سیم اسماعیل الرسول

الله

ان شایبانت یت حسبت وکم یلمی

مطافی رکم بی خلافه نظام یت دیوان

حله یست داخشتن که ایواد

نا منادی‌گاه سفر می‌کنیم

در دلیUPPER یت

ارشاهان جغرافیه شده‌اند

با گوگ‌م‌ها
Islamic manuscript books sometimes contain ownership inscriptions and seals. These seals, which were impressed by the owners, readers, librarians or custodians of the book, can be of crucial importance in tracing the peregrinations of some manuscripts through centuries and even across continents, and a study of seals in manuscripts can also help to reconstruct the holdings of dispersed libraries.

The most common function of seals in manuscript books was to identify the owner of the book. One of the most august such Islamic manuscripts is the great Shabnama of the fifteenth-century Timurid prince Muhammad Joki, which bears on a frontispiece the seals of no fewer than five of the Mughal emperors. Ownership could also be denoted by a specific ‘library’ seal designed especially for use on books belonging to an individual, such as that of Sultan Muhammad Shah II of Bengal (c.1442 – 1451). Sometimes the ownership status of manuscripts was identified by means of special waqf seals, which were stamped in books as evidence of their inalienable donation to a pious foundation. Special waqf seals were engraved for each of the Ottoman sultans, and can be seen stamped on the frontispieces of royal manuscripts in the Topkapi Palace Museum. Seals were also stamped in books for other reasons, for example to record that the manuscript had been read from beginning to end, as in books belonging to a famous bibliophile of Gujarat, Sayyid Jafar Badi-i-Alam. In royal Mughal manuscripts, in addition to the many seals of owners we also find seals of the librarians, stamped to indicate regular inspections and valuations of the library.

In the Malay world there was no tradition of stamping seals in manuscript books, even in royal libraries. When seals of ownership are found in Malay books, these are usually associated with religious scholars who had lived in the holy cities and were therefore more attuned to the widespread use of seals in the Middle East. The two manuscript books in the Islamic Arts Museum Malaysia collection which bear Malay seals (A–B) were both written in Mecca by scholars from the jami community of Southeast Asians resident in the Hijaz.

(A) Red ink seal inscribed ‘Zaid bin Zainal’ Butani 1321/1903 – 9 (1778), stamped on the front cover of Tahalih al-imam wa-tawil al-ashabhu wa-al-abuwa, copied in Mecca. IAMM 1998.1.460

Left (B) Lampblack seal inscribed Muhammad Said bin Tuan Haji Muhammad Hasan negri [A.Jyn 1327, Muhammad Said, son of Tuan Haji Muhammad Hasan, the state of Aceh, 1267/1850 – 13(?)1779], stamped on al-jawahir al- safeebah by Zaid bin Abdullah Patani, below the colophon stating that the work was copied by Muhammad Akil bin Muhammad Yusuf in Mecca, 9 Jumadilakhir (no year). IAMM 1998.1.54
Second volume of a commentary dated 1238, on astronomy, natu