Lijst der namen voornamelijk op de IJssel-Kloosterreuzen (zogenoemde zegels en houten kennis van de oude Almehasche Seclans)

Regel van

I. Ali Sultan, Allah Hamid, Shah
II. Ali Sultan, Shah Ismael, Shah
III. Ali Shah, Allah Shah
IV. Ali Shah, Allah Shah
V. Ali Shah, Mohammad Shah
VI. Ali Shah, Shah Mohammad Shah
VII. Ali Shah, Shah Mohammad Shah
VIII. Ali Shah, Shah Mohammad Shah

Sultan Rezaal Siddin
- Ali Afgar, Shah
  - Shahabuddin Allah Shah, Mirza
  - Shahabuddin Allah Shah
  - Afzar, Shah
  - Maghar, Shah
  - Rezaal, Shah
- Ali Shah, Ali Shah
  - Rezaal, Shah
  - Shah, Mohammad Shah
  - Shah, Mohammad Shah
  - Mohammad, Shah
  - Mohammad, Shah

Sultan Rezaal Siddin
- Ali Afgar, Shah
  - Shahabuddin Allah Shah, Mirza
  - Shahabuddin Allah Shah
  - Afzar, Shah
  - Maghar, Shah
  - Rezaal, Shah
- Ali Shah, Ali Shah
  - Rezaal, Shah
  - Shah, Mohammad Shah
  - Shah, Mohammad Shah
  - Mohammad, Shah
  - Mohammad, Shah
Lijst der namen voorkomende op de Boa filaeiroen (regenwolken zegel) en tijdens reis van 'tige Aljehische Soelkans

Zegel van

I. Ali Soelkan Ali Shaam Shaab
II. Ali Shaam Shaab Shaam Shaab
III. Ali Shaam Shaab Shaam Shaab
IV. Ali Shaam Shaab Shaab Shaab
V. Ali Shaam Shaab Shaab Shaab
VI. Ali Shaam Shaab Shaab Shaab
VII. Ali Shaam Shaab Shaab Shaab
VIII. Ali Shaam Shaab Shaab Shaab

Soelkans Osmao Elbino

Ali Atas Shaab
Ali Shaam Shaab
Ali Shaam Shaab
Ali Shaam Shaab
Ali Shaam Shaab
Ali Shaam Shaab
Ali Shaam Shaab
Ali Shaam Shaab

Left: Lijst der namen voorkomende op de Boa filaeiroen (regenwolken zegel) en tijdens reis van 'tige Aljehische Soelkans.

Malay seal inscriptions

Islamic seals originate from every part of the Malay archipelago. Impressions of seals engraved in Arabic script have been documented from Aceh in the extreme west, from Sulu and Mindanao in the north, and from the island of Sumbawa in the east, and date from the late sixteenth to the early twentieth centuries. Despite the wide temporal and spatial range of these seals, there is remarkable unity in the content of the inscriptions.

Malay seals are overwhelmingly personal official seals, whose main function was to identify the sealholder and to locate him within his social, political and spiritual universe. The central element of the inscription is the name and/or title of the sealholder, whose identity may be established further by a set of attributes which serve to define his relationship to his God (through the use of a pious expression), to his forebears (through his pedigree), or to his sovereign or patron; to place him within his social or administrative milieu; to locate him in space (through a place name) and time (by the provision of a date); and sometimes to invoke protection for him through the use of amuletic formulae.

Within these parameters regional variations can be noted, with differing emphases: in the great seal of Aceh the focus is always on the pedigree, while on sovereign seals of Kedah the inscription is mainly devoted to grandiose titles of sovereign majesty. Throughout the archipelago the most common religious expression is al-wathiq billah, 'he who trusts in God' (A), but ruling houses often made a particular pious phrase their own: the expression al-wathiq bi-mayat Allah, 'he who trusts in the favour of God' is especially associated with Kedah, and the divine epithet Rabb al-urah, 'Lord of the throne', is only found on seven seals from Johor. The sultan of Kelantan always expressed the hope that God would preserve his kingdom (khulldat Allah mulkahu) (B), while Selangor adopted a particular Qur’anic quotation from Surat al-Nisa: 'Obey God, and obey the Messenger; and those charged with authority among you' (Qur’an 4:59) (C). This was a verse much favoured by Islamic rulers: it is frequently found on Islamic coins; it was highly conspicuous as the calligraphic emblem (lughra) of the Mughal emperor Aurangzeb, found at the top of all his edicts; and it is quoted twice in the Malay ‘mirror for princes’ Taj al-Salatin in a chapter arguing for Divinely-ordained obedience to rulers.

Seals are extremely important primary sources for Malay history and biography. For example, the personal Muslim name of the first ruler of Selangor, the Bugis Raja Lantin (c.1745 - 1778) who later took the regnal name of Sultan Saluhuddin, is revealed only on his seal to be Badaruddin (D). Over half of all Malay seals are dated, and in many cases seals can be invoked to settle decisively questions of royal chronology. Yet Malay seal inscriptions are noticeably proseic, with almost no concessions to a more literary use of language compared to Persian and Ottoman seals, many of which have very poetic and flowery inscriptions, and which display an evident delight in alliteration, metaphor and word-play. A token nod towards assonance and rhyme can be discerned in a few inscriptions, particularly in the royal seals of Sulu, but Malay seals are no platform for pantun (quatrain) or peribahasa (proverbs).
Malay seal inscriptions

In every part of the Malay archipelago, seals in Arabic script have been used in the extreme west, from Sulawesi to the easternmost part of Sumatra, from the 11th to the early 20th centuries, and in the spatial range of these seals, there is a diversity of inscriptions.

Seals are extremely important primary sources for Malay history and biography. For example, the personal Muslim name of the first ruler of Selangor, the Bugis Raja Lumu (c.1745 – 1778) who later took the regnal name of Sultan Selangor, is revealed only on his seal to be Badaruddin (D). Over half of all Malay seals are dated, and in many cases seals can be invoked to settle decisively questions of royal chronology. Yet Malay seal inscriptions are noticeably prosaic, with almost no concessions to a more literary use of language compared to Persian and Ottoman seals, many of which have very poetical and flowery inscriptions, and which display an evident delight in alliteration, metaphor and word-play. A token nod towards ornament and rhyme can be discerned in a few inscriptions, particularly in the royal seals of Sulu, but Malay seals are not a platform for pasties (quatrain) or parables (proverbs).

Opposite top (C) Silver seal matrix of Sultan Abdal Samad of Selangor (c.1475 – 1500), inscribed: al-mutawakkil bi-al-Malik al-Malik al-Mubde al-Sultan Abdal Samad ibnu Bakri al-mu'asarah 'ibn al-mahbim Tengah Abdal Saleh ibn al-mahbim al-Sultan Brunei (1275). ‘He who trusts in God, Selangor Sultan, may God preserve his realm and his grace and his benevolence, son of the late Sultan Ahmad, the year 1500/1501.’ (M.22, 2020.11.17.1.59)

Opposite far left (A) Seal of Abdul Razak of Melaka, al-sawiq bi'llah Abdul Razak bin Abdullah (1223). ‘He who trusts in God, Abdul Razak, son of Abdullah, 1213/1758 – 1769 (c.1594), 25 mm, on the will of Datuk Abdul Razak bin Hajji Abdullah and his wife Etnik Bhat, dated 8 Jamadiallah 1223 (11 June 1613). M.104.89; B.129/20/66, C.1264.

Opposite far left (D) Seal of Raja Lumu of Selangor: Raja Sulaiman Badaruddin Samad 1777/1783 – 1784 (c.1335), 25 mm, on a letter to Francis Light in Penang, School of Oriental and African Studies, MS 4515/131, E.59

Following page: Melaka, map from an account of Portuguese settlements in the East Indies, Livro de Estudos da India Oriental, by Pedro Barreto de Resende, 1646. Unfortunately there are no known surviving seals from the Malay empire of Melaka. M.2.1.2017, E.338 – 1832