III. RHETORIC.

828.

منقوطة في المعاني والبيان

CCXL. F. ff. 69a–77a, 6 f. 8 c.M. long (22⅔/6 x 16⅕/6 c.M.)

A raja dealing, in 100 verses, with rhetoric, by محمد وصي محب الدين أبو الوليد ابن الشهيدة

Soc Ahlwardt, nos. 7234 and 7255.

Beginning:

الحمد لله وصلي الله على رسول الدي ابتنى

Ahlwardt, i. c. has

The division into chapters (علم البيان, علم لديدي, علم المعاني) is given in the Berlin Catalogue, i. c.

On f. 78a is to be found a list of the subtopics.

This work does not occur in Brockelmann.

829.

شرح المدخل في البلاغة و돌ايمها

DVIII. 20 x 13 c.M. 54 f. 17 L. 7⅕/6 c.M. long.

A commentary upon the treatise on rhetoric, here called المدخل في المعاني, but in the text itself named as mentioned above

فهذا مختصر في في البلاغة ودوامها النهاية ليكون

كالمدخل في القلب المميزة وحقيقًا على ثلاثة مطلب المطلوب

الآن علم المعاني المطلب الثاني (34) علم البيان المطلب الثالث (48) علم لديدي
The treatise itself is to be found in Gotha, no. 2788, 6.
The beginning of the text is:

"As a great gap (and, probably, a great one) after f. 1a, there is an unfinished commentary, which ends with its comment. The end of the original text is:

In the colophon it is stated that the author wrote this work:
22 Rajab, 1061.
The author is here called: muha, and is mentioned in the colophon of p. 831.

No year is mentioned.
On f. 1, there is a genealogy of the Prophet.
F. 2a, contains the beginning of the treatise (see Pertsch, no. 2788); on f. 2b the commentary begins.
(Not in Brock.)

830.

شرح على غاية الزفع في دروة الزفع

DXI. 21 × 16 c.m. 6 ff. 25 l., 9 c.m. long.
A comparatively extensive commentary by 'Ata-Allah B. Aljad B. 'Ata-Allah B. Aljad (al-Azhar), Brock, II, 287, 15

Beginning:

Evidently, the writer is the son of Aljad al-Azhar (d. 1161), the author of a kindred work and commentary (probably written by this son), mentioned by Ahwardi, 7289, and Brock, II, 287, 15.

832.

خلابة الإنشاء في المراولة

DX. D. ff. 188b—204b and 11a—50b, 15 l., 8 c.m. long (18 × 13 c.m.).

A treatise by Fakhr al-Din Ahmad B. Jalaluddin al-Mamluk al-Hasani al-Bukhari on epistemology and the use and application of the grandiloquent style in writing.

The division is:
After a doxology of 15 lines we come across the following note:

We find Ficus seeds in the orchards and in the city. It seems that they were a common crop in the region during that period.

Not finding this text noticed anywhere, I have given its contents in full.

833.

 رسالة في بيان المجاز والتشبيه والتأويل

DIV. 21 × 16 c.m. 6 fl. 8 l., 10 c.m. long.

A short treatise on the majaz, tashbih, and kinayah (metonymical expressions).

Beginning:

الحمد لله والصلاة والسلام على رسول الله هذه رسالة تلقيها في بيان المجاز والتشبيه والتأويل على سبيل الاختصار والاظفار جزيلًا نعمة اللطيفين على طلب الأخ وحسن الحسن.

In very short paragraphs the anonymous author deals with majaz, ḥarīn, isti‘ārah, and tashbih.

This copy is dated: 22 Rajab, 1283.

834.

DIV. 22 × 17 c.m. 4 fl. 17 l., 9 c.m. long.

The same.

Fr. 3, 4 and 5 are blank.

F. 6 has a corner, and a grammatical note.

The same treatise is to be found in another part of this rather thin MS., 4 fl., 24 × 17 c.m. 21 l., 10 c.m. long, with copious notes; the date of the second copy is 1283.
IV. PROSODY.

385.

الكافي في علم السبوع والقوافي


An incomplete copy of the treatise on prosody by Ahmad B. ‘Abd al-Shayb al-Khamis, who died in 658. Beginning (after the bismi):

الحمد لله على القيم والشكر

This MS. ends abruptly with the words:

إحذري البينين دون الخير قمثه

Several treatises on metrics bear the same title as this one, but it is the Leyden MS. CCLXXXVII that is identical with our text.

See Alhwardt, no. 7131 seqq., and Brockelmann, II, 27,15.

386.

فتح الكافي الكافي يشرح من الكافي


An extensive commentary by Ahmad B. Ahmad al-Sijru on the Kāfī ilūlma‘l ʿurūj wālīkawāf of Al-Khamis.

The author, wanting to give a commentary different from other existing ones, sets forth the aim and scope of his work in the following introduction: (after the bismi)

الحمد لله الذي بسط لقبه إحياء

بالسراج (روسقة فنون) حامد ابن الطه، أب أحمد السبوعي

أن متى الكافي الذي هو في علم السبوع والقوافي

طلبهما (في سبيل) حامد بن شجوب الكامل الشافعي الماهر

The comment on the bismi’llah is:

في باسم مسمى هذا النظم المعروف بعلاء المباينة في

الأرجاء وما يدور عليه، وليغسل عليه جميع الدور

The text breaks off in the very comment on the text-words

نسمك النص وفقهنا الله. مدرك كان بدفها ساكن وقد

يرجى فيه ولياً لذامقاً إياها كما في الصحيح

The last page is not completed, only four lines being written on it. Not in Brock., nor in the Berlin Catalogue (sub no. 7137) either.

837.

المكتسب الشافعي على من الكافي

CCCLIII. 23 1/2 X 17, 29 ff. 22 l., 11 1/2 c.M. long.

An abbreviation by Muhammad al-Damajhiri of his commentary upon the Kāfī of Al-Khamis.
Beginning (after the doxology):

This copy is dated: the last of Dhu'l-hijjah, 1231, at Mecca; it was written by an Alcheneese resident of that town.
The Kāfī has been printed together with the commentary of Dāmashūrī (Cairo, 1301.).

838.

مذاربة المروش

A very short tract, if this list may be called so, about the metres in use, from al-ṭawīl down to al-muṭākārīb.
The first line is: هذه المروش التي في هذ
The end is: ثم مذاربة المروش كذا
This portion has been written by a certain Yūsuf Isma'īl.

839.

التهجيف خلافة الإنشاء

ID. B. ff. 6a—7b. 9 l., 6½ c.M. long (31 × 22 c.M.).
A short treatise about different kinds of poetry, as the ṭawīl, ṣamīl, ṭawwīl, ṭawwīl al-jāmi'ī, ṭawwīl al-ṣamīl, etc.
Beginning (after the bism): اعلم أن الكلام في هذا دوام مظطور.
The end is: إن فرد إلى أن ينتج فصوله في البتول ثم المتنور
In the wide margins notes are written in three columns.
The end is:

840.

الدوال في غزلاء الشعراء

ID. C. ff. 8a—10b. 11 l., 8½ c.M. long (31 × 22 c.M.).
The treatise on ṭurūq, which occurs in the five fold ency-
pedia ʿUnwān al-sharīf, by Sharaṭaddīn Isma'īl B. Aḥmad B. al-Muṣṭafī (d. 837). For the disposition of this queer book and its dedication to Sultan Ashraf see Ḥaṭṭūn, IV, 273, and Brockelmann, II, 190, § 10.
The ʿUnwān and its history is referred to in the opening lines of this extract, as follows:

The portion was written by a certain ʿAbd Allāh ibn Abī Muhammad al-Ḥāfiẓ ibn al-Ṣamīl, and is followed by a short commentary by al-Waḍāʾīfī and al-Ṣafī in the margins.

841.

النوناق في غزلاء الشعراء

The treatise on ṭawāṣīrī, being the fifth part of the en-
cylopedia quoted in the preceding number.
Beginning (after the bism):

In the margins there are some notes about ṭawāṣīrī and ʿaṣīdah. Ff. 14 and 15 are blank.
On f. 16 an ʿijāzah ʿāmmah is written, given to ʿAbd-al-Samʿūd ibn ʿAbd-al-Nasīr in Jumādā I, 1216.

Ff. 17, 18, 19 and 20a are blank, ff. 20b has some notes concerning the ʿaṭf.

Ff. 21a and b contain notes on ʿāṣīdah's and a biographical notice, ff. 22a and 22b are blank.

VIII. POETRY.

842.

Qasīdah al-Burda

CDXXXIV. 22×16⁵⁄₈ c.M. 10 ff. 9 l., 2×4¹⁄₄ c.M. long.

Fully vocalized text of the well-known poem of Al-Bīṣrī (d. 696), called Al-Burda, properly entitled Al-kawākiṣ al-durriyyah fi madhī khayr al-bariyyah.

The full name of Al-Bīṣrī is mentioned by Brock., I, 264, 16.

The end is:

وَتِّبَتْ كَمْلَتْ هَذِهِ الْقِصْدَةِ عَلَى يَدَ كَانَتِهِ حَجَّ كَمْ أَبِي الْحَجَّ

حَجَّ مُحَمَّدُ سُهَيْدِي الْأَلْيُّ بُوْلَ السَّبْتُ شَهِرُ رَمَضَانِ العَمَارَكَ فِي

بَلَدٍ فِي شَامٍ نَقَّالٍ شَيْخُهُ تَنْكَرُ دِيْلَغَ فَقَطْدَ يَتُوْرُ أَلْبِیْرُ (= the Achhehese village of Le Lebeouë). 843.

DCLVII B. ff. 15b—19a 22×17 c.M.).

The same poem, followed by some other short poems of a eulogistic character, and this line, which can be read from right to left and inversely:

مُدَّنَةٌ تَقُرُّهُمْ كَلِّ حُرَّ وَهُلَّ كِنِّ مَوَانِهِ تَقُرُّهُم

844.

شُرَحَ عَلَى قِصْدَتِهِ الْبَرْدَة\\


A commentary upon Al-Bīṣrī's Al-Burda, by Khalīl al-Azhari (d. 905).
The commentator usually takes two verses at a time, giving a lexicographical, grammatical and periphrastic commentary.

Beginning (after the bism):

إِنَّمَا بِذَٰلِكَ كَانَ الرَّحْمَٰنُ رَبُّكُمُ الْمَلِيِّكُ الْعَظِيمُ

The same ḵ̣āʾidah, dated 10 Rabi' I, 1171.

This text is followed by a small collection of duʿaʾs, ṣalātʾs for the Prophet and some naẓmʾs in his praise (21 ½ × 16 c.M. 13 ff.), all very short pieces. To quote some beginnings:

اِنِّي بِذَٰلِكَ عِبَادِي وَجَلَّتْ نُورُهُمُ فَأَاذِنُوا

This appendix seems to have been written by a scribe who did not understand what he was writing.

848.

شرح الهمزة


A commentary by Ibn Hajar (d. 973) upon the Ḥamzīyāh of al-Ṭabarî.

This commentary is entitled ألف الهمزة المفيدة لتنزيل نص القرى, but the title is not mentioned in this MS.

The verses of the Ḥamzīyāh are written in red in the margins, and all the quotations from it in the text are also in red. At the end there is a note stating that the author wrote his work in 966.

See Brock., I, 266, II.

849.

جملة مستخرجة من الإشاعر


An anthology of edifying poems and tales.

Beginning (after the bism):

الله الذي علم بالظلم... اما بقدر يَا تقدت على جملة

مستخرجة من الإشاعر الصديقة السامعي والمافي... وتستم...

These are followed by 10 several short tales, from the pen of Al-Yaḥṣī and others, 20 some dāʿirah’s and short poems by poets indicated by their first name only or liḥaṭā’i mīn or ghayruh, 30 some artificial poems, for instance, one that, being read as usual and from the first line downward, gives the same text, and 40 some poems of Al-Yaḥṣī. The last poem is by al-Ḥarīthi, namely:

XIV. Muḥ. at-ʿirāb, named here Al-Muḥ. al-nāḥi; see Brock., I, 277, VII.

This text has the same beginning and division as the Berlin MS., 6909, but the concluding lines present a different reading, here running:

وَالله وصيفه الطاهري القاعدي في دجا السحور
Al-Ḥarīthi’s full name is Abū Ṣuʾūd al-Ḥarīthi B. ʿAli Muḥ. al-Ḥarīthi, d. 515 or 516.

850.

١٠٥٥١

DCLV. J. f. 77a—79a. 27 l., 5 c.m. long (lines 4 and 5 on one line), 20 x 16 c.m.

The takhhīs by famīr Abī Bakr B. al-Muḥṣī (d. 837) upon the ḥaṣīdah al-Muḍarīyyaḥ fī l-ṣallāʿa al-ṣawī al-bāriyyaḥ, the poem in praise of the Prophet by Abū ʿAbdal-Lah M. B. Saʿdī al-Dalīssī al-Buṭrī (d. 694).

See Brock., 1, 267, 16, V.

Beginning: لما غدوت أراقي الدم في سهر

Like most of the parts of this volume, this text has been written by Abūʿl-Fath B. Saʿdī al-Ḥarīthi al-Makki.

851.

١٠٥٥٢

قصيدة باب التسليط
DCLVII. A. f. 14a—15b. (22 x 17 c.m.).

The well-known poem in praise of the Prophet by the poet
Ka'b B. Zuhayr al-Muzani, the son of the Mu'allaqah-poet Al-Zubayr, named according to its first words: banat su'ud, or kahidah-Ka'b, or also, but rarely, burdat al-Nabi. See Brock, I, 38 and Ahlwardt, 7486-7488.

Beginning:

Baniyya hawwata al-tawfiq minham al-nuzul minham wa'ilah al-kowba.
The name of the poet is written in full over the kahidah, kusyib bi-zi'iy bi-abi Sama al-ma'ali wa'llah al-imala bism al-sifra.

After the poem is mentioned a tradition of Ibn Ishaq about the relation between Ka'b and the Prophet, containing the same tale as the one occurring in Brock, c. c., and MS. Berlin. Lbg. 873, 4, f. 24-28a. There, however, it is ascribed to Ibn Hisham, but here Hisham has been erased and Ishaq written over the former name.

Ft. 1-13 are filled by da'irah's and a portion of a liturgical poem, written on modern paper.

852.

القصيدة المفرضة

CCXXVI. ff. 1-5a, 11 l., 7 c.M. long (20 x 15 c.M.).

The well-known kahidah for the relief of troubles, very often quoted, and celebrated for its powerful effects.

Beginning:

Asadiy wahdah yihwadi, qad al-fa'ir yihwadi bi'l-bij.
The author's name is not mentioned, the heading bearing only: Asadiy wahdah yihwadi, qad al-fa'ir yihwadi bi'l-bij.

but the author is known to be Abu'l-Fadl Yusuf B. Muhammad al-Tawzari al-shahir ibn Bzn al-Nahrvi (d. 505 or 513).

See Ahlwardt's Catalogue sub 7637, 7, and especially Haj. Khal., iv, no. 9508. By other authorities the poem is ascribed to Al-Ghazali; see Brockelmann, I, 268,5.
وَكُنْتُمْ مَنْ قَلِيلٌ مِّنْ بَعْضِ هَٰذِهِنَّ، وَكُنْتُمْ يَسِيرٌ مِّنْ بَعْضِ هَٰذِهِنَّ، وَكُنْتُمْ هُمْ ثَانِئٌ بَيْنَ بَعْضِهِنَّ، فَإِذَا قَامَتُ بِكُلِّ احْتُواْلٍ بِكُلِّ احْتُواْلٍ: يُسْلِبُ الْحَكِيمُ قَلْبِ عِبَادِهِمْ، فَمَا سَيْرُ يُهْدِيهِمْ وَاتِّخَاذِهِمْ وَلَكَ اللَّهُ ذِي النُّورِ الْأَصِيرِ، وَقَرْنِيْنِيْنِ بِعَمَلِ الْفَضْلِ، وَلَكِنْ أَحَبَّكُمْ أَنْ أَلْحَجَّ فِي شَمْسِ الْفَضْلِ، وَقَرْنِيْنِيْنِ بِعَمَلِ الْفَضْلِ.

The rest of this MS. presents the following contents:
FI. 7a—28a, surah XVIII, surah XLI, surah XXXVI, surah LXVII, surah LXXV, and surah LXXVI.
FI. 26a—30, a du'a kha'am al-kur' an, beginning:

855.

الدر المنظوم في بيان السر المعنوم

v. d. W. 297. 33½ X 20, c. M. 120 ff. 5 I., 12.2 (6 + 6 and a space of 2 m. M.) c. M. long, with a border.
A ḥāṣīdah rhyming in 1a, by the famous Imam Al-Ghazālī, on the secrets of the Muhammadan creed.
The poem is divided into three parts: في تحقيق معنٍ: مباحث الأفكار، مباحث الأفكار، مباحث الأفكار، مباحث الأفكار.
All the leaves, except ff. 77b—85a, have an interlinear Malay translation, now and then expanding into quite a paraphrase of the verse and its deeper hidden meaning.
The two first lines run:

٨٥٥.

The end:

٨٥٦.

All through this MS. the spelling is so bad, that one cannot help supposing that the copyist did not understand one word of what he was writing.

CCVII. 31 X 20 c. M. 120 ff. 5 I., narrowly compressed within a border-line, measuring 19 X 12 c. M.
The same text, with the same innumerable errors, evidently a copy of the same original. Here also the ff. 77b—85a want the interlinear Malay paraphrase.
On the fly-leaf there is a note stating that this MS. belonged to the Sultan Muhammad Bahai'addin (Sultan of Palembang, a son of the Sultan of Palembang, who was deposed in 1818. A. D.
This MS. is riddled by insects, especially in the margins.

٨٥٧.

الدر المنظوم الذي العقول أوهموم

v. d. W. 298. 33½ X 20½, c. M. 131 ff. 1, 2 X 6 c. M. long. A di'wan, of which the first poem presented rhymes on na; it begins:

٨٥٨.

This poem, like all the others, is very carelessly spelled, since the MS. has been written by a Malay man who did not understand Arabic.
Most of the poems represented are headed:

وقال رضي الله عنه

The poems following these rhyme on

14. يدعو إلى أن

On fol. 11a there is a ḥaḍiḥah entitled

الفتحة المباركة في

الساعة السحرية

Beginning:

يارب يا عالم الجهل الذي وجئت كلم

On fol. 15b seqq. the poems show the heading:

قد كناني علم ربي من سوالي ونادى وثبتي

وقال رضي الله عنه

Several poems are divided into ṭaṣ‘ī’s.

On fol. 30a occurs the following note:

وقال رضي الله عنه

وارضاها هذه القصيدة النائبة وهي من أعلي قصائد السيدناء الكعب

WHO WERE EXPLAI

وقال في هذه القصيدة أن النبي

يفكر كل بيج منها كرس شرحًا لأدما من مقدمات علم

الحكاية وذات مكتوب نسخ من كتب السيدناء أحمد

ابن زين العابدين نعم الله بهما أبيه وعليه إنا أركان الأذوان

الورقة وخطبتها ماينط وخمسة

As a rule the poets’ names are not mentioned, but the names of those whose poems are praised are dedicated and the year of the making of the poem are mentioned in the title, e.g.

Fol. 58a

وقال رضي الله عنه

وهذه القصيدة أثر جمال الدين

في سنة 1125 أكثراً تسمى بالمعنى وسعى الله المعبد

في الشهر يوسف

Fol. 70b

هذه القصيدة جوايا لقصيدة وردت على السيد النابلس

شاهب النبي أحمد بن يزيد ساحب الوقا

على المدينة رضي الله عنهما في ركائب وإسرام في الأثواب

يدمج بها السيد الشريف الشهير عيسى النبي

الشخخ عبد الله بن في بن بكر السعدو
IX. TALES.

The Cohen Stuart collection 34, 21 × 17 c.M., 33 ff., 5 lines, 10 líf c.M. i.

On f. 9a down to f. 28a is found a tale about a ḥāḍīr of the name of Muh. B. Muṣāyi, who lived in the reign of Ḥārūn al-Rashīd. The story, the author of which is called 'Abdallāh, relates how the ḥāḍīr was robbed by a thief, who defeated the former's arguments against theft by sentences which negatived the ḥāḍīr's quotations from Kurānic and other sources. Finally he gave the thief his garments, his horse and his ring, and after his return home, he made him a present of 100,000 dinār's in order that his robber might have a house built for himself.

This tale, written in bad Arabic, occurs in Malay also; only the author's name is not mentioned in the Malay version, and the amount of the sum of money the ḥāḍīr gives to the thief is 45 mithqāl; moreover, the name is Muḥammad Muṣāyi (note this Persian patronymical juxtaposition) and not Muṣāyi. For the description of the Malay MSS. see Juyboll, Catalogue of the Malay MSS., Leyden, p. 172 and also my Catalogue of the Malay MSS., at Batavia, p. 123.

The text has an interlinear translation in Malay.

The rest of the MS. is taken up by:
I. F. 1b—8b. A Javanese treatise, written in Arabic characters, on the twenty gifūt, followed by some Arabic prayers.
II. F. 28b—38b. An Arabic treatise, with an interlinear Malay translation, entitled مسيرة الإسلام والإيمان, at the end the title is written اقتاذ المقاط

On the fly-leaf this note: “vermoedelijk geschreven door Hadji Abdoolah Noor, Batavia 1865” (probably written in 1865).

[Translation of the title in Arabic: "Journey of Islam and Belief."]


A narrative about the exploits and fights of Shamʿūn, the son of Khālid, and his wars against the King of the Cophes, who was the father of Maryam, one of the Prophet's wives.

This tale is not a genuine Arabic one, but only pseudo-Arabic, as there are some more products of the same hybrid character in the religious literature of the Eastern Archipelago. In a paper, published in the Tijdschrift voor Indische Taal-, Land- en Volkenkunde, I have dealt with the origin and various versions of this strange romance (see vol. XLIII, ff. 444 seq.), and proved the two existing Malay recensions to have come from two various sources, a Javanese one and an Arabic one, and that the latter version was translated from an older Malay text.

The beginning is (after the bism.):

[Arabic text]

The spelling of this MS. is as careless as its language is defective.

Because of the fictitious character of this "legend", it could not be considered as belonging to chapter V, which contains the books on History and Biography.

660.


The same.

This MS. is less slovenly written; at the end it has some words more than the preceding one.

In the beginning, quoted above, زَانَ عَامِمُ الْجَلَّالِ is wanting, and instead of رَجُلُ the present MS. has رَجُلِ.

At the end there is found a date, but without any mention of the year.

661.

كِتَابِ الْفَوْلَاقِ


A collection of edifying and useful stories, divided into several bāb's, the first of them lacking the beginning.

The first bāb chiefly deals with tales about the Prophet and saints and fā'ilāt'-like sayings of Al-Ṭabarî. The books from which the material has been taken are:

الْفِوْلَاقِ: by Muḥ. B. Ṭalḥa (Brockelmann, I, 463, 22, 1), the Bustān al-ʿArīfīn by Al-Samarrīyandī (Brock., I, 196, 8), Suyūṭī's Taḥkīs al-rasāʾīl ʿilā maʿrifat al-awāʾil (not in Brock), the Majmaʿ al-ʿalābāb by Muḥ. B. ʿAṣim al-Ḥusaynī (Brock., I, 362, 1b), 'Al-Fuṣūḥāt al-ʿUdāsiyyah by ʿ Abdālkādir B. ʿ Abdallāh al-Aydrīsī, (d. 1038), the Muṣūj al-Ḍahāb by Abī Bakr al-Sukhrān Aḥwī, the Muṣūj al-Ḍahāb by Al-Marṣūdī, etc.
This chapter contains, amongst other things, a medical poem, entitled *Kifayah fi-illum al-tibb*, by *Mujaddid* *al-Idib*, divided into *bab*’s and *fatwa*’s, and numerous *fa’idah*’s on medicaments.

353a. In a letter of *al-Fatah* and the market town

365a. In a letter of *al-Fatwa* and the market town

taken from the

380b. In a letter of *al-Fatah* and the market town

from the commentary on the poem by

ابن اسماعيل صاحب بنجر الشعيل; the commentary is by

عبد الله ابن جعفر مدعري, *al-Banu‘i*, d. 1128.

384a. In a letter of *al-Fatah* and the market town

from the commentary of *Abu ra‘idaj* Ibrahim b. Ishaq al-Farabi (see *Brock.*, l. 308.4).

390a. In a letter of *al-Fatah* and the market town


This anthology is not dated.