ARABIC MANUSCRIPTS.

PHILOLOGY.

LEXICOGRAPHY

No. 1962.

foll. 161; lines 15; size 13 × 9; 9 × 6 4.

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-Dinwârî. (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 السفينة الجاهل و السفه الجاهل و الحسبب من الرجال ذو حسب

* The last words are as follows:

قال القراء الميم تزارد في أول الحرف و أخره و لا تزارد في وسطه

فاما ما زيدت إليه لولا ففعل *

For other copies see Br. Mus. Suppl., No. 832; Br. Mus., p. 247; Casiri, No. 570; Dérenbourg, No. 573; Leyden, Nos. 48-9; Waliaddin, Nos. 2677-8; Ḥamidiyah, No. 1042; Ayâ Şûfiyâh, Nos. 3769-70; Nûr 'Uṣmânîyâh, Nos. 3666-7; Kûprîlizâdah, No. 1201; Râmpûr, p. 575. For commentaries see Ḥâj. 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. 1b contains a short biographical notice of the author,
extracted from the Wafayat al-A'yan of Ibn Khallikan.

The title-page contains, besides the seal and signature of a
certain Muzaaffar Husain, the seals of Sulaimanjah (a.h. 1243-1253
=A.D. 1827-1837), Amjad 'Ali Shah (a.h. 1258-1263=A.D. 1842-
1847), and Wajid 'Ali Shah (a.h. 1263-1273=A.D. 1847-1857),
rulers of Oudh.

No. 1963.

foll. 354; lines 31; size 13 x 7½; 6 x 4.

الجمهوره

AL-JAMHARAH.

A large dictionary, arranged unsystematically.

Author: Abu Bakr Muhammad bin al-Hasan bin Duraid al-
Azdi أبو بكر محمد بن الحسن بن دaired الأذني. He was born at Basrah 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 Basrah school of
grammarians. In Basrah he studied under several eminent scholars,
including Abu Hattim as-Sijistani (d. a.h. 250=A.D. 864) and
Ar-Riyashi (d. a.h. 257=A.D. 870). He left Basrah, a.h. 257=A.D. 870,
when the Zanj perpetrated a horrible massacre to which his master
Ar-Riyashi fell a victim, and fled with his uncle, Al-Husain, 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 Muhammad
Ibn Mikâl, and his son 'Isâ'il. It was for them that he not only
composed the present work but also his celebrated Qasidah, Al-
Maqûrah. When Ibn Mikâl was deposed in a.h. 308=A.D. 920
he repaired to Bagdad, 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'ubites, 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-Iṣḥiqāq chiefly to refute his opponents by tracing the etymology of every Arab name. He died in Bagdad on Wednesday, the 17th Shabân, A.H. 321=A.D. 933. For further particulars of his life and works see Ibn Nadîm, p. 61; Nuzhat al-Alibbâ’, fol. 120a; Ibn Khallikân (De Slane’s translation), vol. iii, p. 37; Yâqût, vol. vi, pp. 483-494; Buqyat al-Wu’ât, fol. 23a; Ibn al-Âsîr, vol. viii, p. 204; Mîrât al-Janân, fol. 196a; Murûj ad-Dâhhab, fol. 354b; Dustûr al-I’lâm, fol. 49b; Brock., vol. i, p. 111.

Beginning:—

إخبرنا الشيخ أبو يعقوب يوسف بن يعقوب بن خزازيد البصري قال قرأت هذا الكتاب على أبي عمران موسى بن رباح بن عيسى من نسخته بخط أبي على القالي في شهر سنة خمس وسبعين وثلاثمائة بمصر في القران قال قرأته على أبي بكر محمد بن الحسن بن دريد قال أبو بكر محمد بن الحسن بن دريد - الحمد لله التحيم بل السَّيق المُخبَر

* بلا استغادة المَحَبَّ.

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‘îl bin ‘Abdallâh bin Muḥammad bin Mîkâl, for whom he wrote the present work.

For other copies see Leyden, No. 62; Paris, No. 4231; Kûprîlizâdah, No. 1541; Yênî, No. 1124; Nûr ‘Uṣmāniyyah, Nos. 4745-6; Ayâ Şüfiyyah, No. 4672; Wâliaddin, No. 3100; Cairo, vol. iv, p. 171; Âsafîyyah, 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 lacunae. Not dated; probably 14th century.
تهذيب اللغة

TAHDĪB AL-LUḠAH.

An old and valuable copy of the fourth volume of the Tadhīb al-Luḡah, a comprehensive lexicon in several volumes, of which we have only two volumes, viz., the present one and vol. ix (see No. 1963 below). The arrangements are the same as in the Kitāb al-ʿAin of Al-Khalīf (d. a.h. 175=a.d. 791).

Author: Abū Mansūr Muḥammad bin ʿAlī bin al-Azhari al-Harawi. He was born at Harāt, a.h. 282=a.d. 895. He went to Bağdād while still young, and studied under Muḥammad bin as-Sarī Ibn as-Sarrāj (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 Durād (d. a.h. 321=a.d. 933; see No. 1963 above). In a.h. 311=a.d. 923 he left Bağdād for Mecca on pilgrimage. On his way back from Mecca, he fell into the hands of the Qarāmīṭah (an offshoot of the Shiʿah sect), who, on the 18th Muḥarram, a.h. 312=a.d. 924, attacked the pilgrim caravan at Al-Ḥabīr on the road from Medina to Kūfah. 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-Dahnā, the spring at As-Sammān, and the summer near both the fountains of As-Sītār. 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 Khallikān (De Slane’s translation), vol. iii, p. 48; Yaqūt, vol. vi, pp. 297–299; Muʿjam al-Buldān, vol. iv, p. 951; Abū’l-Fidāʾ, vol. ii, p. 549; Nuzhat al-Alibbāʾ, fol. 148a; Buqyat al-Wu‘āt, fol. 6b; Mirʿāt al-Janān, fol. 225a; Dustūr al-ʿIlām, fol. 6b; Brock., vol. i, p. 129.

Beginning:

ابوب العصام و الكان - قال الليث الصخر الذكر من التعاليب قلتم لم

 اسمه الصحيح بهذا المعنى لخير الليث وهو منبحر الغ
The arrangements of the work are peculiar. The order of the letters, as given by Háj. Khal., vol. ii, p. 479, is as follows:—

Each letter is subdivided into six grammatical sections, viz., (i) the root: (ii) the palatal (iii) the palatal of the compound (iv) the palatal of the root (v) the palatal of the root; (vi) the palatal of the root. 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 Ж and the earlier part of the letter Р. The last word explained is theظهر.

The colophon reads thus:—

According to the above colophon, this valuable MS. was transcribed by 'Ali al-Khafājī, the son of Abū 'Ali Muḥammad bin Ṣadaqaḥ al-Khafājī (d. A.H. 622 = A.D. 1225; see Dustūr al-Ṭāmīn, fol. 43*), an illustrious poet and a good calligrapher, from a copy corrected and collated by Ibn al-‘Assār and Ibn al-Khashāb (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; Wallidin, No. 3099; Ayā Sūfīyah, No. 4671; Nūr Usmāniyah, Nos. 4686-7, 4743-4; Bashīr Āgā, No. 625; Kūpri-līzadah, Nos. 1526-39; Rāmpūr, 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 Manṣūr al-Ifriqi.
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 محمد 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 *ʿUyun at-Tawārikh* of Al-Kutubi (i.e. Muhammad bin Shākir al-Halabi ad-Dārānî ad-Dimashqī, who died in A.H. 764 = A.D. 1363; see Brock., vol. ii, p. 48).

No. 1965.

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

The Same.

The 9th volume of the same work.

Beginning:—

بسم الله الرحمن الرحيم و بِنَسْطِينِ ۖ فَمَرَىٰ - ۖ فَمَرَىٰ - ۖ ...

... الجغافة السفينة الفارغة إذا كانت مشحونة في غامضة البه...

The present volume begins with the latter part of the letter ج, and contains also ض, beginning on fol. 10ª; س, beginning on fol. 49ª; and ش, beginning on fol. 111ª. It ends abruptly with the explanation of words connected with the root ورشي.

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 *Wafayāt al-ʿAyyān* of Ibn Khallikān.

No. 1966.

foll. 370; lines 31; size 12 x 8½; 9 x 6½:

الصحاب

**Aṣ-Ṣahāḥ**

A very old and reliable copy of the well-known dictionary of Abū Nāṣr Ismāʿīl bin Ḥammād al-Jawhari ابو نصر اسماعيل بن حمام العماري.
Beginning:

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 Bağdâd, where he prosecuted his advanced studies under Abû ʿAli al-Fârsi (d. A.H. 377=A.D. 987) and Abû Saʿîd al-Hasan as-Sirâfî (d. A.H. 368=A.D. 978). He made a journey to Hijâz through the lands of the Rabîʿah and Muḍâr tribes in Syria to acquaint himself with pure Arabic. After his return to Khurâsân he settled in Dâmaḡân, 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. 393=A.D. 1007. For further particulars of his life and works see Yatimât ad-Dahr, vol iv, p. 289; Yâqût, vol. ii, pp. 266-272; Buḫyat al-Wuʿât, fol. 152a; Nuzhat al-ʿAlibba, fol. 157; Brock., vol. i, p. 128. See also Mirʿât al-Janân, fol. 237b, and Dusṭûr al-Iḥâm, fol. 31a, 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; Bosen, Institute, No. 151; Küprülizâdeh, Nos. 1546-50; Hûr Lailâ, Nos. 433-4; Bashîr Âğâ, Nos. 630-4; Nûr ʿUsmâniyah, Nos. 4757-70; Ayâ Şûfiyah, Nos. 1398-1400; Yenî, Nos. 1131-4; Cairo, vol. iv, p. 164; Râmpûr, p. 511. For abridgments see Hâjî Khalîlî, vol. iv, pp. 91-97.

The work has been lithographed in Tihrân, A.H. 1270, and printed in Bûlûq, A.H. 1282 and 1292, under the title ناج اللغة و صحاح العربية.

The colophon reads thus:—

وقد تم كتاب الصحايخ في اللغة و الحمد لله على انتظار حمو يوازي نعمه و ملاياته على خير خلقه محمد و على أله و اصحابه على يدي العبد المؤمن رحمة الله العزيز الخفائر يونس بن مهدي بن شهير قطب مبارک.
According to the above colophon, this valuable MS. was transcribed by one Yûnus bin Barakah ar-Rawandî in the Niżâmiyyah Madrasah of Bağdâd. The colophon is followed by a note stating that it was collated with an original transcribed by Al-Jawâliqî (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: ينوس بن بركة الزاوندي.

No. 1967.

foll. 575; lines 27; size $12\frac{3}{4} \times 8; 8 \times 4\frac{1}{2}$.

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 Rabi’, A.H. 1051 = A.D. 1641.

Scribe: علام علي.

No. 1968.

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

كتاب الغريبين

KITÂB AL-GARÎBAIN.

The present work, a dictionary of the rare words in the Qurân and Ḥadîş, 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: Abū 'Ubaid Aḥmad bin Muḥammad bin Muḥammad al-Harawī. He is described by As-Suyūṭī, Buḫyat al-Wuʿāt, fol. 125b, as a great scholar, deeply versed in philology and tradition. According to Yāqūt, Irshād al-Arib, vol. i, p. 86, he studied under a host of teachers, among whom was Abū Sulaimān Aḥmad bin Muḥammad al-Khaṭṭābī (d. a.h. 388 = A.D. 998; see Dūṣūr al-Iʿlām, fol. 43a), a poet and well-known traditionist, whose dictionary of the rare words occurring in Ḥadīṣ is mentioned by Ibn al-Aṣīr, in the introduction to An-Nihāyah, 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 Abū Mansūr Muḥammad bin Aḥmad al-Azhari (d. a.h. 370 = A.D. 980), the philologist (see 1964 above). He wrote, besides the present work, a history of the rulers of Harāt, entitled Kilāṭu Wuḥāt al-Harāt, which, if extant, would certainly be of great importance for the early history of Harāt. He died on the 6th Rajab, a.h. 401 = A.D. 1010. See Tabaqāt al-Kubrā by As-Subki, vol. iii, fol. 171b; Tabaqāt by Al-Iṣnawi, fol. 238a; Tabaqāt by Ibn Qāḍī Shuhbah, fol. 22a; Buḫyat al-Wuʿāt, fol. 125b; Mirʿat al-Janām, fol. 240a; Ibn Khallikān (De Slane’s translation), vol. i, p. 78; Dūṣūr al-Iʿlām, fol. 149b; Brock., vol. i, p. 131.

Beginning:

قال أبو عبيد أحمد بن محمد بن محمد الهروي قال سبحانه من له
في كل شئ شاهد فيه الله واحد وفي جميع ما ادركه بصرو أفضى إليه نظر

For other copies see Berlin, Nos. 696-7; Leyden, No. 65; India Office, No. 902; Kūprilizādah, Nos. 375-7. For abridgments and commentaries see Ḥāj. 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.

foll. 78; lines 27; size 9 × 6 ¼; 5 ½ × 4 ½.

FIQH AL-LUḠAH WA SIRR AL-‘ARABIYYAH.

An Arabic glossary, arranged according to subjects.

Author: Abū Mansūr Abdalmalik bin Muḥammad bin Ismā’īl aṣ-Ṣa‘ālibī (d. A.H. 429 = A.D. 1037; see Lib. Cat., vol. xii, No. 791).

Beginning:—

ربنا آننا من لدنك ورحمة ومبين لنا من أمرنا ورشدا رسالة جعلها
عبد الملك بن محمد بن اسماعيل الثعالبي مؤذنة كتاب فقه اللغة
وسر العربية الذي أنفقه لمجلس الأمير السيد ابن الفضل عبد الله بن
أحمد اليمكاني المخْ.

The preface includes a dedication to Amīr Abū’l-Faḍl ‘Ubaidallah bin Ahmad al-Mikālī, the governor of Faras, at whose residence in Fīrzābād 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; Waliaddin, No. 3130; Hamidiyyah, Nos. 1407-8; Ayâ Şufiyah, No. 4716; Râmūr, p. 512.

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

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

Not dated; probably 13th century.

No. 1970.

foll. 160; lines 14; size 7 ½ × 4 ¼; 5 ⅛ × 2 ⅛.

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 Ramadán, A.H. 1121 = A.D. 1709. The title-page contains, besides the seal of a certain Sayyid Muḥammad ʿAbbās Mūsawi, dated A.H. 1262 = A.D. 1846, the signature of Muḥammad Mahdi bin Ṣaṭṭāreddīn Muḥammad al-Harawi.

No. 1971.

foll. 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 Pāšt of Bāb VII thus:-

الجبن اللين الياسس القديم و الوشيق اللحم الياسس القصب
النجم الياسس

Written in Naṣīḥa. Worm-eaten.

Dated Saturday, the 7th Shawwāl, A.H. 1069 = A.D. 1655.

Scribe: تاج الدين محمد بن خلف تاج الدين العنفي.

No. 1972.

foll. 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-ĠARĪB.

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

Author: Abū Muḥammad ʿĪsâ bin Ibrāhīm ar-Raḥaʿi al-Luḡawī. Suyūṭī in Buqayt al-Wuʿāt, fol. 296b, describes him as a great scholar of Yemen, deeply versed in philology and jurisprudence. According to Yāqūt, Irshād al-ʿArabī, vol. vi, p. 100, he was the chief authority in Yemen on philological questions. He died at Aḥāzah in A.H. 480 = A.D. 1087. For the notices of his life see Muʿjam al-Buldān, vol. vi, p. 907 ; Buqayt al-Wuʿāt, fol. 296b ; Yāqūt, vol. vi, p. 100 ; Dustūr al-ʿIlām, fol. 52b ; Brock., vol. i, p. 279.
Beginning:—

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

المبرع ما ذكرناه و الطبع الوسيع يقال طبع السيف إذا علله (sic) قال صلى الله ...... *

For other copies see Berlin, No. 7039; Leyden, No. 68; Br. Mus., No. 1010; Br. Mus. Suppl., No. 1214; Ayâ Şûfiyâh, 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.

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foll. 32; lines 17; size 9½ x ; 6½ x 3½.

[MUKHTAŠAR NIZÂM AL-ĠARĪB.]

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 الإنسان من راسه الى قدمه - بسم الله الرحمن الرحيم -

الشوي جلادة الراش ج شري قال الله تعالى نزعة للشوي يعني

جلاد الراش الغ -
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 Nāshī, with the headings in red. Not dated; probably 18th century.

No. 1974.

foll. 96; lines 19; size 8 1/2 x 6; 7 x 4 1/2.

DURRAT AL-GAWWĀṢ.

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

Author: Abū Muhammad al-Qāsim bin ‘Ali bin Muḥammad al-Ḥariri.

Beginning:

إِنَّمَا بَعْدُ حَمْدِ اللَّهِ الَّذِي عَمَّ عَبْدَهُ بَوْطَائِفَ الْعَوَارِفِ وَخَصْمِ شَارِهٍ

The author, a great philologist and elegant writer of Baṣrah, was born in A.H. 446 = A.D. 1054. His family came from Mashān, 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 Maqāmāt, 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 Khallikān (De Slane’s translation), vol. ii, p. 490; Yāqūt, vol. vi, pp. 167–184; Nuzhat al-ʿAlībbā’, fol. 168a; Buγyat al-Wuʿāt, fol. 304b; Abūl-Fidā’, vol. iii, p. 413; Ibn al-ʿAṣīr, vol. x, p. 421; Al-Maḥbūzī’s Rawḍat al-ʿAdāb, 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 Ḥāj. Khāl., 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.

foll. 99; lines 29; size 8½ x 6; 7 x 4.

شرح درة الغواص

SHARḤ DURRAT AL-GAWWĀS.

A commentary on the preceding work, by Shihābaddin Ahmad bin Muḥammad bin 'Umar al-Khafājī ash-Shāfi‘ī شهاب الدين أحمد بن محمد بن عمر الخفاجي الشافعي (d. A.H. 1069=A.D. 1658; see Lib. Cat., vol. xii, No. 793).

Beginning:

لحمد الله الذي جعل حمدة في تاج الأدب درة و أشكرا على إحسانه الذي هو في وجههم المطالب غرة ......... وبعد فإن كتاب الدرة لما احترى على درر مستخرجة من لجنة البراعة الغير

The preface includes a dedication to Sulṭān Murād 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.

coll. 241; lines 25; size 11 1/4 x 7; 8 x 5.

مجمع الأمثال

MAJMA' AL-AMȘAL.

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-Naisabūrī أبو الفضل أحمد بن محمد بن أحمد بن إبراهيم الميداني النيسابوري.

Beginning:

لا أحسب ما يوشِّه به صدر الكلام واجمل ما يفضل به عقد النظام

حَمْد الله دُمِ الْجَالِل وَالْأَكْرَم

... سميت الكتاب مجمع الأمثال

الإِخْحَاصُ

The author, an eminent philologist of Naisāpur, was a favourite pupil of Abu’l-Ḥasan al-Wāḥidi (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:

(1) فُرُوجَة الْعَرْفَ فِي (ii) المصادر (iii) الأفموذج في النحو (iv) شرح المفصلات, صرف

He died at Naisāpur on Wednesday, the 25th Ramaḍān, A.H. 518 = A.D. 1124. According to As-Sam‘ānī, Al-Ansāb, fol. 349a, he is called Al-Maidānī since he was buried in Maidān Ziyād, a place in Naisāpur. For further particulars of his life see Ibn Khalikān (De Slane's translation), vol. i, p. 130; Mir’āt al Janān, fol. 300b; Buγyat al-Wu‘āt, fol. 121a; Nuzhat al-Alibba’, fol. 173a; Dustūr aL-lṭām, fol. 133a; 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; Râmpûr, p. 613; Būhâr, 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, e.g., at Búlāq, A.H. 1284, Cairo, A.H. 1310; and Tíbrán, A.H. 1290.

Written in Nasta’līq, the proverbs being in red. Slightly worm-eaten and water-stained.
Dated the 27th Rajab, A.H. 1019 = A.D. 1610.
Scribe: محمد بن مسعود بن نجفي 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.

foll. 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. 68, 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 الصيدلي الشهير بابن جركس.

No. 1978.

foll. 184; lines 10; size 6½ × 5½; 5¾ × 4.

معمدة الادب

MUQADIMAT AL-ADAB.


Beginning:—

الحمد لله الذي فضل على جميع الأسفة لسان العرب كما فضل النطق العلوي على سائر الكتب الخ...
The work was composed at the instance of ʿAlāʾaddawlah Abuʾl-Muẓaffar Atṣiz bin Khwārizmi Shāh (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; Waliaddin, Nos. 3165–8; Ayā Ṣūfiyah, Nos. 4777-8; Bashir Āgâ, No. 648; Râmpûr, p. 518. See also Brock., vol. i, p. 291; and Ḥâj, Khal., vol. vi, p. 76.

Written in elegant ʿArabian Naskḥ, 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.

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No. 1979.

foll. 34; lines 31; size 11 × 6½; 8½ × 4.

اساس الهالة

ASAS AL-BALĀḠAH.

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

Beginning:

قال جابر الله العلامة استاذ الدنيا شيخ العرب و العجم صاحب الكشاف
فخور خوارزم بن القاسم محمود بن عم الزمخشري رحمه الله عليه مخبر
مطوري به امام كل كلام و أفضل مصدّر به كاتب حمد الله و صادقه بما
تسدد به في كتبه الكريم العليم

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; Waliaddin, Nos. 3087-8; Yenî, Nos. 1120-1; Hamidiyah, No. 1358; Ayā Ṣūfiyah, Nos. 4657-8; Nur 'Usmāniyah, Nos. 4688-90; Kûprilizadah, Nos. 1514-6; Bashir Āgâ, No. 622; Āṣafiyah, p. 1428; Râmpûr, p. 507. See also Brock., vol. i, p. 292; and Ḥâj, Khal., vol. i, p. 264.
The work has been printed in two volumes at Cairo, A.H. 1299.

The MS. was transcribed by 'Abdallāh bin Ḥusain bin Aḥmad bin Ja'bar al-Baḥrānī at Shāhjahānābād (Delhi) for the library of his uncle, Shāikh Yūsuf bin Ja'far al-Baḥrānī.

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

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

At the end is a short extract from As-Sayyad ash-Sharif al-Jurjānī’s commentary on the Miftāḥ al-‘Ulūm (see No. 2147 below), dealing with the different divisions of knowledge.

The title-page contains three obliterated seals.

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No. 1980.

foll. 306; lines 27; size 10 × 6; 7 × 4.

النافقة

AL-FĀ’IQ.

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

Beginning:—

الصدقة الذي فتق لسان الذبائح بالعربية البيضاء والخطاب الفصيح الممّم

The work was completed, as stated by the author at the end, in the beginning of Rabī‘i, A.H. 516 = A.D. 1122.

For other copies see Berlin, Nos. 1648-9; Leyden, No. 70; Ayā Ṣūfiyah, Nos. 4707-8; Kûprîlîzādah, Nos. 370-2; Yeni, Nos. 1135-8; Bashîr Āgâ, No. 635; Ḥûr Lailâ, No. 435; Aṣafīyah, p. 1438. See also Brock., vol. i, p. 292, and Ḥâj. Khal., vol. iv, p. 348.

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

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

Not dated; probably 17th century.
SHAMS AL-'ULÛM.

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 العلمو و دوا ء كلام العرب من الكولوم


Beginning:—

الحمد لِلهِ الوَاحِدِ الْقَدِيرِ العَظِيمِ العَزِيزِ العَلِيمِ الصَّالِحِ الحَكِيمِ

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 Qaṣîdat al-Hîmyâriyâh, a poem in glorification of the Himyariite Kings of Yemen. See Z.D.M.G., vol. xxix, pp. 620-8; Sitzungsberichte der K. Akademie, 1877, vol. lixxvi, p. 171; and D. H. Müller, Sûdarabische Studien, p. 143.

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

وَفِي سَنَةِ السَّبعِينِ وَالْخَمْسِ جَمِيعَتِ الْتَطْفِيَفِ فِي رَمْضَانِ

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; Hamidiyâh, No. 1397; Asafiyâh, p. 1436; Rânpûr, p. 511; Bûhâr, Lib. Cat., vol. ii, No. 368.

Dr. 'Azîmaddîn Ahmad, in his ‘Die auf Sûdarabien bezüglichen Angaben Našwân’s im Sâmsa’l-'Ulûm’, has published extracts from
Nashwán’s Shams al-‘Ulûm, Gibb Memorial series, vol. xxiv, Leyden, 1918.

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


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

Scribe: محمد يوصف ولد أحمد بن موسى التنوي.

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‘aziz bin Shaikh ‘Abdalqâdir al-Hanafi al-Qâdiri al-Fatani (d. A.H. 1163 = A.D. 1749), to whom the MS. once belonged:—

(i) و أدخل بجنة الله

(ii) يغتلم بفروع وريز عزيز

(iii) جنة معالا جلي عزيز أست

No. 1982.

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

فياء العلماء مختصر شمس العلوم

DIYĀ‘ AL-‘HULÛM MUKHTASAR SHAMS AL-‘ULÛM.

An abridgment of Nashwán’s Shams al-‘Ulûm, by his son Abū ‘Abdallâh Muḥammad bin Nashwán bin Sa‘īd al-Ḥimyarî.

Beginning:—

اما بعد محمد الله مستحق الحمد النعمانه على جميع عبد......

............ و تد صنف فيه العلماء رحمهم الله تعالى تصنيف كثيرة حرس

كل مفه تصنيفه و ضبطه بعض انضباط بغدادة الشكل مفردة .... و ام

يجمعها في تصنيف جامع ولم يطبع باجتماعها طامع حتى جمعها نشوان

يجمع الله في كتابه سابقا لحق فيما اتى به الله *
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 Şüfiyah, No. 4700; Waliaddin, 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 Bugyat al-Wu‘ât of As-Suyûtí.

No. 1983.

foll. 595; lines 23; size 11½ x 9¼; 7½ x 4.

لواء المجموم

LAWÂMI‘AN-NUJÚM.

Another abridgment of Nashwân’s Shams al-‘Ulûm. by an unknown author who appears to have no knowledge of Diyâ‘ al-Hulûm (No. 1982 above).

Beginning:—

الحمد لله الذي فضل الإنسان على سائر الخيول المَحَمَّد

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: عالم رسول.

No. 1984.

foll. 30; lines 15; size 11 x 6; 7½ x 4.

كفاية المشفط

KIFÂYAT AL-MUTAĦAFFIZ.

A dictionary of synonyms, arranged according to subjects.
الحمد لله رب العالمين و سلم الله... هذا كتاب مختصر في اللغة وما يحتاج إليه من غريب الكلام و أوعدها فيه كثيراً من الأسماء والصفات الغ.*

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; Yaqūt, vol. i, p. 47; Bugyat al-Wu‘āt, fol. 139; Hāj. 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; Rāmūr, p. 514.

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

Written in fair Nastā‘ilīq, with the headings in thick Naskh. The last folio should come after fol. 25.

Not dated; probably 18th century.

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

النهاية في غريب الحديث و الآثار

AN-NIHĀYAH FĪ GARĪB AL-HADĪS WĀ’L-ÂSÂR.

A dictionary of rare words occurring in works on tradition.


Beginning:—

الحمد لله على نعمة بجميع مكافحة... أما بعد فلا خلاف بين أولي الآبابة والعقول الغ.
The work contains an introduction dealing with the history and development of the dictionary, which is fully described by Hâj. 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 Şâfiyyah, Nos. 4781–2; Râgib Pâshâ, Nos. 359–62; Cairo, vol. i, p. 445; Bûhâr, No. 369; Āṣâfiyyah, p. 1448. See also Brock., vol. i, p. 357.

The work has been lithographed in Tîhrân, a.h. 1269, and printed in Cairo, a.h. 1311.

The colophon reads thus:

أُوْلَیْا كَتَابَ النِّطَابَةِ فِي غَرِيبِ الحَدِيثِ وَالأَثَّارِ لَنَبِيِّ الأَيِّ

And the first line reads:

وشك في إثنان ستين سنة من ألف ولف وكتبت هذه النسخة من

This MS. was transcribed from a very accurate copy of the work written by Mûsâ b. Ibrâhîm b. Yahyâ Ash-Shârâwî in a.h. 684 = a.d. 1285. This Ash-Shârâwî, who belonged to the Ḥanbali sect, was a poet and scholar of considerable reputation. He died in a.h. 702 = a.d. 1302. See Ad-Durar al-Kânînâh, vol. ii, fol. 306b.

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

Dated the 3rd Rajab, a.h. 1106 = a.d. 1694.

No. 1986.

foll. 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 Mulla Haidar.

At the end is a note stating that the MS. was studied by a certain Sāliḥ Muhammad at Bagdād at the shrine of Shaikh 'Abdalqādir al-Jilānī.


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

The Same.

Another copy of the same work, beginning as usual.

Written in fair Nastaliq, 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 برنس.


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

الدر الشير

AD-DURR AN-NASÍR.

An abridgment of the preceding work, by Jalāladdin ʿAbdarrahmān bin Abī Bakr as-Suyūtī (d. a.h. 911 = a.d. 1505; see Lib. Cat., vol. v, part i, No. 123).

Beginning: —

الحمد لله على ما انفع و صلى الله على سيدنا محمد و آله و صحبه

و سلم هذا مؤلف لخصت فيه كتاب النهضة في غريب الحديث لأبي

الإثيرسمنة بالدر الشير المُّ

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.

fol. 50; lines 11; size 7½ x 5; 5½ x 3.

كتاب الصفات و العلى

KITĀB AŠ-ŠIFĀT WA’L-ḤILĀ.

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

Author: Muhammad bin ’Īsā bin Muhammad bin Aṣbag al-Azdi al-Qurtubi al-Mālikī, better known as Ibn al-Munāṣif محمد بن عيسى بن محمد بن اشباغ الازدي القرطبي المالكي الشيرباني الناصف.

Beginning:

قال الشيخ الغفيرة الإمام أبو عبد الله محمد بن عيسى بن محمد بن اشباغ الازدي رحمه الله مجيبا لم سلته من إخوانه -

الحمد لله تعالى صلما على محمد و جملي من عصمه

The author, Ibn al-Munāṣif, 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 Dustūr al-ʾIlām, fol. 138a, and Brock., vol. i, p. 497.

Other copies of the work are noticed in Berlin, No. 5370, and Escur., No. 518, under the title المذهبة في الديانات العلی.

The MS. was transcribed by ʿAbd al-Munāṣif bin Muḥammad bin Idrīs bin Bābā Juk bin Shaʿbān bin ʿAbdallāh (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 Ramadān, A.H. 684 = A.D. 1285.

The title-page contains an ʾIjāzah (licence), granted by Muḥammad bin Jābir bin Muḥammad al-Qāṣī (d. A.H. 780 = A.D. 1378) to his disciple, Kamāladdīn Abūʾl-Faḍl Muḥammad bin ash-Shaikh Jamāladdīn Ibrāhīm bin Maḥmūd of Ḥalab, to the effect that he studied under him, besides the present work, the Buṣyāt al-ʾĀmāl fīn-Nuṣṭaʿiyuṭ Bījamī Mustaqīlišṭ al-Afād of Abū Jaʿfar ʿAbd al-Munāṣif bin ʿYūsuf.
al-Fihri al-Labli (d. A.H. 691 = A.D. 1291; see No. 2104 below) in A.H. 747 = A.D. 1346. Al-Qaṣī himself traces his Ḥsnād through the following two intermediate links to Ibn al-Munṣūr;—

I. Ash-Shaikh Abū Abdallāh Muḥammad bin al-Qāsim al-Ḥadramī.


It is stated in a note at the end that the MS. was collated with a copy which was read by Muḥammad bin 'Abdarrāḥim bin 'Abdul-wahhāb al-Khaṭīb as-Sulami in the presence of Muʿīnaddīn Abū Ahmad Nāfiʾ bin Abī Muḥammad bin 'Abdallʿazīz bin Ahmad bin Nāfiʾ al-Qaṣī, a disciple of Abū 'Abdallāh Muḥammad Ibn Sayyid an-Nāṣ al-Yaʾmūrī, in Ramadān, A.H. 590 = A.D. 1193.

No. 1990.

foll. 32; lines 13; size 9½ x 7; 6½ x 4½.

الحلبة

AL-ḤALBAH.

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 'Alī bin Kāmil.

Beginning:—

الحمدلله الذي سعى كثيرا من الحيوان للعبادة و شرف الخيل بِهِ جعلها أفضل محدود للعبادة و منى على أوليائه أولى الناس و النجدة بما منحهم به من ارتباط الصلوات الجليل إنّه

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-Ṣaḥīḥ Tājaddīn in the preface thus:—

و رأيت زغبة الحقر العالي المولوي الإجلي الإلهي العالمى العضدي الإهلي الإجلي الظبيرو الإجلي القدومي القومي المطيري المطرحي الإجلي
This Ḥāshib Tājaddīn, a nobleman of Cairo, was born in A.H. 640 = A.D. 1242. Ibn Ḥajar al-ʿAsqalānī, in Ad-Durar al-Kāminah, vol. ii, fol. 242a, 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-Sirāj al-Warrāq (d. A.H. 695 = A.D. 1295), Ibn Dāniyāl (d. A.H. 711 = A.D. 1311), and other poets of Egypt as a skilled horsemanship. He took part in several battles, and served as a Vizier under Al-Malik an-Nāṣir Nāṣiraddīn Muḥammad (A.H. 693-694 = A.D. 1293-1294) of the Bahri Mamluk 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 Mirʿāt al-Janān, fol. 441a, and Ad-Durar al-Kāminah, vol. ii, fol. 242.

The colophon reads thus:

"تم الكتاب بخط مؤلفه و جامعه محمد بن علي بن كامل و قال 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 Ḥāshib Tājaddīn.

Written in fair Arabian Nashk, 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 As-Sāhib Tājaddīn, beginning as follows:—

جاوتك تسعى من بعيد بلاد * جرد مسومة بغير قباد

The title-page contains, besides notes by several former owners of the MS., the signature of Muhammad bin Muḥammad al-Qawsūnī (d. a.h. 976 = a.d. 1568; see Dustūr al-Īlam, fol. 281a), 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.

foll. 96; lines 21; size $\frac{8\frac{1}{2}}{6} \times \frac{6\frac{1}{2}}{4}$.

المصباح المنبر في غريب الشرح الكبير

**AL-MIṢBAḤ AL-MUNĪR FĪ GARĪB 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 Wajiz of Rāfi’i (d. a.h. 623 = a.d. 1226).

Author: Ahmad bin Muḥammad al-Fayyūmī al-Muqri. He was born at Fayyūm, where he was brought up and educated. He received his education from Abū Hayyān al-Andalusi (d. a.h. 744 = a.d. 1343), and made himself known as a philologist and elegant writer. He settled permanently at Hamāt, where he was appointed Khaṭīb (preacher) of Ad-Dahshah mosque founded by Al-Malik as-Ṣāliḥ ‘Īsmādaddīn Ismā'īl (a.h. 743-746 = a.d. 1342-1345) of the Bahri Mamluk dynasty. He died at Hamāt some time after a.h. 770 = a.d. 1368. See Ad-Durar al-Kāminah, vol. i, fol. 49a; Bugyat al-Wu‘āt, vol. 132a; Brock., vol. ii, p. 25.

Beginning:—

قال الحمد الفقير الى الله تعالى أحمد بن محمد بن على المقرئ

القوربي نبأ الله عنه الحمد الله رب العالمين ..... و بعد نافذ كنت

جمعت كتابا في غريب شرح الوجيز المراجع و اسمنت فيه من

تصريف الكلمة المُ
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 ‘Uşmâniyâh, Nos. 4873–6; Åsafiyâh, p. 1446.

The work has been twice printed in Egypt, viz., in Cairo, A.H. 1278, and in Bûlûq, 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 علي.

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fol. 83; lines 15; size 8 x 6; 5 1/2 x 4.

التعريفات

AT-TA’RÎFÂT


Beginning:

الحمد لله حمد و الصلاة على خير خلقه محمد و آله و بعده

تعريفات جمعتها و اصطلالات أخدتها من كتب الفقه و زينتها على

حرف الباء من الفصل و الباء الى الياء الميم.

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; Waliâdâfîn, 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 Ramaḍān.
No. 1993.

fol. 351; lines 31; size 10 1/4 x 6; 7 x 3 1/4.

القاموس المحيط

AL-QÂMÛS AL-MUHÎT.

The well-known dictionary of Majdaddin Abu‘t-Tâhir Muhammad bin Ya‘qûb al-Firûzâbâdî ﯽمجم الدين أبو الطاهر محمد بن يعقوب الفيروز آبادî; complete in two separate volumes.

Vol. I.

Beginning:

الحمد لله مَنَّى الشغائر باللغى في البوادي و مَوَدَع اللسان الس

النس الهوائى للغ

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-Shirâzî (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 Shirâz he proceeded to Wâsiţ and thence to Baghûdî, in A.H. 745 = A.D. 1344, for advanced studies. In A.H. 750 = A.D. 1349 he attended the lectures of Taqiâdîn 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 Qâdi’l-Qudât (Chief Judge) of Yemen. After an active life he at last settled permanently at Zâbîd, where he died on the 12th Shawwâl, A.H. 817 = A.D. 1414. For further particulars of his life see Raihânat al-Alîbbâ, fol. 109; Ash-Shaqa‘iq an-Nu‘mâniyâh, vol. i, p. 92; Tâj al-‘Arûs, vol. i, p. 13; Dustûr al-I-lâm, fol. 104a; Bughyat al-Wu‘ât, fol. 89a; Mu‘jam of Ibn Fahl, fol. 287a; Tabaqât by Ibn Qâdi’ Shuhabh, fol. 196a; Tâj at-Tabaqât, vol. ix, fol. 84a; 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; Waliaddin, Nos. 3134-7; Bashîr Âgâ, Nos. 633-7; Nûr ‘Usmâniyâh, Nos. 4786-4810; Kûprîlîzâdâh, Nos. 1556-9;

The work has been thrice printed, viz., in Calcutta, 1817; in Būlāq, 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 Ḥāj. Khal., vol. iv, p. 492.

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

Written in beautiful Naskh, within gold and coloured ruled borders; with a double-page ‘Unwān. 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-Qāmūs, by ʻĪsā bin ʻAbdarrahīm; see No. 1996 below, where the present commentary is described.

No. 1994.

foll. 367; lines and size same as above.

The Same.

Vol. II.

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

Written in the same hand as the above, with a decorated ‘Unwān.

Not dated; probably 16th century.

No. 1995.

foll. 590; lines 27; size 10½ × 6; 8 × 4.

The Same.

Another copy of Al-Qāmūs, 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 ‘Unwān.

Not dated; probably 18th century.
Sharh Khutbat al-Qamus.

A commentary upon the preface of Al-Qamus, by 'Isa bin 'Abd ar-Rahim Muhammad bin 'Abd ar-Rahim. Beginning:

الحمد لله و سلام على عبادة الذين أصطفى و بيداهم يزلق الریب و تحصل طمانة اليقين و الشفاه و بعد فقد سألني بعض الاخوان من أعيان الزمان أن أشرح لهم خطبة القاموس لما فيها من الفراءة

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

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

No dated; probably 19th century.

An inscription of Lisân as Sultan Mahmud ad Dawlah Munshi Muhammad Ali Khani Khan 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.

Sharh al-Qamus.

A short fragment of an anonymous commentary on Al-Qamus. Beginning:

باب الهجرة فصل الهجرة الإباءة كعواء بالمد و الغلق بوزن سلامة النغ

The copy contains the first chapter, viz., باب الهجرة, and a portion of the last chapter, viz., باب اليد و النواو. The MS. breaks off abruptly thus:

قال الرضي كلامه أو في الخبر لها ثلاثة معان: الشك والإبهام و التفصيل

فِي الامترِ مُعْفِيًّا التَّفْصِيلِ
Written in beautiful Indian Naskh, with quotations from the text in red. Foll. 41\textsuperscript{b}-42\textsuperscript{a} are blank.
Not dated; probably 18th century.

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No. 1998.
fol. 204; lines 19; size 9\times 5; 5\frac{1}{2}\times 4.

جوامع الغة

JAWĀHIR AL-LUGAT.

An old and correct copy of a dictionary of medical terms, by Muhammad bin Yusuf al-Ṭibbī al-Harawī, a physician of Harat. Nothing is known of his life, or his precise dates. The latest authority, to whom he refers on fol. 78\textsuperscript{b}, is Ibn Hajar al-‘Asqalānī (d. A.H. 852 = A.D. 1448).

Beginning:

حمدًا لعلم أعطى ذوى القدر تحقق دقائق اللغات العربية و شعرا

مراهب ابدي على أرياء اللباب تدقيق حرفات اللفقات الأدبية ...

ى بعد يقين العدد الفظيم المحتاج إلى الله القوى محمد بن يوسف الطبيب العربي، ما كان علم الطب إشد مما يحتاج إليه الطالب. اشتغالًا

لكونه وسيلة إلى الصحة المبتعدة عليها العادة المضينة إلى سهولة الداربين

مآلاءا ...

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); (ii) التحريكي الكبير (v); (iii) الشمس (vi); (vii) المنهاج;

القاموس (viii); نزهة الأراح (ix); التقويم;

الدستور (x); المذبح (xi); المغرب (xii);

diywan (xiii); (xiv); الناج (xiv).

The present copy does not contain the name of the Wazir Zahiraddin Muhammad Amir 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:—

تمنى [نم] الكتاب بعون الملك الوهاب و حسن توفيقه ولعه على خير خالقه محمد العريء الشاهي و آله الطاهرين و أصحابه الراشدين في شهر سفنه ثلاثين و تسعمائة ببلدة فاخرة هورة صالها الله تعالى عن الآت فيهم الأثر

أزفر لصاحبه و جامعه و كاتبه و فاربه آميين يا رب العالمين.

According to the colophon quoted above the MS. was transcribed at Harat 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: سخري الجوامع, 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 Abu Sa'id, dated A.H. 985=A.D. 1577, the following three seals:—

1. A seal bearing the name of Muhammed Shafi Khan, the servant of 'Alamgir Badshah (A.H. 1088-1118=A.D. 1657-1706).

2. A seal bearing the name of a certain Muhammed Naqi Khan, dated A.H. 1103=A.D. 1691.

3. A seal bearing the name of Hakim al-Mulk Alawi Khan (d. A.H. 1162=A.D. 1743), the celebrated physician of the Emperor Muhammed Shah.

No. 1999.

foll. 108; lines 32; size 11 x 9; 8 x 5½.

المؤرخ في علوم اللغة

AL-MUZHIR Fī 'ULūM AL-LUGAT.

The well-known lexicographical work of Abu'l-Fadl Jalaladdin Abdarrahman bin Abi Bakr as-Suyuti ابها الفضل جلال الدين عبد الرحمن بن أبي بكر السبويتي (d. A.H. 911=A.D. 1505; see Lib. Cat., vol. v, part i, No. 123).

Beginning:—

الحمد لله خالق الألفاظ واللغات و واقع اللفظ للمعاني بحسب ما

انقضده حكمة الإبلغات المُغ.
The work has been printed at Būlāq with the title Al-Muṣḥir, A.H. 1282. There is a difference of opinion as to whether the work should be called Al-Muṣḥir or Al-Muṣḥar. 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; Rāmpūr, p. 517.

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

Not dated; probably 17th century.

The title-page contains, besides a note by a certain Muḥammad bin ʿAlībin Ḍāʾir, regarding his purchase of the MS. in a.H. 1277 = A.D. 1860, the seals of Muḥammad Shāh Bāḏshāh Ghāzī (A.H. 1131–1161 = A.H. 1718–1748), the Emperor of Delhi, and a certain Muḥammad Mahdī.

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 Nashīḥ. Foll. 110–208 are supplied in a later hand. Fol. 14b 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.

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

مجموع بحار الأئوب في تراطب التنزيل ولفظ القروض

MAJMAʿU BIḤĀR AL-ANWĀR FĪ GARĀʾĪB AT-ṬANZĪL WA LATĀʾIF AL-AKHĪBĀR.

A large dictionary of the rare words occurring in the Qurān and in the Ḥadīṣ.

Author: Muḥammad bin Ṭāhir bin ʿAlī as-Ṣiddiqī al-Fattâni (d. A.H. 986 = A.D. 1578; see Lib. Cat., vol. v, part ii, No. 315).
Beginning:
الحمد لله الذي هداها لهذا وماكنا لفتتدي لولا أن هداها الله لقد جاءت رسنا بالحق.]  

The preface includes a dedication to Shaikh ‘Ali al-Muttaqi (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 Akhābār al-Akhīyār of Shaikh ‘Abdalhaqq, the seals of Bādshāh ‘Alamgir Gāzi (A.H. 1068-1118=A.D. 1657-1706) and the inscription Lisān as-Sultān Mahmūd ad-Dawlah Munshi Muhammad Sa‘fdar ‘Ali Khān Bahādur. For the inscription of the same name see No. 1996 above.

No. 2002.

foll. 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 التحجب و استعذابه صلى الله عليه وسلم منهما و غرو بكسر راءج المقرم لينلزم ما ليس عليه كم تتكفل انسانا بدين غيرة الله.]  

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.

foll. 17; lines 22; size 8\times5; 7\times4.

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: Jamáladdin Abū 'Abdallāh Muḥammad bin Abī Bakr bin 'Abdallāh al-Aslākhār al-Yamanī جمال الدين أبو عبد الله محمد بن أبي بكر بن عبد الله الأشعر اليمني (d. A.H. 991 = A.D. 1583; see Lib. Cat., vol. xv, No. 1017).

Beginning:—

نجمدت الكلم يا ذالكرم
على جميع ساقيات النعم

The work ends thus:—

ثم الصلاوة والسلام الزاكي
ما صدمت ورق على الراكب
والآل والصحب مصيب العبدي
على النبي الهاشمي احمدا

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.

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foll. 335; lines 25; size 12\times18; 6\times5.

سجع المعررين ومطلع الشرفين

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: Fakhhraddin bin Muḥammad bin 'Alī at-Ṭariḥ an-Najafī

فخر الدين بن محمد بن علي الطريح النجفي
Beginning:—

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-Ḥujub, fol. 130, and Brock., vol. ii, p. 286.


The present volume ends with the letter א.

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

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

Not dated; apparently 11th century A.H., since the words 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.

foll. 267; lines 25; size 12×8; 6×5.

The Same.

Vol. II.

The second volume of the same work, beginning with كتاب الزرّاء.
The colophon reads thus:

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.

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

The Same.

Vol. II.

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

The colophon runs thus:

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: محمد عبد الله.
No. 2007.

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

الكليات

AL-KULLĪYÂT.

A dictionary of technical terms, by Abu‘l-Baqâ’ al-Ḥusain al-Kaffâwî as-Sayyid Ayyûb. ابو البقاع الحسين الكفوي السيد ابو

Beginning:

خير مطوق به امام كل مقال و أفضل مصدر به كل كتاب في كل
حال مقدمة تنزيل القرآن العج

The author, Al-Kaffâwî, 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 Wazir, Muḥammad Pâshâ (d. a.h. 1072 = A.D. 1661), to Constantinople. The Wazir appointed him Qâdi first of Birkah, and later of Philippopol. A few years later he incurred the displeasure of the Wazir and was banished to his native town. On the intercession of Salîm Jirā‘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 Muṣṭafâ Pâshâ (d. a.h. 1095 = A.D. 1683; see Khulāṣat al-Āsar, vol. iv, p. 397).

For other copies see Wien, No. 89; Cairo, vol. iv, p. 180; Šamîdiyyah, No. 1419; Waliaddîn, Nos. 3141-2; Ayâ Şûfiyyah, Nos. 4733-4; Asâfiyyah, p. 1442; Râmpîrâ, p. 514.

The work has been twice printed in Cairo, viz., in a.h. 1263 and 1255.

Written in small Turkish Nastâ‘liq, with a decorated ‘Unwân in blue and gold.

Dated a.h. 1245 = A.D. 1829.

Scribe: مصطفى بن عبد الله.

No. 2008.

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

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 Mawlawi Ḥakim Anwar ‘Alî.

Written in Indian Nasta‘îq, within double red and blue ruled borders.

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

No. 2009.

foll. 738; lines 21; size 13 x 8; 10 x 5.

KASHSHÂFU IŠTILÂHÂT AL-FUNÜN.


Beginning:—

الحمد الله الذي خلق الإنسان و علمه البيان و خصصه برائع

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 الفراج من تحرير هذا الكتاب مسمى بكشف اصطلاحات

الفنون في تاريخ عشر شهرين ماي الثاني يوم ينطغية رثبت الفجر

سنة 1325 من هجرة النبي صلى الله عليه وسلم مطلب سنه 9 اكبره

بافشة غيزي [در] شاهد بهن آباد تمت تمامة شد *
According to this the MS. was transcribed at Shâbjahânábâd (Delhi) in the 7th year of the reign of Muḥammad Akbar II (A.H. 1221-1253 = A.D. 1866-1897).

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

Written in fair Indian Nastâ’îq. The words explained are in red.

Dated Thursday, the 10th Jumâdâ al-Âmîn, A.H. 1228 = A.D. 1813.

No. 2010.

foll. 519; lines 21; size 11 x 7; 9 x 4½.

DUSTûR AL-‘ULAMÂ’.

The unique copy of a dictionary of the technical terms of all the branches of Arabic literature, by ʿAbdannabi bin Qâdi ʿAbdarrasûl, an Indian scholar, belonging to Ahmâdnagâr, 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 Muharram, A.H. 1173 = A.D. 1759. The date of his death is not known.

Beginning:

سابع فما أحقى بهرَانه جلّ شانه ما أحقى بيانه

وأغذى يتقن اعد الضعف الراجي إلى الله المثنى عبد الدبي النبوي الحسن

ابن قائي عبد الرسول من بني عثمان غفر الله تعالى بثمان الاعمال

ومستقى ببحوث المجذون أن هذا دستور العلماء و جامع العلماء العقلية

حاري الفروع والإصل النقلية الغُ

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

The dictionary ends on fol. 517 with the following colophon:

أعلموا أي المسائل والدلائل والمنتققات والتدقيقات والقوالب

و الجوابات غير منتهي هم ادعى الحاجة فقد خسر خسراً مبيناً

أيما، ختمت بحسن توفيق، هذا الكتاب يوم الجمعة بابع

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

بفضل خدائرد عالی جناب بخويه شدة جلدک ور این کتاب

The beginning of the other is as follows:

بعد حمد توکار ر فیعت محمد مستوفی

می سرایم و صف این گلدسته صدق و صفا

In both the poems the author complains of the sufferings which Muslims of Ahmednagar 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.

No. 2011.

foll. 342; lines 25; size 8\(\frac{1}{4}\)\times 3\(\frac{1}{2}\); 6\(\frac{1}{2}\)\times 12\(\frac{1}{4}\).

كتاب سيبويه

KITÂBU SĪBAWAÏH.

A well-known work on Arabic Grammar, by Abū Bishr 'Amr bin Ugmān bin Qanbar, better known as Sibawayh. ًابورضير عمرو بن عثمان بن قائبر الشبرسيبوي . 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 Sibawaih', 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. 160 = A.D. 782 to A.H. 194 = A.D. 809. See Kitâb al-Fihrist by Ibn Nadîm, p. 51; Nuzhat al-Alibbâ', fol. 27a; Yâqût, vol. vi, p. 80; Buqayt al-Wu'ât, fol. 294b; Dustûr al-I'lâm, fol. 65a; 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:—

ِهِذِهِ بَابُ عَلَمَّ مَا الْکَلِمُ مِنَ الْعَرَبِيَّةِ فَالْکَلِمُ اسْمٌ وَ فَعَلٌ وَ حُرُفُ اللَّه

Foll. 1b–3a contain a preface by one Abû Ja'far Aḥmad bin Muḥammad, who appears to be no other than Aḥmad bin Muḥammad bin Yazdâd bin Rustam (or Rustam bin Yazdâd) Abû Ja'far an-Nahwî at-Ṭabarî. 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 افتح كتابه بالعجم وجعله آخر دعاء اهل جنون فقال جلّ ثناؤه وآخر دعواه أن الحمد لله رب العالمين و صلى الله عليه

For other copies see Berlin, Nos. 6457–9; Kûprîlîzâdah, No. 1500; Ayâ Şûfiyâh, Nos. 4573–5; Ḥâmîdiyâh, Nos. 1326–7; Walladdîn, No. 3027; Nûr 'Uṣmâniyâh, Nos. 4625–8; Cairo, vol. iv, p. 89; Râmpûr, p. 553. For commentaries see Háj. 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.
GRAMMAR.

No. 2012.

foll. 206; lines 23; size $4\frac{1}{3} \times 8; 6\frac{1}{3} \times 10$.

شرح الجمل

SHARH 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-Zajjâji.

In a note on the title-page, in a much later hand, the work is described as a commentary on ‘Abdalqâhir al-Jurjani’s *Al-Jumal* by Imâm Abu’l-Hasan Ibn ‘Uṣfûr (d. A.H. 669 = A.D. 1270); but the facts that on folio 182* 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-Zajjâji’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 Ibrahim az-Zajjâj (d. A.H. 310 = A.D. 922) and a grammarian of great talent and repute, was born at Nihâwand. He studied at Bağdâd and passed his life as a teacher, at first at Damascus and later on at Tabariyâh, where he died in A.H. 337 = A.D. 948. For further particulars of his life see Ibn Khallikân (De Slane’s translation, vol. ii, p. 92); Nuzhat al-Alibbâ, fol. 142*; Bugyat al-Wu‘ât, fol. 233*; Dustûr al-I’lâm, fol. 57*; Brock., vol. i, p. 110.

Beginning:—

قال أبو القاسم اقسام الكلام ثلاثة اسم و فعل و حرف. اقسام الكلام مضاف و مضاف إليه لا يعلم المضاف من حيث هو مضاف حتى يعلم ماضيف إليه إذا الكلام بالنظر إلى اللغة لفظ مشترك بين معاني كثيرة.

Contents:—

Fol. 5a.

باب الأعصاب

Fol. 10b.

باب معرفةعلامات الأعصاب

Fol. 14b.

باب الأعمال

Fol. 17b

باب الثبوت والجميع
باب الفاعل والب парт بالفاعل
باب ما يفتح الاسم في اعرابه
باب الهمت
باب العطف
باب التركية
باب البدر
باب عطف الفعل
باب اسم الفاعل في المعتد
باب يفتح الالف المعتدية وغير المعتدية
باب الابتداء
باب الاستنجال
باب الفعل الداخلة على المبتدأ و الصرف فينطق الهبدناء بانه
اسمها و ينصب الخبر على انه خبرها
باب الفوات التي تنصف الاسم و ترفع الخبر
باب الفرق بين ابن و ابن
باب حروف الفص...
باب حتى
باب القسم
باب عالم بضم فاعله
باب من مسائل مظلم بضم فاعله
باب اسم الفاعل
باب الأمثلة التي يعمل عمل اسم الفاعل
باب الصفة المشيدة باسم الفاعل
باب التعلم
باب ما
باب نعم و بنس
باب حيدا
باب الفاعلين [و] الفاعلين الذين يفعل كل واحد منهما
صاحبه مثل ما يفعل به اقحه
باب ما يجوز تقديمه من البصر على الظاهر وما لا يجوز
باب إضافة المصدر الى ما بدأه
No other copy of the present commentary is known.

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

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


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

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

No. 2013.

foll. 126 : lines 19 ; size 4½ x 7½ ; 6½ x 9.

الإيضاح

AL-‘ĪDÂH.


Beginning:—

الحمد لله رب العالمين و صلواته على سيدنا محمد خاتم النبى و آله

اجمعين اما على إثر ذلك اطلاع الله بقاء الأمير الجليل عهد الدولة مولانا

ر ادام عزة و ثوية و نصرة و تمكينها و اسبغ عليه طوله و فضله فاني جمعت

ني هذا الكتاب ابراهيم من العربية الغ
The present work is divided into two parts. The first part, which consists of 160 chapters, deals with syntax and ends on fol. 73a with the following colophon:—

تم الجزء الأول من الكتاب الموسمي بكتاب الإيضاح على يد الغفورد
الله تعالى على بن محمد بن علي بن عبد الله وأي عرفان منه
يوم الإسبوع في العشر الأرسط من شهر صفر من شهر سنة تسع وتسعين
و خمس مائة فالمحمد الله رب العالمين وصلواته على خير خلقه محمد
النبي و آله الطاهرين لجميعهم.

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

الحمد لله رب العالمين الذي جعل حمدة فائحة كتبه و خاتمة
دعوى الإيانه في جملة قال: وأخير دعواهم أن الحمد لله رب العالمين الميم.

For other copies see Escur., Nos. 42-3, 125, 194; Kúpriliçádah, Nos. 1456-7; Walladín, No. 2903; Ayá Şüfiyah, No. 4451. See also Brock., vol. i, p. 113; and Háj. Khal., vol. i, p. 511.

Written in good and fully vocalised Naškh. 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: علي بن محمد بن علي بن عبد الله.

No. 2014.

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

شرح الإيضاح

SHARH AL-ĪDĀH.

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 Miftah of As-Sakkaki (d. A.H. 626 = A.D. 1228; see No. 2142 below), he found in the chapter on حاشا and a passage which led him to believe that the author was Imam Ibn al-Banna’ al-Misrij:

This Ibn al-Banna’, whose full name is Abu ‘Ali Hasan bin Ahmad bin Abdallah bin al-Banna’ al-Muqri was a jurist of the Hanbali sect. He was born, according to Abu Ya’la, Tabaqat al-Hanabilah, fol. 266 a, in A.H. 396 = A.D. 1005. He studied under Abu’l-Qasim ‘Abdalmalik bin Muhammad bin Ahmad Ibn Bishrân (d. A.H. 430 = A.D. 1038), to whom he refers in the present work on fol. 208 b thus:

Ibn al-Banna’ is said to have composed 150 works, of which the commentary on Al-Iddah is specially noted by Ya’qob (Irshad al-Arif, vol. iii, p. 25). He died in A.H. 471 = A.D. 1078. See Tabaqat al-Hanabilah by Ibn Rajab al-Hanbalî, vol. i, fol. 10 b; Ad-Dahabi’s Tabaqat al-Qurrâ’, fol. 97 b; Bugyat al-Wu’at, fol. 170 a.

Beginning:

The work is divided into two parts. The first part ends on fol. 139 b with the following colophon:

And this manuscript is copied from a copy of the book of this author’s and this copy of the manuscript and the copy of the book by the successor of the first and the successor of the second and the successor of the third and the successor of the second and the successor of the first, and so on.
The second part begins on fol. 135b thus:—

باب الظروف من المكان أعلم أن المكان هم ما استقر فيه أو نصرف عليه الغر.

Fol. 135b 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 ابن ابيهيم الرصواني.

No. 2015.

foll. 199; lines 33; size 5½ x 9½; 8½ x 12.

الخصائص

AL-KHASÂ’IŠ.

A work on the principles of syntax, by Abu‘l-Fath ʿUgmân bin Jinnî al-Mawsili (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 المؤيد بهاء الدولة و ضياء المللة و غياث الامة و إدام ملائكة و فضرة و سلطانه و صيرة و قدره و طاقة و سموه و كبرت شائمة و عدوة ...........

انا لم نر أحدا من علماء البلدان تعرض بعمل اصول النحو على مذهب اصول الكلام و الأثر في كتاب اصول ابن بكر فلم يلقن فيه بما نقص عليه...
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 Hamidiyah Library (No. 1287) possesses a copy, but it is difficult to ascertain from the catalogue whether the copy is complete. In India the Rampur 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 Rabî‘ II, A.H. 1060 = A.D. 1650.

Scribe: هاشم بن محمد الحسيني

The title-page contains a short biographical notice of the author, extracted from the Buqyat al-Wu‘ât of As-Suyûtı.
No. 2016.

oll. 120; lines 11; size 4½ x 6; 6½ x 7½.

كتاب اللمع

KITÂB AL-LAMA‘.

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

Beginning:—

الكلام كله ثلاثة أضرب اسم و فعل و حرف الجُ

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 علي بن أبي العز البغدادي المعروف بالابپي في أواخر المحرم ممن سنة عشرتين 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 علي بن أبي العز البغدادي المعروف بالابپي.

According to a note on the title-page the MS. was purchased by Abû'l-Baqâ’ Muḥammad bin Fathallâh al-Bailûnî at Aleppo in A.H. 1054 = A.D. 1644. This Al-Bailûnî, whom Al-Muḥibbî, Khulâsât al-Âsâr, 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.

foll. 241; lines 17; size 9\(\frac{1}{2}\) x 6\(\frac{3}{4}\); 7\(\frac{1}{2}\) x 5.

شرح اللمع

SHARH AL-LAMA‘.


Beginning:—

الحمد لله على ما أوّل وما خليفه

بكتاب اللمع في الدروس تأليف ابن الفنح عثمان بن جنيد محمد الله سالِت

ان املاً عليه مختصرًا في شرحه فاجتهبه إلى ذلك و الله الموفق - فصل

في بيان النحو الفح

Hāj 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 قرّر من نسخة يوم السبت الثالث عشر من شهر جمادى [جمادى]

الآخر من سنة احدى عشرة و ستمائة رحم الله من نظرفه و دعا نفسه

و مؤلفه بالعفو و الغفران كتبه احوج الخلق رحمه الحكيم إلى عفو الحق عبد المجيد

بن عثمان بن نوفاشي الجبلي *

Written in fair, large and fully vocalised Naskh.

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

Scribe: عبد المجيد بن عثمان بن نوفاشي الجبلي.

The title-page contains the signature of Shaikh ʿUṣmān bin Sanad al-_BUSRI (d. A.H. 1250 = A.D. 1834), the author of Aṣfa’l-Mawārid (see Lib. Cat., vol. xii, No. 755).
الصحابي: مكتبة للنحو العربي

AL-MUKHTÂSAR FI‘N-NÂHW.

A treatise on grammar, by Abu’l-Ḥasan ‘Ali bin Muhammad bin Ibrâhîm bin ‘Abdallâh al-Qâhundurî ad-Ḍârî. 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 ‘Ali al-Wâhidî (d. A.H. 468 = A.D. 1075) calls him his teacher. For accounts of his life see Bugyât al-Wu‘ât, fol. 279b, and Nakt al-Him(105,278),(983,890)ân, fol. 63b.

Beginning:

الحمد لله رب العالمين، وalice للقرين، وصلوا على رسول محمد

و الله من جميع قال الشهيد الإمام ابنا الراحم أبو الحسن على بن محمد

و ابن إبراهيم الضروري. رحمه الله عليه أعلم ابنا كل العرب ينقسم على ثلاثة

أقسام اسم وفعل وحرف النون.

A copy of the work is noticed in India Office, No. 956, where the author is wrongly confounded with Ḥâmidaddin ‘Ali bin Muhammad al-Bukhârî (d. A.H. 667 = A.D. 1268), the commentator of Al-Margînâni’s well-known manual of Hanafi law entitled Al-Hâdîyah.

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

Written in fair, large and fully vocalised Naskh.

Not dated; probably 17th century.

No. 2019.

fell. 161; lines 14; size 8½ x 5; 6 x 3½.

شرح المختصر في النحو

SHARH AL-MUKHTÂSAR FI‘N-NÂHW.

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

Beginning:

لا بد أنك يحكم كل ذئ بال بنصة دينية يترسل إلى كل خد.
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 Majdadîn al-Firdâbâdî (d. A.H. 817= A.D. 1414), the author of Al-Qâmûs.

Written in Indian Naskh.
Dated A.H. 1226= A.D. 1811.
Scribe: عباس قلی.

No. 2020.

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

العوامل المائة

AL-'AWÂMIL AL-MI'ÂH.

The well known work dealing with the hundred grammatical regents, by Abû Bakr 'Abdalqâhir bin 'Abdarrâhman al-Jurjâni.

Beginning:

الحمد لله على نعمةً الشامطة و آلهة الكماله و الصلوه على سيد الانبياء

محمد المصطفى و آلهه المجتمئ و آمانت اول العوامل في النصو على ما ألفه الشیخ الإمام ... مائة عامل العامل ما يوجب كون آخر الكلمة

على وجه مخصوص الثق.

The author, a grammarian of great talent and repute, was born at Jurjân, where he studied grammar under Abû'l-Hasan Muhammed al-Farisi, sister's son to the celebrated grammarian Abû 'Ali (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 Bugyat al-Wu'ât, fol. 245; Dustûr al-Ilâm, fol. 30; Tabaqât by Ibn Qâdi Shuhbah, fol. 38; Tabaqât by Ibn al-Mulaqqin, fol. 91; Tabaqât by As-Subki, vol. iv, fol. 160; Mirât al-Janân, fol. 267; Brock., vol. i, p. 287.
For other copies see Berlin, Nos. 6475-6; Wien, No. 148; Münch-chen, Nos. 696-7, 766; Gottha, Nos. 212-14; Paris, Nos. 3987-91, 4008, 4051, 4123, 4130, 4181; Br. Mus., Nos. 486, 495, 1380, 1522; India Office, No. 981; Escur., No. 92; Alger, Nos. 15, 46, 49, 50, 54; Asāfiyyah, p. 1656.

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

The colophon reads thus:—

تمام شرح ميقات أميل

In this the work is wrongly designated Sharh Mi‘at ‘Āmil.

Written in Indian Nashī, within coloured ruled borders.

Not dated; probably 18th century.

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

شرح الجمل

SHARH AL-JUMAL.

A fragment of a commentary on a grammatical work.

The colophon reads thus:—

هذا آخر ما نيسر إليه على شرح الجمل الكسانية

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

This Al-Ba‘li, whose full name is Muḥammad bin Abīl-Fath bin Abīl-Fadl al-Ba‘li al-Ḥanbali محمد بن أبي الفتح بن أبي الفضل البعل البكوري was born at Ba’llabakk 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-Suyūṭi describes him as a man of noble character and vast learning. He died at Cairo, A.H. 709=A.D. 1309. See Buγyat al-Wu‘ât, fol. 65b; Tabaqat al-Ḥanâbillah by Ibn Rajab al-Ḥanbali, vol. ii, fol. 111b; Brockf, vol ii p. 100
We learn from Haj. Khal., vol. ii, p. 624, that the entire work is divided into five Faṣl, viz., (i) في عامل الفعل; (ii) في المقدمات; (iii) في عامل الاسماء; (iv) في عامل الإعراب; and (v) في شيء معفرة. 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 Ibrahim bin Ahmad bin Muhammad az-Zara'i from a transcript of the work written by the author himself.

Written in Arabian Nastāb. The commentary is distinguished from the text by the words القرآن and الشرح.

No. 2022.

foll. 45; lines 19; size 9½ x 6½; 6½ x 4½.

sizeof (TUHFAT AL-AHBAB WA TURFAT AL-ASHAB).

A commentary on Muḥāfat al-Ifrīb, a versified tract on grammar by Abū Muhammad al-Qāsim bin 'Alī bin Muḥammad bin 'Uṣmān al-Hariri (d. A.H. 516 = A.D. 1122).

By Jamā'laddīn Muḥammad bin 'Umar Bahrayn al-Hadramī جمال الدين محمد بن عمر بحری رامی (d. A.H. 930 = A.D. 1523; see Lib. Cat., vol. xviii, part i, No. 1306).

The commentary begins thus:—

* الحمد لله الذي خلق الإنسان و علمه الإبداع الخلّ

The first line of the text is as follows:—

ابنل مرس بعد انتاج الفعل بحمد الله الطول الشديد الحسول

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 Ṣafiyah, p. 1640.

The work has been frequently printed in Cairo. For printed editions see Iktifa al-Qunūṭ, p. 299.

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

Dated a.h. 1199= a.d. 1784.

No. 2023.

foll. 249; lines 9; size 9½ × 5½; 6 × 3½.

المفصل

AL-MUFAṢṢAL.

The well-known grammar of Jarrallâh Abu'l-Qasim Muḥammad bin 'Umar az-Zamakhsharî (d. a.h. 538= a.d. 1143; see Lib. Cat., vol. xviii, part ii, No. 1339).

Beginning:

الله احمد على ان جعاني من علماء العربية و جعاني [جاباني] على

* العصب للعرب والعربية الغ

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; Rampur, p. 555; Ṣafiyah, p. 1658; Ayā 'Ṣūfiyah, Nos. 4593-6; Walladdin, Nos. 3048-50; Kūprilizādah, Nos. 1505-6; Nūr 'Uṣmāniyah, No. 4647. For commentaries and abridgments see Brock., vol. i, p. 291; Ḥāj. Khal., vol. vi, pp. 38-42.

The colophon reads thus:

تتمام كتاب مفصل از تكملة كرد فتاريغ دوم ماه مصور الأحبار

سنة 1217 مقام لكلهذ الروی امام بارة دیوان سید ناصر یا ملک

علي مربط حصینی على عفأ عنه ولد حافظ علی عفیٰ 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: حميس على.

No. 2024.

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

المسترشد

AL-MUSTARSHID.


Beginning:—

الحمد لله الذي تاهت في عالم روبيته تلوب المتغزلات وكانت في ثغاء صديبته بصائر البصورة ......... وبعد ... ثم سالفي من لا يرضوان ولا يغول طويل و هو الشهيد الإمام شمس الملحة والدين آل梅花 البطارى بن أطول حاشية المفصل مشرفة فامتنعت امراء و خافتم بقرة كسامسق الادب 

...... وردت جنيسابر ... صافين من اصطفاء هذا الفن ...

 وهو الإمام الإمام المحقق علاء الملحة القديم بيه السلام المسلمین ... استدعائي أن اكتب المختصر المفصل في شرح المفصل فغيرت لما جمعته

...... من أعلاه وعملت على استغال رسمه ... وسبيله المسترشد هو.

From the preface, portions of which are quoted above, it appears that the author at first composed a gloss on Al-Mufassal at the instance of a patron, whom he names Shamsaddin Āmulī al-Bukhāri, but subsequently at the request of another patron, whom he calls 'Alā'addin, 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-Mufassal, 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.

foll. 173; lines 25; size 10½ x 7½; 5½ x 5½.

شرح المفصل

SHARH AL-MUFASSAL.

The fourth part of a commentary on the Al-Mufassal of Az-Zamakhshari (see No. 2023 above), by Muwaffaqaddin Abu'l-Baqi' Ya'ish bin 'Ali bin Ya'ish, better known as Ibn Ya'ish and also as Ibn as-Sâ'ig.

Beginning:—

فصل قليل صاحب الكتاب، والزيادة تكون واحدة وثلاثين وثلاثة

The author, Ibn Ya'ish, a grammarian of great talent who belonged to a family of Mawṣil, was born at Aleppo on the 3rd of Ramadan, a.h. 553 = a.d. 1158. He studied under Abu'l-Yumn Zaid bin al-Hasan al-Kindi (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-Mulâkî. 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); Buğyâl al-Wu'ât, fol. 233b; Mi'rât al-Janân, fol. 403b; Dûstûr al-Iláam, fol. 157b; Brock., vol. i, p. 297.

The work has been edited and published by C. Jahn, Leipzig, 1982–6.

For other copies see Walîaddîn, Nos. 3009–12; Yení, No. 1101; and Ayâ Süfiyâh, No. 4540. See also Háj. Khal., vol. vi, p. 37.
The colophon reads thus:—

Written in Arabian Naskh.
Not dated; probably 15th century.

No. 2026.

foll. 208; lines 25; size 9½ × 6½; 7½ × 4½.

The Same.

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

Written in fair Naskh, with a sprinkling of vowel-points.
Not dated; probably 16th century.

No. 2027.

foll. 260; lines 25; size 9½ × 6½; 7 × 4½.

الإيضاح

AL-‘İDÂH.

Beginning:

قوله الله أحمد على طريقه يَاكَنْ نَعْبُدُ تَقَدِيماً لِلَّهِ وَمَا يَنفَقُ
إِنَّهُ للحُصْرِ لا دِلِيلٌ عَلَيْهِ إِلَّا الغَنَّاءِ

For other copies see München, No. 693; Yeni, No. 1100; Wafıddin, No. 3008; Nür 'Uşmāniyāh, Nos. 4611-2; Kūprilızādah, No. 1497; and Hamidiyāh, No. 1320. See also Brock., vol. i, p. 291, and Ḥāj. 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 ابن الحجاج المغربي ....... سنة الألف وسبعين
و ستمائة

The name of the scribe has been rendered entirely illegible.

No. 2028.

foll. 356; lines 17; size 12½ × 9; 8½ × 4½.

الكامل في شرح المفصل

AL-MUKAMMAL Fİ ŞARH AL-MUFAŞŞAL.

A commentary on Az-Zamakhshari's Al-Mufaṣṣal (see No. 2023 above), by Muzhiraddin Muhammad مظفر الديني محمد, a scholar of the 7th century A.H., who, according to Ḥāj. Khal., vol. vi, p. 40, composed it in A.H. 659 = A.D. 1260.

Beginning:

الحمد لله الذي نصرنا بلا قدر إلا عينه إله إرضاء وسمانه ............. آمًا بعد فقد دعاك فئة خلقانته و زمرة اعوانه إلى
ان أشرح لهم كتاب المفصل في الفن تأليف الإمام فاضر خوازم محمود
بين عمر الزمخشري ارجو أن يكون شرحا لا يبقى معه من المفصل

أشكال ......... و سرميدته كتاب المفصل في شرح المفصل الغني.
For other copies see Bodl., vol. i, No. 1034; Eseur., No. 60; Alger, No. 43; Nûr ʿUṣmānīyah, Nos. 4613-14; and Āsāfīyah, 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 منظوم عند عقبة عرف، dated A.H. 1107 = A.D. 1695.

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No. 2029.

fol. 213; lines 13; size $5\frac{1}{2} \times 3$; $3\frac{3}{4} \times 1\frac{1}{4}$.

شرح شواهد المفصل

SHARH SHAWĀḤID AL-MUFAṢṢAL.

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

Beginning:—

الحمد لله الذي فضل الإنسان بفضيلة البيان ............. و بعد فقد سمح لي بعد ما التمس اخوانى من متقيسي العام ............ ان كتب على ما[سول] التصوير العلامة جَالِرُ الله الزمخشري جزاء الله تعالى على ذلك خير الجراء في كتابه المترجم كتاب المفصل من الببتيات المستفادة التي لا أظنها رؤساء النحو ............... بعبيش الاشتبادات على وجه يفيد كل مستفيد المَثْرِ

Cf. Cairo, vol. iv, p. 60.
The colophon reads thus:—

تم الكتاب بعين الله و حسب توفيقه و الحمد لله رب العالمين و على الله وعلى سيدنا محمد و آله الطيبين الطاهرين على يد عبد الصديق الطهري الراجي إلى الله تعالى و عالى التكال في غرة شهر مبارک ربيع الآخر سنة ست و عشرين و ثمانيمائة مهود مين محمد بن

سليمان ميلٍ
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.

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

شرح الانموذج

SHARH AL-UNMÛDAJ.

A commentary on Al-Unmûdaj, a grammatical treatise of Az-Zamakhshari (see No. 2023 above).

By Jamâladdin Muḥammad bin 'Abdalqanî al-Ardabili محمد بن عبد الغني الأردبيلي, who died, according to Cairo, vol. iv, p. 65 in A.H. 647 = A.D. 1249.

Beginning:

الحمد لله الذي جعل العربية مفتاح البين وصبرها ألا يعترز بها
عن انخاط في اليسان وقوم بسببا المنطق الذي هو مميز الإنسان للج

The author tells us in the preface that he wrote this commentary for his pupils, especially for Ahmad Imâdaddin al-Kâshî.

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

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

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

Written in fair Nas'kh.

Dated A.H. 1222 = A.D. 1807.
The well-known grammar of Abu 'l-Fath Nāṣir bin 'Abdassayyid al-Muṭarrizi  

The author, Al-Muṭarrizi, a philologist of great talent, was born at Khwārizm 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 Buğyat al-Wu'āt, fol. 323ª; Dustūr al-I'tām, fol. 128ª; Mir'āt al-Janān, fol. 379ª; Ibn Khallikān (De Slane's translation, vol. iii, pp. 523–5); Al-Jawāhir al-Muḍfiyah, vol. ii, fol. 75ª; Hadā'iq al-Ḥanafiyyah, p. 243; Brock., vol. i, p. 293.

The author tells us in the preface that he composed this work for his son Mas'ūd, for whom he had previously written his lexicographical work, entitled Al-Ignā': (see Háj. Khál., 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 Saucy'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; Nūr 'Uṣmā-niyah, No. 4629; Cairo, vol. iv, p. 110; Râmpūr, p. 555. For commentaries see Háj. Khál., vol. v, p. 582.

The work has been lithographed in Lucknow, A.H. 1262 = A.D. 1245. Written in cursive Nashī. Water stained.

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

Scribe: صيد عمالي
No. 2032.

foll. 55; lines 9; size 11 × 6 2/3; 6 2/3 × 6 2/3.

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 پر شرف الدین نبیر، محمد صادق مرحوم.

No. 2033.

foll. 22; lines 13; size 9 × 5; 6 2/3 × 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. 1a contains a seal bearing the name of a certain Sayyid Mustafà Musawî, dated A.H. 1262 = A.D. 1846.

No. 2034.

foll. 84; lines 8; size 8 1/2 × 5 1/2; 5 1/2 × 3.

The Same.

Another copy of the same work, beginning as usual. Written in Indian Nastaʿliq, with copious marginal notes. The first eight folios are in a later hand. Dated A.H. 1280 = A.D. 1863.
Scribe: محمد عبد البالی.
No. 2035.

foll. 150; lines 19; size 10 × 5\(\frac{3}{4}\); 6\(\frac{2}{3}\) × 3.

ضوء المصباح

\textit{ḌAW' AL-MIṢBAḤ}.

A commentary on the preceding work, by Tājaddīn Muḥammad bin Muḥammad bin Aḥmad bin Saīfaddīn al-İsfarāʾīnī تاج الدين محمد بن محمد بن آحمد بن سيف الدين الإستقريني.

Beginning:

 قوله إما بعد حمد الله إما كلمة فيها معنى الشرط النّم


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; Aṣafiyah, p. 1652; and Rāmpūr, p. 550.

Written in cursive Nastaʿlīq, with the headings in red.
Not dated; probably 18th century.

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No. 2036.

foll. 129; lines 15; size 9\(\frac{1}{2}\) × 6\(\frac{1}{2}\); 6\(\frac{3}{4}\) × 4.

The Same.

Another copy of the same work, beginning as the above.
Written in a rather cursive Nāskh, with the headings in red.
Not dated; probably 19th century.
No. 2037.

foll. 120; lines 15; size 9¼ x 6¼; 6¼ x 3¼.

توضيح الحواشی

TAWḌIH AL-ḤAWĀSHĪ.

An anonymous gloss on the Daw' al-Miṣbaḥ of Al-Isfarā'īnī (see No. 2035 above).

Beginning:

الحمد لله الذي جعل الفحوى أسلوبا في الكلام ووسيلة إلى المعاني وبيان .... اما بعد فإنه أراد ان أوضع بعض حواشي المصاحب لاستاذ العلامة شباب الملة والدين وازداد بحثا ماليا في بعض المقام قوله اما بعد محمد الله ذي الالعوان قال الاستاذ رحمة الله اختار هذه العبارة دون ان يقول محمد الله أو أحمد الله ونحو ذلك لانها تدل على ان الفحوى عند المصنف اهم من كل شيء نتلاخ الى انه عبد شكور قلت هذا الكلام جواب سوال مقدور

وهو ان يقال لام اختار المصنف رحمة الله هذه العبارة فجاب الخ

Ahlwardt (Berlin, No. 6536), on the authority of Hāj. Kâl., vol. v, p. 583, considers it probable that the author is Muḥammad bin Ḥamzah al-Zanārî, who died in A.H. 834 = A.D. 1430.

The colophon reads thus:

الحمد لله وقائى باختتنام هذا الكتاب المسمى بتوضيح الحواشی والصلاة على رسوله المبعوث إلى جميع الأنامى وقع النسبة من تأليف هذا المختصر في الصغرى الكبرى الم

Written in fair Indian Nasta'liq, with the headings in red. Not dated; probably 18th century.
DURRAT AN-NAW'.

A commentary on the preface of *Daw' al-Miṣbah* (see No. 2035 above), by Raḍīaddin al-Khwārizmī. See Háj. Khal., vol. v, p. 583

Beginning:

الحمد لله صانع الأعلاق و فاتم الانلاق ......... أما بعد فهذا درس...

العلم حرينة توشيحا و تبيانا للألفاظ اللغوية والأمثال العربية المرودة في خطة صبعت على بعض الأمثال و صدر بها كتابه المسمى بالضر، في شرح المصباح المم.

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

The colophon reads thus:

تم على يد الميدان الوضيع ولة كما مثله محمد بن...

The colophon tells us that the MS. was in the possession of one Aḥmad Qādirī.

Written in Naskh.

Not dated; probably 18th century.

AL-ANWĀR.

An anonymous commentary on the *Al-Miṣbah* of Al-Muṭarrifi (see No. 2031 above).
Beginning:—

أما بعد محمد الله إما كلما افتتح رتبته فإن أليها إلا اسم لاستطاعة

الابتداء وفِيه صالحي الشرط فلزم لجبوبها القاعلم

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 النوار شرح

الصباح بتارييع دعم شهريعم الأنفس سنة 330 جلود 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 Tipu Sultan of Mysur 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 ببادر نصرت جنگ.

2. A seal bearing the name of a certain Bahá'addin Muhammad

'Abdalqádir, dated A.H. 1098=A.D. 1586.

No. 2040.

foll. 238; lines 23; size 10×7; 8×5½.

التحصل في شرح الفصول

AL-MAHSUL FI SHARH AL-FUSUL.

An old copy of a commentary on the Fusul Khamsin, a treatise
on grammar, of Abú Zakariyá Yahyá bin 'Abdalmu'ti bin 'Abdannár-
az-Zawáwi (d. A.H. 628=A.D. 1230). The commentary was composed
in A.H. 674.

By Jamálládín Abú Muḥammad Ḥusain bin Badr bin Ayáz
bin 'Abdalláh al-Baghdádi جمال الدين أبو محمد حسين بن بدر بن اياز بن
عبد الله البغدادي. As-Suyúti, Bugyátal-Wu'át, fol. 183ª, describes him,
on the authority of Ibn Ráfi', as the foremost grammarian of Baghdad
of his time. He studied under Tájáddín al-Urmáwí, and wrote,
besides the present work, a treatise entitled Al-Isáf Fü'l-Khullán,
and a commentary on the Ḍarār í at-Taṣrif, a treatise on inflection
by Jamálládín Ibn Málík (d. A.H. 672=A.D. 1273). He held the
post of a professor at Al-Mustamsariyah. He died on the 23rd Du'í—

Beginning:—

الحمد لله الذي اتخذ الحمد لنفسه ذكر أو غيظ به من عبادة

شكراً الله *

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 Fusûl Khamsin.

The colophon reads thus:—

و في غرز مصنفه من تصنيفه يوم الثلاثاء، ثالث عشر جمادى الآخرة سنة أربع و سبعين و ستمائة، نجيز بعون الله ومنه نحن الخامس المحرم سنة تسع و سبعمئة *

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 Kâprilizâdah, 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‘iq, the servant of Muḥammad Shâh ‘Alâm Bâdshâh Gâzî (A.H. 1173–1202 = A.D. 1759–1787).

The title-page also contains a note by a certain Abu‘l-Kâram Muḥammad az-Zanjâbî al-Ḥanâfî, stating that the MS. was purchased by him from one Aḥmad ar-Rajabî al-Ḥârî in A.H. 1069 = A.D. 1658.

No. 2041.

toll. 62; lines 9; size 10 x 6½; 7 x 3½.

الكلية

AL-KÂFIYAH.

The well-known grammar of Jamâladdîn Abû ‘Amr ‘Uṣmân bin ‘Umar bin Abî Bakr, better known as Ibn al-Ḥâjib.
The work, which is sometimes called the *Mugaddimah* of Ibn al-Hājib, 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; Âṣafiyah, 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.

coll. 111; lines 6; size $9\frac{1}{4} \times 6; 6\frac{1}{2} \times 3$.

The Same.

Another copy of the same work, beginning as the above.
Written in thick Nasîkh. Water-stained.
Not dated; probably 19th century.

No. 2043.

coll. 87; lines 5; size $9\frac{1}{4} \times 9; 5 \times 3\frac{1}{4}$.

The Same.

Another copy of the same work, beginning as usual.

The colophon reads thus:

نامم شد کانیه بفضل ارتحالی پخش ارشد علی البیضی پیش خاطر
مرزا علی حسین زاد الله عمره و علمه

Written in Indian Nasta‘liq.

Not dated; probably 19th century.
No. 2044.

 foll. 168; lines 17; size 10×6½; 8×4.

شرح الكافية

SHARḤ AL-KĀFIYAH.

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

Beginning:—

الحمد لله مَفَضِّل الخُيْرِ وُلْدَمَ الصَّوَابِ ......... الكلمة لْفَظ وْضَع

لمعنى مُقَبِّلُ قَوَاء لْفَظ يَشُتَّمِل الكلمة وَغيرها إِنْ لَمْ يَتَكَلَّفَ بِهِ سَوَا وَقَع

لمعنى أُواْلِ قَوَأَة وْضَع لمعْنَى يَخْرُجُ عَنْهَا الْمَهْمَالَاتُ إِنْ شَاءَ لَمْ تَوَضَّع لمعْنَى الدَّلْع


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 لِسَانَ السَّلَطَان مُحَمَّدُ الدِّولة مُنْشِي مَعْنَى صَفَّرُ على خَانِ بَهَرَاء. For a similar inscription see No. 1996 above.

No. 2045.

 foll. 168; lines 30; size 10½×7; 8½×5½.

النبي شرح الكافية

AR-RADI SHARḤ AL-KĀFIYAH.

A comprehensive commentary noted for the critical investigations on the Kāfiyāh of Ibn al-Ḥājib (see No. 2041 above), by Radīddin Muḥammad bin Ḥasan al-Astarābādī ash-Shirī, better known as Najm al-Aʿimmah. رضي الله عنه بِمَنْ حَسَنَ الْإِسْتَراْثَادِي الْشَّيْعِي

shābī بِنْجَمِ الأَثْبَة.

Complete in two separate volumes.
Beginning:

الحمد لله الذي جعلت آلهاً غاني اني يختاط بعد الله

According to Hajj Khalil, (vol. v, p. 7), who appears to have followed As-Suyuti, Radziwalla died in A.H. 686 = A.D. 1287. The author of the Cairo Catalogue (vol. iv, p. 73), however, points out that As-Suyuti, in his Bugyat al-Wu‘at, gives the date of Radziwalla’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 ‘Ain’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-Hajib.

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

The work has been printed in Constantinople, A.H. 1275. It has twice been lithographed, viz., in Tibrān, 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 Sahih al-Bukhārī, Abū Muḥammad Muḥammad bin Ahmad al-‘Ainī, who died in A.H. 855 = A.D. 1451; see Lib. Cat., vol. v, part i, No. 166. For his works and manifold activities see Brock., vol. ii, pp. 52-53.

The colophon reads thus:

تم الجزء الأول من نسخة المصنف وكان إسلامة في ربيع الآخر سنة

تغلى وشمل وقتمان وتسمية
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.

foll. 179; lines and size same as above.
The Same.
Vol. II.
The second volume of the same work.
Beginning:—

The colophon runs thus:—

By comparing the above colophon with that of vol. I, it appears
that, according to 'Arrî, 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.

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

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: كتاب شرح رضي. The quotations from the text are in red.

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

Scribe: محمد بن إبوب بن عبد الله الاصفهاني.

No. 2048.

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

مختصر شرح الكلفيه

MUKHTASARU SHARH AL-KÂFIYAH.

An anonymous abridgment of the preceding work.

Beginning:—

له الحمد في الأولى و الآخرى و ......... و بعد فهذه خلاصة ابحاث كتاب نجم الأئمة الرضي لخصته بعد الوقوف على الوجه المرضي ليسهل دركه و تناوله على الركيز - الكلمة لغظ مفرد موضوع الغ

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.

النوافية في شرح الكلية

AL-WĀFIYAH FĪ SHARH AL-KAFIYAH.

An old copy of the second of three commentaries on the Kāfiyah of Ibn al-Hājib (see No. 2041 above), by Ruknaddin al-Hasan bin Muhammad bin Sharafshāh al-Astarābādi. Rukn al-dīn al-Hasan bin Muhammad bin Sharafshāh al-Astarābādi is known for his contributions to the field of Islamic studies.

Beginning:

أحمد الله على عظمة جلاله حمد غريق بمطالعة جماله...

There are no further lines visible on the page.

The author, Ruknaddin al-Astarābādi, whom As-Suyūṭī describes as a man of eminent learning and noble character, was born at Astarābād. He received his education at Mārāghah from Shaikh Nasiraddin at-Tusi (d. a.h. 672 = A.D. 1273), with whom he made a journey to Bagdad. After the death of Nasiraddin, he left Bagdad for Mawsil, where he settled permanently and served as a teacher in the Nuriyah Madrasah. Subsequently he was given the professorial chair of Shafi’i jurisprudence in the Sultaniyah Madrasah of Mawsil.

He wrote, besides the present work, a commentary on Al-Hāwi as-Saghir, a work on Shafi’i jurisprudence by Najmaddin ‘Abdal-Gaffar al-Qazwini (d. a.h. 665 = A.D. 1266); a gloss on the Tajridal-Kalâm, a compendium of metaphysical and Muhammadan faith by Nasiraddin at-Tusi; and a commentary on the Qawwāl id al-Aqd’id, a work on the principles of Muhammadan faith by Imam Gazali (d. a.h. 505 = A.D. 1111). He died at Mawsil either in a.h. 715 = A.D. 1315 or in a.h. 718 = A.D. 1318. See Bugyat al-Wu’āt, fol. 180a; Tabaqat by Ibn Qudsi Shuhbah, fol. 110a; Dastūr al-Islām, fol. 76a.
The author wrote three commentaries on the Kāfiyyah of Ibn al-Ḥājib, viz., (i) the sharḥ al-kubr, a large work; (ii) the sharḥ al-mutān, a work of medium size; and (iii) the sharḥ al-safrīr, a shorter work. The present work is the second one.

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

The colophon reads thus:—

وقع الفراق من تحرير هذه النسخة الشريفة المباركة الميمونة في وقت الظهر يوم الثلاثاء في شهر ربيع الآخر على يد محمد بن يحيى بن حسن اللقامي ... تاريخ السنة ثمان عشرون وثمان 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 اللقامي.

No. 2050.

foll. 67; lines 15; size 8 x 5½; 5½ x 3½.

العاشية على الزائفة

AL-ḤĀSHIYAH 'ALā'L-WĀFIYAH.


Beginning:—

قولة أحمد الله افتح بالتصديق بعد التسمية

No other copy of the work is known.

Written in Nastaʿlīq.

Not dated; probably 18th century.
AL-MUWASHSHAH.

A commentary on the Kāfiyah of Ibn al-Ḥājib (see No. 2041 above), by Muḥammad bin Abī Bakr bin Muḥriz al-Khabīsī, who died, according to Dustūr al-Ilām, fol. 42a, in A.H. 731 = A.D. 1330.

Beginning:--

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 Āṣafiyyah, p. 1658.

Written in fair Naskh, with quotations from the text in red.
Dated Saturday, the 6th Sha’bān, A.H. 1152 = A.D. 1739.
Scribe: Imām Muḥammad bin Abī Bakr, bin Muḥriz bin Abī Bakr, bin Muḥriz bin Muḥriz al-Khabīsī.

GĀYAT AT-TAḤQĪQ.

The unique copy of a gloss on Ad-Dawlatābādī’s commentary upon the Kāfiyah of Ibn al-Ḥājib (see No. 2041 above), by Saḥī bin Naṣīr, who in the preface of the present work calls Ad-Dawlatābādī his teacher. This Ad-Dawlatābādī, whose full name is Qāḍī Shihābaddīn bin Shamsaddīn bin ‘Umar az-Zāwulī, settled at Jawnpūr, where at the hands of Sūṭān Ibrāhīm ash-Sharqī he received honours and distinction and finally the title of Malik al-‘Ulamā’. He

Beginning:--

الحمد لله الذي انعم علينا بنعم العظام و تفضل علينا بنعة الجسم ............... و بعد فيقول الجد العقير مفس بن نصير ............... إن ما رأيته
ل أن الحقيق إلى تحصيص علم الأعراب بين مسألة ... وقد شربته طالفة .......
غير أي شروحهم و حواشيهم لم تكن رائعة في إبراز محسنة ... الأحوالى
شيذى و استثنى ........ شهب بن شمس بن عمر الدواويني آبادي
فليب كافية ........ ألفت له شربا ........ و ام إدفية شينا

اجنبيا ........ و سميته ........ غاية التحقيق الغ

Copies of Ad-Dawlatábádî’s commentary upon the Káfiyah 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.

foll. 152; lines 17; size 8½ × 5½; 5½ × 3½.

الفوائد الضيائية

AL-FAWÁ’ID AD-DIYÁ’IYAH.


Beginning:--

الحمد لوله و الصلوة على نبيه الخ

The author’s fame as a poet and ṣūfî is world-wide; but he is not less celebrated in the Orient for his present work, which is
popularly known in India as *Sherhu Mullā* 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 Iktifā’al-Qunū‘, p. 306; and Brock., vol. i, p. 304.

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

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

No. 2054.

foll. 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 إما مثل المصنف بما يكون الواسطة بين إما رقائها منصرة بظهر

*العلامة كونها مرفوعة أكثرها*

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

No. 2055.

foll. 222; lines 16; size 5¾ × 4¼; 4½ × 2¼.

الحاشية على الفوائد الضيائية

AL-ḤĀSHIYATU ‘ALĀ’L-FAWĀ’ID AḤ-DIYĀ’ĪYAH.

A gloss on the preceding work, by Ḥabīb al-Lārī.

Beginning:

* قوله الحمد مصدر المعلومات المغ
'Abdalqafur al-Lari was a disciple of Mawlanâ '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 Nasâhat 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-Hanâfîyah, p. 360; Brook., vol. i, p. 304; and Ḥâj. Khâl., vol. v, p. 11.

The present gloss extends to the section on āsba' al-ânâm.

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; Āṣâfiyâh, p. 1646; Râmpûr, p. 536.

The work has been printed in Constantinople, A.H. 1272, and, with the notes of 'Abdallâh b. Siyâlkûtî, at Cawnpore, A.H. 1295. Written in Nastâ'liq. Foll. 1-27 contain some marginal notes. Not dated; probably 18th century.

No. 2056.

foll. 108; lines 16; size 9 x 6; 6½ x 3½.

The Same.

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

قال الشیاغ الی الحلق کان الکمال على ضریبین مثلة جزر کلام ...

و بقولنا جزر کلام يعدک الجملة الثامنة في رکب زيد و رکب مع رکوه علامه ⋆


No. 2057.

foll. 185; lines 17; size 7½ x 5½; 5 x 2½.

تکملة حاشية عبد الغفور

TAKMILÂTU ḤÂSHIYATI 'ABDAL-GAFûR.

A complement to Al-Lâri's gloss (see No. 2055 above) on Al-Fawâ'id ad-Diyâ'iyyah of Jâmi (see No. 2053 above), by Mullâ 'Abdal-
The work begins from the point where Al-Lārī's gloss ends. The first words are as follows:

أَلَى الْمَرْكَبَاتِsuffix* المُضَمَّرَاتِ النَّغِيمَةِ

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 القرار من تسريد هذه النسخة من تصنيف ملا عبد العظيم كتاب ماسبقة من حاشية عبد الغفور من بعض المركبات إلى بعض التحرفات يوم الأربعاء في التاريخ العاشر من شهر رمضان المبارك سنة الفجر مائة وثمانين من هجرة النبي صلى الله عليه وآله وصحبه وسلم لبيد احمر عبد الله المذنب الراجي إلى عفرة محمد حسين لجعل إجلي الناس شهياً عض الدين المعروف بشيشاً

Written in Indian Naskh.
Dated A.H. 1108 = A.D. 1696.
Scribe: محمد حسين.

No. 2058.

foll. 233; lines 19; size 8½ × 5½; 6½ × 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 مصعود الدولة منشي محمد مقدر عليخان dated A.H. 1272. For a similar inscription see No. 1996 above.

Not dated; probably 19th century.
No. 2059.

foll. 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 البيان كما في قوله حقيقي المغ

Written in Indian Naskh. The word تره which introduces the extracts from the text of Jāmi’s Al-Fawā'id al-Diyā'iyah, is written in red.

Not dated; probably 19th century.

No. 2060

foll. 258; lines 21; size $10\frac{1}{2} \times 6\frac{1}{2}$; $6 \times 3\frac{1}{4}$.

الحاشية على حاشية عبد الغفور

AL-ḤĀSHIYATU ‘ALĀ HĀSHIYATI ‘ABD ALGAFŪR.

An annotation on the gloss of ‘Abdalqafūr (see No. 2055 above) by Mullâ ‘Abdalhakîm as-Siyâlkhâtî, the author of the foregoing work.

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

يا من هو مصدر الكلمات وفعائلها وبدأ العوامل واعمالها .........

أما بعد فهذه فوائد عالية ...... ملء بها محيط خاطر أبي واسئلي .........

* عبد الحكم السياكموني الخ

For other copies see Cairo, vol. iv, p. 43, and ʿAṣafiah, 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 الحكم على حاشية ملا عبد الغفور على نسخة الصيانية

في شرح الكتيبة .... بفضل یاقب پورجکار تاریخ بهذم شهر ربيع الثاني

٧ پادگان سنه ١٣٥٣ فصول انجام و اتمام یافت
Written in Indian Nasta’liq.
Dated 1256 Fašlī.
Scribe: محمد ذيمر العحق.

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No. 2061.

foll. 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 ‘Abdalmajīd of Patna city.

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No. 2062.

foll. 81; lines 15; size $11 \times 7\frac{3}{4}$; $7 \times 4\frac{1}{2}$

The Same.

An incomplete copy of the same work.
Beginning:—

قوله مصدر المعلوم وهو الأظهر لكونه معدولا من حمد الله للداللة

على العموم والدوام ولهذة استعماله الأخ:

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 أن لا يتعرض كون آخر معدولا عن واحد ......... إذ الوضع

لا يقتضى إلا أحد الأمر

Written in Indian Nasta’liq. Worm-eaten.
Not dated; probably 18th century.
The MS. was presented to the library by Sayyid ‘Abdalmajīd of Patna city.
No. 2063.

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

الحاشية على الفوائد الدينيّة

AL-ḤĀSHIYATU `ALÁL-FAWĀ’ID AD-ḌIYĀ’ĪYAH.

A gloss on Al-Fawā’id ad-Ḍiyā’īyah of Jāmī (see No. 2053 above), by ʿIṣāmaddin Ibrāhīm bin Muḥammad bin ʿArabshāh al-Isfārāʾīnī (d. A.H. 944=A.D. 1537; see Lib. Cat., vol. xv, No. 982).

Beginning:—

يا هادبا لسالك مسالك محمد 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; Rāmpūr, p. 534.

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

Written in Indian Nastaʿlīq. The quotations from the text of Al-Fawā’id ad-Ḍiyā’īyah are introduced by the word تر in red.

Not dated; probably 18th century.

A note on the title-page by one Muḥammad Sāʿid dated A.H. 1255 tells us that the MS. was purchased in Medina.

No. 2064.

foll. 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 Nastaʿlīq.

Not dated; probably 18th century.

No. 2065.

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

The Same.

Another copy of the same work.
Beginning:

* قوام الطحمة هو الوصف بالجميل الغ

Written in Indian Nasta’liq.
Not dated; probably 18th century.

No. 2066.

foll. 223; lines 21; size 7½ × 5½; 5½ × 3½.

الحاشية على الفوائد الضيائية

AL-ḤÂSHIYATU ‘ALÂ’L-FAWÂ’ID AḤ-ḤÂ’IYAH.

A gloss on Al-Fawâ’id aḥ-Ḥâ’iyah of Jâmi (see No. 2053 above), by Mullâ Muḥammad Ṣâdiq.

Beginning:

الحمد الله نحمه جنابه ....... اما بعد فان مباضة الفعل
و الأحرف من الشرح المنسوب إلى العابر الجامع ....... لما لم
يعتني بتنميقها احد من الفضلاء ....... اردت ان اعلق عليها ما زيل من
فقاتها فوقفت بتسوية حين ما قرأها على و تلالها لدى الولد العزيز المدعو
بابي الفتح محمد العارف الغ

The author tells us here that he wrote this gloss while he was teaching his son, Abu’l-Fath Muḥammad al-‘Ārif, the text of Al-Fawâ’id aḥ-Ḥâ’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 Ḩāṣafiyah, p. 1642.

Written in fluent Naskh.
Dated A.H. 1028 = A.D. 1618.
Scribe: Sultan Muḥammad Šâh Muḥammad.
One Muḥammad Sa’īd 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-ḤÂSHIYATU 'ALA'L-FAWÂ'ID AḌ-DIYÂ'ĪYAH.

A gloss on Al-Fawâ'id ad-Diyâ'îyah of Jâmi (see No. 2053 above), by Mahmûd bin Ni'matallah al-Bukhârî, a scholar of the 10th century of the Hijrah (see Lib. Cat., vol. x, No. 525).

Beginning:

منذ البداية واليك الدنيا ... أما بعد فبأنا قليلة من النبمة و الإبرازات ....... علاها احتر عبد الله البخاري محمود بن نعمت لله البخاري ... على الفوائد الضيائية المشهورة بشرح الجامع لمولي

الواحد العلامة السامى مولانا نور الدين عبد الرحمن الجامع الم


For other copies see Waliaddin, No. 2921, and Nûr 'Usmâniyyah, Nos. 3532-3.

Written in elegant Arabic Nasîh, within red ruled borders.

Not dated; probably 17th century.

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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-ḤÂSHIYATU 'ALA'L-FAWÂ'ID AḌ-DIYÂ'ĪYAH.

A gloss on Al-Fawâ'id ad-Diyâ'îyah of Jâmi (see No. 2053 above), by Muhammad 'Ismatallah bin Mahmûd. Two scholars named 'Ismatallah are known. The one, Muhammad 'Ismatallah bin Mahmûd Ni'matallah al-Bukhârî, whose commentary upon Risâlat at-Ṭaṣârurfât of Az-Zamakhshâri, composed in a.H. 945...
A.D. 1538, has been noticed in India Office, No. 989. The same 'Ismatallah appears to be the author of the present gloss on Al-Fawâ'id ad-Diyâ'iyyah of Jâmî, which is also noticed in Cairo, vol. iv, p. 38. Another scholar, who is called Mullâ 'Ismatallah as-Sahâranpûri, is noticed by Azâd in his Subhât al-Marjân (Bombay edition), p. 52. This latter scholar also wrote a gloss on Al-Fawâ'id ad-Diyâ'iyyah of Jâmî. He died in A.H. 1039 = A.D. 1629.

Beginning:

منفُك البُدَايَة و الْبِكَ الفَتَايَة .... نَّيَقُولُ ....... العَبْد العَقِير

Muhammad 'Uthmân bin 'Abd al-Mu'min, who was the author of the present work, was asked by his son 'Abd al-Rahmân the interpreter to refer to the work of 'Abd al-Rahmân ibn 'Abd al-Mu'min the interpreter. He was then asked to write a commentary on the work of 'Abd al-Rahmân ibn 'Abd al-Mu'min the interpreter.

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.

foll. 298; lines 21; size 7½ × 5; 5½ × 3½.

الحاشية

AL-HÂSHIYAH.

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

By 'Abdarrâhân bin 'Abd al-Mu'min al-Isfârâ'înî 'Abd al-Rahmân bin 'Abd al-Mu'min al-Isfârâ'înî. He was a contemporary of the above-mentioned 'Ismatallah.

Beginning:

العَمَّودِ اللَّهُ رَبِّ الْعَالَمِينَ ...... وَ بَعْدَ نَيَقُولُ العَبْدُ السَّمِيعُ المُسْتَعِينُ
لا رأيت في حاشية الفاصل المعروف المشهور بالمعلومة في البلدة المشهورة
السمرقد المسحة بدولان قسمت الله كلمات توجها الفاصل المذكور
على الشارح المعروف المشهور بدولان ناجي قصره سيرة .......
فخطر
على خاطر كلمات أخرى على كلماته فاردت ان اكتب واجمع اوراقا مما
تفرى به خاطری........ قولة الامام الله الحمد في اللغة هو الذاذ العلی

No other copy of the work is known.
Written in Nasta'liq.
Not dated; probably 18th century.

No. 2070.

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

الحاشیة على الفوائد الضبائیة

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

A gloss on Al-Fawā'id ad-Diyā'īyah of Jāmī, by Mullā Jamāl-
addin bin Nasīraddīn, an Indian scholar, who flourished in the earlier part of the 11th century of the Hijrah.

Beginning:—

الحمد لله المرفع شانه المنصور بهنانه المجبور سلطانه ...........

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

For other copies see Râmpûr, p. 535, and Bûhār, 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 الدولة
منشى محمد صفر الیخان dated A.H. 1272. For a similar inscription
see No. 1996 above.
No. 2071.

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

الحاشية على الفوائد الضيائية

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

The unique copy of a gloss on Al-Fawā'id ad-Diyā'īyah, of Jâmi (see No. 2053 above), by Muḥammad Sharīf bin Muḥammad al-Ḥusaini al-ʻAlawi محمد شريف بن محمد الحسينى الولوي.

Beginning:

الحمد لله الذي جعل كلمته العليا كافية ……… فيقول العبد الضعيف

المحتاج إلى عناية ربه الغني القوي محمد شريف بن مولانا محمد الحسينى الولوي ……… لما تشرفت بمطالعة شرح شريف ……

لمشودى …… نور الثلة و الذي عبد الرحمن الجامى …… أردت

إن كتب ما أطلعت عليه من النكات الدقيقة الله ثم

The date of the author's death is not known. The latest authority quoted is Mullâ 'Isāmaddîn al-Isfârâ'înî, who died in A.H. 944 = A.D. 1537; see No. 2073 below. The fact that he uses the phrase رحمه الله for Isâmuddin 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'īyah are introduced by the word قوله in red. Foll. 151$b$ and 185$a$ contain large gaps against which are noted the words صم البكاء. A few folios are wanting at the end.

Not dated; probably 18th century.
No. 2072.

foil. 114; lines not uniform; size 8½ x 6½; 6⅛ x 4.

A commentary on the Kāfiyāh of Ibn al-Ḥājib (No. 2041 above), by ʿAbdullāh bin Yaḥyā bin Muḥammad an-Nāẓirī, who composed the present work, as stated in the colophon quoted below, in A.H. 396 = A.D. 1490.

Beginning:—

الكلمة المران بها المستعملة في إصلاح النسخة فانها قد يطلق على

**معلمي النسخين في**

No other copy of the work is known.

The colophon reads thus:—

تمنى الفقراء المغيرة الجامعة لمعاني البلاء المفيدة بين الله وتوفيقه

قال الشارح حنجر الله وافق الفقراء من جمعه آخر نهار السبعم من العشر

الأواخر من شهر جمادي الآخرة احد شهور سنة ست و تسعين و ثمان مائة

فقتل ذلك جميع من خطبه و هي نسخة الفصيف الفرح المذكور و وافق

الفقراء من نقل هذا الشرح المفيدة الفقيد المطلوب وقت الضحاى من

يوم الاثنين المبارك لعله ثامن عشر في حساب في شهر رجب الإسب (عند)

من شهور سنة 631 خمسة و ثلاثين سنة و ظناء من الهجرة النبوية

............ على يد مالكيه الخبير إلى كوم الله تعالى محمد بن عبد البادي

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 البادي بن صالح.

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

No. 2073.
fol. 277; lines 33; size 9½ x 6½; 7 x 4.

شرح الكافية

SHARH AL-KĀFIYAH.

A commentary on the Kāfiyāh of Ibn al-Ḥājib (see No. 2041 above), by Ḥasanaddīn Ibrāhīm bin Muḥammad bin ‘Arabshāh al-
Iṣfārā’īnī (d. A.H. 944 = A.D. 1537; see Lib. Cat., vol. xv, No. 982).

Beginning:

الحمد لله على ما أحسن كن عصامي لا عظايما اللَّه

For other copies see Ayā Sūfīyah, Nos. 4507-8; Hamīdīyāh, No. 1310; Waliaddīn, No. 2972; Rāmpur, 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 Aurangzīb = A.D. 1684.

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No. 2074.
fol. 164; lines 31; size 10½ x 7¼; 8½ x 5¾.

النجم الثاقب علي كافية ابن الحاجب

AN-NAJM AS-ṢÂQIB ‘ALÂ KĀFIYATI IBN AL-ḤĀJIB.

The unique copy of a commentary on the Kāfiyāh of Ibn al-Ḥājib (see No. 2041 above), by Ṣalāḥ bin ‘Alī bin ʿAlā bin Muḥammad bin Abīl-Qāsim al-Ḥādawi صلاح بن علي بن الحسن بن محمد بن أبي القاسم الهادوي.

Beginning:

أحمد الله على إقامة السلم كما احتمدة على النبأة و الحسن

..............

و بعد فإنه قرر على جماعة من الأخوان كافية ابن الحاجب ركن

حينفدت الكهرب من الشرح المسمى بالبريد الضافية و العقود الصافية

س.م.

لوالدنا الشيخ العلاء و الحبيب الصمصامة طور العالم و مصرى النفي و العام
Sharḥ al-Kāfīyah.

A commentary on the Kāfīyah of Ibn al-Hājib (see No. 2041 above), by ʿIzzaddin Muḥammad bin ʿIzzaddin bin Ṣalāḥ bin al-Ḥasan bin Amir al-Mujāminin, ʿUṯmān bin Muḥammad bin Muḥammad bin Sulaymān bin al-Ḥassan bin Amīr al-Muqaddimīn.

Beginning:

أعلم أن لغظ الخصائص حقائق ذات فائدة واصطلاحية الغَنِّ

The author, who belonged to the noble family of the Zaidi Imams of Ṣanʿā, was appointed by Jaʿfar Pāshā to the office of...
Mufti in Ṣanʿā. He wrote, besides the present work, a commentary on his own treatise entitled Al-Badr as-Sārī; a commentary on the Takmilat al-Aḥkām of Imām al-Mahdī; and a treatise entitled Manhaj al-Inṣāf Fiʾn-Nahiʾ An Sabb as-Sāḥibah. He died at Ṣanʿā, a.h. 1050 = a.d. 1640. See Ṭabaq al-Ḥalwâ, fol. 6b, and Brock., vol. ii, p. 407.

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

The colophon reads thus:

Тمت العناية المباركة النافعة ان شاء الله تعالى و مؤلفها مولانا و سيدنا السيد العلامة عز الدين محمد بن عز الدين المفتي بن صالح بن الحسن بن أمير المومنين .... و هي تباذ ملكها الفقيه ... محمد بن الصالح الصباري ...... و كان تمامها ليلة الأحد سابع الشهر المبارك شهر جمادى الأولى سنة اربع و ثمانية و ألف سنة.

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

Dated a.h. 1084 = a.d. 1673.

Scribe: محمد بن الصالح الصباري.

No. 2076.

fol. 155; lines 20; size 3½ × 6; 6½ × 3½

The Same.

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

Written in fair Arabian Naskh. The text of the Kāfiyyah 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.

foll. 131: lines 15; size 8¾ x 5¾; 7 x 4.

أعراب الكافية

I' Rab al-Kafiyah.

A grammatical analysis of the Ka'f iyah of Ibn al-Hājib (see No. 2041 above), by an unknown author.

Beginning:

الحمد لله رب العالمين و السلام على خير خلقه محمد و آله اجمعين الطبيبي الطاهرین الكلمة مبدواً و الفم فيما لتعرف الجنس الى

لتعينين الباهية الغ*

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 Muhammad Darwish bin Mustafā Ramlī from Mecca to two of his friends, viz. Mawlawī Nī'matallāh and Mawlawī Sayyid Riyāḍ 'Allī.

No. 2078.

foll. 83; lines 9; size 6½ x 10; 7 x 3½.

الشافية

Ash-Shafī'iyah.


Beginning:

الحمد لله و سلام على عبادة الذين اصطفا و بعد فقد سأل من

لا يسمى مساعدته أن الحق بمقدمته في الأعراب مقدمة نى التصريف

على نحوها و مقدمة في الخط فاجبته الغ*
This treatise, like its sister work, Al-Kāfıyah (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; Rāmpūr, p. 522.

The work has been frequently printed and lithographed. For printed editions see Brock., vol. i, p. 305; and Iktifā' al-Qunū', p. 306.

Written in Indian Nastā'īq.

Dated A.H. 1038 = A.D. 1628.

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No. 2079.

foll. 27; lines 17; size 9 x 6; 7 x 4.

The Same.

Another copy of the same work.

Beginning:—

الحمد لله رب العالمين و الصلوة على سيدينا محمد خطم النُّبِيِّين
و على أله و أصحابه لجمعين وبعد فقد سألُوا من لا يسعني مخالفته لله

Written in Indian Nastā'īq.

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:—

إسماء تأتي من بين علامة
هانين في عرف فريلن

---

No. 2080.

foll. 127; lines 7; size 11 x 6; 6½ x 3.

(Two separate works bound together.)

foll. 1-110.

The Same.

Another copy of the same work, beginning like No. 2079 above.

Written in Indian Nasḵī, with copious marginal notes.

Dated A.H. 1093 = A.D. 1681.

Scribe: سيد معروف ود سيد جهان حسني.
II.

الرسالة في النحو

ARRISĀLĀH FI’N-NAḤW.

A fragment of an anonymous grammatical treatise with a running commentary.

Beginning:

الوقعة قطع الكلمة اسماً كأن فعَّالاً عما بعدها أن

The headings contained in the present fragment are as follows:

Fol. 115v. هذا بعض المقصور و الممدود
Fol. 116r. هذا بعض ذي الزيادة

The text is overlined to distinguish it from the commentary.

Closely written in small Nasta‘liq.

Not dated; probably 18th century.

No. 2081.

fol. 310; lines 19; size 10½ × 6½; 6 × 3.

شرح الشافعية

SHARH ASH-SHĀFI‘YAH.

A commentary on Ash-Shāfi‘yah of Ibn al-Hajib (see No. 2078 above), by Raḍiaddin Muhammad bin al-Hasan al-Astarābādī رضي الله عن محمد بن الحسن الاسترابادي (d. A.H. 688= A.D. 1289; see No. 2045 above).

Beginning:

اما بعد حمد الله تعالى ....... فقد عزمت على أن شرح مقدمة

ابن الحاجب رحمه الله في التصريف والخط و ابسط الكلام فيشرحها

كما في شرح اختبأ بعض البسط اللغ

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:
For other copies see Br. Mus. Suppl., No. 955; India Office, Nos. 952-3; Berlin, No. 6001; 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 Pir Ahmad bin al-Hasan al-Qummi 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 الغني الالهري.

The title-page contains the inscription لسان السلطان محمود الدولة منشى محمد محمد علي بك بدادر dated 1277. For a similar inscription see No. 1996 above.

No. 2082.

foll. 102; lines 27; size 9½ x 6; 7½ x 5.

شرح الشافوية

SHARH ASH-SHAFIYAH.

A commentary on Ash-Shafiyyah of Ibn al-Hajib (see No. 2078 above), by Fakhraddin Ahmad bin al-Hasan bin Yusuf bin Ibrahim al-Jarabardi.

Beginning: رينا افرغ علينا ميزانا نحنداك يا من بيدا الفدير

The author, Al-Jarabardi, who belonged to the Shafi'i sect, was regarded as the greatest man of letters of his day at Tabriz. He
wrote several works, the most instructive of which, as remarked by As-Subki, is a commentary on Al-Kashshāf of Az-Zamakhshāri (d. a.h. 538 ≈ a.d. 1143). He died at Tabriz in Ramaḍān, a.h. 746 ≈ a.d. 1345. For accounts of his life see Dustūr al-I‘lām, fol. 92b; Mir‘āt al-Janān, fol. 458b; Buğyat al-Wu‘āt, fol. 101a; Tabaqāt by Ibn Qādī Shuhbah, fol. 134a; Tabaqāt by Ibn al-Mulaqqin, fol. 142a; Tabaqāt by Al-Isnawi, fol. 69b; Tabaqāt al-Kubrá by As-Subki, vol. vi, fol. 291a; 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; Rāmpūr, p. 524.

The work has been printed in Calcutta, a.h. 1282. 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 Naṣṭa‘liq. Foll. 1–18 contain marginal notes. Not dated; probably 16th century.

———

No. 2083.

foll. 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 Naṣṭa‘liq. The text is distinguished from the commentary by the word اُلُف in red.

Dated a.h. 1016 ≈ a.d. 1607.

———

No. 2084.

foll. 208; lines 23; size $11\frac{1}{4} \times 6\frac{3}{4}$; $7\frac{1}{4} \times 2\frac{3}{4}$.

The Same.

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

Written in beautiful Naṣṭa‘liq, 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.

foll. 246; lines 17; size $9\frac{1}{2} \times \frac{5}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of the same work, beginning as usual.
Written in fair Nasḵ. The last few folios are damp-stained.
Not dated; probably 18th century.

No. 2086.

foll. 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 سالفى من لا يسمع في مطالبته أن الحق بمقامه في الأعراب مقدمة في التصريف
و على نحورها مقدمة في الخط فاجتذبت سائلا متضرعا أن يدفع بها كما نفع
باختها والله المستوف - الحمد هو الذاذ على الجميل من فهما أو غيرها من

Written in rough Nastaʿliq.
Not dated; probably 19th century.

No. 2087.

foll. 133; lines 21; size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 3\frac{1}{2}$.

شرح الشائبة

SHARH ASH-SHÂFIYAH.

Beginning:---

The author tells us in the preface that he wrote this commentary at the request of his friends.

For other copies see Berlin, Nos. 6802-3, and Râmpûr, p. 524.
Written in Ma'âribî Naskh, the text being in larger Ma'âribî Naskh.
Not dated; probably 16th century.

No. 2086.

foll. 266; lines 21; size 8 x 8; 6 x 3½.

المناهل الصافيّة في تحقيق معاني الشافيّة

AL-MANÂHIL AŠ-SÂFIYAH FÎ TAḤQĪQ MAʿÂNIʾISH-SHÂFIYYAH.

A commentary on Aš-Shâfiyyah (see No. 2078 above), by Lutfallâh bin Muḥammad al-Ǧiyyâṣ bin ʿash-Shuṭār bin al-Kamâl bin Dâʿūd az-Zaftîrî.

لطف الله بن محمد الغياث بن الشجاع بن الكمال بن داوود الطفيري.

Beginning:---

اعلم انها قد جرفت عادة كثير من العلماء من كانوا كتابا في نسق سنن العلم ان يقدروا على الشروط فديد مقدمة تعين الطالب يومما علیه بصورة في الشروط فيه الخ

The author, Lutfallâh, who belonged to the Zaidi sect, was an eminent scholar and prolific writer. He composed, besides the present work, a commentary on Ibn al-Ḥajib's Al-Kâfîyah (No. 2041 above); a very useful gloss on the Mukaḥṣas ar-Maʿānî of At-Taftâzâni (No. 2173 below), entitled Al-Wiṣâḥ th Alâʾ Arūs al-Afrâh; a commentary on Al-Fuṣûl al-Lâ'tîyyah, a work on the bases of Zaidi jurisprudence by Şârimaddîn Ibn al-Wazîr (d. a.h. 914 = a.d. 1508); and several treatises on the law of inheritance, medicine, astrology, etc. He died at Zafîr (a town in Yemen) in a.h. 1035 = a.d. 1625. See Khulāṣat al-Āṣar, 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-Shafiiyah is written in red.

Not dated; probably 18th century.

No. 2089.

foll. 251; lines 15; size 10×6½; 7½×4.

ضياء الكلام

DIYÂ' AL-KALÂM.

The unique copy of a commentary on Al-Tasrif, a treatise on inflection by 'Abdalwahhab bin Ibrahîm az-Zanjâni, who flourished in the middle of the 7th century of the Hijrah; see Buqayt al-Wu'at, fol. 254a.

By Na'srallah bin Muhammed Bâqir Shirazi, 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 في شرح التصريف على مقطعي الكلام

Beginning:—

الحمد لله الذي سلم ذائه على النواصق و الانتقال و تجره هو على التبدل و الانتقال و الصلة على ما نطق بالوامر و النواحي لقائر المحتمل ............. و بعد نقول الفقير إلى الله الغني ابن محمد باقر نصر الله الشيرازي الغ

In the preface the author describes the present work as his first composition, written in his early youth. He dedicates it to an Amir, who 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 Amir.

The commentary is preceded by a Muqaddimah (Introduction), divided into two Maqsad as follows:—

I. Foll. 3a-6b. المคงد الأول في ذكر مفهوم الصرف و صفاه

II. Foll. 7a-7b. المคงد الثاني في بعض اصطلاحاتهم التي لتناولها

 كما لم نفرهما من أرباب 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 أبى على الوجوب

العالم المحقق و الفاضل المدقق و حيد عصره و فريد دهرة و ساحل زمانه

و أبوذر دبائه ............ في يوم الجمعة من شهر الحجوم في سنة خمس

و ستين و مائتين بعد الألف من الهجرة النبوية

* No other copy of the work is known.

At-Taṣrif 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.

No. 2090.

foll. 136; lines 21; size 10½ x 7½; 7½ x 5.

المقرب في النحو

AL-MUQARRAB FI’N-NAHW.

A rare work on grammar.

Author: Abu’l-Hasan ‘Ali bin Mu’min bin Muḥammad bin ‘Ali, better known as Ibn ‘Usfūr al-Iṣḥābī al-Ḥadrānī an-Nahwī. He was born in A.H. 597 = A.D. 1200. He wrote, besides the present work, a treatise on inflection entitled Al-Tamattu’ Fi’t-Taṣrif; an abridgment of Al-Muḥasib, a grammatical work of Ibn Bābahād (d. A.H. 469 = A.D. 1076); three commentaries on Al-Jumāl, a grammatical work of ‘Abdalqāhir al-Jurjānī (d. A.H. 474 = A.D. 1081); and a commentary on Al-Asḥār as-Sittah (see Ḥājī Khal., vol. i, p. 321). He died in A.H. 669 = A.D. 1270. See Buγyāt al-Wuṭāt, fol. 287b, and Duster al-Ḥām, fol. 97a.
Beginning:
قال الإمام الأردب العلامة أبو الحسن ابن عصفر رحمه الله الصمد الله
الذي لم يستفتح بافضل من اسمه كلم ولم يستفعه بل يعلمه " القادم

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, Amir Abu Zakariya bin Abi Muhammad bin Abi Haifs, he wrote the present work, holding a middle course between the extremes of conciseness and prolixity. He dedicates the work to the said Amir.

Contents:
Fol. 2⁰. 
تبنيب الكلم واجراه
باب الاعراب

Fol. 2⁰. 
باب معرفة علامات الاعراب

Fol. 3⁰. 
باب الفاعل

Fol. 4⁰. 
باب نعم وبسن

Fol. 8⁰. 
باب المعصوب

Fol. 9⁰. 
باب عالم يسم فاعلة

Fol. 11⁰. 
باب البنداء ووالخبر

Fol. 12⁰. 
باب الاستغال

Fol. 14⁰. 
باب كان واحوتها

Fol. 16⁰. 
باب الفاعل الجارية مجرى كان واحوتها

Fol. 18⁰. 
باب ما ولات

Fol. 19⁰. 
باب الحروف التي تنصب الأسم

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باب المفعول به

Fol. 22⁰. 
باب الأمر المتعدية

Fol. 25⁰. 
باب اسم الفاعل

Fol. 26⁰. 
باب المصدر العام عمل فعله
باب اسماء الفعل
باب الأفعال
باب المنصوب
باب المنصوبات التي يطلبها الفعل على اللزوم
باب المنصوبات التي تطلبها جميع الأفعال على غير اللزوم
باب المنقول معا
باب المنقول من اجله
باب الاستبداع
باب النداء
باب لا حروف الخفض
باب القسم
باب الاضافة
باب النعت
باب عطف النسق
باب التركيد
باب البدل
باب عطف البيان
باب ذكر الرافع للفعل المضارع
باب ذكر نواصب الأفعال
باب ذكر جزؤن الفعل المضارع
باب ما جرى من الأسماء في الأعراب مجرى الفعل
باب البناء
باب العكية
باب استناد الفعل إلى موطنه
باب العدد
باب اسم الفاعل المشتق من العدد
Fol. 79b. 
باب الإدعام من كلمتين

Fol. 85b. 
باب النقاء الساكنين من كلمتين

Fol. 86a. 
باب حكم الهمزة إذا كانت أول كلمة أو قبلها ساكن

Fol. 86b. 
باب الوقفت

Fol. 91a. 
باب المجرمة التي تكون آخر الكلمة إذا [Sic] مع همزة من
كلمة أخرى

Fol. 91b. 
باب همزة الوصل

Fol. 92a. 
باب التثنية وجمع السالمة

Fol. 95a. 
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Fol. 103b. 
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Fol. 109a. 
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Fol. 116a. 
باب المصدر

Fol. 117b. 
باب اشتقاق اسماء الزمان والمكان والمصادر والألات التي يعمال بها الفعل

Fol. 118b. 
باب المحدود والمقصر

Fol. 119a. 
باب اسماء الفاعلين والمفعولين وما جرى محبها من الصفات المفردة في بابها

Fol. 119b. 
باب تبئيس الحروف الزوايد والادلية التي يتوصل بها إليها معرفة زيادة

Fol. 121b. 
ذكر النوع الثاني من التصريف باب الإدعام في الكلمة الواحدة

Fol. 124a. 
باب حروف البديل

Fol. 131a. 
باب القلب والعنف والنقل

Fol. 134a. 
باب ما قبل على غير قياس

Fol. 134b. 
باب العذف على غير قياس

Fol. 135a. 
باب الضراء

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 العلي.
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 الانفعال
SHARH LâMIYAT AL-AF'ÂL.

A commentary on Lâmiyâh, a versified treatise on the orthography and conjugation of verbs, each verse ending in J, of Ibn Mâlik (d. a.H. 672 = A.D. 1273; see No. 2092 below). By Badraddin Abû 'Abdallâh Muḥammad bin Muḥammad bin 'Abdallâh bin Mâlik at-Tâ'î al-Jayyânî, the son of the author of the text. Suyûṭî in Buğyat al-Wu'ât, fol. 71b, on the authority of Aṣ-Ṣafâdi, 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 Shaikh of At-Turbat al-Ádiliyâh 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. 133b; Buğyat al-Wu'ât, fol. 71b; Mir‘ât al-Janân, fol. 481a; Tabaqât by Aṣ-Sukkî, vol. vi, fol. 155a; Tabaqât by Ibn al-Mulaqqîn, fol. 129a; Tabaqât by Ibn Qâdî Shuhbâh, fol. 106b; Tabaqât by Al-Insawi, fol. 224b; Brock., vol. i, p. 300; Haj. Khâl., vol. v, p. 290.

Beginning:—

قال الشيخ الإمام العلامة بدر الدين محمد بن الشيخ الإمام العلامة
جمال الدين أبي عبد الله محمد بن عبد الله بن مالك انعم الله عليه
عليه بما انعم به على جدارة الصالحين هذه لورش تشمل على شرح

108 ARABIC MANUSCRIPTS.
The first line of the Lāmiyyah reads thus:

الحمد لله لا إله إلا هو محمد بن رضوان الخدي بمثابة النِّسْب والإضاح ما استنبطها وتفسير الأغريب الغم.

The principal headings contained in the work are as follows:

Fol. 1v. باب اببتة الفعل المجرد وضاربه باب اببتة الفعل المجرد فيه
Fol. 5v. باب اببتة اصلى الفاعلي و الفاعل
Fol. 9v. باب اببتة المصادر باب المفصول و الفاعل و معانيهما
Fol. 10v. باب اببتة الفعل وضاربه باب اببتة الفعل المجرد فيه
Fol. 15v.

For other copies see Berlin, No. 6651; 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 Nashi. The text of the Lāmiyyah is written in red.

Not dated; probably 17th century.
Scribe: يعمر بن محمد.

No. 2092.

foll. 10; lines 13; size 9½ × 6; 7 × 3½.

اللغة

AL-ALFIYAH.

A well-known metrical treatise on grammar, also known as Al-Kbulāsah, by Jamāladdin Abū 'Abdallāh Muḥammad bin 'Abdallāh bin Mālik at-Ṭā'i al-Jayyānī ash-Shāfi'i. جمال الدين أبو عبد الله محمد بن عبد الله ماليك الطائي الجباني الشافعي. (d. A.H. 672 = A.D. 1273). See Lib. Cat., vol. v, part i, No. 151.

Beginning:—

 قال محمد هو ابن مالك  
أحمد بنه الله خير مالك

For other copies see Br. Mus. Suppl., Nos. 958-9; India Office, No. 958; Ayā Sūfiyyah, Nos. 4446-7; Hamidiyyah, No. 1273; Hür
Lailâ, No. 398; Waliaddin, No. 2900; Cairo, vol. iv, p. 50; Râmpûr, p. 530. See also Hajj Khal., vol. i, p. 407, and Brock., vol. i, p. 298.

The work has been frequently printed. For printed editions see Iktîfâ al-Qunû', p. 302.

Written in fair Naskh, with vowel-points.

Not dated; probably 18th century.

Muḥammad Saʿîd, 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 Ḥâfīz Nadruʿr-rahmân, grandson of the said Muḥammad Saʿîd:

*

ابن نسمة متركة الفيّ ابن مالك ... رآ ك نوشته خاص حضرت
وألد مرحم است .... بخوردار حافظ سيّد نذر الرحمن سلمه المفتيّ

No. 2093.

foll. 197; lines 73; size 8½ x 5; 6½ x 3.

شرح الألفية

SHARḤ AL-ALFIYAH.

A commentary on Al-Alfiyah of Ibn Mâlik (see No. 2092 above), by Badraddîn Abû Abdallâh Muḥammad bin Muḥammad bin 'Abdallâh bin Mâlik at-Tâ'î al-Jayyânî بدر الدين ابن عبد الله محمد بن محمد بن عبد الله بن مالك الطائي الجياني (d. A.H. 686 = A.D. 1287; see No. 2091 above).

Beginning:

قال الشجاع الاسم العالم ................. قل، بعد مدح الله سبحانه

*}

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; Waliaddin, Nos. 2945, 3025; Ḥamidiyah, No. 1294; Yenî, No. 1065; Râmpûr, p. 539; Aṣâfiyah, 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: Ḥāshim b. Ḥusayn b. Ḥusayn b. ʿAbd al-Ḥusayn al-Batnî.
The title-page contains a seal and note bearing the name of a certain Muḥammad ʿAlî, of Calcutta, dated A.H. 1219 = A.D. 1804.

No. 2094.

foll. 115; lines 21; size 11½ x 8; 9½ x 5½.

الدر السنيه على شرح الالفية

AD-DURAR AS-SANİYAH ‘ALÂ SHARH AL-ALFİYAH.


Beginning:—

و على الله على سيدنا محمد و آله و صحبه وسلم قال سيدنا ومولانا

الحمد لله الذي ملكنا علم السكان و غمرنا بما من به مى فعم و لحسن و الصلاة و السلام على اشرف الخلق سيدنا محمد سيد ولد عدنان و على آله و صحبة صلوا و سلما في كل وقت و أوان و بعد فذة حاشية وصفتها على شرح الخلافة نظم العلامة إبي عبد الله محمد جمال الدين بني مالك الطائي لابن العلامة الشيخ بدر الدين محمد الخ

For other copies see Berlin, No. 6635; Waliaddin, No. 2916; and Râmpûr, p. 533.

Written in Nastaʿliq.

Dated the 22nd Ramaḍân, A.H. 1249 = A.D. 1833.
The title-page contains the seal and signature of a certain Muẓaffar Ḥusain, dated 1869.
AT-TAŠRĪH BI MADMŪN AT-TAWDĪH.

A gloss on the commentary on the Alfiyah of Ibn Mālik (No. 2092 above), entitled Tawdīh al-Masālik of Ibn Hīṣām (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 Zainaddin Khalīd bin 'Abdallāh bin Abi Bakr bin Mūhammad bin Abi al-Jarrāj al-Azhari ash-Shāfi'i, commonly called Al-Waqqādī. Zā'īn al-dīn Khālid bin Abī Bakr bin Mūhammad bin Ahmād al-Jarjāwi al-Aṣ̄hari aṣ̄h-Ṣ̄afi‘ī, commonly called Al-Waqqādī. 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 Bīrkat al-Ḥājj on his way back from Mecca, A.H. 905 = A.D. 1499. See Al-Qabas al-Ḥāwi, vol. i, fol. 67; Dustūr al-Îlām, fol. 41; Brock, vol. ii, p. 27.

Beginning:—

الحمد لله الملهم للتوحيد حمدًا موانئًا لنعمه مكافأًّا نميزة

The author states in the preface that Ibn Hīṣām, 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-Qadah, 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; Kūprīlīzādah, No. 1461; Ayā Šūfiyah, No. 4483; Nūr ‘Uśmānīyah, No. 4563; Walliaddin, No. 2951; Aṣaфиyah, p. 1640; Rāmpūr, p. 531. See also Ḥāj. Khal., vol. i, p. 413, and Brock., vol. i, p. 298.

The work has been frequently printed, viz., in Teheran, A.H. 1287, 1290; Būlāq, A.H. 1294; and Cairo, A.H. 1305.
Written in fair Naskh.
Dated the 2nd Rajab, A.H. 1114 = A.D. 1702.
Scribe: فَتَحِ اللهِ بِنَ احْمَدِ بْنِ مُحَمَّدِ
In A.H. 1270 the MS. was in the possession of Ahmad bin محمد Qishmari of Lucknow, whose autograph note is found on the title-page.

No. 2096.

foll. 341; lines 21; size 8½ x 6; 6½ x 3½.

Another copy of the same work in two volumes.
Vol. I.

From the beginning of the work up to the end of the chapter باب كتبة لفظة اسماء المعقولين.

No. 2097.

foll. 258; lines 25; size same as above.
Vol. II.

Beginning with باب التعبيب, and breaking off abruptly in the middle of باب الادنام; the last few folios are wanting.
Both volumes are written in fair Arabian Naskh.
Not dated; probably 18th century.

No. 2098.

foll. 138; lines 21-25; size 7¼ x 5½; 6¾ x 4½.

شرح الانفودية

SHARH AL-ALFIYAH.

A very popular commentary on the Al-Alfiyah of Ibn Mālik (see No. 2092 above), by Bahā’addin ʿAbdallāh bin ʿAbdarrahmān bin Abdallāh bin Muḥammad bin Muḥammad al-Hāshimi, commonly called Ibn ʿAqil.
The author, Ibn ‘Aqil, a grammarian of great talent and repute, was born, according to Ad-Dahabi, Ṭabqaṭ al-Qurrā', fol. 187\(^b\), in Cairo in a.H. 698 = A.D. 1298, or, according to Ibn Ḥajar al-‘Asqalānī, Ad-Durar al-Kāminah, vol. i, fol. 257\(^b\), 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 Jalāladdīn al-Qazwīnī (d. a.H. 739 = A.D. 1338), Ibn Sā‘īd al-Akfnī (d. a.H. 749 = A.D. 1348), ‘Ali bin Ḥusayn al-Qinawī (d. a.H. 729 = A.D. 1329), and Muḥammad Ibn as-Sā‘īg (d. a.H. 725 = A.D. 1325). He attached himself for about twelve years to Aṣrāddīn Abū Ḥayyān al-Andalusī (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 Qurān at the mosque of Tūlūn. In a.H. 739 = A.D. 1338 he was appointed Qādī of Ḥusainiyah; but shortly afterwards he resigned the post of Qādī on account of a discussion with Qādī ‘l-Qudāt Ibn Jamā‘ah (d. a.H. 733 = A.D. 1332), and devoted himself to teaching in the Madrasah Al-Khāṣṣahābiyāh. He wrote several useful and instructive works, and died at Cairo on the 23rd Rabi‘ I, a.H. 769 = A.D. 1367. For further particulars of his life and works see Rāf‘ al-Isr, fol. 58\(^b\); Buqyat al-Wu‘āt, fol. 223\(^b\); Ṭabqaṭ by Ibn al-Mulaqqin, fol. 143\(^b\); Ḥusn al-Muhāđarah, fol. 183\(^a\); Ad-Durar al-Kāminah, vol. i, fol. 257\(^b\); Ṭabqaṭ by Ibn Qādī Shuhbah, fol. 155\(^b\); Ṭabqaṭ by Al-Isnawī, fol. 171\(^b\); Dustūr al-Ilām, fol. 97\(^b\); Ṭabqaṭ al-Qurrā’ by Ad-Dahabi, fol. 187\(^b\); Brock., vol. ii, p. 88.

For other copies see India Office, No. 960; Cairo, vol. iv, p. 62; Hamidiyāh, No. 1293; Yemen, No. 1060; Rāmpūr, p. 540; and ʿAshāfiyāh, p. 1648. See also Ḥāj. 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 Bārūt.

Written in Arabiān Naskh. The quotations from the text are marked with ص and the commentary with ش.
Dated A.H. 1099 = A.D. 1687.
Scribe: سالم يونس بن بروکات.

No. 2099.

foll. 160; lines 29; size 8 x 5; 6 x 4 ½.

MANHĀJ AS-SĀLIK ILĀ ALFĪYATI IBN MĀLIK.

A commentary on the Al-Alfīyū of Ibn Mālik (see No. 2092 above), by Nūraddin Abūl-Hasābā ‘Alī bin Muhammad al-Uṣmānī. He lived, according to Ḥāj. Khal., vol. I, p. 411, in the latter part of the 9th century of the Hijrah. Beginning:

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; Nūr ‘Uṣmaniyah, No 4552; Rāmpūr, 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.

foll. 170; lines 14; size 8 ½ x 5 ½; 6 x 3 ½.

AL-BAHJAT AL-MARDĪYAH.

ابن باتر نصر الله. (See No. 2089.)
A seal bearing the name of the scribe, Naṣrallāh, occurs at the end.
Two fly-leaves at the end contain short extracts from various books on astrology.

No. 2101.

foll. 69; lines 17; size $6 \times 4\frac{1}{2}; \quad 4 \times 2\frac{1}{2}$.

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 التفعل و التفعل الاستفعال فإن كن معتلا فكا فعل الخ

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. 698, the MS. was collated with a copy read in the presence of the author.
FRĀ‘ID AL-QALĀ‘ID FĪ MUKHTAŠAR SHARḤ ASH-SHAWĀHID.

A commentary on the verses of Arabian poets quoted by Badraddin Ibn Mālik (see No. 2083 above), Ibn Qāsim (see Escur., No. 2/5), Ibn Hīshām (see Berlin, No. 6639), and Ibn ‘Aqīl (see No. 2086 above), in their commentaries on Al-Alfiyah of Ibn Mālik (see No. 2092 above).

By Badraddin Abū Muḥammad Maḥmūd bin Ahmad bin Mūsā bin Ahmad al-‘Ainī al-Hanāfī بدر الدين أبو محمد محسن 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:

* حمدًا نا صفا فاضيًا سراحنا شلبنا و شكرا هاميا ساميا مكما ألقَت

The author abridged this commentary from his larger one, entitled Al-Maqāsid an-Nahwiyyah fī Sharḥ Shawāhid Sharāh al-Alfiyah (see Ḥāj. 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 آخر الخصصنة من الشواهد في الثاني من ……. الحروف حجارة سبعة عشر و ثمان و ثمان مائة و الحمد لله بحجة و صلى الله على سيدينا محمد و آله و صحبه وسلم و الحمد 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: —

Beginning:—

العبد عبدك فاحتكتم و تصروف علبدي بعدمك بابك متائف


Beginning:—

أراك عصى الدمع شهيمتك الصبر اما للهوبي فهى لا يديك ولا أمر


Beginning:—

هو العنب حتى ما يرد سالم سخط الفوقي حتى اللقاء حرام

4. An anonymous commentary on the preface of the work under notice, fol. 4b.

Beginning:—

قال الشيف الأمام العالم العلامة .....


Beginning:—

اما بعد فل حق ما احتممت اليه نفسنا أولى النظر

The first line of Al-Mutanabbi runs thus:—

وض إذا كانت النفس كبارا هلكت في مرادها الجسم

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.

foll. 376; lines 15; size 9\(\frac{3}{4}\) \(\times\) 6\(\frac{1}{4}\); 6\(\frac{3}{4}\) \(\times\) 4\(\frac{1}{4}\).

شرح الكافية الشافية

SHARH AL-KĀFIYAT ASH-SHĀFIYAH.

An old and valuable copy of a commentary by Jamáladdin Ibn Mālik (d. A.H. 672=A.D. 1273; see No. 2092) upon his own versified work on grammar entitled Al-Kāfiyat ash-Shāfiyah.

Beginning:

قال الشيخ الإمام العالم الصدر الكامل بقية السلف وقدوة الخلف حجة العرب ومالك إزمه الادب جمال الدين أبو عبد الله بن محمد بن عبد الله بن عبد الله بن مالك الطائي الجبائي قدس الله روحه ونور ضيوفه سلمى بعض الأدباء المتجين بحقائق الأدباء ان أئلو الكافية الشافية

The text of Al-Kāfiyat ash-Shāfiyah begins thus:

قال ابن مالك محمد وقد نوى افاده بما فيه اجتهد

Cf. Ḥāj. 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.

A copy of the work is noticed in Cairo, vol. iv, p. 74.

For copies of Al-Kāfiyat ash-Shāfiyah see Cairo, vol. iv, p. 88, and Rāmpūr, 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 ‘Alā’addin an-Nahhās.
No. 2104.

foll. 72; lines 13; size 7½ x 5½; 5½ x 3½.

BGYAAT 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 Ahmad bin Yûsuf bin 'Ali bin Yûsuf al-Fihri al-Labî. The full title of the work, as given in the preface, is as follows:

BGYÂAAT AL-ÂMÂL Ârif fî Mufradaât al-Mustaqbalât al-Âf'âl

BEGINNING:

Qal al-sharî' al-imâm al-Âlama lahu ... Âmîd Allâh al-la'a biltidq bi-qiblah kull shay' wa alaÂq bâlaÂma wa hadimta kull jamad wa hâm wa khâsir bârâdatâ wa mishâtqâ jumil l-kânât min khûr wa sharâwâ wa qâmâl al-"âl.


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-Fasîh, a lexicographical work by Abûl-'Abbâs Ahmad bin Yahya Sa'îlab al-Kâfî (a.h. 291 = a.d. 903): one of them, entitled Tuhfât al-Majd as-Sârîf fi Sharh Kitâb al-Fasîh, has been described by Âh. Khâl., 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-'Ilam, fol. 120h.

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 Muhammad 'Abdal'âziz bin 'Abdus-salâm as-Sulâmî (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.

Bāb I. fol. 5ª.
Bāb II. fol. 16ª.
Bāb III. fol. 36ª.
Bāb IV. fol. 39ª.
Bāb V. fol. 41ª.

Qism II.

Muqaddimah . fol. 45ª. مقدمة قال أحمد أعلم أن الأعمال الواجبة على ثلاثة اقسام: ربعية وخماسية وسداسية ولا يكون فعل على أكثر من ستة احرف.

Faṣl I. fol. 46ª. الفصل الأول قد قدمنا ان طريقه المستقبل مما زاد على الثلاثي على منهج واحد لا يختلف وبيانه ان كل مثال يعني على هذا الفصل بما نى اوله همة وصل.

Faṣl II. fol. 56ª. الفصل الثاني قال احمد لطف الله له مضمون هذا الفصل أن كل فعل مضارع يجيئ فعله على وزن واحد من هذه الامثلة المذكورة فيه فان اوله مفتوح وما قبل آخره مفتوح ايضا.

Faṣl III. fol. 59ª. الفصل الثالث قال احمد مفصول هذا الفصل ان كل فعل على وزن مثال من الامثلة المذكورة فيه فان مضارعه يكون اوله مضمووما وما قبل اخره مكسورا.

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 كتاب الغرض من هذا الكتاب وقد ضمنت كيف ينطق جميع مستقبلات الأفعال الهندية المغلول والملمول ثلاثيها وزيادة صحيحها.
ARABIC MANUSCRIPTS.

No other copy of the work is known.

The MS. was transcribed in A.H. 692 = A.D. 1292 by Ahmad bin Ibrāhīm (d. A.H. 725 = A.D. 1324). The above-mentioned scribe also transcribed a copy of Shawāhid at Tawdīh (see Lib. Cat., vol. v, part I, No. 151) in A.H. 691. The colophon of the scribe runs thus:—

فرخ من كتابة سنه ستمائة سنة تسعين وستمائة... كتبه المفسه...

الحمد لله إبراهيم بن محمد بن إدريس بن بابا حوك بن شعبان بن

عبد الله

In A.H. 1035 the MS. was in the possession of Madyan al-Ṭabīb who was alive in A.H. 1044 = A.D. 1634 (see Lib. Cat., vol. v, part I, 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:—

قويد على الأصل المذكور منه فصيح ابن شاه الله تعالى

Fol. 72a contains a poem by Abu’l-ʿAbbās Aḥmād bin ‘Ammār al-Muqrī, beginning as follows:—

ظفَّتِ عظيمة ظلمًا مِّن حظائرها فظلالت لوصفها لألام غيظاه

In this poem the author has tried to collect all the words of the Qurān in which the letter ʿ occurs.

No. 2105.

foll. 285; lines 25; size 6 3/4 x 4 1/2; 5 x 3 1/2.

شرح اللباب

SHARḤ AL-LUBĀB.

A very old copy of a commentary on Al-Lubāb, a treatise on syntax by Tājaddīn Muḥammad bin Muḥammad bin Aḥmad bin Saifaddīn al-Isfarāʾīnī, better known as Fāḍil, who flourished about the end of the 7th century of the Hijrah (see No. 2035 above).
By Muḥammad bin Mas’ūd bin Maḥmūd al-Fālī as-Sīrāfī, who flourished in the 8th century of the Hijrah.

Beginning:

الحمد لله الذي هداه إلى معرفة إعجاز القرآن ونصب لنا دليلاً
عليهما وهو علم المعاني والبيان اللغ


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-Lubūb of Al-Isfārā’īnī.

The commentary is divided, like the original text, into a Mughaddimah and four Qism. The four Qism are as follows:

I. fol. 28a. 
القسم الأول في الأعراب

II. fol. 36a. 
القسم الثاني في المعرب

III. fol. 235b. 
القسم الثالث في المعامل

IV. fol. 281a. 
القسم الرابع في المقتضى للأعراب

For other copies see India Office, Nos. 895–7; Āya Sūṭiyah, No. 4526; Waliaddin, Nos. 2988–9; Rāmūr, p. 545; and Cairo, vol. iv, p. 75.

The colophon reads thus:

قال المصنف: رحمه الله في آخر الكتاب وآذن قد وفينا بما وعدنا من توقيع الأقسام في الألفية المنصوص الكتاب حامدين الله وصليين على نبيه مسعود وآلهة الطاهريين وحسننا الله ونعم الركيل وقيل النعيم الضعيف مسعود بن مسعود بن مسعود الشيرازی الغالب احبس الله خاتمهه شكر المحسين مصطفى فيما أفاد رسيرنا في الآخرة ما تدمناه وياراً فاستفدنا من كلمته فوجدنا كثيرة والثقة مما ذهبت عليه فسأله غريبة وقد اتفق الغراف في إملاء هذا الشرح بحسب ذهني القاصر وفهми الغالب وآمل من علماء الرمال وآكابر الخالق حرس الله ليأمهم ....... أن ينظرنا فيه بعين القبول وانصاف منصبين على الغزاة ورجل مصلحين لما عثورا عليه من الخالق داعين له املاء بالغفران وحسننا الله وعليه التكلم يوم الحسم.
According to the above colophon the commentary was composed at Shirāz in A.H. 746 = A.D. 1345; but this is evidently incorrect, since the present work is referred to in the 'Ubāb al-Lubāb (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 Rabi‘ I, A.H. 712 = A.D. 1312. This very date is noted in Hajj Khal., vol. v, p. 303, as the date of composition.

The MS. was transcribed by 'Abdalmuhsin bin Ishāq at Manastar. Written in Arabian Naskh, with quotations from the text in red. Dated A.H. 758 = A.D. 1356.

No. 2106.

Foll. 350; lines 23; size 8 3/4 x 5 1/4; 6 1/4 x 3 1/4.

The Same.

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

The colophon reads thus:—

يقول عبد الضييف محمد بن مسعود بن محمود بن أبي الفتح السيرافي ....... وقد اتفق الفرايح من املائه يوم الربع عشر من بيع الول سنه احتني عشرة و سبعمئة في مدينة شيراز من فرس حرسها الله تعالى من الآتى ومنها من المحتاجات.

The MS. was transcribed by Bāyazid bin Shāh 'Ali at the Madrasah of Margāb.

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.


A seal bearing the inscription عبد الوالي عفى عنه dated A.H. 1165 = A.D. 1751 occurs at the end.
2107.

foll. 356; lines 25; size 10½ × 5½; 7½ × 3½.

عصب اللباب في توضيح دقائق الإعراب

'UBĀB AL-LUBĀB Fī TAWDĪHĪ DAQĀ’IQ AL-I’RĀB.

A commentary on Al-Lubāb of Al-Isfārā’īnī (see No. 2035 above).

By As-Sayyid Jamālādin ‘Abdallāh bin Muḥammad bin Aḥmad al-Husainī, commonly called Nuqrah-Kār. He was born at Naisāpūr, but settled at Aleppo, where he held the post of a professor at Al-Asadīyah Madrasah. He died in a.h. 776 = a.d. 1374. See Buğyat al-Wu‘āt, fol. 226a. See also Dustūr al-Ilām, fol. 14:5a, where it is stated that he lived about a.h. 800 = a.d. 1397.

Beginning:

الحمد لله الذي المتنى للعرب وجودة جودة برقع العباد ونافص

النفاد المتفجر بوصف الجلال ........ و بعد فإن لباب الإعراب كاذب

وثيق أركنه ربيع بديئانة النع

Finding Al-Fālī’s commentary on Al-Lubāb (No. 2105 above) in some respects defective, the author wrote the present one, and dedicated it to Muḥammad bin Tuğlaq Shāh (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:

For other copies see Cairo, vol. iv, p. 78; Nūr ‘Uṣmāniyyah, No. 4595; Walladdīn, Nos. 2986-7; Yonî, No. 1087; Rāmpūr, p. 550. Written in fair Indian Naskh. The text is written in thick Naskh.

Dated a.h. 1234 = a.d. 1818.


The title page contains a seal bearing the following verse:

زد بدامان خدا دست امعنة

بنيدة عامية تزين عبد العمديد
A fly-leaf at the beginning contains a table of the contents of the work.

No. 2108.

foll. 212; lines 21; size $8\frac{3}{4} \times 5\frac{3}{4}; 6 \times 3\frac{3}{4}$.

شرح لب اللباب في علم الأعراب

_Sharh Lubb Al-Lubâb fi 'Ilm Al-I'râb._


By Nuqrah-Kâr, the author of the preceding work.

Beginning:

الحمد لله قاتش غمام الغيوم وقصع همام الهوم القيم

The author tells us in the preface that, finding that no commentary had ever been written on _Lubb al-Lubâb_ of Al-Isfarâ'înî, 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 Sulṭân al-Wuzârâ’ Fakhrâdîn Abâ Tâlib, whose descent is traced from ‘Ali, the fourth Caliph.

For other copies see Br. Mus. Suppl., No. 967; Ayâ Şûfiyah, No. 4527; Cairo, vol. iv, p. 75; and Âşâfiyah, p. 1650.

Written in Arabian Naskh. The commentary includes the text, distinguished by a red line drawn over it. Foll. 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 5\(\frac{1}{4}\); 6 x 4.

شرح المقدمة الإجرومية

SHARH AL-MUQADDIMAT
AL-ÂJURRÚMÍYAH.

A commentary on Al-Muqaddimat al-Âjurrûmîyâh, a well-known treatise on grammar of Ibn al-Âjurrûm as-Ânâhâji. By Shamsaddin Abu’l-Azm Muhammed bin Muhammed bin Yûsuf al-Âlâwî ash-Shâfî. He was born at Jerusalem in A.H. 819=Âd. 1416. After receiving his early education in his native town, he travelled to Cairo, where he completed his studies under ‘Alâ`addin ‘Ali bin Ahmad al-Qalâqshandî (d. A.H. 856=Âd. 1452; see Mu`jam of Ibn Fahd, fol. 140b) and several other eminent scholars. He made a pilgrimage to Mecca, where he settled permanently, and died on Thursday, the 26th Muharram, A.H. 883=Âd. 1478. See Mu`jam of Ibn Fahd, fol. 284a.

Beginning:

الحمد لله العلي الأكرم الذي علم بالعلم الالنس مالعم

The preface includes a short biographical notice of the author of the text, Ibn al-Âjurrûm. His full name is Abú ‘Abdallâh Muhammâd bin Muhammâd bin Dâ’ûd as-Ânâhâji. He was born in A.H. 672=Âd. 1273, and died in A.H. 723=Âd. 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 Hâj. Khal., vol. vi, p. 75.

For other copies see Berlin, No. 6672; Râmûr, p. 547. See also Brock., vol. ii, p. 238.

Written in Arabic Naškh. The commentary includes the text in short passages written in red and preceded by the word قوله.

Dated A.H. 1196=Âd. 1781.

Scribe: Сعيد بن سلام.
شرح المقدمة الإجرومية

SHARH AL-MUQADDIMAT AL-ÅJURRŪMĪYAH.

A commentary on Al-Muqaddimah al-Åjurrūmiyāh of Ibn al-Åjurrūm as-Šanḥājī. By Zainaddīn Khālid bin 'Abdallāh bin Abī Bakr bin Muḥammad bin Åhmād al-Jarjāwī al-Åzhārī ash-Šāfi‘ī, commonly called Al-Waqqādī, the disciple of Abū ʿAbd Allāh bin Abī ʿAbd Allāh bin Åhmād bin Muḥammad bin Åhmād al-Åjurī al-Åzhārī (d. A.H. 905 = A.D. 1499); see No. 2096 above.

Beginning:

قال الشيخ الإمام العلامة ........... الحمد لله رافع مقا
المتنصبين لذئب العبيد الحاضرين جناحهم للمستفيد و
بعد هذا شرح للطبيع الاستخدام للفاظ الإجرومية في اصول علم العربية ينتفع به المبتدئ أن شاء الله تعالى ولا يحتاج إليه المتعلم النَّاَفِغ.

The author tells us in the preface that he wrote this work at the request of his Shīkh, Sayyid ‘Abbas al-Åzhārī.

This ‘Abbās al-Åzhārī, whose full name is ‘Abbās bin Åhmād bin Muḥammad al-Åqāhirī, was a saint of Cairo. He died in A.H. 888 = A.D. 1483. See Al-Qabas al-Åhwāl, vol. i, fol. 81a.

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; Ayā Sūfiyyah, No. 4472; Nur ‘Uṣmāniyyah, No. 4599; Bāshīr Ågā, No. 589; Cairo, vol. iv, p. 58; Rāmāpur, p. 547; Åṣafīyyah, p. 1652. See also Brock., vol. ii, p. 238, and Hāj. Khal., vol. vi, p. 74.

The work has been thrice printed at Būlāq, 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 Jumādā II, A.H. 1134 = A.D. 1721.

Scribe: Åhmed bin Åhmād bin Åbd al-Wadād.
No. 211.

foll. 44; lines 20; size $8\frac{1}{2} \times 5\frac{3}{4}$; $5\frac{3}{4} \times 4$.

The author tells us in his short prefatory note that he abridged this commentary from his larger one entitled Al-Kawâkıb ad-Danâ'iyah Fi Râlî al-Ájurrûmiyâh.

On the title-page as well as in the Hand-list No. 1599 the work is wrongly designated الكواكب المضيفة على الآجريمية. 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: Muhammad bin Lâhid bin Lâi, the scholar by the etymology of the name.}

No. 2112.

foll. 135; lines 23; size $8 \times 6$; $6\frac{1}{2} \times 4$.

The author tells us in his short prefatory note that he abridged this commentary from his larger one entitled Al-Kawâkıb ad-Danâ'iyah Fi Râlî al-Ájurrûmiyâh.

On the title-page as well as in the Hand-list No. 1599 the work is wrongly designated الكواكب المضيفة على الآجريمية. 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: Muhammad bin Lâhid bin Lâi, the scholar by the etymology of the name. He was born in A.H. 1010 = A.D. 1601. He

Beginning:—

الحمد لله رب العالمين و صلى الله على سيدنا محمد الفاتح
الخاتم الامين............. و بعد هذا شرح لطيف للفاظ مقدمه الشيخ
الإمام الأفريقي أيوب عبد الله محمد بن محمد بن ناوت الصنهاجى عرف
باب أجروه البغ

A copy of the work is noticed in Cairo, vol. iv, p. 51, under the title "الدرة السنية على حل الفاظ الأجرامية." See also Hamidiyyah, 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.

No. 2113.

foll. 169; lines 25; size 10 x 6; 7 x 3½.

حاسية الفواكه الجنيه على متنة الأجرامية

HÂSHIYAT AL-FAWÂKIH AL-JÂNÎYAH 'ALÂ MUTAMMİMât AL-ÂJJURÎ-MIYAH.

An anonymous gloss on Al-Fâkîhî’s commentary on Ar-Ru‘ainî’s supplement to Ibu Ājjurûm’s grammatical treatise entitled Al-Muqaddimât al-Âjjurrûmiyâh.

The author of the commentary, Al-Fâkîhi, whose full name is 'Abdallâh bin Ahmad al-Fâkîhi, was born at Mecca in A.H. 899=A.D. 1493. He was the foremost grammarian of Hijaz of his time, and wrote several instructive works on the subject. He died in A.H. 972 = A.D. 1564. See An-Nûr as-Sâîr, fol. 140a, and Brock., vol. ii, p. 380.

The gloss begins on fol. 2 the thus:

قولة الصمد ﷺ على نعمة جميع نعمة بمعنى انعام لي على جميع

انعامتاه إلى اعتبار كل اثر من أثرها لان جميع المضاف إلى المعينة

يفيد الهموم اللغ

No other copy of the present work is known.

For copies of Al-Fákihi’s commentary see Leyden, No. 213; India Office, No. 980; Paris, Nos. 4123, 4142; Áṣafiyah, p. 1054.

Al-Fákihi’s commentary has been twice printed, viz., in Cairo, A.H. 1306, and in Búlāq, A.H. 1309.

Written in Indian Naskh. Slightly worm-eaten. Not dated; probably 18th century.


No. 2114.

foll. 42; lines 23; size 9×5\frac{3}{4}; 6×4\frac{1}{4}.

اعرب الاجزئية

I‘RÁB AL-ÂJURRÚMÍYAH.

A grammatical analysis of the text of Ibn Ájurrum as-Sanháji’s Al-Muqaddimát al-Ájurrumíyah, by Shaikh Shihábaddín Ahmad as-Sagír al-Báṣrí شیخ شهاب الدين الصغير البصري, a scholar of the 12th century of the Hijrah.

Beginning:—

الحمد لله رب العالمين وصلوة وسلام على سيدنا محمد وآل

وصحبه ورسل وبعد فذا اعراب اعتمت به ما مثله مصغى الاجزئية

رحمه الله تعالى أعلم أنه ينبغي لكل طالب علم قبل الدخول فيه أن يعرف

حمدو فائدته موضوعه وغايته وحكمته اللغ

*
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 × 3 1/2.
الجنس الباني
AL-JANĀ AD-DÂNĪ.

A treatise on the various kinds of particles, by Al-Hasan bin Qāsim bin Abdallāh bin 'Abbī al-Murādī, better known as Ibnū Ummi Qāsim al-Miṣrī. The MS. contains a commentary on the Nezāmī of Ibn Majlis and is written in Arabic Naskh. The author, who is called Ibnū Ummi Qāsim after his grandmother, was born at Cairo. As Suyūṭī, on the authority of 'Abbī al-Maṭarī, describes him as a man of extensive learning, deeply versed in grammar and jurisprudence. He studied under Abū Hayyān al-Andalusī (d. A.H. 745 = A.D. 1344) and several other distinguished scholars. He wrote, besides the present work, a commentary on the Mufassal of Az-Zamakhshāri (d. A.H. 583 = A.D. 1143); a commentary on the Alfiyyah of Ibn Mālik (d. A.H. 672 = A.D. 1273); and a commentary on the Tāshīl al-Fawā'id of the same Ibn Mālik. He died on the day of 'Īd al-Fitr, A.H. 749 = A.D. 1348. See Buğyat al-Wu‘āt, fol. 178a; Ḥusn al-Muḥādarah, fol. 136a; and Dūstūr al-I‘lām, fol. 112a.

The work is divided into an introduction and five chapters. The introduction is subdivided into five sections, as follows:

I. Fol. 1⁰. الفصل الأول في حد الخرف
II. Fol. 3⁰. الفصل الثاني في تسبيح حرفًا
The five chapters are as follows:

I. Fol. 5**.

II. Fol. 41**.

III. Fol. 97**.

IV. Fol. 109**.

V. Fol. 131**.

For other copies see Rāmpūr, p. 532, and Waliaddin, No. 2908.

See also Ḥāj. Khal., vol. ii, p. 632.

Written in Arabian Naskh.

Dated A.H. 1130 = A.D. 1717.

Scribe: ʿAbd Allāh ibn Abū Ḥāfīz ibn Abī Ṭalâl.

The title-page contains, besides notes by several former owners of the MSS., the signature of Muḥammad bin ʿAbdāllāh ibn Ḥumaid al-Ḥanbalī (d. A.H. 1295 = A.D. 1878), the author of As-Suḥūb al-Wābīlah; see Lib. Cat., vol. xii, No. 785.

No. 2116.

foll. 21; lines 11; size 6½ × 5; 4½ × 2½.

جمل الأعراب

JUMAL AL-I'RÂB.

A grammatical tract, by the author of the preceding work.

Beginning:—

قال الشيخ الإمام العالم العلاة المقرئ المحقق بدر الدين حسن بن قاسم بن عبد الله بن علي المرادي تغداد الله برحمته و اسكنه فسيخ جنته سالت و فقع الله على الجمل التي نى مصل من الأعراب أُغَ

A copy of the work is noticed in Leyden, No. 215.

Written in fair Naskh.

Dated A.H. 1291 = A.D. 1874.

Scribe: Mūṣṭafā Muhammad al-Muḥammadī.
No. 2117.
fol. 2; lines 12; size 6x4; 5½ x 4.

المختصر في المذكر والمؤنث

AL-MUKHTASAR 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 الذي يرى رواية ولا يجوز ذكره بوجه العين والذن
و الكبد والكرش والفصص والمخذل الع

Written in fair Naskh, with vowel-points.
Not dated; probably 14th century.
The last folio contains a seal bearing the name of a certain 'Uṣmān.

No. 2118.
fol. 186; lines 27; size 10x7½; 6½ x 4½.

معنى اللبيب على كتب الآثار

MUĞNI'L-LABĪB 'AN KUTUB AL-'Ā'RĪB.

A grammatical treatise, by Jamāladdin Abū Muḥammad 'Abdallāh bin Yusuf bin Aḥmad bin 'Abdallāh al-Ansārī al-Miṣrī al-Hanbālī, commonly called Ibn Hishām جمال الدين أبوبكر عبد الله بن

يوزف بن أحمد بن عبد الله الأنصاري المصري الحنبلي السباني

Beginning:

قال الشيخ الإمام علامة................... أما بعد حمد الله على إفضاله

و الصلوة و السلام على سيدنا محمد و آله لله

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 Tājaddin Abū Ḥafs 'Umar bin Ali al-Fakhirānī (d. A.H. 731 = A.D. 1330), Muḥammad bin 'Ali Ibn
as-Sarrâj (d. A.H. 769=A.D. 1367) and Tajaddin at-Tabrizi. He attached himself for a long time to 'Abdallaṭif Ibn al-Muraḥbil (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-Kâmīnah, vol. i, fol. 270b; Ḥusn al-Muḥādaraḥ, fol. 136a; Buğvat al-Wu‘āt, fol. 230b; As-Suḥab al-Wābilah, fol. 84b; Dustūr al-I‘lām, fol. 101a; Taj-at-Ṭabaqāt, vol. viii, fol. 137a; 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; Yeni, Nos. 1108–13; Kūprilizādah, Nos. 1502–4; Ayā Şāfiyyah, Nos. 4587–8; Hamidiyāh, Nos. 1329–32; Nur ‘Ugmāniyāh, Nos. 4638–45; Waliyādīn, Nos. 3045–7; Hūr-Lailā, Nos. 420–1; and Rāmpūr, p. 555. See also Ḥāj. Khal., vol. v, p. 655.

The work has been frequently lithographed, viz., in Teherān, A.H. 1288, 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 ‘Alī bin Ahmad bin Sa‘īd al-Ḥabala, 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: احمد بن علي الشارح.

The title-page contains, besides notes by several former owners of the MS., a seal of a certain ‘Abdalḥamīd, dated A.H. 1213=A.D. 1798, bearing the following inscription:—

زد دامان خدا دست أميد بذدة علی تبریز عبد الحميد

For the seal of the same person see No. 2107 above.
No. 2119.

foll. 290; lines 21; size 9½ × 6½; 6½ × 2½.

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 arc in a later hand.
Dated Sunday, the 6th Ramadān, A.H. 1105 = A.D. 1693.
Scribe: Muhammad ʿAbd al-Qaddāmī.

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No. 2120.

foll. 427; lines 27; size 11 × 7½; 7½ × 4½.

 hüfat al-garib fī l-kalām ʿalā mugniʾl-lābi

TUHFAT AL-GARĪB FI’L-KALÂM ‘ALÂ MUGÑI’L-LABĪB.

An old and valuable copy of a commentary on Muğni’l-Labīb of Ibn Hishâm (see No. 2118 abovc). By Badraddin Muḥammad bin Abī Bakr bin ‘Umar bin Abī Bakr bin Muḥammad bin Sulaimān bin Jaʾfar bin Yaḥyā bin Ḥusayn al-Maqtūzī al-Iskandari al-Māliki, commonly called Ad-Damāmīnī. He was born at Alexandria in A.H. 763 = A.D. 1361. After receiving his early education at his native city from Ṭaḥkālāb al-Qazwīnī (d. A.H. 788 = A.D. 1386; see Ad-Durar al-Kākninah, vol. i, fol. 311a), he went to Cairo, where he attended the lectures of Sirājaddin-Ibn al-Mulaqqin (d. A.H. 804 = A.D. 1401) and others. As-Sayyūṭī in Buhayat al-Wuʿāt, fol. 20b, 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-Jāmiʿ al-Azhari, 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 Buqyat al-Wu'ât, fol. 20b; Al-Qabas al-Hawi, vol. ii, fol. 52b; Dustur al-Islam, fol. 48a; Muqam of Ibn Fahd, fol. 208b; Husn al-Muhadarah, fol. 136b; Taj at-Tabaqat, vol. 132b; Brock., vol. ii, p. 26.

Beginning:—

الحمد لله الذي منع من سلم العرب الإيادي العصنة وجعله

Kenz al-fusaha fumu mugni al-lubab 'ama suroa min al-insana al-

We are told in the preface that the work was composed at the instance of Nasiraddin Abu'l-Fath Ahmad Shâh bin Muhammad Shâh bin Muzafrar 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.

Haïj. Khal., vol. v, p. 657, says that this is the second of the three commentaries produced by ad-Damâmini 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; Escur., No. 203; München, No. 739; Cairo, vol. iv, p. 75; Yemî, Nos. 1088-98; Hamidiyah, No. 1316; Nûr 'Usmâniyah, No. 4606; Walliaddin, Nos. 3000-2; Hûr Lailâ, No. 413; Bashîr Âgâ, No. 606.

The work has been printed in the margin of Ash-Shumuni's Sharh Muqni'l-Labib in Cairo, A.H. 1305.

Written in fair Arabian Naskh. The text and the commentary are distinguished by the words انول والشاعر, respectively. Foll. 2-21, which should come in their proper order, have been misplaced in binding after foll. 176.

Dated the 25th Sha'ban, A.H. 901=A.D. 1495.

Scribe: Muhammad ben Muhammad ben 'Ali ben a'bi al-qasim al-nasiri al-shamî: The title-page contains two short poems, viz.:—

I. A poem by Ad-Damâmini, addressed to scholars of India, asking the grammatical analysis of the words هاج الصبر occurring in the following line of a poet:—

بجال تعني ناديًا ميّ سديف حين هاج الصبر
The poem begins thus:

يا علماء الأندلس إنك سائل
فهموا بتحقيق تظهر السر

II. The answer of Muhammad bin Abi Bakr al-Qadiri, a disciple of Ash-Şumunu (d. A.H. 872=A.D. 1467), to the question put to scholars of India in the above poem.

Beginning:

اهمولى بدر الدين والعالم الذي
له رفعة يعلمها الشمس والبدر

The title-page also contains notes by several former owners of the MS., including Al-Mutawakkil Isma'il, the Imam of Sau'a (A.H. 1054-1087=A.D. 1644-1676) and the founder of the Sa'a Library (see Lib. Cat., vol. v, part ii, No. 305).

No. 2121.

foll. 284; lines 31; size 10½ x 6½; 7½ x 4.

منصف من الكلام على مغني ابن هشام

AL-MUNŞIF MIN AL-KALÂM 'ALÂ MUGNİ IBN HISHÂM.

A commentary on Mugni'l-Labib of Ibn Hisham (see No. 2118 above). By Taqiaddin Abu'l-Abbâs Ahmad bin Muhammad bin Muhammad bin Hasan bin 'Ali at-Tamimi ad-Dâri ash-Şumunu fi tqa' al-dîn al-abî al-asas 'alâ Muhammad b Muhammad b Hasan b Hanî al-ta'âvu al-shafi'i. 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-Kuwayk (d. A.H. 821=A.D. 1418), Al-Balqini (d. A.H. 824=A.D. 1421), Nasiraddin Ibn al-Furat (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. Jalâladdin as-Suyûtî, who calls him, in his Bugyat al-Wu'ât, fol. 127a, his Shaikh and teacher, speaks of him in very high terms. Our author was twice offered a post of Qâdi by the Sulthan of Egypt; but he declined it on account of his unworldliness. His ancestors were followers of Imam Malik (d. A.H. 179=A.D. 795), but he himself belonged to the Hanafi school. He wrote, besides the present work and those mentioned in Broc., vol. ii, p. 82, a commentary on his father's versified version of Ibn Hajar.
al-'Asqalānī’s *Nukhbat al-Fikar* (see Ḥāj. 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-Ḥawī, vol. i, fol. 53; Buqhayt al-Wu‘āt, fol. 127a; Mu‘jam of Ibn Fahd, fol. 44; Ḥusn al-Muḥādarah, fol. 118b; Dustār al-Ṭlām, fol. 73b; Tāj at-Ṭabaqāt, vol. ix, fol. 280a; Brock., vol. ii, p. 82.

Beginning:—

الحمد لله الذي خص كتابه بعدم المعرفة و بالاعجاز و جعله نبیاناً
لكل شیء فور مغفی الیب بالحقيقة لا بطرق المجاز ..............

While teaching the *Muqni‘l-Labīb* of Ibn Hīshām the author came across the two commentaries on it, one by Shamsaddin Muḥammad bin aṣ-Ṣā‘īq al-Ḥanafi (d. A.H. 776 = A.D. 1374), entitled *Tanzih as-Salaf‘an Tamwih al-Khalaf*, the other by Ad-Damāmīnī (No. 2120 above). Finding that the latter is full of grammatical questions and riddles, he wrote the present work in reply. Cf. Ḥāj. Khal., vol. v, p. 656.

For other copies see Escur., Nos. 49, 50, 204; Cairo, vol. iv, p. 114; Nūr ‘Uṣmāniyāh, 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 Faiḍallāh Āfīndī. This Faiḍallāh Āfīndī, an eminent scholar of Constantinople, was born in A.H. 1048 = A.D. 1638. He held the post of Shaikh al-Islām in the time of Sulṭān Muṣṭafā 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-Durār, vol. iv, p. 6; and Tāj at-Ṭabaqāt, vol. xii, part i, fol. 92a.
No. 2122.

foll. 715; lines 21; size $10\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

شرح مغني اللبيع

SHARH MUĞNİ'L-LABİB.


Beginning:

والضحى الله على سيدنا معاصر و على آله وصحبه وسلام الله عليه

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 Bashir Âgâ, No. 607.

Written in fair Nashkh. Foll. 671-674, which should come in their proper order, have been misplaced in binding after 662.

Not dated; probably 18th century.

No. 2123.

foll. 261; lines 28; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

شرح شواهد مغني اللبيع

SHARH ŞAWÂHID MUĞNI'L-LABÎB.

A work explaining the verses of the Arabian poets quoted as authorities by Ibn Hisham in his Muğni'l-Labib (see No. 2118 above).

By Jalâladdîn 'Abdarrahmân bin Abî Bakr as-Suyûtî (d. a.h. 911=â.d. 1505; see Lib. Cat., vol. v, part i, No. 123).
The author states in the preface that, after completing his *Fath al-Qarib*, a gloss on the *Muqni‘l-Labib* of Ibn Hīshām, 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:—

For other copies see Berlin, Nos. 6729-30; Escur., No. 51; Paris, No. 4158; Cairo, vol. iv, p. 71; Nūr ‘Uṣmānīyah, No. 4575; and Waliaddin, No. 2960.

Written in elegant Naskh.  
Not dated: probably 17th century.
No. 2124.

foll. 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 Mughni‘-Labib of Ibn Hishām (see No. 2118 above), by an anonymous author.

Beginning:—

الحمد لله الذي وضع اساس معارف العلوم على العربية وجعل استكشاف غوامضها موقوفاً على الفنون الإدبية وصلوة على خير رسله ونبيه وعلى أهله وصحبه السلام والتحية وبعد فاقتل أن الكتاب مغنى اللبيب كان وافياً بجعل تفسير المفردات من الخوف……………… فالمelin من لا يعنى محالفته الخصى فاتخذت منه هذا المختصر مبيناً على الجداول ليس بالمناظر الأخذة وضبطه وسميته بتنقيم النحو المع.

The work is divided into three Bāb, as follows:—

I. fol. 1b. الباب الأول في تفسير المفردات وذكر أحكامها

II. fol. 40a. الباب الثاني في تفسير الجملة وذكر أقسامها وحكمها

III. fol. 44b. الباب الثالث في ذكر أحكام ما يشبه الجملة

Another copy of the work is noticed in Râmpûr, 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 صقر عليخان is found on the title-page. For a similar inscription see No. 1996 above.
No. 2125.

foll. 139; lines 11; size 8½ x 5; 6 x 4.

A commentary by Jamâladdin Ibn Hîshâm al-Ansârî (d. A.H. 761 = A.D. 1359; see No. 2118 above) upon his own grammatical treatise entitled Qatra’în-Nâdâ Wa Balla’s-Šâdâ.

Beginning:

وسل الله على سيدنا محمد و آله و صحبة و سلم مال الشيوخ الأمام

الحمد لله رافع الدرجات لمي انخفض لجلاله القه

For other copies see Gotha, Nos. 238-9; Cairo, vol. iv, p. 72; Asâfiyâh, p. 1650; and Rampûr, p. 544.

The work has been twice printed, viz., in Tunis, A.H. 1281, and in Cairo, A.H. 1274.

Written in Indian Nastaliq.

Not dated; probably 18th century.

The title-page contains a seal bearing the name of Muḥammad Ahsan Khân Bahâdur, dated A.H. 1263 = A.D. 1847.

No. 2126.

foll. 68; lines 13; size 6½ x 6; 6½ x 4.

An anonymous commentary on Qatra’în-Nâdâ Wa Balla’s-Šâdâ of Ibn Hîshâm; see No. 2118 above.

Beginning:

الحمد لله موجه صلى نصره الدويج و الصلعة و السلام على سيدنا

محمّد رفع من ندب لخفض المدّي و بعد هذا ما يحتاج إليه المتعلمون
No other copy of the work is known.

The colophon reads thus:

١٠٠٠ ٩٠٨ ١٢٠٨

Written in fair Indian Nasta'liq. The quotations from the text are written in thick Naskh.

Not dated; probably 19th century.

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No. 2127.

foll. 262; lines 27; size 8½ × 5½; 5½ × 3½.

شفاء الصدور بشرح الشذور

SHIFĀ‘ AS-ŠUḌŪR BISHARḤ ASH-SHUDŪR.

A commentary on a grammatical work entitled Shudūr ad-Dahab of Ibn Hishām; see No. 2118 above.

By 'Abdalmalik bin Jamāl al-‘Iṣāmī bin Ṣadraddin bin ‘Iṣāmaddin al-Isfarā‘īnī, a scholar of considerable repute. He was born at Mecca in A.H. 978 = A.D. 1570. He studied under his father, Jamāl al-‘Iṣāmī, his uncle, ‘Ali al-Ḥāffid al-‘Iṣāmī (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 Khulāṣat al-ʿAṣar (vol. iii, p. 87):—

(i) حداثية على شرح المصنف (ii) شرح الأشاد في النحو (iii) شرح على النصريات (iv) حاشية على شرح انقراد للشيخ خالد
He died at Medina in A.H. 1037 = A.D. 1627. See Khulūs Aṣār, vol. iii, p. 88.

Beginning:

رب يسر ولا تعسر و صلى الله على سيدنا محمد و آله و صحبته وسلم

الحمد لله الذي رفع من انتحاب للعمل بموجب نعمة و إمرة .....

و بعد

فهذا ما سألته بعض الأصحاب من الفضلاء انجب مه ومن فع شرح على

شهر الذهاب في معرفة كلام العرب الغ


The text of Shudūr ad-Dahab has been frequently printed. For printed editions see Iktifā' al-Qunā', p. 307.

Written in fair Arabian Nashī, with quotations from the text in red.

Not dated; probably 17th century.

Scribe: محمد بن الفقيد أحمد بن أبي إسحاق بن علم الدين العباسي.

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

No. 2128.

fol. 411; lines 19; size 11½ × 6; 9 × 4.

المنهج الصائي في شرح الوائلي

AL-MANHAL AŠ-ŠĀFI FĪ SHARH AL-WĀFĪ.

A commentary on Al-Wāfī, a treatise on grammar by Muḥammad bin 'Uṣmān bin 'Umar al-Balkhī.

By Badrādīn Muḥammad bin Abī Bakr bin 'Umar ad-Damāmīnī بدر الدين محمد بن أبي بكر بن عمر الدامامي (d. A.H. 827 = A.D. 1423). See No. 2120 above.
Beginning:

الحمد لله علی احسانه الوانی بکل جميل و انعامه الكافل لمن توجه
الى نعمة بکل خير جزيل الهم.

The author tells us in the preface that when he came to Gujarát 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 Ahsanâbâd (Gulbarga), where he intended to present it to 'Abd al-Shâh Bahmani (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 Ahsanâbâd on Tuesday, the 8th Jumâdâ I, A.H. 826=A.D. 1422.

For other copies see India Office, Nos. 972-3; âsâfiyâh, p. 1658; Râmpûr, p. 566. See also Haï. Khal., vol. vi, p. 419.

Written in fair Indian Nâskh, with quotations from the text in red.

Dated the 17th Jumâdâ II, A.H. 1245=A.D. 1829.

Scribe: مبارك على جعیظي ساکی شمر میرنه.

Muhammad Balksh, 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.

foll. 31; lines 23; size 11 x 7½; 7½ x 4½.

كفاية الكلام في اعراب الكلام

KIFÂYAT AL-GULÂM FÎ I'RÂB AL-KALÂM.

A versified work on grammar, containing 1,000 verses.

Author: Jârállâh Abû Sa‘îd Sha‘bân bin Muhammad bin Dâ‘îd al-Ashârî al-Mâwsûlî al-Misrî ash-Shâfi‘î. 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 Naqib. In A.H. 807=A.D. 1404 he
proceeded to Hijaz 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 Jumada II, A.H. 828 = A.D. 1424. See Al-Qabas al-Hawi, vol. i, fol. 78a; Dustur al-I'lam, fol. 70a; Brook, vol. ii, p. 180.

Beginning:—

الحمد لله الذي مِن أَتْبَر

The work contains altogether one thousand verses, including a preface of thirty lines. It is divided into a Fatiha al-Usgul, ten Fasil and a Khaitmah, as stated in the following lines of the preface:—

و هذة الغيّسة للمبتدئ
لا يعرف الأعراب في الكلام
و الجزم في الأعراب تستقر
و عامل و تابع و الحذف
و عادة خاتمة الفصول
و هذه الفيّسة كغاية الكلام
فصوام عشر جليلها العرف
و الرفع ثم الغصب ثم الجر
و عامة نتائج الأصول

A copy of the work is noticed in Berlin, No. 6761.
The MS. is slightly defective at the end.
Written in fair Nasakh, with a sprinkling of vowel-points. The headings are in red.
Not dated; probably 17th century.

No. 2130.

foll. 142; lines 7; size 8½ × 5½; 5 × 2½.

الإرشاد في النحو

AL-IRSHÂD FI’N-NAHW.

A very useful treatise on syntax by Qadi Shihabaddin Ahmad bin Shamsaddin bin ‘Umar az-Zawai al-Dawlatabadi al-Hindi.
For other copies see Leyden, No. 232; India Office, Nos. 974-5; Br. Mus., p. 242; Râmpûr, p. 528; Âsafiyâh, p. 1638. See also Hâj. Khal., vol. i, p. 255.

The work has been printed in Hâidarâbâd, A.H. 1309.

Written in fair Naskh, with some interlinear and marginal notes.

Dated the 3rd Muḥarram, A.H. 1031= A.D. 1621.

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No. 2131.

foll. 185; lines 5; size 9½ x 6; 5 x 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 ‘Arḍ-didah, the earliest of which is dated A.H. 1146= A.D. 1733.

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No. 2132.

foll. 167; lines 17; size 8½ x 5½; 4 x 2½.

شرح الأرشاد

SHARH 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 *Nisba* Al-Kazarūnī:—

This has some notes and annotations that relate to some errors in the text. The
author [Abū] the Faḍl the Kazarūnī, tailor of the mosque, has made some
changes and corrections.*

His full name is Abū-l-Faḍl Muḥammad al-Qarashi as-Siddiqī
al-Khaṭīb, better known as Al-Kazarūnī. He died about A.H. 940 = A.D. 1533; see Lib.
Cat., vol. xvi, part ii, No. 1387, where mention of the present com-
menary is made.

The MS. is slightly defective at the beginning. It opens thus:—

The commentary does not include the whole text, but only such
words or passages as require explanation, introduced by the word
*commentary.

No other copy of the work is known, but it is mentioned in Hāj.
Khal., vol. i, p. 256.

Written in rough Naskh, with numerous short lacunae. Foll.
21²-22ª are blank. Fol. 87b contains a large gap.
Slightly worm-eaten and water-stained.
Dated A.H. 940 = A.D. 1533.

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No. 2133.

foll. 58; lines 21; size 8 × 5; 5³/₄ × 2¹/₂.

شرح المقدمة الأزهرية

SHARḤ AL-MUQADDIMAT AL-
AZHARĪYAH.

A commentary by Khālid bin ‘Abdallāh bin Abī Bakr al-Azhari
(d. A.H. 905 = A.D. 1499; see No. 2095 above) upon his own grammatical treatise, *Al-Muqaddimah
al-Azhariyah.*
Beginning:

الحمد الله على جميع الأحوال الخَير

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 رحمة الله تعالى خاليد بن أبي بكر الأزهري فوفيت من هذه النسخةبعد الله و عونه و حسب توفيقه في اليافر ذي المباركمة سنة سبع و سنا و تسعمائة و الهundred و الهما و اخرب 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.

foll. 27; lines 27; size $9\frac{3}{4} \times 6\frac{3}{4}; \quad 7\frac{1}{4} \times 3\frac{3}{4}$.

الاقتراح في علم أصول الفصح

AL-IQTIRĀH FI 'ILM UŠûl AN-NAHW.


Beginning:

الحمد لله الذي أرخ لابتكار هذا المنهج

كتاب غريب الورع مجيب الصنف لطيف المعنى طريق المبني المم الإنسان
We learn from the preface that the work is based on the Kitāb al-Khaṣāʾīṣ of Ibn Al-Jinnī (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; Āṣafiyāh, p. 1638; Rāmpūr, p. 529. See also Ḥāj. 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 Dāʾirat al-Maʿārif, Ḥaidarābād, A.H. 1310.

Written in elegant Mağribi Naskh.

Dated Monday, the 11th Duʿl-Ḥijjah, A.H. 1052 = A.D. 1642.

Scribe: عمر بن أحمد المقرئ.

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No. 2135.

foll. 80; lines 21; size 8 1/2 × 6; 6 1/4 × 3 3/8.

جمع الجوامع

JAMʿAL-JAWĀMIʿ.

An old copy of a rare and useful work on grammar.


Beginning:—

يقول عبد الرحمن بن أبي بكر السيوطي الشافعي على الله تعالى

هذئاك الكلام على ما ابتغت من الفهم أصلى واسلم على نبيك محمد

المخصص بجمعوامع الكلم الخ

The work is divided into an introduction and seven chapters, each subdivided into several sections. The chapters are as follows:—

Fol. 15a. الكتاب الأول في العمد وهي المروعات والملصوب بالنوايس

Fol. 25a. الكتاب الثاني في الفضائل

Fol. 40b. الكتاب الثالث في المجازات وما حصل عليها

Fol. 50b. الكتاب الرابع في العموم

Fol. 57b. الكتاب الخامس في الفئذ والمواضيع التراکب

Fol. 65b. الكتاب السادس في الدنيا

Fol. 74b. الكتاب السابع في النصرف
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: نیم الدین الشیخ نور الذین على الاحمدی.

No. 2136.

foll. 87; lines 15; size $7\frac{1}{4} \times 4\frac{1}{4}; 5\times 2\frac{1}{4}$.

شرح الترمیف فی علم الترمیف

SHARH AT-TARŠÎF Fî 'ILM AT-TAŠRÎF.

A commentary on At-Taršîf fî 'Iml at-Tašrîf, a rhymed treatise on inflection by Al-Murshidî. By Mirzâ Muhammâd bîn Muhammâd Ridâ bîn Ismâ'îl bîn Jamâladdîn al-Qummi al-Mashhâdî میرزا محمد بن محمد رضا بن اسماعیل بن جمال الدين القمي المعشی.

Beginning:

الحمد لاصرف الترمیف والصلة على من أرسله للغک الدعور الفخ

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-Taršîf of Al-Murshidî.

This Al-Murshidî, whose full name is 'Abdarraḥmân bîn 'Īsâ bîn Murshidî al-'Umari, was born at Mecca on Friday, the 5th Jumâdâ I, A.H. 975 = A.D. 1667. He received his education from a large number of eminent scholars, including Muhammâd bîn Ahmad al-Ramlî (d. A.H. 1004 = A.D. 1595), 'Abdallâh al-Kurdi al-Baġdâdî (d. A.H. 1003 = A.D. 1594), Qâdî Ilm Zuhaïrah (d. A.H. 1010 = A.D. 1601) and Mullâ 'Ali bîn Sultân Muhammâd al-Qârî al-Harawi (d. A.H. 1014 = A.D. 1605; see No. 2122 above). In A.H. 999 = A.D. 1590, he delivered lectures on the Sahîh of Bukhârî (see Lib. Cat., vol. V, part I, No. 129) in the Madrasah founded by Muhammâd 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...
Sulaimāniyyah College, founded by Sulṭān Sulaimān I (A.H. 926–974 = A.D. 1519–1566). Al-Muḥibbi, 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 Breck., vol. ii, p. 380, a commentary on At-Tārṣif, entitled Fāṭḥ al-Lāṭif; a commentary on Al-Ḥāfiẓ al-ʿImār āf al-ʿArūḍ wa l-Qawāfī; a commentary on the Saḥīḥ of Bukhārī, up to the chapter باب رفع العلم وظهر الجهل, a versified treatise on astronomy, entitled Manāhil as-Samar; a treatise explaining a difficult passage of the Tafsīr al-Jalālāin, entitled Taʾmīm an-Fāʿīdaḥ Bīlatmīm Sūraḥ al-Māʾīdah; a treatise on the law of endowment, entitled Waqf al-Humām al-Munṣif ʿinda Qaww al-Imām Abī 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-Jawāḥ al-Miskin. He was put to death by the order of Aḥmad bin ʿAbdalmūṭṭalib (d. A.H. 1039 = A.D. 1629), the ʿṢarif of Mecca, on Friday, the 11th Duʿl-Hijjah, A.H. 1037 = A.D. 1627. See Khulāṣat al-ʿAṣar, vol. ii, pp. 369–376; Sulāfat al-ʿAṣr, foll. 33a–48b; Tāj at-Tabaqāt, vol. xi, fol. 73a.

The commentary was completed, as stated by the author at the end, on Tuesday, the 5th Jumādā ʿI, A.H. 1090 = A.D. 1679.

No other copy of the present commentary is known. For copies of At-Tārṣif see India Office, No. 979; Cairo, vol. iv, p. 2.

A commentary on At-Tārṣif, by Ibrāhīm al-Bāṣūrī (d. A.H. 1276 = A.D. 1859), has been printed in Cairo, A.H. 1310.

Written in fair ṉaṣkh, with some marginal notes. Slightly worm-eaten and water-stained.

Not dated; probably 18th century.

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No. 2137.

foll. 189; lines 28; size 8½x5½; 6x3½.

شرح الأصول الأكبر

SHARḤ AL-USŪL AL-AKBARĪYAH.

Beginning:—

و بحمد الله العظيم، وبالصلاة على رسوله محمد نعمة الخلق العظيم، وعلى عينه الذين هم على الربط القويم، هذا شرح من الجامع المختصر، المسمى بالاصول المعرف بالأصول الأكبرية المفسوبة إلى أعلى أكبر بن علي الإيلابادي الحاضر، تعالى بقوله: الحمد لله رحمة خبرية أو إنشائية الرَّحْمَةَ.


For other copies see Bûhâr, No. 377; Râmpûr, p. 522; and Aşâfiyeh, 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:—

*لا يُداخَلَ يَوْمَ الْمَيْلِ دُرْسُ الْبَيْنِ مِنْ شُعبَانِ الْمُعْتَمِمِ صَبْرُ سَنَةِ سَبْعِ وَثَمَانِينَ وَأَفْفَ وَنَقُّلَتْ عَنْ النَّسْخَةِ النَّقْلَةَ عَنْ خَطَّ الْمَسْتَفَجِّرِ سَلَمَةُ اللَّهُ وَإِبْرَاهِيمُ.

Written in Nastâ‘îq. The text is included in the commentary, and distinguished by a red line drawn over it.

Slightly worm-eaten and water-stained

No. 2138.

foll. 257; lines 15; size 8\(\frac{1}{2}\) × 5\(\frac{1}{2}\); 6\(\frac{1}{2}\) × 3\(\frac{1}{2}\).

The Same.

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

Written in fair Nastâ‘îq. Slightly worm-eaten.

Not dated; probably 18th century.
No. 2139.

foll. 47; lines 13; size $8\frac{1}{2} \times 6\frac{1}{4}$; $6\frac{1}{4} \times 4\frac{1}{4}$.

An anonymous commentary on the verses of the Arabian poet quoted by Sibawaih (d. A.H. 180 = A.D. 796; see No. 2011 above) and other grammarians as their authorities.

Beginning:

الحمد لله رب العالمين و الصلاة على سيد المسلمين ......... هذا تأليف في شرح الأبيات التي يطلب توجيه أعرابها علية للأطفال

لالمدرسين من فصول الرجال الخ

There is no clue to the author. The latest authority quoted is Jalāladdin as-Suyūṭī, 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: بنيس الكردي البكري.

No. 2140.

foll. 248; lines 15; size $8 \times 5$; $6 \times 3\frac{1}{4}$.

باهر الجهران

BÂHIR AL-BURHÂN.

The preface includes a dedication to Sayyid Ğulām Ahmād Khān, the grandson of ‘Umdat al-Mulk Khān Jahān Bahādūr Zafar Jang ‘Ālamgīrī. This ‘Umdat al-Mulk, whose proper name is Mīr Malik Ḥusain, was the foster-brother of Aurangzib (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. 3a. 
II. Fol. 145b.
III. Fol. 174a.

The work was completed, as stated by the author at the end, in Ramaḍān, A.H. 1150=A.D. 1737.

A copy of the work is noticed in Rāmpūr, p. 556.

The MS. was transcribed from the author’s original draft by his disciple ‘Izzaddīn Ahmād in A.H. 1152=A.D. 1739.

Written in fair Indian Nastā‘liq. The commentary includes the whole text, distinguished by a red line drawn over it.

Slightly worm-eaten.

Fol. 1b contains a seal bearing the inscription لسان السلطان محمد الدولة منشئ محمد صغرد على خان بيادر. For a similar inscription see No. 1996 above. The title-page contains a note by a certain Salāmallāh, referring to his purchase of the MS. in A.H. 1168=A.D. 1754.
No. 2141.

foll. 96; lines 21; size 11½ x 7; 8½ x 4.

النحافة الوزيرية

AT-TUḤFAT AL-WAZİRĪYAH.

A treatise on syntax by Muḥammad ʿAbdalḥaqq al-Khairābāḍī.

Beginning:

يا سائلك يوم أتمنى أراك نعمت و إياك نسنعك

The author, a distinguished scholar of India, flourished towards the end of the 12th century of the Hijrah and belonged to an illustrious family of Khairābāḍ, a town in India which produced several scholars of repute. Our author studied under his father, Mawlānā Faḍlḥaqq (d. A.H. 1278=A.D. 1861), the author of Al-Hadiyat as-Saʿīdiyāh (see Lib. Cat., vol. xxi, No. 2403), and held a high post in the court of the Nawwāb of Rāmpūr. He wrote several instructive works on logic and metaphysics. For some account of his life see Taḏkirah ʿUlamāʾ-i-Hind, p. 110.

The preface includes a dedication to Nawwāb Waziraddawlah Amīr al-Mulk Muḥammad Wazir Khān Bahādur Nuṣratjang.

No other copy of the work is known.

Written in fair Indian Nastaʿiliation.

Not dated; probably 19th century.
RHECTORIC.

No. 2142.

foll. 161; lines 17; size $9\frac{1}{2} \times 6\frac{1}{4}$; $6\frac{1}{2} \times 4\frac{1}{4}$.

مفتاح العلوم

MIFTÂH AL-‘ULÛM.

An old copy of the third part of Miftâh al-‘Ulûm, a well-known standard work treating of grammar, rhetoric and prosody. The present part deals with rhetoric.

Author: Sirâjaddin Yûsuf bin Abî Bakr bin Muḥammad bin ‘Ali bin Ya‘qûb as-Sakkâki al-Khwârizmi


Beginning:

القسم الثالث من كتاب المفتاح في ع dru المعاني والبياني وفيه مقدمة لبيلي حدي العلميين و الغرض فيما و فصلان لضبط معادهما

و الكلام فيما للغ

For other copies see India Office, No. 846; Br. Mus., No. 550; Br. Mus. Suppl., No. 981; Berlin, Nos. 7184-6; Leyden, Nos. 234-6; Escur., Nos. 205, 232, 251; München, No. 678; Paris, Nos. 3955, 4272; Houtsma, No. 412; Cairo, vol. iv, p. 154; Küprülizâdah, Nos. 1446-8; Hamidiyah, Nos. 1252-3; Waliaddin, Nos. 2852-3; Hûr Lailâ, No. 397; Râmpûr, p. 569. See also Haj. Khâl., vol. vi. p. 15.

The work has been printed in Cairo, a.n. 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: عمام بن محمد بن علي الخصائي.

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:

و قد وقع فراقي من تعشیة هذا الكتیب غرة جمادی الولی سنة
ثلاث وسبعین وبعثانة و انا عبد المذنب الراجی رحمة ربه الهاى
عبد الخالیق بن عثمان ........

The title-page as well as foll. 23a, 54a, 74a, 114a and 161a contain seals bearing the inscription عبد بن شیخ عبد الغفی, dated A.H. 972 = A.D. 1564.

No. 2143.

foll. 212; lines 14; size 10½ x 7½; 7½ x 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 مالك ابن كتاب شرف الدين بهدايتي ابن را وقف نهود سنة 1165, dated A.H. 1165 = A.D. 1751, is found on every page of the MS.

No. 2144.

foll. 168; lines 21; size 10½ x 7½; 6½ x 3½.

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; 7×4½.

شرح المفتاح

SHARḤ AL-MIFTĀḤ.

An old copy of a commentary on the third part of Miftāḥ al-ʿUlūm of As-Sakkākī; see No. 2142 above. By Saʿdaddin Masʿūd bin ʿUmar at-Taftāzānī (d. A.H. 791=A.D. 1388; see Lib. Cat., vol. x, No. 500).

Beginning:—

مُحَمَّدُ اللَّهُ الَّذِي خَلَقَ الْإِنسانَ عَلَمًا بِبَيْنِ رَأْيِهِ وَرَأْيِهِ الْإِنسَانُ عَلَمًا النُّبِيُّ الْمُدْرَسُ الْمُتَّقِيُّ

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-Zamakhshārī (see Lib. Cat., vol. xviii, part ii, No. 1354). According to Háj. 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-Muṭāwwal (see No. 2155 below), and soon after, in A.H. 756, he abridged Al-Muṭawwal, the new work being known as Mukhtarār al-Maʿīnī (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 Şuṣiyyah, No. 4413; Waliaddin, Nos. 2834-6; Kûprilizâdah, No. 1436; Nûr ʿUṣmāniyyah, Nos. 4466-7; Râmpûr, 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:—

هذَا الكِتَابُ مِنُ تَصْنِيفَاتِ الحَبِيرُ العَلَامةُ سَعِيدُ الْدُّنِيَا وَالْآخِرَةِ}

* وكان كَتَابَهُ تَرِيدًا بَعْدَ المَصِنِفَ
Another copy of the same work, beginning as the above.
Written in Nasta’liq.
Dated A.H. 999 = A.D. 1590.
Fol. 1 contains a seal bearing the name of a certain Muhammad, dated A.H. 1248 = A.D. 1832.

No. 2147.

foll. 194; lines 23; size 10½ × 7; 8 × 4.

المصابح شرح المفتاح

AL-MISBĀH SHARĪḥ AL-MIFTĀḥ.


Beginning:

لمحمدكم اللهم على ما هديتنا اليه من حقائق المدائني بيدائع البيتان
و أطلعتنا عليه من حقائق المدائني بيدائن المراه.

According to Háj. 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 اريسین, apparently in a different and much later hand, between the words ثالثة and سماحة. 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; Eseur., Nos. 63, 206-8, 210, 284, 645; Ayā Şüfiyyah, Nos. 4409-12; Waliaddin, Nos. 2837-8; Kūpri-
written in arabian naskh, with some marginal notes. the passages of the text are introduced by the word قال in red. some folios are wanting after fol. 1.

dated a.h. 859 = a.d. 1454.

fol. 1b contains a seal of ʿūsman ʿafandī, the retired qādi of adarnah, bearing the inscription وقَفَ هَذَا الْكِتَابَ حَسَبَهُ اللَّهُ وَطَلِبًا لِمَرْضَى الْلَّهِ الوَلِيَّةُ عِلْمَهُ عُلْمَىٰ أَنَذِرَتْهُ فِي قَضَاءٍ أَدْرِنَةٍ 1089, dated a.h. 1089 = a.d. 1678.

no. 2148.

foll. 258; lines 21; size 7 × 5¼; 5¼ × 3¼.

the same.

another old copy of the same work, beginning as the above. the colophon reads thus:—

وَقَدْ نُفِّذَ الْفَرَاغُ مِنْ تَأْيِيْفِهَا وَأَوْسَاطُ شِوَالِ مِنْ سَنَةٍ ثَلَاثِ وَثَلَاثَ مَائَاتٌ وتَحْسِنُ اللَّهُ مَثْلَ الْوُكَعِّ بِرَزْقِ الْفَرَاغِ مِنْ نَسْخَهَا يَوْمَ الثَّلَاثِ عَشَرُ شَهَورٌ جَمَالِ الْأَوْلِيَاءِ مِنْ شَهْوِ السَّنَةِ وَسِعَهُ وَثُمَّ عَفَّتُهَا عَلَى يَدِ العَبَدِ الْأَبْعَضِ يَوْمًا عَلَى يَدِ اِسْمَعِيلٍ بنِ عُمَرَ بنِ مَنْصُورِ الشَّافِعِيِّ

written in fair arabian naskh, with some marginal notes. slightly worm-eaten and water-stained.
dated tuesday, the 10th jumādā i, a.h. 896 = a.d. 1490.
scribe: علي بن أحمد بن منصور الشافعي.

no. 2149.

foll. 185; lines 25–29; size 8½ × 5¼; 6 × 2½.

the same.

another copy of the same work, beginning as usual. written in cursive arabian naskh. slightly worm-eaten and water-stained. fol. 110b contains a large gap against which are noted the words يَسْعَى مَعْمَيمٍ.
Not dated; probably 15th century.

Three Arddidah, probably belonging to the officials of Mogal Emperors of Delhi, are found at the end.

No. 2150.

foll. 116; lines 17; size $7 \times 4\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

شرح المفتاح

SHARH AL-MIFTĀḤ.

A very old copy of a commentary on the third part of Miftāḥ al-ʻUlām of As-Sakkāki (see No. 2142 above). By Shamsaddin Aḥmad bin Sulaimān bin Kamāl Pāshā شمس الدين أحمد بن سليمان بن كمال پاشا (d. A.H. 940=A.D. 1533; see Lib. Cat., vol. iv, No. 76).

Beginning:

الحمد لله حق حمدته و الصورة على محمد و آله وصحبه قال القسم

الثالث اقول صنف المصنف كتابه في علم الأدب وهو عندنا معرف بما

يرجع به عن الخطأ في كلام العرب الم.

We learn from Haj. Khal., vol. vi, p. 22, that the author wrote, besides a commentary on the original text of As-Sakkāki, a commentary on its abridged and improved edition, entitled تغيير المفتاح.

For other copies see Nur ʻUṣmāniyah, No. 4434; and Escur., No. 220. See also Berlin, No. 7238, where it is designated كتاب الطيف لموالنا ابن كمال پاشا.

Written in elegant Arabian Naskh. The text is introduced with the word قال, and the commentary begins with the word أقول, 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.

foll. 111; lines 19; size $8\frac{1}{2} \times 6; \ 6 \times 3\frac{1}{2}.$

الحاشية على المفتاح

AL-ḤĀSHIYAH ‘ALÂ’L-MIFTĀH.

An anonymous gloss on the third part of Miftāḥ al-‘Uḥūm
(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 aṣh-Sharif 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 Luṭfī, Shaikh Sanān (d. A.H. 912=A.D. 1506), Yahyā bin Aḥmad al-Ḳāshī (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 لله المحب السواط في المعاني و البيان و الصولة على من أنزل
عليه فصل الخطاب لإيضاح سبيل خير الأديان و على آله و إصهاب
الموصوفيين ببلاغة الكلام و عذوبة اللسان صولة دائمة بدام الوقعات و الأإمتان

Incomplete at the end.

Written in cursive Naskh.

Not dated; probably 17th century.

The title-page contains a seal bearing the inscription

الواقفي بالله محمد بن لطف الله علي, dated A.H. 1055=A.D. 1645. The title-page
also contains the signatures of Yaḥā bin al-Ḥusain (d. A.H. 1090=
A.D. 1679; see Nasamat as-Saḥar, vol. ii, fol. 234b), Zaid bin
Muḥammad bin al-Ḥasan (d. A.H. 1122=A.D. 1710; see ibid., vol. i,
fol. 221b), 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.

foll. 160; lines 13; size 10¾ × 7¼; 6 × 3¼.

المصابح في اختصار المفتاح

AL-MIṢBAḤ Fī IKHTIṢĀR AL-MIFTĀḤ.

An excellent and very early copy of an abridgment of the third part of *Miftāḥ al-ʿUlūm* (No. 2142 above) of As-Sakkākī.

Author: Badraddin Muḥammad bin Muḥammad bin ʿAbdallāh bin ʿAbdallāh bin Mālik at-Tāʾi al-Jayyānī بدر الدين محمد بن محمد بن عبدالله بن عبد الله بن مالك الطائي الجائي (d. a.H. 686 = A.D. 1287). See No. 2091 above.

Beginning:—

الحمد لله هو هذا! وما لنا خالد! لا رأي طاقة الله الحَمَّد *


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 Naskh with some marginal notes.

Dated Saturday, the 16th Shawwāl, a.H. 732 = A.D. 1331.

Scribe: ʿAbd al-Rahmān bin Muhammad.

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No. 2153.

foll. 145; lines 7; size 9½ × 9; 5 × 3¼.

تلميح المفتاح

TALKHĪṢ AL-MIFTĀḤ.

A well-known abridgment of the third part of *Miftāḥ al-ʿUlūm* (No. 2142 above) of As-Sakkākī.

Author: Al-Khaṭīb Jalāladdīn Abuʾl-Maʿālī Muḥammad bin Abdarrahmān bin ʿUmar al-Qazwīnī الخطب جال الدين أبو المعالي محمد بن عبد الرحمن بن عمر القزويني.

Beginning:—

الحمد لله على ما أسمع و علم من الدين مال معلوم الله
The author, a philologist of great talent, who traces his descent from Abū Dulaf al-Ijli (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 Šaikh Ahmad bin Ibrāhīm al-Wāsiti al-Fārūnī (d. A.H. 694 = A.D. 1394), and settled for some time in Rūm, where he discharged the duties of Qādi while a young man of not more than 20 years of age. Afterwards he went with his brother, Imāmaddin, to Damascus, where both of them were received with marks of respect, and were appointed Khatīb of the Umawi mosque and Qādi of the city, respectively. On the death of his brother he succeeded him as the Qādi of Damascus; and subsequently, in A.H. 727 = A.D. 1326, he was summoned by Sulṭān Al-Malik an-Nāsir Muḥammad (A.H. 709-741 = A.D. 1309-1340) to Cairo to take the place of Badraddin Ibn Jamāʿah (d. A.H. 733 = A.D. 1332) as the Qādi’l-Quḍāt (Chief Justice). He remained in Cairo about eleven years, and became very influential at the court of the Sulṭān, who had a high regard for him, and once made him a gift of 30,000 dinārs. In A.H. 738 = A.D. 1337, being charged with lack of control over his son ‘Abdallāh, who was taking an undue advantage of his father’s position, he lost the favour of the Sulṭān, and was reverted to the post of Qādi of Damascus. This was a great shock to him, and shortly afterwards he died at Damascus in A.H. 739 = A.D. 1338. Ibn Ḥajr al-ʿAsqalānī 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-Idāh. For further particulars of his life see Ad-Durar al-Kāminah, fol. 159a; Buqyat al-Wuḍūt, fol. 47a; Dastūr al-Idām, fol. 108b; Ḥusn al-Muḥādarah, fol. 352b; Tabaqāt al-Kubrā by As-Subki, vol. vii, fol. 26a; Tabaqāt by Ibn al-Mulqīn, fol. 148a; Tabaqāt by Ibn Qādi Shuhbah, fol. 128b; Mirāʾat al-Janān, fol. 456b; Rafʿal-Islr, fol. 117b; 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. 1379-83; Escur., Nos. 227, 232, 248, 420, 636; Hamidiyeh, Nos. 1217-19; Walladinn, No. 2747; Nūr ʿUṣmāniyeh, Nos. 4379-81; Ṣafiyeh, p. 144; Rāmpūr, p. 560.

The work has been frequently printed, viz., in Calcutta, 1815; Constantinople, 1844; in Delhi, 1883; and in Bairut, 1884. Part it has also been published in Mekhens Rhetorik der Araber.

Written in Indian Naskh, with marginal and interlinear notes.

Dated A.H. 978 = A.D. 1570.
Rhetoric.

Scribe: Abd-er-rahim Nasser al-Din Muhammed Nakhshab.

A seal bearing the inscription ١ 'رب اجعلني مقبم الصلوة' occurs at the end.

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No. 2154.

foll. 40; lines 15; size 10\(\frac{1}{4}\) x 6\(\frac{1}{2}\); 6\(\frac{3}{4}\) x 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.

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No. 2155.

foll. 176; lines 28; size 10\(\frac{1}{4}\) x 6\(\frac{3}{4}\); 7 x 4.

الشرح المطول

ASH-SHARH AL-MUTAWWAL.

A very early copy (transcribed in a.h. 749, only one year after its composition) of a well-known commentary on Tahlīl al-Mīfād (No. 2153 above), by Sa'daddin 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 Hāj. Khal., vol. ii, p. 404, and Brock., vol. i, p. 295.

Beginning:—

الحمد الله الذي الهمفا حفظت المعاني و دقائق البديع و خصصا

*بادائع الإيدين و روالع الإحسان النب"م

The author tells us in the colophon that he commenced the work at Jurjān on Monday, the 2nd Ramadān, a.h. 742 = A.D. 1341, and completed it at Harāt on Wednesday, the 11th Safar, a.h. 747 = A.D. 1346. It was dedicated to Mu'izzaddin Abūl-Ḥusayn Muḥammad Kart (a.h. 732-772 = A.D. 1331-1370), the ruler of Harāt. Cf. Hāj. 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; Ḥūr Lālā, Nos. 394-5; Bashir Āḡā, Nos. 571-3; Ayā Ṣūfiyyah, Nos. 4390-8; Nūr ʿUṣmān-"
īyah, Nos. 4446-51; Kūprilizādah, Nos. 1424-6; Ḥamidiyyah, Nos. 1246-50; Waliaddin, Nos. 2850-1; Rāmpūr, p. 569; Âṣāfiyyah, p. 156. See also Brock., vol. i, p. 295.

The work was twice printed in Constantinople, viz., Ā.H. 1260, and Ā.H. 1304. The first portion of it was also printed in Lucknow, Ā.H. 1265. The same portion has been lithographed in Bhālpāl. Ā.H. 1301.

Written in rather cursive Naskh, with some marginal and interlinear 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 Ā.H. 749 = A.D. 1348.

Scribe: ............... خراجة محمد بن بونس.

No. 2156.

foll. 204; lines 23; size 9½ × 6½; 6½ × 3½.

The Same.

Another copy of the same work, beginning as the above. Written in Indian Nastaʿliq, with copious marginal and interlinear 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 Rabiʿ II, Ā.H. 996 = A.D. 1587.

The seals of a certain Ġulām Aḥmad Qārī, dated Ā.H. 1245 = A.D. 1829, are found on the title-page and on the last folio.
No. 2157.

foll. 222; lines 25; size 11 x 7; 8 x 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,
Not dated; probably 16th century.
The title-page contains, besides an obliterated seal, the seals
of Muhammad Farrukh Siyar Shâh Bâdshâh Gâzî (A.H. 1124-1131 =
A.D. 1712-1718) and a certain Asadallâh of ‘Azîmâbâd (Patna).

No. 2158.

foll. 309; lines 19; size 8 x 6; 6 x 3\frac{1}{2}.

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: یحیی بن حسن بن احمد بن یحيى بن ابراهيم آلنیسی.
This is one of the MSS. presented by Maulavi ‘Abdulmajid of
Patna City.

No. 2159.

foll. 189; lines 28; size 11\frac{3}{4} x 7\frac{1}{4}; 8 x 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: یحیی بن حسن بن احمد بن یحيى بن ابراهيم آلنیسی.
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.

foll. 196; 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.

foll. 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 انتهج بعد اليمين بالتسمية بمحمد الله سبحانه و تعالى إدا

*لبعض شيء مما يعجب عليه من شكر نعمائه النع.

Written in fair Indian Naskh.

Not dated; probably 19th century.

No. 2162.

foll. 154; lines 19; size 8\frac{3}{4} \times 5; 5\frac{1}{2} \times 2\frac{1}{4}.

الجائزه على المطول

AL-HÂSHIYAH 'ALA’L-MUTÂWÂWAL.

Beginning:—

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 *Talkhis al-Miftah* by At-Taftazani (see No. 2155 above).

For other copies see Paris, Nos. 4392–4; Alger, No. 202; India Office, Nos. 801–4; Escur., Nos. 230, 253–5; Nûr ʿUṣmâniyah, Nos. 4415–17; Ḥamidiyah, Nos. 1228–9; Walladdîn, No. 2778; Bâshîr Ağa, Nos. 558–9; Ayâ Süfiyah, 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 Nastaʿliq, with marginal and interlinear notes.

Dated the 19th Duʿl-Qaʿdah, a.h. 1086 = A.D. 1675.

Scribe: شیر محمد.

The title-page contains, besides an ʿArḍidah and three seals bearing the name of a certain Fakhraddin Ahmad Khan, the seals of Sulaimânjâh (a.h. 1243–1253 = A.D. 1827–1837) and Amjad ʿAli Shâh (a.h. 1258–1263 = A.D. 1842–1847), rulers of Oudh. A seal bearing the name of a certain ʿAbdal Kâbir is found on fol. 2v.

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**No. 2163.**

fol. 120; lines 24; size 9 1/2 × 5 1/2; 6 3/4 × 2 1/4.

The Same.

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

Written in fair Indian Naskh, with numerous short lacunae. 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:—

For the same seal as the second of these see No. 2107 above.

The third bears the inscription بیا عالم الغیب dated a.h. 1122 = A.D. 1710.
No. 2164.

foll. 90; lines 17; size 6 3/4 x 4; 4 1/2 x 5.

العائشية على المطول

AL-ḤĀSHIYAH ‘ALA’L-MUṬAWWAL.

A gloss on Al-Muṭawwal (see No. 2155 above), by Ahmad al-Abiwardi

Beginning:—

الحمد لله الذي خلق الإنسان وعمر المعاني وسيلة إلى معرفة دقائق

القرآن وصلة على من عجز عن ادراج مقاماته عقول البلغاء ......

أما بعد فنهاذات جمعها وآنفها أحمد ابيوردي تراب اقدام الفقراء

ليكوبن سببا لمعرفة تغليف العلماء وسجابا لما عقول فيهما من

الكلد والعناي الغ

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 Mabḥaṭ.

For other copies see Berlin, No. 7196; Aṣafiyah, p. 146; Waliaddin, No. 2751; Rampur, p. 563.

Written in Nastaʿliq. The passages from the text are distinguished by the word نزلة in red. Slightly worm-eaten.

Not dated; probably 17th century.

The seals of Masihaddawlah Ḥakim ʿAli Ḥasan K̤hán Bahâdur 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.

foll. 313; lines 23; size 9 1/4 x 6; 6 1/4 x 3 1/2.

العائشية على المطول

AL-ḤĀSHIYAH ‘ALA’L-MUṬAWWAL.

An old copy of a well-known gloss on Al-Muṭawwal (see No. 2155 above), by Ḥasan bin Muḥammad Shâh al-Fanâri, commonly called
Al-Chalabi (d. A.H. 886 = A.D. 1481; see Lib. Cat., vol. x, No. 537).

Beginning:

وَصَلَّى اللَّهُ سَيْدِناً مُحَمَّدًا وَآلهَ وَصحَابَهُ وَسلم الْهَمَّامَةَ حَقَّاَتَهَا المَعَانِيَ وَدِفَائِقَ الْبِيَانِ الْأَقْرِبِ إِلَى الْفَيْهٍ أَنِّ الْمَرَادُ بِالَّذِي فِي هِذَا الْقَامِلِ مَعْنَى الْلَّغْوِيَ وَهُوَ الْأَعْلَامُ مُطَّافَةُ الْمَعَانِي

For other copies see Berlin, No. 7208; Leyden, No. 301 India Office, Nos. 667–72; Eşour., Nos. 212, 238; Ayâ Sâfiyah, Nos. 4361–6; Wâliyâdân, Nos. 2757–62; Hamidiyâh, Nos. 1226–7; Nûr Usmaniyyâh, Nos. 4404–8; Râmpûr, p. 562; Âsufiyyâh, p. 146.

The work has been printed in Constantinople, a.H. 1270.

The colophon reads thus:

تَمَتْ بِعُونِ السَّلَكِ الْوَهَابِيَ وَلَيْهِ الرَّجُعُ وَالْمَلَأِ هَذِهِ النسخة المُيْوَمَة

المسماء بعضْحة حسب جليلي على المطول في الثاني من محرم الهجاء

سنة 992

Written in cursive Indian Nâskh. It appears from the old pagination of the MS. that foll. 20–23, 24, 157, 164, 262 and 269, which should come in their proper order, have been misplaced in binding after foll. 39, 18, 163, 156, 268 and 261, respectively.

Dated the 2nd Muharram, a.H. 992 = A.D. 1584.

No. 2166.

foll. 240; lines 15; size 8½ × 4½; 6½ × 2½.

الحاشية على حاشية المطول

AL-HÂSHIYAH `ALÂ HÂSHIYAT AL-MUṬAWWAL.

An annotation on the gloss of Al-Khaṭâ`î (see No. 2177 below) on Al-Muṭawwâl (see No. 2155 above).

belonging to Gujarát. 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:—

In the preface the author tells us that it was while he was studying Al-Muṭawwəl and its gloss by ‘Abdalḥayy al-Khaṭā’i Mawlāzādah 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‘ażīm, as stated in the following colophon:—

Written in fair Indian Naskh. The quotations from the gloss of Al-Khaṭā’i are introduced by the word قوله in red.

A seal bearing the inscription لسان السلطان محمد الدولة منشى محمد صغير على خان بادر, dated A.H. 1277 = A.D. 1860, is found on the title-page. For a similar inscription see No. 1996 above.
AL-HÂSHIYAH 'ALA'L-MUTÂAWWAL.

A gloss on Al-Mutawwal (see No. 2155 above), by Qâdi Quthbaddin Qâfisâ Qâfisâ al-Dînî.

Beginning:—

الحمد لله رب العالمين والصلاة على رسوله محمد وآله وصحبه

لجمهير - قوله حقائق المعاني ودفائن البيان - في ذكر المعاني والبيان

براعة الاستبلال الخٰ

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:—

حاشیه قاضی قطب الدین بر مطول

The same author’s name was probably contained in the worm-eaten colophon, in which the following words can be read:—

الحاشیه لفاضی.

The author frequently refers in the present work to three of his other works hitherto untraced, viz.,

حواشی شرح المفتاح (1)
حواشی شرح الكشاف (2)
حواشی شرح الطوالع (3)


No other copy of the work is known.

Written in Indian Nasta’liq, with short lacunae. The passages from Al-Mutawwal are introduced by the word قراءة 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 ذوالفضل العظيم
No. 2168.

foll. 235; lines 25; size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 3\frac{1}{2}$.

الحاشية على المطول

AL-ḤĀSHIYAH ‘ALA’L-MUṬAWWAL.

A very popular gloss on Al-Muṭawwal (see No. 2155 above), by Mullâ ‘Abdalḥakîm as-Siyâlkûti ملا عبد الحكيم السيلكى (d. A.H. 1067 = A.D. 1656; see Lib. Cat., vol. x, No. 509).

Beginning:

قوله اقتناه كتابه أبو الكتب المقدرين في الدهر النج

* For other copies see India Office, No. 876; Escur., No. 233; Waliaddin, Nos. 2770–2; Ḥamîdiyâh, Nos. 1230–1; Nûr ‘Uṣmânî-yâh, 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. 133v contains a gap, against which are noted the words ص الصباغ.

Not dated; probably 18th century.

No. 2169.

foll. 245; lines 23; size $9 \times 5$; $6\frac{1}{2} \times 3\frac{1}{2}$.

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.

No. 2170.

foll. 278; lines 21; size $10 \times 6\frac{1}{2}$; $7\frac{3}{4} \times 4$.

The Same.

Another copy of the same work, beginning as usual. Written in Shikastah, with numerous short lacunae. Not dated; probably 18th century. Two seals bearing the name of a certain Muhammad Muzammil, dated A.H. 1190 = A.D. 1776, are found at the end.

No. 2171.

foll. 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 أو على أن المراد بالفعل الاختياري المنسوب إلى الفاعل المختار سواء كان مختارا فيه اولاً الغَل

Written in Shikastah. The extracts from Al-Mutawwal are introduced by the word قُولُ in red. Worm-eaten and water-stained. Dated A.H. 1973 = A.D. 1662.

Scribe: شيخ محمد بن شيخ جمال.

The MS. was presented to the Library by Sayyid ‘Abdalmajid of Patna City.

No. 2172.

foll. 329; lines 20; size $9 \times 5\frac{1}{2}$; $6\frac{1}{2} \times 4$.

The Same

Another copy of the same gloss, with a short prefatory note by the author’s son, ‘Abdallah al-Labib, 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-Muțaawwal are introduced by the word قرآن in red. Foll. 99–108 should come after fol. 112.
Not dated; probably 18th century.

No. 2173.
fol. 168; lines 25; size $\frac{3}{2} \times 4\frac{1}{2}$; $\frac{1}{2} \times 2\frac{1}{2}$.

MUKHTAŠAR AL-MA‘ĀNĪ.

A shorter commentary on Talkhis al-Miftāḥ (see No. 2153 above), by Sa’daddin Mas’ūd bin ‘Umar at-Taftāzānī سعد الدين مسعود بن عمر النافذة (d. A.H. 791–A.D. 1388; see Lib. Cat., vol. x, No. 500).

Beginning:—

نذجوك يا من شرح صدرنا لطخيم البيتان في إضاف المعاني
و نور قلنا بلدوام البيتان من مطالع المعاني الممَّن

In the preface the author makes mention of his elaborate and exhaustive commentary known as Al-Muțaawwal (see No. 2155 above), from which he prepared the present concise one at the request of some of his literary friends at Ġajdawān (a village close to the town of Bukhārā) in A.H. 756–A.D. 1355, and dedicated it to Sultān Jalāladdin Abu’l-Muţaffar Maḥmūd Jānī Beg (A.H. 741–758 = A.D. 1340–1356). Cf. Hāj. Khal., vol. ii, p. 494.

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; Ḥamidiyyah, Nos. 1241–5; Ayā Şüfiyah, Nos. 4401–7; Hūr Lailā, No. 393; Wafiaddin, Nos. 2844–6; Nūr ‘Usmāniyah, Nos. 4439–4461; Rāmpūr, p. 568; Asiāfyah, 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 Iktifā’ al-Qunāt, 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 Radjiaddin 'Ali Bahâdur, as is evident from the following note on the title-page:—

بناهرين نوزدهم جماهیر الدول داخل كتب خانه شاه زادة بلند
ابقالي موزع رضي الدین على بحاصر گرید سنه ۱۲۳۶ هجری *

Beneath the note is a seal bearing the name of Mirzâ Radjiaddin 'Ali, the son of Mirzâ Muhammad Mu'azzam Shâh, dated A.H. 1234 = A.D. 1818.

No. 2174.
fol. 223; lines 19; size 9½ x 6; 7½ x 3½.
The Same.
An incomplete copy of the same work, beginning as the above.
The MS. breaks off abruptly in the middle of the Fasl treating of poetical figures (علم اليدبیع). The last words are as follows:—

والجبالغة في الیم كقوله وما ادري *

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 عياذنا من كأن تقد, is found on the title-page.

No. 2175.
fol. 240; lines 25; size 8½ x 5½; 5 x 2½.
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 foll. 181.
Dated Bağdâd, A.H. 1060 = A.D. 1649.
Scribe: سعد الدين.
No. 2176.

foll. 155; lines 17; size 9 x 6; 6 x 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 ‘Abdalmajid of Patna City.

No. 2177.

foll. 45; lines 19; size 8 x 5½; 5½ x 3½.

الحاتمية على مختصر المعاني

AL-HÂSHIYAH ‘ALÂ MUKHTÂSAR AL-MA‘ÂNÎ.

An old copy of a very useful gloss on the earlier portion of Mukhtâsar al-Ma‘âni (No. 2173 above), extending to the end of the first Fann.

By Nizâmaddin ‘Uşmân, commonly called Maulânâzâdah al-Khaṭâ‘î. He wrote, besides the present work, glosses on Al-Muḥaddîl (see Hâj. Khal., vol. ii, p. 407), on Al-Taluâb fi Kashf Haqîq at-Tanqîh (see ibid., p. 447), and on Sharî‘ al-Miftâh of As-Sayyid aṣ-Ṣâhir al-Jurjâni (see ibid., vol. vi, p. 25). He wrote also an annotation containing detailed notes on the gloss of Taftâzânî on the Kashshâf of Az-Zamakhshâri (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:—

نهماهنفعكم الله في ما اعتمدا من سوا عشام المعجم وبدائع الحكم ونصاي على نبيك الباقي لل люди والعمج على وجه اكمل واتم قوله...
For other copies see India Office, No. 886; Berlin, Nos. 7208-9; Paris, No. 4408; Eceur, No. 227; Nūr ʿUṣmaniyah, Nos. 4395-8; Walladdin, Nos. 2765-6; Hūr Ṭayyib, Nos. 376-7; Ayyūb Şūfiyāh, Nos. 4378-4380; Hamidiyāh, Nos. 1222-3; Aṣāfiyāh, 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 Shabān, a.h. 967 = A.D. 1559.

Scribe: سأدقه بين صدقة ... ثم الحلي الباهلي.

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**No. 2178.**

foll. 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. 1058 = A.D. 1646.

At the end is a note by a certain Ḥāfiz Aṣgar ‘Ali, referring to his purchase of the MS. in a.h. 1217 = A.D. 1802.

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**No 2179.**

foll. 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 المتفرقة المسمى بالراجدة على مختلف المعاني كاتبة ما لكة عبد الإله بن فقث محمد بن عبد الله بن ماء الأهلية يوم الأحد من شهر جمادي الثاني سنة ثمانية عشر ومائتين من
Written in Nasta'liq, within red ruled borders. The extracts from the text are distinguished by the word قوله in red.


Scribe: عبد الرحيم بن فتح محمد لاموري.

No. 2180.

foll. 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 foll. 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.

foll. 92; lines 19; size $8\frac{1}{4} \times 4\frac{1}{4}$; $5\frac{1}{4} \times 2$.

الحاشية على حاشية مختصر المعاني

AL-ḤĀSHIYAH 'ALĀ ḤĀSHIYATI MUKHTASAR AL-MAʿĀNĪ.

An annotation containing critical notes on the gloss of Al-Khatâ'i (see No. 2177 above).

By Mirzâjân Ḥabiballah aṣh-Shirâzî (d. A.H. 994 = A.D. 1585; see Lib. Cat., vol. x, No. 608).

Beginning:

الله الذي جعل هو بمصالح فصمة من فصمة الكافر، ودبل ينضج ركب البلاء لآياته في اعجاز كل سورة من القرآن …………………….. …………………….. ما بعد نبئ الفقير إلى الآلهة المتنا اللهم حبيب الله

الشرياني المشهور بسنّة جان بلغة الله يقضي ما يتنائى العَ
For other copies see Waliaddin, No. 2805, and Asiāfīyah, p. 148.

The colophon reads thus:—

According to this the MS. was transcribed by Mūhammad Yār Khān Chishti, 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-Khaṭā'ī's gloss are introduced by the word قولة 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.

folly. 67; lines 21; size 8 x 4; 6 x 3.

The Same.

Another copy of the same work. The first folio is wanting. The MS. opens abruptly thus:—

Written in Nasta'liq. The extracts from Al-Khaṭā'ī's gloss are introduced by the word قولة in red.
Dated A.H. 1093= A.D. 1681.
Scribe: سيف الدين محمد بن خياط.

No. 2183.
fol. 44; lines 23; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

الحاشية على حاشية مختصر المعاني

AL-HÂSHIYAH 'ALÂ HÂSHIYATI MUKHTÂSAR AL-MA'ÂNÎ.

An annotation on the gloss of Al-Khatâ'i (see No. 2177 above).

By Najmaddin 'Abdallâh bin Shihâbaddîn Hûsain al-Yazdi, the teacher of Bahâ'-addîn Muhammad bin al-Hûsain al-'Âmûlî (d. A.H. 1030= A.D. 1620). The author of Khulâsât al-Aṣâr, vol. iii, p. 40, describes him as an accomplished scholar belonging to the Shi'ah sect. He wrote, besides the present work, a gloss on Tahâdib al-Manâqî, a work on logic by Taftâzânî (see Kashf al-Hûjub, fol. 47b); an annotation containing critical notes on the gloss on Tahâdib al-Manâqî of Dawwânî (see ibid., fol. 48a); a gloss on Al-Mutâwwall of Taftâzânî (see ibid., fol. 51b); a work entitled Shurk al-’Ujâlah (see ibid., fol. 91a); and a gloss on Mukhtasîr al-Ma’ânî of Taftâzânî (for a copy see Ayâ Şûfiyah, No. 438). He died at Iṣfâhân, A.H. 1015= A.D. 1606. See Khulâsât al-Aṣâr, vol. iii, p. 40, and Brock., vol. ii, p. 215. See also Kashf al-Hûjub, fol. 91a, where his death is mentioned wrongly as occurring in A.H. 1069= A.D. 1658.

Beginning:—

الحمد لس خطل الإنسان و عامة البيان و الشكر لس عامة بنان

معاني و وقائع البيان الجُل

According to Kashf al-Hûjub, fol. 48a, and Hîj. Khal., vol. ii, p. 408, the work was completed at the Madrasah Mansûriyah in Shirâz, 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; Walladîn, No. 2785; Ayâ Şûfiyah, No. 4382; Râmâpur, p. 560.
Written in fair Naskh, within double red and blue ruled borders. The extracts from the gloss of Al-Khaṭāʾī are introduced by the word تOLVE in red.

Not dated; probably 17th century.

Scribe: محمد بن يوسف بن الحسن.

The title-page contains a seal bearing the inscription لسان السلطان محمود الدولة منشي محمد مقدر على خل بهادر dated A.H. 1277 = A.D. 1860. For a similar inscription see No. 1996 above.

No. 2184.

foll. 35; lines 24; size 11¼ × 6½; 7½ × 4½.

The Same.

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

The colophon reads thus:

و قد اتفق الغراغ من تعليق ما وضعه المجال مع توزع البال و تشتت المجال لافقر الخلاق إلى غفوبيه الإبدى عبد الله بن شهاب الدين البويهي في سبع عشر من ذي الحجة الثنين و سبعين وتسعين بدلاً من الملك شيراز .......................... في المدرسة الصدرية المنصورية.

Written in Nastaʿliq, with numerous short lacunae. Fol. 2º contains a large gap. Fol. 2º is blank.

Not dated; probably 18th century.


No. 2185.

foll. 439; lines 25; size 8¼ × 6½; 6½ × 2.

الحاشية على مختصر المعاني

AL-ḤÂSHIYAH 'ALÂ MUKHTAŠAR AL-MÂ'A'ÂNÎ.

A very useful and detailed gloss on Mukhtašar al-Maʿâni of Taftazâni (No. 2173 above), by Muḥammad bin Muḥammad 'Arafaḥ.

Complete in two separate volumes.

**Vol. I.**

The work was completed, as stated in Nur ‘Ushmâniyâh, No. 4401, in A.H. 1210 = A.D. 1795.

For other copies see Ayâ Şûfiyâh, Nos. 4422-3, and Nur ‘Ushmâniyâh, Nos. 4401-2.

The work has been printed in Cairo, A.H. 1301.

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**No. 2186.**

foll. 518; lines and size same as above.

The Same.

**Vol. II.**

The second volume of the same work, beginning with the rubric

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: Muhammad bin Hallal.

The MS. once belonged to a certain Muhammad Wuhaib bin Muhammad ‘Afendi bin ‘Alî Big, whose seal and signature are found at the end.
No. 2187.

foll. 110; lines 19; size \(10 \times 6\frac{1}{2}\); \(7\frac{1}{4} \times 4\).

A commentary on the verses quoted in the two commentaries of Taftazani, viz., Ash-Shark al-Mutawwal (No. 2155 above) and Mukhtasar al-Ma\'ani (No. 2173 above), on the Takhrib al-Miftah, No. 2153 above.

By Husain bin Shihabaddin Husain bin Jandar Ash-Shami al-\'Amuli. He was an illustrious poet and the author of several works. He wrote, besides the present work, a commentary on the Nahj al-Balagah of Ash Sharif al-Murta\’dah (d. A.H. 436 = A.D. 1044); a treatise on theology, entitled Hidaya al-Abrar; an abridgment of the Kitab al-Aghani of Abu\’l-Faraj al-Ishahani (d. A.H. 356 = A.D. 966); and two versified works entitled Kanz al-La\’al and As-Salasa\’il Wa\’l-Aghil. He travelled much in the pursuit of learning, and died on Monday, the 20th Safar, A.H. 1076 = A.D. 1665. See Khifasat al-Asar, vol. ii, p. 90, and Sulafat al-\’Asr, fol. 182b.

Beginning:

يا من اطلع في سماء بيان يدعي البراعة اهله المعاني وقرى دلائل

The author states in the preface that, finding no commentary had ever been written on the verses quoted in Al-Mutawwal of At-Taftazani, he was induced to write the present work, which also contains comments on the verses quoted in Al-Mukhtasar of Taftazani (see No. 2173 above) and in the gloss on Al-Mutawwal by As-Sayyid ash-Sharif al-Jurfani (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-Mukhtasar and in the gloss on Al-Mutawwal.

For other copies, see Rampur, p. 566, and Buhar, Lib. Cat. vol. ii, No. 405.

The work has been lithographed in Teheran, A.H. 1269.

The verses are introduced by the word لال and are written in Naskh. The commentary on each verse begins with the word اقت.
Written in Nasta'liq. Slightly worm-eaten.
Dated the 2nd Shabān, A.H. 1183 = A.D. 1769.
Scribe: مبرّحة علي.

No. 2188.

foll. 143; lines 15; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of the same work, beginning as the above.
Written in fair Nasta'liq.
Not dated; probably 18th century.

No. 2189.

foll. 392; lines 25; size $10 \times 7$; $6\frac{1}{2} \times 4$.

الاطول

AL-ATWAL.

A commentary on Talkhis al-Miftah of Qazwini (see No. 2153 above). By 'Isamaddin Ibrāhim bin Muḥammad bin 'Arabshāh al-Isfārā'īnī (d. A.H. 944 = A.D. 1537; see Lab. Cat., vol. xv, No. 982).

Beginning:

الحمد لله على كل حال كما يستوعب مزايَتِه الأفضل...

.................

For other copies see Wafaddin, Nos. 2739-40; Ḥūr Lailā, No. 386; Ḥamidiyah, No. 1215; Yeni, No. 1019; Rāmpūr, 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 \(\text{Arḍīdīdāh}\).

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**No. 2190.**

fol. 286; lines 25; size \(9\frac{1}{2} \times 7\frac{1}{2}\); \(6\frac{1}{2} \times 4\frac{3}{4}\).

The Same.

A defective and incomplete copy of the same work, beginning abruptly with the following words:

منزلة السائل لا يستدعى سبق الملوح بل يستدعى لن يكون مده
ما يجعله في غضبة الغدير كمن الضرع مستبذا و كون المضرع متحما
بالسهو أو الأذى وكأنه خص تقدير الملوح با لذكر لكثرة وتنوع اللغة.

The MS. breaks off abruptly in the middle of فصل من الخطابة في
حسن الإبتداء والختام والانتهاء. It corresponds with fol. 47a–390b 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\(^{a}\) and the last folio contain, besides the seals of Fakhiruddin Ahmad Khan and Muẓaffar Husain bin Masīḥaddawlah, the seals of Sulaimānʃāh (a.h. 1243–1253 = a.d. 1827–1837), Muhammad ‘Alī ʃāh (a.h. 1253–1258 = a.d. 1837–1842) and Amjad ‘Alī ʃāh (a.h. 1258–1263 = a.d. 1842–1847), rulers of Oudh. The last folio also contains several ‘Arḍīdīdāh, the earliest of which is dated a.h. 1069 =
a.d. 1658.

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**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.

ملخص التلخيص

**MULAKHKHAS AT-TALKHĪS.**

The first three folios of an anonymous abridgment of the last two chapters of Talkhīṣ al-Miṣṭāḥ of Qazwīnī (No. 2153 above).
Beginning:
الحمد لِلّٰهِ مِنْ ذَٰلِكَ الْحَجَرِ وَالْمَجْدِ وَالْفَرِیدِ الْأَحَدِ الصَّدِيدِ العلِیٰ
ال=${...}
اما بعد فذّاء مختصرة حارة بايجب احتواء
في علم البيان والبدع ندلخصها من تلخيص المفتاح وسبيعها ملخص
التلخيص الألغ

A copy of the work is noticed in Rampur, p. 569.

 foll. 4-28.

II.
شرح ديباجة الشرح المطول

SHARHU DIBÂJAT ASH-SHARH AL-MUTÂWWAL.

An anonymous tract containing explanatory notes on the introduction to the Mutawwal of At-Taftâzâni (No. 2155 above).

Incomplete at the beginning. Only the first folio seems to be wanting. The tract begins abruptly thus:

وما نفهم منها في السرار والتحقائق فما انا اشرح فيه الى قاتل ما
توفيقى الا بلى عليه التوكل وله التوسل قال برز الله مصغية بسم الله
الرحمن الرحيم لما كانت الشرح والتفسير مملوءة من تفسيرة وتقديره
وجمه الابتداء به ما اعجبني ان اذكرها في هذا المختصر ناقتصر
على ذكر لفظه وشرح مابعده نقول الحمد مرفع اللفظ على الابتدائية
و خبرة الله العلي

The tract was completed on the 20th Shawwal, A.H. 1074 = A.D. 1663, as stated in the following colophon:

هذه آخر ما اردوه إبرادة في شرح ديباجة شرح النفثافني على
تلخيص القسم الثالث من المفتاح الحمد لله على الامام ابن ولي
الفضال والانعام وقد اتفق الفراق منه في الربع الأخير من ليلة العشرين
في شهر شوال ختم با لخير وابلات بصورة اربع وسبعين بعد الالف
من الهجرة النبوية

No. 2192.

foll. 341; lines 29; size 11 x 5\(\frac{3}{4}\); 8\(\frac{1}{4}\) x 3\(\frac{1}{4}\).

MA'ĀHĪD AT-TANSĪS Fī SHARḤ SHAWĀHĪD AT-TALKĪS.


Beginning:—

الحمد لله الذي جعل العقل مفتاح العلوم و مدرك معاني

* المنطوق و المعقول نج

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-Shaqā'iq an-Nu'māniyyah, 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 Sulṭān Bāyazīd II (A.H. 886–918 = A.D. 1481–1512) of the Ottoman dynasty, to whom he dedicated his commentary on Al-Jāmi' at-Saḥīḥ of Imām Būkhārī (A.H. 256 = A.D. 869). The Sulṭān granted him a handsome reward, and offered him the post of professor of Hādiṣ in the Madrasah which he had founded in Constantinople; but our author refused to accept the post and returned to Egypt. When the Mamlūk 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 Sulṭān. He died at Constantinople in A.H. 963 = A.D. 1555. See Ash-Shaqā'iq an-Nu'māniyyah, vol. i, p. 459; Tāj at-Ṭabaqāt, vol. x, fol. 216b; and Dūstūr al-Lūm, fol. 90b.

The author states in the preface that, finding that no commentary had ever been written on the verses quoted in the Talkhīṣ of A-
Qazwini, he was moved to write the present one. He states further that his Shaikh, Jalâladdin 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:—

و سكست فيه مقدمة الاختصار و مدرج الافقصار و نصبت على ابكر تلك الشواهد العريضة و وضعت في كل شاهده منها ما يناسبه من نظارة الدينية و ذكرت ترجمة قائدها إلا ما لم أطلع عليه بعد التفتيش في كتب الادب و التحري و الاستقصاء في العلم و مزجت فيه الجد بالبرل *

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 Qâdî'il-Qudât Mawlânâ Sa'idî, 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-Jî‘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; Kûprüîzâdah, Nos. 1432-3; Cairo, vol. iv, pp. 153, 325; Yeni, 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-Musawî, a note by Muḥammad bin Aḥmad al-Ustâwânî, referring to his purchase of the MS. in A.H. 1071=A.D. 1660. This Al-Ustâwânî 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-Asar, vol. iii, p. 339.

Shāh (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 'Ali Shāh and the signatures of several former owners of the MS., a seal bearing the inscription براعداى دين شد مظفر حسين, dated A.H. 1277 = A.D. 1860.

No. 2193.

foll. 291; lines 18; size 10½ × 6½; 7 × 3⅝.

القرائد شرح الغوائد

AL-FARÂ’ID SHARH AL-FAWÂ’ID.

A very popular and useful commentary on the abridgment of Miftâh al-'Ulam (No. 2142 above) made by 'Abdarrahmān al-Īji (d. A.H. 756 = A.D. 1355). For a copy of the abridgment see Berlin, No. 7252. By Mullâ Muḥammad bin Muḥammad al-Fārûqî al-Jawnfûrî ملا مهمور بن مهمور الفاروقى الجونفيرى, 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, Shāh Muḥammad, and Shāikh Muḥammad Fādil (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. 61a; Ḥadâ’iq al-Ḥanafîyah, p. 413; and Brock., vol. ii, p. 420.

Beginning:—

افصح كلمة يفتح بها الكلام و ابلغ الكلام يقتضيه المقام اسم من ذكره

مصباح الظلم و حمد من شكرة مفتاح الفهم الخ

The preface includes a dedication to Shâhjahân (A.H. 1037–1068 = A.D. 1627–1657).

Three copies of the work are noticed in Râmpūr, p. 567.

A gloss on the present commentary by Shamsul ‘Ulama Sa‘ādat Ḥusain 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.

foll. 120; lines 23; size 14 x 9½; 9½ x 6½.

المثال السائر في أدب الكاتب والشاعر

AL-MAŠAL AS-SĀ'IR FI ADAB AL-KĀTIB WASH-SHĀ'IR.

An excellent and very old copy of Al-Mašal 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: Diya’addin Pakhr al-Islām Abūl Fath Naṣrallāh bin Abīl-Karam Muhammad bin Muḥammad bin ‘Abdalkarīm bin al-Wāḥid ash-Shaibānī, commonly called Ibn al-Asir al-Jazārī. He was born in A.H. 558=A.D. 1162 at Jaziratu Ibn ‘Umar, where he passed his early youth. In A.H. 579=A.D. 1183 he accompanied his father and two brothers, Majdaddin Mubārak (d. A.H. 606=A.D. 1209) and Abūl-Ḥasan ‘Ali (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 Sultān Šalāḥaddin (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 Fādil (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 Sultān. Al-Malik al-Afdal, having acquired the kingdom of Damascus on the death of his father, Šalāḥaddin, appointed Diya’addin 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 Diya’addin 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 Sarkhād and afterwards accompanied him to Egypt, where Afdal was appointed to act as the Na‘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, Diya’addin joined his master, Al-Afdal, at Sumaisat, 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-Zahir Ga‘zi (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 Nāsiriddin Māhmūd (A.H. 616–631= A.D. 1219–1233), the ruler of the place, as his secretary. The contemporary biographical writer, Ibn Khallikān, 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 Rabī‘ II, A.H. 637 = A.D. 1239, at Bağdād, where he was deputed by the ruler of Mawṣil as his envoy to the court of Al-Mustansir-billāh (A.H. 623–640= A.D. 1226–1242). See Ibn Khallikān (De Slane’s translation), vol. iii, pp. 541–548; Mir‘at al-Janān, fol. 401b; Dustūr al-I‘lām, fol. 12a; Tabaqāt by Al-Isnawi, fol. 24b; and Brock., vol. i, p. 297.

Vol. I.

Beginning:—

نِّسَلُ اللَّهِ إِنَّ بَنَا مِنِّ الْعَجَّامِ مَا هُوَ إِلَّا مَهْرُ وَ إِنِّي بِعَمَّانِ مِنِّ الْبَيَانِ

مَا تَقَسَّرَ عَلَى مُرْدِةِ النَّفْطِ وَ نُضْلَةٌ .............................................. لَا إِلَّا حَكَمُ اللَّهِ

The whole work is divided into a Muqaddimah and two Maqālah. Each of the two Maqālah is subdivided into two Qism. The second Qism of Maqālah 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; Kūprilizādah, No. 1367; Nūr ‘Uṣmāniyyah, Nos. 4166-7; Yeni, No. 993; Ayā Şufiyah, No. 4237.

The work has been printed in Būlāq, A.H. 1282.

It would appear, from the colophon quoted below, that the present valuable copy, dated the 9th Muḥarram, A.H. 679= A.D. 1280, was transcribed by a certain ‘Alī bin Muṣaffar al-Wāsiṭī from one written within the lifetime of the author by Taqiāddin ‘Ātiq bin Abī Bakr bin ‘Alī al-Wāsiṭī, better known as Ibn Kulaib an-
Nahwî, a disciple of Muwaffaqaddîn 'Abdalgâfir bin Muḥammad al-Fuwâṭî (who flourished in the earlier part of the 7th century of the Hijrah):

تم الجزء الأول من كتاب المثل السائر في أدب الكاتب و الشاعر على
يدى انقرعاب الله و أحوجهم آلر حمته و رضوانه على بن مظفر بن العقل
لتبع ليالى مضين من المحرمو سنى تسع و سبعين و ستمائة يلي....
من نسخة بخط الشيخ الفاضل أولد زمانه ....... تقع الدبين
عاقب بن أبي بكير بن على الواسع المعروف با بن كليب النجومي
نور الله ضريحة ......... 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.

No. 2195.

foll. 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 'Ali bin Muẓaffar al-Wâsîṭî. Foll. 90 and 100 should come after foll. 98 and 89, respectively.

Dated Wâsît, the 13th Rabî' II, A.H. 679 = A.D. 1280.
No. 2196.

foll. 157; lines 17; size 10 x 7; 7 x 4½.

الجامع الكبير

AL-JAMI‘ AL-KABİR.

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 والمستثر لا بن الأثير

The author is not named in the text and is only designated on the title-page by his surname, Ibn al-Aṣīr al-Jazari. There were three scholars known by the surname of Ibn al-Aṣīr al-Jazari, all of whom were sons of the same father and authors of great distinction. Their full names are as follows:—


The MS. is an old one written in the lifetime of Ibn an Nuḥḥās (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-Aṣīr noted above. There is nothing to show that it is by Majdaddin Ibn al-Aṣīr.

Hāj. Khal., vol. ii, p. 571, says that the work is by Abu’l-Ḥasan ‘Ali Ibn al-Aṣīr al-Jazari; while Brock., vol. i, p. 207, on the authority of Cairo, vol. vii, p. 654, ascribes the authorship to Diyā‘addin Naṣrallāh Ibn al-Aṣīr al-Jazari. 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 مولى النعمة وإليه مصرى الآلهة وظاهر

In the preface the author states that he studied a large number of books on rhetoric, including the compositions of Abu'l-Hasan 'Ali bin 'Isa ar-Rummâni (d. A.H. 384 = A.D. 994), Abu'l-Qâsim al-Hasan bin Bishr al-Amidi (d. A.H. 371 = A.D. 981), Abû 'Uşman al-Jâhiz (d. A.H. 255 = A.D. 869), Qudâmah bin Ja'far al-Kâtib (d. A.H. 310 = A.D. 922), Abû Hilâl al-'Askari (d. A.H. 395 = A.D. 1004), Abu'l-'Alâ Muḥammad bin Gânim al-Gânimî and Abû Muḥammad 'Abdallâh [bin Muḥammad] bin Sinân al-Khafajî (d. A.H. 466 = A.D. 1073). Afterwards he read the holy Qur'ân 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 Jawâliqî (d. A.H. 539 = A.D. 1144); see fol. 27b where it runs thus: ذكر الشيخ إبراهيم المنصور الجرائشي. It is divided into two Qâbi, each being subdivided into two Fâni. Each Fâni is again divided into several Bâb.

Contents:

- Fol. 4b. الباب الأول من الفن الأول من القطب الأول على ثلاثة التأليف.
- Fol. 12b. الباب الثاني من الفن الأول من القطب الأول على أدوات التأليف.
- Fol. 14b. الباب الثالث من الفن الأول من القطب الأول على الطريق إلى صناعة النظم واللغز.
- Fol. 15b. الباب الرابع من الفن الأول من القطب الأول على الحقيقة والمجاز.
- Fol. 18b. نفس الثاني في الكلام على اللفظ والمعنى وتفضيل الكلام المتثور على المنظوم وهو ثلاثة الأدوات.
- Fol. 18b. الباب الأول [من الفن الثاني من القطب الأول] في اللفظ المفردة والمركبة.
الباب الثاني من الفن الثاني من القطب الأول في الكلام على المعاني.

الباب الثالث من الفن الثاني من القطب الأول في تفتيض الكلام المثير على المنظوم.

القبط الثاني في الأشياء الخاصة وفيه فنان الفن الأول.

الفن الثاني من القطب الثاني في ذكر أصناف البيان وانقساماتها وهو بانان الباب الأول في الصناعة المعنوية.

ويقسم إلى ثمانية وعشرين نوعاً.

النوع الأول في الاستعارة.

النوع الثاني في التشبه.

النوع الثالث في شجاعة العربية.

النوع الرابع في الأبعاد.

النوع الخامس في الأطاب.

النوع السادس في توكيد الضمير المصل بالمتصل.

النوع السابع في الكتابة والتقريب.

النوع الثامن في استعمال العلم في النفي والخاص في الأثبات.

النوع التاسع في التفسير بعد الابهام.

النوع العاشر في التعقيب المصيري.

النوع الحادي عشر في التقدم والتأخير.

النوع الثاني عشر في حطف المظهر على ضرورة والإنصاف بعده.

النوع الثالث عشر في التخلص والاقتصاص.

النوع الرابع عشر في الح달 والافتتاحات.

النوع الخامس عشر في قوة اللغز لقوة المعنى.

النوع السادس عشر في خذال المفاطب.

النوع السابع عشر في الاشتقاق.
النوع الثالث في الصرف العاطفة و الجدارة

النوع السباني عشر في التكوين

النوع العشرون في نواسب المعاين من المقابل و التقدير و التفسير

النوع الحادي عشر و العشرون في العطول بالجملة العملية و الحطاب بالجملة الأسبية

النوع الثاني و العشرون في قام التأكيد

النوع الثالث و العشرون في الاقتصاد والأفكار و التفريغ

النوع الرابع و العشرون في العصاة

النوع الخامس و العشرون في التبادل

النوع السادس و العشرون في الاستدراح

النوع السابع و العشرون في الأقصاد

النوع الثامن و العشرون في التوضيح

النوع التاسع و العشرون في النزاهة و السرية

الباب الثاني من الفن الثاني من القطب الثاني في الصناعة النفيظة و ينقسم إلى سبعة أنواع

النوع الأول في السجع والإزدوج

النوع الثاني في النجنيس

النوع الثالث في التوصيف

The MS. breaks off abruptly in the middle of the third Naw, of the second Bab of the second Fann of Quṣṭī Ḫady with the following words:

وليس كه خراسان التي كان خالد بهما اسم إذ كان سيفا حينها

اصليه صريف وذاك فيما إنه ذكر يمدح خالد بن عبد الله و يعجب

إسدا وكان اسم وليها بعد خالد وكان قال و ليس كه خراسان بالباحة التي

كان خالد بها سيفا إذ كان اسمه أميرها و على هذا التقدير يرتفع كل

الانية ضمير الشاش و الجديد و الجملة بعدها خير عنها و قد
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 fol. 59b, 70a, 72b, 150a, 154a, 154b and 157a contain extracts from a gloss on the present work by Bahá‘addin Abú ‘Abdalláh Muḥammad bin Ibráhím Ibn an-Nuhḥás al-Ḥalabi, a grammarian of great talent, who died in a.h. 698 = A.D. 1298. The words نَسِمَ اللّهَ فِي اِلْحَيَا after the name of Bahá‘addin 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‘á Library founded by Al-Mutawakkil’alalláh Ismár‘il (a.h. 1054–1087 = A.D. 1644–1676), the Imám of Ṣan‘á.

No. 2197.

foll. 210; lines 19–21; size 8½ x 6½; 5½ x 3½.

اِیضَاحُ الْاِیضَاح

İDÂH AL-İDÂH.

A commentary on Al-İdâh, a work of Jaláluddin of Qazwini (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 Jamâluddin Muḥammad bin Muḥammad al-Aqsa‘râ’i b.Nasr al-Qâsimi. He traces his descent from Imám Fakhraddin ar-Râzí (a.h. 606 = A.D. 1209). He held the post of a professor in the Madrasat as-Silsilah at Qârâ’mân, and wrote, besides the present work, a gloss on the Kashshâf of Az-Zamakhshâri (d. a.h. 638 = A.D. 1143), and a commentary on Al-Mújâz, a compendium of medicine, abridged from the Qânûn of Avicenna, by ‘Alâ‘addin ‘Ali bin Ḥazm al-Qârshi, commonly called Ibn an-Nâfis (d. a.h. 687 = A.D. 1288). As-Sayyid ash-Shârifs al-Jurrâ‘în (d. a.h. 816 = A.D. 1413), having heard of his eloquence and learning, made a journey to Qârâ’mân 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. Háj. Khal. (vol. i, p. 609) suggests that he died about a.h. 800 = A.D. 1307. For further particulars of his life see Ash-Shaqâ‘îq an-Nu‘mânîyâh, vol. i, p. 20.
Beginning:

الحمد لله على نبوته والصلاة على سيدنا محمد وآله الغ

Perceiving many students of rhetoric in need of a commentary on Al-Idāh of Al-Qazwini, the author wrote the present treatise, explaining the difficult passages of that work, and confuting the criticisms made on Al-Qazwini in the commentaries on his other work on rhetoric, entitled Talkhis al-Miftāh (see No. 2153 above).

The text is divided, like the Talkhis al-Miftāh, into three Fann, viz., (i) فن البديع (ii) فن المعاني (iii) فن البدين. 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 من أ ن ي كر م عني الكا ذي اش مل م ي معني الأول قول جرير

إذا غضبت عليك بقو تديم

وجدت الناس كلام غضابا

الن كلام تابعون لفظي تميم و قول أبي فواس ليس...

For other copies see Paris, No. 4385; Escur., No. 258; Cairo, vol. iv, p. 123; Nūr ‘Uṣmāniyah, No. 4433; and Kūprilizādah, No. 1423.

Written in Nastaʿliq. 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.

No. 2198.

fol. 194; lines 15; size $6\frac{1}{4} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{3}{4}$.

شرح أبيات الارتضاح

SHARHU ABYĀT AL-ĪDĀH

An anonymous commentary on the verses quoted in Al-Idāh of Al-Qazwini. The text of the preceding commentary.
Beginning:—


The author states in the preface that, finding that no commentary had ever been written on the verses quoted in Al-Íddáh of Al-Qazwíní, 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
g. * شرح آيات تضمنها مقدمة الكتاب

Fol. 6
g. * شرح الآيات التي تضمنها قوله في أحوال الأساند الغدري

Fol. 9
g. * شرح آيات تضمنها قوله في المسند الباي

Fol. 33
g. * شرح آيات تضمنها قوله في المسند

Fol. 38
g. * شرح آيات تضمنها قوله في أحوال متعلقات الفعل

Fol. 42
g. * شرح آيات تضمنها القرآن في القصر

Fol. 43
g. * شرح آيات تضمنها القرآن في الأنشاء

Fol. 45
g. * شرح آيات تضمنها القرآن في الفصل والوصل

Fol. 54
g. * شرح آيات تضمنها القرآن في الإيجاز والاتباع والمساراة

Fol. 66
g. * شرح آيات تضمنها القرآن في التشبيه

Fol. 94
g. * شرح آيات تضمنها القرآن في الحقيقة والمجاز

Fol. 111
g. * شرح آيات تضمنها القرآن في الكتاب

Fol. 116
g. * شرح آيات تضمنها الفصل الثالث وهو ملهم البديع

Fol. 188
g. * شرح آيات تضمنها القرآن في الأبداء والخاتم

For other copies see Núr ‘Uṣmániyáh, No. 4430; Ayá Şüfiyáh, No. 4387; and Cairo, vol. iv, p. 138.

Written in fair Arabian Nashk. Fol. 1-60 and 181-194 were supplied by Muḥammad Sáliḥ bin Jawhar in a.h. 1162 = A.D. 1748, while the rest was evidently written before a.h. 985 = A.D. 1577.

Fol. 171 contains a seal bearing the inscription "السيّوريين من الله، المغني أبو محمد بن ... الجُمَّيّ الجسيمني" 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 برعماءي دين شه مظفر حسين dated A.H. 1277 = A.D. 1860. For the same inscription see 2192 above.

2. A seal bearing the name of a certain ‘Abdallāh bin Muḥammad.

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No. 2199.

fol. 249; lines 11; size $10\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 4$.

التيجان في البيان

AT-TĪBYĀN FI‘L-BAYĀN.

An incomplete copy of At-Tībyān, a work on rhetoric by Sharafaddin ʿAbdallāh at-Tībī شرف الدين حسن بني محمد بني عبد الله الطيب (d. A.H. 743 = A.D. 1342; see Lib. Cat., vol. v, part ii, No. 354).

Beginning:—

الحمد لله الذي اشترط سيفاً محايدة في سماء المعاني من شمس البيان انجم و بدور و تلاً دفعه كماله في بحر البديع من ثلاث

التبيان منظوم ومذكور الخ

Cf. Hāj. Khal., vol. ii, p. 184, where the work is designated التبيان في المعاني والبيان.

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 Khātimah:—

Fol. 3a. علم المعاني

Fol. 104a. علم البيان

Fol. 131b. علم البديع

Fol. 141b. خاتمه في حسن ملائمة الكلام

The MS. breaks off abruptly in the middle of the last section of the Khātimah.
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; Nūr ‘Usmānīyah, 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. 103b and 231a are blank.

Not dated; probably 15th century.

The title-page is covered with the seals of former owners of the MS., including Shāhjāhān (A.H. 1037-1068 = A.D. 1627-1657) and Aurangzib (A.H. 1068-1118 = A.D. 1659-1706), Emperors of Delhi. An inscription of Lsān al-salām Muḥammad al-dawla Minṣūr ‘Umayyān Bāghrī 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 الجم란

SHARḤ UQÛD AL-JUMĀN.

A commentary by Jalāl ad-Dīn ʿAbdarrahmān bin Abī Bakr bin Muḥammad bin Abī Bakr as-Suyūṭī (d. A.H. 911 = A.D. 1505; see Lib. Cat., vol. v, part i, No. 123) on his own metrical treatise on rhetoric, entitled ʿUqûd al-Jumān.

Beginning:—

الحمد لله المنظرة عن المسائلة والتشبيه، وشهدان لالله وحدة

لا شريك له شهادة مخلص في التفزيه ..........................

بعد هذا تعليق علته ليتفتح به في حل الأجوبيت التي نظمتها في علم

المعاني والبيان وسبيتها عقود الجممان المَ

The first lines of the text run thus:—

قل الفقيه غالب الرحمن * الحمد لله على البيان

и назначил салату، * على النبى الصمّ الصّمّ الأَمَام
In the preface the author tells us that he first composed a metrical version of *Talkhīs al-Mīfṭāḥ* (see No. 2153 above) with the title ‘*Uqūd al-Jumān*. Later, at the request of his pupils, he wrote the present commentary on the same ‘*Uqūd al-Jumān*.

The text was completed on the last day of Jumādā II, A.H. 872 = A.D. 1468, as stated in the following lines at the end:

و تم ذا الفظام بتيسيير اللحمد سلخ جمادا الثاني في يوم احد مي عام ثنتين و سبعين التي بعد ثمان مائة للهجرة

The commentary was completed, as stated in Cairo, vol. iv, p. 140, on Sunday, the 5th Rabi‘ I, A.H. 875 = A.D. 1470.

For other copies see Escur., Nos. 218, 247; Alger., No. 211; Cairo, vol. iv, p. 140; Āsaffīyah, p. 150; and Rāmpūr, p. 565. See also Brock., vol. i, p. 296; Ḥāj. Khal., vol. ii, p. 413.

The work has been printed in Cairo, A.H. 1302.

Written in elegant Arabian Naṣīḥ. The text and the commentary are distinguished by the letters من and ش، respectively.

Dated Wednesday, the 18th Du‘l-Hijjah, A.H. 1006 = A.D. 1597.

Scribe: عبد الناصر بن محمد المصري النيصري.

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**No. 2201.**

fol. 183; lines 21; size 8½ × 5; 6 × 2½.

عجالة البيان في شرح الميزان

‘*Ujālat al-Bayān Fī Sharḥ al-Mīzān*.

A commentary on *Mīzān al-Adab*, a treatise on grammar and rhetoric, of ‘Īsāmaddīm al-Isfārā’īnī. By Aḥ-Tāshkandi.

Beginning:—

نعم الbelieb عيوب عصر الديني عامله السبب بقصيلة الميين الخَغَغَم*
The commentator's name, which does not appear in the MS., is given by Häj. Khal., vol. vi, p. 281. Al-Fālid Muhammad At-Tāshkandi الفاضل محمد الطاشكandi was a disciple of 'Isāmaddin al-Isfarā'īnī (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 Bāb, as follows:

Fol. 2a. * مقدمة
Fol. 3b. * باب الصرف
Fol. 50a. * باب النحو
Fol. 125a. * باب المعاني
Fol. 157b. * باب البيان
Fol. 175b. * باب البديع

For other copies see Berlin, Nos. 6779-80; Ḥamidiyah, No. 1240; Waliaddin, No. 3017; and Nūr 'Uṣmāniyyah, No. 4615.

The work has been printed in Egypt, A.H. 1282.

Written in fair Nastaʿlīq, 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.

foll. 112; lines 23; size 8×5½; 5¾×4.

منع السبيع

MANH AS-SAMĪ'.

The commentary of 'Abdarrahman bin Ahmad al-Ḥumaidī عبد الرحمن بن أحمد الحمدي upon his own Badi‘iyyah (a poem illustrating poetical figures) entitled تبليج البديع بدمع الشفاغ.

Beginning:

قال مولانا الشيخ الإمام العلامة ..................... قال العبد الغدير اخناف من ذنبه الراجح بحما ربه رافق هذه السؤوف بقلم

The author tells us in the preface that, after reading the Bādīʿiyah of Ṣaʿfiaddin Ibn Sarāyā al-Hillī (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-Bādī'; 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. 12ᵇ and 13ᵃ contain large gaps, marked with the word بالسُبُع.

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.
BADĪ‘ AL-BAYĀN.

A treatise on rhetoric.

The author's name and the time in which he flourished cannot be traced. The following authorities are frequently quoted:—
2. Imām Fakhraddīn ar-Rāzī (d. A.H. 606 = A.D. 1209).

The MS. is defective at the beginning, lacking the first sevenfolios. It opens abruptly thus:—

في جواب أ أنت لو كنت بوسف الغ

The work is divided into three Qism, the first two of which are subdivided into several Bāb. Each Bāb is again divided into several Faṣl. A few Faṣl from the beginning of the first Bāb of Qism (i) are wanting.

Contents:—

Fol. 11b.

Fol. 16b.

Fol. 19b.

Fol. 19b.

Fol. 23b.

Fol. 30a.

باب ما يعتبر في النظارة الكلم من العرارة المناسبة للمقام
فصل في التنقيز عن مفتصفات التقديم والتأخير
فصل في التقرأ للفصوص التعرف والتكبير
فصل في الإطلاع والتفهيد وما فيها من التفضيل والترديد
فصل في الحذف والذكر واعتباراتهما المرعية في الأعجاز.

فصل في دواعي الترابع وما فيها من اللطائف.

فصل في ضمیر الفصل وما فيها من جهات الفضل.

فصل في اجزاء الكلام على أصلب واحد والألقات.
و الخروجة على الأصل والتقدير بالقلب ونحوه من التغييرات.

فصل فيما يناسب خطاب الاذكار وما يلائم ان بيونة به في جواب الأعمداء.

باب في احوال نفس الكلام وما يجري فيه من الاحكام.

فصل في الخبر وما يليقه به ان يذكر.

فصل في الاعتبارات الراجعة الى الإنسان وما احوال المتعلق به من الاقضاء.

فصل في الفصل والوصل وما في كل منها من الفضل.

فصل [في ] المنطقة خلاف المقصود.

فصل فيما الحق من ترك الواو و اتيانها في الجملة العالية بالفصل والوصل.

باب في ذكر كتب الكلام وتعلق كل منها باقضاء المقام.

فصل في كتب الكتبات وبيان ما يتعلق بها من الكيفيات.

فصل فيما أردنا فيها الى النيانج لما وعدها من اسمة المساواة.
و الأثنا.

فصل في اسم الأمام وما ذكورة في هذا الباب.

القسم الثاني من مقامه الكتاب علم وهو شعبة من علم المعاني يسمى بعلم البيان.

الباب الأول من أبواب هذا الى باب التشبيه.

فصل ـ طرفة.

فصل ـ وجهة التشبيه.
Fol. 87b. فصل لم يبق شيء من الشبهة غير مبين إلا أدواته
Fol. 90a. فصل وفرسه يعبر غالبًا إلى الشبهة
Fol. 92b. باب بيان أنواع المجاز المعجز وما فيه من شروط المعجز
Fol. 92b. فصل - الحقيقة
Fol. 93a. فصل - المعجز
Fol. 99a. فصل - وقد يجمع بصريح بما
Fol. 100a. فصل - وحسنها برغبة جهات حسن الشبهة
Fol. 101a. فصل - وغضض الذي يكون داعيًا للمتكلم في الكلام والمجاز

Fol. 101b. باب الكتابة
Fol. 102a. فصل - هي اما كتابية عن صفة أو عن موضوع بما يذكر أو
اضافة فا لوي نو على
Fol. 103a. فصل - وغضض فيها التعرية من التصرف
فصل - والمجاز المرسل والاسعارة والكتابة عن ندع
التعرية
Fol. 104a. القسم الثالث علم الديع

Written in Naṣīḥa, 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.
foll. 42; lines 19; size 9 4/5 x 6; 7 1/5 x 3 1/5.

بيان البنية

BAYÂN AL-BINYAH.

A commentary by Ja‘far bin ‘Abdalkarim Mirân bin Ya‘qûb al-Buwaikâni on his own treatise on rhetoric entitled Binyat al-Bayân.
Beginning:

الحمد لله الذي أعطى المعلمين البينين
أما بعد فهذه ما شبهت بنية البينين وما ذكرت من شرح البينين الدقيق أعلم
أن المفرد و الكلام والمكتوم توصف بالقصيدة النغ

Nothing is known of the author's life, or of his precise date. The latest authority quoted (on fol. 37a) is As-Sayyid Asl-Sharif al-Jurjani (d. A.H. 816 = A.D. 1413).

The work is divided into eight Bāb as follows:

I. Fol. 3a. الباب الأول في بيان احوال السناد
II. Fol. 4b. الباب الثاني احوال المسند إليه
III. Fol. 10b. الباب الثالث احوال المسند
IV. Fol. 12a. الباب الرابع احوال متعلقات الفعل
V. Fol. 14a. الباب الخامس القصر
VI. Fol. 16b. الباب السادس الإنشاء
VII. Fol. 19a. الباب السابع الفصل والوصل
VIII. Fol. 21a. الباب الثامن الإجازات والأطلال

The colophon reads thus:

تمت الرسالة المسما ببيان البنية للصلاة الحجة الفياء حضرت
محمود جعفر بن عبد الكريم الشهير بديرلي بن يعقوب البوهانى قدم الله
سرهم جميعين

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. 42b contains two Persian poems in praise of the Prophet.

The first begins thus:

لي حبيب عني مدنى قرى
ك بهود وغمش ما يشاق شادي، خوشى

The second begins as follows:

لى برز أناناب بوجه حسن سبق قصر تمربعج حسن تو كشت شق
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:

ناكب الجنة التي نورث من عبادنا من كان ثقيلا

No. 2205.

foll. 278; lines 21; size 8½ x 6½; 6½ x 3½.

نفحات الازهار على نسمات الاسحار

NAAFÄHÄT AL-AZHĀR ‘ALĀ NASAMÄT AL-AŞHĀR.

The commentary of ‘Abdal‘gani bin Ismā‘il bin Ahmad bin Ibrāhim an-Nābulusi (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 نسمات الأسحار في مسح الازهار المختار.

Beginning:—

الحمد لله يدبع الا يجاد و الاتقان الذي ادام ببراعة فضله استبدل

غوث الانعام و الاحسن الع

In the preface the author mentions four Badī‘iyahs by the following authors:—

4. ‘A‘ishah al-Ba‘āniyyah (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 fol. 275b–278b is another poem by the same author, enumerating the poetical figures which his Badi'iyah illustrates. The first line of this poem reads thus:

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; Nūr 'Uṣmāniyyah, No. 3997; Āṣafiyyah, p. 160. See also Brock., vol. ii, p. 348.

The work has been printed in Būlaq, a.H. 1299.

The present copy, dated A.H. 1132 = A.D. 1719, was transcribed by 'Abdalbāqī bin 'Abdalkarīm ad-Dāsuqī 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.

No. 2206.

fol. 52; lines 25; size 9½ x 6½; 6½ x 4½.

الحاشية على الرسالة البيانية

AL-ḤĀSHIYAH 'ALĀ'R-RISĀLAT AL-BAYĀNĪYAH.

An anonymous gloss on Ar-Risālat al-Bayānīyah, the treatise on metaphor and similes of Aṣ-Ṣabbān. For a copy of the text see Cairo, vol. iv, p. 136.
Beginning:

The author of the text, whose full name is Abu‘l-Itrān Muḥammad bin ‘Ali as-Ṣabbān, was born in Egypt. It is stated in the present work on fol. 9a that he was called Aṣ-Ṣabbān after his father, who was a soap-merchant. He wrote several works, and died in Jumādā I, 1206 = A.D. 1791. See Brock., vol. ii, p. 288; and Iktīfā’ al-Qunūb, 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-‘Aṭṭār, 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-Ṣabbān by Muḥammad bin Ahmad bin Muḥammad ‘Ali Shah (d. A.H. 1299 = A.D. 1882) has been lithographed in Cairo, A.H. 1281. Another gloss on the same text by Ash-Shaihk Makhlūf bin Muḥammad al-Badawī (who flourished in the 13th century of the Hijrah) has been printed in the Wahbiyyah Press, Cairo, A.H. 1285.

Written in Arabian Naskh, with short lacunae.

Dated Monday, the 27th Jumādā II, A.H. 1275 = A.D. 1858.

Scribe: حسن الباهي الشافعي مذهباً الباجوری منشأً.

No. 2207.

foll. 6; lines 15; size 6 3/4 x 4 1/2; 4 3/4 x 2 1/2.

رسالة في تحقيق الخواص والمزايا

AR-RISĀLĀTU FĪ TAḤQĪQ AL-KHAWĀSS WA’L-MAZĀYĀ.

An anonymous tract, explaining the terms الخواص (qualities) and المزايا (excellencies) used by Shaikh ‘Abdalqahir al-Jurjānī (d. A.H. 471 = A.D. 1078) and others in their books on rhetoric.
Beginning:—
الحمد لولى و الصفا على نبيه و بعد نبته سالكة وتبنها في
تحقيق الخواص و المزايا و بيان الفرق بينهما المُأتم.

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.

PROSODY.

No. 2208.

foll. 21; lines 21; size 7½ x 5½; 5 x 3½.

القصطاس في العروس

AL-QUSTÂS FI’L-‘ARÚD.

A treatise on prosody, by Abu’l-Qâsim Maḥmûd bin ‘Umar az-

Beginning:—
قال الشيخ الإمام الأجل الزاهد جار الله العلامة أسال الله الذي عدل
موازين قسطه و غير مكاني قبضه و بسطه و دعا في كتابه بالويل على
المطلفين في الكيل المأتم.

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.

Written in Arabian Naskh.

Not dated; probably 15th century.
No. 2209.

foll. 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 Asyūnī from a copy belonging to Mawlāna Muḥammad Rafi’ Sanhālī and written by Wajihaddin bin ʻĪsā bin ʻĀdam bin Muḥammad aḥ-Ṣiddiqī, one of the authors of the Fatāwā Ḍālā, (see Lib. Cat., vol. xix, part ii, No. 1789), at Lahore in A.H. 1057 = A.D. 1647. The said Wajihaddin transcribed it from a copy dated A.H. 697 as appears from the following note at the end:—

مالكة الفقير الحكيم محمد حسن أسيوني استكثره من نسخة فاضلة
العصر والآوان صاحب الكيل و المعزون ماهر علوم العقل و الفقهي مولانا
محمد رفيق شهابي وكان في آخرها هذه العبارة ثم في 36 من رجب
سنة 501 حُرِّم أضعف شهد رجاء الدين بن عيسى بن آدم بن محمد
الصديقى في بلدة لهور من نسخة مصحوبة كتب ناسخها عند القسام
تم إنشاها في الثاني عشر من رجب سنة سبع و تسعين و ستمائة في
محلة نقش بندان من مجدان ‑ استكثره في مدة عشرين يوما و السنة
من الهجرة كان 1359 و من جلس أكبار شأة 24.

The above note is followed by another which begins thus:

عبارت منقول عنه از دستخط مولانا و ضرب الدين رئيس علماء ناواب عالمجبرى الخ.

It is stated therein that the marginal notes contained in the present copy were made by the aforesaid Wajihaddin in the 21st year of the reign of Shâhjâhân (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 $9 \times 6\frac{1}{4}; 7 \times 3\frac{1}{2}$.

ARUĐ AL-ANDALUSİ.


Beginning:

لحمد الله وأنتوكل عليه و أصلى على ذبيحة محمد صلى الله عليه وعلى آله وصحبه وسلم تسلمت قل الفقه إلى الله أبا عبد الله محمد المعروف بأبي الجيش الناصري الاندلسي قررت من هذا المعنصر

إن الذكر علّه لا عارض الربع الغ

For other copies see Berlin, No. 7141, and Goth., Nos. 359-60. For commentaries see Hājī 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 $7 \times 4\frac{1}{4}; 4\frac{1}{2} \times 2\frac{1}{2}$.

SHARH 'ARUĐ AL-ANDALUSİ.

A commentary on the preceding tract, by Ash-Shaikh 'Abdalmuṣājin al-Qaṣārī. 

Beginning:

الحمد لله على أن قصر سلامة الطيب على نوع الإنسان وأضا على صدرهم ضرب الأزمان

SHARH 'ARUĐ AL-ANDALUSİ.
The author, Al-Qaṣarī, whom Tâshkuprizâdah, Ash-Shâqâ'iq an-Nu'máníyâh, vol. i, p. 12, calls Al-Mawlâ Muḥsin instead of 'Abdalmuḥsin, flourished in the time of Sulṭân Orkhân (A.H. 726–761 = A.D. 1325–1359). After receiving his early education from Al-Mawlâ Majdâdîn al-Qaṣarî, our author travelled to Syria, where he completed his studies in Tafsir and Ḥadîq 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 Amīr Sulaimân Bek, the son of Amīr 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 Nâskhî. The text and the commentary are distinguished by the words بالقول and قال respectively, both in red.

Not dated; probably 17th century.

No. 2212.

fol. 43; lines 19; size 7 × 5½; 5 × 4.

شرح القميدة الخزرجية

SHARH AL-QÂṢĪDAT AL-KHAZRÂJÎYÂH.

A commentary on Al-Qaṣīdat Al-Khazrajîyâh, a versified work on metre and rhyme by Dīyâ’addin Abû Muḥammad ‘Abdallāh bin Muḥammad al-Khazrajî al-Mâlikî 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-Qaṣidat al-Khazrajiyah, noticed in Berlin, No. 7114. The author, whose full name is Aḥṣ-Ṣarif Abū ‘Abdallāh Muḥammad bin Ahmad bin Muḥammad bin Ahmad bin ‘Abdallāh al-Ḥasanī as-Sabti, was born in A.H. 697=A.D. 1297. He received his early education from his father, and then studied under Abū ‘Abdallāh Ibn Hānî and Al-Ḥâfīz Abū ‘Abdallāh Ibn Rushaid (who died in A.H. 721=A.D. 1321; see Dastūr al-Ilâm, fol. 55v). 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 Qâdî in Granada. As-Suyūṭî, in the Bugyat al-Wu'ât, fol. 12b, 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 Ḥâzim (see Ḥāj. Khal., vol. vi, p. 92); a commentary on Al-Bâdi', a treatise on grammar by Ibn al-ᾲṣîr al-Jazarî (d. A.H. 606=A.D. 1209); and a commentary on Tâshîl of Ibn al-Malik (d. A.H. 672=A.D. 1273), entitled Taqyîd al-Jalîl. He died at Granada in A.H. 760=A.D. 1358. See Bugyat al-Wu'ât, fol. 12b, and Tâj at-Ṭabaqât, vol. viii, fol. 182b.

The MS. opens abruptly thus:

و ائذى عشر من الاسباب الخفيفة يبتدئ مي أول وتد مفعولي
فيخرج لك وزن المجز مفعولين مفعولين مفعولين الغ

For other copies see Berlin, Nos. 7114-5; Goth., No. 363; Leyden, No. 280; Paris, No. 4446; Alger, Nos. 37, 235; Cairo, vol. vii, p. 284.

The text of Al-Khazrajî has been frequently printed in Cairo under the title الراعيّة الشافية في علم العروض و القافية. For printed editions see Iktifâ’ al-Qunû‘, p. 260.

Written in Arabian Naskh. The quotations from the text are in red.


Scribe: Abū al-Qâdir bin Muḥammad al-ʿArabî.

A fly-leaf at the end contains the first 16 verses of Al-Maqsad al-Jalîl (No. 2215 below).
No. 2213.

foll. 202; lines 13; size 10 × 6 1/2; 7 × 4.

(A MS. containing three separate works, bound together.)

foll. 1–50.

I.

قتم رب البرية لشرح القصيدة الخزرجية

FATHU RABB AL-BARİYAH LISHARH AL-QAŞİDAT AL-KHAZRAJIYAH.

Another commentary on the versified work on metre and rhyme of Al-Khazrajī (see No. 2212), the author, Zainaddin Abū Yahyā Zakariyāh bin Muḥammad al-Anṣārī ash-Shāfi‘ī زین الدين أبو يحيى زكريا بن محمد الأنصاري الشافعي (d. A.H. 926 = A.D. 1520; see Lib. Cat., vol. xviii, No. 1298).

Beginning:—

قال سيدنا و مولانا شيم الإسلام و قدرة الأقام

المحمد لله الذي وضع علم العروض ليعرف به اورزان المنظوم الغ


For other copies see Berlin, Nos. 7122-3; Goth., Nos. 364-5; Alger, No. 227; Cairo, vol. iv, p. 195; Râmpâr, 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-QAṢİDAT AL-
KHAZRAJIYAH.

A third commentary on the text of Al-Khazrajī, the author, Shaikh Ġulām Naqšband bin Shaikh ‘Abā’allah ash-Sha‘fi‘i al-Laknawī شیخ غلام نقشبند بن شیخ عبّالله الشافعی الکناوی, 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 Sha‘fī‘ī، 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 Šāh ‘Alām Bahādur Šāh (A.H. 1119–1124=A.D. 1707–1712) to his Darbār, 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 Qurʾān, entitled Anwār al-Qurʾān; a treatise entitled Furqān al-Anwār; and a work on the unity of God, entitled Al-Lāmiʿat al-ʿArshiyah. He died at Lucknow on the last day of Rajab, A.H. 1126=A.D. 1714. See Subḥat al-Marjān, fol. 93, and Ḥadāʾiq al-Ḥamāfiyyah, p. 435.

Beginning:

إن اتقل شهريوزن دمیزان الذاهر واحف ترض ترع رفع الى عوض
البیان حماد من السماء رفعها وضع الديوان الغ

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-Khazrajī.

The work was completed, as stated by the author at the end, on Monday, the 26th Ramadān, A.H. 1095=A.D. 1683. The date of composition is indicated by the following chronogram:

اقصى حل العزجیة

Two copies of the work are noticed in Rāmpūr, p. 572. fol. 175–202.

III.

تسهیل العروض إلى علم العروض

TASHĪL AL-ʿURŪD ILĀ ʿILM AL-ʿARŪD.

A concise but very useful work on prosody.

The author, who does not reveal his name in the text, is Abdalmalik bin Jamāladdīn bin Ṣadraddīn bin Ismāʿīlīnī, commonly called Mullā ʿIsām ibn al-ʿAdīl al-Isfardāʾīni, commoner called Mullā ʿIsām, son of al-ʿAdīl al-Isfardāʾīni, scholar and poet (d. A.H. 1037=A.D. 1627), for some account of whom see No. 2127 above.

Beginning:

الحمد لِلَّهِ عَلَى إِفْضَالَهُ وَالسُّلَطَةَ وَالسَّلَامَ عَلَى سَيِّدِنا مَصْحُودٍ وَأَلِهَ

و بعد هذا مختصر حققته فيه من العروض القواعد

.........................

و سمية تسهل العروض إلى علم العروض لل
For other copies see Berlin, No. 7140; München, No. 673; Cairo, vol. vii, p. 161.
The MS. was transcribed at Lucknow for Mīrzā Muḥammad Rīdā, whose poetical name was Barq.
Written in fair Nastaʿlīq.
Dated Monday, the 12th Ramadān, A.H. 1253 = A.D. 1837.
Scribe: سيد اشرف على رضي.
The title-page contains, besides an illegible seal, the seal of Wājīd ʿAli Ṣḥāh, the last king of Oudh.

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No. 2214.

foll. 68; lines 17; size 10½ × 6½; 7 × 4½.

شرح القصيدة الخزرجيد

SHARH AL-QAṢĪDAT AL-KHAZRAJĪYAH.

Another copy of the commentary on Al-Khazrajī by Ǧulām Naqšband. See No. 2213/2 above.
Written in Nastaʿlīq, within double red and blue ruled borders.
Not dated; probably 18th century.

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No. 2215.

foll. 20; lines 5; size 10 × 6; 7 × 3½.

المقصد الجليل في علم الخليل

AL-MAQṢĀD AL-JALĪL FI ṬĪL AL-KHALĪL.

A versified treatise on metre and rhyme, by Ǧamāladdin ʿAbū Ṭāmr ʿUṣmān bin ʿUmar bin ʿAbī Bakr, commonly called Ibn al-Ḥājīj ibn Ṭūrān, son of ʿAbī Muḥammad ʿAmr b. Ṭūrān b. Ṯuwaym, known as al-Ḥājīj (d. A.H. 646 = A.D. 1248; see Lib. Cat., vol. xix, part i, No. 1541).
Beginning:

الحمد لله ذي العرش المجيد على
الباسمه من لباس فضله حالا

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 Ḥāj. Khal., vol. iv, p. 199, and Brock., vol. i, p. 305.

The copy was transcribed at the instance of a certain Munshī Muḥammad Ḥasan from a MS. written by Mawlānā Muḥammad Raffī Sanḥālī (see No. 2209) in the 18th year of the reign of Muḥammad Shāh (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 متعيين الدولة منشئ محتمل صفرده على خان ببادر, dated A.H. 1277 = A.D. 1860.

For a similar inscription see No. 1996 above.

No. 2216.

foll. 11; lines 9; size 7½ × 5; 5 × 3.

The Same.

Another copy of the same work. Imperfect at the beginning. The MS. opens abruptly with the following lines:

خفيفه مثل هال ثقيله بك قل
و الوند اثنان مجموع و فرق علا

Written in fair Nashīh, with some marginal notes.
Dated Tuesday, the 3rd Jumādā I, A.H. 1010 = A.D. 1601.
Scribe: سيد محمد بن سيد أحمد بن سيد شهاب الدين.
No. 2217.

foll. 166; lines 15; size 8 1/4 x 4 1/2; 5 1/4 x 2 1/2.

نهایة الرẠض في شرح عروض ابن الحاجب

NIHAYAT AR-RAGIB FI SHARH 'ARUD IBN AL-HAJIB.


Beginning:—

قال شيخنا الإمام العلامة ......................... الحمد لله

رب العائدين و صلواته و سلامه على سيدنا محمد خاتم النبئين و على آله و صحابة أجمعين و بعد فلن القصيدة المسمة بالمقدس الجليل في علم انتخاب ذلك الاستاذ جمال الدين ابن عمر عثمان بن الحاجب رضي الله

In the preface the author traces his Ḥadād (the chain of successive teachers) to the author of the text, Ibn al-Hājib, through Yūnūs bin 'Ibrāhīm ad-Dabūsī (who was born in A.H. 635 = A.D. 1237; see Ad-Durar al-Kāminah, vol. ii, fol. 351b).

For other copies see Escur., No. 410; Cairo, vol. iv, p. 197; Rāmpūr, p. 573. See also Brock., vol. i, p. 305, and Háj. Khal., vol. iv, p. 199.

Written in fair Naskh. Slightly worm-eaten.

Not dated; probably 17th century.
No. 2218.

foll. 101; lines 21; size $7\frac{1}{2} \times 4\frac{3}{4}$; $4\frac{3}{4} \times 3$.

شفاء العليل وسقاة الغليل

**SHIFĀ‘-AL-‘ALĪL WA SIQĀ‘-AL-‘GAŁĪL.**

An anonymous commentary on Al-Maqṣad al-Jalīl (see No. 2215 above).

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

* شفاء العليل وسقاة الغليل شرح المقصد الجليل في علم الخليل *

**Beginning:**

الحمد لله الذي هدى العلماء إلى العلوم بموازيتها ؛ .........

وعلم الطيل العروض بالعروف واطلاعه على القوافي

والضرب واعروض ؛ ......... وبعد قال القصيدة الغراء ؛ .........

المسأة بالمقصد الجليل في علم الخليل للشيخ ابن عمرو

عثمان بن الحاجب شكر الله سببه وسقى في العصر من الحوض الكون


The work is divided into two parts. The first part, treating of metre, ends on fol. 95a with the following colophon:—

هذا آخر الدائرة المختمه وبتماما تم شرح العروض ويسار الله

 تعالى وتجاوز شرح علم القافية وذلك في يوم الحد buổi ممن شعر

جمامى الأولى لسنة أربع وثمانين وتمesanة *

According to this the first part was completed on Sunday, the 10th Jumādā I, A.H. 934=A.D. 1527. The second part, treating of rhyme, was completed, as stated at the end, on Friday, the 14th Jumādā II, A.H. 934=A.D. 1527.

No other copy of the work is known.

A seal, bearing the name of a certain Abu’l-Makârim, dated a.h. 1297 = a.d. 1879, is found on fol. 1b.

No. 2219.

foll. 9; lines 21; size 9½ × 6½; 8½ × 4.

الكافي في علمي العروض والقوافي

AL-KÂFÎ Fî ‘ILMAI AL-‘ARUD WA’L-QAWÂFÎ.

A treatise on metre and rhyme, by Abu’l ‘Abbâs Ahmad bin ‘Abbâd bin Shu’aib al-Qină’i al-Qâhirî ash-Shâfi’i, commonly called Al-Khawwas.

Beginning:—

الحمد لله على الأنعام و الشكر له على الإلهام و الصبر و السلام على السيد محمّد خير الأنام و على آله و صحبه السادة الإسلام و بعد هذا تأليف كافي في علمي العروض والقوافي و الله الموفق و عليه التوكل

* إلَّهُ

The author, Al-Khawwas, 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-Hâwi, vol. i, fol. 39a, 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-Hâwi, vol. i, fol. 39a, and Brock., vol. ii, p. 27.

The work is divided into a Muqaddimah, two Bâb and a Khâtimah, as follows:—

Muqaddimah. Fol. 1a.

المقدمة في إشية لابد منها

Bâb I. Fol. 1b.

الباب الأول في القاب الراحف و العلل

Bâb II. Fol. 2a.

الباب الثاني في اسماء البحور و اعماضها و اضرابها

Khâtimah. Fol. 6a.

الخاتمة في القاب الأدب 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.

foll. 30; lines 27; size 9½ × 6½; 6¾ × 4½.

المختصر الشافئي على متن الكافي

AL-MUKHTÂSAR ASH-SHÂFI‘ ALÂ MATN AL-ÂKÂFI.


Beginning:

حمدا لمن شرفنا بمن هو سيد الكاملين و أنزل عليه .... في الكتاب المستحسن ما علمفاة الشعر وما يبغى له لي هو الا ذكر و قران مبين

In the preface the author makes mention of an earlier and larger commentary on the text of Al-Khawwâs entitled الإرشاد الشافئي على متن الكافي, 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 lacunae.

Dated A.H. 1231 = A.D. 1815.
No. 2221.

foll. 5; lines 13; size 10 × 6; 7 × 3½.

[رسالة في العروض]

[RISĀLĀH FI'L-ʻARŪD.]

A tract on prosody, by Qutbaddîn as-Sarakhsî قطب الدين السرخسي.

Beginning:

قال مولانا الفاضل قطب الدين السرخسي رحمه الله رحمة واسعة
الحمد لله الذي انشأ لنظام القسطاس المستقيم ليجزي به الشعر من له الطبع
المستقيم أو السقيم وعلى نبينا الصلاة والتسليم اما بعد فاعلم ابيا الاح
العزيز وقفك الله وابننا لما يحب ويرضى أن الشعر لفظ مزوّرون على تصد

The author belonged to Sarakhs, a city in Khurāsân. The date
of his death and other particulars of his life are not known.

Written in Nasta'liq.

Not dated; probably 19th century.