Conditions of access: By prior appointment with the owner.
Total number of Islamic MSS: 6 (5 Arabic; 1 Arabic/Tamil).
Description of collection: All the MSS are by Jambilva Seyed Yassin Mawlana el-Hashimy (1900–1966).

His father was a migrant to Sri Lanka from Iraq. He studied in India and became a Mawlawi at the age of 17. He knew 11 languages and taught for a short period at Matherasi Devabandhu, India. He also published 5 books in Arabic. The last period of his life was spent in Sri Lanka.

The MSS include an unpublished Arabic-Tamil dictionary of 1940 (256 pp.), a commentary on the Šahib of Bukhārī, written in 1950 (4 vols., incomplete) and Ḳosān el-wāṣīl (a commentary on ʿAnd al-Karīm al-Jaylānī’s Inān al-kāmil), written in 1948. They are in good condition and are in the possession of the author’s son.

Mukhtar A. Mohamed
II, Mohamed Lane
Weligama
Status: Private
Conditions of access: By prior appointment.
Total number of Islamic MSS: 1 (Tamil).
Description of collection: The MS., which was written by the owner recently, deals with the biography of the Prophet.

BIBLIOGRAPHICAL APPENDIX

Sri Lanka, p. 66.
INTRODUCTION

No systematic survey of manuscripts in the Sudan has ever been undertaken and what follows must be regarded as very provisional.\footnote{The initial survey was undertaken by Abu Agla El Hussein Abu Agla and has been revised, with additional material, by Albrecht Hofheinz and R.S. O’Fahey.}

The National Records Office (Dār al-Wathīq al-Qānuniyya), which is the national repository, is actively promoting the collection and preservation of material held both in public collections and in private possession. However, there are as yet no published surveys, handlists or catalogues of any of the numerous public or private collections.

The most comprehensive overview of the Islamic writings of the Sudan (exclusively in Arabic) is R.S. O’Fahey and others: *Eastern Sudanic Africa to 1900* (see Union Catalogues & Surveys below, forthcoming). It is organised as a bio-bibliographical reference work, but does list manuscripts in both public and private collections; here references to it are given by chapter.

The Sudan is undoubtedly very rich in manuscript collections, both in copies of standard works of fiqh (Mālikī and some Shāfi‘ī) and taṣawwuf and works by local authors. These originate from, and in many cases are still in the possession of, local holy families. The earliest surviving Sudanese writings from the seventeenth and eighteenth centuries are mainly commentaries or glosses on such standard Mālikī works as the *Mukhtasar* of Khalīl b. Ishāq (d. 776/1374) or the *Risāla* of Ibrahīm b. Zayd al-Qayrawānī (d. 386/996).

There appear to be few manuscripts, foreign or indigenous, older than the seventeenth century, although a more systematic search may correct this impression.

Generally speaking, the conditions under which the following collections, both public and private, are housed are far from adequate. This is not the result of indifference, but rather lack of resources and trained personnel. Indeed, some of the private collections belonging to the major Sufi orders are better preserved than those in public institutions.

There has been a marked increase in public awareness of the Sudan’s literary heritage in recent years. More and more man-
scripts are being printed and newspaper articles describing family histories and their literary treasures are frequent.

The following list of collections is very partial indeed. There are numerous holy families throughout the Muslim regions of the Sudan and most of them will possess one or several manuscripts, which are usually kept in the family khalwat or masid (mosque-school). Islamic learning in the Sudan, as in most of Sudanic Africa, is centred on families; there are few institutions since waqfs are very rare in the region. Since holy families have historically been quite mobile, the conditions under which their MSS are kept and the stability of their ownership vary enormously. The following lists some of the more important and more stable, because centred around one or other of the Sufi orders, private collections as well as the public collections.

UNION CATALOGUES & SURVEYS


Mentions MSS in possession of the family of Ahmad al-Mustahim al-Shaykh. Copies of many of these are in the National Records Office in Khartoum.


A bio-bibliographical reference work which lists MSS in both private and public collections.

INDIVIDUAL COLLECTIONS

ABŪ ḤARĀZ (Gezira)

Muhammad Yūnus

Ahmad Muhammad Yūnus
Total number of Islamic MSS: 2 (Arabic).
Description of collection: 19th century; ṣafīr and ṣuqūda.

Al-DĀMAR (south of Atbara)

Mosque and school of Al-Fakih ‘Abd Allāh al-Naqar

Total number of Islamic MSS: 317 or more (Arabic; mainly documents).
Description of collection: Al-Dāmar is the historic centre of the Majdīḥīb saintly clan. This Mosque (also known as “Government Mosque”), which developed out of the khalwat of ‘Abd Allāh al-Naqar, was built in the first decade of the twentieth century with Government support. The khalwat had long served as a depository for legal contracts concerning land-rights, marriage, contracts of sale, court disputes, letters, etc., originating mostly from the Naqarīb and Amināb branches of the Majdīḥīb.

191 MSS from this collection (dating from 1836 to 1961) were photographed; they have been deposited at Bergen (NI 579.25/1–719.25/141 and Hofheinz collection).

Mosque of Wad Hāmid quarter

Al-Mubārak Majdīḥīb Jālāl al-Dīn
Conditions of access: Access is restricted at the discretion of the owner.
Description of collection: The Mosque was founded in 1950 by Majdīḥīb Muhammad Ahmad Jālāl al-Dīn (1887–1976), the most learned representative of the Majdīḥīb tradition of Al-Dāmar in the twentieth century. His library, housed in the Mosque complex, contains two MS. biographies relating to the Majdīḥīb, letters and documents. Some of this material has been photographed and deposited at Bergen (Hofheinz collection).
DUWAYM WAD HAJJ (near Marawi)

Duwaym Wad Hajj is the home village of the family of Ibrahim al-Rashidi (1228/1813 – 1291/1874), a student of Ahmad b. Idris from whom stemmed a group of jurists, including the Rashidiyya, Salihiyya and Dandarawiya that have subsequently spread to Egypt, Somalia, Malaysia and Thailand. The family holds an unknown number of MSS; some photocopies from this collection are in Bergen.

AL-FASHIR (Darfur)

Tijaniyya zawiya and mosque of Shaykh Muhammad Salmah

Description of collection: Established by a Tijani shaykh from Masina (West Africa) who settled in al-Fashir in about 1900 after extensive travels in the Middle East. The zawiya is now affiliated to the Tijaniyya of Ibrahim Niass of Kaolack (Senegal).

The number of MSS is unknown. The zawiya also possesses part of the library of the West African Tijani leader, Hassim b. Ahmad b. Sa’id al-Fuhi known as Ali Hassim, who died in Medina in 1932.

Published catalogue: Forthcoming. O’Fahey (see under Union catalogues above) gives a partial list (chapter 11).

AL-GHURAYBA (near Kurrini)

Mosque-school (khatwea)


Al-KABBASHI (north of Khartoum North)

The centre of a branch of the Qadiriyya tariqa established by Ibrahim b. Ali, known as Ibrahim al-Kabbarshi (1201/1787 – 1286/1869–70); a small collection of MSS of al-Kabbarshi’s writings are kept there; see Chapter 11 of O’Fahey’s Union Catalogue for a provisional list. The present head of the family is Ali-Hebr w. Ibrahim w. Al-Hebr w. Ibrahim al-Kabbarshi.

KADABASI (opposite Berber)

The centre of a Ja’ali branch of the Qadiriyya, the descendants of Ahmad al-Ja’ali (d. 1902), who took over the Qadiriyya in the 1860s. The present head is Hajji Hamid b. Muhammad b. Hajji Hamid b. Ahmad al-Ja’ali (b. 1917). The family possess a number of MSS, including a hagiography of their ancestor (Manasib al-shaykh Ahmadi al-Ja’ali).

KARIMA

Abu l-Abbas b. Ali Is’al ‘l-Ahmad

Total number of Islamic MSS: 1 (Arabic).

Description of collection: The text is Al-i‘dah li-ahh al-falih, by ‘Ali Is’al ‘l-Ahmad, a twentieth-century work on the teachings of the Dandarawiya tariqa written by a khalifa of the order.

KHARTOUM

General


DAR AL-WATHIQ AL-QAWMIYA (National Records Office)

PO Box 1914, Khartoum

Secretary-general: Dr Muhammad Ibrahim Abi Salim
Conditions of access: Open to scholars; a letter of recommendation is advisable.

Total number of Islamic MSS: over 500 (Arabic).

Description of collection: The National Records Office is the official national repository established in 1955. It is estimated to contain over 20 million documents, in English and Arabic, from the colonial (1898–1956) and Independence periods. These are basically records of both the central and provincial administrations, but some of the administrative categories contain Arabic MSS. The NRO currently pursues an active programme of collecting and photocopying MSS in private possession.

In addition to the administrative collections, the NRO contains several collections that include Arabic MSS. The most important are: (1) *Amānāt*: containing some 400 MSS; (2) *Thādi*: containing some 100 MSS; (3) *Madhīya*: containing both administrative documents and MSS from the Mahdist state (1881–98); (4) *Muttaṣawwaf*: "Miscellaneous", containing to date (1993) approximately 4,000 items, of which most are MSS of works by Sudanese writers of the nineteenth and twentieth centuries. It is to this category that new material collected by the NRO is added.

The following lists some of the more important MSS collections, some of which are accessioned within the *Muttaṣawwaf* series, others separately: (a) *Muqaddam*: MSS on language and Hadith; (b) *Muqaddam Ḥasan al-Salah*: a collection of MSS made by a Sudanese scholar of the nineteenth century, long resident in the Harar region; they cover astronomy, astrology (falsāf), astrological charts (zāhir), geomancy (sāmil) and other related topics; (c) *Muqaddam Tabāt*: MSS from the Tabāt branch of the Sammānīyāt. There is a substantial collection of MSS of the writings of *Abd al-Mahmūd B. Nūr al-Dālam* and other Sammānī authors from Tabāt (q.v.); (d) *Muqaddam Ismā’īlya*: MSS from the Ismā’īlya tariqā; see further under al-Ubayyid; (e) *Muqaddam al-Irdasīya*: MSS from the Irdasīya tariqā; see further under Omdurman, Mosque of the Adārīsī; (f) *Muqaddam al-Jalā*: MSS from Ahmad al-Jalāl; mainly on religious topics. See above under Kadabas; (g) *Muqaddam al-Majdāḥib*: MSS from various branches of the Majdāḥib holy family; see also under Al-Dūmar and Al-Qudārī; (h) *Muqaddam Al Taṣawwaf*: MSS from one of the branches of the family of Ahmad al-Taṣawwaf W. al-Basīrī (see under Tabāt). They comprise poetry in praise of the Prophet (masāḥ), prayers, sūrah, dogmatism (*ṣuṣūla*), hagiography and genealogy; (i) *Muqaddam Muḥammad al-Tikayna*: 3 MSS on

taṣawwuf; see further O’Fahey (forthcoming Union catalogue), Chapter 4; (j) *Muqaddam al-sharīf Muḥammad al-Aṣmī Al-Hādī*: MSS on taṣawwuf; see further under, Khartoum, Hindiya Ṭarīqah headquarters.

Other collections that contain MSS include those of the Dawālīh; Khalīd al-Khayrī; Muṣṭafā Taṣawwaf al-Aṣmī; ‘Uthman al-Dakrī; *Abd al-Raḍūnāt al-Fakhrī; Tāhā Ḥasan al-Dakrī; Muḥammad Naqī Naqī Naqī; Ḥājī Kāsahfī and ‘Alī Naqī Naqī Naqī Sa‘īd.

Two other collections of papers, research notes and drafts that will contain information about MSS are those of the late Dr Makki Shalayyka, sometime professor of history at the University of Khartoum (d. 1980), and ‘Abd Allāh Muḥammad ‘Umar al-Bannī.

The NRO possesses a number of dīwāns in manuscript by Sudanese poets; among these are 12 dīwāns by Mūsā b. Ḥāfīz al-Yiṣā‘ī (d. 1937), who served as chief secretary to the Mahdi and who later was instrumental in establishing a Tijānī zāwiyā in Omdurman (see further under Omdurman, zāwiyah of the Tijānīyā) as well as Al-Maḥṣūd al-Inī (later Omdurman Islamic University). Other dīwāns are by Taṣawwaf Sālih Jābir (d. 1966), Al-Kahrabājī (d. 1959) and ‘Abd Allāh Ḥasan Kūrū (d. 1945).

See 1976. Al-waf to al-rahīm ... under Union catalogues above.

1983. Al-Sheikh and Salīh under Union catalogues above.

Published catalogues:


This work, which is the essential guide to the MSS of the Mahdiya, supersedes and incorporates the above 1968 publication.

Unpublished catalogues:

There are accession books giving brief details for all the collections
listed above, but as yet no card indexes or catalogues. A handlist is in preparation.

‘Abd Allah al-Dufārī

Al-Sajjāna, Khartoum

Description of collection: The family of Al-Ḥājī ‘Abd Allah al-Dufārī owns one MS., Manāqib al-Ḥājī ‘Abd Allāhī al-Dufārī, a hagiography of ‘Abd Allāh al-Dufārī (d. 1883), a student of Ibrāhīm al-Rashīd.

Hindiya Tariqa headquarters

Burri, Khartoum


Published catalogues:

Forthcoming: Chapter 11 of O’Fahey’s Union catalogue gives a partial list.

University of Khartoum

PO Box 321,
Khartoum

Total number of Islamic MSS: Over 3,000 (Arabic; Urdu).

Description of collection: The Sudan Collection of the University of Khartoum contains some MSS of Sudanese provenance. In addition, the Library has received two major collections: (a) Al-Tijāni al-Māhī Library: from Dr Al-Tijānī al-Māhī, Professor of medicine at the University of Khartoum. During the course of extensive travels in the Middle East, he built up a collection of Arabic & Urdu MSS, primarily on tibb, but also fiqh, taṣfīr, Ḥadīth, naḥaw, mīrāth (‘ilm al-farā’id), logic, dogmatists, šī’a, astronomy, chemistry, biography and other fields. Some MSS apparently date from the fourteenth century. The physical condition of the MSS is poor; they are dusty and some are incomplete. Insects and humidity have damaged some items, but they are kept in a suitable place. The MSS are not catalogued; (b) Shinqīṭ Library: the library of Muḥammad Ṣāliḥ al-Shinqīṭī (d. 1966) was presented to the University. Al-Shinqīṭī was the grandson of Muḥammad al-Mukhtar al-Shinqīṭī (d. 1881–2), a Mauritanian scholar who was a Tiṭānī missionary in the Sudan. No information is available about the nature or contents of the library, but it is reported to contain some MSS on the history of the Sudan and the Islamic world generally.

See


KUTRĀNJ (Blue Nile)

The mosque-school of Kutrānj has been the centre of the Āl al-Anṣārī since at least the mid-18th century. Several MSS written by members of the family are preserved there.

See


NĀDĪ (near Abū Ḥāmid)

The centre of the ʿAbābsa holy family. Most of their MSS have been photocopied and deposited at the Dar al-Watāʿīq al-Qasimiya in the collection of ʿAbīd al-Muʿṭaṣim al-Shaykh.

See

1983. Al-Sheikh and Sallī, under Union catalogues above.

1994. O’Fahey, under Union catalogues above. Some MSS in the family’s possession are described in Chapter 1.

El-Obeyd—see Al-UBAYYID
OMDURMAN (Umum Durman)
Al-Maktaba al-Baladiya (Omdurman Municipal Library)

The Library possesses a small MSS collection; several date from the seventeenth century.

Mosque of the Aḍārīsa (Al-Mawrada)

The centre of the Aḥmadiyya Idrisīya ṭarīqa and of the Sudanese branch of the Aḍārīsa family, that is the descendants of the Moroccan Sufi and teacher, Ahmad b. Idrīs (1749/50 – 1837). It is not possible to estimate the number of MSS since the bulk of the family’s MSS are held at their home at Al-Zaynīya, Luxor (Egypt).

Mosque of Shaykh Qarīb Allāh b. Abī Ṣalīḥ (Wad Nubāwi)

Total number of Islamic MSS: ca. 100 (Arabic).
Description of collection: The centre of the Qarībiyya branch of the Sammānīya ṭarīqa: the MSS were collected or written by three generations of Sammānī shaykhīs, Qarīb Allāḥ b. Abī Ṣalīḥ b. Ahmad al-Ṭayyib w. al-Bashīr (1866 – 1936), his son Muḥammad al-Fāṭih (1913 – 1985) and grandson, the present head, Shaykh Ḥasan Muḥammad al-Fāṭih, former Vice-Chancellor of Omdurman Islamic University. The fields covered are Mālikī fiqh, taṣawwuf, naḥw, maqāmāt and history.

Unpublished catalogue:
Shaykh Ḥasan Muḥammad al-Fāṭih has written a handlist as part of his Al-ṭarīqa al-Sammānīya fi suṣūr, a copy of which is in Bergen.

Omdurman Islamic University

Status: University library
Total number of Islamic MSS: ca. 120 (Arabic).
Description of collection: Omdurman Islamic University grew out of Al-Mī’ād al-Imī, established in 1901. It has traditionally been the main centre for the training of qāḍīs, muḥāfiẓs etc. in the Sudan.

The physical condition of MSS is good and they are kept in a suitable place. The MSS cover the following fields: taṣūr, Ḥadīth, qira‘at, taṣawwuf, fiqh, philosophy, economics, dogmatics, taṣawwuf, history, Islamic banking, biography, naḥw.

Muḥammad al-Ḥajjāz’s library, which includes a number of MSS, is now deposited at the Omdurman Islamic University.

Zāwīya of the Tijānīya Ṭarīqa (Omdurman)

The zāwīya, which was established in about 1900, is known to have a substantial collection of MSS, but no details are available. The present head of the zāwīya is Abū-Majdhūb b. Muḥammad Abū-Majdhūb b. Muḥammad al-Ḥajjāz.

Al-Qadārīf (Kassala)

Muḥammad Abū-ʿUsbār

Amin Muḥammad Abū-ʿUsbār
Total number of Islamic MSS: 7 (Arabic).
Description of collection: The MSS are in good condition, but are not suitably stored.

Mosque and school of al-Ṣuṣī al-Asrāq

Curator (1988): Al-Shaykh Dr. ʿUthmān ʿAbd al-Raḥmān ʿUthmān al-Asrāq, Al-Qadārīf, PO Box 115 (the director of the Muḥafza al-Hajj Hamad al-Ṭanwār al-Dīnī al-ʿĀlī).
Description of collection: The MSS collection (in three files) goes back mainly to the time of ʿAbd al-Raḥmān al-Ḥājj ʿAlī al-ʿĀlī (d. 1842/3 – 1914), ʿUthmān Muḥammad w. al-Asrāq (d. 1939), and ʿAbd al-Raḥmān ʿUthmān al-Asrāq, all teachers at the mosque-school of the Al-Ṣuṣī the Azārīqiya-Majdhūb which was relocated to Al-Qadārīf from al-Ṣuṣī (on the River Atbara) in about 1860. The library of the Azārīqiya is said to have been destroyed during the Mahdiyya. Today, the collection includes: (i) ʿAbūṣyaq al-ṣarih fī sharḥ ʿalā ʿl-Risāla (of Ibn Abī Zayd al-Qayrawānī), by Abū ʿl-Ḥasan al-Sāḥibī b. Muḥammad al-Manṣūrī (d. 929/1532), bought by ʿUthmān Muḥammad w. al-Asrāq in 1316/1898 – 99; (ii) Al-Asrār, copied in 1320/1902 – 3 by ʿUthmān Muḥammad w. al-Asrāq; (iii) Al-Muqaddamah, by Khalīl b. ʿIrāq, and Tārīkh, by Taqī ʿl-Dīn ʿAlī
Muḥammad al-Ḥabīb al-Shinqiti

Muḥammad Idrīs

Total number of Islamic MSS: 2 (Arabic).

Description of collection: The MSS, on ʿaqīda, are in good condition and are suitably housed.

TĀBAT (Gezira)

Library of ʿAbd al-Mahmūd b. Nūr al-Dāʾīm

Owner: Al-Shaykh Al-Jaylī ʿAbd al-Mahmūd al-Ḥafyān

Total number of Islamic MSS: 67 (Arabic).

Description of collection: Tābat is the centre of the branch of Sammānīya associated with ʿAbd al-Mahmūd b. Nūr al-Dāʾīm (1845–1915), a grandson of ʿAbd Allāh al-Tayyīb w. al-Baṣhir (d. 1239/1824), a Sudanese student of Muḥammad b. ʿAbd al-Karīm al-Sammān (d. 1189/1775), who introduced the Sammānīya ʿarīqīya to the Sudan.

The MSS are well preserved and suitably stored. They are not catalogued, but cover the following fields: fiqh (Mālikī), taṣawwuf,_manāʾiq, nāḥīa, poetry and history; for a listing of works by ʿAbd al-Mahmūd b. Nūr al-Dāʾīm and other writers associated with the Tābat Sammānīya, see O’Fahey (under Union catalogues above), Chapter 5.

Library of ʿAbd al-Mahmūd al-Ḥafyān

Owner: Al-Jaylī ʿAbd al-Mahmūd al-Ḥafyān

Total number of Islamic MSS: 24 (Arabic).

Description of collection: The MSS concern Mālikī fiqh, taṣawwuf and

naḥīa; all date from the present century. They are well preserved and suitably stored.

Al-Jaylī ʿAbd al-Mahmūd

Owner: Al-Jaylī ʿAbd al-Mahmūd al-Ḥafyān

Total number of Islamic MSS: 6 (Arabic).

Description of collection: The MSS concern Mālikī fiqh, taṣawwuf and naḥīa; all date from the present century. They are well preserved and suitably stored.

TAYBA (Gezira)

Shaykh Yusuf Abū Sharāʾ

One Arabic MS, said to be over 200 years old, in good condition, but not suitably stored. The present owner is Shaykh Abū ʿAqila al-Rayyāq.

Al-UBAYYID (Kordofan)

Al-Ubayyid is the headquarters of the Ismāʿīlīya ʿarīqīya, founded by Ismāʿīl b. ʿAbd Allāh, known as Ismāʿīl al-Walī (d. 1863). The family and order possess a large collection of MSS of works by Ismāʿīl al-Walī and his sons. Most of these have been copied and copies deposited in Dār al-Wathāʾiq al-Qasimiyya and at Bergen. A list is given in O’Fahey (under Union catalogues above), Chapter 9.

UMM DURMĀN—see OMDURMAN

WAD AL-NAQAR (south of al-Ṣūf al-Baṣhir on the River Atbara)

Amin al-Tayyib Abū Ḥamad Ḥamad al-Naqar

The village was founded in about 1839 by Ḥamad Ḥamad al-Naqar (d. 1872/6) of the Majāḥīb of al-Ḥārām, and revitalized in 1943 by his descendants. The library of Amin al-Tayyib Abū Ḥamad Ḥamad al-Naqar (ca. 1900/10–1988) comprises the collections of his father Al-Tayyib (d. in the early 1920s) and his uncle, Abū Amin, both of
whom had studied with the Azāriqā of al-Qasārīf. After the death of Al-Amīn al-Tāyīb, the library passed into the hands of his brother, Al-Zākī (d. 1912). Access is restricted at the discretion of the owner.

BIBLIOGRAPHICAL APPENDIX


Sudan, p. 338, no. 1638.

I.C.i. Catalogues & surveys of collections; exhibitions, pp. 48–56.

Bibliotheken und Sammlungen arabischer Handschriften: Sudan, p. 422.