

(5., 6., 7., and 11.) °Alī Nidā corrected the mistake only in A, in others (1., and 4.) only in B.

4. Commentary to the text of the Asnā l-maʿālib

fol. 1a:

The recommendation is found only in A. See also Chapter 3.1.7.

Muḥammad as-Sabḥarǧī: A shaykh of the Azhar, see *Reseanteckningar*, vol. 3, p. 68, and above Chapter 3.1.7.

fol. 1b:

°allama l-ʿinsāna etc.: Qur. 96:5. This verse of the Qurʾān is often cited in the prologue to grammatical treatises, cf. e.g. Ibn Hishām, *Shudhūr*, p. 10.

saʿalanī baʿḍu ʿikhwān aṣ-ṣafāʾ: This may be taken as a reference to Wallin²³⁹, though the phrase is better taken as a mere conventional formula.

mabānīhā: for mabāniyahā. °Alī Nidā is not without famous predecessors in overlooking the accusative -a- of nouns *tertiaie infirmae* in saǧʿ, cf. e.g. Ibn Hishām, *Awḍaḥ*, vol. 1, p. 10 (ʿuḍiḥu maʿānīh).

fol. 2a - 2b:

For the analysis of the basmala, cf. e.g. al-Bayḍāwī, *Tafsīr*, vol. 1, p. 8-21; al-°Ukbarī, *at-Tibyān*, vol. 1, p. 3-4, on the basmala in sūrat al-Fātiḥa, cf. al-Kafrāwī, *Sharḥ*, p. 3-4, and especially Ibn Hishām, *Mughnī*, p. 378-379.

fol. 2b:

waʿl-ismu...mushtaqqun...: Ibn Hishām, *Mughnī*, p. 11 criticizes the giving of these etymological digressions in iʿrāb works, because, as he puts it, they are not directly related to ʿilm al-ʿiʿrāb, and they tend only to increase the size of grammatical works — though this does not prevent him from other kinds of digressions, see my *Commentary on the text*, fol. 6b-7a.

al-mustaḥiqqu li-ǧamīʿ al-maḥāmid: Thus also al-Kafrāwī, *Sharḥ*, p. 4.

On the case of ar-Raḥmān in the basmala, see, e.g. Ibn Hishām, *Mughnī*, p. 461-462.

fol. 3a:

lam yaʿti biʿl-ḥamdala etc.: °Alī Nidā refers to the famous ḥadīth "kullu ʿamrin dhī bālin lā yubdaʿu fīhi biʿl-ḥamdi li-llāhi ʿabtar"²⁴⁰, frequently quoted in commentaries, see, e.g. al-Kafrāwī, *Sharḥ*, p. 3; ash-Shirbīnī, *Nūr*, p. 6. — The whole passage on the basmala and the ḥamdala (fol. 2a-2b) is reminiscent of al-Anṣārī's *ad-Daqāʿiq*, p. 3-4, a booklet which °Alī Nidā may well have known.

fol. 3b:

wa-qabru ḥarbin etc.: Raǧaz²⁴¹, not sarīʿ, as erroneously in al-Masʿūdī, *Murūǧ*, vol. 2, p. 296²⁴². This is a famous tongue-twister quoted by several authors (e.g. al-

²³⁹ See *Reseanteckningar*, vol. 3, p. 68, and above Chapter 3.1.7.

²⁴⁰ There exist several minor variants of this ḥadīth.

²⁴¹ Fischer - Bräunlich, *Indices*, p. 93b.

²⁴² On the difficulties in distinguishing between raǧaz and sarīʿ, see Ullmann, *Raǧaz*, p. 11-17. — See

Ġāḥiẓ, Bayān, vol. 1, p. 37; al-Masʿūdī, Murūġ, vol. 2, p. 296; ad-Damīrī, Ḥayawān, vol. 2, p. 110; al-Ibshīhī, al-Mustaṭraf, vol. 1, p. 66-67). In most sources it is related that the author of these verses was a ġinnī. E.g. the above mentioned passage in al-Masʿūdī reads: "wa-ḥakaw ʿan il-ġinni baytayni mina sh-shiʿri qālathumā fi Ḥarb ibn ʿUmayya ḥīna qatalathu, wa-humā:

wa-qabru Ḥarbin bi-makānin qafṛū / wa-laysa qurba qabri Ḥarbin qabrū
wa-stadallū ʿalā ʿanna hādhā sh-shiʿra min qawli l-ġinni bi-ʿanna ʾaḥadan mina n-nāsi lā yataʾattā lahu ʾan yunshida hādhayni l-baytayni thalātha marrātin (al-Ibshīhī, loc. cit., says: lā yumkinu ʾinshāduhu fi l-ghālibi ʿashra marrātin) mutawāliyyātin ʾillā wa-yutaʿtiʿu fi ʾinshādiḥā li-ʿanna l-ʾinsāna qad yunshidu ʿishrīna baytan wa-thalāthīna wa-ʾakthara ʾashadda min hādhā sh-shiʿri wa-ʾathqala minhu fa-lā yutaʿtiʿu fihi." - Al-Ġāḥiẓ, loc. cit., says that only ignorant people ("man lā ʿilma lahu") believe this.

For the etymology of the word ʾiʿrāb, cf. e.g. al-Ushmūnī, Sharḥ, vol. 1, p. 25-26.

fol. 4a:

For the etymology of the word naḥw, cf. e.g. al-Ushmūnī, Sharḥ, vol. 1, p. 5.

fol. 4b:

Verse 3: The poem actually has 47 verses, of which 3 verses form the prologue, 40 verses the main part, and the last 4 verses the epilogue.

fol. 5b:

ḥāʾidan ʿan sunani ghayrihi: E.g. both aṣ-Ṣinhāġī, al-Āġurrūmīya, and Ibn Mālik, Alfiya treat some of the grammatical questions in different order.

fol. 6b:

fa-ġtanibū etc.: Qur. 22:30.

fol. 6b - 7a:

min ʾAbā Qāsīmīn etc.: Khafīf. Note that both Ibn Manẓūr, Lisān, vol. 17, p. 314-315 (s.v. myn), al-Fīrūzābādī, Qāmūs, vol. 4, p. 305 (s.v. myn), and al-Azharī, Tahdhīb al-lughā, vol. 15, p. 529 (s.v. myn) give only the equation al-mayn = al-kadhib (or māna = kadhaba), and none of the dictionaries knows of an equation māna = kadhdhaba²⁴³. — These kinds of totally irrelevant digressions are by no means unknown in the works of ʿAlī Nidā's more famous predecessors, see, e.g. Ibn Hishām, Mughnī, vol. 1, p. 39, who when speaking of the particle ʾinna goes on to say that ʾinna can also be 1) pl. 3. f. perfect of ʾāna (root ʾyn); 2) pl. 3. f. perfect of ʾāna (root ʾwn); 3) sg. 3. m. perfect, passive, from ʾanna (dialect variant for ʾunna); 4) sg. 2. m. imperative of ʾanna; and 5) sg. 2. m. imperative of waʾā with the energetic ending -nna.

fol. 7a:

ʾa-raḍītum etc.: Qur. 9:38.

ʾilā l-marāfiq: Qur. 5:6.

ramā l-ḥubbu etc.: Ṭawīl. The first word is in the original yarmī, but it must be amended to ramā because of the metre which demands the first foot as U — — . The

also op. cit., p. 23 for this particular verse.

²⁴³ Note that the shadda in kadhdhib is written in manuscript A; B has only kdhib.

second hemistich is reminiscent of a verse by the famous grammarian al-Khalīl, quoted, e.g. in al-Marzubānī, Muqtabas, p. 63.

ḥattā maṭla'ī l-fağr: Qur. 97:5.

'abyaḍu lā yarhabu etc.: Munsariḥ. The author is al-A^cshā, cf. Ibn Manzūr, Lisān, vol. 18, p. 46, who also quotes Ibn Sīda's al-Mukhašṣa.

fol. 8a:

wa-laqaḍ 'arānī etc.: Kāmil. Attributed to Qaṭarī ibn al-Fuğā'a al-Māzinī or aṭ-Ṭirimmāḥ²⁴⁴. The last word must be corrected to 'amāmī as in other sources, see,

e.g. Ibn 'Aqīl, Sharḥ, p. 190.

kāna 'alā rabbika etc.: Qur. 19:71.

'idhā ktālū etc.: Qur. 83:2.

buniya l-'islāmu etc.: For the complete version of this ḥadīth, see, e.g. as-Suyūfī, al-Ġāmi^c, vol. 1, p. 126.

fol. 8b:

ghadat min 'alayhi etc.: Ṭawīl. The author is Muzāḥim al-'Uqaylī²⁴⁵. In Sībawayhi's Kitāb, vol. 2, p. 337, with variants khimsuhā and bi-baydā'i.

'uṭlubū l-'ilma etc.: A very popular ḥadīth, see, e.g. as-Suyūfī, al-Ġāmi^c, vol. 1, p. 44.

fol. 9a:

wa-baldatin laysa etc.: Rağaz. The author is Bishr ibn Abī Khāzim²⁴⁶ or Ġirān al-'Awd²⁴⁷.

fol. 9b:

wa-ta: A better example would have been, e.g. *wa-ka or *wa-hu; az-Zamakhsharī gives in his Unmūdhag, p. 101, *wa-ka as an example of this.

ta-rabbi l-Ka^cbati... 'illā shudhūran: Ibn 'Aqīl, Sharḥ, p. 185, Ibn Hishām, e.g. Awḍaḥ, vol. 2, p. 127 and Shudhūr, p. 318, and al-Ushmūnī, Sharḥ, vol. 2, p. 456-457 are less categorical here; e.g. al-Ushmūnī, loc. cit., accepts the ta-rabbi which is given by Ibn Mālik, verse 367 (... wa-t-tā'u li-llāhi wa-rab(b)) without comment and even continues "wa-nadura ta-r-Raḥmāni wa-ta-ḥayātika". Ibn 'Aqīl, Sharḥ, p. 185, comments: "wa-lā tağurru t-tā'u 'illā lafza llāhi (...) wa-qad sumi^ca ḡarruhā li-rabbīn muḍāfatan 'ilā l-Ka^cbati (...) wa-sumi^ca 'ayḍan ta-r-Raḥmāni wa-dhakara l-Khaffāf (...) 'annahum qālū ta-ḥayātika wa-hādhā gharīb". — 'Aī Nidā may have simplified here al-Kafrāwī, Sharḥ, p. 13-14: "wa-lā tadkhulu t-tā' 'illā 'alā lafzi l-ḡalālati faqaṭ fa-lā yuqālū ta-r-Raḥmāni wa-naḥwuhu 'illā shudhūran".

fol. 10a:

*ka-hu and *ka-hā: Cf. Ibn Hishām, Awḍaḥ, vol. 2, p. 124-125: "wa-qad tadkhulu l-kāf fi ḍ-ḍarūratī 'alā ḍ-ḍamīr", and see the shāhid verses quoted by him.

wa-dhkurū kamā etc.: Qur. 2:198.

²⁴⁴ Fischer - Bräunlich, Indices, p. 245a.

²⁴⁵ Fischer - Bräunlich, Indices, p. 203b.

²⁴⁶ Thus according to ad-Damīrī, Ḥayawān, vol. 2, p. 437 (Sic! The printed edition gives erroneously Bishr ibn Ḥāzim), and Grünebaum, Bishr, p. 553 (no. 19).

²⁴⁷ Thus according to Fischer - Bräunlich, Indices, p. 123a.

laysa ka-mithlihi etc.: Qur. 42:11.

fol. 11a:

radifa la-kum: Qur. 27:72.

wa-yakhirrūna li-l-'adhqāni suġġadan: This is a contamination of Qur. 17:109 ("wa-yakhirrūna li-l-'adhqāni yabkūna") and Qur. 17:107 ("yakhirrūna li-l-'adhqāni suġġadan"; i.e. without wa-).

verse 8: baqā metri gratia for baqiya.

fol. 12b:

wa-mā kāna llāhu etc.: Qur. 8:33.

mur wa-nha etc.: Baṣīṭ. In al-Kafrāwī, Sharḥ, p. 59, "wa-d^cu" comes before "wa-nha"²⁴⁸. Aṣ-Ṣabbān, Ḥāshiya, vol. 3, p. 302, has, as in our text, "mur wa-nha wa-d^cu etc."

'aw yursila etc.: Qur. 42:51.

fol. 13a:

wa-lubsu 'abā'atin etc.: Wāfir. The author is Maysūn bint Baḥdal²⁴⁹. Here 'Alī Nidā follows Ibn 'Aqīl's Sharḥ, which has wa-lubsu (p. 298), whereas, e.g. al-Ushmūnī, Sharḥ, vol. 2, p. 308, has la-lubsu²⁵⁰.

li-tubayyina li-n-nāsi: Qur. 16:44.

li-yakūna lahum etc.: Qur. 28:8.

'innamā yurīdu etc.: Qur. 33:33.

wa-targhabūna etc.: Qur. 4:127.

fol. 13b:

li-kay-lā ta'saw: Qur. 57:23.

li-kay-lā yakūna etc.: Qur 33:37.

kay taġnaḥūna: This is part of a shāhid verse (baṣīṭ) quoted, e.g. in Ibn Hishām, Mughnī, vol. 1, p. 182, and p. 204. The whole verse goes: "kay taġnaḥūna 'ilā silmin wa-mā thu'irat / qatlākumū wa-laḏā l-hayġā'i taḍṭarimū". See also WKAS, vol. 1, col. 479a.

fol. 14a:

lan nabraḥa: Qur. 20:91.

fol. 14a-b:

On the etymology of lan and 'idhan: The predecessors of 'Alī Nidā all seem to discuss the etymology of lan in extenso — thus, e.g. Ibn Hishām, Awḍaḥ, vol. 3, p. 162, Qaṭr, p. 58, Mughnī, vol. 1, p. 284, and Shudhūr, p. 287; al-Ushmūnī, Sharḥ, vol. 2, p. 276 —, while passing over the analogous etymology of 'idhan with a mere mention (e.g. Ibn Hishām, Mughnī, vol. 1, p. 20-21, and Khālid al-Azharī, Taṣrīḥ, vol. 2, p. 234). — On the functions of lan, cf. e.g. Ibn Hishām, Mughnī, vol. 1, p. 284-285 and similarly in his Qaṭr, p. 58. Cf. Ibn Hishām, Mughnī, loc. cit.: "wa-lā tufīdu lan tawkīda n-nafyi khilāfan li-z-Zamakhsharī fī Kashshāfihi wa-lā ta'bīdahu khilāfan lahu fī 'Unmūdhāġihi" and almost identically in al-Ushmūnī,

²⁴⁸ At least in the printed edition.

²⁴⁹ Fischer - Bräunlich, Indices, p. 155a.

²⁵⁰ At least in the printed edition.

Sharḥ, vol. 2, p. 276.

fol. 14b:

ḥattā yarġī^ʿa 'ilaynā Mūsā: Qur. 20:91.

fol. 15a:

ḥattā maṭla^ʿi l-faġri: Qur. 97:5.

mā kāna llāhu etc.: Qur. 8:33.

fol. 16a:

al-'asmā' as-sitta: I.e. 'ab, 'akh, ḥam, han, fam (fū), and dhū. Some grammarians, e.g. aṣ-Ṣinhāġī, al-Āġurrūmīya, p. 172, do not count han as belonging to these words, and consequently speak of al-'asmā' al-khamsa.

fol. 16b:

bal lammā yadhūqū etc.: Qur. 38:8.

fol. 17a:

man ya^ʿmal sū'an etc.: Qur. 4:123.

wa-mā taf^ʿalū etc.: Qur. 2:196.

wa-'in kuntum ġunuban etc.: Qur. 5:6.

wa-'in tu'minū etc.: Qur. 47:36.

fol. 17b:

'idhā qumtum etc.: Qur. 5:6.

mahmā ta'tinā bihi etc.: Qur. 7:132.

wa-mahmā yakun 'inda etc.: Ṭawīl. The author is Zuhayr²⁵¹, and the verse is from his Mu^ʿallaqa (verse 58).

'ayna taṣrif binā etc.: Khafīf. The author is Abū Hammām as-Salūī²⁵², and the verse is quoted by Sībawayhi in his Kitāb, vol. 1, p.384, as "'ayna taḍrib binā l-ghadāta taġidnā / naṣrifu l-Ṭsa naḥwahā li-t-talāqī". I have not been able to find any source which would give 'indahā for the penultimate word, as in the Asnā l-maṭālib, instead of the unanimously accepted naḥwahā.

fol. 18a:

'aynamā takūnū etc.: Qur. 4:78

ḥaythumā tastaqim etc.: Khafīf.

'in tubdū mā fī etc.: Qur. 2:284.

'ayyan-mā tad^ʿū etc.: Qur. 17:110.

matā 'aḍa^ʿi l-'imāmata etc.: Wāfir. Attributed amongst others to Suḥaym ibn Wathīl ar-Riyāḥī²⁵³. This is the second hemistich; the first goes: "'anā bnu Ġalā wa-ṭallā^ʿi/u th-thanāyā".

'ayyāna nu'minka etc.: Basīṭ.

fa-'aṣbaḥtu 'annā etc.: Ṭawīl. This is a contamination of two different verses, namely a) fa-'aṣbaḥtu 'annā ta'tihā taltabis (var. tashtaġir) bihā / kilā markabayhā taḥta riġlika shāġirū, Sībawayhi, Kitāb, vol. 1, p. 384, the author is Labīd²⁵⁴; and b) matā ta'tinā

²⁵¹ Fischer - Bräunlich, Indices, p. 238b.

²⁵² Fischer - Bräunlich, Indices, p. 166a.

²⁵³ Fischer - Bräunlich, Indices, p. 267a. — The others to whom this verse has been attributed are: al-Muthaqqib al-'Abdī, Abū Zubayd aṭ-Ṭāī, al-Ḥaġġāġ ibn Yūsuf ath-Thaqafī, and al-'Arġī.

tuhmim binā fi diyārinā / taǧīd ḥaṭaban ǧazlan wa-nāran ta'aǧǧaǧā, *Sībawayhi, Kitāb*, vol. 1, p. 396, the author is °Ubaydallāh ibn al-Ḥurr al-Ǧu°fi²⁵⁵. The contaminated form is also found in other grammatical works, cf. e.g. al-Kafrāwī, *Sharḥ*, p. 70, Khālīd al-Azharī, *Sharḥ*, p. 18, and Ibn Hishām, *Qaṭr*, p. 90²⁵⁶.
wa-'idhā tuṣibka etc.: Kāmil. Attributed to °Abd Qays ibn Khufāf al-Burǧumī or to Ḥāritha ibn Badr at-Tamīmī²⁵⁷. This is the second hemistich, the first goes "istaghni mā 'aghnāka rabbuka bi-l-ghinā". There is also a widely attested variant ending with taǧammālī.

li-yunfiq dhū sa°atin: *Qur.* 65:7.

fol. 19a:

dhakarahā Ibn °Aqīl: see Ibn °Aqīl, *Sharḥ*, p. 79-81.

mā hādhā basharan: *Qur.* 12:31.

wa-ḥ: This abbreviation (also on fol. 30a, 35b, and 43a) seems to stand for ḥīna'idhin (see Wright, *Grammar*, p. 25 D).

ṣāḥi: The analysis of this word from ṣaḥā, though theoretically possible, is of course a fruit of pure imagination.

fol. 20a:

fa-yashmalu l-°uqad etc.: Cf. Khālīd al-Azharī, *Sharḥ*, p. 3.

fol. 21a:

zāda rābi°an wa-sammāhu khālifa: Cf. Khālīd al-Azharī, *Sharḥ*, p. 4: "lā rābi°ata laḥā bi-l-ī°ǧāmi wa-lā lūfāta li-man zāda rābi°an wa-sammāhu khālifatān wa-°anā bi-dhālīka sma l-fi°li naḥwa ṣaḥ".

fol. 21b:

Note that this page has only 16 lines in manuscript A instead of the usual 17.

fol. 22b:

wa-khīra naṣbun etc.: Ibn Mālik, *Alfiya*, verse 260.

fol. 23b:

laysa mina m-birri etc.: A ḥadīth often quoted in grammatical works, e.g. in al-Kafrāwī, *Sharḥ*, p. 11, and Ibn Hishām, *Qaṭr*, p. 114 and Mughnī, vol. 1, p. 48. In canonical ḥadīth collections this ḥadīth is quoted in Classical Arabic, without the Ḥimyaritic peculiarities²⁵⁸.

On the analysis of al, cf. Ibn °Aqīl, *Sharḥ*, p. 48, al-Ushmūnī, *Sharḥ*, vol. 1, p. 136, and Ibn Hishām, *Qaṭr*, p. 112.

fol. 24a:

wa-tadrī...bi-ḍammatin muqaddaratīn °alā l-yā'ī l-maḥdhūfa...: The yā' of tadrī is of course not elided. Note that °Alī Nidā himself has later corrected the word tadrī here and above (verse 19) by adding the yā' which had been missing from the original.

fol. 24b:

²⁵⁴ See Brockelmann, *Gedichte des Labīds*, p. 5 (Arabic text); Fischer - Bräunlich, *Indices*, p. 92b.

²⁵⁵ Fischer - Bräunlich, *Indices*, p. 47a.

²⁵⁶ For some similar cases of talfiq, see Abdel-Tawab, *Das Kitāb al-gharīb*, p. 159-161.

²⁵⁷ Fischer - Bräunlich, *Indices*, p. 202a.

²⁵⁸ Cf. e.g. as-Suyūfī, *Ǧāmi°*, vol. 2, p. 137.

wa-ṣ-ṣaḥīḥ fihā kawnuhā li-t-tanfīs: Cf. e.g. Ibn Hishām, Mughnī, p. 663.

'inna l-kadhūba qad yaṣduq: A proverb frequently quoted in grammatical works. Cf. also e.g. al-Maydānī, Mağma^c, vol. 1, p. 25.

fol. 25a:

ṭaw^cu n-nafsi etc.: Cf. Ibn 'Aqīl Sharḥ, p. 207: "tarku yawman nafsika wa-hawāhā sa^cyun lahā fī radāhā". This seems to be the example 'Alī Nidā is after, but he appears to have remembered it wrongly here²⁵⁹. — Ibn 'Aqīl — like Ibn Hishām in his Awḍaḥ, vol. 2, p. 227 — quotes this as an example of a word intruding between muḍāf and muḍāf 'ilayhi. 'Alī Nidā also quotes a couple of other cases of shāhid verses and other examples out of their original context.

fol. 25b:

thumma badā lahum etc.: Qur. 12:35.

ismun ṣarīḥun 'aw mā fī ta'wīlihi etc.: This passage up to the Qur'ānic citation kafā bi-llāhi shahīdan (fol. 26a) is almost identical with Ibn Hishām, Awḍaḥ, vol. 1, p. 336 with only minor differences in wording.

tabāraka llāhu: Qur. 7:54, if this is to be taken as a Qur'ānic citation.

'a-wa-lam yakfihim etc.: Qur. 29:51.

fol. 26a:

mukhtalifun 'alwānuhu: Qur. 16:69 = 35:28.

wa-law lā daf^cu etc.: Qur. 2:251.

min qublata r-rağuli etc.: This ḥadīth is also quoted in, e.g. Ibn Hishām, Awḍaḥ, vol. 1, p. 336.

mā ḡā'anā min bashīrin: Qur. 5:19.

kafā bi-llāhi shahīdan: Qur. 13:43 = 17:96, or Qur. 4:79 = 4:166 = 48:28 depending on whether the wa- before the word kafā is taken to be a part of the citation or not.

hayhāta li-mā tū^cadūna: Qur. 23:36.

fol. 27a:

bi-mithlihi 'aw fī'lin etc.: Ibn Mālik, Alfīya, verse 286 (p. 148).

fol. 27a-b:

wa-ḥadhfu 'āmili etc.: Ibn Mālik, Alfīya, verse 291 (p. 150).

fol. 27b:

(fa-)nadlan Zurayqu etc.: Ṭawīl. The author is A^cshā Hamdān²⁶⁰. This is the second hemistich, the first goes: "'alā ḥīni 'alhā n-nāsa ḡullu 'umūrihim".

wa-l-'an^cāma khalaqahā lakum: Qur. 16:5.

fol. 28a:

'akhāka 'akhāka: This can also be taken as the beginning of a shāhid verse; see, e.g. al-Ushmūnī, Sharḥ, vol. 2, p. 195: "'akhāka, 'akhāka 'inna man lā 'akhā lahu / ka-sā'in 'ilā l-hayḡā bi-ghayri silāḥin", ṭawīl. The author is Miskīn ad-Dārimī²⁶¹.

²⁵⁹ Note also the hesitation in the writing of the last word in both manuscripts.

²⁶⁰ Fischer - Bräunlich, Indices, p. 21a (or according to others al-Aḥwaṣ or Ğarīr).

²⁶¹ Fischer - Bräunlich, Indices, p. 52b.

- fol. 29a:
 hādhihi...awlā...: Cf. aṣ-Ṣabbān, Ḥāshiya, vol. 2, p. 61 (commenting on an-nā'ib °an al-fā°il): "hādhihi l-°ibāratu 'awlā wa-'akhṣaru min qawli kathīrin al-maf°ūlu lladhī lam yusamma fā°iluhu li-ṣidqihi °alā "dīnāran" min ""u°ṭiya Zaydun dīnāran" wa-°adami ṣidqihi °alā ḡ-ḡarfi wa-ghayrihi mimma yanūbu °an al-fā°il".
- fol. 30a:
 ḥikat °alā nīrayni etc.: Rağaz. The author is Ru'ba²⁶². In Ibn Hishām, Awḍaḥ, vol. 2, p. 386, and al-Ushmūnī, Sharḥ, vol. 1, p. 323, there is a variant ḥikat; in Ibn °Aqīl, Sharḥ, p. 130, ḥikat, as in the Asnā l-maṭālib. layta wa-hal yanfa°u etc.: Rağaz. The author is Ru'ba²⁶³.
- fol. 30b:
 ṭarīqat Ibn Mālik: See Ibn °Aqīl, Sharḥ, p. 130-131.
- fol. 31b:
 'aqsama bi-llāhi etc.: Rağaz. The verse is attributed to Ru'ba²⁶⁴. The next verse is "mā massahā min naqabin wa-lā dabar", and the referent of Abū Ḥafṣ °Umar is of course °Umar ibn al-Khaṭṭāb, see, e.g. Ibn Hishām, Shudhūr, p. 435, and Qaṭr, p. 298.
- fol. 32a:
 laqad kuntum 'antum etc.: Qur. 21:54.
- fol. 32b:
 'uskun 'anta wa-zawğuka l-ğannata: Qur. 2:35.
 lam yaltazimhu Ibn Mālik: See Ibn Mālik, Alfīya, verse 559-560 (p. 259): "wa-°awdu khāfiḍin ladā °aṭfin °alā / ḍamīri khafḍin lāziman qad ġu°ilā // wa-laysa °indī lāziman 'idh qad 'atā / fi n-nathri wa-n-naẓmi ṣ-ṣaḥīḥi muthbatā".
- fol. 33a:
 fa-'idhā nufikha etc.: Qur. 69:13.
- fol. 33b:
 'atāka 'atāka l-lāḥiqūna etc.: Ṭawīl. This is the second hemistich, the first goes "fa-'ayna 'ilā 'ayna n-nağā'u bi-bağhlatin".
 'idhā dukkati l-'arḍu etc.: Qur. 89:21.
- fol. 34b:
 kamā fi l-Khulāṣa: See Ibn Mālik, Alfīya, verse 565 (p. 261).
- fol. 35a:
 wa-yas'alūnaka °an etc.: Qur. 2:217.
- fol. 35b:
 wa-man yaf°al etc.: Qur. 25:68-69.
 'inna °alayya llāha etc.: Rağaz.
- fol. 37a:
 wa-nādā Nūḥun etc.: Qur. 11:45.

²⁶² Fischer - Bräunlich, Indices, p. 169b (or anonymous).

²⁶³ Fischer - Bräunlich, Indices, p. 39b.

²⁶⁴ Fischer - Bräunlich, Indices, p. 84a (or °Abdallāh ibn Kaysaba or anonymous or °Umar ibn al-Khaṭṭāb himself).

'i°dilū huwa etc.: Qur. 5:8; i.e. the word °adl, to which the following huwa refers, is latent in the verb 'i°dilū, being the maşdar of the verb.

fol. 38a:

mubtada': For a clearer definition of the mubtada', see Ibn °Aqīl, Sharḥ, p. 51-52, on which °Alī Nidā seems to depend here.

wa-'an taşūmū etc.: Qur. 2:184.

la°alla 'Abī l-Mighwāri etc.: Ṭawīl. The author is Ka°b ibn Sa°d al-Ghanawī or, according to some, Sahm al-Ghanawī²⁶⁵. This is the second hemistich, the first goes "fa-qultu d°u 'ukhrā wa-rfa°i ş-şawta da°watan".

ghayru lāhin °idāka etc.: Khafīf.

ghayru ma'sūfin °alā etc.: Mađīd. The author is Abū Nuwās²⁶⁶.

fa-khayrun naḥnu °inda etc.: Wāfir. The author is Zuhayr ibn Mas°ūd ađ-Ḍabbī²⁶⁷.

fa-khabīrun Banū Lihbin etc.: Ṭawīl. The author is an unnamed Ṭayyī'ite²⁶⁸.

fol. 39b:

The passage beginning with wa-'ammā ğumlatun is almost like a paraphrase of Ibn °Aqīl, Sharḥ, p. 55²⁶⁹.

al-ḥāqqa mā l-ḥāqqa: Qur. 69:1-2.

al-qāri°a mā l-qāri°a: Qur. 101:1-2.

fol. 40b:

'inna °iddata sh-shuhūri etc.: Qur. 9:36.

wa-mā khalaqnā etc.: Qur. 22:16 = 44:38.

fol. 41a:

ġā'a Zaydun tanqādu etc.: Cf. Ibn °Aqīl, Sharḥ, p. 178 "ġā'a °Amrun tuqādu l-ġanā'ibu bayna yadayhi", which seems to be the example °Alī Nidā is aiming at.

fol. 42a:

wa-khtārahā Ibn Mālik: See al-Ushmūnī, Sharḥ, vol. 1, p. 391, and Ibn °Aqīl, Sharḥ, p. 162: "wa-khtāra l-muşannifu fī ghayri ḥādhā l-kitābi 'anna n-nāşiba lahu 'illā wa-za°ama 'annahu madhhabu Sibawayhi".

fol. 43b:

mā stathnat illā etc.: Ibn Mālik, Alfiya, verses 316-317 (p. 162).

fol. 44a:

wa-ḥaythu ġarrā etc.: Ibn Mālik, Alfiya, verse 330 (p. 169).

hadyan bāligha l-Ka°bati: Qur. 5:95.

yā rubba ghābiṭinā etc.: Başīṭ. The author is Ğarīr²⁷⁰.

fol. 45b:

sa'altuhū min thaghrihī qublatan etc.: Sarī°.

wa-man yaşṭabir li-l-°ilmi etc.: Ṭawīl.

²⁶⁵ Fischer - Bräunlich, Indices, p. 16b.

²⁶⁶ Fischer - Bräunlich, Indices, p. 271b.

²⁶⁷ Fischer - Bräunlich, Indices, p. 214b.

²⁶⁸ Fischer - Bräunlich, Indices, p. 42b.

²⁶⁹ See above, Chapter 3.3.1.

²⁷⁰ Fischer - Bräunlich, Indices, p. 280b.

fol. 47a:

yanbaghī lahu taqdīmu (...) wa-yaṭluba (...): Note the missing of 'an before the verb, a frequent feature in post-Classical Arabic, cf. e.g. Beeston, BSOAS 40 (1971), p. 291.

fol. 48a:

fakhr: Cf. al-Fīrūzābādī, Qāmūs, vol. 3, p. 455, s.v. fakhr: "al-fakhr (...) at-tamadduḥu bi-l-khiṣāli ka-l-iftikhār (...)"

ghurraṭ al-Muḥarram (...) sanat 'iḥdā wa-sittīn ba'ḍa l-mi'atayn wa-l-'alf: = 10th January 1845.

yawma l-'arba': Note the colloquial form used by the copyist.

thamāniya wa-'ishrīna etc.: = March 8th 1845.

fol. 48a*:

yawma th-thalāth: Note the colloquial form used by the copyist.

ghurraṭ Rabī' ākhar etc.: = April 9th 1845

5. Bibliography

5.1. Abbreviations

EI1 = Enzyklopædia des Islam, vol. 1-4, 1913-1934.

EI2 = The Encyclopædie of Islam, New Edition, vol. 1- , 1960- .

GAL = Brockelmann, GAL (see Chapter 5.2.2.).

GAL S = Brockelmann, GAL S (see Chapter 5.2.2.).

Qur. = Qur'ān

WKAS = Wörterbuch der klassischen arabischen Sprache, vol. 1-, Wiesbaden 1970-.

5.2. European works

°Abbūd, Sprichwörter = S. °Abbūd, 5000 arabische Sprichwörter aus Palästina. Arabischer Text. Mitteilungen des Seminars für Orientalische Sprachen an der Universität Berlin. Beiband zum Jahrgang 36, Berlin 1933.

Abdel-Tawab, Das Kitāb al-gharīb = R. Abdel-Tawab, Das Kitāb al-Ġarīb al-muṣannaf von Abū °Uḥayr und seine Bedeutung für die nationalarabische Lexikographie. Diss. München 1962.

Ahlwardt, Verzeichnis = W. Ahlwardt, Verzeichnis der arabischen Handschriften der königlichen Bibliothek zu Berlin, vol. 1-10, Berlin, 1887-1899.

Arberry, Koran = A.J. Arberry, The Koran Interpreted, vol. 1-2, London 1955.

Aro, Handschriften = J. Aro, Die arabischen, persischen und türkischen Handschriften der Universitätsbibliothek zu Helsinki. Studia Orientalia 23:4 = Publications of the University Library at Helsinki, 28, 1959.

Baer, Fellah = G. Baer, Fellah and Townsman in the Middle East, London 1982.

Beeston, BSOAS 40 = A.F.L. Beeston, Notes on a Middle Arabic 'Joseph' Poem.