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Catalogue
OF THE
Arabic and Persian Manuscripts
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BANKIPORE

VOLUME XX
(ARABIC MSS.)

PHILOLOGY

Prepared by
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AND
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P R E F A C E



THIS, the twentieth volume of the Catalogue of the Arabic and Persian MSS. of the Oriental Public Library, Bankipur contains notices of 260 MSS. grouped under the heading of Philology, and subdivided into the four groups of Lexicography, Grammar, Rhetoric, and Prosody. It is the work of Dr. Azimuddin Ahmad and Maulavi Muinuddin Nadwi. Having been left incomplete by the former, it was continued and finished by the latter; but, when as a measure of administrative economy the services of Maulavi Muinuddin Nadwi were retrenched, the volume still lacked its final revision. This work was undertaken by Maulawi Abdul Hamid, and necessarily involved his examining MSS. that had already been examined by the two scholars whose labours on the MSS. preceded his own. The time spent on the preparation of the volume is thus accounted for.

Among the old and rare MSS. described in the volume, those most deserving of particular attention are the following :—

- Nos. 1964-65. An old and valuable copy of two of the volumes (iv, ix) of *Tahdīb Al-Luġah*, a comprehensive lexicon in several volumes by Abū Mansūr Muḥammad Al-Azhārī (*d.* A.H. 370=A.D. 980). Dated A.H. 639=A.D. 1241.
- No. 1966. A very reliable and old copy of the well-known dictionary, *As-Ṣaḥāḥ* by Abū Nasr Al Jawhārī (*d.* A.H. 398=A.D. 1007). Dated A.H. 633=A.D. 1235.
- No. 1968. An old copy of a most valuable dictionary of the rare words in the Qurān and in Ḥadīṣ by Abū 'Ubaīd Aḥmad Al-Harawī (*d.* A.H. 401=A.D. 1010). Dated A.H. 697=A.D. 1297.
- No. 1974. An old copy of *Durrat Al-Ġawwās* by Abū Muḥammad Al-Ḥarīrī (*d.* A.H. 516=A.D. 1122). Dated A.H. 729=A.D. 1328.
- No. 1978. An excellent and very early copy of the *Muqaddimat Al-Adab* of Zamakhsharī (*d.* A.H. 538=A.D. 1143). Dated A.H. 670=A.D. 1271.
- No. 1983. A rare copy of *Lawāmi' An-Nujûm*, an abridgment of the *Shams Al-'Ulûm* of Abū Nashwân (*d.* A.H. 573=A.D. 1178) by an unknown author. Dated A.H. 1186=A.D. 1772.
- No. 1990. A very valuable autograph and the unique copy of *Al-Ḥalbah*, a rare work containing the names of 237 of pre-Islamic

and Islâmic horses of fame, including the eight horses belonging to the Prophet by Muḥammad bin 'Alī bin Kâmil, who was alive in A.H. 687=A.D. 1288. The MS. was transcribed for the Library of Aṣ-Ṣâhib Tājaddīn (*d.* A.H. 707=A.D. 1307), a noble of Cairo. Dated A.H. 677=A.D. 1278.

- No. 2003. The unique copy of a versified dictionary of such words as, written in a similar way, are liable to be confined one with another by Jamāladdīn Muḥammad Al-Ashkharī Al-Yamanī (*d.* A.H. 991=A.D. 1583). Dated A.H. 1250=A.D. 1834.
- Nos. 2004-5. A rare and valuable copy of Majma' Al-Baḥraīn, a dictionary of the rare words in the Qurān and the Ḥadiṣ in two volumes by Fakhraddīn An-Najafī of the 11th century A.H. Written during the lifetime of the author.
- No. 2010. The unique copy of *Dustūr Al-'Ulamā'*, a dictionary of the technical terms of all branches of Arabic Literature by 'Abdunnabi, an Indian scholar of the 12th century A.H. Not dated, apparently 12th century A.H.
- No. 2012. A very old and the unique copy of an anonymous commentary on Al-Jumal of Az-Zajjājī (*d.* A.H. 310=A.D. 922). Dated A.H. 575=A.D. 1179.
- No. 2013. A very old copy of Al-'Idāḥ, a well-known work on grammar by Abū 'Alī Al-Fārisī (*d.* A.H. 377=A.D. 987). Dated A.H. 599=A.D. 1202.
- No. 2014. The unique copy of a commentary on Al-'Idāḥ, the preceding work, by Ibn Al-Bannā' Al-Miṣrī (*d.* A.H. 471=A.D. 1078). Dated A.H. 1296=A.D. 1878.
- No. 2016. An old copy of Kitāb Al-Lam', a treatise on grammar by Ibn Jinnī (*d.* A.H. 392=A.D. 1002). Dated A.H. 620=A.D. 1223.
- No. 2017. An old and valuable copy of Sharḥ Al-Lam', a commentary on Al-Lam' (No. 2016) by 'Ukbarī (*d.* A.H. 616=A.D. 1219). Written during the lifetime of 'Ukbarī. Dated A.H. 611=A.D. 1214.
- No. 2019. The unique copy of an anonymous commentary on Al-Mukhtaṣar Fī'n Naḥw (No. 2018). Dated A.H. 1226=A.D. 1811.
- No. 2027. An old and valuable copy of Al-'Idāḥ, a commentary on the Mufaṣṣd of Zamakhsharī by Ibn Ḥājib (*d.* A.H. 646=A.D. 1248). Dated A.H. 672=A.D. 1273.
- No. 2090. A very old and correct copy of Al-Muqarrab Fī'n Naḥw by Abū'l Ḥasan An Naḥwī (*d.* A.H. 669=A.D. 1270). Dated A.H. 752=A.D. 1351.
- No. 2103. A rare and old copy of a commentary on Al-Kāfiyah

- Ash-Shāfiyah by Jamāladdīn Ibn Mālik (*d.* A.H. 672=A.D. 1273) by the author himself. Dated A.H. 716=A.D. 1316.
- No. 2104. An old and the unique copy of *Buġyat Âl-'Amâl*, a treatise on grammar by Abû Ja'far Al-Fihri (*d.* A.H. 691=A.D. 1291). Written during the lifetime of the author. Dated A.H. 690=A.D. 1290.
- No. 2142. An old copy of the well-known work, *Miftâh Al-'Ulûm of Sakkâkî* (*d.* A.H. 626=A.D. 1228). Dated A.H. 772=A.D. 1370.
- No. 2145. An old copy of *Sharh al-Miftâh*, a commentary on *Miftâh* (No. 2142) by Taftâzânî (*d.* A.H. 791=A.D. 1388). Written in the lifetime of the commentator or shortly afterwards.
- No. 2155. A very early copy of *Al-Mutawwah*, the well-known commentary on *Talkhis al-Miftâh* (No. 2153) by Taftâzânî (*d.* A.H. 791=A.D. 1388), transcribed in A.H. 749=A.D. 1348 or only one year after the composition of the work.
- No. 2194. An excellent and very old copy of *Al-Maṣāli As-Sā'ir* by Diyā'addīn Al-Jazari (*d.* A.H. 637=A.D. 1239). Dated A.H. 679=A.D. 1282.
- No. 2196. A very old and early copy of *Al-Jāmi' Al-Kabīr* by the above-mentioned Diyā'addīn. Not dated, apparently 7th century A.H. The MS. once belonged to the Ṣan'a Library of Yaman.
- No. 2212. An old copy of *Sharh Al-Qasīdat Al-Khazarajīyah*, a commentary on *Al-Qasīdat Al-Khazarajīyah* of *Khazarajī* (*d.* A.H. 626=A.D. 1228) by *Ash-Sharīf As-Sabatī* (*d.* A.H. 760=A.D. 1338). Dated A.H. 889=A.D. 1484

J. A. CHAPMAN.

Dated,

February 17, 1936.

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ARABIC MANUSCRIPTS.

PHILOLOGY.

LEXICOGRAPHY.

No. 1962.

foll. 161; lines 15; size 13×9; 9×6½.

ادب الكاتب

ADAB AL-KÂTIB.

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

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

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

والسفيه الجاهل والسفه الجهل والحسيب من الرجال ذو حسب *

The last words are as follows:—

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

فاما ما زدت اليه اولاً فمفعول *

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 Şūfiyah, Nos. 3769-70; Nûr 'Uṣmāniyah, Nos. 3666-7; Kûprilizâdah, No. 1201; Râmpûr, p. 575. For commentaries, see Hâj. Khal., vol. i, p. 222, and Broek., vol. i, p. 122.

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

Written in elegant bold Naskh, with diacritical points.

Not dated; probably 13th century.

Fol. 1^b contains a short biographical notice of the author, extracted from the *Wafayât al-A'yân* of Ibn Khallikân.

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

No. 1963.

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

الجمهرة

AL-JAMHARAH.

A large dictionary, arranged unsystematically.

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

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

Beginning:—

اخبزنا الشيخ ابو يعقوب يوسف بن يعقوب بن خرزاد البكرمي قال
قرأت هذا الكتاب على ابي عمران موسى بن رباح بن عيسى من نسخته
بخط ابي على القالي في شهر سنة خمس و سبعين و ثلثمائة بمصر
في القرافة قال قرأته على ابي بكر محمد بن الحسن بن دريد قال
ابو بكر محمد بن الحسن بن دريد - الحمد لله الحكيم بلا sic الخبير
بلا استفادة الخ *

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

For other copies see Leyden, No. 62; Paris, No. 4231; Kûprilîzâdah, No. 1541; Yenî, No. 1124; Nûr 'Uṣmâniyah, Nos. 4745-6; Ayâ Şûfiyah, No. 4672; Waliaddin, No. 3100; Cairo, vol. iv, p. 171; Âsafiyah, p. 1434; Râmpûr, p. 509. See also Hâj. Kḥal., 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 Naskḥ, with numerous short lacunæ.

Not dated; probably 14th century.

No. 1964.

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

تهذيب اللغة

TAHDÎB AL-LUĠAH.

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

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

Beginning:—

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

اسمع العتبر بهذا المعنى غير الليث وهو مذكور الخ *

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

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

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

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

The colophon reads thus:—

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

According to the above colophon, this valuable MS. was transcribed by 'Alī al-Khafājī, the son of Abū 'Alī Muḥammad bin Sadaqah al-Khafājī (*d.* A.H. 622=A.D. 1225; see *Dustūr al-I'lam*, fol. 43^a), an illustrious poet and a good calligrapher, from a copy corrected and collated by Ibn al-'Aṣṣār and Ibn al-Khashshāb (*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; Waliaddīn, No. 3099; Ayā Ṣūfiyah, No. 4671; Nūr 'Usmāniyah, Nos. 4686-7, 4743-4; Bashīr Āgā, No. 625; Kūprī-lizādah, 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 Manẓūr al-Ifriqī.

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

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

Scribe: علي بن محمد بن صدقة الخفاجي.

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

No. 1965.

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

The Same.

The 9th volume of the same work.

Beginning:—

بسم الله الرحمن الرحيم وبه نستعين ج ف و ي - ج ف ي -
 الجفائية السفينة الفارغة فإذا كانت مشحونة فهي غامدة الخ *

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

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

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

No. 1966.

fol. 370; lines 31; size 12 × 8½; 9 × 6½.

الصحاح

AṢ-ṢAḤĤĤ.

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

Beginning:—

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

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

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

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

The work has been lithographed in Tihrân, A.H. 1270, and printed in Bûlâq, A.H. 1282 and 1292, under the title تاج اللغة و مصاح العربى.

The colophon reads thus:—

و قد تم كتاب الصحاح فى اللغة و الحمد لله على اتمامه حمدا يوازي
نعمه و صلواته على خير خلقه محمد و على آله و اصحابه على يدى العبد
المذنب المؤمل رحمة العزيز الغفار يونس بن بركة بن كاهكير بن مبارك

الراوندى في ثاني عشر المحرم من سنة ثلاث و ثلثين و ستمائة فى
مدينة السلام و قبة الاسلام بغداد المحروسة صانها الله عن طرق المكاره
فى المدرسة المباركة النظامية *

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

Written in elegant Arabian Naskh, with diacritical points.

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

Scribe: بونس بن بركة الراوندي .

No. 1967.

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

The Same.

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

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

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

Scribe: غلام علي .

No. 1968.

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

كتاب الغريبين

KITÂB AL-ĠARÎBAIN.

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

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

Beginning:—

قال أبو عبيد احمد بن محمد بن محمد الهروي قال سبحانه من له
في كل شئ شاهد بانه واحد و في جميع ما ادركه بصر و افضى اليه نظر
دليل قاهر على انه فديم قادر الخ *

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

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

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

No. 1969.

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

فقه اللغة و سر العربية

FIQH AL-LUĠAH WA SIRR
AL-‘ARABÎYAH.

An Arabic glossary, arranged according to subjects.

Author: Abû Manşûr ‘Abdalmalik bin Muḥammad bin Ismâ‘il as-Ṣa‘âlibî الثعالبي اسماعيل بن محمد بن منصور عبد الملك (d. A.H. 429 = A.D. 1037 ; see Lib. Cat., vol. xii, No. 791).

Beginning :—

ربنا آتانا من لذنك رحمة و هديى لنا من امرنا رشدا رسالة جعلها
عبد الملك بن محمد بن اسمعيل الثعالبي مقدمة لكتاب فقه اللغة
و سر العربية الذي ألفه لمجلس الامير السيد ابى الفضل عبيد الله بن
احمد الميكالى النخ *

The preface includes a dedication to Amîr Abu’l-Faḍl ‘Uбайд-
allâh bin Aḥmad al-Mikâlî, the governor of Fars, at whose residence
in Firûzâbâd 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 ; Waliaddîn, No. 3130 ; Ḥamidiyah, Nos. 1407-8 ; Ayâ
Şûfiyah, No. 4716 ; Râmpûr, p. 512.

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

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

Not dated ; probably 13th century.

No. 1970.

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

The Same.

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

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

Dated Thursday, the 24th Ramaḍān, A.H. 1121=A.D. 1709. The title-page contains, besides the seal of a certain Sayyid Muḥammad 'Abbās Mūsawī, dated A.H. 1262=A.D. 1846, the signature of Muḥammad Mahdī bin Raḍiaddin Muḥammad al-Harawī.

No. 1971.

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

The Same.

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

الجبين اللبن اليبس القديم و الوشيق اللحم اليبس القسب
التمر اليبس *

Written in Naskh. Worm-eaten.

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

Scribe: تاج الدين محمد بن خلف تاج الدين الحنفى.

No. 1972.

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

نظام الغريب

NIẒĀM AL-ĠARĪB.

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

Author: Abū Muḥammad 'Īsā bin Ibrāhīm ar-Raba'ī al-Luḡawī ابو محمد عيسى بن الراهيم الربعي اللغوي. Suyūṭī in Buḡyat al-Wu'āt, fol. 296^b, describes him as a great scholar of Yemen, deeply versed in philology and jurisprudence. According to Yâqût, Irshād al-Arīb, vol. vi, p. 100, he was the chief authority in Yemen on philological questions. He died at Ahâzah in A.H. 480=A.D. 1087. For the notices of his life see Mu'jam al-Buldân, vol. vi, p. 907; Buḡyat al-Wu'āt, fol. 296^b; Yâqût, vol. vi, p. 100; Dustûr al-I'lâm, fol. 52^b; Brock., vol. i, p. 279.

Beginning:—

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

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

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

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

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

Not dated; probably 14th century.

No. 1973.

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

[مختصر نظام الغريب]

[MUKHTAŞAR NIZÂM AL-ĠARÎB.]

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

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

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

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

No other copy of the work is known.

Written in elegant Naskh, with the headings in red.

Not dated; probably 18th century.

No. 1974.

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

درة الغواص

DURRAT AL-ĠAWWÂŞ.

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

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

Beginning:—

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

منهم بطائف المعارف الخ *

The author, a great philologist and elegant writer of Baṣrah, was born in A.H. 446=A.D. 1054. His family came from Maṣhân, a small village in the vicinity of Baṣrah, where he possessed a small landed property bringing in a considerable income. Being thus freed from the cares of everyday life, he devoted himself to linguistic studies and led the calm and contented life of a well-to-do man of letters. He owes his fame chiefly to his *Maqâmât*, which contains a large portion of the language spoken by the Arabs of the desert, such as its idioms, its proverbs, and subtle delicacies of expression. He died in A.H. 516=A.D. 1122. For further particulars of his life see Ibn K̥hallikân (De Slane's translation), vol. ii, p. 490: Yâqût, vol. vi, pp. 167-184; Nuzhat al-Alibbâ', fol. 168^a; Buġyat al-Wu'ât, fol. 304^b; Abû'l-Fidâ', vol. iii, p. 413; Ibn al-Aṣîr, vol. x, p. 421; Al-Makḥzûmî's Rawḍat al-Adab, p. 152; Brock., vol. i, p. 276.

For other copies see Berlin, No. 6503; Leyden, No. 69; Gotha, No. 185; and Cairo, vol. iv, p. 172. For commentaries and annotations see Ḥâj. K̥hal., 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 Naskḥ, 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 $8\frac{1}{4} \times 6$; 7×4 .

شرح درة الغواص

SHARḤ DURRAT AL-ĠAWWÂŞ.

A commentary on the preceding work, by Shihâbaddîn Aḥmad bin Muḥammad bin ‘Umar al-Kḥafâjî ash-Shāfi‘î شهاب الدين احمد بن 'Umar al-Kḥafâjî ash-Shāfi‘î 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 الادب درة و اشكره على احسانه
الذي هو في وجوه دهم المطالب غرة و بعد فان كتاب الدرة
لما احتوى على درر مستخرجة من لجة البراعة النخ *

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

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

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

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

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

No. 1976.

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

مجمع الامثال

MAJMA' AL-AMŞÂL.

A collection of proverbs, alphabetically arranged and accompanied by a commentary, by Abu'l-Faḍl Aḥmad bin Muḥammad bin Aḥmad bin Ibrâhîm al-Maidânî an-Naisâbûrî أبو الفضل احمد بن محمد بن احمد بن ابراهيم الميدانى النيسابورى.

Beginning:—

ان احسن ما يوشح به صدر الكلام و اجمل ما يفصل به عقد النظام
حمد الله ذى الجلال و الاكرام سميت الكتاب مجمع الامثال
النج *

The author, an eminent philologist of Naisâpûr, was a favourite pupil of Abu'l-Ḥasan al-Wâhidî (*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-Suyûtî:—

(i) نزهة الطرف فى (iii) المصادر. (ii) الانموذج فى النحو
(iv) شرح المفضليات ; الصرف.

He died at Naisâpûr on Wednesday, the 25th Ramadân, A.H. 518=A.D. 1124. According to As-Sam'ânî, Al-Ansâb, fol. 349^a, he is called Al-Maidânî since he was buried in Maidân Ziyâd, a place in Naisâpûr. For further particulars of his life see Ibn Khallikân (*De Slane's translation*), vol. i, p. 130 ; Mir'ât al Janân, fol. 300^b ; Buġyat al-Wu'ât, fol. 121^a ; Nuzhat al-Alibbâ', fol. 173^a ; Dustûr al-ʿIlâm, fol. 133^a ; 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 ; Bûhâr, 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 Bûlâq, A.H. 1284, Cairo, A.H. 1310; and Tihirân, A.H. 1290.

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

Slightly worm-eaten and water-stained.

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

Scribe : محمد بن محمود النجفي العبادي.

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

No. 1977.

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

The Same.

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

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

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

Scribe : محمد بن يوسف الصبدوي الشهير بابن جركس.

No. 1978.

fol. 184 ; lines 10 ; size $6\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{3}{4} \times 4$.

مقدمة الادب

MUQADDIMAT AL-ADAB.

An excellent and very early copy of the Arabic glossary of Jârallâh Abu'l-Qâsim Maḥmûd bin 'Umar bin Muḥammad az-Zamakhsharî جار الله ابو القاسم محمود بن عمر بن محمد الزمخشري (d. A.H. 538=A.D. 1143 ; see Lib. Cat., vol. xviii, part ii, No. 1339).

Beginning :—

الحمد لله الذي فضل على جميع الالسنه لسان العرب كما فضل

الكتاب المفزل على سائر الكتب النخ *

The work was composed at the instance of 'Alâ'addawlah Abu'l-Muẓaffar Atsiz bin Khwârizm Shâh (A.H. 521-551=A.D. 1127-1156).

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

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

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

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

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

No. 1979.

fol. 34; lines 31; size 11×6½; 8¼×4.

اساس البلاغة

ASÂS AL-BALÂĠAH.

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

Beginning:—

قال جار الله العلامة استاذ الدنيا شيخ العرب والعجم صاحب الكشف
 فنختر خوارزم ابو العاسم محمود بن عمر الزمخشري رحمة الله عليه خير
 منطوق به امام كل كلام و افضل مصدر به كل كتاب حمد الله و مدحه بما
 تمدح به فى كتابه الكريم *

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

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

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

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

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

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

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

The title-page contains three obliterated seals.

No. 1980.

foll. 306; lines 27; size 10×6; 7×4.

الفائق

AL-FÂ'IQ.

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

Beginning:—

الحمد لله الذي فتح لسان الديبع بالعربية البينة و الخطاب الفصيح النخ *

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

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

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

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

Not dated; probably 17th century.

No. 1981.

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

شمس العلوم

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 العلوم و دراء كلام العرب من الكلوم *

Author: Abû Sa'îd Nashwân bin Sa'îd bin Nashwân al-Yamanî al-Himyarî (d. A.H. 573=A.D. 1178; see Lib. Cat., vol. xv, No. 1096).

Beginning :—

الحمد لله الواحد القديم القادر العظيم العزيز العليم الصانع الحكيم

..... اما بعد فان افضل اللغات و اجل منطق اللسن المختلفات

ما نزل به القرآن المجيد و انه لكتاب عزيز النجم *

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 *Qaṣīdat al-Himyarīyah*, a poem in glorification of the Himyarite Kings of Yemen. See Z.D.M.G., vol. xxix, pp. 620-8; Sitzungsberichte der K. Akademie, 1877, vol. lxxxvi, p. 171; and D. H. Müller, Südarabische Studien, p. 143.

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

وفى سنة السبعين و الخمس تم ما جمعت من التصنيف فى رمضان

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

Dr. 'Azîmaddîn Aḥmad, in his 'Die auf Südarabien bezüglichen Angaben Naṣwân's im Šamsa'l-'Ulûm', has published extracts from

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

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

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

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

Scribe: محمد يوسف ولد احمد بن موسى التتوي.

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-Ḥanafî al-Qâdirî al-Fatanî (*d.* A.H. 1163=A.D. 1749), to whom the MS. once belonged:—

- (i) وَأَدْخَلَ بِجَنَّةِ اللَّهِ
(ii) يَخْلُدُ بِفِرْدَوْسِ عَزِيزِ عَبْدُ
(iii) جَنَّةٍ مَعْلَا جَاوِي عَزِيزٍ اسْت

No. 1982.

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

غياث العلوم مختصر شمس العلوم

DIYÂ' AL-ḤULÛM MUKHTAŞAR SHAMS AL-'ULÛM.

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

Beginning:—

أما بعد حمد الله مستحق الحمد بضعمانه على جميع عبده
..... وقد صنف فيه العلماء رحمهم الله تعالى تصانيف كثيرة حرس
كل منهم تصنيفه و ضبطه بعض الضبط بحراسة الشكل مفردة ولم
يجمعها في تصنيف جامع ولم يطمع باجتماعها طامع حتى جمعها نشوان
رحمه الله في كتابه سابقا غير الحق فيما أتى به الخ *

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

For other copies see *Ayâ Şûfiyah*, No. 4700; *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 *Buġyat al-Wu'ât* of *As-Suyûṭî*.

No. 1983.

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

لواعع النجوم

LAWÂMI'AN-NUJÛM.

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

Beginning:—

الحمد لله الذي فضل الانسان على سائر الحيوان الخ *

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

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

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

Scribe: غلام رسول.

No. 1984.

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

كفاية المتحفظ

KIFÂYAT AL-MUTAḤAFFIZ.

A dictionary of synonyms, arranged according to subjects.

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

Beginning:—

الحمد لله رب العالمين و صلى الله هذا كتاب
مختصر فى اللغة و ما يحتاج اليه من غريب الكلام و اردعاه فيه كثيرا
من الاسماء و الصفات النخ *

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

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

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

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

Not dated; probably 18th century.

No. 1985.

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

النهاية في غريب الحديث و الآثار

AN-NIHÂYAH FÎ ĠARÎB AL-HADÎŞ WA'L-ÂŞÂR.

A dictionary of rare words occurring in works on tradition.

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

Beginning:—

الحمد لله على نعمه بجميع محامده اما بعد
فلا خلاف بين اولى الالباب و العقول النخ *

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

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

The work has been lithographed in Tih-rân, A.H. 1269, and printed in Cairo, A.H. 1311.

The colophon reads thus:—

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

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

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

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

No. 1986.

fol. 430; lines 30; size $16\frac{1}{2} \times 11\frac{1}{2}$; $9 \times 5\frac{1}{2}$.

The Same.

Another copy of the same work, beginning as above.

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

Not dated; probably 17th century.

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

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

No. 1987.

fol. 491; lines 29; size 10×7 ; $7 \times 4\frac{1}{2}$.

The Same.

Another copy of the same work, beginning as usual.

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

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

Scribe: محمد يونس.

No. 1988.

fol. 345; lines 17; size 7×4 ; 5×3 .

الدر النشیر

AD-DURR AN-NAŞÎR.

An abridgment of the preceding work, by Jalâladdîn 'Abdarrahmân bin Abî Bakr as-Suyûtî جلال الدين عبد الرحمن بن ابى بكر السیوطی (*d.* A.H. 911=A.D. 1505; see Lib. Cat., vol. v, part i, No, 123).

Beginning:—

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

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

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

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

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

Not dated; probably 18th century.

No. 1989.

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

كتاب الصفات والعلى

KITÂB AŞ-ŞIFÂT WA'L-HILÂ.

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

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

Beginning:—

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

الحمد لله تعالى منعمًا علم من جهل وجلى من عما

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

Other copies of the work are noticed in Berlin, No. 5370, and Escur., No. 518, under the title المذخبة في الشبات العلمى.

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

Written in elegant Arabian Naskh, with vowel-points.

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

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

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

I. Ash-Shaikh Abû ‘Abdallâh Muḥammad bin al-Qâsim al-Hadramî.

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

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

No. 1990.

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

الحلبة

AL-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 ‘Alî bin Kâmil محمد بن علي بن كامل.

Beginning:—

الحمد لله الذي سخر كثيرا من الحيوان للعباد و شرف الخيل بان
جعلها افضل معدود للجهاد و من على اوليائه اولى بالبأس و النجدة بما
منعهم به من ارتباط الصافذات الجياد الن *

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 Aş-Şâhib Tâjaddîn in the preface thus:—

و رأيت رغبة المقر العالى المولى الاجابى العالمى العاملى العضدى
الاثيرى الجلالى الظهيرى العادلى الكفيلى القوامى المتخومى الوزيرى

التاجى ابنى المفاجر محمد ولد المقر العالى المولى الاجلى العالمى
 العضدى الجلالى الاثيرى القوامى الكفيلى الصحبى الوزيرى الفخرى
 ابنى عبد الله محمد ولد المولى المقر الاشرف العالى المولى الاجلى
 العالمى العاملى الوزعى الزاهدى العابدى الكفيلى الظهيرى القوامى
 العادلى الصحبى الوزيرى البهايمى ابنى الحسن على اعلا الله شأنه
 و اسعد زمانه و اسبغ على الاولياء فضله و احسانه فيها و ثناءه عليها و شكره
 لشريف آثارها و ذكره لمحاسن اخبارها و ارتباطه منها برسم الجهاد
 رأيت ان اجمع قطعة من اسماء الخيل المشهورة فى الجاهلية و الاسلام
 برسم المذاكرة و رتبها على حروف المعجم ملقطة من دواوين اللغة و كتب
 الامالى و الاشعار و سميتها الحَکَبة *

This Aṣ-Ṣāhib Tājaddīn, a nobleman of Cairo, was born in A.H. 640=A.D. 1242. Ibn Hajar al-ʿAsqalānī, in *Ad-Durar al-Kāminah*, vol. ii, fol. 242^a, 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 horseman. He took part in several battles, and served as a Vizier under Al-Malik an-Nāṣir Nāsiraddīn 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 *Mir'āt al-Janān*, fol. 441^a, and *Ad-Durar al-Kāminah*, vol. ii, fol. 242^a.

The colophon reads thus:—

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

According to a note on the title-page the MS. was transcribed by the author himself for the library of the aforesaid Aṣ-Ṣāhib Tājaddīn.

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

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

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

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

جاءتك تسعى من بعيد بلاد جرد مسومة بغير قبيل

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

No. 1991.

fol. 96; lines 21; size $8\frac{1}{2} \times 6$; $6\frac{3}{4} \times 4$.

المصباح المنير في غريب الشرح الكبير

AL-MIṢBĀḤ AL-MUNÎR FÎ ĠARÎB ASH-SHARḤ AL-KABÎR.

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

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

Beginning:—

قال العبد الفقير الى الله تعالى احمد بن محمد بن على المقرئ
الفيومي عفا الله عنه الحمد لله رب العالمين و بعد فاني كنت
جمعت كتابا في غريب شرح الوجيز للرافعي و اوسعت فيه من
تصاريف الكلمة النح *

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 'Uṣmâniyah, Nos. 4873-6; Âṣafiyaḥ, p. 1446.

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

Written in fair Indian Naskḥ.

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

Scribe : امير على.

No. 1992.

fol. 83; lines 15; size 8×6; 5¼×4.

التعريفات

AT-TA'RÎFÂT.

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

Beginning:—

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

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

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

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

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

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

No. 1993.

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

القاموس المحيط

AL-QÂMÛS AL-MUHÎṬ.

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

Vol. I.

Beginning :—

الحمد لله منطلق البلغاء باللغة في البوادي و مودع اللسان السني

اللسن الهوادي النخ *

The author, Al-Firûzâbâdî, a philologist of the highest reputation, was born at Gâzarûn, a town near Shîrâz, A.H. 729=A.D. 1328. He traces his descent through his ancestor Abû Ishâq ash-Shîrâzî (*d.* A.H. 476=A.D. 1083 ; see Brock., vol. i, p. 387) to Abû Bakr, the first Caliph. After receiving his early education at Shîrâz he proceeded to Wâsiṭ and thence to Baġdâd, in A.H. 745=A.D. 1344, for advanced studies. In A.H. 750=A.D. 1349 he attended the lectures of Taqîaddîn 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 Qâḍî'l-Qudât (Chief Judge) of Yemen. After an active life he at last settled permanently at Zabîd, where he died on the 12th Shawwâl, A.H. 817=A.D. 1414. For further particulars of his life see Raiḥanat al-Alibbâ, fol. 109 ; Ash-Shaġâ'iq an-Nu'mânîyah, vol. i, p. 92 ; Tâj al-'Arûs, vol. i, p. 13 ; Dustûr al-'Ilâm, fol. 104^a ; Buġyat al-Wu'ât, fol. 89^a ; Mu'jam of Ibn Fahd, fol. 287^a ; Ṭabaqât by Ibn Qâḍî Shuhbah, fol. 196^a ; Tâj at-Ṭabaqât, vol. ix, fol. 84^a ; Brock., vol. ii, pp. 181-183.

For other copies see India Office, No. 1005 ; Berlin, No. 6972 ; Paris, Nos. 4263-77 ; Br. Mus. Suppl., No. 874 ; Leyden, No. 91 ; Cairo, vol. iv, p. 177 ; Waliaddîn, Nos. 3134-7 ; Bashîr Âġâ, Nos. 636-7 ; Nûr 'Uṣmâniyah, Nos. 4786-4810 ; Kûprilizâdah, Nos. 1556-9 ;

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

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

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

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

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

Not dated; probably 16th century.

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

No. 1994.

fol. 367; lines and size same as above.

The Same.

Vol. II.

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

Written in the same hand as the above, with a decorated 'Unwân.

Not dated; probably 16th century.

No. 1995.

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

The Same.

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

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

Not dated; probably 18th century.

No. 1996.

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

شرح خطبة القاموس

SHARḤ KHUTBAT AL-QÂMÛS.

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

Beginning:—

الحمد لله و سلام على عبادة الدين اصطفى و بميامنهم يزول
قلق الريب و تحصل طمانينة اليقين و الشفا و بعد فقد سألني بعض
الاخوان من اعيان الزمان ان اشرح لهم خطبة القاموس لما فيها من الغرابة
..... فكتبت لها شرحا يزيل خفاها بذكر غريبها و استعاراتها النـ *

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

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

Not dated; probably 19th century.

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

No. 1997.

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

شرح القاموس

SHARḤ AL-QÂMÛS.

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

Beginning:—

باب الهمزة فصل الهمزة الابداء كعبادة بالمد و الفتح بوزن سلامة النـ *

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

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

فى الامر له معنيان التخبير *

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

Not dated; probably 18th century.

No. 1998.

foll. 204; lines 19; size 9 × 5; 5½ × 4.

جواهر اللغة

JAWÂHIR AL-LUGÂT.

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

Beginning - -

حمدا لعالم اعطى ذوى الانعام تحقيق دقائق المعاني العربية و شكرا
لوهاب ابدى على اولى الالباب تدقيق حقائق الفوائد الادبية
و بعد فيقول العبد الفقير المحتاج الى الله القوي محمد بن يوسف
الطبيب الهروى لما كان علم الطب اشد مما يحتاج اليه الطالبون اشتغالا
لكونه وسيلة الى الصحة المبنية عليها العبادة المفضية الى سعادة الدارين
مآلا و سميت جواهر اللغة الخ *

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) الشفاء ; (ii) الفنون ; (iii) الحاوى الكبير ; (iv) الموحد ;
(v) القاموس ; (vi) نزهة الاوراق ; (vii) التقرير ; (viii) المذهب ; (ix)
الديوان ; (x) التاج ; (xi) المغرب ; (xii) الدساتير ; (xiii)
الصالح .

The present copy does not contain the name of the Wazir Zāhiraddīn Muḥammad 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 :—

تمت [تم] الكتاب بعون الملك الوهاب وحسن توفيقه و صلى الله على
خير خلقه محمد العربي الهاشمي وآله الطاهرين واصحابه الراشدين في
شهر سنة ثلثين وتسعمائة ببلدة فاخرة هراة صاها الله تعالى عن الآفات اللهم
اغفر لصاحبه و جامعه و كاتبه و قاريه آمين يا رب العالمين *

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

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

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

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

1. A seal bearing the name of Muḥammad Shafî' Khân, the servant of 'Âlamgîr Bâdshâh (A.H. 1068-1118=A.D. 1657-1706).

2. A seal bearing the name of a certain Muḥammad Naqî Khân, dated A.H. 1103=A.D. 1691.

3. A seal bearing the name of Hakîm al-Mulk 'Alawî Khân (d. A.H. 1162=A.D. 1748), the celebrated physician of the Emperor Muḥammad Shâh.

No. 1999.

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

المزهر في علوم اللغة

AL-MUZHİR FÎ 'ULÛM AL-LUGĀT.

The well-known lexicographical work of Abu'l-Faḍl Jalâladdîn 'Abdarrahmân bin Abî Bakr as-Suyûtî عبد الرحمن بن ابى بكر السيوطى (d. A.H. 911=A.D. 1505 ; see Lib. Cat., vol. v, part i, No. 123).

Beginning :—

الحمد لله خالق الالسن و اللغات واضع الالفاظ للمعانى بحسب ما
اقتضته حكمه البالغات النح *

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

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

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

Not dated; probably 17th century.

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

No. 2000

fol. 208; lines 31; size 11×9 ; $7\frac{1}{2} \times 5\frac{1}{2}$.

The Same.

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

Written in fair Arabian Naskh. Foll. 110-208 are supplied in a later hand. Fol. 14th 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.

fol. 685; lines 29; size $12 \times 6\frac{1}{2}$; $9 \times 4\frac{1}{2}$.

مجمع بحار الانوار فى غرائب التنزيل و لطائف الاخبار

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

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

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

Beginning:—

الحمد لله الذى هدانا لهذا وما كنا لنهتدى لولا ان هدانا الله لقد

جاءت رسل ربنا بالحق النخ *

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

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

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

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

Not dated; probably 17th century.

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

No. 2002.

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

The Same.

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

على التعجب واستعاذته صلى الله عليه وسلم مذهما

و غرم يكسر راءج المغرم ان يلتزم ما ليس عليه كمن تكفل انسانا بدين

غيره النخ *

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

Slightly worm-eaten and water-stained.

Not dated; probably 18th century.

No. 2003.

foll. 17; lines 22; size 8 × 5; 7 × 4.

المنظومة

AL-MANZŪMAH.

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

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

Beginning:—

نحمدك اللهم يا ذا الكرم على جميع سابغات الذمم

The work ends thus:—

ثم الصلوة و السلام الزاكى ما صدحت ورق على الاواكى
على النبى الهاشمى احمددا و الّل و الصّحب مصابيح الهدى

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

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

No. 2004.

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

مجمع البحرين و مطلع النيرين

MAJMA‘ AL-BAḤRAIN WA MAṬLA‘
AN-NAYYIRAIN.

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

Author: Fakhraddīn bin Muḥammad bin ‘Alī aṭ-Ṭarīḥ an-Najafī فخر الدين بن محمد بن على الطريخ النجفى.

Vol. I.

Beginning:—

الحمد لمن خلق الانسان و علمه البيان و التبليان و اوضح له الهدى و
الايمان النج *

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

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

The present volume ends with the letter ج.

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

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

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

No. 2005.

fol. 267; lines 25; size 12×8; 6×5.

The Same.

Vol. II.

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

The colophon reads thus:—

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

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

Written in the same hand as the first volume.

Not dated; evidently 11th century A.H.

No. 2006.

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

The Same.

Vol. II.

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

The colophon runs thus:—

و نقلت هذه النسخة من نسخة ابن المصنف ما كتبه هكذا - و قد
كُتبت هذه النسخة الجليظة من نسخة نقل من نسخة ابن المصنف
بيده يوم الثانى و العشرين من شعبان سنة ١١٩٨ و نقلت هذه النسخة
من النسخة المذكورة بيد عبد الله الراجى من الله بحق ابى عبد الله فى
سنة ١٢٤١ هجرى و فت بحويل نوروز شهر شعبان بتاريخ ١١ *

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

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

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

Scribe: عبد الله.

No. 2007.

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

الكليات

AL-KULLÎYÂT.

A dictionary of technical terms, by Abu'l-Baqâ' al-Husain al-Kaffawî as-Sayyid Ayyûb السيد ابوب الكفوى الحسين الكفوى .

Beginning :—

خير منظوق به امام كل مقال و افضل مصدر به كل كتاب فى كل

حال مقدمة تذييل القرآن النخ *

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

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

For other copies see Wien, No. 89 ; Cairo, vol. iv, p. 180 ; Hamîdiyyah, No. 1419 ; Waliaddin, Nos. 3141-2 ; Ayâ Şûfiyyah, Nos. 4733-4 ; Aṣafiyyah, p. 1442 ; Râmpûr, p. 514.

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

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

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

Scribe : مصطفى بن عبد الله.

No. 2008.

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

The Same.

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

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

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

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

No. 2009.

fol. 738; lines 21; size 13×8: 10×5.

کشاف اصطلاحات الفنون

KASHSHĀFU IṢṬILĀḤĀT AL-FUNŪN.

A well-known and useful dictionary of the technical terms of all the branches of Arabic literature, by Muḥammad A'lā bin Shaikh 'Alī bin Qāḍī Muḥammad Ḥāmid bin Muḥammad Ṣābir al-Fārūqī ath-Thānwī محمد اعلیٰ بن شیخ علی بن قاضی محمد حامد بن محمد صابر الفاروقی الثانوی, an Indian scholar of considerable repute who flourished in the middle of the 12th century of the Hijrah.

Beginning: --

الحمد لله الذى خلق الانسان و علمه البيان و خصه بروائع

الاحسان الخ *

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

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

The colophon reads thus:—

قد وقع الفراغ من تحرير هذا الكتاب مسمى بكشاف اصطلاحات

الفنون فى تاريخ عشر شهر جمادى الثانى يوم پنجشنبه وفت الفجر

سنة ١٢٢٨ من هجرة النبى صلى الله عليه وسلم مطابق سنة ٧ اكبر شاه

بادشاه غازى [در] شاهجهان آباد تمت تمام شد *

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

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

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

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

No. 2010.

fol. 519; lines 21; size 11×7; 9×4½.

دستور العلماء

DUSTÛR AL-'ULAMÂ'.

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

Beginning:—

سبحانه ما احلى برهانه جلّ شأنه ما احلى بيانه
وبعد فيقول العبد الضعيف الراجى الى الله المنان عبد النبى احمدنگرى
بن قاضى عبد الرسول من نبى عثمان غفر الله تعالى بكمال الاحسان
واسكنه بحبوحه الجنان ان هذا دستور العلماء و جامع العلوم العقلية
حاروى الفروع و الاصول العقلية النح *

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

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

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

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

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

بفضل خداوند عالى جناب بخوبى شده جلوه گر اين كتاب

The beginning of the other is as follows :—

بعد حمد كردگار و نعت احمد مصطفى

مى سرايم وصف اين گلدسته صدق و صفا

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

GRAMMAR.

No. 2011.

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

كتاب سيمويه

KITÂBU SÎBAWAIH.

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

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

Beginning:—

هذا باب علم ما الكَلَم من العربية فالكلم اسم وفعل وحرف الخ *

Foll. 1^b–3^a contain a preface by one Abû Ja'far Aĥmad bin Muĥammad, who appears to be no other than Aĥmad bin Muĥammad bin Yazdâd bin Rustam (or Rustam bin Yazdâd) Abû Ja'far an-Naĥwî 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 الذى افتتح كتابه بالحمد وجعله آخر دعاء اهل جنته فقال
جَلَّ ثَناءُ و آخر دعواهم ان الحمد لله رب العالمين و صلى الله على
محمد خاتم النبيين و على آله الطيبين قل ابو جعفر احمد بن محمد
لم يزل اهل العربية يبضلون [Sic يفضلون] كتاب ابى بشر الخ *

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

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

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

Not dated; probably 17th century.

No. 2012.

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

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-Zajjâjî.

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

The author of the text, Abu'l-Qâsim 'Abdarrahmân bin Ishâq az-Zajjâjî, a pupil of Abû Ishâq Ibrâhîm az-Zajjâj (*d.* A.H. 310=A.D. 922) and a grammarian of great talent and repute, was born at Nihâwand. He studied at Baghdâd and passed his life as a teacher, at first at Damascus and later on at Tabariyah, 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^a ; *Buġyat al-Wu'ât*, fol. 233^b ; *Dustûr al-'Ilâm*, fol. 57^b ; *Brock.*, vol. i, p. 110.

Beginning:—

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

Contents:—

Fol. 5 ^a .	باب الاعراب
Fol. 10 ^b .	باب معرفة علامات الاعراب
Fol. 14 ^b .	باب الاعدال
Fol. 17 ^b .	باب التثنية و الجمع

- Fol. 23^b. باب الفاعل و المفعول به
 Fol. 36^a. باب ما يتبع الاسم فى اعرائه
 Fol. 36^b. باب الذعت
 Fol. 47^a. باب العطف
 Fol. 61^a. باب التوكيد
 Fol. 66^b. باب البدل
 Fol. 81^b. باب عطف البدان
 Fol. 83^a. باب اقسام الافعال فى التعدى
 Fol. 93^a. باب بتعدى البه الافعال المتعدبة و غير المتعدبة
 Fol. 99^b. باب الابتداء
 Fol. 107^a. باب الاشتغال
 Fol. 113^b. باب الافعال الداخلة على المبتدأ و الخبر فبرنفع المبتدأ نانه
 اسمها و ينصب الخبر على انه خبرها *
 Fol. 129^a. باب الحروف التى تنصب الاسم و ترفع الخبر
 Fol. 142^b. باب الفرق بين ان و ان
 Fol. 146^a. باب حروف الخفض
 Fol. 160^b. باب حتى
 Fol. 162^a. باب القسم
 Fol. 167^b. باب مالم اسم فاعله
 Fol. 172^a. باب من مسائل مالم اسم فاعله
 Fol. 173^b. باب اسم الفاعل
 Fol. 177^a. باب الامثلة التى يعمل عمل اسم الفاعل
 Fol. 179^a. باب الصفة المشبهة باسم الفاعل
 Fol. 183^a. باب التعجب
 Fol. 188^b. باب ما
 Fol. 191^b. باب نعم و نئس
 Fol. 195^a. باب حذوا
 Fol. 196^a. باب الفاعلين [و] المفعولين الذين بفعل كل واحد منهما
 لصاحبه مثل ما بفعل به الآخر *
 Fol. 200^b. باب ما يجوز تقديمه من المضمرة على الظاهرة و ما لا يجوز
 Fol. 204^b. باب اضافة المصدر الى ما بعده

No other copy of the present commentary is known.

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

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

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

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

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

No. 2013.

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

الايضاح

AL-'IDÂH.

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

Beginning:—

الحمد لله رب العالمين و صلواته على سيدنا محمد خاتم النبيين و آله
اجمعين اما على إثر ذلك اطال الله بقاء الامير الجليل عضد الدولة مولانا
و ادام عزة و تائيده و نصره و تمكينه و اسبغ عليه طوله و فضله فانى جمعت
فى هذا الكتاب ابوابا من العربية النح *

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

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

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

الحمد لله رب العالمين الذى جعل حمدا فاسحة كتابه و خاتمة
دعوى اوليائه فى جنته فقال و آخر دعواهم ان الحمد لله رب العالمين الخ *

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

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

Dated A.H. 599=A.D. 1202.

Scribe: على بن محمد بن على بن عبد الله.

No. 2014.

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

شرح الايضاح

SHARH AL-'ÎDÂH.

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

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

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

و اما اسم الشارح فلا ادري حقيقته بل كان احد من ائمة الفحكة الثقة
انما الذي فهم من عبارة المفتاح للسكاكى فى بحث ما عدا و حاشا ان
هذا الشرح ... للامام البذا المصبرى الشهير بذلك *

This Ibn al-Bannâ', whose full name is Abû 'Alî Ḥasan bin Aḥmad bin 'Abdallâh bin al-Bannâ' al-Muqrî *أحمد بن الحسن بن عبد الله بن البنا المقرئ* was a jurist of the Ḥanbalî sect. He was born, according to Abû Ya'îlâ, *Ṭabaqât al-Ḥanâbilah*, fol. 266^a, in A.H. 396=A.D. 1005. He studied under Abû'l-Qâsim 'Abdalmalik bin Muḥammad bin Aḥmad Ibn Bishrân (*d.* A.H. 430=A.D. 1038), to whom he refers in the present work on fol. 208^b thus:—

اعلم ان ابا على ما ذكر باب الذببة فى كتاب الايضاح خدمة للسلطان
لانه منعه لعضد الدولة فزعه عنه الا انى درست على شيخى ابنى القاسم
هذا الباب من اللمع لابن جنى و سألته مع ذلك عن مسائل الاخفش
فى الوسط *

Ibn al-Bannâ' is said to have composed 150 works, of which the commentary on *Al-'lâh* is specially noted by Yâqût (*Irshâd al-Arib*, vol. iii, p. 25). He died in A.H. 471=A.D. 1078. See *Ṭabaqât al-Ḥanâbilah* by Ibn Rajab al-Hanbalî, vol. i, fol. 10^a; Ad-Dahabî's *Ṭabaqât al-Qurrâ'*, fol. 97^b; *Bu'iyat al-Wu'ât*, fol. 170^a.

Beginning:—

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

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

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

الزمرانى غفر الله له وللمسلمين آمين و ذلك فى احد عشر خلون من
شهر الربيع الثانى سنة الف ومأتين. [و] ستة وتسعون [تسعين] من الهجرة
النبوية منقول من كتاب الكتبخانة الميرية *

The second part begins on fol. 135^b thus:—

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

عليه الخ *

Fol. 135^a also contains a note, probably by the scholar noted above, referring to the identification of the author of the commentary.

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

Written in Arabian Naskh.

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

Scribe: عبد الله بن ابراهيم الزمرانى .

No. 2015.

fol. 199; lines 33; size $5\frac{1}{4} \times 9\frac{1}{4}$; $8\frac{1}{4} \times 12$.

الخصائص

AL-KHAṢĀ'IS.

A work on the principles of syntax, by Abu'l-Fath 'Uṣmān bin Jinnī al-Mawṣilī الموصلى بن جنى عثمان (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 اطال الله بقاء مولانا
الملك المنصور المؤيد بهاء الدولة و ضياء الملة و غياث الامة و ادام ملاكه
و نصره و ساطانه و مجدده و تأييده و سموه و كبت شانئه و عدوه
انا لم نر احدا من علماء البلدين تعرض بعمل اصول النحو على مذهب
اصول الكلام و الفقه فاما كتاب اصول ابى بكر فلم يلام فيه بما نحن عليه

الاحرفا او حرفين في اوله و قد تعلق عليه به و سنقول فى معناه على ان
 ابالحسن قد كان صنف فى شىء من المقائيس كتيباً اذا انت قرنته بكتابنا
 هذا علمت بذاك انا نبنا عده فيه و كفيناه كلفة التعب به و كافنا على
 لطيف ما اولنا من علومه المسوقة اليها المفيدة ماء البر و البشارة
 علينا النعم *

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 Hamîdiyyah Library (No. 1287) possesses a copy, but it is difficult to ascertain from the catalogue whether the copy is complete. In India the Râmpûr Library appears to possess two copies, one complete, the other only the first part (Catalogue, p. 538).

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

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

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

Scribe : هاشم بن محمد الحسينى .

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

No. 2016.

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

كتاب اللمع

KITÂB AL-LAMA'.

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

Beginning:—

الكلام كله ثلاثة اضرِب اسم و فعل و حرف النح *

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

The colophon reads thus:—

تم الكتاب و الحمد لله فرغ من نسخه محمد بن على
بن ابى العز البغدادي المعروف بالابري في اواخر المحرم من سنة
عشرين و ستمائة *

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

Written in fair, large and fully vocalised Naskh.

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

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

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

No. 2017.

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

شرح اللمع

SHARH AL-LAMA'.

An old and valuable copy of a commentary on the preceding work written during the lifetime of the commentator. By Muḥibbad-dīn Abu'l-Baqā' 'Abdallāh bin al-Ḥusain bin 'Abdallāh bin al-Ḥusain al-'Ukbarī المحب الدين ابو البقاء عبد الله بن الحسين بن عبد الله بن الحسين العكبرى (*d.* A.H. 616=A.D. 1219; see Lib. Cat., vol. xviii, part ii, No. 1371).

Beginning:—

الحمد لله على ما اولى اما بعد فان بعض المشغوفين
بكتاب اللمع فى النحو تأليف ابى الفتح عثمان بن جنى رحمه الله سألنى
ان املى عليه مختصرا فى شرحه فاجتهد الى ذلك و الله الموفق - فصل
فى بيان النحو النحوى *

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

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

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

Written in fair, large and fully vocalised Naskh.

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

Scribe: عبد المجيد بن عثمان بن نو قاضى الجبلى.

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

No. 2018.

foll. 99; lines 5; size $8\frac{1}{2} \times 5\frac{1}{4}$; $5\frac{1}{2} \times 3$.

المختصر فى النحو

AL-MUKHTAṢAR FI'N-NAḤW.

A treatise on grammar, by Abu'l-Ḥasan 'Alī bin Muḥammad bin Ibrāhīm bin 'Abdallāh al-Quhundurī ad-Darirī محمد بن علي بن محمد بن إبراهيم بن عبد الله القهندري الضريرى, a grammarian of considerable repute. The date of his death is not known, but he must have flourished in the earlier part of the 5th century of the Hijrah, since Abu'l-Ḥasan 'Alī al-Wāḥidī (*d.* A.H. 468 = A.D. 1075) calls him his teacher. For accounts of his life see *Buḡyat al-Wu'āt*, fol. 279^a, and *Nakt al-Himyân*, fol. 63^b.

Beginning:—

الحمد لله رب العالمين والعاقبة للمتقين والصلاة على رسوله محمد
وآله اجمعين قال الشيخ الإمام الاجل الزاهد ابو الحسن على بن محمد
بن ابراهيم الضريرى رحمة الله عليه اعلم ان كلام العرب يقسم على ثلاثة
اقسام اسم وفعل وحرف النح *

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

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

Written in fair, large and fully vocalised Naskh.

Not dated; probably 17th century.

No. 2019.

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

شرح المختصر فى النحو

SHARḤ AL-MUKHTAṢAR FI'N-NAḤW.

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

Beginning:—

الا بذكرة يستكمل كل ذى بال و بصلاة نبيه يتوسل الى كل خير

وكمال فله الحمد و عليه الصلوة و على آله و اصحابه نفائس البركات
و شرائف التحيات الخ *

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 Majdaddin al-Firûzâbâdî (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 فلى .

No. 2020.

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

العوامل المائة

AL-'AWÂMIL AL-MI'AH.

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

Beginning :—

الحمد لله على نعمائه الشاملة و آلائه الكاملة و الصلوة على سيد الانبياء
محمد المصطفى و آله المجتبى و اعم ان العوامل فى النحو على ما
ألفه الشيخ الامام مائة عامل العامل ما يوجب كون آخر الكلمة
على وجه مخصوص الخ *

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

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

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

The colophon reads thus:—

تمام شد شرح مائة عامل

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

Written in Indian Naskḥ, within coloured ruled borders.

Not dated; probably 18th century.

No. 2021.

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

شرح الجمل

SHARḤ AL-JUMAL.

A fragment of a commentary on a grammatical work.

The colophon reads thus:—

هذا اخر ما نيسر زيده على شرح الجمل الكسائبة *

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-Jurjânî (*d.* A.H. 471=A.D. 1078). The work seems to be identical with Al-Ba'li's commentary on *Al-Jumal* of Al-Jurjânî, a copy of which is noticed in Escur., No. 27.

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

The MS. opens thus :—

قال بحمد الله تعالى النواصب للفعل المضارع وهى ان
كذلك ارجو ان نعطينى الشرح قد تقدم
ان ان الخفيفة لها اربعة اقسام *

We learn from Hāj. Khal., vol. ii, p. 624, that the entire work is divided into five *Faṣl*, viz., (i) فى المقدمات ; (ii) فى عوامل الافعال ; (iii) فى اشاء منفردة (v) and (iv) فى عوامل الاسماء ; فى عوامل العروف (iii). 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 Ibrāhīm bin Aḥmad bin Muḥammad az-Zarā'ī from a transcript of the work written by the author himself.

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

No. 2022.

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

تسفة الاحباب و طرفة الاصحاب

TUḤFAT AL-AḤBÂB WA ṬURFAT AL-AṢḤÂB.

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

By Jamāladdîn Muḥammad bin 'Umar Baḥraq al-Ḥaḍramî جمال الدين محمد بن عمر بحرق الحضرمي (*d.* A.H. 930=A.D. 1523; see Lib. Cat., vol. xviii, part i, No. 1306).

The commentary begins thus :—

الحمد لله الذى خلق الانسان و علمه البيان *

The first line of the text is as follows :—

افول من بعد افتتاح القول بحمدى الطول الشديد الحول

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

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

The work has been frequently printed in Cairo. For printed editions see Iktifâ' al-Qunû', p. 299.

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

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

No. 2023.

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

المفصل

AL-MUFASSAL.

The well-known grammar of Jârallâh Abu'l-Qâsim Maḥmûd bin 'Umar az-Zamakhsharî جار الله ابو القاسم محمد بن عمر الزمخشري (d. A.H. 538=A.D. 1143; see Lib. Cat., vol. xviii, part ii, No. 1339).

Beginning:—

الله احمد على ان جعلنى من علماء العربية و جعلنى [جبانى] على

العصب للعرب والعصبية النجم *

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; Râmpûr, p. 555; Âsafiyah, p. 1658; Ayâ Şûfiyah, Nos. 4593-6; Walîaddîn, Nos. 3048-50; Kûprilizâdah, Nos. 1505-6; Nûr 'Uşmâniyah, No. 4647. For commentaries and abridgments see Brock., vol. i, p. 291; Hâj. Khal., vol. vi, pp. 36-42.

The colophon reads thus:—

تمام شد کتاب مفصل از تکمله کردن بتاریخ دوم ماه محرم الحرام

سنة ۱۲۴۷ مقام لکهنؤ در امام باره دیوان سید ناصر علی صاحب بخط

بی ربط حسین علی عفا عنه ولد حافظ غلام علی عفی الله عنه *

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

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

Scribe : حسين على .

No. 2024.

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

المسترشد

AL-MUSTARSHID.

A commentary on the *Al-Mufaṣṣal* of Az-Zamakhsharî, by Muhibb-ad-dîn Abu'l-Baqâ' 'Abdallâh bin al-Ḥusain bin 'Abdallâh bin al-Ḥusain al-'Ukbarî محب الدين ابو البقاء عبد الله بن الحسن بن عبد الله بن الحسين العكبرى (d. A.H. 616 = A.D. 1219 ; see No. 2017 above).

Beginning :—

الحمد لله الذى تاهت فى عالم ربوبيته قلوب المتفكرات وكلت فى ثناء
صمديته بصائر المبصرات و بعد ثم سألتنى من لا يُردُّ قوله ولا
يعدُّ طوله و هو الشيخ الامام شمس الملة والدين آملى البخارى ان أؤلف
حاشية المفصل مشروحة فامتثلت امره وراعى قدره فبسبب كساد سوق الادب
..... وردت بنيسابور صادفتنى من اصطفاة بهذا الفن
وهو الامام الهمام المحقق علاء الملة والدين بهاء الاسلام والمسلمين
استدعانى ان اكتب المختصر المحصل فى شرح المفصل فغيرت ما جمعته
عن اعماله و عملت على امتثال رسمه و سميتها المسترشد النجم *

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

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

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

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

No. 2025.

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

شرح المفصل

SHARH AL-MUFASSAL.

The fourth part of a commentary on the *Al-Mufaṣṣal* of Az-Zamakhsharī (see No. 2023 above), by Muwaffaqaddīn Abū'l-Baqā' Ya'īsh bin 'Alī bin Ya'īsh, better known as Ibn Ya'īsh and also as Ibn aṣ-Ṣā'ig موفق الدين ابو البقاء يعش بن على بن يعش الشهير بابن بعش *و ابن الصانع*.

Beginning:—

فصل قال صاحب الكتاب و الزيادة تكون واحدة و ثنتين و ثلاثة و اربعة و مواقعها اربعة ما قبل الغاء و ما بين الغاء و العين و ما بين العين و اللام النجم *

The author, Ibn Ya'īsh, a grammarian of great talent who belonged to a family of Mawṣil, was born at Aleppo on the 3rd of Ramaḍān, A.H. 553=A.D. 1158. He studied under Abū'l-Yumn Zaid bin al-Ḥasan al-Kindī (*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 Jamī's treatise on the inflection of verbs, entitled *Taṣrīf al-Mulūkī*. He died at Aleppo on the 25th Jumādā I, A.H. 643=A.D. 1245. For further particulars of his life see Ibn Khallikān (*De Slane's translation*, vol. iv, pp. 379–385); Buḡyat al-Wu'āt, fol. 235^b; Mir'āt al-Janān, fol. 403^b; *Dustūr al-I'lām*, fol. 157^b; Brock., vol. i, p. 297.

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

For other copies see Wafīaddīn, Nos. 3009–12; Yenī, No. 1101; and Ayā Ṣūfiyah, No. 4540. See also Hāj. Khal., vol. vi, p. 37.

The colophon reads thus:—

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

Written in Arabian Naskh.

Not dated; probably 15th century.

No. 2026.

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

The Same.

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

من الايضاح و البيان ما يحصل بفعله فصل قال صاحب
الكتاب و كما كانت الصفة و فى الموصوف فى اعرابه النجم *

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

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

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

Not dated; probably 16th century.

No. 2027.

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

الايضاح

AL-'ÎDÂḤ.

An old copy of a valuable commentary on Az-Zamakhshari's *Al-Mufaṣṣal* (see No. 2023 above), by Jamāladdīn Abū 'Amr 'Uṣmān bin 'Umar, better known as Ibn al-Ḥājib al-Mālikī جمال الدين ابو عمرو عثمان بن عمر المعروف بابن العاجب المالكي (d. A.H. 646=A.D. 1248; see Lib. Cat., vol. xix, part i, No. 1541).

Beginning:—

قوله الله احمد على طريقة اياك نعبد تقديما للاهم و ما ينقل
انه للحصر لا دليل عليه الن *

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

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

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

شرح المفصل لابن الحاجب المغربي سنة اثنى و سبعين
و ستمائة *

The name of the scribe has been rendered entirely illegible.

No. 2028.

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

المكمل فى شرح المفصل

AL-MUKAMMAL FÎ SHARḤ AL-MUFAṢṢAL.

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

Beginning:—

الحمد لله الذى قصر عما يليق بكبريائه أوفى ائذنية اهل ارضه
وسمائه اما بعد فقد دعانى فئة خلصانى وزمرة اعوانى الى
ان اشرح لهم كتاب المفصل فى النحو تأليف الامام فخر خوارزم محمود
بن عمر الزمخشري ارجو ان يكون شرحا لا يبقى معه فى المفصل
اشكال و سميته بكتاب المكمل فى شرح المفصل الن *

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

For other copies see Bodl., vol. i, No. 1084; Escur., No. 60; Alger, No. 43; Nûr 'Uṣmâniyah, Nos. 4613-14; and Âsafîyah, 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 عفى عنه, dated A.H. 1107 = A.D. 1695.

No. 2029.

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

شرح شواهد المفصل

SHARḤ SHAWÂHID AL-MUFAṢṢAL.

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

Beginning:—

الحمد لله الذى فضل الانسان بفضيلة البيان و بعد فقد
 سفتح لى بعد ما التمس اخوانى من مقتبسى العام ان اكتب
 على ما [sic] الحبير العلامة جار الله الزمخشري جزاء الله تعالى عن ذاك
 خير الجزاء فى كتابه المترجم بكتاب المفصل من الابيات المهدية المستعديّة
 التى لا حظها رؤساء النحو دعون الاشتهادات على وجه يفيد
 كل مستفيد النعم *

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

The colophon reads thus:—

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

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

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

Scribe: محمود بن محمد بن سليمان.

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

No. 2030.

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

شرح الانموذج

SHARḤ AL-UNMŪDAJ.

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

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

Beginning:—

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

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

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

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

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

Written in fair Naskḥ.

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

No. 2031.

fol. 41 ; lines 7 ; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6 \times 3\frac{1}{4}$.

المصباح

AL-MISBÂḤ.

The well-known grammar of Abu 'l-Faṭḥ Nâsir bin 'Abdassayyid al-Mutarriẓi أبو الفتح ناصر بن عبد السيد المطرزي.

Beginning :—

أما بعد حمد الله ذى الانعام جاعل الذخو فى الكلام كالملاح فى انطعام

النخ *

The author, Al-Mutarriẓi, a philologist of great talent, was born at K̲h̲wārizm 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 Buḡyat al-Wu'āt, fol. 323^a ; Dustūr al-ʿIlām, fol. 128^a ; Mir'āt al-Janān, fol. 379^b ; Ibn K̲h̲allikān (De Slane's translation, vol. iii, pp. 523-5) ; Al-Jawāhir al-Muḍīyah, vol. ii, fol. 75^a ; Ḥadā'iq al-Ḥanafīyah, 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-Iqnā'* (see Hāj. K̲h̲al., vol. i, p. 384).

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

For other copies see Berlin, Nos. 6530-1 ; Gotha, No. 24 ; München, Nos. 695-7 ; Wien, Nos. 159-63 ; Leyden, Nos. 172-4 ; Paris, Nos. 1136, 4008, 4130 ; Alger, Nos. 46, 49, 51 ; Br. Mus., Nos. 486, 880, 1030, 1390, 1522 ; India Office, No. 890 ; Nūr 'Uṣmānīyah, No. 4629 ; Cairo, vol. iv, p. 110 ; Râmpûr, p. 555. For commentaries see Hāj. K̲h̲al., vol. v, p. 582.

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

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

Scribe : سعد عالم على.

No. 2032.

fol. 55; lines 9; size $11 \times 6\frac{1}{4}$; $6 \times 2\frac{1}{2}$.

The Same.

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

Written in Indian Naskḥ, with copious interlinear notes.

Dated A.H. 1231=A.D. 1815.

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

No. 2033.

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

The Same.

Another copy of the same work, beginning as usual.

Written in Indian Naskḥ. Worm-eaten.

Dated A.H. 1261=A.D. 1845.

Fol. 1^a contains a seal bearing the name of a certain Sayyid Muṣṭafā Mūsawī, dated A.H. 1262=A.D. 1846.

No. 2034.

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

The Same.

Another copy of the same work, beginning as usual.

Written in Indian Nasta'liq, with copious marginal notes. The first eight folios are in a later hand.

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

Scribe : محمد عبد الولي.

No. 2035.

fol. 150; lines 19; size $10 \times 5\frac{3}{4}$; $6\frac{1}{4} \times 3$.

ضوء المصباح

DAW' AL-MIṢBĀḤ.

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

Beginning:—

فولد اما بعد حمد الله اما كلمة فيها معنى الشط النجم *

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

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

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

Not dated; probably 18th century.

No. 2036.

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

The Same.

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

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

Not dated; probably 19th century.

No. 2037.

fol. 120 ; lines 15 ; size $9\frac{1}{4} \times 6\frac{1}{4}$; $6\frac{1}{4} \times 3\frac{1}{2}$.

توضيح الحواشى

TAWDÎH AL-HAWÂSHÎ.

An anonymous gloss on the *Daw'al-Miṣbâḥ* of Al-Isfarâ'inî (see No. 2035 above).

Beginning :—

الحمد لله الذى جعل النحو اسلوباً فى الكلام وسيلة الى المعانى
و البيان اما بعد فاننى اردت ان اوضح بعض حواشى المصباح للاستاذ
العلامة شهاب الملة و الدين و ازيد بحثاً ملائماً فى بعض المقام قوله اما بعد
حمد الله ذوى الانعام قال الاستاذ رحمه الله اختار هذه العبارة دون ان يقول
الحمد لله او احمد الله و نحو ذلك لانها تدل على ان الحمد عند المصنف
اهم من كل شئ وتلوح الى انه عبد شكور قلت هذا الكلام جواب سوال مقدر
و هو ان يقال لم اختار المصنف رحمه الله هذه العبارة فاجاب النخ *

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

The colophon reads thus :—

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

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

Not dated ; probably 18th century.

No. 2038.

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

درّة النوء

DURRAT AN-NAW'.

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

Beginning:—

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

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

The colophon reads thus:—

تم على يد العبد الضعيف شهاب الدين محمد بن
ابى بكر العراقي المدعو بالحافظ اصلح الله شأنه و صانه عما شأنه فى يوم
الاحد قبيل العصر حامداً لله *

Written in Naskḥ.

Not dated; probably 18th century.

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

No. 2039.

fol. 72; lines 21; size $9\frac{1}{2} \times 5\frac{1}{4}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

الانوار

AL-ANWÂR.

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

Beginning:—

اما بعد حمد الله اما كلمة افتتاح و تنبيه فلا يليها الا الاسم لاستحقاقه

الابتداء وفيها معنى الشرط فلزم في جوابها الفاء الخ *

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

The colophon reads thus:—

تمت (تم) هذا الكتاب بعون الملك الوهاب المسمى انوار شرح

المصباح بتاريخ دهم شهر ربيع الآخر سنة ٣٠ جلوس همايون *

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

Not dated; probably 17th century.

The title-page contains a note stating that the MS. was presented by Tipû Sultân of Maisûr to one Ḥusain 'Alî 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 الدواة بهادر نصرت جنگ.

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

No. 2040.

fol. 238; lines 23; size 10×7; 8×5½.

المحصول في شرح الفصول

AL-MAḤṢŪL FÎ SHARḤ AL-FUṢŪL.

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

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

Hijjah, A.H. 681=A.D. 1282. See *Dustûr al-I'âm*, fol. 15^a, and *Buġyat al-Wu'ât*, fol. 183^b.

Beginning:—

الحمد لله الذى اتخذ الحمد لنفسه ذكرا ورضى به من عباده

شكرا له *

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 *Fuṣûl Khamsîn*.

The colophon reads thus:—

و فرغ مصنفه من تصنيفه يوم الثلاثاء تا سع عشر جمادى الآخرة
سنة اربع و سبعين و ستمائة - نجز بعون الله و منه فى خامس المحرم سنة
تسع و سبعمائة *

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

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

Written in fair Arabian Naskh.

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

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

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

No. 2041.

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

الكافية

AL-KÂFÎYAH.

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

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

Beginning:—

الكلمة لفظ وضع لمعنى مفرد وهى اسم و فعل و حرف النخ *

The work, which is sometimes called the *Muqaddimah* 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; Āsafiya, No. 1654; and Rāmpūr, 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.

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

The Same.

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

Written in thick Naskh. Water-stained.

Not dated; probably 19th century.

No. 2043.

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

The Same.

Another copy of the same work, beginning as usual.

The colophon reads thus:—

تمام شد کافیه بفضل اورتعالی بخط ارشد علی البهاری بیاس خاطر

مرزا علی حسین زاد الله عمرة و علمه *

Written in Indian Nasta'liq.

Not dated; probably 19th century.

No. 2044.

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

شرح الكافية

SHARḤ AL-KĀFĪYAH.

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

Beginning:—

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

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

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

Written in Indian Naskh.

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

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

No. 2045.

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

الرضى شرح الكافية

AR-RADĪ SHARḤ AL-KĀFĪYAH.

A comprehensive commentary noted for the critical investigations on the *Kāfiyah* of Ibn al-Ḥāḥib (see No. 2041 above), by Rāḍiaddin Muḥammad bin Ḥasan al-Astarābādī ash-Shī'ī, better known as Najm al-A'inmah رضى الدين محمد بن حسن الاسترآبادى الشيعى. الشهير بنجم الأئمة.

Complete in two separate volumes.

Vol. I.

Beginning :—

الحمد لله الذى جلست آلاؤه عن ان يحاط بعدّ النجم *

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

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

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

The work has been printed in Constantinople, A.H. 1275. It has twice been lithographed, viz., in Tihriân, 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 Şaḥîḥ al-Bukhârî, Abû Muḥammad Maḥmûd bin Aḥmad al-'Ainî, who died in A.H. 855=A.D. 1451; see Lib. Cat., vol. v, part 1, No. 166. For his works and manifold activities see Brock., vol. ii, pp. 52-53.

The colophon reads thus :—

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

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

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

No. 2046.

fol. 179; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work.

Beginning:—

فوله الموصول مالم يتم جزاء الابصلة النح *

The colophon runs thus:—

و قد تم تمامه و ختم اختتامه فى الحضرة المقدسة الغرورية على
 مشرفها صلوات رب العزة و سلامه فى شوال سنة ست و ثمانين و ستمائة *
 نجز تحريره على يمين الفقير الى رحمة ربه القدير ابى محمد
 محمود بن احمد العيضى عامله ربه و رالديه بلطفه الجلى و الخفى
 يوم الخميس المبارك آخر النهار العشرين من شوال سنة اثنين و عشرين
 و ثمان مائة من الهجرة النبوية على صاحبها افضل الصلوات و ازكى
 التحيات و الحمد لله اولا و آخر و باطنا و ظاهرا و اصى على نبيه الذى
 بعث ناهيا و امرنا محمد المصطفى المبعوث آخر و على آله و صحبه
 و ازواجه ما دام الحامد حامدا و الشاكر شاكرا *

By comparing the above colophon with that of vol. I, it appears that, according to 'Aini, 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 $10\frac{1}{4} \times 6\frac{1}{4}$; 7×4 .

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 رضى. The quotations from the text are in red.

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

Scribe : محمد بن ابوبن عبد الله الاصفهانى.

No. 2048.

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

مختصر شرح الكافية

MUKHTAṢARU SHARḤ AL-KÂFÎYAH.

An anonymous abridgment of the preceding work.

Beginning :—

له الحمد فى الاولى و الآخرة و بعد فهذه خلاصة ابحاث
كتاب نجم الائمة الرضى لخصته بعد الوقوف على الوجه المرضى ليسهل
دركه و تناوله على الزكى - الكلمة لفظ مفرد موضوع الن *

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

Not dated ; probably 18th century.

No. 2049.

fol. 123 ; lines 19 ; size 11 × 7 ; 8 × 4 $\frac{3}{4}$.

الوافية في شرح الكافية

AL-WÂFÎYAH FÎ SHARḤ AL-KAFÎYAH.

An old copy of the second of three commentaries on the *Kāfiyah* of Ibn al-Ḥāḡib (see No. 2041 above), by Ruknaddīn al-Ḥasan bin Muḥammad bin Sharaf-shāh al-Astarābādī ركن الدين الحسن بن محمد بن شرف شاه الاسطرابادي .

Beginning :—

احمد الله على عظمة جلاله حمد غريق بمطالعة جماله
و بعد فانى بعد ان شرحت كتاب الكافية من النحو اولا مع ايرادات
واجوبة و ابكات كثيرة شرحته ثانيا مفصلا على حل الغاظه و شرح معانيه
و الاشارة الى تحليل تركيباته و حل مبانيه الا نادرا مع ذكر علل اكثرتها ليرسم
خدمة الامير الكبير ناصر الدولة يحكى بن المخدم المعظم
ملك ملوك الامراء و الوزراء جمال الدنيا و الدين ابراهيم بن
يغرش بيلكا ملك الختن و سمته الوافية فى شرح الكافية الخ *

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

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

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

The colophon reads thus:—

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

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

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

Scribe: محمد بن يحيى بن حسن اللقمانى.

No. 2050.

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

الحاشية على الوافية

AL-ḤĀSHIYAH 'ALA'L-WĀFIYAH.

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

Beginning:—

قوله احمد الله افتتح بالتحميد بعد التسمية *

No other copy of the work is known.

Written in Nasta'liq.

Not dated; probably 18th century.

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

Beginning:—

الحمد لله الذي انعم علينا بنعم العظام و تفضل علينا بمنه الجسام
 و بعد فيقول العبد الحقير صفى بن نصير لما رأيت
 ان الاحتياج الى تحصيل علم الاعراب بين وقد شرحه طائفة
 غير ان شروحهم و حواشيه لم تكن وافية فى ابراز محاسنه الاحواشى
 شيخى و استاذى شهاب بن شمس بن عمر الدولت آبادى
 فانها كافية ألقت له شرحا و لم از دفيه شيئاً
 اجنبيا و سميته غاية التحقيق الح *

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

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

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

No. 2053.

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

الفوائد الضيائية

AL-FAWÂ'ID AD-DIYÂ'ÎYAH.

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

Beginning:—

الحمد لوليه و الصلوة على نبيه الح *

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

popularly known in India as *Sharḥu 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'liq, within red and blue ruled borders. The quotations from the text are in red.

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

No. 2054.

fol. 188; lines 17; size 7×6 ; 7×4 .

The Same.

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

و انما مثل المصنف بما يكون الوساطة بين اما و فانها منصوبة بظهور
امثلة كونها مرفوعة لكثرتها *

Written in Nasta'liq. The last two folios are in a later hand.

Not dated; probably 18th century.

No. 2055.

fol. 222; lines 16; size $5\frac{3}{4} \times 4\frac{3}{4}$; $4\frac{1}{2} \times 2\frac{1}{4}$.

الحاشية على القوائد الضيائية

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

A gloss on the preceding work, by 'Abdalḡafûr al-Lâri
عبد الغفور اللارى.

Beginning:—

قوله الحمد مصدر المعلوم النح *

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

The present gloss extends to the section on *أسماء الأفعال*.

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

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

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

No. 2056.

foll. 108; lines 16; size 9×6 ; $6\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

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

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

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

Not dated; probably 19th century.

No. 2057.

foll. 185; lines 17; size $7\frac{1}{2} \times 5\frac{1}{2}$; $5 \times 2\frac{1}{2}$.

تكملة حاشية عبد الغفور

TAKMILATU ĤÂSHIYATI ‘ABDAL-ĠAFÛR.

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

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

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

الى المركبات المعدودة من المبنيات اى فيها سبق بقوله و هى
المضمورات النخ *

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

The work has been lithographed at Lucknow, 1885.

The colophon reads thus:—

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

Written in Indian Naskh.

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

Scribe : محمد حسين.

No. 2058.

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

The Same.

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

Written in Indian Naskh.

The title-page contains the inscription لسان السلطان معمر الدولة
منشى محمد صفدر عليخان dated A.H. 1272. For a similar inscription
see No. 1996 above.

Not dated ; probably 19th century.

No. 2059.

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

The Same.

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

فوله على وجه آه بمعنى الباء كما فى قوله حقيق النخ *

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

Not dated; probably 19th century.

No. 2060.

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

الحاشية على حاشية عبد الغفور

AL-ḤĀSHIYATU 'ALĀ ḤĀSHIYATI 'ABDALĠAFŪR.

An annotation on the gloss of 'Abdalġafūr (see No. 2055 above) by Mullā 'Abdalḥakīm as-Siyālkūtī, the author of the foregoing work.

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

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

اما بعد فهذه فوائد عالية ماد بها محيط خاطر ابى و استاذى

..... عبد الحكيم السبلكوتى النخ *

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

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

The colophon reads thus:—

حاشية ملا عبد الحكيم على حاشية ملا عبد الغفور على نسخة الصيائية

فى شرح الكافية بفضل پاک پروردگار تاريخ پنجم شهر ربيع الثانى

۷ پهاگى سنة ۱۲۵۶ فصى انجام و اتمام يافت *

Written in Indian Nasta'liq.

Dated 1256 Faṣlī.

Scribe : محمد نصير الحق.

No. 2061.

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

The Same.

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

Written in Shikastah. Worm-eaten.

Not dated ; probably 19th century.

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

No. 2062.

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

The Same.

An incomplete copy of the same work.

Beginning :—

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

على العموم و الدوام و لكثرة استعماله النح *

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

The MS. breaks off abruptly thus :—

يجب ان لا يتعرض كون آخر معدولا عن واحد اذ الوضع

لا يقتضى الا احد الامور *

Written in Indian Nasta'liq. Worm-eaten.

Not dated ; probably 18th century.

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

No. 2063.

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

الحاشية على الفوائد الضيائية

AL-ḤĀSHIYATU ‘ALA’L-FAWĀ’ID
AD-DIYĀ’IYAH.

A gloss on *Al-Fawā'id ad-Diyā'iyah* of Jāmī (see No. 2053 above), by ‘Iṣāmaddīn Ibrāhīm bin Muḥammad bin ‘Arabshāh al-Isfarā’īnī عاصم الدين ابراهيم بن محمد بن عريشاه الاسفرائيني (*d.* A.H. 944=A.D. 1537 ; see Lib. Cat., vol. xv, No. 982).

Beginning :—

يا هاديا لسالك مسالك محامدك النجم *

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

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

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

Not dated ; probably 18th century.

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

No. 2064.

fol. 435 ; lines 15 ; size 9×6 ; 7×4 .

The Same.

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

Written in Indian Nasta'liq.

Not dated ; probably 18th century.

No. 2065.

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

The Same.

Another copy of the same work.

Beginning:—

قوله الحمد هو الوصف بالجميل النح *

Written in Indian Nasta'liq.

Not dated; probably 18th century.

No. 2066.

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

الحاشية على الفوائد الضيائية

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

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

Beginning:—

الحمد sic نحو جنابه اما بعد فان مباحث الفعل
والحرف من الشرح المنسوب الى العارف الجامى لما لم
يعتنى بتدقيقها احد من الفضلاء اردت ان اعلق عليها ما يزيل من
فقابها فوفقت بتسويده حين ما قرأها علىّ و تلاها لدى الولد العزيز المدعو
بابى الفتح محمد العارف النح *

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

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

Written in fluent Naskḥ.

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

Scribe: سلطان محمد شاه محمد.

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

No. 2067.

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

الحاشية على الفوائد الضيائية

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

A gloss on *Al-Fawâ'id ad-Diyâ'îyah* of Jâmî (see No. 2053 above), by Maḥmūd bin Ni'matallāh al-Bukhārî البخارى نعمت الله بن محمود, a scholar of the 10th century of the Hijrah (see Lib. Cat., vol. x, No. 525).

Beginning:—

مذك البداية و اليك النهاية اما بعد فهذه قليلة من الشبهة
و الايرادات علقها احقر عبد الله البخارى محمود بن نعمت الله
البخارى على الفوائد الضيائية المشهورة بشرح الجامى لمولى
الوحيد العلامة السامى مولانا نور الدين عبد الرحمن الجامى النخ *

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

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

Written in elegant Arabian Naskḥ, within red ruled borders.

Not dated ; probably 17th century.

No. 2068.

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

الحاشية على الفوائد الضيائية

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

A gloss on *Al-Fawâ'id ad-Diyâ'îyah* of Jâmî (see No. 2053 above), by Muḥammad 'Iṣmatallāh bin Maḥmūd محمد عصمة الله بن محمود. Two scholars named 'Iṣmatallāh are known. The one, Muḥammad 'Iṣmatallāh bin Maḥmūd Ni'matallāh al-Bukhārî, whose commentary upon *Risālat at-Taṣarrufāt* of Az-Zamakhsharî, composed in A.H. 945

=A.D. 1538, has been noticed in India Office, No. 989. The same 'Iṣmatallāh appears to be the author of the present gloss on *Al-Fawā'id ad-Diyā'iyah* of Jāmī, which is also noticed in Cairo, vol. iv, p. 38. Another scholar, who is called Mullā 'Iṣmatallāh as-Sahāranpūrī, is noticed by Āzād in his *Subḥat al-Marjān* (Bombay edition), p. 52. This latter scholar also wrote a gloss on *Al-Fawā'id ad-Diyā'iyah* of Jāmī. He died in A.H. 1039=A.D. 1629.

Beginning:—

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

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

Written in Indian Nasta'liq.

Not dated; probably 18th century.

No. 2069.

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

الحاشيه

AL-ḤĀSHIYAH.

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

By 'Abdarrahmān bin Maḥmūd al-Isfarā'īnī محمود بن محمد الاسفرائينى. He was a contemporary of the above-mentioned 'Iṣmatallāh.

Beginning:—

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

لما رأيت في حاشية الفاضل المعروف المشهور بالمولوية فى البلدة المشهورة
 السمرقند المسمى بمولانا عصمت الله كلمات توجهها الفاضل المذكور
 على الشارح المعروف المشهور بمولانا جامى قدس سره فخطر
 على خاطرى كلمات اخرى على كلماته فاردت ان اكتب و اجمع اوراقا مما
 تغرد به خاطرى قوله الحمد لله الحمد فى اللغة هو الثناء الخ *

No other copy of the work is known.

Written in Nasta'liq.

Not dated; probably 18th century.

No. 2070.

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

الحاشية على الفوائد الضيائية

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

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

Beginning:—

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

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

For other copies see Râmpûr, p. 535, and Bûhâr, 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 مفدر عليخان dated A.H. 1272. For a similar inscription
 see No. 1996 above.

No. 2071.

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

الحاشية على الفوائد الضيائية

AL-ḤĀSHIYATU ‘ALA’L-FAWÂ’ID
AD-DIYÂ’ÎYAH.

The unique copy of a gloss on *Al-Fawâ'id ad-Diyâ'iyah*, of Jâmi (see No. 2053 above), by Muḥammad Sharîf bin Muḥammad al-Ḥusainî al-‘Alawî محمد شريف بن محمد الحسيني العلوي.

Beginning:—

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

The date of the author's death is not known. The latest authority quoted is Mullâ ‘Iṣāmaddîn al-Isfarâ’inî, who died in A.H. 944=A.D. 1537 ; see No. 2073 below. The fact that he uses the phrase رحمه الله for Iṣāmuddîn 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-Fawâ'id ad-Diyâ'iyah* are introduced by the word قوله in red. Foll. 151^b and 185^a contain large gaps against which are noted the words مسم البياض. A few folios are wanting at the end.

Not dated ; probably 18th century.

No. 2072.

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

اللالى الصافية فى سلك معانى الفاظ الكافية

AL-LA'ÂLÎ AŞ-ŞÂFÎYAH FÎ SILKI
MA'ÂNÎ ALFÂẒ AL-KÂFÎYAH.

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

Beginning:—

الكلمة المراد بها المستعملة فى اصطلاح النحاة فانها قد يطلق على

معانى كالكلام الخ *

No other copy of the work is known.

The colophon reads thus:—

تمت الفوائد المفيدة للجامعة لمعاني الكافية المفيدة بمن الله و توفيقه
قال الشارح رحمه الله وافق الفراغ من جمعه آخر نهار السبت من العشر
الاولى من شهر جمادى الآخرة احد شهر سنة ست وتسعين و ثمان مائة
نقل ذلك جميعا من خطه و هى نسخة التصنيف المشرح المذكور و وافق
الفراغ من نقل هذا الشرح المفيد الفيد للطالب وقت الضحى من
يوم اثنين المبارك لعله ثامن و عشر فى حلب فى شهر رجب الاصب (sic)
من شهر سنة ١١٣٥ خمسة و ثلاثين و مائة و الف سنة من الهجرة النبوية
..... على يد مالكا الفقير الى كرم الله تعالى محمد بن عبد الهادى

بن صالح بن عبد الله *

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

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

Scribe: محمد بن عبد الهادى بن صالح.

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

No. 2073.

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

شرح الكافية

SHARḤ AL-KÂFÎYAH.

A commentary on the *Kâfiyah* of Ibn al-Ḥâjib (see No. 2041 above), by 'Iṣmâ'addîn Ibrâhîm bin Muḥammad bin 'Arabshâh al-Isfarâ'înî عصام الدين الراعي بن محمد بن عرشاه الاسفرائني (d. A.H. 944 = A.D. 1537; see Lib. Cat., vol. xv, No. 982).

Beginning :—

الحمد لله على ما الهمنى كن عصاميا لا عظاميا النح *

For other copies see Ayâ Şûfiyah, Nos. 4507-8 ; Ḥamîdiyyah, No. 1310 ; Waliaddîn, No. 2972 ; Râmpûr, p. 544.

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

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

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

No. 2074.

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

النجم الثاقب على كافية ابن العاجب

AN-NAJM AŞ-ŞÂQIB 'ALÂ KÂFÎYATI
IBN AL-ḤÂJIB.

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

Beginning :—

احمد الله على اقامة اللسان كما احمده على الهداية و الاحسان
..... و بعد فانه قرأ على جماعة من الاخوان كافية ابن العاجب و كان
sic. حينئذ اكثره من الشروح المسمى بالبرود الضافية و العقود الصافية
لوالدنا الشيخ العلامة و الحبر الصمصامة طود العام و معدن التقى و الحكم

الجمالى جمال الدين سليل الائمة الهادين بن الحسن بن محمد بن
ابى القاسم الهادوى وهو اجل الشروح قدرا و اشهرها ذكرار كنت
التقط لهم بعض فوائد المتناثرة و اختصر لهم من فوائد المتناثرة فسألونى
تسطير ذلك لاجل الاختصار و توسطه بين الاقلال و الاكثار فاجبتهم سائلا
متضرعا الى الملك الجليل و سميت بالذخيرة الثاقب على كافية
ابن الحاجب النخ *

The author tells us in the preface, passages from which have been quoted above, that in the course of his lectures on the *Kāfiyah* of Ibn al-Hājib he dictated notes from *Al-Burūd ad-Dāfiyah Wa'l-'Uqūd as-Sāfiyah*, an extensive commentary on the same work by his father, Jamāladdīn bin al-Ḥasan al-Hādawī. Subsequently, at the request of his pupils, our author arranged these notes in the present book-form.

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

No other copy of the work is known.

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

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

No. 2075.

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

شرح الكافية

SHARḤ AL-KĀFĪYAH.

A commentary on the *Kāfiyah* of Ibn al-Hājib (see No. 2041 above), by 'Izzaddīn Muḥammad bin 'Izzaddīn bin Ṣalāḥ bin al-Ḥasan bin Amīr al-Mu'minīn عز الدين محمد بن عز الدين بن صلاح بن الحسن بن امير المؤمنين.

Beginning:—

اعلم ان لفظ الذخيرة لغوية و اصطلاحية النخ *

The author, who belonged to the noble family of the Zaidī Imāms of Ṣan'ā, was appointed by Ja'far Pāshā to the office of

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

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

The colophon reads thus :—

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

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

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

Scribe: محمد بن الصالح الصبارى.

No. 2076.

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

The Same.

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

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

Dated A.H. 1190=A.D. 1776.

Scribe: عبد الله بن يحيى بن محمد.

Fly-leaves at the beginning and end contain quotations from various poems.

No. 2077.

foll. 131 ; lines 15 ; size $8\frac{1}{2} \times 5\frac{1}{2}$; 7×4 .

اعراب الكافية

I'RÂB AL-KÂFÎYAH.

A grammatical analysis of the *Kâfîyah* of Ibn al-Hâjib (see No. 2041 above), by an unknown author.

Beginning :—

الحمد لله رب العالمين و الصلوة و السلام على خير خلقه محمد و آله
اجمعين الطيبين الطاهرين الكلمة مبتدأة و اللام فيها لتعريف الجنس اى
لتعيين الماهية النح *

The work has been described in Berlin, No. 6589, where it is stated that the author lived before A.H. 1022=A.D. 1613. Another copy has been noticed in Gotha, No. 261. See also India Office, No. 939.

Written in Indian Naskh.

Not dated ; probably 19th century.

Two fly-leaves at the end contain copies of two letters addressed by a certain Muḥammad Darwîsh bin Muṣṭafâ Ramlî from Mecca to two of his friends, viz. Mawlawî Ni'matallâh and Mawlawî Sayyid Riyâd 'Alî.

No. 2078.

foll. 83 ; lines 9 ; size $6\frac{1}{2} \times 10$; $7 \times 3\frac{1}{2}$.

الشافيه

ASH-SHÂFÎYAH.

A treatise on etymology, by Abû 'Amr 'Uṣmân bin al-Hâjib, ابو عمر عثمان بن العاجب (*d.* A.H. 646=A.D. 1248 ; see Lib. Cat., vol. xix, part i, No. 1541).

Beginning :—

الحمد لله و سلام على عبادة الدين اصطفى و بعد فقد سألتنى من
لا يسعنى مخالفته ان الحق بمقدمتى فى الاعراب مقدمة فى التصريف
على نكورها و مقدمة فى الخط فاجبته النح *

This treatise, like its sister work, *Al-Kāfiyah* (see No. 2041 above), has also been the subject of many commentaries.

For other copies see Br. Mus. Suppl., Nos. 953-4; Berlin, No. 6600; Cairo, vol. iv, p. 6; Râmpûr, p. 522.

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

Written in Indian Nasta'liq.

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

No. 2079.

fol. 27; lines 17; size 9 × 6; 7 × 4.

The Same.

Another copy of the same work.

Beginning:—

الحمد لله رب العالمين والصلوة على سيدنا محمد خانم النبيين
و على آله واصحابه اجمعين وبعد فقد سألتنى من لا يسعنى مخالفته الخ *

Written in Indian Nasta'liq.

Not dated; probably 19th century.

A fly-leaf at the end contains a poem on the irregular forms of the feminine gender, beginning as follows:—

اسماء تأنيث بغير علامة هايا فتى فى عرفهم ضربان

No. 2080.

fol. 127; lines 7; size 11 × 6; 6½ × 3.

(Two separate works bound together.)

fol. 1-110.

I.

The Same.

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

Written in Indian Naskh, with copious marginal notes.

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

Scribe: سید معروف ولد سید جهان حسینی.

VOL. XX.

H.

foll. 111-127.

II.

الرسالة فى النحو

ARRISĀLAH FI'N-NAḤW.

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

Beginning:—

الوقفه قطع الكلمة اسما كان او فعلا عما بعدها النح *

The headings contained in the present fragment are as follows:—

Fol. 115^a.

هذا بحث المقصور والممدود

Fol. 116^b.

هذا بحث ذى الزيادة

The text is overlined to distinguish it from the commentary.

Closely written in small Nasta'liq.

Not dated; probably 18th century.

No. 2081.

foll. 310; lines 19; size $10\frac{1}{4} \times 6\frac{1}{4}$; 6×3 .

شرح الشافيه

SHARḤ ASH-SHĀFIYAH.

A commentary on *Ash-Shāfiyah* of Ibn al-Ḥāḥib (see No. 2078 above), by Rādiaddin Muḥammad bin al-Ḥasan al-Astarābādī رضى الله عنه (d. A.H. 688=A.D. 1289; see No. 2045 above).

Beginning:—

اما بعد حمد الله تعالى فقد عزمتم على ان اشرح مقدمة

ابن العاجب رحمه الله فى التصريف و الخط و ابسط الكلام فى شرحها
كما فى شرح اختها بعض ابسط النح *

The following colophon of the present copy, where it is stated that the work was composed in A.H. 688=A.D. 1289, offers further proof of the fact noted in No. 2045 above, that the author died in A.H. 688=A.D. 1289 and not in A.H. 686=A.D. 1287, as has been generally assumed:—

وفق الله لاتمام تصنيفه فى ربيع الاول سنة ثمان و ثمانين و ستمائة
و قد وفق الله بتميم كتابته يوم الثلاثاء وقت العصر الحادى عشر من
شهر المحرم سنة الف و اربع و ستين من هجرة النبى على يد العبد
الضعيف عصمت الله بن عبد الغنى اللاهورى *

For other copies see Br. Mus. Suppl., No. 955; India Office, Nos. 952-3; Berlin, No. 6601; Escur., No. 159; and Cairo, vol. iv, p. 9.

The work has been lithographed at Lucknow, A.H. 1262.

A note at the end states that the present copy has been transcribed from one which was copied and corrected by Pir Aḥmad bin al-Hasan al-Qummî in A.H. 840=A.D. 1436 and A.H. 841=A.D. 1437, respectively.

Written in fair Naskḥ, with marginal notes.

Dated A.H. 1064=A.D. 1653.

Scribe: عصمت الله بن عبد الغنى اللاهورى.

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

No. 2082.

foll. 102; lines 27; size $9\frac{3}{4} \times 6$; $7\frac{1}{2} \times 5$.

شرح الشافيه

SHARḤ ASh-SHĀFĪYAH.

A commentary on *Ash-Shāfiyah* of Ibn al-Ḥāḥib (see No. 2078 above), by Fakhraddīn Aḥmad bin al-Ḥasan bin Yūsuf bin Ibrāhīm al-Jārabardī فخر الدين احمد بن الحسن بن يوسف بن ابراهيم الجاربردى.

Beginning:—

بنا افرغ علينا صبرا وثبت اقدامنا نعمدك يا من بيده الخير
و الجود اما بعد فيقول المولى المعظم احمد بن الحسن
الجاربردى لما كان كتاب التصريف الذى صنفه الفاضل المحقق النخ *

The author, Al-Jārabardī, who belonged to the Shāfi'ī sect, was regarded as the greatest man of letters of his day at Tabriz. He

wrote several works, the most instructive of which, as remarked by As-Subkî, is a commentary on *Al-Kashshâf* of Az-Zamakhsharî (*d.* A.H. 538=A.D. 1143). He died at Tabriz in Ramadân, A.H. 746=A.D. 1345. For accounts of his life see *Dustûr al-ʿIlâm*, fol. 92^b; *Mir'ât al-Janân*, fol. 458^b; *Buġyat al-Wu'ât*, fol. 101^a; *Ṭabaqât* by Ibn Qâḍi Shuhbah, fol. 134^a; *Ṭabaqât* by Ibn al-Mulaqqin, fol. 142^a; *Ṭabaqât* by Al-Isnawî, fol. 69^b; *Ṭabaqât al-Kubrâ* by As-Subkî, vol. vi, fol. 291^a; and Brock., vol. ii, p. 193.

For other copies see Berlin, No. 6605; Br. Mus. Suppl., No. 956; India Office, No. 949; Wien, No. 182; Cairo, vol. iv, p. 8, vol. vii, p. 648; Râmpûr, p. 524.

The work has been printed in Calcutta, A.H. 1262. It has also been lithographed several times, viz., in Teheran, A.H. 1271; in Delhi, A.H. 1287; in Lucknow, A.H. 1262; and in Lahore, A.H. 1304.

Written in elegant Naskh. Foll. 1-18 contain marginal notes.

Not dated; probably 16th century.

No. 2083.

fol. 166; lines 25; size $8\frac{3}{4} \times 5\frac{1}{4}$; $5 \times 3\frac{1}{4}$.

The Same.

Another copy of the same work, beginning as usual.

Written in Nasta'liq. The text is distinguished from the commentary by the word *alġ* in red.

Dated A.H. 1016=A.D. 1607.

No. 2084.

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

The Same.

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

Written in beautiful Naskh, with marginal notes. The quotations from the text are in thicker script.

Dated A.H. 1032=A.D. 1622.

According to a note at the end, the copy was collated with its original in A.H. 1032=A.D. 1622.

No. 2085.

fol. 246 ; lines 17 ; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{4} \times 3\frac{1}{2}$.

The Same.

Another copy of the same work, beginning as usual.

Written in fair Naskh. The last few folios are damp-stained.

Not dated ; probably 18th century.

No. 2086.

fol. 125 ; lines 22 ; size 9×7 ; 7×5 .

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 عباده الذين اصطفى و بعد فقد سألنى من
لا يسعنى مخالفته ان الحق بمقدمتى فى الاعراب مقدمة فى التصريف
وعلى نحوها مقدمة فى الخط واجبته سائلا متضرعا ان ينفع بها كما نفع
باختها والله الموفق - الحمد هو الثناء على الجميل من نعمة او غيرها الخ *

Written in rough Nasta'liq.

Not dated ; probably 19th century.

No. 2087.

fol. 133 ; lines 21 ; size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 3\frac{3}{4}$.

شرح الشافيه

SHARḤ ASH-SHĀFĪYAH.

A commentary on *Ash-Shāfiyah* of Ibn al-Hājib (see No. 2078 above), by al-Ḥasan bin Muḥammad bin al-Ḥusain an-Naisāpūrī, commonly called An-Nizām al-A'raj الحسين بن محمد بن الحسن النيسابورى الشهير بنظام الاعرج who flourished in the 8th century of the Hijrah : see Lib. Cat., vol. xviii, part ii, No. 1406.

Beginning:—

احمدك اللهم على ان وفقتنى لصرف ريعان الشباب فى اقتناء العلوم
و الآداب النخ *

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

For other copies see Berlin, Nos. 6602-3, and Râmpûr, p. 524.

Written in Mağribî Naskḥ, the text being in larger Mağribî Naskḥ.

Not dated; probably 16th century.

No. 2088.

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

المناهل الصافية فى تحقيق معانى الشافية

AL-MANÂHIL AŞ-ŞÂFIYAH FÎ TAḤQÎQ MA'ÂNI'SH-SHÂFIYAH.

A commentary on *Ash-Shâfiyah* (see No. 2078 above), by Luṭfallâh bin Muḥammad al-Ġiyâṣ bin ash-Shujâ' bin al-Kamâl bin Dâ'ûd az-Zafirî لطف الله بن محمد الغياث بن الشعاع بن الكمال بن داود الظفيرى.

Beginning:—

اعلم انها قد جرت عادة كثير من العلماء اذا ألغوا كتابا فى فن من فنون
العلم ان يقدموا على الشروع فيه مقدمة تعين الطالب و يكون بها على
بصيرة فى الشروع فيه النخ *

The author, Luṭfallâh, who belonged to the Zaidî sect, was an eminent scholar and prolific writer. He composed, besides the present work, a commentary on Ibn al-Hâjib's *Al-Kâfiyah* (No. 2041 above); a very useful gloss on the *Mukhtaṣar al-Ma'ânî* of At-Taftâzânî (No. 2173 below), entitled *Al-Wishâḥ 'Alâ 'Arûs al-Afrâḥ*; a commentary on *Al-Fuṣûl al-Lâ'lu'iyah*, a work on the bases of Zaidî 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 Zafir (a town in Yemen) in A.H. 1035=A.D. 1625. See *Khulâṣat al-Aṣṣar*, 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 Naskḥ, with copious marginal notes. The text of *Ash-Shāfiyah* is written in red.

Not dated; probably 18th century.

No. 2089.

fol. 251; lines 15; size $10 \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4$.

ضياء الكلام

DIYĀ' AL-KALĀM.

The unique copy of a commentary on *At-Taṣrīf*, a treatise on inflection by 'Abdalwahhāb bin Ibrāhīm az-Zanjānī, who flourished in the middle of the 7th century of the Hijrah; see *Buḡyat al-Wu'āt*, fol. 254^a.

By Naṣrallāh bin Muḥammad Bāqir Shīrāzī ناصر الله بن محمد باقر شیرازی, a scholar of the 13th century of the Hijrah.

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

ضياء الكلام فى شرح التصريف على مقتضى المقام *

Beginning:—

الحمد لله الذى سلم ذاته عن الفواقص و الاعتلال و تجرد هو
عن التبدل و الانتقال و الصلوة على من نطق بالوامر و الغواهي لقادر
المتعال و بعد فيقول الفقير الى الله الغنى ابن محمد باقر
ناصر الله الشيرازى النخ *

In the preface the author describes the present work as his first composition, written in his early youth. He dedicates it to an Amīr, whom he describes as a great patron of holy and learned men. In the present copy a short space has been left blank for the insertion of the name of the Amīr.

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

- I. Foll. 3^b–6^b. المقصد الاول فى ذكر مغارج العروف و صفاتها
 - II. Foll. 7^a–7^b. المقصد الثانى فى بعض اصطلاحاتهم التى يتداولونها
- كما لغبرهم من ارباب الصناعات *

The work was completed, as stated by the author at the end, in A.H. 1263=A.D. 1847.

The present copy, dated A.H. 1265=A.D. 1849, was made at the author's instance, as stated in the following colophon:—

و فرغت من كتابته متمثلاً لامر مصنفه الذى يدل امره على الوجوب
العالم المحقق و الفاضل المدقق وحيد عصره و فريد دهره و سامان زمانه
و ابو ذر دررانه فى يوم الجمعة من شهر الحرام فى سنة خمس
و ستين و مائتين بعد الالف من الهجرة النبوية *

No other copy of the work is known.

At-Taṣrīf of Az-Zanjānī was published by Raymundus, Rome, 1610. Since then it has been frequently printed in Constantinople, Cairo and Lahore.

Written in fair Indian Naskh, within gold and coloured ruled borders; with an illuminated 'Unwān. The commentary includes the whole text, but in small portions, written in red.

No. 2090.

fol. 136; lines 21; size $10\frac{1}{2} \times 7\frac{1}{2}$; $7\frac{1}{4} \times 5$.

المقرب فى النحو

AL-MUQARRAB FI'N-NAḤW.

A rare work on grammar.

Author: Abu'l-Ḥasan 'Alī bin Mū'min bin Muḥammad bin 'Alī, better known as Ibn 'Uṣfūr al-Iṣḥbīlī al-Ḥaḍramī an-Naḥwī ابو الحسن علي بن مؤمن بن محمد بن علي الشهير بابن عصفور الحضرمى الاشبلى النحوى, a grammarian of considerable repute. He was born in A.H. 597=A.D. 1200. He wrote, besides the present work, a treatise on inflection entitled *At-Tamattū' Fi't-Taṣrīf*; an abridgment of *Al-Muḥtasib*, a grammatical work of Ibn Bābshāh (d. A.H. 469=A.D. 1076); three commentaries on *Al-Jumal*, a grammatical work of 'Abdalqāhir al-Jurjānī (d. A.H. 474=A.D. 1081); and a commentary on *Al-Aṣḥ'ār as-Sittah* (see Hāj. Kḥal., vol. i, p. 321). He died in A.H. 669=A.D. 1270. See Buḡyat al-Wu'āt, fol. 287^b, and Dustūr al-'Ilām, fol. 97^a.

Beginning:—

قال الامام الاوحد العلامة ابو الحسن ابن عصفور رحمه الله العبد لله
الذى لم يستفتح بافضل من اسمه كلام ولم يستنجد باجمل صنعه مرام
النعم *

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, Amīr Abū Zakariyā bin Abī Muḥammad bin Abī Ḥafṣ, he wrote the present work, holding a middle course between the extremes of conciseness and prolixity. He dedicates the work to the said Amīr.

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- Fol. 124^a. باب حروف البدل
- Fol. 131^a. باب القلب و الحذف و النقل
- Fol. 134^a. باب ما قلب على غير قياس
- Fol. 134^b. باب الحذف على غير قياس
- Fol. 135^a. باب الضراب

Written in fair Arabian Naskḥ, the headings being in red.

Dated A.H. 752=A.D. 1351.

Scribe : حسن بن سليمان العلمى .

According to a note at the end, the MS. was collated with two copies of the work.

No. 2091.

fol. 18; lines 17; size $8 \times 5\frac{3}{4}$; $5\frac{3}{4} \times 3\frac{3}{4}$.

شرح لامية الافعال

SHARḤ LÂMIYAT AL-AF'ÂL.

A commentary on *Lâmiyah*, a versified treatise on the orthography and conjugation of verbs, each verse ending in J, of Ibn Mâlik (*d.* A.H. 672=A.D. 1273; see No. 2092 below). By Badraddîn Abû 'Abdallâh Muḥammad bin Muḥammad bin 'Abdallâh bin Mâlik at-Tâ'i al-Jayyânî بدر الدين ابو عبد الله محمد بن محمد بن عبد الله بن مالك الطائي الجباني, the son of the author of the text. Suyûtî in *Buḡyat al-Wu'ât*, fol. 71^b, on the authority of Aṣ-Ṣafadî, describes him as a man of great talent and vast learning, deeply versed in grammar, rhetoric, logic and jurisprudence. For a time he settled at Ba'labakk where a large number of pupils thronged round him from far and near to take lessons in various subjects. After the death of his father he proceeded to Damascus, where he succeeded him as the *Shaiḥ* of At-Turbat al-'Âdiliyah and the principal of the Madrasah attached to the great mosque of Damascus. He died at Damascus on Sunday, the 8th Muḥarram, A.H. 686=A.D. 1287, leaving behind him several instructive works on grammar, rhetoric, prosody and logic. For further particulars of his life and works see *Dustûr al-I'lâm*, fol. 133^b; *Buḡyat al-Wu'ât*, fol. 71^b; *Mir'ât al-Janân*, fol. 481^a; *Ṭabaqât* by As-Subkî, vol. vi, fol. 155^a; *Ṭabaqât* by Ibn al-Mulaqqin, fol. 129^a; *Ṭabaqât* by Ibn Qâḍî Shuhbah, fol. 106^b; *Ṭabaqât* by Al-Isnawî, fol. 224^a; Brock., vol. i, p. 300; Hâj. Khal., vol. v, p. 290.

Beginning:—

قال الشيخ الامام العلامة بدر الدين محمد بن الشيخ الامام العلامة
جمال الدين ابي عبد الله محمد بن عبد الله بن مالك انعم الله عليه
وعلينا بما انعم به على عباده الصالحين هذه اوراق تشتمل على شرح

قصيدة والدى رحمه الله فى ابنية الافعال و ما يتصل بها و على ذكر
ما يحتاج اليه من الامثلة و ايضاح ما استنبهم و تفسير الغريب الن *

The first line of the *Lâmiyah* reads thus:—

الحمد لله لا ابغى به بدلا حمدا يبلغ من رضوانه الاملا

The principal headings contained in the work are as follows:—

Fol. 1^b. باب ابنية الفعل المجرد و تصاريفه

Fol. 5^b. باب ابنية الفعل المزيد فيه

Fol. 9^a. باب ابنية اسماء الفاعلين و المفعولين

Fol. 10^b. باب ابنية المصادر

Fol. 15^a. باب المفعول و المفعل و معانيهما

For other copies see Berlin, No. 6661; Paris, No. 4119; Escur., No. 139; Alger, No. 14; Cairo, vol. iv, p. 7.

The work has been printed at Leipzig, 1866.

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

Not dated; probably 17th century.

Scribe: يحيى بن محمد.

No. 2092.

fol. 10; lines 13; size $9\frac{1}{2} \times 6$; $7 \times 3\frac{1}{4}$.

الالفية

AL-ALFÎYAH.

A well-known metrical treatise on grammar, also known as *Al Khulâṣah*, by Jamâladdin Abû ‘Abdallâh Muḥammad bin ‘Abdallâh bin Mâlik at-Tâî al-Jayyânî ash-Shâfi‘î محمد بن عبد الله بن عبد الله بن مالك الطائي الشافعي (d. A.H. 672 = A.D. 1273). See Lib. Cat., vol. v, part i, No. 151.

Beginning:—

قال محمد هو ابن مالك احمد بنى الله خير مالک

For other copies see Br. Mus. Suppl., Nos. 958-9; India Office, No. 958; *Ayâ Sûfiyah*, Nos. 4446-7; *Ḥamidîyah*, No. 1273; *Hûr*

Lailâ, No. 398 ; Waliaddîn, No. 2900 ; Cairo, vol. iv, p. 50 ; Râmpûr, p. 530. See also Hâj. Khal., vol. i, p. 407, and Brock., vol. i, p. 298.

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

Written in fair Naskh, with vowel-points.

Not dated ; probably 18th century.

Muhammad Sa'id, a scholar of Patna, who flourished in the 13th century A.H. (see Lib. Cat., vol. iii, No. 448) in the following note on the title-page says that the present copy was transcribed by his father, and that he gave the copy as a gift to Hâfiz Nadru'r-raḥmân, grandson of the said Muhammad Sa'id :—

این نسخه متبرکه الفیه ابن مالک ... را که نوشته خاص حضرت
والد مرحوم است برخوردار حافظ سید نذر الرحمن سلمه المغان را
هبه کردم الخ *

No. 2093.

fol. 197 ; lines 73 ; size $8\frac{1}{2} \times 5$; $6\frac{1}{2} \times 3$.

شرح الفیه

SHARḤ AL-ALFĪYAH.

A commentary on *Al-Alfiyah* of Ibn Mâlik (see No. 2092 above), by Badraddîn Abû Abdallâh Muḥammad bin Muḥammad bin 'Abdallâh bin Mâlik at-Ṭâ'î al-Jayyânî بدر الدین ابو عبد الله محمد بن محمد بن مالک الطائی الجیانی (d. A.H. 686=A.D. 1287 ; see No. 2091 above).

Beginning :—

قال الشيخ الامام العالم اما بعد حمد الله سبحانه

تعالى مدامه من المحامد على ما اسبق من نعمه البودى و العوائد الخ *

The quotations from the text are marked with ص, and the commentary with ش.

For other copies see Berlin, No. 6635 ; München, No. 721 ; Wien, No. 180 ; Br. Mus., No. 509 ; India Office, No. 959 ; Ayâ Sûfiyah, No. 4480 ; Waliaddîn, Nos. 2945, 3025 ; Ḥamîdiyyah, No. 1294 ; Yenî, No. 1065 ; Râmpûr, p. 539 ; Âsafiyah, p. 1648.

Written in Arabian Naskh.

Foll. 82-88, 92 and 93, which should come in their proper order, have been wrongly placed in binding after foll. 96, 129 and 135, respectively.

Dated Haidrabâd, A.H. 1090=A.D. 1679.

Scribe : هاشم بن حسين بن حسن بن عيسى الحسينى البعراى.

The title-page contains a seal and note bearing the name of a certain Muḥammad 'Alî, of Calcutta, dated A.H. 1219=A.D. 1804.

No. 2094.

foll. 115 ; lines 21 ; size $11\frac{3}{4} \times 8$; $9\frac{1}{4} \times 5\frac{3}{4}$.

الدرر السنيه على شرح الالفية

AD-DURAR AS-SANÎYAH 'ALÂ SHARḤ AL-ALFÎYAH.

A gloss on the preceding work, by Zainaddîn Abû Yaḥyâ Zakariyâ bin Muḥammad bin Aḥmad bin Zakariyâ al-Anṣarî زين الدين ابراهيمى زكريا بن محمد بن احمد بن زكريا الانصارى (*d.* A.H. 926=A.D. 1519 ; see Lib. Cat., vol. xiii, No. 921).

Beginning :—

وصلى الله على سيدنا محمد وآله وصحبه وسلم قال سيدنا ومولانا
..... الحمد لله الذي منحننا علم اللسان و غمرنا بما من به من نعم
واحسان و الصلوة والسلام على اشرف الخلق سيدنا محمد سيد ولد عدنان
وعلى آله وصحبه صلوة وسلاما فى كل وقت و آوان و بعد فهذه حاشية
رصفتها على شرح الخلاصة نظم العلامة ابى عبد الله محمد جمال الدين
بن مالك الطائى لابنه العلامة الشيخ بدر الدين محمد النخ *

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

Written in Nasta'liq.

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.

No. 2095.

fol. 226 ; lines 27 ; size $8\frac{1}{2} \times 5\frac{1}{2}$; 7×4 .

التصريح بمضمون التوضيح

AT-TAṢRĪḤ BI MADMŪN AT-TAWDĪḤ.

A gloss on the commentary on the *Alfiyah* of Ibn Mâlik (No. 2092 above), entitled *Tawdîḥ al-Masâlik* of Ibn Hishâm (*d.* A.H. 762=A.D. 1360). For a copy of the same see Berlin, No. 6639. It is complete in two parts bound in one volume.

By Zainaddin Khâlîd bin 'Abdallâh bin Abî Bakr bin Muḥammad bin Aḥmad al-Jarjâwî al-Azharî ash-Shâfi'î, commonly called Al-Waqqâd زين الدين خالد بن عبد الله بن ابي بكر بن محمد بن احمد الجرجاوى. He was born at Jarjah, in Egypt, A.H. 838=A.D. 1434, but was brought up and educated at Cairo. He was deeply versed in grammar, on which subject he produced several instructive works. He died at Birkat al-Ḥâjj on his way back from Mecca, A.H. 905=A.D. 1499. See Al-Qabas al-Ḥâwî, vol. i, fol. 67^b; Dustûr al-I'lâm, fol. 41^a; Brock., vol. ii, p. 27.

Beginning:—

الحمد لله الملمم لتوحيدده حمدا موافيا لنعمه مكافيا لمزيدده
وبعد فيقول العبد الفقير الى مولاه الغنى خالد بن عبد الله الازهرى
عامله الله بلطفه الخفى و اجراه على عوائد بره sic ان الشرح المشهور
بالتوضيح على الفية ابن مالك فى النحو النح *

The author states in the preface that Ibn Hishâm, the author of the commentary, encouraged him in a dream to write the present gloss.

The work was completed, as stated by the author at the end, on the 9th Du'l-Qa'dah, A.H. 896=A.D. 1490.

For other copies see Berlin, Nos. 6651-2; Paris, Nos. 4078-85; Gotha, No. 102; Cairo, vol. iv, p. 30; Kûprilizâdah, No. 1461; Ayâ Şûfiyah, No. 4483; Nûr 'Uṣmâniyah, No. 4563; Walîaddîn, No. 2951; Âṣafiya, p. 1640; Râmpûr, p. 531. See also Ḥâj. Khal., vol. i, p. 413, and Brock., vol. i, p. 298.

The work has been frequently printed, viz., in Teheran, A.H. 1267, 1310; Bûlâq, A.H. 1294; and Cairo, A.H. 1305.

Written in fair Naskh.

Dated the 2nd Rajab, A.H. 1114=A.D. 1702.

Scribe: فتح الله بن احمد بن محمد.

In A.H. 1270 the MS. was in the possession of Aḥmad bin Muḥammad Qishmari of Lucknow, whose autograph note is found on the title-page.

No. 2096.

fol. 341; lines 21; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 3\frac{1}{2}$.

Another copy of the same work in two volumes.

Vol. I.

From the beginning of the work up to the end of the chapter on باب كنفة انبة اسماء المفعلين.

No. 2097.

fol. 258; lines 25; size same as above.

Vol. II.

Beginning with باب التعجب, and breaking off abruptly in the middle of باب الادعاء; the last few folios are wanting.

Both volumes are written in fair Arabian Naskh.

Not dated; probably 18th century.

No. 2098.

fol. 138; lines 21-25; size $7\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{3}{4} \times 4\frac{1}{4}$.

شرح الالفية

SHARḤ AL-ALFĪYAH.

A very popular commentary on the *Al-Alfiyah* of Ibn Mâlik (see No. 2092 above), by Bahâ'addîn 'Abdallâh bin 'Abdarrahmân bin 'Abdallâh bin Muḥammad bin Muḥammad al-Hâshimî, commonly called Ibn 'Aqîl بن محمد بن عبد الله بن عبد الرحمن بن عبد الله بن محمد الهاشمي الشيبزي بابن عقيل.

Beginning:—

الحمد لله رب العالمين و صلى الله على سيدنا محمد و آله و صحبه
اجمعين الكلام المصطلح عليه الذخيريون عبارة عن اللفظ المفيد
فائدة يحسن السكوت عليها النخ *

The author, Ibn 'Aqil, a grammarian of great talent and repute, was born, according to *Ad-Dahabî*, *Ṭabaqât al-Qurrâ'*, fol. 187^a, in Cairo in A.H. 698=A.D. 1298, or, according to Ibn Ḥajar al-'Asqalânî, *Ad-Durar al-Kâminah*, 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 Jalâladdîn al-Qazwîni (*d.* A.H. 739=A.D. 1338), Ibn Sâ'id al-Akfânî (*d.* A.H. 749=A.D. 1348), 'Alî bin Ismâ'il al-Qûnawî (*d.* A.H. 729=A.D. 1329), and Muḥammad Ibn aṣ-Ṣâ'iḡ (*d.* A.H. 725=A.D. 1325). He attached himself for about twelve years to Aṣîraddîn Abû Ḥayyân al-Andalusî (*d.* A.H. 745=A.D. 1344), the foremost grammarian of Egypt in his time. After completing his education, he served as a professor in several Madrasahs at Cairo, and delivered lectures on the Qurân at the mosque of Ṭûlûn. In A.H. 739=A.D. 1338 he was appointed Qâḍî of Ḥusainiyah; but shortly afterwards he resigned the post of Qâḍî on account of a discussion with Qâḍî'l-Qudât Ibn Jamâ'ah (*d.* A.H. 733=A.D. 1332), and devoted himself to teaching in the Madrasah Al-Khashshâbiyah. He wrote several useful and instructive works, and died at Cairo on the 23rd Rabi' I, A.H. 769=A.D. 1367. For further particulars of his life and works see Raf' al-Isr, fol. 58^b; Buḡyat al-Wu'ât, fol. 223^b; *Ṭabaqât* by Ibn al-Mulaqqin, fol. 143^b; Ḥusn al-Muḥâḍarah, fol. 136^a; *Ad-Durar al-Kâminah*, vol. i, fol. 257^b; *Ṭabaqât* by Ibn Qâḍî Shuhbah, fol. 155^b; *Ṭabaqât* by Al-Isnawî, fol. 171^a; *Dustûr al-I'lâm*, fol. 97^b; *Ṭabaqât al-Qurrâ'* by *Ad-Dahabî*, fol. 187^b; Brock., vol. ii, p. 88.

For other copies see India Office, No. 960; Cairo, vol. iv, p. 62; Ḥamîdiyyah, No. 1293; Yenî, No. 1060; Râmpûr, p. 540; and Âsafîyah, p. 1648. See also Hâj. Khal., vol. i, p. 408, and Brock., vol. i, p. 299.

The work was published by Dieterici, Leipzig, 1851, and was translated by him into German, Berlin, 1852. The text has been frequently printed in Cairo and Bairût.

Written in Arabian Naskh. The quotations from the text are marked with *ص* and the commentary with *ش*.

Dated A.H. 1099=A.D. 1687.

Scribe : ملا يونس بن بركات.

No. 2099.

fol. 160 ; lines 29 ; size 8×6 ; $6 \times 4\frac{1}{2}$.

منهج السالك الى الفية ابن مالك

MANHAJ AS-SÂLIK ILÂ ALFÎYATI
IBN MÂLIK.

A commentary on the *Al-Alfiyah* of Ibn Mâlik (see No. 2092 above), by Nûraddin Abu'l-Ḥasan 'Alî bin Muḥammad al-Uṣḥmûnî نور الدين ابو الحسن علي بن محمد الاشمونى. He lived, according to Ḥâj. Khal., vol. i, p. 411, in the latter part of the 9th century of the Hijrah.

Beginning :—

اما بعد حمد الله على ما منحه من اسباب البيان و بعد

فهذا شرح بديع على الفية ابن مالك مهذب المقاصد واضح المسالك النخ *

The commentary includes the whole text written in red.

For other copies see München, No. 72 ; Paris, No. 4087 ; Alger, No. 92 ; Cairo, vol. iv, p. 114 ; Nûr 'Uṣḥmaniyah, No. 4552 ; Râmpûr, p. 540. See also Brock., vol. i, p. 299.

Written in Arabian Naskḥ. Fol. 62^a contains a large gap. The first two pages are inserted by a later hand.

Dated Tuesday, the 8th Du'l-Qa'dah, A.H. 983=A.D. 1575.

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

No. 2100.

fol. 170 ; lines 14 ; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

البهجة المرصية

AL-BAHJAT AL-MARDÎYAH.

A commentary on the *Al-Alfiyah* of Ibn Mâlik (see No. 2092), by Jalâladdin 'Abdarrahmân bin Abi Bakr as-Suyûtî جلال الدين عبد الرحمن بن ابى بكر السيوطى (d. A.H. 911=A.D. 1505 ; see Lib. Cat., vol. v, part i, No. 123).

Beginning:—

احمدك اللهم على نعمائك و الأئك اما بعد فهذا شرح
لطيف مزجته بالغية ابن مالك مهذب المقاصد و اوضح المسالك يبين مراد
ناظمها النخ *

For other copies see Berlin, Nos. 6653-4; Paris, No. 4074; Escur., No. 69; Br. Mus., No. 511; Br. Mus. Suppl., No. 965; India Office, No. 962; Cairo, vol. iv, p. 27; Râmpûr, p. 530. See also Hâj. Khal., vol. i, p. 409, and Brock., vol. i, p. 299.

The work has been frequently printed, viz., in Teheran, A.H. 1284; in Cairo, A.H. 1291 and 1310. It has been also lithographed at Lucknow, 1831.

Written in Naskh, within gold and coloured ruled borders; with copious marginal notes.

Dated A.H. 1256=A.D. 1840.

Scribe: ابن باقر نصر الله. (See No. 2089.)

A seal bearing the name of the scribe, Naṣrallâh, occurs at the end.

Two fly-leaves at the end contain short extracts from various books on astrology.

No. 2101.

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

The Same.

A fragment of the same work, extending from the middle of the chapter on the verbal noun (باب اعمال اسم الفاعل) to the beginning of the chapter on the coalescing of consonants (باب الادغام).

Foll. 61-69 should come at the beginning.

The MS. opens abruptly thus:—

و تفعل النفع و التفعّل الاستفعال فان كان معتلا فكا فعل النخ *

Written in Arabian Naskh. The quotations from the text are in red.

Dated A.H. 1185=A.D. 1771.

According to a note on fol. 69^a, the MS. was collated with a copy read in the presence of the author.

No. 2102.

fol. 185; lines 26; size $11\frac{1}{2} \times 8$; $8\frac{1}{4} \times 4\frac{1}{4}$.

فرائد القلائد فى مختصر شرح الشواهد

**FARÂ'ID AL-QALÂ'ID FÎ MUKHTAŞAR
SHARḤ AŞH-SHAWÂHID.**

A commentary on the verses of Arabian poets quoted by Badraddîn Ibn Mâlik (see No. 2093 above), Ibn Qâsim (see Escur., No. 2/5), Ibn Hishâm (see Berlin, No. 6639), and Ibn 'Aqîl (see No. 2098 above), in their commentaries on *Al-Alfîyah* of Ibn Mâlik (see No. 2092 above).

By Badraddîn Abû Muḥammad Maḥmûd bin Aḥmad bin Mûsâ bin Aḥmad al-'Ainî al-Ḥanafî بدر الدين ابو محمد محمود بن احمد بن موسى بن احمد العنقى (d. A.H. 855=A.D. 1451; see Lib. Cat., vol. v, part i, No. 166).

Beginning:—

حمداً لنا صفاً شروحاً شلعلعاً و شكراً هامياً سامياً مكمياً النـ *

The author abridged this commentary from his larger one, entitled *Al-Maqâsid an-Nahwîyah fî Sharḥ Shawâhid Shurûḥ al-Alfîyah* (see Hâj. Kḥal., vol. i, p. 413).

For other copies see Berlin, Nos. 6647-8; Paris, Nos. 1741, 2529; Br. Mus., No. 513; Br. Mus. Suppl., No. 966; Bodl., vol. ii, No. 610; Alger, No. 115; Cairo, vol. iv, p. 83; Râmpûr, pp. 541-2.

The work has been printed in Constantinople, A.H. 1297.

The colophon reads thus:—

و هذا آخره اختصرناه من الشواهد
فى الثانى من الحرام حجة سبعة عشر و ثمان و ثمان مائة
و الحمد لله وحده و صلى الله على سيدنا محمد و آله و صحبه و سلم
و الحمد لله رب العالمين *

According to this the work was composed in A.H. 817=A.D. 1414.

Written in Arabian Naskḥ. The verses are written in red.

Dated Thursday, the 10th Du'l-Hijjah, A.H. 1084=A.D. 1673.

The present copy contains the following appendices:—

1. A poem by Shamsaddîn Abu'l-Faṭḥ Muḥammad bin Muḥammad al-Wafâ' al-Iskandarî (d. A.H. 760=A.D. 1358), fol. 1^b.

Beginning:—

العبد عبدك فاحتكم و تصرف قلبى يعددنى بانك متلف

2. A poem by Abû Firâs al-Hamdânî (*d.* A.H. 357=A.D. 967), fol. 2^a.

Beginning:—

اراك عصى الدمع شيمتك الصبر اما للهوى نهبى لديك ولا امر

3. A poem by Abû Ismâ'il Ḥasan bin 'Alî at-Ṭuġrâ'î (*d.* A.H. 515=A.D. 1121), addressed to Niẓâm al-Mulk (*d.* A.H. 485=A.D. 1092), the celebrated minister of Sulṭân Alp Arsalân (A.H. 455-465=A.D. 1063-1072), fol. 3^a.

Beginning:—

هو العتب حتى ما يرد سلام سقط الذوى حتى اللقاء حرام

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

Beginning:—

قال الشيخ الامام العالم العلامة ابو محمد بدر الدين محمود
بن احمد العيني الغساني الكوفي احيى الله تعالى بسكائب فكرة
..... و بلغه فى الدارين اعلى الرتب قوله حمداً تقديره
حمدت الله حمداً الن *

5. An anonymous commentary on a few verses of Abu't- Tayyib al-Mutanabbî (*d.* A.H. 354=A.D. 965), containing philosophical principles, fol. 182^b.

Beginning:—

اما بعد فان حق ما احتكمت اليه نفوس اولى النظر
وجدنا ابا الطيب احمد بن الحسين المتنبى رحمه الله قد اتا فى شعرة
بالفاظ فلسفية و معان منطقية الن *

The first line of Al-Mutanabbî runs thus:—

و اذا كانت النفوس كبارا هلكت فى مرادها الاجسام

The title-page contains notes by several former owners of the MS., the earliest of which is dated A.H. 1133=A.D. 1720.

No. 2103.

fol. 376; lines 15; size $9\frac{3}{4} \times 6\frac{1}{2}$; $6\frac{3}{4} \times 4\frac{3}{4}$.

شرح الكافية الشافية

SHARH AL-KÂFÎYAT ASH-SHÂFÎYAH.

An old and valuable copy of a commentary by Jamâladdin Ibn Mâlik جمال الدين ابن مالك (*d.* A.H. 672=A.D. 1273; see No. 2092) upon his own versified work on grammar entitled *Al-Kâfiyat ash-Shâfiyah*.

Beginning:—

قال الشيخ الامام العالم الصدر الكامل بقية السلف و قدوة الخلف
حجة العرب و مالك ازمة الادب جمال الدين ابو عبد الله بن محمد بن
عبد الله بن عبد الله بن مالك الطائي البجاني قدس الله روحه و نور
ضريحه سألنى بعض الاولياء المتعزين بحقائق الانباء ان أتلو الكافية الشافية
بشرح النخ *

The text of *Al-Kâfiyat ash-Shâfiyah* begins thus:—

قال ابن مالك محمد و قد نوى افادة بما فيه اجتهد

Cf. Hâj. Khal., vol. v, p. 5.

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

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

For copies of *Al-Kâfiyat ash-Shâfiyah* see Cairo, vol. iv, p. 88, and Râmpûr, p. 553.

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

Dated A.H. 716=A.D. 1316.

The last folio contains the signature of a certain 'Alâ'addin an-Nahhâs.

No. 2104.

foll. 72; lines 13; size $7\frac{3}{4} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{3}{4}$.

بغية الامال

BUGYAT AL-ÂMÂL.

An old and unique copy of a treatise (written during the lifetime of the author) on the correct pronunciation of the different kinds of verbs in the future tense, by Abû Ja'far Aḥmad bin Yûsuf bin 'Alî bin Yûsuf al-Fihri al-Lablî يوسف بن علي بن يوسف ابو جعفر احمد بن يوسف الفهري اللبلي.

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

بغية الامال في معرفة النطق بجميع مستقبليات الانفعال *

Beginning:—

قال الشيخ الامام العلامة الحمد لله الذي ابتدع
بقدرته كل شئ و اتقن بعلمه و حكمته كل جامد و حي و خصص برادته
و مشيته جميع الكائنات من خير و شر و رشاد و غي النخ *

Cf. Hâj. Khal., vol. ii, p. 57.

The author was born at Lablah (a village in Tunis) in A.H. 623 = A.D. 1226. He wrote, besides the present work, a treatise on the inflection of verbs; and two commentaries on the *Kitâb al-Faṣîḥ*, a lexicographical work by Abu'l-'Abbâs Aḥmad bin Yaḥyâ Ṣa'lab al-Kûfi (A.H. 291 = A.D. 903): one of them, entitled *Tuhfat al-Majd as-Ṣariḥ fî Sharḥi Kitâb al-Faṣîḥ*, has been described by Hâj. Khal., vol. iv, p. 444, on the authority of Ibn al-Ḥinnâ'i, as the best of its kind. Our author died at Tunis in A.H. 691 = A.D. 1291. See *Buġyat al-Wu'ât*, fol. 137; *Dustûr al-'Ilâm*, fol. 120^b.

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 *Shaiḫ* al-Islâm 'Izzaddin Abû Muḥammad 'Abdal'aziz bin 'Abdas-salâm as-Sulamî (d. A.H. 660 = A.D. 1261).

The work is divided into two *Qism*. The first *Qism*, dealing with three-lettered verbs, is subdivided into five *Bâb*. The second

Qism, treating of the verbs other than three-lettered, is subdivided into a *Muqaddimah* and three *Faṣl*.

Contents:—

Qism I.

<i>Bâb I.</i> fol. 5 ^a .	باب الصحيح
<i>Bab II.</i> fol. 16 ^b .	باب المعقل
<i>Bâb III.</i> fol. 36 ^b .	باب المهموز
<i>Bâb IV.</i> fol. 39 ^b .	باب المضاعف
<i>Bâb V.</i> fol. 41 ^a .	باب المدغم من المضاعف

Qism II.

<i>Muqaddimah.</i> fol. 45 ^a .	مقدمة قال احمد اعلم ان الافعال الزائدة على ثلاثة اقسام رابعة وخماسة و سداسته و لا يكون فعل على اكثر من ستة احرف *
<i>Faṣl I.</i> fol. 46 ^a .	الفصل الاول قد قدمنا ان طريقة المستقبل مما زاد على الثلاثي على منهاج واحد لا يختلف و بيانه ان كل مثال يحتوى عليه هذا الفصل مما فى اوله همزة وصل *
<i>Faṣl II.</i> fol. 56 ^a .	الفصل الثانى قال احمد لطف الله له مضمون هذا الفصل ان كل فعل مضارع يعى فعله على وزن واحد من هذه الامثلة المذكورة فيه فان اوله مفتوح و ما قبل اخره مفتوح ايضاً *
<i>Faṣl III.</i> fol. 59 ^a .	الفصل الثالث قال احمد مقصود هذا الفصل ان كل فعل على وزن مثال من الامثلة المذكورة فيه فان مضارعه يكون اوله مضموما و ما قبل اخره مكسوراً *

The work ends with two more *Faṣl* dealing with those questions which are common to both the *Qism*.

The colophon reads thus :—

قال احمد هذا تمام الغرض من هذا الكتاب و قد ضمنته كيف ينطق بجميع مستقبالات الانفعال المبنيّة للفاعل و المفعول ثلاثيها و زائدها صحيحة

و معانها و مضاعفها و مدغمها و بينت ذلك كله بيانا كافيا و شرحته بحمد الله
 شرحا شافيا بترتيب لم اسبق اليه و تعذيب لم ازاحم عليه و الحمد لله
 رب العالمين *

No other copy of the work is known.

The MS. was transcribed in A.H. 692=A.D. 1292 by Aḥmad bin Ibrāhīm (*d.* A.H. 725=A.D. 1324). The above-mentioned scribe also transcribed a copy of *Shawāhid* at Tawḍih (see Lib. Cat., vol. v, part 1, No. 151) in A.H. 691. The colophon of the scribe runs thus:—

فرغ من كتابته سنة تسعين و ستمائة كتبه لنفسه ...
 احمد بن ابراهيم بن محمد بن ادريس بن بابا جوك بن شعبان بن
 عبد الله *

In A.H. 1035 the MS. was in the possession of Madyan at-Ṭabīb who was alive in A.H. 1044=A.D. 1634 (see Lib. Cat., vol. v, part 1, p. 41).

Written in fair Naskh, with a sprinkling of vowels.

It was collated with the original, as stated in the following note at the end:—

قوبل على الاصل المنقول منه فصح ان شاء الله تعالى *

Fol. 72^a contains a poem by Abu'l-'Abbās Aḥmad bin 'Ammār al-Muqrī, beginning as follows:—

ظنت عزيمة ظلمنا من حظها فظلت اوتظها لكاظم غيظها

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

No. 2105.

fol. 285; lines 25; size $6\frac{3}{4} \times 4\frac{1}{4}$; $5 \times 3\frac{1}{4}$.

شرح اللباب

SHARḤ AL-LUBÂB.

A very old copy of a commentary on *Al-Lubâb*, a treatise on syntax by Tājaddīn Muḥammad bin Muḥammad bin Aḥmad bin Saifaddīn al-Isfarā'īnī, 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-Fāli as-Sīrāfi بن مسعود بن محمود الفالي السيرافي, who flourished in the 8th century of the Hījah.

Beginning :—

الحمد لله الذي هدانا الى معرفة اعجاز القرآن و نصب لنا دليلا عليها و هو علم المعاني و البيان *

Cf. Hāj. Khal., vol. v, p. 303.

The author tells us in the preface that he wrote this commentary at the request of his pupils, who were studying under him the *Al-Lubāb* of Al-Isfarā'īnī.

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

- | | |
|------------------------------|---------------------------------|
| I. fol. 28 ^a . | القسم الاول فى الاعراب |
| II. fol. 36 ^a . | القسم الثانى فى المعرب |
| III. fol. 235 ^b . | القسم الثالث فى العامل |
| IV. fol. 281 ^a . | القسم الرابع فى المقتضى للاعراب |

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

The colophon reads thus :—

قال المصنف رحمه الله فى آخر الكتاب و ان قد وفينا بما وعدنا من توفير الاقسام الاربعة حقها فلنختتم الكتاب حامدين لله و مصلين على نبيه محمد و آله الطاهرين و حسبنا الله و نعم الوكيل و يقول العبد الضعيف محمد بن مسعود بن محمود الشيرازى الفالى احسن الله خاتمته شكر الله سعى مصنفه فيما افاد و يسرله فى الآخرة ما تمناه و اراد فقد استفدنا من كلامه فوائد كثيرة و التقطنا مما نثره علينا فوائد غزيرة و قد اتفق الفراغ من املاء هذا الشرح بحسب ذهنى القاصر و فهمى الفاتر و المأمول من علماء الزمان و اكابر الخلق حرس الله ايامهم ان ينظروا فيه بعين القبول و الانصاف منبهين على الخطاء و الزلل مصلحين لما عثروا عليه من الغلل داعين لمن املة بالغفران و حسبنا الله و عليه التكلان يوم الخميس

الرابع عشر من ربيع الاول سنة ست و اربعين و سبعمائة فى مدينة شيراز
حرسها الله تعالى مع سائر مدن المسلمين من الآفات *

According to the above colophon the commentary was composed at *Shîrâz* in A.H. 746=A.D. 1345; but this is evidently incorrect, since the present work is referred to in the '*Ubbâb al-Lubbâb* (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 *Hâj. Khal.*, vol. v, p. 303, as the date of composition.

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

No. 2106.

fol. 350; lines 23; size $8\frac{3}{4} \times 5\frac{1}{4}$; $6\frac{1}{2} \times 3\frac{1}{4}$.

The Same.

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

The colophon reads thus:—

يقول العبد الضعيف محمد بن مسعود بن محمود بن ابي
الفتح السيرافى و قد اتفق الفراغ من املائه يوم الرابع
عشر من ربيع الاول سنة اثنتى عشرة و سبعمائة فى مدينة شيراز
من فارس حرسها الله تعالى من الآفات و صانها من المخافات *

The MS. was transcribed by Bâyezîd bin *Shâh* 'Ali at the Madrasah of Margâb.

Written in Persian Nasta'liq. The text is distinguished by a red line drawn over it.

Dated Saturday, the 21st Muharram, A.H. 838=A.D. 1434.

The title-page contains, besides notes by several former owners of the MS., the seals of Sulaimânjâh (A.H. 1243-1253=A.D. 1827-1837), Amjad 'Ali *Shâh* (A.H. 1258-1263=A.D. 1842-1847) and Wâjîd 'Ali *Shâh* (A.H. 1263-1272=A.D. 1847-1856), the rulers of Oudh.

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

2107.

fol. 356 ; lines 25 ; size $10\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

عباب اللباب فى توضيح دقائق الاعراب

‘UBÂB AL-LUBÂB FÎ TAWDÎHI
DAQÂ’IQ AL-I‘RÂB.

A commentary on *Al-Lubâb* of Al-Isfarâ’inî (see No. 2035 above).

By As-Sayyid Jamâladdîn ‘Abdallâh bin Muḥammad bin Aḥmad al-Ḥusainî, commonly called Nuqrah-Kâr بن الله عبد السيد جمال الدين عبد الله بن محمد بن احمد الحسينى الشهير بنقرة كار. He was born at Naisâpûr, but settled at Aleppo, where he held the post of a professor at Al-Asadîyah Madrasah. He died in A.H. 776=A.D. 1374. See Buḡyat al-Wu‘ât, fol. 226^a. See also Dustûr al-‘Îlâm, fol. 145^a, where it is stated that he lived about A.H. 800=A.D. 1397.

Beginning:—

الحمد لله الذى المقتضى لاعراب وجودة جودة برفع العباد و نصب
الذجاد المنفرد بوصف الجلال و بعد فان لباب الاعراب كذاب
وثيق لكانه رفيع بذيانه النخ *

Finding Al-Fâli’s commentary on *Al-Lubâb* (No. 2105 above) in some respects defective, the author wrote the present one, and dedicated it to Muḥammad bin Tuḡlaq Shâh (A.H. 725–752=A.D. 1324–1351), the emperor of Delhi.

The following colophon of the commentator quoted by the scribe tells us that the commentary was composed in A.H. 735=A.D. 1334:—

فرغ من تأليفه ستة خمس و ثلثين و سبعمائة *

For other copies see Cairo, vol. iv, p. 78 ; Nûr ‘Uṣmâniyah, No. 4595 ; Waliaddin, Nos. 2986-7 ; Yenî, No. 1087 ; Râmpûr, p. 550. Written in fair Indian Naskḥ. The text is written in thick Naskḥ.

Dated A.H. 1234=A.D. 1818.

Scribe : عبد الحميد بن عبد الحكيم.

The title-page contains a seal bearing the following verse:—

زد بدامان خدا دست اميد بندقه عاصى ترين عبد الحميد

A fly-leaf at the beginning contains a table of the contents of the work.

No. 2108.

fol. 212¹; lines 21; size 8 $\frac{3}{4}$ × 5 $\frac{3}{4}$; 6 × 3 $\frac{3}{4}$.

شرح لب اللباب فى علم الاعراب

**SHARḤ LUBB AL-LUBÂB FÎ 'ILM
AL-I'RÂB.**

A commentary on *Lubb al-Lubâb*, a grammatical treatise by Al-Isfarâ'îni, cf. Hâj. Khal., vol. v, p. 303.

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

Beginning:—

الحمد لله قاشع غمام الغموم و قاصع هموم الهموم الخ *

The author tells us in the preface that, finding that no commentary had ever been written on *Lubb al-Lubâb* of Al-Isfarâ'îni, he had long formed the project of writing the present one, but had been prevented by various causes from carrying out that plan, until he was enabled to adorn his preface with the name of Sultân al-Wuzarâ' Fakhraddîn Abû Tâlib, whose descent is traced from 'Alî, the fourth Caliph.

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

fol. 96 ; lines 17 ; size $8 \times 5\frac{3}{4}$; 6×4 .

شرح المقدمة الاجرومية

SHARḤ AL-MUQADDIMAT AL-ÂJURRŪMÎYAH.

A commentary on *Al-Muqaddimat al-Âjurrûmîyah*, a well-known treatise on grammar of Ibn al-Âjurrûm as-Ṣanhâjî. By Shamsaddîn Abû'l-'Azîm Muḥammad bin Muḥammad bin Yûsuf al-Ḥalâwî ash-Shâfi'î شمس الدين ابو العزم محمد بن محمد بن يوسف الحلاوى الشافعى. He was born at Jerusalem in A.H. 819=A.D. 1416. After receiving his early education in his native town, he travelled to Cairo, where he completed his studies under 'Alâ'addîn 'Alî bin Aḥmad al-Qalaqshandî (d. A.H. 856=A.D. 1452 ; see Mu'jam of Ibn Fahd, fol. 140^b) and several other eminent scholars. He made a pilgrimage to Mecca, where he settled permanently, and died on Thursday, the 26th Muḥarram, A.H. 883=A.D. 1478. See Mu'jam of Ibn Fahd, fol. 284^a.

Beginning :—

الحمد لله العلى الاكرم الذى علم بالقلم علم الانسان ما لم يعلم
..... اما بعد فيقول اضعف عباد الله و احوجهم الى عفو و مغفرته
و رحمته محمد بن محمد الحلاوى غفر الله ذنوبه و ستر عيوبه فى الدنيا
و الآخرة النجم *

The preface includes a short biographical notice of the author of the text, Ibn al-Âjurrûm. His full name is Abû 'Abdallâh Muḥammad bin Muḥammad bin Dâ'ûd as-Ṣanhâjî. He was born in A.H. 672=A.D. 1273, and died in A.H. 723=A.D. 1323. For a copy of the text see Paris, No. 1844. A number of scholars have produced commentaries and glosses on the present text. See Hâj. Khal., vol. vi, p. 75.

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

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

Dated A.H. 1196=A.D. 1781.

Scribe : سعيد بن سلام.

No. 2111.

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

الدر المضية على الأجرومية

AD-DURR AL-MUDÎYAH 'ALA'L- ÂJURRÛMÎYAH.

A commentary on *Al-Muqaddimat al-Âjurrûmîyah* of Ibn Âjurrûm as-Ṣanhâjî. By Abu'l-Ḥasan Muḥammad bin 'Alî al-Mâlîkî ash-Shâdîlî الشاذلى المالكى العنقى, a scholar of the 10th century of the Hijrah. See Hâj. Khal., vol. vi, p. 75.

Beginning:—

اما بعد حمد الله و الصلوة على رسوله صلى الله عليه و سلم و على
سائر النبيين فيقول الفقير لرحمة ربه ابو الحسن المالكى غفر الله له
و لوالديه و لجميع المسلمين الخ *

The author tells us in his short prefatory note that he abridged this commentary from his larger one entitled *Al-Kawâkib ad-Daw'iyah Fi Hall al-Âjurrûmîyah*.

On the title-page as well as in the Hand-list No. 1599 the work is wrongly designated الكواكب المضية على الأجرومية.

A copy of the work is noticed in Escur., No. 93.

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

Dated Monday, the 5th Jumâdâ II, A.H. 1006=A.D. 1597.

Scribe: محمد بن احمد بن على الشهر بالعنقى العنقى.

No. 2112.

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

شرح المقدمة الأجرومية

SHARḤ AL-MUQADDIMAT AL- ÂJURRÛMÎYAH.

A commentary on *Al-Muqaddimat al-Âjurrûmîyah* of Ibn al-Âjurrûm as-Ṣanhâjî. By Muḥammad bin 'Abdallâh al-Khirshî محمد بن عبد الله الخرشى. He was born in A.H. 1010=A.D. 1601. He

studied under Burhânaddîn Ibrâhîm bin Ibrâhîm al-Laqa'nî (*d.* A.H. 1041=A.D. 1631), and attached himself for a long time to Nûraddîn 'Alî al-Ujhûrî (*d.* A.H. 1066=A.D. 1655). He served as a professor in Al-Jâmi' al-Azhar at Cairo, and wrote several works. He died in A.H. 1101=A.D. 1689. See Silk ad-Durar, vol. iv, p. 62; Tâj at-Ṭabaqât, vol. xii, fol. 4^a; Brock., vol. ii, p. 318.

Beginning:—

الحمد لله رب العالمين و صلى الله على سيدنا محمد الفاتح
الخاتم الامين و بعد فهذا شرح لطيف لالفاظ مقدمة الشيخ
الامام الفخوى ابي عبد الله محمد بن محمد بن داؤد الصنهاجى عرف
بابن آجروم النخ *

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

fol. 169; lines 25; size 10 × 6; 7 × 3¹/₄.

حاشية الفواكه الجنية على متممة الأجرومية

HÂSHIYAT AL-FAWÂKIH AL-JANÎYAH 'ALÂ MUTAMMIMAT AL-ÂJURRÛ- MÎYAH.

An anonymous gloss on Al-Fâkihî's commentary on Ar-Ru'ainî's supplement to Ibn Âjurrûm's grammatical treatise entitled *Al-Muqaddimat al-Âjurrûmiyah*.

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

The work begins with short biographical notices of 'Abdallâh al-Fâkihî and his two brothers, 'Abdalqâdir al-Fâkihî (d. A.H. 982 = A.D. 1574) and Abu's-Sa'âdât Muḥammad al-Fâkihî (d. A.H. 992 = A.D. 1584), extracted from An-Nûr as-Sâfir.

The gloss begins on fol. 2^a thus:—

قوله الحمد لله على نعمه جمع نعمة بمعنى انعام اى على جميع
انعاماته اى باعتبار كل اثر من آثارها لان الجمع المضاف الى المعرفة
يفيد العموم الخ *

No other copy of the present work is known.

For copies of Al-Fâkihî's commentary see Leyden, No. 213; India Office, No. 980; Paris, Nos. 4123, 4142; Âsafiyah, p. 1654.

Al-Fâkihî's commentary has been twice printed, viz., in Cairo, A.H. 1306, and in Bûlâq, A.H. 1309.

Written in Indian Naskḥ. Slightly worm-eaten.

Not dated; probably 18th century.

The seals of Sulaimânjah (A.H. 1243–1253 = A.D. 1827–1837) and Amjad 'Alî Shâh (A.H. 1258–1263 = A.D. 1842–1847), rulers of Oudh, are found on the title-page and at the end.

No. 2114.

fol. 42; lines 23; size 9 × 5½; 6 × 4½.

اعراب الآجرومية

I'RÂB AL-ÂJURRÛMÎYAH.

A grammatical analysis of the text of Ibn Âjurrûm as-Ṣanhâjî's *Al-Muqaddimat al-Âjurrûmîyah*, by Shaikh Shihâbaddin Aḥmad as-Ṣaḡîr al-Baṣrî الشیخ شهاب الدین الصغیر البصری, a scholar of the 12th century of the Hijrah.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام على سيدنا محمد و اله
و صحبه و سلم و بعد فهذا اعراب اعربت به ما مثل به مصنف الآجرومية
رحمه الله تعالى اعلم انه ينبغي لكل طالب علم قبل الدخول فيه ان يعرف
حده و فائدته و موضوعه و غايته و حكمه الخ *

No other copy of the work is known.

The MS. was transcribed, as stated in a note at the end, from a copy dated A.H. 1118=A.D. 1706.

Written in Arabian Naskh.

Dated A.H. 1275=A.D. 1858.

No. 2115.

fol. 134; lines 18; size 9×7 ; $7 \times 3\frac{1}{2}$.

الجنى الدانى

AL-JANĀ AD-DĀNĪ.

A treatise on the various kinds of particles, by Al-Ḥasan bin Qâsim bin 'Abdallâh bin 'Alî al-Murâdî, better known as Ibnu Umî Qâsim al-Miṣrî قاسم بن عبد الله بن علي المرادى الشهير بابن ام القاسم المصرى.

Beginning:—

الحمد لله بجميع محامده على جميع عوائده و بعد فانه
لما كان مقاصد كلام العرب على اختلاف صنوفه مبنيًا اكثرها على معانى
حروفه صرفت الهمة الى تحصيلها و معرفة جمالها و تفصيلها الخ *

The author, who is called Ibnu Umî Qâsim after his grandmother, was born at Cairo. As-Suyûtî, on the authority of 'Aff al-Maṭarî, describes him as a man of extensive learning, deeply versed in grammar and jurisprudence. He studied under Abû Ḥayyân al-Andulusî (d. A.H. 745=A.D. 1344) and several other distinguished scholars. He wrote, besides the present work, a commentary on the *Mufaṣṣal* of Az-Zamakhsharî (d. A.H. 538=A.D. 1143); a commentary on the *Alfiyah* of Ibn Mâlik (d. A.H. 672=A.D. 1273); and a commentary on the *Tashîl al-Fawâ'id* of the same Ibn Mâlik. He died on the day of 'Îd al-Fiṭr, A.H. 749=A.D. 1348. See Buġyat al-Wu'ât, fol. 178^a; Ḥusn al-Muḥâḍarah, fol. 136^a; and Dustûr al-Îlâm, fol. 112^a.

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

I. Fol. 1^b.

الفصل الاول فى حد الحرف

II. Fol. 3^a.

الفصل الثانى فى تسميته حرفا

- III. Fol. 3^b. الفصل الثالث فى جملة معانيه و اقسامه
 IV. Fol. 4^b. الفصل الرابع فى بيان عمله
 V. Fol. 4^b. الفصل الخامس فى عدة الحروف

The five chapters are as follows :—

- I. Fol. 5^a. الباب الاول فى الاحادى
 II. Fol. 41^a. الباب الثانى فى الثنائى
 III. Fol. 97^a. الباب الثالث فى الثلاثى
 IV. Fol. 109^a. الباب الرابع فى الرباعى
 V. Fol. 131^a. الباب الخامس فى الخماسى

For other copies see Râmpûr, p. 532, and Waliaddin, No. 2908.
 See also Hâj. Khal., vol. ii, p. 632.

Written in Arabian Naskh.

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

Scribe : احمد بن اسمعيل بن احمد بن ابي الرجال.

The title-page contains, besides notes by several former owners of the MSS., the signature of Muḥammad bin ‘Abdallah Ibn Ḥumaid al-Ḥanbali (d. A.H. 1295=A.D. 1878), the author of *As-Suḥub al-Wâbilah*; see Lib. Cat., vol. xii, No. 785.

No. 2116.

fol. 21; lines 11; size $6\frac{1}{2} \times 5$; $4\frac{1}{2} \times 2\frac{3}{4}$.

جمل الاعراب

JUMAL AL-I‘RÂB.

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

Beginning :—

قال الشيخ الامام العالم العلامة المحقق بدر الدين حسن بن
 قاسم بن عبد الله بن على المرادى تغمده الله برحمته و اسكنه فسيح جناته
 سألت و فقك الله عن بيان الجمل التى لها محل من الاعراب الخ *

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

Written in fair Naskh.

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

Scribe : مصطفى محمد الشلشلموى.

No. 2117.

foll. 2; lines 12; size 9×6 ; $5\frac{1}{2} \times 4$.

المختصر فى المذكر و المؤنث

AL-MUKHTAṢAR FI'L-MUDAKKAR
WA'L-MU'ANNAṢ.

A tract on the irregular forms of the masculine and feminine genders. The author's name is not known.

Beginning:—

المؤنث الذى يروى رواية و لا يجوز تذكيره بوجه - العين و الأذن
و الكبد و الكرش و الفعث و الفخذ النح *

Written in fair Naskh, with vowel-points.

Not dated; probably 14th century.

The last folio contains a seal bearing the name of a certain 'Uṣmân.

No. 2118.

foll. 186; lines 27; size $10 \times 7\frac{1}{2}$; $6\frac{3}{4} \times 4\frac{1}{4}$.

مغنى اللبيب عن كتب الاعاريب

MUḠNI'L-LABÎB 'AN KUTUB AL-
'A'ÂRÎB.

A grammatical treatise, by Jamâladdîn Abû Muḥammad 'Abdallâh bîn Yûsuf bîn Aḥmad bîn 'Abdallâh al-Anṣârî al-Miṣrî al-Ḥanbalî, commonly called Ibn Hishâm بن محمد عبد الله بن جمال الدين ابو محمد عبد الله بن يوسف بن احمد بن عبد الله الانصارى المصرى الحنبلى الشهير بابن هشام.

Beginning:—

قال الشيخ الامام العلامة (ما بعد حمد الله على افضاله
و الصلوة و السلام على سيدنا محمد و آله النح *)

The author, an eminent scholar of Egypt, who occupies a high place as a grammarian, was born in the middle of Du'l-Qa'dah, A.H. 708=A.D. 1308. He studied under Tâjaddîn Abû Ḥafṣ 'Umar bîn 'Alî al-Fâkihânî (d. A.H. 731=A.D. 1330), Muḥammad bîn 'Alî Ibn

as-Sarrâj (*d.* A.H. 769=A.D. 1367) and Tâjaddîn at-Tabrizî. He attached himself for a long time to 'Abdallaṭîf Ibn al-Muraḥḥîl (*d.* A.H. 744=A.D. 1343), under whom he attained a profound knowledge of grammar. He composed a series of useful and instructive works on grammar, and died at Cairo on Friday, the 5th Du'l-Qa'dah, A.H. 761=A.D. 1359. See Ad-Durar al-Kâminah, vol. i, fol. 270^b; Husn al-Muḥâdarah, fol. 136^a; Buġyat al-Wu'ât, fol. 230^b; As-Suḥub al-Wâbilah, fol. 84^b; Dustûr al-I'âm, fol. 101^a; Tâj-at-Ṭabaqât, vol. viii, fol. 137^a; Brock., vol. ii, p. 23.

In the preface the author makes mention of a grammatical treatise which he had written at Mecca in A.H. 749=A.D. 1348. As the draft of this treatise, with other possessions, was lost on his return journey from Mecca to Egypt, he proposed to write the present work when he again came to Mecca, which he did in A.H. 756=A.D. 1355.

It is stated in the colophon that the work was completed at Mecca in Du'l-Qa'dah, A.H. 756=A.D. 1355, and that its revision by the author himself was finished at Cairo in Rajab, A.H. 759=A.D. 1357.

For other copies see Berlin, No. 6725; Br. Mus., No. 516; Br. Mus. Suppl., Nos. 976-8; India Office, Nos. 966-7; Cairo, vol. iv, p. 110; München, No. 328; Paris, Nos. 4155-7; Escur., No. 48; Yenî, Nos. 1108-13; Kûprilîzâdah, Nos. 1502-4; Ayâ Şûfiyah, Nos. 4587-8; Ḥamîdiyah, Nos. 1329-32; Nûr 'Uṣmâniyah, Nos. 4638-45; Waliaddin, Nos. 3045-7; Hûr Lailâ, Nos. 420-1; and Râmpûr, p. 555. See also Hâj. Khal., vol. v, p. 655.

The work has been frequently lithographed, viz., in Teherân, A.H. 1268, 1274, 1276; and in India, A.H. 1299. It has twice been printed in Cairo, viz., A.H. 1305 and 1307.

The MS. was transcribed for a certain 'Alî bin Aḥmad bin Sa'îd al-Habal, whose signature is found on the title-page.

Written in fair Arabian Naskḥ, within double red ruled borders.

Dated A.H. 1071=A.D. 1660.

Scribe : أحمد بن علي الشارح.

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

زبد امان خدا دست اميد بزدۀ عامی ترین عبد الحميد

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

No. 2119.

fol. 290; lines 21; size $9\frac{1}{4} \times 6\frac{3}{4}$; $6\frac{1}{2} \times 2\frac{3}{4}$.

The Same.

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

Written in fair Indian Naskh, with some marginal notes.
Slightly water-stained.

Foll. 1-8 and 141 are in a later hand.

Dated Sunday, the 6th Ramaḍān, A.H. 1105=A.D. 1693.

Scribe: محمد عمر البشاورى.

No. 2120.

fol. 427; lines 27; size $11 \times 7\frac{3}{4}$; $7\frac{1}{2} \times 4\frac{3}{4}$.

تحفة الغريب فى الكلام على مغنى اللبيب

TUḤFAT AL-ĠARĪB FI'L-KALĀM 'ALĀ
MUĠNI'L-LABĪB.

An old and valuable copy of a commentary on *Muġni'l-Labīb* of Ibn Hishām (see No. 2118 above). By Badraddīn Muḥammad bin Abī Bakr bin 'Umar bin Abī Bakr bin Muḥammad bin Sulaimān bin Ja'far bin Yaḥyā bin Ḥusain al-Makḥzūmī al-Iskandarī al-Mālikī, commonly called Ad-Damāmīnī محمد الدين الإسكندري الشهير بالداماميني بن ابي بكر بن عمر بن ابي بكر بن محمد بن سليمان بن جعفر بن يحيى بن حسين المخزومي. He was born at Alexandria in A.H. 763=A.D. 1361. After receiving his early education at his native city from 'Abdalwahhāb al-Qazwīnī (d. A.H. 788=A.D. 1386; see Ad-Durar al-Kāminah, vol. i, fol. 311^a), he went to Cairo, where he attended the lectures of Sirājaddīn Ibn al-Mulaqqin (d. A.H. 804=A.D. 1401) and others. As-Suyūṭī in Buġyat al-Wu'āt, fol. 20^b, 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-Jāmi' al-Azhar, where he delivered lectures on grammar. In A.H. 800=A.D. 1397, he visited Damascus, and thereafter proceeded to Mecca. After coming back to Egypt from Mecca, he engaged in trade, and erected a big weaving factory in his native city. As the factory was maliciously burnt down by some of his

enemies, he was involved in great trouble with his creditors. In A.H. 819=A.D. 1416 he made a pilgrimage to *Haramain*, and thence travelled to Yemen, where he served about a year as a professor in the Madrasah attached to the grand mosque of Zabîd. He left Yemen for India, where he was received with great honour. He wrote several works, and died at Gulbarga in A.H. 827=A.D. 1423. See *Buġyat al-Wu'ât*, fol. 20^b; *Al-Qabas al-Hâwî*, vol. ii, fol. 52^a; *Dustûr al-Ilâm*, fol. 48^a; *Mu'jam of Ibn Fahd*, fol. 208^b; *Husn al-Muḥâdarah*, fol. 136^b; *Tâj at-Ṭabaqât*, vol. 132^b; Brock., vol. ii, p. 26.

Beginning:—

الحمد لله الذى منحه من لسان العرب الايدى الحسنة و جعله
كنز الفصاحة فهو مغنى اللبيب عما سواه من اللسنة الخ *

We are told in the preface that the work was composed at the instance of Nâsiraddin Abu'l-Faṭḥ Aḥmad Shâh bin Muḥammad Shâh bin Muẓaffar Shâh at Shahrwâlah (in India). The date of composition, A.H. 824=A.D. 1421, as given in the India Office Library copy, No. 967, is not found in the present MS.

Hâj. Khal., vol. v, p. 657, says that this is the second of the three commentaries produced by ad-Damâminî on the present text; and that the commentary under notice was composed in India.

For other copies see Berlin, Nos. 6727-8; India Office, No. 967; Leyden, No. 217; Escur., No. 203; München, No. 739; Cairo, vol. iv, p. 75; Yenî, Nos. 1088-98; Hamîdîyah, No. 1316; Nûr 'Uṣmâniyah, No. 4606; Waliaddin, Nos. 3000-2; Hûr Lailâ, No. 413; Bashîr Âgâ, No. 606.

The work has been printed in the margin of *Ash-Shumunni's Sharḥ Muġni'l-Labîb* in Cairo, A.H. 1305.

Written in fair Arabian Naskḥ. The text and the commentary are distinguished by the words *قال* and *اقول*, respectively. Foll. 2-21, which should come in their proper order, have been misplaced in binding after fol. 176.

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

Scribe: محمد بن محمد بن احمد بن ابى القاسم النورى الشافعى.

The title-page contains two short poems, viz.:—

1. A poem by Ad-Damâminî, addressed to scholars of India, asking the grammatical analysis of the words *هاج الصنبر* occurring in the following line of a poet:—

بجفان تعتبرى نادينا من سديف حين هاج الصنبر

The poem begins thus :—

يا علماء الهند انى سائل فمفوا بتحقيق به يظهر السر

II. The answer of Muḥammad bin Abî Bakr al-Qâdirî, a disciple of Ash-Shumunnî (*d.* A.H. 872=A.D. 1467), to the question put to scholars of India in the above poem.

Beginning :—

اموالى بدر الدين و العالم الذى له رفعة يعلوا لها الشمس و البدر

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

No. 2121.

fol. 284 ; lines 31 ; size $10\frac{1}{2} \times 6\frac{3}{4}$; $7\frac{1}{4} \times 4$.

المنصف من الكلام على مغني ابن هشام

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

A commentary on *Muğni'l-Labîb* of Ibn Hishâm (see No. 2118 above). By Taqîaddîn Abu'l-'Abbâs Aḥmad bin Muḥammad bin Muḥammad bin Ḥasan bin 'Alî at-Tamimî ad-Dârî ash-Shumunnî *ṭaqî* al-dîn abu'l-'abbâs aḥmad bin muḥammad bin muḥammad bin ḥasan bin 'alî at-tamimî ad-dârî ash-shumunnî. He was born at Alexandria in Ramaḍân, A.H. 801=A.D. 1398. He went to Cairo, where he received his education from several eminent scholars, including Ibn al-Kuwaik (*d.* A.H. 821=A.D. 1418), Al-Balqînî (*d.* A.H. 824=A.D. 1421), Nâsiraddîn Ibn al-Furât (*d.* A.H. 851=A.D. 1447), and Ibn Zuhairah (*d.* A.H. 827=A.D. 1423). He soon mastered all the branches of Muhammadan literature, and became one of the greatest scholars of the age. Jalâladdîn as-Suyûtî, who calls him, in his *Buġyat al-Wu'ât*, fol. 127^a, his *Shaiḫ* and teacher, speaks of him in very high terms. Our author was twice offered a post of Qâḍî by the Sultân of Egypt; but he declined it on account of his unworldliness. His ancestors were followers of Imâm Mâlik (*d.* A.H. 179=A.D. 795), but he himself belonged to the Ḥanafî school. He wrote, besides the present work and those mentioned in Brock., vol. ii, p. 82, a commentary on his father's versified version of Ibn Ḥajar

al-'Asqalânî's *Nukhbat al-Fikar* (see Hâj. *Khal.*, vol. vi, p. 317). He died at Cairo on the night of Sunday, the 27th Du'l-Hijjah, A.H. 872=A.D. 1467. See Al-Qabas al-Hâwî, vol. i, fol. 53^b; Buġyat al-Wu'ât, fol. 127^a; Mu'jam of Ibn Fahd, fol. 44^b; Husn al-Muḥâdarah, fol. 118^b; Dustûr al-I'lâm, fol. 73^b; Tâj at-Ṭabaqât, vol. ix, fol. 280^a; Brock., vol. ii, p. 82.

Beginning:—

الحمد لله الذى خص كتابه بعدم المعارضة و بالعجاز و جعله تبياناً
لكل شئ فهو مغنى اللبيب بالحقيقة لا بطريق المجاز و بعد
فقد نظرت عند اقراوى لمغنى اللبيب عن كتب الاعاريب ما كتبه عليه
الشيخ شمس الدين محمد بن الصائغ الحنفى و سماه بتذنيه السلف عن
تمويه الخلف النح *

While teaching the *Mugni'l-Labib* of Ibn Hishâm the author came across the two commentaries on it, one by Shamsaddin Muḥammad bin aṣ-Ṣâ'iġ al-Ḥanafî (d. A.H. 776=A.D. 1374), entitled *Tanzih as-Salaf'an Tamwîh al-Khalaf*, the other by Ad-Damâminî (No. 2120 above). Finding that the latter is full of grammatical questions and riddles, he wrote the present work in reply. Cf. Hâj. *Khal.*, vol. v, p. 656.

For other copies see Escur., Nos. 49, 50, 204; Cairo, vol. iv, p. 114; Nûr 'Uṣmâniyah, 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 *Shaiikh* Faiḍallâh Âfindî. This Faiḍallâh Âfindî, an eminent scholar of Constantinople, was born in A.H. 1048=A.D. 1638. He held the post of *Shaiikh* al-Islâm in the time of Sultân Muṣṭafâ II (A.H. 1106-1115=A.D. 1694-1703), and was killed in a riot at Adrianople, A.H. 1115=A.D. 1703. See Silk ad-Durar, vol. iv, p. 6; and Tâj at-Ṭabaqât, vol. xii, part i, fol. 92^a.

No. 2122.

foll. 715; lines 21; size $10\frac{1}{2} \times 6\frac{3}{4}$; $7\frac{1}{4} \times 3\frac{1}{2}$.

شرح مغنى اللبيب

SHARḤ MUĞNÎ'L-LABÎB.

A commentary on *Muğni'l-Labîb* of Ibn Hishâm (see No. 2118 above). By Mullâ 'Alî bin Sultân Muḥammad al-Qârî al-Harawî (d. A.H. 1014=A.D. 1605; see Lib. Cat., vol. v, part i, No. 237).

Beginning:—

و صلى الله على سيدنا محمد و على آله و صحبه و سلم الحمد لله
الغنى بداته المغني بصفاته لمن شاء من مصنوعاته اما بعد
فيقول افقر عباد الله الغنى البارى على بن سلطان محمد القارى ان
هذا تعليق مطل مشرف لا مختل و لا ممل مسرف على مشكلات عبارات
مغنى اللبيب *

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 Bashîr Âgâ, No. 607.

Written in fair Naskḥ. 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 $8\frac{1}{2} \times 5\frac{3}{4}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

شرح شواهد مغنى اللبيب

SHARḤ SHAWÂHID MUĞNÎ'L-LABÎB.

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

By Jalâladdin 'Abdarrahmân bin Abî Bakr as-Suyûtî (d. A.H. 911=A.D. 1505; see Lib. Cat., vol. v, part i, No. 123).

Beginning :—

الحمد لله الذى فتح السن العرب العاربة بالفصاحة النخ *

Cf. Hāj. Khal., vol. v, p. 657.

The author states in the preface that, after completing his *Fath al-Qarib*, a gloss on the *Muḡni'l-Labib* of Ibn Hiḡhām, he began to write the present work in a very diffuse style; but he soon felt that the method adopted therein would not meet the needs of his readers, hence he abridged the portion already composed, and finished the work in a much more concise style than that originally contemplated. Its scope and arrangement are described in the following passage of the preface :—

فأورد أولا البيت المستشهد به ثم اتبعه بتسمية قائله والسبب الذى
لاجله قيلت القصيدة ثم أورد من القصيدة أبياتا استحسناها اما لكونها
مستشهدا بها فى غير مواضع أخرى من الكتاب او لكونها
متشهدا بها من غير من كتب العربية و البيان او لكونها مستعذبة الفظ
مستحسنه المعنى لاشتمالها على حكمة او مثل او نادرة او وصف بليغ
او نحو ذلك و ان كان البيت من مقطوعة و شئ ما يرد على عشرة
أبيات ذكرتها بكلماتها و قد اذكر قصيدة بكلماتها لقله أبياتها و كونها كلها مما
يستحسن ثم اتبع ما أورد من الأبيات بشرح ما اشتملت عليه
من الغريب و المشكل و بيان ما تضمنه من الاستشهادات العربية و الذكت
الشعرية و ما يتعلق بها من فائدة و نادرة ثم اتبع ذلك بالتعريف بقائلها
و ذكر نسبه و قبيلته و عصره و هل هو جاهلى ام مخضرم او اسلامى مراعى
فى كل ذلك الطريق الوسط *

For other copies see Berlin, Nos. 6729-30; Escur., No. 51; Paris, No. 4158; Cairo, vol. iv, p. 71: Nūr 'Uḡmāniyah, No. 4575; and Waliaddīn, No. 2960.

Written in elegant Naskh.

Not dated; probably 17th century.

No. 2124.

fol. 46 ; lines 16 ; size $9\frac{1}{2} \times 5\frac{3}{4}$; $7 \times 3\frac{1}{2}$.

تقويم النحو

TAQWÎM AN-NAHW.

An abridgment of *Mugni'l-Labîb* of Ibn Hishâm (see No. 2118 above), by an anonymous author.

Beginning:—

الحمد لله الذى وضع اساس معارف العلوم على العربية و جعل
استكشاف غوامضها موقوفا على الفنون الادبية و الصلوة على خير رسله
و نبيه و على آله و صحبه السلام و التحية و بعد فاقول ان الكتاب مغنى
اللبيب كان و افيا بحل تفسير المفردات من الحروف
فامرنى من لا يسعنى مخالفته الخصه فاتخذت منه هذا المختصر مبنيًا
على الجداول ليسهل للنظر اخذه و ضبطه و سميته بتقويم النحو الخ *

The work is divided into three *Bâb*, as follows:—

- I. fol. 1^b. الباب الاول فى تفسير المفردات و ذكر احكامها
- II. fol. 40^a. الباب الثانى فى تفسير الجملة و ذكر اقسامها و احكامها
و بيان الكلام خص منها لا مرادف لها *
- III. fol. 44^b. الباب الثالث فى ذكر احكام 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 صقدر عليخان is found on the title-page. For a similar inscription see No. 1996 above.

No. 2125.

fol. 139; lines 11; size $8\frac{1}{2} \times 5$; 6×4 .

شرح قطر الندى و بل الصدى

SHARḤ QAṬRA'N-NADÂ WA BALLA'S-ŞADÂ.

A commentary by Jamâladdîn Ibn Hishâm al-Anṣârî (*d.* A.H. 761=A.D. 1359; see No. 2118 above) upon his own grammatical treatise entitled *Qaṭra'n-Nadâ Wa Balla's-Şadâ*.

Beginning:—

و صلى الله على سيدنا محمد و آله و صحبه و سلم قال الشيخ الامام
..... الحمد لله رافع الدرجات لمن انخفض لجلاله الخ *

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

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

Written in Indian Nasta'liq.

Not dated; probably 18th century.

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

No. 2126.

fol. 68; lines 13; size $8\frac{1}{2} \times 6$; $6\frac{1}{4} \times 4$.

شرح قطر الندى و بل الصدى

SHARḤ QAṬRA'N-NADÂ WA BALLA'S-ŞADÂ.

An anonymous commentary on *Qaṭra'n-Nadâ Wa Balla's-Şadâ* of Ibn Hishâm; see No. 2118 above.

Beginning:—

الحمد لله موجه من يشاء نحو الهدى و الصلوة و السلام على سيدنا
محمد ارفع من نصب لخفض العدى و بعد فهذا ما احتاج اليه المتعلمون

ذرو الابتداء المتعطشون الى التروى بقطر الذدى الكلمة فى اللغة
تطلق على الجمل المفيدة النح *

No other copy of the work is known.

The colophon reads thus :—

هذا آخر ما تيسر ايراده على هذه المقدمة و المرجو من فضل الله
تعالى ان يجعله من صالح الاعمال المقدمة و المسئول ممن اطع فيه على
خلل ان يصلحه بالمكرمة و الحمد لله الذى هدانا و ما كنا لنهتدى لولا ان
هدانا الله *

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

Not dated ; probably 19th century.

No. 2127.

fol. 262 ; lines 27 ; size $8\frac{1}{4} \times 5\frac{3}{4}$; $5\frac{1}{4} \times 3\frac{1}{4}$.

شفاء الصدور بشرح الشذور

SHIFÂ' AŞ-ŞUDÛR BISHARH AŞ- SHUDÛR.

A commentary on a grammatical work entitled *Shudûr ad-Dahab*
of Ibn Hishâm ; see No. 2118 above.

By 'Abdalmalik bin Jamâl al-'Işâmî bin Şadraddîn bin
'Işâmadîn al-Isfarâ'inî عصام بن صدر الدين بن جمال الاسفرائينى
a scholar of considerable repute. He was born at
Mecca in A.H. 978=A.D. 1570. He studied under his father, Jamâl
al-'Işâmî, his uncle, 'Alî al-Hafîd al-'Işâmî (d. A.H. 1007=A.D. 1598),
and several other eminent scholars of Mecca. After completing his
education he served as a professor in several Madrasahs of Mecca
and Medina and wrote a large number of books. Besides the present
work and those mentioned in Brock., vol. ii, p. 380, the following of
his compositions are enumerated in the *Khulâsat al-Aşar* (vol. iii, p.
87):—

- . حاشية على شرح القطر للمصنف (ii). شرح الارشاد فى النحو (i).
. شرح على الخزرجية (iv). حاشية على شرح القواعد للشينى خالد (iii).

منظومة (vi). شرح على منظومة الشمنى فى اصول الحديث (v)
 بلوغ العرب (viii). شرح منظومة الالغاز النحوية (vii). فى الالغاز النحوية
 شرح ايساغوجى (x). شرح الاستعارات للسمرقندى (ix). من كلام العرب
 الكافى فى العروض و القوافى (xi).

He died at Medina in A.H. 1037=A.D. 1627. See *Khulâsat al-Aṣṣar*, vol. iii, p. 88.

Beginning:—

رب يسر و لا تعسر و صلى الله على سيدنا محمد و آله و صحبه و سلم
 الحمد لله الذى رفع من انتصف للعمل بموجب نهيه و امره و بعد
 فهذا ما سألني به بعض الاصحاب من الفضلاء الانجاب من وضع شرح على
 شذور الذهب فى معرفة كلام العرب النج *

For other copies see Cairo, vol. iv, p. 78, and Brock., vol. ii, p. 24.

The text of *Shudûr ad-Dahab* has been frequently printed. For printed editions see *Iktifâ' al-Qunû'*, p. 307.

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

Not dated; probably 17th century.

Scribe: محمد بن الفقيه احمد بن ابى اليمى بن علم الدين العباسى.

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

No. 2128.

fol. 411; lines 19; size $11\frac{1}{2} \times 6$; 9×4 .

المنهل الصافى فى شرح الوافى

AL-MANHAL AŞ-ŞÂFÎ FÎ SHARḤ AL-WÂFÎ.

A commentary on *Al-Wâfi*, a treatise on grammar by Muḥammad bin 'Uṣmân bin 'Umar al-Balkhî.

By Badraddîn Muḥammad bin Abî Bakr bin 'Umar ad-Damâmîni بدر الدين محمد بن ابى بكر بن عمر الدمايني (d. A.H. 827=A.D. 1423). See No. 2120 above.

Beginning :—

الحمد لله على احسانه الوافى بكل جميل و انعامه الكافل لمن توجه
الى نهضة بكل خير جزيل النعم *

The author tells us in the preface that when he came to Gujarât he found there that *Al-Wâfi* of Al-Balkhî was very popular with students of grammar. He noticed that no commentary had ever been written on that work, consequently he wrote the present one at the request of some of his pupils, on his way to Aḥsanâbâd (Gulbarga), where he intended to present it to Aḥmad Shâh Bahmanî (A.H. 825-838=A.D. 1421-1434).

It is stated at the end that the author finished his original draft on the island of Mahâ'im on Sunday, the 21st Du'l-Hijjah, A.H. 825=A.D. 1421, and made a fair copy of the same at Aḥsanâbâd on Tuesday, the 8th Jumâdâ I, A.H. 826=A.D. 1422.

For other copies see India Office, Nos. 972-3; Âsafiyah, p. 1658; Râmpûr, p. 556. See also Hâj. Khal., vol. vi, p. 419.

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

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

Scribe : مبارك على چشتى ساکن شهر میرٹھہ .

Muḥammad Bakhsh, father of the founder of the Library, in his note on the title-page, dated A.H. 1280, says that he came into possession of the MS. in that year.

No. 2129.

fol. 31; lines 23; size $11 \times 7\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{4}$.

کفایۃ الغلام فی اعراب الکلام

KIFÂYAT AL-ĞULÂM FÎ I'RÂB AL-KALÂM.

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

Author : Jârallâh Abû Sa'id Sha'bân bin Muḥammad bin Dâ'ûd al-'Âṣârî al-Mawṣilî al-Miṣrî ash-Shâfi'î محمد بن داود اشعбан بن محمد بن داود الأثرى الموصلی المصری الشافعی. He was born in Egypt on the 15th Sha'bân, A.H. 765=A.D. 1363. He was an illustrious poet and a skilled calligrapher. Beginning his career as a copyist, he obtained the distinguished post of a Naqîb. In A.H. 807=A.D. 1404 he

proceeded to Hġāz 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 Jumādā II, A.H. 828=A.D. 1424. See Al-Qabas al-Hāwī, vol. i, fol. 78^a; Dustūr al-I'lām, fol. 70^a; Brock., vol. ii, p. 180.

Beginning:—

الحمد لله الذى من اقترب لنحو باب فضله نال الارب

The work contains altogether one thousand verses, including a preface of thirty lines. It is divided into a *Fātiḥat al-Uṣūl*, ten *Faṣl* and a *Khātimah*, as stated in the following lines of the preface:—

و هذه الفیة للمبتدی و غیرة بها بلوغ المقصد
سميتها كفاية الغلام ليعرف الاعراب فى الكلام
فصولها عشر جلالها العرف الاسم ثم الفعل ثم الحرف
والرفع ثم النصب ثم الجر والجزم فى الاعراب تستقر
و عامل و تابع و الحذف عاشرها و مذهبها الوقتف
و قبلها فاتحة الاصول و بعدها خاتمة الفصول

A copy of the work is noticed in Berlin, No. 6761.

The MS. is slightly defective at the end.

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

Not dated; probably 17th century.

No. 2130.

fol. 142; lines 7; size 8 $\frac{3}{4}$ × 5 $\frac{1}{4}$; 5 × 2 $\frac{1}{2}$.

الارشاد فى النحو

AL-IRSHĀD FI'N-NAḤW.

A very useful treatise on syntax by Qāḍī Shihābaddīn Aḥmad bin Shamsaddīn bin 'Umar az-Zāwālī ad-Dawlatābādī al-Hindī فاضى

شهاب الدين احمد بن شمس الدين بن عمر الزاولى الدولة ابادى الهندي
(d. A.H. 849=A.D. 1445). See Lib. Cat., vol. xiv, No. 1117.

Beginning :—

الحمد لله كما يحب و يرضى و الصلوة على رسوله محمد و آله كما
يجري و بعد فيقول اضعف عباد الله الولي الهادي شهاب بن شمس بن
عمر الزاولى الدولة ابادى افاض الله سبحانه الطافه عليه و على اسلافه هذا
مختصر فى الذخيرة تعمقت فى تهذيبه كل التعمق الخ *

For other copies see Leyden, No. 232; India Office, Nos. 974-5; Br. Mus., p. 242; Râmpûr, p. 528; Âşafiyah, p. 1638. See also Hâj. Khal., vol. i, p. 255.

The work has been printed in Haidarâbâd, A.H. 1309.

Written in fair Naskh, with some interlinear and marginal notes.

Dated the 3rd Muḥarram, A.H. 1031=A.D. 1621.

No. 2131.

fol. 185; lines 5; size $9\frac{1}{4} \times 6$; 5×5 .

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-didâh, the earliest of which is dated A.H. 1146=A.D. 1733.

No. 2132.

fol. 167; lines 17; size $8\frac{1}{2} \times 5\frac{1}{4}$; $4 \times 2\frac{1}{2}$.

شرح الارشاد

SHARḤ AL-IRSHÂD.

An old and unique copy of a commentary on the preceding work, transcribed in A.H. 940.

His name does not appear in the body of the MS., but in the

following note on a fly-leaf at the beginning he is designated by the *Kunya* Abu'l-Faḍl and by the *Nisbah* Al-Kāzarūnī:—

هذا بعض فوائد ملفوظة تتعلق بحل بعض عبارات كتاب الارشاد
للقاضى من شرح الفاضل النحوي فريد دهره المشهور بمولانا خطيب
ابو [ابي] الفضل الكازرونى طالب الله ثراه و جعل الجنة مسكنه و ماراة *

His full name is Abu'l-Faḍl Muḥammad al-Qarashī aṣ-Ṣiddīqī al-Khaṭīb, better known as Al-Kazarūnī الصديقي القرشي الكازروني. He died about A.H. 940=A.D. 1533; see Lib. Cat., vol. xviii, part ii, No. 1387, where mention of the present commentary is made.

The MS. is slightly defective at the beginning. It opens thus:—
الكلمة اسم ان استقلت دلالة النح اى يمكن تصور معناه من غير
ان يكون آلة لملاحظة شئ آخر فما كان احتياجها الى غيرها لزالة ابهام
الحكم عليه النح *

The commentary does not include the whole text, but only such words or passages as require explanation, introduced by the word قوله.

No other copy of the work is known, but it is mentioned in Ḥaj. Khal., vol. i, p. 255.

Written in rough Naskh, with numerous short lacunæ. Foll. 21^b-22^a are blank. Fol. 87^b contains a large gap.

Slightly worm-eaten and water-stained.

Dated A.H. 940=A.D. 1533.

No. 2133.

foll. 58; lines 21; size 8 × 5; 5½ × 2½.

شرح المقدمة الازهرية

SHARḤ AL-MUQADDIMAT AL-AZHARĪYAH.

A commentary by Khālīd bin 'Abdallāh bin Abī Bakr al-Azhari (d. A.H. 905=A.D. 1499; see No. 2095 above) upon his own grammatical treatise, *Al-Muqaddimat al-Azhariyah*.

Beginning:—

الحمد لله على جميع الاحوال الخ *

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

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

For other copies see Gotha, Nos. 335-6; Cairo, vol. iv, p. 6; Râmpûr, p. 547.

The work has been twice printed in Cairo, viz., in A.H. 1252 and 1290.

The colophon reads thus:—

قال مؤلفه رحمه الله تعالى خالد بن ابي بكر الازهرى فرغت من
هذه المصححة بحمد الله و عونه و حسن توفيقه فى اواخر ذى الحجة
المباركة سنة سبع و ستين و تسعمائة و الحمد لله تعالى اولا و آخرا و ظاهرا
و باطنا *

It is stated in the above colophon that the work was composed in A.H. 967=A.D. 1559; but this date is obviously incorrect, since the author died in A.H. 905=A.D. 1499.

Written in Arabian Naskh, within red-ruled borders. The text is written in red.

Not dated; probably 17th century.

No. 2134.

fol. 27; lines 27; size $9\frac{3}{4} \times 6\frac{3}{4}$; $7\frac{1}{4} \times 3\frac{3}{4}$.

الاقتراح فى علم اصول النحو

AL-IQTIRÂḤ FÎ 'ILM UṢŪL AN-NAḤW.

A treatise on the principles of grammar by Jalâladdîn 'Abdarrahmân bin Abî Bakr as-Suyûtî بن ابي بكر السيوطى (d. A.H. 911=A.D. 1505). See Lib. Cat., vol. v, part i, No. 123.

Beginning:—

الحمد لله الذى ارشد لابتكار هذا النمط و بعد فهذا

كتاب غريب الوضع عجيب الصنع لطيف المعنى طريف المبنى الخ *

We learn from the preface that the work is based on the *Kitāb al-Khaṣā'is* 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; Āṣafiyaḥ, p. 1638; Rāmpūr, p. 529. See also Hāj. 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 Dā'irat al-Ma'ārif, Haidarābād, A.H. 1310.

Written in elegant Maḡribī Naskḥ.

Dated Monday, the 11th Du'l-Ḥijjah, A.H. 1052=A.D. 1642.

Scribe: عمر بن احمد المقرئ.

No. 2135.

fol. 80; lines 21; size $8\frac{1}{2} \times 6$; $6\frac{1}{4} \times 3\frac{3}{4}$.

جمع الجوامع

JAM'AL-JAWĀMI'.

An old copy of a rare and useful work on grammar.

Author: Jalāladdīn 'Abdarrahmān bin Abī Bakr as-Suyūṭī

جلال الدين عبد الرحمن بن ابي بكر السيوطي (*d.* A.H. 911=A.D. 1505). See Lib. Cat., vol v, part i, No. 123.

Beginning:—

يقول عبد الرحمن بن ابي بكر السيوطي الشافعي عفى الله عنه
احمدك اللهم على ما استبغت من الذم اصابى واسلم على نبيك محمد
المختص بجموع الكلم الخ *

The work is divided into an introduction and seven chapters, each subdivided into several sections. The chapters are as follows:—

Fol. 15^a. الكتاب الاول فى العدد وهى المرفوعات والمنصوب بالنواسخ

Fol. 25^a. الكتاب الثانى فى الفضلات

Fol. 40^a. الكتاب الثالث فى المجرورات وما حمل عليها

Fol. 50^b. الكتاب الرابع فى العوامل

Fol. 57^b. الكتاب الخامس فى التوابع وعوارض التراكيب

Fol. 65^b. الكتاب السادس فى الانية

Fol. 74^b. الكتاب السابع فى التصريف

The work was completed, as stated by the author at the end, on the night of Tuesday, the 27th Jumâdâ I, A.H. 871=A.D. 1466.

Another copy of the work is noticed in München, No. 745.

Written in fair Arabian Naskh. Slightly worm-eaten and water-stained.

Dated Saturday, the 15th Shawwâl, A.H. 992=A.D. 1584.

Scribe: نجم الدين الشيخ نور الدين على الاحمدى .

No. 2136.

fol. 87; lines 15; size $7\frac{1}{2} \times 4\frac{1}{4}$; $5 \times 2\frac{3}{4}$.

شرح الترتيف في علم التصريف

SHARH AT-TARŞÎF FÎ 'ILM AT-TAŞRÎF.

A commentary on *At-Tarşîf fî 'Ilm at-Taşrîf*, a rhymed treatise on inflection by Al-Murshidî. By Mirzâ Muḥammad bin Muḥammad Riḍâ bin Ismâ'il bin Jamâladdîn al-Qummî al-Mashhadî ميرزا محمد رضا بن اسمعیل بن جمال الدين القمي المشهدي .

Beginning:—

الحمد لمصرف الامور والصلوة على من ارسله لنظم الدهور الخ *

The commentator, who flourished towards the end of the 11th century of the Hijrah, tells us in a short prefatory note that it was while he was teaching his son, Ismâ'il, that he wrote the present commentary on *At-Tarşîf* of Al-Murshidî.

This Al-Murshidî, whose full name is 'Abdarrahmân bin 'Îsâ bin Murshid al-'Umarî, was born at Mecca on Friday, the 5th Jumâdâ I, A.H. 975=A.D. 1567. He received his education from a large number of eminent scholars, including Muḥammad bin Aḥmad ar-Ramlî (*d.* A.H. 1004=A.D. 1595), 'Abdallâh al-Kurdî al-Baġdâdî (*d.* A.H. 1003=A.D. 1594), Qâḍî Ibn Zuhairah (*d.* A.H. 1010=A.D. 1601) and Mullâ 'Alî bin Sultân Muḥammad al-Qârî al-Harawî (*d.* A.H. 1014=A.D. 1605; see No. 2122 above). In A.H. 999=A.D. 1590, he delivered lectures on the *Şaḥîḥ* of Bukhârî (see Lib. Cat., vol. v, part 1, No. 129) in the Madrasah founded by Muḥammad Pâshâ. In A.H. 1005=A.D. 1596, he was appointed a professor in the Madrasah attached to the holy Mosque of Mecca. Later, in A.H. 1020=A.D. 1611, he was given the posts of the Khatîb and the Imâm of that mosque. In A.H. 1027=A.D. 1617, he was made the principal of the

Sulaimâniyah College, founded by Sultân Sulaimân I (A.H. 926-974 = A.D. 1519-1566). Al-Muhibbî, *Khulâsat al-Aṣar*, vol. ii, p. 369, describes him as the foremost traditionist of Hijâz in his time. He wrote, besides the works mentioned in Brock., vol. ii, p. 380, a commentary on *At-Tarṣîf*, entitled *Fath al-Latîf*; a commentary on *Al-Kâfi fî 'Ilmai al-'Arûd wa'l-Qawâfi*; a commentary on the *Saḥîh* of Bukhârî, up to the chapter *باب رفع العلم و ظهور الجهل*; a versified treatise on astronomy, entitled *Manâhil as-Samar*; a treatise explaining a difficult passage of the *Tafsîr al-Jalâlain*, entitled *Ta'mîm al-Fâ'idah Bitatmîm Sûrat al-Mâ'idah*; a treatise on the law of endowment, entitled *Waqf al-Humâm al-Munṣif 'Inda Qawl al-Imâm Abi Yûsuf*; a commentary on *'Uqûl al-Jumân*, a treatise on rhetoric by As-Suyûtî (d. A.H. 911 = A.D. 1505); and a treatise containing a reply to a theological question, entitled *Al-Jawâb al-Miskîn*. He was put to death by the order of Aḥmad bin 'Abdalmuṭṭalib (d. A.H. 1039 = A.D. 1629), the Sharif of Mecca, on Friday, the 11th Du'l-Hijjah, A.H. 1037 = A.D. 1627. See *Khulâsat al-Aṣar*, vol. ii, pp. 369-376; *Sulâfat al-'Aṣr*, foll. 33^a-48^b; *Taj at-Tabaqât*, vol. xi, fol. 73^a.

The commentary was completed, as stated by the author at the end, on Tuesday, the 5th Jumâdâ II, A.H. 1090 = A.D. 1679.

No other copy of the present commentary is known. For copies of *At-Tarṣîf* see India Office, No. 979; Cairo, vol. iv, p. 2.

A commentary on *At-Tarṣîf*, by Ibrâhîm al-Bâjûrî (d. A.H. 1276 = A.D. 1859), has been printed in Cairo, A.H. 1310.

Written in fair Naskh, with some marginal notes. Slightly worm-eaten and water-stained.

Not dated; probably 18th century.

No. 2137.

foll. 189; lines 23; size $8\frac{1}{2} \times 5\frac{3}{4}$; $6 \times 3\frac{3}{4}$.

شرح الأصول الكبرى

SHARH AL-UṢŪL AL-AKBARÎYAH.

A valuable and correct copy of a commentary by 'Alî Akbar bin 'Alî al-'Ilâhâbâdî *علي أكبر بن علي الاله آبادي* on his own treatise on etymology entitled *Al-Uṣûl al-Akbarîyah*.

Beginning :—

وبحمد الله المنان الكريم و بالصلوة علي رسوله محمد نبي الخلق
العظيم وعلي آله الذين هم علي الصراط القويم هذا شرح من الجامع
المختصر المسمى بالاصول المعروف بالاصول الاكبرية المنسوبة الي علي
اكبر بن علي الاله آبادي الحامد لله تعالى بقوله الحمد لله - جملة خبرية
او انشائية النخ *

The author, 'Alî Akbar, an eminent grammarian, who was a native of Allahâbâd (India), wrote also a Persian treatise on Arabic inflection, entitled *Fuṣûl-i-Akbarî*. He died in A.H. 1091=A.D. 1680. See Br. Mus. Pers. Cat., p. 522; Bibliotheca Sprenger, No. 1069; Lib. Cat., vol. ix, No. 773.

For other copies see Bûhâr, No. 377; Râmpûr, p. 522; and Âsafiyah, p. 892.

According to the following colophon, the MS., dated A.H. 1087=A.D. 1676, was copied from a transcript of the author's original work within his lifetime :—

تمت هذه النسخة يوم السبت الثامن من شعبان المعظم من
شعبان سنة سبع وثمانين و الف و نقلت عن النسخة المنقولة عن خط
المصنف سلمه الله و ابقاه *

Written in Nasta'liq. The text is included in the commentary, and distinguished by a red line drawn over it.

Slightly worm-eaten and water-stained.

No. 2138.

fol. 257; lines 15; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{3}{4}$.

The Same.

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

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

Not dated; probably 18th century.

No. 2139.

foll. 47; lines 13; size $8\frac{1}{2} \times 6\frac{1}{4}$; $6\frac{1}{2} \times 4\frac{1}{4}$.

شرح الغاز سيبويه وغيره من النحاة

SHARḤ AL-ĠÂZ SĪBAWAIH WA ĠAIRIHĪ MIN AN-NUḤÂT.

An anonymous commentary on the verses of the Arabian poets 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 الصلوة على سيد المسليين هذا
تأليف فى شرح الابيات التى يطلب توجيه اعرابها عملته للاطفال
لالمدرسين من فحول الرجال النخ *

There is no clue to the author. The latest authority quoted is Jalâladdin as-Suyûtî, who died in A.H. 911=A.D. 1505; see No. 2135 above.

The verses are arranged in alphabetical order according to the last letters.

No other copy of the work is known.

Written in Arabian Naskh, the verses being in red.

Not dated; probably 18th century.

Scribe: يونس الكردى المكبرى.

No. 2140.

foll. 248; lines 15; size 8×5 ; $6 \times 3\frac{1}{2}$.

باهر البرهان

BÂHIR AL-BURHÂN.

A commentary by Aḥmad bin Mas'ûd al-Ḥusainî al-Harkâmî
مسعود الحسينى الهركامى upon his own grammatical treatise,
Nâdirat al-Bayân.

Beginning:—

الحمد لله الذى جعل الكلمة لفظا وضع لمعنى الايمان وبعد
فان العبد الضعيف العامى احمد بن مسعود الحسنى الهرامى المشتهر
بالهدية اراد ان يعبر نكوا نادر البيان و يشرحه شرحا الخ *

The preface includes a dedication to Sayyid Ġulām Aḥmad Khân, the grandson of 'Umdat al-Mulk Khân Jahân Bahâdur Zafar Jang 'Ālamġirî. This 'Umdat al-Mulk, whose proper name is Mîr Malik Ḥusain, was the foster-brother of Aurangzîb (A.H. 1068–1118=A.D. 1657–1706). He was a nobleman of high degree, and was appointed governor of the Deccan in A.H. 1081=A.D. 1670. He died in A.H. 1109=A.D. 1697. See Beales Oriental Biographical Dictionary, p. 214.

The work is divided into three *Qism*, as follows:—

- | | |
|------------------------------|-----------------------|
| I. Fol. 3 ^a . | القسم الاول فى الاسم |
| II. Fol. 145 ^b . | القسم الثانى فى الفعل |
| III. Fol. 174 ^a . | القسم الثالث فى الحرف |

The work was completed, as stated by the author at the end, in Ramaḍân, A.H. 1150=A.D. 1737.

A copy of the work is noticed in Râmpûr, p. 556.

The MS. was transcribed from the author's original draft by his disciple 'Izzaddîn Aḥmad in A.H. 1152=A.D. 1739.

Written in fair Indian Nasta'liq. The commentary includes the whole text, distinguished by a red line drawn over it.

Slightly worm-eaten.

Fol. 1^b contains a seal bearing the inscription لسان السطان محمود الدوله منشى محمد صفدر على خان بهادر. For a similar inscription see No. 1996 above. The title-page contains a note by a certain Salâmallâh, referring to his purchase of the MS. in A.H. 1168=A.D. 1754.

No. 2141.

foll. 96; lines 21; size $11\frac{1}{2} \times 7$; $8\frac{1}{2} \times 4$.

التحفة الوزيرية

AT-TUHFAT AL-WAZÎRÎYAH.

A treatise on syntax by Muḥammad ‘Abdalḥaqq al-Khairâbâdî
 . محمد عبد الحق الخیر ابادی

Beginning:—

يا مالک يوم الدين اياک نعبد و اياک نستعين و بعد فيقول
 العبد الفقير الى الله الغنى الهادي محمد عبد الحق الخیر ابادی انجاه
 الله عن ظلمات الجهل و هداه الى نور العلم و الفضل انى مع قصور باعى
 فى البراعة و خيبة قدحى فى الصنعة و تراکم افواج الهموم على و تلاطم
 امواج الغموم لدى حررت رسالة فى علم النحو *

The author, a distinguished scholar of India, flourished towards the end of the 13th century of the Hijrah and belonged to an illustrious family of Khairâbâd, a town in India which produced several scholars of repute. Our author studied under his father, Mawlanâ Faḍlḥaqq (*d.* A.H. 1278=A.D. 1861), the author of *Al-Hadiyat as-Sa‘idiyah* (see Lib. Cat., vol. xxi, No. 2403), and held a high post in the court of the Nawwâb of Râmpûr. He wrote several instructive works on logic and metaphysics. For some account of his life see *Taḍkirah ‘Ulamâ’-i-Hind*, p. 110.

The preface includes a dedication to Nawwâb Wazîraddawlah Amîr al-Mulk Muḥammad Wazîr Khân Bahâdur Nuṣratjang.

No other copy of the work is known.

Written in fair Indian Nasta‘liq.

Not dated; probably 19th century.

RHETORIC.

No. 2142.

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

MIFTÂḤ AL-'ULÛM.

An old copy of the third part of *Miftâḥ 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 'Alî bin Ya'qûb as-Sakkâkî al-Khwârizmî سراج الدين يوسف بن ابى بكر بن محمد بن علي بن يعقوب السكاكى الخوارزمى. He was born in Khwârizm, A.H. 555=A.D. 1160. He studied under Shaikh al-Islâm Maḥmûd bin Şâ'id bin Maḥmûd al-Hârîşî and others. Yâqût in the *Irshâd al-Arib*, vol. vi, *Juz* vii, p. 306, describes As-Sakkâkî as a man of great eminence and vast learning, deeply versed in grammar, rhetoric, prosody, law and theology. He died in A.H. 626=A.D. 1228. See *Al-Jawâhir al-Muḍîyah*, fol. 91^b; *Buġyat al-Wu'ât*, fol. 340^a; *Dustûr al-'Ilâm*, fol. 63^b; *Al-Aşmâr al-Janîyah*, fol. 189^a; *Iktifâ' al-Qunû'*, p. 357; Brock., vol. i, p. 294.

Beginning:—

القسم الثالث من كتاب المفتاح فى علمى المعانى والبيان وفيه

مقدمة لبيان حدى العلمين والغرض فيهما و فصلان لضبط معاندهما

و الكلام فيهما الخ *

For other copies see India Office, No. 846; Br. Mus., No. 550; Br. Mus. Suppl., No. 981; Berlin, Nos. 7184-6; Leyden, Nos. 294-6; Escur., Nos. 205, 232, 251; München, No. 678; Paris, Nos. 3955, 4372; Houtsma, No. 412; Cairo, vol. iv, p. 154; Kûprilîzâdah, Nos. 1446-8; Ḥamîdiyyah, Nos. 1252-3; Waliaddin, Nos. 2852-3; Ḥûr Lailâ, No. 397; Râmpûr, p. 569. See also Ḥâj. Khal., vol. vi, p. 15.

The work has been printed in Cairo, A.H. 1317.

Written in Arabian Naskh, with copious marginal notes. Fol. 126 is inserted by a later hand.

Slightly worm-eaten and water-stained.

Dated A.H. 772=A.D. 1370.

Scribe : عماد بن محمد بن علي الحسيني .

The marginal notes were written by a certain 'Abdalkhâliq in A.H. 773=A.D. 1371, as appears from the following note at the end:—

وقد وقع فراغى من تحشية هذا الكتاب غرة جمادى الاولى سنة
ثلاث وسبعين وسبعمئة و انا العبد المذنب الراجى رحمة ربه الهادى
عبد الخالق بن عثمان *

The title-page as well as foll. 23^a, 54^a, 74^a, 114^a and 161^a contain seals bearing the inscription عبدة بن شيعم عبد الغنى, dated A.H. 972=A.D. 1564.

No. 2143.

foll. 212; lines 14; size $10\frac{1}{2} \times 7\frac{1}{2}$; $7\frac{1}{4} \times 4$.

The Same.

Another copy of the third part of *Miftâh al-'Ulûm*, beginning as the above.

Written in fair Arabian Naskh, with copious marginal notes. Worm-eaten and water-stained.

Dated Tuesday, the 29th Shawwâl, A.H. 808=A.D. 1405.

A seal bearing the inscription مالک ابن کتاب شرف الدين بدهانوى ابن, dated A.H. 1165=A.D. 1751, is found on every page of the MS.

No. 2144.

foll. 168; lines 21; size $10\frac{1}{2} \times 7\frac{1}{2}$; $6\frac{3}{4} \times 3\frac{3}{4}$.

The Same.

Another copy of the third part of *Miftâh al-'Ulûm* (see No. 2142 above), with a *Takmilah* (complement) treating of prosody. Incomplete at the end.

Written in elegant Arabian Naskh, within double red ruled borders. The headings of the chapters are in red.

Slightly worm-eaten and water-stained.

Not dated; probably 16th century.

No. 2145.

fol. 251 ; lines 29 ; size $10 \times 6\frac{1}{4}$; $7 \times 4\frac{1}{4}$.

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 Saʿdaddīn Masʿūd bin ʿUmar at-Taftāzānī سعد الدين مسعود بن عمر التفتازاني (*d.* A.H. 791 = A.D. 1388; see Lib. Cat., vol. x, No. 500).

Beginning :—

خير خبر يوشح به صدر الكلام و احسن حديث يرشح لمقتضى المقام
حمد الله الذي خلق الانسان علمه البيان واتم له الاحسان فالفهمه التبيان النعم *

We learn from the preface that the author, at the request of his friends, began the present work in his old age, having been previously engaged in writing glosses on *Al-Kashshāf* of Az-Zamakhsharī (see Lib. Cat., vol. xviii, part ii, No. 1354). According to Hāj. Khal., vol. vi, p. 16, it was completed in A.H. 789 = A.D. 1387. Our author, in A.H. 748, composed a commentary on the abridgment of the present text (see No. 2153 below) under the title of *Al-Muṭawwal* (see No. 2155 below), and soon after, in A.H. 756, he abridged *Al-Muṭawwal*, the new work being known as *Mukhtaṣar al-Maʿīni* (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; Ayâ Şûfiyâh, No. 4413; Walīaddīn, Nos. 2834-6; Kûprilîzâdah, No. 1436; Nûr ʿUṣmânîyah, Nos. 4466-7; Râmpûr, p. 566. See also Brock., vol. i, p. 294.

Written in cursive Naskḥ, with some marginal notes. Slightly worm-eaten and water-stained.

Not dated; probably 14th century.

The following note on the title-page tells us that the MS. was transcribed in the author's lifetime or shortly thereafter :—

هذا الكتاب من تصنيفات الحبر العلامة سعد الدين التفتازانى

و كان كتابته قريبا بعد المصنف *

No. 2146.

fol. 196 ; lines 27 ; size $10\frac{3}{4} \times 7$; $7\frac{3}{4} \times 3\frac{3}{4}$.

The Same.

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

Written in Nasta'liq.

Dated A.H. 999=A.D. 1590.

Fol. 1^b contains a seal bearing the name of a certain Muḥammad, dated A.H. 1248=A.D. 1832.

No. 2147.

fol. 194 ; lines 23 ; size $10\frac{1}{2} \times 7$; 8×4 .

المصباح شرح المفتاح

AL-MIṢBĀH SHARḤ AL-MIFTĀH.

An old copy of a commentary on the third part of *Miftāḥ al-'Ulūm* of As-Sakkākī (see No. 2142 above). By 'Alī bin Muḥammad bin 'Alī, better known as As-Sayyid ash-Sharīf al-Jurjānī علي بن محمد بن علي المعروف بالسيد الشريف الجرجاني (*d.* A.H. 816=A.D. 1413 : see Lib. Cat., vol. v, part ii, No. 356).

Beginning :—

نحمدك اللهم على ما هديتنا اليه من دقائق المعاني ببدائع البیان
و اطلعنا عليه من حقائق المذاني بدرانج البرهان *

According to Hāj. Khal., vol. vi, p. 17, the work was completed at Transoxiana in the middle of *Shawwāl*, A.H. 803=A.D. 1400. The same date of composition is given at the end of the copies noticed below. In the present copy the date has been disfigured and changed into A.H. 843=A.D. 1439 by adding the word اربعين, apparently in a different and much later hand, between the words ثلاث and ثمانمائة. This date is obviously incorrect, since the commentator died in A.H. 816.

For other copies see Berlin, Nos. 7229-30 ; Wien, No. 236 ; Leyden, No. 299 ; Paris, No. 4419 ; Escur., Nos. 63, 206-8, 210, 284, 645 ; Ayâ Şûfiyah, Nos. 4409-12 ; Waliaddin, Nos. 2837-8 ; Kûprî-

lizâdah, Nos. 1437-8; Nûr 'Uṣmânîyah, Nos. 4468-73; Râmpûr, p. 565; Bûhâr, Lib. Cat., vol. ii, No. 397. See also Brock., vol. i, p. 294.

The work has been printed in Constantinople, A.H. 1241.

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. 1^b contains a seal of 'Uṣmân Âfandî, the retired Qâḍî of Adarnah, bearing the inscription وقف هذا الكتاب حسبة لله وطلباً للمرضيات الله وطلباً للمرضيات الله، dated A.H. 1089=A.D. 1678.

No. 2148.

fol. 258; lines 21; size $7 \times 5\frac{3}{4}$; $5\frac{1}{4} \times 3\frac{1}{4}$.

The Same.

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

The colophon reads thus:—

وقد نجز الفراغ من تأليفه اواسط شوال من سنة ثلاث وثمان مائه
وحسبنا الله ونعم الوكيل و وقع الفراغ من نسخه يوم الثلاثاء عاشر شهر
جمادى الاولى من شهور سنة ست وتسعين وثمانمائة على يد العبد
الضعيف على بن احمد بن منصور الشافعى *

Written in fair Arabian Naskh, with some marginal notes.

Slightly worm-eaten and water-stained.

Dated Tuesday, the 10th Jumâdâ I, A.H. 896=A.D. 1490.

Scribe: على بن احمد بن منصور الشافعى.

No. 2149.

fol. 185; lines 25-29; size $8\frac{3}{4} \times 5\frac{1}{4}$; $6 \times 2\frac{1}{2}$.

The Same.

Another copy of the same work, beginning as usual.

Written in cursive Arabian Naskh. Slightly worm-eaten and water-stained. Fol. 110^b contains a large gap against which are noted the words بيانى محيم.

Not dated; probably 15th century.

Three *Arḍdidah*, probably belonging to the officials of Mogal Emperors of Delhi, are found at the end.

No. 2150.

fol. 116; lines 17; size $7 \times 4\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{4}$.

شرح المفتاح

SHARH AL-MIFTÂH.

A very old copy of a commentary on the third part of *Miftâḥ al-'Ulûm* of As-Sakkâkî (see No. 2142 above). By Shamsaddîn Aḥmad bin Sulaimân bin Kamâl Pâshâ شمس الدين احمد بن سليمان بن كمال باشا (d. A.H. 940=A.D. 1533; see Lib. Cat., vol. iv, No. 76).

Beginning:—

الحمد لله حق حمدة و الصلوة على محمد و آله و صحبه قال القسم
الثالث اقول مصنف المصنف كتابه فى علم الادب و هو عنده معروف بما
يعتزر به عن الخطاء فى كلام العرب النخ *

We learn from Hâj. Khal., vol. vi, p. 22, that the author wrote, besides a commentary on the original text of As-Sakkâkî, a commentary on its abridged and improved edition, entitled *تغنىر المفتاح*.

For other copies see Nûr 'Uṣmâniyah, No. 4434; and Eскур., No. 220. See also Berlin, No. 7238, where it is designated كتاب اللطيف لمولانا ابن كمال باشا.

Written in elegant Arabian Naskh. The text is introduced with the word قال, and the commentary begins with the word اقول, both written in red ink. Fol. 9 is blank.

Dated A.H. 960=A.D. 1552.

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

No. 2151.

fol. 111; lines 19; size $8\frac{1}{2} \times 6$; $6 \times 3\frac{1}{2}$.

الحاشية على المفتاح

AL-ḤASHIYAH 'ALĀ'L-MIFTĀḤ.

An anonymous gloss on the third part of *Miftāḥ al-'Ulūm* (see No. 2142 above), intended to confute the criticisms made on As-Sakkākī, the author of the text, by At-Taftāzānī (*d.* A.H. 791=A.D. 1388; see No. 2145 above), As-Sayyid ash-Sharīf al-Jurjānī (*d.* A.H. 816=A.D. 1413; see No. 2147 above), Al-Fanārī (*d.* A.H. 834=A.D. 1430), Muṣannafak (*d.* A.H. 875=A.D. 1470), Mawlānā Lutfī, Shaikh Sanān (*d.* A.H. 912=A.D. 1506), Yaḥyā bin Aḥmad al-Kāshī (who flourished in the 10th century of the Hijrah) and Ibn Kamāl Pāshā (*d.* A.H. 940=A.D. 1533; see No. 2150 above) in their works.

Beginning:—

الحمد لمهم الصواب فى المعانى و البيان و الصلوة على من انزل
عليه فصل الخطاب لايضاح سبيل خير الاديان و على آله و اصحابه
الموصوفين ببلاغة الكلام و عدوبة اللسان صلوة دائمة بدام الاوقات و الزمان

الخم *

Incomplete at the end.

Written in cursive Naskh.

Not dated; probably 17th century.

The title-page contains a seal bearing the inscription *الواثق بالله* محمد بن لطف الله على, dated A.H. 1055=A.D. 1645. The title-page also contains the signatures of Yaḥyā bin al-Ḥusain (*d.* A.H. 1090=A.D. 1679; see Nasamat as-Saḥar, vol. ii, fol. 234^b), Zaid bin Muḥammad bin al-Ḥasan (*d.* A.H. 1122=A.D. 1710; see *ibid.*, vol. i, fol. 221^b), his son Muḥammad bin Zaid, Aḥmad bin Muḥammad Qāṭin and 'Alī bin Aḥmad Qāṭin, to whom the MS. at one time or another belonged.

No. 2152.

fol. 160; lines 13; size $10 \times 7\frac{1}{4}$; $6 \times 3\frac{1}{2}$.

المصباح فى اختصار المفتاح

AL-MIṢBĀḤ FÎ IKHTIṢÂR AL-MIFTÂḤ.

An excellent and very early copy of an abridgment of the third part of *Miftāḥ al-‘Ulūm* (No. 2142 above) of As-Sakkākī.

Author: Badraddin Muḥammad bin Muḥammad bin ‘Abdallāh bin ‘Abdallāh bin Mālik aṭ-Ṭā’i al-Jayyānī محمد بن محمد بن عبد الله بن عبد الله بن مالك الطائي البجاني (d. A.H. 686 = A.D. 1287). See No. 2091 above.

Beginning:—

الحمد لله هدا لهدا و ماكننا لذهتدى لولا ان هدانا الله الخ *

Cf. Hāj. Khal., vol. vi, p. 18.

For the contents of the work see Berlin, No. 7249. For other copies see Paris, No. 4375, and Escur., Nos. 219 and 250. See also Brock., vol. i, p. 295.

Written on thick paper in beautiful Naskḥ with some marginal notes.

Dated Saturday, the 16th Shawwāl, A.H. 732 = A.D. 1331.

Scribe: ابراهيم بن محمد.

No. 2153.

fol. 145; lines 7; size $9\frac{1}{2} \times 9$; $5 \times 3\frac{1}{4}$.

تلخيص المفتاح

TALKHÎṢ AL-MIFTÂḤ.

A well-known abridgment of the third part of *Miftāḥ al-‘Ulūm* (No. 2142 above) of As-Sakkākī.

Author: Al-Khaṭīb Jalāladdin Abu’l-Ma‘ālī Muḥammad bin ‘Abdarraḥmān bin ‘Umar al-Qazwīnī محمد بن ابراهيم بن محمد بن عمر القزوينى .

Beginning:—

الحمد لله على ما انعم و عام من البيان ما لم نعم الخ *

The author, a philologist of great talent, who traces his descent from Abû Dulaf al-'Ijlî (*d.* A.H. 226=A.D. 840), an illustrious poet and the chief of Al-Karaj (a town in Persia), was born at Mawṣil in A.H. 666=A.D. 1267. He studied under his father and Shāikh Aḥmad bin Ibrāhīm al-Wāsiṭi al-Fārūnī (*d.* A.H. 694=A.D. 1394), and settled for some time in Rûm, where he discharged the duties of Qâḍi while a young man of not more than 20 years of age. Afterwards he went with his brother, Imāmaddīn, to Damascus, where both of them were received with marks of respect, and were appointed Khaṭīb of the Umawī mosque and Qâḍi of the city, respectively. On the death of his brother he succeeded him as the Qâḍi of Damascus; and subsequently, in A.H. 727=A.D. 1326, he was summoned by Sultān Al-Malik an-Nāṣir Muḥammad (A.H. 709-741=A.D. 1309-1340) to Cairo to take the place of Badraddīn Ibn Jamā'ah (*d.* A.H. 733=A.D. 1332) as the Qâḍi'l-Quḍāt (Chief Justice). He remained in Cairo about eleven years, and became very influential at the court of the Sultān, 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 Sultān, and was reverted to the post of Qâḍi of Damascus. This was a great shock to him, and shortly afterwards he died at Damascus in A.H. 739=A.D. 1338. Ibn Hajar al-'Asqalānī 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. 159^a; Buḡyat al-Wu'āt, fol. 47^a; Dustūr al-'Ilām, fol. 108^b; Ḥusn al-Muḥāḍarah, fol. 352^b; Ṭabaqāt al-Kubrā by As-Subkī, vol. vii, fol. 26^a; Ṭabaqāt by Ibn al-Mulaqqīn, fol. 148^a; Ṭabaqāt by Ibn Qâḍi Shuḥbah, fol. 128^b; Mir'āt al-Janān, fol. 456^b; Raf'al-Isr, fol. 117^a; Brock., vol. ii, p. 22.

For other copies of the work see India Office, No. 849; Berlin, No. 7187; München, No. 680; Leyden, Nos. 301-5; Paris, Nos. 4379-83; Escur., Nos. 227, 232, 248, 420, 636; Ḥamīdīyah, Nos. 1217-19; Waliaddīn, No. 2747; Nūr 'Uṣmānīyah, Nos. 4379-81; Āṣafiyaḥ, p. 144; Rāmpūr, p. 560.

The work has been frequently printed, viz., in Calcutta, 1815; in Constantinople, 1844; in Delhi, 1888; and in Bairut, 1884. Part of it has also been published in Mehren's *Rhetorik der Araber*.

Written in Indian Naskḥ, with marginal and interlinear notes.

Dated A.H. 978=A.D. 1570.

Scribe : عبد الوهاب نصير الدين محمد نخشبى .

A seal bearing the inscription رب اجعلنى مقيم الصلوة occurs at the end.

No. 2154.

fol. 40; lines 15; size $10\frac{1}{4} \times 6\frac{1}{2}$; $6\frac{3}{4} \times 4$.

The Same.

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

Written in elegant Indian Naskh, with copious marginal notes.

Fol. 28 should come after fol. 29.

Not dated; probably 19th century.

No. 2155.

fol. 176; lines 28; size $10\frac{1}{4} \times 6\frac{3}{4}$; 7×4 .

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 *Talkhîs al-Miftâh* (No. 2153 above), by Sa'daddîn Mas'ûd bin 'Umar at-Taftâzânî (d. A.H. 791=A.D. 1388; see Lib. Cat., vol. x, No. 500). For various glosses and annotations see Hâj. Khal., vol. ii, p. 404, and Brock., vol. i, p. 295.

Beginning:—

الحمد لله الذى اهتمنا حقائق المعانى و دقائق البيان و خصصنا

ببدائع الايدى و روائع الاحسان *

The author tells us in the colophon that he commenced the work at Jurjân on Monday, the 2nd Ramadân, A.H. 742=A.D. 1341, and completed it at Harât on Wednesday, the 11th Şafar, A.H. 747=A.D. 1346. It was dedicated to Mu'izzaddîn Abu'l-Husain Muḥammad Kart (A.H. 732-772=A.D. 1331-1370), the ruler of Harât. Cf. Hâj. Khal., vol. ii, p. 404. The work under notice and its abridg-

ment (see No. 2173 below) are taught in Madrasahs up to this day.

For other copies see Berlin, Nos. 7191-2; Wien, No. 237; München, Nos. 681-2; Br. Mus., Nos. 533-4; India Office, Nos. 852-60; Paris, Nos. 4386-91; Alger, No. 200; Hûr Lailâ, Nos. 394-5; Bashîr Âgâ, Nos. 571-3; Ayâ Şûfiyah, Nos. 4390-8; Nûr 'Uşmânîyah, Nos. 4446-51; Kûprilizâdah, Nos. 1424-6; Hamîdiyah, Nos. 1246-50; Waliaddin, Nos. 2850-1; Râmpûr, p. 569; Âşafiyah, p. 156. See also Brock., vol. i, p. 295.

The work was twice printed in Constantinople, viz., A.H. 1260, and A.H. 1304. The first portion of it was also printed in Lucknow, A.H. 1265. The same portion has been lithographed in Bhûpâl, A.H. 1301.

Written in rather cursive Naskh, with some marginal and inter-linear notes. It appears from the old pagination of the MS. that foll. 71 and 72, which should come in their proper order, have been misplaced in binding after foll. 64 and 69, respectively. Foll. 119-143 are wanting.

Worm-eaten and water-stained.

Dated A.H. 749=A.D. 1348.

Scribe: خواجه محمد بن تونس.

No. 2156.

foll. 204; lines 23; size $9\frac{1}{2} \times 6\frac{1}{4}$; $6\frac{1}{4} \times 3\frac{1}{4}$.

The Same.

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

Written in Indian Nasta'liq, with copious marginal and inter-linear notes. The beginnings of three *Fann*, into which the work is divided, are marked by marginal ornaments.

Worm-eaten and water-stained.

Dated Friday, the 15th Rabî' II, A.H. 996=A.D. 1587.,

The seals of a certain Ġulâm Aḥmad Qârî, dated A.H. 1245=A.D. 1829, are found on the title-page and on the last folio.

No. 2157.

fol. 222; lines 25; size 11×7 ; 8×4 .

The Same.

Another copy of the same work, beginning as usual.

Written in Arabian Naskh. Worm-eaten and water-stained.

The correct order of the folios should be 1-10, 219, 216-218, 213-215, 220-221, 206-212, 11-59, 222, 60-206.

Not dated; probably 16th century.

The title-page contains, besides an obliterated seal, the seals of Muḥammad Farrukh Siyar Shâh Bâdshâh Ġâzî (A.H. 1124-1131 = A.D. 1712-1718) and a certain Asadallâh of 'Azîmâbâd (Patna).

No. 2158.

fol. 309: lines 19; size 8×6 ; $6 \times 3\frac{1}{2}$.

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: ابو طالب بن شيخ محمد النانوتوى.

This is one of the MSS. presented by Maulavi 'Abdulmajîd of Patna City.

No. 2159.

fol. 189; lines 28; size $11\frac{3}{4} \times 7\frac{3}{4}$; 8×5 .

The Same.

Another copy of the same work, beginning as usual.

Written in fair Arabian Naskh, within double red and blue ruled borders. • The passages of the text are in red.

Dated Monday, the 11th Rabî' II, A.H. 1097 = A.D. 1685.

Scribe: يحيى بن حسن بن احمد بن يحيى بن ابراهيم الأنسى.

The title-page contains the signatures of several former owners of the MS., the earliest of which is dated A.H. 1138 = A.D. 1725.

No. 2160.

fol. 195 ; lines 37 ; size $11 \times 6\frac{1}{4}$; $8 \times 4\frac{1}{4}$.

The Same.

Another copy of the same work, beginning as usual.

Written in cursive Indian Naskh, with copious marginal notes. The correct order of the folios should be 1-48, 53-79, 87, 81-86, 80, 88-135, 137-143, 136, 144-175, 183, 177-182, 176, 184-190, 49-52, 191-195.

Dated Monday, the 7th Rabi' II, A.H. 1212=A.D. 1797.

No. 2161.

fol. 396 ; lines 17 ; size 11×6 ; $8 \times 3\frac{1}{4}$.

The Same.

A defective and incomplete copy of the same work. The preface and several folios at the end are wanting.

The MS. opens thus:—

الحمد لله افتتح بعد اليمن بالتسمية بحمد الله سبحانه و تعالى اداء

لعق شى مما يجب عابه من شكر نعمائه الخ *

Written in fair Indian Naskh.

Not dated ; probably 19th century.

No. 2162.

fol. 154 ; lines 19 ; size $8\frac{3}{4} \times 5$; $5\frac{3}{4} \times 2\frac{1}{2}$.

الحاشية على المطول

AL-ḤĀSHIYAH 'ALA'L-MUTAWWAL.

A gloss on *Al-Muṭawwal* (see No. 2155 above), by 'Alī bin Muḥammad bin 'Alī, better known as As-Sayyid ash-Sharīf al-Jurjānī (d. A.H. 816=A.D. 1413 ; see Lib. Cat., vol. v, part ii, No. 356).

Beginning:—

الحمد لله رب العالمين و الصلوة على سيد المرسلين محمد وآله و

صحابه اجمعين النح *

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 *Talkhīṣ al-Miftāḥ* by At-Taftāzānī (see No. 2155 above).

For other copies see Paris, Nos. 4392-4; Alger, No. 202; India Office, Nos. 861-4; Escur., Nos. 230, 253-5; Nūr 'Uṣmānīyah, Nos. 4415-17; Ḥamidīyah, Nos. 1228-9; Walīaddīn, No. 2778; Bashīr Āgā, Nos. 558-9; Ayā Sūfiyah, Nos. 4371-4; Rāmpūr, p. 562. See also Brock., vol. i, p. 295.

The work has been printed in Constantinople, A.H. 1241.

Written in Indian Nasta'liq, with marginal and interlinear notes.

Dated the 19th Du'l-Qa'dah, A.H. 1086=A.D. 1675.

Scribe: شير محمد.

The title-page contains, besides an *'Arḍūdāh* and three seals bearing the name of a certain Fakhraddīn Aḥmad Khān, the seals of Sulaimānjāh (A.H. 1243-1253=A.D. 1827-1837) and Amjad 'Alī Shāh (A.H. 1258-1263=A.D. 1842-1847), rulers of Oudh. A seal bearing the name of a certain 'Abdal Kabīr is found on fol. 2^a.

No. 2163.

fol. 120; lines 24; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{3}{4} \times 2\frac{1}{4}$.

The Same.

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

Written in fair Indian Naskh, with numerous short lacunæ. The correct order of the folios should be 1, 2, 7, 3-6, 8-120.

Dated A.H. 1098=A.D. 1686.

The title-page contains three seals, two of which contain the following inscriptions:—

زد بدامان خدا دست اميد بنده عاصي ترين عبد الحميد

For the same seal as the second of these see No. 2107 above.

The third bears the inscription لا عالم الغيب dated A.H. 1122=A.D. 1710.

No. 2164.

fol. 90; lines 17; size $6\frac{3}{4} \times 4$; $4\frac{1}{2} \times 5$.

الحاشية على المطول

AL-ḤĀSHIYAH 'ALA'L-MUṬAWWAL.

A gloss on *Al-Muṭawwal* (see No. 2155 above), by Aḥmad al-Abīwardī احمد الابوردي.

Beginning:—

الحمد لله الذى خلق الانسان وصير المعانى وسيلة الى معرفة دقائق
القران والصلوة على من عجز عن ادراك مقاماته عقول البلغاء
اما بعد فبده هذياناات جمعها و ألفها احمد ابوردي تراب اقدام الفقراء
ليكون سببا لمعرفة تصانيف العلماء و موجبا لشكرهم بقدر ما عذوا فيها من
الكد و العناء الشخ *

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 *Mabḥaṣ* احوال المسند.

For other copies see Berlin, No. 7196; Āsafiyah, p. 146; Waliaddīn, No. 2751; Rāmpūr, p. 563.

Written in Nasta'liq. The passages from the text are distinguished by the word قوله in red. Slightly worm-eaten.

Not dated; probably 17th century.

The seals of Masīḥaddawlah Ḥakīm 'Alī Ḥasan Khān Bahādur and of his son Muẓaffar Ḥusain, dated A.H. 1264 = A.D. 1848 and A.H. 1277 = A.D. 1860 respectively, are found at the beginning and end.

No. 2165.

fol. 313; lines 23; size $9\frac{1}{4} \times 6$; $6\frac{1}{4} \times 3\frac{1}{4}$.

الحاشية 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 Shāh al-Fanāri, commonly called

belonging to Gujarât. He completed the present work, as he states at the end, in the last month of A.H. 1060=A.D. 1649. The date of his death and other particulars of his life are not known.

Beginning:—

عليك الاعتماد والاتكال و اليك العود و الارتحال الحمد لله الذي
اتصف بصفة القدم و انشاء وجودنا من العدم اما بعد فيقول
من لا احقر منه شخص في البديهة بل لا شئ في الحقيقة الخ *

In the preface the author tells us that it was while he was studying *Al-Mutawwal* and its gloss by 'Abdalḥayy al-Khatâ'i Mawlâzâdah under his father that he commenced to write the present work for the convenience of his fellow-students.

No other copy of the work is known.

The present copy, dated A.H. 1142=A.D. 1729, was transcribed from the author's original copy by Muḥammad 'Abdal'azîm, as stated in the following colophon:—

تمت كتابة تكميله مولانا وجدنا الشيخ محمد فريد بن
شيخ محمد شريف بن شيخ محمد فريد الصديقي على حاشية الفاضل
الكامل العلامة الفهامة مولانا عبد الحى الخطائى الشهيد بمولانا على
المطول بيد اصغر الخليفة بل لا شئ في الحقيقة اضعف عباد الله الكريم
محمد عبد العظيم بن محمد عبدالرحيم عرف عبد الملك كان الله تعالى لهم
نقلت هذه الحاشية بتمامها من اصله يعنى بخط مصنفه و مؤلفه قدس الله
سرة العظيم سنة ١١٤٢ *

Written in fair Indian Naskh. The quotations from the gloss of *Al-Khatâ'i* are introduced by the word قوله in red.

A seal bearing the inscription السلطان محمود الدولة منشى محمد صفدر على خان بهادر, dated A.H. 1277=A.D. 1860, is found on the title-page. For a similar inscription see No. 1996 above.

No. 2167.

foll. 155; lines 24; size $9 \times 5\frac{3}{4}$; $6\frac{3}{4} \times 3$.

الحاشية على المطول

AL-ḤĀSHIYAH 'ALA'L-MUṬAWWAL.

A gloss on *Al-Muṭawwal* (see No. 2155 above), by Qāḍī Quṭbaddīn قاضي قطب الدين.

Beginning:—

الحمد لله رب العالمين والصلوة على رسوله محمد وآله واصحابه
اجمعين - قوله حقائق المعاني و دقائق البيان - فى ذكر المعانى و البيان
براعة الاستملال النخ *

The author's name does not occur in the text but in the following title, written by a somewhat later hand, on the first page:—

حاشية قاضى قطب الدين بر مطول *

The same author's name was probably contained in the worm-eaten colophon, in which the following words can be read: تم (تمت) : الحاشية لقاضى.

The author frequently refers in the present work to three of his other works hitherto untraced, viz.,

- (1) . حواشى شرح المفتاح .
- (2) . حواشى شرح الكشاف .
- (3) . حواشى شرح الطوالع .

Nothing is known of the author's life, or of his precise date. The latest authority quoted is Nizāmaddīn 'Uṣmān al-Khaṭā'i, who, according to Hāj. Khal., vol. ii, p. 407, died in A.H. 901=A.D. 1495.

No other copy of the work is known.

Written in Indian Nasta'liq, with short lacunæ. The passages from *Al-Muṭawwal* are introduced by the word قوله in red.

Not dated; probably 17th century.

The title-page contains, besides notes by several former owners about their purchase of the MS., a seal bearing the inscription
والله ذو الفضل العظيم.

No. 2168.

fol. 235; lines 25; size $9\frac{1}{4} \times 6$; $6\frac{1}{4} \times 3\frac{1}{4}$.

الحاشية على المطول

AL-ḤĀSHIYAH 'ALA'L-MUṬAWWAL.

A very popular gloss on *Al-Muṭawwal* (see No. 2155 above), by Mullâ 'Abdalḥakîm as-Siyâlkutî الملا عبد الحكيم السبلكوتى (*d.* A.H. 1067 = A.D. 1656; see Lib. Cat., vol. x, No. 509).

Beginning:—

قوله افتتح كتابه اى الكتاب المقدر فى الذهن النخ *

For other copies see India Office, No. 876; Escur., No. 233; Waliaddin, Nos. 2770-2; Hamîdiyyah, Nos. 1230-1; Nûr 'Uṣmânîyah, Nos. 4424-5; and Bûhâr, Lib. Cat., vol. ii, No. 403.

The work has been twice printed in Constantinople, viz., in A.H. 1227 and A.H. 1241.

Written in elegant Persian Nasta'liq, within blue ruled borders. Short spaces for the word قوله, which introduces quotations from the text, have been left blank. Fol. 133^b contains a gap, against which are noted the words صبح البانى.

Not dated; probably 18th century.

No. 2169.

fol. 245; lines 23; size 9×5 ; $6\frac{1}{2} \times 3\frac{1}{4}$.

The Same.

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

Written in Indian Nasta'liq, with numerous short lacunæ.

Not dated; probably 18th century.

The title-page contains the seal of a certain Sayyid Aḥmad 'Alī Khân, dated A.H. 1120 = A.D. 1708.

No. 2170.

fol. 278; lines 21; size $10 \times 6\frac{1}{4}$; $7\frac{1}{4} \times 4$.

The Same.

Another copy of the same work, beginning as usual.

Written in *Shikastah*, with numerous short lacunæ.

Not dated; probably 18th century.

Two seals bearing the name of a certain Muḥammad Muzammil, dated A.H. 1190=A.D. 1776, are found at the end.

No. 2171.

fol. 197; lines 27; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

The Same.

Another copy of the same work, but an old one. The first folio is wanting. The MS. opens abruptly thus:—

الاختياري او على ان المراد بالفعل الاختياري المنسوب الى
الفاعل المختار سواء كان مختارا فيه اولا الخ *

Written in *Shikastah*. The extracts from *Al-Muṭawwal* are introduced by the word *فوال* in red. Worm-eaten and water-stained.

Dated A.H. 1073=A.D. 1662.

Scribe: شيخ صفى محمد بن شيخ جمال.

The MS. was presented to the Library by Sayyid 'Abdalmajid of Patna City.

No. 2172.

fol. 329; lines 20; size $9 \times 5\frac{3}{4}$; $6\frac{1}{2} \times 4$.

The Same.

Another copy of the same gloss, with a short prefatory note by the author's son, 'Abdallāh al-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-Muṭawwal* are introduced by the word قوله in red. Foll. 99–108 should come after fol. 112.

Not dated; probably 18th century.

No. 2173.

foll. 168; lines 25; size $8\frac{3}{4} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{3}{4}$.

مختصر المعانى

MUKHTAṢAR AL-MA'ĀNĪ.

A shorter commentary on *Talkhīṣ al-Miftāḥ* (see No. 2153 above), by Sa'daddīn Mas'ūd bin 'Umar at-Taftāzānī سعد الدين مسعود بن عمر التفتازانى (d. A.H. 791=A.D. 1388; see Lib. Cat., vol. x, No. 500).

Beginning:—

نحمدك يا من شرح صدورنا لتلخيص البيان فى ايضاح المعانى
و نور قلوبنا بلو امع البيان من مطالع المثنائى النـ *

In the preface the author makes mention of his elaborate and exhaustive commentary known as *Al-Muṭawwal* (see No. 2155 above), from which he prepared the present concise one at the request of some of his literary friends at Ġajdawân (a village close to the town of Bukhârâ) in A.H. 756=A.D. 1355, and dedicated it to Sulṭân Jalâladdīn Abu'l-Muẓaffar Maḥmûd Jânî Beg (A.H. 741–758=A.D. 1340–1356). Cf. Hâj. Khal., vol. ii, p. 404.

For other copies see Berlin, Nos. 7206–7; Leyden, Nos. 307–8; München, No. 863; Br. Mus., Nos. 555–6; India Office, Nos. 877–85; Paris, Nos. 4381, 4398–4405; Escur., No. 227; Ḥamîdiyyah, Nos. 1241–5; Ayâ Şûfiyah, Nos. 4401–7; Hûr Lailâ, No. 393; Waliaddīn, Nos. 2844–6; Nûr 'Uṣmâniyah, Nos. 4439–4461; Râmpûr, p. 568; Âsafiyah, p. 156. See also Brock., vol. i, p. 295.

The work was edited and published by Lumsden, Calcutta, 1813. Since then it has been frequently printed and lithographed in India, Egypt and Constantinople. For printed editions, see Iktifâ' al-Qunû', p. 358.

Written in old Arabian Naskh, with occasional vowel-points. Foll. 1–6, 22–28, 61–62, 67 and 151 are inserted by a later hand in Nasta'liq.

Slightly worm-eaten and water-stained.

Not dated; probably 15th century.

The MS., in A.H. 1236, belonged to the library of Prince Mīrzâ Rāḍiaddin 'Alī Bahâdur, as is evident from the following note on the title-page:—

بتأريخ نوزدهم جمادى الاول داخل كتب خانه شاه زاده بلند

اقبال مرزا رضى الدين على بهادر گردید سنه ۱۲۳۶ هجرى *

Beneath the note is a seal bearing the name of Mīrzâ Rāḍiaddin 'Alī, the son of Mīrzâ Muḥammad Mu'azzam Shâh, dated A.H. 1234=A.D. 1818.

No. 2174.

fol. 223; lines 19; size $9\frac{1}{2} \times 6$; $7\frac{1}{4} \times 3\frac{3}{4}$.

The Same.

An incomplete copy of the same work, beginning as the above.

The MS. breaks off abruptly in the middle of the *Faṣl* treating of poetical figures (علم البدع). The last words are as follows:—

والمبالغة فى الذم كقولہ وما ادرى *

Written in elegant Naskh. The text is distinguished by a red line drawn over it.

Not dated; probably 16th century.

A seal, bearing the inscription *نلك الجنة الذى نورت من عبادنا من كان* تقيا, is found on the title-page.

No. 2175.

fol. 240; lines 25; size $8\frac{1}{4} \times 5\frac{1}{4}$; $5 \times 2\frac{1}{2}$.

The Same.

Another copy of the same work, beginning as usual.

Written in Nasta'liq. The text is distinguished by a red line drawn over it. Foll. 189-190 should come after fol. 181.

Dated Bagdâd, A.H. 1060=A.D. 1649.

Scribe: سعد الدين.

No. 2176.

foll. 155; lines 17; size 9×6 ; 6×3 .

The Same.

Another copy of the same work, beginning as usual.

Written in Nasta'liq, with marginal and interlinear notes. Slightly worm-eaten.

Not dated; probably 19th century.

Fourteen fly-leaves at the beginning and two at the end contain miscellaneous notes and extracts from various books.

The MS. was presented to the library by Maulavi Sayyid 'Abdalmajîd of Patna City.

No. 2177.

foll. 45; lines 19; size $8 \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{3}{4}$.

الحاشية على مختصر المعانى

AL-ĤĀSHIYAH 'ALĀ MUKHTAṢAR AL-MA'ĀNÎ.

An old copy of a very useful gloss on the earlier portion of *Mukhtaṣar al-Ma'ānî* (No. 2173 above), extending to the end of the first *Fann*.

By Nizāmaddîn 'Uṣmân, commonly called Maulânâzâdah al-Khatâ'i نظام الدين عثمان الشهير بمولانا زاده الخطائى. He wrote, besides the present work, glosses on *At-Mutawwal* (see Hâj. Khal., vol. ii, p. 407), on *At-Talwîh fî Kashf Ilqâ'iq at-Tanqîh* (see *ibid.*, p. 447), and on *Sharḥ al-Miftâḥ* of As-Sayyid ash-Sharîf al-Jurjânî (see *ibid.*, vol. vi, p. 25). He wrote also an annotation containing detailed notes on the gloss of Taftâzânî on the *Kashshâf* of Az-Zamakhsharî (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:—

نعمدك اللهم على ما اعطينا من سوابغ النعم و بدائع الحكم و
وصلى على نبيك الهادى للعرب و العجم على وجه اكمل و اتم قوله

نحمدك أثر الحمد على الشكر لان الحمد يعم الفضائل و الفواضل
السخ *

For other copies see India Office, No. 886; Berlin, Nos. 7208-9; Paris, No. 4408; Escur., No. 227; Nûr 'Uṣṣmanīyah, Nos. 4395-8; Waliaddin, Nos. 2765-6; Hûr Lailâ, Nos. 376-7; Ayâ Şûfiyah, Nos. 4378-4380; Hamidiyah, Nos. 1222-3; Âṣafiyah, p. 146.

The work has been printed in Calcutta, A.H. 1256, and lithographed in Lucknow, A.H. 1292.

Written in Arabian Naskḥ. 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 Shā'bân, A.H. 967=A.D. 1559.

Scribe: صدقه بن صدقه ثم العلبي الشافعي.

No. 2178.

fol. 48; lines 21; size $11 \times 6\frac{3}{4}$; 6×3 .

The Same.

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

Written in Shikastah. The quotations from the text are introduced by the word قوله in red. The correct order of the folios should be 1-24, 40, 34-39, 33, 25-32, 41-48.

Dated A.H. 1056=A.D. 1646.

At the end is a note by a certain Hâfiz Aşğar 'Alî, referring to his purchase of the MS. in A.H. 1217=A.D. 1802.

No 2179.

fol. 63; lines 17; size $8\frac{1}{2} \times 4\frac{3}{4}$; $5 \times 2\frac{1}{2}$.

The Same.

Another copy of the same work, beginning as usual.

The colophon reads thus:—

قد وقع الفراغ من هذا النسخة الميمونة المتبركة المسمى بملأ زيادة على
مختصر المعانى كاتبه ما لكة عبد الرحيم بن فتح محمد بن عبد الله بن
sic اللاهورى يوم الاحد من شهر جمادى الثانى سنة ثمانية وعشرين من

عصر محي الدين اور نك زيب بادشاه غازى فى بلدة المباركة شاه جهان
آباد *

Written in Nasta'liq, within red ruled borders. The extracts from the text are distinguished by the word قوله in red.

Dated A.H. 1096=A.D. 1684.

Scribe: عبد الرحيم بن فتح محمد لامورى.

No. 2180.

fol. 28; lines 21; size $8\frac{1}{2} \times 6\frac{1}{4}$; $6\frac{1}{4} \times 3\frac{1}{4}$.

The Same.

An incomplete copy of the same work. It corresponds with 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.

fol. 92; lines 19; size $8\frac{1}{4} \times 4\frac{1}{4}$; $5\frac{1}{4} \times 2$.

الحاشية على حاشية مختصر المعانى

AL-ḤĀSHIYAH 'ALĀ ḤĀSHIYATI MUKHTAṢAR AL-MA'ĀNĪ.

An annotation containing critical notes on the gloss of Al-Khaṭā'î (see No. 2177 above).

By Mirzâjân Ḥabîballâh ash-Shîrâzî ميرزا جان حبيب الله الشيرازى (d. A.H. 994=A.D. 1585; see Lib. Cat., vol. x, No. 608).

Beginning:—

الحمد لله الذي جل حمده عن مصافع فصحاء نوع الانسان و دل
بافصاح اعلى البلاغة فى آياته على اعجاز كل سورة من الفرقان
..... اما بعد فيقول الفقير الى الله المذنب حبيب الله
الشيرازى المشهور بميرزا جان بلغه الله اقضى ما يتمناه اليه *

For other copies see Waliaddin, No. 2805, and Âsafiyah, p. 148.
The colophon reads thus:—

قد وقع الفراغ من تسويد هذه الكاشية الدقيقة الانيقة اللطيفة البیان
المشهور بكاشية مرزا جان فى يوم الاربع فى الثلثین
من الشهر المتبرک رمضان المبارک ستة و ثمانین و الف سنة من الهجرة
المقدسة و تسعة عشر سنة من جلوس الامیر الکبیر العادل الغازی فى بلدة
دار الخلافة شاه جهان آباد صانها الله عن الفتنة و الفساد بيد اضعف العباد
تراب اقدام الطالبة الراجی الى رحمة الله الغفار محمد یار الجشتی رجاء
ان یتفجع به و یتفجع به لغيره *

According to this the MS. was transcribed by Muḥammad Yâr Khân Chishtî, 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'i's gloss are introduced by the word قوله in red. The correct order of the folios should be 1, 20, 16-19, 10-15, 21-63, 2-9, 70-92.

Dated Wednesday, the 30th Ramaḍān, A.H. 1086=A.D. 1675.

No. 2182.

fol. 67; lines 21; size 8×4; 6×3.

The Same.

Another copy of the same work. The first folio is wanting. The MS. opens abruptly thus:—

الطيبین المعصومین قوله لان الحمد یعم الفضائل و الفواضل و الشکر
یختص بالاخیر فان قلت کما ان الحمد اعم باعتبار المتعلق و یقتضى ذلك
اظهار الحمد كذلك الشکر اعم باعتبار المورد و ذلك یقتضى اظهار الشکر فما
الفرق النح *

Written in Nasta'liq. The extracts from Al-Khaṭā'i's gloss are introduced by the word قوله in red.

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

Scribe: سيف الدين محمد بن خياط.

No. 2183.

fol. 44; lines 23; size $8\frac{1}{4} \times 5\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{1}{4}$.

الحاشية على حاشية مختصر المعاني

AL-ḤĀSHIYAH 'ALĀ ḤĀSHIYATI
MUKHTAṢAR AL-MA'ĀNI.

An annotation on the gloss of Al-Khaṭā'i (see No. 2177 above).

By Najmaddīn 'Abdallāh bin Shihābaddīn Ḥusain al-Yazdī
نجم الدين عبد الله بن شهاب الدين الحسين اليزدي, the teacher of Bahā'-
addīn Muḥammad bin al-Ḥusain al-'Āmulī (d. A.H. 1030=A.D. 1620).
The author of *Khulāṣat al-Aṣar*, vol. iii, p. 40, describes him as an
accomplished scholar belonging to the Shī'ah sect. He wrote, besides
the present work, a gloss on *Tahdīb al-Manṭiq*, a work on logic by
Taftāzānī (see *Kashf al-Hujub*, fol. 47^b); an annotation containing
critical notes on the gloss on *Tahdīb al-Manṭiq* of Dawwānī (see *ibid.*,
fol. 48^a); a gloss on *Al-Muṭawwal* of Taftāzānī (see *ibid.*, fol. 51^b);
a work entitled *Sharḥ al-'Ujālah* (see *ibid.*, fol. 91^a); and a gloss on
Mukhtaṣar al-Ma'āni of Taftāzānī (for a copy see *Ayâ Şûfiyah*, No.
438). He died at Işfahân, A.H. 1015=A.D. 1606. See *Khulāṣat al-*
Aṣar, vol. iii, p. 40, and *Brock.*, vol. ii, p. 215. See also *Kashf al-*
Hujub, fol. 91^a, where his death is mentioned wrongly as occurring
in A.H. 1069=A.D. 1658.

Beginning:—

الحمد لمن خلق الانسان و علمه البيان و الشكر لمن علمه بدائع

المعاني و روائع التبيين النجم *

According to *Kashf al-Hujub*, fol. 48^a, and *Hāj. Kbal.*, vol. ii, p.
408, the work was completed at the Madrasah Maṣṣûrîyah in Shīrâz,
A.H. 962=A.D. 1554. The same date of composition is found in the
colophon of the present copy; but in that of the copy noticed below
it appears to be A.H. 972=A.D. 1564.

For other copies see *Berlin*, No. 7210; *München*, No. 684;
Waliaddin, No. 2785; *Ayâ Şûfiyah*, No. 4382; *Râmpûr*, p. 560.

Written in fair Naskh, within double red and blue ruled borders. The extracts from the gloss of Al-Khaṭā'i are introduced by the word *قوله* in red.

Not dated; probably 17th century.

Scribe: الحسن المعروف بمحمد سيد بن يوسف بن الحسن.

The title-page contains a seal bearing the inscription لسان السلطان محمود الدولة منشى محمد صفدر على خان بهادر, dated A.H. 1277=A.D. 1860. For a similar inscription see No. 1996 above.

No. 2184.

fol. 35; lines 24; size $11\frac{1}{4} \times 6\frac{1}{2}$; $7\frac{1}{4} \times 4\frac{1}{4}$.

The Same.

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

The colophon reads thus:—

و قد اتفق الفراغ من تعليق ما وسعه المجلد مع توزيع البال و
تسنت الحال لا فقر الخلق الى عفوية الابدى عبد الله بن شهاب الدين
اليزدى فى سابع عشر من ذي الحجة اثني عشر و سبعين و تسعمائة بدار
الملك شيراز فى المدرسة الصدرية
المصروية *

Written in Nasta'liq, with numerous short lacunæ. Fol. 2^a contains a large gap. Fol. 2^b is blank.

Not dated; probably 18th century.

Scribe: نصر الله [بن] سيد جعفر [بن] سيد خواجه احمد.

No. 2185.

fol. 489; lines 25; size $8\frac{1}{4} \times 6\frac{1}{4}$; $6\frac{1}{4} \times 2$.

الكاشية على مختصر المعانى

AL-ḤĀSHIYAH 'ALĀ MUKHTAṢAR AL- MA'ĀNĪ.

A very useful and detailed gloss on *Mukhtaṣar al-Ma'ānī* of Taftāzānī (No. 2173 above), by Muḥammad bin Muḥammad 'Arafah

ad-Dasûqî عرفة الدسوقي محمد بن محمد. He wrote several works and died in A.H. 1230=A.D. 1814. See Iktifâ' al-Qunû', pp. 150, 169, 307 and 358.

Complete in two separate volumes.

Vol. I.

Beginning:—

الحمد لله العلى الاعلى موجد الاشياء بعد فذائها فله المجد
الاسنى و بعد فيقول العبد الفقير المضطر لاحسان ربه القدير
محمد بن محمد عرفة الدسوقي نظر الله بعين لطفه اليه و غفر له و لوالديه
هذه فوائد شريفة و تقييدات لطيفة على شرح العلامة سعد
الملة والدين التفتازانى لتلخيص المفتاح اقتطعتها من تقارير مشائخنا
المحققين النخ *

The work was completed, as stated in Nûr 'Uṣṣmâniyah, No. 4401, in A.H. 1210=A.D. 1795.

For other copies see Ayâ Şûfiyah, Nos. 4422-3, and Nûr 'Uṣṣmâniyah, Nos. 4401-2.

The work has been printed in Cairo, A.H. 1301.

No. 2186.

fol. 518; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, beginning with the rubric الفصل والوصل.

Both volumes are written by one and the same scribe, in elegant Arabian Naskh. The quotations from the text are introduced by the word قوله in red ink.

Dated A.H. 1226=A.D. 1810.

Scribe : هلال بن محمد بن هلال.

The MS. once belonged to a certain Muḥammad Wuhaib bin Muḥammad Âfindi bin 'Alî Big, whose seal and signature are found at the end.

No. 2187.

fol. 110; lines 19; size $10 \times 6\frac{1}{4}$; $7\frac{1}{2} \times 4$.

عقود الدرر فى حل ابيات المطول و المختصر

‘UQÛD AD-DURAR FÎ ḤALLI ABYÂT
AL-MUṬAWWAL WA’L-MUKHTAṢAR.

A commentary on the verses quoted in the two commentaries of Taftâzânî, viz., *Ash-Sharḥ al-Muṭawwal* (No. 2155 above) and *Mukhtaṣar al-Ma‘ânî* (No. 2173 above), on the *Talkhîs al-Miftâḥ*, No. 2153 above.

By Ḥusain bin Shihâbaddîn Ḥusain bin Jândâr Ash-Shâmî al-‘Âmulî حسن بن شهاب الدين حسين بن جاندار الشامي العاملي. He was an illustrious poet and the author of several works. He wrote, besides the present work, a commentary on the *Nahj al Balâghah* of Ash Sharîf al-Murtaḍâ (d. A.H. 436 = A.D. 1044); a treatise on theology, entitled *Hidâyat al-Abrâr*; an abridgment of the *Kitâb al-Aġânî* of Abu’l-Faraj al-Isfahânî (d. A.H. 356 = A.D. 966); and two versified works entitled *Kanz al-La’âl* and *As-Salâsil Wa’l-Aġlâl*. He travelled much in the pursuit of learning, and died on Monday, the 20th Ṣafar, A.H. 1076 = A.D. 1665. See *Khulâsat al-Aṣar*, vol. ii, p. 90, and *Sulâfat al-‘Asr*, fol. 182^b.

Beginning:—

يا من اطلع فى سماء بديع البراعة اهله المعانى و قرن دلائل
الاعجاز بأسرار البلاغة من آيات المثانى الخ *

The author states in the preface that, finding no commentary had ever been written on the verses quoted in *Al-Muṭawwal* of At-Taftâzânî, he was induced to write the present work, which also contains comments on the verses quoted in *Al-Mukhtaṣar* of Taftâzânî (see No. 2173 above) and in the gloss on *Al-Muṭawwal* by As-Sayyid ash-Sharîf al-Jurjânî (see No. 2162 above).

It is stated at the end that the total number of the verses elucidated in the present work is 611, of which 598 occur in *Al-Muṭawwal* (see No. 2155 above), and the rest in *Al-Mukhtaṣar* and in the gloss on *Al-Muṭawwal*.

For other copies, see Râmpûr, p. 566, and Bûhâr, Lib. Cat., vol. ii, No. 405.

The work has been lithographed in Teheran, A.H. 1269.

The verses are introduced by the word قال and are written in Naskḥ. The commentary on each verse begins with the word اقول.

Written in Nasta'liq. Slightly worm-eaten.

Dated the 2nd *Sha'bân*, A.H. 1183 = A.D. 1769.

Scribe: *مير شاه علي*.

No. 2188.

foll. 143; lines 15; size $9\frac{3}{4} \times 6\frac{3}{4}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

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

Written in fair Nasta'liq.

Not dated; probably 18th century.

No. 2189.

foll. 392; lines 25; size 10×7 ; $6\frac{1}{2} \times 4$.

الاطول

AL-AṬWAL.

A commentary on *Talkhîṣ al-Miftâḥ* of Qazwîni (see No. 2153 above). By 'Iṣāmaddîn Ibrâhîm bin Muḥammad bin 'Arabshâh al-Isfarâ'îni *عصام الدين ابراهيم بن محمد بن عربشاه الاسفرائيني* (d. A.H. 944 = A.D. 1537; see Lib. Cat., vol. xv, No. 982).

Beginning:—

الحمد لله على كل حال كما يستوعب مزايانا الفضل
 و بعد فيقول المفتقر الى الله الغنى ابراهيم بن محمد بن
 عربشاه الاسفرائيني ان افضل ما يتمسك به في تحصيل الكمال و امثل
 ما يتمثل الى نيل خير الآمال و اعز ما يعتصم به للترقى الى ذروة الجلال
 قول على انظر الى ما قاله *

For other copies see Waliaddîn, Nos. 2739-40; *Hûr Lailâ*, No. 388; *Hamidiyah*, No. 1215; *Yeni*, No. 1019; *Râmpûr*, p. 559.

The work has been printed in two volumes, Constantinople, A.H. 1284.

Written in Nasta'liq, within red and blue ruled borders. Slightly worm-eaten and water-stained.

Not dated ; probably 17th century.

The title-page contains several illegible seals and *Arđdidah*.

No. 2190.

foll. 286 ; lines 25 ; size $9\frac{1}{2} \times 7\frac{1}{4}$; $6\frac{1}{2} \times 4\frac{1}{2}$.

The Same.

A defective and incomplete copy of the same work, beginning abruptly with the following words :—

مذلة السائل لا يستدعى سبق الملو ح بل يستدعى ان يكون معه
ما يجعله فى عرضة التردد لكون الخبر مستبعدا و كون المختبر متهما
بالسهو او الكذب و كانه خص تقديم الملو ح بالذكر لكثرة وقوعه الخ *

The MS. breaks off abruptly in the middle of فصل من الخاتمة فى حسن الابتداء و الدخلى و الانتهاء. It corresponds with foll. 47^a–390^b 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 Fakhraddin Aḥmad Khān and Muẓaffar Ḥusain bin Masiḥaddawlah, the seals of Sulaimānjāh (A.H. 1243–1253=A.D. 1827–1837), Muḥammad ‘Alī Shāh (A.H. 1253–1258=A.D. 1837–1842) and Amjad ‘Alī Shāh (A.H. 1258–1263=A.D. 1842–1847), rulers of Oudh. The last folio also contains several ‘*Arđdidah*, the earliest of which is dated A.H. 1069=A.D. 1658.

No. 2191.

foll. 28 ; lines 15 ; size $7\frac{3}{4} \times 5$; $5\frac{1}{4} \times 3$.

(Two separate works bound together.)

foll. 1–3.

I.

ملخص التلخيص

MULAKHKHAS AT-TALKHÎŞ.

The first three folios of an anonymous abridgment of the last two chapters of *Talkhîş al-Miftâḥ* of Qazwini (No. 2153 above).

Beginning:—

الحمد لك يا ذا الجود و المجد و العلى الفرد الاحد الصمد العلى
الاعلى اما بعد فهذه مختصرة حاوية بمايجب احتواؤه
فى علم البيان و البديع قدلخصتها من تلخيص المفتاح و سميتها ملخص
التلخيص النح *

A copy of the work is noticed in Râmpûr, p. 569.

fol. 4-28.

II.

شرح ديباجة الشرح المطول

SHARḤU DÎBÂJAT AŞH-SHARḤ AL-MUṬAWWAL.

An anonymous tract containing explanatory notes on the introduction to the *Muṭawwal* of At-Taftâzânî (No. 2155 above).

Incomplete at the beginning. Only the first folio seems to be wanting. The tract begins abruptly thus:—

و ما نفهم منها من الا سرار و الحقائق فيها انا اشرع فيه الآن قائلا ما
توفيقى الا بالله عليه التوكل و به التوسل قال برد الله مضجعه بسم الله
الرحمن الرحيم لما كانت الشروح و التفاسير مملوءة من تفسيره و تقديره
و وجه الابتداء به ما اعجبنى ان اذكرها فى هذا المختصر فاقتصر
على ذكر لفظه و شرح ما بعده فيقول الحمد مرفوع اللفظ على الابتدائية
و خبره لله النح *

The tract was completed on the 20th Shawwâl, A.H. 1074=A.D. 1663, as stated in the following colophon:—

هذا آخر ما اردنا ايراده فى شرح ديباجة شرح التفتازانى على
تلخيص القسم الثالث من المفتاح الحمد لله على الا تمام انه ولى
الافضل و الانعام وقد اتفق الفراغ منه فى الربع الاخير من ليلة العشرين
من شهر شوال ختم با لخير و الاقبال لسنة اربع و سبعين بعد الالف
من الهجرة النبوية *

Written in fair Naskh. Slightly worm-eaten. Dated A.H. 1077 = A.D. 1666.

No. 2192.

foll. 341 ; lines 29 ; size $11 \times 5\frac{3}{4}$; $8\frac{1}{4} \times 3\frac{1}{4}$.

معاهد التنصيص في شرح شواهد التلخيص

MA'ÂHID AT-TANŞÎŞ FÎ SHARH
SHAWÂHID AT-TALKHÎŞ.

A commentary on the verses quoted in the *Talkhîş al-Miftâh* of Al-Qazwinî (No. 2153 above), by Zainaddîn 'Abdarraḥîm bin 'Abdarraḥmân bin Aḥmad al-'Abbâsî al-Qâhirî عبد الرحمن بن احمد العباسى القاهرى.

Beginning :—

الحمد لله الذي جعل العقل مفتاح العلوم و مدرك معاني

المنطوق و المفهوم النح *

The author was born in A.H. 873 = A.D. 1468 at Cairo, where he was brought up and educated under the direct care of his father. The author of *Ash-Shaqâ'iq an-Nu'mâniyah*, vol. i, p. 459, describes him as a great scholar, deeply versed in tradition, history, philology and several other branches of Arabic literature. He visited Constantinople in the time of Sultân Bâyezid II (A.H. 886-918 = A.D. 1481-1512) of the Ottoman dynasty, to whom he dedicated his commentary on *Al-Jâmi' as-Sahîh* of Imâm Bukhârî (d. A.H. 256 = A.D. 869). The Sultân granted him a handsome reward, and offered him the post of professor of Ḥadîṣ in the Madrasah which he had founded in Constantinople ; but our author refused to accept the post and returned to Egypt. When the Mamlûk dynasty of Egypt came to an end and the country was annexed to the Ottoman empire he again went to Constantinople, where he settled permanently, and received a daily allowance of fifty dirhams from the reigning Sultân. He died at Constantinople in A.H. 963 = A.D. 1555. See *Ash-Shaqâ'iq an-Nu'mâniyah*, vol. i, p. 459 ; *Tâj at-Ṭabaqât*, vol. x, fol. 216^b ; and *Dustûr al-I'lâm*, fol. 90^b.

The author states in the preface that, finding that no commentary had ever been written on the verses quoted in the *Talkhîş* of Al-

Qazwîni, he was moved to write the present one. He states further that his Shāikh, Jalāladdīn As-Suyūṭī (*d.* A.H. 911=A.D. 1505), had commenced a similar work, but had left it incomplete.

The scope of the work is described in the following passage:—

وسلكت فيه منهج الاختصار و مدرج الاقتصار و نصبت على
ابحر تلك الشواهد العروضية و وضعت فى كل شاهد منها ما يذا سبه من
نظائر الادبية و ذكرت ترجمة قائله الا ما لم اطلع عليه بعد التفتيش في
كتب الادب و التحرى و الاستقصاء فى الطلب و مزجت فيه الجدل
بالبزل *

The author proceeds to say that when he visited Constantinople for the second time, in the reign of Sulṭān Sulaimān (A.H. 926-974=A.D. 1519-1566), he presented a copy of the work to Qāḍī'l-Qudāt Mawlānā Sa'di, 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 Ramaḍān, A.H. 934=A.D. 1527.

The present copy does not contain the name of Abu'l-Baqā' Muḥammad bin Yaḥyā bin al-Ji'ān, to whom, according to Ḥaj. Kḥal., 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; Kûprilî-zâdah, Nos. 1432-3; Cairo, vol. iv, pp. 153, 325; Yenî, Nos. 1033-5. See also Brock., vol. i, p. 296.

The work has been twice printed, viz., in Bûlâq, A.H. 1274, and in Cairo, A.H. 1316.

Written in fair Naskḥ. Two fly-leaves at the beginning contain a table of the contents of the work.

Not dated; probably 17th century.

The first fly-leaf contains, besides the signature of a certain Abu'l-Qâsim Muḥammad bin Hâshim al-Mûsawî, a note by Muḥammad bin Aḥmad al-Uṣṭawânî, referring to his purchase of the MS. in A.H. 1071=A.D. 1660. This Al-Uṣṭawânî 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 Kḥulâṣat al-Aṣṣar, vol. iii, p. 339.

The seals of Sulaimânjâh (A.H. 1243-1253=A.D. 1827-1837), Amjad 'Alî Shâh (A.H. 1258-1263=A.D. 1842-1847) and Wâjid 'Alî

Shâh (A.H. 1263–1273=A.D. 1847–1857), rulers of Oudh, are found on the last folio.

The title-page contains, besides the seal of Amjad 'Alî Shâh and the signatures of several former owners of the MS., a seal bearing the inscription بر اعدای دین شد مظفر حسین, dated A.H. 1277=A.D. 1860.

No. 2193.

fol. 291; lines 18; size $10\frac{1}{4} \times 6\frac{1}{2}$; $7 \times 3\frac{3}{4}$.

الفوائد شرح الفوائد

AL-FARÂ'ID SHARH AL-FAWÂ'ID.

A very popular and useful commentary on the abridgment of *Miftâh al-'Ulûm* (No. 2142 above) made by 'Abdarrahmân al-Îjî (*d.* A.H. 756=A.D. 1355). For a copy of the abridgment see Berlin, No. 7252. By Mullâ Maḥmûd bin Muḥammad al-Fârûqî al-Jawnfûrî ملا محمود بن محمد الفاروقى الجونفورى, an Indian philosopher and author of considerable repute, who belonged to a learned family of Jaunpur. He completed his studies at the age of seventeen under his grandfather, Shâh Muḥammad, and Shâikh Muḥammad Fâḍil (*d.* A.H. 1062=A.D. 1651), a great scholar of his native city. He wrote several works and died in A.H. 1062=A.D. 1651. See *Subḥat al-Marjân*, fol. 61^a; *Ḥadâ'iq al-Ḥanafiyyah*, p. 413: and Brock., vol. ii, p. 420.

Beginning:—

افصح كلمة يفتح بها الكلام و ابلغ كلام يقتضيه المقام اسم من ذكره
مصباح الظلم و حمد من شكره مفتاح النعم النخ *

The preface includes a dedication to Shâhjahân (A.H. 1037–1068=A.D. 1627–1657).

Three copies of the work are noticed in Râmpûr, p. 567.

A gloss on the present commentary by Shamsul 'Ulama Sa'adat Husain was published in Calcutta. For a copy of the same see Handlist of printed books (No. 538).

Written in fair Nasta'liq, with quotations from the text in red.

Dated A.H. 1262=A.D. 1846.

No. 2194.

fol. 120 ; lines 23 ; size $14 \times 9\frac{3}{4}$; $9\frac{1}{2} \times 6\frac{3}{4}$.

المثل السائر فى ادب الكاتب والشاعر

AL-MAṢĀL AS-SÂ'IR FÎ ADAB AL-
KÂTIB WASH-SHÂ'IR.

An excellent and very old copy of *Al-Maṣāl as-Sâ'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 : Ḍiyâ'addîn Fakḥr al-Islâm Abu'l Fath Naṣrallâh bin Abi'l-Karam Muḥammad bin Muḥammad bin 'Abdalkarîm bin al-Wâḥid aṣh-Shaibânî, commonly called Ibn al-Aṣîr al-Jazarî ضياء الدين فخر الاسلام ابو الفتح نصر الله بن ابى الكرم محمد بن محمد بن الاثير الجزرى . He was born in A.H. 558=A.D. 1162 at Jazīratu Ibn 'Umar, where he passed his early youth. In A.H. 579=A.D. 1183 he accompanied his father and two brothers, Majdaddîn Mubârak (*d.* A.H. 606=A.D. 1209) and Abu'l-Hasan 'Alî (*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 Sulṭân Ṣalâḥaddîn (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-Qâḍî Fâḍil (*d.* A.H. 596=A.D. 1199). The same year, after a few months, he entered the service of Al-Malik al-Afḍal, the son of the Sulṭân. Al-Malik al-Afḍal, having acquired the kingdom of Damascus on the death of his father, Ṣalâḥaddîn, appointed Ḍiyâ'addîn his prime minister. When Damascus was taken by Al-Malik al-Âḍil (A.H. 592-615=A.D. 1195-1218) from his nephew Al-Malik al-Afḍal, the people resolved to put Ḍiyâ'addîn 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 Sarkḥad and afterwards accompanied him to Egypt, where Afḍal was appointed to act as the *Nâ'ib* of his nephew, Al-Malik al-Manṣûr. Al-Malik al-Âḍil proceeded to Egypt and took the country from Al-Afḍal, but granted him in exchange the government of Aṣh-Sharqiyah. After a short delay, Ḍiyâ'addîn joined his master, Al-Afḍal, at Sumaisât, and

remained with him till the month of *Du'l-Qa'dah*, A.H. 607 = A.D. 1210. Afterwards he was attached to the service of Al-Malik az-Zâhir Ġâzî (A.H. 582-613 = A.D. 1186-1216), the ruler of Aleppo, but he soon left him and returned to Mawṣil, where he settled permanently and was employed by Nâsiraddîn Maḥmûd (A.H. 616-631 = A.D. 1219-1233), the ruler of the place, as his secretary. The contemporary biographical writer, Ibn Khallikân, whose father had been an intimate friend of our author, gives a detailed account of his life, and mentions the present work in the list of his compositions with great praise. He died on Monday, the 29th Rabî' II, A.H. 637 = A.D. 1239, at Baġdâd, where he was deputed by the ruler of Mawṣil as his envoy to the court of Al-Mustansîr-billâh (A.H. 623-640 = A.D. 1226-1242). See Ibn Khallikân (De Slane's translation), vol. iii, pp. 541-548; Mir'ât al-Janân, fol. 401^b; Dustûr al-Îlâm, fol. 12^a; Tabaqât by Al-Isnawî, fol. 24^b; and Brock., vol. i, p. 297.

Vol. I.

Beginning:—

نسأل الله ان يبلغ بنا من الحمد ما هو اهله و ان يعلمنا من البيان
ما تقصر عنه مزية النطق و فضله اما بعد
فان علم البيان لتأليف الغظم و الثمر بمفصلة اصول الفقه لاستنباط ادلة
الاحكام الخ *

The whole work is divided into a *Muqaddimah* and two *Maqâlah*. Each of the two *Maqâlah* is subdivided into two *Qism*. The second *Qism* of *Maqâlah* ii deals with the various figures of speech in thirty *Naw'*. The present volume ends with the second *Naw'* dealing with comparisons and metaphor.

For a full description of the contents of the work see Wien, No. 233. For other copies see Br. Mus., No. 1054; Br. Mus. Suppl., No. 982; Paris, No. 4421; Escur., Nos. 214, 262, 507; Kûprilizâdah, No. 1367; Nûr 'Uṣmâniyah, Nos. 4166-7; Yenî, No. 993; Ayâ Şûfiyah, No. 4237.

The work has been printed in Bûlâq, A.H. 1282.

It would appear, from the colophon quoted below, that the present valuable copy, dated the 9th Muḥarram, A.H. 679 = A.D. 1280, was transcribed by a certain 'Alî bin Muẓaffar al-Wâsiṭî from one written within the lifetime of the author by Taqiaddîn 'Atîq bin Abî Bakr bin 'Alî al-Wâsiṭî, better known as Ibn Kulaib an-

Nahwî, a disciple of Muwaffaqaddîn 'Abdalġâfir bin Muḥammad al-Fuwâtî (who flourished in the earlier part of the 7th century of the Hijrah):—

تم الجزء الاول من كتاب المثل السائر فى ادب الكاتب و الشاعر على
يدى افقر عباد الله و احوجهم الى رحمته و رضوانه على بن مظفر بن العقل
لتسع ليال مضين من المحرم سنة تسع و سبعين و ستمائة
من نسخة بخط الشيخ الفضل ارحد زمانه تقى الدين
عتيق بن ابي بكر بن على الو اسطى المعروف با بن كليب الذحوى
نور الله ضريحه و صورة ما كتبه عند الفراغ هذا و وافق
الفراغ منه لخمس عشرة ليلة خلت من شعبان سنة ثمان و عشرين و
ستمائة *

Written on thick creamy paper in beautiful Naskh, with vowel-points.

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

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 'Alî bin Muẓaffar al-Wâsiṭî. Foll. 90 and 100 should come after foll. 98 and 89, respectively.

Dated Wâsiṭ, the 13th Rabî' II, A.H. 679 = A.D. 1280.

No. 2196.

foll. 157 ; lines 17 ; size 10×7 ; $7 \times 4\frac{1}{2}$.

الجامع الكبير

AL-JÂMI‘ AL-KABÎR.

A very old and valuable copy of a rare work on the art of literary composition in prose and verse, dealing with the important points omitted in other works on the subject ; but unfortunately it is defective at the end. It is designated by the scribe of the MS. on the title-page as follows :—

الجامع الكبير فى صناعة المنظوم من الكلام و المنثور لا بن الاثير
الجزى *

The author is not named in the text and is only designated on the title-page by his surname, Ibn al-Aṣîr al-Jazarî. There were three scholars known by the surname of Ibn al-Aṣîr al-Jazarî, all of whom were sons of the same father and authors of great distinction. Their full names are as follows :—

1. Majdaddîn Abu’s-Sa’âdât Mubâarak, the well-known traditionist, who died in A.H. 606=A.D. 1209. See Ibn Khallikân (De Slane’s translation), vol. ii, p. 551.

2. Abu’l-Hasan ‘Alî Ibn al-Aṣîr al-Jazarî, the author of *At-Ta’rikh al-Kâmil*, who died in A.H. 630=A.D. 1232. See *ibid.*, vol. ii, p. 288.

3. Diyâ’addîn Naṣrallâh Ibn al-Aṣîr al-Jazarî, the author of *Al-Maṣal as-Sâ’ir* (No. 2194 above).

The MS. is an old one written in the lifetime of Ibn an Nuḥḥâs (d. A.H. 698=A.D. 1298 ; see p. 201 below). This fact, and the fact that the handwriting of the note contained on the title-page is the same as that of the MS., suggest that the work is by one of the three Ibn al-Aṣîr noted above. There is nothing to show that it is by Majdaddîn, Ibn al-Aṣîr.

Hâj. Khal., vol. ii, p. 571, says that the work is by Abu’l-Hasan ‘Alî Ibn al-Aṣîr al-Jazarî ; while Brock., vol. i, p. 207, on the authority of Cairo, vol. vii, p. 654, ascribes the authorship to Diyâ’addîn Naṣrallâh Ibn al-Aṣîr al-Jazarî. The fact that the latter, a specialist of his age in rhetoric, composed a work on the subject (see Nos. 2194-2195), and that the work deals with omitted points, gives us reason to prefer the statement of Brock.

Beginning:—

الحمد لله مبدئى النعم اولا و آخرها مسدى الآلاء باطنا و ظاهرا

النخ *

In the preface the author states that he studied a large number of books on rhetoric, including the compositions of Abu'l-Ḥasan 'Alī bin 'Īsā ar-Rummānī (*d.* A.H. 384=A.D. 994), Abu'l-Qāsim al-Ḥasan bin Bishr al-Āmidī (*d.* A.H. 371=A.D. 981), Abū 'Uṣman al-Jāhiz (*d.* A.H. 255=A.D. 869), Qudāmah bin Ja'far al-Kātib (*d.* A.H. 310=A.D. 922), Abū Hilāl al-'Askarī (*d.* A.H. 395=A.D. 1004), Abu'l-'Alā Muḥammad bin Ġānim al-Ġānimī and Abū Muḥammad 'Abdallāh [bin Muḥammad] bin Sinān al-Khafājī (*d.* A.H. 466=A.D. 1073). Afterwards he read the holy Qurān as a rhetorical work, and discovered that it contained many kinds of figurative speeches not dealt with in those books. This moved him to write the present work. The latest author quoted in the present work is Jawālīqī (*d.* A.H. 539=A.D. 1144); see fol. 27^b where it runs thus:—ذكره الشيخ ابو منصور الجواليقى . فى كتابه. It is divided into two *Qutb*, each being subdivided into two *Fann*. Each *Fann* is again divided into several *Bāb*.

Contents:—

Fol. 4^a. الباب الاول من الفن الاول من القطب الاول فى آلات

التأليف *

Fol. 12^b. الباب الثانى من الفن الاول من القطب الاول فى ادوات

التأليف *

Fol. 14^b. الباب الثالث من الفن الاول من القطب الاول فى الطريق

الى صناعة النظم و النثر *

Fol. 15^b. الباب الرابع من الفن الاول من القطب الاول فى الحقيقة

و المجاز *

Fol. 18^b. الفن الثانى فى الكلام على الالفاظ و المعاني وتفضيل

الكلام المنثور على المنظوم و هو ثلاثة الابواب *

Fol. 18^b. الباب الاول [من الفن الثانى من القطب الاول] فى

الالفاظ المفردة و المركبة *

- Fol. 38^a. الباب الثانى من الفن الثانى من القطب الاول فى الكلام
على المعانى *
- Fol. 41^a. الباب الثالث من الفن الثانى من القطب الاول فى تفضيل
الكلام المنثور على المنظوم *
- Fol. 43^a. القطب الثانى فى الاشياء الخاصة وفيه فنان الفن الاول
فى الفصاحة و البلاغة *
- Fol. 47^b. الفن الثانى من القطب الثانى فى ذكر اصناف البيان و
انقساماتها و هو بان الباب الاول فى الصناعة المعنوية
وينقسم الى تسعة وعشرين نوعا *
- Fol. 47^b. النوع الاول فى الاستعارة *
- Fol. 53^a. النوع الثانى فى التشبيه *
- Fol. 57^b. النوع الثالث فى شجاعة العربية *
- Fol. 65^b. النوع الرابع فى الاجاز *
- Fol. 80^b. النوع الخامس فى الاطناب *
- Fol. 84^b. النوع السادس فى توكيد الضمير المتصل بالمتفصل *
- Fol. 87^a. النوع السابع فى الكناية و التعريض *
- Fol. 94^b. النوع الثامن فى استعمال العام فى النفي و الخاص فى الاثبات *
- Fol. 95^b. النوع التاسع فى التفسير بعد الابهام *
- Fol. 97^b. النوع العاشر فى التعقيب المصدرى *
- Fol. 98^b. النوع الحادى عشر فى التقديم و التأخير *
- Fol. 100^b. النوع الثانى عشر فى عطف المظهر على ضمنية و الافصاح
به بعده *
- Fol. 101^b. النوع الثالث عشر فى التخلص و الاقتصاب *
- Fol. 105^b. النوع الرابع عشر فى المبادئ و الافتتاحات *
- Fol. 108^a. النوع الخامس عشر فى قوة اللفظ لقوة المعنى *
- Fol. 111^b. النوع السادس عشر فى خذلان المخاطب *
- Fol. 112^a. النوع السابع عشر فى الاشتقاق *

- Fol. 113^b. النوع الثامن فى الحروف العاطفة و الجارة *
- Fol. 115^b. النوع التاسع عشر فى التكرير *
- Fol. 120^a. النوع العشرون فى تناسب المعاني من المقابلة و التقسيم و التفسير *
- Fol. 128^a. النوع الحادى و العشرون فى العظاب بالجملة الفعلية و العظاب بالجملة الاسمية *
- Fol. 129^a. النوع الثانى و العشرون فى لام التأکید *
- Fol. 129^b. النوع الثالث و العشرون فى الاقتصاد و الافراط و التقريط *
- Fol. 131^b. النوع الرابع و العشرون فى المعاطلة *
- Fol. 132^b. النوع الخامس و العشرون فى التضمن *
- Fol. 133^b. النوع السادس و العشرون فى الاستدراج *
- Fol. 135^b. النوع السابع و العشرون فى الارصاد *
- Fol. 137^b. النوع الثامن و العشرون فى التوشيح *
- Fol. 138^a. النوع التاسع و العشرون فى الاخذ و السرقة *
- Fol. 142^b. الباب الثانى من الفن الثانى من القطب الثانى فى الصناعة اللفظية و ينقسم الى سبعة انواع *
- Fol. 142^b. النوع الاول فى السجع والازدواج *
- Fol. 145^a. النوع الثانى فى التجنيس *
- Fol. 149^a. النوع الثالث فى الترصيع *

The MS. breaks off abruptly in the middle of the third *Naw*, of the second *Bâb* of the second *Fann* of *Qutb* ii with the following words:—

وليست خراسان التي كان خالد * بها اسد اذ كان سيفنا اميرها
فحديثه طريف وذاك فيما انه ذكر يمدح خالد بن عبد الله و يهجو
اسدا وكان اسد وليها بعد خالد و كانه قال و ليست خراسان بالبلدة التي
كان خالد بها سيفنا اذ كان اسد اميرها و على هذا التقدير نفى كان
الثانية ضمير الشأن و الحديث و الجملة بعدها خبر عنها وقد

The only other copy of the work is noticed in Cairo, vol. vii, p. 654.

Written in elegant Naskh, with vowel-points.

Not dated; probably 13th century.

The margins of foll. 59^b, 70^a, 72^a, 72^b, 150^a, 154^a, 154^b and 157^a contain extracts from a gloss on the present work by Bahâ'addîn Abû 'Abdallâh Muḥammad bin Ibrâhîm Ibn an-Nuḥḥâs al-Ḥalabî, a grammarian of great talent, who died in A.H. 698=A.D. 1298. The words *نسخ الله في اجله* after the name of Bahâ'addîn suggest that these extracts were written within his lifetime.

It appears from a note on the title-page that the MS. once belonged to Ṣan'â Library founded by Al-Mutawakkil 'alallâh Ismâ'il (A.H. 1054-1087=A.D. 1644-1676), the Imâm of Ṣan'â.

No. 2197.

foll. 210; lines 19-21; size $8\frac{3}{4} \times 6\frac{1}{2}$; $5\frac{3}{4} \times 3\frac{3}{4}$.

إيضاح الايضاح

ÎDÂḤ AL-ÎDÂḤ.

A commentary on *Al-Îdâḥ*, a work of Jalâluddîn of Qazwinî (d. A.H. 731=A.D. 1330; see No. 2153 above). For a copy of the text see Goth, No. 2786.

The commentator, who does not reveal his name in the text, is Jamâladdîn Muḥammad bin Muḥammad al-Aqsarâ'î جمال الدين محمد بن محمد الاقسراني. He traces his descent from Imâm Fakhraddîn ar-Râzî (A.H. 606=A.D. 1209). He held the post of a professor in the Madrasat as-Silsilah at Qarâmân, and wrote, besides the present work, a gloss on the *Kashshâf* of Az-Zamakhsharî (d. A.H. 538=A.D. 1143), and a commentary on *Al-Mûjaz*, a compendium of medicine, abridged from the Qânûn of Avicenna, by 'Alâ'addîn 'Alî bin Ḥazm al-Qarshî, commonly called Ibn an-Nafis (d. A.H. 687=A.D. 1288). As-Sayyid ash-Sharîf al-Jurjânî (d. A.H. 816=A.D. 1413), having heard of his eloquence and learning, made a journey to Qarâmân to study under him; but he reached there when he was dead, and was being carried to burial. The precise date of his death is not known. Hâj. Khal. (vol. i, p. 609) suggests that he died about A.H. 800=A.D. 1397. For further particulars of his life see *Ash-Shaqâ'iq an-Nu'mânîyah*, vol. i, p. 20.

Beginning:—

الحمد لله على نواله والصلوة على سيدنا محمد وآله النج *

Perceiving many students of rhetoric in need of a commentary on *Al-Îdâh* of Al-Qazwîni, the author wrote the present treatise, explaining the difficult passages of that work, and confuting the criticisms made on Al-Qazwîni in the commentaries on his other work on rhetoric, entitled *Talkhîṣ al-Miftâḥ* (see No. 2153 above).

The text is divided, like the *Talkhîṣ al-Miftâḥ*, into three *Fann*, viz., (i) فن المعانى; (ii) فن البيان; and (iii) فن البدع. The last *Fann* ends with a section on poetical plagiarism.

The MS. is slightly incomplete at the end. It breaks off abruptly with the following words:—

و منه ان يكون معنى الثانى اشمل من معنى الاول كقول جرير *

اذا غضبت عليك بنو تميم

وجدت الناس كلهم غضابا

لان كلهم تابعون لبنى تميم و قول ابى نواس ليس *

For other copies see Paris, No. 4385; Escur., No. 258; Cairo, vol. iv, p. 123; Nûr 'Uṣmâniyah, No. 4433; and Kûprilizâdah, No. 1423.

Written in Nasta'liq. The original text is included in the commentary, and distinguished by a red line drawn over it. Slightly water-stained.

Not dated; probably 17th century.

Three fly-leaves at the end contain miscellaneous notes and extracts from other books.

No. 2198.

fol. 194; lines 15; size $6\frac{1}{2} \times 5\frac{1}{4}$; $5\frac{1}{2} \times 3\frac{3}{4}$.

شرح ابیات الايضاح

SHARḤU ABYÂT AL-ÎDÂḤ.

An anonymous commentary on the verses quoted in *Al-Îdâh* of Al-Qazwîni, the text of the preceding commentary.

Beginning:—

الحمد لله المؤيد بحسن توفيقه الهادى بادلّة الطافه الى طريقه

السخ *

Cf. Hâj. Khal., vol. i, p. 510.

The author states in the preface that, finding that no commentary had ever been written on the verses quoted in *Al-Îdâh* of Al-Qazwînî, 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^a. شرح ابيات تضمنتها مقدمة الكتاب *
- Fol. 6^a. شرح الابيات التى تضمنها القول فى احوال الاسناد الخبرى *
- Fol. 9^b. شرح ابيات التى تضمنها القول فى المسند البه *
- Fol. 33^b. شرح ابيات تضمنها القول فى المسند *
- Fol. 38^b. شرح ابيات تضمنها القول فى احوال متعلقات الفعل *
- Fol. 42^a. شرح ابيات تضمنها القول فى القصر *
- Fol. 43^b. شرح ابيات تضمنها القول فى الانشاء *
- Fol. 45^b. شرح ابيات تضمنها القول فى الفصل والوصل *
- Fol. 54^a. شرح ابيات تضمنها القول فى الابداز والاطناب والمساواة *
- Fol. 66^b. شرح ابيات تضمنها القول فى التشبيه *
- Fol. 94^b. شرح ابيات تضمنها القول فى الحقيقة والمجاز *
- Fol. 111^b. شرح ابيات تضمنها القول فى الكناية *
- Fol. 116^b. شرح ابيات تضمنها الفن الثالث وهو علم اليدبع *
- Fol. 188^b. شرح ابيات تضمنها القول فى الابتداء والتخلص *

For other copies see Nûr 'Uṣmâniyah, No. 4430; Ayâ Sûfiyah, No. 4387; and Cairo, vol. iv, p. 138.

Written in fair Arabian Naskh. Foll. 1-60 and 181-194 were supplied by Muḥammad Ṣâliḥ bin Jawhar in A.H. 1162=A.D. 1748, while the rest was evidently written before A.H. 985=A.D. 1577.

Fol. 171^b contains a seal bearing the inscription المستعين من الله المغنى ابو محمد بن الحسنى الحسينى

The title-page contains, besides notes by several former owners of the MS., the following two seals:—

1. A seal bearing the inscription *بر اعدای دین شد مظفر حسین*, dated A.H. 1277=A.D. 1860. For the same inscription see 2192 above.

2. A seal bearing the name of a certain 'Abdallâh bin Muḥammad.

No. 2199.

fol. 249; lines 11; size $10\frac{1}{2} \times 6\frac{1}{2}$; 7×4 .

التبيان فى البيان

AT-TIBYÂN FI'L-BAYÂN.

An incomplete copy of *At-Tibyân*, a work on rhetoric by Sharafaddîn Husain bin Muḥammad bin 'Abdallâh at-Tibî شرف الدين حسين بن محمد بن عبد الله الطيبى (d. A.H. 743=A.D. 1342; see Lib. Cat., vol. v, part ii, No. 354).

Beginning:—

الحمد لله الذى اشرقت بسناء محامده فى سماء المعانى من
شموس البيان انجم و بدور و تلالاً بذعوت كماله فى بحر البديع من قلاؤد
التبيان منظوم و منثور النجم *

Cf. Hâj. Khal., vol. ii, p. 184, where the work is designated *النبيان فى المعانى و البيان*.

The entire work is divided into two *Fann*, each of which is subdivided into several sections. The present incomplete copy consists of only the first *Fann*, subdivided into the following three 'Ilm and a *Khâtimah*:—

Fol. 3 ^a .	علم المعانى *
Fol. 104 ^a .	علم البيان *
Fol. 131 ^b .	علم البديع *
Fol. 141 ^b .	خاتمه فى حسن ملائمة الكلام *

The MS. breaks off abruptly in the middle of the last section of the *Khâtimah*.

For a full description of the contents of the work see Berlin, No. 7250. For other copies see Paris, No. 4422; Br. Mus., Nos. 558, 1692; Escur., No. 217; Nûr 'Uṣmāniyah, No. 4378; Cairo, vol. iv, p. 149. See also Brock., vol. ii, p. 64.

Written in Arabian Naskh, with some marginal notes. Slightly worm-eaten. Foll. 103^b and 231^a are blank.

Not dated; probably 15th century.

The title-page is covered with the seals of former owners of the MS., including Shâhjahân (A.H. 1037-1068=A.D. 1627-1657) and Aurangzîb (A.H. 1068-1118=A.D. 1659-1706), Emperors of Delhi. An inscription of لسان السلطان محمد الدولة منشى صفدر عليخان بهادر is also found on the title-page. For the same inscription see No. 1996 above.

No. 2200.

fol. 160; lines 21; size $8\frac{1}{2} \times 4\frac{1}{2}$; $6\frac{1}{4} \times 3$.

شرح عقود الجمان

SHARH 'UQÛD AL-JUMÂN.

A commentary by Jalâladdîn 'Abdarrahmân bin Abî Bakr bin Muḥammad bin Abî Bakr as-Suyûtî ^{جلال الدين عبد الرحمن بن ابى بكر} ^{ابى بكر بن محمد بن ابى بكر السيوطى} (*d.* A.H. 911=A.D. 1505; see Lib. Cat., vol. v, part i, No. 123) on his own metrical treatise on rhetoric, entitled '*Uqûd al-Jumân*.'

Beginning:—

الحمد لله المنزه عن المماثلة والتشبيه و اشهدان لا اله الا الله وحده
لا شريك له شهادة مخلص فى التفرية و بعد
فهذا تعليق علقته لينتفع به فى حل ارجوزتى التى نظمتها فى علم
المعانى و البيان و سميتها عقود الجمان الخ *

The first lines of the text run thus:—

قال الفقير عابد الرحمن * الحمد لله على البيان
و افضل الصلاة و السلام * على النبى افصح الايام

و هذه ارجوزتى مثل الجمان * ضمنها علم المعانى و البيان
لخصت فيها ما حوى التلخيص مع * ضم زيادات كامثال للمع

In the preface the author tells us that he first composed a metrical version of *Talkhîṣ al-Miftâḥ* (see No. 2153 above) with the title '*Uqûd al-Jumân*. Later, at the request of his pupils, he wrote the present commentary on the same '*Uqûd al-Jumân*.

The text was completed on the last day of Jumâdâ II, A.H. 872=A.D. 1468, as stated in the following lines at the end:—

و تم ذا الظم بتيسير الاحد * سلخ جمادى الثانى فى يوم الاحد
من عام ثنتين و سبعين التى * بعد ثمان مائة للهجرة

The commentary was completed, as stated in Cairo, vol. iv, p. 140, on Sunday, the 5th Rabî' I, A.H. 875=A.D. 1470.

For other copies see Eскур., Nos. 218, 247; Alger., No. 211; Cairo, vol. iv, p. 140; Âsafiyah, p. 150; and Râmpûr, p. 565. See also Brock., vol. i, p. 296; Hâj. Khal., vol. ii, p. 413.

The work has been printed in Cairo, A.H. 1302.

Written in elegant Arabian Naskḥ. The text and the commentary are distinguished by the letters ص and ش, respectively.

Dated Wednesday, the 18th Du'l-Hijjah, A.H. 1006=A.D. 1597.

Scribe: عبد القادر بن محمد المصرى الانصارى.

No. 2201.

foll. 183; lines 21; size $8\frac{1}{2} \times 5$; $6 \times 2\frac{1}{2}$.

عجالة البيان فى شرح الميزان

'UJÂLAT AL-BAYÂN FÎ SHARḤ AL-MÎZÂN.

A commentary on *Mizân al-Adab*, a treatise on grammar and rhetoric, of 'Iṣāmaddîn al-Isfarâ'înî. By Aṭ-Tâshkandî.

Beginning:—

نحمد الله بجميل اسمائه و نصلي على سيد انبيائه و على آله و
اوليائه اما بعد فهذه عجالة البيان فى شرح الميزان لاستاد الاديب
الاربيب اللبيب عصام الدين عامله المعين بقضله المبين الخ *

The commentator's name, which does not appear in the MS., is given by Hāj. Khal., vol. vi, p. 281. Al-Fāḍil Muḥammad At-Tāshkandī الطاشكندی was a disciple of 'Iṣāmaddīn 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. 2 ^a .	* مقدمه
Fol. 3 ^b .	* باب الصرف
Fol. 50 ^a .	* باب النحو
Fol. 125 ^a .	* باب المعاني
Fol. 157 ^b .	* باب البيان
Fol. 175 ^b .	* باب البدع

For other copies see Berlin, Nos. 6779-80; Ḥamīdiyyah, No. 1240; Waliaddin, No. 3017; and Nūr 'Uṣmāniyah, No. 4615.

The work has been printed in Egypt, A.H. 1282.

Written in fair Nasta'liq, within gold and black ruled borders. Each quotation from the text is distinguished by a red line drawn over it.

Dated A.H. 1148=A.D. 1735.

No. 2202.

fol. 112; lines 23; size $8 \times 5\frac{1}{2}$; $5\frac{3}{4} \times 4$.

منح السميع

MANḤ AS-SAMÎ.

The commentary of 'Abdarrahmân bin Aḥmad al-Ḥumaidî upon his own Badi'iyyah (a poem illustrating poetical figures) entitled تمليح البديع بمدح الشفيغ.

Beginning:—

قال مولانا الشيخ الامام العلامة قال العبد
الفقر الخائف من ذنبه الراجى رحمة ربه راقم هذه الحروف بافقر

الايدي عبد الرحمن بن احمد الحميدى الحمد لله الذي حير بديان بديع
صفته الالباب و الافهام و تعالى ان تدرك معاني ذاته العلية بتفكر او
استفهام النخ *

The author, Al-Ḥumaidî, who traces his descent from Abû Bakr 'Abdallâh bin az-Zubair al-Ḥumaidî (*d.* A.H. 219=A.D. 834), a great traditionist and a companion of Imâm Shâfi'î (*d.* A.H. 204=A.D. 819), was born in Egypt. His contemporary biographical writer, Al-Khafâjî, describes him as an illustrious poet and a skilled physician. He died on the 17th Muḥarram, A.H. 1005=A.D. 1596. See *Kḥulâsat al-Aṣṣar*, vol. ii, p. 376; *Raiḥânat al-Alibbâ'*, fol. 183^a; Brock., vol. ii, p. 272.

The author tells us in the preface that, after reading the *Bad'iyyah* of Şafiaddin Ibn Sarâyâ al-Ḥillî (*d.* A.H. 752=A.D. 1351), he composed a similar poem in order to surpass his predecessor. Afterwards he began to write upon it a full and exhaustive commentary, entitled *Fath al-Badî'*; but, before completing it, he wrote the present concise one at the request of his friends. At the end he prays that God may help him to complete his exhaustive commentary as he helped him to finish the present concise one.

The poem was completed in A.H. 992=A.D. 1584, while the commentary was finished a year later, viz., in A.H. 993=A.D. 1585.

For other copies see Berlin, No. 7380; Leyden, No. 338; Paris, No. 3238; and Escur., Nos. 354, 421-3.

Written in Arabian Naskḥ, the quotations from the text being in red. Foll. 12^b and 13^a contain large gaps, marked with the word بياض.

Not dated; probably 17th century.

At the end is a note, apparently in the same hand as the text, stating that the MS. was collated with the original in A.H. 1097=A.D. 1685.

The title-page is covered with the seals and signatures of former owners of the MS.

No. 2203.

fol. 139 ; lines 9 ; size 10 × 6 ; 6½ × 3½.

بديع البيان

BADÎ' AL-BAYÂN.

A treatise on rhetoric.

The author's name and the time in which he flourished cannot be traced. The following authorities are frequently quoted :—

1. Muḥammad bin 'Umar az-Zamakhsharî (*d.* A.H. 538 = A.D. 1143).
2. Imâm Fakhraddîn ar-Râzî (*d.* A.H. 606 = A.D. 1209).
3. Yûsuf bin Abî Bakr as-Sakkâkî (*d.* A.H. 626 = A.D. 1228).
4. 'Uṣmân bin 'Umar Ibn al-Hâjib (*d.* A.H. 646 = A.D. 1248).
5. Jalâladdîn Muḥammad bin 'Abdarrahmân al-Qazwînî (*d.* A.H. 739 = A.D. 1338).

The MS. is defective at the beginning, lacking the first seven folios. It opens abruptly thus :—

ان الحكم في انجلانه بلغ الى ان لم يبق مظنة خفائه نحو انا يوسف
في جواب ا اذك لانت يوسف النخ *

The work is divided into three *Qism*, the first two of which are subdivided into several *Bâb*. Each *Bâb* is again divided into several *Faṣl*. A few *Faṣl* from the beginning of the first *Bâb* of *Qism* (i) are wanting.

Contents :—

- Fol. 11^b. فصل في القصر وعدمه *
- Fol. 16^b. فصل في الحقيقة و المجاز العقليين دون الحقيقة و المجاز
اللغويين البيانين *
- Fol. 19^b. باب ما يعتبر في الفاظ الكلام من العوارض المناسبة للمقام *
- Fol. 19^b. فصل في التنقيص عن مقتضيات التقديم والتأخير *
- Fol. 23^b. فصل في التقرير لمقتضيات التعريف والتكبير *
- Fol. 30^a. فصل في الاطلاق و التقييد و ما فيها من التفضيل
و الترويد *

- Fol. 37^a. فصل فى العذف و الذكر و اعتباراتها المرعية فى الاعجاز *
- Fol. 42^a. فصل فى دواعى التواضع و ما فيها من اللطائف *
- Fol. 45^a. فصل فى ضمير الفصل و ما فيها من جهات الفضل *
- Fol. 45^b. فصل فى اجراء الكلام على اسلوب واحد و الالتفات
و اخراجه على الاصل و التغيير بالقلب و نحوه
من التغييرات *
- Fol. 56^a. فصل فيما يناسب خطاب الاذكياء و ما يلائم ان يوتى به
فى جواب الاغبياء *
- Fol. 57^b. باب فى احوال نفس الكلام و ما يجري فيه من الاحكام *
- Fol. 57^b. فصل فى الخبر و ما يليق به ان يذكر *
- Fol. 59^a. فصل فى الاعتبارات الراجعة الى الانشاء و ما للاحوال
المتعلقة به من الاقتضاء *
- Fol. 65^a. فصل فى الفصل و الوصل و ما فى كل منهما من الفضل *
- Fol. 65^b. فصل [فى] المنقطعة خلاف المقصود *
- Fol. 69^a. فصل فيما الحق من ترك الواو و اتيانها فى الجملة
الحالفة بالفصل و الوصل *
- Fol. 71^a. باب فى ذكر كميات الكلام و تعلق كل منها باقتضاء المقام *
- Fol. 71^b. فصل فى كمية الكميات و بيان ما يتعلق بها من الكيفيات *
- Fol. 73^a. فصل فيما اردنا ابراده الآن للانجاز لما وعدنا من امثلة المساواة
و الاطناب *
- Fol. 74^a. فصل فى اقسام الاطناب و ما ذكره فى هذا الباب *
- Fol. 80^a. القسم الثانى من مقاصد الكتاب علم و هو شعبة من علم
المعاني يسمى بعلم البيان *
- Fol. 80^b. الباب الاول من ابواب هذا الفن باب التشبيه *
- Fol. 81^a. فصل - طرفاء *
- Fol. 83^a. فصل - وجه التشبيه *

- Fol. 87^b. فصل لم يبق شئ من التشبيه غير مبين الا ادواته *
- Fol. 90^a. فصل وغرضه يعول غالبا الى المشبه *
- Fol. 92^b. باب بيان انواع المجاز المجاز وما فيه من شرائط الجواز *
- Fol. 92^b. فصل - الحقيقة *
- Fol. 93^a. فصل - المجاز *
- Fol. 99^a. فصل - وقد يجتمع المصريح بها *
- Fol. 100^a. فصل - وحسنها برعاية جهات حسن التشبيه *
- Fol. 101^a. فصل - والغرض الذى يكون داعيا للمتكلم الى التكلم بالمجاز *
- Fol. 101^b. باب الكناية *
- Fol. 102^a. فصل - هى اما كتابة عن صفة او عن موصوف بها بذكر او
اضافة فالاولى نوعان *
- Fol. 103^a. فصل والغرض فيها التعرّض عن التصريح *
- فصل - والمجاز المرسل و الاستعارة و الكتابة من نحو التعريض *
- Fol. 104^a. القسم الثالث علم البديع *

Written in Naskh, with copious marginal and interlinear notes. It appears, from the original pagination of the folios, that foll. 10 and 15 should come in their proper order; they have been misplaced in binding after foll. 14 and 9, respectively.

Not dated; probably 17th century.

No. 2204.

fol. 42; lines 19; size $9\frac{1}{2} \times 6$; $7\frac{3}{4} \times 3\frac{3}{4}$.

بيان البنية

BAYÂN AL-BINYAH.

A commentary by Ja'far bin 'Abdalkarîm Mirân bin Ya'qûb al-Buwaikânî يعقوب البويكاني on his own treatise on rhetoric entitled *Binyat al-Bayân*.

Beginning:—

الحمد لله الذى اعطانا المعانى و البيان
 اما بعد فهذه ما سميت به بنية البيان و ما ذكرت من شرحه فبيان البنية اعلم
 ان المفرد و الكلام و المتكلم توصف بالفصاحة النهم *

Nothing is known of the author's life, or of his precise date.
 The latest authority quoted (on fol. 37^a) is As-Sayyid Ash-Sharif al-Jurjānī (d. A.H. 816=A.D. 1413).

The work is divided into eight *Bâb* as follows:—

- | | |
|------------------------------|-------------------------------------|
| I. Fol. 3 ^a . | الباب الاول فى بيان احوال الاسناد * |
| II. Fol. 4 ^b . | الباب الثانى احوال المسند اليه * |
| III. Fol. 10 ^b . | الباب الثالث احوال المسند * |
| IV. Fol. 12 ^a . | الباب الرابع احوال متعلقات الفعل * |
| V. Fol. 14 ^a . | الباب الخامس القصر * |
| VI. Fol. 16 ^b . | الباب السادس الانشاء * |
| VII. Fol. 19 ^a . | الباب السابع الفصل والوصل * |
| VIII. Fol. 21 ^a . | الباب الثامن الايجاز والاطناب * |

The colophon reads thus:—

تمت الرسالة المسمى ببيان البنية للعلامة الحجة الفهامة حضرت
 مخدوم جعفر بن عبد الكريم الشهير بميران بن يعقوت البويكانى قدس الله
 سرهم اجمعين *

No other copy of the work is known.

Written in fair Naskh. The commentary includes the whole text, distinguished by a red line drawn over it.

Not dated; probably 16th century.

Fol. 42^b contains two Persian poems in praise of the Prophet.
 The first begins thus:—

لى حبيب عربى مدنى قرشى
 كه بود درد و غمش ما يه شادى و خوشى

The second begins as follows:—

لى برد ز آفتاب بوجه حسن سبق * قرص تمبر بمعجز حسن تو گشت شوق

The title-page contains, besides a note by a certain Awlād Ḥusain referring to his purchase of the MS., a seal bearing the following verse of the Qur'ân:—

تلك الجنة التي نورث من عبادنا من كان تقيا *

No. 2205.

fol. 278 ; lines 21 ; size $8\frac{1}{2} \times 6\frac{1}{4}$; $6\frac{1}{4} \times 3\frac{3}{4}$.

نفحات الازهار على نسمات الاسحار

NAFAHÂT AL-AZHÂR 'ALÂ
NASAMÂT AL-ASHÂR.

The commentary of 'Abdalġanî bin Ismâ'îl bin Aḥmad bin Ibrâhîm an-Nâbulusî عبد الغنى بن اسمعيل بن احمد بن ابراهيم النابلسى (d. A.H. 1143=A.D. 1730; see Lib. Cat., vol. x, No. 578) upon his own *Badi'iyah* (a poem illustrating poetical figures), entitled نسمات الاسحار فى مدح النبى المختار.

Beginning:—

الحمد لله بديع الابدع و الاتقان الذى ادام ببراعة فضله استبلال

غيوث الانعام و الاحسان الخ *

In the preface the author mentions four *Badi'iyahs* by the following authors:—

1. Ash-Shaikh 'Abdal'azîz al-Hillî (d. A.H. 750=A.D. 1349).
2. 'Izzaddîn 'Alî bin al-Ḥusain al-Mawṣilî (d. A.H. 789=A.D. 1387).
3. Taqiaddîn Abu Bakr Ibn Hijjah al-Ḥamawî (d. A.H. 837=A.D. 1433).
4. 'Â'ishah al-Bâ'ûnîyah (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 *Badi'iyahs* and by copious examples from the whole range of Arabic poetry.

The poem was completed in A.H. 1075=A.D. 1664.

The commentary was finished, as stated by the author at the end, in A.H. 1076=A.D. 1665.

On foll. 275^b-278^b is another poem by the same author, enumerating the poetical figures which his *Badi'iyah* illustrates. The first line of this poem reads thus:—

يا حسن مطلع من اهوى بذى سلم * براعة الشرق فى استهلالها المي

It was completed in A.H. 1077=A.D. 1666. The corresponding line of this poem is also written in the margin before each line of the *Badi'iyah*.

For other copies see Berlin, Nos. 7385-6; *Nûr 'Uṣmânîyah*, No. 3997; *Âsafîyah*, p. 160. See also Brock., vol. ii, p. 348.

The work has been printed in *Bûlâq*, A.H. 1299.

The present copy, dated A.H. 1132=A.D. 1719, was transcribed by 'Abdalbâqî bin 'Abdalkarîm ad-Dasûqî in the author's lifetime.

Written in Arabian Naskh, within red ruled borders. The entire text of the *Badi'iyah* is included in the commentary, and is written in red.

A table of contents is prefixed to the work.

Three fly-leaves at the beginning and two at the end contain miscellaneous notes and extracts from various books.

No. 2206.

foll. 52; lines 25; size $9\frac{1}{4} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4\frac{1}{4}$.

الحاشية على الرسالة البيانية

AL-ḤÂSHIYAH 'ALA'R-RISÂLAT AL-BAYÂNÎYAH.

An anonymous gloss on *Ar-Risâlat al-Bayânîyah*, the treatise on metaphor and similes of Aṣ-Ṣabbân. For a copy of the text see Cairo, vol. iv, p. 136.

Beginning:—

الحمد لله رب العالمين و الصلوة على خير الخلائق اجمعين و على
الآل و الصحب و التابعين بسم الله النى ابتدأ با البسملة اقتداء بالكتاب
العزیز و اساسا ببقية الكتب السمارية و عملا بالاحاديث الذبويه النى *

The author of the text, whose full name is Abu'l-'Irfân Muḥammad bin 'Alî aṣ-Ṣabbân, was born in Egypt. It is stated in the present work on fol. 9^a that he was called Aṣ-Ṣabbân after his father, who was a soap-merchant. He wrote several works, and died in Jumâdâ I, A.H. 1206=A.D. 1791. See Brock., vol. ii, p. 288; and Iktifâ'al-Qunû', p. 476.

It is stated in the colophon that the gloss is by the author of the text; but internal evidence shows that the author of the gloss is a distinct person, who flourished long after the author of the text. The latest authority quoted is Ḥasan al-'Aṭṭâr, who died in A.H. 1250=A.D. 1834. The text was completed, as stated in a copy noticed in Cairo, vol. iv, p. 136, in A.H. 1182=A.D. 1768. Hence we cannot accept the statement contained in the colophon that the present gloss was composed in A.H. 1155=A.D. 1742.

A gloss on the text of Aṣ-Ṣabbân by Muḥammad bin Aḥmad bin Muḥammad 'Alîsh (*d.* A.H. 1299=A.D. 1882) has been lithographed in Cairo, A.H. 1281. Another gloss on the same text by Ash-Shaikh Makhlûf bin Muḥammad al-Badawî (who flourished in the 13th century of the Hijrah) has been printed in the Wahbiyah Press, Cairo, A.H. 1285.

Written in Arabian Naskḥ, with short lacunæ.

Dated Monday, the 27th Jumâdâ II, A.H. 1275=A.D. 1858.

Scribe: حسن الباهي الشافعى مذهب الباجورى منشأ.

No. 2207.

fol. 6; lines 15; size 6 $\frac{3}{4}$ × 4 $\frac{1}{4}$; 4 $\frac{3}{4}$ × 2 $\frac{1}{2}$.

الرسالة فى تحقيق الخواص و المزايا

AR-RISÂLATU FÎ TAḤQÎQ AL- KHAWAṢṢ WA'L-MAZAYÂ.

An anonymous tract, explaining the terms الخواص (qualities) and المزايا (excellencies) used by Shaikh 'Abdalqâhir al-Jurjânî (*d.* A.H. 471=A.D. 1078) and others in their books on rhetoric.

Beginning:—

الحمد لوليه والصلوة على نبيه و بعد فهذه رسالة رتبناها فى
تحقيق الخواص و المزاي و بيان الفرق بينهما الخ *

The latest authority quoted is As-Sayyid ash-Sharîf al-Jurjânî
(d. A.H. 816=A.D. 1413).

Written in Nasta'liq.

Not dated; probably 19th century.

PROSODY.

No. 2208.

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

القسطاس فى العروض

AL-QUSTÂS FI'L-'ARÛD.

A treatise on prosody, by Abu'l-Qâsim Maḥmûd bin 'Umar az-Zamakhsharî أبو القاسم محمود بن عمر الزمخشورى (d. A.H. 538=A.D. 1143; see Lib. Cat., vol. xviii, part ii, No. 1339).

Beginning:—

قال الشيخ الامام الاجل الزاهد جابر الله العلامة اسأل الله الذى عدل
موازين قسطه و عاير مكائيل قبضه و بسطه و دعا فى كتابه بالويل على
المطففين فى الكيل الخ *

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, N^o. 267.
For commentaries see Brock., vol. i, p. 291, and Hâj. Khal., vol. iv, p. 514.

Written in Arabian Naskh.

Not dated; probably 15th century.

No. 2209.

fol. 39; lines 14; size 10×6 ; $7 \times 3\frac{1}{2}$.

The Same.

Another copy of the same work, beginning as above.

The MS., dated A.H. 1245=A.D. 1829, was transcribed for a certain Muḥammad Ḥasan Asyûnî from a copy belonging to Mawlâna Muḥammad Rafî' Sanhâlî and written by Wajihaddîn bin 'Îsâ bin Âdam bin Muḥammad aṣ-Ṣiddiqî, one of the authors of the *Fatâwâ 'Âlamgîrî* (see Lib. Cat., vol. xix, part ii, No. 1789), at Lahore in A.H. 1057=A.D. 1647. The said Wajihaddîn transcribed it from a copy dated A.H. 697 as appears from the following note at the end:—

مالک الفقير الحقير محمد حسن اسيونى استكتبه من نسخة فاضل
العصر والآوان صاحب الكيل و الميزان ماهر علوم العقلی و العقلی مولانا
محمد رفيع سنهلى و كان فى آخرها هذه العبارة تم فى ٢٤ من رجب
سنه ١٠٥٧ حوزة اضعف عباد الله وحيه الدين بن عيسى بن آدم بن محمد
الصدىقى فى بلدة لاهور من نسخة مصححة كتب ناسخها عند التمام
تم انتساخه فى الثانى عشر من رجب سنه سبع و تسعين و ستمائة فى
محلة نقش بزدان من خجند - استكتبه فى مدة عشرين يوما و السنة
من الهجرة كان ١٢٤٥ و من جلوس اكبر شاه ٢٤ *

The above note is followed by another which begins thus:
عبارت منقول عنه از دستخط مولانا وحيه الدين رئيس علماء فتاوى عالمبرى الخ
It is stated therein that the marginal notes contained in the
present copy were made by the aforesaid Wajihaddîn in the 21st
year of the reign of Shâhjahân (A.H. 1037-1068=A.D. 1627-1657),
and were transcribed from those in his own writing.

Written in fair Nasta'liq, within gold, red and blue ruled
borders.

No. 2210.

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

عروض الاندلسى

‘ARÛD AL-ANDALUSÎ.

A tract on prosody, by Abû ‘Abdallâh Muḥammad, commonly called Abu'l-Jaiṣ al-Anṣarî al-Andalusî, أبو عبد الله محمد المعروف باني الجيش الانصارى الاندلسى. He died, according to Brock., vol. i, p. 310, in A.H. 626 = A.D. 1228.

Beginning:—

احمد الله وأتوكل عليه واصلى على نبيه محمد صلى الله عليه وعلى
آله واصحابه وسلم تسليما قال الفقير الى الله ابو عبد الله محمد
المعروف باني الجيش الانصارى الاندلسى فصرت فى هذا المختصر
ان اذكر علل الاربع الخ *

For other copies see Berlin, No. 7141, and Goth., Nos. 359-60.
For commentaries see Hâj. 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 7×4 ; $4\frac{1}{4} \times 2\frac{1}{2}$.

شرح عروض الاندلسى

SHARḤ ‘ARÛD AL-ANDALUSÎ

A commentary on the preceding tract, by Ash-Shaikḥ ‘Abd al-muḥsin al-Qaiṣarî الشيخ عبد المحسن القيصرى.

Beginning:—

الحمد لله على ان قصر سلامة الطبع على نوع الانسان واضمر فى
طى صدورهم ضروب الاوزان و بعد فهذه

كلمات لا يهجنها الا الغبى الذى فى طبعه طبع مقتضية فى تشريح
مشكلات المختصر فى علم العروض المنسوب الى الامام الفاضل الكامل
ابى عبد الله محمد المعروف بابى الجيش الانصارى الاندلسى جعل
الله ميزان عمله ثقيلًا * النج

The author, Al-Qaiṣarī, whom Tāshkuprizādah, *Ash-Shaqa'iq an-Nu'māniyah*, vol. i, p. 12, calls Al-Mawlā Muḥsin instead of 'Abdalmuḥsin, flourished in the time of Sultān Orkhān (A.H. 726–761=A.D. 1325–1359). After receiving his early education from Al-Mawlā Majdaddīn al-Qaiṣarī, our author travelled to Syria, where he completed his studies in Tafsīr and Ḥadīṣ 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 Sulaimān Bek, the son of Amīr Tāshkhūn Bek.

There is a short notice of the work in Ḥāj. Kḥal., vol. iv, p. 201, where it is described as the best of the commentaries ever written on Al-Andalusī'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 Naskḥ. The text and the commentary are distinguished by the words قال and اقول, respectively, both in red.

Not dated; probably 17th century.

No. 2212.

fol. 43; lines 19: size 7 × 5½; 5 × 4.

شرح القصيدة الخزرجية

SHARḤ AL-QAṢĪDAT AL-KHAZRAJĪYAH.

A commentary on *Al-Qaṣīdat Al-Kḥazrajīyah*, a versified work on metre and rhyme by Ḍiyā'addīn Abū Muḥammad 'Abdallāh bin Muḥammad al-Kḥazrajī al-Mālikī al-Andalusī (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-Sabtî's commentary on *Al-Qaṣīdat al-Khazrajīyah*, noticed in Berlin, No. 7114. The author, whose full name is Ash-Sharīf Abū 'Abdallāh Muḥammad bin Aḥmad bin Muḥammad bin Aḥmad bin 'Abdallāh al-Ḥasanī as-Sabtī الشرف عبد الله محمد بن احمد بن محمد بن احمد بن عبد الله الحسنى السبتي, was born in A.H. 697=A.D. 1297. He received his early education from his father, and then studied under Abū 'Abdallāh Ibn Ḥanī and Al-Ḥāfiẓ Abū 'Abdallāh Ibn Ruṣḥaid (who died in A.H. 721=A.D. 1321; see *Dustūr al-ʿIlām*, fol. 55^a). After completing his studies in several branches of Arabic literature, he was given a high post in the court of the king of Granada, and was soon promoted to that of a Qāḍī in Granada. As-Suyūṭī, in the *Buġyat al-Wu'āt*, fol. 12^b, describes him as a man of vast learning, deeply versed in grammar and rhetoric. He wrote, besides the present work, a commentary on the *Maqṣūrah* of Ibn Ḥāzim (see Ḥaj. *Khal.*, vol. vi, p. 92); a commentary on *Al-Badī'*, a treatise on grammar by Ibn al-Aṣīr al-Jazarī (*d.* A.H. 606=A.D. 1209); and a commentary on *Tashīl* of Ibn al-Malik (*d.* A.H. 672=A.D. 1273), entitled *Taqyīd al-Jalīl*. He died at Granada in A.H. 760=A.D. 1358. See *Buġyat al-Wu'āt*, fol. 12^b, and *Tāj at-Ṭabaqāt*, vol. viii, fol. 182^b.

The MS. opens abruptly thus:—

و اثنى عشر من الاسباب الخفيفة يبتدى من اول رتد مفاعيلن
فيخرج لك وزن الهزج مفاعيلن مفاعيلن مفاعيلن النخ *

For other copies see Berlin, Nos. 7114-5; Goth., No. 363; Leyden, No. 280; Paris, No. 4446; Alger, Nos. 87, 235; Cairo, vol. vii, p. 284.

The text of Al-Khazrajī has been frequently printed in Cairo under the title الرامزة الشافية في علم العروض والقافية. For printed editions see *Iktifā' al-Qunū'*, p. 260.

Written in Arabian Naskḥ. The quotations from the text are in red.

Dated the 5th Rabī' I, A.H. 889=A.D. 1484.

Scribe: عبد القادر بن محمد العربيانى.

A fly-leaf at the end contains the first 16 verses of *Al-Maqṣad al-Jalīl* (No. 2215 below).

No. 2213.

foll. 202; lines 13; size $10 \times 6\frac{1}{2}$; 7×4 .

(A MS. containing three separate works, bound together.)

foll. 1-50.

I.

فتح رب البرية لشرح القصيدة الخزرجية

FATHU RABB AL-BARÎYAH LISHARḤ
AL-QAṢÎDAT AL-KHAZRAJÎYAH.

Another commentary on the versified work on metre and rhyme of Al-K̤hazrajî (see No. 2212), the author, Zainaddîn Abû Yahyâ Zakariyah bin Muḥammad al-Anṣârî ash-Sh̤hâfi'î زين الدين ابو يحيى زكريا بن محمد الانصارى الشافعى (d. A.H. 926=A.D. 1520; see Lib. Cat., vol. xviii, No. 1298).

Beginning:—

قال سيدنا و مولانا شيخ الاسلام وقدرة الانام
الحمد لله الذى وضع علم العروض ليعرف به اوزان المنظوم النخ *

Cf. Hâj. Khal., vol. iv, p. 203.

For other copies see Berlin, Nos. 7122-3; Goth., Nos. 364-5; Alger, No. 227; Cairo, vol. iv, p. 195; Râmpûr, 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

SHARḤ AL-QAṢÎDAT AL-
KHAZRAJÎYAH.

A third commentary on the text of Al-K̤hazrajî, the author, Shaikh Gulâm Naqshband bin Shaikh 'Atâ'allâh ash-Sh̤hafi'î al-Laknawî شيخ غلام نقشبند بن شيخ عطاء الله الشافعى اللكنوى, a man of great piety and vast learning, who was a member of a learned family of Lucknow. He received his early education from his father's pupil, Mir Muḥammad Sh̤hafi', and then completed his studies under Shaikh Pir Muḥammad, the foremost spiritual guide of Lucknow in his day. After the death of the Shaikh our author

succeeded him as a spiritual guide. He was once called by Shâh 'Âlam Bahâdur Shâh (A.H. 1119-1124=A.D. 1707-1712) to his Darbâr, where he was received with every mark of favour and respect. He wrote, besides the present work, a commentary on the first quarter of the Qur'ân, entitled *Anwâr al-Qur'ân*; a treatise entitled *Furqân al-Anwâr*; and a work on the unity of God, entitled *Al-Lâmi'at al-'Arshiyah*. He died at Lucknow on the last day of Rajab, A.H. 1126=A.D. 1714. See Subḥat al-Marjân, fol. 93, and Hadâ'iq al-Ḥanafiyah, p. 435.

Beginning:—

ان اثقل شعريوزن بميزان الاذهان واخف عروض يهرع الى عروض
البيان حمد من السماء رفعها و وضع الميزان النخ *

The author tells us in the preface that he wrote this commentary at the request of a friend who was reading with him the text of *Al-Khazrajî*.

The work was completed, as stated by the author at the end, on Monday, the 26th Ramaḍân, A.H. 1095=A.D. 1683. The date of composition is indicated by the following chronogram:—

اقصى حل النخز رجيہ

Two copies of the work are noticed in Râmpûr, p. 572.

foll. 175-202.

III.

تسهيل العروض الى علم العروض

TASHÎL AL-'URÛḌ ILÂ 'ILM AL-'ARÛḌ.

A concise but very useful work on prosody.

The author, who does not reveal his name in the text, is Abdalmalik bin Jamâladdîn bin Şadraddîn bin 'Işâmadîn al-Isfarâ'înî, commonly called Mullâ 'Işâm بن جمال الدين بن إسفرائينى الشهير بملا عصام صدر الدين بن عصام الدين الاسفرائينى (d. A.H. 1037=A.D. 1627), for some account of whom see No. 2127 above.

Beginning:—

الحمد لله على افضاله و الصلوة و السلام على سيدنا محمد و آله
و بعد فهذا مختصر حققت فيه من العروض القواعد
..... وسميته تسهيل العروض الى علم العروض الح *

Cf. Hāj. Khal., vol. ii, p. 290.

For other copies see Berlin, No. 7140; München, No. 673; Cairo, vol. vii, p. 161.

The MS. was transcribed at Lucknow for Mīrzâ Muḥammad Ridâ, whose poetical name was Barq.

Written in fair Nasta'liq.

Dated Monday, the 12th Ramaḍân, A.H. 1253=A.D. 1837.

Scribe: سيد اشرف على رضى.

The title-page contains, besides an illegible seal, the seal of Wâjid 'Alī Shâh, the last king of Oudh.

No. 2214.

foll. 68; lines 17; size $10\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

شرح القصيدة الخزرجية

SHARḤ AL-QAṢĪDAT AL-KHAZRAJĪYAH.

Another copy of the commentary on Al-Khazrajî by Ġulâm Naqshband. See No. 2213/2 above.

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

Not dated; probably 18th century.

The title-page contains a short biographical notice of the author, extracted from Subḥat al-Marjân of Ġulâm 'Alī Āzâd Bilgarâmî.

No. 2215.

foll. 20; lines 5; size 10×6 ; $7 \times 3\frac{1}{2}$.

المقصد الجليل فى علم الخليل

'AL-MAQṢAD AL-JALÎL FÎ 'ILM AL-KHALÎL.

A versified treatise on metre and rhyme, by Jamâladdîn Abû 'Amr 'Uṣmân bin 'Umar bin Abî Bakr, commonly called Ibn al-Hâjib جمال الدين بن ابو عمرو عثمان بن عمر بن ابى بكر الشهير بابن العاجب (d. A.H. 646=A.D. 1248; see Lib. Cat., vol. xix, part i, No. 1541).

Beginning :—

الحمد لله ذي العرش المجيد على
الباسه من لباس فضله حلا

According to a note at the end the treatise contains altogether 177 verses, the first 157 dealing with metre and the rest with rhyme.

For other copies see Leyden, No. 273; Berlin, No. 7126; Bodl., vol. i, No. 1267; Cairo, vol. iv, p. 196. For commentaries see Hâj. Khal., vol. iv, p. 199, and Brock., vol. i, p. 305.

The copy was transcribed at the instance of a certain Munshî Muḥammad Ḥasan from a MS. written by Mawlânâ Muḥammad Rafi' Sanhâlî (see No. 2209) in the 18th year of the reign of Muḥammad Shâh (A.H. 1131–1161 = A.D. 1719–1748).

Written in fair Nasta'liq with some interlinear and marginal notes.

Not dated; probably 18th century.

The title-page contains a seal bearing the inscription لسان السلطان محمود الدولة منشى محمد صفدر على خان بهادر, dated A.H. 1277 = A.D. 1860.

For a similar inscription see No. 1996 above.

No. 2216.

fol. 11; lines 9; size $7\frac{1}{2} \times 5$; 5×3 .

The Same.

Another copy of the same work. Imperfect at the beginning. The MS. opens abruptly with the following lines :—

خفيفه مثل هل ثقيله بك قل
و الودد ائذان مجموع و فرق علا

Written in fair Naskh, with some marginal notes.

Dated Tuesday, the 3rd Jumâdâ I, A.H. 1010 = A.D. 1601.

Scribe : سيد محمد بن سيد احمد بن سيد شهاب الدين.

No. 2217.

fol. 166 ; lines 15 ; size $8\frac{1}{4} \times 4\frac{1}{2}$; $5\frac{1}{4} \times 2\frac{1}{2}$.

نهاية الرغب فى شرح عروض ابن الحاجب

NIHÂYAT AR-RÂĞIB FÎ SHARḤ
'ARŪD IBN AL-ḤÂJIB.

A commentary on *Al-Maqṣad Al-Jalil* (No. 2215) by Jamâladdîn Abû Muḥammad 'Abdarrahîm bin al-Ḥasan bin 'Alî al-Isnawî ash-Shâfi'î جمال الدين ابو محمد عبد الرحيم بن الحسن بن على الاسنوى الشافعى (d. A.H. 772 = A.D. 1370 ; see Lib. Cat., vol. xii, No. 773).

Beginning :—

قال شيخنا الامام العلامة الحمد لله
رب العالمين و صلوة و سلامه على سيدنا محمد خاتم النبيين و على آله
و صحبه اجمعين و بعد فان القصيدة المسماة بالمقصد الجليل فى علم
الخليل نظم الاستاذ جمال الدين ابى عمرو عثمان بن الحاجب رضى الله
اعنه فى علم العروض و القوافى على بحر البسيط من اصنع التصانيف
و ابدعها النح *

In the preface the author traces his Isnâd (the chain of successive teachers) to the author of the text, Ibn al-Ḥâjib, through Yûnus bin Ibrâhîm ad-Dabûsî (who was born in A.H. 635 = A.D. 1237 ; see *Ad-Durar al-Kâminah*, vol. ii, fol. 351^b).

For other copies see *Escur.*, No. 410 ; *Cairo*, vol. iv, p. 197 ; *Râmpûr*, p. 573. See also *Brock.*, vol. i, p. 305, and *Hâj. 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 و سقاء الغليل

SHIFÂ'AL-'ALÎL WA SIQÂ'AL-ĠALÎL.

An anonymous commentary on *Al-Maqṣad al-Jalîl* (see No. 2215 above).

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

شفاء العليل و سقاء الغليل شرح المقصد الجليل فى علم الخليل *

Beginning :—

الحمد لله الذى هدى العلماء الى العلوم بموازينها
 و علّم الخليل العروض بالعروض و اطلعه على القوافى
 او الضرب و العروض و بعد فان القصيدة الغراء
 المسماة بالمقصد الجليل فى علم الخليل للشينخ ابى عمرو
 عثمان بن الحاجب شكر الله سعيه و سقى فى العشر من الحوض الكوثر
 الخ *

The work begins with short biographical notices of the author of the text, Ibn al-Hājib, and the father of prosody, Abū 'Abdarrahmān Khalīl bin Aḥmad al-Farāhīdī (*d.* A.H. 175=A.D. 791).

The work is divided into two parts. The first part, treating of metre, ends on fol. 95^a with the following colophon :—

هذا آخر الدائرة الخامسة و بتمامها تم شرح العروض و يسر الله
 تعالى و تبارك شرح علم القافية و ذلك فى يوم الاحد العاشر من شهر
 جمادى الاولى لسنة اربع و ثلثين و تسعمائة *

According to this the first part was completed on Sunday, the 10th 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.

Written in fair Naskh. Slightly worm-eaten and water-stained.
Not dated; probably 17th century.

A seal, bearing the name of a certain Abu'l-Makârim, dated
A.H. 1297=A.D. 1879, is found on fol. 1^b.

No. 2219.

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

الكافي فى علمى العروض و القوافى

AL-KÂFÎ FÎ 'ILMAI AL-'ARÛD
WA'L-QAWÂFÎ.

A treatise on metre and rhyme, by Abu'l 'Abbâs Aḥmad bin 'Abbâd bin Shu'aib al-Qinâ'î al-Qâhirî ash-Shâfi'î, commonly called Al-Khawwâs الشافعى القاهرى القنائى العباسى احمد بن عباد بن شعب القنائى الشافعى الشهبى بالخواص.

Beginning:—

الحمد لله على الانعام و الشكر له على الالهام و الصلوة والسلام على
سيدنا محمد خير الانام و على آله و صحبه السادة الاعلام و بعد فهذا
تأليف كافي فى علمى العروض و القوافى و الله الموفق و عليه التوكل
البح

The author, Al-Khawwâs, was born at Qinâ, a town in Egypt. In A.H. 806=A.D. 1403 he went to Cairo, where he studied in Al-Jâmi'al-Azhar, and made himself master of several branches of Arabic literature. The author of Al-Qabas al-Hâwî, vol. i, fol. 39^a, describes him as a man of piety and great learning. He died at Cairo in A.H. 858=A.D. 1454. See Al-Qabas al-Hâwî, vol. i, fol. 39^a, and Brock., vol. ii, p. 27.

The work is divided into a *Muqaddimah*, two *Bâb* and a *Khâtimah*, as follows:—

Muqaddimah. Fol. 1^a. المقدمة فى اشياء لاند منها *

Bâb I. Fol. 1^b. الباب الاول فى القاب الزخاف و العلل *

Bâb II. Fol. 2^a. الباب الثانى فى اسماء البحور و اعراضها و اضربها *

Khâtimah. Fol. 6^a. الخاتمة فى القاب الابيات و غيرها *

For other copies of the work see Berlin, Nos. 7131-2, and Paris, No. 2357.

The work has been frequently printed and lithographed in Cairo. For printed editions see *Iktifâ'al-Qunû'*, pp. 260, 475 and 476.

Written in rough Naskh.

Not dated; probably 18th century.

No. 2220.

fol. 30; lines 27; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{3}{4} \times 4\frac{1}{2}$.

المختصر الشافى على متن الكافى

AL-MUKHTAṢAR AṢH-SHĀFĪ 'ALĀ MATN AL-KĀFĪ.

A concise commentary on the preceding treatise, by Muḥammad ad-Damanhūrī al-Miṣrī *محمّد الدمنهورى المصرى*. He composed the present work in A.H. 1230=A.D. 1814, and died in A.H. 1288=A.D. 1871. See *Iktifâ'al-Qunû'*, p. 475.

Beginning:—

حمدا لمن شرفنا بمن هو سيد الكاملين و انزل عليه فى الكتاب
المستبين ما علمناه الشعور ما ينبغي له ان هو الا ذكر و قران مبين
البحر *

In the preface the author makes mention of an earlier and larger commentary on the text of *Al-Khawwâṣ* entitled *الارشاد الشافى* *الارشاد الشافى*, as the work from which the present one has been abridged.

For other copies see Berlin, No. 7137, and Cairo, vol. iv, p. 199.

The work has been frequently printed in Cairo.

Written in rough Naskh, with numerous short lacunæ.

Dated A.H. 1231=A.D. 1815.

No. 2221.

foll. 5 ; lines 13 ; size 10×6 ; 7×3½.

[رسالة في العروض]

[RISÂLAH FI'L-'ARÛD.]

A tract on prosody, by Qutbaddin as-Sarakhsî قطب الدين السرخسى.

Beginning :—

قال مولانا الفاضل قطب الدين السرخسى رحمه الله رحمة واسعة
الحمد لله الذى انشأ للنظم القسطاس المستقيم ليزن به الشعر من له الطبع
المستقيم او السقيم و على نبيذنا الصلوة و التسليم اما بعد فاعلم ايها الاخ
العزیز وفقك الله و ايانا لما يعحب و يرضى ان الشعر لفظ موزون عن قصد
النم *

The author belonged to Sarakhs, a city in Khurâsân. The date of his death and other particulars of his life are not known.

Written in Nasta'liq.

Not dated ; probably 19th century.

