DLXXVIII. C. ff. 42a—84b, 5 ½, 6⅓ c. M. long
The same text.

DXCVI. B. ff. 46b—76a, 5 ½, 9 c. M. long
This text has copious marginal notes and some interlinear remarks.

DCVI. C. ff. 38b—63b, 5 ½, 6⅓ c. M. long
An incomplete copy, ending abruptly in the middle of kha-bar kāna wa ukhawāthā.

DCXXXVI. C. ff. 60b—95b, 5 ½, 9 c. M. long.
Like the whole MS, this text is written on Javanese paper, with Arabic and Javanese notes.

DCLXIV. C. ff. 59b—120a, 5 ½, 7 c. M. long
Both the present text and the whole MS, to which it belongs, have been written by an Achehnese man. It is followed by a portion of the Nuzhat al-tullāb.

DCLXVI. B. ff. 13b—49a, 6 ½, 11 c. M. long
A text on Javanese paper, without notes.

DCLXIX. C. ff. 84b—133b, 5 ½, 7 c. M. long
This MS is original from the island of Madura. All its leaves are crowded with notes in Javanese and Arabic.

Br. 301. B. ff. 10a—44a, 5 ½, 10 c. M. long
A copy on Javanese paper with copious notes in Arabic and Javanese.

المقدمة الإجرامية وغيرها

DXCVII. 28 × 20⅓ c. M. 71 ff.
On ff. 1—43 the Ajurrūmiyyah is written in bold characters, 5 lines, of 10 c. M. long.
Ff. 44—71 contain portions of ṣawāmil treatises, dā'ū'īs, and disjointed fragments of other grammatical works.

The only importance of this deplorably torn and worm-holed MS is to be found in its being provided with a Javanese interlinear translation throughout.

It is not the number of copies of both this treatise and kindred tracts that is of significance, but the fact of their being commented on by means of all sorts of notes and explanations, which is highly instructive as to the theological knowledge of an Achehnese teungku at the beginning of the present century.

التركيب

DXIX. B. ff. 48b—71a, 18 ¼, 11 c. M. long
A short commentary upon the Ajurrūmiyyah.

The title, al-Tarkīb, given at the end: قد خاتم التناوب المسمى (al-tarkīb)
The beginning is missing, the comment on the first leaf (في حال حذفه) and the comment on al-‘alamat al-mawt (甘言aab حب وأصاف ا*) runs:

The character of this commentary is chiefly grammatical. Like the first part of this MS., the present one has an Achehnese postscript.


See Pertsch, 287, and the references there given, Brock., II, 238, and Ahlwardt, nos 6674 and 6675.

Beginning:

الحمد لله رَب مَنْ صَبِبَ الْمَنْصِبِ تَفْعَلُ السَّيِّدُ الْخَاتِمُ جَمِّهِ

There are copious notes in the margins, and some Malay notes between the lines.

Three leaves of a commentary upon a treatise on some dogmatical work have been bound up after this part of the MS.

DXXI. A.
The same.
This commentary occurs three times in this MS., namely:

I. ff. 1—54b, 17 l., 81/2 c.M. long (221/2 × 16 c.M.).
II. ff. 66a—126b, 17 l., 8 c.M. long (23 × 16 c.M.).

Beginning:

يَقُولُ السَّيِّدُ الْكَبِيرُ لِمَنْ صَبِبَ الْمَنْصِبِ


Beginning id.

Dated: 24 Muharram 1261.

All the leaves not indicated are blank, except ff. 55a—58, which contain a grammatical poem, and ff. 59a—61b, showing a Malay tract on the ‘alamat al-mawt.

692.

DXXIX. A. ff. 1—44a, 1, 9 c.M. long (22 × 16 c.M.).
The same commentary.

This text was written in the meinasa of Karang, at one time the dwelling-place of Teungku di Kumala.

An Achehnese postscript has been added.

693.

The same commentary.

694.

The same, with many lacunae.

This portion is succeeded by a Malay tract (f. 18a—19a) on the methods of ritual slaughter, the niyyah for the bestowing of the fitrah, and two prophylactic sharis.

695.

شرح البلاغي على الاجرموية

DCXLIV. D. ff. 36a—67a, 23 l., 121/2 c.M. long (28 × 20 c.M.).
The commentary of Burhanaddin Ibrahim al-Bukhayri al-Azhari (d. 916) upon the Ajurrumiyyah.

According to Brockelmann, II, 238,8, this work occurs only in the Bacur. (102,6).
Beginning (after the bism.):

قال الشافعي الإمام العالم العظيم رحمة الله عليه أبو يحمر المكي العالي، إن أنتم تريدون أعداء الجريمة، بسبب ما أخبرتكم به، فقد عاد الله بعليكم، وأخبركم بذلك.

This MS. was written in Sumatra (Bahr al-Huwar) on the 20th of Rajab; no year is mentioned.

The text of this ample commentary is held all through in the centre of the leaves.

The last leaf (68) of this MS. is filled by the 68th jol'dah of a collection called Fawā'id al-mi'ād, evidently a work of advice in ta'ābīd. The following introduction precedes:

صلوات مراكز مفتوحات لمعرفة احتجاجات في ذات ما يولي عين نعمان بن سنعومن. قال ابن شاهد في كتاب الحادي. قال: ها هو ما نحتاج به بعض المبادلة. وعلي نعتون إليه:

ألكن جدلًا على الكلاب، حذار مات به الرجح. ولهوا الكافرون عشر مرات في الثقات فلقد انقلب وقال هو الله أحد عشر مرات ويقول سيدنا الله والحمد لله وأنه الله أكاد لا حول وراء الله. إن الله القوي العظيم عشر مرات ويقول رضا أنه في الدنيا حسنة وفي الآخرة حسنة وفقًا عذا عذار عشر مرات ثم سالى الله حاجته نقض بها. الوطنية 

CIC. 22 X 16 c.m.; ff. 1—110b, 23 l., 107/3 c.m. long.

The Ajurrūmiyyah has been versified by Al-Amrītī, who wrote his work in 976, and this version has been commented on by Abī Jāḥish Burhan ad-Dīn Ibn Shihāb, styled in Ahwārī’s Catalogue, sub no. 6693, A.D. 1048. (Not in Brock.)

Beginning (after the bism.):

قال سيدنا وما بدا لنا إلى الله أعداء الجريمة، وأحدث الأفلام:

الشافعي أبو إسحاق رضوان الله عليه أخبرنا به. ويبدو لنا أن علم الكافرون بأعمال العبد، والذين يهتمون الإقامة، وأنهم قد فرحتهم بالتمثيل المنطوق.

الشامی العظيم الأسماري ورد، رأى كل من المشاهير، يرغبون في حقيقة وينظرون في قصصنا، من نظراً على شرح من يكمل فتاءه ويدفع خارجه وربما يفسروا مهذ ذلك بسحرة قاليتهم. وليأتي في روايتنا الأذانات الداعب الله تعالى استغفره ووعدها.

F. 47a supplied by a later hand; the lines are 10 c.m. long. On the fly-leaf the year 606 is mentioned.

Although the concluding verses are written at the foot of f. 110b, the text itself wants some lines, the last words being:

وقد هذا إطلاق يضفي أن الخروج في موارث نمم إلى القاتل تمام

On the margin the scribe asserts that his nuskhah was terminated at this point.

Ff. 111—122 belong to another work; their contents are:
422
ff. 111a—117a
الفصل 31 في التصدير وذكر شعبان
117a—122a
و في التقدم وذكر رمضان on the significance of the months mentioned and applicable dūrā's.
697.

The opening in the text is wanting, and the MS. opens near the beginning of the section with the words صرف نحو وليا باب القدر.
The numerous marginal notes come to an end at f. 70. On the last leaf there is a fa'ilādah (in Malay) of the letters of the Prophet and their prophets and angels.

700.
The beginning is wanting, and the MS. opens near the beginning of the text with the words صرف نحو وليا باب القدر.
The numerous marginal notes come to an end at f. 70. On the last leaf there is a fa'ilādah (in Malay) of the letters of the Prophet and their prophets and angels.

701
Another copy of the same work, which comes to an abrupt termination in the body of the bāb al-maf'ūl, the last words being تقول انها لامه وما يذكره لشيء كان سجدة واحدًا ووقف تقول The last leaf belongs to an ʿirāb-book, but it was accidentally bound up with this MS.

702.

DXXXVI. 22 × 16 c. M. 23 ff. 7 l., 8 c. M. long.
A defective copy of the Mu'tamīmah, with copious notes written in the margins and between the lines.
The MS. breaks off with the words:
رَأَيْتُ بِهِ إِلَّا عَلَى الْكَتَٰبِ فَذَاكَ صَرَف
IV. Fl. 63b and 64a: Notes.
V. Fl. 64b—72b. See DXII. C,
VI. Fl. 73—78: Paradigms and formulae.

703.

القراءات الإنجيلية على متحف الإمامة الإجراامية

Glosses, by Al-Fākhī (‘Abdallah or ‘Abdallākādir), on the
Tatiimmat al-Ajurrūmiyyah.
About the name of the glossator of the Leyden Catal., 24th ed.,
no. CCXIII. See Brock., II, 238.
Beginning (after the bismillāh):
وعدد هذا إتقانه وسماه على المقدمة الموضحة في المرية
This gloss breaks off shortly after the beginning of the
فصل في مواقع المعرفة

704.

CLXXIII. The same.
This MS. has been written by three various hands:
F. 1—9a, 22 × 15½½ c.M. 17 l., 8½½ c.M. long.
* 9b—22a, 22 × 16½½ c.M. 17 l., 8 c.M. long in a
yellow border, measuring 14 × 8 c.M.
Between the first and the second part there is no gap: at the
beginning of the third part the three last lines of the second
part have been repeated.
On the fly-leaf the following note:

فإن كان المعنى (ن): 
النفع للناطق (ن): العقير الحاج حسب أن الموسيقى سنة 1350

425

705.

CLXXXV. 22 × 16½½ c.M. 46 fl. 9 l., 8½½ c.M. long.
The same.
The text breaks off in the bab al-ashghāl.

706.

The same.
Of the date only the month (Dulh) is mentioned, together
with some numerals in bad Arabic.

707.

DXXXV. 21½½ × 16½½ c.M. 80 fl. 7 l., 8 c.M. long.
The same.
Numerous notes in the margins and between the lines.
Dated: 25 Rabi’ 1, 1221; its possessor was Muhammad
Keumula.

708.

التعامل في الامر

DXII. B. Fl. 56b—63a, 5 l., 6 c.M. long (22 × 16 c.M.).
The well-known Mi‘at ‘Amīl of Abū Bakr ʻAbdalḵāshir B.
ʻAbdarrājīmān al-Jurjānī (d. 474), edited by Erpen, Baillie,
Lockett, and others.
Manuscripts of this "opus notissimum" are found in nearly
all libraries,
See Brock., I, 287,3.

709.

CLXVI. B. ff. 20—26, 5 l., 7½½ c.M. long (20½½ × 16 c.M.).
Another copy of the "centum regentes", presenting nothing
remarkable, except the copious marginal and interlinear notes.
The same treatise. Numerous notes overcrowd the large margins
and the spaces between the lines; occasionally there is an in-
terlinear translation into Javanese, with Arabic characters.

711.

The same, with abundant notes written transversely and
obliquely in all possible directions.
F. 1b presents this owner’s mark:

フッDescrição d’um Mêl<><<><><<><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><><<
DLXXVIII. B. ff. 27a—40b, 5 l., 6\(\frac{1}{2}\) c.M. long (21 × 16 c.M.).
The same text, partly with a Malay translation.

721.

DXCVI. A. ff. 31b—44b, 3 l., 9 c.M. long (30 × 21 c.M.).
This text has numerous marginal and interlinear notes.
Ps. 29a—31a are in Javanese, but ff. 1—28b belong to some work on grammar, called at the end كتائب عرب (the last words being: كتب هو حسب السنة الطائفة والجليسة والكسرة), the identity of which I could not make out, however, the beginning being lost; it is, evidently, not the Amthilat al-ban\(\acute{a}\)’.

722.

DCVII. B. ff. 26b—34b, 5 l., 7 c.M. long (21 × 10\(\frac{1}{2}\) c.M.).
This copy has abundant marginal and interlinear notes.

723.

DCXXXVI. A. ff. 18a—27a, 5 l., 8 c.M. long (24\(\frac{1}{2}\) × 16 c.M.).
The Am\(\acute{a}\)mil-text is preceded by portions of various grammars in Arabic and Javanese.
There is an interlinear Javanese translation throughout.

724.

DCLXIV. B. ff. 43b—57b, 5 l., 7 c.M. long (23 × 16 c.M.).
This text has copious marginal and interlinear notes.

725.

DCLXVI. A. ff. 3b—15a, 3 l., 9 c.M. long (28 × 22\(\frac{1}{2}\) c.M.).
This text is written on Javanese paper: the leaves are overcrowded with notes in Arabic, whilst Javanese notes have been inserted between the lines.

429

DCLXXIX. B. ff. 66b—83a, 5 l., 9 c.M. long (24\(\frac{1}{2}\) × 18\(\frac{1}{2}\) c.M.).
There are numerous marginal and interlinear notes both in Javanese and Arabic.

726.

A copy on Javanese paper, with copious interlinear and marginal notes both in Arabic and Javanese.

727.

شرح علي الهوازل المالية

CGI. A. 21\(\frac{1}{2}\) × 15\(\frac{1}{2}\) c.M. ff. 1—17, 19 l., 9\(\frac{1}{2}\) c.M. long.
A commentary on the Mi’at ‘A‘mil by Al-Jurj\(\acute{a}\)ni, without author’s name.
There are a great many anonymous commentaries upon the Mi’at ‘A‘mil, but none of the catalogues at my disposal mentions the beginning found in the present copy, except the Catal. Cod. Arab. Batav. XVIII 5 (Non appetit quis sit scriptor commentarii; apud H. Khalilam 8419 complures commentatores enumerantur, sed quae dat nonnullorum operum initia in nostrum non congruunt.)
Beginning (after the bism.):

ان أولى ما أطلقته به النس انهاما تقبل ما جرت به النس انهاما

End:

تمست الأذاع السامي ان الأولين

Thus this commentary is styled, the first words of the text having been turned into a title.
430
729.

CCXX. C. ff. 70–93, 15 l., 11 c.M. long (20 x 16 c.M.).
The same commentary.
There are a few interlinear paraphrases in Javanese with Arabic
characters.
From a biographical notice, written in a strange kind of Arabic,
it appears that the owner, حسن الموكيع, was a man from
Kudus (in Java).
After this commentary follows a small tract (ff. 94–98, 5
lines) on the events of the judgment-day, with an interlinear
translation into Javanese.

730.

CCXXXVII. C. ff. 83a–105a, 10 l., 10 c.M. long; ff. 94b–
105a: 19 l., 10 c.M. long (21 x 16 c.M.)
The same commentary, imperfect at the end.
F. 105b presents a دُعَّاً with the Malay heading
إِن هَلَّا دِبَّاج
أَمْسَتْ فُتُوهُ نَارِي تَنَفُّعُ بِهَا سَهْلًا أُمِدَّتْ كَانَ نَسْجَالِي دِبَّاج
أَمَّلَى اللَّهُ تَفَالًا أَنِّي أَكْنِي عَمَّ يَتَبَدَّلُ بَيْنِي تَبَدَّلُ فَآيَةٍ بَيْنَي
آدَمَانِ اللَّهِ تَفَالًا أَنِّي أَكْنِي عَمَّ يَتَبَدَّلُ بَيْنِي تَبَدَّلُ فَآيَةٍ بَيْنَي
F. 106a and b are filled up with دُعَّاً’s and فَتَادَّاً’s.

730.

DCXVI. C. ff. 77b–94a, 15 l., 13 c.M. long (30 x 21 c.M.)
The same commentary.

731.

DCXLIV. A. ff. 1a–14a, 17 l., 14 c.M. long (28 x 20 c.M.)
The same commentary.
This copy is badly damaged by insects.

431
732.

The same commentary.
The first leaf is wanting.
By comparison this MS. could be made out to contain nearly
one fourth of the entire text.
After two pages filled up with grammatical scraps begins
portion C. (نَحُو إِنَّا نُحَوُّ)

733.

The same commentary.
On the fly-leaf is written
نَحُو إِنَّا نُحَوُّ.

734.

The so-called لَنْ نُنْهَي(commentary again. A good copy
with interlinear notes in Javanese.

735.

شرح المواصل

DCXXXVI. B. ff. 28a–56b, 13 l., 11 c.M. long (24 1/2 x 16 c.M.).
Over the bism. the words: هذه الكتاب المسمى شرح المواصل الوسط
Beginning: المواصل جمع عاملة المواصل ما يرمى أو ينصب أو
يمرأ أو يجري على ما انتهى الشيخ المجلسي الجهاني
المواصل مينى وتوحى في المواصل جار وميرور في مصل الرفع
I have not been able to identify the name of the author of
this rather extensive commentary.
Ff. 57b–60a present the beginning of another commentary
on the ‘a‘wāmīl.
A well-known work on Arabic syntax, by 'Abdallāh B. Yīsūf B. 'Abdallāh B. Hīshām Jamīlādīnīn (d. 762).
Beginning (after the bism.):

The commentary (between the lines and in the margins) breaks off at f. 56; evidently the student perusing and annotating the book has been disturbed during his work.
F. 87 is filled by grammatical notes.
F. 80a—89b contains a portion, imperfect at both beginning and end, of the Al-Ajurīmīyyah.
See Brock, II, 23, 7.

A commentary upon the Kafr al-nāda.
As the beginning of this MS. is lost, and as the title of the commentary is not mentioned at the end, the author's name and that of the commentator could not be identified by any means of either internal or external evidence.
The first word (in red) is بحذفها: the comment runs

The same treatise.
There is no mention of either title or author. On the fly-leaf the Ajurīmīyyah is written in Latin characters.
Most of the leaves are border-lined.
Some leaves have been transposed, f. 19b, for instance, ought to follow after f. 11a, etc.

The Kafr al-nāda, together with the commentary on this work by the author himself.

The beginning of the same commentary on the Kafr.
Beginning (after the bism.):

The comment on the safe runs:

The abrupt end presents itself in the beginning of the faṣl fi ṭirāb al-fīlāt.

Neither title nor author’s name have I yet been able to identify.

This commentary has the same beginning as 741, and the latter the same ending as 793, so all three must be identical.

741.

DXXIXb. A ff. 1-80b, 13 l., 9 1/2 c.m. long (20 1/2 × 16 c.m.).

The same unknown commentary, apparently a book that was in constant use, as the notes between the lines and in the margins are innumerable, and interleaved quires have repeatedly been added to the present text. Although this copy is a complete one, no clue has yet been found to the authorship.

The beginning, in full, is:

The text was written during the reign of the king mentioned in 739. Ahlwardt, sub no. 6747, mentions 11 commentaries upon the Kāṭr, Brockelmann, II, 23 the same number.

CLXXIV. 21 × 16 1/2, 114 ff. 19 L., 8 c.m. long.

A commentary by an author not mentioned in this MS. but always called Al-Fākhi (Gotha 331, and Ḥājī Khal. IV; 563 Shahab al-dīn Ahmad ibn Jamāl al-dīn, ibn Ahmad ibn 'Allī Ḥāfīz al-dīn Ahmad. Batavia, VII, 292) upon the al-fīlāt.

On the fly-leaf:

On the last leaf a tale from the Khālīf ‘Umar about the performance of the gālīt without wudū.

See Brock. II, 23, 7.

743.

CGIII. 21 × 16 c.m., 151 ff. 17 L., 7 1/2-0 1/2 c.m. long.

The same.

This copy is written in one and the same hand but on different kinds of paper.

The beginning is lost, the first words are:

In the fly-leaf follows the book Antar al-Dawūd and its continuations.

The first text-words (written in red) run:
There are some lacunae in the text of this copiously annotated MS: some of its leaves, however, do not belong to the Mujāhb.

744.

From f. 72b down to the end each page has 19 lines of 8½/₃ c.M. long, and from f. 62a to 72a, 17 lines, of 8 c.M.
This MS. was written in the reign of the Sultan Husayn Shihhi Alam in the town of Awē Gūtah.
The opening lines are wanting, and the MS. begins near the end of the.

The writing is olmuş (in the script of the Qura and a book-like) the stamp at follows a Malay cattar benevolence, running thus:

بوب لمثلنا هذا الذي أن عالل لله در فد دار داي جالين
افتكوا هذه كابي سورة أب يابا
لم شكسب داف ألين ممك
العض در في هذه دغل تأب اوحد تأب

745.

DXXVIII. 21 x 15 c.M., 26 ff., 17 l., 8½/₃ c.M. long.
Two portions of the commentary.
The beginning, supplied with numerous marginal notes and notes between the lines, runs down to the words:

فبديو للناف ث الرب (in the script of the qura) صرف إصيل
Df. 23b–26a present the conclusion of the commentary (16 lines, 9 c.M. long), beginning:

On the fly-leaf there is a deed of gift (waqf):

وقت تفكر حولت لم حرفت على مطالعة العالم إذ ياع ود ياع
746.

DXXIX. C. A. ff. 1–40, 15 l., 8 c.M. long (20 x 15 c.M.)
A. A copy of the Mujāhb, badly damaged for the greater part.

The oxide of the ink has eaten away all that was written in black so thoroughly, that after p. 32 even the slightest touch makes the paper crumble into dust.

B. This commentary is followed by a short tract (17 ff.) with the apparent title:

طلعة والأقدم في طبع الإمام علي يعلمه

See no. 566.

C. This tract is followed by the philosophical treatise of the anonymous (see no. 567, 568), which name could be read just before the letters composing it flew away together with the neighbouring lines. The mutilation of this MS. comes to an abrupt end 10 ff. before its conclusion, but four or five leaves are totally damaged and as good as lost.

747.

حولى على محمد الندا

Glosses, by Yasin B. Zaynaddin al-Usayywi al-Himṣi (d. 1061), on the Mujāhb al-Nida.
The Leyden Cat. (V, 293) says: "alterum ejus exemplar mihi non innotuit," and mentions one of the sources of the glossator: "petit autem multa Yasin e glossis Abu Bakri al-Schanawani (+ 1019) ad eundem commentarium." This the author states in the following words:

والله أن يفصل بالأمر المذكور في حوالى الشباع الإمام الشافعية الإمام الأعلى على الله أن يخلو بها ما يвидني إفرؤه فهذا النبأ

On the fly-leaf the author goes on:

وقد يكون القافر لترجمة بلد الشافعية بس أبليه لاون عليه

After the bišmāl-lah the author goes on:

وقد يقول القافر لترجمة بلد الشافعية بس أبليه لاون عليه

See also: 436.
and after 9 lines of eulogy in praise of the science of grammar he declares:

This very extensive gloss comes to an abrupt termination in the last words belong to the commentary on the text-words (النصية عليه...أو تقول هما مكروهان، فيما تجيزه) (الшибاطي) On the fly-leaf occurs this biographical notice:

On the following page:

After this follows one of the glossator’s quatrains.

1 A marginal note runs: وشاق ذكره، و بعد صمته، وكان معظمونا على لاحم واللقوصية، وله سعادة مملكة، وجمال جوز، وله النعام كفر.
The opening words are to be found on f. 2b. of number 750; the last words (عليه مود الممّا بعد) occur in number 750 on f. 71b. Apparently not more than one leaf is lost at both ends of this MS.

A striking feature of this MS. is the great rareness of the discritical points.

Nowhere is there any mention of either title or author.

752.

كشف التقاليد عن مخدرات مادة الالراب


The commentary, by 'Abd al-‘Aziz B. Ahmad B. ‘Ali al-Fakhiti (d. 982), upon the versified grammar of Al-‘Uzaim B. Ali al-‘Allari (d. 516), entitled Muḥāfat al-‘rāb.

See the Leyden Catalogue, 2nd ed., no. CLX: "hic commentarius H. Khal., ignotus fuisse videtur, nec illum in ullo alio libro laudatum vidi."

Brock. I. 278, 4 mentions only the Leyden MS.

See, however, Rieu, no. 924, VII: Portsch mentions the Muḥāfat and another commentary, together with some literature relating to the subject in hand.

Beginning: سبأ]<=ثلا: ألا حقا، disclosed the end of

This MS. is dated (in Malay): Rajab, 1263.

The last two leaves have some notes on the computation of dates and months and years, in Malay and Arabic.

753.

CDXVII. D. ff. 28b—70a, 27 l., 11 c.M. long (20 x 15 c.M.).

The same commentary, lacking a few leaves of the beginning.

This text is dated: 26 Ḏu‘l-Qa‘da, 1119.

There is no title at the end, but comparison with 752 makes the identity of the present work clear enough.

The margins are filled by notes in exceedingly small characters.

The text is followed by fa‘idah’s, du‘u‘s, an excursus about the expression al-ḥamm li-llāh akmal al-ḥamid, and a passage from the Manṣūrāt between Muṣā and Allāh concerning the Creation.

754.

نسبة الطالب في الكشف عن توابع الالراب

CLXVI. D. ff. 56—63, 5 l., 8 c.M. long (20½ x 16 c.M.).

A metrical version of the 'irāb 'an ǧawwāl ǧirāb by an anonymous author, who entitled his work (Urjūzah)

The Urjūzah begins: اول بعد حمذ ركب واحد ثم علق علي محمد

Haj. Khal. I. 359, mentions two metrical paraphrases of the ǧawwāl ǧirāb, but this one I do not find noticed anywhere.

The end of the MS. is: تمت التقاليد المسمى (يام) بالواد: 

fi yad ‘ūrai fa’in ‘ūra

and beneath this: تمت التقاليد المسمى قوادف هاري خميس: 

وقت ظهر سكورغ هاري بن رجب ولحاج محمد حسن

اينتم ثم سنة الجميم

The place mentioned is Krūnq Kalé in Aceh, and the date (partly in Malay, partly in Acehnese) 9 Rajab, year 1119.

755.

DXI. B. ff. 55a—58b, 9 l., 9 c.M. long (23 x 16 c.M.).

The same text, with many marginal notes.

Brockelmann does not give this title.
DLXXVI. D. ff. 148a—158b, 5 l., 2 × 4\(\frac{1}{2}\) c.M. long (21\(\frac{1}{2}\) × 15\(\frac{1}{2}\) c.M.).

The same mânâmâh.

DLXXVIII. D. ff. 88a—95a, 5 l., 2 × 3\(\frac{1}{2}\) c.M. l. (21 × 16 c.M.).

The same text.

758.

كشف التقات من نزعه الطلب

CCLX. A. ff. 1—41b, 17 l., 8\(\frac{1}{2}\) c.M. long (22\(\frac{1}{2}\) × 16\(\frac{1}{2}\) c.M.).

The commentary on the metrical version of the Kawā'id al-furāb.

Beginning (after the bism.):

الحمد لله رب العالمين

The verse is repeated several times in the text, indicating a focus on the concept of seeking knowledge and the importance of seeking guidance from the Prophet's companions.

Neither the text nor its very detailed commentary could I find referred to in any catalogue; Brock. II, 24,3 does not mention it.

759.

التكبيرة

CCL. C. ff. 31—135, 5 l., 7\(\frac{1}{2}\) c.M. long (21\(\frac{1}{2}\) × 15\(\frac{1}{2}\) c.M.).

The well-known grammar of Jamālāddin ʿAmr ʿUthmān B. ʿUmar, usually styled Ibn Al-Iṣābī, who died in 646, with copious notes written in the margins and between the lines of the ff. 31—57b.

760.

“For MSS. and editions see Pertsch, no. 250” (Rieu's Supplement to the Cat. of the Arab. MSS. no. 937); see also Brock. I, 303,8, l.

End:

تمض الكتّاب الهسي كافية في الزمن شيخاً سمايل وكابن كوناً

(سمايل is the Achehnese district of Samalanga).

761.


The same.

The deceptive bulk of this treatise is due to the fact firstly that only one side of the leaves has been written on and that in unusually bold characters, secondly that between the leaves sheets of paper, full of notes, have often been stitched in. Across the blank verso's of the leaves numerous notes are scribbled in various directions.

The end is:
This is the medium-sized one out of the three commentaries written on the Kāfiyyah, by Jamāl al-Dīn Abū ʿAmr ʿUthmān B. ʿUmar B. al-Ḥājib (d. 646).

From the introduction it appears that the author dedicated this work to a king of Khotan; see Dozy, Leyden Catal. I., p. 38, Brock, 1. 304, and Ahlwardt, 6555 seqq.

The introduction of our MS presents the following variants as compared with the Leyden MS:

- The first leaf has been supplied by another hand on thicker and more modern paper, the rest of the MS being written on so-called Javanese paper.
- This apparently old MS has no date. It has numerous notes in the margins, and, moreover, it contains three pages with grammatical notes before the beginning of the Waṣfiyyah.

٧٦٤.

الکسیم


Beginning:

الحمد لله الكافي في اطلاعه على زمان الراقيه (الكافي) — أما بعد هذه الزمان — فإن كافي لله التوفيق وسعده. والكتاب في السلك الذي كان يجري فيه تزويد الراقيه إلى جوانب الش있ه. }
The margins are overcrowded with notes in three directions, viz. horizontally, perpendicularly, and obliquely.

The text breaks off after the text-words: خلاف سبيبة

The title occurs at the end of the identical MS. Bat. XI, namely: تمت حائض السماة بالتسهيل بنين الله الجليل المفقوله مي شروج الكلفية شروج الكلفية العظيم وغيرها من الكتاب المحررة المستمدة

Author's name not mentioned.

This MS. has copious notes in the margins and between the lines.

The present work does not occur in Brockelmann, I, 303 seqq., where the كليyah and its commentaries are enumerated.

765.

النوال الأدبي

DII. 20 1/8 x 15 c.m. 290 ff. 15 l., 8-8 1/2 c.m. long.

A commentary on the كليyah, by the famous Persian poet ʿAbdallaḥman B. Ṭaymil Ṣajji (d. 898).

The poet wrote this commentary for his son disob'addin Yusaif, hence the book is called al-Diyu'ılyah.

See for the copies and editions of this commentary Pertsch, sub no. 259, and Brock. I, 304, 13.

The text is identical with Berlin 6575.

The first two pages are filled up with bābah's and fa'idah's.

This MS. is not dated, the last page being blank but for the vignette at the end.

766.

DXXV. 21 x 15 c.m. 267 ff. 17 l., 7 1/2 c.m. long.

The same book, but wanting the first leaf; the text begins with the comment on the word الاسماء.

CLXVI. A.

After the well-known frequent compendium beginning في موضع فيه, نصب كسر ج حركة قليل بعد (resp. ff. 1-4b, 5 lines, 7 1/2 c.m. long and ff. 5-9, 5 lines, 7 1/2 c.m. long), the Jumlat al-tagrīf is written in large characters on ff. 9-16, 5 lines, 7 1/2 c.m. long (20 1/8 x 16 c.m.).

At the end the work is called (تمت اكتساب المصلى الصرف)

Beneath these words occur the names of the Seven Sleepers of Ephesus and the name of their dog.

See Ahwardt, Berlin Catal. 3951, 31,1 and 3951, 32,2.

768.

D XII. A. 2. Ff. 39-55, 5 l., 6 c.m. long (22 x 16 c.m.).

The same.

769.

D XV. A. ff. 1-16b, 5 l., 6 1/2 c.m. long (24 x 17 c.m.).

This copy is defective at the beginning.

The first words are: في مقايد لا مد أو أو يد أو أو الف
770.

DXVI. A. Ff. 1–14a, 5 l., 8 c.M. long (22$\frac{1}{2}$ $\times$ 18$\frac{1}{4}$ c.M.). The beginning of this copy is wanting.

771.

DXVIIb. A. Ff. 10b–20b, 5 l., 6 c.M. long (20$\frac{1}{2}$ $\times$ 16$\frac{1}{4}$ c.M.).

A complete copy of the same work. The beginning is:

اكبره الله على نعمةه، أما بعد فهذه جملة من تصوف الإفراد
مضبوطة جارية محري المدخل في الكتاب المبسطة تشمل على
ارتباط الوالي.

The text is hedged in by numerous notes, and there is an
interlinear translation in Malay.

F. 1–10a are filled by portions of grammatical trash, and
in some cases with Malay interlinear notes.

The owner of this portion of the MS. was a Pidio man.

772.

DXVII. A. Ff. 9–28b, 5 l., 6$\frac{1}{2}$ c.M. long (21 $\times$ 16 c.M.).

After some $\frac{1}{2}$ leaves the same tract begins at f. 9a, commented
on in the margins and provided with an interlinear translation
in Malay.

773.

DXVIII. A. Ff. 11a–40b, 5 l., 6$\frac{1}{2}$ c.M. long (20 $\times$ 15 c.M.).

F. 1 is filled with partly illegible notes.

On f. 2a there is a Malay note about the
اسم قد حمل دوره
تركيب ذلك عامل إيمان

On f. 2b there is a Malay note about the form قبيل، which can
be مَسْدِرَة and فِتْرَة; this is called a very important question:

774.

DXX. A. Ff. 7a–13b, 5 l., 6$\frac{1}{2}$ c.M. long (24 $\times$ 17 c.M.).

After the very common tract beginning:

فِي رَفْعٍ قُبْلَ نَصْبِهِ.

the Jumlad is written on quite modern paper in large characters and without any notes.

775.

DLXXVI. A. Ff. 10a–51b, 5 l., 6 c.M. long (21$\frac{1}{2}$ $\times$ 15$\frac{1}{2}$ c.M.).

The same.

Only one side of the pages has been written on.

There is an interlinear translation in Malay.

Ff. 1–10 are taken up by a madkhal and notes on grammar.

776.

DLXXVII. A. Ff. 8a–30b, 5 l., 7 c.M. long (23 $\times$ 16$\frac{1}{4}$ c.M.).

The same text.

Ff. 1–7b are filled by a madkhal and notes.
The arrangement of the bāb’s and faṣl’s is as follows:

Some faṣl’s appear without any heading:

Besides, there are a few more of such small bāb’s, often dealing with one preposition or one adverb only.

in no. 783 the nassāb is the same as it is in this no.

See Ind. Office, nos. 956 and 957, where an edition is mentioned.

See also Brock. i. 296, 17.

The same grammar.

There is an interlinear Javanese translation throughout.

The same: no title.

The well-known work on the conjugation of verbs, by Ibrahim
B. 'Abdalwahhab B. 'Ali al-Anṣārī 'Īzzaddīn al-Zanjūrī, who wrote this opus in Baghda'd in 655.

See Brockelmann, I, 283, 16, and about the author's lifetime Ahlwardt, 6615.

Beginning (after the bism.):

أعلم أن التصريف في اللغة التمدن

The title is commonly Al-īzā, according to the author's surname 'Īzzaddīn.

F1. 2—13 are filled up with amthilah.

This MS. original from Madura, has an interlinear Javanese translation throughout.

785.


The same.

A text from Batavia, with Malay notes.

786.


The same.

This text has an interlinear translation in Malay.

787.

شرح الزهرية


The commentary of Khalīd al-Azhari upon his own muṣād-dimah fi'līm al-'arabīyyah.

See Ahlwardt, 6765—6767, etc., and Brock, II, 27, 16.

Beginning (after the bism.):

الحمد لله على جميع الأحوال... وبعد أن يكون... خالد بن عبد الله الزهري قد سئلني عن أخلاق صاحبه... إذ أشرح

Makedmi

The original is in red.

This text was written: 30 July, 1261.

778.

حاشية على شرح الزهرية


A gloss, by 'Umayrah al-Burrus, on the commentary upon the translation of the Zehyria by its author Khalīd B. 'Abdalwahhab B. Abū Bakr al-Azhari (d. 905).

Beginning (after the bism.):

الحمد لله حمدًا يوحي نهدي ودامًا نفقة... أما بعد هذه

حولت رائفة وكتبت فائقة. تُقَلَّب بينه الزهرية وشرحها لمن يفهمها

الزهرية تتفنن من ذلك متفنن وتتمتع بهم مطلعاً وتيس

مجمعاً وتتفنن مشكلة مع زياح نظامها وتصلاً وتفايد وتفانت

The margins are full of notes down to the end of the first bāb; the second bāb has no marginal notes.

On the fly-leaf a piece of verse by Muḥammad al-Iṣkandarīn, quoted from his Adāb al-su'ēl.

This MS. was written: 17 Rabi 1, 1058—17, Jam. 1 of that year.

Not in Brock, neither is it mentioned by Ahlwardt sub no, 6767.

789.

الشريعة ابن مالك

ID. G. ff. 118b—177a, and 224a—270a, 31 c.M. (31 × 21 ½). On f. 118b—177a the verses 439—996, on ff. 221—270 the verses 1—438.
The well-known grammar in verse, commonly called Al-Afiyyah or Khulíqah fi'l-náhu, by Abú 'Abdalláh Muḥ. B. Malik al-Tá'í, d. 672.
See Brock. I, 298, 4 (43 commentaries and glosses, and 2 abbreviations).

790.

DXXVI. B. ff. 24b–34a; 44b; 45a; 45b–51a; 51b–52a (21 × 15 c.M.).
Various portions of the Afiyyah, of different sizes.
Ff. 34b–42a belong to a poem relating to the articles of Paith, 42b–44a pertain to a poem on the 'ibádát.

791.

DXXIV.
Different portions of the Afiyyah, belonging to various MSS.
Ff. 1–14b, 21a–34b, 72a–83, are fragments of one MS., 37a–69 of another one, and 101–107 from a text written by Muḥammad al-Fáhím, and owned at one time by Ja'far al-Dallí.
Ff. 113–124 are equally taken up by an Afiyyah-fragment.
Ff. 16b–19b are filled by a portion of a commentary on the Káfiyyah.
Ff. 85a–99b contain a portion of the Jawharat al-tawjíd, with many marginal notes and a Malay translation between the lines; 3 l. 7½ c.M. long.

Beginning: 'Wajhím 'Umalí l-dhí ויירד אל-לזמר פאראד אצ'ר

792.

DLXXIX. 21 × 17½ c.M., 32 ff., 7 l., 8 c.M. long.
An incomplete copy, made up of two portions written by different hands.

DLXXX. 26 × 18 c.M., 48 ff., 7 l. 9 c.M. long.
Portions of the Afiyyah, written on leaves which is wholly disturbed, so that the MS. begins with the yád al-májís, whereas the end occurs on f. 8b. The termination is indicated in an Achinese distich.
Another portion, 21½ × 17 c.M., 6 ff., of another copy of the Afiyyah has been bound up together with the rest.

794.

المشتق على ابن المصفق

Although on the fly-leaf we read حذف هذا النص جال الدبيك, this poem is not the Afiyyah itself but the tahlíqah on it, by Al-Suyútí (d. 911), whose work is stated to bear the title mentioned above given by Hajj Khal.
The beginning is (after the bism.)

الول بدده الحمد والسلام على الذي أصبه الام

After the chapters أئتمن السمو والمند, في المقدمات لسانا العام والفركي, the first book begins (at f. 5a):

في العمل وهي المرقومات والمعقولات بالفصول

The kitáb's following are:

- الباقب الثاني النافذ المتوجع به
- النائب في النيرووز وبما حلما
- الرحب في الفصول
- الخايمي في التفاح
- الساقط في الالعقة
- السامح في الصور عاملي
The MS. breaks off in the line:

والف الراحيم والذين

the last words are:

فداكم في الدنيا والآخرة

See Brock., II, 155, 248.

795.

اوصح النسائكة إلى الفنية ابي ماجد

CCXXVII. A. ff. 1–8, 15 l., 7 c.m. long (21 × 15½/₈ c.m.).

A portion of the commentary by Abû Muḥ. ʿAbdallah B. Yūsuf B. Ḥishām al-Anṣarî (d. 761 or 762) upon the Alfiyyah of Ibn Malik.

See Ahlwardt, no. 6639, and Brockelmann, I, 298 and II, 25.

This portion pertains to the Bab al-Turjhib; there are numerous notes between the lines and in the margins.

On f. 9a begins a detached portion of the Bab al-Turjhib, 9a–12b.

F. 9b—12b. Overcrowded with notes, especially dealing with the present commentary, the Bab al-Turjhib, the Bab al-Adab, the Bab al-Adab, etc.

Ff. 13a—17a contain a portion of the same Bab al-Adab, written by another hand, 5 lines, 8½/₄ c.m. long.

All the rest, down to f. 35a, consists of faḍā'il, detached faṣilas, and thilas, notes, quotations, etc., all relating to Arabic grammar. Now and then there is some Malay indication.

To the same commentary belong:

Ff. 297b—309b, 10 lines, 7½/₄ c.m. long, which portion is the Bab al-Dhikr.

Ff. 310a—315a, 10 lines, 8 c.m. long, the Bab al-Adab, Mawārid al-Rahal an Nihāyāt al-Muhāsin.

CDXCV. B. ff. 12a–15b, 21 l., 11 c.m. i. (20½/₄ × 15 c.m.).

A portion of a commentary on the Alfiyyah, as appears from the last verses:

أحسن من الفعلام الخلاصة الأخ

There is no title, but at the end there is a note running:

تم شرح الخلاصة للسيرة العالمة للعالم العالمة ناجي الدين الشومعي

So this commentary is without doubt the work of Nūraddin ʿAlī B. Muḥammad al-ʿUshmirī (± 900), Brockelmann, I, 299, 13.

The date is: Rabiʿ I, 1151; the scribe was: حجاجي الطوفي، بن محمد الوثاب، علامة راجع

This text is followed by:

I. Two leaves of some dogmatical work.

II. An ijtamah of M. Muḥammad ibn M. Muḥammad al-Hakimi, al-Qarānī, 1161.

III. Shatfī. Formulae from the sūrah al-Mumtahani.

IV. A silsilah of the tarīkh Kādiriyah.

797.

توم الأطلال في صائغة الأعراب

DXXVIII. ff. 1–20a, 78b–108a, 108–117a, 23–25 lines, ± 8 c.m. long, (21 × 15½/₄ c.m.).

Portions from a commentary on the Alfiyyah of Ibn Malik, by Khalīl al-ʿAzhari (d. 905), who terminated this work in the month of Ramaḍān, 866.

After the doxology the author gives this introduction:

وقد فلما عرفت الأرباب في الأواجات التي لا يزل لكل طالب منها

وفى المهمات التي لا يغفرون عليها وأن من أئمة المسائل وأقرب
العلاقون إلى هذا التحويل الفريد في مالك غيرو أن شرحهم أن بروا
الفكر في لهم مسالمة ولم يكون القطران أن هم واقعت
أثناءهم شأ أن حاجتهم إليها فالنحى خاطئ أن أربع
جميع الأسباب وألزه أن تكون أنيمة، وإضافة ما اشتمل في الناحيا
التي تأتي على حقها وإلح جملتها على شرحها حرب
العلاقة إلى الفكر أن يكون كنما يبره النظر والمعنى في كل
بيت مباشر لا鉴ما لو أنه كنما وراءه جميع في
علاقون كان منها للفناء حسب القسم في
علاقون أثرت فيها العشاق، وليس منها في
قد أثرت فيها العشاق، واستحضرت العجلة وما أثر
ما من ذاته لبعض العشاق في ما أنحر لهما نظر عشر
والله هو لمحذو الصواب ويدعى أن بساكن مثل هذا المسأس
ما أن جبهة لم يجد الصحبة على عن ذاته هنا وابن العلاق
عليه مفتوح وراء الخلق على

See the Berlin Cat., nos. 6649, 6650, and Brock. i. 299, 14.
The rest of this MS. consists of portions from different books.
Without exception these portions belong to grammar-books,
but mostly they are too scanty and too miscellaneous to allow of
any identification. The largest one is that on ff. 124–154,
this being made up of the kərəs 65–67 of a commentary
(with hadāthi) upon some grammatical work.

798.
شرح ابن عقيل على ألفية ابن مالك

GLXXVI. 22 × 15 1/4 c.m. 223 ff. 23 l. 9 c.m. long.
A commentary by Ibn Asil (d. 769, full name Abū 'Abdullāh Muḥ. B. 'Abdarrāzām, 1), upon the Aḥfalah of Ibn Malik.

1) Aḥwārdt, sub no. 6642, gives the fuller name:

عبد الله بن عبد الرحمن
ابن عبد الله ابن
العلاقون إلى

See Aḥwārdt, nos. 6642 and 6643, and Brock, I. 299, 7.
The text of the Aḥfalah is written in red ink.
The author's name is not mentioned in the text, but only
on the fly-leaf.
Beginning (after the bism):
قال محمد وهو ابن مالك

799.

CCLIV, 23 × 16 c.m. 262 ff. 19 l. 9 c.m. long.
The same work.
The text presents some slight variants as compared with the edition by Dieterici, Leipzig, 1851.
After the end of the text there is found a eulogy of two lines,
and a statement of the date: 10 Rajab 1114, followed by a
blessing called down upon the author.

800.

DXXIII. 19 1/4 × 15 1/4 c.m. 202 ff. 15–19 l. 8–10 1/2 c.m. long.
This portion, written by various hands, comprises the verses
1–943, the comment on the verses breaking off abruptly.
Besides some marginal notes there is nothing interesting
about the present text.

801.

DLIII. 19 1/4 × 16 c.m. 6 ff. 19 l. 12 1/2 c.m. long.
A fragment of this commentary, comprising the verses 943
to 1000.
The date is: Jumādā II. 1231.

802.

اللغة العربية في شرح الألفية

CCXLV. 23 1/4 × 17 c.m. 390 ff. 15 l. 6 1/2 c.m. long.
A commentary, by Al-Suyūtī (d. 911), upon the Aḥfalah.
Like the present one, most of the MSS. bear the title

اللغة،
The text is written in red ink. There are copious notes in the wide margins between two red border-lines, forming an almost consecutive gloss; moreover, there are interleaved pages overcrowded with explanatory notes.

Beginning (after the bism.):

قال الشيخ الإمام العالم العالم العالم.... هذا شرح عظيم
مراجعه بالفقيه في مكتبه... وميمته بالفقيه المرممة في شرح الإثنين.

This MS. is dated: Mekka, 2 Sha'ban, 1265.

On the fly-leaf there is a private biographical note concerning a fact which occurred in 1276.

803.


The same commentary.

This fragment begins:

يفعل مِن كُون مَهَّر بَعْض المَنْ عَرب

This verse is to be found in Dieterici's edition, p. 11.

804.


Portions of the same commentary, interlaced and transposed in such a manner that the first verse occurring is 330, and the last one comes long before it.

There are many marginal notes written in all directions.

F. 13 belongs to another grammatical work, f. 25 to still another one, and so does f. 132.

On ff. 139 and 140a there is a digest about the question...
nan are frequent, it does not seem worth while Endeavouring to state the identity of these scattered remains of some at all events pretty popular commenting book.

807.

كُلُّ أَلْفَادٍ


See Brockelmann I, 299, 11 and II, 53, 9, and Ahlwardt, nos 6647—6648.

Beginning (after title and bism):

حمدلا ناسنا صاحبنا وبعد قل نع مرجعه ربيع الغزلي ابنا محمد سعيد.... يقول أن جيئة محمد بالغژلي...

Each verse is followed by a same statement about the poet and his lifetime, and a short grammatical comment.

At the top of f. 3 there is a Malay note concerning Acehnese owners of this MS. The sahib of this MS was Bahr al-Dokhîr b. Abd al-Rahîm b. Bahr al-Dokhîr, the lastmentioned.

The following items are to be found before and after the text:
I. (f. 1 and 2a). An excursus on the basmalah, as written on the al-lawâh al-mašfa‘, and made use of by the great authorities as an indispensable opening of all books.

II. (f. 3a). A fa‘îdâh concerning grammatical terms, from the tawdîh and the sharh kafr al-nidâ.


IV. (f. 218b and 219a). A fa‘îdâh on the nine lâms, from the Mukhtâsr of Ibn al-Ubâdî.

V. (f. 219a). Sayings of the Prophet about eloquence.

VI. (f. 219b—220a). Amusing tales about grammarians and rhetoricians (khabâhat al-falsafa), together with some anaphthegmata about grammatical questions and controversies, and ending with a paragraph on the first grammarians, namely the first pupil of nahu Abîn′-Isâwī, who had the story from ‘Ali B. Abî Tašîr; 2o the first tâṣîr-man, Mu‘âd B. Muslim al-Harrâ; 3o their five immediate successors and pupils down to the division into Kufians and Basrënes. The last mentioned is Ibn Hishâm (mu‘ânnî hâdî ‘l-kîtâb), whose life and labours are then briefly mentioned.

VII. Ff. 222a—227b, (30 l., 10 c.M. long).

Since in the preceding pericope, which is evidently an introduction to this text, Ibn Hishâm is mentioned as the author, and the end in the manuscript, this text must be the Alkâzî of Ibn Hishâm, who elucidates all difficulties and obscurities especially those occurring in verses. See Ahlwardt, nos 6750 and 6751, and Brockelmann, II, 247.

Both beginning and end agree with the Berlin manuscripts.

808.

الحوقة الرومية

The beginning is the same as that in the Gotha MS., no. 316. The poem is said to number 150 bay’āt’s, but here the number is 149. It has been edited by R. Abicht, Breslau, 1891. See Brock, II, 140, 2, ff.

809.

DXXIXb. B. f. 82a—118a, 17—211, 10 c.M. I. (20 1/2 x 16 c.M.). The same, together with the commentary by the author himself.

Before the beginning of the commentary, quoted by Pertuch, this MS. has the following lines (after the bism.):

كُلُّ شَيْخِ هُنا إِلَّا الْأَلْبَامَ العَلَمَة الْعَلِيمَة اِلْحَدِيثة مَعْتَفِي الْمُسْلِمَيْنِ شَيْخ

العلاقة البينية الحلياء بين الديني كلهما أبو حفص عمر بن محمد البالدي المقرن الشامسي

This copy breaks off abruptly.

810.

الحيدة على معنى النحوة البينية

CCIV. A. f. 1—32a, 25 l. 10 c.M. long.

A commentary, by Abū ʿAbdallāh B. ʿAbdarrāṣīm B. ʿAbdarrāhim al-Lāmūtī, on the Tūlfat al-Wārdīyyah of Al-Wardī. (The name is Lamūtī, an Achenese village, hence the term al-Lāmūtī). Beginning (after the bism.):

الحمد لله والصلاة و السلم

The commentary is essentially of a grammatical kind, as appears from what is said about it:

MašāʾAllāh, on the comment of the Arabic text, it is a work of a grammatical kind.

The very frequent collection of paradigms, commonly called Al-amthilah al-mukhtalifah.

The Amthilah are to be found in many other MSS. besides this one, as e.g. in nos. 773, 774, etc.

812.

Amthilah و غيرها

COLXXIV. 21 x 16 1/2 c.M. 29 ff.

A text-book of grammatical information, containing:

I. Fī. 1.—3b. بحث كلام، preceded by the often occurring introduction, dealing with grammatical technical terms, beginning غم يتم فتح.

This portion, like the other parts of this MS., has an interlinear translation in Malay.

II. Fī. 4s—16a. A treatise on the Arabic verb, beginning: (after the bism.): رضي فائضل لي علمي على الكتاب، أما صحيح أو مشчислен أو مكان أو أخوض أو نافضة أو كفوف أو متوفي and ending in the usual manner of the ‘awāmlī’s. At the end, and passim, there are notes and jottings in Achenese.

Fī. 16b—24b are blank.

The remaining part of the MS. is taken up by a poem in Achenese.

813.

COLXXVIII. 22 x 17 c.M. 11th ff.

A new exercise-book filled by 1o the usual texts, mentioned above, and 2o by many genealogical and biographical jottings in Malay (also the language of the interlinear translation of
الرجزة المفيدة (المعروفة)

CCIV. C. ff. 38a and b. (22×16 c.m.)
Jahāldīn, the Achehnese "ulama" from Lamagut (see The Achehnese, II, 28), wrote an urjūzah on the principles of syntax, and commented it himself (see no. 815). The poem runs thus:

کل ذیک الدّعومنس ومن اطّهاء
بیدان قد فلالا وحذا
علي نبی ذکه المسلم
والاتباع كالم في فرحة
خلصيا لقالت مرا مروزة (1)

لي ونهاي من ذکه الغطائة
فقل فيهما اصلة من مه وما
وقبل الاهل لها انهم
وهن على ثلاثة قد صفا
مقاصرة وانثكروا من إنفها
ذكاه البياني وقد ققي
فذاك التمكين عند المتما
علي بالنا في جرائبا دل
من حيث في بد كلام هدا
واحدا وما في التجرد مطازا
والبنا اسم لن كان نا
على الذي لاول الاختيار له

الاسم محدَّد وقلام من
ما في الدكتور فله أن وجد
بالنا وأن بها فإن قد برد
رخص مكان بعد غير مصغرة
دستقلك بلمع قد الله
قد خصصت الرجزة مفيدة
علي محمد النبي وله

815.

الجامعة المفيدة لمسابل

CCIV. B. ff. 33a–37b, 21 f., 11 c.m. long (22×16 c.m.)
The commentary of the learned Achehnese author Jahāldīn (see The Achehnese, II, 28) on his urjūzah, entitled المقطوعة المروزة

Beginning (after the bism.)

الحمد لله رب العالمين
فيه غرث تطغ وفِيهم علي
مقطوعة المروزة ورسالتى المفيدة وسماها الجامعة المروزة

Twice the name المقطوعة in the title of the poem has been struck out and replaced by the Arabic; in the poem itself, however, the name المروزة ازجزة مفيدة occurs. The commentary is essentially a grammatical one, as may be seen from what is written concerning al-ḥamdu lillah: اذا بابه القمز وفعل بامتد
انتفا بالله كلام ام قد فله بعد
الحمد نبأ اننا بالسلاس على جمله الاعتراف على جملة التحويل والتشابه وهو
مختص بالله كما افادت النجدة اما جملة الايام لاستفرا واجاد وجماد
او نصب والام في الله للحدم الى جميع المدين وحقيقته
 والعبن مولى مختص لله تعالى وحق الله الحبلية

1) Here a verse ran has been obliterated; the comment has therefore been obliterated, but it has not been obliterated

بالنهاة فعلى انها ام قد الباقية
The last ḥad is:

On the same leaf this treatise is followed by two faṣīdah's concerning marriage in Muharram, and the building of a house in that month.

This MS. is dated: 2 Jumad II, 1077, at the hand of the scribe.

The author is, as stated at the end: Ḥālā mu'allifūhu Ahmad al Burullusī fāraghtu min ta'līkhir 18 Rabi` I, 931.

Since the faṣīḥ Ahmad B. Ahmad B. Muḥammad al-Burullusī al-Fāṣīḥ Zarrīk al-Kabīr died in 899, this work cannot have been written by him, but the author may have been a son of his. Neither Brockelmann nor Ahlwardt furnish any evidence as to this name.

This MS. being imperfect at the beginning, no title of māta or šarḥ occurs. It opens as follows:

The following ḥudūd are dealt with consecutively:

- حَدُّ النَّفْثِ
- حَدُّ الْعِلْمِ
- حَدُّ الْحَمَذ
- حَدُّ الْفَسَاطِ
- حَدُّ الْعَلَامَةِ
Of this kind there are more bab’s, either indicated or not, the last of them being ḥukm ʾal-jumla; the frequently recurring al-shariḥ seems to allude to Al-Munādī. After the last bab follow: the ṭāb of the baṣmalah, that of the rest of the fātiḥah, and that of the sūrah’s CVI—CXIV. The transition from the grammatical text to this ḥurāṭan-ṭāb-appendix is not indicated, and, consequently, not to be detected at first sight.

This MS. is dated: 19 Junād I, 1148.
The scribe’s name is Muṣṭafā ʿAbdallāh bin ʿAbdallāh.

820.

شرح نحوه


A portion of a commentary upon a grammatical text (in red), extending from a bab on taʾnith to the last bab, the bab al-waṭf.

The five first bab’s are:
al-nakirah waʾl-maʾrīfah, al-maʾrūrāt ml n al-asmaʾ, al-fāʾʾil, al-maʾrūʾ alladī lam yusma fāʾīlu-hu, al-mubtada waʾl-khabr; the five last bab’s are:

The text ends:

After this the commentator adds:

The date 30 Rajab, 1244 follows after a eulogy.
I have not succeeded in identifying the title of the muḥad-dīnāt, nor its shāriḥ either.

Beginning:

أَحَدُ الْفَرَاشِينَ مِنْهَا الْقُلْبِ: وَإِذَا أَرَى مَرْفَعَتَهَا تَنفَّسُ

821.

شرح نحو

DXXXIX. 24 × 16 1/2 c.M. 158 ff. 27 l., 10 1/2 c.M. long.

This MS. contains portions of a commentary upon a syntactic work, which could not be identified for two reasons: firstly, the written pages show no continuous order, secondly, the voces commented on, ordinarily in red, have not been marked, so that the comment only is accessible but not the main text.

On f. 133a the chapter on taṣghīr begins:

هو لفة التقليل

The beginning is:

إن التوق من الكلام

The last leaf ends:

نحو في صدر يبد علم مجتاح ومنه الزمانية نحو زمن في زمًا

with the ikrāb and phrase:

Two other works have been shuffled in among the leaves of this slovenly written MS.

822.

الخلاصة المفهومة

DXIII. A. Pi. 1—25, 17 l., 11 c.M. long (21 × 15 1/2 c.M.).

A grammatical treatise, by an author whose name is not mentioned, beginning (after the doxology):

The division is as follows:

المقدمة في المصنفات

فصل 1. المقابل

فصل 2. المضاف

فصل 3. الم鹠ن

فصل 4. المتمكن

الخلاصة في القصيرة

Fi. 26 and 27 are crowded with notes in Arabic and Malay.

823.

v. d. W. 299 A. Pi. 3a—50a (after the first two ff. filled with incoherent grammatical notes) 7 l., 10 1/2 c.M.

The same text.

This MS., as good as vocalized throughout, is supplied with a Malay interlinear translation for the greater part.

In the same manner as the foregoing number, it is divided into a preface, four chapters, and a conclusion.

824.

نحو وشرح ومواد

DXXII. 99 ff.

A collection, or, rather, medley of small fragments from grammatical works, too insignificant and too scanty for any description as to titles and characteristics.
The mere mention of the beginnings of the different text-fragments may suffice:

1a. Salisiḥa nabi Muḥammad (Malay).
1b. A grammatical commentary.
2b—4a. Another commentary.
4b—6a. A portion of the Fawā‘id al-Ḥiyā‘iyāh.
6b—7a. A commentary.
6b—6a. Another commentary.
9b—13a. Fragments of a commentary upon the Ujurrūmīyyah.
13b—22a. A portion of a grammatical maqsūmah with a commentary, ending:
   
   هذا خطاء ما قصدناه فظاعة والحمد لله وصلى الله على النُعمة
22b—26a. From a commentary on the ʾirāb.
26b—38a. From a commentary, apparently upon the Ujurrūmīyyah.
38b—40a. From the “Centum Regentes”.
40b—56a. A lacunary portion of a commentary upon some work about syntax.
56b and 57a. From a commentary.
57b—63a. From an ʾirāb-commentary, with lacunae.
63b and 64a. From a grammatical poem.

All the rest to be characterized as: portions, and that very small ones, from commentaries on grammatical works; the largest of them is the last one, ff. 90b—99a, 15 l., 8 c.M.; writing partly obliterated.

The treatise ends abruptly. By comparison with no. 826 it could be stated that both the MSS. are based on the same text and that this portion covers about one fifth of the original.

826.


827.

 сфاصر في علم الفتح

An anonymous treatise, beginning

الحمد لله رب العالمين
وإن الهادي بن جعفر لله السلم على سيدنا محمد وصلى الله علیه.

All this scattered in a grammatical poem.

The contents are:

الفتح

النحو

v. d. W. 299 C. ff. 60a—70a. 7 l., 8 c.M. long.
(20 1/3 × 16 1/2 c.M.)

A grammatical treatise, beginning (after the doxology):