The Former ISTAC Library in Kuala Lumpur and Its Islamic Manuscripts. Travel Notes*

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Abstract

This article first describes manuscript collections in the former ISTAC, the International Institute of Islamic Thought and Civilisation in Kuala Lumpur. These are mostly Middle-Eastern collections that were commercially acquired in the 1980s and 1990s. They have been described briefly in a number of catalogues that are little known outside the ISTAC. The present article also discusses some earlier provenances of the manuscripts.

A number of the ISTAC manuscripts have been described here in detail. Some of these are illustrated copies of the prayerbook Dalāʾil al-Khayrāt by al-Ǧazūlī from a variety of origins: the Maghrib, the Mashriq and India (one of which has a remarkable iconography), but the article also treats several other texts; more specifically, a collection of texts on the phenomenon of the Isnād, with a number of readers’ notes, Iǧāzāt and transmission certificates. A short note on an as yet little-known manuscript of Firdawsī’s Shāhnāma concludes these travel notes.

Keywords


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Here follow notes that I wrote in March 2012, on my second visit to ISTAC, the International Institute of Islamic Thought and Civilisation, in Kuala Lumpur. Much has changed in recent years, however. ISTAC itself no longer seems to exist, and, if I understand correctly, its collections have been either physically or at least administratively incorporated into the Central Library of the International Islamic University of Malaysia (IIUM) in Kuala Lumpur. What used to be ISTAC has now been converted into the Center for Strategic Continuing Education and Training (CRESCENT). This new institute has nothing to do with the old ISTAC. That said, according to my sources, the ISTAC manuscripts and the library still seem to be in CRESCENT. Below, I describe ISTAC and its collections as I found and used them during my visit in 2012.

High on a hill in Taman Duta, Kuala Lumpur, Malaysia, with a commanding view over the surroundings, overlooking an affluent neighbourhood of villas set in lush gardens, stands a castle-like compound, built as if inspired by an Orientalist fairy tale. Visitors who know the Alhambra will immediately recognize one of the sources of inspiration of the spiritual architect and actual founder of this place, the International Institute of Islamic Thought and Civilization, or ISTAC as it is commonly known, which was established in 1987. In 1996, I had the pleasure to visit ISTAC for the first time and to meet its founder, Prof. Syed Muhammad Naquib al-Attas (* Bogor, 1931), a prominent Muslim intellectual in Malaysia. That was at ISTAC’s previous location at Damansara Heights. In March 2012, I visited ISTAC once more, now at its new location in Taman Duta. Prof. al-Attas in the meantime had left ISTAC and his place as dean and director of the Institute had been taken by Prof. Hassan Ahmad Ibrahim, originally from Sudan, who had been with ISTAC for many years. Since 2002, ISTAC has lost its independent status and has become a Kulliyyah, faculty or campus, in its own right within the organizational framework of the IIUM. That large institution has its headquarters on the campus at Gombak, north of the Kuala Lumpur City Centre. In 2012, ISTAC had slightly over a hundred graduate students from many different countries, most of them interns living on the compound. They followed MA and PhD programmes, the teaching staff consisted of seven professors, with an administrative and technical staff of some fifteen persons. ISTAC was also a publishing house, with an impressive output on Islam-related subjects, in English, Arabic and Persian. As is often the case, these books are not found in regular bookshops, but can only be purchased directly from the publisher. A colourful Bulletin was published at regular intervals.1 In 1996, ISTAC was a publishing house, with an impressive output on Islam-related subjects, in English, Arabic and Persian. As is often the case, these books are not found in regular bookshops, but can only be purchased directly from the publisher. A colourful Bulletin was published at regular intervals.1 In 1996,

1 I have seen the issue of January 2011-June 2011: http://www.islamicmanuscripts.info/reference/books/Attas-1998-Istac-illuminated/ISTAC-Bulletin-2011-1.pdf. For a course pro-
Prof. al-Attas personally showed me the rich collections of manuscripts and books that he had assembled over the years, and now I had returned, somewhat belatedly, to take a closer look at some of them.

The Leiden Connection

The ISTAC manuscripts were not altogether unknown to me, as I had already seen quite a few of them in Leiden. Initially, that was in Brill’s antiquarian bookshop, which, in the early 1990s, had developed into the ‘Oriental Antiquarium’ of Mr. Rijk Smitskamp (*1941), who had obtained it from Brill on favourable terms via a management buy-out. Mr. Smitskamp has been a major supplier to Prof. al-Attas, as the latter told me when we met. Whenever he came to the Netherlands, Mr. Smitskamp collected him from Amsterdam airport. Not just the purchase of single titles, but the acquisition of entire collections formed part of their ongoing conversations and negotiations. The role of Mr. Smitskamp in the international Oriental(ist) booktrade should not be underestimated, so please permit me to elaborate somewhat on this subject. Many private and public collectors cried hell and damnation about the prices instituted by Mr. Smitskamp, but what he actually did was give the materials that he offered for sale their value, and he did so in a visionary way. After he closed down his bookshop in 2006, his place and role were not taken up by anyone else, and subsequently the market has suffered, both in terms of value levels and of the diversity of what is on offer. When it was evident that Mr. Smitskamp was about to leave the field, it was clearly up to other players in the field to take over his activities. But, so far, this has not happened.

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3 To name but one example: The retired Leiden professor of theology, P.Sj. van Koningsveld, played a pivotal role for many years in getting manuscripts to Mr. Smitskamp and in the same period assembled an important collection of manuscripts for himself, mainly from Morocco. When he decided to sell some or all of his manuscripts, from 2008 onwards, he did so through the Leiden auctioneers Burgersdijk & Niermans. When I saw on the auctioneer’s website how much these manuscripts had changed hands for, I could not help but feel sorry...
skamp could not find a successor to continue his business, he closed down and what remained of his stock was auctioned off by the Leiden-based auctioneer Burgersdijk & Niermans, but not before his local clients, including myself, had been offered the opportunity to pick from it with discounts of up to 90 per cent. On that occasion, I also took with me, for free, Mr. Smitskamp’s entire offprint collection, which otherwise would have been destroyed for lack of demand.

Mr. Smitskamp donated his entire archive to the Library of Leiden University where it arrived in September 2007 in 46 cardboard boxes, containing correspondence covering the period between 1970–2004. In addition, there were 18 boxes filled with annotated sales catalogues from the period between c. 1930–2005, a further 12 boxes with special files and photographs, and, finally, 90 cases filled with cards containing information on books sold. There is, apparently, a descriptive guide to the archive, produced by Mr. Smitskamp, but I have never seen it. Once fully described and accessible, the Smitskamp archive will provide unique insights into the Oriental(ist) book trade in the twentieth century as conducted from Leiden. This archive does not include the archives of the well-known Leiden publishing house of Brill’s. The static archive of that firm, Mr. Smitskamp’s employer for a number of years, and of its predecessor Luchtmans (1683–1848), is kept in the University Library of Amsterdam. I assume that information about the sales to Prof. al-Attas can be found in the Smitskamp archive.

Mr. Smitskamp himself was an acknowledged expert on the history of Oriental printing, as becomes clear from his numerous scholarly contributions to his own sales catalogues, which culminated in his erudite reference work Philologia Orientalis. He maintained a close relationship with many prominent schol-

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4 The collection Smitskamp/Het Oosters Antiquarium is now registered in the Leiden Library as Or. 26.571-Or. 26.574. Mr. Smitskamp’s actual archive is in Or. 26.571. Or. 26.572 contains the correspondence of Anton Schall (1920–2007). Or. 26.573 contains the correspondence of Rafael Guevara Bazan (d. 1998). Or. 26.574 contains additional archival documents, the origins of which could not be established. In May 2007, Mr. Smitskamp stipulated an embargo of ten years for the correspondence and the sales ledgers. That period has now passed. A summary note about the collection can be found at: https://socrates.leidenuniv.nl/R/-?func=dbin-jump-full&object_id=173791.

ars, who would buy from his catalogues, and whose widows would sometimes sell their late husbands’ libraries back to the Antiquarium. Mr. Smitskamp published, both as Brill’s antiquarian bookseller and later as his own Oriental Antiquarium, several high-quality sales catalogues, some of which have acquired the status of reference works. It sometimes happened that the complete contents of a catalogue was sold to a single, affluent buyer, who would thereby obtain not only the manuscripts and books, but also the added value of a state-of-the-art bibliographical and philological description. Some such collections have ended up in the ISTAC library. At one point, even one of Mr. Smitskamp’s freelance cataloguers, Mr. Herman de Leeuw, came to ISTAC’s library to work there as a cataloguer for about a year.

ISTAC’s early history and that of its founder and first director are irrevocably intertwined. This becomes clear from the coffee-table book *Istac Illuminated*, written in 1998 by Prof. al-Attas’s daughter Sharifa Shifa al-Attas. It contains, among other things, numerous architectural and interior design drawings and some calligraphy by Syed Muhammad Naquib al-Attas himself, who is referred to in the book simply as ‘the Professor’. He is evidently a man of multiple talents. The ISTAC that we see in *Istac Illuminated*, however, is the first campus, at Damansara Heights. That too was designed, from its initial concept down to the tiniest detail of landscaping, architecture and interior decorating, by Prof. al-Attas, whose portrait features in the book no less than 17 times. The construction of the present campus, the castle-like complex in Taman Duta, which was also designed, from beginning to end, by Prof. al-Attas, had already started when *Istac Illuminated* was published. The new building makes a much less friendly and welcoming impression than the former campus. It is as if the poetry of the first building had solidified into prose, or, as if the architect, who in a playful and optimistic mood had built the first ISTAC, had now grown

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8 *Istac Illuminated* mentions important foreign visitors to ISTAC. Mr. Smitskamp and I are mentioned next to one another among the non-Muslim visitors from Europe (p. 235).
pensive, even doubtful. It is also possible that Prof. al-Attas had fallen for a common fallacy, namely that twice as big is twice as beautiful. One of the first things he told me, when we met in 1996, was that he was deaf on one side due to an artillery accident when he was still an army officer. One wonders whether he, by the irony of a cruel fate, had also become deaf to the signals of time. Being a living legend can be a lonely existence, but his departure from ISTAC certainly took much of the vibrancy out of the Institute.

These are significant changes and *Istac Illuminated* has become a historical source as it shows the first ISTAC, which no longer exists. Just how much that earlier situation has become history is exemplified by the photographs showing the then president of ISTAC’s board, Dato’ Seri Anwar Ibrahim, who, till 1998, was Malaysia’s Deputy Prime Minister. His subsequent fall from power, with an aftermath of bizarre trials, convictions and releases, and his impressive and triumphant return in 2008 to Malaysia’s parliament as leader of the opposition, has completely overshadowed any previous information about him. But his predicament continues and, since 2015, he has been serving yet another jail term. Needless to say, his name no longer appears on ISTAC’s official website.9 Mona Abaza has sketched the political and religious networks that were operative at the time ISTAC was founded, and she has described Anwar Ibrahim’s role in this. Suffice it to state here that this is a most complex matter, which has everything to do with Malaysian power politics and religion, and almost nothing to do with ISTAC’s manuscripts, which are the subject of the present article.10

A large part of *Istac Illuminated* (pp. 118–221) is about ISTAC’s library. A library usually survives people; indeed, this is often the intention of its founders, and, in the end, it is all that materially remains of an institution. Sharifa Shifa al-Attas’ description of ISTAC’s library is, till now, the only published illus-

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9 Mona Abaza, ‘Intellectuals, Power and Islam in Malaysia: S.N. al-Attas or the Beacon on the Crest of a Hill’, in: *Archipel 58* (1999), pp. 189–217, on p. 205, says of the old ISTAC: ‘It is no coincidence that ISTAC is located near the Seri Perdana, the Prime Minister’s official residence, the Ministry of Education and other Ministries at Pusat Bandar Damansara. Visitors to ISTAC enjoy a view of a hill where the nouveau riche financial class and the foreign embassies are located and where the condominiums and villas are blooming. The Beacon on the Crest of a Hill, the title of one of the publications of ISTAC, is none other than S.N. al-Attas himself.’

10 She writes: ‘Meanwhile Anwar Ibrahim, was in the centre of politics and decision making. [...] The endeavour of ISTAC could be seen as the result of close teacher/student relationship between al-Attas and Anwar Ibrahim. Ibrahim was one of the main brains in creating and “generously” financing ISTAC.’ Abaza, ‘Intellectuals’, p. 198.
trated description of the highlights of the collection. There are, at present, several (unpublished or semi-published) bibliographical resources for the ISTAC library and a list of these, in as far I have seen them, follows below. None of these simply produced booklets, often no more than photocopies bound together, has a visual dimension, and *Istac Illuminated* remains the only illustrated bibliographical resource of the library. In the meantime, I have put online most of the ISTAC catalogues that I could lay hands on.

The Weisweiler Collections in Leiden and Kuala Lumpur

The scholarly collections of Max Weisweiler (1902–1968) are now divided between Kuala Lumpur and Leiden. The printed books are in the ISTAC library and the archive is in the library of Leiden University. Prof. al-Attas purchased the books *en bloc* for the ISTAC library and Mr. Smitskamp let me purchase the archive on behalf of the Leiden library. Prof. al-Attas was bent upon acquiring complete scholars’ libraries, and Mr. Smitskamp must have been happy to oblige as he had quite a few in stock. During my short visit to the ISTAC library in March 2012, I saw several inventories and search lists of such sub-collections. These bear the names of their former owners: Dietrich Brandenburg (1930–1994), a German ophthalmologist with an interest in Oriental art; Robert Brunschvig (1901–1990), a French historian of Islam; Fazlur Rahman (1919–1988), an Islamic philosopher and sometime teacher of Prof. al-Attas; Bertold Spuler (1911–1990), a German Orientalist polymath. There is also an Oleg Grabar collection, but I have not seen a separate catalogue for this. The same goes for the collection of Abdul Rahman Barker, and others. The reading room of the ISTAC library has special sections devoted to these formerly private libraries with the names of the previous owners on large panels. These were cherished

11 Some images could be seen, including a small slide show, in the library's website at http://www.iium.edu.my/lib/about-us/branch-libraries/istac-library. The site gave a general introduction and some statistics. At time of writing (August 2017), it is no longer online. ISTAC's online catalogue is incorporated in IiUM's general catalogue.

12 They are also mentioned by Abaza, ‘Intellectuals’, p. 205.


15 Information taken from a flyer ‘ISTAC Library, IiUM Kuala Lumpur Campus’. Several items from Dr. Barker’s collection are described below.
by al-Attas. In some of the catalogues of these sub-collections he had the following standard text included:

This personal library has been acquired by ISTAC at considerable cost. Therefore, one section has been specially set up for the commemoration of the former owner, so that the collection can be kept intact. In order to achieve this, it has been separately arranged, not a single book from this collection is allowed to be taken out of the library without permission from the Founder-Director of ISTAC.

This is also the case for the Max Weisweiler collection, but there is a difference. Weisweiler's books have been described in a slender volume of ISTAC's Bibliographical Series, and the Weisweiler archive in Leiden has now been described in detail by Beate Wiesmüller. At the time of acquisition, Mr. Smitskamp told me that he preferred the archive to go to the Leiden library, rather than abroad. I was immediately fascinated by the archive, which is particularly important for the history of Islamic bookbinding, and I asked Ms. Wiesmüller, an intern in the Leiden library in 1996–1997, to compile a catalogue.

The Manuscripts in the ISTAC Library

A visitor to the ISTAC library, who comes to have a look at ISTAC's manuscripts, is immediately baffled by the almost total lack of bibliographical tools for the collection. There is not even a browsable inventory or list with a simple summary of the library's manuscript holdings. The absence of a numerus currens system places the collection in immediate jeopardy. The fact that numerous manuscripts have not been foliated or paginated makes them unfit for scholarly research. There are no class-marks of the manuscripts given in any of the


17 Das Max Weisweiler-Archiv der Universitätsbibliothek Leiden. Verzeichnet und beschrieben von Beate Wiesmüller. Leiden (Universitätsbibliothek Leiden) 2007. Codices Manuscripti xxxvii. In addition to the interest that Prof. al-Attas and I shared in the Weisweiler collection, we were both customers of Brill's and Smitskamp's. Brill's catalogue No. 555, which is referred to below on several occasions, contains a number of items, some of which are now jealously guarded in Kuala Lumpur (and presently described by me), while others adorn the shelves of the Leiden library.
available traditional bibliographical tools, as each catalogue starts numbering from 1 onwards. There is considerable confusion about the total number of the manuscripts. In the undated website of the ISTAC library, the number of manuscripts is given as 2554 volumes in book form.\(^{18}\) The traditional tools, by which I mean the simply printed manuscript catalogues made in the course of 1994–1995 by several of ISTAC’s librarians, mention a much smaller number: Arabic: \(216 + 162 = 378\) volumes, Persian: 331 volumes, Turkish: 200 volumes, Urdu: 412 volumes. This gives a total of 1321 volumes. Sharifa Shifa al-Attas, in 1998, mentions approximately 2,000 manuscripts in book form.\(^{19}\)

**Traditional Bibliographical Resources Available in the ISTAC Library**

There are several manuscript catalogues available in the ISTAC library. They are either unpublished or, if they were published, almost certainly had a very limited circulation. The Turkish manuscript catalogue of 1995, for instance, mentions that it is vol. 9 of the Bibliographical series of the Library, a series which seems to be unknown beyond the boundaries of ISTAC’s compound.

Apart from these manuscript catalogues, there are several more booklets available, all of which refer to collections of printed works and are related to specific scholarly collections. The two volumes of the Spuler catalogue are No. 4 in the Bibliographical series (1994), the Weisweiler volume is No. 6 (1994), the Brunschvig volume is No. 7 (1994), and the Brandenburg volume is No. 10 in the series (1995–1996). One wonders what can have been the content of vols. 1–3, 5 and 8 of this series? Most are available, on request, from the library’s circulation counter. I have seen the following volumes, which I have since put online:


\(^{18}\) [http://www.iium.edu.my/lib/about-us/branch-libraries/istac-library](http://www.iium.edu.my/lib/about-us/branch-libraries/istac-library) (this page, last accessed on 11 March 2012, can no longer be found). It must date from 2002 or later as it is part of the website of the International Islamic University of Malaysia (IIUM). The site mentions a collection of no less than 17,922 volumes in micro format. As these are probably copies of originals in other collections, they need not detain us at this time.

\(^{19}\) *Istac Illuminated*, p. 120. That number must include the Malay manuscripts, a catalogue for which I have not seen.
short title and an Introduction; this is followed by 82 pp. containing longer or shorter descriptions of 331 items numbered 1–331; then follow iv pp. with a title index).\(^{20}\)

Haji Ali bin Haji Ahmad, *Catalogue of Arabic manuscripts in the Library of the International Institute of Islamic Thought and Civilization. volume 1* [Kuala Lumpur] (The Library, The International Institute of Islamic Thought and Civilization) 1994. [iii] + 61 + v pp. (The pp. i–iii at front give the title-page, a short title and an Introduction; this is followed by 61 pp. containing longer or shorter descriptions of 216 items numbered 1–216; then follow 5 pp. with a title index).\(^{21}\)

Haji Ali bin Haji Ahmad, *Catalogue of Arabic manuscripts in the Library of the International Institute of Islamic Thought and Civilization. volume 2* [Kuala Lumpur] (The Library, The International Institute of Islamic Thought and Civilization) 1994. [1] + viii + 36 pp. (p. i at the beginning is the short title only and there is no full title-page; pp. i–viii at front give the title index; this is followed by 36 pp. containing longer or shorter descriptions of 162 items numbered 1–162; then follow v pp. with a title index).\(^{22}\)

Haji Ali bin Haji Ahmad & Zainiah Haji Md. Sood, *The Ottoman Turkish Manuscript Collection. An annotated title catalogue*. [Kuala Lumpur] (The Library, The International Institute of Islamic Thought and Civilization) 1995. [iv] + 82 pp. on p. [iii]: ‘Library. International Institute of Islamic Thought and Civilization (ISTAC). Bibliographical series, No. 9 (July 1995)’. The arrangement of the material is alphabetical according to the title of the work. (pp. i–iv at front give the title and the short title with the series indication; this is fol-


ollowed by 82 pp. containing descriptions of 200 Turkish manuscripts, which have been given serial numbers 1–200 after the alphabetical arrangement of the material; a title index is therefore not necessary).  

The following are printed catalogues of specific scholars’ collections:


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Some Manuscripts of the ISTAC Collection

I was unable to describe a great number of manuscripts in the course of my two and a half days' work in the former ISTAC library, not least due to obstruction from the the library management on the ISTAC compound. This is not a personal criticism. Nobody, as I understand it, had direct access at the time to original manuscripts in the ISTAC library, and I wonder how codicology will ever thrive in an environment where looking at the manuscript as a three-dimensional object is made impossible for, apparently, no good reason. I eventually acquired access to some original manuscripts, and on the basis of the notes I made and the photographs I took, I have compiled the present descriptions. I made a selection, which concurred with my bibliographical interest at the time. It is evident that the entire collection, both the one in the ISTAC Library and the one in the Central Library of the IUM, deserve a full catalogue. I hope that the descriptions that follow make the responsible administrators aware of the unknown and largely unexplored treasures that are kept hidden within their institutions, far from the profane hands of researchers like me. I can only hope (and maybe pray) that they will be generous in making available the original manuscripts to interested scholars and not subject their qualified readership to the same misery that I experienced before I finally gained access to the collection.

Copies of Dalāʾil al-Khayrāt

Ar. Cat., vol. 1, p. 1 [ms 2]

Dalāʾil al-Khayrāt wa-Shawāriq al-Anwār fī Dhikr al-Ṣalāt ‘alā al-Nabī al-Mukhtār, a copy from the Mashriq (to judge from the script), of the prayer book by Muhammad b. Sulaymān al-Ǧazūlī (d. 869/1465), GAL G 11, 252, but without specific clues from where exactly in the Mashriq. The ISTAC catalogue mentions Syria as a possible provenance, but does not give an argument for this.

Yellowish European laid paper, watermark unidentified, 15.7×10.5 cm, [3] (extra fly-leaves) + 188 + [ii] ff., fully vocalized Naskh script for the text, and Thuluth script often without vowels for the headings, black ink with rubrica-

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26 At the time, I used a small Lumix DC Varion camera, suitable for holiday snapshots but little else. The illustrations to this article were made with that camera. Since then, I have improved my equipment and I now use a semi-professional Canon G5X.
tion, with occasional use of blue ink as well (e.g. ff. 1\textsuperscript{a}–2\textsuperscript{a}, 26\textsuperscript{b}–28\textsuperscript{a}), 9 lines to the page, entire text set within a composite frame (red, blue) and a wider single frame (red), where the space between the frames is occasionally used for marginal notes, copied by Ḥusayn b. al-Sharīf Muḥammad al-Qādirī, dated 15 Ramaḍān 1163 (1750, colophon on f. 188\textsuperscript{b}), catchwords at the bottom of each verso page, European binding with blind stamped ornamentation.

The text is illuminated and illustrated with additional colours green and gold: ʿUnwān (f. 1\textsuperscript{b}), the Prophet's burial chamber in Medina, al-Rawḍa al-Mubāraka (f. 28\textsuperscript{b}), the Prophet's Minbar in Medina (f. 29\textsuperscript{a}).

The text shows the following divisions:

f. 1\textsuperscript{a}. Title-page: كتاب | دلائل الخيرات | وشوارق | الأزور على التقام والكمال أمين | ثم.
ff. 1\textsuperscript{b}–2\textsuperscript{a}. Beginning of the introductory part, as usual, but damaged.
ff. 3\textsuperscript{b}–4\textsuperscript{a}. Faṣl fi faḍl al-Ṣalāt ...

f. 21\textsuperscript{a}. Asmāʾ Sayyidinā ..., enumeration the names of the Prophet Muḥammad.

f. 27\textsuperscript{a}. Ṣifat al-Rawḍa al-Sharīfa al-Mubāraka, with a much longer text than usual (ends on f. 30\textsuperscript{b}).

ff. 27\textsuperscript{b}–28\textsuperscript{a}. Notes by a later authority, al-Mawlā Shihāb Efendī (f. 27\textsuperscript{b}), and al-Shihāb Ibn Ḥaǧar [Shihāb al-Dīn Aḥmad Ibn Ḥaǧar al-Haythamī (d. 973/1565)], which are usually absent in copies of Dalāʾil al-Khayrāt.

ff. 28\textsuperscript{b}–29\textsuperscript{a}. Miniatures of Medina: at right the Rawḍa, at left the Minbar. The emblematic images of the niche with a lamp are given.

f. 29\textsuperscript{b}. The twofold anecdote related by ʿUrwa b. al-Zubayr begins here.

The division of the text is in fractions:

f. 31\textsuperscript{a}. Beginning of the prayer book: Faṣl fi Kayfiyyat al-Ṣalāt ʿalā al-Nabī ...

f. 63\textsuperscript{a}. End of the first Quarter: kamila al-Rubʿ al-Awwal ...

f. 75\textsuperscript{a}. End of the first Third: kamila al-Thulth al-Awwal ...

f. 99\textsuperscript{a}. End of the first Half: kamila al-Niṣf al-Awwal ...

f. 132\textsuperscript{b}. End of the second Third: kamila al-Thulth al-Thānī ...

f. 145\textsuperscript{a}. End of the third Quarter: kamila al-Rubʿ al-Thālith ...

f. 188\textsuperscript{b} gives the end of the fourth Quarter which is followed by the colophon:

وكان الفراغ على يد كاتبها | الفقير حسن ابن الشريف | محمد القادر في | خمس عشر شهر |

Ramadan | المبارك | سنة 1163 | ثم

Earlier provenances:

- Ex-collection Charles Adrien Casimir Barbier de Meynard (1826–1908), a French Orientalist. His stamps (‘Bibliothèque de Mr Barbier de Meynard’) are visible on ff. 1r, 188v. Barbier de Meynard’s collection of manuscripts must have ended up with Brill’s antiquarian bookshop a long time ago and they were dispersed in the course of time. The Leiden Library, for example, purchased an illustrated Persian translation of al-Qazwīnī’s ʿAğāʾib al-Makhluqāt from the Barbier de Meynard collection in as early as 1958 (now ms Leiden Or. 8907, with the same owner’s stamp), and more manuscripts of his collection must be around.

- Ex-collection-Dr. Muḥammad ʿAbd al-Raḥmān Barker, Montreal 17 September 1963, according to a note in an Indian Arabic Nastaʿlīq hand on the fly-leaf in front. Dr. Muhammad Abdur Rahman Barker (the American convert to Islam, Philip Barker, 1929–2012), was a multifaceted Orientalist scholar, author of fantasy fiction and designer of games. How the present manuscript finally arrived in Kuala Lumpur is not documented. There are several personal links between former professors of McGill University in Montreal, where Barker taught, and ISTAC. Some more manuscripts from the Barker collection are described below.

- There are no ISTAC owner’s traces or stamps in the manuscript, except ‘A 2’, written in pencil inside the front cover, and the label on the spine: ‘Arabic | MSS 2’.

Ar. Cat., vol. 1, p. 4, No. 18

Dalāʾil al-Khayrāt wa-Shawāriq al-Anwār fī Dhikr al-Ṣalāt ‘alā al-Nabi al-Mukhtar, a copy from the Maghrib of the prayer book compiled by Muḥammad b. Sulaymān al-Ǧazūlī (d. 869/1465), GAL G II, 252. A disorderly bound and incomplete manuscript. The volume was evidently produced as a luxury copy. European laid paper, 21 x 15.2 cm, 151 ff. (unnumbered), occasionally heavily repaired, many added margins and edges, sometimes brittle paper due to the corrosion of the ink; damage by insects throughout visible, fully vocalized expertly written Maghribi script, black ink with rubrication, some names and references (such as the name of the Prophet Muḥammad, his daughter ʿĀʾisha,

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his companion Ibn al-Zubayr) and the Tahlīl, references to God, are written in Maghribi Thuluth script in gold ink with black outline, 10 lines to the page, entire text set within a composite frame (red, blue), full-page illumination at the beginning (f. 1b) and other illuminations of smaller size in the volume. Bound in a stiff modern cloth European binding with an old label on spine: ‘Dalā‘il al-Khayrāt | Shaykh al-Juzūlī’.

f. 1a. Originally a blank page. Some names of owners can be read. All of these notes are dated to the 12th/18th century, which gives an ante-quem dating for the manuscript: ‘Abd Rabbihi Muḥammad ..., 114? (between 1140–1145/1727–1733); Sīdī Muḥammad b. Laḥsan, 1145 (1732–1733); ‘Abd Rabbihi ... Abdallāh b. al-Marhūm al-Ḥāǧǧ ... 1177 (1763); Aḥmad b. ... Ṣāliḥ al-Sa‘dī, Rabī‘ 1 1218 (year not clear, 1793–1794).

f. 1b. Illuminated opening page, divided into three parts, with text in Maghribi Thuluth script, written in gold with black or coloured outline, depending of the background. The upper and lower part of the page each contain a rectangle in which the text is written against a background of floral patterns. The central part consists of an oval cartouche set in a frame made of multiple illuminations. The illuminated border with floral motives in the outer margin of the opening page is now almost completely lost. This page, f. 1b, is only half of an illuminated double opening. It contains this text:

The opposite page, formerly f. 2a, is less illuminated. It was misbound and can now be found somewhere beyond halfway through the volume.

f. 3a. Šifat al-Rawḍa al-Mubāraka ..., written in Maghribi Thuluth script in gold ink with black outline:

f. 3b–4a. Double illustration, showing the Prophet Muḥammad’s burial chamber in Medina, al-Rawḍa al-Mubāraka, at left, and the Prophet’s Minbar and Mihrāb, also in Medina, at right. These are the two emblematic images in the form of a niche with a lamp, both set in an illuminated frame. The graves in the burial chamber are provided with captions, from top to bottom: the Prophet

f. 4b. Hākadhā dhakaraḥu ʿUrwa b. al-Zubayr ...

f. 5a. wa-qālat ʿĀʾisha ...

f. 5b. The actual beginning of the prayer book. Faṣl fī Kayfīyyat al-Ṣalāt ʿalā al-Nabi ...

In the upper and left margins of f. 6a is a recently written reference in Ruqʿa script to Monday, and the first Ḥizb. The division of the Dalāʿil al-Khayrāt into Ahzāb was first made in the Mashriq, and that is where the manuscript may have been before it ended up in Europe or Kuala Lumpur. The original division of the Dalāʿil al-Khayrāt in the present manuscript is into fractions, Rubʿ, Thulth, Nisf, which are indicated in illuminated panels. None of these, except the end of al-Rubʿ al-Thālith, the third Quarter, seem to have survived in the volume, plus the one that indicates the end of the text, kamila Kitāb Dalāʿil al-Khayrāt, on the recto side of the final page.

After the end of the text, an owner or reader has added, in four lines in a non-expertly written Maghribi hand, the prayer that should be said after completion of the Dalāʿil al-Khayrāt. A similar note in a similar hand is at the bottom of the page, outside the frame.

The lacuna between ff. 1b–2a is due to the fact that the manuscript was bound in a disorderly way. The sequel of f. 1b can be found further on in the volume, slightly beyond the halfway point of the text, where there are 19 unnumbered leaves that evidently belong to the introductory part of the text. Looking at the catchwords at the bottom of each verso page of these 19 leaves it would seem that they have at least one lacuna between them.


With ISTAC’s label on the spine: ‘Arabic | mss 18’. Otherwise there are no ISTAC ownership marks (stamps etc.), except the ‘A 18’ on a fly-leaf.

Provenance: Not indicated.

Ar. Cat., vol. 1, pp. 12–13, No. 69


Indigenous paper, 14 × 7.7 cm, 145 ff. (unnumbered), fully vocalized Naskh script, 9 lines to the page, entire text set within a composite frame (red, blue) with an outer frame (red), black ink with rubrication, simply illuminated ‘Unwān with use of pink, gold and red ink (f. 2b), catchwords at the bottom of each verso page. Undated, but an owner’s note on the last recto page carries the date...
16 Ṣafar 1218 (1803), which provides a possible ante-quem dating for the manuscript. Modern cloth European binding.

f. 1ᵃ. Part of a text (abrupt beginning?) in Persian with several expressions in Arabic, written in a Nastaʿlīq hand with Shekaste features, possibly part of Awrād-i Ghaðhiyya (line 1), prayers used among members of the Qādiriyya order.

f. 1ᵇ. Text in Persian, written in a Nastaʿlīq hand with Shekaste features, containing prayer instructions. Several authorities are mentioned by name.

f. 2ᵃ. Blank.

f. 2ᵇ. Beginning of the Dalāʾīl al-Khayrāt, with a modestly illuminated ‘Unwān.

f. 2¹ᵃ. Heading for the Ṣifat al-Rawḍa al-Mubāraka.

ff. 2¹ᵇ–2²ᵃ. Polychrome illustrations of the mosques of Mecca (right) and Medina (left). Both are rather schematically drawn images projected on a flat plane. Mecca shows the Kaʿba, a Minbar, the buildings belonging to the four Madhāhib, the entrance to the Zemzem source, and a few more constructions. The outer wall of the mosque is filled with niches on the inside. On the outside are seven minarets. Medina shows the cupoled burial chamber of the Prophet Muḥammad with the four biers, the Minbar, the palms, the treasury, a well, and another unidentified construction. The outer wall of the mosque is filled with niches on the inside. On the outside are five minarets.

f. 2²ᵇ. Ḥākadhā dhakarahu ‘Urwa b. al-Zubayr ...

f. 2³ᵇ. Faṣl fī Kayfiyyat al-Ṣalāt ʿalā al-Nabī ... This begins with the first Ḥizb, that is designated to be read on Friday.

Underneath the end of the text, on f. 1⁴₅ᵃ, are two notes in Persian, in different Nastaʿlīq hands with Shekaste features. One concerns prayers to be said after the reading of the text of the Dalāʾīl al-Khayrāt. The other note seems to concern a transfer on 16 Ṣafar 1218 (1803, of the manuscript?) to Shaykh Farīd al-Dīn Shakarganj.

On the verso side of the last page are two short notes in Persian, written in a Nastaʿlīq hand with Shekaste features. In the first the reader is advised to recite Sūrat a-lam nashraḥ (Sūra 94). A name is given: Shihāb al-Dīn Qurashī Muftī. The second note is a short prayer by itself, that should be recited 23 times per day.


Earlier Provenances:

– After the end of the text remnants of a stamp are visible. It is identical to the bilingual stamp in ms No. 61 of the ISTAC collection (see next below), where
it says: ‘State Kalyani Library’, and in Persian Kutubkhāna-yi ... Kalyānī ... This may refer to Kalyan, a city in Maharashtra State, India, East of Mumbay.

– Ex-collection-Dr. Muḥammad ʿAbd al-Raḥmān Barker, Montreal, Canada, 28 September 1965, according to a note in an Indian Arabic Nastaʿlīq hand in green ink on the fly-leaf in front. See above on Dr. M.A.R. Barker (1929–2012).

– No ISTAC ownership marks, except the ‘A 60’ inside the front board.

Ar. Cat., vol. 1, p. 13, No. 61


Yellowish European laid paper, watermark(s) not identified, 15.6 × 10.3 cm, unnumbered (but 164? ff.), fully vocalized Indian _Naskh_ script, 7 lines to the page, black ink with rubrication, _Tahlīl_ in red, the name Muḥammad also in red, entire text set within a double frame (red), each line of text set within a horizontal panel, catchwords at the bottom of each verso page, copied by Mirzā Muḥammad Taqī Beg in Kalyān, on 27 Ramaḍān of the year 512 (thus in the colophon on the final recto page of the manuscript). Whatever this year 512 may mean, the manuscript gives the clear impression of having been copied well into the 20th century; modern full-leather European binding, text printed in gold on spine, visible: ‘[...] u-l-Khayrāt = Shaykh Al-Jazuli’. The edges of the text block are painted with red dots on yellow.

f. 1a. _Iǧāza_ in Persian for _Wird-i Dalāʾil al-Khayrāt_, the reciting of _Dalāʾil al-Khayrāt_, issued by Sīdī ʿAbd al-Raḥīm Ṣāḥib to Ḥāfiẓ ʿAbd al-Ghafūr (who has apparently written down the _Iǧāza_), with mention of the owner of the book: Qiyām Ǧang Bahādur, son of Kalān Manār (?) al-Umarā of the genealogy of Qiyām al-Mulk Mir Kalāṅgān (readings not certain):

اجازت ورد دلایل الابرار از | سیدی وموالای حضرت سیدی | عبد الرحیم صاحب غفر

له الله له باین | عاجزی بپذاعت يعني حافظ عبد الغفور با سعد | رسیده است، مالک کتاب

قیام جنگ بهادر | پسر کلان منار (؟) الامرا شجرة قیام الملك میر اسلام مؤذن | 28

See for the text of another _Iǧāza_ concerning the _Dalāʾil al-Khayrāt_, my description of ms ISTAC, Ar. Cat, vol. 2, pp. 3–5, No. 6, ff. 171b–172a, below.
ff. 1b–2a. Beginning of the text, preceded by a gilded ‘ʿUnwān and golden border (f. 1b). The incipit is not the common author’s introduction for the Dalāʾil al-Khayrāt. It is, in fact, a prayer to be invoked for someone (Fulān b. Fulān, f. 4a):

(بسمة) | الحمد لله رب العالِمين، حسِبي الله | ونعم الوكيل، ولا حول ولا قوة إلا بالله العلِي
العظيم، اللهم | إنِّي إِرْبَرْم مِن حَوْلِي وَقُوَتِي | إِلَى حُوَلَكَ وَقُوَتَكَ، اللهم أَنِّي | اقترب الیك بالصُّلُو
على سيدنا محمد [عبدك ونياك] | سيد المرسلين، صلى الله عليه وسلم، ...  

f. 4b. Sifat al-Rawḍa al-Mubāraka.

f. 6b. Notes in Persian, in Nastaʿlīq script, on Meccan lore, apparently meant to be a long caption to the miniature of the Ḥaram of Mecca on the opposite page.

f. 7a. Miniature of the Ḥaram, the Great Mosque of Mecca, in flat projection, with captions for some of the elements shown: Ḥaḡar-i Aswād, Muṣallā-yi Ḥanafī, Muṣallā-yi Mālikī, Muṣallā-yi Shāfiʿī, Muṣallā-yi Ḥanbalī, Minbar. Several more buildings are drawn, all against a background of gold. Seven minarets are indicated, and a cupola crowns the building. There is also an unidentified cross-like surface in the lower part of the mosque area. The rectangle in which the mosque is drawn has a frame with floral ornaments, and the entire illustration is set within a frame of floral design.

f. 7b. A Fāʾida in Persian, in Nastaʿlīq script, on the visit (Ziyārat) to the noble graves (Qubūr-i Sharīfa), apparently meant as a long caption to the miniature of the mosque of Medina on the opposite page.

f. 8a. Miniature of the Prophet’s Mosque in Medina, drawn in flat projection. In the upper part on the left side is the burial chamber with four graves and at the right side is the Minbar. The lower half shows several open-air elements, such as the palms, the well, the treasury, etc., all set against a background of gold. The mosque has six minarets. A cupola crowns the burial chamber. The compound is set in a frame of floral and vegetal ornamentation. There are no captions.

f. 8b. View of Baqīʿ al-Gharqad, the cemetery just outside Medina. It shows a rectangular compound with a multitude of small constructions and graves. A few captions are given, such as Khadīǧa al-Kubrā, Ḥaḍrat ʿUthmān and Imām Ḥasan. This well-known cemetery is not traditionally part of the images shown in al-Ǧazūlī’s Dalāʾil al-Khayrāt. However, at least one other copy of al-Ǧazūlī’s prayer book exists in which there is an image of Baqīʿ al-Gharqad. It was written in Bandar Natar, Sumatra, in 1229/1814.29 Although very different

29 The ‘Prayer book of Imam Bonjol’, ms Leiden Or. 1751, f. 69b. It is reproduced in Jan
in style, the Indian and Indonesian images may somehow be related. Baqīʿ al-Gharqad is often shown in miniatures in Futūḥ al-Ḥaramayn by Muḥyī al-Dīn Lārī (d. 933/1526–1527), a pilgrim guide, in rhyme and in Persian, and the present image is, iconographically speaking, more related to the image in Lārī’s Futūḥ than the one in the Indonesian manuscript.

ff. 9a–10a. Blank

f. 10b. Image of the façade of a mosque of what seems to be Indian architecture, possibly drawn after a mosque in Kalyānī, from where the present manuscript originates. Within the context of the illustrations shown here it can be a view of the Prophet’s mosque in Medina. There are no captions, however, to determine this.

f. 11a. al-Ḥuǧra al-Maymūna, with a caption in not altogether correct Arabic: The image shows three interconnected gold circles painted against a background of floral design, in a frame of floral and vegetal design. According to the caption this refers to the three moons that ‘Āʾisha saw in her dream. The dream predicts the use of ‘Āʾisha’s house as a burial place for the Prophet and the first two caliphs, her father Abū Bakr, and ‘Umar b. al-Khaṭṭāb, who together are the three moons that are displayed here. The anecdote is available in most versions of the Dalāʾīl al-Khayrāt, and also in the present manuscript (ff. 5b–6a):

The image of the three moons in a copy of the Dalāʾīl al-Khayrāt is unusual.

f. 12b. Stylized image of the Prophet's Sandal (Naʿl), in gold with outline in black, gold and white, set against a floral illumination, all within a frame. Normally, the sandal is not shown in manuscripts of the Dalāʾil al-Khayrāt, but its close connection with the Prophet makes it conceivable that it was added at this place in al-Ǧazūlī’s prayer book, a work that focuses on the Taṣliyya, the saying of blessings, over the Prophet Muḥammad. Iconographically speaking, it can be considered as yet another extension of the imagery of Medina with which the manuscripts of the Dalāʾil al-Khayrāt started to be illustrated. Images of the sandal are not altogether absent from the manuscripts of al-Ǧazūlī’s prayerbook, though.³¹

f. 13a. Beginning of the enumeration of the names, Asmāʾ Sayyidīnā Muḥammad, of the Prophet Muḥammad, with an illuminated ‘Unwān.

f. 17b. Beginning of the first chapter of the Dalāʾil al-Khayrāt (all earlier texts and images are part of the introduction of the work). The chapter is untitled here, but it usually bears the title Kayfīyyat al-Ṣalāt ‘alā al-Nabī, with illuminated ‘Unwān. The text is divided in parts by fractions, but the word Ḥizb is also mentioned (f. 4a), at end of the section that contains the names of the Prophet Muḥammad.

On the last recto page of the volume, after the final words of the text, is the colophon, in a mix of Arabic and Persian:

... 
بتاريخ يثبت وعفو رمضان سنة 512


³¹ Three other manuscripts of the Dalāʾil al-Khayrāt with an image of the sandal come to mind: MS Paris, BnF, Arabe 1192, ff. 114b–116a (catalogue De Slane, p. 230), showing (in outline only) four full-page drawings of the Naʿl, the Prophet's sandal (a luxury copy from the Ottoman realm, dated Raǧab 1132 [1723]); MS Paris, BnF, Arabe 2010, f. 14a (catalogue De Slane, p. 358): Mithāl Naʿl al-Qadam al-Nabawī, with a full-page image of the Prophet's sandal (a luxury copy from the Mashriq, dated 1163/1750; MS Paris, BnF, Arabe 6983 (M.-G. Guesdon & A. Vernay-Nouri, L'art du livre arabe, Paris 2002, No. 68 [pp. 100–101, with the description by Marie-Geneviève Guesdon], has on ff. 16b–17a a double-page illustration of the sandal (Naʿl) of the Prophet). This luxury manuscript from Morocco, which is dated 17 Shawwāl 1116 (1705) was donated to the Bibliothèque nationale de France by Maréchal Lyautey (1854–1934), who from 1912 to 1925 was the first French Resident-General in Morocco. The present manuscript in Kuala Lumpur may now be added to the three manuscripts in Paris.
Earlier Provenances:

– On the first recto page and the last verso page is a stamp saying ‘State Kalyani Library’, and in Persian Kutubkhāna-yi ... Kalyānī ... The stamp is repeated several times in the volume. This may refer to Kalyan, a city in Maharashtra State, India, East of Mumbay.

– Ex-collection-Muḥammad ʿAbd al-Raḥmān Barker, Montreal, Canada, 28 September 1965, according to a note in an Indian Arabic Nastaʿlīq hand in green ink on the second flyleaf in front. Another note by Barker, on the first flyleaf, indicates that the volume was bound on 3 March 1966. See above on Dr. M.A.R. Barker (1929–2012).

– No ISTAC ownership marks, except A-61 inside front cover, and a label on the spine with: ‘Arabic | mss 61’, and also ‘No. 83’.

Ar. Cat., vol. 1, p. 21, No. 91

The texts are written on burnished European laid paper of different types, 16.1 × 10.7 cm, full-leather Oriental binding with flap, with yellow and red ornamentation stamped into the leather (borders; corners, centre pieces). On the spine, a label with ‘Arabic | mss 91’ is pasted.


100 ff. unnumbered (according to a note on the fly-leaf), Naskh script of calligraphic quality, 10 lines to the page, black ink with rubrication, illuminations throughout (ʿUnwān, chapter divisions) and illustrations (of Mecca and Medina), entire text set within a composite frame (gold, black, red), golden phrase dividers (floral design, division into six petals), catchwords at the bottom of each verso page, copied by ʿAbdallāḥ al-Maʿrūf bi-Šāmīzāda (colophon on the last verso page).

f. 14b. Ṣifat al-Rawḍa al-Mubāraka.

ff. 16b–17a. Double illustration, showing Mecca (at right) and Medina, both drawn in perspective. On the miniature of Medina golden rays are emanating from heaven onto the cupola over the burial chamber of the Prophet Muḥammad. Mecca and Medina have the same sort of background; whereas in this sort of illustration Medina usually shows an oasis-like environment, and Mecca a desert. That distinction is not made in the present two miniatures.
f. 19a. *Ibtidāʾ al-Ṣalāt*...

f. 98a. End of text of the *Dalāʾil al-Khayrāt*, followed by the *Duʿāʾ Khātima* by al-Shaykh Ahmad al-Nakhli (title and author mentioned in the gilded cartouche on f. 98a).

f. 100b. End of the prayer book, followed by an illuminated band and the colophon:

کتبۓ استعف الفکب والاصر | المساکین في التراب عبد الله المعروف | إشامی زاده، يسّر الله

لحاشه الخسي وال zkبده

(2) *al-Ḥizb al-Aʿẓam wal-Wird al-Afkham*, by ‘Ali b. Sulṭān Muḥammad al-Qārī al-Harawī (d. 1014/1605), GAL G 11, 396, No. 51 (author on f. 2ª), text identified with ms Berlin, Staatsbibliothek, Mo. 374 (Ahlwardt 3783, vol. 3, p. 381). This Ḥizb apparently belongs to what I have styled ‘the ritual context’ of the *Dalāʾil al-Khayrāt*. They are frequently found together in the same volume.

90 ff. (unnumbered). *Naskh* script of calligraphic quality, 10 lines to the page, black ink with rubrication, illuminated ‘*ʿUnwān* (f. 1b) and *Shamsa* (f. 90b), entire text set within a composite frame (gold, black), golden phrase dividers (division of the circle into six), catchwords at the bottom of each verso page, copied by Muṣṭafā b. ʿAbd al-Qādir (colophon on f. 90b on a specially illuminated page):

کتبۓ العبد القاصر والملزب الفائر | في طاعة الملك | الفائر، مصنف بن عبد القادر | حامدا

َلّه تعالى | ومصليا على | نبيه محمد والله وصحبه اجمعين

(3) 2 ff. Short *Taṣliya* prayer in Arabic, fully vocalized *Naskh* script, 7 lines to the page, black ink, evidently by a different copyist. Beginning:

اللهم صل على محمد ما دامت | الصلاة وصل على محمد ما دامت | البركات...

(4) 2 ff. Prayer text in Turkish, with numerous Arabic expressions, vocalized *Naskh* script, 14 lines to the page, black ink, different paper, different scribe.


Earlier provenance:

– Ex-collection-Muḥammad ‘Abd al-Raḥmān Barker, Montreal, Canada, 16 September 1966, according to a note in an Indian Arabic *Nastaʿliq* hand in blue ink on the flyleaf in front. See above on Dr. M.A.R. Barker (1929–
On the flyleaf is also a short description of the content of the volume.

- No ISTAC ownership marks, except A-91 on the fly-leaf in front and the label on the spine.

**Some Other Texts in the ISTAC Manuscript Collection**

Ar. Cat., vol. 2, p. 2, No. 4

*Khaṣāʾiṣ Amīr al-Muʾminīn 'Alī b. Abī Ṭālib*, the work on the special properties of the imam 'Alī b. Abī Ṭālib, by Abū ʿAbd al-Raḥmān Aḥmad b. Shuʿayb b. ‘Alī al-Nasāʾī (d. 303/915, title on ff. 1a, 1b, and at the end (f. 71a, or f. 72a), with the short title *Kitāb al-Khaṣāʾiṣ*), Sezgin, *GAS* 1 (1967), p. 168, No. 2, where the title *Kitāb al-Khaṣāʾiṣ fī Faḍl ‘Alī b. Abī Ṭālib* is given. A manuscript from the Yemen. It contains a copy of the *Sanad* of the first Zaydī imam in the modern period (ff. 71a–b).

European laid paper, 71 ff., 16 × 10 cm, Yemeni *Naskh* script without use of *Ihmāl* marks, 12 lines of text to the page (except f. 71b), black ink with rubrication, entire text set within a composite frame (red, blue) and there is a second, wider frame (blue). The space between the frames is used for chapter headings and other marginalia. Catchwords at the bottom of each verso page. Copied between 2–21 Dhū al-Qaʿda 1165 (1752) in Ṣanʿāʾ al-Yaman, by al-Muṭahhar b. ʿĀmir b. Muḥammad b. ʿAbdallāh b. ʿĀmir al-Hudawī al-Ḥasanī al-ʿAlawī al-Fāṭimi (colophon on f. 71b).

The binding has, in fact, been expertly repaired with materials that come from at least two other manuscripts. It is now a rebacked half-leather Oriental binding with flap, boards pasted with old light brown/yellow paper, modern fly-leaves inside at beginning and end. The pasted boards seem to have been supplied from another, possibly Ottoman, manuscript. The stamped-in medallion on either board stands in different orientation (180°) from one another. The design on the back-board upside down in relation to that on the front board, but the two designs come from the same original binding. This is an unlikely mistake for an Oriental binder. The flap is apparently also recycled, from yet another binding. It is pasted with marbled paper with a stamped-in medallion of design different from that of the boards. Together, with boards and flap, the binding makes a reasonably authentic impression as it is. However, a closer look reveals that it is, in fact, the result of a recent, invasive restauration process. That may have been done at the request of the previous owner, Messrs. Brill, in order to enhance the outward appearance and thereby the sales value of the manuscript.
f. 1a. Title-page.

There follows a short biographical note about the author (Tarǧamat al-Nasāʾī), taken, as the copyist indicates, from the Khulāṣa by al-Khazraǧī.32 One Ḥāshiya on the title-page has been effectively erased.

f. 1b. Beginning of the text.

ff. 71a–b. End of the text, followed by the copy of a Sanad-like text: Husayn, the son of the imam al-Manṣūr billāh al-Qāsim b. Muḥammad (d. 1029/1620),33 mentions that this text has been taught to him (anbaʾanī) by his father. He then follows this with the multi-branched Isnād of his father, from which it becomes clear that his father had every right and the competence to teach him this text.

End of the text (f. 71a):

Immediately follows the Sanad (ff. 71a–b):


This is directly followed (f. 71b) by a learning note (Taḥṣīl) in the hand of the copyist, which can also be considered as a colophon. Graphically, it is separated from the preceding text by over- and underlining. The copyist is ‘the servant of God’ al-Muṭahhar b. ʿĀmir b. Muḥammad b. ʿAbdallāh b. ʿĀmir al-Hudawī al-Ḥasanī al-ʿAlawī al-Fāṭimī. By Taḥṣīl he may mean that he has both learned and copied this text, and thereby acquired it. The copying was done in twenty days, in the period from 2 through 21 Dhū al-Qaʿda 1165 (1752), in Ṣanʿāʾ al-Yaman.


Earlier provenances:

E.J. Brill, Catalogue No. 555. Oriental Manuscripts. Leiden: E.J. Brill, 1986, No. 41, p. 15. This is the direct source for the catalogue entry by Haji Ali bin
Haji Ahmed (1994). A cutting from this catalogue is kept in the manuscript.\footnote{This catalogue is now available online: http://www.islamicmanuscripts.info/reference/catalogues/Brill-1986-Cat-555.pdf.} Brill’s list price was \textit{NLG 5800}. It is written in pencil in Mr. Smitskamp’s hand: ‘\textit{f. 5800}’. Inside the fly-leaf in front is written in pencil: ‘\textit{k Mss 16}’ possibly also by the bookseller.

- Library marks on the inside or outside: on the spine is a label saying ‘\textit{MSS 4}’, apparently referring to the ISTAC number. No stamps or other number systems.

\textbf{Ar. Cat., vol. 2, pp. 3–5, No. 6}

A convolute volume containing four Arabic texts together with numerous \textit{Salāsil, Isnāds} and \textit{Iḡāzāt}. The four main texts in the volume are written on different paper, with a foliation of their own, and in different hands and writing styles (\textit{Naskh, Nastaʿlīq, Ruqʿa}). However, the different texts are connected with one another by their subject matter, and by the \textit{Iḡāzāt, Musalsalāt}, and similar additions. At some point in time, they must have been placed together in one and the same binding. The boards (pasted with blue paper, ornamented in relief, with gold painted added ornamentation) measure 20.3 × 12.9 cm, the paper of the different texts is sometimes slightly larger. The entire volume is foliated in pencil numbers (ff. 2–196), possibly by a recent cataloguer or owner. On the back is a sticker with ‘\textit{MSS 6}’, which refers to the present class-mark in the ISTAC library. A note in modern Turkish on the inside of the frontboard indicates that Turkey may be a recent provenance of the volume.

Paper-wise the following codicological entities can be distinguished:

2. ff. 31–104. Yellowish machine-made paper, burnished, own numbering in ink: 2–74, between ff. 104\textsuperscript{b}–105\textsuperscript{a} are the stubs of four leaves that have been cut out.
4. ff. 117–172. Light yellow machine-made paper, burnished, several different hands.
Nos. 5–6 are textually and paleographically one entity: ff. 178b–179a, 190b–191a are the hearts of the quires.

Content of the volume:


Paper slightly cropped, Nastaʿlīq script, 26 lines to the page, black ink, catchwords at the bottom of each verso page, a reader has written the names of Hadith transmitters in the margins, not dated but the Iǧāza following the text (f. 29b–30a) is dated 1 Ṣafar 1134 (1721), which is a credible ante-quem for this manuscript.

Title-page with title and author (f. 1a):

كتاب جواهر الغوالٍ في بيان الآسائم العوائل لشيختنا العلامة | ومدتنا الفهامة | عمدة المتحققين | وواستة عقد | المدققين | العارف بالله تعالى | الامام الشيخ محمد البديري الدمياطي | الشافعي الشهير بأبن الميتي ادارا لله احيا فنون العلم ببقاء | حياته واعاد على [عليه] | وعلى المسلمين من بركاته امين امين | عن

Beginning (f. 1b–2a):

(بسمة) | الحمد لله رب العالمين حمدًا يوافق نعمة ويكافئ زريده شكرًا حمدًا لمن | رفع لعلما بالسند العالي فذلًا وثائر به منارهم فازداد وابزه (؟) | غزا وتفنن | فهناك سعوا في تخصيبه مسرعين منيبين إليه... | اما بعد فان أولى ما بذلت فيه المجه الغواه وانهج ما سلكت فيه | النهج العوائل واعلا ما تصرفت فيه الأيام والليلاء واعلا ما انتقت | فيه نفائس الجوهر

In the lower part of f. 29a is the copy of an Iǧāza, dated mid-Rabīʿ I 1254 (1838), issued by Yūsuf Badr al-Dīn al-Madanī, with a line of transmission going back to the author of the treatise (al-Budayrī), to Muḥammad Amīn b. ʿAbdallāh al-Istānbūlī al-Ayyūbī:

يقول الفقيه الى توفيق الربي القدر محمد امين ابن الشيخ الحاج | عبدالله الاستنبولي الابو يحيى

لقد اجازني بالوازي الواصل في الاستنبولي الابو يحيى محمد البدرى الدหมاطري | الشيخ يوسف

بدر الدين المدني حين اجازني في نبوت الامير | الكبير عن الشيخ محمد الأمير الصغير عن الشيخه

ووالده محمد الأمير | الكبير عن محمد بن سالم الحافظاوي من مؤلف الجواهر | الواصل الاستنبولي

الحق والجهذ المدقق محمد بن | البدرى الدหมاطري الشافعي الامير | نور الله قره

وجمعنا ويا سيد الاظن يوم | يلقي كل مؤمن ثوابه واجره امين | انتهى في الواسط...

In the margins of the text on ff. 28b–29a are ten cartouches with names of transmitters, the first being the Prophet himself. These vertically placed cartouches read like a Silsila, a chain of authorities and seem to serve as an illustration to the latter part of the text. On f. 28b the Prophet Muḥammad is followed by Abū Saʿīd al-Ḥasanī al-Muʿammar, al-Shaykh Maḥmūd Istiqrārī, Ḥāfīẓ ʿAlī Ühī. The sequel of the chain on f. 29a gives al-Shaykh ʿAbd al-Raḥmān al-Shāhīr bi-Ḥāǧǧī
Ramzī, Tāǧ al-Dīn (followed by eulogies), *al-Shaykh Ahmad al-Faqīh b. Muḥammad al-Yamanī and al-Shihāb Aḥmad b. ‘Abd al-Ghanī al-Bannā*. The penultimate cartouche contains the name of the author of the treatise, Muḥammad b. Muḥammad b. Muḥammad al-Budayrī (*raḥimahu Allāh ta‘ālā*). The last one, which is a later addition, contains the name of *Ḥaḍrat al-Ḥāǧǧ Ibrāhīm Efendi Khaṭīb bi-Ǧāmiʿ al-Sulṭān Muḥammad Khān Ghāzī*, who is also mentioned on the next two pages. See for an autograph *Iǧāza* poem and one in prose, both by Yūsuf Badr al-Dīn al-Madānī, ff. 113b, 114a, below.

On ff. 29b–30a is the *Iǧāza* for the present text, apparently written in the hand of the author of the treatise, Muḥammad b. Muḥammad b. Muḥammad b. Aḥmad al-Budayrī al-Dimyāṭī al-Ashʿarī al-Shāfiʿī al-Naqshbandī, dated 1 Ṣafar 1134 (1721). The *Iǧāza* begins with extracts from the initial passages of his work (as already quoted above), and is followed by the author’s issue of his *Iǧāza* to *Ḥaḍrat al-Ḥāǧǧ* Ibrāhīm Efendi who is mentioned in the final cartouche on f. 29a. The last part of the *Iǧāza* reads (f. 29b, from line 18, through the end of the text on f. 30a):

\[
\text{يفبغرميوقلاموقالاقيرطلاوميظعلالضفلااذهلف}
\]

\[
\text{فيجامالادحوالاميقتسملاهجهنمكولس}
\]

\[
\text{ميهفلا}
\]

\[
\text{مايالاىلايللاديرفمامهلامامالاميحرلاقيفشلاققدملاققحملا}
\]

\[
\text{يدنفاميهارباجاحلا}
\]

\[
\text{ناخدمح نطلسلاهدازهشعماجبماما}
\]

\[
\text{هدازهشعماجب}
\]

At first, the line read: *ناطلسلاعماجب*.

After an interlinear addition, it now reads: *هدازهشعماجب*.

36At first, the line read: يجامالادحوالاميقتسملاهجهنمكولس. After an interlinear addition, it now reads: يجامالادحوالاميقتسملاهجهنمكولس.
(2) ff. 32b–113a [foliation of its own: ff. 1a–83a]. A somewhat incomplete copy of Thabt\(^{37}\) al-Asānīd wal-Iǧāza, a series of Isnād and Iǧāza texts, collected by Abū Muḥammad Muḥammad b. Muhammad al-Amīr al-Kabīr (d. 1232/1817), GAL s II, 738, Nr. 14. GAL gives the title as Thabt al-Asānīd wal-Iǧāza, which title is also given by Haji Ali bin Haji Ahmad, the cataloguer of the ISTAC collection. The author mentions the scholars with whom he has met, with details of their credentials, so the text can best be described as a Mashyakha. The author is mentioned on f. 30b, but a title is lacking the manuscript. On f. 32b [f. 1b] the text is described (not titled) as Ğumal Asānīd, 'a totality of Isnāds'. The text is identical to the one in ms Jakarta, National Library, Arabic 398.\(^{38}\) It is there that the title Thabt al-Asānīd wal-Iǧāza is given, but this title does not appear in any of the parts of the text that are quoted by van Ronkel, and I must assume that it is a given title. The Jakarta manuscript was copied in Mecca in 1258/1842 by a scholar from Aceh. The ISTAC manuscript has mostly references to Medina as its place of origin.

Text written in Naskh script possibly in more than one hand, black ink with rubrication, 13 lines to the page (use of Misṭara), catchwords at the bottom over each verso page, dated 1200 (1785–1786, f. 82a).

Beginning (ff. 32b–33a [ff. 1b–2a]):

\[\text{بسم الله الرحمن الرحيم}}\]

علي ذلك قدير وبالإضافة جدير قائله فقير رحمه ربه | وأسير وصمة ذنيه محمد بن محمد بن

احمد البديري الدامياني الالشعري | الشافعي التقشبند في غرة شهر صفر الخير سنة 1134

من الهجرة | النيبوي على صاحبها افضل الصلاة والسلام | نبذة ومعرفة

ff. 29b–30a or 31b–32a. Blank. There is an irregularity in the penciled foliation and ff. 30b–31a are skipped.

\(^{37}\) Thabt is thus vocalized in the paste-on Iǧāza on f. 113b [f. 83b].

Heavy glossing on f. 71a [f. 41a] in a hand different from the copyist’s

After 104a [f. 74a of the separate foliation] is an interruption of the text. Some of the continuation of f. 104a is added widely written, in a different hand, and the lower part of the page has the indication al-Bayāḍ Ṣaḥīḥ, ‘the blank part is correct’, indicating that no text is missing. Although there is a continuity in catchwords, there seems to be a lacuna nevertheless between ff. 104b–105a [ff. 74b–75a]. The text continues in a different hand, does not seem to be continuous and a stub of a missing leaf is still visible. From this lacuna onwards, the copyist uses a lay-out of 17 lines to the page.

End (f. 112a [f. 82a]), with the date ‘Sanat 1200’ (1785–1786) written in a hand different from the copyist’s:

On ff. 112a–116b [ff. 82a–86b] follow shorter and longer Iǧāza-related texts.

– In the margin of f. 112a [f. 82a] is a note of one line, ending with ṣaḥḥa, after which comes a note in three lines, both in a hand different of the copyist’s, about the exemplar, which is said to be dated 23 R 1 [Rabī’ 1] 1249 (1833) and written in the hand of Ibrāhīm al-Fityānī b. Muḥammad al-Fityānī al-Samadīsī al-Buḥayrī al-Mālikī al-Khalwatī. It could have been meant as the colophon:

\[ Marginal addition in a different hand. \]
On ff. 112a–113a [ff. 82a–83a] is the text of the Iǧāza concerning the entire Mashyakha, signed by Muḥammad b. al-Shaykh ‘Umar Fath Allāh al-Samadīṣī al-Mālikī al-Khalwatī and written (sawwadahu) Ḥāfiẓ Ṣāliḥ, Imam of the Tekke ... (?), issued to al-Shaykh Yūsuf al-Bannānī al-Mālikī b. Badr al-Dīn al-Bannānī.40

– f. 113b [f. 83b]. Folded paste-on containing an autograph copy of an Iǧāza in rhyme (in lām) and metre of 22 lines, issued by Yūsuf Badr al-Dīn al-Ḥasanī al-Madanī, professor in al-Ḥaram al-Nabawī al-Munīf (in Medina), dated mid-Dhū al-Qaʿda 1253 (1838), to Muḥammad Amin b. ‘Abdallāh (mentioned in lines 8–9 of the poem). The author’s seal is printed underneath (‘Abduhu Yūsuf Badr al-Dīn [year not clearly legible]). Written in fully vocalized Naskh script in black ink, on paper that largely exceeds the height of the volume.

40 This Iǧāza is not quoted here because my photograph was out of focus and I had no occasion to redo it.
 وقد رأيت باعفاني له شيءاً بأهلها وكتبه مثل ذلك علا 
فقالت حينئذ إلى أجرت له توثت الأميرة بما في ضيده حصلا 
من الفنون وما يجبره من كتاب إلى المشايخ والإسناد قد وصا 
عن أبيه قد أخذت البلت وهو له عن والد جامع للبلت قد نقلنا 
كذلك ما صحني في العلم نسبتي نظما وثرا ففيا ذا السلك قد دخلا 

وعدова أسال الذكور صالحة عسي الإله بها يحكم الزلالا
والله أسأل من أركي يحييه المعصطفى ما يعم السهيل والاجيلا
وكل اتباعه في الدين قاطبة لا سومن من هذا الدين قد حملا
ويوسف نجل بدر الدين ناظعها يبرجو من الله كشف الضرم متهلا

وعدومة منك أن الله يمنحه حسن الختام إذا ما العمر قد كلا
قاله بفمه ورقته بقلبه فقير رحمة الله يوفس بدر الدين الحسن المدني | خادم العلم
الشريف بالحرم النبوي المنيف كان الله له وталب عمله | والمسلمين أمين | في الواسط ذو
الفعدة سنة ١٣٥٣ | 

– f. 114a [f. 84a]. Iǧāza text, issued and signed by Ibrāhīm [b. Muḥammad] al-Bağūrī [al-Shāfiʿī] (d. 1276/1860), GAL G 11, 487, to Yūsuf al-Bannānī, concerning the Thabt and other works. 17 lines of text, written in Nastaʿlīq script in black ink:

(بسمة) | الحمد لله الذي وفق لدينه من اصطفاه من العباد | والصلاة والسلام على سيدنا
محمد الذي وصلت البنا | سنته بالسناد وعلى الله وصحبه ذوي البتة | والإرشاده ما بعد فقد
طلب من اخى العمة | الفاضل واللودعي الكمال الشيخ يوفس البناني | حفظه الله تعالى
ذو الغفران أن أجازه ولو بعارة | وحيدة قالت وبالله التوفيق لا قوم الطريق | قد اجزته بما
اشتق عليه هذا النبت وغيره فما يجوز لي رواه بالʃرط المعتبر عند أهل ووصى | بما وصى
به نفسي من النقوي فنها السبب الأقوى | والضيعب بها يقوى وساملان لا ينساني من
صالح دعواته في خلواته وجولاته لا سما عند النبي | الكريمن السيد السنبل العظيم وصل وسلم على
سيدنا محمد وعلى الله وصحبه اجمعين | والحمد لله رب العالمين | الفقير إبراهيم الباجوري غفر له
ولوالديه و المسلمين | آمين |
- At the bottom of the same page (f. 114a [f. 84a]) follows another Iǧāza text, written, signed and sealed by Yūsuf Badr al-Dīn al-Madanī, dated i Muḥarram 1257 (1841), issued to ‘Abdallāh Efendī, concerning the Thabt of Muhammad al-Amīr al-Kabīr, which text is transmitted here by the author’s son Muḥammad al-Amīr al-Ṣaghīr. 6 lines of text in Naskh script, in black ink, followed by a circular seal print (al-Khitām ‘Abduhu Yūsuf b. ... [?]):

اقول بعد حمد الله تعالى قد اجزت سيد محمد أمين بن مولانا العلاهما عبد الله | افتدى بما في
هذا الثبوت حسبما أجازني به تاج مولف العلاهما سيد محمد الامير الصغير عن والده مولف
هذا الثبوت خاتمة المحققين سيدى محمد الامير الكبير وارجوجان لا ينسبن من صالح دعواته
قاله وكتبه الفقير يوسف بدر الدين المدني | عفني عنه غره محرم الحرام سنة 1457

- f. 114b [f. 84b]. A note about the phenomenon of al-Sanad al-ʿĀlī to al-Bukhārī, signed by Muḥammad Amīn al-Istānbūlī al-Ḥanafī, imam in the Mosque of Abū Ayyūb, dated at the beginning of m (Muḥarram?) 1257 (1841). The author declares that this is the shortest connection nowadays (1257/1841) in the whole world between himself and the Prophet Muḥammad, with only fifteen intermediaries:

السند العالي اليوم إلى البخارى | ولقد اخذ شيخى وسندى يوسف بدر الدين عن السيد زين
العابدين الشهير | بجل الليل المدني عن (١) محمد بن محمد بن سهّة الفلافي (٢) العمري بالإجازة
العامة عن الشيخ المصغر (٣) ابي الوفاء احمد بن محمد بن العجل الباجي بالإجازة | عن مفتى
مكة (٤) قطب الدين محمد بن احمد النهرواني عن والده احمد الطاوسى | عن الشيخ المصغر (٥)
بابا يوسف الهرى | (٦) عن الحافظ نور الدين ابي الفتح محمد | عن (٧) محمد بن شاذبخت
الفرغاني | (٨) ابي الاباد بسمرقد | علاء الدين احمد بن محمد | (٩) ابي لقمان يحيى بن
عمر ابن مقبل شاهان | الخللاني عن الإمام (١٠) محمد بن يوسف الفريري عن الإمام (١١)
ابي عبد الله محمد بن اسماعيل البخارى قال البخارى في ثلاثهات حديثنا (١٢) الملک بن ابرهم | عن (١٣) ابي عبد بن (١٤) سكنة بن الاکوع الصحابى رضى الله عنه | (١٥) رسول
الله صلى الله عليه وسلم قال من كذب على متمعدا | فليبى مقتعد من النار صدق رسول الله
وهذا السند | لا يوجد في الدنيا الآن على منه لان بيني وبين رسول الله صلى الله عليه وسلم
حمسة | عشر واسطة فأخذ الله الذي وفتقني ليله فخرجوني منه ان يجمع يوم السناد (ال الانساد؟)|
بيننا وبين رسول بجاهه وجه اصحابه | والله ويلحقنا بالصلحاء العاملين | المفتفين بالفعل رسول
– f. 115a [f. 85a]. Three short Sanad notes.

The first note is struck through and made illegible, except for the date mid-
Shaʿbān or Shawwāl?] 1262 (1845).

The second is a note on the authority of Yūsuf al-Bannānī concerning ‘Uluw, the property of al-Sanad al-ʿĀlī, dated beginning Sh [Shaʿbān or Shawwāl?] 1262 (1845). Five-and-a-half lines, written in Nastaʿlīq script in black ink:

The third note is a sequel to the preceding one, mentioning yet another link of transmission through ‘Umar ‘Abd al-Rasūl, living in Mecca. Four lines, written in Nastaʿlīq script in black ink:

على نبي دأبه التحدث * بالنعم التي لديه تحدث
أفضل من عنو الحديث بروي * ومن ذكره الله فيه بروي
والآله والصحاب عمي صتته * وموضوع طرف الوري من سئته
ما امتاز ذو الصحة من ذى الصعف * وما غلا عنه بضعف الصعف
وبعد قالعلم أعز مقني * وخير مقني نساي مبتي
ومن أجله وأجلاه سنين * ما فاز أثر النبي والسنن
فيا له من مشرب حسن * ومذهب مذهب سنى
وحبذاه من صحح وحسن * مرفعه يبنى إلى جد الحسن
[والضا الحديث بالرواية * قد رفعت لهامله رابة صحح]
ومن رواه لمعتانا عرابه * تلقى فهوله عرابه
مثل الإمام الوذعى الأعلى * وذر مطلع على المطلع
كُنز دقائق العلوم النافعة * كاشف رمز المشكلات الشاسعة
شيخ الأئمة الخير فيض الله * أنعم به من عارف اواه
tوابعا منه قد استجازني * مع كونه اهلا LAN يجيئني
لكنى الكمال نحبه عادة * حيث رأى من مثل الزيادة
وليست ذا بدعا فلاكاكر * فيما مضى اخذ عن الأصغر
لا سيما والقصد في هذا الزمان * وصل الحديث بذكى المؤمن
باى حال لقاء السبلة * خصيصة للامة الفضيلة
وبعد ان حسن ففي ظنه * وظني لقصده مظلته
فها أنا ذكر اشياء الأولى * بتهم ترقيت الى ذرى العلا
فهمن الشيخ النبي الطاهر * الكبري الشافعي الماهر
وشيخنا العلامة الامير * من في الأئمة فضله شهير
والحسن الشهير بالعطار * على الجميل رحمه الغفران
وغيرهم من السيوخ عدة * اعدهم لكل خطبة عدة
وعن جميعهم لقد اخذت * ويجب ما روا أجزت
وكل هذه الفادح الفحول * اجازني بالسند الأصول
 وما عداها من مسانيد الثقافات* ارويه عنهم كيفية الآثاب 

لا سيما بجامع البخاري* الخائر السبق لدى المضار 

فقد رويه بإعلا سند* وعند غيره مثله لم اجد 

فما علمت مع تمام الفحص* ومكأت عنه من لا احصى 

عن عمر عبد الرسول المكى* محدث الدنيا بغير شك 

عن شيخه العلامة الروماني* محمد بن سينّ الفلاندي 

عن شيخه الباهلي عن غضنفر* عن الإمام الكازرونی السری | 

عن احمد الطاوي وهو قد روى* من باب يوسف الإمام المروي 

عن ابن شاذليخ آي الفرغانی* عن ابن عمر هو الختانی 

عن اليبریر عن البخاري* عليه رحمة الكريم الباري 

وقد اجزنته وانى لقي* عن حياى كدت منه اختفى 

بكتب المقول والمقول* خصوصا المروي عن الرسول 

لا سيما بالثبت قطف الثرى* لصالح الفلانی اعني العمري 

اجزاء مجازها حقیقة* خليقة فضل حقیقة 

بشرطها المعترف المقبول* ما بين اهل الآث المنقول 

هذا وارجو السيد المجازا* من كل من لاويه (؟) قد فازا 

يظهر غيض بذل صالح الوعا* لا سيما في عصر بهما دعا 

وأست الله له النفع ولى* فانه خير محيب وولي 

واست الله على ما اولى* خدا كثيرا آخرا واول 

وكان ذا في الخمس والعشرينا* من شهر حج الثبعينا 

ومائر من سنين الهجرة* وضع لها الفا تمام العدة 

وأست الله الرحمن خسئة* بدار من للرسول خسر خاتمة 

صلى عليه ربا وسلمبا* والآل والصحاب ومنه اتاى 

قاله بفمه ورقبه الرواه* المهلكون يوسف بن بدر الدين| لطف الله به والمسلمين في 

الدنيا ويوم الدين آمين* في 5 ر سنة 1370 |

(3) ff. 117a–169b [with foliation of its own in red ink: ff. 1–53]. al-Fawā’id al-Ǧalīla fī Musalsalāt Muḥammad b. Aḥmad ʿAqīla, by Ǧamāl al-Dīn Muḥammad
b. Aḥmad ʿAqīla b. Saʿīd (d. 1150/1737), GAL S II, 522, No. 3. See also al-Zirikli, al-Alām (2002), vol. 6, p. 13 (title and author on f. 117b [f. 1b]). On f. 117a is a table of contents (Fihris) with reference to the folio numbers of the forty-five numbered Musalsalāt that the author treats. This Fihris is evidently a later addition.

_Naskh_ script (ff. 129b–132b [ff. 13b–16b] written in a different hand or differently written), black ink with rubrication, 13 lines to the page, catchwords at the bottom of each verso page. Copied by Muhammad b. Ṭāhir al-Kuzbarī during a number of sessions (Maǧālis), the last one of which took place on Monday 11 Shawwāl 1214 (1800, colophon on f. 169b [f. 53b]).

Beginning (f. 117b [f. 1b]):

(بسمة) | قال شيخنا واستذانا علامة الزمن وواسطة عقدة التي ليس لها محرر الشريعة | وجدد الطريقة والمشار إليه في عماى الحقيقة امام عصره وفريد عصره [دهره؟] سيد | جمال | الدنيا والدين الشيخ محمد بن احمد بن سعيد المروفي والده بقبيلة فأقام الله علينا من | فيوضه الجزيرة الحمد الله الذي انزل من فيوض رحمته ويخار فيضه سبيل الحكم الالهيه مسلسلة | متصلة الى القلوب القديسه واتخص اولى بارحة الأوليه والسعادة الابدية | ... | ... |

فیقول العبد الفقیر الراتج عنم الله وكرمته محمد بن احمد بن سعيد المروفي والده بقبيلة كان | اللهو عونا ومعينا هذا مجوع ظيف جمعت فيه ما وقع بي من المسلسلاات | الشريقة والاسانيد | العطقه وارجو الله أن يكون نفعا من نظر فيه وسبهته الفوائد | الجليلة في مسلسلات محمد بن | احمد عقيلة واسأل الله ان يفعه به ان على ذلك قدير وبالاجابة جدير ...

End of the text and colophon (f. 169b [f. 53b]):

واني اوصيتهما ب辅导员 الله في السر والعلن والتأدب | بآداب الشريعة المطهرة ما امكن | وارجوهما دوام تذكرونه | بصلاح الدعوات وولادى ومن ينتمى الى | واحيان | على الدوام | ولا سيما بالعفو والعافية وحسن الختام | وكان هذا السماح في جملة آخرها نهار الاثنين | حادي عشرى شهرو شوال سنة 1314 | اربعة عشر ومائتين | والله وانا الفقير الشرقي خادم العلماء وفقه ومن | عبد الرحمن الكبيرى | عنى عنهما امين امين ...

This is followed by a number of _Iǧāza_-like notes:

– ff. 170a–171a [ff. 54a–55a], written in _Nastaʿlīq_ script, 17 lines to the page (Miṣṭara used). _Musalsal_, résumé of the _Isnād_, for al-Fawāʾid al-Ǧalīla fī Musal-

(بسم الله الرحمن الرحيم) | الحمد لله والصلاة والسلام على خير خلق الله وعلى آل وصحابه | ... وبعد فهد وفقيه

منزل الآيات البينات | لأخذ هذه المسائل المسماة بالفوازير الجليلة | محمد بن أحمد بن عقبة عن الشيخ يوسف بدر الدين | البناي المغربي المدني، وأخبرني أنه أخذها عن شيخ

الحديثين الإعلام بدمشق الشام نفعا الله بعله | مع الأخلص التام اعنى به الشيخ محمد

الكرى | وهو أخذها حق روايتها عن والده الشيخ عبد الرحمن | الكرى | وهذا أخذها عن مؤلفة الإمام العلامة | والهلام الباطنة جمع العلوم الباكية والظاهرية ومنع الفتن المنقول حسب محترم محمد بن أحمد عقبة 41 | جمعنا الله وأيامنا تحت لواء السيد الامام واصف لنا | الكامنين

الفائزين بزيادة الطف المسك العلامة | في دار السلام آمنين | وصلى الله على السيد المرسلين | وآله

اجمعين

قال وقال ورقه المذنب الخاطر الدليل الرافي من | من ر مجلة الأخلاق والصحيح

المجلة عالم الصامت الذي نورلاةباب الحفيظة | الحنفي المرتدي التقشيري الفقي ناط في الصيدلي السعودية | عامله باللطف

المجلة يندي الامام وصاع | مضيف حبيب الباري خالد بن زيد ابي أيوب | الادراري

الخزرجي التجاري عن رضوان الله | عليه جربة الطيب عند مشهده خارج سور دار | الخلافة

العربية العثمانية دامت مختفيفة من الإعفاء | الكونية وقد كان سيدي وسندى واستاذى

والدى | الحاج عبد الله افنيد الحنفي التقشيري اماما | في صف المسلمين بالجامعة الفاضل

(؟) سنين | وكان مقرئا للكلام الله القديم بالوجه | المتوارث عن الأوراف الممنهين

بالقلب السليم | وحدثنا لأحاديث الرسول الكريم وفوقها مئتنا | باحكم الشعير الفاطم شهد على

كأنه أعيافه | كالتفسير والحديث والفقه والتصوف والروح والكلام | وهو سندى في كل

العلوم المنقول والعقوله | كما اجرازية يحضي العلماء الإخبار نور الله ضريحة إلى | يوم القيام

واسكنه بقرب حبيسه في وسط دار الإسلام | والحقه واياه بالاسلام الكرام وأسمعه بلقيهما | في حضيرة القدس المحررين بمشاهدة جمال الملك | الكح الذي لا يلام وصلى الله وسلم | على

سيدنا محمد وآله وصحبه | ما دام الليالي والأيام | تم تم تم تم تم تم

41 An explanatory note in the margin reads: والظاهر من عبارات الإجابة كما تراه الشيخ الشمس 

للكرى أخذ أيضا عن الشيخ محمد ابن أحمد عقبة مذبحة واسطة ابن فيكون الاستناد عاليا بدرجة صبح.
The Musalsal is followed by an Iǧāza, written in Naskh script in 12 lines, signed and sealed by Yūsuf al-Madanī (f. 171a [f. 55a]) and issued to Muḥammad Amīn Efendi. No date is given:

محمد يا من يجيء لكل مستجيب ونصلي ونسلم على المشهور توره | المسلسل الأولي وعليه وصبه ومن تمسك ببراعته السنة | وبعد فما نبض إلى حبيبي وصدقته علاءمة الروم كشاف دقة | سائر اللفت بامتطرف والمشهور جناب الفاضل الشيخ محمد أمين افندى نجل | المرحوم الفارع بالله تعالى عبد الله افندى صحح وقد اجتته بهذه المسائلات | كما أجازني بها الشيخنا محمد الأمير عن والده عن العدوه عن مؤلفها وأرويه باعلا منه | عن شيخنا الوجه الكبير | عن والده الشمس الكبيرة عن جامعها وعن شيخنا | الشيخ محمد الرحمتي المدني عن والده الشيخ مصطفى الرحمتي الأنصاري الأيوبي محيى | الدور وشارح الشفا عن المؤلف وعن شيخنا عبد اللطيف مفتي | بيروت عن والده السيد فتح الله البيروتي عنه وأشياخه الثلاثة يروى كل واحد منهم عن والد الآخر | خاتم عبد يوسف بدر الدين | وكتبه المتكرس يوسف المدني

– ff. 171b–172a [ff. 55b–56a]. Two texts, both in Naskh script, issued and written by Yūsuf Badr al-Dīn al-Madanī on 18 and 19 Sh [Sha'bān or Shawwāl] 62 [1262/1846] respectively. The first text (lines 1–11) is a chain of transmission on the authority of ʿAbd al-Raḥmān Efendī al-Kuzbarī using Muṣāfaḥa. This term literally means ‘to shake hands,’ ‘to greet,’ ‘to touch lightly or gently,’ etc. Making chains of Muṣāfaḥa, personal contacts between traditionists, preferably as long back in history as to the era of the Prophet Muḥammad, is a sub-genre for traditionists.42 As a technical term it is described by Ibn al-Ṣalāḥ in his ‘Introduction’,43 in the chapter on the ‘High Isnād’, which itself is the recurrent theme in the treatises contained in the present convolute. In the case that is quoted here, the last transmitter is Shamhūrish, the judge of the Ğinn, a

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42 A few examples of a complete and several incomplete chains of Muṣāfaḥa, are given by Ahmad b. Khalīl b. Ahmad al-Lubūdī, in his Ĝuz’ fiḥi Ḥadīth al-Muṣāfaḥa, in MS Leiden Or. 2472 (autograph of 3 Ramaḍān 865 (1461)), see P. Voorhoeve, Handlist of Arabic Manuscripts in the Library of the University of Leiden and Other Collections in the Netherlands. The Hague (Leiden University Press) 1980, p. 442.

legendary figure, who is not otherwise mentioned in the canonical tradition literature.44

The second text is an Iǧāza concerning the Dalā’il al-Khayrāt, the prayer-book by Muḥammad b. Sulaymān al-Ǧazūlī (d. 869/1465),45 issued by Yūsuf Badr al-Dīn al-Madanī to Muḥammad Amin Efendi:

بسَمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ | حَمَّامُي اللَّهِ وَكَفِي وَسَالِمَ عَلَي عِيَادَهِ | الَّذِينَ أَصْطَفَى وَبَعْدَ فَقَد صَلَّتُ

مُثُلَّثَ الشَّامِ | شَيْخُ الْوَجْهِ الْشَّيْخُ عَبْد الرَّحْمَنِ أُفْدِيَ الْكَزِيرِيَّةً كَأَ صَلَّتُهُ | وَالْدَّهْرِ الْشَّمسِ

الكَزِيرِيَّةً كَأَ صَلَّتُهُ الْشَّهَابِ الْمَبْنِيَّةَ كَأَ صَلَّتُهُ | الْفَارِعَ بَاللَّهِ تَعَالَ سُيَّدَى عِبْدِ الغُنْيِ النَّاسِبِيِّ

كَأَ صَلَّتُهُ الْصَحَابِيِّ الْجَلِيلِ قَاضِيَ الْجَنِّ الْسَّيِدُ مُشْهُورُ شَقَّ الْتَقْبِيَّةَ | مَعَ رَسُولِ اللَّهِ صَلِّ اللَّهُ عَلَيْهِ

وَسَلَّمَ فِي جَبِيلِ إِيِّ قَيْسٍ | وَقَالَ لَى صَلَّتُهُ يَا مُشْهُورُ شَقَّ الْتَقْبِيَّةَ | مَن

صَلَّتُهُ الْجَنَّةَ يَنْتَهِي قَالَ الْمَتَّقِيَّةَ | الْشَيْخُ مُحَمَّدُ صَالِحُ الْبَناِرِيُّ قَالَ الْعَلَّمَا بِإِسْقَاطِ

الطَّرْفِينَ | مِنَ الْعَدْدِ الْيَتِّيِّ وَكِبِيْتُ يُوسُفُ بِدِرِّ الْدِينِ الْمَدْنِيِّ لِطَفْلِ اللَّهِ بِهِ وَالمُسْلِمِينَ | اِمْنِ | فِي

18 سَنَةَ ٦٢٠٠ | ظلُّهَا

بَسَمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ حَمَّامُي الْخَيْرَاتِ | اِجْزَاةً لِلْوُصْولِ إِلَى دَارِ الْسَّلَامِ

وَسَلَّمَةً وَسَالَالاً عَلَى سَيِّدَا | مُحَمَّدُ الْأَلْمَيْنَ الصَّادِقِ | فِيَمَا بَلْغَهُ الْعَامِلُ وَعَلَى اللَّهِ وَالْإِسْحَاقِ

السَّادِتِ الْعَالَمِ ما تَلْتَي دَلَّيْلَ الْخَيْرَاتِ رَغْيَةً فِي مِنْهِهِ | عَلَى اِفْتِضِ الْصَّلَاةَ وَالْسَلَامَ وَبَعْدِ

فَإِنَّ الْفَاضِلِ الْكَبْرِيِّ | الْعَلَّمِ الْشَّيْخِ سُيَّدَى مُحَمَّدُ أَفْدِيَ طِلْبُ مِنْ الْإِجْزَاةِ | لَكُتُبِ دَلَّيْلِ

الخَيْرَاتِ مِنْتَقْضِيَهَا مَعَ أَنَا عَلَيْهِ مِنْ الْإِسْتِغْرَاقِ | فِي بِحَارِ الْهَفْوَاتِ فَاجْعَلِهَا وَأَنْ كُنْتُ لَسْتَ مِنْ

اهْلُ هَذَا | الْشَّيْخُ وَلَا أَعْدُ فِي رَجَالٍ هَذَا الْمِدَانِ رَجَاءً سَالِحُ دَعْوَاتِهِ | فِي مَفْتَانِ اِجْباَبَهُ قَابِلًا

44 His name is not found in A.J. Wensinck, Concordance et Indices de la Tradition Musulmane, vol. 8, Indices, par Wim Raven and Jan Just Witkam. Leiden: E.J. Brill, 1988. A Ġīm being the last transmitter of a Ḥadīth shows a light narrative element in an otherwise serious technical context.

This is followed, on f. 172a [f. 56a], by a short Musalsal, variation in an Isnād, on the authority of Yūsuf al-Madanī. Written in Nastaʿlīq script in 6 lines, apparently in connection with the Dalāʾil al-Khayrāt by al-Ǧazūlī, like the preceding text. The hand is the same as on ff. 170a–171a [ff. 54a–55a], which is that of Muḥammad Amīn (al-Ḥanāfī al-Māturīdī al-Naqshbandī al-Khalwatī al-Ṣiddīqī al-Saʿūdī, imam in the Mosque of the Prophet in Medina).

(4) ff. 174a–195b [with separate foliation in red ink ff. 1a–20b]. ʿIqd al-Ǧawāhir fī Salāsil al-Akābir (title on ff. 174b, 176a–b [ff. 1b, 3a–b]), by Muḥammad b. Aḥmad ʿAqīla b. Saʿīd b. Masʿūd al-Makkī (author on ff. 174b, 176a [ff. 1b, 3a], d. 1150/1737), gal g ii, 386, No. 1. On f. 174a [f. 1a] is a title-page in what seems to be a recent hand. The Akābir in the title are the older Şūfi Shaykhs. The treatise discusses the Isnāds, chains of transmission, sorted according the Ṭuruq, the mystical brotherhoods. See on the technical terminology of al-Akābir and al-Aṣāghir (old traditionists transmitting from younger ones) in general, the 'Introduction' by Ibn al-Ṣalāh,46 and also the poem on f. 116a, line 4, quoted above.

Nastaʿlīq script, 23 lines to the page (Miṣṭara used), black ink with rubrication, catchwords at the bottom of each verso page. Dated 22 R 1 [Rabiʿ 1] 1266 (1850, colophon on f. 195b [f. 20b]).

On ff. 174b–175a [ff. 1b–2a] is a Table of contents (Fihris) in the copyist’s hand. This Fihris mentions eighteen Ṭuruq, with reference to the foliation of this text:

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فيروس] هذا الكتاب عند الجواهر في سلاسل الأكاير بتأليف الإمام المحقق والشيخ المدقق
الشيخ محمد بن أحمد عقيلنة المكى فنعوا الله تعالى بعلومه في الدنيا والآخرة آمين
بسم الله الرحمن الرحيم هذا كتاب ما في هذا الكتاب من الطرق الشرعية والمفهوم الطرقية
الأولى الطرقية العبية الخضرية الثانية الطرقية السناوية للأيلة الأولى الامتدادية الشناوية
وفيها ذكر الخريطة السطوعية بعدين من وجهين كلاهما عن السيد محمد أحمد
الثانية الطرقية النظارية الرابعة الطرقية السادات الأجلاء العظام السادة | القادرية المأخوذة
عن السيد سعد الله الخلوتي طريقة السادات آل أبو العلوي وهي طريقة التحكم طريقة
صحيحة وأيضا أو وتحقيق السادات طريقة السادات الأجلاء التقدمية السادة القادرية | أيضا بعد لو يوجد في هذا
الزمان الساسعة طريقة السادات | السادات القادرية أيضا المأخوذة عن السيد عبدالله
حسن السقاوات الأعشرة طريقة السادات | الجرينتية الحادية عشر طريقة السادات التقدمية
وايضاً | السيد آخر الثلاثة عشر الطرقية المدنية العلوية الرابعة عشر طريقة السادات السهرورية
الخامسة عشر طريقة السادات الشاذلية السادسة عشر طريقة السادات | السعدية الساقبة
عشر طريقة السادات الرفاعة | الثامنة عشر طريقة السادات القادرية أيضا السالسة | بأولاد
الشيخ عبد القادر الكيلاني قدست اسرارهم | م

Beginning (ff. 175b–176b [ff. 2b–3b]):

(بسم الله المحمود قبل ظهور المصاهر، المنفرد لذاته في غيب | قدم الوجود الفاطر (۴))
المتمة قدمه الأعلى بجمال صفاته، الورود لـ (۴) وكلاهما، المحيط معاونين أسمائه ومعلوماته
، المظاهر من وحدته الذاتية، الكثرة الصفافية المسماة | بالأسماء الفضيلية، التي انطلقت تقديرًا،
وتحملت تحقيقًا وتقصيرا، ... | ... وبعد فصول الفقيه إلى مولاه الغني به | عم سواه محمد
بن أحمد بن سعيد بن مسعود هذه | سلاسل مشابهة من أهل الذهور والعرنان وأيام التحقق
والإيكان حبيت أن تكون مجموعة في كتاب يشع | به الاختوان والاجابات والله أسن أن
يقبل بها | أهل الاختواس ويرفع بها | أهل الاختصاص ويؤيد بها الأولى ويدحض الاعداء
ويكشف بها | القناع ويحقق بها | الاستماع وسميتها عند الجواهر | في سلاسل الأكاير فنعوا الله
بهم الطرقية الأولي | وهي الطرقية العبية الخضرية | اشتهت في ابتذال الحال | بالذكر والتلاوة
ومسر الليل من غيران لأخذ عن أحد من المشايخ ...

End (ff. 195a–b [ff. 20a–b]):

هذا | وصيتي لك ولكل من يستمع بها أو يقرأها من المسلمين | والمريدين والمحبين كثرهم
الله تعالى يوفقك الله | واياًنا لما ذكرنا وبيناه ويجعله بن يقفو آثار السلف | الصالحين وجميع
|
اخبارهم بجرمة سيدنا | محمد صلى الله عليه وسلم | وصلاة كثيرة ييوم
الدين ورضي الله تعالى عن | أصحاب رسول الله ﷺ | جمعين وحسين الل لله ونعم | الوكيل و لا حول
ولا قوة إلا بالله العلي | العظيم ثم الاوراق | بعناية الخلافة في 23 را سنة | 1366 م م

| Index of Personal Names Occurring in the Description of and the Quotations from this Manuscript |
| * = mentioned more than once |

| al-‘Abbāsī: Ahmad b. ‘Alī | Ahmad b. Muḥammad al-‘Īlijī al-Yamānī |
| ‘Abdallāḥ b. ‘Alī Bā Ḥusayn al-Saqqāf | 29a (,), 114b |
| 114a, 170b | Ahmad b. Muḥammad 114b |
| ‘Abd al-Ghanī al-Nābulusī | Ahmad al-Tāʿūsī 114b, 115a, 116b |
| 171b | ‘Alī b. Aḥmad: Nūr al-Dīn Abū al-Ḥasan |
Mālikī 33a, 171a |
| 175a | al-Amīr al-Kabīr: Abū Muḥammad |
| ‘Abd al-Raḥmān al-Kuzbarī, Shams al-Dīn | Muḥammad b. Muḥammad al-Amīr |
| 170a, 171a, 171b | al-Kabīr 29a, (2), 32b, 114a, 116a, |
| ‘Abd al-Shakūr | 171a |
| al-Amīr al-Ṣaghīr: Muḥammad al-Amīr |
| al-Ša‘īr bi-Hāǧǧī Ramzī | al-Šaghīr 29a, 114a, 114a |
| 29a | Bahā’ al-Ḏin 172a |
| ‘Abd al-Raḥmān al-Kuzbarī, Shams al-Dīn | al-Budayrī: Muḥammad b. Muḥammad |
| 170a, 171a, 171b | b. Muḥammad b. Aḥmad al-Budayrī |
| ‘Abd al-Shakūr | al-Dimyāṭī al-Shafiʿī al-Shahīr bi-Ibn |
| 172a | al-Mayyit 1a, 29a, 29b, 30a |
| Abū Sa‘īd al-Ḥasanī al-Mu‘ammar | al-Bukhārī: Muḥammad b. Iṣmā‘īl al- |
| 28b | Bābā Yūsuf al-Harawī 114b, 116b |
| Abū al-Ḥasan al-Shādhilī | Bahā’ al-Dīn 172a |
| Abū al-Ḥasan al-Shādhilī | al-Budayrī: Muḥammad b. Muḥammad |
| ‘Uthmān al-Gazā‘īrī | al-Dimyāṭī al-Shafi‘ī al-Shahir bi-Ibn |
| 29a | al-Mayyit 1a, 29a, 29b, 30a |
| Aḥmad b. Abū al-Ghanī: al-Shīhāb | al-Bukhārī: Muḥammad b. Iṣmā‘īl al- |
| Aḥmad b. Abū al-Ghanī al-Banā | Būkhwārī 30a, 114b, 115b, 116a, 116b |
| al-‘Adawī: ‘Alī b. Aḥmad | Fatḥ Allāh al-Bayrūtī 171a |
| Aḥmad b. ‘Abd al-‘Abbāsī | Fayḍ Allāh Efendī 115b, 116a |
| 115a, 116a | al-Firabrī: Muḥammad b. Yūsuf |
| Aḥmad al-Kāzarūnī | 115a, 116a |
Murtaḍā al-Zabīdī 172a
al-Nābulusī: ‘Abd al-Ghanī al-Nābulusī
Nūr al-Dīn Abū al-Fath 114b
Sa’d Allāh 174b
Sa’d Allāh al-Hindi 172a
Sakama b. al-Akwa’ al-Ṣaḥābī 114b
Ṣāliḥ: Ḥāfiẓ Ṣāliḥ, Imām of the Tekke ...
(?) 113a
Ṣāliḥ al-Fulānī al-‘Umarī 116b
al-Shādhilī: Abū al-Ḥasan al-Shādhilī 172a
al-Shams al-Kuzbarī: ‘Abd al-Raḥmān al-Kuzbarī
al-Sha’rānī 112a
al-Shihāb Aḥmad b. ‘Abd al-Ghanī al-Banā: Aḥmad b. ‘Abd al-Ghanī
al-Shihāb al-Mannīnī 171b
Shamhūrish, Qāḍī al-Ǧinn 171b*
Tāǧ al-Dīn 29a
Ṭarīq al-Sādāt al-Suḥrāwariyya 175a
al-Ṭarīqa al-Aḥmadiyya al-Shanāwiyya 174b
al-Ṭarīqa al-Ghaybiyya al-Khaḍariyya 174b, 176b
al-Ṭarīqa al-Khalwatiyya 174b
al-Ṭarīqa al-Madaniyya al-‘Alawīyya 175a
al-Ṭarīqa al-Nizāriyya 174b
Ṭarīqat al-‘Aydaruṣiyya al-Qādiriyya al-Yamanīyya 174b
Ṭarīqat al-Sādāt al-Sa’dīyya 175a, 174b
Ṭarīqat al-Sādāt al-Ǧishtiyya 174b–175a
Ṭarīqat al-Sādāt al-Naqshbandiyya 174b,
175a
Ṭarīqat al-Sādāt al-Rifā‘iyya 175a
Ṭarīqat al-Sādāt al-Suḥba wa-Ādāb wa-Takhalluq wa-Taḥaqquq 174b
Ṭarīqat al-Taḥkīm 174b
Yaḥyā b. ‘Ammār: Abū Luqmān Yaḥyā b.
Yaḥyā b. ‘Ammār b. Muqbil Shāhān al-Khatlānī 114b, 116b
al-Magḥribī al-Madānī
Yūsuf al-Bannānī al-Mālikī b. Badr al-Dīn al-Bannānī
al-Magḥribī al-Madānī 29a, 113a, 113b, 114a, 114b, 115a, 116b,
170a, 171a, 171b, 172a*
Zayn al-‘Abidin al-Shāhīr bi-Ǧamal al-Layl al-Madānī 114b

Index of geographical names
al-Balad al-Ḥarām 115a
Bayrūt 171a
Damascus 170a
Ǧabal Abū Qubays 171b
Istanbul 29b, 170b
Medina: al-Ḥaram al-Nabawī 113b
Samarqand 114b
Mecca 114b


Earlier provenance:

- E.J. Brill, Catalogue No. 555. Oriental Manuscripts. Leiden: E.J. Brill, 1986, No. 49, pp. 19–20. This is the direct source for the catalogue entry by Haji Ali bin Haji Ahmed (1994). Cuttings from this catalogue are kept in the manuscript.\(^\text{47}\) Brill’s list price was NLG 7500.

- Apart from the sticker on the back, there are no ISTAC ownership stamps or any catalogue or inventory marks from ISTAC.

**Pers. Cat., p. 4, No. 14**

Incomplete and lacunous illustrated copy of the *Shāhnāma* by Abū al-Qāsim Manṣūr Firdawsī Ṭūsī (d. c. 411/1020–1021), Rypka, *History*, pp. 154–162. Note that this is another *Shāhnāma* in the ISTAC library, different from the presumed only copy in the collection.\(^\text{48}\)

Manuscript on indigenous paper, 20.7 × 13 cm, 541 unnumbered ff. (count according to the ISTAC Persian catalogue), 52 polychrome miniatures, all on part of the page only. Text in four columns to the page in *Nastaʿlīq* script, in black ink, with rubrication, 25 lines per column, catchwords at the bottom of each verso page, entire text set in a composite frame (gold, blue). Judging by the script, this is a copy originating from Iran. The beginning and end of the text are missing, and there may be lacunae (several non-sequences with the catchwords), but I have been unable to thoroughly check this. In the course of the text several čalīpa are given without a following miniature, so there may be lacunae there as well. No date is given. Blue leather spine with ornaments in gold, with text: ‘Firdusi | Sahname’, and the ISTAC label ‘Persian mss 14’.

The text shown in Fig. 11 corresponds with the edition by Ġalāl Khāliqī Muṭlaq, vol. 8, pp. 65–72.\(^\text{49}\)


\(^{47}\) This catalogue is now available online: http://www.islamicmanuscripts.info/reference/catalogues/Brill-1986-Cat-555.pdf.


Earlier provenances:

- Ex-collection German General Consulate in Jerusalem, stamp on p. 2 with text: ‘Deutsches Generalkonsulat in Jerusalem’ with eagle and swastika. That stamp must date from between 1933 and 1939, between the Nazi access to power in Germany to the declaration of war between Germany and Great Britain.
- Ex-collection Dr. Muḥammad ‘Abd al-Raḥmān Barker, Montreal, Canada, 23 September 1983, according to a note in an Indian Arabic Nastaʿlīq hand in black ink on the flyleaf in front. See above on Dr. M.A.R. Barker (1929–2012).

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50 In the morning of Friday, 16 March 2012, I had temporarily stopped my work on this manuscript in order to give a lecture for the fellows of ISTAC. During my short absence from the library, ISTAC’s librarian, Ms. Hajjah Normala Harun, cleared my table, stored away the manuscripts on which I was working and went home, taking the key of the manuscript storage room with her. This effectively ended my work on the ISTAC manuscripts.
Figure 1

Title-page of a Magribi copy of al-Ǧazūlī’s Dalā’il al-Khayrāt. *Istac*, Arab. Cat. 1, No. 18, f. 1b.

Photo Jan Just Witkam
Figure 2  Image of the Great Mosque in Mecca in an Indian copy of al-Ġazālī’s Dalā’il al-Khayrāt. ISTAC, Arab. Cat. 1, No. 61, f. 7v.
PHOTO JAN JUST WITKAM
Figure 3  Image of the three moons that 'Ā'isha saw in her dream, al-Ḥuğra al-Maymūna in the Prophet’s Mosque in Medina, in an Indian copy of al-Ǧazūlī’s Dalā’il al-Khayrāt. ISTAC, Arab. Cat. 1, No. 61, f. 10v.

Photo Jan Just Witkam
FIGURE 4  Part of the Silsila of the Zaydi imam al-Manṣūr billāh al-Qāsim b. Muḥammad (d. 1029/1629), at the end of the Kitāb al-Khaṣāʾiṣ by al-Nasāʿī. Manuscript from Ṣanʿāʾ, Yemen, dated 1165/1752. ISTAC, Arab. Cat. 2, No. 4, f. 71b.  
PHOTO JAN JUST WITKAM
Figure 5  Silsila *for the transmission of* al-Ǧawāhir al-Ghawālī fi Bayān al-Asānīd al-ʿAwālī, by al-Budayrī (d. 1140/1747). *ISTAC, Arab. Cat. 2, No. 6, ff. 28b–29a.*

*Photo Jan Just Witkam*
Iǧāza for al-Ǧawāhir al-Ghawālī fī Bayān al-Asānīd al-ʿAwālī, by al-Budayrī (d. 1140/1747), in the author’s hand, dated 1 Ṣafar 1134 (1721), issued to al-Ḥāǧǧ Ḥabrī Efendī. ISTAC, Arab. Cat. 2, No. 6, ff. 29b–30a.

PHOTO JAN JUST WITKAM
Figure 7  Iǧāza text, issued and signed by Ibrāhīm al-Bāǧūrī (d. 1276/1860) to Yūsuf al-Bannānī, concerning the Thabt al-Asānīd wal-Iǧāza, compiled by al-Amīr al-Kabīr (d. 1232/1817), and other works. At the bottom follows another Iǧāza text, written, signed and sealed by Yūsuf Badr al-Dīn al-Madani, dated 1 Muḥarram 1257 (1841), issued to ʿAbdallāh Efendī. ISTAC, Arab. Cat. 2, No. 6, f. 114a.

Photo Jan Just Witkam
Table of contents (Fihris), with reference to folio numbers, to the forty-five numbered Musalsalat al-Fawaid al-Gaila fi Musalsalat Muhammad b. Ahmad Aqila (d. 1150/1737). ISTAC, Arab. Cat. 2, No. 6, f. 17a.

Photo Jan Just Witkam
Figure 9  Table of contents (Fihris), with reference to folio numbers, to the eighteen Ṭuruq, mentioned in ‘Iqd al-Ǧawāhir fī Salāsil al-Akābir by Muḥammad b. Aḥmad ʿAqīla (d. 1150/1737). ISTAC, Arab. Cat. 2, No. 6, ff. 174b–175a.

Photo Jan Just Witkam
FIGURE 10
Previous NAZI ownership stamp, from a copy of Firdawsī’s Shāhnāma. ISTAC, Pers. Cat., No. 14, inside frontboard, detail.
PHOTO JAN JUST WITKAM

FIGURE 11
King Bahrām enthroned in Madāʾīn, pages from a copy of Firdawsī’s Shāhnāma. ISTAC, Pers. Cat., No. 14, unnumbered page, near the end of the volume.
PHOTO JAN JUST WITKAM