الثاني و العشرين من شعبان سنة 1198 و نقلت هذه النسخة  
 من النسخة المذكورة بيد عبد الله الراجي من الله بحق ابي عبد الله في  
 سنة 1241 هجرى وقت تحويل نوروز شهر شعبان بتاريخ 11 \*

From this it appears that the original of the present copy is the copy dated A.H. 1198 transcribed by the son of the author.

Written in Indian Nasta'liq. The headings are in red. Slightly worm-eaten.

Dated A.H. 1241 = A.D. 1825.

Scribe: عبد الله .

## No. 2007.

fol. 349 ; lines 31 ; size  $9\frac{1}{2} \times 6\frac{1}{4}$  ;  $7 \times 3\frac{1}{2}$ .

الكليات

## AL-KULLÎYÂT.

A dictionary of technical terms, by Abu'l-Baqâ' al-Husain al-Kaffawî as-Sayyid Ayyûb أبو البقاء الحسين الكفوي السيد ايوب.

Beginning :—

خير منطوق به امام كل مقال و افضل مصدر به كل كتاب في كل

حال مقدمة تذييل القرآن النخ \*

The author, Al-Kaffawî, was born at Kaffah (a town in Krim) in A.H. 1029=A.D. 1619. He succeeded his father in the post of Muftî and was invited by the chief Wazîr, Muḥammad Pâshâ (*d.* A.H. 1072=A.D. 1661), to Constantinople. The Wazîr appointed him Qâḍî first of Birkah, and later of Philippopol. A few years later he incurred the displeasure of the Wazîr and was banished to his native town. On the intercession of Salim Jirâ'î, the Khân of Krim, he obtained, after twelve years' banishment, permission to settle down in Istenia on the Bosphorus, where he died in A.H. 1094=A.D. 1682. See Brock., vol. ii, p. 454.

The preface includes a dedication to Mustafâ Pâshâ (*d.* A.H. 1095=A.D. 1683; see *Khulâṣat al-Aṣar*, vol. iv, p. 397).

For other copies see Wien, No. 89; Cairo, vol. iv, p. 180; Ḥamîdiyyah, No. 1419; Waliaddîn, Nos. 3141-2; Ayâ Şûfiyah, Nos. 4733-4; Âsafiyah, p. 1442; Râmpûr, p. 514.

The work has been twice printed in Cairo, viz., in A.H. 1253 and 1255.

Written in small Turkish Nasta'liq, with a decorated 'Unwân in blue and gold.

Dated A.H. 1245=A.D. 1829.

Scribe: مصطفى بن عبد الله.

## No. 2008.

fol. 369 ; lines 22 ; size  $11\frac{1}{2} \times 7\frac{1}{4}$  ;  $9\frac{1}{4} \times 5\frac{1}{4}$ .

The Same.

Another copy of the same work, beginning as the above.



The MS. was transcribed by a certain Râdhe Lal at the instance of one Mawlawî Hakîm Anwar 'Alî.

Written in Indian Nasta'liq, within double red and blue ruled borders.

Dated A.H. 1279 = A.D. 1862.

No. 2009.

fol. 738; lines 21; size 13×8; 10×5.

كشاف اصطلاحات الفنون

## KASHSHĀFU IŞTILĀHĀT AL-FUNŪN.

A well-known and useful dictionary of the technical terms of all the branches of Arabic literature, by Muḥammad A'lâ bin Shaikh 'Alî bin Qâdî Muḥammad Ḥâmid bin Muḥammad Şâbir al-Fârûqî ath-Thânwî محمد اعلیٰ بن شیخ علی بن قاضی محمد حامد بن محمد صابر الثنائوی الفاروقی التهانوی, an Indian scholar of considerable repute who flourished in the middle of the 12th century of the Hijrah.

Beginning:—

الحمد لله الذي خلق الانسان و علمه البيان و خصه بروائع

الاحسان الخ \*

In the preface the author tells us that it was while he was studying under his father that he felt the need of a dictionary of the technical terms of all the branches of Arabic literature, and therefore formed the project of writing the present work. After completing his education he began to collect his material, and finally completed the work in A.H. 1158 = A.D. 1745. The title of the work is a chronogram for the date of its composition.

The work is divided into two parts. The first, which forms the bulk of the work, contains Arabic words explained in Arabic. The second part contains some Persian words explained in Persian.

The colophon reads thus:—

قد وقع الفراغ من تحرير هذا الكتاب مسمى بكشاف اصطلاحات  
الفنون في تاريخ عشر شهر جمادى الثاني يوم پنجشنبه وقت الفجر  
سنة ١٢٢٨ من هجرة النبي صلى الله عليه وسلم مطابق سنة ٧ اكتوبر شاه  
بادشاه غازي [در] شاهجهان آباد تمت تمام شد \*

According to this the MS. was transcribed at Shâhjahânâbâd (Delhi) in the 7th year of the reign of Muḥammad Akbar II (A.H. 1221–1253 = A.D. 1806–1837).

The work has been printed in Bibl. Ind. Series, Asiatic Society of Bengal, Calcutta, 1862.

Written in fair Indian Nasta'liq. The words explained are in red.

Dated Thursday, the 10th Jumâdâ II, A.H. 1228 = A.D. 1813.

No. 2010.

foil. 519; lines 21; size 11 × 7; 9 × 4½.

دستور العلماء

DUSTÛR AL-'ULAMÂ'.

The unique copy of a dictionary of the technical terms of all the branches of Arabic literature, by 'Abdannabî bin Qâdî 'Abdarrasûl عبد النبي بن قاضي عبد الرسول, an Indian scholar, belonging to Aḥmad-nagar, a town in the district of Aurangâbâd. He completed the present work, as he states at the end, at his native town on Friday, the 14th Muḥarram, A.H. 1173 = A.D. 1759. The date of his death is not known.

Beginning:—

سبحانه ما احلى برهانه جلّ شأنه ما احلى بيانه .....  
 وبعد فيقول العبد الضعيف الراجي الى الله المذنب احمد ذكركم  
 بن قاضي عبد الرسول من بنى عثمان غفر الله تعالى بكمال الاحسان  
 و اسكنه بحبوحه الجنان ان هذا دستور العلماء و جامع العلوم العقلية  
 حارى الفروع و الاصول النقلية الخ \*

The dictionary is arranged and subdivided according to the first and second letters of the words explained.

The dictionary ends on fol. 517<sup>b</sup> with the following colophon:—

اعلموا ان المسائل و الدلائل و التحقيقات و التدقيقات و السوالف  
 و الجوابات غير متناهية فمن ادعى الاحاطة فقد خسر خسرانا مبيذا  
 ..... و ختمت بحسن توفيقه هذا الكتاب يوم الجمعة رابع

عشر من المحرم الحرام المنتظم فى سلك شهر الف و مائة و ثلث  
 و سبعين من الهجرة المقدسة فى البلدة الطيبة احمد نكر من مضافات  
 اورنگ آباد خجسته بنياذ ..... الحمد لله رب العالمين و الصلوة  
 و السلام على سيد المرسلين و آله الطيبين و اصحابه الطاهرين و التابعين  
 و تبع التابعين اجمعين \*

The above colophon is followed by two Persian poems in praise of the present work. The first begins thus:—

بفضل خداوند عالی جناب بخوبی شده جاوہ گرا این کتاب

The beginning of the other is as follows:—

بعد حمد کوردگار و نعت احمد مصطفی

می سرایم وصف این گلدسته صدق و صفا

In both the poems the author complains of the sufferings which Muslims of Ahmadnagar have had to sustain at the hands of the ruler of the place, whom he describes as an enemy of Islam.

Written in fair Indian Nasta'liq, within double red ruled borders. The headings are in red.

Not dated; probably 18th century.

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## GRAMMAR.

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No. 2011.

fol. 342; lines 25; size  $8\frac{1}{4} \times 3\frac{1}{2}$ ;  $6\frac{1}{2} \times 12\frac{1}{4}$ .

کتاب سیبویه

## KITÂBU SÎBAWAIH.

A well-known work on Arabic Grammar, by Abû Bishr 'Amr bin Uşmân bin Qanbar, better known as Sîbawaih ابو بشر عمرو بن عثمان بن قنبر الشهير بسيبويه. He was a pupil of the famous grammarian Al-Khalil (d. A.H. 175=A.D. 791). His work, which became known as

'The Book of Sîbawaih', the oldest composition on Arabic Grammar, acquired an unparalleled fame, and became one of the greatest of the authorities on which the later writers rely. The dates given for his death range from A.H. 166=A.D. 782 to A.H. 194=A.D. 809. See Kitâb al-Fihrist by Ibn Nadîm, p. 51; Nuzhat al-Alibbâ', fol. 27<sup>a</sup>; Yâqût, vol. vi, p. 80; Buġyat al-Wu'ât, fol. 294<sup>b</sup>; Dustûr al-I'lâm, fol. 65<sup>a</sup>; Brock., vol. i, p. 101. We prefer A.H. 180=A.D. 796 to other dates; see Ibn Khallikân (De Slane's translation, vol. ii, p. 396), where reliable authorities are cited for the date given above.

Beginning:—

هذا باب علم ما الكالم من العربية فالكلم اسم و فعل و حروف النخ \*

Foll. 1<sup>b</sup>-3<sup>a</sup> contain a preface by one Abû Ja'far Ahmad bin Muhammad, who appears to be no other than Ahmad bin Muhammad bin Yazdâd bin Rustam (or Rustam bin Yazdâd) Abû Ja'far an-Nahwî at-Tabarî. This Abû Ja'far, a grammarian of some reputation, flourished in the earlier part of the 4th century of the Hijrah. See Yâqût, vol. ii, p. 60, and Kitâb al-Fihrist by Ibn Nadîm, p. 60. The preface begins thus:

الحمد لله الذي افتتح كتابه بالحمد و جعله آخر دعاء اهل جنده فقال  
جل ثناؤه و آخر دعواهم ان الحمد لله رب العالمين و صلى الله على  
محمد خاتم النبيين و على آله الطيبين قتل ابو جعفر احمد بن محمد  
لم يزل اهل العربية يبضلون [ Sic يُفضلون ] كتاب ابى بشر النخ \*

For other copies see Berlin, Nos. 6457-9; Kûprilizâdah, No. 1500; Ayâ Şûfiyah, Nos. 4573-5; Hamîdiyah, Nos. 1326-7; Waliaddîn, No. 3027; Nûr 'Uşmâniyah, Nos. 4625-8; Cairo, vol. iv, p. 89; Râmpûr, p. 553. For commentaries see Hâj. Khal., vol. v, p. 97.

The work has been edited and published by H. Derenbourg, Paris, 1883. It has also been printed in India under the title 'Al-Kitâb, published by authority for the Board of Examiners, Calcutta 1887.

Written in fair Naskh, within gold and black ruled borders.

Not dated; probably 17th century.

No. 2012.

fol. 206; lines 23; size  $4\frac{1}{2} \times 8$ ;  $6\frac{1}{2} \times 10$ .

شرح الجمل

SHARḤ AL-JUMAL.

A very old and the unique copy of an anonymous commentary on *Al-Jumal*, a very instructive work on grammar, by Abu'l-Qâsim Az-Zajjâjî.

In a note on the title-page, in a much later hand, the work is described as a commentary on 'Abdalqâhir al-Jurjanî's *Al-Jumal* by Imâm Abu'l-Ḥasan Ibn 'Uṣfûr (*d.* A.H. 669=A.D. 1270); but the facts that on folio 182<sup>a</sup> the author explicitly calls the author of the text Abu'l-Qâsim Az-Zajjâjî and that the present copy was transcribed in A.H. 575=A.D. 1179 (i.e., long before the birth of Ibn 'Uṣfûr) are evidence that the present work is a commentary on Az-Zajjâjî's *Al-Jumal* by an author who lived before A.H. 575=A.D. 1179.

The author of the text, Abu'l-Qâsim 'Abdarrahmân bin Ishâq az-Zajjâjî, a pupil of Abû Ishâq Ibrâhîm az-Zajjâj (*d.* A.H. 310=A.D. 922) and a grammarian of great talent and repute, was born at Nihâwand. He studied at Bagdâd and passed his life as a teacher, at first at Damascus and later on at Ṭabarîyah, where he died in A.H. 337=A.D. 948. For further particulars of his life see Ibn Kḥallikân (*De Slane's translation, vol. ii, p. 92*); *Nuzhat al-Alibbâ'*, fol. 142<sup>a</sup>; *Buġyat al-Wu'ât*, fol. 233<sup>b</sup>; *Dustûr al-I'lâm*, fol. 57<sup>b</sup>; *Brock., vol. i, p. 110.*

Beginning:—

قال ابو القاسم اقسام الكلام ثلاثة اسم و فعل و حرف - اقسام الكلام  
مضاف و مضاف اليه و لا يعلم المضاف من حيث هو مضاف حتى  
يعلم ما اضيف اليه اذا الكلام بالفظر الى اللغة لفظ مشترك بين معان  
كثيرة الخ \*

Contents:—

Fol. 5 <sup>a</sup> .	باب الاعراب
Fol. 10 <sup>b</sup> .	باب معرفة علامات الاعراب
Fol. 14 <sup>b</sup> .	باب الافعال
Fol. 17 <sup>b</sup>	باب التثنية و الجمع

Fol. 23 <sup>b</sup> .	باب الفاعل و المفعول به
Fol. 36 <sup>a</sup> .	باب ما يتبع الاسم فى اعرابه
Fol. 36 <sup>b</sup> .	باب النعت
Fol. 47 <sup>a</sup> .	باب العطف
Fol. 61 <sup>a</sup> .	باب التوكيد
Fol. 66 <sup>b</sup> .	باب البدل
Fol. 81 <sup>b</sup> .	باب عطف البيان
Fol. 83 <sup>a</sup> .	باب اقسام الاعمال فى التعدى
Fol. 93 <sup>a</sup> .	باب يتعدى اليه الافعال المتعدية وغير المتعدية
Fol. 99 <sup>b</sup> .	باب الابتداء
Fol. 107 <sup>a</sup> .	باب الاشتغال
Fol. 113 <sup>b</sup> .	باب الافعال الداخلة على المبتدأ و الخبر فيرتفع المبتدأ بانه اسمها و ينصب الخبر على انه خبرها *
Fol. 129 <sup>a</sup> .	باب الحروف التى تنصب الاسم وترفع الخبر
Fol. 142 <sup>b</sup> .	باب الفرق بين إن و أن
Fol. 146 <sup>a</sup> .	باب حروف الخفض
Fol. 160 <sup>b</sup> .	باب حتى
Fol. 162 <sup>a</sup> .	باب القسم
Fol. 167 <sup>b</sup> .	باب ما لم يسم فاعله
Fol. 172 <sup>a</sup> .	باب من مسائل ما لم يسم فاعله
Fol. 173 <sup>b</sup> .	باب اسم الفاعل
Fol. 177 <sup>a</sup> .	باب الامثلة التى يعمل عمل اسم الفاعل
Fol. 179 <sup>a</sup> .	باب الصفة المشبهة باسم الفاعل
Fol. 183 <sup>a</sup> .	باب التعجب
Fol. 188 <sup>b</sup> .	باب ما
Fol. 191 <sup>b</sup> .	باب نعم و بئس
Fol. 195 <sup>a</sup> .	باب حيثذا
Fol. 196 <sup>a</sup> .	باب الفاعلين [ و ] المفعولين الذين يفعل كل واحد منهما لصاحبه مثل ما يفعل به الآخر *
Fol. 200 <sup>b</sup> .	باب ما يجوز تقديمه من المضمر على الظاهر و ما لا يجوز
Fol. 204 <sup>b</sup> .	باب اضافة المصدر الى ما بعده

No other copy of the present commentary is known.

For copies of Az-Zajjâjî's text see Berlin, No. 6461; Escur., Nos. 30, 108; Alger, Nos. 38-9; Kûprilizâdah, No. 1462; Yenî, No. 1062; Hamîdîyah, Nos. 1277-9. See also Hâj. Khal., vol. ii, p. 625.

The colophon, written in a different and apparently much later hand, runs thus:—

تمت [تم] هذا الكتاب بعون الملك الوهاب و كان الفراغ من نسخه في  
ثلاثة و عشرون [عشرين] محرم الحرام من شهر سنة خمس مائة  
[و] خمسة و سبعون [سبعين] من الهجرة النبوية و صلى الله على  
خير البرية و الله تعالى اعلم \*

Written in old Arabian Naskh. The last four folios are water-stained.

Dated the 3rd Muharram, A.H. 575=A.D. 1179.

### No. 2013.

fol. 126; lines 19; size  $4\frac{1}{4} \times 7\frac{1}{4}$ ;  $6\frac{1}{4} \times 9$ .

الايضاح

## AL-'ÎDÂH.

A very fine and old copy of *Al-'Îdâh*, a well-known work on grammar by Abû 'Alî al-Ḥasan bin 'Abdalḡaffâr al-Fârisî الحسن بن عبد الغفار الفارسي (*d.* A.H. 377=A.D. 987; see Lib. Cat., vol. xviii, part i, No. 1211). It was composed for 'Aḡudaddawlah Abû Shujâ' Khusrâw (A.H. 338-372=A.D. 949-982), the second ruler of the Buwaihids of Persia.

Beginning:—

الحمد لله رب العالمين و صلواته على سيدنا محمد خاتم النبيين و آله  
اجمعين اما على [ثر ذلك اطل الله بقاء الامير الجليل عضد الدولة مولانا  
و ادام عزة و تائيده و نصره و تمكيذه و اسبغ عليه طوله و فضله فاني جمعت  
في هذا الكتاب ابوابا من العربية النخ \*

The present work is divided into two parts. The first part, which consists of 160 chapters, deals with syntax and ends on fol. 73<sup>a</sup> with the following colophon:—

تم الجزء الاول من الكتاب الموسوم بكتاب الايضاح على يد الفقير  
الى الله تعالى على بن محمد بن على بن عبد الله و وافق الفراغ منه  
يوم الاربعا في العشر الاوسط من شهر صفر من شهر سنة تسع و تسعين  
و خمس مائة فالحمد لله رب العالمين و صلواته على خير خلقه محمد  
النبي و آله الطاهرين اجمعين \*

The second part, which contains altogether 36 chapters, deals with etymology and begins on fol. 74<sup>a</sup> thus:—

الحمد لله رب العالمين الذي جعل حمدة فاتحة كتابه و خاتمة  
دعوى اوليائه في جنته فقال و آخر دعواهم ان الحمد لله رب العالمين الخ \*

For other copies see Escur., Nos. 42-3, 125, 194; Kûprilîzâdah, Nos. 1456-7; Waliaddîn, No. 2903; Ayâ Şûfiyah, No. 4451. See also Brock., vol. i, p. 113; and Hâj. Khal., vol. i, p. 511.

Written in good and fully vocalised Naskh. Both the parts appear to have been written by the same hand though the name of the scribe appears only in the colophon attached to the first part.

Dated A.H. 596=A.D. 1202.

Scribe: على بن محمد بن على بن عبد الله.

### No. 2014.

fol. 160; lines 25; size  $4\frac{1}{4} \times 8$ ;  $6\frac{1}{2} \times 9\frac{1}{4}$ .

شرح الايضاح

### SHARH AL-'IDĀH.

The unique copy of a commentary on the preceding work. Neither the commentary nor its author is mentioned in any catalogue.

The name of the author is not revealed anywhere in the body of the MS., but the following note on the title-page by a scholar, who appears to have studied the work, indicates that, in the course



of his reading the *Miftâh* of As-Sakkâkî (*d.* A.H. 626=A.D. 1228; see No. 2142 below), he found in the chapter on *حاشا* and *ما عدا* a passage which led him to believe that the author was Imâm Ibn al-Bannâ' al-Miṣrî:—

و اما اسم الشرح فلا ادري حقيقته بل كان احد من ائمة الفحاسة الثقة  
انما الذي فهم من عبارة المفتاح للسكاكى فى بحث ما عدا و حاشا ان  
هذا الشرح ... للامام البذاء المصربى الشهير بذلك \*

This Ibn al-Bannâ', whose full name is Abû 'Alî Ḥasan bin Aḥmad bin 'Abdallâh bin al-Bannâ' al-Muqrî *ابو على حسن بن احمد بن عبد الله بن البذاء المقرئ* was a jurist of the Hanbalî sect. He was born, according to Abû Ya'la, *Ṭabaqât al-Ḥanâbilah*, fol. 266<sup>a</sup>, in A.H. 396=A.D. 1005. He studied under Abu'l-Qâsim 'Abdalmalik bin Muḥammad bin Aḥmad Ibn Bisrân (*d.* A.H. 430=A.D. 1038), to whom he refers in the present work on fol. 208<sup>b</sup> thus:—

اعلم ان ابا على ما ذكر باب الذببة فى كتاب الايضاح خدمة للسلطان  
لانه صنفه لعضد الدولة ففزه عنه الا انى درست على شيوخى ابي القاسم  
هذا الباب من اللع لابن جنى و سألته مع ذلك عن مسائل الاخفش  
فى الاوسط \*

Ibn al-Bannâ' is said to have composed 150 works, of which the commentary on *Al-'Idâh* is specially noted by Yâqût (*Irshâd al-Arîb*, vol. iii, p. 25). He died in A.H. 471=A.D. 1078. See *Ṭabaqât al-Ḥanâbilah* by Ibn Rajab al-Ḥanbalî, vol. i, fol. 10<sup>a</sup>; *Aḍ-Ḍahabî's Ṭabaqât al-Qurrâ'*, fol. 97<sup>b</sup>; *Buġyat al-Wu'ât*, fol. 170<sup>a</sup>.

Beginning:—

قال ابو على الكلام يأتلف من ثلاثة اشياء اسم و فعل و حرف و لم  
يرد به ان الكلام لا يفيد و لا يأتلف الا بمجموع هذه الثلاثة الخ \*

The work is divided into two parts. The first part ends on fol. 133<sup>b</sup> with the following colophon:—

و هذه النسخة منقولة من نسخة تاريخ الفرائخ من نسخها فى العشر  
الواخر من ربيع الاول سنة تسعين و خمسمائة من الهجرة النبوية و هى  
مقابلة على الاصل و ذلك على يد كاتبها الفقير عبد الله بن ابراهيم

الزهرانى غفر الله له و للمسلمين آمين و ذلك فى احد عشر خلون من  
شهر الربيع الثانى سنة الف و مائتين [و] سنة و تسعون [تسعين] من الهجرة  
النبوية ..... منقول من كتاب الكتبخانة الميرية \*

The second part begins on fol. 135<sup>b</sup> thus:—

باب الظروف من المكان اعلم ان المكان هو ما استقر فيه او تصرف

عليه النح \*

Fol. 135<sup>b</sup> also contains a note, probably by the scholar noted above, referring to the identification of the author of the commentary.

It appears from the colophons of both the parts that the MS. was transcribed from a copy, dated A.H. 590=A.D. 1193, belonging to the Miriyah Library of Egypt.

Written in Arabian Naskh.

Dated A.H. 1296=A.D. 1878.

Scribe: عبد الله بن ابراهيم الزهرانى .

### No. 2015.

fol. 199 ; lines 33 ; size 5½ × 9½ ; 8½ × 12.

الخصائص

### AL-KHASÂ'IS.

A work on the principles of syntax, by Abu'l-Fath 'Uḡmân bin Jinnî al-Mawṣilî ابو الفتح عثمان بن جنى الموصلى (d. A.H. 392=A.D. 1001 ; see Lib. Cat., vol. xviii, part i, No. 1213). The work is of great help to Orientalists in their investigations into the development of the history of Arabic grammar.

Beginning:—

الحمد لله الواحد العدل القديم ..... هذا اطل الله بقاء مولانا  
الملك المنصور المعز بهاء الدولة و ضياء الملة و غياث الامة و ادام ملاكته  
و نصرة و سلطانه و مجدده و تائيدده و سموه و كبت شانته و عدوه .....  
انا لم فر احدا من علماء البلادين تعرض بعمل اصول النحو على مذهب  
اصول الكالم و الفقه فاما كتاب اصول ابى بكر فلم يللم فيه بما نحن عليه

الاحرفا او حرفين في اوله و قد تعلق عليه به و سئقول في معناه على ان  
 ابالحسن قد كان صنف في شئ من المقائيس كتيباً اذا انت قرنته بكتابنا  
 هذا علمت بذاك اذا نبنا عنده فيه و كفيذاه كلفة التعب به و كفاناة على  
 لطيف ما اولاناة من علومه المسوقة اليها المغيضة ماء البر و البشارة  
 علينا النخ \*

In the preface the author claims to have applied for the first time in the treatment of Arabic syntax those principles which had up to that time been employed only in dealing with the science of jurisprudence and scholastic theology. It appears that he is justified in his claim.

The whole work is divided into four parts bound in one volume. A table of contents is attached to each of the parts.

Complete copies of the work are rare. The Gotha Library possesses only the second and fourth parts of the work (see Catalogue, Nos. 186-7). No other library in Europe appears to possess a copy. In the East, the Cairo Library possesses copies of the 1st and 2nd parts only (see Catalogue, vol. iv, p. 49), and the Ḥamîdiyyah Library (No. 1287) possesses a copy, but it is difficult to ascertain from the catalogue whether the copy is complete. In India the Râmpûr Library appears to possess two copies, one complete, the other only the first part (Catalogue, p. 538).

Our copy is by no means a correct one, nor is it old, but it is complete. The work has been printed in two volumes in Cairo, A.H. 1332.

Written in fair Arabian Naskh, with a sprinkling of vowel-points. The headings are in red.

Dated the 17th Rabi 'II, A.H. 1060 = A.D. 1650.

Scribe: هاشم بن محمد الحسينى .

The title-page contains a short biographical notice of the author, extracted from the Buġyat al-Wu'ât of As-Suyûṭî.

No. 2016.

oll. 120; lines 11; size  $4\frac{1}{4} \times 6$ ;  $6\frac{1}{4} \times 7\frac{1}{4}$ .

كتاب اللمع

## KITÂB AL-LAMA‘.

An old copy of a treatise on grammar, by Ibn Jinnî ابن جنى (see No. 2015 above).

Beginning:—

الكلام كله ثلاثة اضرب اسم و فعل و حرف النح \*  
 \* الكلام كله ثلاثة اضرب اسم و فعل و حرف النح \*

The work has been fully described in Berlin, No. 6466. Our copy, which is dated A.H. 620=A.D. 1223, is nine years older than the Berlin copy, which is dated A.H. 629=A.D. 1231.

The colophon reads thus:—

تم الكتاب و الحمد لله ..... فرغ من نسخة محمد بن على  
 بن ابي العز البغدادي المعروف بالابري في اواخر المحرم من سنة  
 عشرين و ستمائة \*

For other copies see Ayâ Şûfiyah, Nos. 4578-9, and Brock., vol. i, p. 126. For commentaries see Hâj. Khal., vol. v, p. 332.

Written in fair, large and fully vocalised Naskh.

Dated A.H. 620=A.D. 1223.

Scribe: محمد بن على بن ابي العز البغدادي المعروف بالابري.

According to a note on the title-page the MS. was purchased by Abu'l-Baqâ' Muḥammad bin Faṭhallâh al-Bailûnî at Aleppo in A.H. 1054=A.D. 1644. This Al-Bailûnî, whom Al-Muḥibbî, *Khulâṣat al-Aṣar*, vol. iv, p. 105, describes as an illustrious poet and a scholar of considerable repute, was born at Aleppo. He held several distinguished posts in Cairo and Constantinople, and died in A.H. 1085=A.D. 1674.

No. 2017.

foll. 241; lines 17; size  $9\frac{1}{2} \times 6\frac{3}{4}$ ;  $7\frac{1}{2} \times 5$ .

شرح اللمع

SHARH AL-LAMA'.

An old and valuable copy of a commentary on the preceding work written during the lifetime of the commentator. By Muhibbad-dîn Abu'l-Baqâ' 'Abdallâh bin al-Husain bin 'Abdallâh bin al-Husain al-'Ukbarî محب الدين ابو البقاء عبد الله بن الحسين بن عبد الله بن الحسين العكبرى (d. A.H. 616=A.D. 1219; see Lib. Cat., vol. xviii, part ii, No. 1371).

Beginning:—

الحمد لله على ما اولى ..... اما بعد فان بعض المشغوفين  
بكتاب اللمع فى الذخيرة تأليف ابى الفتح عثمان بن جنى رحمه الله سألنى  
ان املى عليه مختصرا فى شرحه فاجتبه الى ذاك والله الموفق - فصل  
فى بيان النسخ \*

Hâj Khal., vol. v, p. 333, makes mention of this commentary along with others, but a reference to Brock., vol. i, p. 126, shows that no other copy of the work has so far been traced.

The following colophon tells us that the present copy was transcribed in the lifetime of the author:—

و فرغ من نسخه يوم السبت ثانى عشر من شهر جمادى [جمادى]  
الآخر من سنة احدى عشرة و ستمائة رحم الله من نظر فيه و دعا لنسخه  
و مؤلفه بالعفو و الغفران كتبه احوج الخلعة الى عفو الحق عبد المجيد  
بن عثمان بن نوقاضى الجبلى \*

Written in fair, large and fully vocalised Naskh.

Dated A.H. 611=A.D. 1214.

Scribe: عبد المجيد بن عثمان بن نوقاضى الجبلى.

The title-page contains the signature of Shaikh 'Uṣmân bin Sanad al-Baṣrî (d. A.H. 1250=A.D. 1834), the author of *Aṣfa'l-Mawârid* (see Lib. Cat., vol. xii, No. 755).

## No. 2018.

fol. 99; lines 5; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $5\frac{1}{2} \times 3$ .

المختصر في النحو

## AL-MUKHTAṢAR FI'N-NAḤW.

A treatise on grammar, by Abu'l-Ḥasan 'Alī bin Muḥammad bin Ibrāhīm bin 'Abdallāh al-Qūhundurī ad-Darīrī محمد علي بن محمد ابن ابراهيم بن عبد الله القهذري الضريري, a grammarian of considerable repute. The date of his death is not known, but he must have flourished in the earlier part of the 5th century of the Hijrah, since Abu'l-Ḥasan 'Alī al-Wāḥidī (d. A.H. 468 = A.D. 1075) calls him his teacher. For accounts of his life see Buḡyat al-Wu'āt, fol. 279<sup>a</sup>, and Nakt al-Himyān, fol. 63<sup>b</sup>.

Beginning:—

الحمد لله رب العالمين و العاقبة للمتقين و الصلوة على رسوله محمد و اله لجمعين وال الشيخ الامام الاجل الزاهد ابو الحسن علي بن محمد بن ابراهيم الضريري رحمة الله عليه اعلم ان كلام العرب ينقسم على ثلاثة اقسام اسم و فعل و حرف النح \*

A copy of the work is noticed in India Office, No. 956, where the author is wrongly confounded with Ḥamidaddīn 'Alī bin Muḥammad al-Bukhārī (d. A.H. 667 = A.D. 1268), the commentator of Al-Marginānī's well-known manual of Ḥanafi law entitled *Al-Hidāyah*.

The work is generally called *Ad-Darīrī*. It has been lithographed at Lucknow, A.H. 1262.

Written in fair, large and fully vocalised Naskḥ.

Not dated; probably 17th century.

## No. 2019.

fol. 161; lines 14; size  $8\frac{1}{4} \times 5$ ;  $6 \times 3\frac{1}{4}$ .

شرح المختصر في النحو

## SHARḤ AL-MUKHTAṢAR FI'N-NAḤW.

The unique copy of an anonymous commentary on the preceding work.

Beginning:—

الا بذكره يستكمل كل ذي بال و بصلوة نبيه يتوسل الي كل خيد

وكمال فله الحمد و عايه الصلوة و على آله و اصحابه نفائس البركات  
و شرائف التحيات النخ \*

The author wrote this commentary, as he states in a short preamble, for the use of his son, who wished to read the text with him. The commentary includes the whole text, written in red. The commentary must have been composed in or some time after the 9th century A.H., since the latest authority quoted is Majdaddīn al-Fīrūzābādī (*d.* A.H. 817=A.D. 1414), the author of *Al-Qāmūs*.

Written in Indian Naskh.

Dated A.H. 1226=A.D. 1811.

Scribe: عباس قلى .

No. 2020.

fol. 56; lines 6; size  $8\frac{1}{2} \times 6\frac{1}{4}$ ;  $5\frac{3}{4} \times 3\frac{1}{4}$ .

العوامل المائة

AL-'AWÂMIL AL-MI'AH.

The well known work dealing with the hundred grammatical regents, by Abû Bakr 'Abdalqâhir bin 'Abdarrahmân al-Jurjânî ابوبكر عبد القاهر بن عبد الرحمن الجرجاني .

Beginning:—

الحمد لله على نعمائه الشاملة و آلائه الكاملة و الصلوة على سيد الانبياء  
محمد المصطفى و آله المجتبي و اعلم ان العوامل فى الفصح على ما  
ألفه الشيخ الامام ..... مائة عامل العامل ما يوجب كون آخر الكلمة  
على وجه مخصوص النخ \*

The author, a grammarian of great talent and repute, was born at Jurjân, where he studied grammar under Abu'l-Husain Muḥammad al-Fârīsī, sister's son to the celebrated grammarian Abû 'Alī (*d.* A.H. 377=A.D. 987). He wrote a series of very instructive works on grammar and rhetoric, and died in A.H. 471=A.D. 1078. For accounts of his life see *Buġyat al-Wu'ât*, fol. 245<sup>b</sup>; *Dustûr al-'Ilâm*, fol. 30<sup>a</sup>; *Ṭabaqât* by Ibn Qâḍī Shuhbah, fol. 38<sup>b</sup>; *Ṭabaqât* by Ibn al-Mulaqqin, fol. 91<sup>b</sup>; *Ṭabaqât* by As-Subkī, vol. iv, fol. 160<sup>a</sup>; *Mīr at al-Janân*, fol. 267<sup>a</sup>; Brock., vol. i, p. 287.

For other copies see Berlin, Nos. 6475-6; Wien, No. 148; München, Nos. 696-7, 766; Gotha, Nos. 212-14; Paris, Nos. 3088, 3989-91, 4008, 4051, 4123, 4130, 4181; Br. Mus., Nos. 486, 495, 1389, 1522; India Office, No. 981; Escur., No. 92; Alger, Nos. 15, 46, 49, 50, 54; *Āṣafiyah*, p. 1656.

The work has been repeatedly printed in India, Egypt and Persia.

The colophon reads thus:—

تمام شد شرح مائة عامل

In this the work is wrongly designated *Sharḥ Mi'at 'Āmil*.

Written in Indian Naskḥ, within coloured ruled borders.

Not dated; probably 18th century.

### No. 2021.

fol. 168; lines 19; size  $8\frac{1}{2} \times 6\frac{1}{2}$ ;  $6 \times 4\frac{1}{2}$ .

شرح الجمل

## SHARḤ AL-JUMAL.

A fragment of a commentary on a grammatical work.

The colophon reads thus:—

هذا آخر ما تيسر زيادته على شرح الجمل الكسائية \*

In the above colophon the work is described as a commentary on *Al-Jumal* of Al-Kasâ'î (*d.* A.H. 189=A.D. 804); but this is evidently incorrect, for the commentator frequently calls the author of the text 'Abdalqâhir al-Jurjânî (*d.* A.H. 471=A.D. 1078). The work seems to be identical with Al-Ba'li's commentary on *Al-Jumal* of Al-Jurjânî, a copy of which is noticed in Escur., No. 27.

This Al-Ba'li, whose full name is Muḥammad bin Abi'l-Faṭḥ bin Abi'l-Faḍl al-Ba'li al-Hanbalî *محمد بن ابي الفتح بن ابي الفضل البعلبي* was born at Ba'labakk in A.H. 645=A.D. 1247. He studied grammar under Ibn Mâlik (*d.* A.H. 672=A.D. 1273), to whom he frequently refers in the present work as his *Shaikh* and teacher. As-Suyûtî describes him as a man of noble character and vast learning. He died at Cairo, A.H. 709=A.D. 1309. See *Buġyat al-Wu'ât*, fol. 65<sup>b</sup>; *Tabaqat al-Hanâbilah* by Ibn Rajab al-Hanbalî, vol. ii, fol. 111<sup>b</sup>; Brock., vol. ii p. 100



The MS. opens thus:—

قال بحمد الله تعالى ..... النواصب للفعل المضارع وهى ان  
كتولك ارجو ان تعطينى ..... الشرح قد تقدم  
ان ان الخفيفة لها اربعة اقسام \*

We learn from Hâj. Khal., vol. ii, p. 624, that the entire work is divided into five *Faṣl*, viz., (i) فى المقدمات; (ii) فى عوامل الافعال; (iii) فى عوامل الحروف; (iv) فى عوامل الاسماء; and (v) فى اشياء منفردة. The present fragment extends from the middle of the second *Faṣl* to the end of the work.

The work was composed, as stated by Brock., vol. i, p. 288, in A.H. 695=A.D. 1295.

The MS., dated A.H. 840=A.D. 1436, was transcribed by Ibrâhîm bin Aḥmad bin Muḥammad az-Zarâ'i from a transcript of the work written by the author himself.

Written in Arabian Naskḥ. The commentary is distinguished from the text by the words قال and الشرح

### No. 2022.

fol. 45; lines 19; size  $9\frac{1}{4} \times 6\frac{1}{2}$ ;  $6\frac{1}{4} \times 4\frac{3}{4}$ .

تحفة الاحباب و طرفة الاسحاب

## TUḤFAT AL-AḤBÂB WA ṬURFAT AL-AṢḤÂB.

A commentary on *Muḥṭat al-I'râb*, a versified tract on grammar by Abû Muḥammad al-Qâsim bin 'Alî bin Muḥammad bin 'Uṣmân al-Ḥarîrî (d. A.H. 516=A.D. 1122).

By Jamâladdîn Muḥammad bin 'Umar Baḥraq al-Ḥaḍramî (d. A.H. 930=A.D. 1523; see Lib. Cat., vol. xviii, part i, No. 1306).

The commentary begins thus:—

الحمد لله الذى خلق الانسان و علمه البيان الخ \*

The first line of the text is as follows:—

اقول من بعد افتتاح القول بحمدى الطول الشديد الحول

The author in the preface tells us that he abridged this commentary from one written by the author of the text.

For other copies see Berlin, No. 6511; Leyden, No. 159; and *Āsafiyah*, p. 1640.

The work has been frequently printed in Cairo. For printed editions see *Iktifā' al-Qunū'*, p. 299.

Written in a rather cursive Naskh. The text is written in red.

Dated A.H. 1199 = A.D. 1784.

### No. 2023.

fol. 249; lines 9; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $6 \times 3\frac{1}{2}$ .

المفصل

## AL-MUFAṢṢAL.

The well-known grammar of Jārallāh Abu'l-Qāsim Məhmūd bin 'Umar az-Zamakhsharī (Jar Allah Abu'l-Qasim Mahmud bin Umar az-Zamakhshari *d.* A.H. 538 = A.D. 1143; see *Lib. Cat.*, vol. xviii, part ii, No. 1339).

Beginning:—

الله احمد على ان جعلنى من علماء العربية و جعلنى [جبانى] على  
العصب للعرب و العصبية الخ \*

The work, which was composed between A.H. 513-515, has been made known to orientalists by the two editions published by J. B. Broch, Christiania, 1859 and 1879. It has been partly translated by Trumpp in the *Sitzungsberichte der Bayer. Akademie* for 1878 and 1884. The Arabic text has also been printed in Alexandria, A.H. 1291.

For other copies see Br. Mus. Suppl., No. 925; Leyden, No. 163; Houtsma, No. 306; Cairo, vol. iv, p. 111; Rāmpūr, p. 555; *Āsafiyah*, p. 1658; *Ayā Şūfiyah*, Nos. 4593-6; *Walīaddīn*, Nos. 3048-50; *Kūprilizādah*, Nos. 1505-6; *Nūr 'Uşmāniyah*, No. 4647. For commentaries and abridgments see Brock., vol. i, p. 291; *Hāj. Khal.*, vol. vi, pp. 36-42.

The colophon reads thus:—

تمام شد کتاب مفصل از تکمله کردن بتاریخ دوم ماه محرم الحرام  
سنة ۱۲۳۷ مقام اکبرو در امام باره دیوان سید ناصر علی صاحب بخط  
بى ربط حسین علی عفا عنه ولد حافظ غلام علی عفی الله عنه \*

Written in fair Indian Naskh, with the headings in red. The first 58 folios contain occasional marginal notes.

Dated A.H. 1247 = A.D. 1831.

Scribe : حسين على .

## No. 2024.

fol. 320; lines 21; size  $9\frac{1}{4} \times 9$ ;  $6\frac{1}{4} \times 5\frac{1}{2}$ .

المسترشد

## AL-MUSTARSHID.

A commentary on the *Al-Mufaṣṣal* of Az-Zamakhsharī, by Muḥibb-adīn Abu'l-Baqā' 'Abdallāh bin al-Ḥusain bin 'Abdallāh bin al-Ḥusain al-'Ukbarī محب الدين ابو البقاء عبد الله بن الحسين بن عبد الله بن الحسين العكبرى (d. A.H. 616 = A.D. 1219; see No. 2017 above).

Beginning:—

الحمد لله الذي تاهت في عالم ربوبيته قلوب المتفكرات وكلمت في ثناء  
صديته بصائر المبصرات ..... وبعد ..... ثم سألتني من لا يدق قوله ولا  
يعدُّ طولَه و هو الشيخ الامام شمس الملة والدين آملی البخاری ان أؤلف  
حاشية المفصل مشرحة فامتثلت امره و راعيت قدرة فبسبب كساد سوق الادب  
..... وردت بنيسابور ..... صادفتني من اصطفاه بهذا الفن .....  
وهو الامام الهمام المحقق علاء الملة و الدين بهاء الاسلام و المسلمين .....  
استدعاني ان اكتب المختصر المحصل في شرح المفصل فغيرت ما جمعته  
عن امله و عملت على امتثال رسمه ..... و سميته المسترشد الخ \*

From the preface, portions of which are quoted above, it appears that the author at first composed a gloss on *Al-Mufaṣṣal* at the instance of a patron, whom he names Shamsaddīn Āmulī al-Bukhārī, but subsequently at the request of another patron, whom he calls 'Alā'addīn, he entirely changed his first composition and compiled the present work at Naisapūr in accordance with the desire of his second patron.

The work is mentioned in Berlin, No. 6522, along with other commentaries on *Al-Mufaṣṣal*, under the erroneous title of *Al-'Idāh*.

A reference to Brock., vol. i, p. 291, shows that copies of the present work were not known to him.

Written in fair Naskh. Not dated, apparently 9th century A.H.

No. 2025.

fol. 173; lines 25; size  $10\frac{1}{4} \times 7\frac{1}{4}$ ;  $5\frac{1}{2} \times 5\frac{1}{4}$ .

شرح المفصل

## SHARH AL-MUFASSAL.

The fourth part of a commentary on the *Al-Mufaṣṣal* of Az-Zamakhsharî (see No. 2023 above), by Muwaffaqaddîn Abu'l-Baqâ' Ya'îsh bin 'Alî bin Ya'îsh, better known as Ibn Ya'îsh and also as Ibn aş-Şâ'ig يعيش بن علي بن يعيش الشيبوباني يعيش وابن الصانع.

Beginning:—

فصل قال صاحب الكتاب و الزيادة تكون واحدة و ثنتين و ثلاثة و اربعة و مواقعها اربعة ما قبل الفاء و ما بين الفاء و العين و ما بين العين و اللام الخ \*

The author, Ibn Ya'îsh, a grammarian of great talent who belonged to a family of Mawṣil, was born at Aleppo on the 3rd of Ramaḍân, A.H. 553=A.D. 1158. He studied under Abu'l-Yumn Zaid bin al-Hasan al-Kindî (d. A.H. 613=A.D. 1216) and several other distinguished scholars. After completing his education he began to deliver lectures in the great mosque of Aleppo, where a large number of pupils flocked round him from far and near. He soon established a reputation as a great grammarian, and wrote, besides the present work, a commentary on Ibn Jamî's treatise on the inflection of verbs, entitled *Taṣrif al-Mulûkî*. He died at Aleppo on the 25th Jumâdâ I, A.H. 643=A.D. 1245. For further particulars of his life see Ibn Khallikân (De Slane's translation, vol. iv, pp. 379-385); Buġyat al-Wu'ât, fol. 235<sup>b</sup>; Mir'ât al-Janân, fol. 403<sup>b</sup>; Dustûr al-I'lâm, fol. 157<sup>b</sup>; Brock., vol. i, p. 297.

The work has been edited and published by G. Jahn, Leipzig, 1982-6.

For other copies see Waliâddin, Nos. 3009-12; Yenî, No. 1101; and Ayâ Şûfiyah, No. 4540. See also Hâj. Khal., vol. vi, p. 37.

The colophon reads thus:—

آخر الجزء الرابع و يتلوه فى الخامس فصل و من اصناف الحروف  
حروف الفداء \*

Written in Arabian Naskh.

Not dated; probably 15th century.

### No. 2026.

fol. 208; lines 25; size  $9\frac{1}{2} \times 6\frac{3}{4}$ ;  $7\frac{1}{4} \times 4\frac{1}{4}$ .

The Same.

The fifth part of the same commentary, defective at the beginning. The MS. opens abruptly thus:—

من الايضاح و البيان ما يحصل بفعله ..... فصل قال صاحب  
الكتاب و كما كانت الصفة وفق الموصوف فى اعراجه الخ \*

A few folios are wanting at the end. The MS. breaks off abruptly thus:—

و قال الكوفيون الاسم الماء وحدها و الواو مزيدة و احتجوا بذلك  
بقول الشاعر \*

Written in fair Naskh, with a sprinkling of vowel-points.

Not dated; probably 16th century.

### No. 2027.

fol. 269; lines 25; size  $9\frac{1}{4} \times 6\frac{1}{4}$ ;  $7 \times 4\frac{1}{4}$ .

الايضاح

AL-'IDÂH.

An old copy of a valuable commentary on Az-Zamakhshari's *Al-Mufaṣṣal* (see No. 2023 above), by Jamâladdîn Abû 'Amr 'Uṣmân bin 'Umar, better known as Ibn al-Hâjib al-Mâlîkî جمال الدين ابن الحاجب المالكي (d. A.H. 646=A.D. 1248; see Lib. Cat., vol. xix, part i, No. 1541).

Beginning:—

قوله الله احمد على طريقة اياك نعبد تقديما للاهم و ما ينقل  
انه للمصنف لا دليل عليه الخ \*

For other copies see München, No. 693; Yenî, No. 1100; Walî-addîn, No. 3008; Nûr 'Uṣmâniyah, Nos. 4611-2; Kûprîlizâdah, No. 1497; and Ḥamîdiyyah, No. 1320. See also Brock., vol. i, p. 291, and Ḥâj. Khal., vol. vi, p. 37.

The present copy, which is dated A.H. 672=A.D. 1273, is valuable, as it was transcribed only twenty-six years after the death of the author.

Written in fair Arabian Naskh. The first two folios are in a later hand. Foll. 1-21 are mended after being damaged by damp. The last folio, much damaged by damp, contains, in scarcely legible characters, the following colophon:—

شرح المفصل لابن العاجب المغربي ..... سنة اثنى و سبعين  
و ستمائة \*

The name of the scribe has been rendered entirely illegible.

### No. 2028.

fol. 356; lines 17; size  $12\frac{1}{2} \times 9$ ;  $8\frac{1}{2} \times 4\frac{1}{2}$ .

المكمل فى شرح المفصل

## AL-MUKAMMAL FÎ SHARḤ AL-MUFAṢṢAL.

A commentary on Az-Zamakhsharî's *Al-Mufaṣṣal* (see No. 2023 above), by Muḥhiraddin Muḥammad مظهر الدين محمد, a scholar of the 7th century A.H., who, according to Ḥâj. Khal., vol. vi, p. 40, composed it in A.H. 659=A.D. 1260.

Beginning:—

الحمد لله الذى قصر عما يليق بكبريائه أوفى اثنية اهل ارضه  
وسمائه ..... اما بعد فقد دعانى فذة خالصانى و زمرة اعوانى الى  
ان اشرح لهم كتاب المفصل فى النحو تأليف الامام فخر خوارزم محمود  
بن عمر الزمخشري ارجو ان يكون شرحا لا يبقى معه فى المفصل  
اشكال ..... و سميته بكتاب المكمل فى شرح المفصل الخ \*

Cf. Cairo, vol. iv, p. 113.

For other copies see Bodl., vol. i, No. 1084; Escur., No. 60; Alger, No. 43; Nûr 'Uṣmâniyah, Nos. 4613-14; and Âsafiya, p. 1658.

Written in fair Indian Naskh, within red and blue ruled borders; with an illuminated frontispiece. The commentary includes the whole text written in red.

Not dated; probably 17th century.

The title-page contains a seal bearing the inscription محمد سعيد عنده، dated A.H. 1107=A.D. 1695.

### No. 2029.

fol. 213; lines 13; size  $5\frac{1}{2} \times 3$ ;  $3\frac{1}{2} \times 1\frac{1}{2}$ .

شرح شواهد المفصل

## SHARḤ SHAWĀHID AL-MUFAṢṢAL.

An anonymous commentary on the verses of Arabian poets quoted by Az-Zamakhsharî in *Al-Mufaṣṣal* (see No. 2023 above).

Beginning:—

الحمد لله الذى فضل الانسان بفضيلة البيان ..... و بعد فقد  
 سئح لى بعد ما التمس اخوانى من مقتبسى العام ..... ان اكتب  
 على ما [sic] العبير العلامة جاز الله الرمخشى جزاء الله تعالى عن ذلك  
 خير الجزاء فى كتابه المترجم بكتاب المفصل من الابيات المهذبة المستعذبة  
 التى لا حظها رؤساء الفصو ..... بعيون الشهادات على وجه يفيد  
 كل مستفيد الن \*

Cf. Cairo, vol. iv, p. 60.

The colophon reads thus:—

تم الكتاب بعون الله و حسن توفيقه و الحمد لله رب العالمين  
 و صلى الله على سيدنا محمد و آله الطيبين الطاهرين على يد العبد  
 الضعيف الذليل الراجى الى الله تعالى و عاينه التكلان فى غرة شهر  
 مبارك ربيع الآخر سنة ست و عشرين و ثمانماية محمود بن محمد بن  
 سليمان \*

Written in Persian Nasta'liq, with an illuminated frontispiece.

Dated A.H. 826 = A.D. 1422.

Scribe: محمد بن محمد بن سليمان.

The title-page contains the seals and signatures of several former owners of the MS.

### No. 2030.

fol. 97; lines 15; size  $8 \times 5\frac{1}{2}$ ;  $5 \times 2\frac{3}{4}$ .

شرح الانموذج

## SHARḤ AL-UNMŪDAJ.

A commentary on *Al-Unmūdaj*, a grammatical treatise of Az-Zamakhsharī (see No. 2023 above).

By Jamāladdīn Muḥammad bin 'Abdalḡanī al-Ardabīlī جمال الدين محمد بن عبد الغنى الاردبيلي, who died, according to Cairo, vol. iv, p. 65 in A.H. 647 = A.D. 1249.

Beginning:—

الحمد لله الذى جعل العربية مفتاح البيان و صيرها آلة يحترفون بها  
عن الخطاء فى اللسان و قوم بسببها المنطق الذى هو مميز الانسان النخ \*

The author tells us in the preface that he wrote this commentary for his pupils, especially for Aḡmad 'Imādaddīn al-Kāshī.

The commentary is distinguished from the text by the words *اقول* and *قال*.

For other copies see Berlin, Nos. 6516-7; Gotha, Nos. 224-6; Cairo, vol. iv, p. 65; and Āṣafiyaḥ, p. 1648.

The work has been frequently printed. For printed editions see Brock., vol. i, p. 291; *Iktifā' al-Qunū'*, pp. 301, 310 and 349.

Written in fair Naskḥ.

Dated A.H. 1222 = A.D. 1807.



No. 2031.

fol. 41; lines 7; size  $9\frac{1}{2} \times 6\frac{1}{2}$ ;  $6 \times 3\frac{1}{2}$ .

المصباح

## AL-MISBĀḤ.

The well-known grammar of Abu 'l-Faḥḥ Nâsir bin 'Abdassayyid al-Muṭarrizî *أبو الفتح ناصر بن عبد السيد المطري*.

Beginning:—

أما بعد حمد الله ذى الانعام جاعل الفصحى فى الكلام كالمخ فى اطعام

\* الخ

The author, Al-Muṭarrizî, a philologist of great talent, was born at Khwârizm in A.H. 538=A.D. 1143. Apart from his philological knowledge he was well acquainted with Ḥanafite jurisprudence and Mu'tazalite doctrine. He wrote several instructive works, and died in A.H. 610=A.D. 1213. For further particulars of his life and works see Buġyat al-Wu'ât, fol. 323<sup>a</sup>; Dustûr al-I'lâm, fol. 128<sup>a</sup>; Mir'ât al-Janân, fol. 379<sup>b</sup>; Ibn Khallikân (De Slane's translation, vol. iii, pp. 523-5); Al-Jawâhir al-Muḍfiyah, vol. ii, fol. 75<sup>a</sup>; Hadâ'iq al-Ḥanafiyah, p. 243; Brock., vol. i, p. 293.

The author tells us in the preface that he composed this work for his son Mas'ûd, for whom he had previously written his lexicographical work, entitled *Al-Ignâ'* (see Hâj. Khal., vol. i, p. 384).

The work forms the first volume of Baillie's Five Books on Arabic Grammar, Calcutta, 1802. Its first chapter is also printed in De Sacy's *Anthologie Grammaticale* (see India Office, No. 890).

For other copies see Berlin, Nos. 6530-1; Gotha, No. 24; München, Nos. 695-7; Wien, Nos. 159-63; Leyden, Nos. 172-4; Paris, Nos. 1136, 4008, 4130; Alger, Nos. 46, 49, 51; Br. Mus., Nos. 486, 880, 1030, 1390, 1522; India Office, No. 890; Nûr 'Uṣṣâ-niyah, No. 4629; Cairo, vol. iv, p. 110; Râmpûr, p. 555. For commentaries see Hâj. Khal., vol. v, p. 382.

The work has been lithographed in Lucknow, A.H. 1262=A.D. 1245.

Written in cursive Naskh. Water stained.

Dated A.H. 1241=A.D. 1825.

Scribe: *سید عالم علی*.

## No. 2032.

fol. 55; lines 9; size  $11 \times 6\frac{1}{2}$ ;  $6 \times 2\frac{1}{2}$ .

The Same.

Another copy of the same work, beginning as the above.  
Written in Indian Naskh, with copious interlinear notes.  
Dated A.H. 1231 = A.D. 1815.

Scribe: عبد الله پسر شرف الدين نبيرك محمد صادق مرحوم.

## No. 2033.

fol. 22; lines 13; size  $9 \times 5$ ;  $6\frac{1}{2} \times 4$ .

The Same.

Another copy of the same work, beginning as usual.  
Written in Indian Naskh. Worm-eaten.  
Dated A.H. 1261 = A.D. 1845.

Fol. 1<sup>a</sup> contains a seal bearing the name of a certain Sayyid  
Mustafâ Mûsawî, dated A.H. 1262 = A.D. 1846.

## No. 2034.

fol. 84; lines 8; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $5\frac{1}{2} \times 3$ .

The Same.

Another copy of the same work, beginning as usual.  
Written in Indian Nasta'liq, with copious marginal notes. The  
first eight folios are in a later hand.

Dated A.H. 1280 = A.D. 1863.

Scribe: محمد عبد الولي.

## No. 2035.

fol. 150; lines 19; size  $10 \times 5\frac{3}{4}$ ;  $6\frac{3}{4} \times 3$ .

ضوء المصباح

## DAW' AL-MISBĀH.

A commentary on the preceding work, by Tājaddīn Muḥammad bin Muḥammad bin Aḥmad bin Saifaddīn al-Isfarā'īnī تاج الدين محمد بن محمد بن سيف الدين الاسفرائيني.  
بن محمد بن احمد بن سيف الدين الاسفرائيني.

Beginning:—

قوله اما بعد حمد الله اما كلمة فيها معنى الشرط النعم \*

The author, who flourished about the end of the 7th century of the Hijrah, first wrote a larger commentary with the title *Al-Miftāh*, which he subsequently abridged to the present concise form in A.H. 684=A.D. 1285. Cf. Brock., vol. i, p. 293, and Hāj. Khal., vol. v, p. 583.

For other copies see Br. Mus., No. 500; Br. Mus. Suppl., No. 932; India Office, No. 891; Wien, No. 164; Houtsma, No. 313; Escur., No. 117; Paris, No. 4099; Cairo, vol. iv, p. 78; Aṣāfiyah, p. 1652; and Râmpūr, p. 550.

Written in cursive Nasta'liq, with the headings in red.

Not dated; probably 18th century.

## No. 2036.

fol. 129; lines 15; size  $9\frac{1}{2} \times 6\frac{1}{4}$ ;  $6\frac{1}{4} \times 4$ .

The Same.

Another copy of the same work, beginning as the above.

Written in a rather cursive Naskh, with the headings in red.

Not dated; probably 19th century.

No. 2037.

foll. 120 ; lines 15 ; size  $9\frac{1}{2} \times 6\frac{1}{2}$  ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

توضيح الحواشى

## TAWDĪH AL-HAWĀSHĪ.

An anonymous gloss on the *Daw'al-Misbāh* of Al-Isfarā'īni (see No. 2035 above).

Beginning:—

الحمد لله الذى جعل النحو اسلوبا فى الكلام ورسيلة الى المعانى  
والبیان . . . . . اما بعد فانى اردت ان اوضح بعض حواشى المصباح للاستاذ  
العلامة شهاب الملة و الدين و ازيد بحثا ملايماً فى بعض المقام قوله اما بعد  
حمد الله ذوى الانعام قال الاستاذ رحمه الله اختار هذه العبارة دون ان يقول  
الحمد لله او احمد الله و نحو ذلك لانها تدل على ان الحمد عند المصنف  
اهم من كل شىء فتلجج الى انه عبد شكور قلت هذا الكلام جواب سوال مقدر  
وهو ان يقال لم اختار المصنف رحمه الله هذه العبارة فاجاب الخ \*

Ahlwardt (Berlin, No. 6536), on the authority of Hâj. K̄hal., vol. v, p. 583, considers it probable that the author is Muhammad bin Hamzah al-Zanârî, who died in A.H. 834 = A.D. 1430.

The colophon reads thus:—

الحمد لله و تقنى باختتام هذا الكتاب المسمى بتوضيح الحواشى  
و الصلوة على رسوله المبعوث الى جميع الاناسى وقع النسبة من تأليف  
هذا المختصر فى الصخرة الكبرى الخ \*

Written in fair Indian Nasta'liq, with the headings in red.

Not dated ; probably 18th century.

## No. 2038.

fol. 11; lines 19; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $5 \times 4\frac{1}{2}$ .

درة النوء

DURRAT AN-NAW'.  


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A commentary on the preface of *Ḍaw' al-Miṣbāḥ* (see No. 2035 above), by Raḍiaddīn al-Khwārizmī رضى الدين الخوارزمي. See Hāj. Khal., vol. v, p. 583

Beginning:—

الحمد لله مانع الاعلاق و فاتح الاغلاق ..... اما بعد فهذا در من  
 الكلام حررته توشيحاً و تبیاناً للالفاظ اللغوية و الامثال العربية المودعة فى  
 خطبة صدرت عن بعض الافاضل و صدر بها كتابه المسمى بالضوء فى  
 شرح المصباح النخ \*

For other copies see Br. Mus., No. 1000, iii, and Escur., No. 236, ix.

The colophon reads thus:—

تم على يد العبد الضعيف ..... شهاب الدين محمد بن  
 ابي بكر العراقى المدعو بالعافظ اصلح الله شأنه و صانه عما شأنه فى يوم  
 الاحد قبيل العصر حامداً الربيه \*

Written in Naskh.

Not dated; probably 18th century.

A note on the title-page which runs thus: و مالكة الحقيقى هو الله و  
 مالكه المجازى فقير احمد قادرى النخ tells us that the MS. was in the  
 possession of one Ahmad Qādirī.

## No. 2039.

fol. 72; lines 21; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $5\frac{1}{2} \times 2\frac{1}{2}$ .

الانوار

AL-ANWĀR.  


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An anonymous commentary on the *Al-Miṣbāḥ* of Al-Muṭarrizī (see No. 2031 above).

Beginning:—

اما بعد حمد الله اما كلمة افتتاح و تفييه فلا يليها الا الاسم لاستحقاقه  
الابتداء و فيها معنى الشرط فلزم في جوابها الفاء الخ \*

The commentary includes the text, distinguished by a red line drawn over it.

The colophon reads thus:—

تمت (تم) هذا الكتاب بعون الملك الوهاب المسمى انوار شرح  
المصباح بتاريخ دهم شهر ربيع الآخر سنة ٣٠٠٠ جلوس همايون \*

Written in fair Naskh. Foll. 42-72 are in a later hand.

Not dated; probably 17th century.

The title-page contains a note stating that the MS. was presented by Tipû Sultân of Maisûr to one Husain 'Ali in A.H. 1212=A.D. 1797.

A fly-leaf at the beginning contains the following two seals:—

1. A seal bearing the inscription نصير الدولة بهادر نصرت جنگ

2. A seal bearing the name of a certain Bahâ'addîn Muḥammad 'Abdalqâdir, dated A.H. 1098=A.D. 1686.

### No. 2040.

fol. 238; lines 23; size 10×7; 8×5½.

المحصول في شرح الفصول

## AL-MAḤṢŪL FÎ SHARḤ AL-FUṢŪL.

An old copy of a commentary on the *Fuṣûl Khamsîn*, a treatise on grammar, of Abû Zakariyâ Yahyâ bin 'Abdalmu'tî bin 'Abdannûr az-Zawâwî (d. A.H. 628=A.D. 1230). The commentary was composed in A.H. 674.

By Jamâladdîn Abû Muḥammad Husain bin Badr bin Ayâz bin 'Abdallâh al-Baġdâdî جمال الدين ابو محمد حسين بن بدر بن اياز بن عبد الله البغدادي. As-Suyûtî, *Buġyat al-Wu'ât*, fol. 183<sup>b</sup>, describes him, on the authority of Ibn Râfi', as the foremost grammarian of Baġdâd of his time. He studied under Tâjaddîn al-Urmawî, and wrote, besides the present work, a treatise entitled *Al-Is'âf Fî'l-Khullân*, and a commentary on the *Ḍarûrî at-Taṣrîf*, a treatise on inflection by Jamâladdîn Ibn Mâlik (d. A.H. 672=A.D. 1273). He held the post of a professor at Al-Mustansariyah. He died on the 23rd Du'l-

Hijrah, A.H. 681=A.D. 1282. See *Dustûr al-I'lâm*, fol. 15<sup>a</sup>, and *Buġyat al-Wu'ât*, fol. 183<sup>b</sup>.

Beginning:—

الحمد لله الذي اتخذ الحمد لنفسه ذكرا ورضى به من عبادة

شكرا النخ \*

The author tells us in the preface that he wrote this commentary at the request of some of his pupils who were studying under him the text of *Fuṣūl Khamsîn*.

The colophon reads thus:—

و فرغ مصنفه من تصنيفه يوم الثلاثاء تاسع عشر جمادى الآخرة  
سنة اربع و سبعين و ستمائة - فجز بعون الله و مده في خامس المحرم سنة  
تسع و سبعمائة \*

It is stated in the above colophon that the author finished the work on Tuesday, the 19th Jumâdâ II, A.H. 674=A.D. 1275.

For other copies see Leyden, No. 179; Bodl., vol. i, Nos. 1079-1097; Cairo, vol. iv, p.109; and Kûprilizâdah, No. 1491. See also Brock., vol. i, p. 303, and Hâj. Khal., vol. iv, p. 439.

Written in fair Arabian Naskh.

Dated the 5th Muḥarram, A.H. 709=A.D. 1309.

The title-page contains a seal bearing the name of Fâ'iḳ, the servant of Muḥammad Shâh 'Âlam Bâdshâh Gâzî (A.H. 1173-1202=A.D. 1759-1787).

The title-page also contains a note by a certain Abu'l-Karam Muḥammad az-Zanjabilî al-Ḥanafî, stating that the MS. was purchased by him from one Aḥmad ar-Rajabî al-Miṣrî in A.H. 1069=A.D. 1658.

### No. 2041.

fol. 62; lines 9; size 10 × 6½; 7 × 3½.

الكافية

## AL-KÂFIYAH.

The well-known grammar of Jamâladdîn Abû 'Amr 'Uṣmân bin 'Umar bin Abî Bakr, better known as Ibn al-Hâjib, جمال الدين ابو عمرو

عُمان بن عمر بن ابي بكر الشهير بابن العاجب (d. A.H. 646 = A.D. 1248; see No. 2027 above).

Beginning:—

الكلمة لفظ وضع لمعنى مفرد وهى اسم و فعل و حرف الخ \*

The work, which is sometimes called the *Muqaddimah* of Ibn al-Hâjib, has been the subject of a large number of commentaries, super-commentaries, glosses and super-glosses.

Copies of the work exist in all important libraries. See Gotha, No. 250; India Office, No. 901; Br. Mus. Suppl., No. 937; Cairo, vol. iv, p. 88; Âsafiyah, No. 1654; and Râmpûr, p. 552.

For printed and lithographed editions see Brock., vol. i, p. 303.

Written in fair Indian Nasta'liq, within red, blue and gold ruled borders; with an illuminated frontispiece.

Dated A.H. 1238 = A.D. 1822.

### No. 2042.

fol. 111; lines 6; size  $9\frac{1}{4} \times 6$ ;  $6\frac{1}{4} \times 3$ .

The Same.

Another copy of the same work, beginning as the above.

Written in thick Naskh. Water-stained.

Not dated; probably 19th century.

### No. 2043.

fol. 87; lines 5; size  $9\frac{1}{2} \times 9$ ;  $5 \times 3\frac{1}{2}$ .

The Same.

Another copy of the same work, beginning as usual.

The colophon reads thus:—

تمام شد كافيہ بفضل اوتعالى بخط ارشد على البهنرى بپاس خاطر  
مرزا على حسين زاد الله عمرة و علمه \*

Written in Indian Nasta'liq.

Not dated; probably 19th century.



## No. 2044.

fol. 168; lines 17; size  $10 \times 6\frac{1}{2}$ ;  $8 \times 4$ .

شرح الكافية

## SHARḤ AL-KĀFĪYAH.

A commentary by Ibn al-Hājib on his own grammatical work, entitled *Al-Kāfiyah* (see No. 2041 above).

Beginning:—

الحمد لله مفيض الخير و ملهم الصواب ..... الكلمة لفظ وضع  
لمعنى مفرد قوله لفظ يشتمل الكلمة وغيرها لان لما يتلفظ به سواء وضع  
لمعنى اولا قوله وضع لمعنى يخرج عنه المهملات لانها لم توضع لمعنى الخ \*

Cf. Br. Mus. Suppl., No. 941.

For other copies see München, No. 714; Leyden, No. 184; Berlin, Nos. 6559-60; and Paris, No. 4055. See also Brock., vol. i, p. 303, and Hāj. Khal., vol. v, p. 7.

Written in Indian Naskh.

Dated A.H. 1266 = A.D. 1850.

The title-page contains a seal bearing the inscription لسان السلطان  
محمود الدولة منشي محمد صفر علي خان بهادر. For a similar inscription  
see No. 1996 above.

## No. 2045.

fol. 168; lines 39; size  $10\frac{3}{4} \times 7$ ;  $8\frac{1}{2} \times 5\frac{1}{2}$ .

الرضي شرح الكافية

## AR-RADĪ SHARḤ AL-KĀFĪYAH.

A comprehensive commentary noted for the critical investigations on the *Kāfiyah* of Ibn al-Hājib (see No. 2041 above), by Rāḍiaddīn Muḥammad bin Ḥasan al-Astarābādī ash-Shī'ī, better known as Najm al-A'imma رضي الدين محمد بن حسن الاسترآبادي الشيعي الشهير بنجم الأمة.

Complete in two separate volumes.

## Vol. I.

Beginning:—

الحمد لله الذي جلت آلاؤه عن ان يحاط بعدد النعم \*

According to Hāj. Khal. (vol. v, p. 7), who appears to have followed As-Suyûtî, Raḍiaddîn died in A.H. 686=A.D. 1287. The author of the Cairo Catalogue (vol. iv, p. 73), however, points out that As-Suyûtî, in his Buġyat al-Wu'ât, gives the date of Raḍiaddîn's death as either A.H. 684=A.D. 1285 or A.H. 686=A.D. 1287 and the date of the composition of his present work as A.H. 683=A.D. 1284. We do not agree with the statements noted above, since a copy in the Cairo Library has a colophon in which it is clearly stated that the work was composed in A.H. 688=A.D. 1289. Again our copy, which is very reliable for reasons noted below, has a colophon indicating that the work was dictated by the author to his pupils in A.H. 688=A.D. 1289. Thus the author's death must be placed at least as late as A.H. 688=A.D. 1289, if not later. The colophon of MS. No. 2081 below confirms this view. Dr. Rieu (Br. Mus. Suppl., No. 943), however, mentions that some copies record the date of composition as A.H. 686=A.D. 1287. The conclusion inferred from 'Ainî's statement at the end of No. 2046 below throws light on the date of composition. Brock. (vol. i, p. 303) and others appear to have failed to discuss the present subject.

The author tells us in the preface that he wrote this commentary at the request of his pupils, who were studying under him the text of Ibn al-Hâjib.

For other copies see Berlin, Nos. 6562-3; München, No. 715; India Office, Nos. 912-6; Escur., Nos. 18, 19; Râmpûr, p. 545; Bûhâr, Lib. Cat., vol. ii, No. 379

The work has been printed in Constantinople, A.H. 1275. It has twice been lithographed, viz., in Tih-rân, A.H. 1275, and in Lucknow, 1864.

It will appear from the colophon of vol. II, described below, that the present volume and that following it are very interesting and valuable on account of the fact that they have been transcribed by the celebrated commentator of Ṣaḥîḥ al-Bukhârî, Abû Muḥammad Maḥmûd bin Aḥmad al-'Ainî, who died in A.H. 855=A.D. 1451; see Lib. Cat., vol. v, part 1, No. 166. For his works and manifold activities see Brock., vol. ii, pp. 52-53.

The colophon reads thus:—

تم الجزء الاول من تجزئة المصنف و كان املاؤه في ربيع الآخر سنة  
ثمان و ثمانين و ستمائة \*

Written in a hasty Naskh. Foll. 10-20 are in a later hand.

The date of transcription is given at the end of vol. II, for which see below.

### No. 2046.

fol. 179; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work.

Beginning:—

قوله الموصول مالم يتم جزاء الابصلة الخ \*

The colophon runs thus:—

و قد تم تمامه و ختم اختتامه فى الكسوة المقدسة الغرورية على  
مشرفها صلوات رب العزة و سلامه فى شوال سنة ست و ثمانين و ستمائة \*  
نجز تكويره على يمين الفقير الى رحمة ربه القدير ابي محمد  
محمود بن احمد العيني عامه ربه و رالديه بلطفه الجلى و العفى  
يوم الخميس المبارك آخر النهار العشرين من شوال سنة اثنين و عشرين  
و ثمان مائة من الهجرة النبوية على صاحبها افضل الصلوات و ازكى  
التكيات و الحمد لله اولا و آخرها باطنا و ظاهرا و اصلى على نبيه الذى  
بعثنا ناهيا و امرا محمد المصطفى المبعوث آخرها و على آله و صحبه  
و ازواجه ما دام الحامد حامدا و الشاكر شاكرا \*

By comparing the above colophon with that of vol. I, it appears that, according to 'Ainî, the work was completed in A.H. 686 = A.D. 1287; but it was dictated by the author to his pupils in A.H. 688 = A.D. 1289.

Written in the same hand as the above.

Dated Thursday, the 20th Shawwâl, A.H. 822 = A.D. 1419.

## No. 2047.

fol. 376; lines 37; size  $10\frac{1}{2} \times 6\frac{1}{2}$ ;  $7 \times 4$ .

The Same.

A beautiful complete copy of the preceding work, beginning as the above.

Written in a character intermediate between Naskh and Nasta'liq, within gold and black ruled borders; with an illuminated frontispiece. The title-page contains a tastefully illuminated circle enclosing the words: كِتَابُ شَرْحِ رَضَى. The quotations from the text are in red.

Dated the 20th Rabi' I, A.H. 844 = A.D. 1440.

Scribe: مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ الْأَصْفَهَانِي.

## No. 2048.

fol. 224; lines 9; size  $9 \times 6\frac{1}{2}$ ;  $5\frac{3}{4} \times 2\frac{1}{2}$ .

مختصر شرح الكافية

## MUKHTAŞARU ŞARĤ AL-KÂFÎYAH.

An anonymous abridgment of the preceding work.

Beginning:—

له الحمد فى الاولى و الآخرة ..... و بعد فهذه خلاصة ابحتات  
 كتاب نجم الائمة الرضى لخصته بعد الوقوف على الوجه المرضى ليسهل  
 بركه و تناوله على الزكى - الكلمة لفظ مفرد موضوع النخ \*

Written in fair Naskh, with a sprinkling of vowel-points.

Not dated; probably 18th century.

No. 2049.

foll. 123; lines 19; size 11×7; 8×4½.

الوافية في شرح الكافية

## AL-WĀFĪYAH FĪ SHARḤ AL-KAFĪYAH.

An old copy of the second of three commentaries on the *Kāfiyah* of Ibn al-Ḥājjib (see No. 2041 above), by Ruknaddīn al-Ḥasan bin Muḥammad bin Sharafshāh al-Astarābādī ركن الدين الحسن بن محمد بن شرفشاه الاسترابادي .

Beginning:—

احمد الله على عظمة جلاله حمد غريق بمطالعة جماله .....  
 و بعد فانى بعد ان شرحت كتاب الكافية من النحو اولا مع ايرادات  
 واجوبة و ابكات كثيرة شرحته ثانيا مقتصرا على حل الفاظه و شرح معانيه  
 و الاشارة الى تحليل تركيباته و حل مبانيه الا نادرا مع ذكر علل اكثرها لرسم  
 خدمة الامير الكبير ..... زاهر الدولة ..... يحيى بن المتخوم المعظم  
 ملك ملوك الامراء و الوزراء ..... جمال الدنيا و الدين ابراهيم بن  
 يفرش بيلكا ملك التختن ..... و سميدد بالوافية فى شرح الكافية الخ \*

The author, Ruknaddīn al-Astarābādī, whom As-Suyūṭī describes as a man of eminent learning and noble character, was born at Astrābād. He received his education at Marāḡah from Shaikh Naṣīraddīn at-Tūsī (*d.* A.H. 672=A.D. 1273), with whom he made a journey to Baḡdād. After the death of Naṣīraddīn, he left Baḡdād for Mawṣil, where he settled permanently and served as a teacher in the Nūriyah Madrasah. Subsequently he was given the professorial chair of Shāfi'ī jurisprudence in the Sultāniyah Madrasah of Mawṣil. He wrote, besides the present work, a commentary on *Al-Ḥawī as-Ṣaḡīr*, a work on Shāfi'ī jurisprudence by Najmaddīn 'Abdal-ḡaffār al-Qazwīnī (*d.* A.H. 665=A.D. 1266); a gloss on the *Tajrīdal-Kalām*, a compendium of metaphysical and Muhammadan faith by Naṣīraddīn at-Tūsī; and a commentary on the *Qawā'id al-'Aqā'id*, a work on the principles of Muhammadan faith by Imām Ḡazālī (*d.* A.H. 505=A.D. 1111). He died at Mawṣil either in A.H. 715=A.D. 1315 or in A.H. 718=A.D. 1318. See Buḡyat al-Wu'āt, fol. 180<sup>a</sup>. Ṭabaqāt by Ibn Qāḍī Shuhbah, fol. 110<sup>a</sup>; Dustūr al-'Ilām, vol. 76<sup>a</sup>.

The author wrote three commentaries on the *Kāfiyah* of Ibn al-Ḥāḥib, viz., (1) الشرح الكبير, a large work; (2) الشرح المتوسط, a work of medium size; and (3) الشرح الصغير, a shorter work. The present work is the second one.

For other copies see Berlin, Nos. 6565-6; Leyden, No. 185; Br. Mus. Suppl., No. 946; India Office, Nos. 917-9; Escur., Nos. 95-6; Paris, No. 4037; Houtsma, No. 323; Gotha, Nos. 253-5; Cairo, vol. iv, p. 120; Râmpûr, p. 545; Bûhâr, Lib. Cat., vol. ii, No. 380.

The colophon reads thus:—

وقع الفراغ من تحرير هذه النسخة الشريفة المباركة الميمونة في  
وقت الظهر يوم الثلاثاء في شهر ربيع الآخر ..... على يد ..... محمد  
..... بن يحيى بن حسن اللقمانى ..... تاريخ السنة ثلث عشر  
و ثمان مائة [Sic]

Written in Naskh, with copious marginal notes. The quotations from the text are introduced by the word قوله.

Dated A.H. 823=A.D. 1420.

Scribe: محمد بن يحيى بن حسن اللقمانى.

### No. 2050.

fol. 67; lines 15; size  $8 \times 5\frac{1}{2}$ ;  $5\frac{1}{2} \times 3\frac{1}{2}$ .

الحاشية على الوافيه

## AL-ḤĀSHIYAH 'ALA'L-WĀFIYAH.

The unique copy of a gloss on the preceding work, by As-Sayyid ash-Sharîf al-Jurjânî السيد الشريف الجرجاني (d. A.H. 816=A.D. 1413; see Lib. Cat., vol. v, part ii, No. 356).

Beginning:—

قوله الحمد لله افترج بالتحميد بعد التسمية \*

No other copy of the work is known.

Written in Nasta'liq.

Not dated; probably 18th century.

## No 2051.

fol. 210; lines 16; size  $12\frac{1}{4} \times 8\frac{1}{2}$ ;  $7 \times 4$ .

الموشح

## AL-MUWASHSHAḤ.

A commentary on the *Kāfiyah* of Ibn al-Ḥâjib (see No. 2041 above), by Muḥammad bin Abî Bakr bin Muḥriz al-Khabîṣî محمد بن محمد بن أبي بكر بن مخرز الخبيصي who died, according to *Dustûr al-ʿIlâm*, fol. 42<sup>a</sup>, in A.H. 731 = A.D. 1330.

Beginning:—

و الحمد لله رب العالمين و احمدة كما يستحق ان يعمد .....  
الكلمه اى التي وضعت فى اصطلاحات النحاة فانها تطلق على معان  
آخر كما الكلام النح \*

For other copies see Br. Mus. Suppl., No. 945; India Office, No. 920; Berlin, No. 6558; Gotha, No. 257; Leyden, No. 187; Cairo, vol. iv, p. 115; and *Âsafiyah*, p. 1658.

Written in fair Naskh, with quotations from the text in red.

Dated Saturday, the 6th Sha'bân, A.H. 1152 = A.D. 1739.

Scribe: اسمعيل بن محمد بن احمد بن الحسين بن يحيى بن حبش.

## No. 2052.

fol. 235; lines 28; size  $10\frac{1}{4} \times 6$ ;  $7\frac{3}{4} \times 3\frac{1}{2}$ .

غاية التحقيق

## ĠĀYAT AT-TAḤQÎQ.

The unique copy of a gloss on Ad-Dawlatâbâdî's commentary upon the *Kāfiyah* of Ibn al-Ḥâjib (see No. 2041 above), by Şafi bin Naşir صفى بن نصير, who in the preface of the present work calls Ad-Dawlatâbâdî his teacher. This Ad-Dawlatâbâdî, whose full name is Qâdî Şihâbaddîn bin Şhamsaddîn bin 'Umar az-Zâwulî, settled at Jawnpûr, where at the hands of Sulţân Ibrâhîm ash-Sharqî he received honours and distinction and finally the title of Malik al-'Ulamâ'. He

died in A.H. 849=A.D. 1445 (see *Subḥat al-Marjân*, Bombay edition, p. 39). The works of reference do not provide us with any account of the author of the present gloss. Being a pupil of Ad-Dawlatâbâdî he must have flourished in the 9th century of the Hijrah.

Beginning:—

الحمد لله الذي انعم علينا بذعم العظام و تفضل علينا بهذه الجسام  
 ..... و بعد فيقول العبد الحقيق صفي بن نصير ..... لما رأيت  
 ان الاحتياج الى تحصيل علم الاعراب بين ..... وقد شرحه طائفة .....  
 غير ان شروحهم و حواشيمهم لم تكن وافية في ابراز محاسنه ..... الاحواشي  
 شيعي و استاذي ..... شهاب بن شمس بن عمر الدولة آبادي  
 ..... فانها كافية ..... ألغت له شرحا ..... و لم از دفيه شيئاً  
 اجنبيا ..... و سميته ..... غاية التحقيق الخ \*

Copies of Ad-Dawlatâbâdî's commentary upon the *Kâfiyah* are mentioned in Berlin, No. 6584, and India Office, No. 937; but no other copy of the present gloss is known.

Written in fair Naskh. Foll. 1-54 are in a later hand.

Dated A.H. 1106=A.D. 1694.

### No. 2053.

fol. 152; lines 17; size  $8\frac{1}{2} \times 5\frac{3}{4}$ ;  $5\frac{1}{2} \times 3\frac{1}{2}$ .

الفوائد الضيائية

## AL-FAWÂ'ID AḌ-ḌIYÂ'ĪYAH.

The well-known popular commentary on the *Kâfiyah* of Ibn al-Hâjib (see No. 2041 above), by Nûraddîn 'Abdarrahmân bin Aḥmad al-Jâmî نور الدين عبد الرحمن بن احمد الجامى (d. A.H. 898=A.D. 1492; see *Lib. Cat.*, vol. ii, No. 180).

Beginning:—

الحمد لوليه و الصلوة على نبيه الخ \*

The author's fame as a poet and ṣûfî is world-wide; but he is not less celebrated in the Orient for his present work, which is



popularly known in India as *Sharḥu Mullâ* and commonly taught in Madrasahs. It has become the subject of numerous glosses, some of which are noticed in the following pages.

For other copies see Br. Mus. Suppl., No. 949; India Office, No. 921; Paris, Nos. 4044-53; Gotha, No. 259; Berlin, No. 6575; Cairo, vol. iv, p. 85.

For printed editions see *Iktifâ'al-Qunû'*, p. 306; and Brock., vol. i, p. 304.

Written in fair Indian Nasta'liq, within red and blue ruled borders. The quotations from the text are in red.

Dated A.H. 1122=A.D. 1710.

### No. 2054.

fol. 188; lines 17; size 7×6; 7×4.

The Same.

Another copy of the same work, beginning as the above. A few folios are wanting at the end. The MS. breaks off abruptly thus:—

و اذا مثل المصنف بما يكون الواسطة بين اما و فانها منصوبة بظهور  
امثلة كونها مرفوعة لكثرتها \*

Written in Nasta'liq. The last two folios are in a later hand.  
Not dated; probably 18th century.

### No. 2055.

fol. 222; lines 16; size 5½×4½; 4½×2¼.

الحاشية على الفوائد الضيائية

## AL-ḤĀSHIYATU 'ALA'L-FAWĀ'ID AD- DIYĀ'ĪYAH.

A gloss on the preceding work, by 'Abdalḡafūr al-Lārī  
عبد الغفور اللارى .

Beginning:—

قوله الحمد مصدر المعلوم الخ \*

'Abdalġafūr al-Lârî was a disciple of Mawlânâ 'Abdarrahmân Jâmi (see No. 2053 above). He traced his descent from Sa'd bin 'Ubâdah, a companion of the Prophet, and was born at Lâr, a town in Persia. Besides the present work he composed a commentary on the *Nafahât al-Uns*, the well-known Persian work of Jâmi (see Lib. Cat., vol. ii, No. 181, v). He died in A.H. 912=A.D. 1506. See Ḥadâ'iq al-Ḥanafîyah, p. 360; Brock., vol. i, p. 304; and Ḥâj. Khal., vol. v, p. 11.

The present gloss extends to the section on أسماء الأفعال.

For other copies see Berlin, Nos. 6577-8; Leyden, No. 188; India Office, No. 928; Br. Mus. Suppl., Nos. 951-2; Cairo, vol. iv, p. 43; Âsafiyah, p. 1646; Râmpūr, p. 536.

The work has been printed in Constantinople, A.H. 1272, and, with the notes of 'Abdalḥakîm as-Siyâlkûtî, at Cawnpore, A.H. 1295.

Written in Nasta'liq. Foll. 1-27 contain some marginal notes. Not dated; probably 18th century.

### No. 2056.

fol. 108; lines 16; size 9×6; 6½×3½.

The Same.

An incomplete copy of the same work, beginning as the above. The MS. breaks off abruptly thus:—

قال الشيخ الرضى الحق ان الحال على ضربين مثقلة جزء كلام .....  
 وبقولنا جزء كلام يخرج الجملة التامة فى ركب زيد و ركب مع ركوبه غلامه \*

Written in fair Nasta'liq. Slightly worm-eaten.

Not dated; probably 19th century.

### No. 2057.

fol. 185; lines 17; size 7½×5½; 5×2½.

تكملة حاشية عبد الغفور

## TAKMILATU ḤĀSHIYATI 'ABDAL-ĠAFÛR.

A complement to Al-Lârî's gloss (see No. 2055 above) on *Al-Fawâ'id ad-Diyâ'iyah* of Jâmi (see No. 2053 above), by Mullâ 'Abdal-

hakim as-Siyâlkûtî ملا عبد الحكيم السيالكوتى (d. A.H. 1067 = A.D. 1656; see Lib. Cat., vol. x, No. 509).

The work begins from the point where Al-Lâri's gloss ends. The first words are as follows:—

لى المركبات المعدودة من المبنيات اى فيها سبق بقوله و هى  
المضمرات النخ \*

For other copies see India Office, Nos. 930-31; Râmpûr, p. 536; Bûhâr, Lib. Cat., vol. ii, No. 390.

The work has been lithographed at Lucknow, 1885.

The colophon reads thus:—

قد وقع الفراغ من تسويد هذه النسخة من تصنيف ملا عبد الحكيم  
كتب ما بقى من حاشية عبد الغفور من بحث المركبات الى بحث الحرف  
يوم الاربعاء فى التاريخ العاشر من شهر رمضان المبارك سنة الف و مائة  
و ثمان من هجرة النبى صلى الله عليه و آله و اصحابه و سلم بيد احقر  
عباد الله المذنب الراجى الى عفو محمد حسين لجل اجل الناس  
شيخ عضد الدين المعروف بشيخا \*

Written in Indian Naskh.

Dated A.H. 1108 = A.D. 1696.

Scribe: محمد حسين.

### No. 2058.

fol. 233; lines 19; size  $8\frac{1}{2} \times 5\frac{1}{4}$ ;  $6\frac{1}{4} \times 3$ .

The Same.

Another copy of the same work, beginning as the above.

Written in Indian Naskh.

The title-page contains the inscription لسان السلطان محمود الدوله dated A.H. 1272. For a similar inscription see No. 1996 above.

Not dated; probably 19th century.

## No. 2059.

fol. 76; lines 19; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $6 \times 3$ .

The Same.

Another copy of the same work. A few folios are wanting at the beginning. The MS. opens abruptly thus:—

قوله على وجه آه بمعنى الباء كما فى قوله حقيق الخ \*

Written in Indian Naskh. The word قوله, which introduces the extracts from the text of Jâmi's *Al-Fawâ'id ad-Diyâ'iyah*, is written in red.

Not dated; probably 19th century.

## No. 2060

fol. 258; lines 21; size  $10\frac{1}{4} \times 6\frac{3}{4}$ ;  $6 \times 3\frac{1}{4}$ .

الحاشية على حاشية عبد الغفور

## AL-HÂSHIYATU 'ALÂ HÂSHIYATI 'ABDALĠAFÛR.

An annotation on the gloss of 'Abdalġafûr (see No. 2055 above) by Mullâ 'Abdalġakîm as-Siyâlkûtî, the author of the foregoing work.

The preface, written by the author's son, begins thus:—

يا من هو مصدر الكلمات و افعالها و مبدأ العوامل و اعمالها .....

اما بعد فهذه فوائد عالية ..... ماد بها محيط خاطر ابى و استاذنى

..... عبد الحكيم السيالكوتى الخ \*

For other copies see Cairo, vol. iv, p. 43, and *Âsafiyah*, p. 1642.

The work has been twice printed, viz., in Bûlâq, A.H. 1256, and in Constantinople, A.H. 1277.

The colophon reads thus:—

حاشية ملا عبد الحكيم على حاشية ملا عبد الغفور على نسخة الصياغية

فى شرح الكافية ..... بفضل باك پروردگار تاريخ پنجم شهر ربيع الثانى

٧ بهائى سنه ١٢٥٦ فصلى انجام و اتمام يافت \*

Written in Indian Nasta'liq.

Dated 1256 Faṣḥī.

Scribe : محمد نصير الحق.

No. 2061.

fol. 171; lines 17; size  $10 \times 6\frac{3}{4}$ ;  $8 \times 4$ .

The Same.

Another copy of the same work, beginning as the above.

Written in Shikastah. Worm-eaten.

Not dated; probably 19th century.

The MS. was presented to the library by Sayyid 'Abdalmajid of Patna city.

No. 2062.

fol. 84; lines 15; size  $11 \times 7\frac{1}{2}$ ;  $7 \times 4\frac{1}{2}$

The Same.

An incomplete copy of the same work.

Beginning:—

قوله مصدر المعلوم و هو الاظهر لكونه معدولا من حمدت حمد الله للدلالة

على العموم و الدوام و لكثرة استعماله الخ \*

The preface by the author's son, as given in the two preceding copies, is not found in the present MS.

The MS. breaks off abruptly thus:—

يجب ان لا يتعرض كون آخر معدولا عن واحد ..... اذ الوضع

لا يقتضى الا احد الامور \*

Written in Indian Nasta'liq. Worm-eaten.

Not dated; probably 18th century.

The MS. was presented to the library by Sayyid 'Abdalmajid of Patna city.

## No. 2063.

fol. 267 ; lines 21 ; size  $7\frac{1}{2} \times 5$  ;  $5\frac{1}{2} \times 2\frac{1}{2}$ .

الحاشية على الفوائد الضيائية

AL-HÂSHIYATU 'ALA'L-FAWÂ'ID  
AD-DIYÂ'ÎYAH.

A gloss on *Al-Fawâ'id ad-Diyâ'iyah* of Jâmî (see No. 2053 above), by 'Isâmaddîn Ibrâhîm bin Muḥammad bin 'Arabshâh al-Isfarâ'înî (عصام الدين ابراهيم بن محمد بن عربشاه الاسفرائينى (d. A.H. 944=A.D. 1537 ; see Lib. Cat., vol. xv, No. 982).

Beginning :—

يا هاديا لسالك مسالك محامدك النج \*

For other copies see Br. Mus. Suppl., No. 952 ; India Office, No. 932 ; Gotha, No. 260 ; Berlin, No. 6579 ; Cairo, vol. iv, p. 44 ; Râmpûr, p. 534.

The work has been printed in Constantinople, A.H. 1256.

Written in Indian Nasta'liq. The quotations from the text of *Al-Fawâ'id ad-Diyâ'iyah* are introduced by the word قوله in red.

Not dated ; probably 18th century.

A note on the title-page by one Muhammad Sa'id dated A.H. 1255 tells us that the MS. was purchased in Medina.

## No. 2064.

fol. 435 ; lines 15 ; size  $9 \times 6$  ;  $7 \times 4$ .

The Same.

Another copy of the same work, beginning as the above.

Written in Indian Nasta'liq.

Not dated ; probably 18th century.

## No. 2065.

fol. 174 ; lines 23 ; size  $7\frac{1}{2} \times 5$  ;  $5 \times 2\frac{3}{4}$ .

The Same.

Another copy of the same work.

Beginning:—

قوله الحمد هو الوصف بالجميل الخ \*

Written in Indian Nasta'liq.

Not dated; probably 18th century.

No. 2066.

fol. 223; lines 21; size  $7\frac{3}{4} \times 5\frac{1}{4}$ ;  $5\frac{1}{2} \times 3\frac{1}{2}$ .

الحاشية على الفوائد الضيائية

AL-ḤĀSHIYATU 'ALA'L-FAWĀ'ID  
AD-DIYĀ'ĪYAH.

A gloss on *Al-Fawā'id ad-Diyā'iyah* of Jāmī (see No. 2053 above), by Mullā Muḥammad Ṣādiq ملا محمد صادق.

Beginning:—

الحمد sic نحو جنبه ..... اما بعد فان مباحث الفعل

والحرف من الشرح المنسوب الى العارف الجامى ..... لما لم  
يعتنى بتذميتها احد من الفضلاء ..... اردت ان اعلق عليها ما يزيل من  
نقابها فوفقت بتسويده حين ما قرأها على و تلاها لدى الولد العزيز المدعو  
بابي الفتح محمد العارف الخ \*

The author tells us here that he wrote this gloss while he was teaching his son, Abu'l-Faḥḥ Muḥammad al-'Ārif, the text of *Al-Fawā'id ad-Diyā'iyah*.

Nothing is known of the author's life or of his precise date. He cannot, however, have written this work later than A.H. 999 = A.D. 1590; for a copy bearing that date exists in Āṣafiyah, p. 1642.

Written in fluent Naskh.

Dated A.H. 1028 = A.D. 1618.

Scribe: سلطان محمد شاه محمد.

One Muhammad Sa'id in his note on the title-page says that in A.H. 1255 he purchased the MS. in Medina.

No. 2067.

foll. 190; lines 19; size  $8\frac{1}{2} \times 4\frac{1}{2}$ ;  $6 \times 3$ .

الحاشية على الفوائد الضيائية

AL-ḤĀSHIYATU 'ALA'L-FAWĀ'ID  
AD-DIYĀ'ĪYAH.

A gloss on *Al-Fawā'id ad-Diyā'iyah* of Jāmī (see No. 2053 above), by Maḥmūd bin Ni'matallāh al-Bukhārī نعمت الله البخاري, a scholar of the 10th century of the Hijrah (see Lib. Cat., vol. x, No. 525).

Beginning:—

مذك البداية و اليك النهاية ..... اما بعد فهذه قليلة من الشبهة  
و الايرادات ..... علها احقر عباد الله الباري محمود بن نعمت الله  
البخاري ..... على الفوائد الضيائية المشهورة بشرح الجامي لمولى  
الوحيد العلامة السامى مولانا نور الدين عبد الرحمن الجامي النخ \*

The preface includes a dedication to Sultān Zahiraddīn Muḥammad Bābar (A.H. 909-937 = A.D. 1503-1530).

For other copies see Waliaddīn, No. 2921, and Nūr 'Uṣmāniyah, Nos. 3532-3.

Written in elegant Arabian Naskh, within red ruled borders.

Not dated; probably 17th century.

No. 2068.

foll. 155; lines 17; size  $8\frac{1}{2} \times 6\frac{1}{2}$ ;  $6\frac{1}{4} \times 4\frac{1}{4}$ .

الحاشية على الفوائد الضيائية

AL-ḤĀSHIYATU 'ALA'L-FAWĀ'ID  
AD-DIYĀ'ĪYAH.

A gloss on *Al-Fawā'id ad-Diyā'iyah* of Jāmī (see No. 2053 above), by Muḥammad 'Iṣmatallāh bin Maḥmūd محمد عيسى الله بن محمود. Two scholars named 'Iṣmatallāh are known. The one, Muḥammad 'Iṣmatallāh bin Maḥmūd Ni'matallāh al-Bukhārī, whose commentary upon *Risālat at-Taṣarrufāt* of Az-Zamakḥsharī, composed in A.H. 945



=A.D. 1538, has been noticed in India Office, No. 989. The same 'Ismatallâh appears to be the author of the present gloss on *Al-Fawâ'id ad-Diyâ'iyah* of Jâmi, which is also noticed in Cairo, vol. iv, p. 38. Another scholar, who is called Mullâ 'Ismatallâh as-Sahâranpûrî, is noticed by Âzâd in his *Subhat al-Marjân* (Bombay edition), p. 52. This latter scholar also wrote a gloss on *Al-Fawâ'id ad-Diyâ'iyah* of Jâmi. He died in A.H. 1039 = A.D. 1629.

Beginning:—

منك البداية و اليك النهاية ..... فيقول ..... العبد الحقير  
 محمد عصمت الله بن محمود لما وفقت بمطالعة الشرح الشريف  
 و التأليف اللطيف المستغنى عن التوضيف للعبير المتبحر الكرامى  
 نور الملة و الدين عبد الرحمن الجامى قدس سره ..... اردت ان اكتب  
 ما عثرت عليه من اللطائف و الفوائد التى فيه و ما وجدت من الفكات  
 فى بعض حواشيه الخ \*

The beginning quoted above differs from that given in Cairo, vol. iv, p. 38.

Written in Indian Nasta'liq.

Not dated; probably 18th century.

### No. 2069.

fol. 298; lines 21; size  $7\frac{1}{2} \times 5$ ;  $5\frac{1}{2} \times 3\frac{1}{2}$ .

الحاشيه

## AL-HÂSHIYAH.

The unique copy of an annotation on the preceding gloss, intended to confute the unjust criticisms on 'Abdarrahmân Jâmi (see No. 2053 above) made in that work.

By 'Abdarrahmân bin Mahmûd al-Isfarâ'inî محمد بن محمود الاسفرائينى. He was a contemporary of the above-mentioned 'Ismatallâh.

Beginning:—

الحمد لله رب العالمين ..... و بعد فيقول العبد الضعيف المستعين  
 الى الملك القديم عبد الرحمن بن محمود الاسفرائينى غفر الله عصيانهما

لما رأيت في حاشية الغاضل المعروف المشهور بالمولوية في البلدة المشهورة  
 السمرقند المسمى بمولانا عصمت الله كلمات توجهها الغاضل المذكور  
 على الشارح المعروف المشهور بمولانا جامي قدس سره ..... فخطر  
 على خاطري كلمات اخري على كلماته فاردت ان اكتب و اجمع لوراقها  
 تغرن به خاطري ..... قوله الحمد لله الحمد في اللغة هو الثناء الخ \*

No other copy of the work is known.

Written in Nasta'liq.

Not dated; probably 18th century.

No. 2070.

fol. 425; lines 18; size  $10 \times 7\frac{1}{2}$ ;  $7\frac{1}{2} \times 4\frac{1}{4}$ .

الحاشية على الفوائد الضيائية

AL-ḤĀSHIYATU 'ALĀ'L-FAWĀ'ID  
 AD-DIYĀ'ĪYAH.

A gloss on *Al-Fawā'id ad-Diyā'iyah* of Jāmi, by Mullā Jamāl-addīn bin Naṣīraddīn ملا جمال الدين بن نصير الدين, an Indian scholar, who flourished in the earlier part of the 11th century of the Hijrah.

Beginning:—

الحمد لله المرفوع شأنه المنصوب برهانه المجرور سلطانه .....  
 ..... و قد كان تاريخ الفراغ ..... الف سنة وتسعة عشر  
 الخ \*

The work was composed, as stated by the author in the preface, in A.H. 1019 = A.D. 1610.

For other copies see Rāmpūr, p. 535, and Būhār, Lib. Cat., vol. ii, No. 388.

The work has been lithographed at Lucknow, A.H. 1295.

Written in fair Nasta'liq.

Dated A.H. 1263 = A.D. 1847.

The title-page contains the inscription لسان السلطان محمود الدوله dated A.H. 1272. For a similar inscription see No. 1996 above.

No. 2071.

fol. 196; lines 17; size  $7\frac{1}{2} \times 4\frac{3}{4}$ ;  $6 \times 3\frac{3}{4}$ .

الحاشية على الفوائد الضيائية

AL-ḤĀSHIYATU 'ALA'L-FAWĀ'ID  
AD-DIYĀ'ĪYAH.

The unique copy of a gloss on *Al-Fawā'id ad-Diyā'iyah*, of Jāmī (see No. 2053 above), by Muḥammad Sharif bin Muḥammad al-Ḥusainī al-'Alawī محمد شريف بن محمد الحسينى العلوى.

Beginning:—

الحمد لله الذي جعل كلمته العليا كافية ..... فيقول العبد الضعيف  
المحتاج الى عناية ربه الغنى القوى محمد شريف بن مولانا محمد  
الحسينى العلوى ..... لما تشرفت بمطالعة شرح شريف .....  
لمخدومي ..... نور الملة و الدين عبد الرحمن الجامى ..... اردت  
ان اكتب ما اطلعت عليه من النكات الدقيقة الخ \*

The date of the author's death is not known. The latest authority quoted is Mullâ 'Iṣāmaddin al-Isfarâ'inî, who died in A.H. 944=A.D. 1537; see No. 2073 below. The fact that he uses the phrase رحمه الله for Iṣāmuḍḍin suggests that our author flourished in the 11th century A.H.

No other copy of the work is known.

Written in Indian Nasta'liq. The quotations from the text of *Al-Fawā'id ad-Diyā'iyah* are introduced by the word قوله in red. Foll. 151<sup>b</sup> and 185<sup>a</sup> contain large gaps against which are noted the words صم البياض. A few folios are wanting at the end.

Not dated; probably 18th century.

No. 2072.

fol. 114; lines not uniform; size  $8\frac{3}{4} \times 6\frac{1}{4}$ ;  $6\frac{1}{4} \times 4$ .

اللاي الصافية في سلك معاني الفاظ الكافية

AL-LA'ÂLÎ AS-ŞÂFIYAH FÎ SILKI  
MA'ÂNÎ ALFÂZ AL-KÂFÎYAH.

A commentary on the *Kâfiyah* of Ibn al-Hâjib (No. 2041 above), by 'Abdallâh bin Yaḥyâ bin Muḥammad an-Nâzirî بن عبد الله بن يحيى بن محمد الناظري, who composed the present work, as stated in the colophon quoted below, in A.H. 896=A.D. 1490.

Beginning:—

الكلمة المراد بها المستعملة في اصطلاح النحاة فانها قد يطلق على

معاني كانكلام النح \*

No other copy of the work is known.

The colophon reads thus:—

تمت الفوائد المفيدة الجامعة لمعاني الكافية المفيدة بمن الله وتوفيقه  
قال الشارح رحمه الله وافق الفراغ من جمعه آخر نهار السبت من العشر  
الاولى من شهر جمادى الآخرة احد شهر سنة ست وتسعين وثمان مائة  
نقل ذلك جميعا من خطه وهى نسخة النضيف للمشرح المذكور ووافق  
الفراغ من نقل هذا الشرح المفيد الفيد للمطالب وقت الضحى من  
يوم اثنين المبارك لعلة ثامن وعشر فى حاب فى شهر رجب الاصب (sic)  
من شهر سنة ١١٣٥ خمسة و ثلاثين و مائة و الف سنة من الهجرة النبوية  
..... على يد مالكة الفقير الى كرم الله تعالى محمد بن عبد الهادى  
بن صالح بن عبد الله \*

Written in fair Arabian Naskh, with some marginal notes. The commentary includes the whole text written in red.

Dated A.H. 1135=A.D. 1722.

Scribe: محمد بن عبد الهادى بن صالح.

The title-page contains notes by several former owners of the MS.

## No. 2073.

fol. 277 ; lines 33 ; size  $9\frac{1}{2} \times 6\frac{1}{4}$  ;  $7 \times 4$ .

شرح الكافية

## SHARH AL-KÂFÎYAH.

A commentary on the *Kâfiyah* of Ibn al-Ḥâjib (see No. 2041 above), by 'Iṣāmaddīn Ibrâhīm bin Muḥammad bin 'Arabshâh al-Isfarâ'īnī عمام الدين ابراهيم بن محمد بن عربشة الاسفرائني (*d.* A.H. 944 = A.D. 1537; see Lib. Cat., vol. xv, No. 982).

Beginning:—

الحمد لله على ما الهمنى كن عصاميا لا عظاميا لع \*

For other copies see *Ayâ Şûfiyah*, Nos. 4507-8 ; *Hamîdiyyah*, No. 1310 ; *Waliaddīn*, No. 2972 ; *Râmpūr*, p. 544.

The work has been printed in Constantinople, A.H. 1256.

Written in fair Persian Nasta'liq with an illuminated frontispiece.

Dated the 26th year of the reign of Aurangzib = A.D. 1684.

## No. 2074.

fol. 164 ; lines 31 ; size  $10\frac{1}{2} \times 7\frac{3}{4}$  ;  $8\frac{1}{2} \times 5\frac{3}{4}$ .

النجم الثاقب على كافية ابن الحاجب

AN-NAJM AS-SÂQIB 'ALÂ KÂFÎYATI  
IBN AL-ḤÂJIB.

The unique copy of a commentary on the *Kâfiyah* of Ibn al-Ḥâjib (see No. 2041 above), by Ṣalâḥ bin 'Alî bin al-Ḥasan bin Muḥammad bin Abi'l-Qâsim al-Ḥâdawî صلاح بن علي بن الحسن بن محمد بن ابي القاسم الهادوى.

Beginning:—

احمد الله على اقامة اللسان كما احمداه على الهداية و الاحسان  
..... و بعد فانه قرأ على جماعة من الاخوان كافية ابن الحاجب وكان  
sic. حيثئذ اكثره من الشروح المسمى بالبرود الضافية و العقود الصافية  
لوالدنا الشيخ العلامة و الحبر الصمصامة طود العام و معهن اتقى و العلم

الجهلي جمال الدين سليل الأئمة الهاديين بن الحسن بن محمد بن  
 ابي القاسم الهادي ..... وهو اجل الشروح قدرا و اشبهها ذكرا كفت  
 التقط لهم بعض فوائد المتناثرة و اختصر لهم من فوائد المتكاثرة فسألوني  
 تسطير ذلك للاجل الاختصار و توسطه بين الاقلال و الاكثار فاجبتهم سائلا  
 متضرعا الى الملك الجليل ..... و سميته بالنجم الثاقب على كافية  
 ابن الحاجب الخ \*

The author tells us in the preface, passages from which have been quoted above, that in the course of his lectures on the *Kâfiyah* of Ibn al-Hâjib he dictated notes from *Al-Burûd ad-Dâfiyah Wa'l-Uqûd as-Sâfiyah*, an extensive commentary on the same work by his father, Jamâladdîn bin al-Hasan al-Hâdawî. Subsequently, at the request of his pupils, our author arranged these notes in the present book-form.

The commentary includes quotations from the text of the *Kâfiyah*, introduced by the word قوله in red.

No other copy of the work is known.

Written in fair Naskh, within red ruled borders. The headings are in red.

Dated A.H. 1059 = A.D. 1649.

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No. 2075.

fol. 150; lines 21; size  $8\frac{1}{2} \times 6\frac{1}{2}$ ;  $6\frac{1}{4} \times 4$ .

شرح الكافية

## SHARH AL-KÂFIYAH.

A commentary on the *Kâfiyah* of Ibn al-Hâjib (see No. 2041 above), by 'Izzaddin Muhammad bin 'Izzaddin bin Salâh bin al-Hasan bin Amîr al-Mu'minin عز الدين محمد بن عز الدين بن صلاح بن الحسن بن امير المؤمنين.

Beginning:—

اعلم ان لفظ النحو له حقيقتان لغوية واصطلاحية الخ \*

The author, who belonged to the noble family of the Zaidî Imâms of San'â, was appointed by Ja'far Pâshâ to the office of

**Mufti in Şan'â.** He wrote, besides the present work, a commentary on his own treatise entitled *Al-Badr as-Sârî*; a commentary on the *Takmilat al-Ahkâm* of Imâm al-Mahdî; and a treatise entitled *Manhaj al-Insâf Fi'n-Nahî 'An Sabb aş-Şahâbah*. He died at Şan'â, A.H. 1050=A.D. 1640. See *Ṭabaq al-Ḥalwâ*, fol. 6<sup>b</sup>, and Brock., vol. ii, p. 407.

For other copies see India Office, No. 936; Berlin, No. 6588; *Âsafiyah*, p. 1650.

The colophon reads thus:—

تمت العاشية المباركة الذائعة ان شاء الله تعالى و مؤلفها مولانا  
و سيدنا السيد العلامة عز الدين محمد بن عز الدين المفتى بن  
صلاح بن الحسن بن امير المؤمنين ..... و هى بخط مالكها الفقير  
..... محمد بن الصالح الصبارى ..... و كان تمامها ليلة الاحد سابع  
الشهر المبارك شهر جمادى الاولى سنة اربع و ثمانين و الف سنة \*

Written in thick Arabian Naskh, within red and blue ruled borders. The text of the *Kâfiyah* is written in red.

Dated A.H. 1084=A.D. 1673.

Scribe: محمد بن الصالح الصبارى.

### No. 2076.

fol. 155; lines 20; size  $8\frac{1}{4} \times 6$ ;  $6\frac{1}{4} \times 3\frac{3}{4}$

The Same.

Another copy of the same work, beginning as the above.

Written in fair Arabian Naskh. The text of the *Kâfiyah* is written in red.

Dated A.H. 1190=A.D. 1776.

Scribe: عبد الله بن يحيى بن محمد.

Fly-leaves at the beginning and end contain quotations from various poems.

## No. 2077.

fol. 131 : lines 15 ; size  $8\frac{1}{2} \times 5\frac{1}{2}$  ;  $7 \times 4$ .

اعراب الكافية

## I'RÂB AL-KÂFÎYAH.

A grammatical analysis of the *Kâfiyah* of Ibn al-Hâjib (see No. 2041 above), by an unknown author.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام على خير خلقه محمد و آله  
اجمعين الطيبين الطاهرين الكلمة مبتدائة و اللام فيما لتعريف الجنس اى  
لتعيين الماهية النخ \*

The work has been described in Berlin, No. 6589, where it is stated that the author lived before A.H. 1022=A.D. 1613. Another copy has been noticed in Gotha, No. 261. See also India Office, No. 939.

Written in Indian Naskh.

Not dated ; probably 19th century.

Two fly-leaves at the end contain copies of two letters addressed by a certain Muḥammad Darwīsh bin Muṣṭafâ Ramlî from Mecca to two of his friends, viz. Mawlawî Nî'matallâh and Mawlawî Sayyid Riyâd 'Alî.

## No. 2078.

fol. 83 ; lines 9 ; size  $6\frac{1}{2} \times 10$  ;  $7 \times 3\frac{1}{2}$ .

الشافية

## ASH-SHÂFÎYAH.

A treatise on etymology, by Abû 'Amr 'Uḡmân bin al-Hâjib, أبو عمر عثمان بن العاجب (d. A.H. 646=A.D. 1248 ; see Lib. Cat., vol. xix, part i, No. 1541).

Beginning:—

الحمد لله و سلام على عبادة الذين اسطفى و بعد فقد سألنى من  
لا يسعنى مخالفته ان الحق بمقدمتى فى الاعراب مقدمة فى التصريف  
على نحوها و مقدمة فى الخط فاجبته النخ \*



This treatise, like its sister work, *Al-Kâfiyah* (see No. 2041 above), has also been the subject of many commentaries.

For other copies see Br. Mus. Suppl., Nos. 953-4; Berlin, No. 6600; Cairo, vol. iv, p. 6; Râmpûr, p. 522.

The work has been frequently printed and lithographed. For printed editions see Brock., vol. i, p. 305; and *Iktifâ'al-Qunû'*, p. 306.

Written in Indian Nasta'liq.

Dated A.H. 1038 = A.D. 1628.

### No. 2079.

fol. 27; lines 17; size 9 × 6; 7 × 4.

The Same.

Another copy of the same work.

Beginning:—

الحمد لله رب العالمين و الصلوة على سيدنا محمد خاتم النبيين  
و على آله واصحابه اجمعين و بعد فقد سألتنى من لا يسعنى مخالفته الخ \*

Written in Indian Nasta'liq.

Not dated; probably 19th century.

A fly-leaf at the end contains a poem on the irregular forms of the feminine gender, beginning as follows:—

اسماء تأنيث بغير علامة هيا فتى فى عرفهم ضربان

### No. 2080.

fol. 127; lines 7; size 11 × 6; 6½ × 3.

(Two separate works bound together.)

fol. 1-110.

I.

The Same.

Another copy of the same work, beginning like No. 2079 above.

Written in Indian Naskh, with copious marginal notes.

Dated A.H. 1093 = A.D. 1681.

Scribe: سيد معروف ولد سيد جهان حسيني.

fol. 111-127.

II.

الرسالة فى النحو

## ARRISÂLAH FI'N-NAHW.

A fragment of an anonymous grammatical treatise with a running commentary.

Beginning:—

الوقفه قطع الكلمة اسما كان او فعلا عما بعدها الخ \*

The headings contained in the present fragment are as follows:—

Fol. 115<sup>a</sup>. هذا بحث المفصّل والمدود

Fol. 116<sup>b</sup>. هذا بحث ذى الزيادة

The text is overlined to distinguish it from the commentary.

Closely written in small Nasta'liq.

Not dated; probably 18th century.

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No. 2081.

fol. 310; lines 19; size  $10\frac{1}{4} \times 6\frac{1}{4}$ ;  $6 \times 3$ .

شرح الشافيه

## SHARH ASH-SHÂFIYAH.

A commentary on *Ash-Shâfiyah* of Ibn al-Hâjib (see No. 2078 above), by Raḍiaddin Muḥammad bin al-Ḥasan al-Astarâbâdî رضى الدين محمد بن الحسن الأسترابادى (d. A.H. 688=A.D. 1289; see No. 2045 above).

Beginning:—

أما بعد حمد الله تعالى ..... فقد عزمنا على ان اشرح مقدمة ابن العاجب رحمه الله فى التصريف والخط ولبسط الكلام فى شرحها كما فى شرح اختها بعض البسط الخ \*

The following colophon of the present copy, where it is stated that the work was composed in A.H. 688=A.D. 1289, offers further proof of the fact noted in No. 2045 above, that the author died in A.H. 688=A.D. 1289 and not in A.H. 686=A.D. 1287, as has been generally assumed:—

وفق الله لاتمام تصنيفه فى ربيع الاول سنة ثمان وثمانين وستمائة  
 و قد وفق الله ..... بتتميم كتابته يوم الثلاثاء وقت العصر الحادى عشر من  
 شهر المحرم سنة الف و اربع و ستين من هجرة النبى ..... على يد العبد  
 الضعيف عصمت الله بن عبد الغنى اللاهورى \*

For other copies see Br. Mus. Suppl., No. 955; India Office, Nos. 952-3; Berlin, No. 6601; Escur., No. 159; and Cairo, vol. iv, p. 9.

The work has been lithographed at Lucknow, A.H. 1262.

A note at the end states that the present copy has been transcribed from one which was copied and corrected by Pîr Aḥmad bin al-Ḥasan al-Qumî in A.H. 840=A.D. 1436 and A.H. 841=A.D. 1437, respectively.

Written in fair Naskh, with marginal notes.

Dated A.H. 1064=A.D. 1653.

Scribe: عصمت الله بن عبد الغنى اللاهورى.

The title-page contains the inscription لسان السلطان محمود الدوله dated 1277. For a similar inscription see No. 1996 above.

### No. 2082.

fol. 102; lines 27; size  $9\frac{3}{4} \times 6$ ;  $7\frac{1}{2} \times 5$ .

شرح الشافيه

## SHARḤ ASH-SHĀFĪYAH.

A commentary on *Ash-Shāfiyah* of Ibn al-Ḥāḥib (see No. 2078 above), by Fakhraddīn Aḥmad bin al-Ḥasan bin Yūsuf bin Ibrāhīm al-Jārabardī فخر الدين احمد بن الحسن بن يوسف بن ابراهيم الجاربردى.

Beginning:—

ربنا افرغ علينا صبراً وثبت اقدامنا فحمدك يا من بيده الخير  
 و الجود ..... اما بعد فيقول المولى المعظم ..... احمد بن الحسن  
 الجاربردى ..... لما كان كتاب التصريف الذى صنفه الفاضل المحقق النخ \*

The author, Al-Jārabardī, who belonged to the Shāfi'ī sect, was regarded as the greatest man of letters of his day at Tabrīz. He

wrote several works, the most instructive of which, as remarked by As-Subkî, is a commentary on *Al-Kashshâf* of Az-Zamakhsarî (*d.* A.H. 538=A.D. 1143). He died at Tabrîz in Ramadân, A.H. 746=A.D. 1345. For accounts of his life see *Dustûr al-I'lâm*, fol. 92<sup>b</sup>; *Mir'ât al-Janân*, fol. 458<sup>b</sup>; *Buġyat al-Wu'ât*, fol. 101<sup>a</sup>; *Ṭabaqât* by Ibn Qâdî Shuhbah, fol. 134<sup>a</sup>; *Ṭabaqât* by Ibn al-Mulaqqin, fol. 142<sup>a</sup>; *Ṭabaqât* by Al-Isnawî, fol. 69<sup>b</sup>; *Ṭabaqât al-Kubrâ* by As-Subkî, vol. vi, fol. 291<sup>a</sup>; and Brock., vol. ii, p. 193.

For other copies see Berlin, No. 6605; Br. Mus. Suppl., No. 956; India Office, No. 949; Wien, No. 182; Cairo, vol. iv, p. 8, vol. vii, p. 648; Râmpûr, p. 524.

The work has been printed in Calcutta, A.H. 1262. It has also been lithographed several times, viz., in Teheran, A.H. 1271; in Delhi, A.H. 1287; in Lucknow, A.H. 1262; and in Lahore, A.H. 1304.

Written in elegant Naskh. Foll. 1-18 contain marginal notes. Not dated; probably 16th century.

### No. 2083.

fol. 166; lines 25; size  $8\frac{3}{4} \times 5\frac{1}{4}$ ;  $5 \times 3\frac{1}{4}$ .

The Same.

Another copy of the same work, beginning as usual.

Written in Nasta'liq. The text is distinguished from the commentary by the word *قوله* in red.

Dated A.H. 1016=A.D. 1607.

### No. 2084.

fol. 208; lines 23; size  $11\frac{1}{4} \times 6\frac{1}{2}$ ;  $7\frac{1}{4} \times 2\frac{3}{4}$ .

The Same.

Another copy of the same work, beginning as the above.

Written in beautiful Naskh, with marginal notes. The quotations from the text are in thicker script.

Dated A.H. 1032=A.D. 1622.

According to a note at the end, the copy was collated with its original in A.H. 1032=A.D. 1622.

## No. 2085.

fol. 246 ; lines 17 ; size  $9\frac{1}{2} \times 5\frac{1}{2}$  ;  $7\frac{1}{2} \times 3\frac{1}{2}$ .

The Same.

Another copy of the same work, beginning as usual.

Written in fair Naskh. The last few folios are damp-stained.

Not dated ; probably 18th century.

## No. 2086.

fol. 125 ; lines 22 ; size  $9 \times 7$  ;  $7 \times 5$ .

The Same.

Another copy of the same work.

This copy does not contain the commentator's preface. It begins thus:—

الحمد لله و سلام على عبادة الذين اصطفى و بعد فقد سألنى من  
لا يسعنى مخالفته ان الحق بمقدمتى فى الاعراب مقدمة فى التصريف  
و على نحوها مقدمة فى الخط فاجبته سائلا متضرعا ان يرفع بها كما نفع  
باختها والله الموفق - الحمد هو الثناء على الجميل من نعمة او غيرها الخ \*

Written in rough Nasta'liq.

Not dated ; probably 19th century.

## No. 2087.

fol. 133 ; lines 21 ; size  $9\frac{1}{4} \times 6$  ;  $6\frac{1}{2} \times 3\frac{3}{4}$ .

شرح الشافيه

## SHARH ASH-SHÂFIYAH.

A commentary on *Ash-Shâfiyah* of Ibn al-Hâjib (see No. 2078 above), by al-Hasan bin Muhammad bin al-Husain an-Naisâpûrî, commonly called An-Nizâm al-A'raj الحسين بن محمد بن النيسابورى الشهير بنظام الامرج who flourished in the 8th century of the Hijrah ; see *Iib. Cat.*, vol. xviii, part ii, No. 1406.

Beginning:—

احمدك اللهم على ان وقتنى لصرف ريعان الشباب في اقتناء العلوم  
و الآداب الخ \*

The author tells us in the preface that he wrote this commentary at the request of his friends.

For other copies see Berlin, Nos. 6602-3, and Râmpûr, p. 524.

Written in Mağribî Naskh, the text being in larger Mağribî Naskh.

Not dated; probably 16th century.

No. 2086.

fol. 266; lines 21; size 8 × 6; 6 × 3½.

المناهل الصافية في تحقيق معاني الشافية

**AL-MANÂHIL AŞ-ŞÂFIYAH FÎ TAḤQÎQ  
MA'ÂNI'SH-SHÂFIYAH.**

A commentary on *Ash-Shâfiyah* (see No. 2078 above), by Luṭfallâh bin Muḥammad al-Ġiyâṣ bin ash-Shujâ' bin al-Kamâl bin Dâ'ûd az-Zafirî لطف الله بن محمد الغياث بن الشجاع بن الكمال بن داؤد الظفيري.

Beginning:—

اعلم انها قد جرت عادة كثير من العلماء اذا ألفوا كتابا في فن من فنون  
العلم ان يقدموا على الشروع فيه مقدمة تعين الطالب و يكون بها على  
بصيرة في الشروع فيه الخ \*

The author, Luṭfallâh, who belonged to the Zaidî sect, was an eminent scholar and prolific writer. He composed, besides the present work, a commentary on Ibn al-Hâjib's *Al-Kâfiyah* (No. 2041 above); a very useful gloss on the *Mukhtaṣar al-Ma'âni* of At-Taftâzânî (No. 2173 below), entitled *Al-Wishâh 'Alâ 'Arûs al-Afrâh*; a commentary on *Al-Fuṣûl al-Lû'lû'iyah*, a work on the bases of Zaidî jurisprudence by Şârimaddîn Ibn al-Wazir (d. A.H. 914=A.D. 1508); and several treatises on the law of inheritance, medicine, astrology, etc. He died at Zafir (a town in Yemen) in A.H. 1035=A.D. 1625. See *Khulâṣat al-Aṣar*, vol. iii, p. 303.

For other copies see India Office, No. 954; and Cairo, vol. iv, p. 19. See also Brock., vol. i, p. 305.

Written in Arabian Naskh, with copious marginal notes. The text of *Ash-Shâfiyah* is written in red.

Not dated; probably 18th century.

No. 2089.

fol. 251; lines 15; size  $10 \times 6\frac{1}{2}$ ;  $7\frac{1}{2} \times 4$ .

ضياء الكلام

## DIYÂ' AL-KALÂM.

The unique copy of a commentary on *At-Tasrîf*, a treatise on inflection by 'Abdalwahhâb bin Ibrâhîm az-Zanjânî, who flourished in the middle of the 7th century of the Hijrah; see *Buğyat al-Wu'ât*, fol. 254<sup>a</sup>.

By Naşrallâh bin Muḥâmmad Bâqir Shîrâzî نصر الله بن محمد باقر شیرازی, a scholar of the 13th century of the Hijrah.

The full title of the work, as given in the preface, is as follows:—

ضياء الكلام فى شرح التصريف على مقتضى المقام \*

Beginning:—

الحمد لله الذي سلم ذاته عن الذواقص و الاعتلال و تجرد هو  
عن التبدل و الانتقال و الصلوة على من نطق بالوامر و الذواهي لقادر  
المتعال ..... و بعد فيقول الفقير الى الله الغنى ابن محمد باقر  
نصر الله الشيرازى الخ \*

In the preface the author describes the present work as his first composition, written in his early youth. He dedicates it to an Amîr, whom he describes as a great patron of holy and learned men. In the present copy a short space has been left blank for the insertion of the name of the Amîr.

The commentary is preceded by a *Muqaddimah* (Introduction), divided into two *Maqsad* as follows:—

- I. Foll. 3<sup>b</sup>-6<sup>b</sup>. المقصد الاول فى ذكر مخارج الحروف و صفاتها  
II. Foll. 7<sup>a</sup>-7<sup>b</sup>. المقصد الثانى فى بعض اصطلاحاتهم التى يتداولونها  
كما لغيرهم من ارباب الصناعات \*

The work was completed, as stated by the author at the end, in A.H. 1263 = A.D. 1847.

The present copy, dated A.H. 1265 = A.D. 1849, was made at the author's instance, as stated in the following colophon:—

و فرغت من كتابته متمثلاً لامر مصنفه الذي يدل امره على الوجوب  
العالم المحقق والفاضل المدقق وحيد عصره و فريد دهره و سامان زمانه  
و ابو ذر دروانه ..... فى يوم الجمعة من شهر الحرام فى سنة خمس  
و ستين و مائتين بعد الالف من الهجرة النبوية \*

No other copy of the work is known.

*At-Taṣrīf* of Az-Zanjānī was published by Raymundus, Rome, 1610. Since then it has been frequently printed in Constantinople, Cairo and Lahore.

Written in fair Indian Naskh, within gold and coloured ruled borders; with an illuminated 'Unwān. The commentary includes the whole text, but in small portions, written in red.

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No. 2090.

fol. 136; lines 21; size  $10\frac{1}{2} \times 7\frac{1}{2}$ ;  $7\frac{1}{4} \times 5$ .

المقرب فى النحو

## AL-MUQARRAB FI'N-NAḤW.

A rare work on grammar.

Author: Abu'l-Ḥasan 'Alī bin Mū'min bin Muḥammad bin 'Alī, better known as Ibn 'Uṣfūr al-Ishbīlī al-Ḥaḍramī an-Naḥwī abu'l-ḥasan 'Alī bin Mū'min bin 'Uṣfūr al-Ishbīlī al-Ḥaḍramī an-Naḥwī, a grammarian of considerable repute. He was born in A.H. 597 = A.D. 1200. He wrote, besides the present work, a treatise on inflection entitled *At-Tamattu' Fi't-Taṣrīf*; an abridgment of *Al-Muḥtasib*, a grammatical work of Ibn Bābshād (d. A.H. 469 = A.D. 1076); three commentaries on *Al-Jumal*, a grammatical work of 'Abdalqāhir al-Jurjānī (d. A.H. 474 = A.D. 1081); and a commentary on *Al-Ash'ār as-Sittah* (see Hāj. Khal., vol. i, p. 321). He died in A.H. 669 = A.D. 1270. See *Buḡyat al-Wu'āt*, fol. 287<sup>b</sup>, and *Dustūr al-Ilām*, fol. 97<sup>a</sup>.



## Beginning:—

قال الامام الاوحد العلامة ابوالحسن ابن عصفور رحمه الله الحمد لله  
الذي لم يستفتح بافضل من اسمه كلام ولم يستفجح باجمل صنعه مرام  
النسخ \*

After dwelling on the importance of a knowledge of grammar, the author states in the preface that numerous grammatical works had been written, but that they were either too concise or too extensive. He states further that, at the request of his patron, Amîr Abû Zakariyâ bin Abî Muḥammad bin Abî Ḥafṣ, he wrote the present work, holding a middle course between the extremes of conciseness and prolixity. He dedicates the work to the said Amîr.

## Contents:—

Fol. 2 <sup>a</sup> .	تبيين الكلام و اجزائه
Fol. 2 <sup>b</sup> .	باب الاعراب
Fol. 3 <sup>a</sup> .	باب معرفة علامات الاعراب
Fol. 4 <sup>b</sup> .	باب الفاعل
Fol. 8 <sup>a</sup> .	باب نعم و بنس
Fol. 9 <sup>b</sup> .	باب التعجب
Fol. 11 <sup>b</sup> .	باب ما لم يسم فاعله
Fol. 12 <sup>b</sup> .	باب المبتداء و الخبر
Fol. 14 <sup>a</sup> .	باب الاشتغال
Fol. 16 <sup>a</sup> .	باب كان و اخواتها
Fol. 18 <sup>a</sup> .	باب الافعال الجارية صحري كان و اخواتها
Fol. 19 <sup>a</sup> .	باب ما و لات
Fol. 20 <sup>a</sup> .	باب الحروف التي تنصب الاسم
Fol. 22 <sup>a</sup> .	باب المفعول به
Fol. 22 <sup>b</sup> .	باب الافعال المتعدية
Fol. 25 <sup>a</sup> .	باب اسم الفاعل
Fol. 26 <sup>a</sup> .	باب الامثلة
Fol. 26 <sup>b</sup> .	باب المصدر العامل عمل فعله

Fol. 27 <sup>b</sup> .	باب اسماء الافعال
Fol. 28 <sup>a</sup> .	باب الاعراء
Fol. 29 <sup>a</sup> .	باب المنصوب
Fol. 31 <sup>a</sup> .	باب المنصوبات التى يطلبها الفعل على اللزوم
Fol. 35 <sup>a</sup> .	باب المنصوبات التى تطلبها جميع الافعال على غير اللزوم
Fol. 36 <sup>a</sup> .	باب المفعول معه
Fol. 36 <sup>b</sup> .	باب المفعول من اجله
Fol. 37 <sup>a</sup> .	باب الاستثناء
Fol. 40 <sup>a</sup> .	باب النداء
Fol. 44 <sup>a</sup> .	باب لا
Fol. 45 <sup>b</sup> .	باب حروف الخفض
Fol. 48 <sup>b</sup> .	باب القسم
Fol. 49 <sup>b</sup> .	باب الاضافة
Fol. 52 <sup>a</sup> .	باب النعت
Fol. 55 <sup>a</sup> .	باب عطف النسق
Fol. 57 <sup>b</sup> .	باب التركيد
Fol. 58 <sup>b</sup> .	باب البدل
Fol. 60 <sup>a</sup> .	باب عطف البيان
Fol. 63 <sup>b</sup> .	باب ذكر الرفع للمفعول المضارع
Fol. 64 <sup>a</sup> .	باب ذكر نواصب الافعال
Fol. 66 <sup>b</sup> .	باب ذكر جوازم الفعل المضارع
Fol. 68 <sup>b</sup> .	باب ما جرى من الاسماء فى الاعراب مجرى الفعل
Fol. 71 <sup>b</sup> .	باب البناء
Fol. 72 <sup>b</sup> .	باب الحكاية
Fol. 75 <sup>b</sup> .	باب اسناد الفعل الى مؤنث
Fol. 76 <sup>a</sup> .	باب العدد
Fol. 79 <sup>a</sup> .	باب اسم الفاعل المشتق من العدد

- Fol. 79<sup>b</sup>. باب الادغام من كلمتين
- Fol. 85<sup>b</sup>. باب التقاء الساكنين من كلمتين
- Fol. 86<sup>a</sup>. باب حكم الهمزة اذا كانت اول كلمة و قبلها ساكن
- Fol. 86<sup>b</sup>. باب الوقف
- Fol. 91<sup>a</sup>. باب الهمزة التي تكون آخر الكلمة اذا [Sic] مع عمرة من  
كلمة اخرى \*
- Fol. 91<sup>b</sup>. باب عمرة الوصل
- Fol. 92<sup>a</sup>. باب التثنية و جمع السلامة
- Fol. 95<sup>a</sup>. باب النسب
- Fol. 99<sup>b</sup>. باب التاء الاحقة الاسم للتانيث
- Fol. 100<sup>a</sup>. باب نونى التوكيد الشديدة و الخفيفة
- Fol. 103<sup>a</sup>. ذكر النوع الاول من التصريف باب التصغير
- Fol. 109<sup>a</sup>. باب جمع التكسير
- Fol. 116<sup>a</sup>. باب المصادر
- Fol. 117<sup>b</sup>. باب اشتقاق اسماء الزمان و المكان و المصادر و الالات التي  
يعالج بها الفعل \*
- Fol. 118<sup>b</sup>. باب الممدود و المقصور
- Fol. 119<sup>a</sup>. باب اسماء الفاعلين و المفعولين و ما جرى مجراها من  
الصفات المطردة في بابها \*
- Fol. 119<sup>b</sup>. باب تبديين الحروف الزوائد و الادلة التي يقوصل بها الى  
صعرة زيادتها \*
- Fol. 121<sup>b</sup>. ذكر النوع الثاني من التصريف باب الادغام في الكلمة  
الواحدة \*
- Fol. 124<sup>a</sup>. باب حروف البدل
- Fol. 131<sup>a</sup>. باب القلب و العذف و النقل
- Fol. 134<sup>a</sup>. باب ما قلب على غير قياس
- Fol. 134<sup>b</sup>. باب العذف على غير قياس
- Fol. 135<sup>a</sup>. باب الضراير

For other copies see Cairo, vol. iv, p. 113, and Yenî, No. 1107.

For commentaries see Hâj. Khal., vol. vi, p. 88.

Written in fair Arabian Naskh, the headings being in red.

Dated A.H. 752=A.D. 1351.

Scribe : حسن بن سليمان العلمى .

According to a note at the end, the MS. was collated with two copies of the work.

No. 2091.

fol. 18 ; lines 17 ; size  $8 \times 5\frac{3}{4}$  ;  $5\frac{3}{4} \times 3\frac{3}{4}$ .

شرح لامية الافعال

## SHARḤ LÂMIYAT AL-AF'ÂL.

A commentary on *Lâmiyah*, a versified treatise on the orthography and conjugation of verbs, each verse ending in ج, of Ibn Mâlik (*d.* A.H. 672=A.D. 1273 ; see No. 2092 below). By Badraddîn Abû 'Abdallâh Muḥammad bin Muḥammad bin 'Abdallâh bin Mâlik at-Tâ'î al-Jayyânî بدر الدين ابو عبد الله محمد بن محمد بن عبد الله بن مالك الطائي الجياني, the son of the author of the text. Suyûṭî in *Buġyat al-Wu'ât*, fol. 71<sup>b</sup>, on the authority of Aṣ-Ṣafadî, describes him as a man of great talent and vast learning, deeply versed in grammar, rhetoric, logic and jurisprudence. For a time he settled at Ba'labakk where a large number of pupils thronged round him from far and near to take lessons in various subjects. After the death of his father he proceeded to Damascus, where he succeeded him as the Shâikh of At-Turbat al-'Âdilîyah and the principal of the Madrasah attached to the great mosque of Damascus. He died at Damascus on Sunday, the 8th Muḥarram, A.H. 686=A.D. 1287, leaving behind him several instructive works on grammar, rhetoric, prosody and logic. For further particulars of his life and works see *Dustûr al-I'lâm*, fol. 133<sup>b</sup> ; *Buġyat al-Wu'ât*, fol. 71<sup>b</sup> ; *Mir'ât al-Janân*, fol. 481<sup>a</sup> ; *Ṭabaqât* by As-Subkî, vol. vi, fol. 155<sup>a</sup> ; *Ṭabaqât* by Ibn al-Mulaqqin, fol. 129<sup>a</sup> ; *Ṭabaqât* by Ibn Qâḍî Shubbah, fol. 106<sup>b</sup> ; *Ṭabaqât* by Al-Isnawî, fol. 224<sup>b</sup> ; *Brook.*, vol. i, p. 300 ; *Hâj. Khal.*, vol. v, p. 290.

Beginning :—

قال الشيخ الامام العلامة بدر الدين محمد بن الشيخ الامام العلامة جمال الدين ابي عبد الله محمد بن عبد الله بن مالك انعم الله عليه و علينا بما انعم به على عبادة الصالحين هذه اوراق تشتمل على شرح

قصيدة والذى رحمه الله فى ابنية الافعال و ما يتصل بها و على ذكر ما يحتاج اليه من الامثلة و ايضاح ما استبهم و تفسير الغريب الخ \*

The first line of the *Lâmiyah* reads thus:—

الحمد لله لا ابغى به بدلا حمدا يبلغ من رضوانه الاملا

The principal headings contained in the work are as follows:—

Fol. 1 <sup>b</sup> .	باب ابنية الفعل المجرد و تصاريفه
Fol. 5 <sup>v</sup> .	باب ابنية الفعل المرید فيه
Fol. 9 <sup>a</sup> .	باب ابنية اسماء الفاعلين و المفعولين
Fol. 10 <sup>b</sup>	باب ابنية المصادر
Fol. 15 <sup>b</sup> .	باب المفعول و المتعل و معانيهما

For other copies see Berlin, No. 6661; Paris, No. 4119; Escur., No. 139; Alger, No. 14; Cairo, vol. iv, p. 7.

The work has been printed at Leipzig, 1866.

Written in fair Arabian Naskh. The text of the *Lâmiyah* is written in red.

Not dated; probably 17th century.

Scribe: يعقوب بن محمد.

## No. 2092.

fol. 10; lines 13; size  $9\frac{1}{2} \times 6$ ;  $7 \times 3\frac{1}{4}$ .

الالفية

## AL-ALFÎYAH.

A well-known metrical treatise on grammar, also known as *Al Khulâṣah*, by Jamâladdîn Abû 'Abdallâh Muḥammad bin 'Abdallâh bin Mâlik at-Tâ'î al-Jayyânî ash-Shâfi'î محمد ابو عبد الله بن عبد الله بن مالك الطائى الجياني الشافعى (d. A.H. 672=A.D. 1273). See Lib. Cat., vol. v, part i, No. 151.

Beginning:—

قال محمد هو ابن مالك احمد بنى الله خير مالك

For other copies see Br. Mus. Suppl., Nos. 958-9; India Office, No. 958; *Ayâ Sûfiyah*, Nos. 4446-7; *Ḥamîdiyyah*, No. 1273; *Hûr*

Lailâ, No. 398; Waliaddîn, No. 2900; Cairo, vol. iv, p. 50; Râmpûr, p. 530. See also Hâj. Khal., vol. i, p. 407, and Brock., vol. i, p. 298.

The work has been frequently printed. For printed editions see *Iktifâ' al-Qunû'*, p. 302.

Written in fair Naskh, with vowel-points.

Not dated; probably 18th century.

Muhammad Sa'id, a scholar of Patna, who flourished in the 13th century A.H. (see Lib. Cat., vol. iii, No. 448) in the following note on the title-page says that the present copy was transcribed by his father, and that he gave the copy as a gift to Hâfiz Nadru'r-rahmân, grandson of the said Muhammad Sa'id:—

این نسخه متبرکه الفیه ابن مالک ... را که نوشته خاص حضرت  
والد مرحوم است ..... برخوردار حافظ سید نذر الرحمن سلمه المغان را  
هبه کردم الخ \*

### No. 2093.

fol. 197; lines 73; size  $8\frac{1}{2} \times 5$ ;  $6\frac{1}{2} \times 3$ .

شرح الالفیه

## SHARH AL-ALFĪYAH.

A commentary on *Al-Alfiyah* of Ibn Mâlik (see No. 2092 above), by Badraddîn Abû Abdallâh Muhammad bin Muhammad bin 'Abdallâh bin Mâlik at-Tâ'î al-Jayyânî بن محمد بن عبد الله محمد بن بدر الدين ابو عبد الله محمد بن مالك الطائي الجياني (d. A.H. 686 = A.D. 1287; see No. 2091 above).

Beginning:—

قال الشيخ الامام العالم ..... اما بعد حمد الله سبحانه  
تعالى مما له من المحامد على ما اسبغ من نعمه الجواندي والعوائد الخ \*

The quotations from the text are marked with ص, and the commentary with ش.

For other copies see Berlin, No. 6635; München, No. 721; Wien, No. 180; Br. Mus., No. 509; India Office, No. 959; Ayâ Şûfiyah, No. 4480; Waliaddîn, Nos. 2945, 3025; Hamîdiyyah, No. 1294; Yenî, No. 1065; Râmpûr, p. 539; Aşafiyah, p. 1648.

Written in Arabian Naskh.

Foll. 82-88, 92 and 93, which should come in their proper order, have been wrongly placed in binding after foll. 96, 129 and 135, respectively.

Dated Haidrabâd, A.H. 1090 = A.D. 1679.

Scribe: هاشم بن حسين بن حسن بن حسين بن عيسى الحسينى البحرانى.

The title-page contains a seal and note bearing the name of a certain Muḥammad 'Alī, of Calcutta, dated A.H. 1219 = A.D. 1804.

No. 2094.

foll. 115; lines 21; size  $11\frac{3}{4} \times 8$ ;  $9\frac{1}{4} \times 5\frac{3}{4}$ .

الدرر السنيه على شرح الالفية

AD-DURAR AS-SANĪYAH 'ALĀ SHARḤ  
AL-ALFĪYAH.

A gloss on the preceding work, by Zainaddīn Abū Yaḥyā Zakariyā bin Muḥammad bin Aḥmad bin Zakariyā al-Anṣārī زين الدين ابو يحيى زكريا بن احمد بن زكريا الانصارى (d. A.H. 926 = A.D. 1519; see Lib. Cat., vol. xiii, No. 921).

Beginning:—

و صلى الله على سيدنا محمد و آله و صحبه و سلم قال سيدنا و مولانا  
..... الحمد لله الذي مدحنا علم اللسان و غمرا بما من به من نعم  
و احسان و الصلوة و السلام على اشرف الخلق سيدنا محمد سيد ولد عدنان  
و على آله و صحبه صلوة و سلاما فى كل وقت و آوان و بعد فيذة حاشية  
وصفتها على شرح الخلاصة نظم العلامة ابى عبد الله محمد جمال الدين  
بن مالك الطائى لابنه العلامة الشيخ بدر الدين محمد الخ \*

For other copies see Berlin, No. 6635; Waliaddīn, No. 2916; and Râmpûr, p. 533.

Written in Nasta'liq.

Dated the 22nd Ramadân, A.H. 1249 = A.D. 1833.

The title-page contains the seal and signature of a certain Muẓaffar Ḥusain, dated 1869.

## No. 2095.

fol. 226; lines 27; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $7 \times 4$ .

التصريح بمضمون التوضيح

## AT-TAŞRÎH BI MADMÛN AT-TAWDÎH.

A gloss on the commentary on the *Alfiyah* of Ibn Mâlik (No. 2092 above), entitled *Tawdîh al-Masâlik* of Ibn Hishâm (d. A.H. 762=A.D. 1360). For a copy of the same see Berlin, No. 6639. It is complete in two parts bound in one volume.

By Zainaddîn Khâlîd bin 'Abdallâh bin Abî Bakr bin Muḥammad bin Aḥmad al-Jarjâwî al-Azharî ash-Shâfi'î, commonly called Al-Waqqâd زين الدين خالد بن عبد الله بن ابي بكر بن محمد بن احمد الجرجاوى الأزهرى الشافعى الشهير بالوقاد. He was born at Jarjah, in Egypt, A.H. 838=A.D. 1434, but was brought up and educated at Cairo. He was deeply versed in grammar, on which subject he produced several instructive works. He died at Birkat al-Ḥâjj on his way back from Mecca, A.H. 905=A.D. 1499. See *Al-Qabas al-Ḥâwî*, vol. i, fol. 67<sup>b</sup>; *Dustûr al-I'lâm*, fol. 41<sup>a</sup>; Brock., vol. ii, p. 27.

Beginning:—

الحمد لله الملم لهم لتوحيدده حمدا موافيا لنعمة مكافيا لمزيدة .....  
 وبعد فيقول العبد الفقير الى مولاه الغنى خالد بن عبد الله الأزهرى  
 عامله الله بلطفه الخفي و اجراه على عوائد برة sic ان الشرح المشهور  
 بالتوضيح على الفية ابن مالك فى الذخو الخ \*

The author states in the preface that Ibn Hishâm, the author of the commentary, encouraged him in a dream to write the present gloss.

The work was completed, as stated by the author at the end, on the 9th Du'l-Qa'dah, A.H. 896=A.D. 1490.

For other copies see Berlin, Nos. 6651-2; Paris, Nos. 4078-85; Gotha, No. 102; Cairo, vol. iv, p. 30; Kûprilîzâdah, No. 1461; Ayâ Şûfiyah, No. 4483; Nûr 'Uḡmâniyah, No. 4563; Waliaddîn, No. 2951; Âşafiyah, p. 1640; Râmpûr, p. 531. See also Ḥâj. Khal., vol. i, p. 413, and Brock., vol. i, p. 298.

The work has been frequently printed, viz., in Teheran, A.H. 1267, 1310; Bûlâq, A.H. 1294; and Cairo, A.H. 1305.



Written in fair Naskh.

Dated the 2nd Rajab, A.H. 1114 = A.D. 1702.

Scribe: فتح الله بن أحمد بن محمد.

In A.H. 1270 the MS. was in the possession of Ahmad bin Muhammad Qishmarî of Lucknow, whose autograph note is found on the title-page.

### No. 2096.

fol. 341; lines 21; size  $8\frac{1}{2} \times 6$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

Another copy of the same work in two volumes.

#### Vol. I.

From the beginning of the work up to the end of the chapter on باب كيفية ابناء اسماء المفعولين.

### No. 2097.

fol. 258; lines 25; size same as above.

#### Vol. II.

Beginning with باب التعجب, and breaking off abruptly in the middle of باب الادغام; the last few folios are wanting.

Both volumes are written in fair Arabian Naskh.

Not dated; probably 18th century.

### No. 2098.

fol. 138; lines 21-25; size  $7\frac{1}{2} \times 5\frac{1}{2}$ ;  $6\frac{3}{4} \times 4\frac{1}{4}$ .

شرح الالفية

## SHARH AL-ALFIYAH.

A very popular commentary on the *Al-Alfiyah* of Ibn Mâlik (see No. 2092 above), by Bahâ'addîn 'Abdallâh bin 'Abdarrahmân bin Abdallâh bin Muḥammad bin Muḥammad al-Hâshimî, commonly called Ibn 'Aqîl بن محمد بن عبد الله بن عبد الرحمن بن عبد الله بن محمد بن عاقل. محمد الهاشمي الشيبزي بن عاقل.

Beginning:—

الحمد لله رب العالمين و صلى الله على سيدنا محمد و آله و صحبه  
اجمعين ..... الكلام المصطلح عليه النحويون عبارة عن اللفظ المفيد  
فائدة يحسن السنوت عليها الخ \*

The author, Ibn 'Aqîl, a grammarian of great talent and repute, was born, according to Ad-Dahabî, *Ṭabaqât al-Qurrâ'*, fol. 187<sup>a</sup>, in Cairo in A.H. 698=A.D. 1298, or, according to Ibn Hajar al-'Asqalânî, *Ad-Durar al-Kâminah*, vol. i, fol. 257<sup>b</sup>, at Aleppo in A.H. 694=A.D. 1294. Whichever be the place and the year of his nativity, he settled down in Cairo, where he studied under several renowned scholars, including Jalâladdîn al-Qazwîni (*d.* A.H. 739=A.D. 1338), Ibn Sâ'id al-Akfânî (*d.* A.H. 749=A.D. 1348), 'Alî bin Ismâ'îl al-Qûnawî (*d.* A.H. 729=A.D. 1329), and Muḥammad Ibn as-Sâ'ig (*d.* A.H. 725=A.D. 1325). He attached himself for about twelve years to Aṣîraddîn Abû Ḥayyân al-Andalusî (*d.* A.H. 745=A.D. 1344), the foremost grammarian of Egypt in his time. After completing his education, he served as a professor in several Madrasahs at Cairo, and delivered lectures on the Qurân at the mosque of Ṭûlûn. In A.H. 739=A.D. 1338 he was appointed Qâḍî of Ḥusainîyah; but shortly afterwards he resigned the post of Qâḍî on account of a discussion with Qâḍî'l-Qudât Ibn Jamâ'ah (*d.* A.H. 733=A.D. 1332), and devoted himself to teaching in the Madrasah Al-Khashshâbiyah. He wrote several useful and instructive works, and died at Cairo on the 23rd Rabî' I, A.H. 769=A.D. 1367. For further particulars of his life and works see Raf' al-Iṣr, fol. 58<sup>b</sup>; Buḡyat al-Wu'ât, fol. 223<sup>b</sup>; Ṭabaqât by Ibn al-Mulaqqin, fol. 143<sup>b</sup>; Ḥusn al-Muḥâdarah, fol. 136<sup>a</sup>; Ad-Durar al-Kâminah, vol. i, fol. 257<sup>b</sup>; Ṭabaqât by Ibn Qâḍî Shuhbah, fol. 155<sup>b</sup>; Ṭabaqât by Al-Isnawî, fol. 171<sup>a</sup>; Dustûr al-Ilâm, fol. 97<sup>b</sup>; Ṭabaqât al-Qurrâ' by Ad-Dahabî, fol. 187<sup>b</sup>; Brock., vol. ii, p. 88.

For other copies see India Office, No. 960; Cairo, vol. iv, p. 62; Ḥamîdiyyah, No. 1293; Yenî, No. 1060; Râmpûr, p. 540; and Âsafîyah, p. 1648. See also Hâj. Khal., vol. i, p. 408, and Brock., vol. i, p. 299.

The work was published by Dieterici, Leipzig, 1851, and was translated by him into German, Berlin, 1852. The text has been frequently printed in Cairo and Bairût.

Written in Arabian Naskh. The quotations from the text are marked with ص and the commentary with ش.

Dated A.H. 1099=A.D. 1687.

Scribe : ملا يونس بن بركات.

No. 2099.

fol. 160 ; lines 29 ; size  $8 \times 3$  ;  $6 \times 4\frac{1}{2}$ .

منهج السالك الى الفية ابن مالك

MANHAJ AS-SÂLIK ILÂ ALFÎYATI  
IBN MÂLIK.

A commentary on the *Al-Alfiyah* of Ibn Mâlik (see No. 2092 above), by Nûraddin Abu l-Hasan 'Alî bin Muḥammad al-Uḥmûnî نور الدين ابو الحسن علي بن محمد الاشمونى. He lived, according to Hâj. Khôl., vol. i, p. 411, in the latter part of the 9th century of the Hijrah.

Beginning :—

اما بعد حمد الله على ما منحه من اسباب البيان ..... و بعد

فهذا شرح بديع علوى الفية ابن مالك مهذب المقاصد واضع المسالك الخ \*

The commentary includes the whole text written in red.

For other copies see München, No. 72 ; Paris, No. 4087 ; Alger, No. 92 ; Cairo, vol. iv, p. 114 ; Nûr 'Uḥmaniyyah, No. 4552 ; Râmpûr, p. 540. See also Brock., vol. i, p. 299.

Written in Arabian Naskh. Fol. 62\* contains a large gap. The first two pages are inserted by a later hand.

Dated Tuesday, the 8th Du'l-Qa'dah, A.H. 983=A.D. 1575.

The title-page contains notes by several former owners about the purchase of the MS.

No. 2100.

fol. 170 ; lines 14 ; size  $8\frac{1}{2} \times 5\frac{1}{2}$  ;  $6 \times 3\frac{1}{2}$ .

المهجة المرغية

AL-BAHJAT AL-MARDÎYAH.

A commentary on the *Al-Alfiyah* of Ibn Mâlik (see No. 2092), by Jalâladdin 'Abdarrahmân bin Abî Bakr as-Suyûṭî جلال الدين عبد الرحمن بن ابى بكر السيوطى (d. A.H. 911=A.D. 1505 ; see Lib. Cat., vol. v, part i, No. 123).

Beginning:—

احمدك اللهم على نعمائك و آلائك ..... اما بعد فهذا شرح لطيف مزجته بالفية ابن مالك مهذب المقاصد و اوضح المسالك يبين مراد ناظمها النخ \*

For other copies see Berlin, Nos. 6653-4; Paris, No 4074; Escur., No. 69; Br. Mus., No. 511; Br. Mus. Suppl., No. 965; India Office, No. 962; Cairo, vol. iv, p. 27; Râmpâr, p. 530. See also Hâj. Khal., vol. i, p. 409, and Brock., vol. i, p. 299.

The work has been frequently printed, viz., in Teheran, A.H. 1284; in Cairo, A.H. 1291 and 1310. It has been also lithographed at Lucknow, 1831.

Written in Naskh, within gold and coloured ruled borders; with copious marginal notes.

Dated A.H. 1256=A.D. 1840.

Scribe: ابن باقر نصر الله. (See No. 2089.)

A seal bearing the name of the scribe, Naṣrallâh, occurs at the end.

Two fly-leaves at the end contain short extracts from various books on astrology.

### No. 2101.

fol. 69; lines 17; size  $6 \times 4\frac{1}{2}$ ;  $4 \times 2\frac{1}{4}$ .

The Same.

A fragment of the same work, extending from the middle of the chapter on the verbal noun (باب اعمال اسم الفاعل) to the beginning of the chapter on the coalescing of consonants (باب الادغام).

Foll. 61-69 should come at the beginning.

The MS. opens abruptly thus:—

و تفعل التفعّل و التفعّل الاستفعال فان كان معتلا فكا فعل النخ \*

Written in Arabian Naskh. The quotations from the text are in red.

Dated A.H. 1185=A.D. 1771

According to a note on fol. 69<sup>a</sup>, the MS. was collated with a copy read in the presence of the author.

No. 2102.

foll. 185; lines 26; size  $11\frac{1}{2} \times 8$ ;  $8\frac{1}{4} \times 4\frac{1}{4}$ .

فرائد القلائد في مختصر شرح الشواهد

## FARÂ'ID AL-QALÂ'ID FÎ MUKHTAŞAR SHARĤ ASH-SHAWÂHID.

A commentary on the verses of Arabian poets quoted by Badraddîn Ibn Mâlik (see No. 2093 above), Ibn Qâsim (see Escur., No. 2/5), Ibn Hishâm (see Berlin, No. 6639), and Ibn 'Aqil (see No. 2098 above), in their commentaries on *Al-Alfiyah* of Ibn Mâlik (see No. 2092 above).

By Badraddîn Abû Muḥammad Maḥmûd bin Aḥmad bin Mûsâ bin Aḥmad al-'Ainî al-Ḥanafî *أبو محمد محمود بن أحمد بن موسى بن أحمد العيني الحنفي* (d. A.H. 855 = A.D. 1451; see Lib. Cat., vol. v, part i, No. 166).

Beginning:—

حمداً لنا صفاً ضافياً شرحها شلعلها و شكراً هامياً سامياً مكمياً النج \*

The author abridged this commentary from his larger one, entitled *Al-Maqâsid an-Nahwîyah fî Sharḥ Shawâhid Shurûḥ al-Alfiyah* (see Hâj. Khal., vol. i, p. 413).

For other copies see Berlin, Nos. 6647-8; Paris, Nos. 1741, 2529; Br. Mus., No. 513; Br. Mus. Suppl., No. 966; Bodl., vol. ii, No. 610; Alger, No. 115; Cairo, vol. iv, p. 83; Râmpûr, pp. 541-2.

The work has been printed in Constantinople, A.H. 1297.

The colophon reads thus:—

و هذا آخره اختصاراً من الشواهد .....  
في الثاني من ..... الكرام حجة سبعة عشر و ثمان و ثمان مائة  
والحمد لله وحده و صلى الله على سيدنا محمد و آله و صحبه و سلم  
والحمد لله رب العالمين \*

According to this the work was composed in A.H. 817 = A.D. 1414.

Written in Arabian Naskh. The verses are written in red.

Dated Thursday, the 10th Du'l-Hijjah, A.H. 1084 = A.D. 1673.

The present copy contains the following appendices:—

1. A poem by Shamsaddîn Abu'l-Faṭḥ Muḥammad bin Muḥammad al-Wafâ' al-Iskandarî (d. A.H. 760 = A.D. 1358), fol. 1<sup>b</sup>.

Beginning:—

العبد عبدك فاحتكم و تصرف      قلبى يحدثنى بانك متاف

2. A poem by Abû Firâs al-Hamdânî (*d.* A.H. 357=A.D. 967), fol. 2<sup>a</sup>.

Beginning:—

اراك عصى الدمع شيمتك الصبر      اما للهوى فهى لديك و لا امر

3. A poem by Abû Ismâ'il Hasan bin 'Alî at-Tuġrâ'i (*d.* A.H. 515=A.D. 1121), addressed to Nizâm al-Mulk (*d.* A.H. 485=A.D. 1092), the celebrated minister of Sulţân Alp Arsalân (A.H. 455-465=A.D. 1063-1072), fol. 3<sup>a</sup>.

Beginning:—

هو العتب حتى ما يود سلام      سخط الذوى حتى اللقاء حرام

4. An anonymous commentary on the preface of the work under notice, fol. 4<sup>b</sup>.

Beginning:—

قال الشيخ الامام العالم العلامة ..... ابو محمد بدر الدين محمود  
بن احمد العينى الغسانى الحنفى احيى الله تعالى بسكائب فكره  
..... و بلغه فى الدارين اعلى الرتب قوله حمداً تقديراً  
حمدت الله حمداً الح \*

5. An anonymous commentary on a few verses of Abu't- Tayyib al-Mutanabbî (*d.* A.H. 354=A.D. 965), containing philosophical principles, fol. 182<sup>b</sup>.

Beginning:—

اما بعد فان حق ما احتكمت اليه نفوس اولى النظر .....  
و وجدنا ابا الطيب احمد بن الحسين المتنبى رحمه الله قد اتا فى شعرة  
بالفاظ فلسفية و معان منطقية الح \*

The first line of Al-Mutanabbî runs thus:—

و اذا كانت النفوس كبارا      هلكت فى مرادها الاجسام

The title-page contains notes by several former owners of the MS., the earliest of which is dated A.H. 1133=A.D. 1720.

## No. 2103.

fol. 376; lines 15; size  $9\frac{3}{4} \times 6\frac{1}{2}$ ;  $6\frac{3}{4} \times 4\frac{1}{4}$ .

شرح الكافية الشافية

## SHARH AL-KÂFIYAT ASH-SHÂFIYAH.

An old and valuable copy of a commentary by Jamâladdîn Ibn Mâlik مالک الدين ابن مالک (*d.* A.H. 672=A.D. 1273; see No. 2092) upon his own versified work on grammar entitled *Al-Kâfiyat ash-Shâfiyah*.

Beginning:—

قال الشيخ الامام العالم الصدر الكامل بقية السلف و قدوة الخلف  
حجة العرب و مالك ازمة الادب جمال الدين ابو عبد الله بن محمد بن  
عبد الله بن عبد الله بن مالك الطائي الجبالي قدس الله روحه و نور  
ضريحه سألني بعض الاولياء المتعدين بحقائق الانباء ان أتلو الكافية الشافية  
بشرح النخ \*

The text of *Al-Kâfiyat ash-Shâfiyah* begins thus:—

قال ابن مالك محمد و قد ذوى اذاعة بما فيه اجتهد

Cf. Hâj. Khal., vol. v, p. 5.

The author tells us in the preface that he wrote this commentary at the request of some of his friends.

Δ copy of the work is noticed in Cairo, vol. iv, p. 74.

For copies of *Al-Kâfiyat ash-Shâfiyah* see Cairo, vol. iv, p. 88, and Râmpûr, p. 553.

Written in excellent Arabian Naskh, with a sprinkling of vowel-points.

Dated A.H. 716=A.D. 1316.

The last folio contains the signature of a certain 'Alâ'addîn an-Nahhâs.

No. 2104.

fol. 72; lines 13; size  $7\frac{3}{4} \times 5\frac{1}{2}$ ;  $5\frac{1}{2} \times 3\frac{3}{4}$ .

بغية الامال

## BUGYAT AL-ÂMÂL.

An old and unique copy of a treatise (written during the lifetime of the author) on the correct pronunciation of the different kinds of verbs in the future tense, by Abû Ja'far Aḥmad bin Yûsuf bin 'Alî bin Yûsuf al-Fihri al-Lablî أبو جعفر أحمد بن يوسف بن علي بن يوسف بن يوسف الفهري البلي.

The full title of the work, as given in the preface, is as follows:—

بغية الامال في معرفة المنطق بجميع مستقبلات الافعال \*

Beginning:—

قال الشيخ الامام العلامة ..... الحمد لله الذي ابتدع  
بقدرته كل شيء و اتقن بعلمه و حكمته كل جامد و حي و خصص بدارته  
و مشيئته جميع الكائنات من خير و شر و رشاد و غي الخ \*

Cf. Hâj. Khal., vol. ii, p. 57.

The author was born at Lablah (a village in Tunis) in A.H. 623 = A.D. 1226. He wrote, besides the present work, a treatise on the inflection of verbs; and two commentaries on the *Kitâb al-Faṣîḥ*, a lexicographical work by Abu'l-'Abbâs Aḥmad bin Yahyâ Ṣa'lab al-Kûfi (A.H. 291 = A.D. 903): one of them, entitled *Tuḥfat al-Majd as-Sarîḥ fî Sharḥi Kitâb al-Faṣîḥ*, has been described by Hâj. Khal., vol. iv, p. 444, on the authority of Ibn al-Hinnâ'î, as the best of its kind. Our author died at Tunis in A.H. 691 = A.D. 1291. See *Bugyat al-Wu'ât*, fol. 137; *Dustûr al-'Ilâm*, fol. 120<sup>b</sup>.

The author tells us in the preface that the present work, which he wrote at the request of his friends, is the first of its kind, no other work exclusively devoted to the pronunciation of the different kinds of verbs in the future tense being extant in his time. He dedicates it to Shaikh al-Islâm 'Izzaddin Abû Muḥammad 'Abdal'azîz bin 'Abd al-salâm as-Sulamî (d. A.H. 660 = A.D. 1261).

The work is divided into two *Qism*. The first *Qism*, dealing with three-lettered verbs, is subdivided into five *Bâb*. The second



*Qism*, treating of the verbs other than three-lettered, is subdivided into a *Muqaddimah* and three *Faṣl*.

Contents:—

*Qism I.*

<i>Bâb I.</i>	fol. 5 <sup>a</sup> .	باب الصحيح
<i>Bâb II.</i>	fol. 16 <sup>b</sup> .	باب المعتل
<i>Bâb III.</i>	fol. 36 <sup>b</sup> .	باب المهموز
<i>Bâb IV.</i>	fol. 39 <sup>b</sup> .	باب المضاعف
<i>Bâb V.</i>	fol. 41 <sup>a</sup> .	باب المدغم من المضاعف

*Qism II.*

<i>Muqaddimah.</i>	fol. 45 <sup>a</sup> .	مقدمة قال احمد اعلم ان الافعال الزائدة على ثلثة اقسام رباعية و خماسية و سداسية و لا يكون فعل على اكثر من ستة احرف *
<i>Faṣl I.</i>	fol. 46 <sup>a</sup> .	الفصل الاول قد قدمنا ان طريقة المستقبل مما زاد على الثلاثى على منهاج واحد لا يختلف و بيانه ان كل مثال يحتوى عليه هذا الفصل مما فى اوله همزة وصل *
<i>Faṣl II.</i>	fol. 56 <sup>a</sup> .	الفصل الثانى قال احمد لطف الله له مضمون هذا الفصل ان كل فعل مضارع يجى فعله على وزن واحد من هذه الامثلة المذكورة فيه فان اوله مفتوح و ما قبل آخره مفتوح ايضاً *
<i>Faṣl III.</i>	fol. 59 <sup>a</sup> .	الفصل الثالث قال احمد مقصود هذا الفصل ان كل فعل على وزن مثال من الامثلة المذكورة فيه فان مضارعه يكون اوله مضموماً و ما قبل آخره مكسوراً *

The work ends with two more *Faṣl* dealing with those questions which are common to both the *Qism*.

The colophon reads thus:—

قال احمد هذا تمام الغرض من هذا الكتاب و قد ضمنته كيف ينطق بجميع مستقبلات الافعال المبنيّة للفاعل و المفعول ثلاثيها و زائدها صحيحها

و معانها و مضاعفها و مدغمها و بيئت ذلك كله بيانا كافيا و شرحته بحمد الله  
 شرحا شافيا بترتيب لم اسبق ائيه و تعذيب لم ازاحم عليه و الحمد لله  
 رب العالمين \*

No other copy of the work is known.

The MS. was transcribed in A.H. 692=A.D. 1292 by Aḥmad bin Ibrāhīm (*d.* A.H. 725=A.D. 1324). The above-mentioned scribe also transcribed a copy of *Shawâhid at Tawḍih* (see *Lib. Cat.*, vol. v, part 1, No. 151) in A.H. 691. The colophon of the scribe runs thus:—

فرغ من كتابته ..... سنة تسعين و ستمائة ..... كتبه لنفسه ...  
 احمد بن ابراهيم بن محمد بن ادريس بن بلبا جوک بن شعبان بن  
 عبد الله \*

In A.H. 1035 the MS. was in the possession of Madyan at-Ṭabīb who was alive in A.H. 1044=A.D. 1634 (see *Lib. Cat.*, vol. v, part 1, p. 41).

Written in fair Naskh, with a sprinkling of vowels.

It was collated with the original, as stated in the following note at the end:—

قوبل على الاصل المنقول منه فصح ان شاء الله تعالى \*

Fol. 72\* contains a poem by Abu'l-'Abbâs Aḥmad bin 'Ammâr al-Muqrî, beginning as follows:—

ظنت عظمة ظلمنا من حظها      فظلت اوقظها لكظم غيظها

In this poem the author has tried to collect all the words of the Qurân in which the letter *ẓ* occurs.

### No. 2105.

fol. 285; lines 25; size  $6\frac{3}{4} \times 4\frac{1}{4}$ ;  $5 \times 3\frac{1}{4}$ .

شرح اللباب

## SHARḤ AL-LUBÂB.

A very old copy of a commentary on *Al-Lubâb*, a treatise on syntax by Tâjaddîn Muḥammad bin Muḥammad bin Aḥmad bin Saifaddîn al-Isfarâ'inî, better known as Fâḍil, who flourished about the end of the 7th century of the Hijrah (see No. 2035 above).

By Muḥammad bin Mas'ūd bin Maḥmūd al-Fāli as-Sirāfi **محمد بن مسعود بن محمود الفالي السيرافي**, who flourished in the 8th century of the Hijrah.

Beginning :—

الحمد لله الذي هدانا الى معرفة اعجاز القرآن و نصب لنا دليلا  
عليها و هو علم المعاني و البيان النخ \*

Cf. Hâj. Khal., vol. v, p. 303.

The author tells us in the preface that he wrote this commentary at the request of his pupils, who were studying under him the *Al-Lubâb* of Al-Isfarâ'îni.

The commentary is divided, like the original text, into a *Muqaddimah* and four *Qism*. The four *Qism* are as follows:—

I. fol. 28 <sup>a</sup> .	القسم الاول فى الاعراب
II. fol. 36 <sup>a</sup> .	القسم الثانى فى المعرب
III. fol. 235 <sup>b</sup> .	القسم الثالث فى العامل
IV. fol. 281 <sup>a</sup> .	القسم الرابع فى المقتضى للاعراب

For other copies see India Office, Nos. 895-7; Āya Sūfiyah, No. 4526; Waliaddin, Nos. 2988-9; Râmpūr, p. 545; and Cairo, vol. iv, p. 75.

The colophon reads thus:—

قال المصنف رحمه الله فى آخر الكتاب و ان قد وفينا بما وعدنا من  
توفير الاقسام الاربعة حقها فلمنختم الكتاب حامدين لله و مصلين على نبيه محمد  
و آله الطاهرين و حسبنا الله و نعم الوكيل و يقول العبد الضعيف محمد بن  
مسعود بن محمود الشيرازى الفالى احسن الله خاتمه شكر الله سعى مصنفه  
فيما افاد و يسره فى الاخرة ما تمناه و اراد فقد استفدنا من كلامه فوائد  
كثيرة و التقطنا مما نثره علينا فوائد غزيرة و قد اتفق الفراغ من املاء هذا  
الشرح بحسب ذهنى القاصر و فهمى الغافر و المأمول من علماء الزمان  
و اكابر الخلان حرس الله ايامهم ..... ان يظفروا فيه بعين القبول  
و الانصاف منبجيين على الخطاء و الزلل مصلحين لما عثروا عليه من  
الظلال داعين لمن املاء بالغفران و حسبنا الله و عليه التكلان يوم الخميس

الرابع عشر من ربيع الاول سنة ست و اربعين و سبعمائة فى مدينة شيراز  
حرسها الله تعالى مع سائر مدن المسلمين من الآفات \*

According to the above colophon the commentary was composed at Shîrâz in A.H. 746=A.D. 1345; but this is evidently incorrect, since the present work is referred to in the '*Ubâb al-Lubâb* (No. 2107 below), which was composed in A.H. 735=A.D. 1334. Therefore we accept the date of composition given in the copy noticed below, viz., the 14th Rabî' I, A.H. 712=A.D. 1312. This very date is noted in Hâj. Khal., vol. v, p. 303, as the date of composition.

The MS. was transcribed by 'Abdalmuhsin bin Ishâq at Manastar. Written in Arabian Naskh, with quotations from the text in red. Dated A.H. 758=A.D. 1356.

### No. 2106.

fol. 350; lines 23; size  $8\frac{3}{4} \times 5\frac{1}{4}$ ;  $6\frac{1}{4} \times 3\frac{1}{4}$ .

The Same.

Another copy of the same work, beginning as the above.

The colophon reads thus:—

يقول العبد الضعيف محمد بن مسعود بن محمود بن ابي  
الفتح السيرافى ..... و قد اتفق الفراغ من املائه يوم الرابع  
عشر من ربيع الاول سنة اثنى عشرة و سبعمائة فى مدينة شيراز  
من فارس حرسها الله تعالى من الآفات و صانها من المخافات \*

The MS. was transcribed by Bâyezîd bin Shâh 'Alî at the Madrasah of Margâb.

Written in Persian Nasta'liq. The text is distinguished by a red line drawn over it.

Dated Saturday, the 21st Muharram, A.H. 838=A.D. 1434.

The title-page contains, besides notes by several former owners of the MS., the seals of Sulaimânjâh (A.H. 1243-1253=A.D. 1827-1837), Amjad 'Alî Shâh (A.H. 1258-1263=A.D. 1842-1847) and Wâjid 'Alî Shâh (A.H. 1263-1272=A.D. 1847-1856), the rulers of Oudh.

A seal bearing the inscription عبد الوالى عفى عنه dated A.H. 1165=A.D. 1751 occurs at the end.

2107.

fol. 356; lines 25; size  $10\frac{1}{2} \times 5\frac{1}{2}$ ;  $7\frac{1}{2} \times 3\frac{1}{2}$ .

عباب اللباب فى توضيح دقائق الاعراب

‘UBÂB AL-LUBÂB FÎ TAWDÎHI  
DAQÂ’IQ AL-I’RÂB.

A commentary on *Al-Lubâb* of Al-Isfarâ’inî (see No. 2035 above).

By As-Sayyid Jamâladdîn ‘Abdallâh bin Muḥammad bin Aḥmad al-Ḥusainî, commonly called Nuqrah-Kâr بن عبد الله بن السيد جمال الدين عبد الله بن محمد بن احمد الحسينى الشهير بنقرة كار. He was born at Naisâpûr, but settled at Aleppo, where he held the post of a professor at Al-Asadiyah Madrasah. He died in A.H. 776=A.D. 1374. See *Buḡyat al-Wu’ât*, fol. 226<sup>a</sup>. See also *Dustûr al-I’lâm*, fol. 145<sup>a</sup>, where it is stated that he lived about A.H. 800=A.D. 1397.

Beginning:—

الحمد لله الذى المقتضى لاعراب وجودة جودة برفع العباد و نصب  
النفجاء المتفرد بوصف الجلال ..... و بعد فان لباب الاعراب كذاب  
وثيق لركانه رفيع بفيانه الخ \*

Finding Al-Fâli’s commentary on *Al-Lubâb* (No. 2105 above) in some respects defective, the author wrote the present one, and dedicated it to Muḥammad bin Tuḡlaq Shâh (A.H. 725–752=A.D. 1324–1351), the emperor of Delhi.

The following colophon of the commentator quoted by the scribe tells us that the commentary was composed in A.H. 735=A.D. 1334:—

فرغ من تأليفه سنة خمس و ثلثين و سبعمائة \*

For other copies see Cairo, vol. iv, p. 78; Nûr ‘Uṣmâniyah, No. 4595; Waliaddîn, Nos. 2986-7; Yenî, No. 1087; Râmpûr, p. 550. Written in fair Indian Naskh. The text is written in thick Naskh.

Dated A.H. 1234=A.D. 1818.

Scribe: عبد الحميد بن عبد الحكيم.

The title page contains a seal bearing the following verse:—

زد بدامان خدا دست اميد      يفيد عاصي ترين عبد الحميد

A fly-leaf at the beginning contains a table of the contents of the work.

No. 2108.

fol. 212; lines 21; size  $8\frac{3}{4} \times 5\frac{3}{4}$ ;  $6 \times 3\frac{3}{4}$ .

شرح لب اللباب في علم الاعراب

**SHARḤ LUBB AL-LUBÂB FÎ 'ILM  
AL-I'RÂB.**

A commentary on *Lubb al-Lubâb*, a grammatical treatise by Al-Isfarâ'inî, cf. Hâj. Khal., vol. v, p. 303.

By Nuqrah-Kâr, the author of the preceding work.

Beginning:—

\* الحمد لله فاشع غمام الغموم وقاصع همام الهموم الخ \*

The author tells us in the preface that, finding that no commentary had ever been written on *Lubb al-Lubâb* of Al-Isfarâ'inî, he had long formed the project of writing the present one, but had been prevented by various causes from carrying out that plan, until he was enabled to adorn his preface with the name of Sultân al-Wuzarâ' Fakhraddîn Abû Tâlib, whose descent is traced from 'Alî, the fourth Caliph.

For other copies see Br. Mus. Suppl., No. 967; Ayâ Şûfiyah, No. 4527; Cairo, vol. iv, p. 75; and Âsafiyah, p. 1650.

Written in Arabian Naskḥ. The commentary includes the text, distinguished by a red line drawn over it. Fol. 63–70 should come after fol. 1. The last three folios are in a later hand.

Not dated; probably 17th century.

No. 2109.

foll. 96; lines 17; size 8 x 5½; 6 x 4.

شرح المقدمة الأجرومية

SHARH AL-MUQADDIMAT  
AL-ĀJURRŪMIYAH.

A commentary on *Al-Muqaddimat al-Ājurrūmiyah*, a well-known treatise on grammar of Ibn al-Ājurrūm aṣ-Ṣanhājī. By Shamsaddīn Abū'l-'Az̄m Muḥammad bin Muḥammad bin Yūsuf al-Ḥalāwī ash-Ṣhāfi'ī شمس الدين أبو العزم محمد بن محمد بن يوسف الحلاوي الشافعي. He was born at Jerusalem in A.H. 819=A.D. 1416. After receiving his early education in his native town, he travelled to Cairo, where he completed his studies under 'Alā'addīn 'Alī bin Aḥmad al-Qalaqshandī (d. A.H. 856=A.D. 1452; see Mu'jam of Ibn Fahd, fol. 140<sup>b</sup>) and several other eminent scholars. He made a pilgrimage to Mecca, where he settled permanently, and died on Thursday, the 26th Muḥarram, A.H. 883=A.D. 1478. See Mu'jam of Ibn Fahd, fol. 284\*.

Beginning:—

الحمد لله العلي الأكرم الذي علم بالقلم علم الإنسان ما لم يعلم  
..... أما بعد فيقول اضعف عباد الله و احوجهم الي عفو و مغفرته  
و رحمته محمد بن محمد الحلاوي غفر الله ذنوبه و ستر عيوبه في الدنيا  
و الآخرة النج \*

The preface includes a short biographical notice of the author of the text, Ibn al-Ājurrūm. His full name is Abū 'Abdallāh Muḥammad bin Muḥammad bin Dā'ūd aṣ-Ṣanhājī. He was born in A.H. 672=A.D. 1273, and died in A.H. 723=A.D. 1323. For a copy of the text see Paris, No. 1844. A number of scholars have produced commentaries and glosses on the present text. See Ḥāj. Khal., vol. vi, p. 75.

For other copies see Berlin, No. 6672; Rāmpūr, p. 547. See also Brock., vol. ii, p. 238.

Written in Arabian Naskh. The commentary includes the text in short passages written in red and preceded by the word قوله.

Dated A.H. 1196=A.D. 1781.

Scribe: سعيد بن سلام.

No. 2110.

fol. 20; lines 29; size  $8\frac{1}{2} \times 6\frac{1}{4}$ ;  $6\frac{1}{2} \times 4\frac{1}{4}$ .

شرح المقدمة الأجرومية

SHARH AL-MUQADDIMAT AL-  
ĀJURRŪMIYAH.

A commentary on *Al-Muqaddimat al-Ājurrūmiyah* of Ibn al-Ājurrūm aṣ-Ṣanhājī. By Zainaddīn Khālid bin ‘Abdallāh bin Abī Bakr bin Muḥammad bin Aḥmad al-Jarjāwī al-Azhari aṣh-Shāfi‘ī, commonly called Al-Waqqād **زيد الدين خالد بن عبد الله بن ابي بكر بن محمد بن احمد الجرجاوي الأزهرى الشافعى** (d. A.H. 905 = A.D. 1499); see No. 2095 above.

Beginning:—

قال الشيخ الامام العلامة ..... الحمد لله رافع مقام  
المتصيين لذفع العبيد الكافطين جذاهم للمستفيد .....  
و بعد فهذا شرح لطيف الاستعمال للفاظ الاجرومية فى اصول علم العربية  
يذفع به المبتدى ان شاء الله تعالى و لا يحتاج اليه المتهى الخ \*

The author tells us in the preface that he wrote this work at the request of his Shaiḫ, Sayyid ‘Abbās al-Azhari.

This ‘Abbās al-Azhari, whose full name is ‘Abbās bin Aḥmad bin Muḥammad al-Qāhiri, was a saint of Cairo. He died in A.H. 888 = A.D. 1483. See *Al-Qabas al-Hāwī*, vol. i, fol. 81<sup>a</sup>.

The work was composed, as stated in Brock., vol. ii, p. 238, in A.H. 887 = A.D. 1482.

For other copies see Berlin, Nos. 6674-5; Gotha, No. 287; Ayâ Sûfiyah, No. 4472; Nur ‘Uṣmāniyah, No. 4599; Bashīr Āgâ, No. 589; Cairo, vol. iv, p. 58; Râmpūr, p. 547; Āsafiyah, p. 1652. See also Brock., vol. ii, p. 238, and Hāj. Khal., vol. vi, p. 74.

The work has been thrice printed at Bûlâq, viz., in A.H. 1259, 1274 and 1290.

Written in Arabian Naskh. The commentary includes the whole text written in red.

Dated Tuesday, the 14th Jumâdâ II, A.H. 1134 = A.D. 1721.

Scribe: احمد بن محمد بن عبد الهادى .



## No. 2111.

foll. 44; lines 20; size  $8\frac{1}{2} \times 5\frac{3}{4}$ ;  $5\frac{3}{4} \times 4$ .

الدر المضييه على الاجرومية

AD-DURR AL-MUDÎYAH 'ALA'L-  
ÂJURRÛMÎYAH.

A commentary on *Al-Muqaddimat al-Âjurrûmiyah* of Ibn Âjurrûm as-Şanhâjî. By Abu'l-Hasan Muḥammad bin 'Alî al-Mâlîkî ash-Shâḍilî المالكى الشاذلى بن علي، a scholar of the 10th century of the Hijrah. See Hâj. Khal., vol. vi, p. 75.

Beginning:—

اما بعد حمد الله و الصلوة على رسوله صلى الله عليه و سلم و على  
سائر النبيين فيقول الفقير لرحمة ربه ابو الحسن المالكى غفر الله له  
و لوالديه و لجميع المسلمين الخ \*

The author tells us in his short prefatory note that he abridged this commentary from his larger one entitled *Al-Kawâkib ad-Daw'iyah Fî Hall al-Âjurrûmiyah*.

On the title-page as well as in the Hand-list No. 1599 the work is wrongly designated الكواكب المضيية على الآجرومية.

A copy of the work is noticed in Escur., No. 93.

Written in Arabian Naskh, with quotations from the text in red.

Dated Monday, the 5th Jumâdâ II, A.H. 1006=A.D. 1597.

Scribe: محمد بن احمد بن علي ..... الشهير بالعربى العنقى .

## No. 2112.

foll. 135; lines 23; size  $8 \times 6$ ;  $6\frac{1}{2} \times 4$ .

شرح المقدمة الآجرومية

SHARḤ AL-MUQADDIMAT AL-  
ÂJURRÛMÎYAH.

A commentary on *Al-Muqaddimat al-Âjurrûmiyah* of Ibn al-Âjurrûm as-Şanhâjî. By Muḥammad bin 'Abdallâh al-Kbirshî محمد بن عبد الله العرشى. He was born in A.H. 1010=A.D. 1601. He

studied under Burhânaddîn Ibrâhîm bin Ibrahîm al-Laḡâni (*d.* A.H. 1041 = A.D. 1631), and attached himself for a long time to Nûraddîn Alî al-Ujhûrî (*d.* A.H. 1066 = A.D. 1655). He served as a professor in Al Jâmi' al-Azhar at Cairo, and wrote several works. He died in A.H. 1101 = A.D. 1689. See *Silk ad-Durar*, vol. iv, p. 62; *Tâj at-Tabaqât*, vol. xii, fol. 4<sup>a</sup>; *Brock.*, vol. ii, p. 318.

Beginning:—

الحمد لله رب العالمين و صلى الله على سيدنا محمد الفاتح  
 الخاتم الامين ..... و بعد فهذا شرح لطيف لالفاظ مقدمة الشيخ  
 الامام الفخوري ابي عبد الله محمد بن محمد بن ناوود الصنهاجى عرف  
 باسم اجروم النخ \*

A copy of the work is noticed in Cairo, vol. iv, p. 51, under the title *الدرة السنية على حل الفاظ الآجرومية*. See also *Hamidiyah*, No. 1288.

Written in Arabian Naskh, within double red ruled borders. The commentary includes the text in short passages written in red.

Dated A.H. 1170 = A.D. 1756.

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No. 2113.

fol. 169; lines 25; size 10 × 6; 7 × 3 $\frac{3}{4}$ .

حاشية الفواكه الجنية على متممة الأجرومية

**HÂSHIYAT AL-FAWÂKIH AL-JANÎYAH**  
**'ALÂ MUTAMMIMAT AL-ÂJURRÛ-**  
**MÎYAH.**

An anonymous gloss on Al-Fâkihi's commentary on Ar-Ru'ainî's supplement to Ibn Âjurrûm's grammatical treatise entitled *Al-Muqaddimat al-Âjurrûmiyah*.

The author of the commentary, Al-Fâkihi, whose full name is 'Abdallâh bin Aḥmad al-Fâkihi, was born at Mecca in A.H. 899 = A.D. 1493. He was the foremost grammarian of Hijâz of his time, and wrote several instructive works on the subject. He died in A.H. 972 = A.D. 1564. See *An-Nûr as-Sâfir*, fol. 140<sup>a</sup>, and *Brock.*, vol. ii, p. 380.

The work begins with short biographical notices of 'Abdallâh al-Fâkihî and his two brothers, 'Abdalqâdir al-Fâkihî (d. A.H. 982 = A.D. 1574) and Abu's-Sa'âdât Muḥammad al-Fâlihî (d. A.H. 992 = A.D. 1584), extracted from An-Nûr as-Sâfir.

The gloss begins on fol. 2<sup>a</sup> thus:—

قوله الحمد لله على نعمه جمع نعمة بمعنى انعام الى على جميع  
انعاماته الى باعتبار كل اثر من آثارها لان الجمع المضاف الى المعرفة  
يفيد العموم الخ \*

No other copy of the present work is known.

For copies of Al-Fâkihî's commentary see Leyden, No. 213; India Office, No. 980; Paris, Nos. 4123, 4142; *Âsafiyah*, p. 1654.

Al-Fâkihî's commentary has been twice printed, viz., in Cairo, A.H. 1306, and in Bûlâq, A.H. 1309.

Written in Indian Naskḥ. Slightly worm-eaten.

Not dated; probably 18th century.

The seals of Sulaimânjâh (A.H. 1243–1253 = A.D. 1827–1837) and Amjad 'Alî Shâh (A.H. 1258–1263 = A.D. 1842–1847), rulers of Oudh, are found on the title-page and at the end.

### No. 2114.

fol. 42; lines 23; size 9 × 5 $\frac{3}{4}$ ; 6 × 4 $\frac{1}{4}$ .

اعراب الآجرومية

## I'RÂB AL-ÂJURRÛMÎYAH.

A grammatical analysis of the text of Ibn Âjurrûm as-Şanhâjî's *Al-Muqaddimat al-Âjurrûmîyah*, by Shaikh Shihâbaddîn Ahmad as-Şagîr al-Baṣrî الشیخ شهاب الدین الصغیر البصری, a scholar of the 12th century of the Hijrah.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام على سيدنا محمد و اله  
و صحبه و سلم و بعد فهذا اعراب اعربت به ما مثل به مصنف الآجرومية  
رحمه الله تعالى اعلم انه يفبغى لكل طالب علم قبل الدخول فيه ان يعرف  
حدة و فائدته و موضوعه و غايته و حكمه الخ \*

No other copy of the work is known.

The MS. was transcribed, as stated in a note at the end, from a copy dated A.H. 1118=A.D. 1706.

Written in Arabian Naskh.

Dated A.H. 1275=A.D. 1858.

### No. 2115.

fol. 134; lines 18; size 9×7; 7×3½.

الجنى الدانى

## AL-JANĀ AD-DĀNĪ.

A treatise on the various kinds of particles, by Al-Ḥasan bin Qâsim bin 'Abdallâh bin 'Alî al-Murâdî, better known as Ibnu Ummi Qâsim al-Miṣrî ام القاسم بن عبد الله بن علي المرادي الشهير بابن ام قاسم المصري.

Beginning :-

الحمد لله بجميع محامده على جميع عوائده ..... و بعد فانه لما كان مقاصد كلام العرب على اختلاف صنوفه مبنيًا اكثرها على معانى حروفه صرفت الهمة الى تحصيلها و معرفة جمالها و تفصيلها الخ \*

The author, who is called Ibnu Ummi Qâsim after his grandmother, was born at Cairo. As-Suyûtî, on the authority of 'Aff al-Maṭarî, describes him as a man of extensive learning, deeply versed in grammar and jurisprudence. He studied under Abû Hayyân al-Andulusî (d. A.H. 745=A.D. 1344) and several other distinguished scholars. He wrote, besides the present work, a commentary on the *Mufaṣṣal* of Az-Zamakhsharî (d. A.H. 538=A.D. 1143); a commentary on the *Alfiyah* of Ibn Mâlik (d. A.H. 672=A.D. 1273); and a commentary on the *Tashîl al-Fawâ'id* of the same Ibn Mâlik. He died on the day of 'Id al-Fiṭr, A.H. 749=A.D. 1348. See Buġyat al-Wu'ât, fol. 178<sup>a</sup>; Husn al-Muḥâdarah, fol. 136<sup>a</sup>; and Duṣtûr al-I'lâm, fol. 112<sup>a</sup>.

The work is divided into an introduction and five chapters. The introduction is subdivided into five sections, as follows :—

- |                           |                             |
|---------------------------|-----------------------------|
| I. Fol. 1 <sup>b</sup> .  | الفصل الاول في حد الحروف    |
| II. Fol. 3 <sup>a</sup> . | الفصل الثاني في تسميته حرفا |

III. Fol. 3 <sup>b</sup> .	الفصل الثالث فى جملة معانيه و اقسامه
IV. Fol. 4 <sup>b</sup> .	الفصل الرابع فى بيان عمله
V. Fol. 4 <sup>b</sup> .	الفصل الخامس فى عدة الحروف

The five chapters are as follows:—

I. Fol. 5 <sup>a</sup> .	الباب الاول فى الاحادى
II. Fol. 41 <sup>a</sup> .	الباب الثانى فى الثنائى
III. Fol. 97 <sup>a</sup> .	الباب الثالث فى الثلاثى
IV. Fol. 109 <sup>a</sup> .	الباب الرابع فى الرباعى
V. Fol. 131 <sup>a</sup> .	الباب الخامس فى الخماسى

For other copies see Râmpûr, p. 532, and Waliaddin, No. 2908.

See also Hâj. Khal., vol. ii, p. 632.

Written in Arabian Naskh.

Dated A.H. 1130=A.D. 1717.

Scribe: احمد بن اسمعيل بن احمد بن ابى الرجال.

The title-page contains, besides notes by several former owners of the MSS., the signature of Muhammad bin 'Abdallah Ibn Ḥumaid al-Hanbalî (d. A.H. 1295=A.D. 1878), the author of *As-Suḥub al-Wâbilah*; see Lib. Cat., vol. xii, No. 785.

### No. 2116.

fol. 21; lines 11; size  $6\frac{1}{2} \times 5$ ;  $4\frac{1}{2} \times 2\frac{3}{4}$ .

### جمل الاعراب

### JUMAL AL-I'RÂB.

A grammatical tract, by the author of the preceding work.

Beginning:—

قال الشيخ الامام العالم العلامة المقرئ النحوى بدر الدين حسن بن قاسم بن عبد الله بن على المرادى تغمده الله برحمته واسكنه فسيح جناته سألت و فقك الله عن بيان الجمل التى لها محل من الاعراب الخ \*

A copy of the work is noticed in Leyden, No. 215.

Written in fair Naskh.

Dated A.H. 1291=A.D. 1874.

Scribe: مصطفى محمد الشلشلموصى.

## No. 2117.

fol. 2; lines 12; size 9×6; 5½×4.

المختصر فى المذكر و المؤنث

AL-MUKHTAŞAR FI'L-MUDAKKAR  
WA'L-MU'ANNAŞ.

A tract on the irregular forms of the masculine and feminine genders. The author's name is not known.

Beginning:—

المؤنث الذى يروى رواية و لا يجوز تذكيره بوجه - العين و الأذن  
و الكبد و الكرش و الفص و الفخذ الخ \*

Written in fair Naskh, with vowel-points.

Not dated; probably 14th century.

The last folio contains a seal bearing the name of a certain 'Uḡmân.

## No. 2118.

fol. 186; lines 27; size 10×7½; 6¾×4½.

مغنى اللبيب عن كتب الاعراب

MUĠNI'L-LABÎB 'AN KUTUB AL-  
'A'ÂRÎB.

A grammatical treatise, by Jamâladdîn Abû Muḡammad 'Abdallâh bin Yûsuf bin Aḡmad bin 'Abdallâh al-Anṣarî al-Miṣrî al-Ḥanbalî, commonly called Ibn Hishâm بن محمد عبد الله بن جمال الدين ابو محمد عبد الله بن يوسف بن احمد بن عبد الله الانصارى المصرى الحنبلى الشهير بابن هشام.

Beginning:—

قال الشيخ الامام العلامة ..... اما بعد حمد الله على افضاله  
و الصلوة و السلام على سيدنا محمد و آله الخ \*

The author, an eminent scholar of Egypt, who occupies a high place as a grammarian, was born in the middle of Du'l-Qa'dah, A.H. 708=A.D. 1308. He studied under Tâjaddîn Abû Ḥafṣ 'Umar bin 'Alî al-Fâkihânî (d. A.H. 731=A.D. 1330), Muḡammad bin 'Alî Ibn

as-Sarrâj (d. A.H. 769=A.D. 1367) and Tâjaddin at-Tabrizî. He attached himself for a long time to 'Abdallaṭîf Ibn al-Muraḥḥîl (d. A.H. 744=A.D. 1343), under whom he attained a profound knowledge of grammar. He composed a series of useful and instructive works on grammar, and died at Cairo on Friday, the 5th Du'l-Qa'dah, A.H. 761=A.D. 1359. See Ad-Durar al-Kâminah, vol. i, fol. 270<sup>b</sup>; Husn al-Muhâdarah, fol. 136<sup>a</sup>; Buḡyat al-Wu'ât, fol. 230<sup>b</sup>; As-Suḥub al-Wâbilah, fol. 84<sup>b</sup>; Dustûr al-Ilâm, fol. 101<sup>a</sup>; Tâj-at-Ṭabaqât, vol. viii, fol. 137<sup>a</sup>; Brock., vol. ii, p. 23.

In the preface the author makes mention of a grammatical treatise which he had written at Mecca in A.H. 749=A.D. 1348. As the draft of this treatise, with other possessions, was lost on his return journey from Mecca to Egypt, he proposed to write the present work when he again came to Mecca, which he did in A.H. 756=A.D. 1355.

It is stated in the colophon that the work was completed at Mecca in Du'l-Qa'dah, A.H. 756=A.D. 1355, and that its revision by the author himself was finished at Cairo in Rajab, A.H. 759=A.D. 1357.

For other copies see Berlin, No. 6725; Br. Mus., No. 516; Br. Mus. Suppl., Nos. 976-8; India Office, Nos. 966-7; Cairo, vol. iv, p. 110; München, No. 328; Paris, Nos. 4155-7; Escur., No. 48; Yenî, Nos. 1108-13; Kûprilîzâdah, Nos. 1502-4; Ayâ Şûfiyah, Nos. 4587-8; Ḥamîdiyah, Nos. 1329-32; Nûr 'Uşmâniyah, Nos. 4638-45; Waliaddin, Nos. 3045-7; Ḥûr Lailâ, Nos. 420-1; and Râmpûr, p. 555. See also Ḥâj. Khal., vol. v, p. 655.

The work has been frequently lithographed, viz., in Teherân, A.H. 1268, 1274, 1276; and in India, A.H. 1299. It has twice been printed in Cairo, viz., A.H. 1305 and 1307.

The MS. was transcribed for a certain 'Alî bin Aḥmad bin Sa'id al-Habal, whose signature is found on the title-page.

Written in fair Arabian Naskh, within double red ruled borders.  
Dated A.H. 1071=A.D. 1660.

Scribe: أحمد بن علي الشارح.

The title-page contains, besides notes by several former owners of the MS., a seal of a certain 'Abdalḥamîd, dated A.H. 1213=A.D. 1798, bearing the following inscription:—

زيد بدامان خدا دست اميد      بزنده عاصی ترين عبد الحميد

For the seal of the same person see No. 2107 above.

## No. 2119.

fol. 290; lines 21; size  $9\frac{1}{2} \times 6\frac{3}{4}$ ;  $6\frac{1}{2} \times 2\frac{3}{4}$ .

The Same.

Another copy of the same work, beginning as the above.

Written in fair Indian Naskh, with some marginal notes.

Slightly water-stained.

Foll. 1-8 and 141 are in a later hand.

Dated Sunday, the 6th Ramaḍân, A.H. '105=A.D. 1693.

Scribe: محمد عمر البشارى.

## No. 2120.

fol. 427; lines 27; size  $11 \times 7\frac{3}{4}$ ;  $7\frac{1}{2} \times 4\frac{3}{4}$ .

تحفة الغريب فى الكلام على معنى اللبيب

**TUHFAT AL-GARÎB FI'L-KALÂM 'ALÂ  
MUĞNI'L-LABÎB.**

An old and valuable copy of a commentary on *Muğni'l-Labîb* of Ibn Hishâm (see No. 2118 above). By Badraddîn Muḥammad bin Abî Bakr bin 'Umar bin Abî Bakr bin Muḥammad bin Sulaimân bin Ja'far bin Yaḥyâ bin Husain al-Mağhuzûmî al-Iskandarî al-Mâlikî, commonly called Ad-Damâminî بدر الدين محمد بن ابى بكر بن عمر بن ابى بكر بن محمد بن سليمان بن جعفر بن يحيى بن حسين المغزومى الاسكندرى الشهير بالداممى. He was born at Alexandria in A.H. 763=A.D. 1361. After receiving his early education at his native city from 'Abdalwabhâb al-Qazwînî (d. A.H. 788=A.D. 1386; see Ad-Durar al-Kâminah, vol. i, fol. 311\*), he went to Cairo, where he attended the lectures of Sirâjaddîn-Ibn al-Mulaqqin (d. A.H. 804=A.D. 1401) and others. As-Suyûtî in Buğyat al-Wu'ât, fol. 20<sup>b</sup>, describes him as a man of great learning, deeply versed in all branches of Arabic literature. He served as a professor in several Madrasahs at Alexandria. Afterwards he held distinguished posts in government offices in Alexandria and Cairo, and later was made a professor in Al-Jâmi' al-Azhar, where he delivered lectures on grammar. In A.H. 800=A.D. 1397, he visited Damascus, and thereafter proceeded to Mecca. After coming back to Egypt from Mecca, he engaged in trade, and erected a big weaving factory in his native city. As the factory was maliciously burnt down by some of his



enemies, he was involved in great trouble with his creditors. In A.H. 819=A.D. 1416 he made a pilgrimage to *Haramain*, and thence travelled to Yemen, where he served about a year as a professor in the Madrasah attached to the grand mosque of Zabid. He left Yemen for India, where he was received with great honour. He wrote several works, and died at Gulbarga in A.H. 827=A.D. 1423. See *Buġyat al-Wu'ât*, fol. 20<sup>b</sup>; *Al-Qabas al-Hâwi*, vol. ii, fol. 52<sup>a</sup>; *Dustûr al-'Ilâm*, fol. 48<sup>a</sup>; *Mu'jam of Ibn Fahd*, fol. 208<sup>b</sup>; *Husn al-Muġâdarah*, fol. 136<sup>b</sup>; *Tâj at-Tabaqât*, vol. 132<sup>b</sup>; *Brock.*, vol. ii, p. 26.

Beginning:—

الحمد لله الذى منح من لسان العرب الايدى الحسنه و جعله  
كفز الفصاحة فهو مغنى اللبيب عما سواه من الالسنه الخ \*

We are told in the preface that the work was composed at the instance of Nâsiraddîn Abu'l-Fath Ahmad Shâh bin Muhammad Shâh bin Muza'far Shâh at Shahrwâlah (in India). The date of composition, A.H. 824=A.D. 1421, as given in the India Office Library copy, No. 967, is not found in the present MS.

Hâj. Khal., vol. v, p. 657, says that this is the second of the three commentaries produced by ad-Damâminî on the present text; and that the commentary under notice was composed in India.

For other copies see Berlin, Nos. 6727-8; India Office, No. 967; Leyden, No. 217; Esecr., No. 203; München, No. 739; Cairo, vol. iv, p. 75; Yenî, Nos. 1088-98; Hamîdiyyah, No. 1316; Nûr 'Uḡmâniyah, No. 4606; Waliaddîn, Nos. 3000-2; Hûr Lailâ, No. 413; Bashîr Âġâ, No. 606.

The work has been printed in the margin of Ash-Shumunnî's *Sharḥ Muġni'l-Labîb* in Cairo, A.H. 1305.

Written in fair Arabian Naskh. The text and the commentary are distinguished by the words *قال* and *اقول*, respectively. Foll. 2-21, which should come in their proper order, have been misplaced in binding after fol. 176.

Dated the 25th Sha'bân, A.H. 901=A.D. 1495.

Scribe: محمد بن محمد بن احمد بن ابي القاسم النويرى الشافعى.

The title-page contains two short poems, viz.:—

I. A poem by Ad-Damâminî, addressed to scholars of India, asking the grammatical analysis of the words *هاج الصنبر* occurring in the following line of a poet:—

بجفان تعترى نادينا من سديف حين هاج الصنبر

The poem begins thus:—

يا علماء الهند انى سائل فمذوا بتحقيق به يظهر السر

II. The answer of Muḥammad bin Abî Bakr al-Qâdirî, a disciple of Ash-Shumunnî (*d.* A.H. 872 = A.D. 1467), to the question put to scholars of India in the above poem.

Beginning:—

اسولائى بدر الدين و العالم الذى له رفعة يعلوا لها الشمس و البدر

The title-page also contains notes by several former owners of the MS., including Al-Mutawakkil Ismâ'îl, the Imâm of Şan'â (A.H. 1054–1087 = A.D. 1644–1676) and the founder of the Şan'â Library (see Lib. Cat., vol. v, part ii, No. 305).

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No. 2121.

fol. 284; lines 31; size  $10\frac{1}{2} \times 6\frac{3}{4}$ ;  $7\frac{3}{4} \times 4$ .

المنصف من الكلام على مغني ابن هشام

AL-MUNŞIF MIN AL-KALÂM 'ALÂ  
MUGNÎ IBN HISHÂM.

A commentary on *Mugnî'l-Labîb* of Ibn Hishâm (see No. 2118 above). By Taqîaddîn Abu'l-'Abbâs Ahmad bin Muḥammad bin Muḥammad bin Ḥasan bin 'Alî at-Tamîmî ad-Dârî ash-Shumunnî تقي الدين ابو العباس احمد بن محمد بن محمد بن حسن بن علي التميمي الداري الشمني. He was born at Alexandria in Ramadân, A.H. 801 = A.D. 1398. He went to Cairo, where he received his education from several eminent scholars, including Ibn al-Kuwaik (*d.* A.H. 821 = A.D. 1418), Al-Balqînî (*d.* A.H. 824 = A.D. 1421), Nâsiraddîn Ibn al-Furât (*d.* A.H. 851 = A.D. 1447), and Ibn Zuhairah (*d.* A.H. 827 = A.D. 1423). He soon mastered all the branches of Muhammadan literature, and became one of the greatest scholars of the age. Jalâladdîn as-Suyûtî, who calls him, in his *Buġyat al-Wu'ât*, fol. 127<sup>a</sup>, his Shaikh and teacher, speaks of him in very high terms. Our author was twice offered a post of Qâdî by the Sultân of Egypt; but he declined it on account of his unworldliness. His ancestors were followers of Imâm Mâlik (*d.* A.H. 179 = A.D. 795), but he himself belonged to the Ḥanafî school. He wrote, besides the present work and those mentioned in Brock., vol. ii, p. 82, a commentary on his father's versified version of Ibn Ḥajar

al-'Asqalâni's *Nukhbat al-Fikar* (see Hâj. Khal., vol. vi, p. 317). He died at Cairo on the night of Sunday, the 27th Du'l-Hijjah, A.H. 872=A.D. 1467. See Al-Qabas al-Hâwî, vol. i, fol. 53<sup>b</sup>; Buġyat al-Wu'ât, fol. 127<sup>a</sup>; Mu'jam of Ibn Fahd, fol. 44<sup>b</sup>; Husn al-Muhâdarah, fol. 118<sup>b</sup>; Dustâr al-'Îlâm, fol. 73<sup>b</sup>; Tâj at-Tabaqât, vol. ix, fol. 280<sup>a</sup>; Brock., vol. ii, p. 82.

Beginning:—

الحمد لله الذي خص كتابه بعدم المعارضة و بالاعجاز و جعله تبياناً  
لكل شيء فهو مغنى اللبيب بالحقيقة لا بطريق المجاز ..... و بعد  
فقد نظرت عذد اقراى لمغنى اللبيب عن كذب الاعراب ما كتبه عليه  
الشيخ شمس الدين محمد بن الصائغ الحنفى و سماه بتذويه السلف عن  
تمويه الخلف الخ \*

While teaching the *Mugni'l-Labib* of Ibn Hishâm the author came across the two commentaries on it, one by Shamsaddin Muhammad bin as-Şâ'ig al-Hanafî (d. A.H. 776=A.D. 1374), entitled *Tanzih as-Salaf'an Tamwîh al-Khalaf*, the other by Ad-Damâmîni (No. 2120 above). Finding that the latter is full of grammatical questions and riddles, he wrote the present work in reply. Cf. Hâj. Khal., vol. v, p. 656.

For other copies see Escur., Nos. 49, 50, 204; Cairo, vol. iv, p. 114; Nûr 'Uşmâniyah, Nos. 4604-5; Waliaddin, Nos. 3004-5.

The work has been twice printed, viz., in Teheran, A.H. 1273, and in Cairo, A.H. 1305.

Written in cursive Naskh, with the headings in red. Slightly worm-eaten and waterstained.

Not dated; probably 16th century.

The title-page contains the seal and signature of Shaikh Faïdallâh Âfindî. This Faïdallâh Âfindî, an eminent scholar of Constantinople, was born in A.H. 1048=A.D. 1638. He held the post of Shaikh al-Islâm in the time of Sulţân Mustafâ II (A.H. 1106-1115=A.D. 1694-1703), and was killed in a riot at Adrianople, A.H. 1115=A.D. 1703. See Silk ad-Durar, vol. iv, p. 6; and Tâj at-Tabaqât, vol. xii, part i, fol. 92<sup>a</sup>.

## No. 2122.

fol. 715; lines 21; size  $10\frac{1}{2} \times 6\frac{3}{4}$ ;  $7\frac{1}{4} \times 3\frac{1}{2}$ .

شرح مغنى اللبيب

## SHARḤ MUĠNĪ'L-LABĪB.

A commentary on *Muġni'l-Labīb* of Ibn Hishām (see No. 2118 above). By Mullā 'Alī bin Sulṭān Muḥammad al-Qārī al-Harawī (d. A.H. 1014=A.D. 1605; see Lib. Cat., vol. v, part i, No. 237).

Beginning:-

و صلى الله على سيدنا محمد و على آله و صحبه و سلم الحمد لله  
الغنى بداته المغني بصفاته لمن شاء من مصنوعاته ..... اما بعد  
فيقول افقر عباد الله الغنى الباري على بن سلطان محمد القارى ان  
هذا تعليق مطل مشرف لا مختل و لا ممل مسرف على مشكلات عبارات  
مغنى اللبيب الخ \*

The text is included in the commentary, and is distinguished by a red line drawn over it.

Another copy of the work is noticed in *Bashīr Āġâ*, No. 607.

Written in fair Naskh. Foll. 671-674, which should come in their proper order, have been misplaced in binding after 662.

Not dated; probably 18th century.

## No. 2123.

fol. 261; lines 28; size  $8\frac{1}{2} \times 5\frac{3}{4}$ ;  $5\frac{1}{2} \times 3\frac{1}{2}$ .

شرح شواهد مغنى اللبيب

## SHARḤ SHAWĀHID MUĠNĪ'L-LABĪB.

A work explaining the verses of the Arabian poets quoted as authorities by Ibn Hishām in his *Muġni'l-Labīb* (see No. 2118 above).

By Jalāladdīn 'Abdarrahmān bin Abī Bakr as-Suyūṭī (d. A.H. 911=A.D. 1505; see Lib. Cat., vol. v, part i, No. 123).

Beginning :—

الحمد لله الذى فتح السن العرب العاربة بالفصاحة الخ \*

Cf. Hâj. Khal., vol. v, p. 657.

The author states in the preface that, after completing his *Fath al-Qarib*, a gloss on the *Muḡni'l-Labib* of Ibn Hishâm, he began to write the present work in a very diffuse style; but he soon felt that the method adopted therein would not meet the needs of his readers, hence he abridged the portion already composed, and finished the work in a much more concise style than that originally contemplated. Its scope and arrangement are described in the following passage of the preface:—

فأورد أولا البيت المستشهد به ثم أتبعه بتسمية قائله و السبب الذى  
لأجله قيلت القصيدة ثم أورد من القصيدة آياتا استحسنها إما لكونها  
مستشهدا بها فى غير مواضع أخرى من الكتب ..... أو لكونها  
متشهدا بها من غيرة من كتب العربية و البيان أو لكونها مستعذبة الظم  
مستحسنة المعنى لاشتمالها على حكمة أو مثل أو نادرة أو وصف بليغ  
أو نحو ذلك و إن كان البيت من مقطوعة و شئ ما لم يرد على عشرة  
آيات ذكرتها بكماتها و قد أذكر قصيدة بكماتها لقلتها آياتها و كونها كلها مما  
يستحسن ..... ثم أتبع ما أوردته من الآيات بشرح ما اشتملت عليه  
من الغريب و المشكل و بيان ما تضمنته من الاستشهادات العربية و النكت  
الشعرية و ما يتعلق بها من فائدة و نادرة ثم أتبع ذلك بالتعريف بقائلها  
و ذكر نسبه و قبيلته و عصره و هل هو جاهلى أم مخضرم أو اسلامى مراعى  
فى كل ذلك الطريق الوسط \*

For other copies see Berlin, Nos. 6729-30; Escur., No. 51; Paris, No. 4158; Cairo, vol. iv, p. 71; Nûr 'Uṣmâniyah, No. 4575; and Waliaddîn, No. 2960.

Written in elegant Naskh.

Not dated: probably 17th century.

## No. 2124.

fol. 46 ; lines 16 ; size  $9\frac{1}{2} \times 5\frac{3}{4}$  ;  $7 \times 3\frac{3}{4}$ .

## تقويم النحو

## TAQWĪM AN-NAḤW

An abridgment of *Mujnī'l-Labīb* of Ibn Hishām (see No. 2118 above), by an anonymous author.

Beginning :—

الحمد لله الذي وضع اساس معارف العلوم على العربية و جعل  
استكشاف غوامضها موقوفا على الفنون الادبية و الصلوة على خير رسله  
و نبيه و على آله و صحبه السلام و التحية و بعد فاقول ان الكتاب مغنى  
اللبيب كان و افيا بكل تفسير المفردات من الحروف .....  
فامرني من لا يسعني مخالفته الخصة فاتخذت منه هذا المختصر مبني  
على الجداول ليسهل للمناظر اخذة و ضبطه و سميته بتقويم النحو النح \*

The work is divided into three *Bāb*, as follows :—

- I. fol. 1<sup>b</sup>.                      الباب الاول في تفسير المفردات و ذكر احكامها  
II. fol. 40<sup>a</sup>.                  الباب الثاني في تفسير الجملة و ذكر اقسامها و احكامها  
و بيان الكلام خص منها لا مرادف لها \*  
III. fol. 44<sup>b</sup>.                  الباب الثالث في ذكر احكام ما يشبه الجملة

Another copy of the work is noticed in Rāmpūr, p. 531.

Written in fair Naskh.

Dated Friday, the 2nd Du'l-Qa'dah, A.H. 1140 = A.D. 1727.

Scribe : شيخ عبد الرسول ولد شيخ محمد.

The inscription لسان السلطان محمود الدولة منشى محمد صفدر عليخان is found on the title-page. For a similar inscription see No. 1996 above.

## No. 2125.

fol. 139; lines 11; size  $8\frac{1}{2} \times 5$ ;  $6 \times 4$ .

شرح قطر الندى و بل الصدى

## SHARḤ QAṬRA'N-NADÂ WA BALLA'Ş-ŞADÂ.

A commentary by Jamâladdîn Ibn Hishâm al-Anşârî (*d.* A.H. 761=A.D. 1359; see No. 2118 above) upon his own grammatical treatise entitled *Qaṭra'n-Nadâ Wa Balla'ş-Şadâ*.

Beginning:—

و صلى الله على سيدنا محمد و آله و صحبه و سلم قال الشيخ الامام  
..... الحمد لله رافع الدرجات لمن انخفض لجلاله الخ \*

For other copies see Gotha, Nos. 238-9; Cairo, vol. iv, p. 72; *Åsafiyah*, p. 1650; and *Râmpûr*, p. 544.

The work has been twice printed, viz., in Tunis, A.H. 1281, and in Cairo, A.H. 1274.

Written in Indian Nasta'liq.

Not dated; probably 18th century.

The title-page contains a seal bearing the name of Muḥammad Aḥsan Khân Bahâdur, dated A.H. 1263=A.D. 1847.

## No. 2126.

fol. 68; lines 13; size  $8\frac{1}{2} \times 6$ ;  $6\frac{1}{2} \times 4$ .

شرح قطر الندى و بل الصدى

## SHARḤ QAṬRA'N-NADÂ WA BALLA'Ş-ŞADÂ.

An anonymous commentary on *Qaṭra'n-Nadâ Wa Balla'ş-Şadâ* of Ibn Hishâm; see No. 2118 above.

Beginning:—

الحمد لله موجه من يشاء فخر الهدى و الصلوة و السلام على سيدنا  
محمد ارفع من قدس لخفض العدى و بعد فهذا ما احتاج اليه المتعلمون

ذرو الابتداء المتعطشون الى التروى بقطر الندى ..... الكلمة فى اللغة  
تطلق على الجمل المفيدة النخ \*

No other copy of the work is known.

The colophon reads thus:—

هذا آخر ما تيسر ايرادة على هذه المقدمة و المرجو من فضل الله  
تعالى ان يجعله من صالح الاعمال المقدمة و المسئول ممن اطلع فيه على  
خلل ان يصلحه بالمكرمة و الحمد لله الذي هدانا و ما كنا لنهتدى لولا ان  
هدانا الله \*

Written in fair Indian Nasta'liq. The quotations from the text  
are written in thick Naskh.

Not dated ; probably 19th century.

### No. 2127.

fol. 262 ; lines 27 ; size  $8\frac{1}{4} \times 5\frac{3}{4}$  ;  $5\frac{1}{4} \times 3\frac{1}{4}$ .

شفاء الصدور بشرح الشذور

## SHIFÂ' AS-ŞUDÛR BISHARḤ ASH- SHUDÛR.

A commentary on a grammatical work entitled *Shudûr ad-Dahab*  
of Ibn Hishâm ; see No. 2118 above.

By 'Abdalmalik bin Jamâl al-'Işâmî bin Şadraddîn bin  
'Işâmaddîn al-Isfarâ'inî بن عبد الملك بن جمال العصامي بن صدر الدين بن عصام  
الدين الاسفرائينى, a scholar of considerable repute. He was born at  
Mecca in A.H. 978=A.D. 1570. He studied under his father, Jamâl  
al-'Işâmî, his uncle, 'Alî al-Ḥafîd al-'Işâmî (d. A.H. 1007=A.D. 1598),  
and several other eminent scholars of Mecca. After completing his  
education he served as a professor in several Madrasahs of Mecca  
and Medina and wrote a large number of books. Besides the present  
work and those mentioned in Brock., vol. ii, p. 380, the following of  
his compositions are enumerated in the *Khulâṣat al-Aṣar* (vol. iii, p.  
87):—

- (i) حاشية على شرح القطر للمصنف (ii) شرح الارشاد فى النحو  
(iii) شرح على النخزرجية (iv) حاشية على شرح القواعد للشيخ خالد



منظومة (vi). شرح على منظومة الشمنى فى اصول الحديث (v).  
 بلوغ العرب (viii). شرح منظومة الالغاز النحوية (vii). فى الالغاز النحوية  
 شرح ايساغوجى (x). شرح الاستعارات للسمرقندى (ix). من كلام العرب  
 الكافى فى العروض و القوافى (xi).

He died at Medina in A.H. 1037=A.D. 1627. See *Khulûṭ*  
*Aṣḡar*, vol. iii, p. 88.

Beginning:—

رب يسر و لا تعسر و صلى الله على سيدنا محمد و آله و صحبه و سلم  
 الحمد لله الذى رفع من انتصب للعمل بموجب فبه و امره ..... و بعد  
 فهذا ما سألته بعض الاصحاب من الفضلاء الا فجاب من وضع شرح على  
 شذور الذهب فى معرفة كلام العرب الخ \*

For other copies see Cairo, vol. iv, p. 78, and Brock., vol. ii,  
 p. 24.

The text of *Shudûr ad-Dahab* has been frequently printed. For  
 printed editions see *Iktifâ' al-Qunû'*, p. 307.

Written in fair Arabian Naskh, with quotations from the text in  
 red.

Not dated; probably 17th century.

Scribe: محمد بن الفقيه احمد بن ابى الين بن علم الدين العباسى.

The title-page contains notes by several former owners of the  
 MS.

### No. 2128.

fol. 411; lines 19; size  $11\frac{1}{2} \times 6$ ;  $9 \times 4$ .

المنهل الصافى فى شرح الوافى

## AL-MANHAL AŞ-ŞÂFÎ FÎ SHARḤ AL- WÂFÎ.

A commentary on *Al-Wâfi*, a treatise on grammar by Muḡam-  
 nad bin 'Uṣmân bin 'Umar al-Balkhî.

By Badraddîn Muḡammad bin Abî Bakr bin 'Umar ad-  
 Damâmîni بدر الدين محمد بن ابى بكر بن عمر الدمامينى (d. A.H. 827=A.D.  
 1423). See No. 2120 above.

Beginning :—

الحمد لله على احسانه الوافى بكل جميل و انعامه الكافل لمن توجه  
الى نصرة بكل خير جزيل النخ \*

The author tells us in the preface that when he came to Gujarât he found there that *Al-Wâfi* of Al-Balkhî was very popular with students of grammar. He noticed that no commentary had ever been written on that work, consequently he wrote the present one at the request of some of his pupils, on his way to Aḥsanâbâd (Gulbarga), where he intended to present it to Aḥmad Shâh Bahmanî (A.H. 825-838=A.D. 1421-1434).

It is stated at the end that the author finished his original draft on the island of Mahâ'im on Sunday, the 21st Du'l-Hijjah, A.H. 825=A.D. 1421, and made a fair copy of the same at Aḥsanâbâd on Tuesday, the 8th Jumâdâ I, A.H. 826=A.D. 1422.

For other copies see India Office, Nos. 972-3; Âṣafiyah, p. 1658; Râmpûr, p. 556. See also Hâj. Khal., vol. vi, p. 419.

Written in fair Indian Naskh, with quotations from the text in red.

Dated the 17th Jumâdâ II, A.H. 1245=A.D. 1829.

Scribe : مبارك على چشتى ساكن شهر ميرتهه .

Muḥammad Bakbsh, father of the founder of the Library, in his note on the title-page, dated A.H. 1280, says that he came into possession of the MS. in that year.

### No. 2129.

fol. 31; lines 23; size 11 × 7½; 7½ × 4¼.

كفاية الغلام فى اعراب الكلام

## KIFÂYAT AL-GULÂM FÎ I'RÂB AL-KALÂM.

A versified work on grammar, containing 1,000 verses.

Author : Jârallâh Abû Sa'id Shâ'bân bin Muḥammad bin Dâ'ûd al-'Âṣârî al-Mawṣilî al-Miṣrî ash-Shâfi'î جار الله ابو سعيد شعبان بن محمد بن داؤد الأثرى الموصلى المصرى الشافعى. He was born in Egypt on the 15th Sha'bân, A.H. 765=A.D. 1363. He was an illustrious poet and a skilled calligrapher. Beginning his career as a copyist, he obtained the distinguished post of a Naqîb. In A.H. 807=A.D. 1404 he

proceeded to Hijâz and thence to Yemen, where he was received with every mark of respect. Thereafter he left Yemen for India, where he stayed for a long time. Leaving India he went back to Yemen, which he soon left for Mecca, where he settled for about ten years. In A.H. 820=A.D. 1417 he made a journey to Damascus, where he settled permanently. He produced a large number of books on various branches of Arabic literature, most of them being in verse. He died in Cairo on the 17th Jumâdâ II, A.H. 828=A.D. 1424. See *Al-Qabas al-Hâwî*, vol. i, fol. 78<sup>a</sup>; *Dustûr al-I'lâm*, fol. 70<sup>a</sup>; Brock., vol. ii, p. 180.

Beginning:—

الحمد لله الذي من اقترب لنحو باب فضله نال الأرب

The work contains altogether one thousand verses, including a preface of thirty lines. It is divided into a *Fâtihat al-Uşûl*, ten *Faṣl* and a *Khâtimah*, as stated in the following lines of the preface:—

و هذه الغيبة للمبتدي	و غيره بها بلوغ المقصد
سميتها كفاية الغلام	ليعرف الاعراب في الكلام
فصولها عشر جلاها العرف	الاسم ثم الفعل ثم الحرف
والرفع ثم النصب ثم الجر	والجزم في الاعراب تستقر
و عامل و تابع و الحذف	عاشروها و سنتهاها الوقف
و قبلها فاتحة الاصول	و بعدها خاتمة الفصول

A copy of the work is noticed in Berlin, No. 6761.

The MS. is slightly defective at the end.

Written in fair Naskh, with a sprinkling of vowel-points. The headings are in red.

Not dated; probably 17th century.

### No. 2130.

fol. 142; lines 7; size 8 $\frac{3}{4}$  × 5 $\frac{1}{4}$ ; 5 × 2 $\frac{1}{2}$ .

الإرشاد في النحو

## AL-IRSHÂD FI'N-NAḤW.

A very useful treatise on syntax by Qâḍî Shihâbaddin Ahmad bin Shamsaddîn bin 'Umar az-Zâwalî ad-Dawlatâbâdî al-Hindî ناصي

شهاب الدين احمد بن شمس الدين بن عمر الزاولى الدولة آبادى الهندي  
(d. A.H. 849=A.D. 1445). See Lib. Cat., vol. xiv, No. 1117.

Beginning:—

الحمد لله كما يحب و يرضى و الصلوة على رسوله محمد و آله كما  
يجري و بعد فيقول اضعف عباد الله الولى الهادى شهاب بن شمس بن  
عمر الزاولى الدولةآبادى افاض الله سبحانه الطائفة عليه و على اسلافه هذا  
مختصر فى الذخيرة تعمقت فى تهذيبه كل التعمق الخ \*

For other copies see Leyden, No. 232; India Office, Nos. 974-5; Br. Mus., p. 242; Râmpûr, p. 528; Āṣafiyah, p. 1638. See also Hâj. Khal., vol. i, p. 255.

The work has been printed in Haidarâbâd, A.H. 1309.

Written in fair Naskh, with some interlinear and marginal notes.

Dated the 3rd Muḥarram, A.H. 1031=A.D. 1621.

### No. 2131.

fol. 185; lines 5; size  $9\frac{1}{4} \times 6$ ;  $5 \times 5$ .

The Same.

Another copy of the same work, beginning as the above.

Written in fair Naskh, with some interlinear and marginal notes. The first twelve folios are written in a later hand in Nasta'liq.

Not dated; probably 16th century.

The title-page contains three 'Ard-dîdah, the earliest of which is dated A.H. 1146=A.D. 1733.

### No. 2132.

fol. 167; lines 17; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $4 \times 2\frac{1}{2}$ .

شرح الارشاد

## SHARḤ AL-IRSHÂD.

An old and unique copy of a commentary on the preceding work, transcribed in A.H. 940

His name does not appear in the body of the MS., but in the

following note on a fly-leaf at the beginning he is designated by the *Kunya* Abu'l-Faḍl and by the *Nisbah* Al-Kâzarûnî:—

هذا بعض فوائد ملفوظة تتعلق بحل بعض عبارات كتاب الارشاد  
للقاضى من شرح الفاضل النحرير فريد دهره المشهور بمولانا خطيب  
ابو [ ابي ] الفضل الكازرونى طالب الله ثراه و جعل الجنة مسكنه و مواه \*

His full name is Abu'l-Faḍl Muḥammad al-Qarashî aṣ-Ṣiddîqî al-Khaṭîb, better known as Al-Kazarûnî القريشي الصديقي. He died about A.H. 940=A.D. 1533; see Lib. Cat., vol. xviii, part ii, No. 1387, where mention of the present commentary is made.

The MS. is slightly defective at the beginning. It opens thus:—  
الكلمة اسم ان استقلت دلالة النح اى يمكن تصور معناه من غير  
ان يكون آية لملاحظة شئ آخر فما كان احتياجها الى غيرها لازالة ابهام  
الحكم عليه النح \*

The commentary does not include the whole text, but only such words or passages as require explanation, introduced by the word قوله.

No other copy of the work is known, but it is mentioned in Hâj. Khal., vol. i, p. 255.

Written in rough Naskh, with numerous short lacunæ. Fol. 21<sup>b</sup>.22<sup>a</sup> are blank. Fol. 87<sup>b</sup> contains a large gap.

Slightly worm-eaten and water-stained.

Dated A.H. 940=A.D. 1533.

### No. 2133.

fol. 58; lines 21; size 8×5; 5½×2½.

شرح المقدمة الازهرية

## SHARḤ AL-MUQADDIMAT AL- AZHARĪYAH.

A commentary by Khâlid bin 'Abdallâh bin Abî Bakr al-Azharî خاليد بن عبد الله بن ابي بكر الازهرى (d. A.H. 905=A.D. 1499; see No. 2095 above) upon his own grammatical treatise, *Al-Muqaddimat al-Azharīyah*.

Beginning:—

الحمد لله على جميع الاحوال الخ \*

Cf. Cairo, vol. iv, p. 60.

The author tells us in the preface that he wrote this commentary at the request of some of his friends.

For other copies see Gotha, Nos. 335-6; Cairo, vol. iv, p. 6; Râmpûr, p. 547.

The work has been twice printed in Cairo, viz., in A.H. 1252 and 1290.

The colophon reads thus:—

قال مؤلفه رحمه الله تعالى خالد بن ابي بكر الازهرى فرغت من  
هذه النسخة بحمد الله و عونه و حسن توفيقه فى او اخر ذى الحجة  
المباركة سنة سبع و ستين و تسعمائة و الحمد لله تعالى اولا و آخر و ظاهر  
و باطنا \*

It is stated in the above colophon that the work was composed in A.H. 967=A.D. 1559; but this date is obviously incorrect, since the author died in A.H. 905=A.D. 1499.

Written in Arabian Naskh, within red-ruled borders. The text is written in red.

Not dated; probably 17th century.

### No. 2134.

fol. 27; lines 27; size  $9\frac{3}{4} \times 6\frac{3}{4}$ ;  $7\frac{1}{4} \times 3\frac{3}{4}$ .

الاقتراح فى علم اصول النحو

## AL-IQTIRÂH FÎ 'ILM USÛL AN-NAḤW.

A treatise on the principles of grammar by Jalâladdîn 'Abdarrahmân bin Abî Bakr as-Suyûtî بن ابي بكر الرحمن بن جلال الدين عبد الرحمن بن ابي بكر السيوطى (d. A.H. 911=A.D. 1505). See Lib. Cat., vol. v, part i, No. 123.

Beginning:—

الحمد لله الذى ارشد لابتنكار هذا النمط ..... و بعد فهذا

كتاب غريب الوجود عجيب الصنع لطيف المعنى طريف المبنى الخ \*

We learn from the preface that the work is based on the *Kitâb al-Khaṣâ'is* of Ibn Al-Jinnî (*d.* A.H. 392=A.D. 1001). See No. 2015 above.

For other copies see Br. Mus., No. 526; Escur., Nos. 107, 186; Cairo, vol. iv, p. 24; Āsafiyah, p. 1638; Râmpûr, p. 529. See also Hâj. Khal., vol. i, p. 376; Brock., vol. ii, p. 155.

The work has been twice printed, viz., in Constantinople, A.H. 1302, and by the Dâ'irat al-Ma'ârif, Haidarâbâd, A.H. 1310.

Written in elegant Maġribî Naskh.

Dated Monday, the 11th Du'l-Hijjah, A.H. 1052=A.D. 1642.

Scribe: عمر بن احمد المقرئ.

### No. 2135.

fol. 80; lines 21; size  $8\frac{1}{2} \times 6$ ;  $6\frac{1}{4} \times 3\frac{3}{4}$ .

### جمع الجوامع

### JAM'AL-JAWÂMI'.

An old copy of a rare and useful work on grammar.

Author: Jalâladdîn 'Abdarrahmân bin Abî Bakr as-Suyûtî

جلال الدين عبد الرحمن بن ابي بكر السيوطى (*d.* A.H. 911=A.D. 1505). See Lib. Cat., vol. v, part i, No. 123.

Beginning:—

يقول عبد الرحمن بن ابي بكر السيوطى الشافعى عفى الله عنه  
 احمدك اللهم على ما اسبغت من النعم اصابى واسلم على نبيك محمد  
 المخصوص بجموع الكلم النخ \*

The work is divided into an introduction and seven chapters, each subdivided into several sections. The chapters are as follows:—

- |                        |   |
|------------------------|---|
| Fol. 15 <sup>a</sup> . | الكتاب الاول فى العمدة وهى المرفوعات و المنصوب بالنواسخ |
| Fol. 25 <sup>a</sup> . | الكتاب الثانى فى الفضلات                                |
| Fol. 40 <sup>a</sup> . | الكتاب الثالث فى المجوزات وما حمل عليها                 |
| Fol. 50 <sup>b</sup> . | الكتاب الرابع فى العوامل                                |
| Fol. 57 <sup>b</sup> . | الكتاب الخامس فى التواضع وعوارض التراكيب                |
| Fol. 65 <sup>b</sup> . | الكتاب السادس فى الابنية                                |
| Fol. 74 <sup>b</sup> . | الكتاب السابع فى التصريف                                |

The work was completed, as stated by the author at the end, on the night of Tuesday, the 27th Jumâdâ I, A.H. 871=A.D. 1466.

Another copy of the work is noticed in München, No. 745.

Written in fair Arabian Naskh. Slightly worm-eaten and water-stained.

Dated Saturday, the 15th Shawwâl, A.H. 992=A.D. 1584.

Scribe: نجم الدين الشيخ نور الدين على الاحمدى.

No. 2136.

fol. 87; lines 15; size  $7\frac{1}{2} \times 4\frac{1}{4}$ ;  $5 \times 2\frac{3}{4}$ .

شرح الترعيف في علم التصريف

**SHARH AT-TARŞIF FÎ 'ILM AT-TAŞRIF.**

A commentary on *At-Tarşif fî 'Ilm at-Taşrif*, a rhymed treatise on inflection by Al-Murshidî. By Mirzâ Muḥammad bin Muḥammad Ridâ bin Ismâ'îl bin Jamâladdîn al-Qummi al-Mashhadî مبرزا محمد بن محمد رضا بن اسماعيل بن جمال الدين القمي المشهدي.

Beginning:—

الحمد لمصرف الامور و الصلوة على من ارسله لنظام الدهور الخ \*

The commentator, who flourished towards the end of the 11th century of the Hijrah, tells us in a short prefatory note that it was while he was teaching his son, Ismâ'îl, that he wrote the present commentary on *At-Tarşif* of Al-Murshidî.

This Al-Murshidî, whose full name is 'Abdarrahmân bin 'Îsâ bin Murshid al-'Umarî, was born at Mecca on Friday, the 5th Jumâdâ I, A.H. 975=A.D. 1567. He received his education from a large number of eminent scholars, including Muḥammad bin Aḥmad ar-Ramlî (d. A.H. 1004=A.D. 1595), 'Abdallâh al-Kurdi al-Baghdâdî (d. A.H. 1003=A.D. 1594), Qâdî Ibn Zuhairah (d. A.H. 1010=A.D. 1601) and Mullâ 'Alî bin Sultân Muḥammad al-Qârî al-Harawî (d. A.H. 1014=A.D. 1605; see No. 2122 above). In A.H. 999=A.D. 1590, he delivered lectures on the *Şahîh* of Bukhârî (see Lib. Cat., vol. v, part 1, No. 129) in the Madrasah founded by Muḥammad Pâshâ. In A.H. 1005=A.D. 1596, he was appointed a professor in the Madrasah attached to the holy Mosque of Mecca. Later, in A.H. 1020=A.D. 1611, he was given the posts of the *Khaṭîb* and the Imâm of that mosque. In A.H. 1027=A.D. 1617, he was made the principal of the



Sulaimānīyah College, founded by Sultān Sulaimān I (A.H. 926-974 = A.D. 1519-1566). Al-Muḥibbī, *Khulāṣat al-ʿAṣar*, vol. ii, p. 369, describes him as the foremost traditionist of Hijāz in his time. He wrote, besides the works mentioned in Brock., vol. ii, p. 380, a commentary on *At-Tarṣīf*, entitled *Faṭḥ al-Laṭīf*; a commentary on *Al-Kāfi fī ʿIlmai al-ʿArūd wa'l-Qawāfi*; a commentary on the *Saḥīḥ* of Bukhārī, up to the chapter *باب رفع العلم و ظهور العجم*; a versified treatise on astronomy, entitled *Manāhil as-Samar*; a treatise explaining a difficult passage of the *Tafsīr al-Jalālain*, entitled *Taʿmīm al-Eʿidah Bitatmīm Sūrat al-Mā'idah*; a treatise on the law of endowment, entitled *Waḡf al-Humām al-Munṣif ʿInda Qawl al-Imām Abi Yūsuf*; a commentary on *ʿUqūd al-Jumān*, a treatise on rhetoric by As-Suyūṭī (d. A.H. 911 = A.D. 1505); and a treatise containing a reply to a theological question, entitled *Al-Jawāb al-Miskīn*. He was put to death by the order of Aḥmad bin ʿAbdalmuṭṭalib (d. A.H. 1039 = A.D. 1629), the Ṣharīf of Mecca, on Friday, the 11th Du'l-Hijjah, A.H. 1037 = A.D. 1627. See *Khulāṣat al-ʿAṣar*, vol. ii, pp. 369-376; *Sulāfat al-ʿAṣr*, foll. 33<sup>a</sup>-48<sup>b</sup>; *Tāj at-Ṭabaqāt*, vol. xi, fol. 73<sup>a</sup>.

The commentary was completed, as stated by the author at the end, on Tuesday, the 5th Jumādā II, A.H. 1090 = A.D. 1679.

No other copy of the present commentary is known. For copies of *At-Tarṣīf* see India Office, No. 979; Cairo, vol. iv, p. 2.

A commentary on *At-Tarṣīf*, by Ibrāhīm al-Bājūrī (d. A.H. 1276 = A.D. 1859), has been printed in Cairo, A.H. 1310.

Written in fair Naskḥ, with some marginal notes. Slightly worm-eaten and water-stained.

Not dated; probably 18th century.

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### No. 2137.

foll. 189; lines 23; size 8½ × 5¾; 6 × 3¾.

شرح الاصول الاكبرية

## SHARḤ AL-USŪL AL-AKBARĪYAH.

A valuable and correct copy of a commentary by ʿAlī Akbar bin ʿAlī al-ʿIlāhābādī علي أكبر بن علي الأله آبادي on his own treatise on etymology entitled *Al-Uṣūl al-Akbarīyah*.

Beginning :—

وبحمد الله المنان الكريم وبالصلوة علي رسوله محمد نبي الخلق  
العظيم و علي آله الذين هم علي الصراط القويم هذا شرح من الجامع  
المختصر المسمى بالاصول المعروف بالاصول الاكبرية المنسوبة الي علي  
اكبر بن علي الالهبادي الحامد لله تعالى بقوله الحمد لله - جملة خبرية  
او انشائية الخ \*

The author, 'Ali Akbar, an eminent grammarian, who was a native of Aliahâbâd (India), wrote also a Persian treatise on Arabic inflection, entitled *Fuṣūl-i-Akbari*. He died in A.H. 1091=A.D. 1680. See Br. Mus. Pers. Cat., p. 522; Bibliotheca Sprenger, No. 1069; Lib. Cat., vol. ix, No. 773.

For other copies see Bûhâr, No. 377; Râmpûr, p. 522; and Āsafiyah, p. 892.

According to the following colophon, the MS., dated A.H. 1087 = A.D. 1676, was copied from a transcript of the author's original work within his lifetime :—

تمت هذه المصنفة يوم السبت الثامن من شعبان المعظم من  
شهور سنة سبع و ثمانين و الف و نقلت عن المصنفة المنقولة عن خط  
المصنف سلمه الله و ابقاء \*

Written in Nasta'liq. The text is included in the commentary, and distinguished by a red line drawn over it.

Slightly worm-eaten and water-stained

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No. 2138.

fol. 257; lines 15; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

The Same.

Another copy of the same work, beginning as the above.

Written in fair Nasta'liq. Slightly worm-eaten.

Not dated; probably 18th century.

## No. 2139.

fol. 47; lines 13; size  $8\frac{1}{2} \times 6\frac{1}{4}$ ;  $6\frac{1}{2} \times 4\frac{1}{4}$ .

شرح الغاز سيبويه وغيره عن النحاة

## SHARḤ AL-ĠÂZ SĪBAWAIH WA ĠAIRIHĪ MIN AN-NUḤÂT.

An anonymous commentary on the verses of the Arabian poets quoted by Sībawaih (*d.* A.H. 180=A.D. 796; see No. 2011 above) and other grammarians as their authorities.

Beginning:—

الحمد لله رب العالمين و الصلوة على سيد المسالين ..... هذا  
تأليف فى شرح الابيات التى يطلب توجيه اعرابها عملته للاطفال  
للمدرسين من فحول الرجال الخ \*

There is no clue to the author. The latest authority quoted is Jalâladdin as-Suyûtî, who died in A.H. 911=A.D. 1505; see No. 2135 above.

The verses are arranged in alphabetical order according to the last letters.

No other copy of the work is known.

Written in Arabian Naskh, the verses being in red.

Not dated; probably 18th century.

Scribe: يونس الكردى المكرى.

## No. 2140.

fol. 248; lines 15; size  $8 \times 5$ ;  $6 \times 3\frac{1}{2}$ .

باهر البرهان

## BÂHIR AL-BURHÂN.

A commentary by Ahmad bin Mas'ûd al-Husainî al-Harkâmî upon his own grammatical treatise, *Nâdirat al-Bayân*.

Beginning:—

الحمد لله الذى جعل الكلمة لفظا وضع لمعنى الايمان ..... و بعد  
 فان العبد الضعيف العامى احمد بن مسعود الحسنى الهركامى المشتهر  
 بالهدية زاد ان يعجز نحو نادر البيان و يشرحه شرحا النخ \*

The preface includes a dedication to Sayyid Gulâm Ahmad Khân, the grandson of 'Umdat al-Mulk Khân Jahân Bahâdur Zafar Jang 'Âlangîrî. This 'Umdat al-Mulk, whose proper name is Mir Malik Husain, was the foster-brother of Aurangzîb (A.H. 1068-1118=A.D. 1657-1706). He was a nobleman of high degree, and was appointed governor of the Deccan in A.H. 1081=A.D. 1670. He died in A.H. 1109=A.D. 1697. See Beales Oriental Biographical Dictionary, p. 214.

The work is divided into three *Qism*, as follows:—

- |                              |                       |
|------------------------------|-----------------------|
| I. Fol. 3 <sup>a</sup> .     | القسم الاول فى الاسم  |
| II. Fol. 145 <sup>b</sup> .  | القسم الثانى فى الفعل |
| III. Fol. 174 <sup>a</sup> . | القسم الثالث فى الحرف |

The work was completed, as stated by the author at the end, in Ramadân, A.H. 1150=A.D. 1737.

A copy of the work is noticed in Râmpûr, p. 556.

The MS. was transcribed from the author's original draft by his disciple 'Izzaddîn Ahmad in A.H. 1152=A.D. 1739.

Written in fair Indian Nasta'liq. The commentary includes the whole text, distinguished by a red line drawn over it.

Slightly worm-eaten.

Fol. 1<sup>b</sup> contains a seal bearing the inscription لسان السطان محمود .الدوله منشى محمد صفدر على خان بهادر . For a similar inscription see No. 1996 above. The title-page contains a note by a certain Salâmallâh, referring to his purchase of the MS. in A.H. 1168=A.D. 1754.

No. 2141.

foll. 96; lines 21; size  $11\frac{1}{2} \times 7$ ;  $8\frac{1}{2} \times 4$ .

التحفة الـوزيرية

## AT-TUHFAT AL-WAZIRIYAH.

A treatise on syntax by Muhammad 'Abdalhaqq al-Khairâbâdî

. محمد عبد الحق الخير آبادى

Beginning:—

يا مالى يوم الدين اياك نعبد و اياك نستعين ..... و بعد فيقول  
 العبد الفقير الى الله الغنى الهادى محمد عبد الحق الخير آبادى انجاه  
 الله عن ظلمات الجهل و هداة الى نور العلم و الفضل انى مع قصور باعى  
 فى البراعة و خيبة مدحي فى الصفاة و تراكم افواج الغموم على و تلاطم  
 امواج الغموم لدى حررت رسالة فى علم الفصح النخ \*

The author, a distinguished scholar of India, flourished towards the end of the 13th century of the Hijrah and belonged to an illustrious family of *Khairâbâd*, a town in India which produced several scholars of repute. Our author studied under his father, *Mawlânâ Faḍlhaqq* (d. A.H. 1278 = A.D. 1861), the author of *Al-Hadîyat as-Sa'idiyah* (see Lib. Cat., vol. xxi, No. 2403), and held a high post in the court of the *Nawwâb* of *Râmpûr*. He wrote several instructive works on logic and metaphysics. For some account of his life see *Taḍkirah 'Ulamâ'-i-Hind*, p. 110.

The preface includes a dedication to *Nawwâb Wazîraddawlah Amîr al-Mulk Muhammad Wazîr Khân Bahâdur Nuṣratjang*.

No other copy of the work is known.

Written in fair Indian Nasta'liq.

Not dated; probably 19th century.

## RHETORIC.

No. 2142.

fol. 161; lines 17; size  $9\frac{1}{2} \times 6\frac{1}{4}$ ;  $6\frac{1}{2} \times 4\frac{1}{4}$ .

مفتاح العلوم

## MIFTĀH AL-'ULŪM.

An old copy of the third part of *Miftāh al-'Ulūm*, a well-known standard work treating of grammar, rhetoric and prosody. The present part deals with rhetoric.

Author: Sirājaddīn Yūsuf bin Abī Bakr bin Muḥammad bin 'Alī bin Ya'qūb as-Sakkākī al-Khwārizmī سراج الدين يوسف بن ابي بكر بن محمد بن علي بن يعقوب السكاكي الخوارزمي. He was born in Khwārizm, A.H. 555=A.D. 1160. He studied under Shaikh al-Isiām Maḥmūd bin Šā'id bin Maḥmūd al-Hāriṣī and others. Yāqūt in the *Irshād al-Arib*, vol. vi, *Juz* vii. p. 306, describes As-Sakkākī as a man of great eminence and vast learning, deeply versed in grammar, rhetoric, prosody, law and theology. He died in A.H. 626=A.D. 1228. See *Al-Jawāhir al-Muḍīyah*, fol. 91<sup>b</sup>; *Buġyat al-Wu'āt*, fol. 340<sup>a</sup>; *Dustūr al-I'lām*, fol. 63<sup>b</sup>; *Al-Aṣmār al-Janiyah*, fol. 189<sup>a</sup>; *Iktifā' al-Qunū'*, p. 357; *Brock.*, vol. i, p. 294.

Beginning:—

القسم الثالث من كتاب المفتاح في علمي المعاني والبيان وفيه مقدمة لبيان حدسي العلمين والغرض فيهما و فصلان لضبط معاقدهما والكلام فيهما الخ \*

For other copies see India Office, No. 846; Br. Mus., No. 550; Br. Mus. Suppl., No. 981; Berlin, Nos. 7184-6; Leyden, Nos. 294-6; Escur., Nos. 205, 232, 251; München, No. 678; Paris, Nos. 3955, 4372; Houtsma, No. 412; Cairo, vol. iv, p. 154; Küprilizâdah, Nos. 1446-8; Ḥamidiyah, Nos. 1252-3; Waliaddīn, Nos. 2852-3; Ḥūr Lailâ, No. 397; Rāmpūr, p. 569. See also Hāj. Khal., vol. vi, p. 15.

The work has been printed in Cairo, A.H. 1317.

Written in Arabian Naskh, with copious marginal notes. Fol. 126 is inserted by a later hand.

Slightly worm-eaten and water-stained.

Dated A.H. 772=A.D. 1370.

Scribe: عماد بن محمد بن علي الحسيناني.

The marginal notes were written by a certain 'Abdalkhâliq in A.H. 773=A.D. 1371, as appears from the following note at the end:—

وقد وقع فراغى من تحشية هذا الكتاب غرة جمادى الاولى سنة  
ثلاث و سبعين و سبعمائة و انا العبد المذنب الراجى رحمة ربه الهادى  
عبد الخالق بن عثمان \* .....

The title-page as well as foll. 23<sup>a</sup>, 54<sup>a</sup>, 74<sup>a</sup>, 114<sup>a</sup> and 161<sup>a</sup> contain seals bearing the inscription عبده بن شيخ عبد الغنى, dated A.H. 972=A.D. 1564.

### No. 2143.

foll. 212; lines 14; size  $10\frac{1}{2} \times 7\frac{1}{2}$ ;  $7\frac{1}{4} \times 4$ .

The Same.

Another copy of the third part of *Miftâh al-'Ulûm*, beginning as the above.

Written in fair Arabian Naskh, with copious marginal notes. Worm-eaten and water-stained.

Dated Tuesday, the 29th *Shawwâl*, A.H. 808=A.D. 1405.

A seal bearing the inscription مالک ابن کتب شرف الدين بدهانوى ابن, dated A.H. 1165=A.D. 1751, is found on every page of the MS.

### No. 2144.

foll. 168; lines 21; size  $10\frac{1}{2} \times 7\frac{1}{2}$ ;  $6\frac{3}{4} \times 3\frac{3}{4}$ .

The Same.

Another copy of the third part of *Miftâh al-'Ulûm* (see No. 2142 above), with a *Takmilah* (complement) treating of prosody. Incomplete at the end.

Written in elegant Arabian Naskh, within double red ruled borders. The headings of the chapters are in red.

Slightly worm-eaten and water-stained.

Not dated; probably 16th century.

No. 2145.

foil. 251; lines 29; size 10 × 6½; 7 × 4¼.

شرح المفتاح

SHARḤ AL-MIFTĀḤ.

An old copy of a commentary on the third part of *Miftāḥ al-'Ulūm* of As-Sakkākī; see No. 2142 above. By Sa'daddīn Mas'ūd bin 'Umar at-Taftāzānī سعد الدين مسعود بن عمر التفتازاني (d. A.H. 791 = A.D. 1388; see Lib. Cat., vol. x, No. 500).

Beginning:—

خير خبر يوشح به صدر الكلام و احسن حديث يورث لمقتضى المقام  
حمد الله الذي خلق الانسان علمه البيان واتم له الاحسان فالهمه التيبان النج \*

We learn from the preface that the author, at the request of his friends, began the present work in his old age, having been previously engaged in writing glosses on *Al-Kashshāf* of Az-Zamakhsharī (see Lib. Cat., vol. xviii, part ii, No. 1354). According to Ḥāj. Khal., vol. vi, p. 16, it was completed in A.H. 789 = A.D. 1387. Our author, in A.H. 748, composed a commentary on the abridgment of the present text (see No. 2153 below) under the title of *Al-Muṭawwal* (see No. 2155 below), and soon after, in A.H. 756, he abridged *Al-Muṭawwal*, the new work being known as *Muḥṭaṣar al-Ma'ini* (see No. 2173 below). The excessive devotion of students to the text induced the author to compose the commentary under notice.

For other copies see Leyden, No. 298; Wien, No. 235; Paris, No. 4373; India Office, Nos. 847-8; Escur., No. 26; Ayā Ṣūfiyah, No. 4413; Waliaddin, Nos. 2834-6; Kūprilzādah, No. 1436; Nūr 'Uṣmāniyah, Nos. 4466-7; Rāmpūr, p. 566. See also Brock., vol. i, p. 294.

Written in cursive Naskh, with some marginal notes. Slightly worm-eaten and water-stained.

Not dated; probably 14th century.

The following note on the title-page tells us that the MS. was transcribed in the author's lifetime or shortly thereafter:—

هذا الكتاب من تصنيفات الصبر العلامة سعد الدين التفتازاني .....  
و كان كتابته قريبا بعد المصنف \*



## No. 2146.

fol. 196; lines 27; size  $10\frac{3}{4} \times 7$ ;  $7\frac{3}{4} \times 3\frac{3}{4}$ .

The Same.

Another copy of the same work, beginning as the above.

Written in Nasta'liq.

Dated A.H. 999 = A.D. 1590.

Fol. 1<sup>b</sup> contains a seal bearing the name of a certain Muhammad, dated A.H. 1248 = A.D. 1832.

## No. 2147.

fol. 194; lines 23; size  $10\frac{1}{2} \times 7$ ;  $8 \times 4$ .

المصباح شرح المفتاح

## AL-MISBĀH SHARH AL-MIFTĀH.

An old copy of a commentary on the third part of *Miftāh al-Ulūm* of As-Sakkāki (see No. 2142 above). By 'Alī bin Muḥammad bin 'Alī, better known as As-Sayyid ash-Sharīf al-Jurjānī علي بن محمد بن علي المعروف بالسيد الشريف الجرجاني (d. A.H. 816 = A.D. 1413; see Lib. Cat., vol. v, part ii, No. 356).

Beginning:—

نحمدك اللهم على ما هديتنا اليه من دقائق المعاني ببدايع البين  
واطلعنا عليه من حقائق المثاني بذرائع البرهان \*

According to Hāj. Khal., vol. vi, p. 17, the work was completed at Transoxiana in the middle of Shawwāl, A.H. 803 = A.D. 1400. The same date of composition is given at the end of the copies noticed below. In the present copy the date has been disfigured and changed into A.H. 843 = A.D. 1439 by adding the word اربعين, apparently in a different and much later hand, between the words ثلاث and ثمانمائة. This date is obviously incorrect, since the commentator died in A.H. 816.

For other copies see Berlin, Nos. 7229-30; Wien, No. 236; Leyden, No. 299; Paris, No. 4419; Escur., Nos. 63, 206-8, 210, 284, 645; Ayā Ṣūfiyah, Nos. 4409-12; Waliaddīn, Nos. 2837-8; Kūpri-



Not dated; probably 15th century.

Three *Arddīdah*, probably belonging to the officials of Mughal Emperors of Delhi, are found at the end.

No. 2150.

fol. 116; lines 17; size  $7 \times 4\frac{1}{2}$ ;  $4\frac{1}{2} \times 2\frac{1}{4}$ .

شرح المفتاح

## SHARḤ AL-MIFTĀḤ.

A very old copy of a commentary on the third part of *Miftāḥ al-'Ulūm* of As-Sakkâkî (see No. 2142 above). By Shamsaddīn Ahmad bin Sulaimân bin Kamâl Pâshâ شمس الدين احمد بن سليمان بن كمال پاشا (d. A.H. 940=A.D. 1533; see Lib. Cat., vol. iv, No. 76).

Beginning:—

الحمد لله حق حمده والصلاة على محمد وآله وصحبه قال القسم الثالث اقول صنف المصنف كتابه في علم الادب وهو عنده معروف بما يحترز به عن الخطاء في كلام العرب الخ \*

We learn from Hâj. Khal., vol. vi, p. 22, that the author wrote, besides a commentary on the original text of As-Sakkâkî, a commentary on its abridged and improved edition, entitled *تغليظ المفتاح*.

For other copies see Nûr 'Uṣmâniyah, No. 4434; and Escur., No. 220. See also Berlin, No. 7238, where it is designated *كتاب اللطيف* لمولانا ابن كمال پاشا.

Written in elegant Arabian Naskh. The text is introduced with the word *قال*, and the commentary begins with the word *اقول*, both written in red ink. Fol. 9 is blank.

Dated A.H. 960=A.D. 1552.

The title-page contains the seals and signatures of several former owners of the MS.

## No. 2151.

fol. 111; lines 19; size  $8\frac{1}{2} \times 6$ ;  $6 \times 3\frac{1}{2}$ .

العاشية على المفتاح

## AL-ḤASHIYAH 'ALĀ'L-MIFTĀḤ.

An anonymous gloss on the third part of *Miftāḥ al-'Ulūm* (see No. 2142 above), intended to confute the criticisms made on As-Sakkākī, the author of the text, by At-Taftāzānī (*d.* A.H. 791=A.D. 1388; see No. 2145 above), As-Sayyid ash-Sharīf al-Jurjānī (*d.* A.H. 816=A.D. 1413; see No. 2147 above), Al-Fanārī (*d.* A.H. 834=A.D. 1430), Muṣannafak (*d.* A.H. 875=A.D. 1470), Mawlānā Luṭfi, Shaikh Sanān (*d.* A.H. 912=A.D. 1506), Yaḥyā bin Aḥmad al-Kāshī (who flourished in the 10th century of the Hijrah) and Ibn Kamāl Pāshā (*d.* A.H. 940=A.D. 1533; see No. 2150 above) in their works.

Beginning:—

الحمد لمعلم الصواب في المعانى و البيان و الصلوة على من انزل  
عليه فصل الخطاب لايضاح سبيل خير الاديان و على آله واصحابه  
الموصوفين ببلاغة الكلام و عذوبة اللسان صلوة دائمة بدام الاوقات و الازمان

السخ \*

Incomplete at the end.

Written in cursive Naskh.

Not dated; probably 17th century.

The title-page contains a seal bearing the inscription *الوائق بالله* محمد بن لطف الله على, dated A.H. 1055=A.D. 1645. The title-page also contains the signatures of Yaḥyā bin al-Ḥusain (*d.* A.H. 1090=A.D. 1679; see *Nasamat as-Sahar*, vol. ii, fol. 234<sup>b</sup>), Zaid bin Muḥammad bin al-Ḥasan (*d.* A.H. 1122=A.D. 1710; see *ibid.*, vol. i, fol. 221<sup>b</sup>), his son Muḥammad bin Zaid, Aḥmad bin Muḥammad Qāṭin and 'Alī bin Aḥmad Qāṭin, to whom the MS. at one time or another belonged.

## No. 2152.

fol. 160 ; lines 13 ; size  $10 \times 7\frac{1}{4}$  ;  $6 \times 3\frac{1}{2}$ .

المصباح في اختصار المفتاح

## AL-MIṢBĀH FĪ IKHTIṢĀR AL-MIFTĀH.

An excellent and very early copy of an abridgment of the third part of *Miftāḥ al-'Ulūm* (No. 2142 above) of As-Sakkākī.

Author: Badraddīn Muḥammad bin Muḥammad bin 'Abdallāh bin 'Abdallāh bin Mālik aṭ-Ṭā'ī al-Jayyānī محمد بن محمد بن عبد الله بن مالك الطائي الجياني (d. A.H. 686=A.D. 1287). See No. 2091 above.

Beginning:—

\* الحمد لله هدانا لهذا وما كنا لنهتدي لولا ان هدانا الله الخ \*

Cf. Hāj. Khal., vol. vi, p. 18.

For the contents of the work see Berlin, No. 7249. For other copies see Paris, No. 4375, and Escur., Nos. 219 and 250. See also Brock., vol. i, p. 295.

Written on thick paper in beautiful Naskḥ with some marginal notes.

Dated Saturday, the 16th Shawwāl, A.H. 732=A.D. 1331.

Scribe: ابراهيم بن محمد.

## No. 2153.

fol. 145 ; lines 7 ; size  $9\frac{1}{2} \times 9$  ;  $5 \times 3\frac{1}{4}$ .

تلخيص المفتاح

## TALKHĪṢ AL-MIFTĀH.

A well-known abridgment of the third part of *Miftāḥ al-'Ulūm* (No. 2142 above) of As-Sakkākī.

Author: Al-Khaṭīb Jalāladdīn Abu'l-Ma'ālī Muḥammad bin Abdarraḥmān bin 'Umar al-Qazwīnī الخطيب جلال الدين ابوالمعالي محمد بن عبد الرحمن بن عمر القزويني.

Beginning:—

\* الحمد لله على ما انعم و عام من البيان ما لم نعلم الخ \*

The author, a philologist of great talent, who traces his descent from Abû Dulaf al-'Ijlî (*d.* A.H. 226=A.D. 840), an illustrious poet and the chief of Al-Karaj (a town in Persia), was born at Mawṣil in A.H. 666=A.D. 1267. He studied under his father and Shaikh Aḥmad bin Ibrâhîm al-Wâsiṭî al-Fârûnî (*d.* A.H. 694=A.D. 1394), and settled for some time in Rûm, where he discharged the duties of Qâdî while a young man of not more than 20 years of age. Afterwards he went with his brother, Imâmaddîn, to Damascus, where both of them were received with marks of respect, and were appointed Khaṭîb of the Umawî mosque and Qâdî of the city, respectively. On the death of his brother he succeeded him as the Qâdî of Damascus; and subsequently, in A.H. 727=A.D. 1326, he was summoned by Sultân Al-Malik an-Nâsir Muḥammad (A.H. 709-741=A.D. 1309-1340) to Cairo to take the place of Badraddîn Ibn Jamâ'ah (*d.* A.H. 733=A.D. 1332) as the Qâdî'l-Quḍât (Chief Justice). He remained in Cairo about eleven years, and became very influential at the court of the Sultân, who had a high regard for him, and once made him a gift of 30,000 dinârs. In A.H. 738=A.D. 1337, being charged with lack of control over his son 'Abdallâh, who was taking an undue advantage of his father's position, he lost the favour of the Sultân, and was reverted to the post of Qâdî of Damascus. This was a great shock to him, and shortly afterwards he died at Damascus in A.H. 739=A.D. 1338. Ibn Ḥajar al-'Asqalânî and other biographers describe him as a great scholar, deeply versed in several branches of learning, eloquent and noble-minded. He wrote, besides the present work, a larger one on rhetoric, entitled *Al-Idâh*. For further particulars of his life see Ad-Durar al-Kâminah, fol. 159<sup>a</sup>; Buġyat al-Wu'ât, fol. 47<sup>a</sup>; Dustûr al-'Ilâm, fol. 108<sup>b</sup>; Ḥusn al-Muḥâdarah, fol. 352<sup>b</sup>; Ṭabaqât al-Kubrâ by As-Subkî, vol. vii, fol. 26<sup>a</sup>; Ṭabaqât by Ibn al-Mulaqqîn, fol. 148<sup>a</sup>; Ṭabaqât by Ibn Qâdî Shuhbah, fol. 128<sup>b</sup>; Mir'ât al-Janân, fol. 456<sup>b</sup>; Raf'al-Iṣr, fol. 117<sup>a</sup>; Brock., vol. ii, p. 22.

For other copies of the work see India Office, No. 849; Berlin, No. 7187; München, No. 680; Leyden, Nos. 301-5; Paris, Nos. 4379-83; Escur., Nos. 227, 232, 248, 420, 636; Ḥamidîyah, Nos. 1217-19; Waliaddîn, No. 2747; Nûr 'Uṣmâniyah, Nos. 4379-81; Âsafiyah, p. 144; Râmpûr, p. 560.

The work has been frequently printed, viz., in Calcutta, 1815; Constantinople, 1844; in Delhi, 1888; and in Bairut, 1884. Part it has also been published in Mehren's Rhetorik der Araber.

Written in Indian Naskh, with marginal and interlinear notes.

Dated A.H. 978=A.D. 1570.

Scribe : عبد الوهاب نصير الدين محمد نخشبى.

A seal bearing the inscription رب اجعلنى مقيم الصلوة occurs at the end.

No. 2154.

fol. 40; lines 15; size  $10\frac{1}{4} \times 6\frac{1}{2}$ ;  $6\frac{3}{4} \times 4$ .

The Same.

Another copy of the same work, beginning as the above.

Written in elegant Indian Naskh, with copious marginal notes.

Fol. 28 should come after fol. 29.

Not dated; probably 19th century.

No. 2155.

fol. 176; lines 28; size  $10\frac{1}{4} \times 6\frac{3}{4}$ ;  $7 \times 4$ .

الشرح المطول

## ASH-SHARH AL-MUṬAWWAL.

A very early copy (transcribed in A.H. 749, only one year after its composition) of a well-known commentary on *Talkhīs al-Miftāh* (No. 2153 above), by Sa'daddīn Mas'ūd bin 'Umar at-Taftāzānī (d. A.H. 791=A.D. 1388; see Lib. Cat., vol. x, No. 500). For various glosses and annotations see Ḥāj. Khal., vol. ii, p. 404, and Brock., vol. i, p. 295.

Beginning:—

الحمد لله الذى الهمنا حقائق المعانى و دقائق البيان و خصنا  
ببدائع الايدى و روائع الاحسان النخ \*

The author tells us in the colophon that he commenced the work at Jurjān on Monday, the 2nd Ramaḍān, A.H. 742=A.D. 1341, and completed it at Harāt on Wednesday, the 11th Ṣafar, A.H. 747=A.D. 1346. It was dedicated to Mu'izzaddīn Abu'l-Ḥusain Muḥammad Kart (A.H. 732-772=A.D. 1331-1370), the ruler of Harāt. Cf. Ḥāj. Khal., vol. ii, p. 404. The work under notice and its abridg-

ment (see No. 2173 below) are taught in Madrasahs up to this day.

For other copies see Berlin, Nos. 7191-2; Wien, No. 237; München, Nos. 681-2; Br. Mus., Nos. 533-4; India Office, Nos. 852-60; Paris, Nos. 4386-91; Alger, No. 200; Hûr Lailâ, Nos. 394-5; Bashîr Âgâ, Nos. 571-3; Ayâ Şûfiyah, Nos. 4390-8; Nûr 'Uşmânîyah, Nos. 4446-51; Kûprilîzâdah, Nos. 1424-6; Hamîdiyah, Nos. 1246-50; Waliaddin, Nos. 2850-1; Râmpûr, p. 569; Âsafîyah, p. 156. See also Brock., vol. i, p. 295.

The work was twice printed in Constantinople, viz., A.H. 1260, and A.H. 1304. The first portion of it was also printed in Lucknow, A.H. 1265. The same portion has been lithographed in Bhûpâl. A.H. 1301.

Written in rather cursive Naskh, with some marginal and inter-linear notes. It appears from the old pagination of the MS. that foll. 71 and 72, which should come in their proper order, have been misplaced in binding after foll. 64 and 69, respectively. Foll. 119-143 are wanting.

Worm-eaten and water-stained.

Dated A.H. 749=A.D. 1348.

Scribe: ... .. خواجه محمد بن بونس.

### No. 2156.

foll. 204; lines 23; size  $9\frac{1}{2} \times 6\frac{1}{4}$ ;  $6\frac{1}{4} \times 3\frac{1}{4}$ .

The Same.

Another copy of the same work, beginning as the above.

Written in Indian Nasta'liq, with copious marginal and inter-linear notes. The beginnings of three *Fann*, into which the work is divided, are marked by marginal ornaments.

Worm-eaten and water-stained.

Dated Friday, the 15th Rabî' II, A.H. 996=A.D. 1587.

The seals of a certain Gulâm Aḥmad Qârî, dated A.H. 1245=A.D. 1829, are found on the title-page and on the last folio.



## No. 2157.

fol. 222; lines 25; size 11 × 7; 8 × 4.

The Same.

Another copy of the same work, beginning as usual.

Written in Arabian Naskh. Worm-eaten and water-stained.

The correct order of the folios should be 1-10, 219, 216-218, 213-215, 220-221, 206-212, 11-59, 222, 60-206.

Not dated; probably 16th century.

The title-page contains, besides an obliterated seal, the seals of **Muhammad Farrukh Siyar Shâh Bâdshâh Ġâzî** (A.H. 1124-1131 = A.D. 1712-1718) and a certain **Asadallâh** of 'Azimâbâd (Patna).

## No. 2158.

fol. 309; lines 19; size 8 × 6; 6 × 3½.

The Same.

Another copy of the same work, beginning as usual.

Written in Nasta'liq, with marginal notes.

Slightly worm-eaten and water-stained.

Dated Delhi, A.H. 1088 = A.D. 1677.

Scribe: **ابو طالب بن شيخ محمد النانوتوى**.

This is one of the MSS. presented by Maulavi 'Abdulmajîd of Patna City.

## No. 2159.

fol. 189; lines 28; size 11¾ × 7¾; 8 × 5.

The Same.

Another copy of the same work, beginning as usual.

Written in fair Arabian Naskh, within double red and blue ruled borders. The passages of the text are in red.

Dated Monday, the 11th Rabi' II, A.H. 1097 = A.D. 1685.

Scribe: **يحيى بن حسن بن احمد بن يحيى بن ابراهيم الانسى**.

The title-page contains the signatures of several former owners of the MS., the earliest of which is dated A.H. 1138 = A.D. 1725.

## No. 2160.

fol. 195; lines 37; size  $11 \times 6\frac{1}{4}$ ;  $8 \times 4\frac{1}{4}$ .

The Same.

Another copy of the same work, beginning as usual.

Written in cursive Indian Naskh, with copious marginal notes.

The correct order of the folios should be 1-48, 53-79, 87, 81-86, 80, 88-135, 137-143, 136, 144-175, 183, 177-182, 176, 184-190, 49-52, 191-195.

Dated Monday, the 7th Rabi' II, A.H. 1212=A.D. 1797.

## No. 2161.

fol. 396; lines 17; size  $11 \times 6$ ;  $8 \times 3\frac{1}{4}$ .

The Same.

A defective and incomplete copy of the same work. The preface and several folios at the end are wanting.

The MS opens thus:—

الحمد لله افتتح بعد اليمن بالتسمية بحمد الله سبحانه و تعالی اداء  
لتحق شیء مما یجب علیه من شكر نعمائه النخ \*

Written in fair Indian Naskh.

Not dated; probably 19th century.

## No. 2162.

fol. 154; lines 19; size  $8\frac{3}{4} \times 5$ ;  $5\frac{3}{4} \times 2\frac{1}{4}$ .

الحاشیه علی المطول

## AL-HĀSHIYAH 'ALA'L-MUTAWWAL.

A gloss on *Al-Mutawwal* (see No. 2155 above), by 'Alī bin Muḥammad bin 'Alī, better known as As-Sayyid ash-Sharīf al-Jurjānī (d. A.H. 816=A.D. 1413; see Lib. Cat., vol. v, part ii, No. 356).

Beginning:—

الحمد لله رب العالمين و الصلوة على سيد المرسلين محمد وآله و  
صحبته اجمعين النخ \*

In the preface the author refers to his earlier and shorter gloss, of which the present one is an amplified version written at the request of some of his pupils who were studying under him the commentary on *Talkhîṣ al-Miftâḥ* by At-Taftâzânî (see No. 2155 above).

For other copies see Paris, Nos. 4392-4; Alger, No. 202; India Office, Nos. 861-4; Escur., Nos. 230, 253-5; Nûr 'Uṣmâniyah, Nos. 4415-17; Hamidiyah, Nos. 1228-9; Waliaddîn, No. 2778; Bashîr Âgâ, Nos. 558-9; Ayâ Şûfiyah, Nos. 4371-4; Râmpûr, p. 562. See also Brock., vol. i, p. 295.

The work has been printed in Constantinople, A.H. 1241.

Written in Indian Nasta'liq, with marginal and interlinear notes.

Dated the 19th Du'l-Qa'dah, A.H. 1086=A.D. 1675.

Scribe: شير محمد.

The title-page contains, besides an *'Arḍidâh* and three seals bearing the name of a certain Fakhraddîn Aḥmad Khân, the seals of Sulaimânjâh (A.H. 1243-1253=A.D. 1827-1837) and Amjad 'Alî Shâh (A.H. 1258-1263=A.D. 1842-1847), rulers of Oudh. A seal bearing the name of a certain 'Abdal Kabîr is found on fol. 2<sup>a</sup>.

### No. 2163.

fol. 120; lines 24; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $6\frac{3}{4} \times 2\frac{1}{4}$ .

'The Same.

Another copy of the same work, beginning as the above.

Written in fair Indian Naskh, with numerous short lacunæ.

The correct order of the folios should be 1, 2, 7, 3-6, 8-120.

Dated A.H. 1098=A.D. 1686.

The title-page contains three seals, two of which contain the following inscriptions:—

و بدامان خدا دست اميد      بنده عاصي تيرين عبد الحميد

For the same seal as the second of these see No. 2107 above.

The third bears the inscription يا عالم الغيب dated A.H. 1122=A.D.

## No. 2164.

fol. 90; lines 17; size  $6\frac{3}{4} \times 4$ ;  $4\frac{1}{2} \times 5$ .

الحاشية على المطول

## AL-HĀSHIYAH 'ALA'L-MUṬAWWAL.

A gloss on *Al-Muṭawwal* (see No. 2155 above), by Aḥmad al-Abiwardi احمد اليبوردي.

Beginning:—

الحمد لله الذي خلق الانسان وعير المعانى وسيلة الى معرفة دقائق  
القران و الصلوة على من عجز عن ادراك مقاماته عقول البلغاء .....  
اما بعد فهذه هذياناات جمعها و ألفها احمد ابيوردي تراب اقدام الفقراء  
ليكون سببا لمعرفة تصانيف العلماء و موجبا لشكرهم بقدر ما عذوا فيها من  
الكد و العناء الخ \*

Nothing is known of the author's life, or of his precise date. He must have been a scholar of the 9th century A.H., since A.H. 861 = A.D. 1456 is the date of composition given in Rampur, p. 563.

The MS. is incomplete at the end. It breaks off abruptly in the middle of the *Mabḥuṣ* احوال المسند اليه.

For other copies see Berlin, No. 7196; Āsafiyah, p. 146; Waliaddīn, No. 2751; Rāmpūr, p. 563.

Written in Nasta'liq. The passages from the text are distinguished by the word قوله in red. Slightly worm-eaten.

Not dated; probably 17th century.

The seals of Masīhaddawlah Ḥakīm 'Alī Ḥasan Khān Bahādur and of his son Muẓaffar Ḥusain, dated A.H. 1264 = A.D. 1848 and A.H. 1277 = A.D. 1860 respectively, are found at the beginning and end.

## No. 2165.

fol. 313; lines 23; size  $9\frac{1}{4} \times 6$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

الحاشيه على المطول

## AL-HĀSHIYAH 'ALA'L-MUṬAWWAL.

An old copy of a well-known gloss on *Al-Muṭawwal* (see No. 2155 above), by Ḥasan bin Muḥammad Shāh al-Fanāri, commonly called



belonging to Gujarât. He completed the present work, as he states at the end, in the last month of A.H. 1060=A.D. 1649. The date of his death and other particulars of his life are not known.

Beginning:—

عليك الاعتماد والاتكال و اليك العود و الارتجال الحمد لله الذي  
اتصف بصفة القدم و انشاء وجودنا من العدم ..... اما بعد فيقول  
من لا احقر منه شخص في البرية بل لا شئ في الحقيقة الخ \*

In the preface the author tells us that it was while he was studying *Al-Mutawwal* and its gloss by 'Abdalḥavy al-Kḥaṭâ'i Mawlâzâdah under his father that he commenced to write the present work for the convenience of his fellow-students.

No other copy of the work is known.

The present copy, dated A.H. 1142=A.D. 1729, was transcribed from the author's original copy by Muḥammad 'Abdal'azîm, as stated in the following colophon:—

تمت كتابة تحشيه ..... مولانا وجدنا الشيخ محمد فريد بن  
شيخ محمد شريف بن شيخ محمد فريد الصديقى على حاشية الفاضل  
انكامل العلامة الفهامة مولانا عبد الحى الخطائى الشهير بمولازادة على  
المطول بيد اصغر الخليفة بل لا شئ في الحقيقة اضعف عباد الله الكويتم  
محمد عبد العظيم بن محمد عبدالرحيم عرف عبد الملك كان الله تعالى لهم  
فقلت هذه الحاشية بتمامها من اصله يعنى بخط مصنفه و مؤلفه قدس الله  
سرة العظيم سنة ١١٤٢ \*

Written in fair Indian Naskh. The quotations from the gloss of Al-Kḥaṭâ'î are introduced by the word قوله in red.

A seal bearing the inscription لسان السلطان محمود الدولة منشى محمد  
صدر على خان بهادرى, dated A.H. 1277=A.D. 1860, is found on the title-page. For a similar inscription see No. 1996 above.

No. 2167.

foll. 155; lines 24; size  $9 \times 5\frac{3}{4}$ ;  $6\frac{3}{4} \times 3$ .

الحاشية على المطول

## AL-HÂSHIYAH 'ALA'L-MUṬAWWAL.

A gloss on *Al-Muṭawwal* (see No. 2155 above), by Qâḍî Qutbaddîn قطب الدين قاضي.

Beginning:—

الحمد لله رب العالمين والصلوة على رسوله محمد وآله واصحابه  
اجمعين - قوله حقائق المعانى و دقائق البيان - فى ذكر المعانى و البيان  
براعة الاستدلال \*

The author's name does not occur in the text but in the following title, written by a somewhat later hand, on the first page:—

حاشية قاضى قطب الدين بر مطول \*

The same author's name was probably contained in the worm-eaten colophon, in which the following words can be read: (تمت) الحاشية لفاضي.

The author frequently refers in the present work to three of his other works hitherto untraced, viz.,

- (1) حواشى شرح المفتاح
- (2) حواشى شرح الكشاف .
- (3) حواشى شرح الطواع .

Nothing is known of the author's life, or of his precise date. The latest authority quoted is Nizâmaddîn 'Uṣmân al-Khaṭâ'î, who, according to Hâj. Khal., vol. ii, p. 407, died in A.H. 901 = A.D. 1495.

No other copy of the work is known.

Written in Indian Nasta'liq, with short lacunæ. The passages from *Al-Muṭawwal* are introduced by the word قوله in red.

Not dated; probably 17th century.

The title-page contains, besides notes by several former owners about their purchase of the MS., a seal bearing the inscription  
والله ذو الفضل العظيم

No. 2168.

foll. 235 ; lines 25 ; size  $9\frac{1}{4} \times 6$  ;  $6\frac{1}{2} \times 3\frac{1}{4}$ .

الحاشيه على المطول

## AL-ḤĀSHIYAH 'ALA'L-MUṬAWWAL.

A very popular gloss on *Al-Muṭawwal* (see No. 2155 above), by Mullâ 'Abdalḥakīm as-Siyâlkutî ملا عبد الحكيم السيالكوتى (d. A.H. 1067 = A.D. 1656 ; see Lib. Cat., vol. x, No. 509).

Beginning :—

قوله افتتح كتابه امي الكتاب المقدر في الدهن الفخ \*

For other copies see India Office, No. 876 ; Escur., No. 233 ; Walfaddîn, Nos. 2770-2 ; Ḥamîdiyah, Nos. 1230-1 ; Nûr 'Uṣmâniyah, Nos. 4424-5 ; and Bûhâr, Lib. Cat., vol. ii, No. 403.

The work has been twice printed in Constantinople, viz., in A.H. 1227 and A.H. 1241.

Written in elegant Persian Nasta'liq, within blue ruled borders. Short spaces for the word قوله, which introduces quotations from the text, have been left blank. Fol. 133<sup>b</sup> contains a gap, against which are noted the words صبح البياض.

Not dated ; probably 18th century.

No. 2169.

foll. 245 ; lines 23 ; size  $9 \times 5$  ;  $6\frac{1}{2} \times 3\frac{1}{4}$ .

The Same

Another copy of the same gloss, beginning as the above.

Written in Indian Nasta'liq, with numerous short lacunæ.

Not dated ; probably 18th century.

The title-page contains the seal of a certain Sayyid Aḥmad 'Alî Khân, dated A.H. 1120 = A.D. 1708.



## No. 2170.

fol. 278; lines 21; size  $10 \times 6\frac{1}{4}$ ;  $7\frac{1}{4} \times 4$ .

The Same.

Another copy of the same work, beginning as usual.

Written in Shikastah, with numerous short lacunæ.

Not dated; probably 18th century.

Two seals bearing the name of a certain Muḥammad Muzammil, dated A.H. 1190=A.D. 1776, are found at the end.

## No. 2171.

fol. 197; lines 27; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $7 \times 3\frac{1}{2}$ .

The Same.

Another copy of the same work, but an old one. The first folio is wanting. The MS. opens abruptly thus:—

الاختياري او على ان المراد بالفعل الاختياري المنسوب الى  
الفاعل المختار سواء كان مختارا فيه اولا الخ \*

Written in Shikastah. The extracts from *Al-Muṭawwal* are introduced by the word قوال in red. Worm-eaten and water-stained.

Dated A.H. 1073=A.D. 1662.

Scribe: شيخ صفي محمد بن شيخ جمال.

The MS. was presented to the Library by Sayyid 'Abdalmajid of Patna City.

## No. 2172.

fol. 329; lines 20; size  $9 \times 5\frac{3}{4}$ ;  $6\frac{1}{2} \times 4$ .

The Same

Another copy of the same gloss, with a short prefatory note by the author's son, 'Abdallāh al-Labīb, who presented the work to Aurangzib (A.H. 1068–1118=A.D. 1659–1706).

The preface is defective at the beginning. The work proper begins and ends as usual.

Written in fair Indian Naskh, within double red ruled borders. The quotations from *Al-Muṭawwal* are introduced by the word قوله in red. Foll. 99-108 should come after fol. 112.

Not dated; probably 18th century.

No. 2173.

fol. 168; lines 25; size  $8\frac{3}{4} \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 2\frac{3}{4}$ .

مختصر المعانى

## MUKHTAṢAR AL-MA'ĀNĪ.

A shorter commentary on *Talkhīṣ al-Miftāḥ* (see No. 2153 above), by Sa'daddīn Mas'ūd bin 'Umar at-Taftāzānī سعد الدين مسعود بن عمر التفتازانى (d. A.H. 791 = A.D. 1388; see Lib. Cat., vol. x, No. 500).

Beginning:—

نحمدك يا من شرح صدورنا لتلخيص البيان فى ايضاح المعانى  
و نور قلوبنا بلو امع البيان من مطالع المثانى النجم \*

In the preface the author makes mention of his elaborate and exhaustive commentary known as *Al-Muṭawwal* (see No. 2155 above), from which he prepared the present concise one at the request of some of his literary friends at Ġajdawân (a village close to the town of Buḡhârâ) in A.H. 756 = A.D. 1355, and dedicated it to Sulṭân Jalâladdīn Abu'l-Muẓaffar Maḥmûd Jâni Beg (A.H. 741-758 = A.D. 1340-1356). Cf. Hâj. Khal., vol. ii, p. 404.

For other copies see Berlin, Nos. 7206-7; Leyden, Nos. 307-8; München, No. 863; Br. Mus., Nos. 555-6; India Office, Nos. 877-85; Paris, Nos. 4381, 4398-4405; Escur., No. 227; Hamîdîyah, Nos. 1241-5; Ayâ Şûfiyah, Nos. 4401-7; Hûr Lailâ, No. 393; Waliaddīn, Nos. 2844-6; Nûr 'Uṣmâniyah, Nos. 4439-4461; Râmpûr, p. 568; Āsafîyah, p. 156. See also Brock., vol. i, p. 295.

The work was edited and published by Lumsden, Calcutta, 1813. Since then it has been frequently printed and lithographed in India, Egypt and Constantinople. For printed editions, see Iktifâ' al-Qunû', p. 358.

Written in old Arabian Naskh, with occasional vowel-points. Foll. 1-6, 22-28, 61-62, 67 and 151 are inserted by a later hand in Nasta'liq.

Slightly worm-eaten and water-stained.

Not dated; probably 15th century.

The MS., in A.H. 1236, belonged to the library of Prince Mirzâ Radiaddin 'Alî Bahâdur, as is evident from the following note on the title-page:—

بتاریخ نوزدهم جمادى الاول داخل كتب خانہ شاه زاده بلند  
اقبال مرزا رضی الدین علی بہادر گردید سنہ ۱۲۳۶ ہجری \*

Beneath the note is a seal bearing the name of Mirzâ Radiaddin 'Alî, the son of Mirzâ Muhammad Mu'azzam Shâh, dated A.H. 1234 = A.D. 1818.

### No. 2174.

fol. 223; lines 19; size  $9\frac{1}{2} \times 6$ ;  $7\frac{1}{4} \times 3\frac{1}{4}$ .

The Same.

An incomplete copy of the same work, beginning as the above.

The MS. breaks off abruptly in the middle of the *Faṣl* treating of poetical figures (علم البديع). The last words are as follows:—

والمبالغة فى الذم كقوله و ما ادرى \*

Written in elegant Naskh. The text is distinguished by a red line drawn over it.

Not dated; probably 16th century.

A seal, bearing the inscription تلك الجنة التي نورث من عيادنا من كان تقى, is found on the title-page.

### No. 2175.

fol. 240; lines 25; size  $8\frac{1}{4} \times 5\frac{1}{4}$ ;  $5 \times 2\frac{1}{4}$ .

The Same.

Another copy of the same work, beginning as usual.

Written in Nasta'liq. The text is distinguished by a red line drawn over it. Foll. 189-190 should come after fol. 181.

Dated Bagdâd, A.H. 1060 = A.D. 1649.

Scribe: سعد الدين .

## No. 2176.

fol. 155; lines 17; size 9×6; 6×3.

The Same.

Another copy of the same work, beginning as usual.

Written in Nasta'liq, with marginal and interlinear notes.

Slightly worm-eaten.

Not dated; probably 19th century.

Fourteen fly-leaves at the beginning and two at the end contain miscellaneous notes and extracts from various books.

The MS. was presented to the library by Maulavi Sayyid 'Abdalmajîd of Patna City.

## No. 2177.

fol. 45; lines 19; size 8×5½; 5½×3¾.

الحاشية على مختصر المعاني

## AL-HÂSHIYAH 'ALÂ MUKHTAŞAR AL-MA'ÂNÎ.

An old copy of a very useful gloss on the earlier portion of *Mukhtaşar al-Ma'ânî* (No. 2173 above), extending to the end of the first *Fann*.

By Nizâmaddîn 'Uşmân, commonly called Maulânâzâdah al-Khatâ'i نظام الدين عثمان الشخير بمولانا زاده الخطائى. He wrote, besides the present work, glosses on *At-Muṭawwal* (see Hâj. Khal., vol. ii, p. 407), on *At-Talwîḥ fi Kashf Haqâ'iq at-Tanqîḥ* (see *ibid.*, p. 447), and on *Sharḥ al-Miftâḥ* of As-Sayyid ash-Sharîf al-Jurjânî (see *ibid.*, vol. vi, p. 25). He wrote also an annotation containing detailed notes on the gloss of Taftâzânî on the *Kashshâf* of Az-Zamakhsjarî (see Lib. Cat., vol. xviii, part ii, No. 1354). For a copy of the same see Cairo, vol. i, p. 204. He died, according to Hâj. Khal., vol. ii, p. 407, in A.H. 901=A.D. 1495.

Beginning:—

نحمدك اللهم على ما اعطينا من سوابغ النعم و بدائع الحكم و  
نصلى على نبيك الهادى للعرب و العجم على وجه اكمل و اتم قوله

نحمدك أثر الحمد على الشكر لان الحمد يعم الفضائل و الفواضل  
\* النخ

For other copies see India Office, No. 886; Berlin, Nos. 7208-9; Paris, No. 4408; Escur., No. 227; Nûr 'Uşmanîyah, Nos. 4395-8; Waliaddîn, Nos. 2765-6; Hûr Lailâ, Nos. 376-7; Ayâ Şûfiyah, Nos. 4378-4380; Hamîdiyah, Nos. 1222-3; Aşafîyah, p. 146.

The work has been printed in Calcutta, A.H. 1256, and lithographed in Lucknow, A.H. 1292.

Written in Arabian Naskh. The quotations from the text are introduced by the word قوله in red. Foll. 10-20 are in a later hand. Slightly worm-eaten and water-stained.

Dated the 5th Sha'bân, A.H. 967 = A.D. 1559.

Scribe: صدوق بن صدوق ..... ثم الحلبي الشافعي.

### No. 2178.

fol. 48; lines 21; size  $11 \times 6\frac{3}{4}$ ;  $6 \times 3$ .

The Same.

Another copy of the same work, beginning as the above.

Written in Shikastah. The quotations from the text are introduced by the word قوله in red. The correct order of the folios should be 1-24, 40, 34-39, 33, 25-32, 41-48.

Dated A.H. 1056 = A.D. 1646.

At the end is a note by a certain Hâfiz Aşgar 'Alî, referring to his purchase of the MS. in A.H. 1217 = A.D. 1802.

### No 2179.

fol. 63; lines 17; size  $8\frac{1}{2} \times 4\frac{3}{4}$ ;  $5 \times 2\frac{1}{2}$ .

The Same.

Another copy of the same work, beginning as usual.

The colophon reads thus:—

قد وقع الفراغ من هذا النسخة الميمونة المتبركة المسمى بملا زيادة على  
مختصر المعاني كاتبه ما لكه عبد الرحيم بن فتح محمد بن عبد الله بن  
اللاهوزي يوم الاحد من شهر جمادى الثاني سنة ثمانية و عشرين من

عصر محيي الدين اور نك زيب بادشاه غازی فی بلدة المباركة شاه جهان  
آباد \*

Written in Nasta'liq, within red ruled borders. The extracts from the text are distinguished by the word قوله in red.

Dated A.H. 1096=A.D. 1684.

Scribe: عبد الرحيم بن فتح محمد لاموري.

No. 2180.

fol. 28; lines 21; size  $8\frac{1}{2} \times 6\frac{1}{4}$ ;  $6\frac{1}{4} \times 3\frac{1}{4}$ .

The Same.

An incomplete copy of the same work. It corresponds with fol. 1-32 of the preceding copy.

Written in Arabian Naskh, within red ruled borders. The extracts from the text are distinguished by the word قوله in red.

Not dated; probably 18th century.

No. 2181.

fol. 92; lines 19; size  $8\frac{1}{2} \times 4\frac{1}{4}$ ;  $5\frac{1}{4} \times 2$ .

الحاشية على حاشية مختصر المعاني

AL-HÂSHIYAH 'ALÂ HÂSHIYATI  
MUKHTASAR AL-MA'ÂNI.

An annotation containing critical notes on the gloss of Al-Khatâ'i (see No. 2177 above).

By Mirzâjân Habîballâh ash-Shirâzi ميرزا جان حبيب الله الشيرازي (d. A.H. 994=A.D. 1585; see Lib. Cat., vol. x, No. 608).

Beginning:—

الحمد لله الذي جعل حمدة عن مصانع فصحاء فروع الانسان و دل  
بفصاح اعلى البلاغة في آياته على اعجاز كل سورة من الفرقان .....  
..... اما بعد فيقول الفقير الى الله المنان حبيب الله  
الشيرازي المشهور بميرزا جان بلغة الله اقضي ما يتمناه الخ \*

For other copies see Waliaddin, No. 2805, and Āṣafiyah, p. 148.  
The colophon reads thus:—

قد وقع الفراغ من تسويد هذه الحاشية الدقيقة الانيقة اللطيفة البيان  
المشهور بحاشية مرزا جان ..... فى يوم الاربع فى الثلثين  
من الشهر المتبرك رمضان المبارك ستة وثمانين و الف سنة من الهجرة  
المقدسة و تسعة عشر سنة من جلوس الامير الكبير العادل الغازى فى بلدة  
دار الخلافة شاه جهان آباد صائبها الله عن الفتنة و الفساد بيد اضعف العباد  
تراب اقدام الطائفة الراجى الى رحمة الله الغفار محمد يار العجشتى وجاء  
ان يفتقع به و يدفع به لغيره \*

According to this the MS. was transcribed by Muḥammad Yâṭ  
K̄hān Chishtī, a nobleman of the time of the emperor Aurangzib (A.H.  
1068-1118=A.D. 1659-1706); see Beale's Oriental Biographical  
Dictionary, p. 273.

Written in fair Nasta'liq. The quotations from Al-K̄haṭā'ī's gloss  
are introduced by the word قوله in red. The correct order of the folios  
should be 1, 20, 16-19, 10-15, 21-69, 2-9, 70-92.

Dated Wednesday, the 30th Ramadān, A.H. 1086=A.D. 1675.

### No. 2182.

fol. 67; lines 21; size 8×4; 6×3.

The Same.

Another copy of the same work. The first folio is wanting.  
The MS. opens abruptly thus:—

الطيبين المعصومين قوله لان الحمد يعم الفضائل و الفواضل و الشكر  
يختص بالخير فان قلت كما ان الحمد اعم باعتبار المتعاق و يقتضى ذلك  
ايدار الحمد كذلك الشكر اعم باعتبار المورد و ذلك يقتضى ايدار الشكر فما  
الفرق الخ \*

Written in Nasta'liq. The extracts from Al-K̄haṭā'ī's gloss are  
introduced by the word قوله in red.

Dated A.H. 1093=A.D. 1681.

Scribe: سيف الدين محمد بن خياط.

No. 2183.

fol. 44; lines 23; size  $8\frac{1}{4} \times 5\frac{1}{2}$ ;  $6\frac{1}{4} \times 3\frac{1}{4}$ .

الحاشية على حاشية مختصر المعانى

AL-HĀSHIYAH 'ALĀ ḤĀSHIYATI  
MUKHTAṢAR AL-MA'ĀNI.

An annotation on the gloss of Al-Khaṭā'î (see No. 2177 above).

By Najmaddîn 'Abdallâh bin Shihâbaddin Ḥusain al-Yazdî  
نجم الدين عبد الله بن شهاب الدين الحسين اليربوعي, the teacher of Bahâ'-  
addîn Muḥammad bin al-Ḥusain al-'Āmulî (d. A.H. 1030=A.D. 1620).  
The author of *Khulâṣat al-Aṣar*, vol. iii, p. 40, describes him as an  
accomplished scholar belonging to the Shī'ah sect. He wrote, besides  
the present work, a gloss on *Tahdīb al-Manṭiq*, a work on logic by  
Taftâzânî (see *Kashf al-Ḥujub*, fol. 47<sup>b</sup>); an annotation containing  
critical notes on the gloss on *Tahdīb al-Manṭiq* of Dawwânî (see *ibid.*,  
fol. 48<sup>a</sup>); a gloss on *Al-Mutawwal* of Taftâzânî (see *ibid.*, fol. 51<sup>b</sup>);  
a work entitled *Sharḥ al-'Ujâlah* (see *ibid.*, fol. 91<sup>a</sup>); and a gloss on  
*Mukhtasar al-Ma'ânî* of Taftâzânî (for a copy see *Ayâ Şûfiyah*, No.  
438). He died at Iṣfahân, A.H. 1015=A.D. 1606. See *Khulâṣat al-*  
*Aṣar*, vol. iii, p. 40, and *Brock.*, vol. ii, p. 215. See also *Kashf al-*  
*Ḥujub*, fol. 91<sup>a</sup>, where his death is mentioned wrongly as occurring  
in A.H. 1069=A.D. 1658.

Beginning:—

الحمد لمن خلق الانسان و علمه البيان و الشكر لمن علمه بدائع  
المعانى و روائع التبيان النخ \*

According to *Kashf al-Ḥujub*, fol. 48<sup>a</sup>, and *Hâj. Khaṭ.*, vol. ii, p.  
408, the work was completed at the Madrasah Mansûriyah in Shīrâz,  
A.H. 962=A.D. 1554. The same date of composition is found in the  
colophon of the present copy; but in that of the copy noticed below  
it appears to be A.H. 972=A.D. 1564.

For other copies see Berlin, No. 7210; München, No. 684;  
Waliâddîn, No. 2785; *Ayâ Şûfiyah*, No. 4382; Râmpûr, p. 560.



Written in fair Naskh, within double red and blue ruled borders. The extracts from the gloss of Al-Khaṭā'ī are introduced by the word قوله in red.

Not dated; probably 17th century.

Scribe: الحسن المعروف بمحمد سيد بن يوسف بن الحسن.

The title-page contains a seal bearing the inscription لسان السلطان محمود الدولة منشى محمد صفدر على خان بهادر, dated A.H. 1277=A.D. 1860. For a similar inscription see No. 1996 above.

### No. 2184.

fol. 35; lines 24; size  $11\frac{1}{4} \times 6\frac{1}{2}$ ;  $7\frac{1}{4} \times 4\frac{1}{4}$ .

The Same.

Another copy of the same work, beginning as the above.

The colophon reads thus:—

وقد اتفق الفواعل من تعليق ما وسعه المجال مع توزع البال و  
تشتت الحال لافقر الخلق الى عفورية الابدى عبد الله بن شهاب الدين  
اليزنى فى سابع عشر من ذي الحجة اثني عشر و سبعين و تسعمائة بدار  
الملك شيراز ..... فى المدرسة الصدرية  
المنصورية \*

Written in Nasta'liq, with numerous short lacunæ. Fol. 2<sup>a</sup> contains a large gap. Fol. 2<sup>b</sup> is blank.

Not dated; probably 18th century.

Scribe: نصر الله [ بن ] سيد جعفر [ بن ] سيد خواجه احمد.

### No. 2185.

fol. 489; lines 25; size  $8\frac{1}{4} \times 6\frac{1}{4}$ ;  $6\frac{1}{4} \times 2$ .

الحاشية على مختصر المعانى

## AL-ḤĀSHIYAH 'ALĀ MUKHTAṢAR AL- MA'ĀNĪ.

A very useful and detailed gloss on *Mukhtasar al-Ma'ānī* of Taftāzānī (No. 2173 above), by Muḥammad bin Muḥammad 'Arafah

ad-Dasûqî عرفة الدسوقي محمد بن محمد. He wrote several works and died in A.H. 1230=A.D. 1814. See *Iktifâ' al-Qunû'*, pp. 150, 169, 307 and 358.

Complete in two separate volumes.

Vol. I.

Beginning:—

الحمد لله العالى الاعلى سوجد الاشياء بعد فناؤها فله المجد  
الاسنى ..... و بعد فيقول العبد الفقير المضطر لاحسان ربه القديرو  
محمد بن محمد عرفة الدسوقي نظر الله بعين لطفه اليه و غفرله و لوالديه  
هذه فوائد شريفة و تقييدات لطيفة على شرح العلامة ..... سعد  
الملة والدين التفتازانى لتلخيص المفتاح اقتطعتها من تقارير مشائخنا  
المحققين الخ \*

The work was completed, as stated in *Nûr 'Uşmâniyah*, No. 4401, in A.H. 1210=A.D. 1795.

For other copies see *Ayâ Şûfiyah*, Nos. 4422-3, and *Nûr 'Uşmâniyah*, Nos. 4401-2.

The work has been printed in Cairo, A.H. 1301.

No. 2186.

fol. 518; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, beginning with the rubric الفصل والوصل.

Both volumes are written by one and the same scribe, in elegant Arabian Naskh. The quotations from the text are introduced by the word قوله in red ink.

Dated A.H. 1226=A.D. 1810.

Scribe: هلال بن محمد بن هلال.

The MS. once belonged to a certain Muhammad Wuhaib bin Muhammad Âfindi bin 'Alî Big, whose seal and signature are found at the end.

## No. 2187.

fol. 110; lines 19; size  $10 \times 6\frac{1}{4}$ ;  $7\frac{1}{2} \times 4$ .

عقود الدرر في حل ابیات المطول و المختصر

'UQÛD AD-DURAR FÎ ḤALLI ABYÂT  
AL-MUTAWWAL WA'L-MUKHTAŞAR.

A commentary on the verses quoted in the two commentaries of Taftâzânî, viz., *Ash-Sharḥ al-Mutawwal* (No. 2155 above) and *Mukhtaşar al-Ma'ânî* (No. 2173 above), on the *Talkhîs al-Miftâḥ*, No. 2153 above.

By Husain bin Shihâbaddîn Husain bin Jândâr Ash-Shâmfî al-Âmulî حسین بن شهاب الدین حسین بن جاندار الشامی العاملی. He was an illustrious poet and the author of several works. He wrote, besides the present work, a commentary on the *Nahj al-Balâghah* of Ash Sharîf al-Murtaḍâ (d. A.H. 436 = A.D. 1044); a treatise on theology, entitled *Hidâyat al-Abrâr*; an abridgment of the *Kitâb al-Aġânî* of Abu'l-Faraj al-Işfahânî (d. A.H. 356 = A.D. 966); and two versified works entitled *Kanz al-La'âl* and *As-Salâsil Wa'l-Aġlâl*. He travelled much in the pursuit of learning, and died on Monday, the 20th Şafar, A.H. 1076 = A.D. 1665. See *Khulâşat al-Aşar*, vol. ii, p. 90, and *Sulâfat al-'Aşr*, fol. 182<sup>b</sup>.

Beginning:—

يا من اطلع فى سماء بيان بدیع البراعة اهله المعانى و قرن دلائل  
الاعجاز باسوار البلاعة من آیات المثانى الخ \*

The author states in the preface that, finding no commentary had ever been written on the verses quoted in *Al-Mutawwal* of At-Taftâzânî, he was induced to write the present work, which also contains comments on the verses quoted in *Al-Mukhtaşar* of Taftâzânî (see No. 2173 above) and in the gloss on *Al-Mutawwal* by As-Sayyid ash-Sharîf al-Jurjânî (see No. 2162 above).

It is stated at the end that the total number of the verses elucidated in the present work is 611, of which 598 occur in *Al-Mutawwal* (see No. 2155 above), and the rest in *Al-Mukhtaşar* and in the gloss on *Al-Mutawwal*.

For other copies, see Râmpûr, p. 566, and Bûhâr, Lib. Cat. vol. ii, No. 405.

The work has been lithographed in Teheran, A.H. 1269.

The verses are introduced by the word قال and are written in Naskh. The commentary on each verse begins with the word اقول.

Written in Nasta'liq. Slightly worm-eaten.

Dated the 2nd Sha'bân, A.H. 1183=A.D. 1769.

Scribe: مير شاه على.

No. 2188.

fol. 143; lines 15; size  $9\frac{1}{4} \times 6\frac{3}{4}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

The Same.

Another copy of the same work, beginning as the above.

Written in fair Nasta'liq.

Not dated; probably 18th century.

No. 2189.

fol. 392; lines 25; size  $10 \times 7$ ;  $6\frac{1}{2} \times 4$ .

الاطول

AL-ATWAL.

A commentary on *Talkhîş al-Miftâh* of Qazwîni (see No. 2153 above). By 'Isâmaddîn Ibrâhîm bin Muḥammad bin 'Arabshâh al-Isfarâ'îni عصام الدين ابراهيم بن محمد بن عربشاه الا سفرائيني (d. A.H. 944=A.D. 1537; see Lib. Cat., vol. xv, No. 982).

Beginning:—

الحمد لله على كل حال كما يستوعب مزايا الافضل .....  
 ..... و بعد فيقول المفتقر الى الله الغنى ابراهيم بن محمد بن  
 عربشاه الا سفرائيني ان افضل ما يتمسك به في تحصيل الكمال و امثل  
 ما يتمثل الى نيل خير الآمال و اعز ما يعتصم به للترقى الى ذروة الجلال  
 قول على ..... انظر الى ما قال الخ \*

For other copies see Wafîaddîn, Nos. 2739-40; Hûr Lailâ, No. 388; Hamidiyah, No. 1215; Yeni, No. 1019; Râmpûr, p. 559.

The work has been printed in two volumes, Constantinople, A.H. 1284.

Written in Nasta'liq, within red and blue ruled borders. Slightly worm-eaten and water-stained.

Not dated; probably 17th century.

The title-page contains several illegible seals and *Arđđidah*.

No. 2190.

fol. 286; lines 25; size  $9\frac{1}{2} \times 7\frac{1}{4}$ ;  $6\frac{1}{2} \times 4\frac{1}{2}$ .

The Same.

A defective and incomplete copy of the same work, beginning abruptly with the following words:—

مفصلة السائل لا يستدعى سبق الملوح بل يستدعى ان يكون معه  
ما يجعله في عرضة التردد لكون الخبر مستبعدا و كون المخبر متيما  
بالسوء او الكذب وكانه خص تقديم الملوح بالذکر لكثرة وقوعه الخ \*

The MS. breaks off abruptly in the middle of فصل من الخاتمة في حسن الابتداء و التخلص و الانتهاء of the preceding copy.

Written in fair Naskh, within gold, black and blue ruled borders. Slightly worm-eaten and water-stained.

Not dated; probably 16th century.

Fol. 1<sup>a</sup> and the last folio contain, besides the seals of Fakhraddin Ahmad Khân and Muẓaffar Ḥusain bin Masihaddawlah, the seals of Sulaimânjâh (A.H. 1243-1253 = A.D. 1827-1837), Muhammad 'Alî Shâh (A.H. 1253-1258 = A.D. 1837-1842) and Amjad 'Alî Shâh (A.H. 1258-1263 = A.D. 1842-1847), rulers of Oudh. The last folio also contains several '*Arđđidah*', the earliest of which is dated A.H. 1069 = A.D. 1658.

No. 2191.

fol. 28; lines 15; size  $7\frac{1}{2} \times 5$ ;  $5\frac{1}{2} \times 3$ .

(Two separate works bound together.)

fol. 1-3.

I.

ملخص التلخيص

MULAKHKHAS AT-TALKHÎŞ.

The first three folios of an anonymous abridgment of the last two chapters of *Talkhîş al-Miftâh* of Qazwîni (No. 2153 above).

Beginning:—

الحمد لك يا ذا الجود و المجد و العلى الفرد الاحد الصمد العلى  
 الاعلى ..... اما بعد فهذه مختصرة حاوية بما يجب احتواؤه  
 فى علم البيان و البديع فدلخصتها من تلخيص المفتاح و سميتها ملخص  
 التلخيص الخ \*

A copy of the work is noticed in Râmpûr, p. 569.

fol. 4-28.

II.

شرح ديباجة الشرح المطول

## SHARḤU DĪBĀJAT AṢH-SHARḤ AL- MUTAWWAL.

An anonymous tract containing explanatory notes on the introduction to the *Mutawwal* of At-Taftâzânî (No. 2155 above).

Incomplete at the beginning. Only the first folio seems to be wanting. The tract begins abruptly thus:—

و ما نفهم منها من الا سرار و الحقائق فما انا اشرع فيه الآن قائلا ما  
 توفيقى الا بالله عليه التوكل و به التوسل قال برد الله مضجعه بسم الله  
 الرحمن الرحيم لما كانت الشروح و التفاسير مملوءة من تفسيره و تقديره  
 و وجه الابتداء به ما اعجبنى ان اذكرها فى هذا المختصر فاقصرت  
 على ذكر لفظه و شرح ما بعده فيقول الحمد مرفوع اللفظ على الابتدائية  
 و خبره لله الخ \*

The tract was completed on the 20th *Shawwâl*, A.H. 1074 = A.D. 1663, as stated in the following colophon:—

هذا آخر ما اردنا ايراده فى شرح ديباجة شرح التفتازانى على  
 تلخيص القسم الثالث من المفتاح الحمد لله على الاتمام انه و لى  
 الافضال و الانعام وقد اتفق الفراغ منه فى الربع الاخير من ليلة العشرين  
 من شهر شوال ختم با لخير و الاقبال لسنة اربع و سبعين بعد الالف  
 من الهجرة النبوية \*

Written in fair Naskh. Slightly worm-eaten. Dated A.H. 1077  
=A.D. 1666.

No. 2192.

fol. 341; lines 29; size  $11 \times 5\frac{3}{4}$ ;  $8\frac{1}{4} \times 3\frac{1}{4}$ .

معاهد التنصيص في شرح شواهد التلخيص

MA'ÂHID AT-TANSÎŞ FÎ SHARĤ  
SHAWÂHID AT-TALKHÎŞ.

A commentary on the verses quoted in the *Talkhîş al-Miftâh* of Al-Qazwîni (No. 2153 above), by Zainaddin 'Abdarrahîm bin 'Abdarrahmân bin Ahmad al-'Abbâsî al-Qâhirî زين الدين عبدالرحيم بن عبدالرحمن بن احمد العباسي القاهري.

Beginning:—

الحمد لله الذي جعل العقل مفتاح العلوم و مدرك معاني  
المذتوق و المفهوم النخ \*

The author was born in A.H. 873=A.D. 1468 at Cairo, where he was brought up and educated under the direct care of his father. The author of *Ash-Shaqâ'iq an-Nu'mânîyah*, vol. i, p. 459, describes him as a great scholar, deeply versed in tradition, history, philology and several other branches of Arabic literature. He visited Constantinople in the time of Sultân Bâyezîd II (A.H. 886-918=A.D. 1481-1512) of the Ottoman dynasty, to whom he dedicated his commentary on *Al-Jâmi' as-Sahîh* of Imâm Bukhârî (d. A.H. 256=A.D. 869). The Sultân granted him a handsome reward, and offered him the post of professor of Hadîş in the Madrasah which he had founded in Constantinople; but our author refused to accept the post and returned to Egypt. When the Mamlûk dynasty of Egypt came to an end and the country was annexed to the Ottoman empire he again went to Constantinople, where he settled permanently, and received a daily allowance of fifty dirhams from the reigning Sultân. He died at Constantinople in A.H. 963=A.D. 1555. See *Ash-Shaqâ'iq an-Nu'mânîyah*, vol. i, p. 459; *Tâj at-Tabaqât*, vol. x, fol. 216<sup>b</sup>; and *Dustûr al-'Ilâm*, fol. 90<sup>b</sup>.

The author states in the preface that, finding that no commentary had ever been written on the verses quoted in the *Talkhîş* of Al-

Qazwîni, he was moved to write the present one. He states further that his Shaikh, Jalâladdîn As-Suyûtî (d. A.H. 911=A.D. 1505), had commenced a similar work, but had left it incomplete.

The scope of the work is described in the following passage:—

وسلكت فيه مذهب الاختصار و مدرج الاقتصار و نصبت على  
ابحر تلك الشواهد العروضية و وضعت في كل شاهد منها ما ينادى به من  
نظائره الادبية و ذكرت ترجمة قائله الا ما لم اطع عليه بعد التفطيش في  
كتب الادب و التكرى و الاستقصاء في الطلب و مزجت فيه الجرد  
بالجزل \*

The author proceeds to say that when he visited Constantinople for the second time, in the reign of Sultân Sulaimân (A.H. 926-974=A.D. 1519-1566), he presented a copy of the work to Qâdîl-Qudât Mawlânâ Sa'idi, who much appreciated it.

It is stated in the colophon that the work was completed at Cairo in A.H. 901=A.D. 1495 and that the author's fair copy was finished on Wednesday, the 22nd Ramadân, A.H. 934=A.D. 1527.

The present copy does not contain the name of Abu'l-Baqâ' Muḥammad bin Yahyâ bin al-Ji'ân, to whom, according to Hâj. Khal., vol. ii, p. 411, the work was dedicated.

For other copies see Leyden, No. 315; Berlin, Nos. 7224-5; Paris, No. 4416; Bodl., vol. i, No. 1198; Brill, No. 212; Kûprîlî-zâdah, Nos. 1432-3; Cairo, vol. iv, pp. 153, 325; Yenî, Nos. 1033-5. See also Brock., vol. i, p. 296.

The work has been twice printed, viz., in Bûlâq, A.H. 1274, and in Cairo, A.H. 1316.

Written in fair Naskh. Two fly-leaves at the beginning contain a table of the contents of the work.

Not dated; probably 17th century.

The first fly-leaf contains, besides the signature of a certain Abu'l-Qâsim Muḥammad bin Hâshim al-Mûsawî, a note by Muḥammad bin Ahmad al-Ustawânî, referring to his purchase of the MS. in A.H. 1071=A.D. 1660. This Al-Ustawânî was born in A.H. 1024=A.D. 1615. He held several distinguished posts in the government of Damascus, and died in A.H. 1077=A.D. 1666. See Khulâsat al-Aṣar, vol. iii, p. 339

The seals of Sulaimânjâh (A.H. 1243-1253=A.D. 1827-1837), Amjad 'Alî Shâh (A.H. 1258-1263=A.D. 1842-1847) and Wâjid 'Alî



Shâh (A.H. 1263-1273=A.D. 1847-1857), rulers of Oudh, are found on the last folio.

The title-page contains, besides the seal of Amjad 'Alî Shâh and the signatures of several former owners of the MS., a seal bearing the inscription بر اعدای دین شد مظفر حسین, dated A.H. 1577=A.D. 1860.

No. 2193.

fol. 291; lines 18; size  $10\frac{1}{4} \times 6\frac{1}{2}$ ;  $7 \times 3\frac{3}{4}$ .

الفوائد شرح الفوائد

## AL-FARÂ'ID SHARH AL-FAWÂ'ID.

A very popular and useful commentary on the abridgment of *Miftâh al-'Ulûm* (No. 2142 above) made by 'Abdarrahmân al-Îjî (d. A.H. 756=A.D. 1355). For a copy of the abridgment see Berlin, No. 7252. By Mullâ Mahmûd bin Muḥammad al-Fârûqî al-Jawnfûrî *ملا محمود بن محمد الفاروقى الجونفورى*, an Indian philosopher and author of considerable repute, who belonged to a learned family of Jaunpur. He completed his studies at the age of seventeen under his grandfather, Shâh Muḥammad, and Shaikh Muḥammad Fâdil (d. A.H. 1062=A.D. 1651), a great scholar of his native city. He wrote several works and died in A.H. 1062=A.D. 1651. See *Subḥat al-Marjân*, fol. 61<sup>a</sup>; *Ḥadâ'iq al-Hanafiyah*, p. 413; and Brock., vol. ii, p. 420.

Beginning:—

افصح كلمة يفتح بها الكلام و ابلغ كلام يقتضيه المقام اسم من ذكره  
مصباح الظلم و حمد من شكره مفتاح الذم الخ \*

The preface includes a dedication to Shâhjahân (A.H. 1037-1068=A.D. 1627-1657).

Three copies of the work are noticed in Râmpûr, p. 567.

A gloss on the present commentary by Shamsul 'Ulama Sa'âdat Husain was published in Calcutta. For a copy of the same see Handlist of printed books (No. 538).

Written in fair Nasta'liq, with quotations from the text in red.

Dated A.H. 1262=A.D. 1846.

## No. 2194.

fol. 120; lines 23; size  $14 \times 9\frac{3}{4}$ ;  $9\frac{1}{2} \times 6\frac{3}{4}$ .

المثل السائر في ادب الكاتب والشاعر

AL-MAṢĀL AS-SĀ'IR FĪ ADAB AL-  
KĀTIB WASH-SHĀ'IR.

An excellent and very old copy of *Al-Maṣāl as-Sā'ir*, a well-known work on the art of literary composition in prose and verse, with copious examples quoted from the writings of the author and others; complete in two separate volumes.

Author: Diyā'addīn Faḥr al-Islām Abu'l Faṭḥ Naṣrallāh bin Abi'l-Karam Muḥammad bin Muḥammad bin 'Abdalkarīm bin al-Wāhid ash-Shaibānī, commonly called Ibn al-Aṣīr al-Jazarī ضياء الدين فخر الامام ابو الفتح نصر الله بن ابي الكرم محمد بن محمد بن عبد الكريم بن الواحد الشيباني الشهير بابن الاثير الجزري. He was born in A.H. 558=A.D. 1162 at Jazīratu Ibn 'Umar, where he passed his early youth. In A.H. 579=A.D. 1183 he accompanied his father and two brothers, Majdaddīn Mubārak (d. A.H. 606=A.D. 1209) and Abu'l-Hasan 'Alī (d. A.H. 630=A.D. 1232), to Mawṣil, where he continued his studies. He soon became known as a great scholar, deeply versed in grammar, philology and rhetoric. In A.H. 587=A.D. 1191 he proceeded to the court of Sulṭān Ṣalāḥaddīn (A.H. 564-589=A.D. 1168-1193), who received him with marks of respect and favour, and gave him the post of secretary to his prime minister, Al-Qāḍī Fādīl (d. A.H. 596=A.D. 1199). The same year, after a few months, he entered the service of Al-Malik al-Afdal, the son of the Sulṭān. Al-Malik al-Afdal, having acquired the kingdom of Damascus on the death of his father, Ṣalāḥaddīn, appointed Diyā'addīn his prime minister. When Damascus was taken by Al-Malik al-'Ādil (A.H. 592-615=A.D. 1195-1218) from his nephew Al-Malik al-Afdal, the people resolved to put Diyā'addīn to death, as he had incurred their enmity; but his friends effected his escape by locking him up in a trunk and carrying him secretly out of the city. He then joined his master at Sarkhad and afterwards accompanied him to Egypt, where Afdal was appointed to act as the *Nā'ib* of his nephew, Al-Malik al-Mansūr. Al-Malik al-'Ādil proceeded to Egypt and took the country from Al-Afdal, but granted him in exchange the government of Ash-Sharqiyah. After a short delay, Diyā'addīn joined his master, Al-Afdal, at Sumaisāt, and

remained with him till the month of Du'l-Qa'dah, A.H. 607 = A.D. 1210. Afterwards he was attached to the service of Al-Malik az-Zâhir Ġâzî (A.H. 582-613 = A.D. 1186-1216), the ruler of Aleppo, but he soon left him and returned to Mawṣil, where he settled permanently and was employed by Nâsiraddîn Maḥmûd (A.H. 616-631 = A.D. 1219-1233), the ruler of the place, as his secretary. The contemporary biographical writer, Ibn Khallikân, whose father had been an intimate friend of our author, gives a detailed account of his life, and mentions the present work in the list of his compositions with great praise. He died on Monday, the 29th Rabî' II, A.H. 637 = A.D. 1239, at Baġdâd, where he was deputed by the ruler of Mawṣil as his envoy to the court of Al-Mustansir-billâh (A.H. 623-640 = A.D. 1226-1242). See Ibn Khallikân (De Slane's translation), vol. iii, pp. 541-548; Mir'ât al-Janân, fol. 401<sup>b</sup>; Dustûr al-I'lâm, fol. 12<sup>a</sup>; Ṭabaqât by Al-Isnawî, fol. 24<sup>b</sup>; and Brock., vol. i, p. 297.

## Vol. I.

Beginning:—

نسأل الله ان يبلغ بنا من الحمد ما هو اهله و ان يعلمنا من البيان  
ما تقصر عنه مزية النطق و فضله ..... أما بعد  
فان علم البيان لتأليف النظم و الثغر بمفصلة اصول الفقه لاستنباط ادلة  
الاحكام النح \*  
\*

The whole work is divided into a *Muqaddimah* and two *Maqâlah*. Each of the two *Maqâlah* is subdivided into two *Qism*. The second *Qism* of *Maqâlah* ii deals with the various figures of speech in thirty *Naw'*. The present volume ends with the second *Naw'* dealing with comparisons and metaphor.

For a full description of the contents of the work see Wien, No. 233. For other copies see Br. Mus., No. 1054; Br. Mus. Suppl., No. 982; Paris, No. 4421; Escur., Nos. 214, 262, 507; Kûprilizâdah, No. 1367; Nûr 'Uṣmâniyah, Nos. 4166-7; Yenî, No. 993; Ayâ Şûfiyah, No. 4237.

The work has been printed in Bûlâq, A.H. 1282.

It would appear, from the colophon quoted below, that the present valuable copy, dated the 9th Muharram, A.H. 679 = A.D. 1280, was transcribed by a certain 'Alî bin Muzaffar al-Wâsiṭî from one written within the lifetime of the author by Taqiaddîn 'Atîq bin Abî Bakr bin 'Alî al-Wâsiṭî, better known as Ibn Kulaib an-

Nahwî, a disciple of Muwaffaqaddin 'Abdalgâfir bin Muḥammad al-Fuwâtî (who flourished in the earlier part of the 7th century of the Hijrah):—

تم الجزء الاول من كتاب المثل السائر فى ادب الكاتب و الشاعر على  
يدى افقر عباد الله و احوجهم الى رحمة و رضوانه على بن مظفر بن العقل  
لتسع ليال مضين من المحرم سنة تسع و سبعين و ستمائة .....  
من نسخة بخط الشيخ الفاضل لوحد زمانه ..... تقى الدين  
عتيق بن ابي بكر بن على الو اسطى المعروف با بن كليب الذحوى  
فور الله ضريحه ..... و صورة ما كتبه عند الفراغ هذا و وافق  
الفراغ منه لخمس عشرة ليلة خلت من شعبان سنة ثمان و عشرين و  
ستمائة \*

Written on thick creamy paper in beautiful Naskh, with vowel-points.

The title-page contains several obliterated seals and signatures of former owners of the MS.

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### No. 2195.

fol. 112; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, beginning with the third *Naw'* of the second *Qism* of *Maqâlah* ii.

Written by the same 'Alî bin Muzaffar al-Wâsiṭî. Foll. 90 and 100 should come after foll. 98 and 89, respectively.

Dated Wâsiṭ, the 13th Rabî' II, A.H. 679=A.D. 1280.

## No. 2196.

fol. 157; lines 17; size 10×7; 7×4½.

الجامع الكبير

## AL-JÂMI' AL-KABÎR.

A very old and valuable copy of a rare work on the art of literary composition in prose and verse, dealing with the important points omitted in other works on the subject; but unfortunately it is defective at the end. It is designated by the scribe of the MS. on the title-page as follows:—

الجامع الكبير في صناعة المنظوم من الكلام والمنثور لا ين الاثير

الجزى \*

The author is not named in the text and is only designated on the title-page by his surname, Ibn al-Aṣîr al-Jazarî. There were three scholars known by the surname of Ibn al-Aṣîr al-Jazarî, all of whom were sons of the same father and authors of great distinction. Their full names are as follows:—

1. Majdaddîn Abu's-Sa'âdât Mubâarak, the well-known traditionist, who died in A.H. 606=A.D. 1209. See Ibn Khallikân (De Slane's translation), vol. ii, p. 551.

2. Abu'l-Ḥasan 'Alî Ibn al-Aṣîr al-Jazarî, the author of *At-Ta'riḳh al-Kâmil*, who died in A.H. 630=A.D. 1232. See *ibid.*, vol. ii, p. 288.

3. Diyâ'addîn Naṣrallâh Ibn al-Aṣîr al-Jazarî, the author of *Al-Maṣal as-Sâ'ir* (No. 2194 above).

The MS. is an old one written in the lifetime of Ibn an Nuḥḥâs (*d.* A.H. 698=A.D. 1298; see p. 201 below). This fact, and the fact that the handwriting of the note contained on the title-page is the same as that of the MS., suggest that the work is by one of the three Ibn al-Aṣîr noted above. There is nothing to show that it is by Majdaddîn Ibn al-Aṣîr.

Hâj. Khal., vol. ii, p. 571, says that the work is by Abu'l-Ḥasan 'Alî Ibn al-Aṣîr al-Jazarî; while Brock., vol. i, p. 207, on the authority of Cairo, vol. vii, p. 654, ascribes the authorship to Diyâ'addîn Naṣrallâh Ibn al-Aṣîr al-Jazarî. The fact that the latter, a specialist of his age in rhetoric, composed a work on the subject (see Nos. 2194-2195), and that the work deals with omitted points, gives us reason to prefer the statement of Brock.

Beginning:—

الحمد لله مبدئ النعم اولا و آخرها مسدى الآلاء باظنا و ظاهرا

النخ \*

In the preface the author states that he studied a large number of books on rhetoric, including the compositions of Abu'l-Ḥasan 'Alī bin 'Īsā ar-Rummānī (*d.* A.H. 384=A.D. 994), Abu'l-Qāsim al-Ḥasan bin Bishr al-Āmidī (*d.* A.H. 371=A.D. 981), Abū 'Uṣman al-Jāhīz (*d.* A.H. 255=A.D. 869), Qudāmah bin Ja'far al-Kātib (*d.* A.H. 310=A.D. 922), Abū Hilāl al-'Askarī (*d.* A.H. 395=A.D. 1004), Abu'l-'Alā Muḥammad bin Ḡānim al-Ḡānimī and Abū Muḥammad 'Abdallāh [bin Muḥammad] bin Sinān al-Khafājī (*d.* A.H. 466=A.D. 1073). Afterwards he read the holy Qurān as a rhetorical work, and discovered that it contained many kinds of figurative speeches not dealt with in those books. This moved him to write the present work. The latest author quoted in the present work is Jawāliqī (*d.* A.H. 539=A.D. 1144); see fol. 27<sup>b</sup> where it runs thus:—*ذكرة الشيخ ابو منصور الجواليقي*— في كتابه. It is divided into two *Quṭb*, each being subdivided into two *Fann*. Each *Fann* is again divided into several *Bāb*.

Contents:—

- Fol. 4<sup>a</sup>. الباب الاول من الفن الاول من القطب الاول في آلات  
التأليف \*
- Fol. 12<sup>b</sup>. الباب الثاني من الفن الاول من القطب الاول في ادوات  
التأليف \*
- Fol. 14<sup>b</sup>. الباب الثالث من الفن الاول من القطب الاول في الطريق  
الى صناعة النظم و النثر \*
- Fol. 15<sup>b</sup>. الباب الرابع من الفن الاول من القطب الاول في الحقيقة  
و المجاز \*
- Fol. 18<sup>b</sup>. لفن الثاني في الكلام على الالفاظ و المعاني و تفضيل  
الكلام المنثور على المنظوم و هو ثلاثة الابواب \*
- Fol. 18<sup>b</sup> الباب الاول [ من الفن الثاني من القطب الاول ] في  
الالفاظ المفردة و المركبة \*

- Fol. 38<sup>a</sup>. الباب الثاني من الفن الثاني من القطب الاول فى الكلام على المعانى \*
- Fol. 41<sup>a</sup>. الباب الثالث من الفن الثاني من القطب الاول فى تفضيل الكلام المنثور على المنظوم \*
- Fol. 43<sup>a</sup>. القطب الثاني فى الاشياء الخاصة و فيه فنان الفن الاول فى الفصاحة و البلاغة \*
- Fol. 47<sup>b</sup>. الفن الثاني من القطب الثاني فى ذكر اصناف البيان و انقساماتها و هو با بان الباب الاول فى الصناعة المعنوية و ينقسم الى تسعة و عشرين نوعا \*
- Fol. 47<sup>b</sup>. النوع الاول فى الاستعارة \*
- Fol. 53<sup>a</sup>. النوع الثاني فى التشبيه \*
- Fol. 57<sup>b</sup>. النوع الثالث فى شجاعة العربية \*
- Fol. 65<sup>b</sup>. النوع الرابع فى اليعجاز \*
- Fol. 80<sup>b</sup>. النوع الخامس فى الاطناب \*
- Fol. 84<sup>b</sup>. النوع السادس فى توكيد الضمير المتصل بالمتفصل \*
- Fol. 87<sup>a</sup>. النوع السابع فى الكناية و التعريض \*
- Fol. 94<sup>b</sup>. النوع الثامن فى استعمال العام فى النفي و الخاص فى الاثبات \*
- Fol. 95<sup>b</sup>. النوع التاسع فى التفسير بعد الابهام \*
- Fol. 97<sup>b</sup>. النوع العاشر فى التعقيب المصدرى \*
- Fol. 98<sup>b</sup>. النوع الحادى عشر فى التقديم و التأخير \*
- Fol. 100<sup>b</sup>. النوع الثاني عشر فى عطف المظهر على ضميرة و الانصاح به بعده \*
- Fol. 101<sup>b</sup>. النوع الثالث عشر فى التخلص و الاقتصاب \*
- Fol. 105<sup>b</sup>. النوع الرابع عشر فى المبادئ و الافتتاحات \*
- Fol. 108<sup>a</sup>. النوع الخامس عشر فى قوة اللفظ لقوة المعنى \*
- Fol. 111<sup>b</sup>. النوع السادس عشر فى خذلان المخاطب \*
- Fol. 112<sup>a</sup>. النوع السابع عشر فى الاشتقاق \*

- Fol. 113<sup>b</sup>. النوع الثامن فى الحروف العاطفة و الجارة \*
- Fol. 115<sup>b</sup>. النوع التاسع عشر فى التكرير \*
- Fol. 120<sup>a</sup>. النوع العشرون فى تناسب المعاني من المقابلة و التقسيم و التفسير \*
- Fol. 128<sup>a</sup>. النوع الحادى و العشرون فى العظاب با لجملة الفعلية و العظاب با لجملة الاسمية \*
- Fol. 129<sup>a</sup>. النوع الثانى و العشرون فى لام التأكيد \*
- Fol. 129<sup>b</sup>. النوع الثالث و العشرون فى الاقتصار و الافراط و الذفريط \*
- Fol. 131<sup>b</sup>. النوع الرابع و العشرون فى المعاطلة \*
- Fol. 132<sup>b</sup>. النوع الخامس و العشرون فى التضمين \*
- Fol. 133<sup>b</sup>. النوع السادس و العشرون فى الاستدراج \*
- Fol. 135<sup>b</sup>. النوع السابع و العشرون فى الارصاد \*
- Fol. 137<sup>b</sup>. النوع الثامن و العشرون فى التوشيح \*
- Fol. 138<sup>a</sup>. النوع التاسع و العشرون فى الاخذ و السوقة \*
- Fol. 142<sup>b</sup>. الباب الثانى من الفن الثانى من القطب الثانى فى الصناعة اللفظية و ينقسم الى سبعة انواع \*
- Fol. 142<sup>b</sup>. النوع الاول فى السجع و الازدواج \*
- Fol. 145<sup>a</sup>. النوع الثانى فى التجنيس \*
- Fol. 149<sup>a</sup>. النوع الثالث فى الترصيع \*

The MS. breaks off abruptly in the middle of the third *Naw*, of the second *Bâb* of the second *Fann* of *Qutb* ii with the following words:—

وليسـت خراسان التي كان خالد \* بها اسد اذ كان سيفها اميرها  
فحديثه طريف وذاك فيما انه ذكر يمدح خالد بن عبد الله و يهجو  
اسدا وكان اسد وليها بعد خالد و كانه قال و ليسـت خراسان بالبلدة التي  
كان خالد بها سيفها اذ كان اسد اميرها و على هذا التقدير نفسى كان  
الثانية ضمير الشأن و الحديث و الجملة بعدها خبر عنها وقد .....



The only other copy of the work is noticed in Cairo, vol. vii, p. 654.

Written in elegant Naskh, with vowel-points.

Not dated; probably 13th century.

The margins of foll. 59<sup>b</sup>, 70<sup>a</sup>, 72<sup>a</sup>, 72<sup>b</sup>, 150<sup>a</sup>, 154<sup>a</sup>, 154<sup>b</sup> and 157<sup>a</sup> contain extracts from a gloss on the present work by Bahâ'addîn Abû 'Abdallâh Muḥammad bin Ibrâhîm Ibn an-Nuḥḥâs al-Ḥalabî, a grammarian of great talent, who died in A.H. 698=A.D. 1298. The words *فسح الله في اجله* after the name of Bahâ'addîn suggest that these extracts were written within his lifetime.

It appears from a note on the title-page that the MS. once belonged to Ṣan'â Library founded by Al-Mutawakkil'alallâh Ismâ'il (A.H. 1054-1087=A.D. 1644-1676), the Imâm of Ṣan'â.

### No. 2197.

foll. 210; lines 19-21; size  $8\frac{3}{4} \times 6\frac{1}{2}$ ;  $5\frac{3}{4} \times 3\frac{3}{4}$ .

إيضاح الإيضاح

## ÎDÂḤ AL-ÎDÂḤ.

A commentary on *Al-Îdôḥ*, a work of Jalâluddîn of Qazwîni (d. A.H. 731=A.D. 1330; see No. 2153 above). For a copy of the text see Goth, No. 2786.

The commentator, who does not reveal his name in the text, is Jamâladdîn Muḥammad bin Muḥammad al-Aqsarâ'i جمال الدين محمد بن محمد الاقسوراني. He traces his descent from Imâm Fakhraddîn ar-Râzî (A.H. 606=A.D. 1209). He held the post of a professor in the Madrasat as-Silsilah at Qarâmân, and wrote, besides the present work, a gloss on the *Kashshâf* of Az-Zamakhsharî (d. A.H. 538=A.D. 1143), and a commentary on *Al-Mûjaz*, a compendium of medicine abridged from the *Qânûn* of Avicenna, by 'Alâ'addîn 'Alî bin Hazm al-Qarshî, commonly called Ibn an-Nafis (d. A.H. 687=A.D. 1288). As-Sayyid ash-Sbarîf al-Jurjânî (d. A.H. 816=A.D. 1413), having heard of his eloquence and learning, made a journey to Qarâmân to study under him; but he reached there when he was dead, and was being carried to burial. The precise date of his death is not known. Hâj. Khal. (vol. i, p. 609) suggests that he died about A.H. 800=A.D. 1397. For further particulars of his life see *Ash-Shaqâ'iq an-Nu'mânîyah*, vol. i, p. 20.

Beginning :—

الحمد لله على نواله والصلوة على سيدنا محمد وآله النج \*

Perceiving many students of rhetoric in need of a commentary on *Al-Īdāh* of Al-Qazwīnī, the author wrote the present treatise, explaining the difficult passages of that work, and confuting the criticisms made on Al-Qazwīnī in the commentaries on his other work on rhetoric, entitled *Talkhîṣ al-Miftāh* (see No. 2153 above).

The text is divided, like the *Talkhîṣ al-Miftāh*, into three *Fann*, viz., (i) فن المعانى ; (ii) فن البيان ; and (iii) فن البديع. The last *Fann* ends with a section on poetical plagiarism.

The MS. is slightly incomplete at the end. It breaks off abruptly with the following words :—

و منه ان يكون معنى الثاني اشمل من معنى الاول كقول جرير \*  
 اذا غضبت عليك بنو تميم  
 وجدت الناس كلهم غضابا

لان كلهم تابعون لبنى تميم و قول ابى فواس ليس ..... \*

For other copies see Paris, No. 4385 ; Escur., No. 258 ; Cairo, vol. iv, p. 123 ; Nûr 'Uṣmâniyah, No. 4433 ; and Kûprîlizâdah, No. 1423.

Written in Nasta'liq. The original text is included in the commentary, and distinguished by a red line drawn over it. Slightly water-stained.

Not dated ; probably 17th century.

Three fly-leaves at the end contain miscellaneous notes and extracts from other books.

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No. 2198.

fol. 194 ; lines 15 ; size  $6\frac{1}{2} \times 5\frac{1}{4}$  ;  $5\frac{1}{2} \times 3\frac{3}{4}$ .

شرح ابیات الايضاح

**SHARḤU ABYĀT AL-ĪDĀḤ**

An anonymous commentary on the verses quoted in *Al-Īdāh* of Al-Qazwīnī. the text of the preceding commentary.

Beginning:—

الحمد لله المؤيد بحسن توفيقه الهادي بادل الطائفة الى طريقه

الشم \*

Cf. Hâj. Khal., vol. i, p. 510.

The author states in the preface that, finding that no commentary had ever been written on the verses quoted in *Al-Idâh* of Al-Qazwîni, he had long proposed to compose one, but had hesitated to take up such a difficult task until he was induced by some of his friends to carry it out.

The main headings contained in the work are as follows:—

- Fol. 2<sup>a</sup>. شرح ابيات تضمنتها مقدمة الكتاب \*
- Fol. 6<sup>a</sup>. شرح الابيات التي تضمنها القول في احوال الاسناد الخبري \*
- Fol. 9<sup>b</sup>. شرح ابيات التي تضمنها القول في المسند اليه \*
- Fol. 33<sup>b</sup>. شرح ابيات تضمنها القول في المسند \*
- Fol. 38<sup>b</sup>. شرح ابيات تضمنها القول في احوال متعلقات الفعل \*
- Fol. 42<sup>a</sup>. شرح ابيات تضمنها القول في القصر \*
- Fol. 43<sup>b</sup>. شرح ابيات تضمنها القول في الانشاء \*
- Fol. 45<sup>b</sup>. شرح ابيات تضمنها القول في الفصل و الوصل \*
- Fol. 54<sup>a</sup>. شرح ابيات تضمنها القول في الایجاز و الاطناب و المساراة \*
- Fol. 66<sup>b</sup>. شرح ابيات تضمنها القول في التشبيه \*
- Fol. 94<sup>b</sup>. شرح ابيات تضمنها القول في الحقيقة و المجاز \*
- Fol. 111<sup>b</sup>. شرح ابيات تضمنها القول في الكناية \*
- Fol. 116<sup>b</sup>. شرح ابيات تضمنها الفن الثالث وهو علم الیدیع \*
- Fol. 188<sup>b</sup>. شرح ابيات تضمنها القول في الابتداء و التخلص \*

For other copies see Nûr 'Uşmâniyah, No. 4430; Ayâ Şûfiyah, No. 4387; and Cairo, vol. iv, p. 138.

Written in fair Arabian Naskh. Foll. 1-60 and 181-194 were supplied by Muḥammad Şâliḥ bin Jawhar in A.H. 1162=A.D. 1748, while the rest was evidently written before A.H. 985=A.D. 1577.

Fol. 171<sup>b</sup> contains a seal bearing the inscription المنعین من اللہ الحسنی العسینی ابو محمد بن ..... الحسنی العسینی, dated A.H. 985=A.D. 1577.

The title-page contains, besides notes by several former owners of the MS., the following two seals:—

1. A seal bearing the inscription *و بر اعدای دین شد مظفر حسین* dated A.H. 1277 = A.D. 1860. For the same inscription see 2192 above.

2. A seal bearing the name of a certain 'Abdallâh bin Muḥammad.

No. 2199.

fol. 249; lines 11; size  $10\frac{1}{2} \times 6\frac{1}{2}$ ;  $7 \times 4$ .

التبیین فی البیان

AT-TIBYÂN FI'L-BAYÂN.

An incomplete copy of *At-Tibyân*, a work on rhetoric by Sharafaddîn Ḥusain bin Muḥammad bin 'Abdallâh at-Tîbî شرف الدین حسین بن محمد بن عبد الله الطیبی (d. A.H. 743 = A.D. 1342; see Lib. Cat., vol. v, part ii, No. 354).

Beginning:—

الحمد لله الذي اشوقت بسفاه محامدة في سماء المعاني من  
شموس البيان انجم و بدور و تلالاً بذعوت كماله في بحر البديع من قلائد  
التبیین منظوم و منثور النخ \*

Cf. Hâj. Khal., vol. ii, p. 184, where the work is designated *التبیین فی المعانی و البیان*.

The entire work is divided into two *Fann*, each of which is subdivided into several sections. The present incomplete copy consists of only the first *Fann*, subdivided into the following three 'Ilm and a *Khâtimah*:—

Fol. 3 <sup>a</sup> .	* علم المعانی
Fol. 104 <sup>a</sup> .	* علم البیان
Fol. 131 <sup>b</sup> .	* علم البديع
Fol. 141 <sup>b</sup> .	* خاتمه فی حسن ملائمة الكلام

The MS. breaks off abruptly in the middle of the last section of the *Khâtimah*.

For a full description of the contents of the work see Berlin, No. 7250. For other copies see Paris, No. 4422; Br. Mus., Nos. 558, 1692; Escur., No. 217; Nûr 'Uṣmâniyah, No. 4378; Cairo, vol. iv, p. 149. See also Brock., vol. ii, p. 64.

Written in Arabian Naskh, with some marginal notes. Slightly worm-eaten. Foll. 103<sup>b</sup> and 231<sup>a</sup> are blank.

Not dated; probably 15th century.

The title-page is covered with the seals of former owners of the MS., including Shâhjahân (A.H. 1037-1068=A.D. 1627-1657) and Aurangzib (A.H. 1068-1118=A.D. 1659-1706), Emperors of Delhi. An inscription of لسان السلطان محمود الدوله منشى صفدر عليخان بهادر is also found on the title-page. For the same inscription see No. 1996 above.

### No. 2200.

foll. 160; lines 21; size  $8\frac{1}{2} \times 4\frac{1}{2}$ ;  $6\frac{1}{4} \times 3$ .

شرح عقود الجمان

## SHARH 'UQÛD AL-JUMÂN.

A commentary by Jalâladdîn 'Abdarrahmân bin Abî Bakr bin Muḥammad bin Abî Bakr as-Suyûtî جلال الدين عبد الرحمن بن ابى بكر بن محمد بن ابى بكر السيوطى (d. A.H. 911=A.D. 1505; see Lib. Cat., vol. v, part i, No. 123) on his own metrical treatise on rhetoric, entitled 'Uqûd al-Jumân.

Beginning:—

الحمد لله المفزة عن المماثلة و التشبيه و اشهدان لاله الا الله وحده  
لا شريك له شهادة مخلص فى التنزيه ..... و بعد  
فهذا تعليق علقته ليقتفع به فى حل ارجوزتى التى نظمتمها فى علم  
المعانى و البيان و سميتها عقود الجمان النخ \*

The first lines of the text run thus:—

قال الفقير عابد الرحمن \* الحمد لله على البيان  
و افضل الصلاة و السلام \* على النبى افصح الاقلام

و هذه ارجوزتى مثل الجمان \* ضممتها علم المعانى و البيان  
لخصت فيها ما حوى التلخيص مع \* ضم زيادات كما مثال التمع

In the preface the author tells us that he first composed a metrical version of *Talkhîṣ al-Miftâh* (see No. 2153 above) with the title '*Uqûd al-Jumân*. Later, at the request of his pupils, he wrote the present commentary on the same '*Uqûd al-Jumân*.

The text was completed on the last day of Jumâdâ II, A.H. 872=A.D. 1468, as stated in the following lines at the end:—

و تم ذا الظم بتيسير الاحد \* سلخ جمادى الثانى فى يوم الاحد  
من عام ثنتين و سبعين التى \* بعد ثمان مائة للهجرة

The commentary was completed, as stated in Cairo, vol. iv, p. 140, on Sunday, the 5th Rabî' I, A.H. 875=A.D. 1470.

For other copies see Escur., Nos. 218, 247; Alger., No. 211; Cairo, vol. iv, p. 140; Âsafiyah, p. 150; and Râmpûr, p. 565. See also Brock., vol. i, p. 296; Hâj. Khal., vol. ii, p. 413.

The work has been printed in Cairo, A.H. 1302.

Written in elegant Arabian Naskh. The text and the commentary are distinguished by the letters **س** and **ش**, respectively.

Dated Wednesday, the 18th Du'l-Hijjah, A.H. 1006=A.D. 1597.

Scribe: عبد القادر بن محمد المصرى الانصارى.

### No. 2201.

fol. 183; lines 21; size  $8\frac{1}{2} \times 5$ ;  $6 \times 2\frac{1}{2}$ .

عجالة البيان فى شرح الميزان

## 'UJÂLAT AL-BAYÂN FÎ SHARḤ AL-MÎZÂN.

A commentary on *Mîzân al-Adab*, a treatise on grammar and rhetoric, of 'Iṣâmaddîn al-Isfârâ'înî. By Aḥ-Ṭâshkandî.

Beginning:—

نحمد الله بجميل اسمائه و نصلي على سيد انبيائه و على آله و  
اوليائه اما بعد فهذه عجالة البيان فى شرح الميزان لاستاد الاديب  
الاريب اللبيب عصام الدين عامله المعين بقضله المبين الخ \*

The commentator's name, which does not appear in the MS., is given by Hâj. Khal., vol. vi, p. 281. Al-Fâdil Muḥammad At-Tâshkandî الفاضل محمد الطاشكندی was a disciple of 'Iṣāmaddîn al-Isfarâ'inî (d. A.H. 944=A.D. 1537). He lived about the close of the 10th century of the Hijrah. See Brock., vol. ii, p. 410

The work is divided into a *Muqaddimah* and five *Bâb*, as follows:—

Fol. 2 <sup>a</sup> .	* مقدمة
Fol. 3 <sup>b</sup> .	* باب الصرف
Fol. 50 <sup>a</sup> .	* باب النحر
Fol. 125 <sup>a</sup> .	* باب المعاني
Fol. 157 <sup>b</sup> .	* باب البيان
Fol. 175 <sup>b</sup> .	* باب البديع

For other copies see Berlin, Nos. 6779-80; Ḥamīdiyyah, No. 1240; Waliaddîn, No. 3017; and Nûr 'Uṣmâniyah, No. 4615.

The work has been printed in Egypt, A.H. 1282.

Written in fair Nasta'liq, within gold and black ruled borders. Each quotation from the text is distinguished by a red line drawn over it.

Dated A.H. 1148=A.D. 1735.

### No. 2202.

fol. 112; lines 23; size 8 × 5½; 5¾ × 4.

منح السميع

### MANḤ AS-SAMÎ'

The commentary of 'Abdarrahmân bin Ahmad al-Ḥumaidî upon his own *Badi'iyyah* (a poem illustrating poetical figures) entitled *تمليح البديع بمدح الشفيخ*.

Beginning:—

قال مولانا الشيخ الامام العلامة ..... قال العبد  
الفقير انخائف من ذنبه الراجي رحمة ربه راقم هذه الحروف بافقر

الايدي عبد الرحمن بن احمد الحميدي الحمد لله الذي حير بديان بديع  
 صفته الالباب و الافهام و تعالى ان تدرك معاني ذاته العليه بتفكير او  
 استفهام الخ \*

The author, Al-Ḥumaidî, who traces his descent from Abû Bakr 'Abdallâh bin az-Zubair al-Ḥumaidî (*d.* A.H. 219=A.D. 834), a great traditionist and a companion of Imâm Shâfi'î (*d.* A.H. 204=A.D. 819), was born in Egypt. His contemporary biographical writer, Al-Khafâjî, describes him as an illustrious poet and a skilled physician. He died on the 17th Muḥarram, A.H. 1005=A.D. 1596. See *Khulâṣat al-Aṣar*, vol. ii, p. 376; *Raiḥânat al-Alibbâ'*, fol. 183<sup>a</sup>; Brock., vol. ii, p. 272.

The author tells us in the preface that, after reading the *Badî'iyah* of Şafiaddîn Ibn Sarâyâ al-Ḥillî (*d.* A.H. 752=A.D. 1351), he composed a similar poem in order to surpass his predecessor. Afterwards he began to write upon it a full and exhaustive commentary, entitled *Fath al-Badî'*; but, before completing it, he wrote the present concise one at the request of his friends. At the end he prays that God may help him to complete his exhaustive commentary as he helped him to finish the present concise one.

The poem was completed in A.H. 992=A.D. 1584, while the commentary was finished a year later, viz., in A.H. 993=A.D. 1585.

For other copies see Berlin, No. 7380; Leyden, No. 338; Paris, No. 3238; and Escur., Nos. 354, 421-3.

Written in Arabian Naskh, the quotations from the text being in red. Foll. 12<sup>b</sup> and 13<sup>a</sup> contain large gaps, marked with the word بياض.

Not dated; probably 17th century.

At the end is a note, apparently in the same hand as the text, stating that the MS. was collated with the original in A.H. 1097=A.D. 1685.

The title-page is covered with the seals and signatures of former owners of the MS.



## No. 2203.

fol. 139; lines 9; size 10 × 6; 6½ × 3½.

بديع البيان

## BADÎ' AL-BAYÂN.

A treatise on rhetoric.

The author's name and the time in which he flourished cannot be traced. The following authorities are frequently quoted:—

1. Muḥammad bin 'Umar az-Zamakhsharî (d. A.H. 538 = A.D. 1143).
2. Imâm Fakhraddîn ar-Râzî (d. A.H. 606 = A.D. 1209).
3. Yûsuf bin Abî Bakr as-Sakkâkî (d. A.H. 626 = A.D. 1228).
4. 'Uṣmân bin 'Umar Ibn al-Ḥâjib (d. A.H. 646 = A.D. 1248).
5. Jalâladdîn Muḥammad bin 'Abdarrahmân al-Qazwîni (d. A.H. 739 = A.D. 1338).

The MS. is defective at the beginning, lacking the first seven folios. It opens abruptly thus:—

ان الحكم في انجلانه بلغ الى ان لم يبق مظنة خفائه نحو انا يوسف  
في جواب ا اذك لانت يوسف النخ \*

The work is divided into three *Qism*, the first two of which are subdivided into several *Bâb*. Each *Bâb* is again divided into several *Faṣl*. A few *Faṣl* from the beginning of the first *Bâb* of *Qism* (i) are wanting.

Contents:—

- |                        |  |
|------------------------|--|
| Fol. 11 <sup>b</sup> . | فصل في القصر و عدمه *  |
| Fol. 16 <sup>b</sup> . | فصل في الحقيقة و المجاز العقليين دون الحقيقة و المجاز<br>اللغويين البيانين * |
| Fol. 19 <sup>b</sup> . | باب ما يعتبر في الفاظ الكلام من العوارض المناسبة للمقام *                    |
| Fol. 19 <sup>b</sup> . | فصل في التفسير عن مقتضيات التقديم و التأخير *                                |
| Fol. 23 <sup>b</sup> . | فصل في التقرير لمقتضيات التعريف و التنكير *                                  |
| Fol. 30 <sup>a</sup> . | فصل في الاطلاق و التقييد و ما فيها من التفضيل<br>و التريد *                  |

- Fol. 37<sup>a</sup>. فصل في العذف والذکر و اعتباراتهما المرعية في الاعجاز \*
- Fol. 42<sup>a</sup> فصل في دواعي التوايح وما فيها من اللطائف \*
- Fol. 45<sup>a</sup>. فصل في ضمير الفصل وما فيها من جهات الفضل \*
- Fol. 45<sup>b</sup>. فصل في اجراء الكلام على اصلوب واحد و الالتفات  
و اخراجه على الاصل و التغيير بالقلب و نحوه  
من التغييرات \*
- Fol. 56<sup>a</sup>. فصل فيما يناسب خطاب الاذكياء وما يلائم ان يوتى به  
في جواب الاعبياء \*
- Fol. 57<sup>b</sup>. باب في احوال نفس الكلام وما يجري فيه من الاحكام \*
- Fol. 57<sup>b</sup>. فصل في الخبر وما يليق به ان يذكر \*
- Fol. 59<sup>a</sup>. فصل في الاعتبارات الراجعة الي الانشاء و ما للاحوال  
المتعلقة به من الاقتضاء \*
- Fol. 65<sup>a</sup>. فصل في الفصل و الوصل و ما في كل منهما من الفضل \*
- Fol. 65<sup>b</sup>. فصل [ في ] المنقطعة خلاف المقصود \*
- Fol. 69<sup>a</sup>. فصل فيما الحق من ترك الواو و اثباتها في الجملة  
العالية بالفصل و الوصل \*
- Fol. 71<sup>a</sup>. باب في ذكر كميات الكلام و تعلق كل منها باقتضاء المقام \*
- Fol. 71<sup>b</sup>. فصل في كمية الكميات و بيان ما يتعلق بها من الكيفيات \*
- Fol. 73<sup>a</sup>. فصل فيما اردنا ابرادة الآن للانجاز لما وعدنا من امثلة المساواة  
و الاطناب \*
- Fol. 74<sup>a</sup>. فصل في اقسام الاطناب و ما ذكروه في هذا الباب \*
- Fol. 80<sup>a</sup>. القسم الثاني من مقاصد الكتاب علم و هو شعبة من علم  
المعاني يسمى بعلم البيان \*
- Fol. 80<sup>b</sup>. الباب الاول من ابواب هذا الفن باب التشبيه \*
- Fol. 81<sup>a</sup>. فصل - طرفاه \*
- Fol. 83<sup>a</sup>. فصل - لوجه التشبيه \*

- Fol. 87<sup>b</sup>. فصل لم يبق شئ من التشبيه غير مبين الا ادواته \*
- Fol. 90<sup>a</sup>. فصل و غرضه يغزل غالبا الى المشبه \*
- Fol. 92<sup>b</sup>. باب بيان انواع المجاز المجاز و ما فيه من شرائط الجواز \*
- Fol. 92<sup>b</sup>. فصل - الحقيقه \*
- Fol. 93<sup>a</sup>. فصل - المجاز \*
- Fol. 99<sup>a</sup>. فصل - وقد يجتمع المصرح بها \*
- Fol. 100<sup>a</sup>. فصل - و حسنها برعاية جهات حسن التشبيه \*
- Fol. 101<sup>a</sup>. فصل - و الغرض الذى يكون داعيا للمتكلم الي التكلم  
بالمجاز \*
- Fol. 101<sup>b</sup>. باب الكناية \*
- Fol. 102<sup>a</sup>. فصل - هي اما كناية عن صفة او عن موصوف بما يذكر او  
اضافة فالاولى نوعان \*
- Fol. 103<sup>a</sup>. فصل و الغرض فيها التحرز عن التصريح \*
- فصل - و المجاز المرسل و الاستعارة و الكناية من نحو  
التعريض \*
- Fol. 104<sup>a</sup>. القسم الثالث علم البديع \*

Written in Naskh, with copious marginal and interlinear notes. It appears, from the original pagination of the folios, that foll. 10 and 15 should come in their proper order; they have been misplaced in binding after foll. 14 and 9, respectively.

Not dated; probably 17th century.

### No. 2204.

fol. 42; lines 19; size  $9\frac{1}{2} \times 6$ ;  $7\frac{3}{4} \times 3\frac{3}{4}$ .

بيان البنية

## BAYÂN AL-BINYAH.

A commentary by Ja'far bin 'Abdalkarîm Mirân bin Ya'qûb al-Buwaikânî يعقوب البويكاني on his own treatise on rhetoric entitled *Binyat al-Bayân*.

Beginning:—

الحمد لله الذى اعطانا المعانى و البيان  
 .....  
 اما بعد فهذه ما سميتها بذية البيان و ما ذكرت من شرحه فبيان البنية اعلم  
 ان المفرد و الكلام و المتكلم توصف با لفصاحة النخ \*

Nothing is known of the author's life, or of his precise date. The latest authority quoted (on fol. 37<sup>a</sup>) is As-Sayyid Ash-Sharif al-Jurjâni (d. A.H. 816 = A.D. 1413).

The work is divided into eight *Bâb* as follows:—

- |                              |                                     |
|------------------------------|-------------------------------------|
| I. Fol. 3 <sup>a</sup> .     | الباب الاول فى بيان احوال الاسناد * |
| II. Fol. 4 <sup>b</sup> .    | الباب الثانى احوال المسند اليه *    |
| III. Fol. 10 <sup>b</sup> .  | الباب الثالث احوال المسند *         |
| IV. Fol. 12 <sup>a</sup> .   | الباب الرابع احوال متعلقات الفعل *  |
| V. Fol. 14 <sup>a</sup> .    | الباب الخامس القصر *                |
| VI. Fol. 16 <sup>b</sup> .   | الباب السادس الاتشاء *              |
| VII. Fol. 19 <sup>a</sup> .  | الباب السابع الفصل و الوصل *        |
| VIII. Fol. 21 <sup>a</sup> . | الباب الثامن الا يجاز و الاظناب *   |

The colophon reads thus:—

تمت الرسالة المسمى ببيان البنية للعلامة الحجة الفهامة حضرت  
 مستخدم جعفر بن عبد الكريم الشهير بميران بن يعقوب البويكانى قدس الله  
 سرهم اجمعين \*

No other copy of the work is known.

Written in fair Naskh. The commentary includes the whole text, distinguished by a red line drawn over it.

Not dated; probably 16th century.

Fol. 42<sup>b</sup> contains two Persian poems in praise of the Prophet.

The first begins thus:—

لي حبيب عربى مدنى قرشى  
 كه بود درد و غمش ما يه شادى و خوشى

The second begins as follows:—

لى برد ز آفتاب بوجه حسن سبق \* قرص مهر بمعجز حسن تو گشت شوق

The title-page contains, besides a note by a certain Awlād Ḥusain referring to his purchase of the MS., a seal bearing the following verse of the Qur'ān:—

تلك الجنة التي نورث من عبادنا من كان تقيا \*

No. 2205.

fol. 278 ; lines 21 ; size  $8\frac{1}{2} \times 6\frac{1}{4}$  ;  $6\frac{1}{4} \times 3\frac{3}{4}$ .

نفحات الازهار على نسيمات الاسعار

NAFAHĀT AL-AZHĀR 'ALĀ  
NASAMĀT AL-ASHĀR.

The commentary of 'Abdalḡanī bin Ismā'il bin Aḡmad bin Ibrāhīm an-Nābulusī عبد الغنى بن اسمعيل بن احمد بن ابراهيم النابلسي (d. A.H. 1143=A.D. 1730 ; see Lib. Cat., vol. x, No. 578) upon his own *Badī'iyah* (a poem illustrating poetical figures), entitled *نسيمات الاسعار في مدح النبي المختار*.

Beginning:—

الحمد لله بديع الابدع و الاتقان الذي ادام ببراعة فضله استجلال  
غياث الانعام و الاحسان النخ \*

In the preface the author mentions four *Badī'iyahs* by the following authors:—

1. Ash-Shaikḡ 'Abdal'aziz al-Hillī (d. A.H. 750=A.D. 1349).
2. 'Izzaddīn 'Alī bin al-Ḥusain al-Mawṣilī (d. A.H. 789=A.D. 1387).
3. Taqīaddīn Abu Bakr Ibn Hījjah al-Ḥamawī (d. A.H. 837=A.D. 1433).
4. 'Ā'ishah al-Bā'ūniyah (who flourished in the earlier part of the 10th century of the Hijrah).

He then states that, after reading these poems and the commentaries on them, he composed a similar poem in order to surpass his predecessors. He afterwards wrote upon it the present commentary, illustrating each figure by corresponding lines of previous *Badī'iyahs* and by copious examples from the whole range of Arabic poetry

The poem was completed in A.H. 1075=A.D. 1664.

The commentary was finished, as stated by the author at the end, in A.H. 1076=A.D. 1665.

On foll. 275<sup>b</sup>-278<sup>b</sup> is another poem by the same author, enumerating the poetical figures which his *Badi'iyah* illustrates. The first line of this poem reads thus:—

يا حسن مطلع من اهوى بذي سلم \* براعة الشوق فى استهلالها المي

It was completed in A.H. 1077=A.D. 1666. The corresponding line of this poem is also written in the margin before each line of the *Badi'iyah*.

For other copies see Berlin, Nos. 7385-6; *Nûr 'Uşmâniyah*, No. 3997; *Âşafiyah*, p. 160. See also Brock., vol. ii, p. 348.

The work has been printed in Bûlâq, A.H. 1299.

The present copy, dated A.H. 1132=A.D. 1719, was transcribed by 'Abdalbâqî bin 'Abdalkarîm ad-Dasûqî in the author's lifetime.

Written in Arabian Naskh, within red ruled borders. The entire text of the *Badi'iyah* is included in the commentary, and is written in red.

A table of contents is prefixed to the work.

Three fly-leaves at the beginning and two at the end contain miscellaneous notes and extracts from various books.

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### No. 2206.

foll. 52; lines 25; size 9½ × 6½; 6½ × 4½.

الحاشية على الرسالة البيانية

## AL-ḤĀSHIYAH 'ALA'R-RISĀLAT AL-BAYĀNĪYAH.

An anonymous gloss on *Ar-Risālat al-Bayāniyah*, the treatise on metaphor and similes of Aş-Şabbân. For a copy of the text see Cairo, vol. iv, p. 136.

Beginning:—

الحمد لله رب العالمين و الصلوة على خير الخلائق اجمعين و على  
آل و الصحب و التابعين بسم الله الخ ابتداءً با البسملة اقتداءً بالكتاب  
العزيز و اساساً ببقية الكتب السماوية و عملاً بالاحاديث النبويه الخ \*

The author of the text, whose full name is Abu'l-'Irfân Muḥammad bin 'Alī aṣ-Ṣabbân, was born in Egypt. It is stated in the present work on fol. 9<sup>a</sup> that he was called Aṣ-Ṣabbân after his father, who was a soap-merchant. He wrote several works, and died in Jumâdâ I, A.H. 1206=A.D. 1791. See Brock., vol. ii, p. 288; and *Iktifâ'al-Qunû'*, p. 476.

It is stated in the colophon that the gloss is by the author of the text; but internal evidence shows that the author of the gloss is a distinct person, who flourished long after the author of the text. The latest authority quoted is Ḥasan al-'Aṭṭâr, who died in A.H. 1250=A.D. 1834. The text was completed, as stated in a copy noticed in Cairo, vol. iv, p. 136, in A.H. 1182=A.D. 1768. Hence we cannot accept the statement contained in the colophon that the present gloss was composed in A.H. 1155=A.D. 1742.

A gloss on the text of Aṣ-Ṣabbân by Muḥammad bin Aḥmad bin Muḥammad 'Alīsh (*d.* A.H. 1299=A.D. 1882) has been lithographed in Cairo, A.H. 1281. Another gloss on the same text by Aṣh-Shaikh Makhlûf bin Muḥammad al-Badawî (who flourished in the 13th century of the Hijrah) has been printed in the Wahbiyah Press, Cairo, A.H. 1285.

Written in Arabian Naskh, with short lacunæ.

Dated Monday, the 27th Jumâdâ II, A.H. 1275=A.D. 1858.

Scribe: حسن الباهي الشافعي مذهباً الباجوري منشأً.

No. 2207.

fol. 6; lines 15; size  $6\frac{3}{4} \times 4\frac{1}{4}$ ;  $4\frac{3}{4} \times 2\frac{1}{2}$ .

الرسالة في تحقيق الخواص و المزايا

AR-RISÂLATU FÎ TAḤQÎQ AL-  
KḤAWASS WA'L-MAZÂYÂ.

An anonymous tract, explaining the terms الخواص (qualities) and المزايا (excellencies) used by Shaikh 'Abdalqâbir al-Jurjânî (*d.* A.H. 471=A.D. 1078) and others in their books on rhetoric.

Beginning:—

الحمد لوليه والصلوة على نبيه و بعد فبذة رسالة رتبهاها فى  
تحقيق الخواص و المزايا و بيان الفرق بينهما النخ \*

The latest authority quoted is As-Sayyid ash-Sharif al-Jurjani  
(d. A.H. 816=A.D. 1413).

Written in Nasta'liq.

Not dated; probably 19th century.

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## PROSODY.

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No. 2208.

fol. 21; lines 21; size  $7\frac{1}{4} \times 5\frac{1}{4}$ ;  $5 \times 3\frac{1}{2}$ .

القسطاس فى العروض

### AL-QUSTÂS FI'L-'ARÛD.

A treatise on prosody, by Abu'l-Qâsim Maḥmūd bin 'Umar az-Zamakhsharî أبو القاسم محمود بن عمر الزمخشري (d. A.H. 538=A.D. 1143; see Lib. Cat., vol. xviii, part ii, No. 1339).

Beginning:—

قال الشيخ الامام الاجل الزاهد جابر الله العلامة أسأل الله الذى عدل  
موازين قسطه و عاير مكائيل قبضه و بسطه و دعا فى كتابه بالويل على  
المطففين فى الكيل النخ \*

The treatise begins with a *Faṣl* dealing with the definition of poetry and the varieties of metre.

For other copies see Berlin, No. 7111, and Leyden, No. 267.  
For commentaries see Brock., vol. i, p. 291, and Hâj. Khal., vol. iv, p. 514.

Written in Arabian Naskh.

Not dated; probably 15th century.



## No. 2209.

fol. 39; lines 14; size 10×6; 7×3½.

The Same.

Another copy of the same work, beginning as above.

The MS., dated A.H. 1245=A.D. 1829, was transcribed for a certain Muḥammad Ḥasan Asyûnî from a copy belonging to Mawlâna Muḥammad Rafî' Sanhâlî and written by Wajîhaddîn bin 'Îsâ bin Âdam bin Muḥammad aṣ-Ṣiddîqî, one of the authors of the *Fatâwâ 'Âlamgîrî* (see Lib. Cat., vol. xix, part ii, No. 1789), at Lahore in A.H. 1057=A.D. 1647. The said Wajîhaddîn transcribed it from a copy dated A.H. 697 as appears from the following note at the end:—

مالک الفقیر الحقیق محمد حسن اسیونی استکتابه من نسخة فضل  
العصر والآوان صاحب الکیل و المیزان ماهر علوم العقلی و النقلی مولانا  
محمد رفیع سنهلی و کان فی آخرها هذه العبارة تم فی ۲۴ من رجب  
سنه ۱۰۵۷ حرره اضعف عباد الله وجیه الدین بن عیسی بن آدم بن محمد  
الصدیقی فی بلدة لاهور من نسخة مصححة كتب ناسخها عند التمام  
تم انتساخه فی الثانی عشر من رجب سنه سبع و تسعین و ستمائة فی  
محلة نقش بندان من خجند - استکتابه فی مدة عشرين يوما و السنة  
من الهجرة کان ۱۲۴۵ و من جلوس اکبر شاه ۲۴ \*

The above note is followed by another which begins thus:

عبارت منقول عنه از دستخط مولانا وجیه الدین رئیس علماء فناوی عالمگیری الخ  
It is stated therein that the marginal notes contained in the present copy were made by the aforesaid Wajîhaddîn in the 21st year of the reign of Shâhjahân (A.H. 1037-1068=A.D. 1627-1657), and were transcribed from those in his own writing.

Written in fair Nasta'liq, within gold, red and blue ruled borders.

## No. 2210.

foll. 3; lines 17; size  $9 \times 6\frac{1}{4}$ ;  $7 \times 3\frac{1}{2}$ .

عروض الأندلسي

## 'ARŪD AL-ANDALUSĪ.

A tract on prosody, by Abū 'Abdallāh Muḥammad, commonly called Abu'l-Jaiṣh al-Anṣārī al-Andalusī, أبو عبد الله محمد المعروف بابي الجيش الأنصاري الأندلسي. He died, according to Brock., vol. i, p. 310, in A.H. 626 = A.D. 1228.

Beginning:—

الحمد لله وأتوكل عليه واصلى على نبيه محمد صلى الله عليه وعلى آله و أصحابه وسلم تسليماً قال الفقير إلى الله أبو عبد الله محمد المعروف بابي الجيش الأنصاري الأندلسي قصرت في هذا المختصر أن أذكر علل الأعراف الأربعة الخ \*

For other copies see Berlin, No. 7141, and Goth., Nos. 359-60.

For commentaries see Hāj. Khal., vol. iv, pp. 200-1.

The tract has been printed in Constantinople, A.H. 1262.

Written in fair Nasta'liq, with interlinear and marginal notes.

Not dated; probably 18th century.

## No. 2211.

foll. 40; lines 17; size  $7 \times 4$ ;  $4\frac{1}{2} \times 2\frac{1}{2}$ .

شرح عروض الأندلسي

## SHARH 'ARŪD AL-ANDALUSĪ.

A commentary on the preceding tract, by Ash-Shaikḥ 'Abdalmuḥsin al-Qaisarī الشيخ عبد المحسن القيسري.

Beginning:—

الحمد لله على أن قصر سلامة الطبع على نوع الإنسان و اضمر في طي صدورهم ضروب الأوزان ..... و بعد فهذه

كلمات لا يهجنها الا الغبى الذى فى طبعه طبع مقتضية فى تشريح  
مشكلات المختصر فى علم العروض المنسوب الى الامام الفاضل الكامل  
ابى عبد الله محمد المعروف بابى الجيش الا نصارى الاندلسى جعل  
الله ميزان عمله ثقيل النخ \*

The author, Al-Qaiṣarî, whom Tâshkuprizâdah, *Ash-Shaqâ'iq an-Nu'mâniyah*, vol. i, p. 12, calls Al-Mawlâ Muḥsin instead of 'Abdalmuḥsin, flourished in the time of Sultân Orkhân (A.H. 726–761=A.D. 1325–1359). After receiving his early education from Al-Mawlâ Majdaddîn al-Qaiṣarî, our author travelled to Syria, where he completed his studies in Tafsîr and Ḥadîṣ under several eminent scholars. He wrote, besides the present work, a versified work on jurisprudence and a metrical treatise on the law of inheritance. The precise date of his death is not known.

The author states in the preface that he wrote this work at the instance of Amîr Sulaimân Bek, the son of Amîr Tâshkhûn Bek.

There is a short notice of the work in Ḥâj. *Khal.*, vol. iv, p. 201, where it is described as the best of the commentaries ever written on Al-Andalusî's text.

For other copies see Berlin, Nos. 7143-4; Goth., No. 361; Escur., Nos. 410-1; and Cairo, vol. vii, p. 274. See also Brock., vol. i, p. 310.

Written in fair Naskh. The text and the commentary are distinguished by the words *قال* and *اقول*, respectively, both in red.

Not dated; probably 17th century.

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No. 2212.

fol. 43; lines 19; size  $7 \times 5\frac{1}{2}$ ;  $5 \times 4$ .

شرح القصيدة الخزرجية

**SHARḤ AL-QAṢĪDAT AL-  
KHAZRAJĪYAH.**

A commentary on *Al-Qaṣîdat Al-Khazrajiyah*, a versified work on metre and rhyme by Diyâ'addîn Abû Muḥammad 'Abdallâh bin Muḥammad al-Khazrajî al-Mâlîkî al-Andalusî (d. A.H. 626=A.D. 1228).

The MS. is imperfect at the beginning, and it does not contain either title or author's name, but its concluding lines agree with those of a copy of As-Sabti's commentary on *Al-Qaṣīdat al-Khazrajīyah*, noticed in Berlin, No. 7114. The author, whose full name is Ash-Sharīf Abū 'Abdallāh Muḥammad bin Aḥmad bin Muḥammad bin Aḥmad bin 'Abdallāh al-Ḥasanī as-Sabti لشريف ابو عبد الله محمد بن احمد بن محمد بن احمد بن عبد الله الحسنى السبتي, was born in A.H. 697=A.D. 1297. He received his early education from his father, and then studied under Abū 'Abdallāh Ibn Hānī and Al-Ḥāfiẓ Abū 'Abdallāh Ibn Rushaid (who died in A.H. 721=A.D. 1321; see *Dustūr al-ʿIlām*, fol. 55<sup>a</sup>). After completing his studies in several branches of Arabic literature, he was given a high post in the court of the king of Granada, and was soon promoted to that of a Qāḍī in Granada. As-Suyūṭī, in the *Buġyat al-Wu'āt*, fol. 12<sup>b</sup>, describes him as a man of vast learning, deeply versed in grammar and rhetoric. He wrote, besides the present work, a commentary on the *Maqṣūrah* of Ibn Ḥāzim (see Ḥāj. *Khal.*, vol. vi, p. 92); a commentary on *Al-Badī'*, a treatise on grammar by Ibn al-Aṣīr al-Jazarī (*d.* A.H. 606=A.D. 1209); and a commentary on *Tashīl* of Ibn al-Malik (*d.* A.H. 672=A.D. 1273), entitled *Taqyīd al-Jalīl*. He died at Granada in A.H. 760=A.D. 1358. See *Buġyat al-Wu'āt*, fol. 12<sup>b</sup>, and *Tāj at-Ṭabaqāt*, vol. viii, fol. 182<sup>b</sup>.

The MS. opens abruptly thus:—

و اثنى عشر من الاسباب الخفيفة يبتدى من اول وقد مفاعيلن  
فيخرج لك وزن الهزج مفاعيلن مفاعيلن مفاعيلن النخ \*

For other copies see Berlin, Nos. 7114-5; Goth., No. 363; Leyden, No. 280; Paris, No. 4446; Alger, Nos. 87, 235; Cairo, vol. vii, p. 284.

The text of *Al-Khazrajī* has been frequently printed in Cairo under the title *الرامرة الشافية فى علم العروض و القافية*. For printed editions see *Iktifā' al-Qunū'*, p. 260.

Written in Arabian Naskh. The quotations from the text are in red.

Dated the 5th Rabī' I, A.H. 889=A.D. 1484.

Scribe: عبد القادر بن محمد العريانى.

A fly-leaf at the end contains the first 16 verses of *Al-Maqṣad al-Jalīl* (No. 2215 below).

## No. 2213.

foll. 202; lines 13; size 10 × 6½; 7 × 4.

(A MS. containing three separate works, bound together.)

foll. 1-50.

I.

فتح رب البرية لشرح القصيدة الخزرجية

FATHU RABB AL-BARĪYAH LISHARH  
AL-QASĪDAT AL-KHAZRAJĪYAH.

Another commentary on the versified work on metre and rhyme of Al-Khazrajī (see No. 2212), the author, Zainaddīn Abū Yaḥyā Zakarīyah bin Muḥammad al-Anṣārī ash-Shāfi'ī ابو الدين ابرو زين الدين ابرو محمد الانصارى الشافعى (d. A.H. 926 = A.D. 1520; see Lib. Cat., vol. xviii, No. 1298).

Beginning:—

قال سيدنا و مولانا شيخ الاسلام وقدرة الانام  
الحمد لله الذى وضع علم العروض ليعرف به اوزان المنظوم الخ \*

Cf. Hāj. Khal., vol. iv, p. 203.

For other copies see Berlin, Nos. 7122-3; Goth., Nos. 364-5; Alger, No. 227; Cairo, vol. iv, p. 195; Râmpūr, p. 572. See also Brock., vol. i, p. 312.

The commentary has been printed along with the text in Cairo, A.H. 1303.

foll. 51-174.

II.

شرح القصيدة الخزرجية

SHARH AL-QASĪDAT AL-  
KHAZRAJĪYAH.

A third commentary on the text of Al-Khazrajī, the author, Shaikh Gulām Naqshband bin Shaikh 'Aṭā'allāh ash-Shāfi'ī al-Laknawī شيخ غلام نقشبند بن شيخ عطاء الله الشافعى اللكنوى, a man of great piety and vast learning, who was a member of a learned family of Lucknow. He received his early education from his father's pupil, Mīr Muḥammad Shāfi', and then completed his studies under Shaikh Pir Muḥammad, the foremost spiritual guide of Lucknow in his day. After the death of the Shaikh our author

succeeded him as a spiritual guide. He was once called by Shâh 'Âlam Bahâdur Shâh (A.H. 1119-1124=A.D. 1707-1712) to his Darbâr, where he was received with every mark of favour and respect. He wrote, besides the present work, a commentary on the first quarter of the Qur'ân, entitled *Anwâr al-Qur'ân*; a treatise entitled *Furqân al-Anwâr*; and a work on the unity of God, entitled *Al-Lâmi'at al-'Arshîyah*. He died at Lucknow on the last day of Rajab, A.H. 1126=A.D. 1714. See *Subhat al-Marjân*, fol. 93, and *Hadâ'iq al-Hanafîyah*, p. 435.

Beginning:—

ان اثقل شعريوزن بميزان الاذهان واخف عرض بهرع اللى عروض  
البيان حمد من السماء رفعها و وضع الميزان الخ \*

The author tells us in the preface that he wrote this commentary at the request of a friend who was reading with him the text of *Al-Khazrajî*.

The work was completed, as stated by the author at the end, on Monday, the 26th Ramadân, A.H. 1095=A.D. 1683. The date of composition is indicated by the following chronogram:—

اقصى حل الخرزجيه

Two copies of the work are noticed in Râmpûr, p. 572.

fol. 175-202.

III.

تسهيل العُروض اللى علم العروض

## TASHÎL AL-'URÛD ILÂ 'ILM AL-'ARÛD.

A concise but very useful work on prosody.

The author, who does not reveal his name in the text, is Abdalmalik bin Jamâladdîn bin Şadraddîn bin 'Işâmaddîn al-Isfarâ'inî, commonly called Mullâ 'Işâm بن جمال الدين بن الاسفرائينى الشهير بملا عصام (d. A.H. 1037=A.D. 1627), for some account of whom see No. 2127 above.

Beginning:—

الحمد لله على افضاله و الصلوة و السلام على سيدنا محمد و آله  
و بعد فهذا مختصر حقت فيه من العروض القواعد .....  
..... و سميت تسهيل العروض اللى علم العروض الخ \*

Cf. Hâj. Khal., vol. ii, p. 290.

For other copies see Berlin, No. 7140; München, No. 673; Cairo, vol. vii, p. 161.

The MS. was transcribed at Lucknow for Mîrzâ Muḥammad Ridâ, whose poetical name was Barq.

Written in fair Nasta'liq.

Dated Monday, the 12th Ramadân, A.H. 1253=A.D. 1837.

Scribe: سيد اشرف على رضوى.

The title-page contains, besides an illegible seal, the seal of Wâjid 'Alî Shâh, the last king of Oudh.

### No. 2214.

fol. 68; lines 17; size  $10\frac{1}{2} \times 6\frac{1}{2}$ ;  $7 \times 4\frac{1}{2}$ .

شرح القصيدة الخزرجية

## SHARH AL-QASĪDAT AL-KHAZRAJĪYAH.

Another copy of the commentary on Al-Khazrajî by Ġulâm Naqshband. See No. 2213/2 above.

Written in Nasta'liq, within double red and blue ruled borders.

Not dated; probably 18th century.

The title-page contains a short biographical notice of the author, extracted from Subḥat al-Marjân of Ġulâm 'Alî Āzâd Bilgarâmî.

### No. 2215.

fol. 20; lines 5; size  $10 \times 6$ ;  $7 \times 3\frac{1}{2}$ .

المقصد الجليل في علم الخليل

## AL-MAQSAD AL-JALÎL FÎ 'ILM AL-KHALÎL.

A versified treatise on metre and rhyme, by Jamâladdîn Abû 'Amr 'Uṣmân bin 'Umar bin Abî Bakr, commonly called Ibn al-Hâjib جمال الدين بن ابو عمرو عثمان بن عمرو بن ابى بكر الشميرى بن العاجب (d. A.H. 646=A.D. 1248; see Lib. Cat., vol. xix, part i, No. 1541).

Beginning:—

الحمد لله ذي العرش المجيد على  
الباسه من لباس فضله حلا

According to a note at the end the treatise contains altogether 177 verses, the first 157 dealing with metre and the rest with rhyme.

For other copies see Leyden, No. 273; Berlin, No. 7126; Bodl., vol. i, No. 1267; Cairo, vol. iv, p. 196. For commentaries see Hâj. Khal., vol. iv, p. 199, and Brock., vol. i, p. 305.

The copy was transcribed at the instance of a certain Munshî Muḥammad Ḥasan from a MS. written by Mawlânâ Muḥammad Rafî Sanhâlî (see No. 2209) in the 18th year of the reign of Muḥammad Shâh (A.H. 1131–1161 = A.D. 1719–1748).

Written in fair Nasta'liq with some interlinear and marginal notes.

Not dated; probably 18th century.

The title-page contains a seal bearing the inscription لسان السلطان  
محمود الدولة منشى محمد صفر على خان بهادر, dated A.H. 1277 = A.D. 1860.

For a similar inscription see No. 1996 above.

### No. 2216.

fol. 11; lines 9; size  $7\frac{1}{2} \times 5$ ;  $5 \times 3$ .

The Same.

Another copy of the same work. Imperfect at the beginning. The MS. opens abruptly with the following lines:—

خفيفه مثل هل ثقيله بك قل  
و الوند ائذان مجموع و فرق علا

Written in fair Naskh, with some marginal notes.

Dated Tuesday, the 3rd Jumâdâ I, A.H. 1010 = A.D. 1601.

Scribe: سيد محمد بن سيد احمد بن سيد شهاب الدين.



## No. 2217.

fol. 166; lines 15; size  $8\frac{1}{4} \times 4\frac{1}{2}$ ;  $5\frac{1}{4} \times 2\frac{1}{2}$ .

نهاية الراغب فى شرح عروض ابن الحاجب

NIHĀYAT AR-RĀĠIB FĪ SHARĤ  
'ARŪD IBN AL-ĤĀJIB.

A commentary on *Al-Maqṣad Al-Jalīl* (No. 2215) by Jamāladdīn Abū Muḥammad 'Abdarrahīm bin al-Ḥasan bin 'Alī al-Isnawī ash-Shāfi'ī جمال الدين ابو محمد عبد الرحيم بن الحسن بن على الاسنوى الشافعى (d. A.H. 772 = A.D. 1370; see Lib. Cat., vol. xii, No. 773).

Beginning:—

قال شيخنا الامام العلامة ..... الحمد لله  
وب العالمةين و صلواته و سلامه على سيدنا محمد خاتم النبىين و على آله  
و صحبه اجمعين و بعد فان القصيدة المسماة بالمقصد الجليل فى علم  
انخليل نظم الاستاذ جمال الدين ابى عمرو عثمان بن الحاجب رضى الله  
عنه فى علم العروض و القوافى على بحر البسيط من اصنع التصانيف  
و ابدعها النخ \*

In the preface the author traces his Isnād (the chain of successive teachers) to the author of the text, Ibn al-Ḥājib, through Yūnus bin Ibrāhīm ad-Dabūsī (who was born in A.H. 635 = A.D. 1237; see *Ad-Durar al-Kāminah*, vol. ii, fol. 351<sup>b</sup>).

For other copies see Escur., No. 410; Cairo, vol. iv, p. 197; Rāmpūr, p. 573. See also Brock., vol. i, p. 305, and Hāj. Khal., vol. iv, p. 199.

Written in fair Naskh. Slightly worm-eaten.

Not dated; probably 17th century.

## No. 2218.

fol. 101; lines 21; size  $7\frac{1}{2} \times 4\frac{3}{4}$ ;  $4\frac{3}{4} \times 3$ .

شفاء العليل و سقاء الغليل

## SHIFÂ'AL-'ALÎL WA SIQÂ'AL-ĠALÎL.

An anonymous commentary on *Al-Maqṣad al-Jalîl* (see No. 2215 above).

The full title of the work, as given in the preface, is as follows:—

شفاء العليل و سقاء الغليل شرح المقصد الجليل فى علم الخليل \*

Beginning:—

الحمد لله الذى هدى العلماء الى العلوم بموازئها .....  
 ..... و علم الخليل العروض بالعروض و اطلعه على القوافى  
 او الضرب و العروض ..... و بعد فان القصيدة الغراء .....  
 ..... المسماة بالمقصد الجليل فى علم الخليل للشيخ ابي عمرو  
 عثمان بن الحاجب شكر الله سعيه و سقى فى الحشر من الحوض الكونر  
 النخ \*

The work begins with short biographical notices of the author of the text, Ibn al-Hâjib, and the father of prosody, Abû 'Abdarrahmân Khalîl bin Ahmad al-Farâhîdî (d. A.H. 175=A.D. 791).

The work is divided into two parts. The first part, treating of metre, ends on fol. 95<sup>a</sup> with the following colophon:—

هذا آخر الدائرة الخامسة و بتمامها تم شرح العروض و يسر الله  
 تعالى و تبارك شرح علم القافية و ذلك فى يوم الاحد العاشر من شهر  
 جمادى الاولى لسنة اربع و ثلثين و تسعمائة \*

According to this the first part was completed on Sunday, the 10th Jumâdâ I, A.H. 934=A.D. 1527. The second part, treating of rhyme, was completed, as stated at the end, on Friday, the 14th Jumâdâ II, A.H. 934=A.D. 1527.

No other copy of the work is known.

Written in fair Naskh. Slightly worm-eaten and water-stained.  
Not dated; probably 17th century.

A seal, bearing the name of a certain Abu'l-Makârim, dated  
A.H. 1297=A.D. 1879, is found on fol. 1<sup>b</sup>.

## No. 2219.

fol. 9; lines 21; size  $9\frac{1}{2} \times 6\frac{1}{2}$ ;  $6\frac{1}{4} \times 4$ .

الكافي في علمي العروض والقوافي

AL-KÂFÎ FÎ 'ILMAI AL-'ARÛD  
WA'L-QAWÂFÎ.

A treatise on metre and rhyme, by Abu'l 'Abbâs Ahmad bin 'Abbâd bin Shu'aib al-Qinâ'i al-Qâhirî ash-Shâfi'i, commonly called Al-Khawwâs الشافعي القاهري القنائي الشهير بالخواص.

Beginning:—

الحمد لله على الانعام والشكر له على الالهام والصلوة والسلام على  
سيدنا محمد خير الانام و على آله و صحبه السادة الاعلام و بعد فهذا  
تأليف كافي في علمي العروض والقوافي و الله الموفق و عليه التوكل  
الغ \*

The author, Al-Khawwâs, was born at Qinâ, a town in Egypt. In A.H. 806=A.D. 1403 he went to Cairo, where he studied in Al-Jâmi'al-Azhar, and made himself master of several branches of Arabic literature. The author of Al-Qabas al-Hâwî, vol. i, fol. 39<sup>a</sup>, describes him as a man of piety and great learning. He died at Cairo in A.H. 858=A.D. 1454. See Al-Qabas al-Hâwî, vol. i, fol. 39<sup>a</sup>, and Brock., vol. ii, p. 27.

The work is divided into a *Muqaddimah*, two *Bâb* and a *Khâtimah*, as follows:—

*Muqaddimah*. Fol. 1<sup>a</sup>. المقدمة في اشياء لابد منها \*

*Bâb* I. Fol. 1<sup>b</sup>. الباب الاول في القاب الزحاف و العلك \*

*Bâb* II. Fol. 2<sup>a</sup>. الباب الثاني في اسماء البحور و اعاريضها و اضربها \*

*Khâtimah*. Fol. 6<sup>a</sup>. الخاتمة في القاب الايات و غيرها \*

For other copies of the work see Berlin, Nos. 7131-2, and Paris, No. 2357.

The work has been frequently printed and lithographed in Cairo. For printed editions see *Iktifâ'al-Qunû'*, pp. 260, 475 and 476.

Written in rough Naskh.

Not dated; probably 18th century.

No. 2220.

fol. 30; lines 27; size  $9\frac{1}{2} \times 6\frac{1}{2}$ ;  $6\frac{3}{4} \times 4\frac{1}{2}$ .

المختصر الشافى على متن الكافى

AL-MUKHTAṢAR AṢH-SHĀFĪ 'ALĀ  
MATN AL-KĀFĪ.

A concise commentary on the preceding treatise, by Muḥammad ad-Damanhūrī al-Miṣrī محمد الدمنهورى المصرى. He composed the present work in A.H. 1230=A.D. 1814, and died in A.H. 1238=A.D. 1871. See *Iktifâ'al-Qunû'*, p. 475.

Beginning:—

حمدا لمن شرفنا بمن هو سيد الكاملين و انزل عليه ..... فى الكتاب  
المستبين ما علمناه الشعرو ما ينبغي له ان هو الا ذكر و قران صبين  
الغ \*

In the preface the author makes mention of an earlier and larger commentary on the text of *Al-Khawwâṣ* entitled *الأرشاد الشافى* *الارشاد الشافى*, as the work from which the present one has been abridged.

For other copies see Berlin, No. 7137, and Cairo, vol. iv, p. 199.

The work has been frequently printed in Cairo.

Written in rough Naskh, with numerous short lacunæ.

Dated A.H. 1231=A.D. 1815.

## No. 2221.

fol. 5 ; lines 13 ; size 10 × 6 ; 7 × 3½.

[رسالة في العروض]

[RISÂLAH FI'L-'ARÛD.]

A tract on prosody, by Qutbaddîn as-Sarakhsî قطب الدين السرخسى.

Beginning :—

قال مولانا الفاضل قطب الدين السرخسى رحمه الله رحمة واسعة  
الحمد لله الذي انشا للنظم القسطاس المستقيم ليزن به الشعر من له الطبع  
المستقيم او السقيم و على نبينا الصلوة و التسليم اما بعد فاعلم ايها الاخ  
العزیز وفقك الله و ايانا لما يحب و يرضى ان الشعر لفظ موزون عن قصد  
النح \*

The author belonged to Sarakhs, a city in K̄hurâsân. The date of his death and other particulars of his life are not known.

Written in Nasta'liq.

Not dated ; probably 19th century.