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ISLAMIC MANUSCRIPT CULTURE

IN THE *PONDOK PESANTREN* OF EAST JAVA

IN THE NINETEENTH AND TWENTIETH CENTURIES

Proefschrift

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de graad van Doctor aan de Universiteit Leiden
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Geboren te Gresik, Indonesia
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This dissertation is dedicated to

1. My late parents, Qaani' Ahyad and Afuwah
2. My late teachers, KH. Imam Zarkasyi and K.H. Abdullah Faqih

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Leiden / Surabaya, 2015, Amiq Ahyad

About the Promovendus

Amiq was born in Gresik on 11 January 1966. He studied Arabic, English and Islam in Pondok Modern Gontor Ponorogo where he completed his elementary study in 1984. He studied Naval Engineering at Muhammadiyah University at Surabaya but never graduated. Subsequently, he decided to study Islamic History and Civilization at the department of Islamic History of Civilization, IAIN Sunan Ampel Surabaya and graduated in 1992. Since 1993 he has been a lecturer at his alma mater in the Department of Islamic History and Civilization, where he teaches Social History and Islamic Philology. In 1998 he earned his Master's degree in Islamic Studies (*Cum Laude*) at the University of Leiden. In 1999, he studied Oriental Studies at the Center for Non-Western Studies (CNWS) at the University of Leiden. In 2000 he became a guest lecturer at IAIN Sunan Kalijaga, Yogyakarta where he taught Political Islam. In 2007 he was given the opportunity to continue his post-graduate studies and to taste the legacy of Christiaan Snouck Hurgronje at Leiden University as one of Snouck Hurgronje's academic 'great-grandchildren' by studying Islamic manuscripts in general and Islamic codicology and philology in particular.

Samenvatting

Mijn onderzoek met islamitische handschriften heeft twee aspecten. Ik heb de collecties in de Leidse bibliotheek bestudeerd. Ik heb daarnaast veldwerk verricht aan vergelijkbare verzamelingen in Oost Java.

Hoofdstuk Eén van deze studie over islamitische boekcultuur in de Oost-Javaanse *pondok pesantren* begint met een kort overzicht van het onderzoek dat eerder al door mij is verricht. Ik maak duidelijk wat mij ertoe heeft gebracht om dit onderzoek te doen. Ik leg uit wat mijn werkwijze is. Ik formuleer mijn onderzoeksvragen, en ik ga in op het belang van de bestudering van de Islam in Indonesië.

Hoofdstuk Twee vertelt de geschiedenis van de twee handschriftencollecties waarop ik mij heb geconcentreerd, die van de Leidse Universiteitsbibliotheek en die van de *pondok pesantren* collecties in drie regio's in Oost Java. Ik geef ook inzicht in de wijze waarop de uit Indonesië afkomstige islamitische handschriften van de Leidse bibliotheek in Leiden zijn terecht gekomen. Daarnaast schrijf ik een korte geschiedenis van de islamitische collecties in vijf instellingen van islamitisch onderwijs in drie regio's op Oost Java. Ik ga daarbij in op de wijze waarop LPAM Surabaya deze verzamelingen heeft gedigitaliseerd.

Hoofdstuk Drie onderzoekt de codicologische bijzonderheden van de verzamelingen op Oost Java die ik heb bestudeerd. Tegenslag met mijn gezondheid tijdens mijn onderzoek hebben mijn mogelijkheden tot veldwerk beperkt. Zodoende is de directe bestudering van de Oost-Javaanse handschriften voor een groot deel gebaseerd op gegevens die ik in 2005-2006 in het veld had verzameld. Ik ga ik vooral in op niet alleen codicologische details: soorten papier, schrift, taal, inkt, pagina-indeling, systemen voor het handhaven van de juiste volgorde van de bladzijden, maar ook op de inhoud van de teksten (zij het in zeer algemene zin) en de geschiedenis van individuele stukken. Illustraties geven mijn verhaal een visuele dimensie.

Hoofdstuk Vier bevat een complete beschrijving van de vijf collecties in de drie regio's (MIPES collectie) waarmee ik heb gewerkt. Ik behandel verzameling na verzameling en vermeld bij ieder stuk de parallel-handschriften, zowel in de Oost-Javaanse verzamelingen als in de Leidse bibliotheek.

Hoofdstuk Vijf behandelt de typologieën die ik heb ontworpen. Dit betreft een indeling in zeven categorieën die ik heb bedacht volgens uiterlijke kenmerken van de handschriften: vocalisatie, interliniaire vertalingen en marginale notities. Ik beschouw deze drie aspecten als interventies van de lezers van de handschriften in kwestie. Mijn typologieën geven inzicht in hoe de traditie van onderwijs met teksten in de *pondok pesantren* was georganiseerd. Illustraties geven mijn verhaal een visuele dimensie.

Hoofdstuk Zes bevat enige afsluitende opmerkingen. De appendices A en B bevatten de lijsten van de door mij geraadpleegde handschriften, zowel die in Leiden als in de collecties op Oost Java. Mijn bibliografie geeft een overzicht van de door mij gebruikte primaire en secundaire bronnen. Appendix C geeft een beeld van het veldwerk in Langitan en appendix D verwijst naar de interviews die ik in november 2010 heb afgenomen. Alle interviews kunnen worden gedownload via de door mij opgegeven links.

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CHAPTER ONE

INTRODUCTION¹

This study begins with the introduction that the reader is reading right now. It comprises a brief account of my previous research that led me to this topic, the methodology employed during my research, my research questions and the significance of research for the future of study of Islam in Indonesia.

A. BACKGROUND TO THE STUDY

A *Pondok Pesantren* is an Islamic learning institution for Javanese Muslims in particular, and for the wider Indonesian community in general. It is a place where Islamic knowledge is taught and Islamic teachings are nurtured and practiced daily. *Pondok pesantrens* have unique methods of teaching and learning that have influenced the process of copying their manuscripts. The paucity of book circulation during the nineteenth and twentieth centuries did little to discourage the passion for studying Islam, but it did create a new tradition for copying learning materials. I call these materials Islamic Manuscripts as they were handwritten, contained Islamic teachings and copied as learning materials for the study of Islam.

My first encounter with Islamic manuscripts was in 2004, the year I began discovering Islamic intellectual heritage in many *pondok pesantrens* in East Java Province. I found many codices preserved in very poor condition. On closer examination, I realized their value as historical documents and for understanding how Islam was being studied and taught in the nineteenth and twentieth centuries in Indonesia. The learning tradition among students of Islam in *pesantren* was to copy their learning materials and to write their responses to these materials, such as vocalization, interlinear translations (*ta'liqāt*) and notes (*taqrīrāt*).

I have categorized the manuscript collections that are preserved in many *pesantrens* throughout the archipelago as the MIPES Indonesia (*Manuskrip Islam Pesantren* Indonesia, Islamic Manuscripts of Indonesian *Pesantren*). They are Islamic manuscripts because they contain Islamic knowledge and are used to study Islam in Islamic learning institutions. Moreover, they are called the *Pesantren* Collection because they are currently preserved in *pesantrens* throughout Indonesia.

My encounter with the *Pesantren* collections began when I started teaching students at the department of Islamic History and Civilization of Sunan Ampel, the State Institute of Islamic Studies in Tegalsari Ponorogo, how to conduct research. During my research I found a number of manuscripts in the neighbouring areas, in the possession of pondoks (Muslim boarding schools) that had been established by

¹ Library and field research on the subject of this book were completed in 2008. Additional data were collected in 2009-2010. The final draft was completed in the course of 2013. Editorial work was continued in 2014 and 2015.

Kyai Kasan Besari. My preliminary research in this area at first revealed only the collection preserved at the house of Ibu Siti Marfuah. Later, I found another four individuals who had also preserved manuscripts: *Kyai Syamsuddin, Bapak Kuat, Bapak Listiono and Bapak Jamal Nasuhi*.

The number of manuscripts in the MIPES collection increased due to my research, funded by the British Library in London, which covered a wider area of East Java province. During this period I was able to digitize 472 texts of the MIPES collections and preserve these digital facsimiles in the office of the Institute for the Study of Religion and Society (*Lembaga Pengkajian Agama dan Masyarakat*, LPAM Surabaya). These facsimiles are the main object my present research.

The questions that arose from my research findings are: 1. do the collections reveal a learning tradition within the *pesantren* milieu with regards to the study of Islam?, and 2. can we relate the collection to the study behaviours of students of Islam in *pesantren*? Many of the MIPES collections do not give sufficient information for reconstructing the history of the texts. For this reason, I am going to look deeper into the texts in the hope of finding information that may help us to understand the relationship between the texts and the aforementioned learning behaviour. The detailed information in the texts, such as seal of ownership, the name of the owner and scribes and small notes in the margins may become significant information for answering this question. Moreover, a letter enclosed in a codex, for instance, may be the additional information required for revealing the role of the text in society.²

Many studies have been done by previous scholars that may support the argument that the MIPES Collection can be assumed to be a collection of learning materials. Among the many studies on this topic, those by T. Roorda,³ Van den Berg,⁴ G. W. J. Drewes,⁵ Soebardi,⁶ Mohammad Nor bin Ngah,⁷ and Martin van Bruinessen are noteworthy.⁸ Their studies dealt with the books studied in a *pesantren* milieu.

According to the teachings of *Shaykh* Among Raga in *Serat Centini*, to be a religious scholar in Java one must master three fundamental fields: *al-Fiqh* (Islamic Jurisprudence), *Uṣūl al-Dīn* (Islamic Theology) and *Taṣawwuf* (Mysticism). Important books in the field of Islamic Jurisprudence include: *Kitab Mukarrar* (Al-

² In the letter enclosed with the copy of *Safinat al-Najā'* by Ṣalīm b. Samīr al-Ḥaḍramī (1277/1860), MS Leiden Or. 7199, Kapten H. Fromburg wrote to Snouck Hurgronje that the text was used as learning material in the *pondok pesantren* and read by many '*penghoeloes*'. The letter is dated 25 January 1884.

³ T. Roorda, *Kitab Toehpah, een Javaansch handboek voor het Mohammedaansche regt*. Leiden: Brill, 1874.

⁴ L.W.C. van den Berg, "Het Mohammadaansche godsdienstonderwijs op Java en Madoera en de daarbij gebruikte Arabische boeken" in *TBG*, 31, (1886), pp. 519-55. <www.kitlv-journals.nl/files/pdf/art_BKI_900.pdf>, last accessed 26 November 2008.

⁵ G.W.J. Drewes, "The Study of Arabic Grammar in Indonesia" in *Acta Orientalia Neerlandica*, 1971, pp. 61-70.

⁶ Soebardi, "Santri-religious elements as Reflected in the Book of Tjenti" in *BKI*, no. 127, (1971: pp. 331-349.

⁷ Mohammad Nor bin Ngah, *Kitab Jawi: Islamic Thought of the Malay Muslim Scholars*. Singapore: Institute of Southeast Asian Studies, 1983.

⁸ M. van Bruinessen, "Kitab Kuning: Books in Arabic Script used in the Pesantren Milieu, Comments on a new Collection in the KITLV Library" in *Bijdragen tot de Taal, Land- en Volkenkunde (BKI)*, no. 2/3, (1990), pp. 226-269.

Muḥarrar, The Carefully Edited Book, by Abū al-Qāsim ‘Abd al-Karīm b. Muḥammad al-Rāfi‘ī, d. 1226 A.D.), Abū Syujā‘ (*al-Taqrīb fī al-Fiqh* or *al-Mukhtaṣar fī al-Fiqh ‘alā Madhhab al-Imām al-Shāfi‘ī*, the Compendium of Fiqh according to the Shāfi‘ite school of Law by Qāḍī Abū Shujā‘ al-Iṣfahānī (d. after 1196 A.D.), *Kitāb Ibn Ḥajar*, *Tuḥfat al-Muḥtāj*, The Gift to the Needy, by Ibn Ḥajar al-Ḥaythamī, d. 1565 A.D.). Among Javanese students of Islam the book was called *Kitāb Tuḥpah* and it contained the most authoritative commentaries of *Kitāb Nawāwī* in the Shāfi‘ite school of law. Another important book in Islamic Jurisprudence was *Kitāb Ilah*, or *Kitāb al-Īdāh fī al-Fiqh* (The Elucidation of the Fiqh), which, according to Voorhoeve, was an abridgement of *Kitāb al-Tabshira fī al-Fiqh* (the Enlightenment on Fiqh).⁹ Another book studied was *Kitāb Sukbah* (*Al-Shuḥabāt fī al-Mawā‘iẓ wa al-Adāb min Ḥadīth Rasūl Allāh* (Elaboration on Spiritual Counsel and Rules of Conduct from the Tradition of Allah’s Prophet) by Abū ‘Abd Allāh Muḥammad b. Salāma al-Quḍā‘ī, (d. 1062 A.D.). Yet another book used for the study of Islamic Jurisprudence was *Kitāb Sittīn*, *al-Sittīn al-Mas’ala fī al-Fiqh* (Sixty Questions on Fiqh) by Abū al-‘Abbās Aḥmad b. Muḥammad al-Zāhid al-Miṣrī (d. 1416 A.D.).¹⁰

Among the books required for the study of Islamic Theology were *Kitāb Semarqandi*, *Kitāb Durat*, *Talmisan*, *Sanusi*, *Patakul Mubin*, *Bayan Tasdik* and *Sail Jauahiru*.¹¹ *Kitāb Semarqandi* was named after its author, Ibrāhīm al-Samarqandī (d. 983 A.D.) and included *Bayān ‘Aqīdat al-Ūṣūl* (The Explanation of the Principles of Theology). *Kitāb Durrat* (The Pearl) was the name given to *Kitāb Umm al-Barāhīn* (The Mother of Proofs) by Abū ‘Abd Allāh Muḥammad b. Yūsuf al-Sanūsī al-Ḥasanī (d. 1486 A.D.). The book was also commonly known as *al-‘Aqīda al-Sanūsīyya*.¹² *Kitāb Talmisan* was a commentary on *Kitāb al-Durra* written by ‘Abd Allāh Muḥammad b. Ibrāhīm al-Tilimsānī (d. 1591 A.D.). *Kitāb Asanusi*, was a commentary on *Kitāb al-Durra* by al-Sanūsī himself. *Kitāb Patakul Mubin* or *Kitāb Faṭḥ al-Mubīn* (The Victory beyond Doubt) was a commentary on al-Sanusi’s *Umm al-Barāhīn*. According to Voorhoeve, it was an anonymous text, but Van den Berg attributes it to Ibrāhīm b. Muḥammad al-Bājūrī (d. 1276/1860). The last studied book was *Sail*, the Javanese name for *Masā’il*, written by Abū Layth al-Samarqandī and also known as *Bayān ‘Aqīdat al-Ūṣūl*.¹³ Besides the aforementioned books on Islamic Jurisprudence and Islamic Theology, there were two other books on Quranic Exegesis (*Tafsīr*) studied by Javanese students of Islam, commonly known as *Tepsir Baelawi* and *Tepsir Jalalen*. The former was a work by ‘Abd Allah b. ‘Umar al-Bayḍāwī (d. 1286 A.D.) entitled *Anwār al-Tanzīl wa-Asrār al-Ta’wīl* (The Lights of Revelation and the Secrets of Interpretation) and the latter was

⁹ P. Voorhoeve, *Handlist of Arabic manuscripts* (1980), p. 121. Voorhoeve cannot confirm whether the *Idāh* is the work of Ibrāhīm b. ‘Alī al-Shirāzī (d. 476/1083).

¹⁰ Soebardi, *ibid.*, p. 336.

¹¹ Soebardi, *ibid.*, p. 337.

¹² Soebardi, *ibid.*, p. 337.

¹³ Soebardi, *ibid.*, p. 338.

Tafsīr al-Qurʾān al-ʿAẓīm (Commentary on the magnificent Qurʾān) written by the two Jalāls, Jalāl al-Dīn al-Maḥallī (d. 1459) and Jalāl al-Dīn al-Suyūṭī (d. 1505 A.D.).¹⁴

Among the books most commonly used to study Islamic Sufism were *Hulumudīn*, *Adkia* and *Kitāb Insān Kāmil*. The first is the Javanese title for the religious encyclopedia by Imām al-Ghazālī (d. 1111 A.D.), *Iḥyāʾ ʿUlūm al-Dīn* (The Revival of the Religious Sciences). The second is the Javanese title for *Kitāb Hidāyāt al-Adhkiyāʾ ilā Tariq al-Awliyāʾ* (The Intelligent People's Guide to the Path of the Saints) by Zayn al-Dīn ʿAlī al-Malibārī (d. 1552 A.D.), and the third is a work by ʿAbd al-Karīm b. Ibrāhīm al-Jilī (d. between 1406-1417 A.D.), *al-Insān al-Kāmil fī Maʿrifat al-Awākhir wa al-Awāʾil* (The Man Perfect in Knowledge of the Last and the First Things).¹⁵

The MIPES Collection, which is the focus of this study, includes similar titles to those listed above.

According to Soebardi, the discovery of many copies of these books in manuscript form means that these titles were not only widely known but were also intensively studied in the *pesantren* milieu.¹⁶ In fact, as an object of study, *pesantren* manuscripts were largely neglected by scholars who studied *pesantren*, but this may have been caused by the obstacles that those wanting to study the manuscripts face. The *pesantren* are family heirlooms and, as such, are preserved in a private room of a *Kyai*'s house, which makes it difficult for outsiders to access. Indeed, only family members can access the collection, but they have no desire to study their intellectual heritage. As a heirloom, the collection faces being divided up among family members, and if they have no intention of preserving or studying the manuscripts, the condition of the collection will deteriorate and its existence will be threatened.

The academic dynamics and the academic culture of the *pondok pesantren* were rarely portrayed. Instead, studies of *pesantren* focus primarily on their history, biographies of their founders and their role in society. Examples of such studies include the works of Steenbrink,¹⁷ Madjid¹⁸ and classical works by Dhofier,¹⁹

¹⁴ Soebardi, *ibid.*, 339.

¹⁵ Soebardi, *ibid.*, p. 340.

¹⁶ Soebardi, *ibid.*, p. 340.

¹⁷ Karel A. Steenbrink, *Pesantren, Madrasah, Sekolah: Pendidikan Islam dalam Kurun Modern*. Jakarta: LP3ES, 4th edition, 1994.

¹⁸ Nurcholis Madjid, *Bilik-Bilik Pesantren*, Jakarta: Paramadina, 1997.

¹⁹ Zamakhsyari Dhofier, *Tradisi Pesantren*. Jakarta: LP3ES, 1985. The book has been translated into English as *The Pesantren Tradition: The Role of the Kyai in the maintenance of traditional Islam in Java*. Tempe, Arizona: Monograph Series Press, Program for Southeast Asian Studies, Arizona State University, 1999.

Kulsum,²⁰ Afidah,²¹ Horikoshi,²² Zainollah,²³ Syaifuddin,²⁴ Mu'in,²⁵ Rahardjo,²⁶ Gazalba,²⁷ Dirdjosanjoto,²⁸ Zulkifli²⁹ and others.

The notion of *pesantren* as a knowledge industry has been lacking in studies for many years. This topic was initiated by Azyumardi Azra, who tried to connect religious scholars from the Middle East with their counterparts in Southeast Asia, and Nusantara scholars in particular. He realized that, as a centre of learning, *pesantren* must have played a role in the development of local Islam.³⁰ He consulted numerous manuscripts from many repositories in the Middle East, America and Europe, and specifically the Leiden Collection. However, his research ignores the Islamic manuscripts of the *pesantren* collections.

Consequently, in this case, the question whether the manuscripts he used for his study were also used by students of Islam in *pesantren* cannot be answered satisfactorily.

Azra's study was followed by research by Mas'ud.³¹ He focused on the teachings of five prominent religious scholars in the movement that later would become known as the Nahḍat al-'Ulama, the Renaissance of the Scholars: *Shaykh* Nawawī al-Bantanī (1813-1897), *Shaykh* Maḥfūz al-Tirmasī (d. 1338/1919), *Kyai* Khalil Bangkalan (1819-1925), *Kyai* Asnawi Kudus (1861-1957) and *Kyai* Hashim Ash'arī (1871-1947). He examined the printed works of these five scholars in order to understand the intellectual tradition of the *pondok pesantren*. However, like Azra, he never mentioned the manuscripts preserved in their *pesantren*. Neither of these studies has a real bibliographical dimension. What I mean by that becomes clear when one compares my detailed and individual treatment of the items in the two collections that I have used with the bibliographical information as contained in the studies by both Azra and Mas'ud.

But this is not all. The field of philology also largely ignored the *pesantren* manuscripts. Most philological studies aim to publish an edition of a text and to reconstruct the religious thought of a religious leader.

²⁰ Ummu Kulsum, *Nyai dalam Modernisasi Pesantren Putri Manbaul Ulum Bata-Bata, Panaan, Palengaan, Pamekasan*. Surabaya: Program Pascasarjana IAIN Sunan Ampel, 2009.

²¹ Elok Nur Afidah, *Kyai dan Pembaharuan Pendidikan Pondok Pesantren. Studi Kasus di Pondok Pesantren Darul Ulum, Jombang*. Surabaya: PPS IAIN Sunan Ampel, 2009.

²² Hiroko Horikoshi, *Kiyai dan Perubahan Sosial*. Jakarta: P3M, 1987.

²³ Zainollah, *Modernisasi Pendidikan Pesantren: Analisis Kurikulum Pendidikan di Pondok Pesantren Banyu Anyar, Pamekasan*. Surabaya: PPS IAIN Sunan Ampel, 2010.

²⁴ Mohammad Syaifuddin, *Tradisionalisme dan Modernisasi Pendidikan Pondok Pesantren: Studi Kasus di Pondok Pesantren Hidayatul Muḥtadi'in, Lirboyo*. Surabaya: PPS IAIN Sunan Ampel, 2009.

²⁵ Abd Mu'in, *Pesantren dan Pengembangan Ekonomi Ummat*. Jakarta: Prasasti, 2007.

²⁶ M. Dawam Rahardjo, *Pesantren dan Pembaharuan*. Jakarta: LP3ES, 5th edition, 1995.

²⁷ Sidi Gazalba, *Pesantren sebagai Wadah Komunikasi*. Jakarta: Rineka Cipta, 1991.

²⁸ Pradjarta Dirdjosanjoto, *Memelihara Ummat: Kyai Pesantren-Kyai Langgar di Jawa*. Yogyakarta: LKIS, 1999.

²⁹ Zulkifli, *Sufism in Java: The Role of Pesantren in the Maintenance of Sufism in Java*. Jakarta: INIS, 2002.

³⁰ Azyumardi Azra, *The Origins of Islamic Reformism in Southeast Asian networks of Malay-Middle Eastern 'Ulama in the Seventeenth and Eighteenth Centuries*. Honolulu, H.I. University of Hawai Press, 2004. The early edition of this PhD dissertation was translated into Indonesian as *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara abad ke XVII dan XVIII: akar Pembaharuan Indonesia*. Jakarta: Prenada Media, 2004.

³¹ Abdurrahman Mas'ud, *Dari Haramain ke Nusantara, Jejak Intelektual Arsitek Pesantren*. Jakarta: Kencana, 2006.

They often neglect the role of the text in society. Once more, the *pesantren* manuscripts fall outside their scope. That said, there have been prior studies of Islamic manuscripts by Indonesian scholars: works by Soeratno on *Hikayat Iskandar Zulkarnain*,³² by Tujimah on the work of Arraniri,³³ and Lubis on the works of Yusuf al-Makassari.³⁴ Fathurrahman's work on *Itḥāf al-Zakī* reconstructs the development of the Shattariyah school of Sufism in the Malay world.³⁵ Christomy used the Pamijahan collection on Islamic Sufism to understand the thought of *Shaykh* 'Abd al-Muḥyi (1640-1715) and the development of the Shattariya school of Sufism in Pamijahan, East Java.³⁶

This study aims to fill the gap. As a study of history, this work examines the scholarly culture among students of Islam within the *pesantren* milieu, in order to gain a better picture of the *pondok pesantren* as centres of learning. Moreover, this study analyzes in great detail Islamic manuscript culture in the *pondok pesantren* during the nineteenth and twentieth centuries. The main topic in this work is the answer to the question of how the collections of school texts are produced during the learning process.

Scholarly, or academic culture in the *pesantren* may be reconstructed by looking at three kinds of work with manuscripts: vocalization (*al-shakl*), interlinear notes (*ta'liqāt*), and marginal notes (*taqrīrāt*), examples of which can be found in many places throughout the folios of the manuscripts in the MIPES collection. These three kinds of additions by the readers and students, and their connection to the learning tradition, are extensively treated in chapter five.

B. Research tools

A great deal of research and gathering of information was required in order to publish an inventory of the *Pesantren* Collection. My inventory of the *Pesantren* Manuscript Collection is based on the notes I made during my previous research.³⁷ However, many texts do not provide information about things such as the title, author or other aspects of the manuscript's history. This research has benefited from previous publications by other scholars.

³² Siti Chamamah Soeratno, *Hikayat Iskandar Zulkarnain, Analisis Resepsi*. Jakarta: Balai Pustaka, 1991.

³³ Tujimah, *Asrār al-Insān fī Ma'rīfat al-Rūḥ wa al-Raḥmān*. Jakarta: Penerbit Universitas, 1961.

³⁴ Nabilah Lubis, *Menyingkap Segala Rahasia: Syekh Yusuf al-Taj al-Makasari*. Jakarta: Fakultas Sastra UI, EFEO dan Mizan, 1996.

³⁵ Oman Fathurrahman, *Tarekat Shattariyah di Minangkabau: Teks dan Konteks*. Jakarta: Prenada, EFEO, PPIM, KITLV and Total Indonesia, 2008.

³⁶ Tommy Christomy, *Signs of Wali: Narrative at the Sacred Sites in Pamijahan West Java*. Canberra: ANU Press, 2008.

³⁷ A. Amiq, *MIPES Indonesia, Koleksi Manuskrip Islam Pesantren di Tiga Kota dan Reproduksi Digital*. Surabaya: LPAM Surabaya, 2006-7.

I used two main bibliographical works as a research tool. First the *Handlist* by P. Voorhoeve³⁸ was the primary research tool and comprises Arabic manuscripts originating from all parts of the world, including from Indonesia, and kept in libraries in the Netherlands. Voorhoeve's *Handlist* is up-to-date till 1957. Its second edition of 1980 is largely a photomechanical reprint. The other work that I consider as a main research tool is the *Inventory* by Jan Just Witkam.³⁹ Witkam's *Inventory* provides much more detailed information on the texts featured in Voorhoeve's *Handlist*. It also contains acquisitions made after 1957, and it is not confined to Arabic manuscripts. Witkam's ambition with his inventories to compile an all-compassing survey of Oriental manuscripts in Dutch collections. Of the 28 projected volumes 17 have now been published on-line. Witkam has given me a copy of the as yet unpublished eighth volume of his *Inventory*, which is particularly relevant to my research as it contains a large part of the Snouck Hurgronje collection. If Voorhoeve's *Handlist* is a title-based compilation, Witkam's *Inventory* is a registration number-based compilation.

I have used a number of other works on Arabic manuscripts from Indonesia or other places, such as those by Ahlwardt⁴⁰ and van Ronkel,⁴¹ but I consider these to be secondary research tools. I will mention these and other works at the beginning of my inventory in chapter four.

C. Research questions

The main object of this study is the MIPES Indonesia, which I collected during my previous research that was funded by the British Library in London. The present research is primarily aimed at elaborating the tradition of writing and copying manuscripts by students of *pesantrens* in East Java Province and their relation to the learning tradition as practiced during the nineteenth and twentieth centuries. In order to reconstruct this tradition, I propose four research questions that are to be elucidated throughout this dissertation:

1. What is the history of two collections of Islamic manuscripts from Indonesia: the collection of the Library of the University of Leiden and of the MIPES Indonesia, which is the main object of this study?
2. Which codicological features can we reconstruct from the digital facsimile of the entire MIPES Indonesia Collection?

³⁸ P. Voorhoeve, *Handlist of Arabic manuscripts in the library of the University of Leiden and other collections in the Netherlands*. The Hague / Boston², 1980.

³⁹ Jan Just Witkam, *Inventory of the Oriental Manuscripts of the Library of the University of Leiden*. Leiden, Ter Lugt Press, 2007-, only available in digital format. Witkam's inventories can be accessed at <<http://www.islamicmanuscripts.info/inventories/leiden/index.html>> (last accessed at 16 August 2015).

⁴⁰ W. Ahlwardt, *Verzeichniss der Arabischen Handschriften der Könighlichen Bibliothek zu Berlin*. Berlin: A. W. Schade's Buchdruckerei, 1887-1899.

⁴¹ Ph.S. van Ronkel, *Catalogus der Maleische Handschriften in Het Museum van het Bataviaasch Genootschap van Kunsten en Wetenschappen*. Batavia: Albrecht & Co, 1909.

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3. How can we publish an inventory of the whole MIPES collection?
 4. How does the learning tradition of Islam in Indonesian *pesantren* influence a reader's response to a manuscript?
 5. What can we propose regarding a tentative typology from the appearance of vocalization, interlinear translation and marginal notes in these manuscripts?

D. Research methodology

In order to answer the above research questions I followed a number of procedures.

First, I made a digital facsimile of the entire *Pesantren* Manuscript Collection. This facsimile was made during my previous research and is presently stored at the offices of the LPAM Surabaya. The digital facsimiles of these manuscripts became essential documents for the process of publishing an inventory of the *Pesantren* Manuscript Collection and are the main content of the third chapter of the present study. Second, in order to reveal the history of the collection, I conducted several interviews with the owners of the collections. These interviews have been added to the results of my historical research on a number of published and unpublished written documents.

This dissertation proposes a tentative typology of the manuscripts in the *Pesantren* Manuscript Collection. Many original Indonesian codices are preserved in Leiden and I compared these codices with the ones of the *Pesantren* Collection. I selected some manuscripts from Indonesia and some that are preserved in the Library of the University of Leiden. The selection was made based on:

- 1) the type of Arabic script used to write the texts; and
- 2) the similarity of titles of texts belonging to the Leiden and the *Pesantren* collections. I used Voorhoeve's *Handlist* as a guide for gathering selected texts from the Leiden collection. This *Handlist* lists all the Arabic manuscripts held in Leiden University Library and other collections in the Netherlands. As already said, this work has a title-based arrangement.

After having selected a number of texts from the Library of the Leiden University, I concentrated a number of folios that featured vocalization, interlinear translations and marginal notes. Subsequently, I sorted out the folios that I had selected on the basis of these three features. During this process I could distinguish seven groups of texts on the basis of which I believe I can construct a typology. I repeated this process for the manuscripts in the *Pesantren* Manuscript Collection.

E. Organization of this study

This study begins with the introduction that the reader is reading right now. It comprises a brief account of my previous research that led me to this topic, the methodology employed during my research, my research questions and the significance of research for the future of study of Islam in Indonesia.

This introduction is followed by the history of the two collections on which I focus, the manuscripts in Leiden and those in collections in East Java that I could study. In that part, I explain how the Islamic manuscripts written in Arabic script, which were originally from Indonesia, migrated to the Library of the University of Leiden. Subsequently, I provide a brief history of the MIPES Indonesia manuscripts, which today are preserved in five *pondok pesantrens* in three district areas (*Kabupaten*) in East Java. I also explain how LPAM Surabaya digitized these collections and preserved them in the LPAM Surabaya offices. The above accounts provide the contents for chapter two and they answer the first research question.

Chapter three examines the codicological features of the MIPES Collection. Personal health issues implied that my time in the field was quite limited and, consequently, this study is largely based on the information I gathered during my previous research. In this third chapter, I elucidate the paper on which the collections are written, the script, the language, the colour of the ink used to both write and copy the manuscripts, the page lay-out of folios, the means of preserving the page order or catchwords, their general content and the period when the collection was copied or written. Some codicological aspects, such as the quires and the binding technology, are omitted as they require closer investigation of the codices, which means further field research.

Chapter four is an inventory of the MIPES Collection. This entails providing as much information as possible from previously published catalogues, inventories and handlists. The inventory of the MIPES collection is arranged according to the repositories from where the manuscripts originate and are currently preserved. The inventory is arranged in alphabetical order and begins the manuscript collection of the *Kabupaten* Lamongan. It continues with the collection from the *Kabupaten* Ponorogo and ends with that of the *Kabupaten* Tuban.

Chapter five mainly deals with the typology of the Islamic manuscripts in the *pesantren*. In this chapter, I propose seven tentative typologies based on the presence of vocalization, interlinear translation and marginal notes. I argue in this chapter that these three kinds of reader's responses in fact relate to a learning tradition for the study of Islam in Indonesian *pesantren*. I also posit that the typology may reflect the social role of the text in history.

Finally, the book ends with some concluding remarks and recommendations for further study based on the findings of this research.

CHAPTER TWO

THE HISTORY OF TWO COLLECTIONS:

THE COLLECTION OF ARABIC MANUSCRIPTS FROM INDONESIA IN THE LIBRARY OF THE UNIVERSITY OF LEIDEN AND THE DIGITAL COLLECTION OF LPAM SURABAYA

My introduction is followed here by the history of the two collections on which I focus, the manuscripts in Leiden and those in collections in East Java that I could study. In that part, I explain how the Islamic manuscripts written in Arabic script, which were originally from Indonesia, migrated to the Library of the University of Leiden. Subsequently, I provide a brief history of the MIPES Indonesia manuscripts, which today are preserved in five *pondok pesantrens* in three district areas (*Kabupaten*) in East Java. I also explain how LPAM Surabaya digitized these collections and preserved them in the LPAM Surabaya offices. These accounts provide the contents for chapter two and they answer the first research question.

A. Introduction

During my involvement in research to investigate the possible existence of Islamic manuscripts in the *pondok pesantren*, from the initial phase until the Endangered Archives Project (EAP061) in 2005, I found a number of manuscript collections in five *pondok pesantrens* in three *Kabupatens* in East Java Province. The 158 volumes of manuscripts that my research team and I discovered in these areas comprise 321 texts, only one of which is written in Javanese script. This particular text, which is preserved in Keranji and, registered as Kr.Jw01, deals with Islamic Sufism. The other texts are written in Arabic script (see Table 3) in this chapter.

The Library of the University of Leiden, specifically the Special Collections section, is a paradise for anyone studying manuscripts. Thousands of volumes of Islamic manuscripts that originated from Indonesia, including those written in Arabic script, are kept in a safe environment. A number of works have been produced with the aim of making these collections more widely accessible to scholars. P. Voorhoeve's *Handlist of Arabic Manuscripts in The Library of the University of Leiden and Other Collections in the Netherlands* uses the titles of texts as a criterium of registration.⁴² Voorhoeve's *Handlist* covers the collection of Arabic manuscripts kept in the Library of the University of Leiden and also in other institutions in the Netherlands. For the purpose of my research, I limit myself to the Arabic manuscripts preserved at the Library of the University of Leiden, which by far form the greatest part of the Indonesian

⁴² P. Voorhoeve, *Handlist of Arabic Manuscripts in the Library of the University of Leiden and Other Collections in the Netherlands*, The Hague/Boston (Leiden University Press) 1980.

Arabic manuscripts repertorized by Voorhoeve. Voorhoeve's Handlist is up-to-date till 1957. Between that year and 2015 only a very limited amount of study materials that are relevant to my research have been acquired by the Leiden library. The Handlist is, therefore, an excellent tool of research that can be used to construct a mirror image for the content of the *pesantren* collections that I could investigate.

This chapter briefly explains the history of the two collections that are the main resource for my research. The first collection comprises those Islamic manuscripts that originated in Indonesia and that have been catalogued by Voorhoeve in his *Handlist*. The second is the digital collection that is currently stored at the Institute for the Study of Religion and Society (LPAM, *Lembaga Pengkajian Agama dan Masyarakat*) in Surabaya. This chapter looks at historical aspects of both collections. With regards to the first collection, this chapter concentrates on the migration of the manuscript collection from Indonesia to the Library of University of Leiden. Furthermore, it explains how the LPAM finds, gathers and digitizes collections from three districts in East Java Province. It also examines the provenance of these collections.

In addition to treating historical aspects, this chapter also provides a general overview of the collection of Islamic manuscripts in the two main repositories by grouping the collections into content-based categories. For this purpose, the collections are grouped into five branches of knowledge:

- 1) the collection of texts on Instrumental Knowledge (*ʿIlm al-Ālat*), which includes *Naḥw* (syntax), *Ṣarf* (morphology), *Balāgha* (rhetorics), *Badīʿ* (science of the metaphor) and *Maʿānī* (allegory);
- 2) the collection of texts on Islamic Jurisprudence (*al-Fiqh*), which includes a collection on the theory of Islamic Jurisprudence (*Uṣūl al-Fiqh*);
- 3) the collection of texts on Islamic Theology (*ʿIlm al-Tawḥīd*), which includes manuscripts on *Tafsīr* (Qur'anic exegesis), *Tajwīd* (the reciting of the Qur'ān), *Ḥadīth* (prophetic tradition), and *Manṭiq* (logic);
- 4) the collection of texts on Islamic Mysticism (*Taṣawwuf*);
- 5) a miscellaneous collection that includes manuscripts on *Tāʾrīkh* (Islamic History), Prayer (*al-Adʿiyya*), amulets and other minor sources of knowledge in the *pesantren* learning tradition.

I use this division into groups in order to better understand the knowledge, which was widely studied in the Javanese *pondok pesantren* in the nineteenth and twentieth centuries in Indonesia in general, and in East Java Province in particular. Moreover, this division may yield information about the literature commonly used to study Islam in that period in the *pesantren* tradition in Indonesia.

Locating the two collections (Leiden and LPAM) in the same chapter of this work does not mean to confront the one with the other. In the early stages of my research into the collection that originated in Indonesia and that is preserved in the Library of University of Leiden, it became clear to me that the manuscripts catalogued by Voorhoeve, were to be a gateway to studying the second collection. For example, in order to create textual corpora for the LPAM collection, the Leiden collection became the

consulted resource for this study. As I discuss in the chapter on typology, the Leiden collection, with its added value of a well researched *Handlist*, became in the early stages of my research my primary resource when I started with proposing a tentative typology for Islamic manuscripts. That was then applied to my typology of the Islamic manuscripts from Indonesia.

In the following I discuss the two collections used in this study. I begin with the collection of the University of Leiden and then turn to the digital collection of the Institute for the Study of Religion and Society, (*Lembaga Pengkajian Agama dan Masyarakat*, LPAM) in Surabaya.

B. The Arabic manuscript collection from Indonesia in the Library of the University of Leiden

The University of Leiden officially opened to the public on 8 February 1575.⁴³ When Prince William of Orange gave the citizens of Leiden a choice between being free of tax for ten years or the foundation of a university as a tribute to their courage in resisting the Spanish siege, the city chose for a university.⁴⁴ After a few years the collection of books and manuscripts was institutionalized. In 1586, professor of theology Johannes Holmannus Secundus (1523-1586) began to donate his collection to the university and by 1595, the university library held 450 volumes of books.⁴⁵ In 1609 the J.J. Scaliger (1540-1609) bequest was added to the library collections.⁴⁶ In 1629 a number of 211 Middle Eastern manuscripts (mostly in Arabic, Persian, Turkish and Hebrew, predominantly on the sciences) were purchased by Jacobus Golius (1596-1667) in the Levant. This acquisition marks the beginning of the Oriental collections in Leiden, although the Scaliger collection also contained a number of important Oriental manuscripts. Levinus Warner (d. 1665), Dutch ambassador in Constantinople, by testament donated his collection consisting of a thousand Middle Eastern manuscripts and a similar number of printed books to the library.

Today, the Leiden University keeps the one of the largest manuscript collections in the world and it has become a primary destination for those studying oriental texts. The Oriental Manuscript Collection preserved in the Library of University of Leiden is grouped into four main geographical and cultural areas: the Middle Eastern collection, the Hebraica, Judaica and Semitic collection, the South and Southeast Asian collection, and the Japanese and Chinese collection. The Middle Eastern collection contains material from

⁴³ J.J. Woltjer, *De Leidse Universiteit in verleden en heden*. Leiden: Universitaire Pers Leiden, 1965, p. 2; The History of the Library of the University of Leiden as repository can also be read in Christiane Berkvens-Stevelinck, *Magna commoditas. Leiden University's great asset : 425 Years Library Collections and Services*. Leiden: Leiden University Press, 2012.

⁴⁴ J. Huizinga, *The University of Leiden*. Leiden: S.C. van Doesburgh, 1928, p. 2.

⁴⁵ Its printed catalogue, the *Nomenclator* of 1595, was the first catalogue of a public collection ever to be printed. Four hundred years later, in 1995, an indexed facsimile was published. See also P. G. Hoftijzer, "Introduction" in The Scaliger Institute, *Special Collection: A Guide to the collection of Leiden University Library and Neighbouring Institutions*, Leiden: The Scaliger Institute, 2003.

⁴⁶ J.J. Witkam, "Oriental Manuscripts in Leiden and the World" in The Scaliger Institute, *ibid.*, p. 65.

and about the Islamic world, from Morocco to Afghanistan, in languages including Arabic, Turkish and Persian. The Judaica and Semitic collection comprises material in all Semitic languages, excluding Arabic, and a smaller collection in other languages such as Armenian. The South and Southeast Asia collection comes predominantly from Indonesia, both in and after the colonial period. Finally, the collection from the last cultural area comprises Japanese manuscripts and block printed books from the Tokugawa era and a selected collection from China.⁴⁷

With regards to the South and Southeast Asian collections of the Library of The University of Leiden, the Malay-Indonesian collection is significant. A study of P. Voorhoeve's *Handlist* for this research revealed hundreds of Islamic manuscripts originating from Indonesia (see Table 1). However, to date, there has been no special publication devoted to all Leiden or Dutch collections of Islamic content. The catalogues made by Leiden scholars such as Hinzler, Iskandar, Pigeaud, Schmidt, Voorhoeve, Wieringa and Witkam have language as their primary criterium. Hinzler considers the Balinese language to be a distinctive category for her work.⁴⁸ Pigeaud in his *Literature* does the same for Javanese.⁴⁹ Iskandar does so for Malay, Minangkabau and South-Sumatran manuscripts. Wieringa limits himself to Malay manuscripts (and his catalogue has as yet only two volumes of what must become at least a set of four). Schmidt in four volumes described the Turkish manuscripts. Witkam has published five fascicules of an Arabic catalogue (between 1982-1989) which was *de facto* discontinued. Voorhoeve not only published his *Handlist*, but continued his Indonesian manuscript catalogues with a catalogue of Batak manuscripts (1977) and Acehese manuscripts (1994). It is evident that a lot of work was done in the past half century, but also that much more needs to be done in the future. As previously mentioned, Voorhoeve⁵⁰ uses the Arabic language as a category for his *Handlist*, and among many other materials it features Islamic manuscripts written in Arabic that originate from Indonesia and that are now held in Leiden and other Dutch collections. Witkam's *Inventory*⁵¹ takes chronological order of acquisition, irrespective of the origin and language, as the leading principle for his listings of the manuscript collections of the Leiden Library. It is only published in the internet.

⁴⁷ www.library.leiden.edu/special-collections/oriental-collections/intro-orient.html, accessed on 21 April 2011.

⁴⁸ H.I.R. Hinzler, *The Catalogue of Balinese manuscripts in the Library of the University of Leiden and other collections in the Netherlands*, 2 volumes, Leiden: E.J. Brill, 1986.

⁴⁹ Th. Pigeaud, *Literature of Java: Catalogue Raisonné of Javanese manuscripts in the Library of the University of Leiden and Other Public Collections in the Netherlands*, 3 volumes. The Hague: Martinus Nijhoff, 1980.

⁵⁰ P. Voorhoeve, *Handlist of Arabic Manuscripts in the Library of the University of Leiden and other Collection in the Netherlands*. The Hague/Boston/London: Leiden University Press, second edition, 1980.

⁵¹ J. J. Witkam, *Inventory of the Oriental Manuscripts of the Library of the University of Leiden*. Leiden: Ter Lugt Press, 2007. The Inventory comprises 16 published volumes; volumes number 1 to 7; volumes number 12 to 15; volume 20; volumes number 23 to 25. They are published electronically and can be accessed at www.islamicmanuscripts.info/inventories/leiden/index.html (last accessed on 16 August 2015).

Since this study mainly focuses on Arabic manuscripts, its emphasis is on the Arabic collection that is housed at the Library of the University of Leiden. My study heavily relies on the work done by Voorhoeve in his *Handlist*. It is an excellent tool of access to Islamic manuscripts from Indonesia. However, since Voorhoeve's *Handlist* provides only very brief information, my study uses whenever this is opportune, the more detailed *Inventory* by Jan Just Witkam as a second source of information for the Leiden collections. It must be noted, however, that while this study makes use of both works, only those manuscripts that have been registered in the *Handlist* are included in my research. My research refers to these two works for two main reasons: *First*, Voorhoeve's *Handlist* also deals with Arabic manuscripts as can be found in the *Pesantren* Manuscript Collection from the three East Javanese districts that are the focus of my research; and *second*, the *Handlist* registers all Arabic manuscripts originating from Indonesia during the colonial period, the period when most of the manuscripts found in the *pesantren* collections were written.⁵² The oriental manuscripts in the University Library that feature in Witkam's *Inventory* are arranged in chronological order of acquisition, from the earliest acquisition to the latest one; that is to say, from the Golius Collection to the current collections that were managed by Prof. Witkam (till 2005) and his successors. The number of oriental manuscripts preserved in the Library of University of Leiden may be more than 27,000 volumes according to Witkam's *Inventory*.⁵³ In a conversation with Prof. Witkam, he told me that volume 8 of his compilation mainly consists of the manuscript collection that originated in Indonesia. Unfortunately, this volume cannot yet be accessed online. The majority of these manuscripts, according to him, belong to the collection of Christiaan Snouck Hurgronje (1857-1936), who gathered most of them during his office as Advisor for Indigenous Affairs in the Dutch East Indies (1889-1906). In the twentieth century, the Arabic manuscript collections from Indonesia found their way to Leiden in at least three ways. *First*, a number of manuscripts, including those written in Arabic script that are included in Voorhoeve's *Handlist*, arrived in Leiden via Snouck Hurgronje. During his time in Indonesia, he collected and sent many documents on Islam in Indonesia to Leiden. He left Indonesia in 1906. *Second*, a number of the manuscripts that came to Leiden were sent by colonial officials to Snouck Hurgronje upon his return to Leiden in 1906 and now kept in the Library. In a letter dated January 1884, one such official, captain H. Fromburg, sent a manuscript of the *Kitāb Safīnat al-Najā'* to Snouck Hurgronje with a note that the material had been used in one of the Islamic schools (the *pondok pesantren* for the study of Islam) in the area. Both the manuscript and the letter have been preserved and are registered in the Leiden

⁵² The only *pesantren* manuscript collection written after independence is the Senori collection.

⁵³ As the *Interpres Legati Warneriani*, Prof. Witkam published an electronic *Inventory* of Oriental Manuscripts in the Library of the University of Leiden. The *Inventory* contains 16 volumes with one thousand manuscripts in each volume.

library (Or. 7199). However, many of the manuscripts found their way to the Library of the University of Leiden through a *third* way – they were purchased from booksellers.⁵⁴

Table 1

Quantification by subject matter of the Arabic Manuscripts from Indonesia that are preserved in the Library of the University of Leiden, according to Voorhoeve's *Handlist*.

No	Subject	Mss	Mf	Total
1	Instrumental Knowledge	97	0	97
2	Islamic Law and its principles	142	3	145
3	Islamic Theology	230	16	246
4	Islamic Mysticism	267	72	339
5	Miscellaneous	70	28	98
	Total Collection	806	119	925

From my research it becomes clear that the Library of the University of Leiden holds nearly a thousand texts, written in Arabic script, that originate from Indonesia. Voorhoeve's *Handlist* for the Arabic Manuscript Collection of the Library of the University of Leiden covers the Arabic texts numbered Or. 1 to Or. 8821, and a number of smaller collections that are also kept in the Leiden library. It also describes some microfilms of Arabic texts. At this point it is useful to note that the prefix 'Or.' indicates that a text is an Oriental Manuscript of the Library of the University of Leiden and the term 'Acad.' indicates that the text originally belonged to the Royal Academy in Amsterdam and, in February 1856, became a permanent loan to the Library of the University of Leiden. The term 'Berg' indicates that the text is part of a loan collection in the Library of the University of Leiden; 'BPL', stands for *Bibliotheca Publica Latina*,⁵⁵ the Library's Western manuscript collection in Latin script; and the term Hotz indicates those manuscripts collected by the Dutch merchant diplomat Albertus Paulus Hermanus Hotz (1855-1930). The prefix NB indicates the Makasarese and Buginese manuscripts collected by the Dutch missionary Benjamin Frederik Matthes (1818-1908), which are on permanent loan from the Dutch Bible Society to the Library of the University of Leiden. In addition to the above mentioned collections, Voorhoeve's *Handlist* covers collections of Arabic manuscripts outside the Library of the University of Leiden. These include the collection of the Royal Institute for the Tropics in Amsterdam, that of the Breda Ethnographical Museum, the collection of the Delft Municipal Museum of Ethnography and many other institutions in the Netherlands. A full list of

⁵⁴ *Handlist*, p. xvii.

⁵⁵ P. C. Molhuysen, *Codices Bibliothecae Publicae Latini*, Lugdini Batavorum: E. J. Brill, 1912.

institutions in the Netherlands that hold Arabic texts featured in Voorhoeve's *Handlist* can be seen in the publication's list of abbreviations.⁵⁶

In relation to the number of manuscripts in the Leiden Oriental Collections, the number of Islamic manuscripts from Indonesia kept in the Leiden library is small. The *Inventory* compiled by Jan Just Witkam informs us that the Library has at least 28,000 volumes.⁵⁷ As table 1 shows us, the number of texts that originated from Indonesia is not very huge, but this does not mean that they are insignificant. My estimation of the number of manuscripts contained in the Oriental Collection of the University of Leiden is based on the number of volumes published in Witkam's *Inventories*. Of these volumes, numbers 8 and 9 – manuscripts numbered Or. 7001 to Or. 8999 – are still to be completed and are till now not published online. I have had the privilege of seeing those two unpublished volumes, which contain large parts of the Indonesian manuscripts that are part of the legacy of Snouck Hurgronje. My research in Leiden was a combination of documentary work with the different catalogues and autopsy of the manuscripts themselves.

C. The Digital Collection of LPAM Surabaya and its provenance.

Having briefly discussed the Library of the University of Leiden's collection of manuscripts that originated from Indonesia, I will now describe the digital collection of LPAM Surabaya and its provenance.

Before discussing in detail the digital manuscript collection of LPAM Surabaya, I will briefly elaborate the history of LPAM Surabaya. LPAM is an abbreviation of *Lembaga Pengkajian Agama dan Masyarakat*, the Institute for the Study of Religion and Society. This independent research institute was founded by several researchers who are faculty members of IAIN Sunan Ampel Surabaya.⁵⁸ Among its founders are Ahmad Jainuri, A. Syafiq Mughni, Thoha Hamim, Amiq Ahyad (your servant), Ahmad Nur Fuad, Nur Mufid, and Nani Widjaja, who is a journalist and director of *Jawa Pos*, the daily newspaper in Surabaya, East Java.

This independent research institute was established on 1 August 2000 and resides in Gayungsari XXI/45 in Surabaya. Its main areas of activity are training, publication, and research and development. In the field of training, in the year 2002-2003 LPAM Surabaya was active as a provider of teacher training courses at the Public Islamic Elementary School (*Ibtidā'iyyah*) and Islamic Secondary School (*Thānawiyyah*) levels and also in school management training for school principals of Public Islamic Elementary Schools and Public Islamic Secondary Schools. LPAM also became a provider of training for parents in the field of Community-based School Management. This training forms part of the framework of the Basic Education Project

⁵⁶ Voorhoeve, *Handlist*, pp. xviii-xxii.

⁵⁷ <www.library.leiden.edu/special-collections/oriental-collections/intro-se-asia.html> last accessed on 27 April 2011.

⁵⁸ IAIN stands for *Institut Agama Islam Negeri* ('State-funded Institute of Islamic Studies').

funded by the Islamic Development Bank. Training by LPAM Surabaya of teachers, school principals and parents is conducted in three cities of East Java Province: Lamongan, Bangkalan and Trenggalek.

The main goal of this training is to enhance the mastery of subjects such as mathematics, physics, history, English and the Indonesian language among teachers in the targeted areas. The training also aims to develop the management capability of school principals at the targeted *madrasas*. Moreover, the training hopes to increase social participation among stakeholders with a view to creating a better school for their children.

The publishing house of LPAM Surabaya focuses more on books in the field of culture and religion. Among the books that have been published are *Dinamika Intelektual Islam Pada Abad Kegelapan* ('The Dynamics of Islamic Intellectuals in the Dark Ages'),⁵⁹ *Ideologi Kaum Reformis: Melacak Pandangan Keagamaan Muhammadiyah Periode Awal* ('The Reformist Ideology: Religious Views of Muhammadiyah in its Initial Period'),⁶⁰ *Tiga Narasi Agung: Tiga Teori Sosial Hegemonik*. ('The Three Great Narratives: Three Hegemonic Social Theories'),⁶¹ *Teori Siklus Peradaban Perspektif Ibnu Khaldun* ('The Cycle Theory of Civilization: Ibn Khaldun's Perspective'),⁶² *Kewargaan dalam Islam* ('Citizenship in Islam'),⁶³ and several other titles.

LPAM Surabaya was involved in my research on Islamic manuscripts at two distinct stages: the initial period and the intensive phase. The initial period involved my participation in research programmes with other research institutes. In 2001, I took part in an initial research, funded by the Indonesian Ministry of Religious Affairs, to investigate the existence of an Islamic intellectual writing heritage in the *pesantren* tradition. At that time, I was a research fellow at IAIN Sunan Ampel Research Institute and worked with Masyhudi and Jeje Abdurrazak. Masyhudi is a lecturer at the Department of Islamic History and Civilization, IAIN Sunan Ampel Surabaya, where I also work. Jeje Abdurrazak is a lecturer at the Faculty of Islamic Law (*kulliyat al-shari'a*) at IAIN Sunan Ampel Surabaya. During this preliminary research phase, the team also looked into the potential existence of Islamic manuscript collections at the *pondok pesantren* in Langitan, Widang and Tuban.

I had another opportunity to find a manuscript collection when I conducted research funded by the Directorate Research and Development (*Penelitian dan Pengembangan*, or in short *Litbang*) of the Ministry of Religious Affairs. Supported by the same research team as above, I went to the village of Keranji, a sub-district of Paciran in the district of Lamongan and found a number of manuscripts in the hand of Bapak Rahmat Dasi. The research team catalogued this manuscript collection. During this research in Keranji, I

⁵⁹ Syafiq A. Mughni, *Dinamika Intelektual Islam Pada Abad Kegelapan*. Surabaya: LPAM, 2002.

⁶⁰ Achmad Jainuri, *Ideologi Kaum Reformis: Melacak Pandangan Keagamaan Muhammadiyah Periode Awal*. Surabaya: LPAM, 2002.

⁶¹ Zainuddin Maliki, *Tiga Narasi Agung: Tiga Teori Sosial Hegemonik*. Surabaya: LPAM, 2003.

⁶² Biyanto, *Teori Siklus Peradaban Perspektif Ibnu Khaldun* (. Surabaya: LPAM, 2004.

⁶³ Abdul Fattah, *Kewargaan dalam Islam*. Surabaya: LPAM, 2004.

heard from *Bapak Rahmat Dasi* that there could be a manuscript collection in Tegalsari. Following a discussion with Masyhudi, we agreed to go to Tegalsari Ponorogo on completion of the work in Keranji. Thus, the next investigation in this initial period was in the district of Ponorogo, primarily in the village of Tegalsari. First, I went to the area with Masyhudi and focused primarily on the collection of manuscripts written in the hand of *Ibu Marfu'ah*, a widow of *Kyai Poernomo*, a descendant of *Kyai Anom Kasan Besari* of Tegalsari. Her manuscripts were the only collection found during our initial investigations in the area. Subsequently, I found one other manuscript volume in Tegalsari when I guided research conducted by the students of the Department of Islamic History and Civilization, IAIN Sunan Ampel Surabaya. This single volume belonged to *Bapak Listiyono*. As we were cleaning and removing the dust from the manuscripts in the *Ibu Marfu'ah* collection he told one of my students that he had such an old book in his house. Due to limited time and finance, the investigation in this village was limited to making an inventory and photographing the first and last pages of each codex.

In 2005, the LPAM involvement in the search for Islamic manuscripts in the three locations rapidly moved into an intensive phase when it received a research grant from the British Library in the framework of the Endangered Archives Project (EAPo61).⁶⁴ This research, for which I was the lead researcher, is a continuation of the ongoing research that I have been doing since 2001. This research primarily aims to save those texts that are in a dangerously poor condition and, in fact, have deteriorated due to natural factors, such as termites, dust, mistreatment and age. The texts are preserved by digitizing all the collections using a digital camera. As a continuation of earlier research, this project also takes place in the three districts of Lamongan, Tuban and Ponorogo.

During the EAPo61 project, the number of manuscript collections found in these three districts increased. In Lamongan, the research team of LPAM Surabaya has successfully traced several collections relating to the traditions of Islamic teaching in the *pondok pesantren*. Also in Lamongan, in addition to the collection of *Bapak Rahmat Dasi*, the team found three other sets of manuscripts: the collection of *Bapak Raden Edi Santoso*; the collection belonging to *pondok pesantren Tarbiyat al-Ṭalaba*; and one at *Al-Mubārook* mosque. In Ponorogo, additional Islamic manuscript collections emerged from the collections of *Kyai Shamsuddin Mustofa*, *Bapak Markuat* and *Kyai Jamal Nasuhi*. The first two collections are in the village of Tegalsari, Ponorogo, whereas the collection of *Kyai Jamal Nasuhi* is in Coper, in the sub-district of Mlarak, district of Ponorogo, about five kilometres to the east of Tegalsari. Moreover, the research team found an Islamic manuscript collection in the district of Tuban, belonging to *Pondok Pesantren Dār al-Salām* in the village of Senori. The development of the collections in these three areas can be seen in table 2.

⁶⁴ EAPo61 is the research code that LPAM proposed to the British Library.

The research team of LPAM consists of a number of researchers, cataloguers, photographers and graphic editors. The main duty of the researchers is to find any additional manuscript collections in the field and create an inventory of these. The cataloguers work together with the researchers to produce the inventories. The photographers create digital copies of the collections using a digital camera, and the digital files are then passed on to the graphic editor's team. The outcome of this intensive period was twofold: the inventory of the entire collections from three research districts⁶⁵ and their digital facsimiles. Registration of Islamic manuscripts collections is based on the location where the collections are stored and the script used to write the manuscripts. For example, 'Kr.Ar', 'KR.Pgn', 'KR.Jw' followed by a number indicate that the registered texts were found in the village of Keranji and written in Arabic, Pegon and Javanese scripts, respectively. The texts registered with 'Ts' and 'Cpr' indicate that they originate from the villages of Tegalsari and Coper. Texts with 'Lang' and 'Snr' originate from Langitan and Senori. Two digital copies were made of the texts. One with a .TIFF file and one a JPEG file. Each text was stored, depending on the size of the file, on one or two CD-ROMs. At the end of the research, LPAM delivered a JPEG copy to every owner of the collection, and the .TIFF copy was sent to the British Library in London. In addition, LPAM stored their master copy of the manuscripts in .RAW, .TIFF and .JPEG digital files. After almost six years of research, together with my colleagues at the Research Institute (*Lembaga Penelitian*) affiliated to IAIN Sunan Ampel Surabaya and my research team at LPAM Surabaya, we had digitized the entire manuscript collections of the aforementioned research locations. At the end of the EAPo61 research programme, the total digitized collection amounted to 493 texts in 147 volumes in diverse disciplines studied at the *pondok pesantren* during the nineteenth and twentieth centuries in East Java Province (see Table 3).

The digital collection of LPAM shows that texts on Islamic theology dominate the manuscripts, accounting for 46.1 per cent of the entire collection. This is followed by texts on Islamic Law (17.7 per cent); Instrumental Knowledge (13.4 per cent); Islamic Mysticism (7.7 per cent); and miscellaneous manuscripts, (7.1 per cent). All this can be seen in see Table 3. It can be argued that in the period from the beginning of the nineteenth to the mid-twentieth centuries, Islamic Theology was widely taught in the *pondok pesantren*. Thus, it can be assumed that the *pondok pesantrens* were centres of learning where students of Islam were taught three main branches of knowledge: Islamic Theology ('*aqīda*'), Islamic Law (*fiqh*), and Instrumental Knowledge ('*ilm al-ālāt*').

⁶⁵ Amiq Ahyad, *MIPES Indonesia: Koleksi Manuskrip Islam Pesantren di Tiga Kota dan Reproduksi Digital* (MIPES Indonesia: The Collection of Pesantren Islamic Manuscripts from three Cities and its Digital Reproduction). Surabaya: LPAM Surabaya, 2006.

Table 2

The development of the survey of the *Pesantren* Manuscript Collection

PERIOD OF RESEARCH	AREAS OF RESEARCH		
	Lamongan	Ponorogo	Tuban
The Initial Period	Rahmat Dasi Collection	Ibu Marfu'ah Collection Bapak Listiyono Collection	Langitan Collection
The EAPo61 Period	Rd. Edi Santoso Collection <i>Tarbiyat Talaba</i> Collection <i>Al-Mubāro</i> k Mosque Collection	Kyai Syamsuddin Collection <i>Bapak Kuat</i> Collection Coper Collection	Senori Collection

Table 3

Collection MIPES Indonesia based on the number of texts and codices

No	REPOSITORIES	Chronological order of the texts	Number of Codices
1	KerANJI (KR)	1-140	26 codices
2	Coper (CPR)	141-200	15 codices
3	Tegalsari (TS)	201-311	27 codices
4	Langitan (LANG)	312-393	69 codices
5	Senori (SNR)	394-403	10 codices
	Total	493 texts	147 codices

Table 4

Number of texts of the entire MIPES Collection Indonesia, based on content

No	Branch of Knowledge	REPOSITORIES					Total
		KerANJI (KR)	Coper (CPR)	Tegal sari (TS)	Langit- an (LANG)	Senori (SNR)	
1	Instrumental Knowledge (<i>‘Ilm al-Ālāt</i>) including <i>Naḥw</i> , <i>Ṣarf</i> , <i>Balāgha</i> , <i>Ma‘āni</i> , <i>Badī‘</i>	16	9	1	27	6	49
2	Islamic Law and its Theory (<i>Al-Fiqh wa Uṣūluḥ</i>)	9	10	14	23	1	57
3	Islamic Theology (<i>‘Ilm al-Tawḥīd</i>) including <i>Al-Qur’ā’</i> , <i>Tafsīr</i> , <i>Manṭiq</i> and <i>Tajwīd</i>	22	20	37	67	2	148
4	Islamic Mysticism (<i>Taṣawwuf</i>)	20	1	2	2	0	25
5	Miscellaneous including History, Prayer and other minor branches of knowledge	5	5	7	5	1	23
	total	72	45	61	124	10	312

The following account contains a brief history of each collection gathered and digitized by the LPAM. I begin with the collection from Lamongan, Ponorogo, and end with those discovered in the district of Tuban, East Java Province.

D. The repositories in Lamongan

As part of the EAPo61 research project, I visited Lamongan where I found and successfully digitized manuscripts from four main repositories: the collection of *Pondok Pesantren Tarbiyat al-Ṭalaba*, the private collection of *Bapak Rahmat Dasi*, one belonging to Raden Edi Santoso, and the collection of *Al-Mubarak* mosque. All of these repositories are located in KerANJI, a sub-district of Paciran in the district of Lamongan.

D.1. The Collection of *Pondok Pesantren Tarbiyat al-Ṭalaba*

Pondok Pesantren Tarbiyat al-Ṭalaba is one of many *pondok pesantrens* in *Kabupaten Lamongan*.⁶⁶ It is located in the village of Keranji, in the sub-district of Paciran. This learning institution was established in 1316/1898 by K.H. Musthofa in 1963.⁶⁷ Since this date, the *pesantren* has offered secondary education (*al-madrasa al-thānawīyya*) and special education for woman (*al-ma'had li al-banāt*). In 1969, the school introduced a kindergarten and since 1972 the *pesantren* has also provided education at a senior high school level (*al-madrasa al-āliya*). In 1986, a special programme for the study of Islamic books was added and in 1989 the institution broadened its scope with the establishment of the Sunan Drajat Islamic Institute for the Study of Education.⁶⁸

In an interview conducted with *Bapak Rahmat Dasi*, he told me that the manuscript collection of *Pondok Pesantren Tarbiyat al-Ṭalaba* had, in fact, been larger and he estimated that the number of manuscripts lost amounted to about five times the total of the remaining texts. During the EAPo61 research project, the team from LPAM Surabaya successfully digitized 15 manuscript volumes. This means that a further 75 volumes may have vanished due to inappropriate handling, age, or because they were destroyed or damaged. *Bapak Rahmat Dasi* also explained that a number of the codices were stored in the attic of the house of the *kyai* and had been damaged, and consequently discarded, as a result of rain.

During the Japanese occupation, in the village of Kemantren, a village near Keranji, a number of manuscript collections were buried by their owners to prevent the Japanese soldiers from stealing them. Other owners, including the previous holder of the manuscript collection of *Pondok Pesantren Tarbiyat al-Ṭalaba*, considered the texts to be sacred heritage and left them intentionally untouched. However, this meant that often their collections deteriorated and, subsequently, they were burned and lost forever.

Bapak Rahmat Dasi told me also that the Islamic manuscript collection at *Pondok Pesantren Tarbiyat al-Ṭalaba* is the legacy of two previous leaders of *pesantren* – *Kyai Musthofa* and *Kyai Abdul Karim Musthofa*. *Kyai Abdul Karim Musthofa* even had his own private manuscript scribe: Hashim. He came from the village of Banjar Anyar and worked for the *kyai* during his time of studying Islam at *Pondok Pesantren Tebuireng Jombang*.⁶⁹

The manuscript scribes working in the village of Drajat and its surrounding areas, including Keranji, appear to have been paid well during the late nineteenth and the early twentieth centuries. *Kyai Imron Marzuqi* narrated a story he had heard from his late father, *Haji Marzuqi* (d. 1924), about his grandfather, *Raden Haji Soleh*, who was a manuscript scribe. For copying the whole Qur'ān, which took him three to four months,

⁶⁷ TP2BS2D, *Sejarah Sunan Drajat dalam Jaringan Islam di Nusantara*. Surabaya: Tim Peneliti dan Penyusun Buku Sunan Drajat, 1998, p. 267.

⁶⁸ TP2BS2D, *ibid.*, p. 269.

⁶⁹ Interview with *Bapak Rahmat Dasi* in the village of Keranji, Paciran, Lamongan on 19 November 2010. The interview is recorded and registered under Keranji 19 nop.mp4

his grandfather could earn a pair of cows; for copying a small Yellow Book (*Kitab Kuning*) such as *Sullam Safina*,⁷⁰ he earned two goats. The colophons of a number of documents reveal other manuscript scribes in the village of Keranji, including *Raden Ahmad Danukusumo*,⁷¹ who copied *Sejatining Manungso* (*Al-Insān al-Kāmil*, 'the Perfect Man') and *Sayyid Ma'rifa* ('the Core of Gnosis'), and *Bodro Kusumo*, who copied *Layang Ambiyō* (*LA*, 'the Stories of the Prophets'). The *Layang Ambiyō* seems to have been the most widely copied text in the area; we found three copies of the text in three different repositories: the private collections of *Bapak Rahmat Dasi* and of *Raden Edi Santoso*, and the *Drajat Public Museum*.⁷² Moreover, *Kyai Musthofa* himself copied *Sharḥ 'Aqīda*⁷³ when he studied at the *pondok pesantren* in Qamaruddin, Bungah and Gresik under the guidance of *Kyai Sholeh Thānī*. This followed on from his study in Bangkalan under the supervision of *Kyai Khalil Bangkalan*. An historical account of the manuscript scribes in the three research areas will be discussed separately.

D.2. The Collection of Rahmat Dasi.

Bapak Rahmat Dasi has dedicated himself to preserving manuscripts. During the EAPo61 project he was about 65 years old and lived in the village of Keranji. He owns a small shop to provide an income for his family. In the evening he works as an administrator in the *Sunan Drajat Institute for Islamic Education* (*Sekolah Tinggi Ilmu Tarbiyah "Sunan Drajat"*) Keranji, Paciran, Lamongan.

Bapak Rahmat Dasi assembled his collection between 1996 and 1998,⁷⁴ when he was involved in a research project to write the history of *Sunan Drajat*.⁷⁵ The other members of his research team did not have any knowledge about how and where to find written resources (primary or secondary sources) in order to write such an account. After conducting interviews with a number of people in Drajat and Keranji, *Bapak Rahmat Dasi* found his first manuscript, entitled *Bayān 'Ālim*, which was owned by *Bapak Tajit* of Keranji. The manuscript was written in the Javanese language and in Javanese script and dealt with Sufism. *Pak Kasbu*, his son-in-law, then transliterated the text into Roman script for research purposes and submitted

⁷⁰ It could be *Kitāb Safina al-Najā* of Sālim b. Samīr al-Ḥaḍramī.

⁷¹ One of the manuscripts copied by *Raden Danu Kusumo* is registered as KR.Pgn01.

⁷² One of the copies of *Layang Ambiyō* is in the collection of *bapak Rahmat Dasi*, registered under KR.Pgn07; the copy belonging to *Raden Edi Santoso* was borrowed by someone and never returned. I have only had a chance to see this copy and, thus far, have been unable to digitally reproduce the *Layang Ambiyō* manuscripts that are kept in the Museum of Sunan Drajat.

⁷³ The copy is registered under number KR.Ar010. Amiq, *MIPES Indonesia*, p. 97.

⁷⁴ Interview with *Bapak Rahmat Dasi*, Keranji, Paciran, Lamongan on 19 February 2010, the interview is digitally recorded and registered under Keranji 19 Nop.mp4.

⁷⁵ Sunan Drajat was one of the nine Holy Saints in the history of Java.

this transliteration to *Bapak Samsudduha*. The original manuscript was stored in the house of *Bapak Muhammad Said* at Progo Street, Surabaya.⁷⁶

Furthermore, *Bapak Rahmat Dasi* has added to his manuscript collection from other sources. For example, he has obtained a number of texts from *Bapak Abubakar Basa's* collections in the village of Sedayu Lawas, Paciran, Lamogan. These texts include the *Qur'an Srimpet*⁷⁷ and *Puspa Rinonce* manuscripts. The former is a manuscript of the Qur'an written in an uninterrupted style of writing, without separation of the words; the latter is a text on mysticism, written by *Raden Ronggo Hadi* in cooperation with *Sunan Drajat*, that attempts to harmonize the teachings of *Shari'a* (Canonical Law), *Ma'rifa* (Gnosis) and *Haqīqa* (Essence). Subsequently, he acquired other texts from other places: He obtained *Sirr Rasūl Allah* ('The Secret of the Prophet of God'), written in *pegon*,⁷⁸ from the village of Surowiti, Panceng Gresik; he acquired a copy of *al-Fawā'id* and an incomplete copy of *Layang Ambiya* from the village of Glagah, Gresik. *Al-Fawā'id* is a collection of prayers commonly recited by adherents of the *Shattāriya* Sufi order and written in Arabic script. The copy of *Layang Ambiya*, written in *pegon*, originates from the village of Banjar Anyar, near Keranji, and deals with the history of the prophets. From the village of Glagah, he obtained a copy of *Serat Nabi Yusuf* ('The History of the Prophet Yusuf'), written in Javanese script on palm leaf. The manuscripts that *Bapak Rahmat Dasi* collected during the project are mostly kept at the house of *Muhammad Said* in Progo Street, Surabaya. However, he also keeps a small number of texts in his home in Keranji. The remaining collection consists of 12 titles in six codices, mostly on Islamic Sufism, and it has been successfully reproduced in digital form by LPAM Surabaya.

D.3. The Collection of *Raden Edi Santoso*

Raden Edi Santoso is a descendant of *Sunan Drajat* and the keeper of his grave. He is married, has two children and also holds the manuscripts he inherited from his late father. *Bapak Rahmat Dasi* told me an intriguing story about how he came to learn about *Raden Edi Santoso's* manuscript collection. On 10 June 1997 he went to the tomb of *Sunan Drajat*. In the middle of the night, he whispered to himself and said: 'O God, I have found a number of manuscripts in other areas but I have hardly found a single manuscript in my own village, Keranji.' Just as he was about to leave the tomb of *Sunan Drajat*, he met *Raden Edi Santoso* who asked him whether he need a manuscript for his private collection. He was surprised, but promised to visit the following day.

⁷⁶ *Muhammad Said* was head of the *Golongan Karya* political party of East Java Office. Unfortunately, *Bapak Rahmat Dasi* did not have a copy of either the text or its transliteration at the time this research was carried out.

⁷⁷ The way *Quran Srimpet* is written in a kind of *Scriptura Continua* in the Latin Manuscript tradition. Unfortunately, I had no opportunity to see this unique and rare heritage during my field research. According to *Bapak Rahmat Dasi*, the copy is housed in the home of *Bapak Muhammad Sa'id* at Progo street, Surabaya.

⁷⁸ *Pegon* is an adapted Arabic script used to write a text in the Javanese language.

Bapak Rahmat Dasi learned that the collection of *Raden* Edi Santoso consisted of 22 manuscript volumes. Among the manuscripts are *Sayyid al-Ma'rifa*, *Syaykh Majnun*, *Layang Ambiya*, and *Sejatining Menungso*. Unfortunately, many volumes had been lost and there was little information about them. The number of manuscripts from this collection digitized by LPAM was much less than the number of manuscripts *Bapak* Rahmat Dasi had been shown in 1997. The entire collection was the legacy of his ancestors, *Raden* Ahmad Danukusumo, *Raden* Bodrokusumo and *Raden* Mustajab, who were the copyists for most of the collection. The *Raden* Edi Santoso collection consists of texts relating to two main branches of knowledge: Islamic theology (*'aqida*) and Sufism (*taṣawwuf*). Those on Islamic theology, such as a treatise on hidden polytheism (*shirk khaft*)⁷⁹ and a treatise on *kamāl al-ma'rifa kull al-ma'rifa*⁸⁰ are written in Arabic, with a Javanese interlinear translation. The texts on Sufism are written mostly in *pegon*. An example is the *Ilmu Kasepuhan* manuscript.⁸¹

D.4. The Collection of the *al-Mubārok* mosque

The *al-Mubārok* mosque is located in the village of Keranji; it is the second biggest mosque in the village and is located approximately 350 metres from the main road of Keranji to the South. When I visited the mosque for the first time, at the end of 2004, during the MIPES Indonesia research programme, accompanied by *Bapak* Rahmat Dasi, I discovered the existence its manuscript collection. The collection was hung in the roof of the mosque. When I told *Bapak* Rahmat Dasi of my interest in digitizing the collection in order to preserve it, he told me that he was not authorized to issue the permit and told me that I needed to ask for permission from the person in charge; that is, Haji Yasa'. When I visited the mosque for the second time, I visited Haji Yasa', who lives nearby, and sought his permission to digitize the manuscripts housed in the roof of the mosque. Fortunately, he gave his consent.

Haji Yasa' told a member of my research team that before the *Al-Mubārok* mosque had been restored, there had been more than a hundred volumes of manuscripts kept there. Today, however, the collection in the mosque is only two volumes. The rest of the collection had been damaged due to high humidity, rain, termites, inappropriate handling and other destructive factors, and is considered lost.⁸² The remaining two volumes, the only codices that currently exist in the mosque are a copy of the Holy Qur'ān,⁸³ and a manuscript comprising six texts on instrumental knowledge; that is to say:⁸⁴ the first text of the second

⁷⁹ Kr.Ar013(2).

⁸⁰ Kr.Ar013(5).

⁸¹ Kr.Pgn05(3).

⁸² Interview with *Bapak* Rahmat Dasi in the village of Keranji on 19 November 2010. The interview was digitally recorded and is registered under Keranji 19 nop.mp.4

⁸³ Kr.Ar014.

⁸⁴ Kr.Ar017.

codex is *Taşripan*; the second text is a copy of *al-‘Awāmil* by al-Jurjānī; the third text is a copy of *Muqaddima al-Ājurūmiyya*, followed by a chapter on *al-Ḍamūr*; the fifth text in this collective volume is an untitled treatise on *Naḥw* and the sixth text in the codex is *Al-Misbāḥ* on *Naḥw*.⁸⁵

E. The repositories in Ponorogo

E.1. The repositories in Tegalsari

The Islamic manuscripts of Tegalsari are largely the legacy of *Kyai* Ageng Muhammad Besari that passed into the hands of his descendants. According to *Kyai* Syamsuddin Mustafa, the Islamic manuscripts of *Kyai* Ageng Muhammad Besari are preserved in at least four places:⁸⁶

- 1) in the house of *Kyai* Poernomo; today this collection belongs to his wife, *Ibu* Siti Marfu’ah;
- 2) the part of the collection originally owned by *Kyai* Mu’min of Ngabar which is today preserved in the collection of *Kyai* Syamsuddin of Tegalsari;
- 3) manuscripts purchased by one of his children, *Kyai* Ishaq of Coper; these are now preserved in the house of *Kyai* Jamal Nasuhi and form the Coper Collection;
- 4) the last part of the legacy of *Kyai* Ageng Kasan Besari which is kept in safety by *Bapak* Kuat and which forms the *Bapak* Kuat Collection.

Aside from these four parts of the Tegalsari Manuscript Collection, *Kyai* Syamsuddin informed me that there is still a possibility of finding other, smaller manuscript collections in the village. During my research, I only had the opportunity to find one other minor collection, that belonging to *Bapak* Listiyono, a son of *Ibu* Baniyatin. I will elaborate on this person in the next chapter where I write about the making of Arabic ink in Tegalsari. *Bapak* Listiono has only one manuscript volume⁸⁷ containing five theological texts, among which are *Bahjat al-‘Ulūm* and *al-Miftāḥ fi Sharḥ Ma‘rifat al-Islām*.

Of the four parts of the legacy of *Kyai* Ageng Muhammad Besari, only one, now belonging to *Kyai* Ishaq, is located separately, in the village of Coper, about five kilometers east of Tegalsari. *Kyai* Ishaq, the fifth son of

⁸⁵ The last text only mention its title, *al-Misbāḥ*, in the colophon (Kr.Ar017(6)_f. 166a) and could be the work of Nāṣir b. ‘Abd al-Sayyid al-Muṭarrizī (d. 610/1213) entitled *al-Misbāḥ fi al-Naḥw*. See P. Voorhoeve, *Handlist*, p. 217. According to Voorhoeve, the library of the University of Leiden has three copies of this text, which originally came from Indonesia. These have the class-marks Or. 2104 (5), Or. 7034 (9) and Or. 7165.

⁸⁶ The legacy of *Kyai* Ageng Muhammad Besari could, in fact, be much larger than the manuscripts we know about. However, at the time that this research was being carried out the texts that the EAP051 Project had found were as a result of information from *Kyai* Syamsuddin Musthofa who had inherited the largest number of manuscripts from the legacy of *Kyai* Ageng Muhammad Besari (Interview with *Kyai* Syamsuddin Musthofa in Tegalsari, 21 November 2010. The interview is digitally recorded and registered under *Kyai* Samsuddin.mp4).

⁸⁷ TS.Ar008.

Kyai Ageng Muhammad Besari,⁸⁸ moved to Coper to preach Islam and to establish a learning institution similar to the one that his father had established in Tegalsari.

Now, I will briefly elaborate these four parts of the legacy of *Kyai* Ageng Muhammad Besari: The Collection of *Ibu* Siti Marfu'ah; the Collection of *Kyai* Syamsuddin; the Coper Collection; and the Collection of *Bapak* Kuat, respectively.

E.1.a. The Collection of *Ibu* Siti Marfu'ah

Currently, this collection is stored at the home of *Ibu* Siti Marfu'ah, after having been moved to this safer, better environment from the house of her late second son, *Bapak* Saiful Azhari. According to Zainal Effendi, her youngest son, whom I interviewed in Tegalsari, the collection is the legacy of one of his ancestors, *Kyai* Anom (the Young) Kasan Besari. According to *Kyai* Poernomo, *Kyai* Ageng Kasan Besari was the second son of *Kyai* Ilyas, who is the seventh son of *Kyai* Ageng (the Great) Mohammad Besari.⁸⁹ Moreover, Zainal Effendi narrated the history from which this valuable collection originates. *Ibu* Siti Marfu'ah, who is his mother, inherited the collection from her late husband *Kyai* Poernomo. *Kyai* Poernomo inherited the collection from *Kyai* Arif who was bequeathed it by *Kyai* Bajuri.⁹⁰ *Kyai* Poernomo is the son of *Kyai* Abdul Ngalip, who is the son of *Kyai* Anom Kasan Besari.⁹¹ Under the leadership of *Kyai* Anom Kasan Besari, *Pesantren* Tegalsari experienced its most glorious period. Among the students who studied under his supervision were the outstanding Javanese poet Raden Ngabehi Ronggowarsito (1802-1873) and *Shaykh* Mahfuz al-Tirmasi.⁹²

Ibu Siti Marfu'ah's collection contains nine volumes of collective texts on diverse Islamic knowledge taught in *pesantren*. The collection mostly deals with Islamic theology and law, with a small number of texts on Arabic grammar.

E.1. b. The Collection of *Kyai* Syamsuddin

Kyai Shamsuddin, whose full name is Syamsuddin Musthofa, is an Imam of the Great Mosque (*Masjid Jami'*) in Tegalsari and in 1970 he was appointed *Kyai* of Tegalsari after completing his study at *Pondok* Gendo, Kediri. His main duty is to lead the daily five prayers at the great mosque of Tegalsari and to maintain the *pesantren* tradition in the community by teaching a number of religious books, such as *Tanbih*

⁸⁸ KH. Moh Poernomo, *Sejarah Kyai Ageng Mohammad Besari*, unpublished, nd., p.1.

⁸⁹ *Kyai* Poernomo, *ibid.*, pp. 1, 3.

⁹⁰ Interview with *Bapak* Zainal Abidin at Tegalsari, Ponorogo, 21 November 2010. The interview is digitally recorded and registered under Zainal Effendi 21 nop.mp4.

⁹¹ *Kyai* Moh. Poernomo, *History of the Kyai Ageng Mohammad Besari*, 1992, p.1, 33.

⁹² Martin van Bruinessen, *Sheikh Mahfudh al-Tirmasi*, in <<http://tuhfataultullab.blogspot.com/2010/09/sheikh-mahfudh-al-tirmisi.html#!/2010/09/sheikh-mahfudh-al-tirmisi.html>>, accessed on 11 January 2012.

al-Muta'allim,⁹³ *Taysir al-Khallāq*,⁹⁴ *Safinat al-Ṣalāt*,⁹⁵ *Uqūd al-Lujjāyn*,⁹⁶ *Fath al-Qarib*,⁹⁷ *al-Ājurrūmiyya*,⁹⁸ *Bulūgh al-Marām*,⁹⁹ *Daqā'iq al-Akhbār*¹⁰⁰ and other titles.

The manuscript collection was acquired from two sources: from the collection of *Kyai* Mu'min, a descendant of *Kyai* Ageng Kasan Besari of Tegalsari, and Doronan al-Yunani, a place near Tegalsari. His collection contains 11 volumes mostly dealing with Islamic Law (*Fiqh*), Islamic theology, and small number on Arabic grammar and Islamic Sufism.

E.1. c. The Collection of *Bapak* Kuat

Bapak Kuat explained to me that the manuscripts in this collection belong to his wife.¹⁰¹ To the best of his knowledge, the collection was the legacy of *Kyai* Jaylani, the scribe of a number of manuscripts bequeathed first to Imam Witono, then to his daughter, Siti Andarumi, who is *Bapak* Kuat's mother-in-law. The manuscripts were incorporated in the private collection of the family and have been preserved in a cupboard in the family home since 1996.¹⁰² This collection consists of 12 codices primarily dealing with Islamic Sufism.

E.2. The Coper Collection

The last part of the legacy of *Kyai* Ageng Muhammad Besari of Tegalsari is currently stored in the village of Coper. Coper is a village five kilometres to the east of Tegalsari and belongs to the sub-district (*Kecamatan*) of Jetis, in the district (*Kabupaten*) of Ponorogo. According to its keeper, who owns the manuscript collection, it is the legacy of his great ancestor, *Kyai* Uthman, who bequeathed the collection to his son, Ali Muttaqin. He, in turn, granted it to his son, *Kyai* Fachruddin, who left it to his son, *Kyai* Azhari. Finally, the

⁹³ It could be *Irshād al-Muta'allim wa tanbīh al-mu'allim li al-Farā'id* by 'Alī b. Muḥammad al-Qurashi al-Qalaṣādī.

⁹⁴ *Taysir al-Khallāq fi 'Ilm al-Akhlaq* (on ethics) by Ḥāfiẓ Hasan al-Mas'ūdī.

⁹⁵ *Safinat al-Ṣalāt* by M. Ilyās Sharqāwī.

⁹⁶ The complete title of the work Muhammad b. 'Umar Nawawi al-Jawī is *'Uqūd al-Lujjāyn fi Bayān Ḥuqūq al-Zawjāyn*. In Indonesia, works of al-Nawawi Bantanī is widely used and translated into various local languages such as Javanese by Abu Muhammad Hasanuddin, *Hidāyat al-Ārisayn tarjamah 'Uqūd al-Lujjāyn*. Pekalongan: Raja Murah, 198?, Sibit al-'Uthmānī Jangalani, *Su'ūd al-Kawnayn Tarjamah fi Sharḥ 'Uqūd al-Lujjāyn*. Kudus: Penerbit Menara, 1985, 2 volumes. In the current period Nawawī's *'Uqūd* has been widely criticized by gender activists who see it as an obstacle to advancing equal rights among Indonesia Muslims; see for instance the study by Sinta Nuriyah Abdurrahman Wahid et al., *Wajah Baru Relasi Suami-Istri: Telaah Kitab 'Uqūd al-Lujjāyn (the New Study on Husband-Wife Relationship: A Critical Review on 'Uqūd al-Lujjāyn)* Yogyakarta, LKiS, 2006.

⁹⁷ *Fath al-Qarib al-Mujib* of Abū Shujā' Aḥmad b. al-Ḥusayn al-Iṣfahānī (c. 1043-1106).

⁹⁸ *Matn al-Ājurrūmiyya* of Muḥammad b. Muḥammad Ibn Ājurrūm (c. 1273-1323).

⁹⁹ *Bulūgh al-Marām* of Ibn Hajar al-'Asqalānī (1372-1449).

¹⁰⁰ *Daqā'iq al-Akhbār fi Dhikr al-Janna wa al-Akhbār* of Jalāl al-Dīn Suyūṭī (1445-1505).

¹⁰¹ When the interview was conducted in Tegalsari, his wife was out of the city accompanying her daughter to a new college in Malang. The interview is digitally recorded and registered under *pak kuat.mp4*.

¹⁰² Interview with *Bapak* Kuat di Tegalsari 21 November 2010, the interview is digitally recorded and registered under *pak Kuat.mp4*.

collection was passed on to *Kyai* Jamal Nasuhi. *Kyai* Jamal Nasuhi, the current owner and holder of the manuscripts inherited this collection as, for three centuries, the manuscripts have been kept in the house where he lives today.¹⁰³

Kyai Uthman was himself a scribe who had copied one of the collections. The copy of *Fath al-Mu'in bi-Sharh Qurrat al-Ain*¹⁰⁴ by Zayn al-Dīn b. 'Abd al-'Azīz al-Malibārī (d. c 1584), for instance, was copied by *Kyai* Uthmān, as is stated in the colophon. He finished copying the text on Monday Šafar 1288/April 1871. The connection between Coper and Tegalsari can be explained as follows: *Kyai* Uthman, the first holder of the collection is the grandson of *Kyai* Ishāq, who is the son of *Kyai* Ageng Muhammad Besari, the founder of *Pondok* Tegalsari. *Kyai* Ishaq migrated to Coper in order to establish a new *pesantren* that would carry forward the message of his father. *Kyai* Ishaq had 14 sons and daughters with his two wives; among them was Nyai Arfiyah¹⁰⁵ who had a son, *Kyai* Asmanuddin. He had a son, *Kyai* Shihabuddin whose son is *Kyai* Uthman, the original owner of the collection.

Bapak Kuat explains how the descendants of Nyai Arfiyah established a learning institution to educate the surrounding community. In 1731, when *Kyai* Ishāq migrated from Tegalsari to Coper, he established a mosque and, shortly after he established a learning institution called *Pondok Pesantren Al-Ishāqī*. At the end of twentieth century, this *pesantren* was replaced by the Bani Arfiyah Islamic School. However, the school closed in 1999 due to the incompetency of its management. Today, a small number of students stay in the former school's dormitory. They go to a regular school during the day and learn the Yellow Books after *Maghrib* (evening prayers), such as *Tafsīr Al-Qur'ān al-Azīm* by the two Jalāls, under the guidance of *Kyai* Jamal Nasuhi.¹⁰⁶ This study of religious books (or *Kitab Kuning*, 'Yellow Books') is unique. The institution does not propose any curriculum to be studied by the students, rather the students themselves request the books to be studied. One of the most popular religious books studied in this learning institution is *Fath al-Qarīb al-Mujīb* by Abū Shujā' al-Iṣfahānī (d. c 1106).

Bapak Kuat's collection contains 15 collective volumes comprising 39 different titles. It mostly deals with Islamic theology, Arabic grammar, and there are a small number of texts relating to Sufism.

¹⁰³ Interview with *Kyai* Jamal Nasuhi, at the village Coper, Mlarak, Ponorogo, Saturday, 20 November 2010. The interview is digitally recorded and registered under pak Anas 20 nop.mp4.

¹⁰⁴ The text was registered under CPR.Aro1. Amiq, *MIPES Indonesia*, p. 170.

¹⁰⁵ According to a small treatise on the history of *Kyai* Ageng Muhammad Bestari written by *Kyai* Poernomo, she was Nyai Aspiyah not Nyai Arfiyah as *Kyai* Jamal Nasuhi told me during the interview in his home on 21 November 2010, Poernomo, *Sejarah Kyai Ageng Muhammad Besari (History of the Kyai Ageng Muhammad Besari)*, unpublished, p. 2.

¹⁰⁶ Interview with *Kyai* Jamal Nasuhi at his home in Coper, 21 November 2010. The interview is digitally recorded and registered under pak Anas 20 nop.mo4.

F. The repositories in Tuban

At the end of the EAPo61 project, my research team and I succeeded in finding collections of Islamic manuscripts from two repositories: the collection of *Pondok Pesantren* Langitan, Widang Tuban, and that of *Pondok Dār al-Ulūm*, Senori, Tuban. During a visit to *Kyai* Abdullah Faqih (born in 1351/1932),¹⁰⁷ the present head of *Pondok Pesantren* Langitan, he informed me that his late teacher was a prolific writer and that his son may well have the writings of his father. He told me that he once studied under the guidance of *Kyai* Abū Faḍā'il in Senori and he believed that his late teacher may also have authored a number of manuscripts.

F.1. The Manuscript Collection of *Pondok Pesantren* Langitan, Tuban.

The Langitan Collection forms the largest part of the digital collection of LPAM Surabaya. It contains 69 collective volumes on diverse branches of Islamic knowledge. The LPAM research team discovered this valuable intellectual heritage stored in an old wooden cupboard at the house of *Kyai* Abdullah Munif. Even though he was the collection's keeper, he did not realize the importance or value of this collection, which deals primarily with Islamic theology, Arabic grammar and Islamic law. A few of the manuscripts deal with Islamic mysticism. The collection is, on the whole, in good condition even though most of the covers have been replaced after being rebound in an improper way.

The Manuscript Collection of Langitan is the legacy of the heads of the *pesantren* throughout its history. The ownership is clearly mentioned in the colophon, which states that some of the collection belonged to *Kyai* Muḥammad Nur (d. 30 Jumādī al-Awwal 1297/8 May 1880),¹⁰⁸ some belonged to *Kyai* Aḥmad Ṣāliḥ (d. 1320/1902),¹⁰⁹ and some to *Kyai* Abdul Hadi (d. 1391/1971)¹¹⁰ and *Kyai* Aḥmad Marzuqi Zahid (d. 1427/2006).¹¹¹ However, the majority of the collection is the legacy of *Kyai* Aḥmad Ṣāliḥ. Another way to demonstrate the ownership of collections is by printing seals at the beginning of folios. *Kyai* Aḥmad Ṣāliḥ often put his private seal, "*Aḥmad Ṣāliḥ guru Langitan*", 'Aḥmad Ṣāliḥ, the teacher of Langitan' at the beginning of the

¹⁰⁷ Amiq et al., *Manuskrip Islam Pesantren di Pondok Langitan Widang Tuban Jawa Timur: Laporan Penelitian*. Surabaya: Lembaga Penelitian IAIN Sunan Ampel Surabaya, 2003.

¹⁰⁸ The copy of *Ghāyat al-Marām* numbered Lang.Aro43(1) was part of the legacy of *Kyai* Muhammad Nur, Amiq, *MIPES Indonesia*, p. 52. Another copy of *Ghāyat al-Marām* is preserved in the library of Leiden University under registration number Or. 2954. According to Voorhoeve, the text is a commentary on *Baḥr al-Kalām* or *Mabāḥithāt Ahl al-Sunna*. The former title is the work of Ḥasan b. Abū Bakr al-Qudṣī al-Ḥanafī (d. 836/1432), while the latter is by Maymūn b. Muḥammad al-Nasafī al-Makḥūlī (d. 508/1114). P. Voorhoeve, *Handlist of Arabic Manuscripts*. The Hague/Boston/London: Leiden University Press, 1980, pp. 36-37; Jan Just Witkam, *Inventory*, vol. 3, under Or. 2954.

¹⁰⁹ Included in the legacy of *Kyai* Ṣāliḥ of Langitan are, the copies numbered Lang.Aro10, Lang.Aro32, Lang.Aro48(1), and Lang.Aro54.

¹¹⁰ Lang.Aro07 is the endowment of *Kyai* Basyir to *Kyai* Abdul Hadi and his descendants. Amiq, *MIPES Indonesia*, pp. 14-15.

¹¹¹ MS Lang.Aro26 is part of the legacy of *Kyai* Ahmad Marzuqi. Amiq, *MIPES Indonesia*, p.35.

folios of the codices he owned, as did *Kyai Aḥmad Marzuqi* who also mentioned his name and the village where he came from.¹¹²

Today, the collection of *Pondok Langitan* is stored in a more suitable place. The new wooden cupboard is specially designed in order to preserve the manuscripts. The keeper of the collection has located the cupboard in the *pesantren*'s guest house in order to attract visitors and to display the *pesantren*'s heritage to a wider public.

F.2. The Senori Collection

When I met *Kyai Jalil* for the first time in 2005, during the EAPo61 research project, he told me about the origins of this manuscript collection. He not only had inherited the collection from his late father, *Kyai Abū Faḍā'il*, but he had also gathered a number of manuscripts from people who had studied under his father. The collection contains ten codices dealing with Islamic Theology (*'Aqīda*) and Instrumental Knowledge (*Ālāt*). The collection is the work of *Kyai Abū Faḍā'il* (d. 1987) and written with Arabic script, some in the Arabic language, some in the Javanese language. Among *Kyai Abū Faḍā'il*'s writings are *al-Durr al-Farīd fi Sharḥ Jawharat al-Tawḥīd*, which is a commentary on Al-Laqqāni's work, and *Tashīl al-Mamālik*, which is a commentary on the *Alfiyya* by Ibn Mālik.¹¹³ During the 1980s and 1990s, the work was published and used as learning material for the study of Islamic theology in *Pondok Pesantren Langitan*.

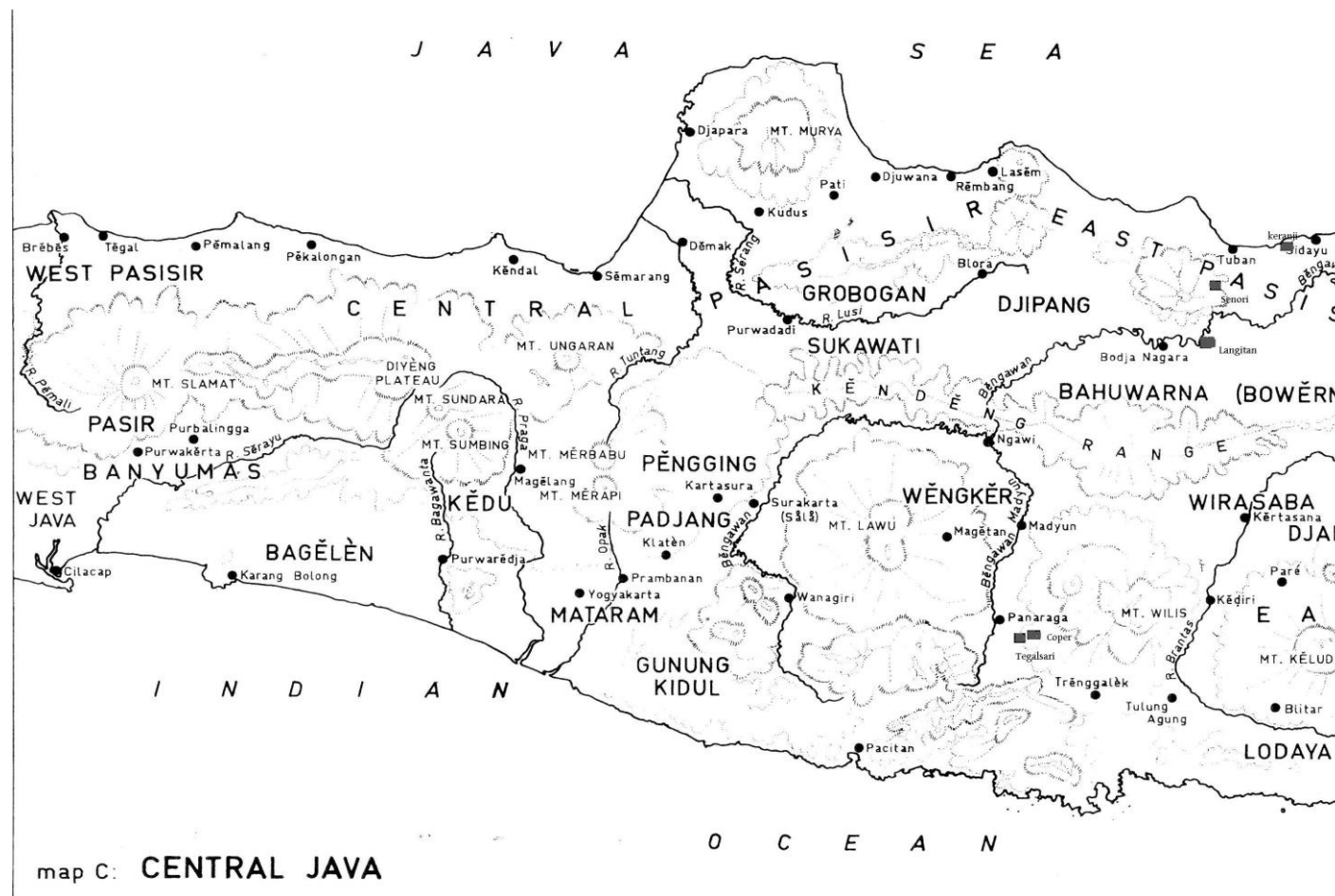
Pondok Pesantren Dar al-Ulum, headed by *Kyai Abū Faḍā'il*, is located in the village of Jatisari, Senori, Tuban. Senori is the southernmost sub-district in Tuban and is about 30 kilometres to the west of Langitan.¹¹⁴ *Kyai Abdul Jalil* explained to me that *Kyai Abū Faḍā'il* never had more than twenty students at any one time. Among the students who studied under *Kyai Abū Faḍā'il* were *Kyai Abdullah Faqih*, who today is a leading figure in *Pondok Pesantren Langitan*, and *Kyai Haji Hasyim Muzadi* (born 8 August 1944), the former chairman of *Nahdatul Ulama*.

¹¹² The private seal of *Kyai Aḥmad Šāliḥ* states '*Aḥmad Šāliḥ guru Langitan*', as seen in folios 1a of Lang.Ar 010, Lang.Ar032, Lang.Ar048 (1) and Lang.Ar054. The seals of *Kyai Ahmad Marzuqi Zahid* states '*Ahmad Marzuqi Pondok Langitan* (Lang.Ar026_f. 1a)' and '*Ahmad Marzuqi Kedungpring*' in f. 12 b of the same text. Amiq, *MIPES Indonesia*, pp. 17, 21, 59, 65.

¹¹³ The former work was registered under Snr.Ar01, while the latter under Lang.Ar026.

¹¹⁴ As a sub-district, Senori comprises 12 villages: Banyuurip, Jatisari, Kaligede, Katerban, Leran, Medalem, Rayung, Sendang, Sidoharjo, Wanglukulon, Wangluwetan and Wonosari.

Map of research areas and repositories



Source: T.G.Th. Pigeaud, *Literature of Java*, vol. 3. Leiden 1970.

CHAPTER THREE

THE CODICOLOGICAL FEATURES OF THE *PESANTREN* MANUSCRIPT COLLECTION

Chapter three examines the codicological features of the MIPES Collection. Personal health issues implied that my time in the field was quite limited and, consequently, this study is largely based on the information I gathered during my previous research. In this third chapter, I elucidate the paper on which the collections are written, the script, the language, the colour of the ink used to both write and copy the manuscripts, the page lay-out of folios, the means of preserving the page order or the system of catchwords, the general content of the manuscripts and the period when the collection was copied or written. Some codicological aspects, such as the quires and the binding technology, are omitted as they require closer investigation of the codices, which means further field research.

A. Introduction

This chapter discusses the features of the *Pesantren* Collections that I have described in the previous chapter. Since the focus of this study is the *Pesantren* Collections, this chapter will not deal at length with the manuscript collections of the Library of the University of Leiden; however, it should be noted that in the initial stages of this work these were, of course, consulted.

Codicology is defined as the science aimed at studying the physical aspects of the book as we know it nowadays. This is not the content of the book. Therefore it is to be distinguished from philology, which mainly deals with content. Codicology, as Beal defines it, is the studying all aspects of a manuscript including their physical structure, texts, script, binding, decoration and other features of production.¹¹⁵ The distinctions between palaeography and codicology are not clearly define.

Codicology is a much younger word than palaeography. The way in which Bisschoff treats palaeography includes many aspects of the handwritten book that are nowadays considered to be subjects of codicology.¹¹⁶ Baried elaborates that codicology is a science that focuses on the writing material, age, the place where the text is written and its possible scribe.¹¹⁷ Beit-Arie provides us

¹¹⁵ Peter Beal, *Dictionary of English Manuscript Terminology 1450-2000*. Oxford: Oxford University Press, 2008, p. 79.

¹¹⁶ Bernhard Bischoff, *Latin palaeography. Antiquity and the Middle Ages*. Translated by Dáibhí Ó Cróinín and David Ganz. Cambridge: Cambridge University Press, 1989. The original German version appeared in 1979.

¹¹⁷ Siti Baroroh Baried et al., *Pengantar Teori Filologi*, Jakarta: Pusat Pembinaan dan Pengembangan Bahasa Departemen Pendidikan dan Kebudayaan, 1985, p.55; Titik Pujiastuti, *Naskah dan Studi Naskah*, Bogor: Penerbit Akademia, 2006, p.35.

with an even wider remit, including quires, numeration, catchwords and ruling techniques.¹¹⁸ Déroche adds to this list watermarks, book ornaments, book binding, and evidence for the history of a manuscript.¹¹⁹ Even though Beit-Arie does not discuss it specifically, he mentions ink as an aspect of codicology.¹²⁰ In a recent publication, Déroche mentions ink and page layout as aspects of codicology.¹²¹

It is not my intention with this chapter to discuss all aspects of the codicology of the *Pesantren* Manuscript Collection, the digital reproduction of which is preserved in LPAM Surabaya. For the purpose of elaborating the codicological features of the *pesantren* manuscripts, this chapter will describe only the following codicological aspects of the collection: writing material, the script used, the language employed, the page layout (*misṭara*), the colour of the ink, the catchwords used to maintain text continuity, the general content of the collection and the period when the manuscript was produced.

B. The writing surface

The history of Indonesia acknowledges many writing surfaces used for written texts. The oldest writing surface in the history of Indonesia is stone, which was commonly used for writing inscriptions during the Hindu Kingdoms in Indonesia. The other media used for writing are: metal, bark, rattan, palm leaf, bamboo and paper.¹²² However, since all of the collections in all of the repositories included in this study are written on paper, this chapter will focus on paper as a surface for writing manuscripts.

There are three kinds of paper on which the collections are written: oriental Indonesian paper, occidental European paper and *gedog* paper.

Beit-Arié distinguishes the occidental European paper from the oriental ones by their morphological characteristics. According to Beit-Arié, these morphological characteristics are easy to see in the light, without any laboratory tool. This distinction is applicable to Hebrew manuscripts and is also valid for most Islamic manuscripts including those from Indonesia. The distinction between these two types of paper lies in the appearance of laid and chain lines in the

¹¹⁸ Malachi Beit-Arié, *Hebrew Codicology. Tentative Typology of Technical Practices Employed in Hebrew Dated Medieval Manuscripts*. Jerusalem: The Israel Academy of Sciences and Humanities, 1981.

¹¹⁹ François Déroche, *Islamic Codicology, an Introduction to the study of Manuscripts in Arabic Script*. London: Al-Furqan Islamic Heritage Foundation, 2006.

¹²⁰ Malachi Beit-Arié, *Hebrew Codicology*, pp.72-78.

¹²¹ François Déroche, 'Ink and Page Setting in Early Qur'anic Manuscripts: A Few Unusual Cases' in Stefanie Brinkmann and Beate Wiesmuller (eds.); *From Codicology to Technology: Islamic Manuscripts and their Place in Scholarship*. Leipzig: Frank & Time, 2009, pp.83-100.

¹²² Sri Wulan Rujati Mulyadi, *Kodikologi Melayu di Indonesia*. Depok: Fakultas Sastra Indonesia, 1984, p. 44.

paper. These laid and chain lines are the traces of the metal moulds of the European paper makers. A specific feature are the watermarks were a European invention and that were embedded in European laid paper. The other difference between the two is the watermark, which does not appears in oriental paper but only in European paper.

The following paragraphs discuss all three kinds of paper: occidental European, oriental and *Gedog* papers, respectively. I begin with the European paper.

B.1. European paper

European¹²³ paper is the most commonly used writing surface on which Islamic manuscripts from Indonesia are written. The majority of the Indonesian manuscript collections kept at the Library of the University of Leiden and in the repositories in the three *Kabupatens* featured in this research, use European paper as their writing surface.

When consulting the Arabic manuscripts from Indonesia at the University of Leiden Library, I found that an old manuscript with texts in both Malay and Arabic from Indonesia in the Leiden collection was written on European paper dating from the seventeenth century. This codex, MS Leiden Or. 1322, is a collective text and mostly deals with Islamic Sufism. The codex is written on Dutch laid paper with a 'VOC' watermark. According to F.W. Stapel, this kind of paper was used in the second half of the seventeenth century.¹²⁴ But this is exceptional, and most Leiden Islamic manuscripts from Indonesia date from the 19th century.

The occidental European paper used as writing material for Islamic manuscripts from Indonesia is laid paper. Laid paper is made in a mould containing wires that leaves narrowly spaced wire lines and widely spaced chain lines, as well as watermarks, in the paper.¹²⁵

In other words, we can define European paper, typically, as paper made with chain and wire lines and often with a watermark, which is the logo of the manufacturer. These watermarks can be made visible when the paper is held before a source of light. However, the oldest European paper used to write Islamic manuscripts from Indonesia has no wire lines, as will be explained in the following section.

¹²³ The term 'Occidental European paper', is used in the present work, like Beit-Arié, to describe the European paper used as writing surface on which the Hebrew manuscript is written. The name of this type of paper is given in order to distinguish it from Oriental Arabian paper. Beit-Arié, *Hebrew Codicology*, p. 26.

¹²⁴ E. P. Wieringa, *Catalogue of Malay and Minangkabau in the Library of Leiden University and Other Collections in the Netherlands*, vol 1. Leiden: Legatum Warnerium in Leiden University Library, 1998, p. 18; Tiitik Pujiastuti, *Naskah dan Studi Naskah*. Bogor: Penerbit Akademia, 2006, p. 38.

¹²⁵ Beal, *Dictionary of English Manuscript Terminology*, p. 221.

B.1.a. European paper *without* wire lines?

The term 'wire line' denotes a line caused by the wire in the mould during paper making.¹²⁶ The lines are easily visible when the sheet is held up against the light. Paper that has this sort of lines is called laid paper.¹²⁷ There are two kinds of lines in laid paper: chain lines and wire lines. The distinction between the two lies in the space between the lines. Thick chain lines are separated by regular spaces, whereas wire lines, which cross over chain lines, are almost no spaced at all. Strong chain lines and delicate wire lines together form the traces of the mould with which the paper pulp was taken out of its basin. The history of chain line shows that the distance between the lines varies from time to time. For example, paper produced in the thirteenth century has 45-60mm spaces between the chain lines; paper from the fourteenth century has 28-40mm spaces, and fifteenth-century paper has 18-25mm spacing. One might say, with all possible precautions and reservations, therefore, that while looking at two papers with different spacing between the lines, one might say that the closer the distance between the chain lines, the later the production of the paper.¹²⁸

Even though European paper generally features wire lines, not all the European paper on which the Islamic manuscripts from Indonesia have been written has wire lines. This particular type of paper can be found in the Leiden Collection in Or. 1332 that I already mentioned.

¹²⁶ E.J. Labarre, *Dictionary and Encyclopaedia of Paper and Paper Making*, Amsterdam: Swers & Zeitlinger, 1952, Second Edition, Revised and Enlarged Edition, p. 366.

¹²⁷ E.J. Labarre, *ibid.*, p.141.

¹²⁸ E.J. Labarre, *ibid.*, p. 44.

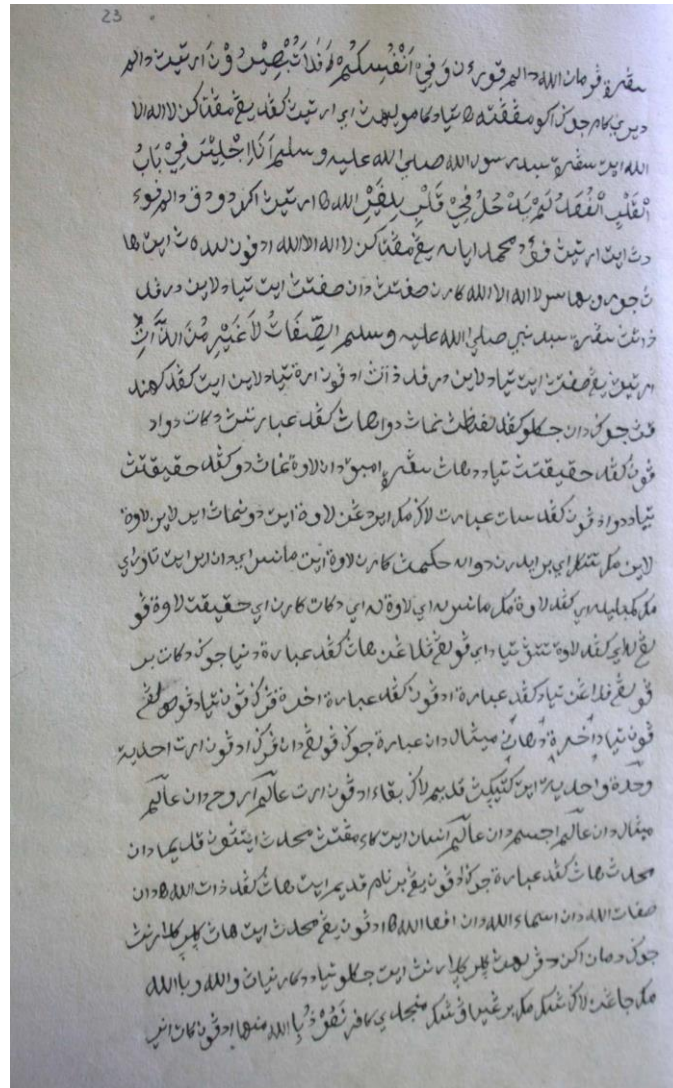


Figure 1. *Faṣl* in Malay about *Martabat* and *Şifat*, written on paper with watermark VOC, with several quotations from *al-Tuḥfa al-Mursāla ilā Rūḥ al-Nabī*, a mystical work by Muḥammad b. Faḍl Allāh al-Burhānpūrī (d. 1029/1620), MS Leiden Or. 1332 (21), f. 23a.

The paper used for MS Leiden Or. 1332, f. 23, does not seem to feature wire lines. However, from its VOC watermark we may deduce that the paper could have been produced in the seventeenth century.

B.1.b. European Paper with both chain and wire lines

This type of occidental European paper is the most common type used as a writing surface for the Islamic manuscripts from Indonesia preserved in both the Leiden and the LPAM collections. It is likely that this type of European paper was produced more recently than the above mentioned

paper. The lines are visible in the paper, horizontally or vertically, depending on the way of paper folding.

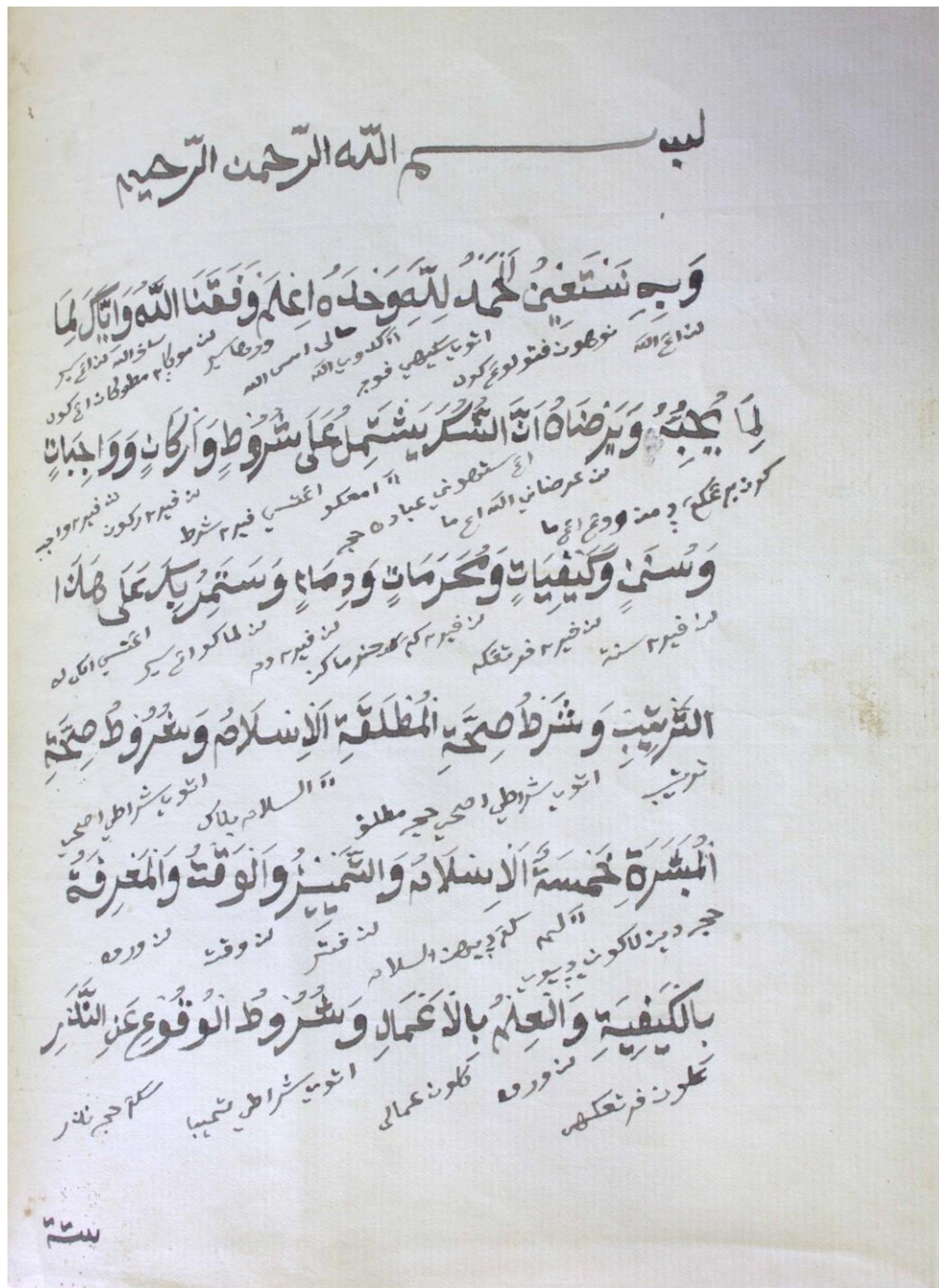


Figure 2. Example of a manuscript on European laid paper, with both chain lines and wire lines.

The illustration shows the beginning of *Manāsik al-Hajj*, possibly written by Muḥammad

Ṣāliḥ. Arabic text with interlineart Javanese translation. MS Leiden Or. 7177 (1), f. 1b.¹²⁹

¹²⁹ Information from Jan Just Witkam, *Inventory*, vol. 8 (unpublished).

B.2. Locally made paper

In contrast to the occidental European paper, the watermark, wire lines and chain lines are not visible in the local paper. In the Senori collection, locally produced paper with a visible fixed line (see figure 3) was used as a writing surface for a school textbook.

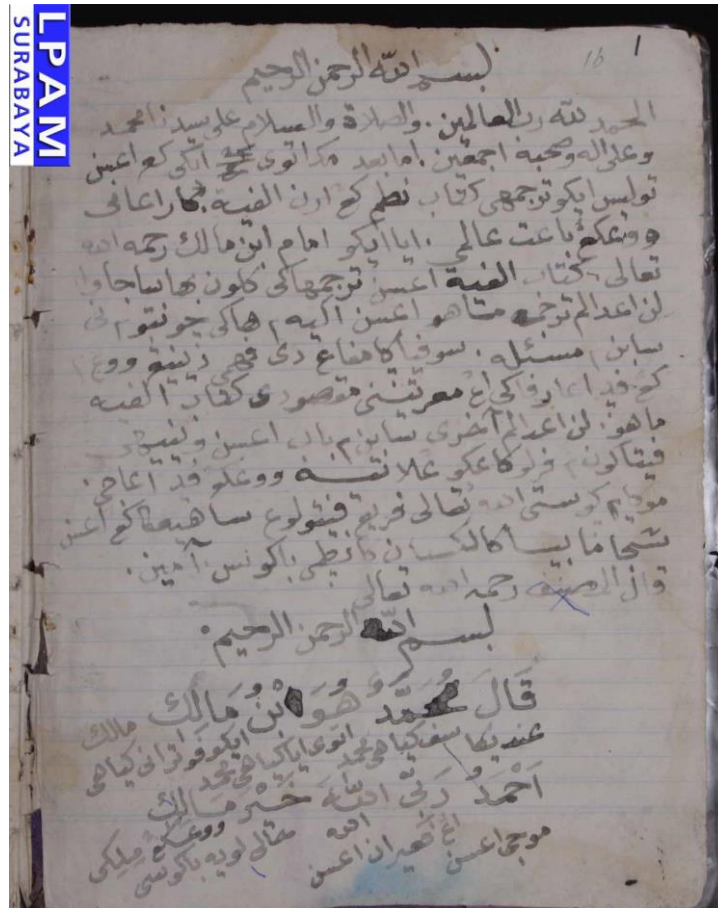


Figure 3. A manuscript written on paper without watermark and without chain and wire lines. It may be locally produced paper, it could also be wove European paper. The image shows the beginning of the *Alfiyya* by Ibn Mālik in Arabic with interlinear Javanese translation by Aḥmad Abū al-Faḍl b. ‘Abd al-Shakūr (d. 1987).

MS Senori Pgn02, f. 1b, dated 1391/1971 (Snr.Pgn02_f.1b).

There is little information available about the production of Oriental paper in Indonesia during the colonial period. This is maybe due to the fact that the paper industry in the Dutch East Indies, specifically, Surabaya and Meester Cornelis (former name for Jatinegara, a sub-district of East

Jakarta) produced insignificant amounts of product in comparison to the demand for paper during this period and the supply from Europe.¹³⁰

I have found three paper producers whose product was used for manuscripts of the *Pesantren* Collection:

- 1) Paper produced in Rotterdam, the Netherlands. The front cover of the aforementioned school textbook (MS Senori Pgno2) states that it was produced by '*Internationale Crediet- en Handelsvereeniging Rotterdam*'.¹³¹ However, no additional information about this paper producer is available;
- 2) Paper produced by P.T. Kertas Tjiwi Kimia Indonesia. This producer appears to have provided the paper for the '*Sinar Dunia*' school book in the Senori collection, an untitled treatise on politics, written by *Kyai* Abū Faḍl and registered under Snr.Ar05. The school book is registered as SD219 MJ. P.T. Tjiwi Kimia is owned by Mr. Eka Tjipta Wijaya, one of the leading paper producers in Indonesia. The company, based in Mojokerto, East Java Province, was originally established in 1972, presumably for other purposes as it has only been producing paper since 1978;¹³²
- 3) Paper on which a treatise on Islamic Theology (*Ilm al-Tawḥīd*) by Muḥammad Daylamī b. Aḥmad Bahā' al-Dīn, part of an 'ABC' school book, is written. It is kept in the Langitan collection (Lang.Ar41(2)). I could find no further information on the manufacture of this paper.¹³³

B.3. *Gedog* paper

The other type of oriental paper on which the Islamic manuscripts are written is called *kertas gedog* (*gedog* paper). While there are several terms used for this type of paper, *kertas gedog* is the name used by the people of Tegalsari to describe this writing surface and I therefore use the term *gedog* in my research. There are several terms used to describe this type of paper. Guillot indicated several names used by Javanese people, such as: *dluwang* (in lower Javanese language, *ngoko*); *dlancang* (polite Javanese Language, *kromo*); *kemplong* and *gendhong*. Europeans in the nineteenth century called this type of paper Javanese paper or *Ponorogo* paper.¹³⁴ Soetikna called

¹³⁰ D.E Stibbe, W.C.B. Wintgens and E.M. Uhlenbeck, "Papier", *Encyclopaedia van Nederlandsch-Indië*, deel 3. Leiden: E.J. Brill, 1919, pp. 297-298.

¹³¹ Front cover of Lang.Ar41(2).

¹³² <www.tjiwi.co.id/index.php?option=com_content&view=article&id=94&Itemid=106> accessed on 9 March 2012.

¹³³ Front cover on Lang.Ar067.

¹³⁴ Claude Guillot, "le dluwang ou papier javanais" in *Archipel*, 26 (1983), p. 105.

this type of paper produced in Tegalsari *kertas Gendong*.¹³⁵ During my fieldwork in Tegalsari, the people of Tegalsari called this typical paper *kertas gedog*.¹³⁶ However, this kind of paper is not only produced in Tegalsari but also in several other places in Java, including Purworejo (Central Java), Garut and Tasikmalaya (West Java). Even though *gedog* paper was produced in many places in Java the product made in Ponorogo is believed to be the best quality.¹³⁷

In the following section, I will briefly explain the process of making *gedog* paper used by the people of Tegalsari, Ponorogo.

***Gedog* paper making**

Gedog paper is made from the bark of the *Glugu* tree (*Broussonetia papyrifera* (L.) Vent.), also known as the paper mulberry. The bark is taken when the tree reaches the age of 5-6 months and the trunk has a diameter of 1.5-2.5 cm. When it is harvested, the stem is separated from the branch and will be cut to 40cm length. To become paper-like material, the outer layer of the bark (*kulit ayam*) must be split from its inner layer (*lulup*). According to Tedi Permadi, the inner layer is about 1.64 mm thick. The inner layer of the bark, which has been split from its outer layer, is then soaked in water for two days. The soaked bark strip is then placed on flat, hard wood and beaten from top to bottom so that it begins to widen. To achieve a consistent width of the bark strip, a new bark strip is placed on the previous one and beaten until the required width is achieved.¹³⁸ The strips are then placed on the trunk of a banana tree to dry. The drying process usually takes about two to three days, dependent on the levels of sunlight. This process of compressing the inner layer of the bark strip will reduce its thickness to 0.48 mm.

The next step is to polish the compressed bark strip. Ekadjati mentions a number of methods used to polish the compressed bark strip: the people of West Java use *kandel* leaves. When I conducted fieldwork in Tegalsari, Mbah Sudjak, 82, and Ibu Marsudi, 83, both of whom had produced *gedog* paper in the 1940s, told me that the people of Tegalsari used *kuwuk*, cowry (*Cypraea nebrites*) to polish the beaten bark strip. Hence, the process of polishing the material is called *nguwuk* by the people of Tegalsari.¹³⁹ *Kuwuk* or cowry is a sea snail with a coiled, domed shell at the adult stage.¹⁴⁰

¹³⁵ R.T.A. Soetikna, "Dloewang Panaraga, het een ander over de vervaardigen en verbreiding van kertas gendong te Tegalsari" in *Djawa*, Tijdschrift van het Java-Instituut, XIX, (1939), p. 191.

¹³⁶ Interview with Mbah Sudjak in Tegalsari, 20 November 2010.

¹³⁷ Titik Pujiastuti, *op. cit.*, p.38.

¹³⁸ Edi S. Ekadjati and John H. McGlynn "Daluang, Traditional Paper Production" in, Ann Kumar and John H. McGlynn, *Illuminations, The Writing Traditions of Indonesia: Featuring Manuscript from the National Library*. Jakarta: The Lontar Foundation, 1996, pp. 116-17.

¹³⁹ Interview with Mbah Sudjak and Ibu Marsudi at Tegalsari, 20 November 2010.

¹⁴⁰ <<http://en.wikipedia.org/wiki/Snail>> accessed on 23 May 2011.

After the bark strips have been polished with cowry, the *gedog* paper material is only 0.14mm thick. It should be noted that not all the manuscripts written on *gedog* paper and preserved in Tegalsari use paper made from polished beaten bark strips.



Figure 4. *Kuwuk* (*Cypraea nebrites*), the cowry shell used for polishing *gedog* paper.¹⁴¹

After being polished the *gedog* paper is cut to size, usually 40cm in length and 30cm wide.¹⁴² At this point, the paper is ready to go to the paper market. During 1919-1920, the scribe *Kyai* Mochammad Jailani of Tegalsari produced about 1,000 sheets of paper every month. Then, the price of good quality *gedog* paper was about 25-50 cents (Dutch East-Indian guilder) per sheet, and 10-15 guilder cents per sheet for lesser quality *gedog* paper.¹⁴³

C. The scripts

Having discussed the writing surfaces used for the *pesantren* manuscripts, in the following section I will examine the scripts employed in the collection.

From the 14th century onwards Islam began to penetrate rapidly throughout the archipelago and, ultimately, it became the religion of the majority of the Indonesian people. Islamic teachings were written in manuscript using various kinds of scripts such as Arabic, Javanese, Buginese and other local scripts. The purpose of such writings was to disseminate Islamic values so that they could be understood by the people of the archipelago. In this part of the chapter I will focus only on the Arabic script that was employed to write the Islamic manuscripts in the collections of the *pondok pesantrens* in East Java Province. Arabic script was adopted either to write texts in Arabic or Javanese (*Pegon* script) or in Malay (*Jāwi* script). However, among the *pesantren* collections, there

¹⁴¹ Source image: <http://en.wikipedia.org/wiki/File:Cypraea_nebrites.jpg> accessed on 23 May 2011.

¹⁴² Soetikna, *ibid.*, p.192.

¹⁴³ Soetikna, *ibid.*, p. 194.

is only one text written in Javanese script, Kr.Jw001. For this reason, I will not discuss this type of writing here.

De Casparis argues, based on his archaeological research in the Malay world, that Arabic script became the most common script used to write in Malay or other Indonesian languages after the beginning of the sixteenth century. However, the earliest evidence of use of Arabic script is dated much earlier. An Arabic inscription, dated 1082 CE, was found in Leran, Gresik, about 25 kilometres to the west of Surabaya. The script was employed on the tombstone of Fatima binti Maymūn. De Casparis considers this to be the earliest example of the use of Arabic script in Indonesia. Arabic script was also on the tomb of Sulṭān Malik the Third of Pasai (1297) and, subsequently, on tombstones in the Malay Peninsula; significantly, on the tombstone of Sulṭān Maṣṣūr Shāh of Malacca and that of Malik Ibrāhīm at Gresik (1419), and in other places throughout Indonesia in the sixteenth century.¹⁴⁴

According to Blair, Arabic script has become a main theme of Islamic visual culture.¹⁴⁵ Moreover, its presence on any archaeological findings is considered historical evidence of the presence of Islamic civilization in non-Arab geographical areas. The preaching of Islam outside of the Arabian peninsula is considered to be the reason for Arabic script being introduced in these areas.¹⁴⁶

The history of Arabic calligraphy acknowledges various ways of writing Arabic scripts (*al-khaṭṭ*) such as: Kufic (*al-khaṭṭ al-kūfi*), Rayḥānī or Muḥaqqaq (*al-khaṭṭ al-rayḥānī aw al-muḥaqqaq*), Naskh (*khaṭṭ al-naskh*), Thuluth (*khaṭṭ al-Thuluth*), Dīwānī (*al-khaṭṭ al-Dīwānī*) and *Dīwānī Jalī* (*al-khaṭṭ al-Dīwānī al-Jalī*), *Ta'liq* (*al-Ta'liq*), *Ruq'a* (*khaṭṭ al-Ruq'a*). There are many more types of Arabic writing, such as *Tughrā*, *Bihari*, etc.¹⁴⁷ Among the numerous styles of writing Arabic script, only two commonly feature in the Islamic manuscripts from Indonesia in general and in the Javanese *pondok pesantren* collections in particular; namely, *khaṭṭ al-naskh* and *khaṭṭ al-Ruq'a*.

There is yet another way of writing Arabic script which is widely used in Islamic manuscripts from Indonesia, namely *pegon*. *Pegon* is locally adapted Arabic script used to write the Javanese language. The difference between *pegon* and Arabic script is the use of three dots in *pegon* to denote sounds in the Javanese language that do not exist in Arabic.

¹⁴⁴ J.G. de Casparis, *Indonesian Palaeography. A History of Writing in Indonesia from the Beginnings to c. A. D. 1500*. Leiden/Köln: E. J. Brill, 1975, pp. 70-71.

¹⁴⁵ Sheila S. Blair, *Islamic Calligraphy*. Edinburgh: Edinburgh University Press, 2006, p. 3.

¹⁴⁶ Jonathan M. Bloom, *Paper Before Print. The History and Impact of Paper on the Islamic World*. New Haven and London: Yale University Press, 2001, p. 91.

¹⁴⁷ 'Ādil al-Alūsī, *Al-Khaṭṭ al-'Arabī, Nash'atuhū wa Taṭawwuruh*. Cairo: Maktaba al-Dār al-'Arabiyya li al-Kitāb, 2008, pp. 41-55.

Among the *Pesantren* Islamic Manuscript Collections, there are 46 texts that use *pegon* as the writing script. The majority are preserved in Keranji (31 texts), while Tegalsari (8 texts), Langitan and Senori each have three *pegon* texts and Coper has one. Most of these *pegon* texts are treatises on Sufism.

Table 5

The *pegon* consonants adopted from Arabic

No	The Adapted Arabic Consonant and Vocal	In Latin Use
	غ	Ng
	ي	Ny
	ك	G
	ج	C
	د	Dh
	~	E

C.1. *Naskh* script

The vizier Ibn Muqla (d. 310 H) invented and established the *Naskh* style of Arabic writing. *Naskh* comes to us through the work of Ibn al-Bawwāb (d. 413 H).¹⁴⁸ Among the famous legendary scribes of this type of calligraphy are Qutba, who lived at the end of the Umayyad Era, al-Ḍaḥḥāk b. ‘Ajlān, Ishāq b. Ḥammād, who lived in the period from the end of Umayyad to the beginning of the Abbasid Era, Ibrāhīm al-Shajāri who studied under Ishāq b. Ḥammād, Muḥammad b. Ma’dān, and Yāqūt al-Musta‘simi.¹⁴⁹ In the Islamic manuscripts from Indonesia, *Naskh* is usually employed to write the main text and some marginal notes.

C.2. *Ruq‘a* script

This type of script is particularly used for annotating manuscripts. The Turk Mumtāz Bey (d. 1280H/1863 CE) invented this type of writing and established its rules.¹⁵⁰ Most of the interlinear

¹⁴⁸ Al-Alūsī, *op. cit.*, p.48.

¹⁴⁹ Al-Alūsī, *op. cit.*, pp.48-49.

¹⁵⁰ Afīf al-Bahnashī, *Mu‘jam Mustalāḥāt al-Khaṭṭ al-‘Arabī wal-Khaṭṭātīn*, Beirut: Maktabat Lubnān, 1995, p.64.

elucidations in the manuscripts of the *Pesantren* Collection were written in this type of Arabic script. In recent times, many students in *pesantren* also used this type of Arabic writing to make quick notes in their books. An example of this type of scribbled writing appears in between two lines of a particular manuscript. The lines are less readable than the main text, probably as a result of the fact that they were written quickly by a student listening to the master's lecture. In the next chapter I will describe in detail how the students translate the main text based on the master's lecture and how this learning tradition influences students to choose the *Naskh* style of writing.

D. Language

Most of the Islamic manuscripts from the three *kabupatens* are written in Arabic. They share a similar content to the 'Yellow Book' (*kitab kuning*) used to study Islam in many Javanese *pondok pesantrens*. However, it is far from conclusive that these manuscripts were copied from the printed Yellow Book since only a small number of codices provide details about where the text originated. In the colophon of the Langitan copy of *Ithāf al-Murīd 'alā Jawharat al-Tawhīd*, it is stated that the copy was made after the second edition of the printed book published by *Dār al-Ṭibā'a al-Fākhira al-Miṣriyya*.¹⁵¹ The Langitan copy of *Fath al-Qarīb al-Mujīb* by Abū Shujā' was copied from the printed edition published by *Al-Maṭba'at al-Khayriyya* in Cairo.¹⁵²

Many of the manuscripts are religious books used to study Islam in *pesantrens* and their main texts are written in the Arabic language. Only 46 manuscripts of the Indonesian collections surveyed have main texts written in the Javanese language. The interlinear notes and translations are mostly written in Javanese language (see figure 2 and figure 3, above). Javanese is commonly used among the students of Java (and Madura) to translate difficult words into their mother tongue, so that the text becomes easier to understand. However, other local languages, such as Buginese and Malay are also used for interlinear translations in the texts. This use of different languages for interlinear translations can be found in the manuscripts from Indonesia kept in the Library of the University of Leiden. For example, MS Leiden NB 145 is an Arabic religious text from Sulawesi with an interlinear translation in the Buginese language written in Buginese script.¹⁵³ The Leiden MS Or. 1347 is a copy of *al-Taqrīb fī al-Fiqh*, a text that is also available in the East Javanese collections. It has an interlinear translation in Malay.¹⁵⁴ According to Wieringa, it comes originally from West

¹⁵¹ Lang.Ar.020(2)_f.131a.

¹⁵² Lang.Ar019_f.100a.

¹⁵³ B.F. Matthes, *Kort verslag aangaande alle mij in Europa bekende Makassaarsche en Boegineesche handschriften, vooral die van het Nederlandsch Bijbelgenotschap te Amsterdam*. Amsterdam 1875, p. 56.

¹⁵⁴ Witkam, *Inventory*, vol. 2.

Sumatra.¹⁵⁵ MS Leiden Or. 3224 is a copy of *Tafsīr al-Jalālayn* in two volumes, and is also provided with an interlinear translation in Malay.¹⁵⁶ In fact these interlinear translations are far from rare. Marginal notes of the Indonesian manuscripts are often written in the Arabic language as well.

Table 6

The Language of the *Pesantren* manuscripts

No.	Language	Main Text	Interlinear translation	Marginal notes
	Arabic	360	-	178
	Malay	0	-	3
	Javanese	112	227	0

E. Page layout

It is interesting to examine the layout of the texts of the *Pesantren* Collection even though the texts do not give information about which scribes use which kinds of page layout. However, looking closely at the appearance of the interlinear translations can give us an indication about the scribe's intention when copying the text. For example: if the text being copied was intended to be used as learning material in the future, then the scribe would probably use a different page layout than for a text that was not to be used as a teaching resource.

Collective volumes almost always have a different page layout. In one case, this can mean a different number of lines on every page, in another case it can be a difference in the width of the text. The East Javanese codices registered as Kr.Aro01 (4 texts), Kr.Aro04 (3 texts), Kr.Aro06 (4 texts), Kr.Aro12 (7 texts), Kr.Aro13, Kr.Pgn001 (9 texts), Cpr.Aro15, Ts.Aro01 (8 texts), Ts.Aro18 (3 texts), Lang.Aro43 (5 texts), Lang.Aro46 (5 texts) and Lang.Aro50 (3 texts) are but a few of the numerous collective volumes with different page layouts.

The number of lines may vary on every page. Most of the texts have an odd number of lines on the page, but a small number of the texts have an even number. In the manuscripts originating from *Pesantren* Langitan, the number of lines varies from three to 25. The majority of texts from this *pesantren* consist of 19 lines on every page (20 texts). Senori manuscripts vary from 10 to 29 lines per page; those originating from Keranji can vary from three to 27 lines, however, the majority of this collection is manuscripts with 11 lines on every page. Furthermore, the collections from

¹⁵⁵ E. Wieringa, *Catalogue of Malay and Minangkabau Manuscripts*, vol. I, pp.21-22.

¹⁵⁶ Witkam, *Inventory*, vol. 4.

Tegalsari and Coper have manuscripts with anything from four to 25 lines on every page, but the majority of texts (15) have seven lines per page.

F. The ink

In this section, I discuss the ink, its colour and the process of ink making as is common among the people of Tegalsari, Ponorogo.

F.1. The colour

The colour of ink used to write the Islamic manuscripts is usually black with the additional use of red ink. However, a number of Arabic manuscripts from Indonesia preserved in the Library of the University of Leiden also feature other colours of ink, such as yellow, gold and green. These particular colours are employed to illuminate the first folio of the copy of the Qurʾān and royal letters. Since the most widely used colours in the *Pesantren* Manuscript Collections of the three *Kabupatens* are black and red, in this chapter I will describe how these inks are used to write the main text (*al-matn*), the interlinear translations and explanations (*al-maʿnā*) and the marginal notes (*al-ḥawāshī*). I leave the other colours of ink out of the discussion.

Most parts of the manuscript texts are written in black ink. That is to say, the main text (*al-matn*) is generally written in black ink, as are the interlinear translations and the marginal notes. In some cases, when the text is a translation from Arabic into Javanese, then the original may be written in red coloured ink while the translation is written in black. When the text is a commentary, the main text is rubricated and the commentary is in black ink. In several Leiden copies of the anonymous *Faṭḥ al-Mubīn*,¹⁵⁷ a commentary on *Umm al-Barāhīn* by al-Sanūsī (d. 692/1486), the main text is rubricated and the commentary is in black ink. In quotations from the Qurʾān, these may also be written in red ink. Voorhoeve mentions thirteen copies of *Bayān ʿāqīdat al-uṣūl* by Ibrāhīm al-Samarqandī (4th AH)¹⁵⁸ with interlinear translations in Javanese. A East Javanese copy of *Faṭḥ al-Qarīb al-Mujīb*, registered as Cpr.Aroo8, is also partly rubricated. In a copy of *Tafsīr al-Qurʾān al-ʿAzīm* by the Jalālayn, the Qurʾānic text is written in red coloured ink, while the *tafsīr* is written in black.¹⁵⁹

Red ink is also used for the headings of manuscripts. In a copy of *Cerito Ambiyō* ('The History of the Prophets'), preserved in the *pesantren* of Langitan, the word at the beginning of the heading is rubricated. In addition, the word '*puh pangkur*', indicating the kind of metre used at the beginning

¹⁵⁷ Voorhoeve, *Handlist*, pp. 387-388; Cpr.Aroo2(1).

¹⁵⁸ Voorhoeve, *Handlist*, p. 45; Cpr.Aroo6(2). The text is one of the most famous treatises on Islamic philology in Indonesia among Javanese people; the work of Al-Samarqandī is known as Semarkandi. Soebardi, "Santri-religious elements as reflected in the book of Tjenti", *BKI*, 127(1971), no. 3, p. 336.

¹⁵⁹ Cpr.Aroo4. Lang.Aroo4, Kr.Aroo8, Ts.Aroo3 and some others with similar titles.

of the text – in this case, *Pupuh Pangkur*¹⁶⁰ – is rubricated.¹⁶¹ The word *utawi*¹⁶² is also rubricated.¹⁶³

F.2. Ink making in Tegalsari

In the here following section I describe the way the people of Tegalsari produce Arabic ink (*mangsi Arab*), a special ink used to write Arabic manuscripts on *gedog* paper as was in use at the end of the nineteenth and the beginning of the twentieth centuries.

During an interview, Slamet Prijanto, 63 years old, and Baniyatin, 60 years old, told me how their late father, Mr. Bardan, made Arabic ink (*mangsi Arab*). It was called Arabic ink because it was used to specifically to write Arabic script on *gedog* paper.¹⁶⁴ His father was an ink maker who sold and distributed his product among students of *pesantrens* in a number of cities in East Java province, including Blitar, Pasuruan, Jombang, Kediri and other cities.

The ink is made of ochre (*oker*) mixed with the latex (*blendok*) of the *klampis* tree (*Acacia tomentosa*).¹⁶⁵ Among the people of Ponorogo, ochre is known as *oyan*, or Black *siwit*, and in its powdered form it is used to polish wooden furniture. Moreover, the *klampis* tree (*genus acacia*, familia *Leguminisae*) is a medicinal tree, commonly found throughout tropical and sub-tropical areas.¹⁶⁶ Ochre is among the earliest pigments used by mankind to create cave paintings. There is evidence of ochre usage in some Anglo-Saxon and Icelandic manuscripts.¹⁶⁷

Ochre and the latex of the *klampis* tree is mixed with water then boiled on fire and stirred until it is completely mixed. When the two ingredients are combined, the fluid is then poured into a special

¹⁶⁰ *Puh Pangkur* is one of the names for *Pupuh* (kinds of metre). There are seventeen kinds of metre (*pupuh*) known in Sundanese writing which have been adopted from Javanese: *Asmaradhana*, *Balakbak*, *Dandanggulo*, *Durma*, *Gambuh*, *Garisa*, *Juru Demung*, *Kinanti*, *Lambang*, *Megatruh*, *Maskumambang*, *Mijil*, *Pangkur*, *Pucung*, *Sinom*, *Wirangrong*, and *Ladrang*. Brief information on Sundanese *Pupuh* can be found in Wim van Zanten, "The Poetry of Tembang Sunda" in *BKI* 140 (1984), no. 2/3, Leiden, pp. 289-316.

¹⁶¹ Lang.Pgn002_f.03a.

¹⁶² The word literally means 'or', but in *pesantren* learning tradition the word is used to indicate that the following word stands for *mubtada*.

¹⁶³ Kr.Pgn05(1)_f. 03b.

¹⁶⁴ An Interview with *Bapak* Slamet Prijanto and *Ibu* Baniyatin in Tegalsari, 21 November 2010. The interview is recorded and registered under tinta Arab.mp4.

¹⁶⁵ James. M. Roshetko, Munarwan, Suharisno, Djoko Iriantono and Frans Harum, *Direktori Penyedia Benih Pohon di Indonesia*. Bogor: World Agroforestry Centre, 2003, pp.31,87. Its electronic edition can be accessed through <www.worldagroforestrycentre.org/sea/Publications/files/book/BK0014-04.pdf>. Accessed on 22 November 2010.

¹⁶⁶ <<http://obatkuno.com/penawar-racun-bisa-kalajengking.htm>>. Accessed on 24 November 2010.

¹⁶⁷ Stephen P. Best, Robin J.H. Clark, M. Daniels, Cheryl A. Porter, Robert Witthnall, "Identification by Raman Microscopy and Visible Reflectance Spectroscopy of Pigments on Icelandic Manuscript, in *Studies in Conservation*, vol. 40, no. 1 (Feb, 1995), pp. 31-40; Mark Clarke, "Anglo-Saxon Manuscript Pigments" in *Studies in Conservation*, vol. 49, no. 4 (2004), pp. 231-244.

mould made from bamboo leaves, and then left to dry in the sun for about two days. After being dried the ink is ready to go to market. Like Chinese ink, this ink must have water added to it before use.

G. The means of preserving the page order

Scribes used methods to keep the folio in order when writing their manuscripts – numeration and catchwords. Numeration involves putting the folio number in the top or at the bottom of the page. A catchword or catchwords were placed at the bottom of the verso page. The word anticipates the first word of the following page (the recto page).

In many cases, foliation (numbering the leaves) or pagination (numbering the pages) was a later addition by readers, owners or librarians. With regard to the *Pesantren* Manuscripts, foliation was added by cataloguers from the LPAM Surabaya as recently as 2005. Most of the manuscripts were originally written without page or folio numbers. In a rare case, there is an example of an Islamic manuscript from Senori, produced in recent times, that uses roman numbers to keep the pages in order, a way of numbering that seems to have been common in Indonesia during colonial times. That is a manuscript with a text by Aḥmad Abū al-Faḍl b. ‘Abd al-Shakūr (d. 1987) and it is preserved in the house of *Kyai* ‘Abdul Jalil. It is a translation of the *Alfiyya* by Ibn Mālik into Javanese and it is dated Saturday, 5 Sha‘bān 1391 (1971).¹⁶⁸ It is far from certain that pagination or foliation is part of the writing tradition for Islamic manuscripts in the three *pondok pesantrens* featured in this research, even for those manuscripts produced in the early twentieth century.

¹⁶⁸ Snr.Pgn002_f. 465a.

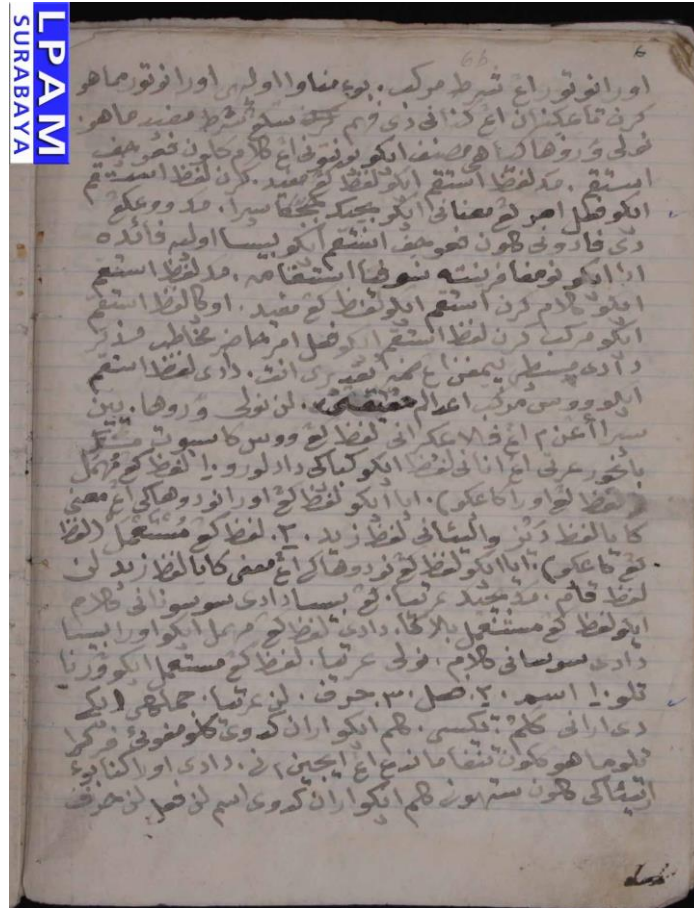


Figure 5. A page of the *Alfiyya* by Ibn Malīk in the Javanese translation by Aḥmad Abū al-Faḍl b. ‘Abd al-Shakūr (d. 1987). This is one of the few texts in the *Pesantren* Collection that has a pagination or foliation of its own, MS Senori Pgn02, f. 6b, dated 1391/1971. (Snr.Pgn02_f. 6b)

Catchwords

Another way to keep folios in order is by using catchwords. Not all scribes of the *Pesantren* Manuscripts used catchwords. In a collective volume (*majmū‘a*) consisting of four texts (Lang.Aro03a, b, c, d), not all the texts use a catchword to keep the folios in order. The first two texts in the series do indeed use a catchword, but the last two do not. The same is true for Lang.Aro013 (a, b, c, d, e, f). The first text in this collective volume uses a catchword, whereas the rest of the texts do not, despite having been written by the same copyist.

The most recent manuscript collection is the Senori Collection. It is preserved in the house of *Kyai* Abdul Jalil. The texts are mostly school books written on lined paper. They were written recently (mid-twentieth century, and we cannot find a single catchword in the entire collection. The

author, who was also the scribe, *Kyai* Abu Faḍā'il, wrote the text on already bound quires in order to produce bound school notebooks; this made it easy to maintain the order of the folios.

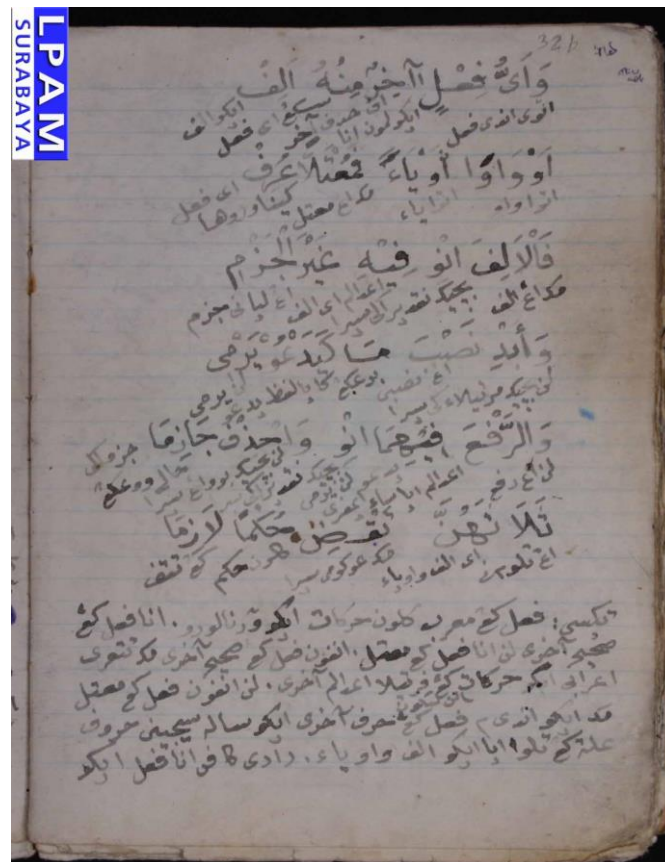


Figure 6. Javanese interlinear translation by Aḥmad Abū al-Faḍl b.

‘Abd al-Shakūr together with the *Alfiyya* by Ibn Mālīk in Arabic. The manuscript does not have catchwords. MS Senori Snr.Pgn002, f.32b, dated 1391/1971. (Snr.Pgn002_f.32b).

The colour of the catchword depends largely on the colour of the word in the main text. If the word that is to become the catchword is written in black, then the catchword will usually be written in black ink as well, but if the first word of the recto page is in red, the catchword is often written in red as well. Examples of this occur frequently throughout many folios in the *Pesantren* Manuscript Collection. An example of this is a copy of *Ghāyat al-Ikhtisār*, which belongs to the Langitan Collection.¹⁶⁹ A copy of *Taqrib al-Fiqh* preserved in Coper, Ponorogo also shares this feature.¹⁷⁰

¹⁶⁹ Lang.Aro24(1)_f. 30b.

¹⁷⁰ Cpr.Aro03_f.103b.

The existence of a catchword in the folios seems to be dependent on the methods used by scribes to copy their manuscripts. The Coper manuscript Cpr.Ar006, a collective volume which consists of three texts, is written by different hands and has a varying use of catchwords on their verso pages. The scribes of the first and the last texts did not put a catchword on the verso pages, whereas in the second text a slanting catchword is found in the bottom left hand margin of every verso page. Another codex preserved in Coper can also be used to support the argument. This collective volume (*majmū'a*), which consists of seven texts which were apparently written by one copyist, and which is registered as Cpr.Ar015 (1, 2, 3, 4, 5, 6, and 7), does not have any catchwords at all. The Langitan manuscript Lang.Ar018 provides us with interesting information. The codex consists of two texts, the first is a copy of the *Ṭahāra* (ritual purity) section of Al-Rāfiʿi's *al-Muḥarrar*. The second text is an untitled copy of a text on selling (*al-Bayʿ*). The first text was copied by Muḥammad Ṣāliḥ,¹⁷¹ who used a catchword on every verso page, whereas the second text was copied by an unidentified person who did not use a single catchword on the verso pages. Other texts highlight inconsistencies within texts by scribes using catchwords. In MS Cpr.Ar009(2), the scribe sometimes used a slanting catchword (ff. 187b, 188b, 189b and other pages), but there are pages that do not have a catchword (ff. 183b, 184b, 185b, 186b and others).

¹⁷¹ Lang.Ar.018(1)_f.64a.



Figure 7. A rubricated catchword. A verso page from a commentary on *al-Taqrīb al-Fiqh*, with interlinear notes and translation into Javanese. The Arabic *matn* is in red ink and the *sharḥ* is written in black ink. MS Coper Cpr.Aro3, f. 103b. (Cpr.Aro03_f. 103b).

The catchwords used in the *Pesantren* Manuscripts are written in a variety of ways. However, this difference in styles is not significant enough to be able to conclude that there were different traditions of writing the three *Kabupatens*. In *Kabupaten* Tuban, especially in the Langitan manuscripts, the catchwords are written in diverse styles.

Slanting catchwords

A copy of *Al-Manzūma al-Dāliyya*, a short treatise on sacred astronomy by Kyai Faqih b. ‘Abd al-Jabbār al-Maskumambangī, illustrates how consistency in writing style is related to the number of scribes who worked on the codex. The volume, MS Langitan Lang.Aro5, contains one text, *Al-Manzūma al-Dāliyya* and was copied on Sunday, 13 Ramaḍān 1349 H/ 1 February 1930. The copyist consistently uses a slanting catchword on every verso page.

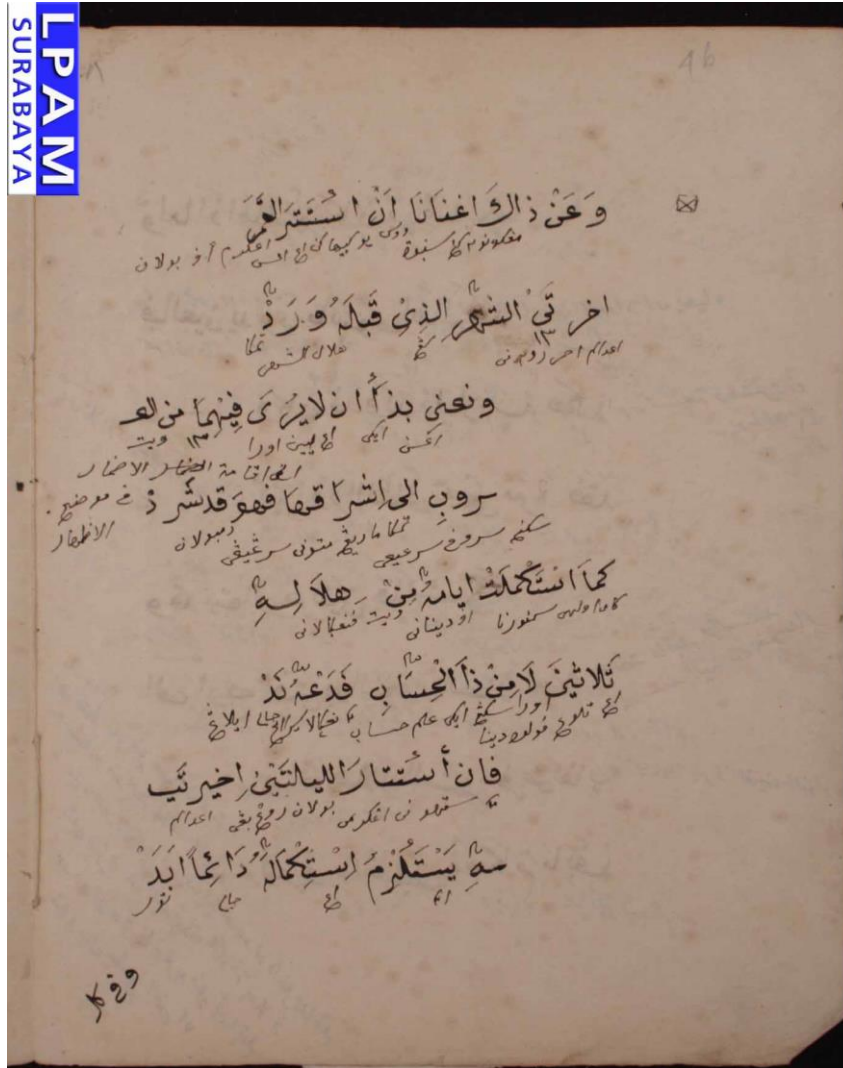


Figure 8. Example of a slanting catchword, written this way so that it cannot be easily confused with the main text. *Al-Manzūma al-Dāliyya*, an Arabic poem on sacred astronomy with interlinear Javanese translation by *Kyai Faqīh* b. ‘Abd al-Jabbār al-Makumambangi, MS Langitan Aro5, f. 4b, dated 1349/1930. (Lang.Aro5_f. 4b).

Vertical catchwords

This way of writing is rarely found among the *Pesantren* Islamic Manuscripts. Indeed, only one text was found among the collections in the three *Kabupatens* that has a vertical catchword in the bottom left margin of the verso pages. This text is among the collective texts preserved in *Pondok Pesantren* Langitan. Other texts in the same codex, however, have no catchword on the folios.¹⁷²

¹⁷² The collective volume MS Langitan Lang.Aro13 comprises five texts (1, 2, 3, 4, 5).

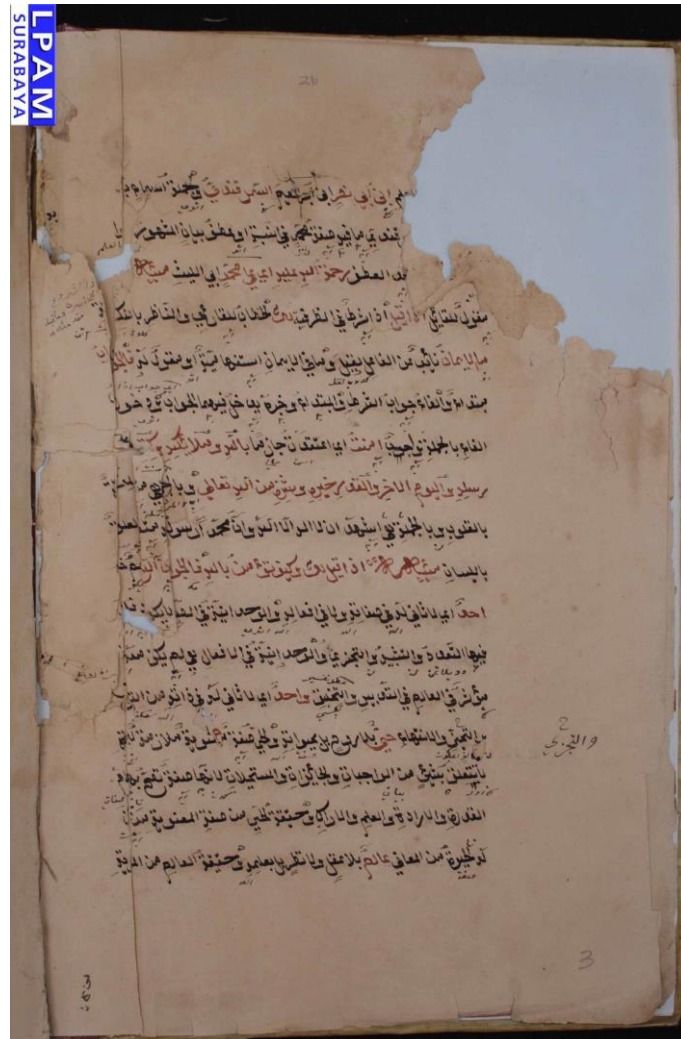


Figure 9. A vertically written catchword, written this way so that it cannot be easily confused with the main text. *Bahjat al-'Ulūm fī Sharḥ Bayān 'Aqīdat al-Uṣūl*, anonymous commentary on *Bayān 'Aqīdat al-Uṣūl* by Abū al-Layth al-Samarqandī (4th/10th century). MS Langitan Ar13, f. 2b. (Lang.Ar13(1)_f. 2b).

Horizontal catchwords

Horizontal catchwords are the most common way of writing catchwords among the *Pesantren* Manuscripts. We find examples of the horizontal catchword in many texts throughout the three areas: Lamongan, Ponorogo and Tuban. This style of catchword is written in the bottom left of verso pages, and can vary from one to three repeated words on the following recto page. A copy of *al-Taqrīb al-Fiqh* by Ibn Qāsim al-Shāfi'ī (d. after 500/1106) provides a good example of this variation.

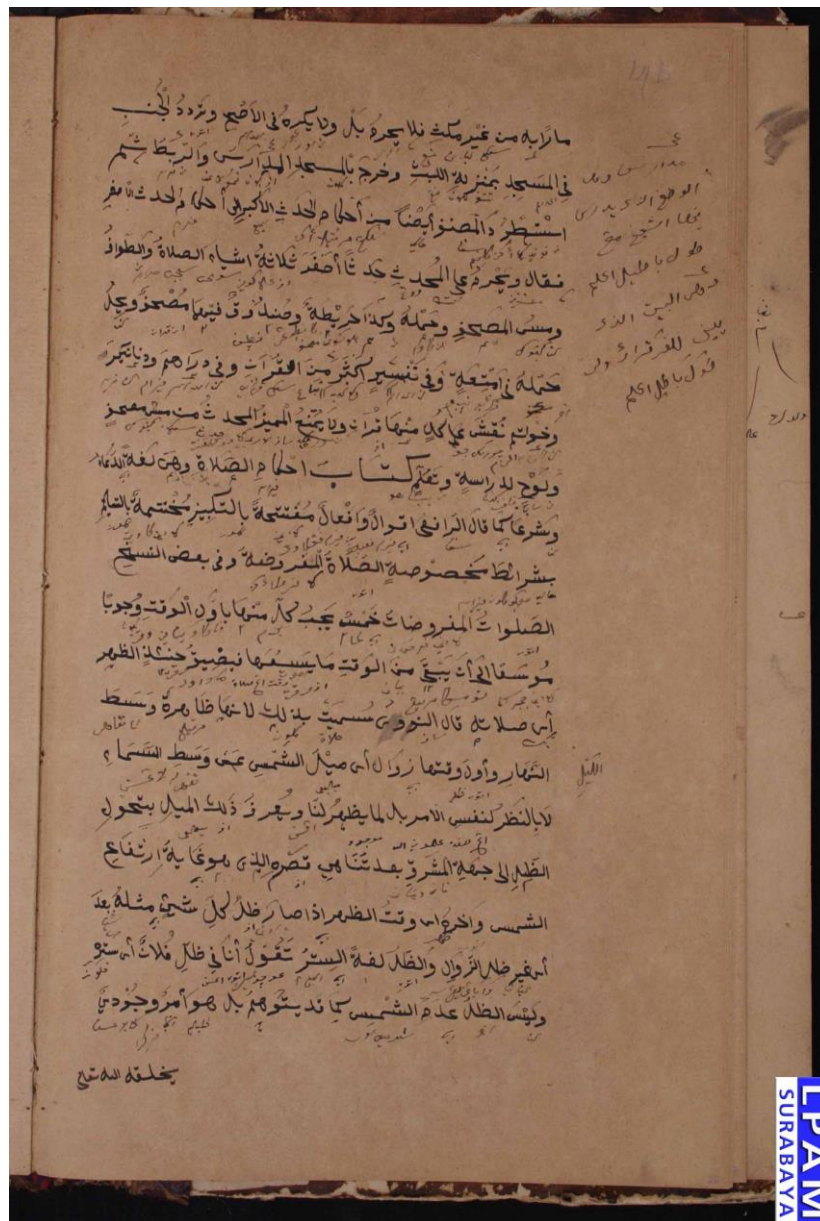


Figure 10. Example of a horizontally written catchwords consisting of three words.
al-Taqrīb fi al-Fiqh by Abū Shujā' al-Iṣfahānī (d. after 500/1106), with interlinear Javanese
 notes and translation. MS Langitan Aro19, f. 14b. (Lang.Aro19_f. 14b).

No catchwords

The copy of *Al-Manẓūma al-Dālīyya* by Kyai Faqīh b. 'Abd al-Jabbār al-Maskumambangī was written consistently using a slanting catchword to keep the folios in order. This is in contrast to other texts from the Langitan Collection. The second text in MS Lang.Aro18(2) consistently omits a catchword, from the beginning to the end of the text. This text is a copy of an untitled treatise on Islamic Jurisprudence (*al-fiqh*) that starts with a section on ? (f. 68a) and a section on inheritance (*al-wirātha*) (f. 155a).

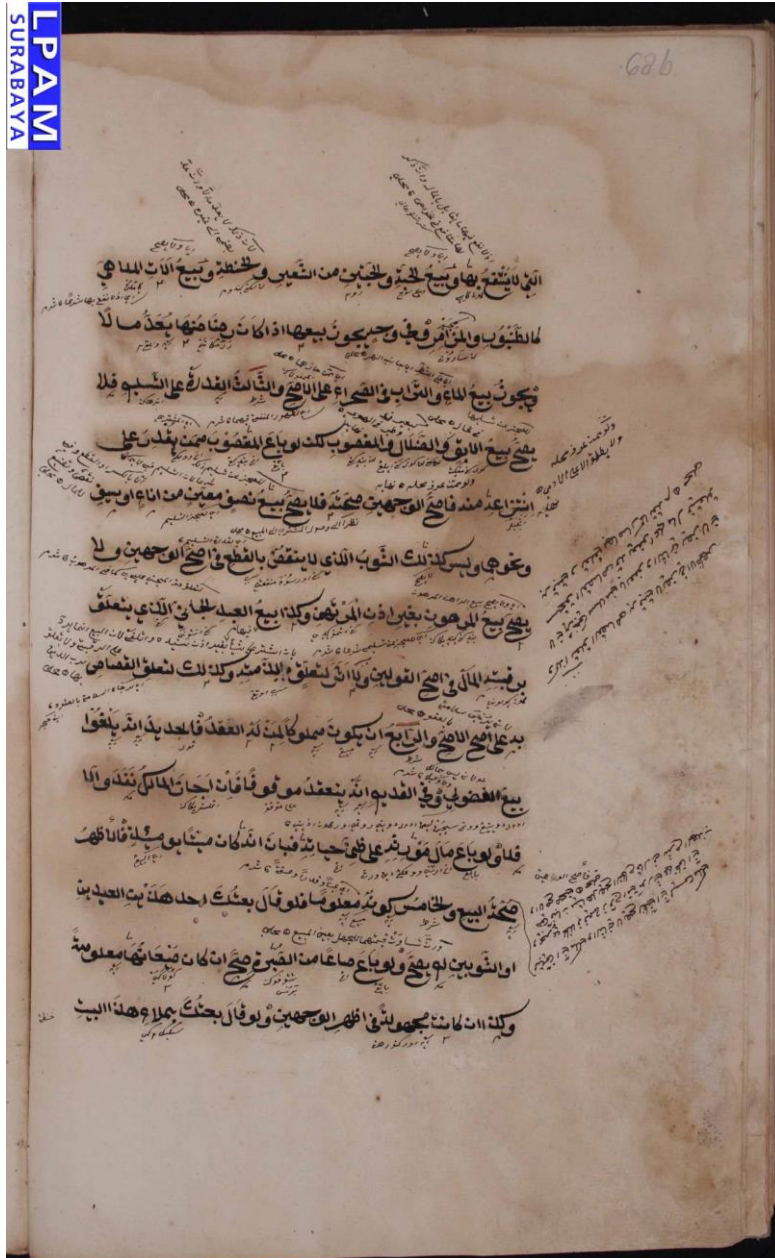


Figure 11. A manuscript without catchwords. Copy of an untitled treatise on Islamic jurisprudence. Arabic text with Javanese notes and translation.

MS Langitan Ar18, f. 68b. (Lang.Ar018(2)_f. 68b).

H. The content

The *Pesantren* Manuscript Collection relates to the five main branches of knowledge taught to students of Islam in the *pesantrens* where this research was conducted. These five branches are: Instrumental knowledge (*‘ilm al-ālāt*), Islamic jurisprudence (*fiqh*) and its theory (*uṣūl al-fiqh*), Islamic theology (*‘ilm al-kalām*), Islamic Sufism (*‘ilm al-taṣawwuf*), and miscellaneous subjects. Instrumental knowledge is the first subject to be taught in *pesantren* to students of Islam. Within

this subject are *al-ṣarf*, *al-naḥw*, *al-balāgha*, *al-badīʿ* and *al-maʿānī*, the entire scale of language and literature, from morphology to the use of figures of speech. The texts on Islamic jurisprudence contain copies of *al-fiqh* and its theory (*uṣūl al-fiqh*). Among the texts on Islamic theology are copies of *Al-Qurʾān*, the science of reciting the Qurʾān (*al-tajwīd*). Among the texts on ‘miscellaneous’ subjects are minor subjects taught in *pesantren*, such as prayers (*adʿiya*), astronomy (*ʿilm al-falak*) and history (*al-taʾrīkh*).

In terms of content, the number of texts varies from one *pesantren* to another. However, in general, texts on Islamic theology dominate all the collections. Exceptions are the Senori Collection, which focuses on Instrumental knowledge, and the Keranji Collection, which focuses on Islamic Sufism. As far as the entire Islamic manuscript collection is concerned, there are 153 texts on Islamic theology; 67 texts on Islamic law; 55 on instrumental knowledge; 26 texts on Islamic Sufism; and 18 miscellaneous texts. From the number of texts preserved in the *pesantrens*, it can be assumed that Islamic theology, Islamic law and instrumental knowledge were the three main branches of knowledge taught in *pesantren* during the nineteenth and twentieth centuries in Java. In the subsequent section, I explore the most popular texts copied in the three areas in which I conducted my research.

The first branch of knowledge taught in *pesantren* is instrumental knowledge and, in particular, Arabic morphology (*al-naḥw*) and Arabic syntax (*al-ṣarf*). These two sciences are necessary for non-Arab students to understand Arabic texts correctly, especially the meaning of the Holy Qurʾān. Among the manuscripts on instrumental knowledge, there are three main texts on the subject that have been copied numerous times in the research area. The first is a work by ʿAbd al-Qāhir b. ʿAbd al-Raḥmān al-Jurjānī (d. 471/1078) entitled *Mīʾat ʿAwāmil*, or in short just *al-ʿAwāmil*. This is the most frequently copied text used in the study of *naḥw* in the *pesantren*. The other frequently copied texts on this subject are *al-Muqaddima al-Ājurrūmiyya* by Muḥammad b. Muḥammad al-Ṣanhājī Ibn Ājurrūm (d. 722/1323) and the *Alfiyya* by Muḥammad b. ʿAbd Allāh Ibn Mālik al-Ṭāʾī (d. 672/1271). These three texts were copied and explained many times, either completely or partly, in the five *pesantrens*. In addition, to these three works on Arabic grammar, a work by ʿIzz al-Dīn ʿAbd al-Wahhāb b. Ibrāhīm al-Zanjānī (d. 655/1257), *al-Taṣrīf al-ʿIzzī*, is among the most repeatedly copied text on Arabic morphology.¹⁷³

¹⁷³ It is sufficient to look these titles up in Voorhoeve’s *Handlist* to understand how widely used they are and how many commentaries and glosses were made to them.

The highest esteemed text on Arabic grammar among the collection is the commentary (*sharḥ*) on Ibn Mālik's *Alfiyya*, the *kitāb Sharḥ al-Azhār al-Zayniyya*¹⁷⁴ by Aḥmad b. Zaynī Daḥlān (d. 1304/1886). Today, this manuscript (Lang.Aro1) is preserved in *Pondok Langitan*, Widang Tuban. The printed edition of this text is currently used in the same *pesantren* as the most advanced learning material for studying Arabic grammar. The most recent gloss on this work by Ibn Mālik is *Tashīl al-Masālik 'alā Sharḥ Alfiyyat Ibn Mālik*. This commentary was written by Kyai Aḥmad Abū Faḍa'il of Senori and is dated 27 Šafar 1409/9 October 1988.¹⁷⁵ It shows that there is a continuous tradition over the centuries.

Among the texts on Islamic law and its theory, the Shāfi'ite work *al-Taqrīb fi al-fiqh* by Abū Suhjā' al-Iṣfahānī (d. after 1196 A.D.) is the most widespread. The full title of this work is *Al-Mukhtaṣar fi al-Fiqh 'alā Madhhab al-Imām al-Shāfi'i* ('Compendium of *Fiqh* according to the Shāfi'ite School of Law').¹⁷⁶ It is also known as *Ghāyat al-Ikhtiṣār*.¹⁷⁷ Its commentary, *Faṭḥ al-Qarīb al-Mujīb*, was written by Muḥammad ibn al-Qāsim al-Gazzi (d. 918/1512).¹⁷⁸

There are two other famous texts frequently copied among the students of Islam in *pesantren*. The first is *Sittin Mas'ala* ('the Sixty Questions'), known in other places as *Bāsittin*,¹⁷⁹ or *Kitab Sittin*¹⁸⁰ or *Muqaddima al-Zāhid* or *Bayān mā lā budda*.¹⁸¹ This is the work of Aḥmad b. Muḥammad al-Zāhid (d. 819/1416). The second text is *Faṭḥ al-Mu'in*, a commentary on *Qurraṭ al-'ayn bi Muḥimmat al-Dīn* by Zayn al-Dīn al-Mālibārī (d. 1000/1592).¹⁸²

In the field of Islamic theology, there are three famous texts and their commentaries that are repeatedly copied and found in all the repositories. The first, and the most famous one, is the work of 'Abd Allāh b. Yūsuf al-Sanūsī al-Ḥasanī (d. 892/1486), entitled *Umm al-Barāhīn* ('The mother of Proofs'). This book has several alternative names among students of Islamic sciences in Java. In some texts it is called *al-Durra* ('The Pearl'),¹⁸³ or *Kitab Sanusi*. Among its commentaries is the anonymous *Faṭḥ al-Mubīn*, and *Jawharat al-Thamīn* by Muḥammad b. *Shaykh* 'Abd al-Raḥīm al-Ḥanafī (dates unknown).¹⁸⁴ According to Voorhoeve, the former commentary is mistakenly ascribed

¹⁷⁴ Lang.Aro01.

¹⁷⁵ Snr.Aro03_f. 1b.

¹⁷⁶ Lang.Aro23 (2), Lang.Aro24 (1), Lang.Aro32; Cpr.Aro03.

¹⁷⁷ Voorhoeve, *Handlist*, p. 100.

¹⁷⁸ Lang.Aro13; Lang.Aro40; Cpr.Aro08.

¹⁷⁹ Cpr.Aro06(3); Cpr.Aro10; Cpr.Aro12(2).

¹⁸⁰ Soebardi, *op.cit.*, p. 335.

¹⁸¹ Voorhoeve, *Handlist*, p. 342.

¹⁸² Cpr.Aro05; a copy of al-Mālibārī's work can also be found in Coper, registered under Cpr.Ar.011.

¹⁸³ Ts.Aro08(5).

¹⁸⁴ Ts.Aro01(1); Ts.Aro09(6).

to al-Tilimsāni.¹⁸⁵ The second commentary on *al-Durra* is the work of Abū ‘Abd Allāh Muḥammad b. Sulayman al-Jazūlī (d. 1465) entitled *al-Mufid*.¹⁸⁶ Among students of Islam in the nineteenth century this treatise often known as *Kitab Mopid*,¹⁸⁷ and in the *Pesantren* Collection its title is *Fatḥ al-Mufid*¹⁸⁸ or *Kifāyat al-Mufid*.¹⁸⁹ The other famous treatise on Islamic theology is *Jawharat al-Tawhid* by Ibrāhīm al-Laqqāni.¹⁹⁰ Among the commentaries on this text found in the Senori Collection is one written by Ahmad Abū Faḍl b. Shakūr entitled *al-Durr al-Farīd fī Jawharat al-Tawḥīd*.¹⁹¹ This commentary is dated 13 Dhū al-Qa‘da 1386/23 February 1967. Here as well, the recent date of the commentary shows that the tradition in Islamic education is continuous. Even though the Holy Qur’ān plays an important role in Muslim life, the Holy Book is not copied as much as one might think. For example, it is much easier to find copies of *Tafsīr al-Qur’ān al-Azīm* by the Jalālayn than to find a copy of the Qur’ān. Certainly, not every repository visited for this research has a copy of the Qur’ān, but it does have a copy of *Tafsīr al-Qur’ān al-‘Azīm* by the Jalālayn. *Pondok* Langitan, for example, does not have a single manuscript of the Holy Qur’ān, but there are six copies of the work by the Jalālayn.¹⁹² We did not find a copy of either text in Senori. In Keranji we found one copy of the Qur’ān (Kr.Ar014) and one copy of *Tafsīr al-Qur’ān al-Azīm* by the Jalālayn (Kr.Ar008). In Tegalsari, Ponorogo, we were unable to find a single copy of the Holy Qur’ān but the repository does house three copies of *Tafsīr al-Qur’ān al-Azīm* by the Jalālayn (Ts.Ar003, Ts.Ar013, Ts.Ar016). In Coper there is one copy of the Holy Book (Cpr.Ar001) and three copies of the *Tafsīr al-Qur’ān al-Azīm* by the Jalālayn (Cpr.Ar004, Cpr.Ar07 (2), Cpr.Ar013). One should bear in mind here that a complete copy of the text of the *Tafsīr* also contains the text of the entire Qur’ān.

¹⁸⁵ Ts.Ar012(5), Cpr.Ar009(2); Ts.Ar008(5); Voorhoeve, *Handlist*, p. 388.

¹⁸⁶ Ts.Ar012(4).

¹⁸⁷ Soebardi, *op. cit.*, p. 337.

¹⁸⁸ Kr.Ar012(4).

¹⁸⁹ Ts.Ar009(4), Ts.Ar012(4).

¹⁹⁰ Ts.Ar001(7), the text was collated by *Shaykh* Muḥammad Bā Bali, see Ts.Ar001(7)_f.263a.

¹⁹¹ Snr.Ar001.

¹⁹² Lang.Ar004; Lang.Ar010; Lang.Ar022; Lang.Ar034; Lang.Ar051; Lang.Ar052; Lang.Ar059; Lang.Ar 064.

Table 7

Number of texts in the *Pesantren* Manuscript Collection based on their content

No.	Branch of Knowledge	Repositories				
		KerANJI	Coper	Tegalsari	Langitan	Senori
1	Instrumental Knowledge	18	16	0	37	7
2	Islamic Law	9	10	20	41	2
3	Islamic Theology	19	23	51	64	2
4	Islamic Sufism	81	0	4	3	0
5	Miscellaneous	18	4	32	13	0
	Total	145	53	107	158	11

I. The period

In many cases, the manuscripts provide us with information about the period when the text was written or copied and the location where it was either conceived or duplicated. However, there are also a number of manuscripts that do not give us such data. The information about the period when a manuscript was copied can be found in the colophon, which is located at the end of the text, though certainly not always. It is interesting to examine how the scribe expresses the information related to the period of manuscript production.

The precise period when a text was copied or written is not easily identifiable in all the texts from the *Pesantren* Collection. The scribes or copiers differed on how they wrote the dates on their manuscripts. Some of the texts give complete information on the date of production, but others do not.

There are three kinds of calendar used by the copyist whose work we see in the *Pesantren* Manuscript Collections: the Hijrī calendar, the Christian calendar and the Octaval calendar. The Hijrī calendar, which is a lunar calendar, was initiated by the Caliph ‘Umar in the eighth year after the death of the Prophet, and it began on 16 July 622 A.D.¹⁹³ There are 12 months in the Hijrī Calendar: Muḥarram, Šafar, Rabī‘ al-Awwal, Rabī‘ al-Thānī, Jumādā al-Ūlā, Jumādā al-Ākhira, Rajab, Sha‘bān, Ramaḍān, Shawwāl, Dhū al-Qa‘da, Dhū al-Ḥijja. Each month of the Hijri calendar

¹⁹³ Ian Proudfoot, *Old Muslim Calendars of Southeast Asia*, Leiden-Boston, Brill, 2006, p.10.

consists of 29 or 30 days. There is a mnemonic phrase that helps in remembering the days at the start of each month: *zibij hawā bidihi zājīn* (*zāy, bā, jīm, hā', wa, alif, bā', dāl, hā, zāy, alif* and *jīm*), which equates to the following numbers: 7-2-3, 5-6-1, 2-4-5, 7-1-3.¹⁹⁴ For example, if the first day of Muḥarram takes place on Sunday, then the first day of Dhū al-Ḥijja will be on Thursday and so forth.¹⁹⁵

The Christian solar calendar consists of 12 months, beginning with January and ending with December. The months of the Christian calendar consist of 30 to 31 days, except for February, which only has 28-29 days. This calendar is also known as the Gregorian calendar and it is the most widely used calendar throughout the world.

The Octaval calendar is an eight-year cycle calendar. This octave of years is expressed with a simple mnemonic phrase containing eight letters: *Aḥjaz Dabwuda* (*alif, hā', jīm, zay, dāl (al-awwal), bā', waw* and *dāl (al-akhīr)*).¹⁹⁶ So the expression of this kind of calendar could be *tahun alip* (*sanat alif, the year alip*), *tahun hā'* and so forth. This phrase equates to 1-5-3-7-4-2-6-4. Since the cycle has only eight years, the way to determine where a year falls is not difficult. You divide the year into eight and apply the remainder to the mnemonic phrase. For instance, a copy of *Faṭḥ al-Mufīd* states that it was copied completely on *waqt al-Ḍuḥā*, Tuesday, 30 of *Ṣafr* the year of *al-Zā'*, 1204 H.¹⁹⁷ If 1204 is divided into eight (1204:8) the result is 150 with a remainder of four. *Zāy* is the fourth letter of the mnemonic phrase for the Octaval calendar.

Combinations of several calendar systems occur in the manuscripts.

The time mentioned in the colophon has two main purposes. First, it indicates when the copying of the text was finished; and second, it can sometimes indicate how much time was needed to complete the copying of the text. The scribe uses different words, such as *tamma*, *farigha* and *khatama* to indicate the end of the period of copying. In addition, the scribe may sometimes mention the first and the last day of copying. Muḥammad Jaylānī, for instance, mentions the day when he began copying the second volume of *Kitāb Faṭḥ al-Mu'īn* and also the day when he finished. He writes:

¹⁹⁴ This mnemonic phrase for the Hijri calendar can be found in Or. 2805_f. 29b.

¹⁹⁵ Ian Proudfoot, *ibid.*, p. 10.

¹⁹⁶ Ian Proudfoot, *ibid.*, p. 14.

¹⁹⁷ *Qad farigha hādha al-kitāb al-musammā bi Faṭḥ al-Mufīd fī waqt al-Ḍuḥā fī Yawm al-Kham[ī]s fī yawm thalāthīn min shahr al-Ṣafarī wa fī al-sanat al-zāy sanat arba' wa mi'atayn wa alfsanat min al-hijrat al-Nabī ṣalla Allāh 'alayh wa sallam* (Cpr.Ar009(1)_f. 175b.).

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 الواو | هجرة النبي ١٣٥٣ ابتداء الكاتب في يوم خمس و... (?) هلال | الثاني وعشرون من شهر رجب سنة الدال هجرة
 النبي ١٣٥٣ | وجملة الايام من ابتداء الكاتب الى تمامها مائة وثلاثة | عشر يوما والله اعلم محمد جيلاني |

Tārīkh khātam al-kātib al-kitāb Fath al-Mu‘īn juz’ al-thānī | fī yawm thalāth wa... (?) , hilāl khamsat
‘ashar min shahr Dhū al-Qa‘da sanat al-Wāw | Hijrat al-Nabī 1353. Ibtidā’ al-kātib fī yawm khams wa-
... (?) hilāl | al-thānī wa ‘ishrūn min shahr Rajab sanat al-Wāw Hijra 1353 | wa jumlat al-ayyām min
ibtidā’ al-kātib ilā tamāmihā mi’a wa thalāthat | ‘ashar yawman wa Allāhu a‘lam. Muḥammad
*Jaylānī*¹⁹⁸

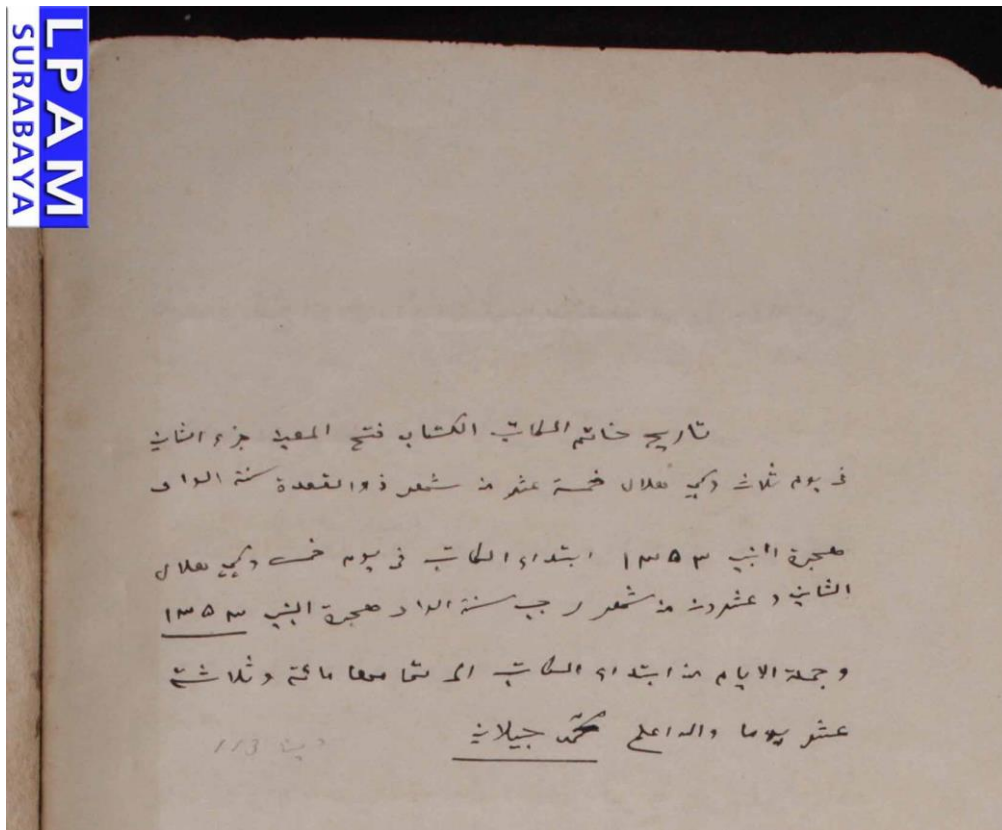


Figure 12. Colophon with a dating in the Octaval calendar, showing the date of copying of *Fath al-Mu‘īn* by Zayn al-Dīn al-Mālibārī (d. c. 1000/1592) as 1353/1935, MS Tegalsari Ar 07, f. 23b, detail. (Ts.Ar07_f.23b).

It is rare to find all three calendars mentioned in a colophon at the same time. Most of the colophons mention the Hijrī calendar and the Octaval calendar with many variations from one text to another. Even though a scribe may use the Hijrī and the Octaval calendars it does not mean

¹⁹⁸ Ts.Ar007_f.232b.

that he always mentions the day, the date, the month, the year and then the conversion into the other calendar system. In some texts the scribe mentions precisely when he finished copying the text. For example, the copyist of the anonymous text ‘*Umdat al-Ansāb*’¹⁹⁹ completed his work with the following colophon:

... تمت كتابه الرسالة المسماة بعلمة الانساب الانبياء المتوحيد | المعربة من كتاب روضة الاخبار بعون الله تعالى في يوم
سبت وقت القبلولة شهر الشوال سنة الباء سنة | الف ومائتين وثمانين سنة من هجرة النبوة صلى الله عليه وسلم هلال
السابع عشر هـ

... *tammāt kitābat al-risāla al-musammāt bi ‘Umdat al-ansāb al-anbiyā’ al-muttaḥayyid* (or *al-muttaḥid?*) | *al-mu‘arraba min Kitāb Rawḍat al-Akhbār bi ‘awn Allāh ta‘ālā yawm al-Sabt waqt al-qaylūla shahr Shawwāl sanat al-Bā’ sanat | al-f wa mi‘atayn wa thamānīn sana min hijrat al-nabawiyya ṣallā Allāh ‘alayhi wa sallam hilāl al-sābi‘ ‘ashar.* |

Similar details are given in Coper manuscripts Ar002(1), f. 174; Ar002(2), f. 187b; Ar009(1), 175b and several other manuscripts.

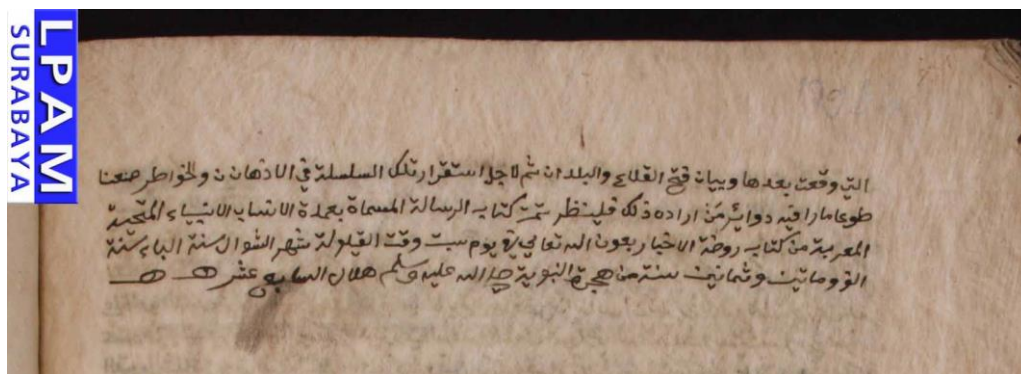


Figure 13. A date (Shawwāl 1280/1864) according to the Octaval calendar in the colophon of the anonymous ‘*Umdat al-Ansāb al-Anbiyā’ al-Mutaḥayyir* (thus written) in MS Keranji Ar 01, f. 179b (detail), a manuscript on *gedog* paper (*dluang*). (Kr.Ar001(3)_f. 179b).

In other texts, a copyist may only reveal fragmentary information on when he finished copying his text. On the copy of the previously mentioned *Bā Sittīn*, for example, the scribe only mentions the time he finished his text, *Tammāt hādhā al-kitāb al-musammā | Bā Sittīn fī yawm arba‘ fī waqt | ṣubḥ wa Allāh A‘lam*

¹⁹⁹ ‘*Umdat al-Ansāb* is an anonymous treatise on the genealogy of the Prophet and the first four caliphs. According to Voorhoeve, it is an abstract from the Persian *Rawḍat al-Aḥbāb* by ‘Aṭā’ Allāh b. Faḍl Allāh Jamāl al-Ḥusaynī (d. 926/1520), see *Handlist*, p. 386. According to the text in MS Keranji Ar 01c, f. 179b, it is *Rawḍat al-Akhbār* not *Rawḍat al-Aḥbāb* as mentioned by Voorhoeve.

(... تمت هذا الكتاب المسمى | باستين في يوم اربع وقت | صبح والله اعلم |).²⁰⁰ In another text, the copyist of *al-Miftāḥ fi Ma'rifat al-Islām wa al-Īmān* gave similar information but in a different order: *khatama hādha al-kitāb al-Musammā bi al-Miftāḥ fi ma'rifat al-Islām wa al-Īmān fi waqt ba'd ḍuhūr fi yawm Aḥad wa Allāh A'lam*.²⁰¹

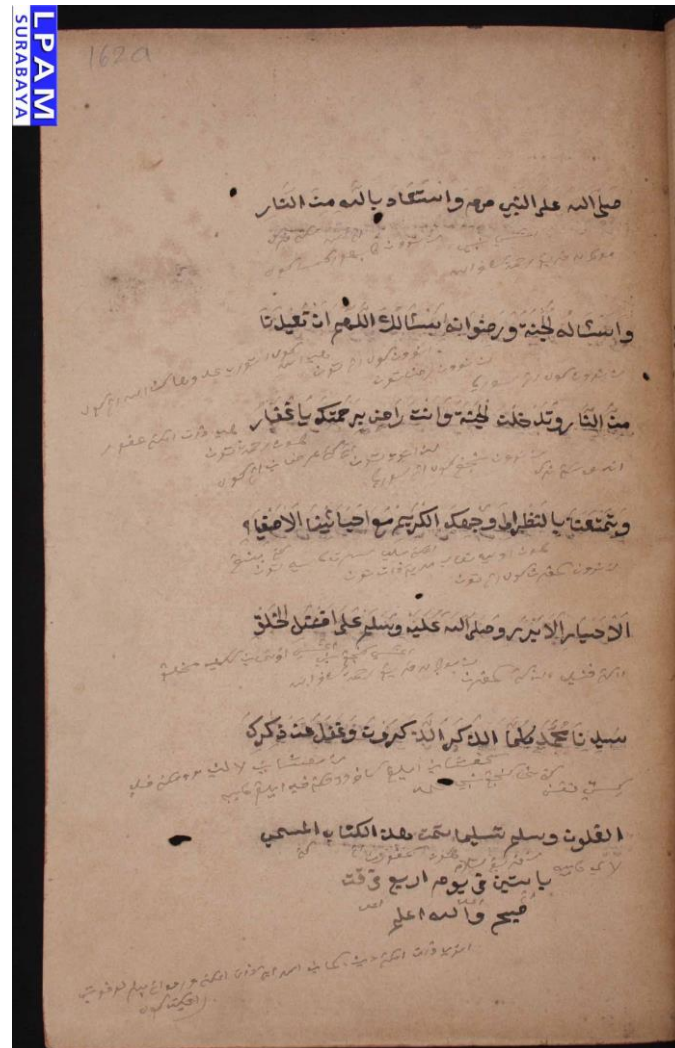


Figure 14. Summary colophon at the end of a copy of *Sittūn Mas'ala* (MS Coper Ar12, f. 162b), Arabic text with Javanese interlinear notes and translation. (Cpr.Ar012(2)_f.162b).

In some cases, the copyist does not think it necessary to mention the period of copying the text. He just ends his text with the phrase '*tammat wa Allāh a'lam bi al-ṣawāb*' ('The end, and God knows better about what is correct'), or simply *wa Allāh a'lam bi al-ṣawāb* or even just '*tammat*'. A copy of

²⁰⁰ Cpr.Ar012(2)_f. 162a.

²⁰¹ Cpr.Ar012(3)_f.222a.

Bahjat al-'Ulūm, an anonymous commentary on *Bayān 'Aqīdat al-Uṣūl* by Abū Layth al-Samarqandī (4th century H), for example, does not supply any information about when it was produced.²⁰² This is far from rare.²⁰³

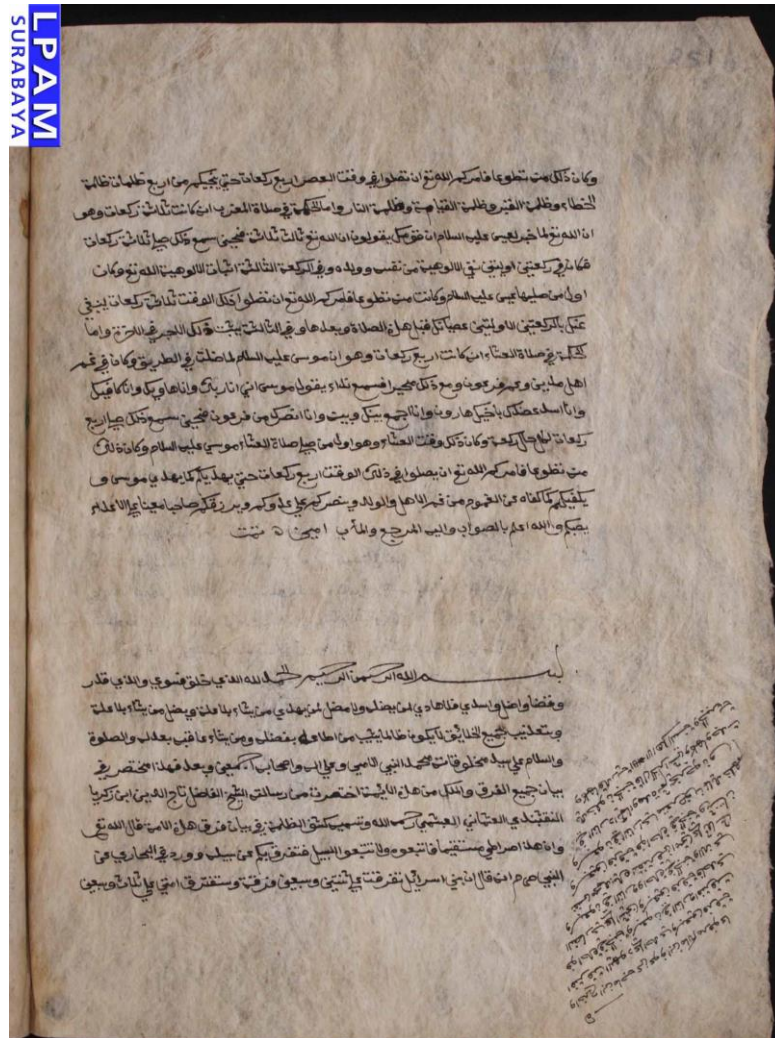


Figure 15. End of the text of *al-Muntahī*, followed by the beginning of *Kashf al-Zulma fī Bayān Firaq hādhi al-Umma*, a heresiological treatise by Tāj al-Dīn Ibn Zakariyyā al-Naqshbandī al-‘Uthmānī al-‘Absī. Manuscript with Arabic texts only, written on *gedog* paper (*dluang*). No details at all of a copyist, except the simple *tammat*. MS Tegalsari Ar01 (5), f. 251b). (Ts.Ar01(5)_f. 251b).

²⁰² Cpr.Ar.006(2)_f. 102a.

²⁰³ Other manuscripts that do not provide any information on the period of copying are (what follows is a selective list only): Cpr.Ar010(2)_f. 33b; Cpr.Ar010(3)_f. 051a; Cpr.Ar.010(4)_f. 71a; Cpr.Ar010(6)_f. 97a; Cpr.Ar012(1)_f. 83a; Cpr.Ar012(4)_f. 293b; Cpr.Ar014(1)_f. 47a; Cpr.Ar014(3)_f. 119a; Cpr.Ar014(5)_f. 225a; Cpr.Ar015(1)_f. 26b; Cpr.Ar015(3)_f. 57a; Cpr.Ar015(5)_f. 64d; Cpr.Ar015(5)_f. 92b; Cpr.Ar015(6)_f. 118; Kr. Ar001(2)_f. 1b; Kr.Ar001(4)_f. 188a; Kr.Ar003(1)_f. 74a; Kr.Ar004(1)_f. 60a; Kr.Ar006(3)_f. 84a; Kr.Ar009(1)_f. 68b; Kr.Ar009(2)_f. 086a; Kr.Ar009(3)_f. 085a; Kr.Ar012(1)_f. 12a; Kr.Ar012(2)_f. 31a; Kr.Ar013(2)_f. 32b; Ts.Ar.001(5)_f. 251b; Ts.Ar012(1)_f. 22b; Ts.Ar012(4)_f. 106a.

CHAPTER FOUR

INVENTORY OF THE MIPES COLLECTION FROM THREE *KABUPATENS* IN EAST JAVA PROVINCE, INDONESIA

Chapter four is an inventory of the MIPES (Manuskrip Islam Pesantren) Collection. This entails providing as much information as possible from previously published catalogues, inventories and handlists. The inventory of the MIPES collection is arranged according to the repositories from where the manuscripts originate and are currently preserved. The inventory is arranged in alphabetical order of collection and begins the manuscript collection of the *Kabupaten* Lamongan. It continues with the collection from the *Kabupaten* Ponorogo and ends with that of the *Kabupaten* Tuban.



Figure 16. Illuminated end page (upside down in relation to the texts in the volume) containing prayers: *Kitab Sewu Dungo*, 'One thousand prayers' as is the given title. The Javanese text in the volume is written in *pegon* script. Manuscript on *gedog* paper (*dluang*). MS Kerantji 08, f. 127a. (Kr.Pgn08_f. 127a).

Abbreviations

Acad

Manuscript of the Royal Academy, Amsterdam. Since February 1856, the collection has been on permanent loan to the Library of the University of Leiden.

Ali Hasjmy

Katalog Naskah Ali Hasjmy, Aceh, 2007.

Ali Hasjmy, Th

Theologi: Theological texts of the Ali Hasjmy Collection in the Ali Hasjmy Catalogue.

Ahlwardt

W. Ahlwardt, *Verzeichniss der Arabischen Handschriften der Könighlichen Bibliothek zu Berlin*. Berlin 1887-1899. The electronic edition of this Berlin Catalogue is also available on the reference page of <www.islamicmanuscripts.info>.

van den Berg

L. W. C. van den Berg, "Het Mohammedaansche Godsdienstonderwijs op Java en Madoera en Gebruikte Arabische Arabische Boeken," in *TBG*, XXXI (1887), pp. 519-555.

CMH

Ph. S. van Ronkel, *Catalogues der Maleische Handschriften in het Museum van het Bataviaasch Genootschap van Kunsten en Wetenschappen*. Batavia: Albrecht & Co, 1909.

Handlist

P. Voorhoeve, *Handlist of Arabic Manuscripts in the Library of the University of Leiden and Other Collections in the Netherlands*, second enlarged edition, The Hague/ Boston (Leiden University Press), 1980.

GAL

Carl Brockelmann, *Geschichte der Arabischen Litteratur*. Leiden: E.J. Brill, 1937-1949 (2 volumes and 3 supplement volumes).

GAL S

Carl Brockelmann, *Geschichte der Arabischen Litteratur, Supplement*

GAS

Fuat Sezgin, *Geschichte des Arabischen Schrifttums*, Brill, Leiden / Frankfurt am Main: Institut für Geschichte der Arabisch-Islamischen Wissenschaften an der Johann Wolfgang Goethe Universität, 1967-

Inventory

Jan Just Witkam, *Inventory of The Oriental Manuscripts of the Library of the University of Leiden*. Leiden: Ter Lugt Press, 2007, volumes 1-7, 12-15, 20-25 (published till now). The electronic versions is available at the Inventories page in <www.islamicmanuscripts.info>.

MIPES

Amiq, *MIPES Indonesia, Koleksi Manuskrip Islam Pesantren di Tiga Kota dan Reproduksi Digital*, unpublished research results, Surabaya: LPAM Surabaya, 2006-2007.

N.B.G

This manuscript collection belongs to the Netherlands Bible Society. It is on permanent loan to the Library of the University of Leiden.

Or.

Oriental manuscript of the Library of the University of Leiden.

Paku Alaman

Katalog Naskah-Naskah Puri Pakualaman, 2005.

Is

Naskah Islam (the manuscripts on Islam from the Puri Pakualaman Catalogue)

Supp. Cat. Batavia

Ph. S. van Ronkel, *Supplement to the Catalogue of the Arabic Manuscripts Preserved in the Museum of Batavia Society of Arts and Science*. Batavia: Albrecht & Co, 1913.

TBG

Tijdschrift voor Indische Taal-, Land- en Volkenkunde uitgegeven door het Bataviaasch Genootschap

Tanoh Abee

Katalog Naskah Dayah Tanoh Abee, Aceh Besar, 2010

Tanoh Abee Fk

Fikih (the texts on Islamic Jurisprudence, *al-fiqh*, of the collection of Dayah Tanoh Abee, Aceh Besar).

Tanoh Abee Th

Theologi (the texts on Islamic Theology of the collection of Dayah Tanoh Abee, Aceh Besar).

Tanoh Abee Tb

Tata bahasa (the texts on Instrumental knowledge, *‘ilm al-ālāt*, of the collection of Dayah Tanoh Abe, Aceh Besar).

Tanoh Abee Tf

Tafsir (the texts on *al-tafsīr* of the collection of Dayah Tanoh Abe, Aceh Besar).

Tjentini

Soebardi, “Santri-religious elements as reflected in the Book Tjentini,” in *BKI*, 127 (1971), no. 3, Leiden, 331-349.

A. Introduction

This inventory is primarily based on the research I conducted on *pesantren* manuscripts in the period 2006-2007, a year before I started my PhD study at Leiden University, the Netherlands. The research was funded by the British Library in London under the Endangered Archive Program. The research was undertaken in three *Kabupatens* in East Java Province, Indonesia: *Kabupaten* Lamongan, *Kabupaten* Ponorogo and *Kabupaten* Tuban. The MIPES collection is grouped according to the research district areas from where the codices originate: *Kabupaten* Lamongan (The Keranji Collection), *Kabupaten* Ponorogo (The Coper and Tegalsari Collections), and those manuscripts from *Kabupaten* Tuban (The Langitan and Senori Collections).

All manuscripts in this inventory are preserved either by individuals or by the *pesantrens*. In *Kabupaten* Lamongan, they are preserved in *Pondok Pesantren* Tarbiyat al-Ṭalaba, the house of *Bapak* Rahmat Dasi and *Raden* Edy Santoso, and the *Al-Mubārok* Mosque of Keranji. In *Kabupaten* Ponorogo, the manuscripts are housed in *Pondok Pesantren* Al-Ishaqi of Coper, *Pondok Pesantren* Tegalsari, the house of *Kyai* Syamsuddin, *Bapak* Listiono and *Bapak* Kuat of Tegalsari. In *Kabupaten* Tuban, the manuscripts are preserved in *Pondok Pesantren* Langitan, Widang and *Pondok Pesantren* Dār al-Salām, Senori. I have brought all of these collections together under the title *Manuskrip Islam Pesantren Indonesia* (MIPES), the Islamic Manuscripts of Indonesian *Pesantren*, to distinguish them from other manuscripts that are preserved outside *pesantrens*, in, for example, museums or public libraries. I name these texts Islamic manuscript not only because of their contents, i.e. Islamic knowledge, but also because of their role as materials for the study of Islam by students of the *pesantren*.

This inventory that is herewith presented heavily relies on my research in 2006. The results of that research was the production of digital facsimiles of all texts in the collections in the aforementioned locations and the compilation of an as yet unpublished inventory. Writing this inventory, I did not consult the physical codices a second time, but I worked with the digital facsimiles, which I have stored on an external hard disks, and with my unpublished inventory. During my previous research, however, I viewed all the manuscripts in detail. Health problems from early 2009 onwards have hampered my ambition to stay in the field longer and to review the whole collection in the research areas once more by autopsy. After going to Leiden and developing my knowledge in philology and codicology, much of the information gathered from my previous research had to be revised and additional information was incorporated. The present inventory may be considered as an entirely new version of my previous unpublished research.

When registering the MIPES collection, I took two basic elements into consideration: the location where the manuscripts were originally preserved: Kr, Cpr, Ts, Lang and Snr, respectively, Keranji, Coper, Tegalsari, Langitan and Senori; and the script in which they are written: Ar, Pgn and Jw correspond to Arabic, *Pegon* and Javanese. It is important to differentiate between Arabic and *pegon*, even though the two scripts are similar. However, they differ in two respects. *Pegon* is the locally adapted way of writing the vernacular using Arabic script. Some consonants differ, as I will elaborate in the next chapter.

The basic information of this inventory relates to:

- 1) the registration number of the codices. I cannot consider the registration number to be a shelf-class number, because I cannot guarantee that the collections were stored at their original locations according to these numbers, but I have somehow to refer to them. Even though the manuscripts were still in the research location when my previous research was conducted no one has been able to verify that they are still in their original location today;
- 2) the language in which the manuscript is written;
- 3) the physical description of the codex;
- 4) a general survey of their contents; and
- 5) their provenance. The collective provenance, for instance Coper, Langitan or Senori, will be given at the start and will not be repeated at the beginning of every registered number.

The titles of the texts are largely derived from the title given in the colophon. However, not all the texts supply the required information in their colophons, and not all colophons give sufficient information regarding the title. Some of the manuscripts contain incomplete texts. Others only mention the common Javanese title that was known at the time the text was copied. In such cases, in order to avoid creating phantom titles, I have based the title on the first sentence in the available text.

At the end of this inventory I have added some references that relate to the texts. Many of the MIPES collections do not provide sufficient information on their history, such as their authors, copyists or bibliographically complete title. The additional references in this inventory bring together various bits of scattered information and are designed to help further research and to provide other possible readings of the MIPES collection in the future. The shelf-class number given in Witkam's *Inventory* and referred to in this inventory is usually preceded by Or., indicating that the texts are Oriental manuscripts belonging to Leiden University. However, I have omitted the Or. in my inventory in order to avoid multiple repetitions. For example, I give the shelf-class number

as 8541 (12) for the text entitled *Fath al-Rahmān*; it is Or. 8541(12) in volume 9 of Witkam's *Inventory* (a volume that is while I am writing this not yet published).

There is another small difference in how I present registered numbers in this inventory compared to the reference I used. In two catalogues of Aceh manuscripts edited by Dr. Oman Fathurrahman, the catalogue of the Dayah Tanoh Abee Collection and the catalogue of the Ali Hasjmy Collection contain two numbers for digital facsimiles and an old registered number, both of which I have omitted in the current inventory. For instance, the commentary entitled, *Sharḥ Hud Hudī* on *Umm al-Barāhīn* is registered as number 97A/48/Th-21/TA/2006. In my inventory it is recorded as Th-21/TA/2006. The first two numbers indicate the old numbering of the text and the number of the digital facsimile, which can be seen in the catalogue of the Tanoh Abee Collection by Fathurrahman. The text is numbered Th-21 (a theological text). The page number of Brockelmann's *GAL* is the marginal number in the Brill editions of the bibliography (in the 1943 and 1949 edition and all later editions); however, the number given in the Supplements to *GAL* is its actual page number (the 1937-1942 E.J. Brill edition).

Finally a word on the physical condition of the manuscripts. Often, maybe more than usual, the manuscripts of the MIPES collection are damaged and the texts are incomplete. I have indicated that under each individual item in the inventory. This fact cannot really come as a surprise. The manuscripts in the *pondok pesantren* have for a long time been, and sometimes still are, part of intellectual and religious life. At the same time they are, in the difficult circumstances under which they are preserved, very vulnerable object. Their deterioration may continue, but due to the MIPES project there has been made an image archive that reflects the collection as it is, in the early years of the twenty-first century.

B. Inventory of the MIPES Collections

B. 1. The collection from *Kabupaten* Lamongan

The Keranji Collection

* The manuscripts with registration numbers Kr.Ar01-Kr.Ar12 belong to *Pondok Pesantren Tarbiyat al-Ṭalaba*, Keranji, Lamongan.

Kr.Ar01

Arabic, *naskh* script, *gedog* paper, collective volume consists of four texts, 30.3 x 20.7cm, 192 ff.

(1) ff. 1a-169a; 30.3 x 20.7cm-18.5 x 12cm, 19 lines/folio. *Manhaj al-Qawīm* by Aḥmad b. Muḥammad Ibn Ḥajar al-Haythamī (1504/1567), a commentary on *Al-Muqaddima al-Ḥaḍramīyya* by ‘Abd Allāh b. ‘Abd al-Raḥmān Bā Faḍl al-Ḥaḍramī (d. 1367 CE). The text is carefully vocalized and has interlinear translations in Javanese and some notes in Arabic in the margin; however, after f. 68b it is unvocalized, without having either interlinear translation or notes in the margin.

The text begins with “... *al-ḥamd li Allāh ḥamdan yuwāfi nī‘amahu wa yukāfi mazīdah* ...”, f. 3b,” and ends with “... *tamma hādha al-kitāb al-musammā bi Manhaj al-Qawīm* ...”, f. 169a.” The copying of this text began on Thursday night, 4 Ramaḍān 1264/4 August 1840 (f. 2a), and was completed on 2 Rabī‘ al-Awwal 1265/27 January 1840 (f. 169a). *GAL*. II, 389(26); *MIPES*: Kr.Aro2, Cpr.Aro6(1); *Supp. Cat. Batavia*, no. 476.

(2) ff. 169b-171a; 30.3 x 20.7cm-18.5 x 12cm, 19 lines/folio. An incomplete copy of *Faṭḥ al-Raḥmān bi Sharḥ Risālat al-Walī Raslān* by Zakariyyā’ b. Muḥammad al-Anṣārī (d. 926/1520). The commentary of *Risālat al-Tawḥīd* by Raslān b. Ya‘qūb b. ‘Abd al-Raḥmān al-Ja‘farī al-Dimashqī (d. c. 695/1296). The beginning part deals with *al-shirk al-khafī* (hidden polytheism).

It begins with “... *fa i‘lam anna kullaka shirk khafī* ...”, f. 169b” and ends with “... *tammāt wa Allāh a‘lam hādha al-kitāb al-musammā bi Faṭḥ al-Raḥmān*”, f. 170b.” The Arabic text is carefully vocalized and is provided with interlinear translations in Javanese and notes in Arabic. *Ali Hasjmy*:

155/Th/16/YPAH/2005; *Ahlwardt*, no. 2427; *CMH*. No. 726; *GAL*. I, 452; *Handlist*, p. 80, 319; *Inventory*: 6: 5690(8), 5735(25); 7: 7030(9), 7049(1), 7054(10), 7354(1); *MIPES*: Lang.Ar21(2), incomplete copy: Kr.Ar13 (12); *Supp. Cat. Batavia*, 204-207.

(3) ff. 171b-182a; 30.3 x 20.7cm-25 x 13cm, 27 lines/folio. ‘*Umdat Ansāb al-Anbiyā’*’, anonymous, a treatise on the genealogy of the prophet and his successors. According to Voorhoeve, it is an abstract of a Persian text entitled *Rawḍat al-Aḥbāb*, *al-mu‘arraba min kitāb Rawḍat al-Aḥbāb*, by ‘Aṭā’ Allāh b. Faḍl Allāh b. Aḥmad al-Nasafī (926/1520).

Begins with “... *bi ism Allāh al-Raḥmān al-Raḥīm ‘alā mā an‘ama wa ‘allama min al-bayān* ...”, f. 171b,” and ends with “... *tammāt al-risāla al-musammāt bi ‘Umdat al-Ansāb al-Anbiyā’* ...”, f. 179b.” The text is unvocalized, with some interlinear translations in Javanese and some notes at the margin in Arabic. The copying of this text was completed on Saturday, 17 Shawwāl 1864/26 March 1864.

Handlist, p. 386; *Inventory* 9: 8399 (7); *Supp. Cat. Batavia*, no. 527. See figure 13.

(4) ff. 182b-192b. 30.3 x 20.7cm-18.5 x 13cm, 19 lines/folio. *Arkān al-Nikāḥ*, an anonymous treatise on the conditions according to the Law for marriage, f. 182, partly vocalized, with some notes at the margin in Arabic.

Begins with “*al-nikāḥ khamsat arkān...*, f. 182b,” and ends with “*thumma ‘āda Allāh fihimā fawran qarḍa‘atāni...*, f. 188a.” *Ahlwardt*, no. 4681; *GAL*, II, 628; *Handlist*, p. 23; *Inventory*, 2: 1255 (2); 6: 7520 (6); 8: 7170 (1).

Kr.Aro2

Arabic, *naskh* script, *gedog* paper, 29 x 21cm-19.6 x 11.9cm, 21 lines/folio, 148 ff.

This copy of *al-Manhaj al-Qawīm* does not mention the author, but the printed editions²⁰⁴ state that *Manhaj al-Qawīm* was written by Aḥmad b. Muḥammad ibn Ḥajar al-Haythamī (d. 974/1566) as a commentary on *al-Muqaddima al-Ḥaḍramiyya* by ‘Abd Allāh b. ‘Abd al-Raḥmān Bā Faḍl al-Ḥaḍramī (d. 1367 CE).

Beginning “...*faqad sa‘alanī ba‘ḍ al-‘ulamā’ an aḍa‘a sharḥan laṭīfan ‘alā...*, f. 2b,” and ends with “...*tammat hādha al-kitāb al-musammā bi Manhaj al-Qawīm bi sharḥ al-Masā’il...*, f. 145a.” The text is partly vocalized, with interlinear translations in Javanese and some notes in Arabic in the margin. It is also partly rubricated (the text of *al-Muqaddima*), the rest is in black ink. The text is dated 4 Ramaḍān 1271/20 May 1855. *GAL*, II, 389(26); *MIPES*: Kr.Aro1(1); Cpr.Aro6(1); *Supp. Cat. Batavia*, no. 476.

Kr.Aro3

Arabic, *naskh* script, European paper, collective volume containing two texts on Islamic theology, 33.2 x 22.7cm-21.7 x 12cm, 13 lines/folio, 189 ff.

ff. 1a-12a. Blank folios.

(1) ff. 12b-74a. *Faṭḥ al-Mubīn*, an anonymous commentary on Abū ‘Abd Allāh Muḥammad b. Yūsuf al-Sanūsī’s (892/1486) *Umm al-Barāhīn*. Among Javanese students of Islam the text is called *Kitab Patakul Mubin* and it is one of the referred texts on scholastic theology (*‘ilm al-kalām*).

It begins with “*fa hādhihi ta‘līqun laṭīfun wa tawḍīḥun fataḥa Allāh bī fi sharḥ al-‘Aqīda al-Musammāt bi Umm al-Barāhīn...* (f.12b-13a),” and ends with “...*tammat hādha al-kitāb al-musammā bi Faṭḥ al-Mubīn wa Allāh a‘lam*. (f. 74a). The text is carefully vocalized and has interlinear translations in Javanese. The section *Umm al-Barāhīn* is rubricated. *Handlist*, p. 388; *Inventory*: 3: 2289 (6); 7: 6469 (6); 8: 7047 (6); *MIPES*: Cpr.Aro2(1), Ts.Aro9(8), Lang.Ar13(6), 14(3), 35(7), 56(6); *Tjenti*, pp. 336, 338.

ff. 74b-80b. Blank folios.

²⁰⁴ There exist several editions. I used the one contained in the edition of the *Ḥaṣḥiyat al-Tirmisī*, published in Jeddah in 2011 by Dār al-Minhāj li al-Nashr wa al-Tawzī‘.

(2) ff. 80b-177a. *Sharḥ al-ʿAqida*, the commentary by Abū ʿAbd Allāh Muḥammad b. Yūsuf al-Sanūsī al-Ḥasanī (d. 892/1486) on his own treatise *Umm al-Barāhīn*. An alternative title of this commentary is *Tawḥīd Ahl al-ʿIrḥān*. The section of the text that is a treatise on God's attributes is written in red ink, while its commentary is written in black ink. It is carefully vocalized, with interlinear translations in Javanese and many Arabic glosses in the margin. It begins with "... Qāla al-Shaykh al-Faqīh al-Imām al-ʿĀlim al-ʿAllāma..., f. 80b," and ends with "...wa qad faragha hādha al-kitāb al-musammā bi al-Sānūsī..., f. 177a." *Van den Berg*, p. 541; *GAL*. S. II, 35; *Handlist*, p. 387; *Inventory*. 3: 2289 (7); 6: 5660 (10), 5682 (2), 5721 (2); 7: 6469 (7); 8: 7047; *MIPEs*: Lang.Ar13 (7), 35 (8), incomplete copies: Kr.Ar10, 12 (7), Lang.Ar56 (7); *Tjentini*, p. 338. ff.177b-189b; blank folios.

Kr.Aro4

Arabic, *naskh* script, European paper, a collective volume containing three texts, 32.8 x 21.6 cm, 123 ff. Copyist: Ramli (f. 60a).

(1) ff. 1a-62a; 32.8 x 21.6 cm-18.5 x 11.2, 7 lines/folio. An anonymous commentary on *Al-Taṣrīf al-ʿIzzī* or *Al-Taṣrīf al-Zanjānī*, a treatise on Arabic morphology (*al-ṣarf*) by ʿIzz al-Dīn ʿAbd al-Wahhāb b. Ibrāhīm al-Zanjānī (655/1257).

The text begins with "... iʿlam anna al-taṣrīf fi al-luḡha al-taghyīr [wa] fi al-ṣināʿa..., f. 3b-4a," and ends with "...tamma hādha al-kitāb min yad al-Ramlī..., f. 60a." The text is carefully vocalized and provided with interlinear translations in Javanese and many Arabic glosses in the margin. The text of *Al-Taṣrīf* is written in red ink while the rest is written in black; ff. 60b-62a are blank folios.

Handlist, p. 375; *Inventory*. 6: 5689; *MIPEs*: Kr.Aro6(2).

(2) ff. 62b-82a; 32.8 x 21.6 cm-7x7 cm, 3 lines/folio. *al-ʿAwāmil* or *Miʿat ʿĀmil*, or *al-ʿAwāmil al-Miʿa* or *al-ʿAwāmil fi al-Naḥw* by ʿAbd al-Qāhir b. ʿAbd al-Raḥmān al-Jurjānī (d. 471/1078), unvocalized, with Arabic glosses in the margin of the early folios (ff. 62b-70b); the remaining folios are without any glosses and vocalization. *Ahlwardt*, no. 6475; *Handlist*, p. 30; *GAL*. I, 287; *Inventory*. 1: 642 (3), 924 (3), 948 (3); 3: 2018 (1), 2104 (2), 2336 (2); 4: 3121 h (3), 3228 (2); 6: 5657 (1), 5659, 5712, 5713 (2); 7: 6711 (1), 6987 (4); 7: 7034 (2), 7076(1), 7608; *Acad.* 64 (1), *N.B.G.* 342 (1); *MIPEs*: Kr.Aro6(3), 09(2), 17(4), *Cpr*.Ar15(5), *Lang*.Aro3(1), 23(1), 25(3), incomplete copy: *Lang*.Ar25(2); *Supp. Cat. Batavia*, no. 708-727; *Tanoh Abee*: Tb-56, 57, 58, 59/TA/2006.

(3) ff. 82b-123b; 32.8 x 21.6cm-13 x 8.6cm, 5 lines/folio. *al-Muqaddima al-Ājurrūmiyya* by Muḥammad b. Muḥammad al-Ṣanhājī Ibn Ājurrūm (d. 723/1323).

After the doxology the text begins with “... *al-kalām huwa al-lafẓ al-murakkab al-mufid*..., f. 82b-83a,” and ends with “...*al-‘adad al-muqawwam wa bi Allāh al-Tawfiq tamma hādha al-kitāb wa Allāhu a‘lam*..., f. 84a.” The text is unvocalized and is provided with interlinear translations in Javanese. It is partly rubricated. *GAL* II, 237, *Handlist*, 236; *Inventory*. 1: 235 (2); 3: 2018 (2), 2104 (3); 4: 3121 h (4); 6: 5657 (2), 5674 (1), 5713 (3); 7: 6701 a (3), 6745 (4), 6884 (4); 8: 7034 (3), 7035 c, 7076, 7190, 7608 (2); *Acad.* 260 (2); *N.B.G.* 342 (2), small fragments: 3: 6701 c; 8: 7057 b (4 a, c); *MIPEs*: *Kr.Aro6*(4), 09(3), 17(6), *Lang.Aro3*(2), 25(4); *Supp. Cat. Batavia*, no. 668-688; *Tanoh Abee*: Tb-5, 6, 7, 8, 9, 10/TA/2006.

Kr.Aro5

Arabic, *naskh* script, European paper, the manuscript is in bad condition with damage to the text, 32.3 x 20.6 cm-21 x 11.7 cm, 19 lines/folio, 94 ff.

Part of an unidentified treatise on Islamic jurisprudence (*al-fiqh*).

The beginning of the remaining text is a chapter on ritual purity (*bāb al-ṭahāra*), specifically a section on ablution.

It begins with “.. *wa rijlayn ‘ala al-yaday minhumā*..., f. 1a,” and ends with “*wa ḥukm al-mudabbir fi ḥayāt al-sayyid ḥukmun*..., f. 94b.” It is partly rubricated; the early folios up to f. 27a are carefully vocalized and the volume has interlinear notes and translation in Javanese and Arabic, which extend to glosses in the margin. The text is deteriorating on many folios.

Kr.Aro6

Arabic, *naskh* script, European paper, a collective volume containing four texts on instrumental knowledge (*‘ilm al-ālāt*), 33 x 21.2 cm, 123 ff. Copyist of text (2) is Raden Lahim Kartanegara of Kampung Jatinegoro, Bojonegoro

(1) ff. 1a-13; 33 x 21.2 cm-11 x 8 cm, 5 lines/folio. An incomplete (abrupt end) copy of *Mukhtaṣar fi Fann al-Balāgha* (ff. 3a-3b), an anonymous work on rhetorics. Prior to f. 8b the text is carefully vocalized, with interlinear translations in Javanese and with Arabic glosses in the margin.

It begins with with “... *al-ḥamd li Allāh rabb al-‘ālamīn alladhī kashaḥa ‘an wujūh al-ma‘ānī*..., f. 2b,” and ends with “..*wa ammā taqyīduhu bi al-sharṭ*..., f. 11b.”

(2) ff. 13b-68a; 33 x 21.2 cm-19 x 11.8 cm, 7 lines/folio. An anonymous commentary on *al-Taṣrīf al-‘Izzī* or *Al-Taṣrīf al-Zanjānī* by ‘Izz al-Dīn ‘Abd al-Wahhāb b. Ibrāhīm al-Zanjānī (655/1257). The only title mentioned in the colophon is *al-Ṣarf*, f. 67b. In the early folios up until f. 45b, the text is fully vocalized, with interlinear translations in Javanese and has Arabic notes in the margin, but

the subsequent folios are unvocalized. The copyist of the text is Raden Lahim Kartanegara, Kampung Jatinegoro, Bojonegoro. It is dated Saturday, 15 Shawwāl 1844 (possibly CE). *Handlist*, p. 375; *Inventory*. 6: 5689; *MIPES*: Kr.Ar04 (1).

(3) ff. 68b-84a; 33 x 21.2 cm-6 x 8 cm, 3 lines/folio. *al-ʿAwāmil* or *Miʿat ʿĀmil*, *al-ʿAwāmil al-Miʿa* or *al-ʿAwāmil fi al-Naḥw* by ʿAbd al-Qāhir b. ʿAbd al-Raḥmān al-Jurjānī (d. 471/1078). Carefully vocalized and provided with interlinear translations and notes in Arabic and Javanese language, partly rubricated. *Ahlwardt*, no. 6475; *Handlist*, p. 30; *GAL*. I, 287; *Inventory*. 1: 642 (3), 924 (3), 948 (3); 3: 2018 (1), 2104 (2), 2336 (2); 4: 3121 h (3), 3228 (2); 6: 5657 (1), 5659, 5712, 5713 (2); 7: 6711 (1), 6987 (4); 7: 7034 (2), 7076(1), 7608; Acad. 64(1); N.B.G. 342(1); *MIPES*: Kr.Ar04 (2), 09 (2), 17 (4), Cpr.Ar15 (5), Lang.Ar03 (1), 23 (1), 25 (3), incomplete copy: Lang.Ar25 (2); *Supp. Cat. Batavia*, no. 708-727; *TA*: Tb-56, 57, 58, 59/TA/2006.

(4) ff. 84b-123b; 33 x 21.2 cm-10.5 x 8 cm, 5 lines/folio. *al-Muqaddima al-Ājurrūmiyya* by Muḥammad b. Muḥammad al-Ṣanhājī Ibn Ājurrūm (d. 723/1323).

After the doxology, it begins with "... *al-kalām huwa al-lafẓ al-murakkab al-mufid*...", f. 84b. It is partly rubricated and only the first folio is vocalized; the rest is unvocalized. *GAL* II, 237, *Handlist*, p. 236; *Inventory*. 1: 235 (2); 3: 2018 (2), 2104 (3); 4: 3121 h (4); 6: 5657 (2), 5674 (1), 5713 (3); 7: 6701 a (3), 6745 (4), 6884 (4); 8: 7034 (3), 7035 c, 7076, 7190, 7608 (2); Acad. 260(2); N.B.G. 342(2); small fragments: 7: 6701 c; 8: 7057 b (4a, c); *MIPES*: Kr.Ar04 (3), 09 (3), 17 (6), Lang.Ar03 (2), 25 (4); *Supp. Cat. Batavia*, No. 668-688; *Tanoh Abee*: Tb-5, 6, 7, 8, 9, 10/TA/2006.

Kr.Ar07

Arabic, *naskh* script, European paper, 34 x 23 cm-25 x 12 cm, 11 lines/folio, 98 ff.

Acephalous and incomplete (abrupt end) copy of *Fatḥ al-Qarīb al-Mujīb fi Sharḥ Alfāẓ al-Taqrīb* or *Al-Qawl al-Mukhtār fi Sharḥ Ghāyat al-Ikhtiṣār* by Abū ʿAbd Allāh Muḥammad Ibn Qāsim al-Ghazzī al-Shāfiʿī (d. 918/1512). It is a commentary on *al-Taqrīb fi al-Fiqh* or *Ghāyat al-Ikhtiṣār* or *Mukhtaṣar fi al-Fiqh ʿalā Madhhab al-Imām al-Shāfiʿī* by Abū Shujāʿ al-Iṣfahānī (d. after 500/1106). The first folio and the end of chapter *al-Rihāna* (mortgage) are missing.

The text begins with "... *wa aslama ʿalā afdal khalqih Muḥammad sayyid al-mursalīn*...", f. 1a," and ends with "...*waḍaʿahu ʿalā al-amāna wa ḥūnaʿidhin lā yaḍamanahu murtahin*...", f. 98b," a chapter on mortgage. The text is carefully vocalized and provided with interlinear translations in Javanese.

The text of *al-Taqrīb* is rubricated, the *Fatḥ al-Qarīb* is written in black ink. *Ali Hasjmy*: 149/Fk/13, 14, 15/2005; *Handlist*, p. 368; *Inventory*. 2: 1959; 3: 2103 (2), 2288; 4: 3225; *MIPES*: Cpr.Ar03, Lang.Ar19,

incomplete copy: Cpr.Aro8, Ts.Ar11 (3), Lang.Ar23 (2), 24 (1), 32, 40; *Tanoh Abeer*: Fk-45, 46, 47, 48, 49, 50/TA/2006.

Kr.Aro8

Arabic, *naskh* script, European paper, 32 x 21 cm-23 x 13.5 cm, 13 lines/folio, 96 ff.

Acephalous and incomplete (abrupt end) copy of volume 1 (out of a set of two volumes) of *Tafsīr al-Jalālayn*, the exegesis of the Qurʾān by the two Jalāls, Jalāl al-Dīn al-Maḥallī (d. 864/1460) and his student Jalāl al-Dīn al-Suyūṭī (d. 911/1505). The work is also known as *Tafsīr al-Qurʾān al-ʿAẓīm* and in Indonesia as *Tepsir Jalalen*.

It starts with “... *wa in yuqātilukum yuwallūkum al-adbār...* (3:111), f. 1a,” and ends with “*wa lā taqrabū mā al-yatīm illā bi al-latī hiya aḥsan ḥattā yablugh ashuddahu* (17:34).” It is partly rubricated (the text of the Holy Qurʾān). *Ahlwardt*, 8885-8894; *GAL*. II, 114, 145; *Handlist*, p. 353; *Inventory*. 2: 1315 (1), 1886; 4: 3224; *MIPES*: Cpr.Aro4 (1), 07 (2), 13, Ts.Aro3, 13, 16, 23, Lang.Aro4, 10, 22, 34, 50, 51, 58, 63, fragment: Ts.Ar17 (2); *Supp. Cat. Batavia*, 47; *Tanoh Abeer*: Tf-1/TA/2006; *Tjenti*, p. 339.

Kr.Aro9

Arabic, *naskh* script, a collective volume with three texts on instrumental knowledge (*ʿilm al-ālāt*), 33 x 22 cm, 127 ff.

(1) ff. 1a-70a; 33 x 22 cm-14.5 x 8 cm, 5 lines/folio. Acephalous copy of *al-Taṣrīf al-ʿIzzī* or *al-Taṣrīf al-Zanjānī* by ʿIzz al-Dīn ʿAbd al-Waḥḥāb b. Ibrāhīm al-Zanjānī (655/1257). The first folio is missing. The available text begins with “... *al-taghyr fī al-ṣināʿa taḥwīl al-aṣl al-wāḥid ilā amthilat mukhtalifa...*, f. 1a.” It is carefully vocalized and provided with interlinear translations in Javanese and notes in Arabic in the margin. *Ahlwardt*, no. 6621; *GAL*. I, 283; *Handlist*, p. 375; *Inventory*. 1: 240 (2), 950 (2); 4: 3229 (1); 8: 7039 (2); *Acad.* 58 (2); *MIPES*: Kr.Ar17 (2), Cpr.Ar15 (4), Lang.Aro2, 06, 25 (1), 42 (3); *Supp. Cat. Batavia*, no. 784-786.

(2) ff. 70b-87a. 33 x 22 cm-7 x 7 cm, 3 lines/folio. *al-ʿAwāmil* or *Miʿat ʿĀmil*, or *al-ʿAwāmil al-Miʿa* or *al-ʿAwāmil fī al-Naḥw* by ʿAbd al-Qāhir b. ʿAbd al-Raḥmān al-Jurjānī (d. 471/1078).

After the doxology, the text begins with “...*ʾlām anna al-ʿawāmil fī al-naḥw miʿa ʿāmil...* f. 70b.”

Carefully vocalized, with interlinear translations in Javanese and many Arabic glosses in the margin; partly rubricated. *Ahlwardt*, no. 6475; *Handlist*, p. 30; *GAL*. I, 287; *Inventory*. 1: 642 (3), 924 (3), 948 (3); 3: 2018 (1), 2104 (2), 2336 (2); 4: 3121 h (3), 3228 (2); 6: 5657 (1), 5659, 5712, 5713 (2); 7: 6711 (1), 6987 (4); 7: 7034 (2), 7076(1), 7608; *Acad.* 64 (1); *N.B.G.* 342(1); *MIPES*: Kr.Aro4 (2), 06 (3), 17 (4),

Cpr.Ar15 (5), Lang.Ar03 (1), 23 (1), 25 (3), incomplete copy: Lang.Ar25 (2); *Supp. Cat. Batavia*, no. 708-727; *Tanoh Abeer*: Tb-56, 57, 58, 59/TA/2006.

(3) ff. 87b-127a; 33 x 22 cm-14 x 8 cm, 6 lines, 6 lines/folio. *al-Muqaddima al-Ājurrūmiyya* by Muḥammad b. Muḥammad al-Ṣanhājī Ibn Ājurrūm (d. 723/1323).

After the doxology, it begins with “...*al-kalām huwa al-laḥẓ al-murakkab al-mufīd...*, f. 87b.” It is partly rubricated. Only the first folio is vocalized; the rest remains unvocalized. *GAL* II, 237, *Handlist*, p. 236; *Inventory*. 1: 235 (2); 3: 2018 (2), 2104 (3); 4: 3121 h (4); 6: 5657 (2), 5674 (1), 5713 (3); 7: 6701 a (3), 6745 (4), 6884 (4); 8: 7034 (3), 7035 c, 7076, 7190, 7608 (2); Acad. 260 (2); N.B.G. 342 (2); small fragments: 7: 6701 c; 8: 7057 b (4a, c); *MIPEs*: Kr.Ar04 (3), 06 (4), 17 (6), Lang.Ar03 (2), 25 (4); *Supp. Cat. Batavia*, no. 668-688; *Tanoh Abeer*: Tb-5, 6, 7, 8, 9, 10/TA/2006.

Kr.Ar10

Arabic, *naskh* script, European paper, 26 x 19 cm-15 x 10 cm, 13 lines/folio, 86 ff. Copied by Kyai Mustafā b. ‘Abd al-Karīm (f. 85a).

Acephalous copy of *Al-Sanūsī* or *Sharḥ al-‘Aqīda*, the commentary by Abū ‘Abd Allāh Muḥammad b. Yūsuf al-Sanūsī al-Ḥasanī (d. 892/1486) on his own treatise *Umm al-Barāhīn*. An alternative title of this commentary is *Tawḥīd Ahl al-‘Irfān*. In a conversation with me, *Bapak Rahmat Dasi* named this text *Sharḥ ‘Aqīda* and said that it was copied by Kyai Mustafā b. ‘Abd al-Karīm (f. 85a).

The first part of the text is missing.

The available text begins with “...*taghayyara bi ḥawāḥir al-‘ibārāt fa tahluk ma‘a al-hālikīn...*, f. 1a,” and ends with “...*yā Qaḥḥār wa salām ‘alā jamī‘ al-anbiyā’ wa al-mursalīn wa al-ḥamd li Allāh rabb al-‘ālamīn ...*, f. 85a.” The author tries to differentiate between the main text (*al-naṣṣ*) and the commentary (*sharḥ*) by using two consonants – the *ṣād* (for *naṣṣ*), and *shin* (for *sharḥ*). The text is partly vocalized and provided with some interlinear translations in Javanese. *Van den Berg*, p. 541; *GAL*. S. II, 35; *Handlist*, p. 387; *Inventory*. 3: 2289 (7); 6: 5660 (10), 5682 (2), 5721 (2); 7: 6469 (7); 8: 7047; *MIPEs*: Kr.Ar03 (4), Lang.Ar13 (7), 35 (8), incomplete copies: Kr.Ar12 (7), Lang.Ar56 (7); *Tjenti*, p. 338.

Kr.Ar11

Arabic, *naskh* script, European paper, 21 x 17.5 cm-16 x 11 cm, 19 lines/folio, 17 ff.

Acephalous and incomplete (abrupt end) copy of a treatise on the prophetic tradition about Resurrection Day (*Yawm al-Qiyāma*) and those who will be the people sent to Hell (*Aṣḥāb al-Jahannam*).

The available text begins with “..*wa mawāqītuhā wa ruku‘ihā wa sujūdihā wa ya‘rifūna haqq ‘alayhī...*, f. 1a,” and ends with “*yasīlu min furūjihim al-ṣadīd yaḍīhu ahl al-nār...*, f. 17b.” The text is unvocalized and has summary notes in Arabic in the margin.

Kar.Ar12

Arabic, *naskh* script, *gedog* paper, a collective volume containing seven texts on diverse branches of knowledge, 30 x 22 cm-19 x 14 cm, 17 lines/folio, 158 ff.

(1) ff. 1a-12. *Bahjat al-‘Ulūm fī Sharḥ Bayān ‘Aqīdat al-Uṣūl*, ff.2a-b, anonymous commentary on *Bayān ‘Aqīdat al-Uṣūl* or *al-Masā’il*, by Abū Layth Muḥammad b. Abī Naṣr b. Ibrāhīm al-Samarqandī (4th century H) who seems to be identical to Abū Layth Naṣr b. Muḥammad b. Aḥmad b. Ibrāhīm al-Samarqandī.

After the *ḥamdala*, the text begins “... *Rabbī yassir walā tu‘assir...*, f. 1b.” The text of the *Masā’il* is rubricated, the text of the *Bahja* is in black ink. The manuscript is in bad condition with damage caused by insects. The text is carefully vocalized and has interlinear translations in Javanese.

Ahlwardt, no. 1945, 3666*; *GAL*, I, 196; *Handlist*, p. 45; *Inventory*, 4: 3226 (6); 6: 5467 (1), 5470 (1), 5695 (1); 8: 7037 (1), 7046 (1), 7080 (2), 7211 (2), 7417 (9); *MIPES*: Cpr.Aro6 (2), 07 (1), 10 (1), 12 (5), Ts.Aro8 (1), 12 (1), 20 (1), Lang.Ar35 (1), incomplete copies: Ts.Aro9 (2), 18 (1), Lang.Ar13 (1) 56 (1); *Supp. Cat. Batavia*, No. 168, 169; *Tjentini*, p. 337-8.

(2) ff. 12b-31a. A gloss (*ta‘līq*) on *Bā Sittīn* of Abū (in Indonesian manuscripts often written as Ibn) al-‘Abbās b. Muḥammad al-Zāhid (d. 819/1416), by Shihāb al-Dīn Abū al-‘Abbās Aḥmad b. Aḥmad al-Ramlī (957/1550).

After the doxology, the text begins “...*fa hādhihī ta‘līq ‘alā al-muqaddima al-ma‘rūfa bi al-Sittīn Mas’ala al-mansūba...*, f. 12b.” The text is partly written in red ink and is carefully vocalized, with interlinear translations in Javanese and Arabic glosses in the margin. *Ahlwardt* no. 3579; *Handlist*, p. 342; *Inventory*, 3: 2289; 6: 5738 (2); 8: 7047 (2), 7086 (2), 7087; *MIPES*: Cpr.Aro6 (3), 10 (2), 12 (6), Ts.Aro8 (4), 09 (3), 12 (2), 18(2), 20 (2), Lang.Ar13 (2), 35 (2), 56 (2); *Supp. Cat. Batavia* no. 470-471.

(3) ff. 31b-48a. *al-Miftāḥ*, an anonymous commentary on an anonymous theological tract, *Bāb Ma‘rifat al-Islām wa al-Īmān* (f. 31b). In MS Paris mal. Pol.35 the text is ascribed to Aḥmad b. Shaykh al-Islām. It is partly rubricated and carefully vocalized, with interlinear translations in Javanese and some marginal notes in Arabic. *Ahlwardt*, no. 1892; *Handlist*, pp. 195-196, 210; *Inventory*, 3: 2289 (3); 6: 5720 (1), 5727(4), 5728 (3), 5731 (2), 5736 (5), 5738 (5); 7: 6469 (2); 8: 7047 (3), 7086 (3), 7194, 7935 n (fragment); 9: 8658(1); *MIPES*: Cpr.Ar10 (3), 12 (7), Ts.Aro8 (5), 09 (4), 12

(3), 18 (3), 20 (3), Lang.Ar13 (3), 35 (4), 56 (3); *Supp. Cat. Batavia*, No. 187, 188; *Tanoh Abee*: Th-49/TA/2006.

(4) ff. 48b-68a. *Al-Mufid*, or *Fath al-Mufid*, or *Kitap Mopid*, an anonymous commentary on Yūsuf al-Sanūsī's (d. 892/1486) *Umm al-Barāhūn*.

It begins with "...*l'lam anna al-ʿilma immā taṣawwur wa immā taṣdīq...*, f. 48b." The text is partly rubricated, with interlinear translations in Javanese and some notes in Arabic in the margin.

Handlist, p. 388; *Inventory*. 3: 2289 (4); 6: 5719 (1), 5736 (4), 5738 (4); 7: 6469(3); 8: 7047(4), 7061(2); *MIPES*: Cpr.Aro9 (1), Cpr10 (4), 12 (8), Ts.Aro8 (6), 09 (5), 12 (4), Lang.Ar13 (4), 14 (1), 35 (5), 56 (4), 57 (1); *Supp. Cat. Batavia*, No. 147; *Tjentini*, p. 337.

(5) ff. 68b-94a. *Kitāb al-Tilimsānī*, the commentary on Yūsuf al-Sanūsī's (d. 892/1486) *Umm al-Barāhūn*, by Muḥammad b. ʿUmar b. Ibrāhīm al-Tilimsānī (897/1492). Among students of Islam in Java this commentary is known as *Kitāb Talmisān* or *Kitab Tilmisān*.

It begins "*yaqūl ʿabd Allāh taʿālā Muḥammad b. ʿUmar b. Ibrāhīm al-Tilimsānī...*, f. 68b," and ends with "...*lā ilāha illā huwa ʿalā mā naqūl wakīl hādihā al-kitāb al-musamma bi Al-Tilimsān...*, f.73b."

The owner of this text is Aḥmad the son of al-Faqih (*Aḥmad walad al-Faqih*). The manuscript is partly rubricated, with some interlinear translations in Javanese and some Arabic notes in the margin. *Handlist*, p. 387; *Inventory*. 3: 2289(5); 7: 6469 (4); 8: 7057a; 9: 8658 (2) from Minangkabau, fragment only; *MIPES*: Cpr.Aro9 (2), 10 (5), Ts.Aro8 (7), 09 (6), 12 (5), 20 (5), Lang.Ar13 (5), 14 (2), 35 (6), 56 (5); *Supp. Cat. Batavia*, No. 148; *Tanoh Abee*: Th-5/TA/2006; *Tjentini*, p. 337.

(6) ff. 94b-105a. *Itmām al-Dirāya li Qurṛāʾ al-Nuqāya* by Jamāl al-Dīn al-Suyūṭī (d. 911/1505), f. 94b, a commentary on his own *al-Nuqāya*, a treatise on Islamic theology.

The text is unvocalized and begins with "...*falammā ṣahara lī taṣwīb imām al-muslimīn fa ʿalayya fi waḍʿ sharḥ ʿalā al-kurrāsāt allatī sammaytuhā bi al-Nuqāya...*, f. 94b." Ahlwardt, no.76-78; *Handlist*, p. 256; *Inventory*. 1: 944 (4); 2: 1315(2); 8: 7042(1); *MIPES*: TS.Aro1 (3); *Supp. Cat. Batavia*, no. 564.

(7) ff. 105b-158b. An incomplete (abrupt end) copy of *al-Sanūsī* or *Sharḥ al-Aqīda*, the commentary by Abū ʿAbd Allāh Muḥammad b. Yūsuf al-Sanūsī al-Ḥasanī (d. 892/1486) on his own treatise *Umm al-Barāhūn*. An alternative title of this commentary is *Tawḥīd Ahl al-ʿIrḥān*.

The text begins "... *qāla al-shaykh al-walī al-ṣāliḥ al-zāhid Abū ʿAbd Allāh Muḥammad b Sayyidī Yūsuf al-Sanūsī...*, f. 105b," and ends with "... *ʿalā al-wajh alladhī dhakarnāhu aw lā yaḥṣulu fawāʿid kathīra...*, f. 157b." The text is partly vocalized and the text of *Umm al-Barāhūn* is rubricated. There are a number of interlinear translations in Javanese. *Van den Berg*, p. 541; *GAL*. S. II, 35; *Handlist*, p. 387; *Inventory*. 3: 2289 (7); 6: 5660 (10), 5682 (2), 5721 (2); 7: 6469 (7); 8: 7047; *MIPES*: Kr.Aro3 (4), Lang.Ar13 (7), 35 (8); incomplete copies: Kr.Ar10, Lang.Ar56 (7); *Tjentini*, p. 338.

* The codex Kr.Ar13 belongs to Raden Edi Santoso

Kr.Ar13

Arabic, *naskh* script, European paper, collective volume with sixteen bibliographical entities, 85 ff. 21 x 16.3 cm-16 x 10.4 cm, 5-6 lines/folio. See figure 22.

- (1) ff. 1a-2b. The beginning of a text only. Unidentified.
- (2) f. 3a. *Istighfāra*. A prayer for asking for forgiveness, fully vocalized, beginning, “*astaghfir Allāh alladhī lā ilāha illā huwa ‘ālim al-ghayb wa al-shahāda*.”
- (3) ff. 3b-4b. Quotation from *Fiqh Aḥmad* (f. 4b), beginning, “... *fa al-manfī kullu fard min ifrād al-wājib al-wujūd*...”, f. 3b,” and ending with “... *wa al-ism al-mu‘aḍḍam ‘alam li al-fad al-mawjūd minhā*...”, f. 4b. The text is carefully vocalized, with interlinear translations in Javanese; the text has deteriorated and darkened due to corrosive ink.
- (4) ff. 5a-5b. An explanation of the meaning of *kalimat al-shahāda*, with full of vocalization, Javanese interlinear translations and notes in Arabic.
- (5) f. 6a. Quotation from ‘Abd al-Qāhir al-Jurjānī’s *Fath al-Mubīn* (?).
- (6) ff. 6b-8b. A part of Ibn ‘Aṭā’ Allāh al-Iskandarī’s (d. 709/1309 CE) *Miftāḥ al-Falāḥ wa Miṣbāḥ al-Arwāḥ*, a text on sufism, beginning “... *qāla sayyiduna ibn ‘Aṭā’ Allāh fī Miftāḥ al-Falāḥ* ...”, and ending with “... *wa man ghalaṭa fī al-tawḥīd qalīlan faqad kafar fī arba‘at madhāhib* ...”, f. 8b.” *Ahlwardt*, no. 3696; *Handlist*, p. 210; *Inventory*. 6: 5706 (3), 5699 (2).
- (7) ff. 8b-11a. *Shahādat Kang Pitung Perkoro* (‘The seven kinds of *Shahāda*’), a short treatise on Islamic Sufism about different degrees of *Shahāda*. The text is written in *pegon*, fully vocalized. It begins with, “...*kawikanana dinira satuhune Shahādat kang pitung perkara*...”, f. 8b.” At the end of the text it is mentioned that the text is quoted from *Kitāb Būdiya*, f. 11a.
- (8) ff. 11a-12b. *Ilmu Tuduh* (‘the Guidance’), ascribed to the teaching of Sunan Kali Jaga. The text, written in *pegon*, is a short treatise on Islamic Sufism and deals with eight kinds of death. It is fully vocalized and begins, “...*puniko Ilmu Tuduh saking Susunan Kali Jaga*...”, f. 11a.”
- (9) ff. 12b-14b. An untitled treatise on the rewards on the Day After. The text is written in *pegon*, fully vocalized. It begins, “...*sekabehi ing Allāh pageran Alam Kabeh utawi ganjarane Akhirat*...”, f. 12 b.”
- (10) ff 14b-16a. An untitled treatise on two kinds of martyrdom: the small martyrdom (*shahīd sughrā*) and the great martyrdom (*shahīd kubrā*). The text is written in *pegon*. It begins: “... *utawi anapun yasa mati shahid ana kalih* ...”, f. 14b.”

(11) ff.16a-22a. *Ṣalāt Dā'im* (f. 21a), a short Ṣūfī treatise relating to the prayer of the people of *ma'rifa*. At the end of the text it is mentioned that it is quoted from *Kitāb Markum*, f. 21a. The text is written in *pegon*.

(12) ff. 22b-33a. An incomplete copy of *Faḥ al-Raḥmān bi Sharḥ Risālat al-Walī Raslān* by Zakariyyā' b. Muḥammad al-Anṣārī (d. 926/1520). It is a commentary on *Risālat al-Tawḥīd* by Raslān b. Ya'qūb b. 'Abd al-Raḥmān al-Ja'farī al-Dimashqī (d. c. 695/1296). The text deals with *al-Shirk al-Khaḥfī* (hidden polytheism) as in Kr.Ar01 (2).

It begins, "... wa i'lam anna kullaka shirk khaḥfī ..., f. 22b," and ends with "... yaḥtajib 'anka bika wa anta mahjūb 'anka bī ..."²⁰⁵ *Ali Hasjmy*: 155/Th/16/YPAH/2005; *Ahlwardt*, no. 2427; *CMH*. No. 726; *GAL*. I, 452; *Handlist*, p. 80, 319; *Inventory*: 6: 5690 (8), 5735 (25); 8: 7030 (9), 7049 (1), 7054 (10), 7354 (1); *MIPES*: Lang.Ar21 (2); incomplete copy: Kr.Ar01 (2); *Supp. Cat. Batavia*, No. 204-207. See figure 22.

(13) ff. 33b-45a. An Arabic treatise on *Dhikr*. Anonymous and untitled. Carefully vocalized, with Javanese interlinear translations.

It begins with "... fa i'lam ayyuhā al-ṭālib an yaj'alānī Allāh ta'ālā ..., f. 3b," and ends with "... wa razzaqānī Allāh wa iyyāka hādḥā al-maqām ..."²⁰⁶ <ṣalā Allāh> 'alayhi wa sallam wa ālihi wa aṣḥābihi *ajma'in* ...". The manuscript is in bad condition.

(14) ff. 45b-75a. *Al-Mughnī al-Gharqī*, f. 46a. An anonymous treatise on Sufism describing the meaning of sincerity (*al-ikhlaṣ*), knowledge (*al-ilm*), and gnosis (*al-ma'rifa*). The text is fully vocalized and translated into Javanese.

It begins "... al-ḥamd li Allāh alladhi ḥamdahu bi ḥamd wa kibriyā'ih..., f. 45b," and ends with "... wa kalīluh al-mushāhada yaḥtawī kārā'ih..., f. 75a." The text is in bad condition due to corrosive ink and bookworm.

(15) ff. 75b-83b. *Kitāb Kamāl al-Ma'rifa min Kull al-Ma'rifa*, f. 83b. A treatise on Sufism.

The text begins with "... i'lam anna al-tashbīh lā yakhlū 'an al-tanzīh..., f. 75b," and ends with "... wa hādḥā al-kamāl al-ma'rifa min kullī ma'rifa..., f. 83b."

(16) ff. 84a-85b. Notes and quotations on the subject of Arabic grammar.

* Codex Kr.Ar14 belongs to the *Al-Mubāroḥ* mosque.

²⁰⁵ The text is missing due to bookworm.

²⁰⁶ A number of words are missing due to bookworm.

Kr.Ar14

Arabic, *naskh* script, European paper, 33 x 21.1 cm-22 x 12.5 cm, 15 lines/folio, 170 ff.

The Holy *Qurʾān*. The folios of *Sūrat al-Fātiḥa* and the beginning of *Sūrat al-Baqara* have an illumination. Text set within a frame. The verses are separated by a red circle. The text is carefully vocalized. *Handlist*, p. 277-279; *Inventory*. Complete copies: 2: 1320, 1945; 3: 2064, 2097, 2098; 4: 3042; 5: 4974; 7: 6318, 6704; 9: 8446, 8455; incomplete copies: 1: 244, 247 (1); 2: 1303, 1316; 3: 2012, 2078, 2190; 4: 3054 b; 5: 4827 (1), 4978; 6: 5467 a, 5468 b, 5566, 5678, 5697, 5759; 7: 6558, 6575 a, 6743, 6880, 6890; 8: 7053, 7055, 7064, 7092, 7182, 7208 (1), 7184, 7209, 7283 b, 7293, 7313, 7435, 7443, 7462, 7465 (6), 7487 (7), 7575, 7586, 7589 e, 7712, 7715, 7735, 7754; 9: 8484; *MIPES*: Cpr.Aro1(2); *Paku Alaman*: Is. 1, 2.

The codices Kr.Ar15 and Kr.Ar16 belong to *Bapak Rahmat Dasi*.

Kr.Ar15

Arabic, *naskh* script, collective volume with eleven bibliographical entities, *gedog* paper, 22.5 x 14.2 cm-17.4 x 11 cm, 11 lines/folio, 42 ff.

(1) ff. 1a-7a. Collection of diverse prayers and amulets (*rajaḥ*) in Arabic.

(2) ff. 8b-9b. A treatise on Sufism called *Zakāt al-Jasad* (f. 8b), written by *Qāḍī Landraad* in Demak in 1293 AH (1876-1877 CE).

The text begins with “... *iʿlam anna al-zakāt al-jasad thamān ashyāʾ* ... (f. 8b)” The text is fully vocalized, with interlinear translations in Javanese. *Handlist*, p. 448; *Inventory*. 8: 7074; *MIPES*: Ts.Ar19(4).

(3) ff. 10a- 22a. Collection of prayers and *rajaḥ* in Arabic with interlinear translations in Javanese.

(4) ff. 22b-23b. Part (*shuʿba*) 40 of of *Shuʿab al-Īmān*, which is originally a Persian work that was translated from Arabic, perhaps from al-Jāmiʿ al-Muṣannaf by Aḥmad b. al-Ḥusayn al-Bayhaqī (d. 458/1066). According to GAL G I, 363 and the supplement, it was translated into Persian by Muhammad b. ʿAbdallah b. Muhammad al-Ījī, who is mentioned as the author in the Malay version (see Ph.S. van Ronkel, *Cat. Mal. Hss. Batavia*, No. 625; see also Van den Berg, in *TBG* 31, p. 550). Partly vocalized, with interlinear translations in Javanese and notes in Arabic.

It begins, “... *al-shuʿba al-rābiʿūn al-iḥtirāz ʿammā nahā Allāh ʿanhu minhu* ..., f. 22b.” *Handlist*, p. 344; *Inventory*. 8: 7060 (2), 7061 (1), 7064 (2); *MIPES*: Kr.Ar15 (4); *Supp. Cat. Batavia*, no.171-174.

(5) ff. 24a-24b. Quotations from *Shu‘ab al-Īmān*, f. 24a, see above, text No. 4. The text begins with a discussion on the usage of *siwāk* (a small stick made of special wood used for cleaning and polishing teeth). It begins, “... *i‘lam anna siwāk naw‘ min al-ṭahāra*...” The Arabic text is unvocalized, with notes in Javanese in the margin. *Handlist*, p. 344; *Inventory*. 8: 7060 (2), 7061 (1), 7064 (2); *MIPEs*: Kr.Ar15(5); *Supp. Cat. Batavia*, No. 171-174.

(6) ff. 25a-31a. Collection of prayers written in *pegon*.

(7) ff. 31b-35a. An explanation of the terms *aḥadiyya*, *waḥda*, *wāḥidiyya*, *‘ālam arfa‘*, *‘ālam mithāl*, *‘ālam ajsām*, and *insān kāmīl*, written in *pegon*.

(8) ff. 36a-36b. Collection of prayers written in *pegon*.

(9) ff. 37a-39b. *Taṣdīq al-Qalb*, anonymous. Partly vocalized Arabic text, with interlinear translations in Javanese and some notes in Arabic in the margin.

The text begins with “... *i‘lam anna taṣdīq al-qalb bi lā shakk* ..., f. 37b.”

(10) ff. 40b-41a. Collection of prayers written in *pegon*.

(11) ff. 41b-42b. *Dhikr al-Nafs*. Unvocalized Arabic with interlinear translations and notes in the margin in Javanese.

Begins with, “... *ṭarīqa dhikr al-nafs, qāla al-nabī ṣallā Allāh ‘alayhi wa sallam kull nafs bi ghayr dhikr Allāh ta‘ālā fahuwa mayyitun* ..., f. 41b.”

Kr.Ar16

Arabic, *naskh* script, *gedog* paper, 29.3 x 20.7 cm-19.5 x 12 cm, 9 lines/folio, 2 ff.

Anonymous, untitled treatise on Islamic jurisprudence dealing with a polemic on the issue of more than one mosque in the same region (*ta‘addud al-masjid*). Incomplete. Carefully vocalized Arabic with interlinear translations and marginal notes in Javanese.

It begins with “... *wa idhā uqūmat fī balad wāḥid fī masjidayn* ..., f. 1a,” and ends with “... *wa yaqra‘u ba‘da al-Fātiḥa sūrat al-Baqara aw naḥwahā* ..., f. 2b.”

Codex KrAr17 belongs to the *al-Mubārak* mosque.

Kr.Ar17

Arabic, *naskh* script, *gedog* paper, a collective volume with eleven bibliographical entities, mostly on instrumental knowledge (*‘ilm al-ālāt*), 28 x 19 cm, 168 ff.

(1) ff. 1a-3a. Collection of prayers written in *pegon* script.

- (2) ff. 3b-36b. 28 x 19 cm-17 x 11.5 cm, 7 lines/folio. *Al-Taṣrīf al-ʿIzzī* or *al-Taṣrīf al-Zanjānī*, a treatise on Arabic morphology (*Ṣarf*) by ʿIzz al-Dīn ʿAbd al-Wahhāb b. Ibrāhīm al-Zanjānī (655/1257). The text begins with “...*iʿlam anna al-taṣrīfa fī al-lughā al-taghyīr*..., f. 3b,” and ends with “...*li-nawʿ min al-fīʿl taqūlu huwa ḥusn al-ṭuʿma wa li al-kiswa*..., f. 36b.” Arabic is carefully vocalized, with interlinear Javanese translations and many Arabic glosses in the margin. *Ahlwardt*, no. 6621; *GAL*. I, 283; *Handlist*, p. 375; *Inventory*. 1: 240 (2), 950 (2); 4: 3229 (1); 8: 7039 (2); *Acad*. 58 (2); *MIPES*: Kr.Aro9 (1), Cpr.Ar15 (4), Lang.Aro2, 06, 25 (1), 42 (3); *Supp. Cat. Batavia*, No. 784-786.
- (3) f. 37a. Quotation of the Prophet’s tradition on people who neglect prayer (*tark al-ṣalāt*).
- (4) ff. 37b-48a. 28 x 19 cm-8.5 x 7.5 cm, 5 lines/folio. *al-ʿAwāmil* or *Miʿat ʿĀmil*, *al-ʿAwāmil al-Miʿa* or *al-ʿAwāmil fī al-Naḥw* by ʿAbd al-Qāhir b. ʿAbd al-Raḥmān al-Jurjānī (d. 471/1078). It begins “...*iʿlam anna al-ʿawāmil fī al-naḥw miʿa ʿāmil*..., f. 37b,” and ends with “...*ālā ṭarīq al-ḥisāb wa al-ʿdad akl-maqsūm*..., ff. 48a-49a.” The Arabic text is completely vocalized, with interlinear Javanese translations and full of notes in Arabic in the margin. *Ahlwardt*, no. 6475; *Handlist*, p. 30; *GAL*. I, 287; *Inventory*. 1: 642 (3), 924 (3), 948 (3); 3: 2018 (1), 2104 (2), 2336 (2); 4: 3121 h (3), 3228 (2); 6: 5657 (1), 5659, 5712, 5713 (2); 7: 6711 (1), 6987 (4); 7: 7034 (2), 7076 (1), 7608; *Acad*. 64 (1); *N.B.G.* 342 (1); *MIPES*: Kr.Aro4 (2), 06 (3), 09 (2), Cpr.Ar15 (5), Lang.Aro3 (1), 23 (1), 25 (3), incomplete copy: Lang.Ar25 (2); *Suppl. Cat. Batavia*, No. 708-727; *Tanoh Abee*: Tb-56, 57, 58, 59/TA/2006.
- (5) ff.49a-50a. A short Arabic text on Arabic grammar, unidentified.
- (6) ff. 50b-76a. 28 x 19 cm-11.2 x 8 cm, 7 lines/folio. *al-Muqaddima al-Ājurrūmiyya* by Muḥammad b. Muḥammad al-Ṣanhājī Ibn Ājurrūm (d. 723/1323). The text begins, “...*Al-kalām huwa al-lafẓ al-murakkab al-mufīd*..., f. 50b” and ends with “...*yaqdiru li man naḥw khātamū fīḍa ay khātamun min fīḍa, tammat*, f. 75a.” The Arabic text is carefully vocalized, with interlinear translations in Javanese and marginal notes in Arabic. *GAL*. II, 237; *Handlist*, 236; *Inventory*. 1: 235(2); 3: 2018 (2), 2104 (3); 4: 3121 h (4); 6: 5657 (2), 5674 (1), 5713 (3); 7: 6701 a (3), 6745 (4), 6884 (4); 8: 7034(3), 7035 c, 7076, 7190, 7608 (2); *Acad*. 260 (2); *N.B.G.* 342 (2); small fragments: 7: 6701 c; 8: 7057b (4a, c); *MIPES*: Kr.Aro4 (3), 06 (4), 09 (3), Lang.Aro3 (2), 25 (4); *Supp. Cat. Batavia*, No. 668-688; *Tanoh Abee*: Tb-5, 6, 7, 8, 9, 10/TA/2006.
- (7) ff. 76b-80a. 28 x 19 cm-19 x 11.6 cm, 15 lines/folio. *Asmāʾ al-Ḍamūr*, treatise on Arabic grammar specifically dealing with pronouns. It begins, “... *iʿlam anna asmāʾ al-ḍamūr yanqasimu ilā qismayn* ..., f.76b,” and ends with “... *wa man abūhu qāʾimun munṭaliqun ay abūh qāʾimun* ..., f. 79a. Partly vocalized Arabic with some interlinear translations in Javanese and notes in Arabic. The name of the copyist is omitted from the colophon, f. 79a.

(8) ff. 80b-106a. 28 x 19 cm-19 x 11.6 cm, 15 lines/folio. *Inna Awlā*, an anonymous commentary on *al-Awāmil* by ‘Abd al-Qāhir b. ‘Abd al-Raḥmān al-Jurjānī (d. 471/1078). Partly vocalized Arabic with Javanese interlinear translations and some notes in Arabic in the margin.

Begins with “*inna awlā mā naṭaqat bihi alsun al-anām wa afdal mā jarat asnān...*, f. 80b.” The last two folios contain further explanations on *al-maḥfūl*. *Handlist*, p. 30; *Inventory*. 3: 2104 (4), 2336 c (3); 6: 5670 (3), 5692(4), 5705; 7: 6987 (6); 8: 7034 (4), 7061 (4); 9: 8485 (4); *MIPES*: Cpr.Ar14 (10), 15 (7), incomplete copy: Lang.Ar35 (9); *Supp. Cat. Batavia*, No. 728.

(9) ff. 106b-166a. 28 x 19 cm-16 x 11 cm, 7 lines/folio. *al-Miṣbāḥ fi al-Naḥw* by Nāṣir b. ‘Abd al-Sayyid al-Muṭarrizī (d. 610/1213). A similar text in the Tanoh Abee Collection gives its complete title as *Al-Miṣbāḥ bi ‘Awn al-Fattāḥ fi ‘Ilm al-Naḥw*.

It begins with “... *ḥamdan li Allāh dhī al-an‘ām jā‘il al-naḥw fi al-kalām ka al-milḥ fi al-ṭa‘ām...*, f.106b.” The Arabic text is fully vocalized, with Javanese interlinear translations and Arabic glosses in the margin. *Ahlwardt*, no. 6530; *Handlist*, p. 217; *Inventory*. 3: 2104 (5); 8: 7034 (9), 7165; *MIPES*: Cpr.Ar14 (11), 15 (8); *Tanoh Abee*: Tb-61/TA/2006.

(10) ff. 166b-167a. Collection of prayers written in *pegon*.

(11) ff. 167b-168b. Short treatise on ethics (*akhlāq*) for the student (*ṭālib al-‘ilm*).

The text begins, “... *i‘lam anna ṭālib al-‘ilm lā yanālu illā bihi...*, f. 167b.” Partly vocalized Arabic with Javanese interlinear translations and notes in Arabic in the margin.

The codices Kr.Pgn01 and Kr.Pgn02 belong to Raden Edi Santoso.

Kr. Pgn01

Javanese *primbon*, *pegon* script, locally produced paper, collective volume with thirty-eight bibliographical entities, 22 x 17.2 cm-17 x 12.7 cm, 16 lines/folio, 60 ff. All texts listed in the volume were copied by Raden Danukusumo in Drajat, a free village (*desa perdikan*) and are dated 5 Shawal 1854 (possibly CE), according to the colophon on f. 60a.

(1) ff. 1a-2a. *Sejatining Menungso* (‘The true manhood’), a short treatise on Islamic Sufism dealing with the notion of a real believer. Anonymous. The text is in the Javanese language in Arabic script, fully vocalized. It begins with “... *puniko bab masalah ageweruhi Sejatining Menungso...*, f. 1a.” See figure 20.

(2) ff. 2b-6a. *Sejatining Laku* (‘The truly good deeds’), a short treatise on Islamic Sufism dealing with the meaning of truly good deeds. Anonymous. The text is in the Javanese language in Arabic script, fully vocalized. It begins with “... *puniko soal endi Sejatining laku...*, f. 2b.”

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- (3) ff. 6a-7b. *Asaling Dino* ('The origin of the days'), a short treatise on Javanese cosmology that relates the days of the week to the *Hijā'* (the alphabet). Anonymous. The text is in Javanese in Arabic script, fully vocalized.
- It begins with "... *puniko bab Asaling Dino dino Ahad waqtune Subuh aksarane alif ...*, f. 6a."
- (4) ff. 7b- 10a. *Nūr Muḥammad* ('The Light of Muḥammad'), a short treatise on Islamic Sufism. Anonymous. The text is in Javanese in Arabic script, fully vocalized.
- It begins with "... *puniko kang aran Muḥammad kang badan rūḥānī ...*, f. 7b."
- (5) ff. 10b- 11a. *Asale ana waktu kang limang perkara* ('The genesis of the five times-daily prayers'). A short treatise on the relationship between the five times of ritual prayer with the teachings of Sufism. Anonymous. The text is in Javanese language in Arabic script, fully vocalized.
- It begins with "... *puniko bab asale ana waktu kang limang perkoro ...*, f. 10b."
- (6) f. 11a. *Aksara kang wolu* ('The eight alphabets'). A short treatise on Sufism. Anonymous. The text is in Javanese language in Arabic script, fully vocalized.
- It begins with "... *puniko bab aksara kang wolung perkara kang in jerone sarīr ...*, f. 11a."
- (7) ff. 11a-12b. *Dalan Papat* ('The four paths'). A short treatise on the four paths to God's will: *Sharī'a*, *Ṭarīqa*, *Ḥaqīqa* and *Ma'rifa*. Anonymous. The text is in Javanese language in Arabic script, fully vocalized.
- The text begins with "... *Bab Dedalan Papat kang ono jerone Sarira ...*, f. 11a."
- (8) ff. 12a-12b. *Martabat Papat* ('The four stages'). A short treatise on Sufism that relates to four parts of the human body. Anonymous. The text is in Javanese in Arabic script, fully vocalized.
- It begins with "... *puniko martabat saking kang patang perkoro ...*, f. 12a."
- (9) ff. 12b- 15b. *Kathahe Badan* ('The parts of the body'). A short treatise on the twenty parts of the human body that relate to the teaching of Sufism. Anonymous. The text is in Javanese in Arabic script, fully vocalized.
- It begins with, "... *puniko bab kathahe badan iku kalih dasa ...*, f. 12b."
- (10) f. 15b. *Soal sadurunge Jagad dadi* ('The answer to the question, what was there before the creation of the universe'). Anonymous. The text is in Javanese in Arabic script, fully vocalized.
- It begins with "... *punikalah soal sadurunge jagad dadi awang awung during ana ...*, f. 15b."
- (11) ff. 15b-16a. *Endi kang arane Sejatine Allah* ('The answer to the question on the essence of Allāh'). Anonymous. The text is in Javanese in Arabic script, fully vocalized.
- It begins with "... *puniko soal endi kang aran sejatining Allah ...*, f. 15b."
- (12) ff. 16a-16b. *Asal ana puji Lā ilāha illā Allāh* ('The origin of the meaning of *La ilāha illā Allāh*). Anonymous. The text is in Javanese in Arabic script, fully vocalized.

It begins with “... *Soal endi Lungguhe ana puji Lā ilā illā Allah* ..., f. 16a.”

(13) ff. 17a-18a. *Tafsir Ruh* (‘The answer to the question on the origin of spirit’). Anonymous. The text is in Javanese in Arabic script, fully vocalized.

It begins with “... *pirang perkoro tafsiring ruh tegese asaling ruh* ..., f. 17a.”

(14) ff. 18a-19a. *Waṣiyat Sunan Ampel* (‘Quotations from the teachings of Sunan Ampel’).

Anonymous. The text is in Javanese in Arabic script, fully vocalized.

It begins with “... *puniko kang wasiyat para leluhur Jawi Kanjeng Susuhunan ing Ampel* ..., f. 18a.”

(15) ff. 19a-20a. *Tegese Pati* (‘The meaning of death’). Anonymous. The text is in Javanese in Arabic script, fully vocalized.

It begins with “... *tegese soal apo opo kang arane pati* ..., f. 19a.”

(16) ff. 20a-20b. *Dalaning Pati* (‘The path of death’). Anonymous. The text is in Javanese in Arabic script, fully vocalized.

It begins with “... *soal opo Dedalaning ning Pati* ..., f. 20a.”

(17) ff. 20b-21b. *Masalah Nafas* (‘The Question of Breath’). Anonymous. The text is in Javanese in Arabic script, fully vocalized.

It begins with, “... *puniko bab mas’alah nafas* ..., f. 20b.”

(18) ff. 21b-22b. *Perlambang Ghaib* (‘The signs of the invisible world’). Anonymous. The text is in Javanese in Arabic script, fully vocalized.

It begins with, “... *puniko perlambang ghaib saksi Muḥammad saksi Jibril* ..., f. 21b.”

(19) f. 22b. *Sejatining Solat* (‘The essence of ritual prayer’). Anonymous. The text is in Javanese in Arabic script, fully vocalized.

It begins with “... *puniko sejatining ṣalat* ..., f. 22b.”

(20) ff. 22b-23b. *Kalimat lā ilāha illā Allāh* (‘The meaning of *lā ilāha illā Allāh*’). Anonymous. The text is in Javanese in Arabic script, fully vocalized.

It begins with “... *puniko anyata aken lā ilāha illā Allāh* ..., f. 22b.”

(21) f. 23b. *Bab Sembahyang* (‘The chapter on *ṣalāt*’). Anonymous. The text is in Javanese in Arabic script, fully vocalized.

It begins with “... *puniko bab sembahyang* ..., f. 23b.”

(22) ff. 23b-24a. *Aksara saking Bapa* (‘The alphabet of the Father’). Anonymous. The text is in Javanese in Arabic script, fully vocalized.

It begins with “... *puniko aksara saking Bapa* ..., f. 23b.”

(23) ff. 24a-24b. *Wiwitane Menungso* (‘The origin of human beings’). Anonymous. The text is in Javanese in Arabic script, fully vocalized.

It begins with "... *puniko wiwitane manungso* ..., f. 24a."

(24) f. 24b. *Sajarahe al-Muntahā* ('The history of *al-Muntahā*'). Anonymous. The text is in Javanese in Arabic script, fully vocalized.

It begins with "... *puniko wus jangkepe ing Sajarah al-Muntahā* ..., f. 24b."

(25) ff. 24b-25a. *Patemon Kawulo lan Gusti* ('The unification of creatures and God'). Anonymous. The text is in Javanese in Arabic script, fully vocalized.

It begins with "... *puniko bab petemon yakni sapetemon kawulo lan gusti* ..., f. 24b."

(26) ff. 25a-26a. *Tafsir Fatekah* ('The exegesis of *al-Fātiḥa*'). Anonymous. The text is in Javanese in Arabic script, fully vocalized.

It begins with "... *puniko anyataken tafsire fatihah* ..., f. 25a."

(27) ff. 26b-27a. *Anomo Iman, Tawhid, lan Makripat* ('The meaning of *Īmān*, *Tawḥīd* and *Ma'rifa*'). Anonymous. The text is in Javanese in Arabic script, fully vocalized.

It begins with "... *puniko kang anomo Iman lan Tauhid lan Makripat* ..., f. 26b."

(28) ff. 27a-27b. *Kanzan Maḥfiyyan* ('A hidden treasure'). Anonymous. The text is in the Javanese language with Arabic script, fully vocalized.

It begins with "... *kuntu kanzan maḥfiyyan tegese ana ing gedung kang asamar* ..., f. 27a."

(29) ff. 27b-29a. *Şifat kang Rongpuluh* ('The twelve attributes'). Anonymous. The text is in Javanese Arabic script, fully vocalized.

It begins with "... *puniko sipat rong puluh kang ringkes* ..., f. 27b."

(30) ff. 29a- 29b. *Badan Şalat*, ('The body of prayer'). Anonymous. The text is in Javanese in Arabic script, fully vocalized.

It begins with "... *puniko bab badane şalat lan sembahyang* ..., f. 29a."

(31) ff. 32a-35a. *Wirid Sawise Dhikir Nafi Ithbāt*. Anonymous prayer. The text is in Javanese in Arabic script, fully vocalized.

It begins with "... *utawi wiride sawuse dhikir nafi ithbāt* ..., f. 32a."

(32) ff. 35b- 40b. *Nafsu* ('The soul'). Anonymous. The text is in Javanese in Arabic script, fully vocalized.

It begins with "... *utawi ikilah kitāb ing dalem ayataaken pertingkahe ing wikane ing nafsu* ..., f. 35b."

(33) ff. 41a-42b. *Kitāb Ṭarīqāt Sampurno* ('The book of the complete ways'). Anonymous. The text is in Javanese in Arabic script, fully vocalized.

It begins with "... *kitab tariqat sampurno* ..., f. 41a."

(34) ff. 43a-55b. *Hakekating Wujud* ('The essence of existence'). Anonymous. The text is in the Javanese language with Arabic script, fully vocalized.

It begins with "... *utawi haqikating wujud* ..., f. 43a."

(35) f. 56a. *Faedah Dhikir* ('The function of prayer'). Anonymous. The text is in Javanese in Arabic script, fully vocalized.

It begins with "... *bab masalah pada inyataken faedahe dhikir* ..., f. 56a."

(36) ff. 56b-58a. *Qiblat* ('The direction of prayer'). Anonymous. The text is in Javanese in Arabic script, fully vocalized.

It begins with "... *puniko bab Qiblat utawi Qiblat iku papat* ..., f. 56b."

(37) ff. 58b-59a. *Anane Lā ilāha illā Allāh* ('The existence of *Lā ilā illā Allāh*'). Anonymous. The text is in Javanese in Arabic script, fully vocalized.

It begins with "... *puniko bab anane Lā ilā illā Allāh* ..., f. 58b."

(38) ff. 59b-60a. *Sukma Joyo Mulyo Roso* ('The Holy Spirit and good sense'). Anonymous. The text is in Javanese in Arabic script, fully vocalized.

It begins with "... *Sukmo Joyo Mulyo Roso waton putih rupane* ..., f. 59b."

Kr.Pgn02

Javanese, *pegon* script, *gedog* paper, a collective volume with nine bibliographical entities, 29 x 20 cm-24 x 15.5 cm, 21 lines/folio, 185 ff.

(1) ff. 1a-176a. *Shaykh Majenun*, f. 1b, a long treatise on Javanese Sufism, written in the Middle-Javanese period (*Jawa Madya*). The text is dated Tuesday 17 Shawwāl but does not mention the year: *titi mangsane tinulis kaliwawan dinten Seloso Shawal tanggal pitulas tigo sinengkalan badan sampurnaning pudaya...*, f. 1 b. The text begins "... *ingsun amimiti muji anyebut Nama Hyang Sukma* ..., f. 1b," and ends with "...*tapa westane tamung tumut farḍu dinusan sapan...*f. 174." The Javanese text is fully vocalized. The first two folios are in bad condition.

ff. 176b-177a. Blank folios.

(2) ff. 177b-178a. A short description of the meaning of prayer (*al-ṣalāt*) written in *pegon*.

(3) f. 178b. A letter from Raden Suratman to Sunan Drajat (*Puniko ingkang salam yekti Raden Suratman dumateng Raka Kanjeng Pangeran Drajat*), f. 178b, written in *pegon*.

(4) f. 179a. A short description on the meaning of *Ahadiyāh*, *Waḥdah*, *Waḥidiyāh*, *Ālam Arwāḥ*, *Ālam Mithāl*, *Ālam Ajsām*, and *Ālam Insān Kāmil* written in *pegon*.

(5) ff. 179b-181a. A collection of diverse prayers.

(6) ff. 182a-182b. A genealogical tree of Raden Suratman (possibly the writer of the text?) from Pangeran Mojoagung.

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- (7) f. 182b. A genealogical tree of Sunan Ampel showing how he is related to the Prophet Muḥammad.
- (8) f. 183a. A genealogical tree of *Raden Ranggalawe Tuban* and *Arya Teja*, Pangeran Surabaya.
f. 184a. Blank folio.
- (9) ff. 184b-185b. *Tegese Watek Sawiji* ('The meaning of a sublime character'). The Javanese text is fully vocalized. It begins "... *Kaweruhono kang watek sawiji tegese ...*, f. 184b."

* The codices Kr.Pgn03 and Kr.Pgn04 belong to *Bapak Rahmat Dasi*.

Kr.Pgn03

Javanese, *pegon* script, European paper, 20 x 17 cm-15 x 13 cm, 10 lines/folio, 165 ff.

Acephalous and incomplete (abrupt end) copy of *Babad Tanah Jawa versi Drajat*. The now missing text began with a history of the Prophet Adam; the last part was an uncomplete history of *Drajat*, f. 162a.

The text begins "... *ing Sengguruh kaperintah bapa ing manang ...*, f. 1b." The Javanese text is fully vocalized.

Kr.Pgn04

Javanese, *pegon* script, collective volume with eight bibliographical entities, 35 x 21 cm-22.6 x 13.4 cm, 17 lines/folio, 55 ff.

(1) ff. 1a-7b. Incomplete treatise on God's attribute *Murīdan* and its relationship to Javanese Sufism. Anonymous, untitled.

The text begins "... *utawi anapun sifating murīdan ...*, f. 1a," and ends with "... *kang liyane saking Allah 'Alame 'Ālam Lāhūt ...*, f. 7b." The Javanese text is fully vocalized.

(2) ff. 7b-9a. A treatise on a kind of *Dhikr* and how to perform it. Anonymous and untitled.

The Javanese text begins, "... *utawi kaweruhana dinira ing satuhune ing dalem dhikr, pira-pira tatakramane lan pira-pira pertingkahe ...*, f. 7b," and ends "... *lan angurangi ing pangane lan turune ing dalem tigang tahun ...*, f. 9a." The Javanese text is fully vocalized.

(3) ff. 9a-12b. *Asaling Kalimat Nafyi lan Kalimat Ithbāt*, f. 9b, a treatise on the meaning of *Kalima Shahāda*. The text begins "... *sekabehe puji iyo katur ing Allah kang anuduhaken ing kita kabeh ...*, f. 9a," and ends with "... *ingkang lumaku utawi selameting atas anut ing pituduh wa Allāhu a'lam ...*, f. 12b." The Javanese text is fully vocalized.

- (4) ff. 12b- 14a. *Silsilah Tarekat Qadiriyyah*, the spiritual genealogy of the Qādiriyya Ṭarīqa, which starts with *Kyai* Bagus Minhaj of Tandes and goes back to the Prophet Muḥammad.
- (5) ff. 14a-26a. The Sufis teaching of *Tarekat Rifā'iyah Naqshabandiyah Saṭāriyyah*, f. 14a. It also deals with the spiritual genealogy from the founder, 'Abdullāh b. 'Abd al-Qahhār al-Bastanī al-Shāfi'ī al-Rifā'ī to *Raden Prawira Dipura* of Tandes, f. 24a.
- (6) ff. 26b- 36a. 17 *Tatakramaning Dhikr* ('The 17 ways to perform *Dhikr*'), f. 27a.
The text begins "... *ing satuhune tatakramaning dhikr ingkang wus kasebut deneng satengahing Ḥadith pitulas perkoro ...*, f. 26b-27a." The Javanese text is fully vocalized.
- (7) ff. 36a-46b. *Ma'rifat Sampurno* ('The perfect gnosis'), a treatise on Islamic Sufism and the meaning "*man 'arafa naḥsahu 'arafa rabbahu*", f. 36b.
The text begins "... *ing setuhune sing sopo angeweruhi ing jasade maka satuhune wong niku weruh ing nyawane ...* f. 36a."
- (8) ff. 47a-55a. *Sharaḥe Du'a Khāṣṣa*. A commentary on a particular prayer, a treatise on Islamic Sufism. The text begins "... *sharaḥe du'ā ḥāṣa luwih agung thawabe maka sing sopo Amoco ...*, f. 47a." The Javanese text is fully vocalized.

* The codices Kr.Pgn05 and Kr.Pgn06 belong to *Raden Edy Santoso*.

Kr.Pgn05

Javanese, *pegon* script, locally produced paper, collective volume with sixteen bibliographical entities on Islamic Sufism, 22 x 17 cm-17 x 13 cm, 11 lines/folio, 32 ff.

- (1) ff. 1a-6a. The Javanese translations of *Risālat Kalimatay al-Shahāda*, an anonymous treatise on the meaning of two parts of the Islamic creed. The title was provided by Van Ronkel for the Jakarta manuscripts (*Supp. Cat. Batavia*, no. 223-225).

After the doxology, the text begins "... *kawerohana atase wong 'āqil bāligh wajib lanang wadon apa angucap ing kalimat shahāda...*, f. 1b." *Handlist*, p. 315-316; *Inventory*. 4: 3226 (2); 6: 5467 (3), 5467 (7), 5470 (3); 7: 6989; 8: 7037 (2), 7041 (3), 7046 (2), 7080 (3), 7168 (3), 7211 (1), 7417 (10); *MIPEs*: Cpr.Ar02 (2), Lang.Ar35 (3), 46 (5); *Supp. Cat. Batavia*, No. 223-225.

- (2) ff. 6b-7b. *Dhikr Ism Dhāt*. This text deals with the way to perform this kind of *dhikr*, based on the teachings of the Sufi school of Naqshbandiyah Khālidiyah Mujaddadiya, f. 6b.

The text begins "... *utawi pertingkahe amalan dhikr ism dhāt iniku atas dedalan tariqat Naqshabandiyah Khālidiyah Mujaddadiyah ...* f. 6b." The Javanese text is fully vocalized.

- (3) f. 8a. *Aksara Telung puluh* ('The meaning of the 30 letters').

(4) ff. 8b-9a. *Shalat ingkang luwih ghaib* ('The meaning of invisible prayer'), based on the teaching of Sunan Giri Kedaton.

The text begins "... *puniko Ṣalāt ingkang luwih ghaib saking kanjeng Sunan Giri Kedhaton, ṣalating wong ahli haqeqat ... f. 8b.*"

(5) ff. 9b-14a. *Ilmu Kasepuhan*, a treatise on Sufism based on the teaching of Kanjeng Sunan Giri Kedaton. The text begins "... *Kaweruhono ikilah ilmu Kasepuhan arane tedhak saking Sunan Giri Kedhaton ... f. 9b.*" The Javanese text is carefully vocalized.

(6) ff. 14a-14b. *Kang Ginowo Mati*, a treatise on Islamic Sufism dealing with the six good after death. The text begins "... *puniko anggone kang ginowo mati iniku nem perkoro ... f. 14a.*" The Javanese text is carefully vocalized.

(7) ff. 15a-15b. On the meaning of "*ilāhī anta maqṣūdī wa riḍāka maṭlūbī*".

(8) ff. 15b-19b. *Shahadat Partimah*, treatise on several kinds of *shahāda*.

The text begins "... *puniko bab shahadat lan dhihin shahadat Partimah inikilah wacane ... f. 15b.*"

(9) ff. 19b-22b. *Salat Mayit*, a short treatise on burial ritual, relating to *Ṣalāt al-Janāza*.

The text begins "... *ikilah kaweruhana apa mulane mayyit iku den ṣalataken takbir kang papat ..., f. 19b.*"

(10) ff. 22b- 23b. *Ālam Ṣaghūr*, a treatise dealing with the meaning of cosmic order according to Javanese tradition.

The text begins "... *utawi Ālam Ṣaghūr tegese Ālam kang cilik ..., f. 22b.*" The Javanese text is carefully vocalized.

(11) f. 24a. *Dhikir Naqshabandiyah*, the formula of a *Dhikr* based on the Naqshbandiyya, a Sufi order. The text begins "... *maka kaweruhana pujine iku Naqṣabandiyah arane iki lafaḗe ..., f. 24a.*" The Javanese text is carefully vocalized.

(12) ff. 24b-25a. *Hakekate Bismillah* ('The essence of *Bismillāh*'), an anonymous treatise dealing with the true meaning of the formula "*Bism Allāh*".

The Javanese text begins "... *Hakekate Bismillah al-rahmān al-rahīm ... f. 24b,*" and is fully vocalized.

(13) ff. 25a-26a. *Qiblat Sembahyang*, a description of four kinds of *Qibla*, prayer orientation.

The text begins "... *Qiblate wong sembahyang iku papat ... f. 25a.*"

(14) ff. 26a-29a. *Niyat Salat Lima Waktu*, a treatise on the intention to practice the five times-daily prayers. The text begins "... *tuduhing ṣalat limang waktu kang ono ing awake ..., f. 26a.*" The Javanese text is entirely vocalized.

(15) ff. 29a-31a. *Dedalan Pati lan Sempurnaning pati* ('The way to a perfect death').

The text begins “... *puniko pitakonan endi kang aranan dedalan pati lan endi sempurnani pati* ..., f. 29a.”

(16) ff. 31a- 32b. *Sifat Rong Puluh* (‘The twenty attributes of God’).

The text begins with “... *puniko bab sifat rong puluh kang manjing ing sarira kabeh* ..., f. 31a.” It is a treatise about the twenty divine attributes. The Javanese text is fully vocalized.

* The codices Kr.Pgno6-Kr.Pgno8 belong to *Bapak Rahmat Dasi*.

Kr.Pgno6

Javanese, *pegon* script, European paper, 33.7 x 21 cm-28.6 x 16.6 cm, 21 lines/folio, 142 ff.

Incomplete (abrupt end) copy of *Layang Ambiyō* (‘The history of the prophets’), f. 3a. At the end the volume is in bad condition. The Javanese text begins with the story of the creation of the universe, f. 3a.

The text begins “... *awiwiti puji ing Allāh kang murah ing donyo saliro ingkang asih ing akhirat* ..., f. 2b.”

Kr.Pgno7

Javanese, *pegon* script, *gedog* paper, 33 x 23 cm-20 x 13.5 cm, 11 lines/folio, 125 ff.

Kitab Jawan, f. 125a. The text deals with diverse subjects such as Islamic Jurisprudence (*al-fiqh*), Islamic Theology (*al-‘aqā’id*) and Islamic Sufism (*al-taṣawwuf*). The Javanese text is written in *pegon* and carefully vocalized. It begins “... *masa sampune puniko maka wajib sekabehe wong aqil baligh iku angweruhi* ..., f. 3b.”

Kr.Pgno8

Javanese, *pegon* script, *gedog* paper, 22.3 x 18 cm-14.5 x 11.7 cm, 11 lines/folio, 189 ff.

Untitled and unidentified. The owner named the text *Kitab Sewu Dungo* (‘The book of one thousand prayers’). The text contains many prayers with several purposes, such as *Niyat Tahlilan Qur’an* (f. 5b), *Do’a Metik* (prayer before harvest), f. 9a, *Do’a Wuḍū’* (prayer before ablution) and many other prayers. At the beginning of each new prayer, the word ‘*puniko*’ (meaning, ‘this is’) is usually written in red ink. See figure 16.

* codex Kr.Jwo1 belongs to Raden Edi Santoso.

Kr.Jw01

Javanese, a treatise on Islamic Sufism, written in Javanese script, locally produced paper, 21 x 14.7 cm-17.5 x 12 cm, 23 lines/folio, 32 ff.

The first volume only of a *Kitāb Makrifat*. Written in Drajat, dated 4 November 1934.

II. B. The Collection from *Kabupaten Ponorogo*

II. B. 1. The Coper Collection

* The Coper collection belongs to *Bapak* Jamal Nasuhi of Coper.

Cpr.Aro1

Arabic, *naskh* script, European paper, 31.6 x 21 cm-20.5 x 11 cm, 15 lines/folio, 338 ff.

(1) ff. 1b-2a. The prayer of *khatm al-Qur'ān*, to be said after having completed the recitation of the entire text of the Qur'ān. In Arabic, with interlinear translations in Javanese. The Arabic text is fully vocalized.

It begins "... *punika du'ane wong tamat maca Qur'ān ...* ('this is a prayer for those who have completed a reading of *al-Qur'ān*')."

(2) ff. 2b-338. The Holy *Qur'ān*. The Arabic text is carefully vocalized and set within a frame. with three-lines square illumination. The verses are separated by a circle in red ink. *Handlist*, p. 277-279; *Inventory*: complete copies: 2: 1320, 1945; 3: 2064, 2097, 2098; 4: 3042; 5: 4974; 7: 6318, 6704; 9: 8446, 8455, incomplete copies: 1: 244, 247 (1); 2: 1303, 1316; 3: 2012, 2078, 2190; 4: 3054 b; 5: 4827 (1), 4978; 6: 5467a, 5468b, 5566, 5678, 5697, 5759; 7: 6558, 6575 a, 6743, 6880, 6890; 8: 7053, 7055, 7064, 7092, 7182, 7208 (1), 7184, 7209, 7283 b, 7293, 7313, 7435, 7443, 7462, 7465 (6), 7487 (7), 7575, 7586, 7589 e, 7712, 7715, 7735, 7754; 9: 8484; *MIPES*: Kr.Ar14; *Paku Alaman*: Is. 1, 2.

Cpr.Aro2

Arabic, *naskh* script, European and locally produced paper, a collective volume with two bibliographical entities, 33 x 20.5 cm, 191 ff. See figure 24.

(1) ff. 1a-180a. 33 x 20.5 cm-22.5 x 10.6 cm, 9 lines/folio. *Fath al-Mubīn*, an anonymous commentary on Abū 'Abd Allāh Muḥammad b. Yūsuf al-Sanūsī's (892/1486), *Umm al-Barāhīn*. Among Javanese students of Islam the text is called *Kitab Patakul Mubin* and it is among the referred texts on Scholastic Theology (*'ilm al-kalām*). The Arabic text is fully vocalized, with interlinear translations

in Javanese and Arabic notes in the margin. It is partly rubricated. The copying of this text was completed on a Monday in Muḥarram of the year of *Hā'*; no exact date is given. The text is worm eaten at the beginning and the end. *Handlist*, p. 388; *Inventory*. 3: 2289 (6); 7: 6469 (6); 8: 7047 (6); *MIPES*: Kr.Aro3 (2), Ts.Aro9 (8), Lang.Ar13 (6), 14 (3), 35 (7), 56(6); *Tjentini*, pp. 336, 338.

(2) ff. 180b-191b. 33 x 20.5 cm-22.5 x 10.6 cm, 8 lines/folio. *Risālat Kalimatay al-Shahāda*.

Anonymous treatise on the meaning of two parts of the Islamic creed. The title is provided by Van Ronkel for the Jakarta manuscripts (*Supp. Cat. Batavia*, No. 223-225).

The text begins "... *i'lam anna kalimatay al-shahāda mimma yajib 'alā kull mukallaḥ*...", ff. 180b-181a.

The Arabic text is unvocalized and partly written in red ink. The copying of this text was completed on Sunday 3 *Rabi' al-Awwal* the year of *Zā'* 1294 A.H./18 March 1877 CE. The manuscript is owned by *Imam* Damāmī, f. 187b. *Handlist*, p. 315-316; *Inventory*. 4: 3226 (2); 6: 5467 (3), 5467 (7), 5470 (3); 7: 6989; 8: 7037 (2), 7041 (3), 7046 (2), 7080 (3), 7168 (3), 7211 (1), 7417 (10); *MIPES*: Lang.Ar35 (3), 46 (5), Javanese translations: Kr.Pgn05 (1); *Supp. Cat. Batavia*, no. 223-225.

Cpr.Aro3

Arabic, *naskh* script, European paper, 23.5 x 21 cm-22 x 12 cm, 13 lines/folio, 178 ff.

Faṭḥ al-Qarīb al-Mujīb fī Sharḥ Alfāz al-Taqrīb or *Al-Qawl al-Mukhtār fī Sharḥ Ghāyat al-Ikhtisār*, by Abū 'Abd Allāh Muḥammad Ibn Qāsim al-Ghazzī al-Shāfi'ī (d. 918/1512) and a commentary on *al-Taqrīb fī al-Fiqh* or *Ghāyat al-Ikhtisār* or *Mukhtaṣar fī al-Fiqh 'alā Madhhab al-Imām al-Shāfi'ī* by Abū Shujā' al-Iṣfahānī (d. after 500/1106).

After the *basmala*, the text begins "... *Qāla al-shaykh al-imām al-'ālim al'allāma Shams al-Dīn Abū 'Abd Allāh ...²⁰⁷ Ibn Qāsim al-Shāfi'ī*...", f. 6b." The Arabic text is fully vocalized, with interlinear translations in Javanese and Arabic notes in the margin. Part of the text is rubricated. *Ali Haşjmy*: 149/Fk/13, 14, 15/2005; *Handlist*, p. 368; *Inventory*. 2: 1959; 3: 2103 (2), 2288; 4: 3225; *MIPES*: Lang.Ar19, incomplete copy; Kr.Aro7, Cpr.Aro8, Ts.Ar11 (3), Lang.Ar23 (2), 24 (1), 32, 40; *Tanoh Abee*: Fk-45, 46, 47, 48, 49, 50/TA/2006. See figure 7.

Cpr.Aro4

Arabic, *naskh* script, *gedog* paper, a collective volume with four bibliographical entities, 29 x 22 cm-20 x 13 cm, 21 lines/folio, 148 ff.

²⁰⁷ This part is missing due to bookworm.

(1) ff. 1a-146a. Acephalous and incomplete (abrupt end) copy of *Tafsīr al-Jalālayn*, the exegesis of the Qurʾān by the two Jalāls, Jalāl al-Dīn al-Maḥallī (d. 864/1460) and his student Jalāl al-Dīn al-Suyūṭī (d. 911/1505). The work is also known as *Tafsīr al-Qurʾān al-ʿAẓīm* and in Indonesia as *Tepsir Jalalen*.

The available text begins with a rendition of *Sūrat al-Baqara* ('The cow', sūra 2), f. 3b, and ends with *Sūrat al-Ḥashr* (Qurʾān 59:24), f. 145b. The Arabic text is fully vocalized, with interlinear translations in Javanese and Arabic notes in the margin. The text of the Holy Qurʾān is written in red ink. The copying of the text was completed on Sunday 11 Rajab 949/20 October 1542, but it is possible that this very early date for an Indonesian manuscript is the date of the exemplar. The manuscript was once owned by Baṣr al-Dīn b. ʿAbd al-Raḥmān of Srigading, Ponorogo, f.145b. *Ahlwardt*, no. 8885-8894; *GAL*, II, 114, 145; *Handlist*, p. 353; *Inventory*, 2: 1315 (1), 1886; 4: 3224; *MIPES*: Kr.Aro8, Cpr.Aro7 (2), 13, Ts.Aro3, 13, 16, 23, Lang.Aro4, 10, 22, 34, 50, 51, 58, 63; fragment: Ts.Ar17 (2); *Supp. Cat. Batavia*, no. 47; *Tanoh Abee*: Tf-1/TA/2006; *Tjentini*, p. 339.

(2) ff. 146b-148a. An incomplete version of *Fāʿida Ḥasana fī al-Tajwīd* or *Tajwīd al-Qurʾan*, f. 147b, a note about recitation of the Qurʾān. This text differs to Ts.Ar14 (3).

It begins "... *idhā aradta qirāʾat al-Fātiḥa fa istaʿin bi Allāh ʿalā al-Tajwīd* ..., f. 146b."

(3) f. 147b. A fragment on *Tajwīd*, recitation, quoted from *Kitāb al-Mubtadaʾ*, in Arabic, unvocalized.

(4) f. 148a. A fragment on *Tajwīd*, recitation, quoted from *Kitāb al-Muḥimma*, in Arabic, unvocalized.

Cpr.Aro5

Arabic, *naskh* script, European paper, a few of the early folios in the volume are *gedog* paper, 33.5 x 21 cm-22.3 x 12.5 cm, 17 lines/folio, 328 ff.

Fathī al-Muʿīn, a commentary on his own book *Qurrat al-ʿAyn bi Muḥimmāt al-Dīn* by Zayn al-Dīn b. Ghazzāl b. Zayn al-Dīn ʿAlī b. ʿAlī al-Mālabārī (c. 1000/1592).

The text begins "... *fa hādhihī sharḥ mufīd ʿalā al-kitāb al-musammā bi Qurrat al-ʿAyn bi Muḥimmāt al-Dīn* ..., f. 3b." The copying of this text was completed on 24 Muḥarram 1275/6 September 1858. It was copied in Coper and owned by *Shayḥ* Nawawi of Jetis Madiun, f. 326b. At the beginning of the text it is mentioned that the text is dated Thursday, *Kliwon*, 4 *Rabiʿ al-Awwal* (*Suro*) 1266/18 January 1850, f. 2a. The date might be the date that copying of the text started, or it is the date of the *exemplar*. The text is partly vocalized, with interlinear translations in Javanese and partly

rubricated. *GAL*. S. II. 604; *Handlist*, p. 279; *Inventory*. 3: 2286; *MIPES*: Lang.Ar12, incomplete copies: Cpr.Ar11, Ts.Aro7, 10 (3), 17 (1).

Cpr. Aro6

Arabic, *naskh* script, European and *gedog* paper, a collective volume containing three texts, 106 ff.

(1) ff. 1a-88a. 32 x 21 cm-23 x 12.5 cm, 21 lines/folio. *Minhāj al-Qawīm* by Aḥmad b. Muḥammad ibn Ḥajar al-Haythamī (d. 974/1566), a commentary on *Al-Muqaddima al-Ḥaḍramiyya* by ‘Abd Allāh b. ‘Abd al-Raḥmān Bā Faḍl al-Ḥaḍramī (d. 1367 H).

After the doxology, the text begins “...*faqad sa’alanī ba’d al-‘ulamā’ an aḍa’ sharḥ laṭīf ‘alā muqaddimat al-Imām al-Faqīh ‘Abd Allāh ‘Abd al-Raḥmān b. Fuḍayl al-Ḥaḍramī...*, f. 1b.” The Arabic text is partly vocalized and rubricated. *GAL*. II, 389 (26); *MIPES*: Kr.Aro2, Cpr.Aro6 (1); *Supp. Cat.*

Batavia, no. 476.

(2) ff. 88b-102a. 32 x 21 cm-23 x 12.5 cm, 18 lines/folio, *Bahjat al-‘Ulūm fī Sharḥ Bayān ‘Aqīdat al-Uṣūl*, an anonymous commentary on *Bayān ‘Aqīdat al-Uṣūl* or *Masā’il*, by Abū Layth Muḥammad b. Abī Naṣr b. Ibrāhīm al-Samarqandī (4th c. H).

After the *basmala*, the text begins “...*yassir wa lā tu’assir al-ḥamdu li Allāh ... as’alak bi shafā’atihi ṣallā Allāh ‘alayhi wa sallam liman yaḥtāj ilā al-ṭalab man ṭalab al-maṭlūb allatī allaftu bihā wa sammaytuhū bi Bahjat al-‘Ulūm*, f. 88b. The Arabic text is unvocalized and partly rubricated; ff.

101a-101b are blank folios. *Ahlwardt*, no. 1945, 3666*; *GAL*. I, 196; *Handlist*, p. 45; *Inventory*. 4: 3226 (6); 6: 5467 (1), 5470 (1), 5695 (1); 8: 7037 (1), 7046 (1), 7080 (2), 7211 (2), 7417 (9); *MIPES*: Kr.Ar12 (1), Cpr.Aro7 (1), 10 (1), 12 (5), Ts.Aro8 (1), 12 (1), 20 (1), Lang.Ar35 (1); incomplete copies: Ts.Aro9 (2), 18 (1), Lang.Ar13 (1), 56 (1); *Supp. Cat. Batavia* No. 168, 169; *Tjentini*, p. 337-8.

(3) ff. 102-106b. 32 x 21 cm-23 x 12 cm, 18 lines/folio. An incomplete (abrupt end) copy of a gloss (*ta’līq*) on *Bā Sittīn* by Abū (in Indonesian manuscripts often written as Ibn) al-‘Abbās b.

Muḥammad al-Zāhid (d. 819/1416) by Shihāb al-Dīn Abū al-‘Abbās Aḥmad b. Aḥmad al-Ramlī (957/1550).

After the doxology, the text begins “...*fa hādhihi ta’līqun ‘alā al-muqaddima al-ma’rūfa bi al-Sittīn Mas’ala al-mansūba ...*, f. 103.” The last part of the text is missing. The Arabic text is unvocalized and partly written in red ink; ff. 103b-106b are blank folios. *Ahlwardt*, no. 3579; *Handlist*, p. 342; *Inventory*. 3: 2289; 6: 5738 (2); 8: 7047 (2), 7086 (2), 7087; *MIPES*: Kr.Ar12 (2), Cpr.Ar10 (2), 12 (6), Ts.Aro8 (4), 09 (3), 12 (2), 18 (2), 20 (2), Lang.Ar13 (2), 35 (2), 56 (2), fragment: Ts.Ar10(1); *Supp. Cat. Batavia*, No. 470-471.

Cpr.Aro7

Arabic, *naskh* script, European paper, a collective volume with four bibliographical entities, 34 x 20 cm-22 x 13 cm, 15 lines/folio. 336 ff. See figure 19.

(1) ff. 1a-9a. *Bahjat al-'Ulūm fī Sharḥ Bayān 'Aqīdat al-Uṣūl*, an anonymous commentary on *Bayān 'Aqīdat al-Uṣūl* or *Masā'il*, by Abū Layth Muḥammad b. Abī Naṣr b. Ibrāhīm al-Samarqandī (4th c. H).

After the *basmala*, the text begins "...yassir wa lā tu'assir al-ḥamd li Allāh... as'alak bi shafā'atihi ṣallā Allāh 'alayhi wa sallam liman yaḥtāj ilā al-ṭalab man ṭalab al-maṭlūb allatī allaftu bihā wa sammaytuhū bi Bahjat al-'Ulūm... f. 2b." Incomplete, Arabic text unvocalized, with interlinear translations in Javanese, partly rubricated; ff. 7a-9a are blank folios. *Ahlwardt*, no. 1945, 3666*; *GAL*, I, 196; *Handlist*, p. 45; *Inventory*. 4: 3226 (6); 6: 5467 (1), 5470(1), 5695 (1); 8: 7037 (1), 7046 (1), 7080 (2), 7211 (2), 7417 (9); *MIPES*: Kr.Ar12(1), Cpr.Aro6(2), 07 (1), 10 (1), 12 (5), Ts.Aro8 (1), 12 (1), 20 (1), Lang.Ar35 (1); incomplete copies: Ts.Aro9 (2), 18 (1), Lang.Ar13 (1) 56 (1); *Supp. Cat. Batavia*, No. 168, 169; *Tjentini*, p. 337-8.

(2) ff. 9b-329a. The first part only (out of a set of 2) of *Tafsīr al-Jalālayn*, the exegesis of the Qur'ān by the two Jalāls, Jalāl al-Dīn al-Maḥallī (d. 864/1460) and his student Jalāl al-Dīn al-Suyūṭī (d. 911/1505), f. 329a. The work is also known as *Tafsīr al-Qur'ān al-'Aẓīm* and in Indonesia as *Tepsir Jalalen*.

The text begins with *Sūrat al-Fātiḥa* ('The opening', sūra 1), f. 9b, and ends with *Sūrat al-Isrā'* 110 (Qur'ān 18:110), f. 328b. The Arabic text is partly vocalized, with interlinear translations in the Javanese language and Arabic notes in the margin. The text of the Holy Qur'ān is written in red ink. The text is worm-eaten on many folios; f. 233 is a blank folio. *Ahlwardt*, no. 8885-8894; *GAL*, II, 114, 145; *Handlist*, p. 353; *Inventory*. 2: 1315 (1), 1886; 4: 3224; *MIPES*: Kr.Aro8, Cpr.Aro4 (1), 13, Ts.Aro3, 13, 16, 23, Lang.Aro4, 10, 22, 34, 50, 51, 58, 63, fragment: Ts.Ar17 (2); *Supp. Cat. Batavia*, No. 47; *Tanoh Abee*: Tf-1/TA/2006; *Tjentini*, p. 339.

(3) f. 329b. Note: story of the day when *Kyai* Hasan Besari passed away "Monday *Legi*, 16 Sha'bān the Year *Alip*, Wuku Watu Gunung, at noon, 1331 H (1913 CE)"; f. 330b is blank.

(4) ff. 331a-336b. Acephalous and incomplete (abrupt end) copy of *Bāb Ma'rifat al-Islām wa al-Īmān*, an anonymous treatise on Islamic theology. The text, in Arabic, is unvocalized and partly rubricated.

The text begins with "... sha'n al-khāliq min sha'nih al-khalq wa al-khāliq.., f. 331a," and ends with "... yudrikuhu al-başar lā yudrikuhū al-sam'..., f. 336." ff. 332a-333b are blank folios. *Handlist*, p. 195;

N.B.35(2); *Inventory*. 4: 3226 (3), 3227 (1); 6: 5467 (4), 5470 (6); 8: 7037 (3), 7041 (4), 7046 (3), 7084 (2), 7166 (4), 7168 (5), 7172 (1), 7176; fragment: 8: 7935 j; *MIPES*: Lang.Ar46 (3); *Supp. Cat. Batavia*, No. 185; *Tanoh Abee*: Th-34/TA/2006.

Cpr.Aro8

Arabic, *naskh* script, European paper with some folios on *gedog* paper, 34 x 21.1 cm-24 x 13.7 cm, 17 lines/folio, 139 ff.

Incomplete (abrupt end) copy of the first volume (of a set of two) of *Fath al-Qarib al-Mujib fi Sharh Alfaz al-Taqrīb* or *al-Qawl al-Mukhtār fi Sharh Ghāyat al-Ikhtisār* by Abū ‘Abd Allāh Muḥammad Ibn Qāsim al-Ghazzī al-Shāfi‘ī (d. 918/1512) and of the commentary on *al-Taqrīb fi al-Fiqh* by Abū Shujā‘ al-Iṣfahānī (d. after 500/1106).

After the *basmala*, the text begins “... *Qāla al-shaykh al imām al-‘ālim al-‘allāma Shams al-Dīn Abū ‘Abd Allāh Muḥammad Ibn Qāsim al-Shāfi‘ī* ... ff. 5b-6a.” The end of the text deals with the chapter on marriage (*al-nikāḥ*) in the *matn*. The Arabic text is fully vocalized, with Javanese interlinear translations and partly rubricated. *Ali Hasjmy*: 149/Fk/13, 14, 15/2005; *Handlist*, p. 368; *Inventory*. 2: 1959; 3: 2103 (2), 2288; 4: 3225; *MIPES*: Cpr.Aro3, Lang.Ar19; incomplete copy: Kr.Aro7, Ts.Ar11 (3), Lang.Ar23 (2), 24 (1), 32, 40; *Tanoh Abee*: Fk-45, 46, 47, 48, 49, 50/TA/2006.

Cpr.Aro9

Arabic, *naskh* script, European, locally produced and *gedog* paper, a collective volume with two texts on Islamic scholastic theology (*‘Ilm al-Kalām*) and a note in Javanese on a historical subject. The text has been damaged condition due to bookworm; 34 x 21 cm, 248 ff.

(1) ff. 1a-176a. 34 x 21 cm-20 x 8.5 cm, 8 lines/folio. *al-Mufid* or *Fath al-Mufid* or *Kitap Mopid*, an anonymous commentary on Yūsuf al-Sanūsī’s (d. 892/1486) *Umm al-Barāhīn*.

It begins “... *i‘lam anna al-‘ilm innmā taṣawwur wa innmā taṣdīq*, f. 5a. The Arabic text is fully vocalized, with interlinear translations in Javanese and Arabic notes in the margins throughout the folios. The copying of the text was completed on 30 Ṣafar, the year of Zāy; this coincides with 1294/16 March 1877. *Handlist*, p. 388; *Inventory*. 3: 2289 (4); 6: 5719 (1), 5736 (4), 5738 (4); 7: 6469 (3); 8: 7047 (4), 7061 (2); *MIPES*: Kr.Ar12 (4), Cpr.Ar10 (4), 12 (8), Ts.Aro8(6), 09 (5), 12 (4), Lang.Ar13 (4), 14 (1), 35 (5), 56 (4), 57 (1); *Supp. Cat. Batavia*, No. 147; *Tjentini*, p. 337.

(2) ff. 176b-234b. 34 x 21 cm-20 x 10 cm, 11 lines/folio. *Kitāb al-Tilimsān*, the commentary on Yūsuf al-Sanūsī’s (d. 892/1486) *Umm al-Barāhīn* by Muḥammad b. ‘Umar b. Ibrāhīm al-Tilimsānī

(897/1492). Among students of Islam in Java this commentary is known as *Kitāb Talmisān* or *Kitāb Tilmisān*.

The text begins “...*faqad sa’alanī ba‘ḍ al-muḥibbīn ilā ashraq Allāh qalbī wa qalbahū bi nūr al-yaqīn* ..., f. 177a.” The Arabic text is fully vocalized, with interlinear translations in Javanese and Arabic notes in the margin. The text is within a frame in red ink, the inner frame is where the main text is written, while within the two frames is where the notes are written. After every two folios, the text is interleaved by two folios used for writing notes. The copying of this text was completed on Monday afternoon (*waqt al-ẓuhr*), 8 Sha‘bān, the year of *al-Bā’*; this coincides with 1296/28 July 1879. *Handlist*, p. 387. *Inventory*. 3: 2289 (5); 7: 6469 (4); 9: 8658 (2) copy from Minangkabau; fragment only: 8: 7057 a; *MIPEs*: Kr.Ar12 (5), Cpr.Ar10 (5), Ts.Ar08 (7), 09 (6), 12 (5), 20(5), Lang.Ar13 (5), 14 (2), 35 (6), 56 (5); *Supp. Cat. Batavia*, No. 148; *Tanoh Abee*: Th-5/TA/2006; *Tjentini*, p. 337. (3) ff. 235a-248b. Fragment in Javanese on the local history of Tegalsari, written in *pegon* script; ff. 237a-248b are blank folios. The fragment begins with “... *ceritane kang bakal ing dusun Keradenan* ..., f. 235b.”

Cpr.Ar10

Arabic, *naskh* script, European paper, a collective volume containing five bibliographical entities, 33 x 21 cm-24 x 12.5 cm, 16 lines/folio, 102 ff.

(1) ff. 1a-15a. *Bahjat al-‘Ulūm fī Sharḥ Bayān ‘Aqīdat al-Uṣūl*, an anonymous commentary on *Bayān ‘Aqīdat al- Uṣūl* or *Masā’il* by Abū Layth Muḥammad b. Abī Naṣr b. Ibrāhīm al-Samarqandī (4th c. H. The Arabic text is fully vocalized, with Javanese interlinear translations, partly written in red ink; some of the folios are worm-eaten.

It begins “...*wa as’alak bi shafā’atihi ṣallā Allāh ‘alayhi wa sallam liman yaḥtāj ilā al-ṭalab man ṭalab al-maṭlūb allatī allaftu bihā wa sammaytuhū bi Bahjat al-‘Ulūm*..., f. 3b.” *Ahlwardt*, no 1945, 3666*; *GAL*. I, 196; *Handlist*, p. 45; *Inventory*. 4: 3226 (6); 6: 5467 (1), 5470 (1), 5695 (1); 8: 7037 (1), 7046 (1), 7080 (2), 7211 (2), 7417(9); *MIPEs*: Kr.Ar12 (1), Cpr.Ar06 (2), 07 (1), 12 (5), Ts.Ar08 (1), 12 (1), 20 (1), Lang.Ar35 (1); incomplete copies: Ts.Ar09 (2), 18 (1), Lang.Ar13 (1), 56 (1); *Supp. Cat. Batavia*, no. 168, 169; *Tjentini*, p. 337-8.

(2) ff. 15b-35a. A gloss (*ta’līq*) regarding *Bā Sittīn* by Abū (in Indonesian manuscripts often written as Ibn) al-‘Abbās b. Muḥammad al-Zāhid (d. 819/1416) by Shihāb al-Dīn Abū al-‘Abbās Aḥmad b. Aḥmad al-Ramlī (957/1550).

After the doxology, the text begins “...*fā hādhā ta’līq ‘alā al-muqaddima al-ma’rūfa bi al-Sittīn Mas’ala al-mansūba* ..., f. 15b.” The Arabic text is fully vocalized, with interlinear translations in

Javanese, partly written in red ink, part of the text is worm-eaten. *Ahlwardt*, no. 3579; *Handlist*, p. 342; *Inventory*. 3: 2289; 6: 5738 (2); 8: 7047 (2), 7086 (2), 7087; *MIPES*: Kr.Ar12 (2), Cpr.Ar12 (6), Ts.Aro8 (4), 09 (3), 12 (2), 18 (2), 20 (2), Lang.Ar13 (2), 35 (2), 56 (2); incomplete: Cpr.Aro6 (3); *Supp. Cat. Batavia*, no. 470-471.

(3) ff. 35b-52a. *Al-Miftāḥ*, an anonymous commentary on an anonymous theological tract, *Bāb Maʿrifat al-Islām wa al-Īmān*. In MS Paris, mal. Pol. 35 the text is ascribed to Aḥmad b. Shaykh al-Islām.²⁰⁸

The text begins "...fa innī as'al Allāh an yanfa' bi ḥādḥā al-mukhtaṣar wa sammaytuhū ..., f. 35b"; ff. 51b-52a are blank folios. The Arabic text is fully vocalized, with Javanese interlinear translations and partly written in red ink. *Ahlwardt*, no. 1892; *Handlist*, pp. 195-196, 210; *Inventory*. 3: 2289 (3); 6: 5720 (1), 5727 (4), 5728 (3), 5731 (2), 5736 (5), 5738 (5); 7: 6469 (2); 7: 7047 (3), 7086 (3), 7194, 7935 n (fragment); 9: 8658 (1); *MIPES*: Kr.Ar12 (3), Cpr.Ar12 (7), Ts.Aro8 (5), 09 (4), 12 (3), 18 (3), 20 (3), Lang.Ar13 (3), 35 (4), 56 (3); *Supp. Cat. Batavia*, no. 187, 188; *Tanoh Abee*: Th-49/TA/2006.

(4) ff. 52b-72a. *Al-Mufīd* or *Faṭḥ al-Mufīd* or *Kitāb Mopid*, an anonymous commentary on Yūsuf al-Sanūsī's (d. 892/1486) *Umm al-Barāhīn*.

The text begins "...i'lam anna al-'ilm innmā taṣawwur wa innmā taṣdīq, f. 52b" The Arabic text is fully vocalized, with interlinear translations in Javanese and partly written in red ink. *Handlist*, p. 388; *Inventory*. 3: 2289 (4); 6: 5719 (1), 5736 (4), 5738 (4); 7: 6469 (3); 8: 7047 (4), 7061 (2); *MIPES*: Kr.Ar12 (4), Cpr.Aro9 (1), 12(8), Ts.Aro8 (6), 09 (5), 12 (4), Lang.Ar13 (4), 14 (1), 35 (5), 56 (4), 57 (1); *Supp. Cat. Batavia*, No. 147; *Tjentini*, p. 337.

(5) ff. 72b-102b. *Kitāb al-Tilimsān*, a commentary on Yūsuf al-Sanūsī's (d. 892/1486) *Umm al-Barāhīn* by Muḥammad b. 'Umar b. Ibrāhīm al-Tilimsānī (897/1492). Among students of Islam in Java this commentary is known as *Kitāb Talmisān* or *Kitab Tilmisān*.

The text begins "...faqad sa'alanī ba'ḍ al-muḥibbīn ilā ashraq Allāh qalbī wa qalbahū bi nūr al-yaqīn ..., f. 72b." The Arabic text is fully vocalized, with interlinear translations in Javanese and partly written in red ink; ff. 97b, 98b-102b are blank folios. *Handlist*, p. 387; *Inventory*. 3: 2289 (5); 7: 6469 (4); 9: 8658 (2) from Minangkabau, a fragment only; 8: 7057 a; *MIPES*: Kr.Ar12 (5), Cpr.Aro9 (2), Ts.Aro8 (7), 09 (6), 12 (5), 20 (5), Lang.Ar13 (5), 14 (2), 35 (6), 56 (5); *Supp. Cat. Batavia*, No. 148; *Tanoh Abee*: Th-5/TA/2006; *Tjentini*, p. 337.

Cpr.Ar11

Arabic, *naskh* script, European paper, 33.5 x 20 cm-23 x 12 cm, 19 lines/folio, 224 ff.

²⁰⁸ Voorhoeve, *Handlist*, p. 195.

Faṭḥ al-Muʿīn, a commentary on his own book *Qurrat al-ʿAyn bi Muḥimmāt al-Dīn* by Zayn al-Dīn b. Ghazzāl b. Zayn al-Dīn ʿAlī b. ʿAlī al-Mālabārī (c. 1000/1592).

The text begins “...*fa hādha sharḥ mufīd ʿalā al-kitāb al-musammā bi Qurrat al-ʿAyn bi Muḥimmāt al-Dīn* ..., f. 3b.” The Arabic text is fully vocalized, with interlinear translations in Javanese and Arabic notes in the margin; partly written in red ink. The copying of this text was completed on Sunday at noon (*waqt al-ḡuhr*), Ṣafar, the year of *Bāʿ*, 1288 H (1871-1872), f. 221b. The owner and the copyist of this text is ʿUthmān; ff. 1a-3a are blank folios. *GAL*. S. II. 604; *Handlist*, p. 279; *Inventory*. 3, 2286; *MIPES*: Lang.Ar12; incomplete: Cpr.Aro5, Ts.Aro7, 10 (3), 17 (1).

Cpr.Ar12

Arabic, *naskh* script, European paper, a collective volume with eight bibliographical entities, the volume has been damaged due to bookworm, 34.4 x 21.6 cm, 294 ff. See figure 14.

(1) f. 1a. A fragment on intentions (*niyya*), both in Arabic and Javanese.

(2) f. 1b, 3a. Fragments on the signs used when translating from Arabic into Javanese: *Utawi* for *al-Mubtadaʿ*, *Iku* for *Khabar*, and *Ing* for *al-Maḡʿūl*, *Lamun* for *Sharḥ*, *Opo* for *Fāʿil*, *Apane* for *Tamyīz*, *Ananging* for *Tashbīḥ*.

ff. 2a, 4a. Blank folios.

(3) f. 3b. Fragments and notes, in Arabic.

(4) ff. 4a-84a. 34.4 x 21.6 cm-19.5 x 12.7 cm, 7 lines/folio. *Bahjat al-ʿUlūm fī Sharḥ Bayān ʿAqīdat al-Uṣūl*, an anonymous commentary on *Bayān ʿAqīdat al-Uṣūl* or *Masāʿil* by Abū Layth Muḥammad b. Abī Naṣr b. Ibrāhīm al-Samarqandī (4th c. H).

After the *basmala*, the text begins “...*yassir wa lā tuʿassir... wa asʿalak bi shafāʿatihi ṣallā Allāh ʿalayhi wa sallam liman yaḥtāj ilā al-ṭalab man ṭalab al-maṭlūb allatī allaftu bihā wa sammaytuhū bi Bahjat al-ʿUlūm*..., ff. 6a-b.” In the colophon at the end of the text, the title is given as *Kitāb al-Samarqandī*, f. 83a. The Arabic text is fully vocalized, with Javanese interlinear translations and notes in the margin in Arabic and Javanese. It is partly written in red ink; some of the folios are worm-eaten. After every two folios there are two folios interleaved for writing notes. *Ahlwardt*, no 1945, 3666*; *GAL*. I, 196; *Handlist*, p. 45; *Inventory*. 4: 3226 (6); 6: 5467 (1), 5470 (1), 5695 (1); 8: 7037 (1), 7046 (1), 7080 (2), 7211 (2), 7417 (9); *MIPES*: Kr.Ar12 (1), Cpr.Aro6 (2), 07(1), 10 (1), Ts.Aro8 (1), 12 (1), 20 (1), Lang.Ar35 (1); incomplete copies: Ts.Aro9 (2), 18 (1), Lang.Ar13 (1) 56 (1); *Supp. Cat. Batavia*, No. 168, 169; *Tjentini*, p. 337-8.

(5) ff. 84b-163a. 34.4 x 21.6 cm-21 x 11.6 cm, 7 lines/folio. A gloss (*ta'liq*) on *Bā Sittīn* by Abū (in Indonesian manuscripts often written as Ibn) al-'Abbās b. Muḥammad al-Zāhid (d. 819/1416), by Shihāb al-Dīn Abū al-'Abbās Aḥmad b. Aḥmad al-Ramlī (957/1550).

After the doxology, the text begins "...*fa hādhā ta'liq 'alā al-muqaddima al-ma'rūfa bi al-Sittīn Mas'ala al-mansūba* ..., f. 84b." The Arabic text is fully vocalized, with interlinear translations in Javanese. It is partly written in red ink and some sections are worm-eaten; ff. 162b-163a are blank folios. The copying of this text was completed on a Wednesday in the early morning (*waqt al-ṣubḥ*); no exact time or date are given, f. 162. *Ahlwardt*, no. 3579; *Handlist*, p. 342; *Inventory*. 3: 2289; 6: 5738 (2); 8: 7047 (2), 7086(2), 7087; *MIPEs*: Kr.Ar12(2), Cpr.Ar10 (2), Ts.Aro8 (4), 09 (3), 12 (2), 18 (2), 20 (2), Lang.Ar13 (2), 35 (2), 56 (2); incomplete: Cpr.Aro6 (3); *Supp. Cat. Batavia*, No. 470-471.

(6) ff. 163b-223a. 34 x 21.6 cm-21 x 11.5 cm, 7 lines/folio. *al-Miftāḥ*, an anonymous commentary on an anonymous theological tract, *Bāb Ma'rifat al-Islām wa al-Īmān*.

It begins "...*fa innī as'al Allāh an yanfa' bi hādhā al-mukhtaṣar wa sammaytuhū bi al-Miftāḥ* ..., f. 164." ff. 222b-223a are blank folios. The text is partly vocalized, with Javanese interlinear translations. It is partly written in red ink, the text is in bad condition due to bookworm. The copying of this text was completed on Sunday at noon (*waqt al-ẓuhr*); no exact date is given. *Ahlwardt*, no. 1892; *Handlist*, pp. 195-196, 210; *Inventory*. 3: 2289 (3); 6: 5720 (1), 5727 (4), 5728 (3), 5731 (2), 5736 (5), 5738 (5); 7: 6469 (2); 8: 7047 (3), 7086(3), 7194, 7935 n (fragment); 9: 8658 (1); *MIPEs*: Kr.Ar12 (3), Cpr.Ar10 (3), Ts.Aro8 (5), 09 (4), 12 (3), 18 (3), 20 (3), Lang.Ar13 (3), 35 (4), 56 (3); *Supp. Cat. Batavia*, No. 187, 188; *Tanoh Abee*: Th-49/TA/2006.

(7) ff. 223b-294a. 34 x 21.6 cm-21 x 11.5 cm, 7 lines/folio. *al-Mufid*, f. 293b, or *Faṭḥ al-Mufid* or *Kitap Mopid*, an anonymous commentary on Yūsuf al-Sanūsī's (d. 892/1486) *Umm al-Barāhīn*.

It begins "...*i'lam anna al-'ilm immā taṣawwur wa immā taṣdīq*, f. 223b." The Arabic text is fully vocalized, with interlinear translations in Javanese and Arabic notes in the margin; it is partly written in red ink. f. 294a is a blank folio. *Handlist*, p. 388; *Inventory*. 3: 2289(4); 6: 5719 (1), 5736 (4), 5738 (4); 7: 6469 (3); 8: 7047(4), 7061 (2); *MIPEs*: Kr.Ar12 (4), Cpr.Aro9 (1), Cpr10 (4), Ts.Aro8 (6), 09 (5), 12 (4), Lang.Ar13 (4), 14 (1), 35 (5), 56 (4), 57 (1); *Supp. Cat. Batavia*, No. 147; *Tjentini*, p. 337.

(8) f. 294b. A fragment of a prayer, in Arabic .

Cpr.Ar13

Arabic, *naskh* script, European paper, 33 x 20 cm-24 x 13 cm, 18 lines/folio, 150 ff.

Acephalous and incomplete copy of the first volume (of a set of 2) of *Tafsīr al-Jalālayn*, the exegesis of the Qur'ān by the two Jalāls, Jalāl al-Dīn al-Maḥallī (d. 864/1460) and his student Jalāl al-Dīn al-

Suyūṭī (d. 911/1505), f. 3a. The work is also known as *Tafsīr al-Qurʾān al-ʿAẓīm* and in Indonesia as *Tepsir Jalalen*. The text begins with *Sūrat al-Baqara* (The cow, Qurʾān 2), f. 3b, and ends with *Sūrat Yūnus*, (Qurʾān 10:42), f. 148a. The Arabic text is fully vocalized, with interlinear translations in the Javanese language and Arabic notes in the margin; the final folios (ff. 146a-148a) are left unvocalized. The text of the Holy Qurʾān is written in red ink, ff. 1b, 2a; 148b-150b are blank folios. F.1a contains a genealogical tree of Tegalsari that traces his history back to the prophet Adam. *Ahlwardt*, no. 8885-8894; *GAL*, II, 114, 145; *Handlist*, p. 353; *Inventory*, 2: 1315 (1), 1886; 4: 3224, *MIPES*: Kr.Aro8, Cpr.Aro4 (1), 07 (2), Ts.Aro3, 13 16, 23, Lang.Aro4, 10, 22, 34, 50, 51, 58, 63; fragment: Ts.Ar17(2); *Supp. Cat. Batavia*, No. 47; *Tanoh Abe*: Tf-1/TA/2006; *Tjentini*, p. 339.

Cpr.Ar14

Arabic, *naskh* script, *gedog* paper, collective volume with thirteen bibliographical entities on Arabic grammar and logic; the volume is in bad condition due to bookworm, 29 x 22.5 cm, 230 ff. See figures 25 and 26.

ff. 1a-7b. Blank folios.

- (1) ff. 8a-9b. Fragments of Arabic text, unidentified.
- (2) ff. 10a-12a. Fragment on Arabic grammar, unidentified.
- (3) f. 12b-13a. Fragment of Islamic theology on *Ḥaqīqat al-Īmān*, in *pegon*.
- (4) ff.13b-14a. Fragment on Arabic grammar, unidentified.
- (5) ff. 14b-15a. Fragment on Islamic jurisprudence, unidentified.
- (6) f. 15b. Fragment of Arabic text, unidentified. ff. 16a-17a. Blank folios.
- (7) ff. 17b-19a. Fragment of Arabic grammar, unidentified, written in *pegon*.
- (8) ff. 19b-48a; 29 x 22.5 cm-20 x 14 cm, 13 lines/folio. *Inna Awlā*, an anonymous commentary on ʿAbd al-Qāhir b. ʿAbd al-Raḥmān al-Jurjānī's (d. 471/1078) *al-ʿAwāmil* or *Mīʾat ʿAwāmil*, *al-ʿAwāmil al-Mīʾa* or *al-Awāmil fī al-Naḥw*, a treatise on Arabic syntax (*Naḥw*).

The text begins "...inna awlā mā naṭaqa bihī alsun al-anām wa afdal mā jarat bihī al-asnān..., f. 19b."

The Arabic text is fully vocalized, with interlinear translations in Javanese and some Arabic notes in the margin; it is partly written in red ink. ff. 47b-48a are blank folios. *Handlist*, p. 30; *Inventory*, 3: 2104 (4), 2336 c (3); 6: 5670 (3), 5692 (4), 5705; 7: 6987 (6); 8: 7034 (4), 7061 (4); 9: 8485 (4); *MIPES*: Kr.Ar17 (8), Cpr.Ar15 (7); incomplete copy: Lang.Ar35 (9); *Supp. Cat. Batavia*, No. 728.

- (9) ff. 48b-92a; 29 x 22.5 cm-20 x 14 cm, 4 lines/folio. *al-Miṣbāḥ fī al-Naḥw* by Nāṣir b. ʿAbd al-Sayyid al-Muṭarrizī (d. 610/1213).

It begins "... *ḥamdan li Allāh dhī al-an'ām jā'il al-naḥw fī al-kalām ka al-milḥ fī al-ṭa'ām...*, f. 48b."

The Arabic text is fully vocalized, with interlinear translations in Javanese and some notes in Arabic in the margin; it is partly written in red ink. ff. 91b-92a are blank folios. *Ahlwardt*, no. 6530; *Handlist*, p. 217; *Inventory*. 3: 2104(5); 8: 7034 (9), 7165; *MIPEs*: Kr.Ar17 (9), Cpr.Ar15 (8); *Tanoh Abec*: Tb-61/TA/2006.

(10) ff. 92b-119a; 29 x 22.5 cm-20 x 14 cm, 13 lines/folio. *Mukhtaṣar fī 'Ilm al-Naḥw*, f. 92b, or *Taqwīm al-Lisān*, an anonymous treatise on Arabic grammar.

The text begins "... *fa hādhihī Mukhtaṣar fī 'Ilm al-Naḥw allaftuhū sā'ilan min Allāh ta'ālā an ya'ṣimanī* ..., f. 92b. The Arabic text is fully vocalized, with interlinear translations in Javanese and some notes in Arabic in the margin; it is partly written in red ink. The text is dated Thursday evening (*waqt al-'ishā*), but there is no additional information. ff. 118-19a, fragment on Arabic grammar in *pegon*; *Handlist*, p. 228.

(11) ff. 119b-171a; 29 x 22.5 cm-20 x 14 cm, 13 lines/folio. A commentary on *al-Muqaddima al-Ājurrūmiyya* of Muḥammad b. Muḥammad al-Ṣanhājī Ibn Ājurrūm, by Khālīd b. 'Abd Allāh al-Azhārī al-Miṣrī (d. 905/1499). The text begins "... *fa hādha sharḥ laṭīf li alfāz al-Muqaddima al-Ājurrūmiyya fī uṣūl 'ilm al-'arabiyya* ..., f. 119b." The Arabic text is fully vocalized, with interlinear translations in Javanese and some notes in Arabic in the margin; it is partly written in red ink. The copying of this text was completed at noon (*waqt al-ẓuhr*) during the month of the pilgrimage (Dhū al-Ḥijja), no year is mentioned. This text is owned by Hasan Ismān al-Dīn of Sanggrahan, Tegalsari, f. 170a; ff. 170b-171a are blank folios; *GAL*, II. 238; *Handlist*, p. 236-237; *Inventory*. 3: 2104 (7); 6: 5685 (2), 5687 (1), 5692 (2); 7: 6987 (5), 6990 (1); 8: 7034 (8), 7057 b (3); 9: 8485 (3); *MIPEs*: Cpr.Ar15(6).

(12) ff. 171b-225a; 29 x 22.5 cm-18 x 12.5 cm, 11 lines/folio. *Mukhtaṣar fī Ṣarf al-Mizān ay al-Manṭiq*, a school text on logic, anonymous. At the end of text the title is stated simply as *Al-Manṭiq*, f. 225. The text begins "... *fahādha Mukhtaṣar fī Ṣarf al-Mizān ay al-Manṭiq*, f. 172a." The Arabic text is fully vocalized, with interlinear translations in Javanese and Arabic notes in the margin. The Arabic text is partly written in red ink.

(13) ff. 225b-230b. Fragment in Arabic, unidentified; ff. 230a-b are blank folios.

Cpr.Ar15

Arabic, *naskh* script, *gedog* paper, collective volume with eight bibliographical entities, 30.5 x 21 cm, 127 ff.

(1) ff. 1a-4a. Fragments of Arabic text, unidentified.

(2) ff. 4b-26b. 30.5 x 21 cm-20 x 13 cm, 5 lines/folio. Anonymous treatise on *ʿIlm al-Ṣarf*, Arabic morphology. The Arabic text is fully vocalized, with interlinear translations in Javanese.

(3) ff. 27a-32a. *Sekabehe binaʿ*, anonymous treatise on Arabic grammar, mainly dealing with grammatical construction (*bināʿ*). Written in *pegon*.

The text begins “...*ikilah kabehing dalem anyataʿaken bināʿ utawi sekabehe bināʿ*...”, f. 27a.” The text is fully vocalized, with notes in Javanese.

(4) ff. 32b-58a. 30.5 x 21 cm-20 x 13 cm, 9 lines/folio. *al-Taṣrīf al-ʿIzzī* or *al-Taṣrīf al-Zanjānī*, a treatise on Arabic morphology (*ṣarf*) by ʿIzz al-Dīn ʿAbd al-Wahhāb b. Ibrāhīm al-Zanjānī (655/1257).

The text begins with “...*iʿlam anna al-taṣrīf fi al-lughā al-taghyīr*...”, f. 32b.” The Arabic text is fully vocalized, with interlinear translations in Javanese and Arabic notes in the margin. It is partly written in red ink; ff. 57b-58a are blank folios. *Ahlwardt*, no. 6621; *GAL*. I, 283; *Handlist*, p. 375; *Inventory*. 1: 240 (2), 950 (2); 4: 3229(1); 8: 7039 (2); *Acad.* 58 (2); *MIPEs*: Kr.Ar09 (1), 17 (2), Lang.Ar02, 06, 25 (1), 42 (3); *Supp. Cat. Batavia*, No. 784-786.

(5) ff. 58b-64a; 30.5 x 21 cm-15.5 x 10 cm, 7 lines/folio. *al-ʿAwāmil* or *Miʿat ʿĀmil*, *al-ʿAwāmil al-Miʿa* or *al-ʿAwāmil fi al-Naḥw* by ʿAbd al-Qāhir b. ʿAbd al-Raḥmān al-Jurjānī (d. 471/1078), a treatise on Arabic syntax (*naḥw*).

The beginning “...*iʿlam anna al-ʿawāmil fi al-naḥw miʿat ʿāmil*...”, f. 58b. The Arabic text is fully vocalized, with interlinear translations in Javanese and Arabic notes at the margin throughout folios, and partly written in red ink. *Ahlwardt*, no. 6475; *Handlist*, p. 30; *GAL*. I, 287; *Inventory*. 1: 642 (3), 924 (3), 948 (3); 3: 2018(1), 2104 (2), 2336 (2); 4: 3121 h (3), 3228 (2); 6: 5657 (1), 5659, 5712, 5713 (2); 7: 6711 (1), 6987 (4); 8: 7034 (2), 7076 (1), 7608; *Acad.* 64 (1); *N.B.G.* 342 (1); *MIPEs*: Kr.Ar04 (2), 06 (3), 09 (1), 17 (4), Cpr.Ar15 (5), Lang.Ar03 (1), 23 (1), 25 (3); incomplete copy: Lang.Ar25 (2); *Supp. Cat. Batavia*, No. 708-727; *Tanoh Abee*: Tb-56, 57, 58, 59/TA/2006.

(6) ff. 64b -93a. 30.5 x 21 cm-17 x 10 cm, 7 lines/folio. The commentary on *al-Muqaddima al-Ājurrūmiyya* of Muḥammad b. Muḥammad al-Ṣanhājī Ibn Ājurrūm, by Khālīd b. ʿAbd Allāh al-Azhārī al-Miṣrī (d. 905/1499). The text begins “...*fa hādhā sharḥ laṭīfli alfāẓ al-Muqaddima al-Ājurrūmiyya fi Uṣūl ʿIlm al-ʿArabiyya*...”, f. 64b.” The Arabic text is fully vocalized, with interlinear translations in Javanese and some Arabic notes in the margin. *GAL*. II, 238; *Handlist*, p. 236-237; *Inventory*. 3: 2104 (7); 6: 5685 (2), 5687 (1), 5692 (2); 7: 6987 (5), 6990 (1); 8: 7034 (8), 7057 b (3); 9: 8485 (3); *MIPEs*: Cpr.Ar14 (13).

(7) ff. 93b-118a. 30.5 x 21 cm-20 x 12 cm, 17 lines/folio. *Inna Awlā*, an anonymous commentary of ‘Abd al-Qāhir b. ‘Abd al-Raḥmān al-Jurjānī’s (d. 471/1078) *al-‘Awāmil* or *Mī‘at ‘Āmil*, *al-‘Awāmil al-Mī‘a* or *al-‘Awāmil fī al-Naḥw*, a treatise on Arabic syntax (*naḥw*).

The text begins “... *Inna awlā mā naṭaqa bihī alsun al-Anām wa afdal mā jarat bihī asnān* ...”, f. 93b.” The Arabic text is partly vocalized, with interlinear translations in Javanese and some Arabic notes in the margin; it is partly written in red ink. *Handlist*, p. 30; *Inventory*. 3: 2104 (4), 2336 c (3); 6: 5670 (3), 5692 (4), 5705; 7: 6987 (6); 8: 7034 (4), 7061 (4); 9: 8485 (4); *MIPES*: Kr.Ar17 (8), Cpr.Ar14 (10); incomplete copy: Lang.Ar35 (9); *Supp. Cat. Batavia*, No. 728.

(8) ff. 118b-127b. 30.5 x 21 cm-21 x 13 cm, 11 lines/folio. *al-Miṣbāḥ fī al-Naḥw* by Nāṣir b. ‘Abd al-Sayyid al-Muṭarrizī (d. 610/1213).

The text begins “... *ḥamdan li Allāh dhī al-an‘ām jā‘il al-naḥw fī al-kalām ka al-milḥ fī al-ṭa‘ām* ...”, f. 119a. The Arabic text is partly vocalized, with interlinear translations in Javanese; however, from f. 120b to the end, the text is unvocalized. It is partly written in red ink. *Ahlwardt*, no. 6530; *Handlist*, p. 217; *Inventory*. 3: 2104(5); 8: 7034 (9), 7165; *MIPES*: Kr.Ar17 (9), Cpr.Ar14 (11); *Tanoh Abee*: Tb-61/TA/2006.

II. B. 2. The Tegalsari Collection

* The codices Ts.Ar01-Ts.Ar07 belong to Ibu Siti Marfu’ah.

Ts.Ar01

Arabic, *naskh* script, a collective volume with eight bibliographical entities, *gedog* paper, 28.5 x 21cm-20 x 13 cm, 25 lines/folio, 265 ff.

(1) ff. 1a-200a. *Jawharat al-Thamīn* by Shaykh Muḥammad b. Shaykh ‘Abd al-Raḥīm al-Ḥanafī. The text is a commentary on Al-Sanūsī’s (d. 892/1486) *Umm al-Barāhīn*.

The text begins “... *wa tawfīqī al-ḥamdu li Allāh alladhī amadda bi sawāti’i al-rāhina min naẓmihi* ...”, f. 1a. The Arabic text is partly vocalized, with interlinear translation in Javanese and marginal notes in Arabic. The text is dated 18 *Jumādī al-Awwal* in the year *Dāl*, the year when the roof of the Terboyo Mosque fell in (f. 200a).

(2) ff. 200b-242a. Incomplete (abrupt end) copy of *Irshād al-Murīd ḍammantuhā Mukhtār Ahl al-Sunna Min Ghayr Mazīd* by ‘Abd al-Salām b. Ibrāhīm al-Mālikī al-Laqqānī, an abridgement of ‘*Umdat al-Murīd ‘alā ‘Aqīdat al-Musammāt bi Jawharat al-Tawḥīd*. The latter is a commentary on

the theological treatise *Jawharat al-Tawḥīd* ('The pearl of monotheism') by Ibrāhīm b. Hārūn al-Laqqānī (d. 1041/1641).

After the doxology, the text begins "...*fa yaqūlu al-faqīr al-ḥaqīr al-fānī 'Abd al-Salām b. Ibrāhīm al-Mālikī al-Laqqānī ...*," f. 200b. On f. 241b is a short Arabic text on the 15 divisions of knowledge. The Arabic text is partly vocalized, with Javanese interlinear translations and Arabic glosses in the margin. *Supp. Cat. Batavia*, no. 163.

(3) ff. 242b-247a. Fragment of *Itmām al-Dirāya li Qurṛā' al-Nuqāya* by Jamāl al-Dīn al-Suyūṭī (d. 911/1505), a commentary on his own *al-Nuqāya*.

The text begins with "...*fa lammā zahara lī taṣwīb al-mulḥīn fī waḍ' sharḥ 'alā al-kurrāsa ...*," f. 242." The Arabic text is unvocalized. *Ahlwardt*, no. 76-78; *Handlist*, p. 256; *Inventory*. 1: 944 (4); 2: 1315 (2); 7: 7042 (1); *MIPES*: Kr.Ar12 (6); *Supp. Cat. Batavia*, No. 564.

(4) ff. 247-250b. A compendium of *al-Asmā' al-Arba'ūn*, a collection of forty prayers, ascribed to Shihāb al-Dīn al-Suhrāwardī (1154-1191).

The text begins "...*manqūla min quṭb al-awliyā' wa zā'idat al-atqiyā' wa al-aṣfiyā' Shihāb al-Dīn al-Suhrawardī ...*," f. 247b". The Arabic text is unvocalized, and the page numbers are written in red ink, as is the text of *al-Asmā' al-Arba'ūn*. The text is possibly an abridgement of *al-Asmā' al-Suhrawardīyya wa tusammā al-Idrisīyya al-Arba'ūn*. Van Ronkel provides an alternative title for this text, *Khāwāṣṣ al-asmā' al-Arba'ūn*. *Ahlwardt*, no. 4144 (3); *Supp. Cat. Batavia*, no. 658.

(5) ff. 250b-251b. A short treatise on the wisdom of prayer (*ḥikmat al-ṣalāt*) entitled *al-Muntahā*, anonymous and unvocalized.

The text begins "...*fa i'lam anna a'dād al-ṣalāt khamsa wa ḥay'ātuhā arba'a wa arkānuhā wa jinsuhā thalātha wa fī kull wāḥida minhā ḥikma ...*," f. 250b." See figure 15 for the end of this text and the beginning of the following text on f. 251b.

(6) ff. 251b-257a. *Kashf al-Zulma fī Bayān Fīraq Hādhihi al-Umma*, an abridgement of an untitled heresiological treatise, by Tāj al-Dīn b. Zakariyyā' al-Naqshbandī al-'Uthmānī al-'Abbāsī.

The text begins "...*fa hādihā mukhtaṣar fī bayān jamī' al-fīraq wal-mīlal ...*," f. 251b." It is unvocalized, with Arabic glosses in the margin.

(7) ff. 257-263a. 28.5 x 21 cm-20 x 13 cm, 13 lines/folio. *Matn Jawharat al-Tawḥīd* (f. 257b). This is a rhymed text on the Islamic creed by Ibrāhīm al-Laqqānī (d. 1041).

The text begins "...*Al-ḥamd li Allāh 'alā ṣalātiḥ thumma al-salām ma'a ṣalātiḥ ...*," f. 257b." The text was collated by Al-Shaykh Muḥammad al-Bābalī, f. 263a and is fully vocalized. *GAL*. II, 316, 5, 1; *Supp. Cat. Batavia*, No. 155.

(8) ff. 263b-265b. 28.5 x 21 cm-20 x 13 cm, 16 lines/folio. *Hidāyat al-Ṣibyān*, f. 263b, incomplete copy, partly vocalized, with Javanese interlinear translations.

The text begins “... *al-ḥamd li Allāh wa ṣallā rabbunā ‘alā al-nabī al-muṣṭafā ḥubbanā* ..., f. 253b.”

Ts.Aro2

Arabic, *naskh* script, *gedog* paper, 33.1 x 24 cm-22.5 x 15.5 cm, 17 lines/folio, 281 ff.

al-Muḥarrar by Abū al-Qāsim ‘Abd al-Karīm b. Muḥammad al-Rāfi‘ī (d. 623/1226). The owner of this text is *Kyai* Majid b. Ismā‘īl b. Shaykh Kabir Tegalsari (= *Kyai* Hasan Besari of Tegalsari), the *Pengulu* (*nāyib*) of Uteran, Madiun. According to the owner of the manuscript, Ibu Siti Marfu‘ah, its title is *Kitab Bagus Burhan*, and that this is the book that Rd. Ng. Ronggowarsito studied.²⁰⁹

The text begins “... *subḥānaka Allāhumma wa bi ḥamdika subḥānaka bi kibriyā’ika wa i’tilāika*...f. 17b.” F.1a-13a contain many quotations from diverse books. The Arabic text is fully vocalized, with interlinear translations in Javanese and Arabic glosses in the margin. *Ahlwardt*, no. 4522, *Handlist*, p. 225; *Inventory*. III: 2290, incomplete copies: IV: 3051, VIII: 7044; *Supp. Cat. Batavia*, no. 373.

Ts.Aro3

Arabic, *naskh* script, European paper, 32.5 x 20.5 cm-22 x 12 cm, 15 lines/folio, 244 ff.

Acephalous copy of the greater part of the second volume (of a set of 2) of *Tafsīr al-Jalālayn* by the two Jalāls, Jalāl al-Dīn al-Maḥallī (d. 864/1460) and his student Jalāl al-Dīn al-Suyūṭī (d. 911/1505).

The work is also known as *Tafsīr al-Qur’ān al-‘Aẓīm* and in Indonesia as *Tepsir Jalalen*.

The text in this volume begins with *Sūrat al-Shu‘arā’* 48 (Qur’ān 26:48) and ends with *Sūrat al-Nās* (Qur’ān 114). The Arabic text is partly vocalized, with interlinear translations in Javanese and marginal notes in Arabic. *Ahlwardt*, no. 8885-8894; *GAL*. II, 114, 145; *Handlist*, p. 353; *Inventory*. 2: 1315 (1), 1886; 4: 3224; *MIPES*: Kr.Aro8, Cpr.Aro4 (1), 07 (2), 13, Ts.Ar13, 16, 23, Lang.Aro4, 10, 22, 34, 50, 51, 58, 63; fragment: Ts.Ar17 (2); *Supp. Cat. Batavia*, No. 47; *Tanoh Abee*: Tf-1/TA/2006; *Tjentini*, p. 339.

Ts.Aro4

Arabic, *naskh* script, European paper, 33 x 21 cm-24 x 13 cm, 17 lines/folio, 212 ff.

²⁰⁹ The beginning of the volume states “*kitāb Muḥarrar milik buku Muntāhī*, this *Kitab al-Muḥarrar* is part of *Muntāhī*”, f. 13 b.

Part of an unidentified book on Islamic jurisprudence. The available beginning deals with the prayer to be said before ablution (f. 1a) and the end is a chapter on belief (*kitāb al-Īmān*), f. 209b. The text begins “... *allāhumma innī a‘udhu bika min al-khubuth wa al-khabā’ith* ...”, f. 1a.” The Arabic text is carefully vocalized, with Javanese interlinear translations and some notes in Javanese and Arabic in the margin.

Ts.Aro5

Arabic, *naskh* script, European paper, 32.5 x 20.5 cm-24 x 12 cm, 12 lines/folio, 249 ff.

al-Qaṣīda by Shaykh Zayn al-Dīn b. al-Shaykh ‘Abd al-‘Azīz, the grandfather of Zayn al-Dīn al-Malibārī (c.1000/1592) who is the author of *Qurrat al-‘Ayn bi Muhimmāt al-Dīn*, f. 247a. The title, author and copyist of this text are clearly recorded in the colophon at the end of the text. Its copyist is *Kyai Jaylānī* of Tegalsari b. Ḥasan Ibrāhīm b. *Shaykh* Muḥammad Ḥasan b. *Shaykh* Ḥasan Yaḥyā b. *Shaykh* Ḥasan Ilyās b. *al-Shaykh al-Kabīr Zar‘ Sarī* (*Kyai* Ḥasan Besari of Tegalsari). After the *Basmala*, the text begins “... *bāb fī al-wikāla wa al-qirāḍ* ...”, f. 11b.” The text is dated Thursday 6 Jumādā al-Ūlā in the year Jīm 1354 / 8 June 1935. The text starts with a chapter on agency (*wikāla*), f. 1b, and ends with a chapter on setting a slave free (*i’tāq*), f. 241b. The Arabic text is carefully vocalized, with interlinear translations in Javanese and notes in Arabic in the margin. *MIPES*: Ts.Aro6.

Ts.Aro6

Arabic, *naskh* script, European paper, 31.4 x 20.5 cm-22 x 12 cm, 11 lines/folio, 129 ff.

Part of a text similar to *al-Qaṣīda* by Shaykh Zayn al-Dīn b. al-Shaykh ‘Abd al-‘Azīz as found in Ts.Aro5, above. It begins with the chapter on agency (*wikāla*), f. 1a and ends with a chapter on divorce (*talāq*), f. 125b. *MIPES*: Ts.Aro5.

Ts.Aro7

Arabic, *naskh* script, local and *gedog* paper, 33.5 x 21 cm-24 x 12.5 cm, 12 lines/folio, 234 ff.

Incomplete (abrupt end) copy of *Fatḥ al-Mu‘īn*, the commentary on his own book *Qurrat al-‘Ayn bi Muhimmāt al-Dīn* by Zayn al-Dīn b. Ghazzāl b. Zayn al-Dīn ‘Alī b. ‘Alī al-Malibārī (c. 1000/1592).²¹⁰

²¹⁰ According to the printed edition of this book (Semarang: Thoha Putera, without date), its author is Zayn al-Dīn b. ‘Abd al-Azīz al-Malibārī, student of Ibn Ḥajar al-Haythamī al-Shāfi‘ī, al-Malibārī, *Fatḥ al-Mu‘īn bi Sharḥ Qurrat al-‘Ayn*.

The text begins “...*fa hādhihi sharḥ mufīd ‘alā kitābī al-musammā bi Qurrat al-‘Ayn bi Muḥimmāt al-Dīn* ..., f. 5b.” The Arabic text is fully vocalized, with Javanese interlinear translations and Arabic glosses in the margin. The end part deals with the bill of exchange (*al-ḥawāla*), f. 229a. Ff 3a and 5a provide a history of this manuscript, the copying of which began on Tuesday 22 Rajab in the year Wāw, 1353 H/31 October 1934 CE, and was completed on Wednesday 15 Dhū al-Qa‘da in the year Wāw, 1353 H/19 February 1935 CE. The copying took 113 days and was done by *Kyai Jaylānī*, f. 5a. See figure 12. *GAL*. S. II. 604; *Handlist*, p. 279; *Inventory*. 3, 2286; *MIPES*: Lang.Ar12; incomplete copies: Cpr.Aro5, 11, Ts.Ar10 (3), 17 (1). See figure 12.

* Codex Ts.Aro8 belongs to *Bapak Listiono* of Tegalsari.

Ts.Aro8

Arabic, *naskh* script, European and *gedog* paper, collective volume containing six bibliographical entities, 33 x 20.5 cm, 174 ff. See figure 27.

(1) ff. 1a-20a. 33 x 20.5 cm-21.6 x 12.5 cm, 10 lines/folio. *Bahjat al-‘Ulūm fī Sharḥ Bayān ‘Aqīdat al-Uṣūl*, an anonymous commentary of *Bayān ‘Aqīdat al-Uṣūl* or *Masā’il* by Abū Layth Muḥammad b. Abī Naṣr b. Ibrāhīm al-Samarqandī (4th c.H).

After the *basmala*, the text begins “...*yassir wa lā tu‘assir ... wa as’aluka bi shafā‘atihi ṣallā Allāh ‘alayhi wa sallam liman yaḥtāj ilā ṭālib man ṭalab al-maṭlūb* ... f. 1b.” The Arabic text is fully vocalized, with interlinear translations in Javanese and some Arabic glosses in the margin. The text of *Masā’il* is written in red ink, the text of the *Bahja* is in black ink. Among Javanese students of Islam the *Masā’il* is known as *Kitāb Semarkandi*. The beginning of the text is in bad condition due to bookworm and high humidity. *Ahlwardt*, no. 1945, 3666*; *GAL*. I, 196; *Handlist*, p. 45; *Inventory*. 4: 3226 (6); 6: 5467 (1), 5470 (1), 5695 (1); 8: 7037 (1), 7046 (1), 7080 (2), 7211 (2), 7417 (9); *MIPES*: Kr.Ar12 (1), Cpr.Aro6 (2), 07 (1), 10 (1), 12 (5), Ts.Aro9 (2), 12 (1), 20 (1), Lang.Ar13 (1), 35 (1), 46 (1); incomplete copy: Ts.Ar18 (1), Lang.Ar56 (1); *Supp. Cat. Batavia*, No. 168, 169; *Tjentini*, p. 337-8. ff. 20b- 23b. Blank folios.

(2) ff. 24a-25a. Acephalous copy of *Amr al-Mukallaḥ*, part of an untitled and unidentified theological treatise.

The available text begins “...*fī amr al-mukallaḥ wa mā siwā dhālika min al-tawḥīd* ..., f. 24a.” It is unvocalized and partly written in red ink.

(3) ff. 25b-48a. 33 x 20.5 cm-24.5 x 14 cm, 16 lines/folio. A gloss (*ta‘līq*) on *Bā Sittīn* by Abū (in Indonesian manuscripts often written as Ibn) al-‘Abbās b. Muḥammad al-Zāhid (d. 819/1416), by

Shihāb al-Dīn Abū al-‘Abbās Aḥmad b. Aḥmad al-Ramlī (957/1550). The Arabic text is unvocalized, with some interlinear translations in Javanese. The text of *al-Sittūn Mas’ala* is written in red ink and its commentary is in black ink.

The text begins “...*fa hādhihi ta’līq ‘alā al-muqaddima al-ma’rūfa bi al-Sittīn Mas’ala al-mansūba* ..., f. 25b,” and ends with “... *tammāt hādha al-kitāb al-musammā bi al-Sittīn ghafara lanā* ... f. 47b.”

Ahlwardt, no. 3579; *Handlist*, p. 342; *Inventory*. 3: 2289; 6: 5738 (2); 8: 7047 (2), 7086 (2), 7087; *MIPES*: Kr.Ar12 (2), Cpr.Ar10 (2), 12(6), Ts.Aro9 (3), 12 (2), 18 (2), 20 (2), Lang.Ar13 (2), 35 (2), 56 (2); incomplete: Cpr.Aro6 (3); *Supp. Cat. Batavia*, No. 470-471.

(4) ff. 48b-84a. 33 x 20.5 cm-21 x 12 cm, 11 lines/folio. *al-Miftāḥ*, the anonymous commentary on an anonymous theological tract, *Bāb Ma’rifat al-Islām wa al-Īmān*.

It begins “...*fa innī as’al Allāh yutimma bi hādha* ...²¹¹ *wa sammaytu bi al-Miftāḥ fī Sharḥ Ma’rifat al-Islām* ..., f. 48.” The Arabic text is unvocalized, with Javanese interlinear translations; part of it is written in red ink. *Ahlwardt*, no. 1892; *Handlist*, pp. 195-196, 210; *Inventory*. 3: 2289(3); 6: 5720 (1), 5727 (4), 5728 (3), 5731 (2), 5736 (5), 5738 (5); 7: 6469 (2); 8: 7047 (3), 7086 (3), 7194, 7935 n (fragment); 9: 8658 (1); *MIPES*: Kr.Ar12 (3), Cpr.Ar10 (3), 12 (7), Ts.Aro9 (4), 12 (3), 18 (3), 20 (3), Lang.Ar13 (3), 35 (4), 56 (3); *Supp. Cat. Batavia*, no. 187, 188; *Tanoh Abee*: Th-49/TA/2006.

(5) ff. 84b-142a. 33 x 20.5 cm-18 x 10.5 cm, 9 lines/folio. *Al-Mufīd* or *Faṭḥ al-Mufīd* or *Kitap Mopid*, an anonymous commentary on Yūsuf al-Sanūsī’s (d. 892/1486) *Umm al-Barāhīn*. Partly vocalized, with Javanese interlinear notes and Arabic glosses in the margin.

The text begins “... *i’lam anna al-‘ilm immā taṣawwur wa immā taṣdīq* ... f. 48b.” Partly written in red ink. *Handlist*, p. 388; *Inventory*. 3: 2289 (4); 6: 5719 (1), 5736 (4), 5738 (4); 7: 6469 (3); 8: 7047 (4), 7061 (2); *MIPES*: Lang.Ar13 (3), 14 (1), 35 (5), Kr.Ar12 (4), Ts.Aro8 (6); *MIPES*: Lang.Ar13 (4), 14 (1), 35 (5), 56 (4), 57 (1), Kr.Ar12(4), Ts.Aro9 (5), 12 (4), Cpr.Aro9 (1), 10 (4), 12 (8); *Supp. Cat. Batavia*, No. 147; *Tjentini*, p. 337.

(6) ff. 142b-174. 33 x 20.5 cm-23 x 12 cm, 17 lines/folio. *Kitāb al-Tilimsān*, the commentary on Yūsuf al-Sanūsī’s (d. 892/1486) *Umm al-Barāhīn* by Muḥammad b. ‘Umar b. Ibrāhīm al-Tilimsānī (897/1492). Among students of Islam in Java this commentary is known as *Kitāb Talmisān* or *Kitab Tilmisān*.

The text begins “...*yaqūl ‘Abd Allāh Muḥammad b. Ibrāhīm al-Tilmisānī laṭāfa Allāh bihi* ..., f. 142b.” The Arabic text is unvocalized and partly written in red ink. The last part of the text is in bad condition due to bookworm. *Handlist*, p. 387. *Inventory*. 3: 2289 (5); 7: 6469 (4); 9: 8658 (2) from

²¹¹ Illegible word.

Minangkabau, fragment only; 8: 7057a; *MIPES*: Kr.Ar12 (5), Cpr.Aro9 (2), 10 (5), Ts.Aro9 (6), 12 (5), 20 (5), Lang.Ar13 (5), 14 (2), 35 (6), 56 (5); *Supp. Cat. Batavia*, No. 148; *Tanoh Abe*: Th-5/TA/2006; *Tjentini*, p. 337.

* The codices Ts.Aro9-Ts.Ar13 belong to *Kyai Syamsuddin* of Tegalsari.

Ts.Aro9

Arabic, *naskh* script, European paper, collective volume containing seven bibliographical entities, 34.1 x 23.3 cm-24.3 x 13.7 cm, 17 lines/folio, 169 ff.

(1) ff. 1a-6b. A fragment on Islamic jurisprudence, the beginning and end are missing, unidentified. The available text begins “... *bihā tajīb taqdim mā fāta bi ghayr ‘udhr ‘alā mā fāta bi ‘udhr* ..., f. 1a.” The first part deals with the chapter on *qaḍā’ al-ṣalāt*. Performing the duty of ritual prayer, and the end deals with *wuḍū’*, ritual ablutions.

(2) ff. 7a-18a. Acephalous copy of *Bahjat al-‘Ulūm fī Sharḥ fī Bayān ‘Aqīdat al-Uṣūl*, an anonymous commentary on *Bayān ‘Aqīdat al-Uṣūl* or *Masā’il*, by Abū Layth Muḥammad b. Abī Naṣr b. Ibrāhīm al-Samarqandī (4th c. H).

The available text begins with “... *bi Allāh wa malā’ikatihi wa kutubihi wa rusulih wa al-yawm al-ākhir wa al-qadar khayrihi wa sharrih* ..., f. 7a.” Partly written in red ink, and partly vocalized, with interlinear translations in Javanese and some glosses in Arabic in the margin. *Ahlwardt*, no. 1945, 3666*; *GAL*. I, 196; *Handlist*, p. 45; *Inventory*. 4: 3226 (6); 6: 5467 (1), 5470 (1), 5695 (1); 8: 7037 (1), 7046 (1), 7080 (2), 7211 (2), 7417 (9); *MIPES*: Kr.Ar12 (1), Cpr.Aro6 (2), 07 (1), 10 (1), 12 (5), Ts.Aro8 (1), 12 (1), 20 (1), Lang.Ar35 (1); incomplete copies: Ts.Ar18 (1), Lang.Ar13 (1), 56 (1); *Supp. Cat. Batavia*, No. 168, 169; *Tjentini*, p. 337-8.

(3) ff. 18b-40a. Explanatory note (*ta’līq*) on *Bā Sittīn* by Abū (in Indonesian manuscripts often written as Ibn) al-‘Abbās b. Muḥammad al-Zāhid (d. 819/1416), by Shihāb al-Dīn Abū al-‘Abbās Aḥmad b. Aḥmad al-Ramlī (957/1550).

After the doxology, the text begins “... *fa hādhihi ta’līqun ‘alā al-muqaddima al-ma’rūfa bi al-Sittīn Mas’ala* ..., f. 18b.” Only the first part of the text is fully vocalized, with Javanese interlinear translations, ff. 18b-25a; the remaining folios are unvocalized. The text of *Bā Sittīn* is written in red ink and its commentary is in black ink. *Ahlwardt*, no. 3579; *Handlist*, p. 342; *Inventory*. 3: 2289; 6: 5738 (2); 8: 7047 (2), 7086 (2), 7087; *MIPES*: Kr.Ar12 (2), Cpr.Ar10 (2), 12 (6), Ts.Aro8 (4), 12 (2), 18 (2), 20 (2), Lang.Ar13 (2), 35 (2), 56 (2); incomplete copy: Cpr.Aro6 (3); *Supp. Cat. Batavia*, No. 470-471.

(4) ff. 40b-61a. *al-Miftāḥ*, the anonymous commentary on an anonymous theological tract, *Bāb Maʿrifat al-Islām wa al-Īmān*.

It begins “...*fa innī asʿal Allāh bi hādhā al-mukhtaṣar sammaytuhū bi al-Miftāḥ Sharḥ Mariʿfat al-Islam ...*, f. 40b.” The Arabic text is unvocalized and partly written in red ink. *Ahlwardt*, no. 1892; *Handlist*, pp. 195-196, 210; *Inventory*. 3: 2289 (3); 6: 5720 (1), 5727 (4), 5728 (3), 5731 (2), 5736 (5), 5738 (5); 7: 6469 (2); 8: 7047 (3), 7086 (3), 7194, 7935 n (fragment); 9: 8658 (1); *MIPES*: Kr.Ar12 (3), Cpr.Ar10 (3), 12 (7), Ts.Ar08 (5), 12 (3), 18 (3), 20 (3), Lang.Ar13 (3), 35 (4), 56 (3); *Supp. Cat. Batavia*, no. 187, 188; *Tanoh Abee*: Th-49/TA/2006.

(5) f. 61b-85a. *al-Mufid* (f. 84b) or *Faṭḥ al-Mufid* or *Kitap Mopid*, an anonymous commentary on Yūsuf al-Sanūsī's (d. 892/1486) *Umm al-Barāhīn*.

The text begins with “...*iʿlam anna al-ʿilm immā taṣawwur wa immā taṣdīq ...*, f. 61b.” It is unvocalized and has neither interlinear translations, nor glosses. The Arabic text is partly written in red ink. *Handlist*, p. 388; *Inventory*. 3: 2289 (4); 6: 5719 (1), 5736 (4), 5738 (4); 7: 6469 (3); 8: 7047 (4), 7061 (2); *MIPES*: Kr.Ar12 (4), Cpr.Ar09 (1), Cpr10 (4), 12 (8), Ts.Ar08 (6), 12 (4), Lang.Ar13 (4), 14 (1), 35 (5), 56 (4), 57 (1); *Supp. Cat. Batavia*, No. 147; *Tjentini*, p. 337.

(6) ff. 85b-114a. *Kitāb al-Tilimsān*, ff. 85b, 86a, 114a, a commentary on Yūsuf al-Sanūsī's (d. 892/1486) *Umm al-Barāhīn*, by Muḥammad b. ʿUmar b. Ibrāhīm al-Tilimsānī (897/1492). Among students of Islam in Java this commentary is known as *Kitāb Talmisān* or *Kitab Tilmisān*.

The text begins “...*faqad saʿalanī baʿḍ al-muḥibbīn ilā ashraq Allāh qalbī wa qalbahū bi nūr al-yaqīn ...*, f. 85b.” The Arabic text is unvocalized and partly written in red ink. *Handlist*, p. 387; *Inventory*. 3: 2289 (5); 7: 6469 (4); 9: 8658 (2) from Minangkabau, fragment only; 8: 7057 a; *MIPES*: Kr.Ar12 (5), Cpr.Ar09 (2), 10 (5), Ts.Ar08 (7), 12 (5), 20 (5), Lang.Ar13 (5), 14 (2), 35 (5), 56 (5); *Supp. Cat. Batavia*, No. 148; *Tanoh Abee*: Th-5/TA/2006; *Tjentini*, p. 337. ff. 114b-116a. Blank folios.

(7) ff. 116b-169b. *Faṭḥ al-Mubīn*, the anonymous commentary on Abū ʿAbd Allāh Muḥammad b. Yūsuf al-Sanūsī's (892/1486), *Umm al-Barāhīn*. Among Javanese students of Islam the text is called *Kitab Patakul Mubin* and it is among the referred texts on scholastic theology (*ʿilm al-kalām*). It begins with “...*fa hādhihī taʿlīq laṭīf wa tawḍīḥ munīf ... sammaytuhu al-Faṭḥ al-Mubīn ...*, f. 116a,” and is partly written in red ink. The owner and the copyst of this text is Ḥamdah from Surabaya, p. 116a. *Handlist*, p. 388; *Inventory*. 3: 2289 (6); 7: 6469 (6); 8: 7047 (6); *MIPES*: Kr.Ar03 (2), Cpr.Ar02 (1), Lang.Ar13 (6), 14 (3), 35(7), 56 (6); *Tjentini*, pp. 336, 338.

Ts.Ar10

Arabic, *naskh* script, European paper, collective volume with three bibliographical entities, 33 x 20 cm-23 x 13.7 cm, 23 lines/folio, 156 ff.

(1) ff. 1a-2b. Fragment of *Bā Sittīn* or *al-Sittūn Mas'ala fi al-Fiqh* or *Muqaddimat al-Zāhid* or *Bayān mā lā Budda minhu min al-Furūd al-Wājibāt 'alā Madhhab al-Imām al-Shāfi'i*, ascribed to Abū (in Indonesian collection often written as Ibn) al-'Abbās Aḥmad b. Muḥammad al-Zāhid (d. 819/1416).

The text is also known as *Kitab Sittin* among students of Islam in Java. (f. 2b). *GAL*. S. II, 112;

Handlist, p. 342; *Inventory*. 2: 1969; 4: 3121 g, h; 6: 5467 (2), 5470 (2); 7: 6469 (1); 8: 7041 (2), 7211 (3), 7417 (8), 7566 (2); N.B.G. 297 (1); *MIPES*: Lang.A46 (2); *Supp. Cat. Batavia*, No. 465; *Tjentini*, p. 335.

(2) ff. 3a-8a. *Athnā al-Maṭālib fi Iṣṭilāḥ al-'Awāqib*, an incomplete commentary on an unidentified Arabic grammatical treatise (f. 3a).

The text begins "...fa hādihā sharḥ laṭīf fi kitāb al-naḥw wa sammaytuhu Athnā al-Maṭālib fi Iṣṭilāḥ al-'Awāqib ... al-kalām mā taḍammāna kalimatayn bi al-isnād ..., f. 3a." The text is worm-eaten, and only partly vocalized, with some interlinear translations in Javanese. *Handlist*, p. 27; *Inventory*. 6: 5679 (4), 5692 (3); incomplete copy: 8: 7030 (16).

(3) ff. 8b-156b. An incomplete (abrupt end) copy of *Faṭḥ al-Mu'īn*, the commentary on his own book *Qurrat al-'Ayn bi Muḥimmāt al-Dīn*, by Zayn al-Dīn b. Ghazzāl b. Zayn al-Dīn 'Alī b. 'Alī al-Mālibārī (c. 1000/1592).

The text begins "...fa hādihā sharḥ muḥīd 'alā al-kitāb al-musammā bi Qurrat al-'Ayn bi Muḥimmāt al-Dīn ... wa sammaytuhu bi Faṭḥ al-Mu'īn bi Sharḥ Qurrat al-'Ayn bi Muḥimmāt al-Dīn ...", f. 8b. The final part of the text has a section on the witness (*al-shāhid*). Fully vocalized, with interlinear translations in Javanese. *GAL*. S. II, 604; *Handlist*, p. 279; *Inventory*. 3, 2286; *MIPES*: Lang.Ar12; incomplete copies: Cpr.Ar05, 11, Ts.Ar07, 17(1).

Ts.Ar11

Arabic, *naskh* script, European and *gedog* paper, collective volume with two bibliographical entities, 33 x 19 cm-23 x 13 cm, 17 lines/folio, 206 ff.

(1) ff. 1a-3a. Fragments of Arabic texts on the intention (*niyya*) to be spoken before performing the five-times obligatory prayers (*wājib*), the preferable (*sunna*) ones and the Friday prayers. ff. 3b-5a. Blank folios.

(2) ff. 5b-103a. *Faṭḥ al-Qarīb al-Mujīb fi Sharḥ Alfāz al-Taqrīb* or *Al-Qawl al-Mukhtār fi Sharḥ Ghāyat al-Ikhtiṣār* by Abū 'Abd Allāh Muḥammad Ibn Qāsim al-Ghazzī al-Shāfi'i (d. 918/1512), a commentary on *al-Taqrīb fi al-Fiqh* or *Ghāyat al-Ikhtiṣār* or *Mukhtaṣar fi al-Fiqh 'alā Madhhab al-Imām al-Shāfi'i* by Abū Shujā' al-Iṣfahānī (d. after 500/1106).

After the *baslama*, the text begins “... *Qāla al-shaykh al-imām al-‘ālim al-‘allāma Shams al-Dīn Abū ‘Abd Allāh Muḥammad Ibn Qāsim al-Shāfi‘ī* ..., f. 5b.” The Arabic text is fully vocalized, with Javanese interlinear translations and Arabic glosses in the margin. The owner and the copyist of this manuscript is Sālim who finished copying it in the early morning (*waqt al-ḍuḥā*) in the year of *Alif*, f. 102a. *Ali Hasjmy*: 149/Fk/13, 14, 15/2005; *Handlist*, p. 368; *Inventory*. 2: 1959; 3: 2103 (2), 2288; 4: 3225; *MIPES*: Cpr.Aro3, Lang.Ar19; incomplete copy: Kr.Aro7, Cpr.Aro8, Lang.Ar23 (2), 24 (1), 32, 40; *Tanoh Abee*: Fk-45, 46, 47, 48, 49, 50/TA/2006.

Ts.Ar12

Arabic, *naskh* script, a collective volume with five bibliographical entities, 33 x 12.5 cm, 146 ff. The earlier owner of the manuscript is mentioned as Muḥammad Idrīs and the copyist is *Tuan Haji* Muhammad Jin (Jaylānī?), f. 4b. According to a note on f. 145b the owner of this manuscript is Muḥammad Dhukut of Babadan.

(1) ff. 5b-23a. 33 x 12.5 cm-22 x 11.8 cm, 4 lines/folio. *Bahjat al-‘Ulūm fī Sharḥ Bayān ‘Aqīdat al-Uṣūl*, an anonymous commentary on *Bayān ‘Aqīdat al-Uṣūl* or *Masā’il* by Abū Layth Muḥammad b. Abī Naṣr b. Ibrāhīm al-Samarqandī (4th c. H).

After the *basmala* the text begins “... *yassir wa lā tu‘assir ... wa as’aluk bi shafā‘atika li man yaḥtāj ilā al-ṭalab min ṭalab al-maṭlūb* ..., f. 5b.” The Arabic text is carefully vocalized, with Javanese interlinear translations and Arabic glosses in the margin. The text of *Masā’il* is written in red ink and the *Bahja* is in black ink. *Ahlwardt*, no. 1945, 3666*; *GAL*. I, 196; *Handlist*, p. 45; *Inventory*. 4: 3226 (6); 6: 5467 (1), 5470 (1), 5695 (1); 8: 7037 (1), 7046 (1), 7080 (2), 7211 (2), 7417 (9); *MIPES*: Kr.Ar12 (1), Cpr.Aro6 (2), 07 (1), 10 (1), 12 (5), Ts.Aro8 (1), 20 (1), Lang.Ar35 (1); incomplete copy: Ts.Aro9 (2), 18 (1), Lang.Ar13 (1), 56 (1); *Supp. Cat. Batavia*, No. 168, 169; *Tjentini*, p. 337-8.

(2) ff. 23b-52a. 33 x 12.5 cm-22 x 11.8 cm, 13 lines/folio. A gloss (*ta’līq*) on *Bā Sittīn* by Abū (in Indonesian manuscripts often written as Ibn) al-‘Abbās b. Muḥammad al-Zāhid (d. 819/1416), by Shihāb al-Dīn Abū al-‘Abbās Aḥmad b. Aḥmad al-Ramlī (957/1550).

After the doxology, the text begins “... *fa hādhihi ta’līq ‘alā al-muqaddima al-ma’rūfa bi al-Sittīn Mas’ala al-mansūba* ..., f. 23b.” The Arabic text is partly vocalized, with Javanese interlineary translations and notes in the margin; it is partly written in red ink. The text is dated Muḥarram but no further information is given, f. 52. *Ahlwardt*, no. 3579; *Handlist*, p. 342; *Inventory*. 3: 2289; 6: 5738 (2); 8: 7047 (2), 7086 (2), 7087; *MIPES*: Kr.Ar12 (2), Cpr.Ar10 (2), 12 (6), Ts.Aro8 (4), 09 (3), 18 (2), 20 (2), Lang.Ar13 (2), 35 (2), 56 (2); incomplete: Cpr.Aro6 (3); *Supp. Cat. Batavia*, No. 470-471.

(3) ff. 52b-77a. 33 x 12.5 cm-22 x 11.5 cm, 13 lines/folio. *al-Miftāḥ*, an anonymous commentary on an anonymous theological tract, *Bāb Ma'rifat al-Islām wa al-Īmān*.

The text begins "...*fa innī as'al Allāh an yanfa' bi hādha al-mukhtaṣar wa sammaytuhu bi al-Miftāḥ* ..., f. 52b." The Arabic text is partly vocalized, with interlinear translations in Javanese and partly written in red ink. *Ahwardt*, no. 1892; *Handlist*, pp. 195-196, 210; *Inventory*. 3: 2289 (3); 6: 5720 (1), 5727 (4), 5728 (3), 5731 (2), 5736 (5), 5738 (5); 7: 6469 (2); 8: 7047 (3), 7086 (3), 7194, 7935 n (fragment); 9: 8658 (1); *MIPES*: Kr.Ar12 (3), Cpr.Ar10 (3), 12 (7), Ts.Ar08 (5), 09 (4), 18 (3), 20 (3), Lang.Ar13 (3), 35 (4), 56 (3); *Supp. Cat. Batavia*, No. 187, 188; *Tanoh Abee*: Th-49/TA/2006.

(4) ff. 77b-107a. 33 x 12.5 cm-22 x 11.8 cm, 13 lines/folio. *Al-Mufid*, f. 106a, or *Faṭḥ al-Mufid* or *Kitap Mopid*, an anonymous commentary on Yūsuf al-Sanūsī's (d. 892/1486) *Umm al-Barāhīn*.

The text begins "...*i'lam anna al-'ilm immā taṣawwur wa immā taṣdīq* ..., f. 77b." The Arabic text is partly vocalized, with Javanese interlineary translations and some Arabic notes at the beginning of the folios. It is partly written in red ink. *Handlist*, p. 388; *Inventory*. 3: 2289 (4); 6: 5719 (1), 5736 (4), 5738 (4); 7: 6469 (3); 8: 7047 (4), 7061 (2); *MIPES*: Kr.Ar12 (4), Cpr.Ar09 (1), Cpr10 (4), 12 (8), Ts.Ar08 (6), 09 (5), Lang.Ar13 (4), 14 (1), 35 (5), 56 (4), 57 (1); *Supp. Cat. Batavia*, No. 147; *Tjentini*, p. 337.

(5) ff. 107b-146b. 33 x 12.5 cm-22 x 11.8 cm, 13 lines/folio. *Kitāb al-Tilimsān*, a commentary on Yūsuf al-Sanūsī's (d. 892/1486) *Umm al-Barāhīn* by Muḥammad b. 'Umar b. Ibrāhīm al-Tilimsānī (897/1492). Among students of Islam in Java this commentary is known as *Kitāb Talmisān* or *Kitab Tilmisān*.

The text begins "...*faqad sa'alanī ba'd al-muḥibbīn ilā ashraq Allāh qalbī wa qalbahu bi nūr al-yaqīn* ..., f. 107." The Arabic text is partly vocalized, with interlinear translations in Javanese, and partly written in red ink. *Handlist*, p. 387. *Inventory*. 3: 2289 (5); 7: 6469 (4); 8: 7057a; 9: 8658 (2) from Minangkabau, fragment only; *MIPES*: Kr.Ar12 (5), Cpr.Ar09 (2), 10 (5), Ts.Ar08 (7), 09 (6), Lang.Ar13 (5), 14 (2), 35 (6), 56 (5); *Supp. Cat. Batavia*, No. 148; *Tanoh Abee*: Th-5/TA/2006; *Tjentini*, p. 337.

Ts.Ar13

Arabic, *naskh* script, *gedog* paper, both locally produced and European paper, 34 x 21.5 cm-23.1 x 15.1 cm, 21 lines/folio, 189 ff.

The second half of *Tafsīr al-Jalālayn*, the exegesis of the Qur'ān by the two Jalāls, Jalāl al-Dīn al-Maḥallī (d. 864/1460) and his student Jalāl al-Dīn al-Suyūṭī (d. 911/1505). The work is also known as *Tafsīr al-Qur'ān al-'Aẓīm* and in Indonesia as *Tepsir Jalalen*. It starts with *Sūrat al-Kahf* ('The cave') Qur'ān 18:1, f. 11b, and ends with *Sūrat Al-Nās* ('Mankind') Qur'ān 114:6, f. 182a; the text of the Holy Qur'ān is written in red ink. It is carefully vocalized, with interlinear translations in Javanese and

Arabic notes in the margin. *Ahlwardt*, no. 8885-8894; *GAL*. II, 114, 145; *Handlist*, p. 353; *Inventory*. 2: 1315 (1), 1886; 4: 3224; *MIPES*: Kr.Aro8, Cpr.Aro4 (1), 07 (2), 13, Ts.Aro3, 16, 23, Lang.Aro4, 10, 22, 34, 50, 51, 58, 63; fragment: Ts.Ar17 (2); *Supp. Cat. Batavia*, No. 47; *Tanoh Abee*: Tf-1/TA/2006; *Tjentini*, p. 339.

* The present owner of TsAr14 is not indicated.

Ts.Ar14

Arabic, *naskh* script, a collective volume with five bibliographical entities, 20 x 16 cm-14 x 10 cm, 7 lines/folio, 103 ff.

(1) ff. 1a-39a. *Kitāb al-Ghaniyya*, ascribed to Shaykh ‘Abd al-Qādir al-Kaylāni (al-Jilāni), (470-561/1077-1166), a treatise on the recommended times (*al-awqāt al-mustaḥabba*) to perform prayer. The text begins “... *qāla al-shaykh ‘Abd al-Qādir al-Kaylānī raḍiya Allāh ‘anhu fī al-Ghaniyya ...*, f. 5b.” The Arabic text is fully vocalized, with interlinear translations in Javanese. *Ahlwardt*, no. 1000*, 1643*, and 3660*.

(2) ff. 39b-44a. *Tajwīd al-Fātiḥa* by Shaykh Imām Ibn Qāsim Zayn al-Dīn ‘Umar b. ‘Umar Ibn Qāsim Muḥammad ‘Alī al-Anṣarī al-Aqrā’, ff. 39b, 43b.

The text begins “... *hādha bayān fā’ida ḥasana fī tajwīd al-fātiḥa ...*, f. 39b.” The Arabic text is fully vocalized, with Javanese interlinear translations.

(3) ff. 44b-57a. *Risāla fī Tajwīd al-Qur’ān* by Shaykh ‘Abd al-Miṣr (?).

The begins “... *fa hādhihi risāla [tata’allaq]*²¹² *fī tajwīd al-Qur’ān ...*, f. 44b.” According to Djunaedi, this work is *Tuḥfat al-Ṣibyān* by Sa’id b. Sa’ad b. Nabḥān.²¹³ The Arabic text is fully vocalized, with interlinear translations in Javanese, and partly written in red ink. *Ahlwardt*, no. 538.

(4) ff. 57b-74a. *Kitāb al-Waqf* (‘The endowment’), anonymous.

The text begins with “... *I’lam anna al-waqfa idṭirāriyyun wa ikhtiāriyyun ...*, f. 57b.” The Arabic text is carefully vocalized, with interlinear translations in Javanese. At the start of each section (*faṣl*) the text is written in red ink.

(5) ff. 74b-103b. *Aqīdat al-Tajwīd*, f. 75a, an anonymous treatise on how to correctly recite the Arabic letters (*al-makhārīj*, the articulation points) and the text of the *Qur’ān*.

The text begins “... *fa hādhihi risāla mukhtaṣara fīmā yajib ‘alā qārī’ al-Qur’ān an ya’lamahu makhārīj al-ḥurūf ...*, f. 74b.” The Arabic text is completely vocalized, with Javanese interlinear

²¹² The word between square brackets is available in *Tuḥfat al-Ṣibyān*.

²¹³ Wawan Djuneidi, *Sejarah Qira’at Al-Qur’an di Nusantara*, Jakarta: Pustaka STINU, second edition, p. 162.

translations and partly written in red ink. The copyist is Muḥammad Jaylanī of Tegalsari, Ponorogo. The text is dated 3 March 1935, the year of *Dāl*, f. 101b. *Ahlwardt*, no. 554-556.

* The codices Ts.Ar15-Ts.Ar19 belong to *Kyai* Syamsuddin of Tegalsari.

Ts.Ar15

Arabic and Javanese, *naskh* and *pegon* scripts, locally produced paper, collective volume with six bibliographical entities, 21 x 15 cm-15 x 11 cm, 12 lines/folio, 121 ff.

According to a stamp at the beginning of the manuscript, a former owner of the volume is Moh. Jaylani “*Goeroe Moelang Santri Tegalsari Moch Djaelani*, f. 2a.”

(1) ff. 1a-6a. Many fragments on the genealogy of Tegalsari.

(2) ff. 6b-9a. Quotations from *Kitāb Mashāriq al-Anwār* by *Shaykh* ‘Abd al-Wahhāb al-Sha‘rānī.

Ahlwardt gives its complete title as *Mashāriq al-Anwār al-Qudsiyya fī Bayān al-Uhūd al-Muḥammadiyya*. The text is in Arabic and unvocalized; f. 9b is a blank folio. *Ahlwardt*, no. 3102, 3103, 8802*, 8950 (1).

(3) ff. 10a-12b. Two prophetic traditions on prophet Sulaymān, dated 17 March 1951, The Arabic text is unvocalized.

(4) ff. 13a-28a. Numerous notes on the genealogy of the descendants of *Kyai* Ageng Mohammad Besari of Tegalsari.

(5) ff. 28b-111b. *Ḥadīth Arba‘īn Sharḥ ‘Uṣṣūri* by Muḥammad b. Abī Bakr. The treatise contains forty traditions of the Prophet Muḥammad.

After the doxology, the text begins “...*fa inna al-‘abd al-mudhnib Muḥammad b. Abī Bakr raḥmat Allāh ‘alayhi ba‘da ṭūl ḥawḍih fī baḥr al-dhunūb wa al-‘iṣyān* ...”, f. 28b.” The copyist of this text is Muḥammad Jaylanī. The copying was completed on Wednesday evening, 25 Rabī‘ al-Awwal in the year Jīm, which coincides with 1346 H (1927).

(6) ff. 112a-121b. Prayers, notes about local history, specifically the genealogy of Tegalsari.

Ts.Ar16

Arabic, *naskh* script, European paper, the beginning and the last parts of the text are worm-eaten, 34 x 21 cm-24 x 12 cm, 19 lines/folio, 206 ff.

Acephalous and incomplete (abrupt end) copy of the first half of *Tafsīr al-Jalālayn*, the exegesis of the Qur‘ān by the two Jalāls, Jalāl al-Dīn al-Maḥallī (d. 864/1460) and his student Jalāl al-Dīn al-

Suyūṭī (d. 911/1505). The work is also known as *Tafsīr al-Qur’ān al-‘Aẓīm* and in Indonesia as *Tepsir Jalalen*.

The text begins “... *wa mā yakhda‘ūna illā anfusahum*,” (‘The cow’, *sūrat al-Baqara*, Qur’ān 2:9), f. 1a, and ends with “... *thumma lā tajidū lakum ‘alaynā bihi [tabī‘a]*,”²¹⁴ *al-Isrā’*,” 111: 79, f. 206b. The text of the Holy Qur’ān is written in red ink. Carefully vocalized, with interlinear translations in Javanese and Arabic notes in the margin. *Ahlwardt*, no. 8885-8894; *GAL*. II, 114, 145; *Handlist*, p. 353; *Inventory*. 2: 1315 (1), 1886; 4: 3224; *MIPES*: Kr.Aro8, Cpr.Aro4 (1), 07 (2), 13, Ts.Aro3, 13, 23, Lang.Aro4, 10, 22, 34, 50, 51, 58, 63; fragment: Ts.Ar17 (2) ; *Supp. Cat. Batavia*, No. 47; *Tanoh Abe*: Tf-1/TA/2006; *Tjentini*, p. 339.

Ts.Ar17

Arabic, *naskh* script, a collective volume with two bibliographical entities, European paper, 33 x 20.6 cm-22 x 12.4 cm, 19 lines/folio, 263 ff.

(1) ff. 1a-257b. Acephalous copy of *Faṭḥ al-Mu‘īn*, the commentary on his own book *Qurrat al-‘Ayn bi Muhimmāt al-Dīn* by Zayn al-Dīn b. Ghazzāl b. Zayn al-Dīn ‘Alī b. ‘Alī al-Mālibārī (c. 1000/1592). The text begins with “... *al-ṣalāt law akmal sunnatuhā bi annahu ya’tihā* ...,”²¹⁵ f. 1a.” The beginning of the text deals with doubt, *al-shakk*, during ablutions (*wuḍū’*) and ends with the chapter on witnessing (*shahāda*), f. 257b. The Arabic text is fully vocalized, with interliner translations in Javanese and Arabic notes in the margin; it is partly written in red ink. *GAL*. S. II. 604; *Handlist*, p. 279; *Inventory*. 3, 2286; *MIPES*: Lang.Ar12; incomplete: Cpr.Aro5, 11, Ts.Aro7, 10 (3).

(2) ff. 258a-262b. A short fragment only from *Tafsīr al-Jalālayn*, the exegesis of the Qur’ān by the two Jalāls, Jalāl al-Dīn al-Maḥallī (d. 864/1460) and his student Jalāl al-Dīn al-Suyūṭī (d. 911/1505). The work is also known as *Tafsīr al-Qur’ān al-‘Aẓīm* and in Indonesia as *Tepsir Jalalen*. The text begins with *Sūrat al-Baqara* (The cow), “... *yakād al-barq yakhtfi abṣārahū*...”, Qur’ān 2:20, f. 258, and ends with verse 58 of *sūrat al-Baqara* “... *wa qūlū [sa’altana] ḥiṭṭatun [ay taḥaṭṭu ‘annā]*...,”²¹⁶ f. 262b. The Arabic text is fully vocalized, with interlinear translations in Javanese and Arabic notes in the margin; partly written in red ink. *Ahlwardt*, no. 8885-8894; *GAL*. II, 114, 145; *Handlist*, p. 353; *Inventory*. 2: 1315 (1), 1886; 4: 3224; *MIPES*: Kr.Aro8, Cpr.Aro4(1), 07 (2), 13, Ts.Aro3, 13, 16, 23,

²¹⁴ The word between square brackets is worm-eaten.

²¹⁵ *Al-Ṣaltā law akmal sunanuhā bi an ya’tihā* is what is in the printed edition. Zayn al-Dīn al-Malibārī, *Faṭḥ al-Mu‘īn bi Sharḥi Qurrat al-‘Ayn*. Semarang: Maṭba‘a Toha Putera, nd, p. 8.

²¹⁶ The words between square brackets are from the *Tafsīr*.

Lang.Aro4, 10, 22, 34, 50, 51, 58, 63; *Supp. Cat. Batavia*, No. 47; *Tanoh Abee*: Tf-1/TA/2006; *Tjentini*, p. 339.

Ts.Ar18

Arabic, *naskh* script, locally produced paper, collective volume containing three bibliographical entities, 34 x 22 cm-20 x 9.5 cm, 181 ff.

(1) ff. 1a-59a. 34 x 22 cm-20 x 9.5 cm, 6 lines/folio. Acephalous copy of *Bahjat al-'Ulūm fī Sharḥ Bayān 'Aqīdat al-Uṣūl*, an anonymous commentary on *Bayān 'Aqīdat al-Uṣūl* or *Masā'il*, by Abū Layth Muḥammad b. Abī Naṣr b. Ibrāhīm al-Samarqandī (4th c. H). The beginning part of the text is missing.

The available text begins with "... 'adad al-takmil wa al-tatmīm mi'at alfin wa arba'a wa 'ishrūn alf nabiyyīn ..., f. 2a." In the colophon at the end of the text, the title is given as *al-Samarqandī*. The Arabic text is completely vocalized, with interlinear translations in Javanese with a few Arabic notes in the margin; it is partly written in red ink. The text is set within a single rectangular frame (in red ink). *Ahlwardt*, no. 1945, 3666*; *GAL*, I, 196; *Handlist*, p. 45; *Inventory*, 4: 3226 (6); 6: 5467 (1), 5470 (1), 5695 (1); 8: 7037 (1), 7046 (1), 7080 (2), 7211 (2), 7417 (9); *MIPES*: Kr.Ar12 (1), Cpr.Aro6 (2), 07 (1), 10 (1), 12 (5), Ts.Ar12 (1), 20 (1), Lang.Ar35 (1); incomplete copy: Ts.Aro9 (2), Lang.Ar13 (1), 56 (1); *Supp. Cat. Batavia*, No. 168, 169; *Tjentini*, p. 337-8.

(2) ff. 59b-133a. 34 x 22 cm-21 x 9.5 cm, 8 lines/folio. A gloss (*ta'liq*) on *Bā Sittīn* by Abū (in Indonesian manuscripts often written as Ibn) al-'Abbās b. Muḥammad al-Zāhid (d. 819/1416) by Shihāb al-Dīn Abū al-'Abbās Aḥmad b. Aḥmad al-Ramlī (957/1550), f. 59b.

After the doxology, the text begins "... *fahādḥā ta'liq 'alā al-muqaddima al-ma'rūfa bi al-Sittīn Mas'ala al-mansūba* ..., f. 60b." The Arabic text is fully vocalized, with Javanese interlinear translations and partly written in red ink (the text of *Bā Sittīn*). The copying of this text was completed on a Friday; no further date is mentioned, f. 131a. ff. 131b-133a are blank folios. *Ahlwardt*, no. 3579; *Handlist*, p. 342; *Inventory*, 3: 2289; 6: 5738 (2); 8: 7047 (2); 7086 (2), 7087; *MIPES*: Kr.Ar12 (2), Cpr.Ar10 (2), 12 (6), Ts.Aro8 (4), 09 (3), 12 (2), 20(2), Lang.Ar13 (2), 35 (2), 56 (2); incomplete copy: Cpr.Aro6 (3); *Supp. Cat. Batavia*, No. 470-471.

(3) ff. 133b-181b. 34 x 22 cm-21 x 9.5 cm, 8 lines/folio. Incomplete copy (abrupt end) of *al-Miftāḥ*, an anonymous commentary on an anonymous theological tract, *Bāb Ma'rifat al-Islām wa al-Īmān*. The text begins "... *fa innī as'al Allāh an yanfa' bi ḥādḥā al-mukhtaṣar wa sammaytuhu* ..., f. 134.". The available text ends with "... *siwā al-ṣalāt al-maktūba lā yusammā 'imād al-dīn kamā qāla*, f. 181b." The Arabic text is carefully vocalized, with interlinear translations in Javanese, the text of the

Bāb is written in red ink and its commentary is written in black ink. *Ahlwardt*, no. 1892; *Handlist*, pp. 195-196, 210; *Inventory*. 3: 2289(3); 6: 5720 (1), 5727 (4), 5728 (3), 5731 (2), 5736 (5), 5738 (5); 7: 6469 (2); 8: 7047 (3), 7086 (3), 7194, 7935 n (fragment); 9: 8658 (1); *MIPES*: Kr.Ar12 (3), Cpr.Ar10 (3), 12 (7), Ts.Ar08 (5), 09 (4), 12 (3), 20 (3), Lang.Ar13 (3), 35 (4), 56 (3); *Supp. Cat. Batavia*, No. 187, 188; *Tanoh Abee*: Th-49/TA/2006.

Ts.Ar19

Arabic and Javanese, *naskh* and *pegon* scripts, European and locally produced paper, collective volume with fourteen bibliographical entities, 20.3 x 17 cm-14.5 x 11.5 cm, 7 lines/folio, 286 ff.

- (1) ff. 1a. Several prayers in Arabic, with translations into Javanese.
- (2) ff. 1b-5a. Untitled fragments of treatises on *Tajwīd al-Qurʾān*, recitation of the Qurʾān. The text may be a Javanese translation of *Fathāh-Raḥmān fī Tajwīd al-Qurʾān*.

The text begins “*utawi hurufe izhār khalqiya iku nenem hurufe...*” f. 1b. See Sulaymān al-Jamzūrī, *Fath al-Aqfāl bi Sharḥ Tuhfat al-Atfāl*, Bogor: Arafat, no date.

- (3) ff. 5b-20b. *Tajwīd al-Qurʾān*, f. 13b. This is possibly *Fathāh-Raḥmān fī Tajwīd al-Qurʾān* by Shaykh ‘Abd al-Miṣr (?). It is similar to the previous text (ff. 1b-5a).

The text begins “...*fa hādhihi risāla tata‘allaq bi al-tajwīd fī [faṣl]*²¹⁷ *al-izhār...*” f. 5b.” The Arabic text is mostly vocalized and translated into Javanese and partly written in red ink.

- (4) ff. 21a-33a. Several different prayers in Arabic and instructions for their use in Javanese.
- (5) f. 33b. A short treatise entitled *Zakāt al-Jasad*, by Qāḍī Landraad in Demak 1293 H (1876-1877). The Arabic text is fully vocalized, with interlinear translations in Javanese and the sequential numbers (*awwaluhā*, *thānūhā*, etc.) are written in red ink. *Handlist*, p. 448; *Inventory*. 8: 7041 (7); *MIPES*: Kr.Ar15 (2).

- (6) ff. 34a-34b. A short treatise on intention (*niyya*), in Arabic; fully vocalized, with interlinear translations in Javanese.

- (7) ff. 35a-38a. Several shorter treatises on a variety subjects.

- (8) ff. 38b-52a. Anonymous and untitled treatise on *Iḥsān* (‘Doing good’) in Arabic.

The text begins with “... *qawluhū bi al-iḥsān ilayhimā min al-iḥsān ilā wa al-wildān an yasma‘ kalāmah ...*” f. 38.” The Arabic text is fully vocalized, with interlinear translations in Javanese; f. 52a is a blank folio.

²¹⁷ The word between square brackets is in *Tuhfat al-Ṣibyān*.

(9) ff. 52b-63a. Anonymous treatise on the merit of fasting in the month of Rajab (*faḍl al-ṣawm al-rajab*), f. 52. The Arabic text is unvocalized.

It begins “... *wa fi ḥadīth al-marfū‘ tuḍīr faḍl al-ṣawm al-rajab* ..., f. 52.” The text is dated Tuesday in the year *Alif*. *MIPES*: Ts.Ar19 (12).

(10) ff. 63b-66b. Several prayers, both in Arabic and Javanese; ff. 65a-66b are blank folios.

(11) ff. 67a-121a. *Ḥadīth al-Mi‘rāj*, an anonymous treatise on the *Mi‘rāj al-Nabī* (the midnight journey of the Prophet Muḥammad to the seven heavens, done from Jerusalem on 27 Rajab).

After the *basmala* the text begins “... *rabbi yassir wa lā tu‘assir wa fihī khabar al-mi‘rāj* ..., f. 67b.”

The Arabic text is vocalized, with interlinear translations in Javanese. Partly written in red ink.

MIPES: Ts19(14).

(12) ff. 123b-133a. A treatise on the advantage of fasting in the month of *Rajab* (*faḍl al-ṣawm al-rajab*). Fully vocalized, with interlinear translations in Javanese.

The text begins “... *wa fi ḥadīth al-marfū‘ tafṣīr faḍl al-ṣawm al-rajab* ...,” f. 123b. *MIPES*: Ts.Ar19 (9).

(13) f. 133b. Fragment of Arabic text dealing with how to perform the *ṣalāt al-istikhāra* (asking God for proper guidance after incubation).

(14) ff. 134a-143b. Part of the *Ḥadīth al-Mi‘rāj*. The beginning and the end of the text are missing.

The available text begins with “... *ay fata kallamā qālat ihsānan minka alayta in qataltanā taj‘alanā fi bayt wāḥid* ..., f. 134a.” The Arabic text is partly vocalized, with interlinear translations in Javanese.

MIPES: Ts.Ar12 (11).

* The codices Ts.Ar20-Ts.Ar27 and Kr.Pg01-02 belong to *Bapak Kuat* of Tegalsari.

Ts.Ar20

Arabic, *naskh* script, a collective volume with five bibliographical entities, locally produced paper.

f. 3a. mentions “*Imam Witono Khatibe Ponorogo*” (Imam Witono, the *Pengulu* of Ponorogo), who may have been the owner of this codex, 27.3 x 18.8 cm, 154 ff.

(1) ff. 1a-27a. 27.3 x 18.8 cm-20 x 11 cm, 15 lines/folio. *Bahjat al-‘Ulūm fī Sharḥ Bayān ‘Aqīdat al-Uṣūl*, an anonymous commentary on *Bayān ‘Aqīdat al-Uṣūl* or *Masā’il*, by Abū Layth Muḥammad b. Abī Naṣr b. Ibrāhīm al-Samarqandī (4th c. H).

After the *basmala* the text begins “... *yassir walā tu‘assir ... wa as’aluk bi shafā’atik li man yaḥtāj ilā al-ṭalab min ṭalab al-maṭlūb* ..., f. 9b.” The Arabic text is partly vocalized, with interlinear

translations in Javanese and partly written in red ink. *Ahlwardt*, no. 1945, 3666*; *GAL*. I, 196;

Handlist, p. 45; *Inventory*. 4: 3226 (6); 6: 5467 (1), 5470 (1), 5695 (1); 8: 7037 (1); 7046 (1), 7080 (2), 7211

(2), 7417 (9); *MIPEs*: Kr.Ar12 (1), Cpr.Aro6 (2), 07(1), 10 (1), 12 (5), Ts.Aro8 (1), 12 (1), Lang.Ar35 (1); incomplete copy: Ts.Aro9 (2), 18 (1), Lang.Ar13 (1), 56 (1); *Supp. Cat. Batavia*, No. 168, 169; *Tjenti*, p. 337-8.

(2) ff. 27b-53a. 34 x 22 cm-21.5 x 12 cm, 16 lines/folio. A gloss (*ta'liq*) on *Bā Sittīn* by Abū (in Indonesian manuscripts often written as Ibn) al-‘Abbās b. Muḥammad al-Zāhid (d. 819/1416), by Shihāb al-Dīn Abū al-‘Abbās Aḥmad b. Aḥmad al-Ramlī (957/1550), f. 27b.

After the doxology, the text begins “...*fahādhā ta'liq ‘alā al-muqaddima al-ma'rūfa bi al-Sittīn Mas'ala al-mansūba* ..., f. 27b.” The Arabic text is partly vocalized, with Javanese interlinear translations and partly written in red ink (the text of *Bā Sittīn*). The text was copied by Muḥammad Jaylānī, a teacher in Tegalsari (*Guru Santri Tegalsari*). Copying the text was completed at 7pm (*al-layl*) on 28 *Sha'bān* 1346 H / 20 February 1928, f. 51a. *Ahlwardt*, no. 3579; *Handlist*, p. 342; *Inventory*. 3: 2289; 6: 5738 (2); 8: 7047 (2), 7086 (2), 7087; *MIPEs*: Kr.Ar12 (2), Cpr.Ar10 (2), 12 (6), Ts.Aro8 (4), 09 (3), 12 (2), 18 (2), Lang.Ar13 (2), 35 (2), 56 (2); incomplete: Cpr.Aro6 (3); *Supp. Cat. Batavia*, No. 470-471.

(3) ff. 53b-81a. 34 x 22 cm-20 x 11 cm, 15 lines/folio. *al-Miftāḥ*, an anonymous commentary on an anonymous theological tract, *Bāb Ma'rifat al-Islām wa al-Īmān*.

The text begins “...*fa innī as'al Allāh an yanfa' bi hādhā al-mukhtaṣar wa sammaytuhū* ..., f. 53b.”

The Arabic text is carefully vocalized, with interlinear translations in Javanese and some glosses in Arabic in the margin. The text was copied by Muḥammad Jaylānī on Saturday, 18 Shawwāl in the year *Bā'* 1344 H / 1 May 1926, f. 78b. The text of the *Bāb* is written in red ink and its commentary is in black. *Ahlwardt*, no. 1892; *Handlist*, pp. 195-196, 210; *Inventory*. 3: 2289 (3); 6: 5720 (1), 5727 (4), 5728 (3), 5731 (2), 5736 (5), 5738 (5); 7: 6469 (2); 8: 7047 (3), 7086 (3), 7194, 7935 n (fragment); 9: 8658 (1); *MIPEs*: Kr.Ar12 (3), Cpr.Ar10 (3), 12 (7), Ts.Aro8 (5), 09 (4), 12 (3), 18 (3), Lang.Ar13 (3), 35 (4), 56 (3); *Supp. Cat. Batavia*, No. 187, 188; *Tanoh Abee*: Th-49/TA/2006.

(4) ff. 81b-117a. 34 x 22 cm-20 x 11 cm, 15 lines/folio. *Umm al-Barāhīn* or *al-Durra* by Abū 'Abd Allāh Muḥammad b. Yūsuf al-Sanūsī al-Ḥasanī (d. 892/1486).

The text begins “...*i'lam anna al-ḥukm al-'aqlī yanḥaṣiru fī thalāthat aqsām* ..., f. 81b.” The Arabic text is partly vocalized and written in red ink with Javanese interlinear translations and some Arabic notes in the margin. It was copied by Muḥammad Jaylānī on Wednesday *Legi*, 29 Shawwāl in the year *Bā'*, 1344 H / 12 May 1926 CE, f. 116. ff. 112a-117a are blank folios. *GAL*. II, 250; *Handlist*, p. 387; *Inventory*. 4: 3226 (4); 6: 5467 (5), 5470 (4), 5686 (2), 5695 (2), 5717 (1); 8: 7037 (4), 7041 (5), 7084 (4), 7168 (4), 7172 (4); *MIPEs*: Lang.Ar.46(4), incomplete copy: Lang.Ar62; *Supp. Cat. Batavia*, No. 131-142; *Tanoh Abee*: Th-15, 16, 17, 18, 19, 20/TA/2006.

(5) ff. 117b-154a. 34 x 22 cm-20 x 11cm, 15 lines/folio. *Kitāb al-Tilimsān*, a commentary on Yūsuf al-Sanūsī's (d. 892/1486) *Umm al-Barāhīn* by Muḥammad b. 'Umar b. Ibrāhīm al-Tilimsānī (897/1492). Among students of Islam in Java this commentary is known as *Kitāb Talmisān* or *Kitab Tilmisān*. The text begins "...*faqad sa'alanī ba'd al-muḥibbīn ilā ashraq Allāh qalbī wa qalbahū bi nūr al-yaqīn* ..., f. 117b." The Arabic text is partly vocalized, with interlinear translations in Javanese and partly written in red ink. The Arabic text is copied by Muḥammad Jaylānī on Tuesday *Kliwon* 3 Dhū al-Qa'da 1344 H/15 May 1926 CE, f. 152a; ff. 152b-154b are blank folios. *Handlist*, p. 387. *Inventory*. 3: 2289 (5); 7: 6469 (4); 9: 8658 (2) from Minangkabau, fragment only; 8: 7057 a; *MIPES*: Kr.Ar12 (5), Cpr.Aro9 (2), 10 (5), Ts.Aro8 (7), 09 (6), 12 (5), Lang.Ar13 (5), 14 (2), 35 (6), 56 (5); *Supp. Cat. Batavia*, No. 148; *Tanoh Abee*: Th-5/TA/2006; *Tjentini*, p. 337.

Ts.Ar21

Arabic, *naskh* script, a collective volume with five bibliographical entities, locally produced and *gedog* paper, 21.5 x 17 cm, 170 ff.

(1) ff. 1a-14a. 21.5 x 17 cm-17 x 13 cm, 18 lines/folio, several prayers in Arabic with translations into Javanese.

(2) ff.14b-158ba. 21.5 x 17 cm-14 x 10.6 cm, 7 lines/folio. *Bidayat al-Hidāya* by Abū Ḥamid Muḥammad al-Ghazālī al-Ṭūsī (d. 505/1111). The Arabic text is partly vocalized, with interlinear translations in Javanese and Arabic notes in the margin. It was copied by Mas Muḥammad Jaylānī, a teacher in Tegalsari. Copying began on Friday *Legi* 8 Ramaḍān 1332/31 July 1914, and was completed at 9 pm on 16 Shawwāl in the year of *Hā'* 1332 H/7 September 1914 (the text took 48 days to copy), f. 158b. *GAL*. II, 422; *Handlist*, p. 51; *Inventory*. 8: 7052 (1); *MIPES*: Lang.Aro7 (2); incomplete: Lang.Ar11, 62; *Supp. Cat. Batavia*, No. 128; *Tanoh Abee*: Th-10/TA/2006.

(3) ff. 159a-161. Prayers, both in Arabic and Javanese.

(4) ff. 161b-168a. 21.5 x 17 cm-13.7 x 11 cm, 7 lines/folio. *Isnād Du'ā' al-Istighfār* by 'Abd Allāh b. al-Shaṭṭārī. After a *ḥamdala*, the text begins "... *wa hādha du'ā' al-istighfār fihi 'ajā'ib wa al-istighfār li 'Abd Allāh b. al-Shaṭṭārī* ..., f. 161b." The text was copied on 11 March 1935, in the year of *Dāl*. This text is similar to Ts.Pgn02(3). *MIPES*: Ts.Pgn02 (3).

(5) ff. 168b-170b. Notes on various topics, in Arabic.

Ts.Ar22

Arabic, *naskh* script, *gedog* paper, 27.7 x 20.5 cm-18 x 12 cm, 13 lines/folio, 251 ff.

Minhāj al-ʿĀbidīn by Abū Ḥāmid Muḥammad al-Ghazālī (d. 505/1111).

The text begins "... *Qāla ḥaddathanī al-faqīh al-shaykh al-ṣāliḥ al-zāhid ʿAbd al-Malik b. ʿAbd Allāh qāla amlaʿanī...*". The text was dictated by al-Ghazālī to his student ʿAbd al-Malik b. ʿAbd Allāh.

The Arabic text is fully vocalized, with interlinear translations in Javanese and Arabic notes in the margin. The owner of this text is Muḥammad b. Ismāʿīl b. Shaykh Muhammad Besari. *GAL*. I, 423; *Handlist*, p. 213; *Inventory*. 2: 1284 (7), 1535 (2); 6: 5466 (2), 5665 (1); 8: 7024, 7392 (2); *MIPES*: Lang.Ar21 (1).

Ts.Ar23

Arabic, *naskh* script, *gedog* paper, 34.5 x 24.5 cm-21.2 x 14 cm, 15 lines/folio, 318 ff.

Part 2 (of 2) of the *Tafsīr al-Jalālayn*, the exegesis of the Qurʾān by the two Jalāls, Jalāl al-Dīn al-Maḥallī (d. 864/1460) and his student Jalāl al-Dīn al-Suyūṭī (d. 911/1505). The work is also known as *Tafsīr al-Qurʾān al-ʿAẓīm* and in Indonesia as *Tepsir Jalalen*. The text begins with *Sūrat al-Kahf* ('The cave'), Qurʾān 18:1, and ends with *Sūrat al-Fātiḥa* (The beginning), Qurʾān 1:7, f. 309a. The Arabic text is fully vocalized, with interlinear translations in the Javanese language and Arabic notes in the margin. The text of the Holy Qurʾān is written in red ink. The manuscript was formerly owned by Ḥasan Muḥammad Shihāb al-Ramlī b. Hasan Anom who inherited it from his ancestor, *Kyai* Hasan Besari of Tegalsari, f. 313b. Its last owner was Muḥammad Jaylanī, f. 4a. *Ahlwardt*, no. 8885-8894; *GAL*. II, 114, 145; *Handlist*, p. 353; *Inventory*. 2: 1315 (1), 1886; 4: 3224; *MIPES*: Kr.Aro8, Cpr.Aro4 (1), 07 (2), 13, Ts.Aro3, 13, 16, Lang.Aro4, 10, 22, 34, 50, 51, 58, 63; fragment: Ts.Ar17 (2); *Supp. Cat. Batavia*, No. 47; *Tanoh Abee*: Tf-1/TA/2006; *Tjentini*, p. 339.

Ts.Ar24

Arabic, *naskh* script, *gedog* paper, collective volume with ten bibliographical entities, 22.6 x 15 cm-17 x 10 cm, 14 lines/folio, 72 ff.

A collection of prayers and sermons (*khuṭba*) and a record of the death dates of the Tegalsari family, in Arabic and Javanese.

(1) ff. 8b-10a. Friday sermon.

(2) ff. 10b-12b. Prayer to be performed at the occasion of a lunar eclipse (*Ṣalāt khusūf al-qamar*).

(3) ff. 13a-15a. The sermon on the occasion of *Ṣalāt al-Istisqāʾ*, the prayer to be performed when the community asks for rain.

(4) ff. 26b-30a. Several of the shorter *sūras* from the end of the Holy Qurʾān: *Sūrat al-Fil* (105:1-5), *al-Humaza* (104:1-9), *Quraysh* (106:1-4), *al-Māʿūn* (107:1-7), *al-Kawthar* (108:1-3), *al-Kāfirūn* (109:1-6), *al-*

Naṣr (110:1-3), *al-Lahab* (111:1-5), *al-Ikhlāṣ* (112:1-4), *al-Falaq* (113:1-5), *al-Nās* (114:1-6). The Arabic text is fully vocalized, with interlinear translations in Javanese.

(5) ff. 31b-32a. Fragment from the Holy Qur’ān; the text has floral illuminations and interlinear translations in Javanese.

(6) ff. 33b-61b. Three Friday prayer sermons, in Arabic.

(7) ff. 61b-62a. Fragment on the signs of a lunar eclipse, in Javanese.

(8) ff. 63a-66b. Sermon on the occasion of *Īd al-Fiṭr*, marking the end of the fast of Ramaḍān, in Arabic, fully vocalized.

(9) ff. 67a-68b. Sermon on the occasion of *Īd al-Aḍḥā*, marking the end of the pilgrimage, and the sacrifice, in Arabic, fully vocalized.

(10) ff. 69a-72a. Friday prayer sermon, in Arabic, fully vocalized.

Ts.Ar25

Arabic, *naskh* script, European paper, 17.3 x 11 cm-13 x 6.7 cm, 15 lines/folio, 38 ff.

Collection of prayers in Arabic and Javanese. The Arabic text is fully vocalized.

Ts.Ar26

Arabic, *naskh* script, *gedog* paper, a collective volume with two bibliographical entities, 24 x 15.5 cm-17.5 x 10 cm, 15 lines/folio, 34 ff.

(1) ff. 1a-12a, Various quotations from *Iḥyā’ Ulūm al-Dīn*, the religious encyclopedia by *Imām* al-Ghazālī (d. 505/1111). The Arabic text is unvocalized and the beginning of the manuscript is worm-eaten.

(2) ff. 12b-34b. Incomplete copy of an anonymous *Kitāb al-Niyya wa al-Ikhlāṣ wa al-Ṣidq*, f. 12b.

After the doxology, the text begins “... *fā qad inkashafa li arbāb al-qulūb bi baṣīrat al-īmān* ...”, f. 13a.”

Part of an anonymous Sufi treatise; the only available chapter is on intention (*niyya*); the other two chapters are missing; unvocalized and partly written in red ink (at the beginning of chapter).

Ts.Ar27

Arabic, *naskh* script, locally produced paper, 13.8 x 8.5 cm-10 x 6 cm, 15 lines/folio, 14 ff.

Fragments of the Prophet’s Tradition, both in Arabic and Javanese, possibly from an *Arbaʿūn* collection.

The text begins “... *ṭalab al-ʿilm farīdatun ʿalā kull muslim wa muslima* ...”

Ts.Pgn01

Javanese, *pegon* and *naskh* scripts, *gedog* paper, 27 x 18.5 cm-20.5 x 13 cm, 16 lines/folio, unbound, contains one quire, 9 ff.

Untitled and incomplete copy of *Cerito Nabi Ibrahim*, the history of the prophet Ibrāhīm.

The text begins with “... *qawm kabeh dateng nangeti ageng ...*²¹⁸ *pitung biting amawa iman...*, f. 1a.”

The text is in bad condition with many holes due to careless maintenance and bookworm.

Ts.Pgn02

Javanese and Arabic language, Arabic and *pegon* scripts, *gedog* paper, collective volume with seven bibliographical entities, 24 x 16.5 cm-17 x 11.5 cm, 10-15 lines/folio, 88 ff.

(1) ff. 1a-23a. Various prayers (*ad'iyā*) and intentions (*niyyāt*), both in Arabic and Javanese.

(2) ff. 23b-29a. A short treatise on *Tajwīd*.

After the doxology, the text begins “... *fa hādhihī risāla yata'allaq bi al-Tajwīd faṣl fī al-Izhār...*, f. 23b.” *MIPEs*: Ts.Ar9 (3).

(3) ff. 30b-33a. *Isnād Du'ā al-Istighfār* by 'Abd Allāh b. al-Shaṭṭārī.

After the *ḥamdala*, the text begins “... *wa hādihā du'ā al-istighfār fihī 'ajā'ib wa al-istighfār li 'Abd Allāh b. al-Shaṭṭārī ...*, f. 30b.” This text is similar to Ts.Ar21 (4). *MIPEs*: Ts.Ar21(4).

(4) ff. 68a-68b. Notes on marriage (*kitāb aḥkām al-nikāḥ*) in Javanese.

The text begins with “... *utawī sarate sahe rabi* ('the prerequisite of the validity of marriage'). This opinion is quoted from *al-Iqnā'* in *al-Rāfi'* by Muḥammad b. Muḥammad al-Khaṭīb al-Shirbīnī (d. 977/1570).

(5) ff. 69b-72b. Amulet texts (*jimat*), both in Arabic and Javanese.

(6) ff. 73a-78a. Healing methods using various prayers (*tetamba*).

(7) ff. 79a-88b. Quotations from the *Qur'ān*, *Ḥadīth* and other sources.

* Codex Ts.Pgn03 belongs to Kyai Syamsuddin of Tegalsari.

Ts.Pgn03

Javanese and Arabic, *naskh* and *pegon* scripts, *gedog* paper, a collective volume with three bibliographical entities, 28 x 21 cm-25 x 16 cm, 24 lines/folio, 69 ff.

(1) ff.1a-10b. Collection of various prayers.

²¹⁸ Word(s) illegible due to bookworm.

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- (2) ff. 11a-15a. *Arbaʿūn Ḥadīthan*, Forty traditions of the Prophet Muḥamad contain prayers (*Adhkār*) compiled for the beginning student. The compiler is not mentioned. After the doxology, the text begins “... *fa hādhihī arbaʿūna ḥadīthan tashtamilu ʿalā adhkār sharīfa allaftuhā li al-mubtadiʿi* ..., f. 11b.” The first tradition was reported by ʿĀʾisha “... *ʿabdun radda Allāh taʿālā ilayhi rūḥahu lā ilāha illā Allāh* ...”
- (3) ff. 15b-69b. *Kitāb Mujarrabāt*, a collection of recipes and popular medical procedures, both in Arabic and Javanese.

* The codices Ts.Pgn04-Ts.Pgn05 belong to *Bapak* Kuat of Tegalsari.

Ts.Pgn04

Arabic and Javanese, Arabic and *pegon* scripts, *gedog* paper, a collection of various unidentified texts in both Arabic and Javanese, 27.7 x 20.5 cm-24 x 17 cm, 23 lines/folio, 12 ff. The volume begins with the genealogical tree of *Kyai* Ageng (Muhammad) Besari and then followed by a number of Arabic texts.

Ts.Pgn05

Javanese, Arabic script, *gedog* paper, a collective volume with several Sufi texts, 24 x 16 cm-19 x 13 cm, 17 lines/folio, 27 ff. Collection on diverse fragments on Sufism, in Javanese. The text begins with “... *punika makrifating baraja kang nem* ..., f. 2b.”

II. C. The Collection from *Kabupaten* Tuban

* The Langitan Collection belongs to *Pondok Pesantren* Langitan Widang, Tuban, and is preserved in the house of Abdullah Munif of Langitan.

II. C. 1 The Langitan Collection

Lang.Aro1

Arabic, *naskh* script, European paper, 24 x 17 cm-16.5 x 9 cm, 9 lines/folio, 334 ff., dated 1276 H.

Kitāb Sharḥ al-Azhār al-Zayniyya by Aḥmad b. Zayni Daḥlān (d. 1304/1886), a commentary on *al-Alfiyya* by Muḥammad b. ‘Abd Allāh Ibn Mālik al-Ṭā’ī (d. 672/1274), autograph manuscript (*wa kānat kitābatuhā biqalam Aḥmad b. Zayni Daḥlān*, f. 167a.).

After the doxology, the text begins “... *al-kalām ‘alā al-basmala shahīr fa lā ḥājat al-iṭāla fihi* ...”, f. 1b.” The copying of this text was completed on Monday, at the end (*ghāya*) of Jumādā al-Ākhira 1276 H / 23 January 1860.

Lang.Aro2

Arabic, *naskh* script, European paper, 21.5 x 17.5 cm-13 x 10.2 cm, 6 lines/folio, 72 ff.

al-Taṣrīf al-‘Izzī or *al-Taṣrīf al-Zanjānī*, a treatise on Arabic morphology (*ṣarf*) by ‘Izz al-Dīn ‘Abd al-Waḥḥāb b. Ibrāhīm al-Zanjānī (d. 655/1257). Fully vocalized, with interlinear translations in Javanese and marginal notes in Arabic.

The Arabic text begins with “... *i’lam anna al-taṣrīf fi al-lughā al-taghyīr* ...”, ff. 3b-4a.” The manuscript is formerly owned by Kyai Šālīḥ of Langitan (*wa ṣāhib hādha al-kitāb al-musammā bi al-Šālīḥ ḥīna ṭalab al-‘ilm fi masjid Yaman*, f. 70a, in the margin). *Ahlwardt*, no. 6621; *GAL*, I, 283; *Handlist*, p. 375; *Inventory*, 1: 240 (2), 950 (2); 4: 3229 (1); 8: 7039 (2); *Acad.* 58 (2); *MIPES*: Kr.Aro9 (1), 17 (2), Cpr.Ar15 (4), Lang.Aro6, 25 (1), 42 (3); *Supp. Cat. Batavia*, No. 784-786. See figure 18.

Lang.Aro3

Arabic, *naskh* script, a collective volume consisting of four bibliographical entities, *gedog* paper, 34.2 x 23.2 cm-6 x 7 cm, 2-5 lines/folio, 86 ff.

(1) ff. 1a-22b. *al-‘Awāmil* or *Mi’at ‘Āmil*, or *al-‘Awāmil al-Mi’a* or *al-‘Awāmil fi al-Naḥw* by ‘Abd al-Qāhir b. ‘Abd al-Raḥmān al-Jurjānī (d. 471/1078). Interlinear translations in Javanese and some marginal notes in Arabic.

After the *basmala*, the text begins: “... *al-‘awāmil fi al-naḥw mi’at ‘āmil* ...”, f. 2b-3a.” *Ahlwardt*, no. 6475; *Handlist*, p. 30; *GAL*, I, 287; *Inventory*, 1: 642 (3), 924 (3), 948 (3); 3: 2018 (1), 2104 (2), 2336 (2); 4: 3121 h (3), 3228 (2); VI: 5657 (1), 5659, 5712, 5713 (2); 7: 6711 (1), 6987 (4); 8: 7034 (2), 7076 (1), 7608; *Acad.* 64 (1); N.B.G. 342 (1); *MIPES*: Kr.Aro4 (2), 06 (3), 09 (2), 17 (4), Cpr.Ar15 (5), Lang.Ar23 (1), 25 (3); incomplete copy: Lang.Ar25 (2); *Supp. Cat. Batavia*, No. 708-727; *Tanoh Abe*: Tb-56, 57, 58, 59/TA/2006.

(2) ff. 23a-60b. *al-Muqaddima al-Ājurrūmiyya* (ff. 23a, 59a) by Muḥammad b. Muḥammad al-Šanhājī Ibn Ājurrūm (d. 723/1323).

The tekst begins “... *al-kalām huwa al-lafẓ al-murakkab al-mufid* ..., f. 23b-24a.” *GAL* II, 237, *Handlist*, 236; *Inventory*. 1: 235 (2); 3: 2018 (2), 2104 (3); 4: 3121 h (4); 6: 5657 (2), 5674 (1), 5713 (3); 7: 6701 a(3), 6745 (4), 6884 (4); 8: 7034 (3), 7035 c, 7076, 7190, 7608 (2); *Acad.* 260 (2); *N.B.G.* 342 (2); small fragments: 7: 6701 c; 8: 7057 b (4a, c); *MIPES*: Kr.Aro4 (3), 06 (4), 09 (3), 17 (6), *Lang.Ar25* (4); *Supp. Cat. Batavia*, No. 668-688; *Tanoh Abee*: Tb-5, 6, 7, 8, 9, 10/TA/2006.

(3) ff. 61a-78a. *Matn al-Madkhal*²¹⁹ by *Shaykh* Khayr al-Rashīd, a treatise on the science of rhetoric. The Arabic text is full of interlinear translations in Javanese and marginal notes in Arabic. *Handlist*, p. 175; *Supp. Cat. Batavia*, no. 829.

(4) ff. 78b-86. An anonymous and untitled treatise on rhetoric (*‘Ilm al-Ma‘ānī*), full of interlinear translations in Javanese and marginal notes in Arabic.

The text begins “... *fa inna ma‘ānī al-isti‘ārāt wa mā yata‘allaq bihā qad dhukirat fī al-kutub mufaṣṣala ‘asira*..., f. 78b.”

Lang.Aro4

Arabic, *naskh* script, European paper, 33.6 x 22 cm-22.5 x 12 cm, 17 lines/folio, ff. 241.

The second part (of 2) of *Tafsīr al-Jalālayn*, the exegesis of the Qur’ān by the two Jalāls, Jalāl al-Dīn al-Maḥallī (d. 864/1460) and his student Jalāl al-Dīn al-Suyūṭī (d. 911/1505). The work is also known as *Tafsīr al-Qur’ān al-‘Aẓīm* and in Indonesia as *Tepsir Jalalen*. The volume starts with the *sūrat al-Kahf* (Qur’ān 18) and ends with the *sūrat al-Fātiḥā* (Qur’ān 1). *Ahlwardt*, no. 8885-8894; *GAL*. II, 114, 145; *Handlist*, p. 353; *Inventory*. 2: 1315 (1), 1886; 4: 3224; *MIPES*: Kr.Aro8, Cpr.Aro4 (1), 07 (2), 13, Ts.Aro3, 13, 16, 23, *Lang.Ar10*, 22, 34, 50, 51, 58, 63; fragment: Ts.Ar17 (2); *Supp. Cat. Batavia*, No. 47; *Tanoh Abee*: Tf-1/TA/2006; *Tjentini*, p. 339.

Lang.Aro5

Arabic, *naskh* script, locally produced paper, 21.5 x 17 cm-14.5 x 9.5 cm. 8 lines/folio, 16 ff., dated 1342/1930.

al-Manẓūma al-Dāliyya fī Aawā’il al-Ashhur al-Qamariyya ‘alā ṭarīqat al-fuqahā’ al-Sunniyya, a treatise on the lunar Hijra calendar, compiled by *Kyai* Muḥammad Faqīh b. ‘Abd al-Jabbār al-Maskumambāngi. The text was completed on Sunday, Ramaḍān 13, 1342/1 February 1930.²²⁰ See figure 8.

²¹⁹ According to Voorhoeve, its full title is *al-Madkhal fī ‘ilm al-balāgha*. *Handlist*, p. 175.

²²⁰ The text was published by the Nahḍatul Ulama, Gresik District, Publishing House, no date of publishing.

Lang.Aro6

Arabic, *naskh* script, European paper, 21 x 17 cm-11.7 x 9.5 cm, 5 lines/folio, 106 ff.

Al-Taṣrīf al-‘Izzī or *al-Taṣrīf al-Zanjānī*, a treatise on Arabic morphology (*ṣarf*) by ‘Izz al-Dīn ‘Abd al-Wahhāb b. Ibrāhīm al-Zanjānī (655/1257).

After the doxology, the text begins with “... *i‘lam anna al-taṣrīfī al-lughā al-taghyīr...*, f. 7a.”

Ahlwardt, no. 6621; *GAL*, I, 283; *Handlist*, p. 375; *Inventory*, 1: 240 (2), 950 (2); 3: 3229 (1); 8: 7039 (2); *Acad.* 58 (2); *MIPES*: Kr.Ar09 (1), 17 (2), Cpr.Ar15 (4), Lang.Ar02, 25 (1), 42 (3); *Supp. Cat. Batavia*, No. 784-786.

Lang.Aro7

Arabic, *naskh* script, a collective volume containing two bibliographical entities, mixed composition of European and locally produced paper, 21.2 x 17.2 cm-15.3 x 10 cm, 12 line/folio, 113 ff. (1) ff. 1a-16b. *Aqīda*, f. 14a, an anonymous treatise about the divine attributes. The Arabic text is completely vocalized, with some interlinear translations in Javanese and marginal notes in Arabic. After the doxology, the text begins “... *wa inna awwal wājib ‘alā al-shakhṣ ma‘rifat Allāh ta‘ālā wa ma‘rifatuhu ta‘ālā lā takūnu illā bi al-ṣifāt ...*, f. 6b.”

(2) ff. 17a-113b. *Bidayat al-Hidāya* by Abū Ḥamid Muḥammad al-Ghazālī al-Ṭūsī (d. 505/1111).

After the *basmala*, the text begins “... *Qāla al-shaykh al-imām al-‘allāma Ḥujjat al-Islām wa Barakat al-Anām Abū Ḥamid ...*, f. 17b.” The Arabic text is fully vocalized, with interlinear translations in Javanese and some marginal notes in Arabic. The copying of the text was completed on Jumādā al-Ākhira 3, 1332 (1914). *GAL*, II, 422; *Handlist*, p. 51; *Inventory*, 8: 7052 (1); *MIPES*: Ts.Ar21 (2); incomplete: Lang.Ar62; *Supp. Cat. Batavia*, No. 128; *Tanoh Abee*: Th-10/TA/2006.

Lang.Aro8

Arabic, *naskh* script, locally produced paper, 21 x 16 cm-18.6 x 13.5 cm, 31 lines/folio, 2 ff., lithograph. Untitled collections of Questions & Answer on matters of Islamic law. Minutes from the first and the third *Mu‘tamar* of *Nahḍat al-‘Ulama* at Surabaya.

Lang.Aro9

Arabic, *naskh* script, a collective volume containing two treatises on Islamic theology, European paper, 21x17cm-16.5x10.2cm, 19 lines/folio, 360ff.

(1) ff. 1a-59a. *Ḥāshiya ‘alā Matn al-Sanūsīyya li al-Bayjūrī* by Ibrāhīm b. Muḥammad al-Bayjūrī (1783-1860), see Cairo edition, 1330/1912,²²¹ a commentary on *al-Muqaddima al-Sanūsīyya* or *Umm al-Barāhīn* by Yūsūf al-Sanūsī (d. 892/1486). The Arabic text is partly vocalized, with interlinear translations in Javanese and marginal notes in Arabic. The text of *Umm al-Barāhīn* is written in the margin of the text of the commentary, as is usual in the older printed editions.

The Arabic text begins “...*fa yaqūl Ibrāhīm al-Bayjūrī al-faqīr ilā mawlāhu al-ghanī al-qadīr* ..., f. 2b.” *GAL*. II, 251; *MIPES*: Lang.Ar33; *Supp. Cat. Batavia*, No. 144.

(2) ff. 59b-180b. *al-Sharḥ al-Akbar* (f. 175a) by al-Nāṣir al-Laqqānī, a commentary on *Umm al-Barāhīn* by Abū ‘Abd Allāh b. Muḥammad b. Yūsuf al-Sanūsī (d. 892/1486), ff. 59 b, 176a.

The text begins “...*fa inna afdal al-‘ulūm ‘ilm dhī ‘allāh wa sharā’i’hi fa inna bihi ḥafiẓa al-īmān wa al-islām* ..., f. 59b.” The manuscript is previously owned by Kyai Ṣāliḥ b. Al-Ḥajj Muḥammad Nūr, (f. 176a). The copying of this text (*intihā’ al-khaṭṭ*) was completed on Wednesday, 4 *Sha’bān* in the year *Hā’*, (f. 176a).

Lang.Ar10

Arabic, *naskh* script, European paper, 21 x 17.8 cm-14.7 x 7.5 cm, 13 lines/folio, 169 ff.

Part of volume 1 (out of 2) of *Tafsīr al-Jalālayn*, the exegesis of the Qur’ān by the two Jalāls, Jalāl al-Dīn al-Maḥallī (d. 864/1460) and his student Jalāl al-Dīn al-Suyūṭī (d. 911/1505). The work is also known as *Tafsīr al-Qur’ān al-‘Azīm* and in Indonesia as *Tepsir Jalalen*.

The manuscript begins with *Sūrat al-Anfāl* (Qur’ān 8:54) and ends with *Sūrat al-Isrā’* (Qur’ān 17: 111). The manuscript was previously owned by *Hajj Ṣāliḥ guru Langitan* (a teacher at *Pondok Langitan*) as is stated in the seal (f. 1a). The Arabic text has interlinear translations in Javanese and marginal notes in Arabic. *Ahlwardt*, no. 8885-8894; *GAL*. II, 114, 145; *Handlist*, p. 353; *Inventory*. 2: 1315 (1), 1886; 4: 3224; *MIPES*: Kr.Aro8, Cpr.Aro4 (1), 07 (2), 13, Ts.Aro3, 13, 16, 23, Lang.Aro4, 22, 34, 50, 51, 58, 63; fragment: Ts.Ar17(2); *Supp. Cat. Batavia*, No. 47; *Tanoh Abee*: Tf-1/TA/2006; *Tjentini*, p. 339.

Lang.Ar11

Arabic, *naskh* script, European paper, 21 x 17 cm-15.7 x 8.8 cm, 15 lines/folios, 52 ff.

An incomplete (abrupt end) copy of *Bidayat al-Hidāya* by Abū Ḥāmid Muḥammad al-Ghazālī al-Ṭūsī (d. 505/1111).

²²¹ Ibrāhīm al-Bayjūrī, *Ḥāshiya ‘alā Matn al-Sanūsīyya*. Cairo, 1330/1912.

After the *basmala*, the text begins “... *Qāla al-shaykh al-imām al-‘allāma Ḥujjat al-Islām wa Barakat al-Anām Abū Ḥāmid* ..., f. 1b.” The earlier folios are vocalized and the text has marginal notes in Arabic; these notes (*taqrīr*) are written by *Kyai Mas ‘Abdul Qahhar of Pesantren Sidosermo* Surabaya during his studies on Sufism (*taqrīr saking Kyai Mas Abdul Qahhar wong kang ngaji Tasawuf*, f. 1b.) *GAL*. II, 422; *Handlist*, p. 51; *Inventory*. 8: 7052 (1); *MIPES*: Ts.Ar21 (2), Lang.Ar07 (2), incomplete: 62; *Supp. Cat. Batavia*, No. 128; *Tanoh Abe*: Th-10/TA/2006.

Lang.Ar12

Arabic, *naskh* script, European paper, 34.1 x 21.7 cm-33.7 x 11 cm, 19 lines/folio, 211 ff.

Fath al-Mu‘in, a commentary on his own book *Qurrat al-‘Ayn bi Muhimmāt al-Dīn* by Zayn al-Dīn b. Ghazzāl b. Zayn al-Dīn ‘Alī b. ‘Alī al-Mālibārī (c. 1000/1592).

After the doxology, the text begins “... *fa hādihā sharḥ mufīd ‘alā kitābī al-musammā bi Qurrat al-‘Ayn bi Muhimmāt al-Dīn* ..., f. 3b.” The Arabic text is carefully vocalized and has many Arabic glosses and interlinear translations in Javanese. *GAL*. S. II. 604; *Handlist*, p. 279; *Inventory*. 3, 2286; *MIPES*: incomplete: Cpr.Ar05, 11, Ts.Ar07, 10 (3), 17 (1).

Lang.Ar13

Arabic, *naskh* script, a collective volume containing seven texts, European paper, 33.6 x 21.6 cm-22 x 12cm, 17 lines/folios, 216 ff. See figure 9.

(1) ff. 1a-11a. Incomplete (abrupt end) copy of *Bahjat al-Ulūm fī Sharḥ Bayān ‘Aqīdat al-Uṣūl*, an anonymous commentary on *Bayān ‘Aqīdat al-Uṣūl* or *Masā’il* by Abū Layth Muḥammad b. Abī Naṣr b. Ibrāhīm al-Samarqandī (4th c. H).

After the *basmala*, the text begins “... *yassir wa lā tu‘assir al-ḥamdu li Allāh alladhī nawwara qulub al-mu‘minīn bi nūr hidāyatihi* ..., f. 2b.” *Ahlwardt*, no. 1945, 3666*; *GAL*. I, 196; *Handlist*, p. 45; *Inventory*. 4: 3226 (6); 6: 5467 (1), 5470 (1), 5695 (1); 8: 7037 (1); 7046 (1), 7080 (2), 7211 (2), 7417 (9); *MIPES*: Kr.Ar12 (1), Cpr.Ar06(2), 07 (1), 10 (1), 12 (5), Ts.Ar08 (1), 12 (1), 20 (1), Lang.Ar35 (1); incomplete copies: Ts.Ar09 (2), 18 (1), Lang.Ar56 (1); *Supp. Cat. Batavia*, No. 168, 169; *Tjentini*, p. 337-8.

(2) ff. 11b-29a. Explanatory note (*ta’līq*) on *Bā Sittīn* by Abū (in Indonesian manuscripts often written as Ibn) al-‘Abbās b. Muḥammad al-Zāhid (d. 819/1416) by Shihāb al-Dīn Abū al-‘Abbās Aḥmad b. Aḥmad al-Ramlī (957/1550).

After the doxology, the text begins “... *fahādihā ta’līq ‘alā al-muqaddima al-ma’rūfa bi al-Sittīn Mas’ala al-mansūba* ...,” f. 11b. *Ahlwardt*, no. 3579; *Handlist*, p. 342; *Inventory*. 3: 2289; 6: 5738 (2); 8:

7047 (2), 7086 (2), 7087; *MIPES*: Kr.Ar12 (2), Cpr.Ar10 (2), 12 (6), Ts.Ar08 (4), 09 (3), 12 (2), 18 (2), 20 (2), Lang.Ar35 (2), 56 (2); incomplete copy: Cpr.Ar06 (3); *Supp. Cat. Batavia*, No. 470-471.

(3) ff. 29b-47a. *al-Miftāḥ*, an anonymous commentary on theological tract *Bāb Ma'rifat al-Islām wa al-Īmān*. The Arabic text is fully vocalized, with interlinear translations in Javanese and marginal notes in Arabic. *Ahlwardt*, no. 1892; *Handlist*, pp. 195-196, 210; *Inventory*. 3: 2289 (3); 6: 5720 (1); 5727 (4), 5728 (3), 5731 (2), 5736 (5), 5738 (5); 7: 6469 (2); 8: 7047 (3), 7086 (3), 7194, 7935 n (fragment); 9: 8658 (1); *MIPES*: Kr.Ar12 (3), Cpr.Ar10 (3), 12 (7), Ts.Ar08 (5), 09 (4), 12 (3), 18 (3), 20 (3), Lang.Ar35 (4), 56 (3); *Supp. Cat. Batavia*, No. 187, 188; *Tanoh Abee*: Th-49/TA/2006.

(4) ff. 47b-71a. *al-Mufīd* (f. 68b) or *Faṭḥ al-Mufīd* or *Kitap Mopid*, an anonymous commentary on Yūsuf al-Sanūsī's (d. 892/1486) *Umm al-Barāhīn*. The Arabic text is fully vocalized, with interlinear translations in Javanese and marginal notes in Arabic. *Handlist*, p. 388; *Inventory*. 3: 2289 (4), 6: 5719 (1), 5736 (4), 5738 (4); 7: 6469 (3); 8: 7047 (4); 7061 (2); *MIPES*: Kr.Ar12 (4), Cpr.Ar09 (1), Cpr10 (4), 12 (8), Ts.Ar08 (6), 09 (5), 12 (4), Lang.Ar14 (1), 35 (5), 56 (4), 57 (1); *Supp. Cat. Batavia*, No. 147; *Tjentini*, p. 337.

(5) ff. 71b-103a. *Kitāb al-Tilimsān*, a commentary on Yūsuf al-Sanūsī's (d. 892/1486) *Umm al-Barāhīn* by Muḥammad b. 'Umar b. Ibrāhīm al-Tilimsānī (897/1492). Among students of Islam in Java this commentary is known as *Kitāb Talmisān* or *Kitab Tilmisān*. The text begins "...*faqad sa'alani ba'd al-muḥibbīn ilā ashraq Allāh qalbī wa qalbahū bi nūr al-yaqīn* ..., f. 71b." The Arabic text is partly vocalized, with some interlinear translations in Javanese and some notes in Arabic. *Handlist*, p. 387. *Inventory*. 3: 2289 (5); 7: 6469 (4); 9: 8658(2) from Minangkabau, fragment only; 8: 7057 a; *MIPES*: Kr.Ar12 (5), Cpr.Ar09 (2), 10 (5), Ts.Ar08 (7), 09(6), 12 (5), 20 (5), Lang.Ar14 (2), 35 (6), 56 (5); *Supp. Cat. Batavia*, No. 148; *Tanoh Abee*: Th-5/TA/2006; *Tjentini*, p. 337.

(6) ff. 103b-151a. *Faṭḥ al-Mubīn*, an anonymous commentary on Abū 'Abd Allāh Muḥammad b. Yūsuf al-Sanūsī's (892/1486) *Umm al-Barāhīn*. Among Javanese students of Islam the text is called *Kitab Patakul Mubīn*; it is among the referred texts on scholastic theology (*ilm al-kalām*). The Arabic text is carefully vocalized, with interlinear translations in Javanese and marginal notes in Arabic. According to Van den Berg, the author of this text is Ibrāhīm b. Muḥammad al-Bājūrī (d. 1276/1860). *Handlist*, p. 388; *Inventory*. 3: 2289 (6); 7: 6469 (6); 8: 7047 (6); *MIPES*: Kr.Ar03 (2), Cpr.Ar02 (1), Ts.Ar09 (8), Lang.Ar14 (3), 35 (7), 56 (6); *Tjentini*, pp. 336, 338.

(7) ff. 151b-216b. *al-Sanūsī* or *Sharḥ al-'Aqīda*, the commentary by Abū 'Abd Allāh Muḥammad b. Yūsuf al-Sanūsī al-Ḥasanī (d. 892/1486) on his own *Umm al-Barāhīn*. An alternative title of this commentary is *Tawḥīd Ahl al-'Irfān*. *Van den Berg*, p. 541; *GAL*. S. II, 35; *Handlist*, p. 387; *Inventory*.

3: 2289 (7); VI: 5660 (10), 5682 (2), 5721 (2); 7: 6469 (7); 8: 7047; *MIPES*: Kr.Ar03 (4), Lang.Ar35 (8); incomplete copy: Kr.Ar10, 12 (7), Lang.Ar56 (7); *Tjentini*, p. 338.

Lang.Ar14

Arabic, *naskh* script, a collective volume consisting of three texts on Islamic theology, European paper, 33.5 x 21.1 cm-21 x 11.4 cm, 17 lines/folio, 150 ff.

(1) ff. 1a-17a. Acephalous copy of *al-Mufid* (f.17a) or *Fath al-Mufid* or *Kitap Mopid*, an anonymous commentary of Yūsuf al-Sanūsī's (d. 892/1486) *Umm al-Barāhīn*. The Arabic text is partly vocalized, with interlinear translations in Javanese and marginal notes in Arabic. *Handlist*, p. 388; *Inventory*.

3: 2289 (4); 6: 5719 (1), 5736 (4), 5738 (4); 7: 6469 (3); 8: 7047 (4), 7061 (2); *MIPES*: Kr.Ar12 (4), Cpr.Ar09 (1), Cpr10 (4), 12 (8), Ts.Ar08 (6), 09 (5), 12 (4), Lang.Ar13 (4), 35 (5), 56 (4), 57 (1); *Supp. Cat. Batavia*, No. 147; *Tjentini*, p. 337.

(2) ff. 17b-43b. *Kitāb al-Tilimsān*, commentary on Yūsuf al-Sanūsī's (d. 892/1486) *Umm al-Barāhīn* by Muḥammad b. 'Umar b. Ibrāhīm al-Tilimsānī (897/1492). Among students of Islam in Java this commentary is known as *Kitāb Talmisān* or *Kitab Tilmisān*. The early folios are carefully vocalized, ff. 17b-20a, with some interlinear translations in Javanese and marginal notes in Arabic. *Handlist*, p. 387. *Inventory*. 3: 2289 (5); 7: 6469 (4); 9: 8658 (2) from Minangkabau, fragment only; 8: 7057a; *MIPES*: Kr.Ar12 (5), Cpr.Ar09 (2), 10 (5), Ts.Ar08 (7), 09 (6), 12 (5), 20 (5), Lang.Ar13 (5), 35 (6), 56 (5); *Supp. Cat. Batavia*, No. 148; *Tanoh Abee*: Th-5/TA/2006; *Tjentini*, p. 337.

(3) ff. 44a-85a. *Fath al-Mubīn*, anonymous commentary on Abū 'Abd Allāh Muḥammad b. Yūsuf al-Sanūsī's (892/1486) *Umm al-Barāhīn*. Among Javanese students of Islam the text is called *Kitab Patakul Mubin*; it is among the referred texts on scholastic theology ('ilm al-kalām).

After the doxology, the text begins "...fa hādḥā ta'liq laṭīf wa tawḍīḥ munīf fataḥa Allāh fī Sharḥ al-'Aqīda al-musammāt bi Umm al-Barāhīn ta'liq awjad al-'ulamā' Muḥammad b. Yūsuf al-Sanūsī al-Ḥasanī ... sammaytuhu *Fath al-Mubīn bi Sharḥ Umm al-Barāhīn* ..., f. 44b." *Handlist*, p. 388; *Inventory*. 3: 2289 (6); 7: 6469 (6); 8: 7047 (6); *MIPES*: Kr.Ar03 (2), Cpr.Ar02 (1), Ts.Ar09 (8), Lang.Ar13 (6), 35 (7), 56 (6); *Tjentini*, pp. 336, 338.

Lang.Ar15

Arabic, *naskh* script, European paper, 29.7 x 20.5 cm-20 x 11.6 cm, 13 lines/folio, 38 ff.

Mawlid Sharaf al-Anām. Poem to be recited at the festivities at the occasion of the birthday of the Prophet Muḥammad.

The text begins “... al-salām ‘alayka # Zayn al-anbiyā’, al-Salām ‘alayka # atqā al-atqiyā’ ..., f. 2b.”

The Arabic text is carefully vocalized. *Supp. Cat. Batavia*, No. 535.

Lang.Ar16

Arabic, *naskh* script, European paper, 21.4 x 17.1 cm-15.1 x 11.7 cm, 21 lines/folio, 242 ff.

Incomplete (abrupt end) copy of *al-Ḥawāshī al-Madaniyya* by Muḥammad Sulaymān al-Kurdī (d. 1194/1780), a commentary on Bā Faḍl al-Ḥaḍramī’s work on Islamic jurisprudence (*fiqh*), *al-Muqaddima al-Ḥaḍramiyya*.

After the doxology, the text begins “...*fayaqūl aqall al-khalīqa Muḥammad b. Sulaymān al-Kurdī al-Madanī qad ittafaq fi barhat min al-zamān qirā’at sharḥ Bā Faḍl li al-‘allāma Ibn Ḥajar al-Makkī* ..., f. 1a.” The Arabic text is unvocalized and there are no interlinear translations.

Lang.Ar17

Arabic, *naskh* script, *gedog* paper, 32 x 20.8 cm-24 x 14.3 cm, 15-27 lines/folio, 186 ff. Collective volume containing three texts on Islamic jurisprudence.

(1) ff. 1a-2b. Fragment on trade (*al-bay’*), in poor condition.

(2) ff. 3a-177. Incomplete copy of *al-Muḥḥarrar* by Abū al-Qāsim ‘Abd al-Karīm b. Muḥammad al-Rāfi‘ī (d. 623/1226). The text begins with the section on marriage (*al-nikāḥ*), ff. 3a-12b. The Arabic text has interlinear translations in Javanese and glosses in Arabic. *Ahlwardt*, no. 4522; *GAL*, I, 393; *Handlist*, p. 225; *Inventory*, 3: 2290; incomplete copies: 4: 3051; 8: 7044; *MIPES*: Lang.Ar18; *Supp. Cat. Batavia*, No. 373.

(3). ff. 181a-188b. Incomplete copy of part of the chapter on marriage (*Bāb al-Nikāḥ*); unvocalized and no interlinear translations.

Lang.Aro18

Arabic, *naskh* script, European paper, 33.8 x 20.5 cm-21.5 x 12.5 cm, 10-15 lines/folio, 157 ff.

al-Muḥḥarrar by Abū al-Qāsim ‘Abd al-Karīm b. Muḥammad al-Rāfi‘ī (d. 623/1226). The copy was once owned by Kyai Ṣālih b. Muḥammad Nūr (f. 68a). *Ahlwardt*, no. 4522; *GAL*, I, 393; *Handlist*, p. 225; *Inventory*, 3: 2290; incomplete copies: 4: 3051; 8: 7044; *MIPES*: Lang.Ar17 (2); *Supp. Cat. Batavia* No. 373. See figure 11.

The content of the volume is organized as follows:

ff. 2b-64a. The first part, which begins with *Kitāb al-Ṭahāra* and goes to *Kitāb al-Bay’*.

It begins "... *lammā hamamtu bihi min naẓm Mukhtaṣar fī al-Aḥkām mujarrad ‘an al-Ḥashw wa al-Taṭwīl* ..., f. 2b." Only the early folios are partly vocalized (ff. 1a-7a); no interlinear translation or glosses. ff. 64b-67b. Blank folios.

ff. 68a- 157b. The second part begins with *Kitāb al-Bay‘* and ends with the chapter on inheritance, which section begins "... *idhā māta ‘an jamā‘atin min al-wiratha thumma māta aḥadahumā qabla qismat al-tirka*" (f. 155a). Fully vocalized Arabic text, with interlinear translations in Javanese and marginal notes in Arabic.

Lang.Ar19

Arabic, *naskh* script, European paper, 33 x 21 cm-24.8 x 14 cm, 19 lines/folio, 102 ff.

Fatḥ al-Qarīb al-Mujīb fī Sharḥ Alfāẓ al-Taqrīb or *al-Qawl al-Mukhtār fī Sharḥ Ghāyat al-Ikhtiṣār* by Muḥammad Ibn Qāsim al-Ghazzī (d. 918/1512), being a commentary on *al-Taqrīb fī al-Fiqh* by Abū Shujā‘ al-Iṣfahānī (d. after 500/1106).

After the *basmala*, the text begins "... *Qāla al-shaykh al imām al-‘ālim al-‘allāma Shams al-Dīn Abū ‘Abd Allāh Muḥammad Ibn Qāsim al-Shāfi‘ī* ..., f. 1b." The text was copied from an Egyptian printed edition, which was printed in Jumādā al-Ākhira 1310/1914, f. 100a. *Ali Hasjmy*: 149/Fk/13, 14, 15/2005; *Handlist*, p. 368; *Inventory*. 2: 1959; 3: 2103 (2), 2288; 4: 3225; *MIPES*: Cpr.Aro3; incomplete copies: Kr.Aro7, Cpr.Aro8, Ts.Ar11(3), Lang.Ar23 (2), 24 (1), 32, 40; *Tanoh Abee*: Fk-45, 46, 47, 48, 49, 50/TA/2006. See figure 10.

Lang.Ar20

Arabic, *naskh* script, collective volume containing two theological texts, European and *gedog* paper (early folios only), 21.5 x 18.9 cm-13 x 8 cm, 6-25 lines/folio, 133 ff.

(1) ff. 5b-13b. *Aqīdat al-‘Awāmm min Wājib al-Dīn bi al-Tamām* (f. 13b) by Aḥmad al-Marzūqī (d. 1281/1864). The Arabic text is carefully vocalized, with Javanese interlinear translations. *GAL*. I, 392; *Handlist*, p. 19; *Inventory*. 2: 1767 (1); 8: 7977 d (2); 9: 8126 a; N.B.G. 145(3) with interlinear notes in Bugis script; *Tanoh Abee*: Th-55/TA/2006.

(2) ff. 17b-133b. *Tuḥfat al-Murīd ‘alā Jawharat al-Tawḥīd* or *Ḥāshiya ‘alā Jawharat al-Tawḥīd* by Ibrāhīm b. Muḥammad al-Bayjūrī (d. 1276/1860), a commentary on the *Jawharat al-Tawḥīd* by Ibrāhīm al-Laqqānī (d. 1041). The text was copied from an edition in printed in Cairo, *Dār al-Ṭibā‘a* (f. 131), second edition, under the title *Itḥāf al-Murīd ‘alā Jawharat al-Tawḥīd*. *MIPES*: Lang.Ar61; *Supp. Cat Batavia*, no. 165.

Lang.Ar21

Arabic, *naskh* script, a collective volume containing two religious texts, European paper, 21.6 x 17.5 cm-16 x 10 cm, 9-19 lines/folio, 170 ff.

(1) ff. 2a-145b. *Minhāj al-‘Ābidīn* by Abū Ḥamid Muḥammad al-Ghazālī (d. 505/1111), dated Saturday, 3 Jumādā al-Ākhira 1284/1867. The copy originally belonged to *Shaykh* ‘Abd al-Malik b. ‘Abd Allāh and was dictated (*amla’a*) by the author himself. Arabic text partly vocalized, with interlinear translations in Javanese and notes (*taqrīr*) in Arabic made by *Kyai* ‘Abd al-Quddūs. *GAL*. I. 423; *Handlist*, p. 213; *Inventory*. 2: 1284 (7), 1535 (2); 6: 5466 (2), 5665 (1); 8: 7024, 7392 (2); *MIPES*: Ts.Ar22. (2) ff. 146b-170b. *Fath al-Raḥmān bi Sharḥ Risālat al-Walī Raslān* by Zakariyyā’ b. Muḥammad al-Anṣārī (d. 926/1520). A commentary on *Risālat al-Tawḥīd* by Raslān b. Ya‘qūb b. ‘Abd al-Raḥmān al-Ja‘farī al-Dimashqī (d. c. 695/1296).

After the doxology, the text begins “... *fa i’lam fa inna ‘ilm al-tawḥīd min ashraf al-‘ulūm bal huwa ashrafuhā wa mim mā allafā fīhi al-Risāla al-Raslāniyya li al-Imām al-‘Ārif bi Allāh ta‘ālā Raslān al-Dimashqī ...*”, f. 146b-147a. *Ali Hasjmy*: 155/Th/16/YPAH/2005; *Ahlwardt*, no. 2427; *CMH*. No. 726; *GAL*. I, 452; *Handlist*, p. 80, 319; *Inventory*. 6: 5690 (8), 5735 (25); 8: 7030 (9), 7049 (1), 7054 (10), 7354 (1); *MIPES*: incomplete copy: Kr.Ar01 (2), 13 (12); *Supp. Cat. Batavia*, No. 204-207.

Lang.Ar22

Arabic, *naskh* script, European paper, 22 x 17 cm-14.8 x 7.5 cm, 13 lines/folio, 168 ff.

Incomplete (abrupt end) second half of *Tafsīr al-Jalālayn*, the exegesis by the two Jalāls, Jalāl al-Dīn al-Maḥallī (d. 864/1460) and his student Jalāl al-Dīn al-Suyūṭī (d. 911/1505). The work is also known as *Tafsīr al-Qur’ān al-‘Aẓīm* and in Indonesia as *Tepsir Jalalen*. The text begins with *Sūrat al-Kahf* (‘The cave’, Qur’ān 18) and ends with *Sūrat al-Qaṣas* (‘The stories’, Qur’ān 28:22). The Arabic text is carefully vocalized, with interlinear translations in Javanese and marginal notes in Arabic.

Ahlwardt, no. 8885-8894; *GAL*. II, 114, 145; *Handlist*, p. 353; *Inventory*. 2: 1315 (1), 1886; 4: 3224; *MIPES*: Kr.Ar08, Cpr.Ar04 (1), 07 (2), 13, Ts.Ar03, 13, 16, 23, Lang.Ar04, 10, 34, 50, 51, 58, 63; fragment: Ts.Ar17 (2); *Supp. Cat. Batavia*, No. 47; *Tanoh Abece*: Tf-1/TA/2006; *Tjentini*, p. 339.

Lang.Ar23

Arabic, *naskh* script, *gedog* and European paper, a collective volume consisting of two texts, 32 x 22 cm-18 x 12 cm, 15-16 lines/folio, 126 ff.

(1) ff. 1b-11a. *al-‘Awāmil* or *Mi’at ‘Āmil* or *al-‘Awāmil al-Mi’a* or *al-‘Awāmil fī al-Naḥw* by ‘Abd al-Qāhir b. ‘Abd al-Raḥmān al-Jurjānī (d. 471/1078). Arabic text carefully vocalized, with some

interlinear translations in Javanese and some notes in Arabic. *Ahlwardt*, no. 6475; *Handlist*, p. 30; *GAL*, I, 287; *Inventory*. 1: 642 (3), 924 (3), 948 (3); 3: 2018 (1), 2104 (2), 2336 (2); 4: 3121 h (3), 3228 (2); 6: 5657 (1), 5659, 5712, 5713 (2); 7: 6711 (1), 6987(4); 8: 7034 (2), 7076 (1), 7608; Acad. 64(1); N.B.G. 342(1); *MIPEs*: Kr.Aro4 (2), 06 (3), 09 (2), 17 (4), Cpr.Ar15 (5), Lang.Aro3 (1), 25 (3); incomplete copy: Lang.Ar25 (2); *Supp. Cat. Batavia*, No. 708-727; *Tanoh Abe*: Tb-56, 57, 58, 59/TA/2006.

(2) ff. 12b-126b. Incomplete (abrupt end) copy of *Fath al-Qarib al-Mujib fi Sharh Alfaz al-Taqrīb* or *al-Qawl al-Mukhtār fi Sharh Ghāyat al-Ikhtiṣār* by Abū ‘Abd Allāh Muḥammad Ibn Qāsim al-Ghazzī al-Shāfi‘ī (d. 918/1512), a commentary on *al-Taqrīb fi al-Fiqh* or *Ghāyat al-Ikhtiṣār* or *Mukhtaṣar fi al-Fiqh ‘alā Madhhab al-Imām al-Shāfi‘ī* by Abū Shujā‘ al-Iṣfahānī (d. after 500/1106).

After the *basmala*, the text begins “... *Qāla al-shaykh al-imām al-‘ālim al-‘allāma Shams al-Dīn Abū ‘Abd Allāh Muḥammad Ibn Qāsim al-Shāfi‘ī* ..., f. 12b.” *Ali Hasjmy*: 149/Fk/13, 14, 15/2005; *Handlist*, p. 368; *Inventory*. 2: 1959; 3: 2103 (2), 2288; 4: 3225; *MIPEs*: Cpr.Aro3, Lang.Ar19; incomplete copies: Kr.Aro7, Cpr.Aro8, Ts.Ar11(3), Lang.Ar24 (1), 32, 40; *Tanoh Abe*: Fk-45, 46, 47, 48, 49, 50/TA/2006.

Lang.Ar24

Arabic, *naskh* script, European paper, a collective volume consisting of two religious texts, 33.1 x 20.4 cm-19.7 x 11. 21 cm lines/folio, 117 ff.

(1) ff. 1a-89a. Slightly incomplete copy of *Fath al-Qarib al-Mujib fi Sharh Alfaz al-Taqrīb* or *Al-Qawl al-Mukhtār fi Sharh Ghāyat al-Ikhtiṣār* by Abū ‘Abd Allāh Muḥammad Ibn Qāsim al-Ghazzī al-Shāfi‘ī (d. 918/1512), a commentary on *al-Taqrīb fi al-Fiqh* or *Ghāyat al-Ikhtiṣār* or *Mukhtaṣar fi al-Fiqh ‘alā Madhhab al-Imām al-Shāfi‘ī* by Abū Shujā‘ al-Iṣfahānī (d. after 500/1106).

After the *basmala*, the text begins “... *Qāla al-shaykh al-imām al-‘ālim al-‘allāma Shams al-Dīn Abū ‘Abd Allāh Muḥammad Ibn Qāsim al-Shāfi‘ī* ..., f. 1a.” The first two pages have been severely damaged. The text of *al-Taqrīb* is written in red ink and the commentary is written in black ink.

The Arabic text is vocalized, with interlinear translations in Javanese and marginal notes in Javanese and Arabic. The copying of the text was completed on Friday, 3 Rabi‘ al-Akhīr 1242/1826.

Ali Hasjmy: 149/Fk/13, 14, 15/2005; *Handlist*, p. 368; *Inventory*. 2: 1959; 3: 2103 (2), 2288; 4: 3225; *MIPEs*: Cpr.Aro3, Lang.Ar19; incomplete copy: Kr.Aro7, Cpr.Aro8, Ts.Ar11 (3), Lang.Ar23 (2), 32, 40; *Tanoh Abe*: Fk-45, 46, 47, 48, 49, 50/TA/2006.

(2) ff. 89b-117b. Incomplete copy of *al-Ḥawāshī al-Muḥakkima ‘alā Sharh al-Sittīn Mas’ala* by Muḥammad al-Shāfi‘ī al-Baqri (?), a gloss on the work of Aḥmad b. Ḥizzī al-Ramlī, which itself is a commentary on the *Sittīn Mas’ala* by Abū al-‘Abbās Aḥmad al-Zāhid, f.89b.

After the doxology, the text begins “...*fā yaqūl al-‘abd al-faqīr ilā al-rabb al-ghanī Muḥammad al-Shāfi‘ī al-Baqrī qad sa’alanī ba‘ḍ al-a‘‘izzā’ ‘alā al-mutaraddidīn ...*, f. 89.” The word ‘*qawluhu*’ (he said) is written in red ink, indicating that the following sentence is the opinion of Ahmad b. Ḥizzī al-Ramlī. While sentences preceded by ‘*huwa*’ (is) or ‘*ay*’ (or) are al-Baqrī’s. The Arabic text is mostly unvocalized and has neither interlinear translations, nor marginal notes. No other copies found.

Lang.Ar25

Arabic, *naskh* script, *gedog* paper, a collective volume containing four grammatical texts, 35 x 24.5 cm, 122 ff.

(1) ff. 1a-66a. 35 x 24.5 cm-20.5 x 12.5 cm, 3 lines/folio. *al-‘Izzī* (f. 65a). Its complete title is *al-Taṣrīf al-‘Izzī* or *al-Taṣrīf al-Zanjānī*, the treatise on Arabic morphology (*ṣarf*) by ‘Izz al-Dīn ‘Abd al-Wahhāb b. Ibrāhīm al-Zanjānī (d. 655/1257). The Arabic text is fully vocalized and translated into Javanese from ff. 1a-20a. The remaining folios are unvocalized and have no interlinear translation. Some of the texts are written in red ink, such as the word *faṣl*, to indicate the next new section.

Ahlwardt, no. 6621; *GAL*. I, 283; *Handlist*, p. 375; *Inventory*. 1: 240 (2), 950 (2); 4: 3229 (1); 8: 7039 (2); *Acad.* 58 (2); *MIPES*: Kr.Ar09 (1), 17 (2), Cpr.Ar15 (4), Lang.Ar02, 06, 42 (3); *Supp. Cat. Batavia*, no. 784-786.

(2) ff. 66b-70a. 35 x 24.5 cm-7.5 x 12 cm, 3 lines/folio. Incomplete copy of *al-‘Awāmil* or *Mi‘at ‘Āmil* or *al-‘Awāmil al-Mi‘a* or *al-‘Awāmil fī al-Naḥw* by ‘Abd al-Qāhir b. ‘Abd al-Raḥmān al-Jurjānī (d. 471/1078). The Arabic text is fully vocalized and has interlinear translations in Javanese and extensive glosses in Arabic in the margin. *Ahlwardt*, no. 6475; *Handlist*, p. 30; *GAL*. I, 287; *Inventory*. 1: 642 (3), 924 (3), 948 (3); 3: 2018 (1), 2104 (2), 2336 (2); 4: 3121 h (3), 3228 (2); 6: 5657 (1), 5659, 5712, 5713 (2); 7: 6711 (1), 6987 (4); 8: 7034 (2), 7076(1), 7608; *Acad.* 64(1); N.B.G. 342 (1); *MIPES*: Kr.Ar04 (2), 06 (3), 09 (2), 17 (4), Cpr.Ar15 (5), Lang.Ar03 (1), 23 (1), 25 (3); *Supp. Cat. Batavia*, No. 708-727; *Tanoh Abee*: Tb-56, 57, 58, 59/TA/2006.

(3) ff. 70b-85a. 35 x 24.5 cm-7.5 x 12 cm, 4 lines/folio. *al-‘Awāmil* or *Mi‘at ‘Āmil* or *al-‘Awāmil al-Mi‘a* or *al-‘Awāmil fī al-Naḥw* by ‘Abd al-Qāhir b. ‘Abd al-Raḥmān al-Jurjānī (d. 471/1078). The Arabic text is completely vocalized and full of interlinear translations and glosses in Arabic in the margins. *Ahlwardt*, no. 6475; *Handlist*, p. 30; *GAL*. I, 287; *Inventory*. 1: 642 (3), 924 (3), 948 (3); 3: 2018 (1), 2104 (2), 2336 (2); 4: 3121 h (3), 3228 (2); 6: 5657 (1), 5659, 5712, 5713 (2); 7: 6711 (1), 6987 (4); 7: 7034 (2), 7076 (1), 7608; *Acad.* 64 (1); N.B.G. 342 (1); *MIPES*: Kr.Ar04 (2), 06 (3), 09 (2), 17 (4),

Cpr.Ar15 (5), Lang.Ar03 (1), 23 (1); incomplete copy: Lang.Ar25 (2); *Supp. Cat. Batavia*, No. 708-727; *Tanoh Abee*: Tb-56, 57, 58, 59/TA/2006.

(4) ff. 85b-122b. 35 x 24.5 cm-7.5 x 12 cm, 4 lines/folio. Acephalous and incomplete (abrupt end) copy of *al-Muqaddima al-Ājurrūmiyya* by Muḥammad b. Muḥammad al-Ṣanhājī Ibn Ājurrūm (d. 723/1323).

The text begins with "... [*al-kalām huwa*]²²² *al-laḥẓ al-murakkab al-mufid*" and ends with "*al-mahfūḍāt thalāthat aqsām mahfūẓ bi al-ḥarf wa mahfūẓ ...*" Arabic text carefully vocalized and full of interlinear translations in Javanese and marginal notes in Arabic. *GAL* II, 237, *Handlist*, 236; *Inventory*. 1: 235 (2); 3: 2018 (2), 2104 (3); 4: 3121 h (4); 6: 5657 (2), 5674 (1), 5713 (3); 7: 6701 a (3), 6745 (4), 6884 (4); 8: 7034 (3), 7035 c, 7076, 7190, 7608(2); Acad. 260 (2); N.B.G. 342 (2); small fragments: 7: 6701 c; 8: 7057 b (4a, c); *MIPES*: Kr.Ar04 (3), 06 (4), 09 (3), 17(6), Lang.Ar03 (2); *Supp. Cat. Batavia*, No. 668-688; *Tanoh Abee*: Tb-5, 6, 7, 8, 9, 10/TA/2006.

Lang.Ar26

Arabic, *naskh* script, European paper, 21.8 x 17 cm-13.8 x 10.5 cm, 10 lines/folio, 12 ff., one quire only. *Naẓm al-Lāmiyya al-Musammā bi Naṣiḥat al-Ikhwān* by Zayn al-Dīn Abū Ḥafṣ ʿUmar b. Muẓaffar b. ʿUmar b. Muḥammad b. Abī al-Fawāris al-Ḥalabī al-Shāfiʿī, a short treatise on ethical issues. The text begins with "... *iʿtazil dhikr al-aghānī wa al-fazal ...*" and ends with "*ayman al-ḥayy wa mā ghunnā ramal.*" The Arabic text is completely vocalized, with interlinear translations in Javanese and some marginal notes in Arabic. It is dated Jumādā al-Ākhīra 1353/1934. According to the stamp on ff. 1a, 12b, the text was previously owned by *Kyai Ahmad Marzuqī* of Langitan.

Lang.Ar27

Arabic, *naskh* script, European paper, 21.7 x 17 cm-14.5 x 10.1 cm, 11 lines/folio, 62 ff. *ʿUqūd al-Jumān fī ʿIlm al-Maʿānī wa al-Bayān*, a work on Arabic stylistics by Jalāl al-Dīn ʿAbd al-Raḥmān al-Suyūṭī (d. 911/1505). The text begins with "... *Qāla al-faqīr ʿābid al-Raḥmān al-ḥamd li Allāh ʿalā al-bayān ..., f. 1b,*" and ends with "... *wa man yazdād taḥqīqan aw taʿwīlan fī al-ḥadd zāda fihā taṭwīlan ...*" The Arabic text is carefully vocalized, with interlinear translations in Javanese and Arabic and marginal notes in Arabic. The text was studied by *Kyai Ahmad Marzuqī Zāhid Kedung Pring*, Lamongan (1909-1971),

²²² The words between square brackets are missing in the manuscript.

one of the heads of *Pondok* Langitan (f.1a). It is mentioned that he began to study the text on Thursday, 8 Dhū al-Qa‘da 1352/22 February 1934. *Ahlwardt*, no. 7262.

Lang.Ar28

Arabic, *naskh* script, European paper, a collective volume containing two texts, 24.1 x 18.1 cm-18 x 12 cm, 12 ff. The text was previously owned by *Kyai* Abdoel Hadi Langitan, Tuban, according to a stamp on f. 1a.

(1) ff. 1a-6a, 8 lines/folio. *al-Qaṣida al-Munfarija* (f. 6a) by Yūsuf b. Muḥammad al-Tawzarī (d. 505/1111 or 513/1119).

The poem begins with “... atastaddī azmat tanfarijī # qad ādhana laylaka bi al-balji ...” and ends with “... wa idhā dāqa bika al-ams fa qul # ashtaddī azmat tanfarij.” The Arabic text is carefully vocalized, with interlinear translations in Javanese and has marginal notes in Arabic. *GAL*. I, 268, *Handlist*, 270, *Inventory*. 1: 774 (4). *Supp. Cat Batavia*, no, 853.

(2) ff. 9b-11b, 22 lines/folio. An untitled treatise on *Ḥukm ḍarb al-nāqūs*, on whether it is legally permitted to beat the gong by way of *adhān*. A commentary on this text by *Kyai* Faqīh Maskumambang states that the title is *al-Jāsūs ‘an Taḥrīm al-Nāqus* and that it was written by *Kyai* Hasyim Ash‘arī Tebuireng. This commentary, *Sharḥ Hazz al-Ru‘ūs fī Radd al-Jāsūs ‘an Taḥrīm al-Nāqūs*, was printed and a copy is preserved in the Library of Leiden University.²²³

After the doxology, the text begins with “... al-su‘āl fī ahl al-balad yaḍrabūna al-nāqūs li al-i‘lām bi awqāt al-ṣalāt..., f. 9b,” and ends with “... min jumlat al-nāqūs wa Allāh a‘lam bi al-ṣawāb ..., f. 11b.”

Lang.Ar29

Arabic, locally produced paper, a printed text, 22 x 17 cm-16.8 x 12.7 cm, 23 lines/folio, 1 f. *al-Mawā‘iz*, exhortations, by Muḥammad Hāshim Ash‘arī. Sales price 2 cents (of the Dutch East-Indsian guilder). It is a short appeal for the unity of faithful.

Lang.Ar30

Arabic, *naskh* script, locally produced paper, 34.5 x 23.3 cm-31 x 15 cm, 27 lines, 2 ff.

Religious questions asked by the sub-district official (*Pengurus Ranting*) of *Nahḍat al-‘Ulamā’* from the Central Official (*Pengurus Besar*) of *Nahḍat al-‘Ulamā’*.

²²³ *Sharḥ hazz al-ru‘ūs fī radd al-jāsūs ‘an taḥrīm al-nāqūs* li-Muḥammad al-Maskumambangī ‘alā *Risālat al-jāsūs fī bayān ḥukm al-nāqūs* li-Muḥammad Hāshim al-Tebo-Iringī. Surabaya 1336 (1918), 81 pp. [class-mark 8183 E 31].

Lang.Ar31

Arabic, *naskh* script, European paper, collective volume containing two texts on Islamic

Jurisprudence (*fiqh*), 23.7 x 18 cm-16 x 9 cm, 23 lines/folio, 232 ff.

This codex was purchased in Mecca on Monday, 14 Muḥarram 1246 H/5 July 1830: *ishtaraynā fi Makka al-Mukarrama bi rummāl wa al-nawās yawm al-ithnayn arba'a ashara min al-Muḥarram 1246*.

(1) ff. 1b-132a. *Sharḥ Jam' al-Jawāmi'*, a treatise on *Uṣūl al-fiqh*, the theory of Islamic Law, anonymous. The copying of this text was completed on Friday, 26 Rabi' al-Akhīr 1193/13 May 1779 and the copyist was Aḥmad b. Muḥammad b. Ibrāhīm al-Tamrisi (?).

After the doxology, the text begins with "... *hādḥā mā ishtaddat ilayhi ḥājat al-mutaḥqiqihīn li jam' al-jawāmi'* ..., f. 1b." and ends with "... *wa al-ḥamd li Allāh rabb al-'ālamīn wa ṣallā Allāh 'alā sayyidinā Muḥammad wa 'alā ālihī wa aṣḥābihī al-ṭāhirīn ilā yawm al-dīn wa sallam taslīman kathīran ...*" The Arabic text is unvocalized and the early folios have marginal notes in Arabic, ff. 1b-24b. The rest of the manuscript is without any vocalization, interlinear translations or glosses. ff. 132b-136b are blank folios; *Ahlwardt*, no. 157 (2); *Supp. Cat. Batavia*, no. 367.

(2) ff. 173a-232a. Anonymous, incomplete copy of an untitled text on *Uṣūl al-Fiqh*, the theory of Islamic Law, the beginning and the end are missing. The available text begins with "... *al-dalīl ghayr al-Qur'ān wa khālafahu al-Muzanī ...*" and ends with "... *fa kadhā al-ittiṣāl fihi li al-Qur'ān wa wāfaqahu aṣḥābuhu ...*" The Arabic text is unvocalized and has no interlinear translations or notes.

Lang.Ar32

Arabic, *naskh* script, European paper, 21 x 17 cm-14 x 9 cm, 9 lines/folio, 11 ff.

A small portion only of *Fath al-Qarīb al-Mujīb fi Sharḥ Alfāz al-Taqrīb* or *al-Qawl al-Mukhtār fi Sharḥ Ghāyat al-Ikhtiṣār* by Abū 'Abd Allāh Muḥammad Ibn Qāsim al-Ghazzī al-Shāfi'ī (d. 918/1512), a commentary on *al-Taqrīb fi al-Fiqh* or *Ghāyat al-Ikhtiṣār* or *Mukhtaṣar fi al-Fiqh 'alā Madhhab al-Imām al-Shāfi'ī* by Abū Shujā' al-Iṣfahānī (d. after 500/1106).

After the *basmala*, the text begins "... *Qāla al-shaykh al-imām al-'ālim al-'allāma Shams al-Dīn Abū 'Abd Allāh Muḥammad Ibn Qāsim al-Shāfi'ī ...*, f. 1a," and ends with "... *wa tazūl al-karāha bi ghurūb al-shams wa ikhtār ...*, f. 10b." The manuscript was once owned by Kyai Aḥmad Ṣālih Langitan, f. 1a. The Arabic text is vocalized, with full interlinear translations in Javanese and some marginal notes

in Arabic. *Ali Hasjmy*: 149/Fk/13, 14, 15/2005; *Handlist*, p. 368; *Inventory*. 2: 1959; 3: 2103 (2), 2288; 4: 3225; *MIPES*: Cpr.Aro3, Lang.Ar19; incomplete copies: Kr.Aro7, Cpr.Aro8, Ts.Ar11 (3), Lang.Ar23 (2), 24 (1), 40; *Tanoh Abee*: Fk-45, 46, 47, 48, 49, 50/TA/2006.

Lang.Ar33

Arabic, *naskh* script, European paper, 21.6 x 17.8 cm-14.2 x 9.4 cm, 21 lines/folio, 58 ff.

Ḥāshiya ‘alā Matn al-Sanūsiyya li al-Bayjūrī by Ibrāhīm b. Muḥammad al-Bayjūrī (1783-1860, see the Cairo edition of this text of 1330/1912),²²⁴ being a commentary on *al-Muqaddima al-Sanūsiyya* or *Umm al-Barāhīn* by Yūsūf al-Sanūsī (d. 892/1486).

After the doxology, the text begins “... *fa yaqūl Ibrāhīm al-Bayjūrī al-faqīr ilā mawlāhu al-ghanī al-qadīr* ...,” f. 4b and ends with “... *wa hādha ākhīr mā yassarahu Allāh ‘alā al-matan al-sharīf ‘alā yad al-‘abd al-mudhnib al-ḍa‘īf*...” (f. 54b). The Arabic text is vocalized, with some glosses in Arabic. The copying of this commentary was completed on a Tuesday, during a journey (*fī al-safar*). No month or year are mentioned. The previous owner of this manuscript is Aḥmad Mu‘min. *GAL*. II, 251; *MIPES*: Lang.Aro9 (1); *Supp. Cat. Batavia*, No. 144.

Lang.Ar34

Arabic, *naskh* script, European and *gedog* paper, 31.8 x 21 cm-20.5 x 13 cm, 19 lines/folio, 218 ff.

The greater part (abrupt end) of the first volume (of two) of *Tafsīr al-Jalālayn*, the exegesis of the Qur’ān by the two Jalāls, Jalāl al-Dīn al-Maḥallī (d. 864/1460) and his student Jalāl al-Dīn al-Suyūṭī (d. 911/1505). The work is also known as *Tafsīr al-Qur’ān al-‘Aẓīm* and in Indonesia as *Tepsir Jalalen*. The text begins with the *Sūrat al-Fātiḥa*, f. 7a, and ends with “... *fa man tawallā bi aḥadīn bi al-khaṭa’ fa arā ‘anhu wa man tawallā bi al-qabūl wa law bi ḥarfīn wa Allāhu a‘lam* ...,” f. 217b,” *Sūrat al-Isrā’* (Qur’ān 17:111). The text of the Holy Qur’ān is written in red ink, while its exegesis is written in black ink. The Arabic text is carefully vocalized, with interlinear translations in Javanese and some marginal notes in Arabic throughout the volume. *Ahlwardt*, no. 8885-8894; *GAL*. II, 114, 145; *Handlist*, p. 353; *Inventory*. 2: 1315 (1), 1886; 4: 3224; *MIPES*: Kr.Aro8, Cpr.Aro4(1), 07 (2), 13, Ts.Aro3, 13, 16, 23, Lang.Aro4, 10, 22, 50, 51, 58, 63; fragment: Ts.Ar17 (2); *Supp. Cat. Batavia*, No. 47; *Tanoh Abee*: Tf-1/TA/2006; *Tjentini*, p. 339.

Lang.Ar35

²²⁴ Ibrāhīm al-Bayjūrī, *Ḥāshiya ‘alā Matn al-Sanūsiyya*. Cairo, 1330/1912.

Arabic, *naskh* script, European paper, a collective volume consisting of ten texts on various subjects: eight on matters of religion, two on Arabic grammar, 32 x 22 cm-22.5 x 12 cm, 15-19 lines/folio, 187 ff.

(1) ff. 1a-12a. *Bahjat al-Ulūm fī Sharḥ Bayān ‘Aqīdat al-Uṣūl*, an anonymous commentary on *Bayān ‘Aqīdat al-Uṣūl* or *Masā’il*, by Abū Layth Muḥammad b. Abī Naṣr b. Ibrāhīm al-Samarqadī (4th c. H).

The text begins after the *basmala* with “... *Rabb yassir wa lā tu‘assir*” (f. 1b) and ends with “... *wa khāfa bi al-sakhāwa wa khalf al-kufr wa khāfa al-buḥl*” (f. 11a). The text of the *Bayān* is written in red ink, its commentary is written in black ink. The Arabic text is fully vocalized, with some interlinear translation in Javanese and some notes in the margin in Arabic. *Ahlwardt*, no. 1945, 3666*; *GAL*, I, 196; *Handlist*, p. 45; *Inventory*. 4: 3226 (6); 6: 5467 (1), 5470 (1), 5695 (1); 8: 7037 (1), 7046 (1), 7080 (2), 7211 (2), 7417 (9); *MIPES*: Kr.Ar12 (1), Cpr.Aro6 (2), 07 (1), 10 (1), 12 (5), Ts.Aro8 (1), 12 (1), 20 (1); incomplete copy: Ts.Aro9 (2), 18 (1), Lang.Ar13 (1) 56 (1); *Supp. Cat. Batavia*, No. 168, 169; *Tjentini*, p. 337-8.

(2) ff. 12b-30a. A gloss (*ta’līq*) on *Bā Sittīn* by Abū (in Indonesian manuscripts often written as Ibn) al-‘Abbās b. Muḥammad al-Zāhid (d. 819/1416) by Shihāb al-Dīn Abū al-‘Abbās Aḥmad b. Aḥmad al-Ramlī (957/1550). The text of *Bā Sittīn* is written in red ink while its *ta’līq* is written in black ink. The Arabic text is fully vocalized, with some interlinear translations in Javanese and some marginal notes in Arabic.

The text begins with “... *fa hādhihi ta’līq ‘alā al-muqaddima al-ma’rūfa bi al-Sittīn mas’ala ...*, f. 12b,” and ends with “... *kullamā dhakaraka al-dhākirūn wa ghafila ‘an dhikrika al-ghāfilūn wa sallama taslīman kathīran tammat Kitāb al-Sittīn wa Allāh a‘lam*” At the beginning of the text, in the margin, is an explanation of why the Arabic text is called *Sittīn Mas’ala* (‘Sixty Questions’).

Ahlwardt, no. 3579; *Handlist*, p. 342; *Inventory*. 3: 2289; 6: 5738 (2); 8: 7047 (2), 7086 (2), 7087; *MIPES*: Kr.Ar12 (2), Cpr.Ar10 (2), 12 (6), Ts.Aro8(4), 09 (3), 12 (2), 18 (2), 20 (2), Lang.Ar13 (2), 56 (2); incomplete: Cpr.Aro6 (3); *Supp. Cat. Batavia*, No. 470-471.

(3) ff. 30b-33a. *Risālat Kalimatay Shahāda*, an anonymous treatise on the two terms of the Islamic creed. The text begins with “... *i‘lam anna kalimatay al-shahāda yajibū ‘alā kullī mukallaf ...*, f. 30b,” and ends with “... *wa huwa munfaṣilun fī al-kitāb wa al-nūr tu‘lafu al-‘ulamā’ al-sharīfa tammat wa Allāhu a‘lam ...*, f. 32b.” The text not only describes the meaning of two terms of the creed but also the five pillars of faith (*arkān al-Īmān*). The text is unvocalized, without any interlinear translations and marginal notes. *Handlist*, p. 315-316; *Inventory*. 4: 3226 (2); 6: 5467 (3), 5467 (7),

5470 (3); 7: 6989; 8: 7037 (2), 7041 (3), 7046 (2), 7080 (3), 7168 (3), 7211 (1), 7417 (10); *MIPES*: Cpr.Ar02 (2), Lang.Ar46 (5); Javanese translation: Kr.Pgn05 (1); *Supp. Cat. Batavia*, No. 223-225.

(4) ff. 33b-49a. *al-Miftāḥ*, a commentary on an anonymous theological tract, *Bāb Maʿrifat al-Islām wa al-Īmān*.

It begins with "... *fa innī asʿalu Allāh an yanfaʿa bi hādhihī al-mukhtaṣar sammaytuhū bi al-Miftāḥ fi Sharḥ Maʿrifat al-Islām...*, f. 33b," and ends with "... *ilhām al-ʿabd raḥmat Allāh ...*, f. 48b." The first folios are vocalized, but from f. 40b, the Arabic text is mostly unvocalized; there are some notes in the margin. *Ahlwardt*, no. 1892; *Handlist*, pp. 195-196, 210; *Inventory*. 3: 2289 (3); 6: 5720 (1), 5727 (4), 5728 (3), 5731 (2), 5736 (5), 5738 (5); 7: 6469 (2); 8: 7047 (3), 7086 (3), 7194, 7935 n (fragment); 9: 8658 (1); *MIPES*: Kr.Ar12 (3), Cpr.Ar10 (3), 12 (7), Ts.Aro8 (5), 09 (4), 12 (3), 18 (3), 20 (3), Lang.Ar13 (3), 56 (3); *Supp. Cat. Batavia*, No. 187, 188; *Tanoh Abee*: Th-49/TA/2006.

(5) ff. 49b-73a. *al-Mufid*, or *Faṭḥ al-Mufid*, or *Kitap Mopid*, an anonymous commentary on Yūsuf al-Sanūsī's (d. 892/1486) *Umm al-Barāhīn*. The text of *Umm al-Barāhīn* is written in red ink, the commentary is written in black ink, vocalized, with interlinear translations in Javanese and Arabic with some glosses in the margin.

After the doxology, the text begins "... *iʿlam anna al-ʿilm immā taṣawwur wa immā taṣdīq ...*, f. 49b." and ends with "... *nasʿaluhu subḥānahu wa taʿālā an yajʿalanā wa aḥibbāʿanā ʿinda al-mawt nāṭiqīn bi kalimatay al-shahāda wa ʿālimīn bihā ...*, f. 72a." *Handlist*, p. 388; *Inventory*. 3: 2289 (4); 6: 5719 (1), 5736 (4), 5738 (4); 7: 6469 (3); 8: 7047 (4), 7061 (2); *MIPES*: Kr.Ar12 (4), Cpr.Ar09 (1), Cpr10 (4), 12 (8), Ts.Aro8 (6), 09 (5), 12 (4), Lang.Ar13 (4), 14 (1), 56 (4), 57 (1); *Supp. Cat. Batavia*, No. 147; *Tjentini*, p. 337.

(6) ff. 73b-96a. *Kitāb al-Tilimsān*, the commentary on Yūsuf al-Sanūsī's (d. 892/1486) *Umm al-Barāhīn* by Muḥammad b. ʿUmar b. Ibrāhīm al-Tilimsānī (897/1492). Among students of Islam in Java this commentary is known as *Kitāb Talmisān* or *Kitab Tilmisān*.

The text begins with "... *yaqūlu ʿabd Allāh taʿālā Muḥammad b. ʿUmar b. Ibrāhīm al-Tilimsānī ...*, f. 73b," and ends with "... *wa Allāh walī mā naqūlu wakīl wa Allāhu aʿlam ...*, f. 96a." The text of *Umm al-Barāhīn* is written in red ink and *al-Tilimsānī* is in black. The early parts (ff. 73b-78a) are vocalized, but the rest is unvocalized; there are some notes in the margin. *Handlist*, p. 387.

Inventory. 3: 2289 (5); 7: 6469 (4); 9: 8658(2) from Minangkabau, fragment only; 8: 7057 a; *MIPES*: Kr.Ar12 (5), Cpr.Ar09 (2), 10 (5), Ts.Aro8 (7), 09(6), 12 (5), 20 (5), Lang.Ar13 (5), 14 (2), 56 (5); *Supp. Cat. Batavia*, No. 148; *Tanoh Abee*: Th-5/TA/2006; *Tjentini*, p. 337.

(7) ff. 96b-132a. *Faṭḥ al-Mubīn*, an anonymous commentary on Muḥammad b. Yūsuf al-Sanūsī's (892/1486), *Umm al-Barāhīn*. Among Javanese students of Islam the text is called *Kitab Patakul Mubin* and it is among the referred texts on scholastic theology (*ilm al-kalām*).

The text begins with "*Bismillāh al-Raḥmān al-Raḥīm alladhī anṭaqa al-kā'ināt bi waḥdāniyatih ...*, f. 96b," and ends with "... *ilā yawm al-dīn ay yawm al-qiyāma wa sallam 'alā al-mursalīn wa al-ḥamd li Allāh rabb al-'ālamīn khatama ...*, f. 131b." The first part is vocalized (till f. 110b), while the rest is unvocalized. *Handlist*, p. 388; *Inventory*. 3: 2289 (6); 7: 6469 (6); 8: 7047 (6); *MIPES*: Kr.Ar03 (2), Cpr.Ar02 (1), Ts.Ar09 (8), Lang.Ar13 (6), 14(3), 56(6); *Tjentini*, pp. 336, 338.

(8) ff. 132b-182a. *al-Sanūsī* or *Sharḥ al-'Aqīda*, the commentary by Abū 'Abd Allāh Muḥammad b. Yūsuf al-Sanūsī al-Ḥasanī (d. 892/1486) on his own treatise *Umm al-Barāhīn*. An alternative title of this commentary is *Tawḥīd Ahl al-'Irḥān*. The text was copied by *Imam* Ghazali and this process finished on 9 *Shūra* (Rabi' al-Awwal) 1713 (f. 181b).

The text begins with "... *qāla al-shaykh al-walī al-ṣāliḥ al-zāhid Abū 'Abd Allah Muḥammad b. Sayyidī Yūsuf al-Sanūsī al-Ḥasanī ...*" (f. 132b), and ends with "... *kamila al-sharḥ al-mubārak bi ḥamd Allāh wa minhu 'alā al-'aqīda al-zakiyya ...*" (f. 181b)." The initial folios are vocalized (ff. 132b-142a) and provided with interlinear translations in Javanese and some notes in the margin in Arabic; the remainder of the text is unvocalized, without interlinear translations or notes. *Van den Berg*, p. 541; *GAL*. S. II, 35; *Handlist*, p. 387; *Inventory*. 3: 2289 (7); 6: 5660 (10), 5682 (2), 5721 (2); 7: 6469 (7); 8: 7047; *MIPES*: Kr.Ar03 (4), Lang.Ar13 (7); incomplete copy: Kr.Ar10, 12 (7), Lang.Ar56 (7); *Tjentini*, p. 338.

(9) ff. 182b-184b. Acephalous and incomplete (abrupt end) copy of *Inna Awlā*, a commentary on *al-'Awāmil* by al-Jurjānī (d. 471/1078), anonymous.

The text begins with "... *fa innī lammā ra'aytu al-'Awāmil fī al-naḥw ...*, f. 182," and ends with "... *qawluhū wa bā'inuhu mithl bi Allāh ...*" The Arabic text is unvocalized. *Handlist*, p. 30; *Inventory*. 3: 2104 (4), 2336 c (3); 6: 5670 (3), 5692 (4), 5705; 7: 6987 (6); 8: 7034 (4), 7061 (4); 9: 8485 (4); *MIPES*: Kr.Ar17 (8), Cpr.Ar14 (10), 15 (7); *Supp. Cat. Batavia*, No. 728.

(10) ff. 185a-187b. Anonymous treatise on Arabic grammar, incomplete copy of *al-Ḍamīr*.

It begins with "... *qism al-ḍamīr al-muttaṣil...*, f. 185a," and ends with "... *wa lainna ābā'ahunna qā'ima wa liman abūhu qā'iman ...* f. 187b."

Lang.Ar36

Arabic, *naskh* script, European paper, 21 x 16.8 cm-15.7 x 8.1 cm, 15 lines/folio, 74 ff.

Incomplete (abrupt end) copy of *Tuhfat al-Ṭullāb bi Sharḥ Taḥrīr Tanqīh al-Lubāb*, a commentary on *Taḥrīr Tanqīh al-Lubāb*, a treatise on the Islamic Jurisprudence according the Shāfiʿite school of Islamic Law, by Zakariyyāʾ al-Anṣārī (926/1520). The *Tanqīh al-Lubāb* itself is a compendium of *al-Lubāb fi al-Fiqh*; the former text is the work of Abū Zurʿa al-ʿIrāqī (d. 826/1423); the latter is by Aḥmad b. Muḥammad al-Maḥāmili (d. 415/1024).

The *Tuhfa* begins with “... *Qāla sayyidunā wa mawlānā Qāḍī al-Quḍāt Shaykh Mashāyikh al-Islām* ..., f. 1b,” and ends with “... *fi athnāʾihā wa hādha al-sharṭ* ...” The Arabic text is carefully vocalized and was translated into Javanese (interlinear) and has many notes in Arabic. *Ahlwardt*, no. 4449; *Handlist*, p. 170; *Inventory*. 4: 3016; 8: 7198; *MIPEs*: Lang.Ar52; *Supp. Cat. Batavia*, no. 438-4440; *Tanoh Abee*: Fk-22/TA/2006.

Lang.Ar37

Arabic, *naskh* script, European paper, 21 x 17.2 cm- 14 x 9.5 cm, 7 lines/folio, 10 ff.

Acephalous copy of *Ḥadīth al-Miʿrāj*, f.7a. The available text starts with “... *lā sharīka lahu wa ashhadu anna Muḥammadan Rasūl Allāh* ..., f.1a,” and ends with “... *tamma hādha al-kitāb al-musammā bi Ḥadīth al-Miʿrāj* ..., f.71.” The text was copied in the village of Tempursari, Madiun, a process that was completed on Thursday, 9 of *Shaʿbān* at noon (*waqt al-ḡuhr*); no year is mentioned. ff. 7b-10b are blank folios.

Lang.Ar38

Arabic, *naskh* script, European paper, 21 x 17.2 cm-15.5 x 8.8 cm, 15 lines/folio, 12 ff.

Incomplete (abrupt end) copy of a (collection of?) of *Ḥadīth* on the *Miʿrāj*, the celestial journey of the Prophet Muḥammad.

The available text begins with “... *baynamā al-nabī ṣallā Allāh ʿalayhi wa sallam fi al-ḥijri ʿinda al-bayt* ..., f. 1b,” and ends with “... *fi al-bayt al-maʿmūr wa idhā huwa yadkhulūn khalida kulla yawm sabʿūn* ..., f.12b.” The Arabic text is completely vocalized, with interlinear translations in Javanese.

Lang.Ar39

Arabic, *naskh* script, *gedog* paper, 27 x 19.7 cm-16.1 x 10.4 cm, 13 line/folio, 177 ff.

Anonymous work entitled *Asrār al-Alf fi al-Taṣawwuf* (f. 177b), a treatise on Sufism.

It begins with “... *al-ḥamd lillāh alladhī shahida al-mukawwanāt bi waḥdāniyyatih* ..., f. 3b,” and ends with “... *wa kharaja al-tābūt alladhī fihī Yūsuf wa ḥamalahu ilā al-arḍ wa dafanuhu ʿinda qabr*

ābā'ihim ṣalawātu Allāh ..., f. 177b." The Arabic text is vocalized, with interlinear translations in Javanese and notes in Arabic. No other copies found.

Lang.Ar40

Arabic, *naskh* script, European paper, 21.1 x 17 cm-14.7 x 8.7 cm, 9 lines/folio, 264 ff.

Acephalous copy of *Fath al-Qarīb al-Mujīb fī Sharḥ Alfāz al-Taqrīb* or *al-Qawl al-Mukhtār fī Sharḥ Ghāyat al-Ikhtisār* by Abū 'Abd Allāh Muḥammad Ibn Qāsim al-Ghazzī al-Shāfi'ī (d. 918/1512), a commentary on *al-Taqrīb fī al-Fiqh* or *Ghāyat al-Ikhtisār* or *Mukhtaṣar fī al-Fiqh 'alā Madhhab al-Imām al-Shāfi'ī* by Abū Shujā' al-Isfahānī (d. after 500/1106).

The available text begins with "... *bi al-shurūṭ al-madhkūra thumma aysara wa nakaḥa ...*, f. 1a" and ends with "... *wa al-salām 'alā sayyidinā Muḥammad ashraf al-anām wa 'alā ālihī wa ṣaḥbihi taslīman kathīran dā'imān abadan ilā yawm al-dīn ...*, f. 246b." The text of *al-Taqrīb* is written in red ink, the commentary is written in black ink. The Arabic text is completely vocalized, with interlinear translations in Javanese, and some notes in the margin in Arabic. *Ali Hasjmy*: 149/Fk/13, 14, 15/2005; *Handlist*, p. 368; *Inventory*. 2: 1959; 3: 2103 (2), 2288; 4: 3225; *MIPES*: Cpr.Ar03, Lang.Ar19; incomplete copies: Kr.Ar07, Cpr.Ar08, Ts.Ar11 (3), Lang.Ar23 (2), 24 (1), 32; *Tanoh Abee*: Fk-45, 46, 47, 48, 49, 50/TA/2006.

Lang.Ar41

Arabic, *naskh* script, European paper, 21 x 16.5 cm- 18.7 x 12.7 cm, 23 lines/folio, 30 ff., dated Ramaḍān, 1357/October 1938.

Sirāj al-Munīr Sharḥ al-Jāmi' al-Saghīr, an anonymous treatise on a prophetic tradition (*al-ḥadīth*).

The text was copied by Aḥmad Zaynī. It is contained in a school book manufactured by 'Internationale Crediet en Handelvereeniging Rotterdam' (front cover).

Lang.Ar42

Arabic, *naskh* script, European paper, collective volume containing eight bibliographical entities, 21.2 x 17.2 cm-14 x 10 cm, 4-7 lines/folio, 175 ff.

(1) ff. 1a-71. Incomplete (abrupt end) copy of the rhymed *Qawā'id al-I'rāb* by Yūsuf Najl al-'Ārif.

The *Urjūza* begins with "*yaqūl 'abd al-shahīd # Yūsuf Najl al-'Ārif al-Shahīd*" and ends with "*mithl kāda fī al-aṣaḥḥ karabā # wa tark an ma'a dhī al-shurū' wajabā*" The Arabic text is fully vocalized, with interlinear translations in Javanese and notes in Arabic in the margin. *MIPES*: Lang.Ar54 (1).

(2) ff. 7b-40a. Untitled treatise on logic, *Risāla fi al-Manṭiq*, ff. 8b, 37b, by Athīr al-Dīn al-Mufaḍḍal b. ʿUmar al-Abharī (d. 663/1265), f.7b. It is in fact al-Abharī's *al-Īsāghūjī*.

The text begins with "... *Qāla al-shaykh al-imām al-ʿallāma aḡḡal al-mutaʿakḡḡirīn ...*" and ends with "... *tamma al-kitāb al-musammā bi al-Manṭiq...*" The Arabic text is fully vocalized, with interlinear translations in Javanese and some notes in the margin in Arabic. *Ahlwardt*, no. 5191*, 5192*, 5228-5254, 10367; *GAL*. I, 464; *GAS*. III, p. 139, V, p. 408; *Handlist*, p. 137-138; *Inventory*. 5: 5466 (1), 5663 (4); 8: 7204 (1), 7204.

(3) ff. 40b-88a. *al-Taṣrīf al-ʿIzzī* or *al-Taṣrīf al-Zanjānī*, a treatise on Arabic morphology (*ṣarf*) by ʿIzz al-Dīn ʿAbd al-Wahhāb b. Ibrāhīm al-Zanjānī (d. 655/1257). The Arabic text is vocalized, with full interlinear translations in Javanese and notes in the margin in Arabic. *Ahlwardt*, no. 6621; *GAL*. I, 283; *Handlist*, p. 375; *Inventory*. 1: 240 (2), 950 (2); 4: 3229 (1); 8: 7039 (2); *Acad*. 58 (2); *MIPES*: Kr.Aro9 (1), 17 (2), Cpr.Ar15 (4), Lang.Aro2, 06, 25 (1); *Supp. Cat. Batavia*, No. 784-786.

(4) ff. 88b-118a. A treatise on prosody (*al-ʿarūḡ* and *al-qawāfī*, metre and rhyme), *al-Kāfī fi ʿIlm al-ʿArūḡ wa al-Qawāfī*, f. 88b, by Aḡmad b. ʿAbbād b. Shuʿayb al-Kināʿī al-Kawwās.

The text begins with "... *al-ḡamd li Allāh ʿalā al-inʿām wa al-shukr ʿalā al-ilḡām...*," and ends with "... *yarḡū al-Damanḡūrī al-musammā Muḡammad khitāman bi khayr min ilāḡin tafaḡḡala ...*" The Arabic text is fully vocalized, with full interlinear translations in Javanese and notes in the margin in Arabic. *Ahlwardt*, no. 7131; *GAL*. II, 27; *Handlist*, p.145; *Inventory*. 3: 2754 (3); *MIPES*: Lang.Ar54 (4[?], 6); *Supp. Cat. Batavia*, No. 835.

(5) ff. 118b-132a. Incomplete copy of a treatise on metres, *al-ʿarūḡ*, by Ḍiyāʿ al-Dīn Abū Muḡammad ʿAbd Allāh b. Muḡammad al-Khazrajī, f. 118b. The Arabic text is carefully vocalized and has an interlinear translation into Javanese and notes in the margin in Arabic.

The text begins with "... *li al-shiʿr mīzān yusammā ʿarūḡuhū ...*" and ends with "... *wa qul mithluḡū al-taḡrīd fi al-ḡarb ḡaythu ḡāʿ ...*"

(6) ff. 132b-170. An anonymous treatise on the science of rethoric. Van Ronkel gives a similar text the title *Sharḡ al-Madkhal fi ʿIlm al-Balāḡha wa Tawābiʿihā*. The Arabic text is fully vocalized, with many notes in the margin and between the lines in Arabic.

It begins with "... *al-ḡamd li Allāh alladhī kashafa ʿan wujūḡ al-maʿānī bi badīʿ ...*" and ends with "... *wa al-salām ʿalā man ittabaʿa al-hudā āmin yā rabb al-ʿālamīn...*" *Handlist*, p. 179; *Inventory*.6: 5696 (1); *Supp. Cat. Batavia*, No. 829.

(7) ff. 171a-173a. Incomplete copy of a work entitled *al-Safīna*, f. 171a. The Arabic text is unvocalized. It begins with "... *ya ʿummuḡ wa kamāl al-rijāl thalāth laḡāʿif ...*, f. 171a," and ends with "... *wa amwāl al-tijāra wa al-rikāz wa al-maʿḡdin tamm ḡādha al-kitāb al-musammā bi al-Safīna ...*, f. 172b." The

manuscript was previously owned by Muḥammad Nāwī, from Gemeng, Bahureno, Bojonegoro, f. 177b.

(8) ff. 173b-175b. Incomplete *Ḥadīth*, prophetic tradition, on the Day of Resurrection (*Yawm al-Qiyāma*).

The text begins “... *Qāla al-Nabī ṣalla Allāh ‘alayhi wa sallam idhā kāna yawm al-qiyāma yakhruj min Jahannam wa ismuhu Karīsh* ..., f. 173b,”. The text is not vocalized.

Lang.Ar43

Arabic, *naskh* script, European paper, a collective volume containing five texts on different subjects of Islamic Law, 20.2 x 16.3 cm, 199 ff.

(1) ff. 1a-65a. 20.2 x 16.3 cm-6 x 12 cm, 16 lines/folio. *Sharḥ ‘alā Manẓūma fī al-Nikāḥ* by al-‘Allāma Ibn ‘Abd al-Raḥmān b. Sirāj al-Dīn Bā Jamāl.

The text begins with “... *al-ḥamd li Allāh alladhī aḥalla al-‘ibād al-ṭayyibāt wa nadabahum ilā al-nikāḥ* ..., f. 5b,” and ends with “... *wa lam tubṭil wa li āyātihā wa illā baṭalat wa Allāh a‘lam* ..., f. 64a.”

The Arabic text is unvocalized, without any interlinear translation in Javanese or Arabic glosses.

The copying of this text was completed on Sunday 22 Jumādā al-Ūlā 1273/9 January 1857 by *Haji* Muḥammad Nūr (d. 1870).

(2) ff. 65b-78a. 20.2 x 16.3 cm-16 x 12 cm, 21 lines/folio. An incomplete (abrupt end) copy of a commentary on an anonymous treatise on the Islamic law of succession (*al-farā’id*). The commentary is in black ink, the *matn* is in red ink. The text is unvocalized and has no interlinear translations or notes in the margin.

It begins with “... *al-ḥamd li Allāh al-mubtadi’ al-mu’ayyid al-fa’āl li mā yurīd* ..., f. 65b,” and ends with “... *wa lākinna al-aṣḥāb istaḥabbū bad’ al-thuluth* ..., f. 71b.”

(3) ff. 78b-108a. 20.2 x 16.3 cm-15.8 x 10.5 cm, 19 lines/folio. A treatise on the Islamic law of succession (*al-farā’id*). *Urjūza fī ‘ilm al-farā’id* by Muḥammad b. Muḥammad Sibṭ al-Māridīnī, f. 78b.

The text begins with “... *yaqūlu Muḥammad b. Muḥammad Sibṭ al-Māridīnī* ..., f. 78b,” and ends with “...*wa qad ṣadara hādha al-sharḥ al-mubārak wa as’al Allāh subḥānahu wa ta’ālā an yanfa’a bihi kātibuhū wa qārī’uhū wa al-nāḍir fīhi āmin*..., f.108a.” The commentary is in black ink, but the rest is in red ink. It is vocalized, without interlinear translations and notes in the margin.

(4) ff. 108b-140a. 20.2 x 16.3 cm-15.8 x 10.5 cm, 19 lines/folio. *Nubda fī ‘ilm al-Farā’id* by Burhān al-Dīn Abū Ishāq b. *al-Shaykh al-Imām al-‘Allāma* Tāj al-Dīn ‘Abd al-Raḥmān b. Ibrāhīm b. Sibā’ al-‘Azzārī al-Shāfi‘ī, f.108b. The text begins with “... *Bismillāh lir raḥmān ir raḥīm wa bihī nasta’in wa*

al-ṣalāt wa al-salām ..., f.108b,” and ends with “... *ilā an yaqa‘ alā kull wāḥid min al-waratha ba‘d mā fi yadihī wa Allāh a‘lam...*”, f.134.” The early part of the text is vocalized (ff. 108b-113a), the rest is unvocalized.

(5) ff. 140b-199b; 20.2 x 16.3 cm-15.8 x 10.5 cm, 19 lines/folio. The untitled commentary by Muḥammad b. *Shaykh* al-Baqawī al-Shāfī on the *Ḥāshiya* on *Sibṭ al-Māridīn* by *Shaykh* ‘Aṭiya al-Qahwājī al-Mālikī. The folios 146b-147b and 151b are left blank intentionally; the word “*qawluhū*” is rubricated. The Arabic text is unvocalized, without interlinear translations and notes in the margin. The text begins with “... *wa bihī nasta‘īn al-ḥamd lillāh wāhib al-munā ...*”, f. 140b,” and ends with “... *ighfir li al-mu‘minīn wa al-mu‘mināt wa al-muslimīn wa al-muslimāt al-aḥyā’ minhum wa al-amwāt āmin...*”, f.195a.”

Lang.Ar44

Arabic, *naskh* script, European paper, 20.8 x 16.3 cm-14 x 9 cm, 19 lines/folio, 321 ff.

Incomplete (abrupt end) copy of *Faṭḥ al-Wahhāb bi Sharḥ Manhaj al-Ṭullāb* by Zakariyyā’ al-Anṣārī (d. 926/1520), a commentary on *Tuḥfat al-Muḥtāj* by Ibn Ḥajar al-Ḥaythāmī (d. 973/1565). The Arabic text is fully vocalized, with interlinear translations in Javanese and notes in the margin in Arabic.

It begins with “... *Qāla sayyidunā wa mawlāna Qāḍī al-Quḍāt ...*”, f. 1b.” *Handlist*, pp. 80, 226;

Inventory. 2: 1785 (2 vols.); *Tanoh Abee*: Fk-64/TA/2006.

Lang.Ar45

Arabic, *naskh* script, European paper, 24.2 x 17 cm-17 x 10 cm, 19 lines/folio, 6 ff.

Acephalous and incomplete (abrupt end) of an unidentified treatise on Sufism.

The available text begins with “... *al-abdān bi a‘yānihā wa al-hawḍ wa al-shafā‘a wa al-ṣirāṭ wa al-mizānu ...*”, f.1a,” and ends with “... *an yuwaḥḥiqānā wa yuwaḥḥiqā jamī‘ ikhwāninā wa aḥbābinā bi faḍlihi al-muqtaḍā ...*”, f. 3a.” The copyist is Muḥammad Miṣbāḥ Munīr and the text was previously owned by Muḥammad Ṣāliḥ (d. 1902), f. 3a, a leader of *Pondok Pesantren* Langitan.

Lang.Ar46

Arabic, *naskh* script, European paper, collective volume containing five texts on various subjects, 20.6x18cm-12x9cm, 6 lines/folio, 85 ff.

(1) ff. 1a-21b. *Bayān ‘Aqīdat al-Uṣūl or Masā’il*, by Abū Layth Muḥammad b. Abī Naṣr b. Ibrāhīm al-Samarqandī (4th c. H). This catechism is a famous religious text in Indonesia where it is called *Kitab Semarkandi* or *Sā’il* or *Masā’il* among students of Islam in Java.

After the doxology, it begins with “... *Qāla al-shaykh al-imām al-zāhid Abū al-Layth* ..., f. 5b,” and ends with “... *tammat wa Allāh a‘lam*. f. 21b.”

(2) ff. 22a-38a. *Bayān Mā Lā Budda Minhu Min al-Furūd ‘alā Madhhab al-Imām al-Shāfi‘ī* (f. 22a) or *Bā Sittīn* (f. 37b). This book on Islamic jurisprudence is also known as *Kitab Sittīn*, *Sittūn Mas’ala fī al-Fiqh*, or *Muqaddimat al-Zāhid*. It is ascribed to Abū al-‘Abbās Aḥmad b. Muḥammad al-Zāhid (819/1416). The Arabic text is fully vocalized and full of interlinear translations in Javanese.

It begins with “... *hādhā bayān mā lā budda* ..., f.22a,” and ends with “... *li man sa’ala ‘anhā wa ta’allahā tammat hādhā al-kitāb al-musammā Bā Sittīn wa sallam* ...,” f. 37b. *GAL*. S. II, 112; *Handlist*, p. 342; *Inventory*. 2: 1969; 4: 3121 g, h; 6: 5467 (2), 5470 (2); 7: 6469 (1); 8: 7041 (2), 7211 (3), 7417 (8), 7566 (2); N.B.G.. 297 (1); *MIPEs*: fragments: Ts.Ar10 (1), Cpr.Ar06 (3); *Supp. Cat. Batavia*, No. 465; *Tjenti*, p. 335.

(3) ff. 38b-52a. *Bāb Ma’rifat al-Islām wa al-Īmān*, anonymous, treatise on Islamic theology, f. 38b. It begins with “... *Bāb Ma’rifat al-Islām wa al-Īmān* ...,” f. 38b,” and ends with “... *tammat hādhā al-kitāb fī Bayān Ma’rifat al-Islām wa Allāh a‘lam sampun cukup kitab*.” The Arabic text is vocalized and has interlinear translations in Javanese. *Handlist*, p. 195, *Inventory*. 4: 3226 (3), 3227 (1); 6: 5467 (4), 5470 (6); 8: 7037 (3), 7041 (4), 7046 (3), 7084 (2), 7166 (4), 7168 (5), 7172 (1), 7176, 7935 j; *MIPEs*: Cpr.Ar07 (4); *Supp. Cat. Batavia*, No. 185; *Tanoh Abee*: Th-34/TA/2006.

(4) ff. 52b-75a. *Umm al-Barāhīn*, or *al-Durra*, by Abū ‘Abd Allāh Muḥammad b. Yūsuf al-Sanūsī al-Ḥasanī (d. 892/1486).

It begins with “... *i‘lam anna al-ḥukm al-‘aqlī yanḥasīru* ...,” f. 52b,” and ends with “... *wa al-‘ajā’ib in shā’a Allāh ta‘ālā mā lā yadkhulu taḥt ḥaṣr tammat wa Allāh a‘lam sampun* ...,” f. 74b.” The Arabic text is vocalized throughout and has full interlinear translations in Javanese. *GAL*. II, 250; *Handlist*, p. 387; *Inventory*. 4: 3226(4); 6: 5467 (5), 5470 (4), 5686 (2), 5695 (2), 5717 (1); 8: 7037 (4), 7041 (5), 7084 (4), 7168 (4), 7172 (4); *MIPEs*: Ts.Ar20 (4); incomplete copy: Lang.Ar62; *Supp. Cat. Batavia*, No. 131-142; *Tanoh Abee*: Th-15, 16, 17, 18, 19, 20/TA/2006.

(5) ff. 75b-85b. *Risālat Kalimatay al-Shahāda*. Anonymous treatise on the meaning of two terms of the Islamic creed.

The treatise begins with “... *i‘lam anna Kalimat al-Shahāda mimmā yajibu ‘alā al-mukallaf* ...,” f. 75b,” and ends with “... *ghafara Allāh lanā wa lahum bi raḥmatika yā arḥam al-rāḥimīn tammat hādhā al-kitāb* ...,” f. 78a.” Several parts of the text are damaged due to bookworm. *Handlist*, p. 315-

316; *Inventory*. 4: 3226 (2); 6: 5467 (3), 5467 (7), 5470 (3); 7: 6989; 8: 7037 (2), 7041 (3), 7046 (2), 7080 (3), 7168 (3), 7211 (1), 7417 (10); *MIPEs*: Cpr.Ar02 (2), Lang.Ar35 (3), 46 (5); Javanese translation: Kr.Pgn05 (1); *Supp. Cat. Batavia*, No. 223-225.

Lang.Ar47

Arabic, *naskh* script, a collective volume consisting of five texts, European paper, 21.2x17.5 cm, 23 ff., the texts were copied by *Kyai Aḥmad Ṣālih* (d. 1902), see f. 22a.

(1) ff. 1a-12a. 21.2 x 17.5 cm-16.2 x 10 cm, 11 lines/folio. Anonymous poem, *al-Naṣiḥa*.

The text begins with “... *al-ḥamd lillāh lā nuḥṣī ‘alā Allāh thanāh # subḥānahu ‘azza sulṭānuhu ta‘ālā ‘alāh #*” and ends with “...*‘alā rasūlih Abī al-Qāsim shafi‘ al-‘uṣāh # wa al-Āli wa al-Ṣaḥbi wa al-Tābi‘īn fī iftiqāh*” The Arabic text is fully vocalized, with interlinear translations in Javanese.

(2) ff. 12b-14a. 21.2 x 17.5 cm-16.2 x 10 cm, 8 lines/folio. The beginning only of *Al-Manẓūma al-Bayqūniyya* by Ṭāhā b. Muḥammad b. Fattūḥ al-Dimashqī al-Bayqūnī (d. 1080/1669). *GAL*, II, 307, 13; *MIPEs*: Lang.Ar47 (3); *Supp. Cat. Batavia*, No. 118-119.

(3) ff. 14b-20a. 21.2 x 17.5 cm-16.2 x 10 cm, 8 lines/folio. *al-Manẓūma al-Bayqūniyya* by Ṭāhā b. Muḥammad b. Fattūḥ al-Dimashqī al-Bayqūnī (d. 1080/1669), f. 18b. The Arabic text is carefully vocalized, with interlinear translation into Javanese. The text begins with “... *abda’ bi al-ḥamd muṣallīyan ‘alā ... (?) khayr Nabīyyin ...*,” and ends with “... *wa qad atatka al-jawhar al-maknūn sammaytuhā Manẓūmat al-Bayqūnī fawqa al-thalāthīn bi arba‘at aqsāmuhā tammāt ...*” *GAL*, II, 307, 13; *MIPEs*: Lang.Ar47 (2); *Supp. Cat. Batavia*, No. 118-119.

(4) ff. 20b-22a. 21.2 x 17.5 cm-16.2 x 10 cm, 8 lines/folio. An untitled treatise on ethics. Carefully vocalized. It begins with “... *ṣallū ṣaḥīha gharāmin ṣabruḥū ḍu‘fā ...*” and ends with “... *Ṣilū ṣaḥīha gharāmin ṣabruḥū ḍu‘fā ...*” Copied by *Kyai Aḥmad Ṣālih* (d. 1902), *min yad al-faqīr Aḥmad Ṣālih*, f. 22a.

(5) ff. 22b-23a. 21.2x17.5cm-14.7x9.7cm, 10 lines/folio. Part of a poem rhyming in *nūn* in the Ṭawīl metre (*baḥr al-ṭawīl*). The Arabic text is fully vocalized, with interlinear translations in Javanese. The poem begins with “*alayka bi taqwā Allāh fī al-sirr wa al-‘alan # wa qalbuka nazẓifhu min al-rīsi wa al-daran*, f.22b,” and ends with “*‘alayhi ṣalāt Allāh thumma salāmuḥu # ṣalātan wa taslīman ilā ākhir al-zamān*, f. 23a.”

Lang.Ar48

Arabic, *naskh* script, European paper, 21.5 x 17.3 cm-15 x 11.1 cm, 19 lines/folio, 630 ff., the paper of first part of the text is damaged.

Incomplete (abrupt end) copy of *al-Iqnāʿ*. The full title is *al-Iqnāʿ fi Ḥall Alfāz Abī Shujāʿ*, by Muḥammad al-Shirbinī al-Khaṭīb (d. 977/1570). It is a commentary on the *Taqrīb* by Abū Shujāʿ al-Iṣfahānī (d. 500/1106). The Arabic text is carefully vocalized, with interlinear translations in Javanese with notes in the margin in Arabic.

The commentary begins with “... *al-ḥamd li Allāh alladhī nashara li al-ʿulamāʾ aʿlāman* ..., f. 1b,” and the available text ends with “... *fa takassara bi sababih shaṭṭā lam yaḍammanahu bi khilāf tiḡl saqaṭa ʿalā* ..., f. 63ob.” The text of *al-Taqrīb* is written in red ink and the commentary is in black ink. *Handlist*, pp. 113, 368; *Inventory*. 2: 1783 a, b; *Supp. Cat Batavia*, No. 417-421; *Tanoh Abee*: Fk-24/TA/2006.

Lang.Ar49

Arabic, *naskh* script, European paper and *Gedog* paper, collective volume with eleven bibliographical entities, 21 x 17.3 cm-15.8 x 11.8 cm, 21 lines/folio, 169 ff.

- (1) f. 1a. Opening prayer, *Duʿāʾ al-iftitāḥ*.
- (2) f. 1b. Arabic fragment text explaining the idea of science.
- (3) f. 2a. Arabic text explaining the meaning of three categories in Islamic law: *wājib* (obligatory), *sunna* (preferable) and *ḥarām* (illicit).
- (4) f. 2b. A quotation taken from *Ḥāshiyat al-Minhāj* on intention (*niyya*).
- (5) f. 3b. A quotation taken from *Ḥāshiyat Taḥrīr al-Tanqīḥ* on one of the requisites (*shurūṭ*) of the Friday prayer.
- (6) f. 4a. A quotation from *Sharḥ al-Muqaddima*, *al-Fawāʿid al-Saniyya* on the idea of religion (*al-Dīn*).
- (7) f. 4b. Arabic text explaining the word ‘exegesis’, (*tafsīr*).
- (8) f. 5a. Arabic text explaining the meaning of two divine attributes, *al-Raḥmān* and *al-Raḥīm*.
- (9) f. 5b. Arabic text explaining the meaning of *al-taʿrīf* and *al-rasm*.
- (10) ff. 6b-146a. Untitled commentary on Yūsuf al-Sanūsī’s (d. 892/1486) *Umm al-Barāhīn* by Muḥammad b. Maṣṣūr al-Hudhudī (possibly lived in the 12th /18th century). The Arabic text is not vocalized, and has numerous notes in the margin in Arabic.

The commentary begins with “... *wa bihī nastaʿīn ʿalā al-qawm al-kāfirīn* ..., f. 6b,” and ends with “... *wa wāfaqa al-farāgh min hādhihi al-kitāb al-ʿaẓīm ẓuhr yawm al-thalāth al-ḥulw*..., f. 144a.” It is dated Tuesday, 15 *Jumādā al-Awwal* *Tahun Alif*. *Handlist*, p. 388; *Inventory*. 7: 6744 (1); *MIPES*: Lang.Ar49 (11); *Supp. Cat. Batavia*, No. 149-154; *Tanoh Abee*: Th-21, 22, 23, 24/TA/2006.

(11) ff. 146b-169b. Part of the untitled commentary on Yūsuf al-Sanūsī's (d. 892/1486) *Umm al-Barāhīn* by Muḥammad b. Maṣṣūr al-Hudhūdī (possibly lived in 12th/18th century). The fragment begins with "... *al-ḥamd li Allāh alladhī shahida bi wujūdihi jamī' al-kā'ināt*...", f. 146b," and ends with "... *lā ḥawla wa lā quwwa illā billāh al-'alī al-'aẓīm* ...", f. 162a." The text of *Umm al-Barāhīn* is written in red ink and the commentary is in black ink. The text is not vocalized. The completion of copying was Saturday, 3 Shawwāl 1770. *Handlist*, p. 388; *Inventory*. 7: 6744 (1); *MIPES*: Lang.Ar49 (10); *Supp. Cat. Batavia*, No. 149-154. *Tanoh Abee*: Th-21, 22, 23, 24/TA/2006.

Lang.Ar50

Arabic, *naskh* script, European paper, 22 x 19.4 cm-14.7 x 7.5 cm, 11 lines/folio, 234 ff. Relatively large part of *Tafsīr al-Jalālayn*, the exegesis by the two Jalāls, Jalāl al-Dīn al-Maḥallī (d. 864/1460) and his student Jalāl al-Dīn al-Suyūṭī (d. 911/1505). The work is also known as *Tafsīr al-Qur'ān al-'Aẓīm* and in Indonesia as *Tepsir Jalalen*. The manuscript was owned by Kyai Aḥmad Ṣāliḥ (d. 1902), as is stated in a seal on f.3a, which reads "*Hajj Aḥmad Ṣāliḥ Guru Ngelangitan Tuban*", "*Hajj Aḥmad Ṣāliḥ*, the teacher of Langitan Tuban". The text begins with *Sūrat al-Baqara* (f. 3a, Qur'ān 2) and ends with *Sūrat al-Ahqāf* (Qur'ān 46:17), f. 234b. The Arabic text is completely vocalized, and is provided with a translation into Javanese, with numerous of notes in Arabic in the margin. *Ahlwardt*, no. 8885-8894; *GAL*. II, 114, 145; *Handlist*, p. 353; *Inventory*. 2: 1315 (1), 1886; 4: 3224, *MIPES*: Kr.Aro8, Cpr.Aro4 (1), 07 (2), 13, Ts.Aro3, 13, 16, 23, Lang.Aro4, 10, 22, 34, 51, 58, 63; fragment: Ts.Ar17 (2); *Supp. Cat. Batavia*, No. 47; *Tanoh Abee*: Tf-1/TA/2006; *Tjentini*, p. 339.

Lang.Ar51

Arabic, *naskh* script, European paper, 21.3 x 17.5 cm-15.1 x 7.5 cm, 13 lines/folio, 164 ff. The continuation of Lang.Ar50, *Tafsīr al-Jalālayn*, the exegesis of the Qur'ān by the two Jalāls, Jalāl al-Dīn al-Maḥallī (d. 864/1460) and his student Jalāl al-Dīn al-Suyūṭī (d. 911/1505). The work is also known as *Tafsīr al-Qur'ān al-'Aẓīm* and in Indonesia as *Tepsir Jalalen*. The text ends with *Sūrat al-Fātiḥa* (f. 161b). The text was owned by Kyai Aḥmad Ṣāliḥ (d. 1902), a previous head of *Pondok Langitan*, as stated in a seal on f. 1a, which reads "*Hajj Ṣāliḥ guru Langitan Tuban*." The text of the Holy Qur'ān is written in red ink; it is fully vocalized, with interlinear translations in Javanese and some notes in the margin in Arabic. *Ahlwardt*, No. 8885-8894; *GAL*. II, 114, 145; *Handlist*, p. 353; *Inventory*. 2: 1315 (1); 1886; 4: 3224; *MIPES*: Kr.Aro8, Cpr.Aro4 (1), 07 (2), 13, Ts.Aro3, 13, 16, 23, Lang.Aro4, 10, 22, 34, 50, 58, 63; fragment: Ts.Ar17 (2); *Supp. Cat. Batavia*, No. 47; *Tanoh Abee*: Tf-1/TA/2006; *Tjentini*, p. 339.

Lang.Ar52

Arabic, *naskh* script, European paper, 21 x 17 cm-15.3 x 11.6 cm, 21 lines/folio, 211 ff.

Incomplete copy of *Tuhfat al-Ṭullāb bi Sharḥ Taḥrīr Tanqīh al-Lubāb*, the commentary on *Taḥrīr Tanqīh al-Lubāb*, a treatise on the Islamic jurisprudence of the Shāfi‘ite school of Islamic Law, by Zakariyyā’ al-Anṣārī (926/1520). *Tanqīh al-Lubāb* is a compendium of *al-Lubāb fi al-Fiqh*. The former text (*Tanqīh*) was the work of Abū Zur‘a al-Iraqī (d. 826/1423) and the latter (*al-Lubāb*) is by Aḥmad b. Muḥammad al-Maḥāmili (d.415/1024). The present copy of the *Tuhfa* begins with a chapter on *al-Ḥudūd* (‘The fixed punishments’). The Arabic text at first is unvocalized, but from f. 72 onwards it is partly vocalized and has interlinear translations in Javanese with some notes in Arabic in the margin. The notes (*taqrīr*), according to the information given at the end of the text, were written by *Hajj* Muḥammad Nūr (d. 1297/1880), a teacher at Langitan (*saguh taqrīre tuan Hajj Muḥammad Nur Guru Samāwi*), f. 211b. The text is dated 14 Sha‘bān, the Year of *Wāw* 1785. Part of the text (*al-Lubāb fi al-Fiqh*) is in red ink, the rest is in black ink. *Ahlwardt*, no. 4449; *Handlist*, p. 170; *Inventory*. 4: 3016; 8: 7198, *MIPES*: Lang.Ar 36; *Supp. Cat. Batavia*, No. 438-4440.

Lang.Ar53

Arabic, *naskh* script, European paper, printed book, 24 x 16cm-15.5 x 10.5 cm, 25 lines/folio, 211 ff. *Ḥāshiyat al-Khuḍarī ‘alā Alfīyyat Ibn Mālik* by Muḥammad al-Khuḍarī. This lithograph was published in Cairo by Shaykh Bakri al-Ḥalabī and in Damascus by Muḥammad Shāhīn, Sayyid Ḥāmid Salīq and Sayyid Darwis. The text is the gloss by al-Khuḍarī on the commentary by Ibn ‘Aqil on the *Alfīyya* of Ibn Mālik (d. 672/1274). The copying of gloss was completed on 11 *Rabī‘ al-Thānī* 1250 H/17 August 1834. The texts were published Ramaḍān 1272 H/1856 according to a handwritten note by Aḥmad b. Al-Ḥāj Isma‘īl al-Faḥḥāwī al-Nābulisī. The work is contained in two volumes and was once owned by *Hajj Aḥmad Ṣāliḥ Guru Langitan*.

Lang.Ar54

Arabic and Javanese, *naskh* script, European paper, collective volume containing thirteen bibliographical entities on Arabic grammar, 25 x 18 cm-17 x 11.2 cm, 53 ff.

(1) ff. 1a-11a. 6 lines/folio. *Qawā‘id al-I‘rāb*, an *Urjūza* on Arabic grammar by Yūsuf Najl al-‘Ārif. The *Urjūza* begins with “*yaqūlu ‘abd rabbihi al-shahīd # Yūsuf Najl al-‘Ārif al-Shahīd*, f. 4a,” and ends with “*wa ālihi wa ṣahbihi mā wuqifā # ṣawbun wa ṭaraba qārīn waqafā*, f. 11b.” The Arabic text is

fully vocalized, with interlinear translations in Javanese and notes in the margin in Arabic. *MIPES*: Lang.Ar 42 (1).

(2) ff. 12a-12b. 16 lines/folio. A short untitled *Urjūza* on *al-‘Arūd*, metre, by Shaykh Shujā‘ī.

The poem begins with “*inna al-maqūlāt ladayhim tuḥṣarū # fī al-‘ashari wa hiya ‘araḍun wa jawharu*,” and ends with “*biyadihi ‘aṣā liwāhu fa iltawā # wa hādhihi ‘ashar maqūla mawā*” The Arabic text is carefully vocalized, with interlinear translations in Javanese and notes in the margin in Arabic.

(3) ff. 13a-16b. 8 lines/folio. A short untitled treatise on *Balāgha*, rhetorics. Anonymous, partly vocalized, with interlinear translations in Javanese and notes in the margin in Arabic.

After the *basmala*, the text begins “... *wa bihī nasta’in, al-kalimat al-musta‘mala fī ghayr mā wuḍi‘at lahu li ‘alāqa ay munāsaba bayn al-ma’nā al-aṣli wa al-ma’nā al-far‘ī ...*, f. 14b.”

(4) ff. 17a-43a. 6 lines/folio. A treatise on prosody (*al-‘arūd* and *al-qawāfi*, metre and rhyme), possibly *al-Kāfi fī Ilmay al-‘Arūd wa al-Qawāfi*, f. 88b, by Aḥmad b. ‘Abbād b. Shu‘ayb al-Kinā‘ī al-Kawwās. Identified with MS Lang.Ar35 (4), which has an identical beginning.

The text begins with “... *al-ḥamd li Allāh ‘alā al-in‘ām wa al-shukr ‘alā al-ilhām...*,” and ends with “... *taslīman kathīran dā‘iman ilā yawm al-dīn ...*”. A previous owner of the manuscript was Anwar b. Hajj Fatah. The manuscript is dated 2 Muḥarram 1322/20 March 1904. The text is carefully vocalized, with interlinear translations in Javanese and notes in the margin in Arabic. *MIPES*: Lang.Ar35 (4).

(5) f. 43b. Fragment in Arabic, not identified.

(6) ff. 44b-45b. A rhymed version of the treatise on the science of prosody, *Al-Kāfi fī Ilmay al-‘Arūd wa al-Qawāfi* by Aḥmad b. ‘Abbād b. Shu‘ayb al-Kinā‘ī al-Kawwās.

The *Qaṣida* begins with “*idhā rumta ḍabṭa li al-zikhāqi wa ‘illatin # fa bādīr li naḍamin qad atāka musalsalā*, f.44b,” and ends with “*wa yarjū al-Damanhūrī al-musammā Muḥammadan # khātaman bi khayrin min ilāhin tafadḍulan*, f. 45b”. The Arabic text is fully vocalized and has interlinear translations in Javanese and notes in the margin in Arabic. *Ahlwardt*, no. 7131; *GAL*. II, 27; *Handlist*, p.145; *Inventory*. 3: 2754 (3); *MIPES*: Lang.Ar35 (4), 42 (4); *Supp. Cat. Batavia*, No. 835.

(7) ff. 45b-46b. 6 lines/folio. An anonymous and untitled rhymed version of a treatise on Arabic morphology (*‘ilm al-ṣarf*).

The *Qaṣida* begins with “*alā anna al-ḥamda li Allāh thumma ṣalātana # ‘alā al-Hāshimī bad’ al-naḍami layhulā*, f.45b,” and ends with “... *wa dhūfā’ilun thamnahū li nāḍimin # jamīlu al-‘aṭā’ min mun‘imin qad tafadḍalā*.f.46b.” The Arabic text is carefully vocalized, with interlinear translations in Javanese and Malay, and with notes at the margin in Arabic.

- (8) f. 47a. A fragment in Arabic about the verb (*fi'l*), in Javanese in Arabic script.
- (9) f. 47b. A on *ism al-ḍamīr*, the pronoun, in *pegon*.
- (10) f. 48a-b. Fragments in Arabic text on the division between verb (*al-fi'l*) and noun (*al-ism*).
- (11) f. 49a-b. A fragment of Arabic text on *ism al-fā'il*.
- (12) ff. 50a-52a. Fragment of Arabic showing *i'rāb*.
- (13) f. 52b. Fragment explaining the meaning of the phrase: "... *qāla luqmāna yā bunayya* ..." (Qur'an 31:13)."

Lang.Ar55

Arabic, *naskh* script, European paper, 21 x 16.7 cm-15.2 x 9.8 cm, 21 lines/folio, 306 ff.

ff. 1a-2b. A fragment only, the final part of a text on pilgrimage.

ff. 2b-306b. What seems to be the second part only of the *Ḥāshiyat Al-Bujayramī 'alā al-Manhaj*, the gloss by Sulaymān al-Bujayramī (d. 1221/1806) on *Manhaj al-Ṭullāb* by Zakariyyā' al-Anṣārī (d. 926/1520). The volume begins with a chapter on the Islamic law of succession (*al-farā'id*) f. 2b, and the last available chapter treats the setting free of a slave (*bāb al-i'tāq*), f. 297b. The Arabic text is vocalized, with interlinear translations in Javanese and notes in the margin in Arabic. Some of the text is written in red ink. *MIPES*: Lang.Ar64; *Supp. Cat. Batavia*, No. 409.

Lang.Ar56

Arabic, *naskh* script, European paper, collective volume containing seven religious texts, 32.5 x 21.4 cm-19.5 x 11 cm, 17 lines/folio, 175 ff.

(1) ff. 1a-3a. Acephalous and incomplete (abrupt end) copy of *Bahjat al-'Ulūm fī Sharḥ Bayān 'Aqīdat al-Uṣūl*, an anonymous commentary on Bayān 'Aqīdat al-Uṣūl or *Masā'il*, by Abū Layth Muḥammad b. Abī Naṣr b. Ibrāhīm al-Samarqandī (4th c. H). In the manuscript, the text is titled *Sharḥ al-Samarqandī*, f. 2b. The manuscript is in bad condition and most of the text is unreadable due to damage from humidity and bookworm.

The text begins with "... *yatajazza' qāla fī al-ṣaḥḥāh al-juz' 'ibāra 'an qat' al-shay' 'an al-kulliyya* ..., f. 1a," and ends with "... *al-musammā bi-Sharḥ al-Samarqandī wa Allāh a'lam* ..., f. 2b." The Arabic text is vocalized, with interlinear translations in Javanese. *Ahlwardt*, no. 1945, 3666*; *GAL*. I, 196; *Handlist*, p. 45; *Inventory*. 4: 3226 (6); 6: 5467 (1), 5470 (1), 5695 (1); 8: 7037 (1), 7046 (1), 7080 (2), 7211 (2), 7417 (9); *MIPES*: Kr.Ar12 (1), Cpr.Aro6 (2), 07 (1), 10 (1), 12 (5), Ts.Aro8 (1), 09 (1), 12 (1), 20 (1), 13 (1), 35 (1), 46 (1), 56 (1); *Supp. Cat. Batavia*, No. 168, 169; *Tjentini*, p. 337.

(2) ff. 3b-23a. A gloss (*ta'liq*) on *Bā Sittīn* by Abū (in Indonesian manuscripts often written as Ibn) al-'Abbās b. Muḥammad al-Zāhid (d. 819/1416), by Shihāb al-Dīn Abū al-'Abbās Aḥmad b. Aḥmad al-Ramlī (957/1550). After the doxology, the text begins "... *fa hādhihi ta'liq 'alā al-muqaddima al-ma'rūfa bi al-Sittīn Mas'ala...*, f. 3b," and ends with "... *tammat hādha al-kitāb al-musammā bi al-Sittīn wa Allāh a'lam bi al-ṣawāb ...*, f. 23a." The Arabic text is carefully vocalized and has interlinear translation in Javanese with a few notes in the margin in Arabic. The text of *Bā Sittīn* is written in red ink, its *ta'liq* is in black ink. *Ahlwardt*, no. 3579; *Handlist*, p. 342; *Inventory*. 3: 2289; 6: 5738 (2); 8: 7047 (2), 7086 (2), 7087; *MIPEs*: Kr.Ar12 (2), Cpr.Ar10(2), 12 (6), Ts.Ar08 (4), 09 (3), 12 (2), 18 (2), 20 (2), Lang.Ar13 (2), 35 (2); incomplete: Cpr.Ar06 (3); *Supp. Cat. Batavia*, No. 470-471.

(3) ff. 23b-40a. *al-Miftāḥ*, an anonymous commentary on an anonymous theological tract, *Bāb Ma'rifat al-Islām wa al-Īmān*. Part of the text is written in red ink. The text is vocalized, with some interlinear translations in Javanese and some notes in Arabic. *Ahlwardt*, no. 1892; *Handlist*, pp. 195-196, 210; *Inventory*. 3: 2289 (3); 6: 5720 (1), 5727 (4), 5728 (3), 5731 (2), 5736 (5), 5738 (5); 7: 6469 (2); 8: 7047 (3), 7086 (3), 7194, 7935 n (fragment); 9: 8658 (1); *MIPEs*: Kr.Ar12 (3), Cpr.Ar10 (3), 12 (7), Ts.Ar08 (5), 09 (4), 12 (3), 18 (3), 20 (3), Lang.Ar13 (3), 35 (4); *Supp. Cat. Batavia*, no. 187, 188; *Tanoh Abee*: Th-49/TA/2006.

(4) ff. 40b-60a. *Al-Mufīd*, or *Faṭḥ al-Mufīd*, or *Kitap Mopid*, an anonymous commentary on Yūsuf al-Sanūsī's (d. 892/1486) *Umm al-Barāhīn*, which in Indonesia is mostly known under the title *al-Durra*. The text of *al-Durra* is written in red ink, that of its commentary *al-Mufīd* is in black ink. The Arabic text is partly vocalized and translated in Javanese between the lines.

The text begins with "... *i'lam anna al-'ilm immā taṣawwur wa immā taṣdīq fa al-taṣawwur ...*, f. 40b," and ends with "... *tammat hādha al-kitāb al-musammā bi al-Mufīd...*, f. 59b." *Handlist*, p. 388; *Inventory*. 3: 2289(4); 6: 5719 (1), 5736 (4), 5738 (4); 7: 6469 (3); 8: 7047 (4), 7061 (2); *MIPEs*: Kr.Ar12 (4), Cpr.Ar09 (1), Cpr.Ar10(4), 12 (8), Ts.Ar08 (6), 09 (5), 12 (4), Lang.Ar13 (4), 14 (1), 35 (5), 57; *Supp. Cat. Batavia*, No. 147; *Tjenti*, p. 337.

(5) ff. 60b-86a. *Kitāb al-Tilimsān*, a commentary on Yūsuf al-Sanūsī's (d. 892/1486) *Umm al-Barāhīn* by Muḥammad b. 'Umar b. Ibrāhīm al-Tilimsānī (897/1492). Among students of Islam in Java this commentary is known as *Kitāb Talmisān* or *Kitab Tilmisān*. The Arabic text is partly vocalized, and is into Javanese.

It begins with "... *qāla Muḥammad b. Ibrāhīm al-Tilimsānī laṭṭafa Allāh ...*, f. 60b," and ends with "... *tamma hādha al-kitāb al-musammā bi al-Tilimsān ...*" *Handlist*, p. 387. *Inventory*. 3: 2289 (5); 7: 6469 (4); 9: 8658 (2) from Minangkabau, fragment only; 8: 7057 a; *MIPEs*: Kr.Ar12 (5), Cpr.Ar09 (2),

10 (5), Ts.Ar08 (7), 09 (6), 12(5), 20 (5), Lang.Ar13 (5), 14 (2), 35 (6); *Supp. Cat. Batavia*, No. 148;

Tanoh Abee: Th-5/TA/2006; *Tjentini*, p. 337.

(6) ff. 86b-129a. *Fath al-Mubīn*, an anonymous commentary of Abū ‘Abd Allāh Muḥammad b. Yūsuf al-Sanūsī’s (892/1486), *Umm al-Barāhīn*. Among Javanese students of Islam the text is called *Kitab Patakul Mubin* and it is one of the referred texts on scholastic theology (*‘ilm al-kalām*).

After the doxology, the text begins “... *fa hādhā ta’līq laṭīf wa tawḍīḥ munīf fataḥa Allāh bihī fī Sharḥ al-‘Aqīda al-musammāt bi Umm al-Barāhīn* ...”, f. 86b.” The Arabic text is unvocalized, without interlinear translation or notes in the margin. *Handlist*, p. 388; *Inventory*. 3: 2289 (6); 7: 6469 (6); 8: 7047 (6); *MIPES*: Kr.Ar03 (2), Cpr.Ar02 (1), Ts.Ar09 (8), Lang.Ar13 (6), 14 (3), 35 (7); *Tjentini*, pp. 336, 338.

(7) ff. 129b-175b. Incomplete (abrupt end) copy of *al-Sanūsī* or *Sharḥ al-‘Aqīda*, a commentary by Abū ‘Abd Allāh Muḥammad b. Yūsuf al-Sanūsī al-Ḥasanī (d. 892/1486) on his own treatise *Umm al-Barāhīn*. An alternative title of this commentary is *Tawḥīd Ahl al-‘Irḥān*.

The text begins with “... *qāla al-shaykh al-walī al-ṣālīḥ al-zāhid Abū ‘Abd Allāh Muḥammad b. Yūsuf al-Sanūsī al-Ḥasanī raḍīya Allāh ‘anhu wa arḍāhu* ...”, f. 129b.” The beginning part is vocalized, with interlinear translations in Javanese, but from f. 147a onwards the Arabic text is unvocalized and has no interlinear translation or notes in the margin. *Van den Berg*, p. 541; *GAL*. S. II, 35; *Handlist*, p. 387; *Inventory*. 3: 2289 (7); 6: 5660 (10), 5682 (2), 5721 (2); 7: 6469 (7); 8: 7047; *MIPES*: Kr.Ar03 (4), Lang.Ar13 (7), 35 (8); incomplete copy: Kr.Ar10, 12 (7); *Tjentini*, p. 338.

Lang.Ar57

Arabic, *naskh* script, European paper, 32.9 x 20.6 cm-22 x 11.5 cm, 12 lines/folio, 38 ff.

ff. 1a-36a. *al-Mufīd*, or *Fath al-Mufīd*, or *Kitap Mopid*, an anonymous commentary on Yūsuf al-Sanūsī’s (d. 892/1486) *Umm al-Barāhīn*. The beginning of the manuscript is missing. Part of the text is written in red ink (the text of *Umm al-Barāhīn*), its commentary is in black. The Arabic text is fully vocalized, with interlinear translations in Javanese and some notes in Arabic in the margin. The text is dated Thursday, 5 Sha‘bān but the year is not mentioned. The manuscript was previously owned by Bagus Gajid (Hajit?) from Tuban and he inherited it from his ancestors in Rembang (*inkang gadahi kitab Mufīd puniko Bagus Gajid, geriyanipun kang ing (?) fi balad Tuban tabi’ kapiturune fi balad al-kabīr Rembang*, f. 36a. *Handlist*, p. 388; *Inventory*. 3: 2289 (4); 6: 5719 (1), 5736 (4), 5738 (4); 7: 6469 (3); 8: 7047 (4), 7061(2); *MIPES*: Kr.Ar12 (4), Cpr.Ar09 (1), Cpr10(4), 12 (8), Ts.Ar08 (6), 09 (5), 12 (4), Lang.Ar13 (4), 14 (1), 35 (5), 56 (4); *Supp. Cat. Batavia*, No. 147; *Tjentini*, p. 337.

ff. 36b-38b. Diverse prayers in Javanese.

Lang.Ar58

Arabic, *naskh* script, European paper, 33.8 x 21.4 cm-24 x 12.2 cm, 19 lines/folio, 199 ff.

The first part (out of two) only of *Tafsīr al-Jalālayn*, the exegesis of the Qur'ān by the two Jalāls, Jalāl al-Dīn al-Maḥallī (d. 864/1460) and his student Jalāl al-Dīn al-Suyūṭī (d. 911/1505), f. 1a. The work is also known as *Tafsīr al-Qur'ān al-Aẓīm* and in Indonesia as *Tepsir Jalalen*. The text begins with *Sūrat al-Fātiḥa* (f. 1 a), and ends with *Sūrat al-Isrā'*: 111 (Qur'ān 17:111). The text of the Holy Qur'ān is written in red ink, the *Tafsīr* is in black ink. The Arabic text is carefully vocalized and has many interlinear translations in Javanese and Arabic notes in the margin. The *tabyīd* (neat copy) of this text was completed on Wednesday, 6 Šafar 871 H (1466), but this is copied from the author's colophon. *Ahlwardt*, no. 8885-8894; *GAL*, II, 114, 145; *Handlist*, p. 353; *Inventory*, 2: 1315 (1), 1886; 4: 3224; *MIPES*: Kr.Ar08, Cpr.Ar04 (1), 07 (2), 13, Ts.Ar03, 13, 16, 23, Lang.Ar04, 10, 22, 34, 50, 51, 63; fragment: Ts.Ar17 (2); *Supp. Cat. Batavia*, No. 47; *Tanoh Abee*: Tf-1/TA/2006; *Tjentini*, p. 339.

Lang.Ar59

Arabic, *naskh* script, European paper, a collective volume with two bibliographical entities, 21 x 17 cm-15.5 x 11 cm, 13 lines/folio, 26 ff.

(1) ff. 1a-11a. *Al-Maqūlāt al-'Ashr*, the 'Ten Categories', a basic text on philosophy. The text was written by *Kyai Šāliḥ* (d. 1902) during his study at al-Madīna al-Munawwara where he read *Al-Mukhtaṣar* on logic in the year 1278/1861. This treatise briefly explains the meaning of the substrate and nine accidentia.

After the doxology, the text begins "...*fa hādhiḥi kalimāt jama'tuhā fī al-Maqūlāt al-'Ashr ḥīna qirā'atī li al-Mukhtaṣar ... bi al-Madīna al-Munawwara*, f. 2b." The Arabic text is partly vocalized, with notes in Arabic. The text was copied on a Friday in Muḥarram 1286 H (1869), f. 11a.

(2) ff. 11b-13b. Short treatise on figures of speech by Shaykh 'Uthmān al-Najdī al-Ḥanbalī. The text is incomplete at the beginning.

The text begins with "... *fā'idat aqsām al-isti'arat al-shāmila ...*, f. 11b," and ends with "... *min dhālika bi an yashtamila 'alā al-qarīna faqad ra'aytu asadan intahā ...*, f. 13b." The Arabic text is fully vocalized, with many notes in Arabic.

Lang.Ar60

Arabic, *naskh* script, European paper, 21 x 17 cm-14.4 x 8.4 cm, 15 lines/folio 11 ff.

Incomplete (abrupt end) copy of *Sharḥ al-Malawī ‘alā Matn al-Samarqandī fī al-Isti‘āra* on matters of style. The Arabic text is partly vocalized, in particular the early folios (f. 1a-3b), with some notes in Arabic.

The text begins with “...*faqad kuntu sharaḥtu risālat al-imām al-Samarqandī* ..., f. 1a,” and ends with “...*fī kawnihi wasila li rabṭ shay’ wa al-qarīnat idāfatuhu ilayhi ta‘ālā wa dhikr*...”. The text by al-Samarqandī is written in red ink, the text by Al-Malawī is in black ink.

Lang.Ar61

Arabic, *naskh* script, European paper, 21 x 17 cm-17.3 x 9.8 cm, 21 lines/folio, 57 ff.

Acephalous and incomplete (abrupt end) copy of *Tuḥfat al-Murīd ‘alā Jawharat al-Tawḥīd* or *Ḥāshiya ‘alā Jawharat al-Tawḥīd li al-Bayjūrī* by Ibrāhīm b. Muḥammad al-Bayjūrī (d. 1276/1860). It is the commentary on *Jawharat al-Tawḥīd* of Ibrāhīm al-Laqqānī (d. 1041 H), f. 56a.

It begins with “... *li al-marīḍ an yaqūla ... (ilā al-nihāya) li annahu warada annahu min asmā’ihi ta‘ālā* ..., f. 1a,” and ends with “... *kullamā dhakarū al-dhākirūn wa ghafala ‘an dhikrika al-ghāfilūn* ...,f. 56a.” The Arabic text is partly vocalized, with some notes in Arabic. The copying of the text was completed on Thursday night, 1 Šafar 1234/30 November 1818. *MIPES*: Lang.Ar20 (2); *Supp. Cat. Batavia*, No. 165.

Lang.Ar62

Arabic, *naskh* script, European paper, 21.7 x 17.5 cm-15.5 x 8.7 cm, 15 lines/folio, 72 ff.

Acephalous copy of *Bidāyat al-Hidāya* by Abū Ḥamid Muḥammad al-Ghazālī al-Ṭūsī (d. 505/1111).

The available text begins “... *yaḥḥaḍu fa ṣaḥḥa idhan an yudrika al-‘aql li kulli min al-mu’min wa al-kāfir* ..., f. 1a.” The Arabic text is fully vocalized, with interlinear translations in Javanese and some Arabic notes in the margin. *GAL*. II, 422; *Handlist*, p. 51; *Inventory*. 8: 7052 (1); *MIPES*: Ts.Ar21 (2), Lang.Ar07 (2); incomplete: Lang.Ar11; *Supp. Cat. Batavia*, no. 128; *Tanoh Abee*: Th-10/TA/2006. See figure 21.

Lang.Ar63

Arabic, *naskh* script, European paper, 20.5 x 16.8 cm-14.7 x 7.1 cm, 12 lines/folio, 163 ff.

Part of the first half of *Tafsīr al-Jalālayn*, the exegesis of the Qur’ān by two the Jalāls, Jalāl al-Dīn al-Maḥallī (d. 864/1460) and his student Jalāl al-Dīn al-Suyūṭī (d. 911/1505). The work is also known as *Tafsīr al-Qur’ān al-‘Aẓīm* and in Indonesia as *Tepsir Jalalen*. The present manuscript begins with *Sūrat al-Nisā’* (Qur’ān 4:49) and ends with *Sūrat al-Anfāl* (Qur’ān 8:53). The Qur’anic text is partly

written in red ink, the exegesis is in black ink. The Arabic text is carefully vocalized, with interlinear translations in Javanese and notes in the margin in Arabic. *Ahlwardt*, no. 8885-8894; *GAL*. II, 114, 145; *Handlist*, p. 353; *Inventory*. 2: 1315 (1), 1886; IV: 3224, *MIPES*: Kr.Ar08, Cpr.Ar04 (1), 07 (2), 13, Ts.Ar03, 13, 16, 23, Lang.Ar04, 10, 22, 34, 50, 51, 58; fragment: Ts.Ar17 (2); *Supp. Cat. Batavia*, No. 47; *Tanoh Abee*: Tf-1/TA/2006; *Tjentini*, p. 339.

Lang.Ar64

Arabic, *naskh* script, European paper, 22 x 16.2 cm-16.5 x 10.7 cm, 25 lines/folio, 100 ff.

Volume two of *Ḥāshiyat Al-Bujayramī ‘alā al-Manhaj*, the gloss by Sulaymān al-Bujayramī (d. 1221), on *Manhaj al-Ṭullāb* by Zakariyyā’ al-Anṣārī (d. 925 H).

The text begins with “... *Kitāb al-Nikāḥ qaddama al-‘ibādāt* ..., f. 1b,” and ends with “... *qawluhū wa lā shahāda fabādara wa law fi mālin baynahum* ..., f. 100b.” The text is partly written in red ink (the word *qawluhu*). The Arabic text is unvocalized, with no interlinear translations and no notes in the margin. It is dated 28 *Dhū al-Ḥijja* 1283/30 April 1867 (f. 1b). *MIPES*: Lang.Ar55; *Supp. Cat. Batavia*, no. 409.

Lang.Ar65

Arabic, *naskh* script, locally produced paper from Surabaya (cover), one quire, 21 x 16.5 cm-18 x 12 cm, 24 lines/folio, 18 ff.

Tanbih al-Nafs wa al-Ikhwān, a treatise on Islamic ethics (*akhlāq*) by Muḥammad Hāshim al-Ash‘arī Jombang (d. 1947). The text is unvocalized, with some notes in the margin in Arabic.

It begins with “... *tanbih li nafsi wa li ikhwāni* ..., f. 1a,” and ends with “... *rājiḥat wajaba tarkihā fa inna mā yu’addī ilā sharrin sharrun* ... (cover).” The text is owned by Muḥammad Zayni Lamongan, and was written for a school book produced by Tjoo Toen Bwee – Fa. Siong Gwan & Co, Songojoedan 63 Surabaya. It is dated Jumādā al-Ūlā 1356/July 1937.

Lang.Ar66

Arabic, *naskh* script, locally produced paper, one quire, 21.5 x 16.4 cm-17.5 x 11 cm, 15 lines/folio, 18 ff.

Ilm a-Tawḥīd. An abridgement of *‘Izzat al-Nāshī’in* published in the newspaper *Al-Mufīd* and written by Al-Falāyīn, f. 2a. It was copied by Muḥammad Daylamī b. Aḥmad Bahā’ al-Dīn who

started the work on 30 Sha'bān 1376/22 March 1957 and ended it on 27 Shawwāl 1376/27 May 1957 (front cover). It is an Urjūza, with the text written in two columns. The Arabic text is unvocalized. It begins with “*al-ḥamd li Allāh ‘alā ni‘amih # thumma ṣalātuh ma‘a salāmih ...*, f. 4a,” and ends with “... *‘alā al-nabī wa ālihī wa ṣahbih # wa man atā musā‘idan li dīnih*, f. 12b.” The text is written in a school book “ABC.”

Lang.Ar67

Arabic, *naskh* script, locally produced paper, a collective volume containing three bibliographical entities, one quire, 12 x 16.5 cm-17.5 x 9.5 cm, 12 lines/folio 14 ff. The text was copied and owned by Aḥmad Marzūqī b. Aḥmad Zāhid, Kauman Kedungpring, Lamongan. The manuscript is dated Shawwāl 1355/January 1936. The text is written in a school book produced by Boekhandel & Drukkerij Oei Khong Hwa Surabaya.

(1) f. 1b-2b. *Manzūma fī al-Ṣarf*, anonymous work. Acephalous and incomplete (abrupt end), *Urjūza* on Arabic morphology. Carefully vocalized, with interlinear translations in Javanese.

It begins with “*afḍal mā ilayhi taṣrīf al-himam # yaḥsunu ḥamd Allah wahhāb al-mīnan*,” f. 1b, and ends with “*falam yufid ‘udhrī wa laḥḥa fī al-ṭalab # wa lam ajid buddan ‘an alladhī ṭalab*,” f. 2b.

(2) ff. 3a-6a. Incomplete, anonymous version of *Urjūza fī ‘ilmay al-Ma‘ānī wa al-Bayān*, f. 3b.

The poem begins with “*Qāla al-faqīr ‘Ābid al-Raḥmān # Al-ḥamd li Allāh ‘alā al-bayān*, f. 3b,” and ends with “*yusnadu fī l li alladhī lahū ladayya # fa mukhāṭab wa shabbahah fīmā badā*, f. 6a.” It is partly vocalized, with some interlinear translations in Javanese and some notes in the margin in Arabic. The text contains 72 distichs.

(3) ff. 6b-14b. A list of book titles with some of their prices.

Lang.Ar68

Arabic, *naskh* script, European paper, 21.7 x 16.1 cm-12.7 x 9 cm, 17 lines/folio, 12 ff.

Acephalous and incomplete (abrupt end) copy of of *al-Sanūsī* or *Sharḥ al-‘Aqida*, being al-Sanūsī’s (d. 892/1486) commentary on his own *Umm al-Barāhīn*. The first part is missing.

The text begins with “... *fī al-ma‘nā al-jahl al-shakk wa al-wahm wa al-ẓann ...* (f. 1a),” and ends with “... *sa adhkuruhu al-shaykh wa kadhā ghayruhu mim mā lā yanḥşiru ka aḥyā’ hādhihī...*,” (f. 12b). *Van den Berg*, p. 541; *GAL*. S. II, 353, *Handlist*, p. 387; *Inventory*. 3: 2289 (7); 6: 5660 (10), 5682 (2), 5721 (2); 7: 6469 (7); 8: 7047; *MIPES*: Lang.Ar13 (7), 35 (8); *Tjenti*, p. 338.

Lang.Pgn01

Javanese, *pegon*, European paper, there is a floral illumination on the first folio (f.1a) in red ink, 177 ff.

Acephalous and incomplete (abrupt end) copy of *Cerito-Cerito Ambiy* ('the Histories of the Prophets'), the story is written in the Javanese poetic style (*pupuh*) and begins with the metre *puh pangkur*.

The text begins "... *Angawiti apekso marang carito-carito Ambiy*...", f. 1a," and ends with "... *sabalaning kabeh soyo moro pekiwahu baginda Husain nulyo anangis dene Abbas* ...", f. 177b."

II. C. 2. The Senori Collection

* The Senori Collection belongs to *Kyai* 'Abdul Jalil, the son of *Kyai* Abū Faḍl b. 'Abd al-Shakūr (d. 1984).

Snr.Aro1

Arabic, *naskh* script, European paper, 22 x 17.7 cm-16 x 10.4 cm, 20 lines/folio, 314 ff.

An autograph copy of *al-Durr al-Farīd fī Sharḥ Jawharat al-Tawḥīd* by *Kyai* Abū Faḍl b. 'Abd al-Shakūr (d. 1984), a commentary on *Jawharat al-Tawḥīd* (f. 2a). The latter text is a commentary on the theological treatise *Jawharat al-Tawḥīd* ('The essence of monotheism') by Ibrāhīm b. Hārūn al-Laqqānī (d. 1041/1641). The author of the commentary mentions his chain of transmission to the author of the *matn*: It came to him from *Kyai* Hashim al-Tebuirengi al-Jombangi,²²⁵ via his teacher Muḥammad Maḥfūẓ al-Tirmasī al-Makkī, via Abū Bakr al-Bakri, via *Sayyid* Aḥmad Zaynī Daḥlān (d. 1886), via *Shaykh* 'Uthmān al-Dimyāṭī, via Muḥammad al-Shanawānī, via *al-Shaykh al-Munir* al-Samānūdī, from *al-'Allāma* al-Budayrī, via *al-'Allāma al-Shaykh* al-Shubrāmallisī who received it from the author, Burhān al-Dīn Ibrāhīm al-Laqqānī (ff. 2a-2b). The Arabic text is unvocalized, with no interlinear translations and no notes in the margin. The author of *al-Durr al-Farīd* finished the text on Friday, 13 Dhū al-Qa'da 1386/24 February 1967.

Snr.Aro2

Arabic, *naskh* script, school book, 21.8 x 16.7 cm-19 x 14 cm, 14 lines/folio, 75 ff., photocopy.

²²⁵ *Kyai* Hashim Ash'arī, the founder of *Nahḍat al-'Ulamā'* (NU), the largest Muslim organization in Indonesia.

Incomplete copy of *Tashīl al-Mamālik ilā Alfiyyat Ibn Mālik* by Kyai Abū Faḍl b. ‘Abd al-Shakūr (d. 1984), a commentary on the *Alfiyya* by Muḥammad b. ‘Abd Allāh Ibn Mālik al-Ṭā‘ī (d. 672/1274). The author differentiates between his commentary and the *matn* by Ibn Mālik with the words “*qāla al-muṣannif*” (the text of Ibn Mālik) and “*qāla al-shāriḥ*” (for his own text). The owner of the manuscript studied under the author of the commentary “*ta‘allamtū ‘inda al-‘ālim Aḥmad Abū Faḍl b. ‘Abd al-Shakūr*.” The text was copied on 27 Ṣafar 1407/9 October 1988. The text begins with “... *fayaqūl al-faqīr Aḥmad Abū Faḍl b. ‘Abd al-Shakūr hādha sharḥ laṭīf ...*, f. 1b,” and ends with “... *as’ila taṭlub ajwibatuhā ...*”. On the back cover is “A. Said”, which might be the name of the owner of the text. The Arabic text is unvocalized, with some interlinear translations in Javanese.

Snr.Aro3

Arabic, *naskh* script, 21.5 x 16.7 cm-12 x 10 cm, 15 ff., photocopy.

Kifāyat al-Ṭullāb, an *Urjūza* on matters of Islamic Law (*al-qawā‘d al-fiqhiyya*), by Kyai Abū Faḍl b. ‘Abd al-Shakūr (d. 1984). The Arabic text is vocalized and translated into Javanese; it has notes in the margin in Arabic. It is dated Wednesday, 2 Muḥarram 1394/26 January 1974.

It begins with “*yaqūlu al-rājī raḥmat al-rabb al-ghafūr # huwa Abū al-Faḍl b. ‘Abd al-Shakūr*, f. 1a,” and ends with “*wa ṣaḥbihi al-aḥdīl al-akhyār # mā ijdānat al-ashjār bi al-azhār*, f. 15a.”

Snr.Aro4

Arabic, *naskh* script, locally produced paper, 20.5 x 16 cm-17.4 x 15 cm, 27 lines/folio, 4 ff.

al-Ru‘ūs al-Fiqhiyya, a treatise on Islamic jurisprudence, by Kyai Abū Faḍl b. ‘Abd al-Shakūr (d. 1984). The text is written on paper “*Sinar Dunia*” SD 219 MJ, produced by PT. Pabrik Kertas Tjiwi Kimia Indonesia.

The text begins with “... *naḥmaduka Allāhumma yā man lā mashaqqā li man as‘adah ...*, f. 1a,” and ends with “... *wa Allāh walī al-tawfiq wa al-hidāya wa ḥasbunā Allāh wa ni‘ma al-wakīl ...*, f. 4a.” The Arabic text is unvocalized.

Snr.Aro5

Arabic, *naskh* script, locally produced paper, 22 x 17 cm-17.5 x 12.8 cm, 29 lines/folio, 58 ff.

Kāfiyat al-Ṭullāb (f. 1a), *Urjūza* on Arabic syntax (*naḥw*), by Kyai Abū Faḍl b. ‘Abd al-Shakūr (d. 1984), with a commentary in Javanese. Part 1 was completed on 19 Ramaḍān 1380/7 March 1961 by

Ahmad Manan al-Raḥmān. Part 2 is dated 4 Ramaḍān 1414/15 February 1995. The Arabic text is carefully vocalized and full of interlinear translations in Javanese.

It begins with “*Ḥamdan li al-rabb ‘alā tatābu‘ al-ni‘am # fī ahl al-nuhā wa al-‘ilm wa al-ḥikam,*” and ends with “*wa al-fawz bi al-ṣalāḥ wa al-qiyām # bi haqqih fī al-bad’ wa al-khitām*”

Snr.Aro6

Arabic, *naskh* script, locally produced paper, 21 x 17.5 cm-20 x 16 cm, 24 lines/folio, 49 ff.

The second part only of *Sullam al-Ṭullāb* (title on front cover), an *Urjūza* by *Kyai* Abū Faḍl b. ‘Abd al-Shakūr (d. 1984).

It begins with “*al-ḥamd li Allh alladhī qad anzalā # kitābahū mubayyanan mufaṣṣalā,* f. 1b,” and ends with “*... thumma ṣalātuh ma‘a al-salām ‘alā al-nabī li ākhir al-ayyām ...*” The Arabic text is completely vocalized, with interlinear translations in Javanese.

Snr.Aro7

Arabic, *naskh* script, locally produced paper, 21.8 x 16.4 cm-16.3 x 12.3 cm, 27 lines/folio, 80 ff.

Untitled commentary on *al-Muqaddima al-Ājurrūmiyya* by Muḥammad b. Muḥammad al-Ṣanhājī Ibn Ājurrūm (d. 723/1323), with an interlinear translation into Javanese by *Kyai* Abū Faḍl b. ‘Abd al-Shakūr (d. 1984). The text of the *Ājurrūmiyya* is carefully vocalized.

Snr.Aro8

Arabic, *naskh* script, locally produced paper, 21.5 x 16 cm-16.5 x 12.5 cm, 10 lines/folio, 48 ff.

An untitled *Urjūza* on Arabic grammar by *Kyai* Abū Faḍl b. ‘Abd al-Shakūr (d. 1984).

The text begins with “*al-ḥamadu li rabbī rāfi‘ al-muntaṣib # li khidmat lahū li a‘lā al-rutab,*” and ends with “*kadhā jamī‘ al-āl wa al-aṣḥāb # mā naṭaqa al-nāṭiqu bi al-i‘rāb*” The Arabic text is carefully vocalized and has interlinear translations in Javanese. See figure 23.

Snr.Pgno1

Javanese, *naskh* script, locally produced paper, 21.5 x 16.5 cm-19 x 12.5 cm, 21 lines/folio, 26 ff.

Pangreksogomo by *Kyai* Abū Faḍl b. ‘Abd al-Shakūr (d. 1984), f. 1a. This is a treatise on the infidelity of Christian believers, written in *pegon*. The text is divided into six chapters (*bāb*): first, who is Dewi Maryam; second, who are the Christians and what is their infidelity; third, what is Christianity and its void; fourth, the fault of Islam from the Christian perspective; fifth, the fault of

Christianity; sixth, the fault of Islam according to Christianity and its believers. The text is dated 17 Rabī' al-Thānī 1383/7 September 1972.

Snr.Pgno2

Arabic, Javanese, *pegon* script, school book, 21.5 x 16.5 cm-16.2 x 11.7 cm, 22 lines/folio, 465 ff.
Javanese translation of the *Alfiyya* by Muḥammad b. 'Abd Allāh Ibn Mālik al-Ṭā'ī (d. 672/1274), written by *Kyai* Abū Faḍl b. 'Abd al-Shakūr (d. 1984), f. 1b. The author also gives examples of many problems in order to help students to better understand the work of Ibn Mālik. The Arabic text is carefully vocalized and has interlinear translations in Javanese, the *pegon* text is left unvocalized. The text is dated Saturday, 5 Sha'bān 1391/25 September 1971. The school book used is of the type "parrot" and consists of 26 quires. See figures 3, 5 and 6.

CHAPTER FIVE

TYPOLOGY OF ISLAMIC MANUSCRIPTS FROM INDONESIA: THE *PESANTREN* COLLECTIONS

Chapter five deals with the typology of the Islamic manuscripts in the *pesantren*. In this chapter, I propose seven tentative typologies based on the presence of vocalization, interlinear translation and marginal notes. I argue in this chapter that these three kinds of reader's responses in fact relate to a learning tradition for the study of Islam in the Indonesian *pesantren*. I also posit that the typology may reflect the social role of the texts.

A. Introduction

In chapters two and three, I have shortly treated the history of the collections in Leiden and those of MIPES, and I have discussed their codicological features. These two chapters are followed by an inventory of the entire *pesantren* Manuscript collection originating from five *pesantren* in the three *Kabupaten* research areas in East Java. The next step is a discussion of the typology of the *pesantren* manuscripts based on three features found in the texts: vocalization, interlinear translations and marginal notes. Before discussing these three kinds of interaction between the text and its readers, this chapter begins with a discussion of the learning tradition in *pesantren*. Since its establishment, the *pesantren* has been designed to nurture Islamic knowledge and educate Indonesian Muslims in the study of Islam. The texts that are taught in each *pesantren* are usually based on the books and studies of the founder of the school and on what he had learned from his teacher. The transmission of knowledge in the *pesantren* plays an important role in this learning tradition and, ultimately, this may expressed in the *ijāza*, an academic certificate. There are three kinds of academic certificate (*ijāza*) in the learning tradition of classical Muslim society: *ijāza al-qirā'a* (certificate of reading), *ijāza al-samā'* (certificate of listening) and *ijāza al-tadrīs* (certificate of teaching).²²⁶ A student may be issued either a general certificate (*ijāzā 'amma*) or a partial certificate (*ijāza juz'yyā*). The materials used in the study for the certificate may include what a student hears from his teacher (*masmū'āt*), or what is written by his teacher (*marwiyyāt*), or it may include certified materials that the teacher has received from his own master by way of a certificate (*mustajāzāt*). The *ijāza* is granted to a student by the teacher at the end of the study. Conditions for being awarded the *ijāza* include the ability to read correctly and to understand perfectly or to memorize what the student has been taught by the master. Finally, on

²²⁶ J. J. Witkam, "The Human Element between text and Reader", in Yasin Dutton (ed.) *The Codicology of Islamic Manuscripts*. London; 1995, pp. 123-136. The article can also be accessed at <www.islamicmanuscripts.info/reference/articles/Witkam-1995-Human_element.PDF>.

receiving the certificate, the student is authorized to act as a transmitter of his master's knowledge. From another perspective, the *ijāza* not only confirms the student's mastery of the requisite knowledge, but also becomes evidence of a close spiritual relationship with the master. More recently, the *ijāza* is seen as an academic diploma that attests of a student's affiliation to a particular educational institution.

The text entitled *al-Jawhar al-Farīd fī Sharḥ Jawharat Tawḥīd*,²²⁷ the commentary that was written by *Kyai Aḥmad Abū Faḍl*, clearly mentions that its author was authorized by his master, KH. Hashim Ash'ari, to teach the *matn*, the original work by al-Laqqānī, *Jawharat al-Tawḥīd*. Moreover he also mentions his intellectual (and spiritual) genealogy that connects him to the author of the *Jawharat al-Tawḥīd*. Here is the text of the chain of transmission as part of the certificate, which is summarized in the manuscript:

فأقول أخبرني بالمنظومة المسماة جوهرة التوحيد إجازة شيخنا العلامة مرجع الخواص والعامه محمد هاشم التبویرغي الجمبئي عن
 شيخه محمد محفوظ الترمسي المكي عن أبي بكر البكري عن السيد أحمد بن زيني دحلان عن الشيخ عثمان الدمياطي عن
 الشيخ الشنواني عن الشيخ المنير السانودي عن العلامة البديري عن العلامة الشيخ علي الشبراملسي عن المصنف برهان
 الدين اللقاني المالكي

Translation: 'I say that I was granted a certificate of the poem title *Jawharat al-Tawḥīd* from Muḥammad Hāshim al-Tebuirengi, and he got this from his master Muḥammad Maḥfūz al-Tirmasi al-Makkī, who got it from Abū Bakr al-Bakrī who got it from *al-Sayyid* Aḥmad b. Zaynī Daḥlān who got it from *Shaykh* 'Uthmān al-Dimyātī who got it from *Shaykh* al-Shanawānī who got it from *al-Shaykh al-Munīr* al-Samānūdī who got it from *al-Allāma* al-Budayrī who got it from *al-Allāma al-Shaykh* 'Alī al-Shubrāmallisī who got it from its author *al-Imām* Burhān al-Dīn Ibrāhīm al-Laqqānī al-Mālīkī.²²⁸

B. The learning tradition of Islam: *Pesantren*, manuscripts and *Kitab Kuning*

Snouck Hurgronje²²⁹ described how the people of the Jawah lands came to Mecca. The two holy cities in the Ḥijāz were, next to the Azhar University in Cairo, the great places of learning that attracted students of all over the Islamic World. At that time, in the latter part of the nineteenth century, Istanbul was the residence of the Ottoman Sultans who were also Caliphs of Islam. The

²²⁷ Snr.Aroo1.

²²⁸ Snr.Aroo1 ff.2a-2b.

²²⁹ C. Snouck Hurgronje, *Mekka in the Latter Part of the 19th Century: Daily Life, Customs and Learning. The Moslems of the East-Indian Archipelago*. Leiden-Boston: Brill, 2007 (reprint of the 1931 edition).

Jawah, as is the collective name for all coming from Southeast Asia,²³⁰ considered Mecca and Medina as centres of Islamic learning *par excellence*. Usually they came to the city of Mecca to perform the pilgrimage, the fifth pillar of Islam. After the pilgrimage, some of them would stay. They settled together with their co-patriots and were guided by their own *Shaykhs*.²³¹ Such pilgrims stayed on in Mecca in order to study Islam. Hurgronje elaborates on the process of learning among the Jawah in the Holy City. Non-Arabic speaking students, such as the Jawah, started by learning subjects such as Arabic grammar (*naḥw*), rhetoric (*bBalāgha*), logic (*manṭiq*), poetic art, as well as collections of Arabic poems and dictionaries.²³² These propaedeutic subjects were necessary for students to gain an understanding of the learning material that was written in Arabic.

The science of the holy texts, the *Qur'an* and the *Ḥadīth* are the main topics to be learned. In addition, the Jawah students were expected to study other Islamic knowledge such as Islamic jurisprudence (*fiqh*), and its theory (*uṣūl al-Fiqh*) and also dogmatic theology (*ʿilm al-kalām* and *ʿilm al-tawḥīd*), history (*taʾrīkh*) and Sufism (*taṣawwuf*).²³³

The learning process would take place in the Holy Mosque (*al-ḥaram*), which served as a sort of university.²³⁴ Michael Laffan gives examples of learning by the Jawah²³⁵ and shows how a master taught the Jawah students. He would read in Arabic, then he would give a commentary in Arabic, and finally he would translate some texts into Javanese, Malay or Sundanese, according to the region that his students originated from.²³⁶

The students of Islam in the two Holy cities were obliged to learn Arabic grammar before learning the more advanced branches of Islamic knowledge. Junayd, for instance, one of many scholars who originated from Betawi and resided in Mecca for more than 50 years, taught Arabic grammar (*naḥw*) to the Jawah students before teaching them Islamic jurisprudence. This was aimed at giving his students the means to understand the authoritative text books in Arabic.²³⁷

²³⁰ M. Laffan, *Islamic Nationhood and Colonial Indonesia. The Umma below the Winds*. London and New York: Routledge, 2003, p. 13.

²³¹ Snouck Hurgronje, *Mekka*, p. 232

²³² Snouck Hurgronje, *Mekka*, p. 171

²³³ Snouck Hurgronje, *Mekka*, p. 175

²³⁴ Snouck Hurgronje, *Mekka*, 176-178.

²³⁵ Laffan, *Islamic Nationhood*.

²³⁶ MS Leiden Or. 7111, f. 11b, which are Snouck Hurgronje's notes about Mecca.

²³⁷ Snouck Hurgronje, *Mekka*, pp. 281, 284-285.

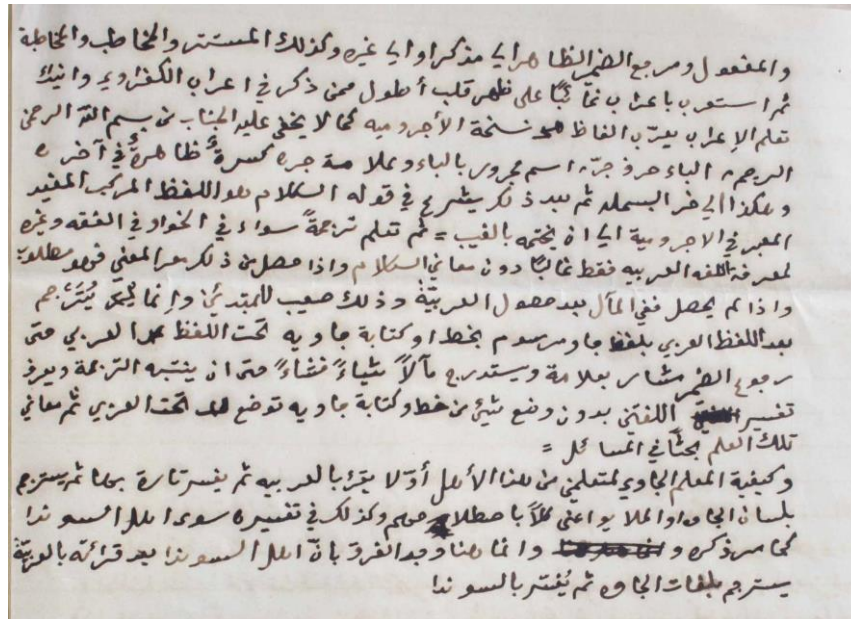


Figure 17. Teaching the Arabic language to Jawah students, a description from the Snouck Hurgronje papers. See *Mekka* (2007), pp. 284-285. MS Leiden Or. 7111, f. 11b (detail).

This kind of learning tradition, which Jawah students witnessed and experienced during their study in the Holy cities, was imitated and applied by them on their return to the homeland. They brought the materials that they had learnt to their home country and, in turn, used them as learning materials for their own students. The Islamic books that were used to teach Islam in Islamic learning institutions have been the object of research, first by what was written by Van den Berg²³⁸ (later translated into English by Paul van der Veur²³⁹), Soebardi,²⁴⁰ Martin van Bruinessen²⁴¹ and, most recently, by Yumi Sugahara.²⁴² It goes without saying that I have greatly profited from the results of these studies in my present research. However, these studies do not provide any

²³⁸ L.W.C. van den Berg, "De Muhammedaansche Geestelijkheid en de Geestelijk Goederen op Java en Madoera" in *BKI*, 27 (1882): pp. 1-46.

²³⁹ Paul van der Veur, "Van den Berg's Essay on Muslim Clergy and the Ecclesiastical God in Java and Madura" in *Indonesia* 84 (October, 2007), pp. 127-159.

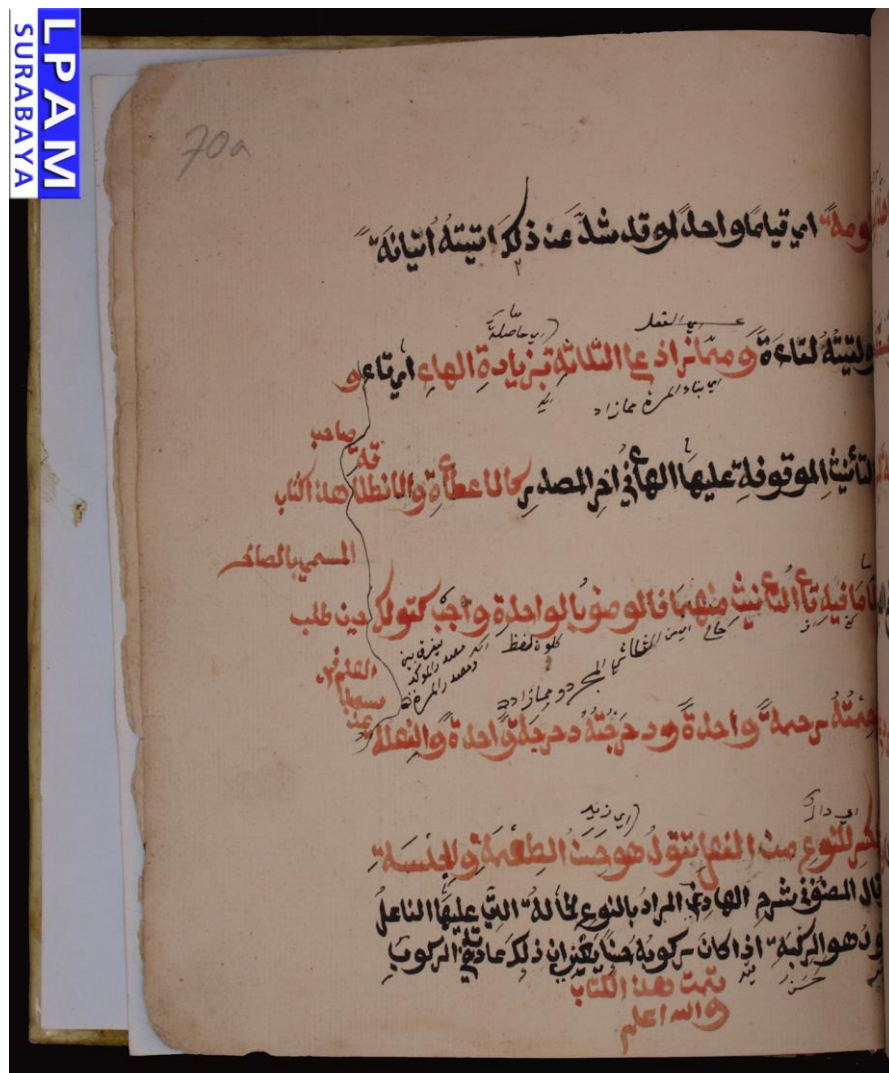
²⁴⁰ Soebardi, "Santri Religious Elements as reflected in the Book of Tjentini" in *BKI*, 127, no. 3, (1971), pp. 331-349.

²⁴¹ Martin van Bruinessen, *Kitab Kuning: Book in Arabic Script used in Pesantren Milieu. Comments on a new collection in the KITLV Library* in *BKI*, 146, no. 2/4, (1990), pp. 226-269. The article then was translated and with his other writings published in Indonesian Language as *Kitab Kuning, Pesantren dan Tarekat: Tradisi-Tradisi Islam di Indonesia*. Bandung: Mizan, 1995.

²⁴² Yumi Sugahara, "Kitab Jawa: Islamic textbooks written in Javanese (Pegon)." *Proceeding of the Symposium on Bangsa and Umma: a Comparative study of people-grouping concepts in Islamic Areas of Southeast Asia*. May, 12, 13 and 19 2007. Kyoto and Tokyo: Sophia University, 2007, pp. 40-48; and Yumi Sugahara, "The Publication of Vernacular Islamic textbooks and Islamization in Southeast Asia" in *Jochi Ajiagaku*, vol. 27 (2009), pp. 21-36.

historical evidence about whether the books used by teachers in the *pesantren* milieu are the same texts that were used by their masters when they studied under them in the Middle East.

One of the texts in the *Pesantren* Collection provides us with some interesting evidence about how the books studied by the people of Jawah in the Middle East were brought back to their homelands and later used as study materials. In the colophon of a text preserved in *Pesantren* Langitan, owned by *Kyai Šālīḥ*, one of the heads of the institution, it is stated that he obtained the book while studying in one of the mosques in Yaman.²⁴³ The text was a copy of *al-Taṣrīf al-ʿIzzī* and, at the time of publication, it was used in *Pesantren* Langitan as learning material for the study of Arabic grammar.²⁴⁴ Today, the book is no longer used in formal education, however, it is still read by Muslims during *Ramaḍān*.



²⁴³ Lang.Aro2_f. 70a

²⁴⁴ Interview with Gus Abdullah Munif at Pesantren Langitan on 18 November 2011. The interview was recorded and registered under langitan 18 Nop1, 3 and 4.mp4.

Figure 18. Note of ownership at the end of a manuscript of *al-Taṣrīf al-ʿizzī* in which the term *ṭalab al-ʿilm* is used and ‘Masjid Yaman’ is mentioned as the place where the manuscript was studied. (Lang.Ar02_f. 70a, outer margin).

Having briefly outlined the learning tradition in respect of studying Islam in *Pesantren*, the next part of this work will investigate the texts of the *Pesantren* collection. This investigation explores whether there are connections between the extant collections and the place where they are preserved today. For this purpose, I provide a list of the names of the scribes and owners of the texts, as stated in the colophon or other parts of the text.

C. The scribes

Only a small number of texts offer sufficient information concerning their history, such as who the copyist and owner were. I have identified those texts of the *Pesantren* Manuscripts Collection that mention the copyist in their colophon. In the table below, I list the locations where the manuscripts are currently preserved, the name of the copyists, the authors, owners and the date when they were copied or written.

Table 8
The dated manuscripts and their owners and scribes

Locations	Registration number	Scribe (s)/owner (o)/author (a)	Date (H/CE calendars)
<u>A. Lamongan</u>			
Keranjī	Kr.Ar01 (1)		4 Ramaḍān 1264/4 August 1840 to 2 Rabīʿ al-Awwal 1265/27 January 1840
	Kr.Ar01 (3)		17 Shawwāl 1280/26 March 1864
	Kr.Ar02		4 Ramaḍān 1271/20 May 1855
	Kr.Ar04 (1)	Ramli (s)	
	Kr.Ar10	Muṣṭafā ʿAbd al-Karīm (s)	11 Rabīʿ al-Akhīr 1312/11 October 1894
	Kr.Ar12	Bagus	
<u>B. Ponorogo</u>			
B. 1. Coper	Cpr.Ar02 (1)		Monday, Muḥarram the Year of <i>al-Ḥāʾ</i>
	Cpr.Ar02 (2)	Imam al-Damāmī (o)	Midday, Sunday 3 Rabīʿ al-Awwal the Year <i>Zāʾ</i> 1294/18 March 1877
	Cpr.Ar04	Baṣīruddin b. ʿAbd al-Raḥmān of Srigading (o and s)	[12 Rajab 949/21 October 1542] ²⁴⁵

²⁴⁵ Date copied from the exemplar?

Cpr.Ar05	Shaykh Nawāwī (s and o)	24 Muḥarram 1275/6 September 1858
Cpr.Ar09 (1)		30 Šafar the year <i>al-Zā'</i> 1294 coincides with 16 March 1877
Cpr.Ar09 (2)		Monday, 8 Sha'bān 1296/28 July 1879
Cpr.Ar11	‘Uthmān (s and o)	Sunday, Šafar the year <i>Bā'</i> 1288 /April 1871
Cpr.Ar12	Muḥammad Khairon	
Cpr.Ar14 (1)	Muḥammad Ismān al-Dīn (o)	
Cpr.Ar14 (2)	Muhammad Ismān al-Dīn (o)	
Cpr.Ar14 (4)	Muḥammad Ismān al-Dīn (o)	

B. 2.
Tegalsari

Ts.Ar02	<i>Kyai</i> Majid b. Ismā‘īl b. <i>Kyai</i> Kasan Besari	
Ts.Ar05	Muḥammad Jaylānī (s)	7 Jumādā al-Ūlā 1354/7 August 1935
Ts.Ar07	Kyai Jaylānī (s)	Begin 22 Rajab 1353/31 October 1934 through 25 Dhū al-Qa‘da 1353/1 March 1935
Ts.Ar11	Salim (s)	
Ts.Ar12	Muḥammad Dukut of Babadan) (o)	
Ts.Ar14 (1)		14 Jumādā al-Ākhira 1354/12 September 1935
Ts.Ar14 (5)	Muḥammad Jaylānī (s)	27 Dhū al-Qa‘da 1353/3 March 1935
Ts.Ar20 (1)	Imam Witono (o)	
Ts.Ar20 (2)	Muḥammad Jaylānī (s)	Monday, 28 Sha'bān 1346/20 February 1928
Ts.Ar20 (3)	Muḥammad Jaylānī (s)	Saturday 28 Shawwāl 1344/11 May 1926
Ts.Ar20 (4)	Muḥammad Jaylānī (s)	29 Shawwāl 1344/12 May 1926
Ts.Ar20 (5)		Tuesday <i>Kliwon</i> , 6 Dhū al-Qa‘dah the year <i>Yā'</i> 1344 coincides with 8 May 1926
Ts.Ar21 (2)	Muhammad Jaylānī (s)	8 Ramaḍān 1332/31 July 1914 to 16 Shawwāl 1332/7 September 1914
Ts.Ar21 (3)	Muḥammad Jaylānī	7 Muḥarram 1354/11 April 1935
Ts.Ar22	Muḥammad b. Ismail b. Hasan Besari (o)	

	Ts.Ar23	Ḥasan Muḥammad Shihāb al-Ramlī b. Hasan Besari (o)	
	Ts.Pgn01	Muḥammad Jaylānī	
<u>C. Tuban</u>			
C. 1. Langitan	Lang.Ar01	Aḥmad b. Zaynī Daḥlān (s)	Monday 30 Jumādā al-Ākhira 1276/23 March 1860
	Lang.Ar02	Muḥammad Ṣāliḥ	
	Lang.Ar03 (3)	Muḥammad Ṣāliḥ b. Muḥammad Nūr	
	Lang.Ar05		13 Ramaḍān 1342/1 February 1930
	Lang.Ar06		3 Rabīʿ al-Ākhira the year <i>Hāʾ</i>
	Lang.Ar07 (1)	The endowment of <i>Kyai</i> Bushayri Pomahan <i>Kyai</i> Abdul Hādī	
	Lang.Ar.07 (2)		3 Jumāda al-Ākhira 1332/29 April 1914
	Lang.Ar09 (2)	Muhammad Ṣāliḥ b. Muḥammad Nūr	4 Shaʿbān the Year <i>Hāʾ</i>
	Lang.Ar12	Haj Shuhadāʾ Tuban	
	Lang.Ar13 (2)		25 Dhū al-Qaʿda 1286/26 Februari 1870
	Lang.Ar13 (4)		13 Muḥarram the year <i>Alif</i> 1783 (the Javanese year)
	Lang.Ar13 (6)		25 Dhū al-Ḥijja <i>Jim Akhir</i>
	Lang.Ar13 (7)		13 Rabīʿ al-Awwal the year <i>Alif</i> 1784
	Lang.Ar17 (2)	Nūr Īmāšn (s)	20 Dhū al-Qaʿda
	Lang.Ar20 (2)	Hasan Shuhadāʾ	Jumādā al-Ūlā 1276/November 1859
	Lang.Ar20 (1)		3 Jumādā al-Ākhira 1284/1 October 1284
	Lang.Ar23 (1)		4 Jumādā al-Ākhira 1242/1 January 1827
	Lang.Ar25		Jumādā al-Ākhira 1353/ September 1934
	Lang.Ar34	Bagus Hanuyo of Mataram who bought it from Ki Sargiyo of Tuban	
	Lang.Ar34 (7)	Imam Ghazali (s)	
	Lang.Ar34 (8)	Imam Ghazali (s)	9 Suro (Muḥarram) 1713
	Lang.Ar42 (2)		23 Ramaḍān
	Lang.Ar49 (10)	Abdullah Shuhadāʾ	13 Ramaḍān 1294/21 September 1877
	Lang.Ar49 (11)		4 Shawwāl 1770 (the Javanese year)
	Lang.Ar52		14 Shaʿbān 1785 (the Javanese year)

Lang.Ar54 (4)	Anwar b. Haji Fatah (s)	2 Muḥarram 1322/20 March 1904
Lang.Ar59 (1)	Aḥmad Ṣāliḥ (s)	Muḥarram 1286/April 1869
Lang.Ar59 (2)	Aḥmad Ṣāliḥ (s)	
Lang.Ar65	Muhammad Zaynī	2 Jumādā al-Ūlā 1356/ 11 July 1937
Lang.Ar66		20 Sha'bān 1376/22 March 1957
Lang.Ar68	Ahmad Marzuqī	

C. 2. Senori

Snr.Aro1	‘Abd al-Jalīl b. Abū Faḍl (o), Abū Faḍl (a)	13 Dhū al-Qa‘da 1386/24 February 1967
Snr.Aro2	‘Abd al-Jalīl b. Abū Faḍl (o), Abū Faḍl (a)	27 Ṣafar 1407/9 October 1988
Snr.Aro3	‘Abd al-Jalīl b. Abū Faḍl (o), Abū Faḍl (a)	2 Muḥarram 1394/26 January 1974
Snr.Aro5	‘Abd al-Jalīl b. Abū Faḍl (o), Abū Faḍl (a)	19 Ramaḍān 1380/7 March 1961
Snr.Aro6	‘Abd al-Jalīl b. Abū Faḍl (o), Abū Faḍl (a)	
Snr.Pgn01	‘Abd al-Jalīl b. Abū Faḍl (o), Abū Faḍl (a)	17 Rabī‘ al-Akhīr 1383/7 September 1972
Snr.Pgn02	‘Abd al-Jalīl b. Abū Faḍl (o), Abū Faḍl (a)	

From the above table, I can identify one person in every repository who actively took part in the history of the learning institution where the collections are preserved today. Their roles differed. For example, *Kyai Jaylanī* was a teacher at a *pesantren* in Tegalsari, whereas all of the others were the heads of *pesantren*.

First, in Keranji, *Kyai Muṣṭafā* ‘Abd al-Karīm copied *sl-Sanūsī*, a commentary on *Umm al-Barāhīn*,²⁴⁶ during his study at *Pondok Pesantren Qomaruddin Gresik*.²⁴⁷ *Kyai Muṣṭafā* ‘Abd al-Karīm was the founder of *Pondok Pesantren Tarbiyat al-Ṭalaba Keranji* where the Keranji Collection is housed.

²⁴⁶ Kr.Ar10.

²⁴⁷ Interview with *Bapak Rahmat Dasi* in Keranji on 19 November 2011. The interview was recorded and is registered under Keranji 19 Nov.mp4.

Second, among the manuscripts of the Coper collection²⁴⁸ are a number owned by Muhammad Ismān al-Dīn, a descendant of *Kyai* Ishāq. *Kyai* Ishaq was the son of *Kyai* Ḥasan Besari who moved to Coper and established a new learning institution in the village.²⁴⁹

Third, in Tegalsari, *Kyai* Jaylani, was perhaps the most prolific scribe who copied most of the Tegalsari Collection. Among the texts he copied that survive today are Ts.Ar05, 07, 14 (5), 20 (2, 3, 4), 21 (2, 3) and Pgn01. The texts that *Kyai* Jaylani copied mention that he was a teacher at Tegalsari. His kinship to *Kyai* Hasan Besari can be found in his genealogical tree, which he wrote himself, in one of the colophons (Ts.Pgn04). *Kyai* Jaylani was the son of Hasan Ibrahim, son of Muḥammad Ḥasan, son of Ḥasan Yahyā, son of Ḥasan Ilyās, son of *Kyai* Ageng Muḥammad Besari.²⁵⁰

Fourth, in Langitan, Widang, Tuban, I noticed that four heads of *pesantren* owned a number of texts belonging to the Langitan Collection: *Kyai* Muḥammad Nur (d. 1297/1880),²⁵¹ *Kyai* Aḥmad Ṣāliḥ (d. 1320/1902),²⁵² *Kyai* Abdul Hadi Zahid (d. 1391/1971)²⁵³ and Aḥmad Marzūqī Zāhid (d. 1421/2000).²⁵⁴

Finally, I have been lucky enough to have the opportunity to document and create digital facsimiles of most of the works by *Kyai* Abū Faḍl (d. 1984) who wrote all of the texts that make up the Senori Collection. *Kyai* Abū Faḍl was the founder of *Pondok Pesantren Dar al-Ulum*, Senori Tuban.

D. Methodology

Having listed the names of the scribes and the owners of the texts, in the following part of this work I will elucidate the interaction between the scribes and their texts. First, however, I would like to elaborate the method I have used for this discussion.

In chapter four, I created an inventory of the entire MIPES collection. The collections are preserved in three district research areas. Both the coastal area and the interior of East Java Province are represented. The districts of Lamongan and Tuban are in the coastal area and district Ponorogo is in the interior of East Java.

²⁴⁸ Cpr.Ar14 (1, 2, 4)

²⁴⁹ Interview with *Kyai* Jamal Nasuhi in Coper, 20 November 2011. The interview was recorded and registered under Pak Anas 20 Nop.mp4.

²⁵⁰ Ts.Ar05.

²⁵¹ Lang.Ar03, 09 (2).

²⁵² Lang.Ar02, 03, 09 (2), and 59 (1, 2).

²⁵³ Lang.Ar07 (1).

²⁵⁴ Lang.Ar068.

In what follows in the present chapter I describe how the evidence available in the *pesantren* manuscripts from these three areas offers us an insight into the learning tradition of Islam in *pesantren*. I have chosen three features in the manuscripts from East Java that I use to better understand the work done by the local scholars and their student. These three features are vocalization, interlinear translation and marginal notes. I study more in particular a number of texts with similar titles or identical content that are widely available in the three research areas. We easily deduce from the MIPES inventory in chapter four that there are several texts that are available in relatively large numbers. Seven titles can be distinguished in particular.

- 1) *Mi'at 'Āmil* by al-Jurjānī (four copies in Keranji: Ar04 (2), Ar06 (3), Ar09 (2), Ar17 (4); one copy in Coper, Ar15 (5); four copies in Langitan; Ar03 (1), Ar23 (1), Ar25 (2, 3)).
- 2) *al-Muqaddima al-Ājurrūmiyya* by Ibn Ājurrūm (four copies in Keranji: Ar04 (3), Ar06 (4), Ar09 (3), Ar17 (6); two copies in Coper: Ar14 (13), Ar15 (6); two copies in Langitan; Ar03 (2), Ar25 (4); one copy in Senori: Ar07).
- 3) *al-Miftāḥ fi Sharḥ Ma'rifat al-Islām wa al-Īmān* (one copy in Keranji: Ar12 (3); two copies in Coper: Ar10 (3), Ar12 (7); four copies in Tegalsari: Ar08 (5), Ar09 (4), Ar18 (3), Ar20 (3); and four copies in Langitan: Ar13 (3), Ar35 (4), Ar46 (3), Ar56 (3)).
- 4) *al-Mufid*, a commentary on *Umm al-Barāhīn* (one copy in Keranji: Ar12 (4); three copies in Coper: Ar09 (1), Ar10 (4), Ar12 (8); two copies in Tegalsari: Ar09(5), Ar12(4); and three copies in Langitan; Ar13 (4), Ar14 (1), Ar57 (1)).
- 5) *al-Tilimsānī*, another commentary on *Umm al-Barāhīn* (one copy in Keranji: Ar12 (5); two copies in Coper: Ar09 (2), Ar10 (5); four copies in Tegalsari: Ar08 (7), Ar09 (6), Ar12 (5), Ar20 (5); and four copies in Langitan: Ar13 (5), Ar14 (2), Ar35 (6), Ar56 (5)).
- 6) *Faṭḥ al-Mubīn*, yet another commentary on *Umm al-Barāhīn* (one copy in Keranji: Ar03 (2); one copy in Coper: Ar02 (1); one copy in Tegalsari: Ar09 (8); four copies in Langitan: Ar13 (6), Ar14 (3), 35 (7) and Ar56 (6)).
- 7) *Tafsīr Jalālayn* (one copy in Keranji: Ar08; two copies in Coper: Ar04 (1), Ar13; four copies in Tegalsari: Ar03, Ar13, Ar16, Ar23; and seven copies in Langitan: Ar04, Ar10, Ar22, Ar34, Ar51, Ar58, Ar63).

For my analysis, however, I have used only one text of each title from each repository.

For the *Mi'at 'Āmil*, I used Kr.Ar04 (2), henceforth K-1; Cpr.Ar15 (5), henceforth C-1; and Lang.Ar03 (1), henceforth L-1.

For *al-Muqaddima Al-Ājurrūmiyya* I used Kr.Ar17 (6), henceforth K-2; Cpr.Ar14 (13), henceforth C-2; Lang.Ar03 (2), henceforth L-2; and Snr.Ar09, henceforth, S-1.

For *al-Miftāḥ*, I used Kr.Ar12 (3), henceforth K-3; Cpr.Ar10 (3), henceforth C-3; Ts.Ar08 (8), henceforth T-1; and Lang.Ar13 (3), henceforth L-3.

For *al-Mufid*, I used Kr.Ar12 (4), henceforth K-4; Cpr.Ar09 (1), henceforth C-4; Ts.Ar09 (5), henceforth T-2; and Lang.Ar13 (4), henceforth L-4.

For *al-Tilimsānī*, I used Kr.Ar12 (5), henceforth K-5; Cpr.Ar09 (2), henceforth C-5; Ts.Ar20 (5), henceforth T-3; Lang.Ar13 (5), henceforth L-5.

For *Fatḥ al-Mubīn*, I used Kr.Ar03 (2), henceforth K-6; Cpr.Ar02 (1), henceforth C-6; Ts.Ar09 (8), henceforth T-3; and Lang.Ar13 (6), henceforth L-6.

For *Tafsīr Jalālayn*, I used Kr.Ar08, henceforth K-7; Cpr.Ar04 (1), henceforth C-7; Ts.Ar16, henceforth T-4; and Lang.Ar34, henceforth L-7.

There now follows a brief explanation of each text:

The copies of *Mi'at 'Āmil*

There are many titles for this treatise on Arabic syntax written by 'Abd al-Qāhir b. 'Abd al-Raḥmān al-Jurjānī (d. 471/1079): *al-'Awāmil* or *Mi'at 'Āmil* or *al-'Awāmil al-Mi'a*, or *al-'Awāmil fī al-Naḥw*.

This treatise is perhaps the most widely used in Indonesia to teach Arabic.²⁵⁵ There are a number of commentaries on this text, including *Inna Awlā*, whose title is taken from the first two words.²⁵⁶

Today, this text is no longer used to study Arabic grammar in the *pesantrens* in the three research areas. It has been replaced by other grammar books, such as *al-Muqaddima al-Ājurrūmiyya* of Ibn Ājurrūm (d. 723/1323), or *al-Durra al-Baḥiyya* by Sharaf b. Yaḥyā al-Anṣārī al-Amrīṭī and *al-*

Mutammima or *Mutammimat al-Ājurrūmiyya* written by Abū 'Abd Allāh Muḥammad b.

Muḥammad b. 'Abd al-Raḥmān Al-Ḥaṭāb Al-Ru'aynī, the *Alfiyya* by Ibn Mālik, and the *Sharḥ al-Azhār al-Zayniyya* by Aḥmad b. Zaynī Daḥlān.²⁵⁷ In *Pondok Pesantren* Langitan, *al-Muqaddima al-Ājurrūmiyya* is used at the elementary level (*al-madrasa al-ibtidā'iyya*). *Amrīṭī*, *Mutammima*, and *Alfiyya* are used at the secondary level (*al-madrasa al-thānawīyya*). The *Alfiyya* is studied at the senior level (*al-madrasa al-'ālīya*).

The MIPES collection has nine copies of Al-Jurjānī's *'Awāmil*; four copies are found in Keranji, Lamogan, one copy in Coper, Ponorogo, and four copies in Langitan Widang Tuban. Manuscript K-1 is mostly unvocalized. Its text is partly rubricated, especially the word *al-naw'*, which indicates the beginning of a new paragraph. Ff. 62b-70b have many marginal notes in Arabic.

²⁵⁵ Martin van Bruinessen, "Kitab Kuning; Books in Arabic script used in the Pesantren Pesantren Milieu: Comment on a new collection in the KITLV Library" in *BKI*, 146, no. 2/3, Leiden, 1990, p. 241.

²⁵⁶ Voorhoeve, *Handlist*, p. 32.

²⁵⁷ *Pondok Pesantren* Langitan, *Penuntun Santri*, Lamongan: Combi Prima Grafika, 2005, pp. 22-23.

Manuscript C-1 manuscript has a slightly different graphical design from that of K-1 and this copy is completely vocalized. It is also partly rubricated, equally the word *al-naw*ʿ.

Manuscript L-1 has fewer glosses than the previous two copies but it has almost identical graphical features as compared to C-1. It is fully vocalized and partly rubricated, again the word *al-naw*ʿ.

The copies of *al-Muqaddima al-Ājurrūmiya*

This text on Arabic grammar was written Ibn Ājurrūm (d. 723/1323). Copies of this text were found in four repositories: four copies in Keranji, two copies in Coper, two copies in Langitan and one Javanese translation in Senori. The MIPES Collection has two copies of a commentary on this text written by Khālīd b. ʿAbd Allāh al-Azhārī (d. 905/1499).²⁵⁸

Manuscripts K-2, C-2 and L-2 share similar graphical features. They have complete vocalization, interlinear translations and marginal notes. Manuscript S-1, however, differs in terms of the language used for glosses, and the place where the glosses are written on the folio. The first two were written in Arabic, whereas the latter is in Javanese. Moreover in the first two texts, the glosses are written in the margin, while in the latter, the glosses are written underneath the main text. At the end of nineteenth century, and possibly earlier, the work of Ibn al-Ājurrūm became the teaching material for the study of Arabic grammar in Mecca. For instance, *al-Madrasa al-Ṣawlatiyya al-Hindiyya* in Mecca, founded by *Shaykh* Muḥammad Raḥmat Allāh al-ʿUthmānī in 1292/1870 used *al-Muqaddima al-Ājurrūmiya* to teach Arabic grammar to its students at the elementary level.²⁵⁹ Today, this book is still used in some *pondok pesantrens* as learning material for the study of Arabic grammar. In *Pondok Pesantren* Langitan, Widang Tuban, the book is used to teach second and third grade students of the Madrasah Ibtidāiyah Al-Falaḥiyyah.²⁶⁰

The copies of *al-Miftāḥ*

This is a commentary on an anonymous treatise on Islamic theology, *Bāb Maʿrifat al-Islām wa al-Īmān*. The MIPES collection does not provide any information about the author of this commentary. MS Paris, BnF Mal. Pol. 35, is the only copy, as far as I know, that provides the author's name.²⁶¹ It states that the commentary was written by Aḥmad b. Shaykh al-Islām. Copies

²⁵⁸ Cpr.A114 (11); Cpr.A115 (6).

²⁵⁹ Muḥammad ʿAbd al-Raḥmān al-Shāmikh, *al-Taʿlīm fī Makka wa al-Madīna Ākhir al-ʿAhd al-ʿUthmānī*. Riyāḍ, 1393/1973, p. 42.

²⁶⁰ Pondok Pesantren Langitan, *Penuntun Santri*, p. 22.

²⁶¹ Voorhoeve, *Handlist*, p. 195.

of this text are found in four repositories: one copy in Keranji, two copies in Coper, four copies in Tegalsari and four more in Langitan.

Manuscript K-3 is written on *gedog* paper. There is no supporting information in the text that sheds light on its history. The copy does not mention the writer or its copyist, nor does it give the time and the place where it was copied. It ends with the word “*tammat hādha al-kitāb*” which indicates that the text was copied completely. The text of the commentary is written in *Naskh* script in black ink, the text of *Bāb Maʿrifat al-Islām wal-Īmān* is written in red ink. It is fully vocalized with interlinear translation in Javanese and has some glosses in the margin. Like K-3, the C-3 copy does not provide any information about the history of the text. It ends with “*tammat wa Allāhu aʿlam,*” and is partially rubricated. The text is written on non-European paper.

Manuscript T-3 differs from the previous two texts in terms of its orthography. It is completely unvocalized, but some folios have interlinear translations in Javanese. Even though there is a lack of information about the history of the text, this manuscript does mention that it was copied in the month of *Ṣafar* on a Thursday (*yawm al-khamīs*).²⁶² It ends with the sentence “*tammat wa Allāh aʿlam*”. Like T-3, L-3 provides information about the date when the text was copied. Its colophon mentions that it was copied on the 4th of the month of *Dhū al-Ḥijja* (*shahr al-ḥajj*), the last year of *Jim* (*Jim al-akhīr*), which coincides with 1786 in the Javanese calendar.

Six commentaries on *Umm al-Barāhīn*

Umm al-Barāhīn was perhaps the most widely used text in the *pondok pesantren* for the study of Islamic theology in the nineteenth and twentieth centuries. The text and its commentaries, however, are no longer used today. The MIPES collection has five commentaries on *Umm al-Barāhīn* and has a *Ḥāshiya*. The five commentaries are 1. *al-Mufīd* or *Fatḥ al-Mufīd* or *Kifāyat al-Mufīd* or *Kitap Mopid*, which according to Van den Berg was written by Abū ‘Abd al-Allāh Muḥammad b. Sulaymān al-Jazūlī (d. 1465); 2. the so-called *al-Tilimsān* is a commentary by Muḥammad b. ‘Umar b. Ibrāhīm al-Tilimsānī (d. 897/1492); 3. an untitled commentary by Muḥammad Maṣṣūr al-Hudhudī (who possibly lived in the 12th/18th century); 4. *Fatḥ al-Mubīn* by an anonymous author; and 5. the so-called *al-Sanūsī* or *Sharḥ al-ʿAqīda* by al-Sanūsī. Among the commentaries on Yūsuf al-Sanūsī’s *Umm al-Barāhīn* and its *Ḥāshiya*, only three of them were found in four repositories; *al-Mufīd*, *al-Tilimsān*, and *Fatḥ al-Mubīn*; the others were only found in two repositories. For the purposes of this study we will use these three texts.

²⁶² The words *Ṣafar* and *al-Khamīs* are written as *Safar* and *al-Ḥams*.

The copies of *al-Mufīd*

The copies of *al-Mufīd* can be found in four repositories. Manuscript K-4 was copied on *gedog* paper in *Naskh* script. It is vocalized with interlinear translations in Javanese and Arabic glosses in the margin. The manuscript was previously owned by Bagus. The text is partly written in red ink. C-4 probably has the most unique architecture, it is interleaved. Every folio of the main text is followed by two folios on which additional glosses were written in Arabic. The text is dated Thursday 30 of Šafar the year Zāy 1204 H.

T-2 is partly written in red ink. This text was copied without any vocalization, interlinear translation or marginal notes.

L-4 was copied with vocalization, interlinear translations and marginal notes in Arabic. It does not provide any information about the history of the text.

The copies of *Kitāb al-Tilimsān*

K-5 is copied on *gedog* paper; it is partly vocalized and partially rubricated with some notes in Arabic.

C-5 is copied on non-European paper and full of vocalization, interlinear translations and marginal notes in Arabic. The manuscript is dated Tuesday 8 of Sha'bān the year of Bā' 1296. The text of *Umm al-Barāhīn* is written in red ink in order to distinguish it from its commentary.

T-3 was copied without vocalization, interlinear translations and marginal notes. It is partly rubricated.

L-5 is dated Tuesday 13 of Muḥarram the year *Alif*; it was copied on non-European paper, partly written in red ink, vocalized, provided with interlinear translations in Javanese and it has a limited number of glosses in Arabic.

The copies of *Fatḥ al-Mubīn*

K-6 is copied on non-European paper and is partly rubricated. It does not provide any information about the history of the manuscript. It is vocalized and has interlinear translations in Javanese with some marginal notes in Arabic.

In the manuscript C-6, like C-4, every single folio of the main text is followed by two folios for the writing of glosses. The text is vocalized and has interlinear translations in Javanese and notes in Arabic. The text is dated a Monday in Muḥarram the year of *Hā'*, but no further details are given. It is partly rubricated.

T-3 is copied without any vocalization, interlinear translations or glosses in the margin. The manuscript was at first owned by Ḥamdah and later by Bagus Imam Nawawi of Ponorogo. L-6 is dated Wednesday 25 Dhū al-Ḥijja the last year of *Jim*. It is partly rubricated in red ink, fully vocalized, provided with interlinear translations in Javanese and has marginal notes in Arabic.

The copies of *Tafsīr Jalālayn*

The exegesis of the Holy Qurʾān written by Jalāl al-Dīn al-Maḥallī (d. 864/1460) and his student Jalāl al-Dīn al-Suyūṭī (911/1505), is perhaps the most widely used text on *Tafsīr* among students of Islam in Java, who call it *Tepsir Jalalen*.²⁶³ According to Soebardi, there is one other text on the Qurʾanic exegesis that is widely used in Indonesia, namely *Tepsir Baelawi*, the Javanese name for *Anwār al-Tanzīl wa Asrār al-Taʾwīl* by ʿAbd Allāh b. ʿUmar al-Bayḍāwī (d. 1286 AD).²⁶⁴ Even though the above text was not formally used as learning material in the research area, today its printed edition is used for informal teaching during Ramaḍān. In 1428/2007, at *Pondok Langitan*, Gus Muḥammad Faqīh read this text with his students during the morning (*waqt al-ḍuḥā*). In 1429/2008 it was read by Abdullah Habib Faqih after noon (*ẓuhr*), also by Gus Ali Marzuqi, after the dawn (*baʿda al-ṣubḥ*), and also by Gus Muḥammad Faqīh, at 09:00 hrs in the morning in the year of 1430/2009.

The MIPES Collection has fourteen copies of *Tafsīr al-Jalālayn* (hardly any of them containing the complete text, though), but no copy of *Tafsīr Baelawi*. There is a copy in Keranji, two copies in Coper, four copies in Tegal Sari, and seven copies in Langitan.

K-7 is an incomplete copy of the first half of *Tafsīr al-Jalālayn*. It begins with *Sūrat Āli Imrān*: 111 (Qurʾān 3:111) and ends with *Sūrat al-Isrāʾ*: 34 (Qurʾān 13:34).

Manuscript C-7 begins with the first verse of *Sūrat al-Baqara* (Qurʾān 2:1) and ends with *Sūra al-Ḥashr*: 24 (59:24). The available text covers almost the entire first part and some of the second part.

T-4 begins with *Sūrat Al-Baqara*:9 (Qurʾān 2:9) and ends with *Sūra Al-Isrāʾ*:111 (Qurʾān 111:79). It is almost the entire first part of the text.

L-7 commences with the beginning of *Sūra al-Fātiḥa* (Qurʾān 1) and ends with the *Sūra Al-Isrāʾ*: 111 (Qurʾān 17:111). The available text covers almost the entire first part and some of the second part. In order to distinguish between the text of the Holy Qurʾān and that of the *Tafsīr*, the text of the Holy Qurʾān is written in red ink, whereas the *Tafsīr* is written in black ink.

²⁶³ Soebardi, "Tjentini," p. 339.

²⁶⁴ Soebardi, "Tjentini," p. 339. The work of *al-Bayḍāwī* is used as learning material for the Qurʾanic Exegis (*al-Tafsīr*) at the advanced level (*al-Qism al-ʿālī*) for the students at *Al-Madrasa al-Ṣawlatiyya al-Hindiyya*. Al-Shāmikh, *op. cit.*, p. 43.

Having described the selected texts, I will continue with a description of the scribal interactions. I would like to begin with vocalization, then with interlinear translation and end with glosses in the margin.

E. The scribes and their manuscripts: three human interventions

Before dealing with how the scribes interacted with their manuscripts, this chapter briefly discusses the history of the proliferation of Islam in relation to the dissemination of Islamic heritage among non-Arab societies, all within the framework of the present research. The history of the preaching of Islam is closely related to the three points that this chapter discusses in the contexts of the history of Islam and the teaching of Islamic knowledge in Muslim society in general and in the *pondok pesantren* in particular.

Islam emerged from Arabia. In its early development it was hard to differentiate between Arabs and Islam. The Holy Qur'ān was revealed and written down in both the Arabic script and language. The most authentic exegesis of Islam and the prophetic tradition are also expressed in Arabic. All this happened long before Islam first penetrated in Southeast Asia.

While for many of those who were born and raised within Arabic civilization, reading, reciting and understanding Arabic text is perhaps taken for granted. For others, raised outside the Arabic speaking areas (and their numbers now exceed the number of arabophone Muslims) it has become an issue of great importance. In order to be a devout Muslim there was and still is an obligation to study Arabic. With knowledge of that language the believer can gain a direct understanding of the teaching of Islam from its primary sources, of which the Qur'ān was the most important one.

Arabic writing conventions developed simultaneously with the history of the spread of Islam.

One reason why Arabic grammar was studied is to read and correctly understand that great Arabic corpus of Islamic texts, very much in the same way as Latin was the scholars' language in the European Middle Ages and Renaissance. One poetical quotation sums it up:

والنحو أولى أولاً أن يعلم # إذ الكلام دونه لن يفهم

*Wa al-naḥw awwalā awwalan an yu'lama # idh al-kalām dūnahu lan yufhama*²⁶⁵

'It is preferable to learn grammar first, as speech will not be understandable without it.'

²⁶⁵ Sharaf al-Dīn Yaḥyā al-Amrīṭī, *Matn al-Durra al-Baḥiyya Naẓm al-Ājurrūmiyya*.

Grammar in this quotation is of course Arabic grammar, and the word for speech (*kalām*) also means theology. The West-Arabian cities Mecca and Medina remain the principal destinations for Muslims all over the world who perform pilgrimage, the fifth pillar of Islam. Given the fact that the two cities were also centres of learning, many pilgrims extended their stay in order to study Islam.²⁶⁶ Since the sixteenth century, Arabic had become a language of correspondence among learned people in Southeast Asia.²⁶⁷ Hamzah Fansuri and Shams al-Din al-Sumatrani, for instance, were fluent in Arabic and wrote their correspondence both in Arabic and Malay. However, this does not mean that the language became a vernacular in the region. A letter, sent from the court of Banten to King James I in October 1605, is written in an Arabic that is far from correct.²⁶⁸

E. 1. Vocalization

The Arabic writing system, like many other Semitic scripts, is realized by consonants. Vowel signs exist, but these are usually left out, and for whomever knows the grammar, this is not a serious obstacle for understanding the text. The degree of vocalization of the source texts which I discuss in this chapter varies. Some of the texts are completely vocalized, some of them are not vocalized at all. Vocalization helps the student to imitate the way the master reads the text.

When I conducted field research in *Pondok Pesantren* Langitan, for instance, I observed that the lower the level of study, the more vocalization the student put in his/her school book. In other words, the appearance of vocalization sometimes correlates with the level of education that the student is participating in. Sometimes the importance of the text, the Qurʾān, necessitates vocalization. I have never seen an unvocalized Qurʾān manuscript, and that text is not for the beginners only. There are only two complete copies of the Holy Qurʾān in the MIPES Collection, one in the Keranji Collection (Kr.Ar14) and the other in the Coper Collection (Cpr.Aro1(2)). Either copy is completely vocalized.

Particular verses of the Holy Qurʾān that occur in other texts are not always vocalized, however. The copies of *Tafsīr al-Jalālayn* – C-7, K-7, L-7 and T-4 – have different features. In manuscript C-7 text, for instance, the verses of the Holy Qurʾān are vocalized, but not all parts of the *Tafsīr* are fully vocalized, but manuscript K-7 has a different page view. Starting from f. 23b and through to the end of the text (f. 96b), both the verses of the Holy Qurʾān and the *Tafsīr* are partly vocalized, with

²⁶⁶ Snouck Hurgronje, *Mekka*, p. 268.

²⁶⁷ Laffan, *Islamic Nationhood*, p. 15.

²⁶⁸ Annabel The Gallop, 'Seventeenth-century Indonesian letters in the Public Record Office', in *Indonesia and the Malay World* 31/91 (2003), pp. 412-439, especially p. 413 (photograph of the letter); Laffan, *Islamic Nationhood*, pp. 15-16.

only a few of the folios in a meticulous way. In manuscript L-7, both the verses of the Holy Qur'ān and the *Tafsīr* are fully vocalized. This is also the case for manuscript T-4.

E. 2. Interlinear notes

There are two kinds of interlinear notes: those written above and those written below the main text. The Javanese students in the *Pesantren* call the notes below the main text *jenggotan*, and those above the main text *jambulan*. Any notes written beside the main text are called *godegan*.²⁶⁹ The term *jenggotan* is related to *jenggot*, which means beard. *Jambulan* is related to *jambul*, a Javanese term for an edge of hair which is located on the top of the head. The word *godegan* comes from the Javanese term *godeg*, which means a hair that is located above the cheek or on the side of the face.

Generally, we can group the interlinear notes that are found throughout the *Pesantren* Collection into three categories: lexical notes in the Javanese language, translation symbols, and further explanation of the text. The lexical notes elaborate the meaning of difficult words and are mostly in Javanese; the translation symbols indicate the position of the difficult word within the complete sentence, and the third form of note is a short explanation of a difficult passage in the text.

All of the collections that feature in this research are preserved in *pesantrens* where Javanese is spoken in everyday life. Among the collections, 227 texts have interlinear notes in Javanese. The texts are translated as follows: the word is translated lexically. For instance, the phrase "... *bi 'awn al-rabb al-malik al-wahhāb al-karīm ...*" (simply translated as "by the help of the Lord, the Munificent and Noble King")²⁷⁰ is translated into Javanese as "*pitulungane pangeran [kang] angeratune [kang] aparing [kang] mulyo*". The word [*kang*, which] was added before the words *angeratune*, *aparing* and *mulyo*, in order to indicate that these three words are related to the word *pangeran*.

In other places, the Arabic is not translated, but a symbol representing the position of the word in the complete sentence is provided. An example of this can be found on the same folio of the same text (C-3_f. 35b), relating to the phrase "*al-Ḥamd lillāhi alladhī min al-‘adam*"²⁷¹ We do not find the Javanese translation below the sentence, instead the word *utawi* is written below "*al-ḥamd*", the word "*iku*" below "*Allāh*", the word "*kang*" below "*alladhī*", and "*ing*" below "*‘ibādihī*". The words *utawi*, *iku*, *kang* and *ing* indicate the positions of the words *al-ḥamd*, *Allāh*, *alladhī* and *‘ibādihī*,

²⁶⁹ I am grateful to my colleague Dhanang Respati Pugh from the University of Diponegoro Semarang who introduced me to these terms.

²⁷⁰ C-3_f. 35b, line 7-8.

²⁷¹ C-3_f. 35b, line 7-8.

respectively, in the complete sentence. The words *utawi*, *iku*, *kang* and *ing* stand for *mubtada'* (subject), *khavar* (predicate), *al-ṣila* (relative pronoun) and *maḥḥūl bihi* (object), respectively. In some cases, the function of the word in the complete sentence is also written in between two lines, usually located above the word in question. For instance, in manuscript C-1, a copy of *al-ʿAwāmil* preserved in Coper, in folio 60a line 6 is the sentence “*wa hiya arbaʿat aḥrūf*.” Above the word *arbaʿat* the words *khavar* and *muḍāf* are written, and above the word *aḥrūf* is *muḍāf ilayh*.²⁷² In a copy of *the ʿAwāwil*, preserved in Langitan, there is similar evidence. Above the sentence “*fa al-lafẓiyya minhā ʿalā*” the word *mubtada'* is written above *al-lafẓiyya*, and *khavar mubtada'* above *ʿalā*.²⁷³ In the same text, but on another folio, the notes are located above the text. Above the word *minhā* is written *jārr wa majrūr*; above *aḥad* is *khavar al-mubtada'*, above *wa tisʿūna* is *maḥḥūf ʿalā aḥad*, and, finally, above *ʿāmilan* is written *tamyīz*.²⁷⁴ In another copy of *Al-Muqaddima al-Ājurrūmiyya* preserved in Langitan, the position of every single word in the complete sentence is scrutinized.²⁷⁵ The word *ḍamīr faṣl* is above *huwa*; *khavar al-mubtada'* *muḍāf* is above *taghayyur*; *muḍāf ilayhi* and *muḍāf* are above *awākhir*; *muḍāf ilayhi* is above *al-kalim*, *jārr wa majrūr* and *muḍāf* are above *li ikhtilāf*, *muḍāf ilayh* is above *al-ʿawāmil*.

Another interlinear note written above the main text contains further explanation. The notes written below the text are written in Javanese, while this interlinear note is written adjacent to the text in Arabic. In the sentence “*fa al-lafẓiyya minhā ʿalā*”, the sentence “*ay min al-miʿa*” is written above the word *minhā*, to explain that the word means ‘of one hundred’ [*ʿĀmils*].²⁷⁶ *Pesantren* students not only translated difficult words into the local language, but they were also familiar with grammatical signs, which they placed below the translated words, so that other students might understand the meaning of the words and learn their position in Arabic grammar.

Subsequent readers of the text would benefit from the notes they made on the text.

This raises the following question: as Arabic became the second language of the Javanese students who wrote these kinds of notes, did the number and nature of the notes between the lines correlate with the degree of language proficiency or Arabic vocabulary that the student had acquired? Even though most of the texts from the three research areas are translated into Javanese, not every Arabic word was translated. When providing interlinear translations, the students follow the rules of Arabic grammar. In order to translate difficult Arabic words into the mother language,

²⁷² C-1_f. 60b, line 6-6.

²⁷³ L-1_f. 3b, line 1.

²⁷⁴ L-1_f. 4a, lines 1-2.

²⁷⁵ L-2_f. 26a, line 1.

²⁷⁶ L-1_f. 3b, line 1.

the student must first understand the position of that word according to Arabic grammar. Their notes are placed below the translated word, sometimes without the translation signs. Interlinear glosses acted as tool for translation and were taught to students by the master.

In the copy of *Al-Miftāḥ* preserved in Langitan (manuscript L-3), the text is mostly marked up with translation signs and only a few parts of the text are fully translated into Javanese. Some of the signs used are: *iku*, *hale*, *ing*, *maka*, *lamun*, *utawi*, *bayonet*, *maring* and *ing hale*.

Ahmad Khifni Rozzaq has listed several signs of translation used among students of traditional pesantrens (*al-ma'āhid al-salafīyya*) when translating their 'yellow book' (*kitab kuning*).²⁷⁷ This list (see Table 9, below) includes the signs, their meaning and the places where the signs should be written. According to Rozzaq, there are two groups of signs: those that are written above the text, and those that are located below the text. However, this rule is not applied consistently throughout the *Pesantren* Collection. For instance, according to the list, the words *utawi*, which is used to indicate the subject, and *iku*, which is used to indicate the predicate, should be written above the text, but in the *Pesantren* Collection they are often written below the text.²⁷⁸

At the beginning of Cpr.Ar12, the signs and the Javanese words used for translation are listed, but some of them were illegible due to insect damage. The legible Javanese words are:²⁷⁹ *Utawi* for *Mubtada'*; *Iku* for *Khabar*; *Lamun* for *Sharṭ*; *Fā* for *Fā'il*; *Maka* for *Jawāb*; *Ing* for *Maḥḥūl*; *Hale* for *Ḥāl*.

Table 9

Signs used for translating Arabic into Javanese by *pesantren* students²⁸⁰

No	Symbols	Meaning	Position	Meaning Javanese	Malay
1	م	<i>mubtada'</i>	above	utawi	Adapun
2	خ	<i>khabar</i>	above	iku	Adalah
3	فا	<i>fā'il 'āqil</i>	above	sopo	Siapa
4	ف	<i>fā'il ghayrih</i>	above	opo	Apa
5	نفا	<i>nā'ib fā'il 'āqil</i>	above	sopo	Siapa
6	نف	<i>nā'ib fā'il ghayruh</i>	above	opo	Apa
7	مف	<i>maḥḥūl bihi</i>	above	ing	Kepada
8	مع	<i>maḥḥūl ma'ahu</i>	above	sertane	Beserta
9	مل	<i>maḥḥūl li ajlihi</i>	above	karena	Karena
10	مط	<i>maḥḥūl muṭlaq</i>	above	kalawan	Dengan
11	ظن	<i>ẓarf al-zamān</i>	above	In dalem	Pada
12	ظم	<i>ẓarf al-makān</i>	above	Ing dalem	Di

²⁷⁷ Ahmad Khifni Rozzaq, *Kayfiyyat al-Ma'ānī bi al-Ikhtiṣār li Ṭalabat al-Madāris wa al-Ma'āhid al-Islāmiyya*, Tulung Agung, PP. Hidayatul Mubtadi'in, nd., p. 2.

²⁷⁸ L-3_f. 30a, line 7, 10 and many others.

²⁷⁹ Cpr.Ar12_f. 3a.

²⁸⁰ Rozzaq, *Kayfiyyat al-Ma'ānī*, p. 2.

13	ن	<i>na't</i>	above	kang	Yang
14	ص	<i>ṣila</i>	above	kang	Yang
15	با	<i>bayān</i>	above	nyatane	Nyatanya
16	بد	<i>badal</i>	above	rupane	rupanya
17	حا	<i>ḥāl</i>	above	Hale	Dalam keadaan
18	ش	<i>sharṭiyya</i>	above	Lamun	Jika
19	ج	<i>jawāb</i>	above	Mangka	Maka
20	س	<i>sabābiya</i>	above	Sebab	Sebab
21	ع	<i>ta'lil</i>	above	Karena	Karena
22	غ	<i>ghāya</i>	above	Senajan	Meskipun
23	ل	<i>li mulki</i>	above	Keduwe	Miliknya
24	ما	<i>ikhtiṣāṣ</i>	above	Maring	Kepada
25	مظ	<i>maṣdariyya</i> <i>ẓarfīyya</i>	above	Sekabehane	Kesemuanya
26	تم	<i>tamyīz</i>	above	Apane	Apanya
27	مع	<i>mufaḍḍal 'alayh</i>	below	Tinimbang	Daripada
28	ج	<i>jam'</i>	below	Pirang-pirang	Beberapa
29	نف	<i>naḥy</i>	below	Ora	Tidak
30	نه	<i>nahy</i>	below	Ojo	Jangan
31	خم	<i>khabar muṭlaq</i>	below	Iku Mawjud	-
32	ب	<i>ghayr 'āqil</i>	below	Barang	Barang
33	∴	<i>ḍamīr al-sha'n</i>	below	Kelakuan	
34	ي	<i>lām ibtidā'</i>	Below	Yekti	Tentu
35	سف	<i>la'alla Ta'kīd</i>	Below	Saktemene	Sesungguhnya
36	سما	<i>sharṭiyya</i>	below	Semangsane	Ketika
37	مص	<i>maṣdar</i>	below	Olehe	Olehnya

Some of these translation signs can be found in K-7. However, the location of the translation is not always the same as stated in table 9. In K-4, for instance, the location of the translation signs in the manuscript consistently differed with the rule as mentioned in table 9. Thus, the signs that, according to the rules, should be located above the translated word, might be found both below and above the translated words in the manuscript.

Where a manuscript provides both interlinear translations and translation signs, the convention is as follows: the signs of translation are written above the translated words and its translations are located underneath the translated words. When the text only provides translations signs, they are mostly located below the translated words. This means that a student reading a translated text is not only given the translations of difficult words, but also receives sufficient information about the position of every word in accordance with the rules of Arabic grammar.

When I interviewed Abdullah Munif at *Pondok Pesantren* Langitan about the habit of students at traditional *pesantren* (*al-ma'had al-salafi*) in making interlinear translations, he told me that the

methods used to teach Islamic books varied between *pesantrens*. Some *pesantrens* required the students to translate almost all the Arabic words written in the books, based on the teaching of their master. This was to avoid that students differently interpret the texts that their master has taught them. In other *pesantrens*, however, students were asked not to make too many interlinear notes. In *Pondok Pesantren* Sarang, where Abdullah Munif studied under *Kyai* Maimun Zubair, he was prohibited by his master from translating or to taking too many notes. The reasoning behind this method is that it forces students to memorize the teachings of the master, which makes the learning process faster. A recent study on second language recognition shows that mastering vocabulary can affect a student's reading proficiency, and a student's reading proficiency can be tested by assessing his ability to summarize information from a given text.²⁸¹

E. 3. Marginal notes

A demonstration of the relationship between the notes and the learning process can be seen in the marginal notes on f. 282b of Ts.Aro2. This text is a copy of *al-Muḥarrar* by *Imām* al-Rāfi'ī (d. 1226 CE), an authority of the Shāfi'ite school of law. The manuscript was owned by *Kyai* Majit of Tegalsari Ponorogo. He was the son of *Kyai* Ismail, son of *Kyai* Ageng (*shaykh akbar*) Tegalsari (*Kyai* Ageng Muhammad Besari) as is stated in the colophon of the text.²⁸² Further interesting information is given in another text preserved in Tegal Sari. The end of part of a copy of the *Tafsīr Jalālayn*, manuscript Ts.Ar23, informs us that the text was read by *Kyai* Muhammad Besari:²⁸³

Anggenipun ngaos bandong Rahden Imam Baseri (Kyai Muḥammad Besari) Tafsīr akhir [...] Ruwah tanggal 20, 1229. ('The day when Raden Imam Baseri finished reading this Tafsīr was 20 Sha'bān 1229/7 August 1914.')

Another illustrative text is a copy of *Minhāj al-Ṭālibīn* of al-Ghazālī (d. 1111 CE) which is preserved in Langitan (Lang.Ar21 (1)). This manuscript states that the glosses (*taqrīr*) were made by *Kyai* 'Abd al-Quddūs.²⁸⁴ However, the text does not provide adequate information about exactly who wrote the glosses, whether it was *Kyai* 'Abd al-Quddūs himself or the students who studied the text under his supervision. At the end of a copy of the *Tafsīr Jalālayn*, of Langitan, it is stated that the glosses were written by *Kyai* Muḥammad Nūr.²⁸⁵

²⁸¹ Mark Randall, "Second language reading proficiency and word recognition: The concept of saliency and its application across different scripts" in Alessandro G. Benati (ed), *Issues in Second Language Proficiency*. London and New York: Continuum, 2009, p. 116-131.

²⁸² Ts.Aro2_f. 281b.

²⁸³ Ts.Ar23_f. 309b.

²⁸⁴ Lang.Ar21 (1)_f. 2a.

²⁸⁵ Lang.Ar52_f. 211b.

One of the important functions of the notes is to provide further explanation of the main text. The explanations in the margin are not necessarily a commentary on the text; rather, they provide additional information in order to provide the reader with a better understanding of the text. In many cases, the notes mentioned refer to other books by mentioning part of their titles. Lists of referred books found in the *pesantren* manuscripts might be useful for the reconstruction of Islamic thought in the *pesantren* milieu in a particular period.²⁸⁶

Let us take a copy of *al-Tilimsānī* as an example. *al-Tilimsānī* is a commentary on Yūsuf al-Sanūsī's (d. 892/1486) *Umm al-Barāhīn*. A copy preserved in Coper [C-5] mentions a number of referred books that provide a commentary on this text in the margin. These notes have been made by the copyist or a reader. Among the books mentioned are *Ajhūrī* (*Ḥāshiya 'alā al-Risāla al-Samarqandiyya*); *Bahja* (*Bahjat al-'Ulūm*); *Bājūrī*; *Dasūqī*; *Ḥāshiya*; *al-Hudhudī*; *Iqnā'*; *Jamal*; *Jurūmiyya* (*al-Muqaddima al-Ājurūmiyya*); *Lubāb al-Akhbār*; *Marāḥ al-Arwāḥ*; *Muḥarrar*; *Mukhtār al-Lughā*; *Muqtadī*; *Qāmūs*; *Sharḥ al-Akbar*; *Sharḥ al-Dalā'il*; *Sharqāwī*; *Ṣughrā* (*al-Muqaddima al-Ṣughrā*); *Tafsīr* (*Tafsīr al-Jalālayn*); *Tanbīh al-Ghāfilīn* and *Tilimsānī*, the opinion of Abū Ḥasan al-Ash'arī. The manuscript is dated noon (*waqt al-ḡuhr*), Monday 8 Sha'bān, the year of *Bā'* 1296 H/26 July 1879 CE.

A copy of *al-Mufīd*, located at Coper [C-4], also contains notes in the margin on many referred books. Among them are: *Sharḥ Jawharat al-Tawḥīd*; *Bahjat al-'Ulūm*; *Sharḥ Umm al-Barāhīn*, *Sharqāwī*;²⁸⁷ *Naḥw*; *Ḥāshiya Taqrīr*; *Suyūṭī*; *Daḥlān*; *Mubārak*; *Sharḥ Jurūmiyya*; *Muḥarrar*; *Jurūmiyya*; *Taqrīr*; *Amrītī*; *Dasūqī*; *Barmawī*; *Jamal*; *Sharḥ Jam' al-Jawāmi'*; *Sharḥ Akbar*; *Ḥāshiyat Amālī*; *Umm al-Barāhīn*; *Jawāmi'*; *Tatimmat Tanbī'*; *Jawharat al-Tawḥīd*; *Sharḥ Akbar*; *Hudhudī*; *Hidāya*; *Ajhūrī*; *Futūḥat al-'Ulūm*; and *al-Asnawī*.

A text preserved in Keranji, K-5, has only a small number of interlinear translations and notes. In this case, the main function of these notes is to provide corrections in the margin for words incorrectly copied. For instance, someone has written the word *tafdū* in the margin as a correction for the word *tafū* at the main text,²⁸⁸ and *al-irāda* as a correction for *iddāra*.²⁸⁹

The notes in the margin of T-3 (Ts.Ar20 (6)) have the same role as they do in K-5, i.e. their function is to correct incorrect words in the main text. For instance, the word *ḥabībīh* is written in the


²⁸⁶ Jan Just Witkam, "List of Books in Arabic Manuscripts," in *Manuscripts of the Middle East* 5 (1990-1991), p. 123-136. The article is available online at: <<http://www.islamicmanuscripts.info/reference/articles/Witkam-1990-List%20of%20books-MME5.pdf>> (last accessed 24 August 2015).

²⁸⁷ 'Abd Allāh b. Ḥijāzī al-Sharqāwī, *Al-Sharqāwī 'alā al-Taḥrīr* (*Ḥāshiyat Khātimat al-Muḥaqqiqīn li al-'Allāma al-Sharqāwī 'alā Sharḥ al-Taḥrīr li Shaykh al-Islām Zakariyyā' al-Anṣārī*). Singapore-Jedda: al-Ḥaramayn, nd.

²⁸⁸ Kr.Ar05 (5)_f. 72b.

²⁸⁹ Kr.Ar05 (5)_f. 78b.

margin to replace the word *akhīh* written in the main text;²⁹⁰ the word *kamā* corrects the word *min*;²⁹¹ and *hunāka* replaces *hunālika*.²⁹² Another function of these notes is to insert missing words. For example, in T-3, the words *wa al-madhī* have been written in the margin, to be inserted in between *al-ḥamd [...] li Allāh*.²⁹³ Above the to-be-inserted word the copyist gives the sign °. This manuscript is dated Tuesday, *Kliwon*, 6 Dhū al-Qa‘dah, the year *Yā’* 1344 H, which coincides with 8 May 1926. It was copied by Muḥammad Jaylānī.²⁹⁴

In K-7, the margin is used for two main purposes. First, to insert words missing from the main text. For instance, on folio 10b, the copyist misses the word “*Allāh*” in between the words *inna* and *kāna*. A reader has inserted the word *Allāh* in the margin along with the sign . This sign is also written above the words *inna* and *kāna*. On f. 13b, a marginal note is used to insert the word *ka-fa-wa* in between the words *lahum* and *aydikum*. On f. 17b, a note is used to insert the word *ḍalla* in between the words *faqad* and *ḍalālan*. Another purpose of the marginal notes in K-7 is to correct words in the main text. At the end of *Sūrat al-Nisā’*, for example, the copyist has copied the end of verse (Qur‘ān 3:179) incorrectly. Consequently, the reader has tried to correct the word *qadīr* and replace it with the word *‘alīm* on f. 21a.

It is interesting to compare the existence of marginal notes in autographs and copied texts. Fortunately, I found a few autographs of *Kyai* Abū Faḍl of Senori (d. 1984). The untitled commentary on *Matn al-Muqaddima al-Ājurrūmiyya* is an example.²⁹⁵ The writer did not explain his commentary in the margin, but rather at the bottom of every line of *al-Ājurrūmiyya*. He made a conscious decision for his text to be a Javanese commentary of this text by Ibn Ājurrūm. Is the writer of the glosses different to the copyist of the manuscript? The answer to this question is not found in the manuscripts that I have surveyed.

In relation to the content of marginal notes we find two distinct groups. First, the information that directly relates to the main text, such as, marks, corrections, variants of readings, comments on the main text by various people and longer commentaries. Second, the material that bears no direct relation to content of the main text, such as ownership, signature and the name of the person who copied the text.²⁹⁶

²⁹⁰ Ts.Ar20 (5)_f. 118a.

²⁹¹ Ts.Ar20 (5)_f. 119b

²⁹² Ts.Ar20 (5)_f. 120b

²⁹³ Ts.Ar20 (5)_f. 118a

²⁹⁴ Information on the history of the manuscript is provided in the colophon on f. 152a.



²⁹⁵ Snr.Aro7.

²⁹⁶ William Schipper, “Textual Varieties in Manuscript Margin” in Sarah Larrant Keefer and Rolf H. Bremmer, Jr. (eds.), *Space, Text and Margin in Medieval Manuscripts*. Paris, Leuven, Dudley, MA: Peters, 2007, pp. 25-26.

F. Signs in the margin and their functions

In the here following section, I treat in some detail the signs used in the manuscripts in order to establish a connection between the main texts and the marginal notes.

F. 1. Signs for adding text missing from the copied version

There are two kind of signs used to add words missing from the main text:  and . The former is the most commonly used throughout the *Pesantren* Collection. In the main text the sign is written above the two words where the missing word should be added, and the sign is written in the margin above the beginning of the missing word. In general, however, the missing word is written exactly beside the line where the missing word should be added. When the missing part contains more than one word and, therefore, is unable to be located exactly beside the line, the second sign will be employed. The more distant location of the missing part is written, the longer line (second sign) will be.










Sometimes, the additional word or words are followed by two letters of the Arabic alphabet, *ṣād* plus *ḥā'* (together *ṣaḥḥa*, 'this is correct'),  which indicate that the words added were those missing according to the copyist of the text, who may have specific knowledge about this or have seen another version of the text that includes this additional (correct) word.²⁹⁷ In T-3, a copy of *Tilimsānī*, a commentary on *Umm al-Barāhūn*, that is preserved in Tegalsari, the word *wa al-naẓr* is preceded by the sign  and followed by two Arabic letters, *ṣād* and *ḥā'* .²⁹⁸

Table 7
Signs used to add a word missing from a copied text

manuscript	missing text	source
<i>al-sukūn</i>  <i>ʿalāmatan</i>	[<i>fatakūn</i>]	C-2_f. 131a, line 5
<i>wa qismun</i>  <i>fa al-ẓāhir</i>	[<i>muḍmarrun</i>]	C-2_f. 139b, line 5
<i>al-i'rāb</i>  <i>al-islām</i>	[<i>wa ʿan</i>]	K-3_f. 33b, line 5







²⁹⁷ For example, the word *ḍarabti* is missing in the L-2_38b, line 2. This word should be written after *ḍarabta*. Possibly, the copyist or a reader of the text added the missing word in the margin, followed by the two letters alphabets *al-ṣād* and *al-ḥā'*. Similar evidence can be found in L-2_f. 45a, line 3 and in the folios of many other texts.

²⁹⁸ T-3.

<i>al-qarya</i> 	<i>al-ẓālim ahlihā</i>	[<i>makka</i>]	L-7_f. 77b, line 18
<i>naḥw al-mā'</i> 		[<i>wa al-jabal</i>]	C-2_f. 122b, line 8
<i>wa al-tashbih</i> 		[<i>wa al-naẓar</i>]	T-3_f. 117b, line 5

F. 2. Correcting text that has been incorrectly written or copied

Several signs are used in the *Pesantren* Collection to provide corrections to incorrect word in the

main texts of manuscripts. Among these signs are: , , , , , .

This last sign, which represents the Arabic letters *ṣād* plus *ḥā'* (*ṣaḥḥa*), is most widely used in manuscripts in the Langitan Collection. The other signs can be found throughout the manuscripts of other collections. The copyist who uses the last sign may indicate that he is sure that his correction is good, because the master read him the correct version or the corrector checked his copy of the text against another one. The correction is written in the margin adjacent to the line where the void word is written in the main text. In the Langitan Collection, in many places the


errata are written between two signs, between  and one of the other signs.




Table 11 lists a number of void words found in the *Pesantren* Collection, along with their correction and their location within the MIPES Collection.

Table 11

Some of the errata found in the *Pesantren* manuscripts

No	void	correction	source
1	<i>al-asmā' al-khamṣa</i>	<i>al-asmā' al-sitta</i>	C-2_f. 130a, line 8
2	<i>taḥlīqan</i>	<i>taḥqīqan</i>	K-6_f. 14b, line 9
3	<i>'uqalā'</i>	<i>al-'uqalā'</i>	K-6_f. 15a, line 9
4	<i>ishtimālih</i>	<i>isti'malih</i>	K-6_f. 15b, line 9
5	<i>al-thālithu</i>	<i>al-thalāthat</i>	K-6_f. 19b, line 4
6	<i>mataṭalliqan</i>	<i>muta'alliqan</i>	K-6_f. 25b, line 12
7	<i>al-Balāt</i>	<i>al-buldān</i>	K-3_f. 32a, line 14
8	<i>lā taqtaṣīru</i>	<i>lā tuqaṣṣīru</i>	L-3_f. 35a, line 14
9	<i>al-durr</i>	<i>al-dhurr</i>	L-3_f. 37a, line 14
10	<i>yakūn</i>	<i>yaqūl</i>	L-3_f. 44a, line 16
11	<i>al-īmān</i>	<i>īmān</i>	L-3_f. 45a, line 2
12	<i>yatanāshawūn</i>	<i>yatanāshadūn</i>	C-7_f. 45b, line 5
13	<i>li al-ihtimām</i>	<i>li al-Ihtimāl</i>	C-7_f. 46b, line 15
14	<i>allatī</i>	<i>allātī</i>	C-7_f. 48a, line 5
15	<i>yataḥākamu</i>	<i>yataḥākamū</i>	L-7_f. 76a, line 18
16	<i>al-khamṣa</i>	<i>al-Sitta</i>	C-2_f. 130a, line 8
17	<i>manṣūṣ</i>	<i>manṣūb</i>	C-2_f. 133b, line 12

F. 3. Explanations of unclear sections of text

Several signs have been identified in relation to explaining parts of the main text that are considered unclear, or to comment on parts of the main text. However, I could find no evidence that particular signs are used by a particular school or institution. Instead, my research suggests that all of the previously mentioned signs are found in all schools. To explain an unclear word, the text reader might provide a synonym; the synonym can be differentiated from its interlinear translation by the language used and also the location in the manuscript where the synonym is written. That is to say, the synonyms are written in Arabic and are written in the margin, whereas interlinear translations are in the Javanese language and written between the lines of the main text. The synonym is usually preceded by the sign , and in rare cases also with , *utawi*, if the explanation is in Javanese. In some cases, the explanation contains a short definition of the word in question. The definition provided in the margin is preceded by with the word *qawluh*, which is expressed with .








If the correction of the incorrect text is located in the margin exactly beside the line containing the mistake, the commentary explaining the correction is located somewhere in the margin. In order to keep the explanation connected to the main text, several signs are used and written above the problematic word in the main text; this same sign is then also written at the beginning of the explanation in the margin. Among the signs used for the purpose are: , , , , ,  and . The following table lists some examples of how this function appears in the *Pesantren* Collection.






Table 12
Some explanations in the margins

No	texts	explanation	source
1	<i>al-ʿawāmil</i>	<i>qawluhū al-ʿawāmil jamʿ āmil</i> (grammatical explanation)	L-1_f. 2b, line 2
2	<i>al-īmān</i>	<i>ay wa huw ay al-īmān idhʿān al-qalb...</i> (definition)	L-3_f. 43b, line 7
3	<i>nafyihi</i>	<i>ay min yafā al-fiʿl ghayr al-muqāraba</i> (explanation of the origin of the word and its meaning)	C-7_f. 52b, line 16

4	<i>al-hunna</i>	<i>taqūlu hādha hunāka wa ra'aytu hunāka wa marartu bi hunāka</i> (explanatory commentary)	C-2_f. 128b, line 2
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F. 4. Comments on the text (long or short)

A commentary on the main text is generally followed by an abbreviated title of a referred book, such as *Jamāl*, *Hāshiya*. The title of referred books are always written between two signs of this

type . Several words are used to begin an explanation of the main text: *ay* ('namely'),  *ya'nū* ('meaning'), , *qawluhu* ('the author's word'),  and *wa al-murād* ('and the purpose is' .

Here follow some examples of this function as they appear in the marginal notes of manuscripts in the *Pesantren* Collection. The marginal glosses in C-6, a copy of *Faṭḥ al-Mubīn*, are written in Javanese. Glosses written in Javanese always begin with word *tegese*, *murade* (*al-murād*, 'this means') or *utawi* ('or'). Manuscripts C-1, K-1 and L-1 are all texts on Arabic grammar (*naḥw*), providing grammatical commentary and definitions, and giving examples of how to use words in complete and good sentences (*al-jumla al-mufīda*). C-4, a copy of *al-Mufīd* or *Faṭḥ al-Mufīd*, a commentary on *Umm al-Barāhīn*, has a very unique codicological feature. It consists of extensive commentaries on almost every word. Every page is followed by two folios of commentary in Arabic, which also refers to other works of traditional learning, such as *Sharḥ Dāsūqī*,²⁹⁹ *al-Ājurrūumiyya*,³⁰⁰ *Sharqāwī*,³⁰¹ and many other titles. The text is dated on Thursday morning, 30 Šafar, the year *al-Zāy* 1294 H, which coincides with 16 March 1877 CE.

Table 13

Some Commentaries in the Margin of MIPES Manuscripts

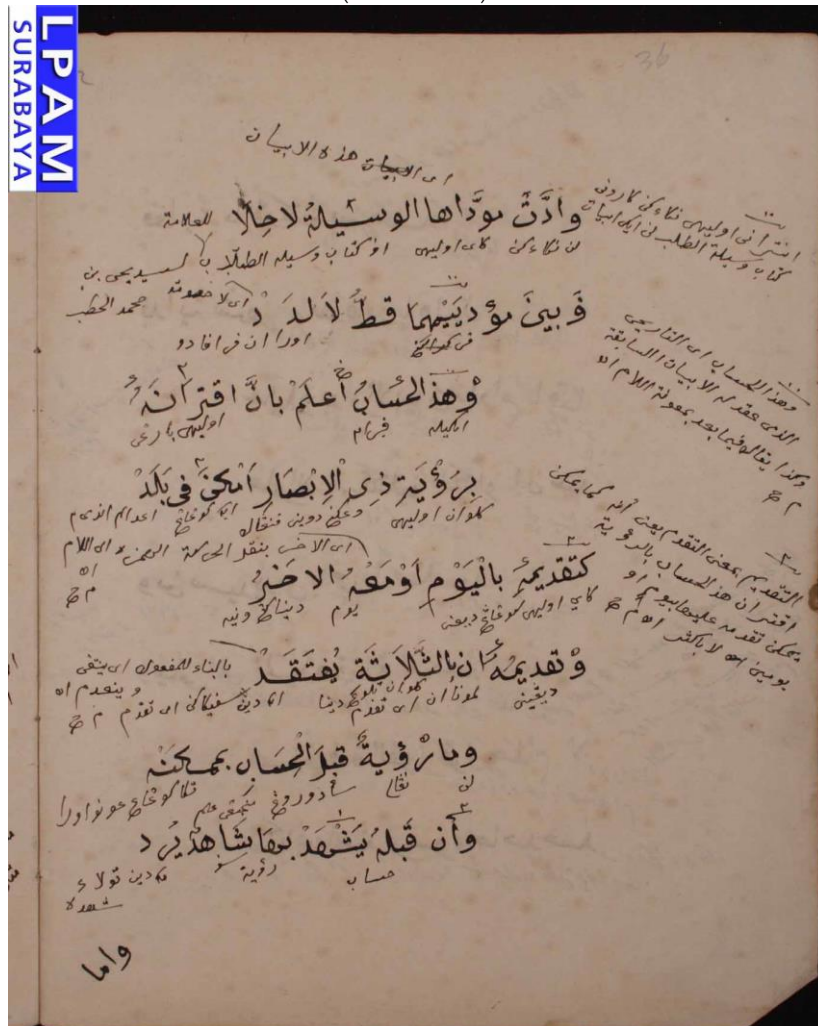
No	text	commentary	source
1	<i>al-ḥurra</i>	<i>kāfir</i> (lexical commentary)	K-7_f. 71b, line 10
2	<i>al-ṣāliḥāt</i>	<i>wa al-mar'a al-ṣāliḥāt ka al-qurab al-a'zam fi al-nādīra</i> (comparative explanation)	K-7_f. 73a, line 3
3	<i>fa imsaḥū</i>	<i>qawluhu fa imsaḥū muṭlaq, (ḥāshiya)</i>	K-7_f. 74b, line 3
4	<i>al-iṣma</i>	<i>qawluhu bi al-iṣma ay min al-kabā'ir wa al-ṣaghā'ir (ḥāshiya)</i>	T-4_f. 77b, line 7
5	<i>al-qiyāsiyya</i>	<i>qawluh qiyāsiyya mā akhadha qiyāsan</i> (grammatical explanation)	C-1_f. 59a, line 2

²⁹⁹ C-4_f. 5a.

³⁰⁰ C-4_f. 6a.

³⁰¹ C-4_f. 15b.

6	<i>Al-‘awāmil</i>	<i>al-‘awāmil ‘indahum mā awjaba ākhir al-kalima marfū‘, manṣūban, mahfūẓiyan aw majzūman</i> (definition)	K-1_f. 62b, line 2
7	<i>taghayyur al-ākhar</i>	<i>wa al-murād bi taghayyur al-ākhar</i> (explanation)	K-2_f. 52b, line 2
8	<i>tashbih</i>	<i>wa mithāl al-tashbih</i> (example)	K-2_f. 54b, line 1
9	<i>bismillāh</i>	<i>anna al-bā’ fi al-basmala immā li al-muṣāḥaba ‘alā wajh al-tabarruk aw li al-isti‘āna</i> (elaboration)	C-4_f. 3b, line 1



A page from *al-Manzūma al-Dāliyya* showing the three human interactions with the text: *al-matn* (the main text), *jambulan* (interlinear notes above the main text), *jenggotan* (interlinear notes below the main text), *godegan* (marginal notes), MS Langitan Ar05, f. 3b. (Lang.Aro5_f. 3b).

G. Seven typologies of Islamic manuscripts from the *pesantren* collections

It is important before starting a discussion on the typology of Islamic manuscripts to define the meaning of typology itself. The *Free Dictionary* defines ‘typology’ as a study or systematic

classification of types that have characteristics or traits in common.³⁰² Beit-Arié based his typology of Hebrew manuscripts on codicological entities shared in four geo-cultural terms: the Orient, Sefarad, Ashkenaz and Italy-Byzance.³⁰³ The typology that I try to establish here is based on the way Islamic manuscripts are written, more specifically, the appearance of three markings by readers in their folios: vocalization, the interlinear translations and the marginal notes. These three types of marking not only reflect the interaction between readers and their manuscript, as I have shown in the previous part of this chapter, but they are also useful as historical evidence in terms of understanding the learning tradition in the *pesantren*. The role of the text in the learning process can possibly be concluded from the appearance of these three types of markings in the text and their typologies.

In order to propose a typology for the *pesantren* manuscripts, I first consulted the Arabic collection from Indonesia preserved in the Library of the University of Leiden. The descriptions of the individual items in this collection have been incorporated by P. Voorhoeve in his *Handlist* and by Jan Just Witkam in his *Inventory*, especially in volume 8, but not exclusively there. During the first phase of my research, I consulted 440 different manuscripts from the Leiden collection that might give me an idea of the external appearance of Islamic manuscripts from Indonesia. The next step was to select textual corpora to use as a basis for my typology. The results of this initial work were then applied to the *pesantren* manuscripts from the three research areas.

I begin this typology with an explanation of my research tools, of the consulted manuscripts and of the content of the textual corpora. My research tools were published and unpublished catalogues plus Witkam's *Inventory* and Voorhoeve's *Handlist*, both of which describe the Arabic collection of Leiden University, Voorhoeve exclusively, Witkam as part of the complete collections in the Leiden library. By 'consulted manuscripts' I mean the Arabic manuscripts of the Leiden library. There are three main reasons why I decided to use these manuscript. First and foremost, they originate from Indonesia; second, they are written in the Arabic script; and third, they contain largely the same texts as the manuscripts in the *Pesantren* Collection. The consulted manuscripts from the *Pesantren* collection can be found in the inventory in chapter four of this work. The full scope textual corpora from both the University Library and the *Pesantren* Collection appears in the appendices, at the end of this study.

G. 1. Research tools, consulted manuscripts and textual corpora

³⁰² "Typology" in <www.thefreedictionary.com/Typological>, accessed on 5 December 2010.

³⁰³ Malachi Beit-Arie, *Op. cit.*, p. 17.

G. 1. a. The research tools. In order to access the collection of the University of Leiden, I used two main studies on the collection: Voorhoeve's *Handlist*³⁰⁴ and Witkam's *Inventory*. Voorhoeve listed the Arabic manuscripts of the University of Leiden's Library that were catalogued by his predecessors, R.P.A. Dozy, M.J. De Goeje and M. Th. Houtsma and all other Arabic manuscript that had entered the Leiden library, up to 1957.³⁰⁵ Dozy and his successors published their catalogues of Oriental manuscripts, *Catalogus Codicum Orientalium* (CCO) from 1851 onwards³⁰⁶ and the Catalogue of Arabic manuscripts, *Catalogus Codicum Arabicorum* (CCA) was published from 1888 onwards.³⁰⁷ Witkam's *Inventory* is the latest publication on Leiden's manuscript collections, not only the Arabic ones.

Even though both Voorhoeve's *Handlist* and Witkam's *Inventory* have much in common, they completely differ in arrangement. Both works have included the works of their predecessors. Voorhoeve arranged his *Handlist* based on the title of the Arabic manuscripts. Witkam arranges his *Inventory* based on the registration number of all codices. They also significantly differ in the number of manuscripts from Indonesia. Witkam's *Inventory* contains almost twice as many manuscripts from Indonesia than the *Handlist*.

G. 1. b. The consulted manuscripts

Leiden University's Special Collections department houses a huge number of manuscripts from Indonesia. My study is limited to those manuscripts that are registered in Voorhoeve's *Handlist*. This is the first limitation. My second limitation relates to the clustering of selected manuscripts. I selected manuscripts based on the main cluster of Islamic knowledge taught in Javanese *Pesantren*. In the course of my research in five *pondok pesantrens* in East Java, I distinguished four main subjects (and one rest category) of Islamic knowledge taught at different levels of education,

³⁰⁴ P. Voorhoeve, *Handlist*. This work can also be accessed electronically at:

<www.islamicmanuscripts.info/reference/catalogues/voorhoeve_handlist/index.html> lastly accessed on 21 November 2008. The other Islamic manuscripts collection from Indonesia at Leiden Library can be accessed via J.J. Witkam's *Inventory of the Oriental Manuscripts of the Library of the University of Leiden*, Leiden: Ter Lug Press, 2007, vol. 12, 13, 14, 15, 20, 22, 23, 24, and 25. The Arabic manuscripts registered in Voorhoeve's *Handlist* can also be accessed in the *Inventory* vol. 1, 2, 3, 4, 5, 6, and 7. The complete and comprehensive inventory of Arabic manuscripts from the Library of the University of Leiden can be electronically accessed at <www.islamicmanuscripts.info/inventories/leiden/index.html>, accessed on 21 November 2008.

³⁰⁵ Voorhoeve, *Handlist*, p. xix.

³⁰⁶ R.P.A. Dozy, *Catalogus Codicum Orietalium*. Lugduni Batavorum: E. J. Brill, 1851. to access the electronic edition of this publication, go to:

<www.islamicmanuscripts.info/reference/catalogues/cco_1851_1877/index.html>, accessed on 21 November 2008.

³⁰⁷ M.J. De Goeje and M. Th. Houtsma, *Catalogus Codicum Arabicum Bibliothecae Academiae Lugduno Batavae*. Lugduni Batavorum: E. J. Brill, 1888. This can be accessed at <www.islamicmanuscripts.info/reference/catalogues/CCA/index.html>, accessed on 21 November 2008.

and this is reflected in their manuscript collections: *Ālāt* (instrumental or introductory knowledge), *ʿAqāʾid* (Islamic theology), *Fiqh* (Islamic Law) and *Taṣawwuf* (mysticism). A number of manuscripts do not fit into these clusters and have been included in a fifth ‘miscellaneous’ cluster.

The titles that I consulted in this study were chosen by me for three reasons. First, they have bibliographical counterparts to the ones in the MIPES Collection. Second, they are likely to have been study materials in *pesantren* in the East Indies during the nineteenth century, before they ended up in the Leiden library. In his study, Laffan discovered some titles of religious books that were read in Nusantara during the nineteenth century.³⁰⁸ He mentions the correspondence of *Imam* Ahmad of Bacan with Snouck Hurgronje in which titles are mentioned of religious books of the people of Ternate and Tidore. Among these are *Umm al-Barāhīn* by Yūsuf al-Sanūsī (d. 1490 CE), *Kitāb Tilimsānī*, *Kitāb al-Durr al-Thamīn* and *Kitāb al-Mufīd*. Among the books on Islamic law are *Kitāb Sittīn* by Abū al-ʿAbbās Aḥmad al-Miṣrī (d. 1415 CE), *Kitāb Saḡīna*, *Masāʾil al-Muhtadī*, *Ṣirāṭ al-Mustaḡīm*, *Hidāyat al-Sālikīn*, *Sabīl al-Muhtadīn*, *Kitāb al-Nikāḥ*, *Īḍāḥ al-Lubāb*, *Kitāb al-Farāʾid* and *Ghāyat al-Taqrīb*. The less widely used books on Islamic law were *Mirʾāt al-Ṭullāb*, *Kitāb al-Tuḥfa*, *Kitāb al-Muḥarrar* of al-Rāfiʿī (d. 1226 CE) and *Kitāb Faṭḥ al-Muʾīn*. Imam Ahmad informed Snouck Hurgronje that there was yet another book in the collection, but which was the least popular among students, *Iḥyāʾ ʿUlūm al-Dīn* the religious encyclopedia by al-Ghazālī (d. 505/1111).³⁰⁹ Other manuscripts were selected by me for this study because of the large number of copies in which they are represented in the Leiden collection. On such book is *Kitāb al-Isāghūjī*, an introduction to logic by Athīr al-Dīn al-Mufaḍḍal b. ʿUmar al-Abḥarī (d. 663/1265),³¹⁰ another one the *Kitāb al-Maʿlūmāt* ascribed to Ibn al-ʿArabī (d. 638/1240).³¹¹ In the *Handlist* I found six copies of the *Isāghūjī*, and sixteen copies of the *Kitāb al-Maʿlūmāt* that are preserved in the University Library of Leiden. In all I have consulted 440 different texts from the collection of the Library of the University of Leiden, as I have shown in Appendix B to this book.

Table 14

Typology of Arabic manuscripts from Indonesia preserved in the Library of the University of Leiden and registered in Voorhoeve's *Handlist*

³⁰⁸ Laffan, *Islamic Nationhood*, p. 21, especially end note 7 on p. 248.

³⁰⁹ The information supplied by Imam Ahmad of Bacan to Snouck Hurgronje can be found on a piece of paper entitled “*Ini nama-nama kitab yang dibaca oleh orang yang dibawah Angin*” (“These are the titles of books read by the people below the winds”) that the Imam gave to Snouck Hurgronje after they had met in Jeddah in 1884. It is among a bundle of papers in the Snouck Hurgronje archive (Or. 7111) that is kept in the library of the University of Leiden.

³¹⁰ Voorhoeve, *Handlist*, pp. 137-38.

³¹¹ Voorhoeve, *Handlist*, pp. 180-181.

typology of Mss	vocalization	interlinear translation	marginal notes
I 1-62 (62)	-	-	-
II 63-78 (15)	-	+	-
III 79-107 (28)	-	-	+
IV 108-137 (29)	+	-	-
V 138-148 (10)	+	-	+
VI 149-224 (75)	+	-	+
VII 225-298 (73)	+	+	+

In a previous part of this chapter, I have demonstrated how scribes' interventions in the texts reflect the learning tradition of Islam in Indonesian *pesantren*. The next part is a more practical discussion aimed at establishing whether the typology of the text also has a role in the learning tradition.

In the early 1990s, the interest in studying the context and physical layout of manuscripts flourished among scholars. They tried to pay attention to the way that scribes understood and made use of visual space for both primary and secondary materials.³¹² The primary material refers to the main text of the manuscript, whereas secondary material is everything else on the page, such as, interlinear translations and glosses. In fact, interlinear translations and glosses in manuscripts have become the objects of study in recent decades. Consequently, we can draw a number of conclusions. For example, the evidence of interlinear translation in texts correlates to the importance of the text to its reader, as Parkers indicated in his study.³¹³ Wieland has argued that a glossed manuscript indicates a textbook³¹⁴ or, a text that was once used in the classroom, or, as Kerby-Fulton has suggested, glosses suggest that the reader of the manuscript was a learned reader with knowledge of the text.³¹⁵ Moreover, Kerby-Fulton concluded that the interlinear translations and the glosses in manuscripts may be added by different people.³¹⁶

³¹² Michael Camille, *Image on the Edge*, London: Reaktion Books, 1992, p. 3.

³¹³ M.B. Parkers, *Scribes, Scripts and Readers: Studies in Communication, Presentation and Dissemination*. London and Rio Grande: The Hambledon Press, 1991, p. 261.

³¹⁴ Gernot R. Wieland, *op. cit.*, pp. 153-54.

³¹⁵ Kathryn Kerby-Fulton and Denise L. Despres, *Iconography and the Professional Reader: The Politics of Book Production in the Douce Piers Plowman*. Minneapolis, London, University of Minnesota Press, 1999.

³¹⁶ Parkers, *op. cit.*, p 259.

G. 1. c. The Textual Corpora

In the process of proposing a tentative typology of Islamic manuscripts from Indonesia, I started to gather all Arabic manuscripts from Indonesia preserved in the library of the University of Leiden. I decided to use Voorhoeve's *Handlist* to identify them. His inventory was not specifically related to the Indonesian manuscript collection, but it does register all the manuscripts belonging to the Library of the University of Leiden that are written in Arabic script, regardless of the language. I have elaborated in previous parts of this work that the *Pesantren* Collection is written both in Arabic language and Arabic script. I selected Arabic texts with similar titles to those in the MIPES Collection. Thus, I selected 354 textual corpora from the whole collection, which I consider to be representative of a number of features of the texts. This selection was based on the appearance of three readers' markings: vocalization, interlinear translations and marginal notes.

When I conducted research in Indonesia, I collected digital facsimiles of the MIPES collection. These digital facsimiles were the result of previous research under the Endangered Archive Program that I conducted in 2006. The digital facsimiles were hosted in the Institute for the Study of Religion and Society (*Lembaga Pengkajian Agama dan Masyarakat, LPAM Surabaya*). This typology is based primarily on extensive research carried out on these digital collections.

C. 2. The Typology of Islamic Manuscripts of the *Pesantren* Collection

Table 15

Textual corpora of the MIPES Collection, with the features of vocalization, interlinear translations and marginal notes distributed according to each type

<u>typology and textual corpora</u>	<u>vocalization</u>	<u>interlinear translations</u>	<u>marginal notes</u>
type I: Nos. 1-58; 58 corpora (16.38%)	-	-	-
type II: Nos. 59-63; 5 corpora (1.41%)	-	+	-
type III: Nos. 64-77; 14 corpora (3.95%)	-	-	+
type IV: Nos. 78-123; 46 corpora (13%)	+	-	-
type V: No. 124; 1 corpus (0.28%)	+	-	+
type VI: Nos. 125-213; 89 corpora (25.14%)	+	+	-

type VII:

Nos. 214-354; 141 corpora
(39.3%)

+

+

+

G. 2. a. The first typology

The texts that fall into this category have no vocalization, interlinear translations or marginal notes. This type was found in all repositories. There are 58 textual corpora that fall into this typology. Among these texts are copies of *Risālat Kalimatay Shahāda*, *Bahjat al-ʿUlūm* by al-Samarqandi (4th century, the annotated commentary on *Bā Sittīn* by Aḥmad al-Zāhid (819/1416) (4 copies), *al-Miṣbāḥ fī al-Naḥw* by al-Muṭarrizi (610/1213, 2 copies), *Manhaj al-Qawīm* by Ibn Ḥajar al-Haythamī (909/1503, 2 copies), *Itmām al-Dirāya li Qurrāʾ al-Nuqāya* by Jalāl al-Dīn al-Suyūṭī (d. 911/1505), *al-Muqaddima al-Ājurrūmiyya* by Ibn Ājurrum (d723/1323, 2 copies), *al-Asmāʾ al-Arbaʿūn* by al-Suhrawardī (1151-1191), *al-Muntahī*, *Tafsīr Al-Jalālayn* (2 copies), *al-Miftāḥ* (2 copies), *al-Tilimsān*, *al-Mufid* (2 copies), *Fath al-Mubīn* (2 copies), *Athnā al-Maṭālib*, quotations from *Iḥyāʾ ʿUlūm al-Dīn*, *Kitāb al-Niyya wa al-Ikhlāṣ wa al-Ṣidq*, *Sharḥ al-Akbar*, a commentary on *Umm al-Barāhūn* by al-Nāṣir al-Laqqānī, *al-Ḥawāshī al-Madaniyya* by Sulaymān al-Kurdi (d. 1194/1780), an anonymous *Bāb al-Nikāḥ*, *al-Muḥarrar* by al-Rāfiʿī (d. 623/1226), *al-Ḥawāshī al-Muḥakkima*, a commentary on *Sittūn Masʾala* by Muḥammad al-Baqrī, *al-Taṣrīf al-Izzī*, *Ḥukm al-Nāqūs* by Kyai Hāshim Ashʿari, *Ḥāshiya ʿalā Matn al-Sanūsyya*, by Ibrāhīm b. Muḥammad al-Bayjūrī (1783-1860), explanatory note (*Taʿlīq*) on *Sittūn Masʾala* by Shihāb al-Dīn al-Ramlī (d. 957/1550), an untitled treatise on Arabic grammar, *Sirāj al-Munīr*, *al-Ṣafīna*, *Sharḥ al-Manẓūma fī al-Nikāḥ*, *Kitāb al-Farāʾid*, *Nubda fī ʿIlm al-Farāʾid*, anonymous and untitled treatise on Sufism, *Ḥāshiya al-Khuḍarī ʿalā Alfīyyat Ibn Mālik*, *Qawāʾid al-Iʿrāb*, *al-Sanūsī* by Yūsūf al-Sanūsī, *Ḥāshiya al-Bujayramī ʿalā al-Manhaj* by Sulaymān al-Bujayramī (d. 1221), *al-Durr al-Farīd* by Kyai Abū Faḍl (d. 1984), *al-Qawaʾid al-Fiqhiyya* by Abū Faḍl (d. 1984), *Kifāyat al-Ṭullāb* by Kyai Abū Faḍl (d. 1984), and *Pangreksogomo* by Kyai Abū Faḍl (d. 1984).

The page layout of the manuscripts of this type seems to have an impact on the availability of the three markings. The more narrow the space between two lines, the less possibility within the text there is for readers' additions. Ten of the corpora have a wide interlinear spaces between the lines, while the rest have little or no interlinear space. Most of the texts, 75 per cent, that fall into this typology, have a narrow space between the lines. This obstructs the reader from writing any interlinear notes. This begs the question whether the scribes also copied the layout of the exemplar, or did they copy the text with the purpose of producing either a school book or learning material? The manuscripts do not offer us any information in this respect.

Table 16
Textual corpora of the first typology of the MIPES Collection

<u>no</u>	<u>locations</u>	<u>number of corpora</u>
1	Keranji	6
2	Coper	5
3	Tegalsari	14
4	Langitan	28
5	Senori	5
	Total	58

G. 2. b. The second typology

The texts that fall into this category have no vocalization or marginal notes but they do have interlinear translations. There are five corpora in this group.

The texts that fall within this typology are: *Bahjat al-'Ulūm, Mi'at 'Awāmil* by Al-Jurjānī (d. 471/1078), *Bidāyat al-Hidāya* by al-Ghazālī (d. 505/1111), a translation of the *Alfīyya, Kifāyat al-Ṭullāb* by Kyai Abd al-Shakūr (d. 1984). Most of the manuscripts have narrow interlinear space. Only the copy of *Bahjat al-'Ulūm* has wide spacing. It is possible that this text might initially have been designed as a library book, but that it was later read and used as a school book.

Table 17
Textual corpora of the second typology of the MIPES Collection

No	Location	Number of Corpora
1	Keranji	1
2	Coper	2
3	Tegalsari	0
4	Langitan	1
5	Senori	1
	Total	5

G. 2. c. The third typology

The texts that fall into the third typology only have marginal notes. There is no vocalization or interlinear notes. There are 14 corpora in this typology from the three repositories that I have surveyed. All texts have a similar page layout. They have narrow interlinear spacing. One may assume that the texts of this type were owned by a learned person who was sufficiently proficient in Arabic to allow for reading them in Arabic.

When one looks at the titles of these manuscripts, it is possible to tentatively come to a similar conclusion. The manuscripts that fall into this typology are primarily books for the study of Islam

at an advanced level. They are copies of *Minhāj al-Qawīm* by Ibn Ḥajar al-Haythamī (909/1567),³¹⁷ *ʿUmdat al-Ansāb* by al-Nasafī (926/1520),³¹⁸ *Sharḥ al-Azhār al-Zayniyya*³¹⁹ by Aḥmad b. Zaynī Dahlān,

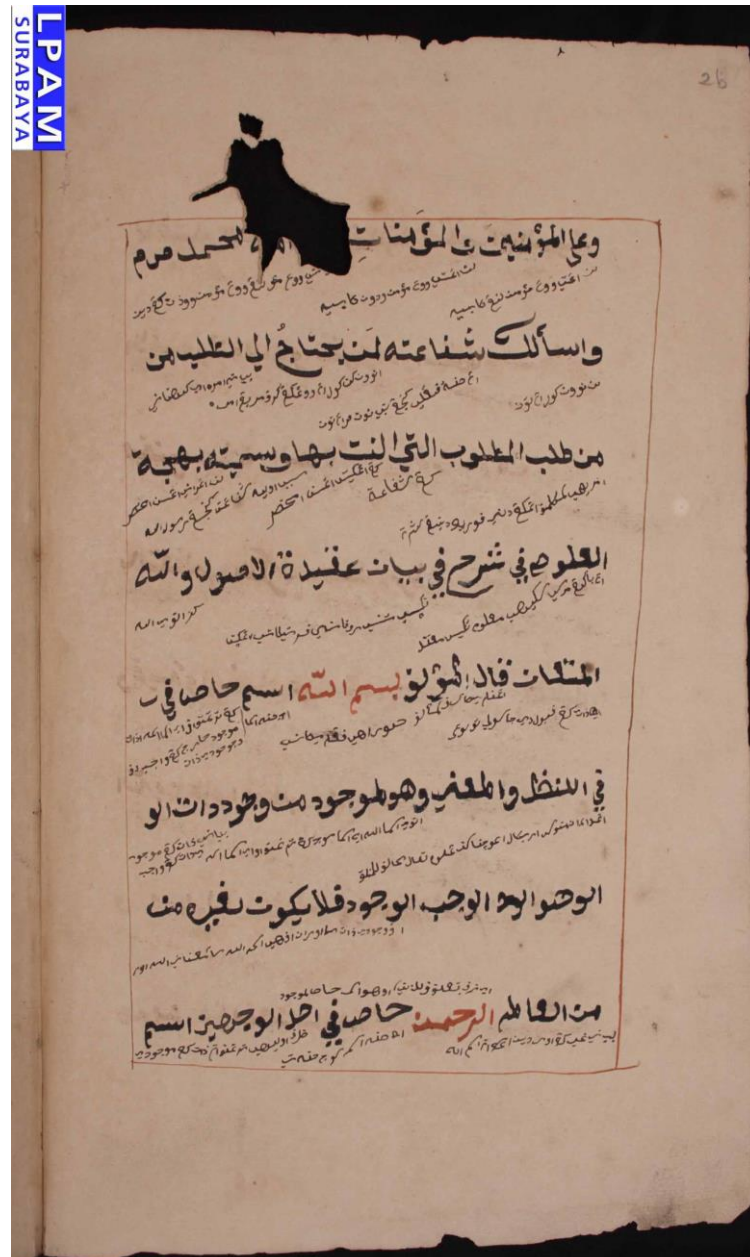


Figure 19. A page from *Bahjat al-ʿUlūm fī Sharḥ Bayān ʿAqīdat al-Uṣūl*, anonymous commentary on *Bayān ʿAqīdat al-Uṣūl* by Abū Layth al-Samarqandī (4th c. H). Typology 2. MS Coper Aro7, f. 2b. (Cpr.Aro7(1)_f. 2b).

³¹⁷ Kr.Aro1(1).

³¹⁸ Kr.Aro1(3).

³¹⁹ Lang.Aro1.

an anonymous *Sharḥ Jam‘ al-Jawāmi‘*,³²⁰ an explanatory note (*Ta‘līq*) on the *Bā Sittin* by Ibn Al-‘Abbās b. Muḥammad al-Zāhid (d. 819/1416),³²¹ *al-Sanūsī*, a commentary on *Umm al-Barāhīn* of Abū ‘Abd Allāh Muḥammad b. Yūsūf al-Sanūsī (d. 892/1486),³²² *al-Hudhudī*, a commentary on *Sanūsī’s Umm al-Barāhīn* by Muḥammad b. Maṣṣūr al-Hudhudī,³²³ *Ḥāshiyat al-Khuḍarī ‘alā al-Alfiyya*,³²⁴ *Sharḥ al-Malawī ‘alā Matn al-Samarqandī fi al-Isti‘āra*.³²⁵ Today, the work of Aḥmad Zaynī Daḥlān is used as study material for Arabic grammar at the highest level (*al-‘āliya*).³²⁶ However, there may be other reasons for the absence of interlinear translations in the text.

Table 18
Textual corpora of the third typology of the MIPES Collection

<u>no</u>	<u>locations</u>	<u>number of corpora</u>
1	Keranji	2
2	Coper	0
3	Tegalsari	1
4	Langitan	11
5	Senori	0
	Total	14

G. 2. d. The fourth typology

The texts that fall into this typology have vocalization but are without interlinear translations or marginal notes. The manuscripts of this category can be divided into three groups: The first group are copies of the Holy Book. In this typology, there are two copies of the Holy Qur‘an, which are preserved in Keranji³²⁷ and Coper, respectively.³²⁸ They are copied carefully and written with full vocalization in order to avoid misinterpretation by the reader. The second group in the fourth typology consists of Arabic texts that are used during in religious festivals such as *Mawlid Sharaf al-Anām*.³²⁹ The third group contains *pegon* texts that are written in Javanese but with Arabic script. These *pegon* texts are primarily preserved in Keranji. Perhaps, the widespread use of Arabic script in Java in the period of my research had little to do with people’s ability to read Arabic. The text on

³²⁰ Lang.Aro31(1).

³²¹ Lang.Aro35(2).

³²² Lang.Aro35(8).

³²³ Lang.Aro49(11).

³²⁴ Lang.Ar53.

³²⁵ Lang.Ar60.

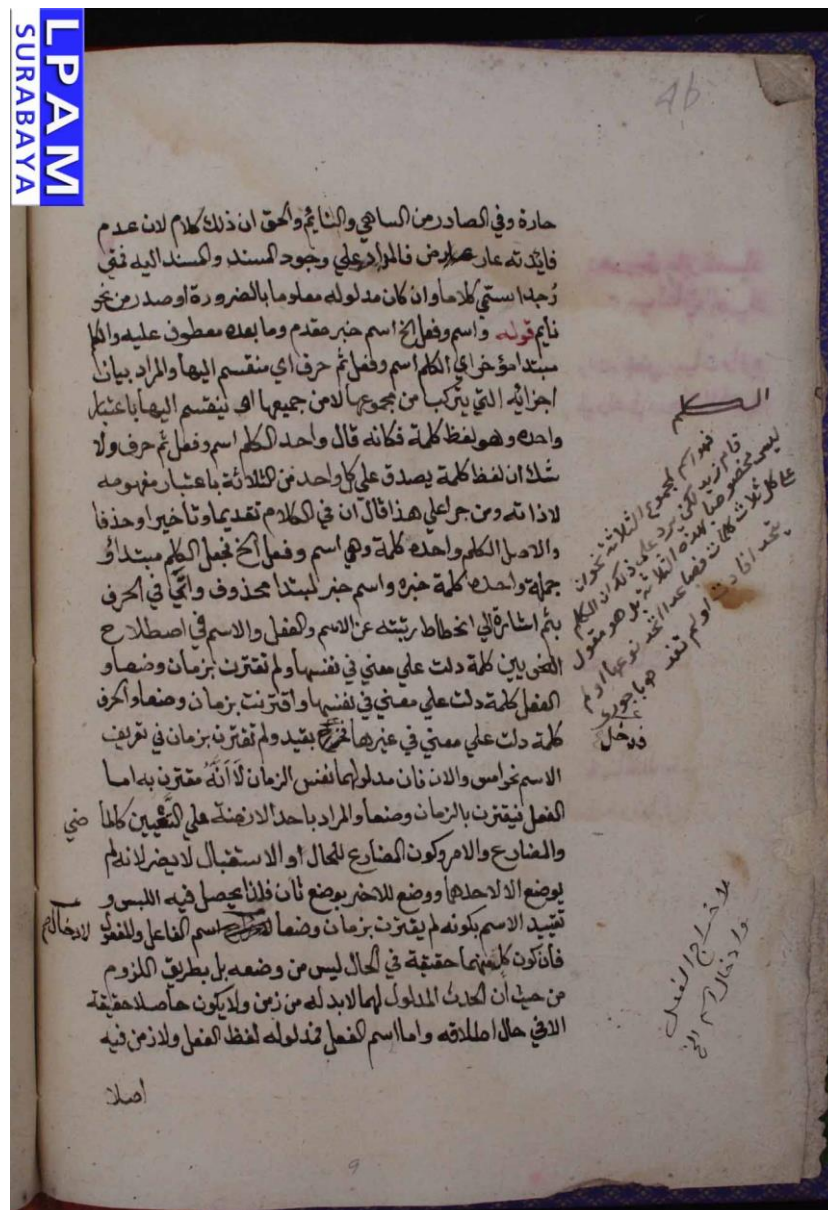
³²⁶ *Pondok Pesantren Langitan, Penuntun Santri*, p.24.

³²⁷ Kr.Ar14.

³²⁸ Cpr.Aro1.

³²⁹ Lang.Ar15.

the history of the prophets, for instance, is copied carefully without corrections. It is written in *Pegon* script and from the first folio to the end of the text it is fully vocalized.³³⁰



A page from the autograph copy of *Sharḥ al-Azhār al-Zayniyya* by Aḥmad Zaynī Daḥlān (d. 1886), the Grand-Mufti of the Shafiʿite school of law in Mecca. A manuscript of typology 3, dated 1276/1860. MS Langitan Aroo1, f. 4b. (Lang.Aroo1_4b).

Table 19
Textual corpora of the fourth typology of the MIPES Collection

<u>no</u>	<u>location</u>	<u>number of corpora</u>
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³³⁰ Lang.Pgno1.

1	KerANJI	24
2	Coper	2
3	Tegalsari	6
4	Langitan	7
5	Senori	0
	Total	39

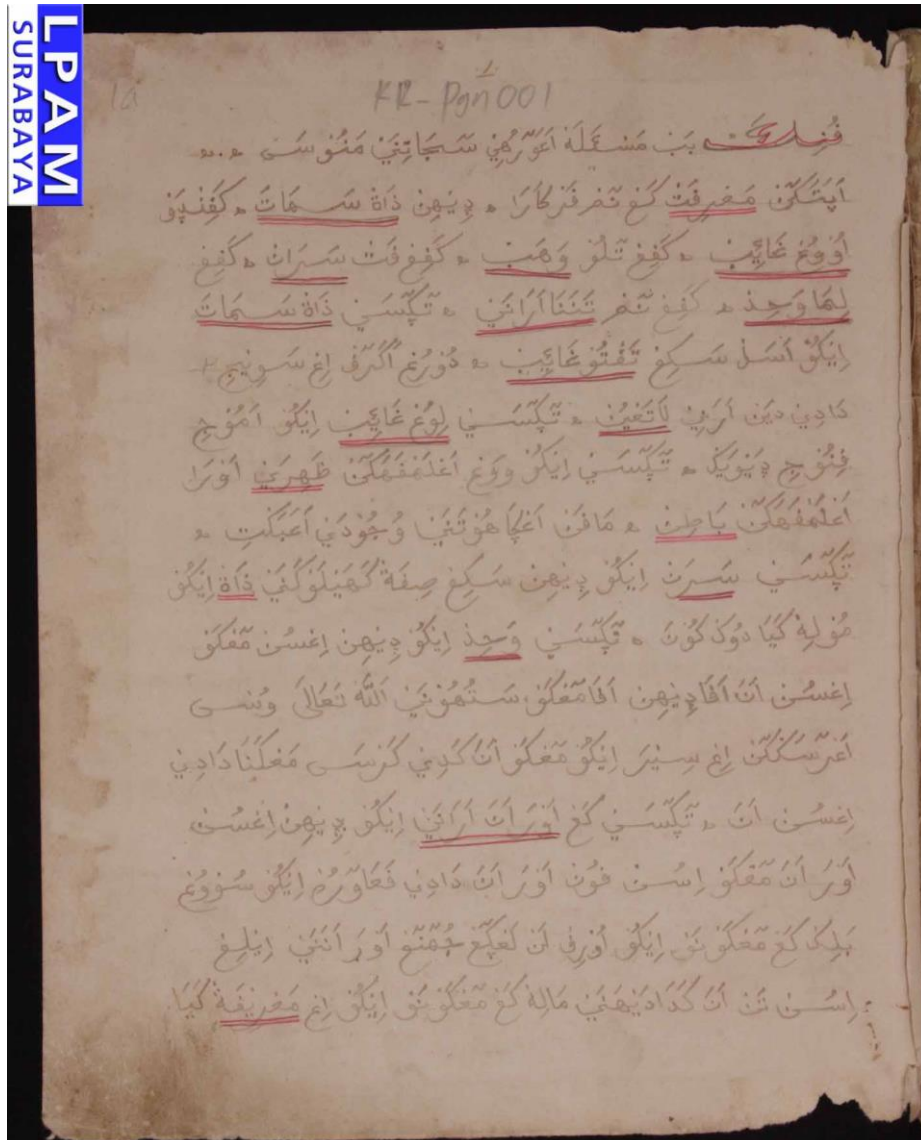


Figure 20. The opening page of the anonymous *Sejatining Menungso* ('The true manhood'), fully vocalized Javanese text in Arabic script. The red underling must be considerably newer than the text. In older times overlining was used, not underlining. Typology four. MS. KerANJI Pgn01 (1), f. 1a. (Kr.Pgn001(1)_f. 1a).

G. 2. e. The fifth typology

The texts that fall into this typology have both vocalization and marginal notes. This category is not well represented, it contains only one manuscript, which is preserved in Langitan. It is a copy

of *Bidāyat al-Nihāya* by Abū Ḥāmid Muḥammad al-Ghazālī (d. 505/1111).³³¹ Today, the book is no longer used as learning material for formal education in *Pondok Pesantren* Langitan. However, it is still informally used with students. It is read during Ramaḍān and recited to a general audience after sunrise.³³²

This text is a good example of how the features of the text may differ. Even though the text is fully vocalized, only the early folios have a small number of additions. From f. 28b-f. 55a the text has only vocalization and short notes in the margin. These notes are not a commentary on the main text, but rather indicate the start of a new sentence. The beginning of the each paragraph or section in the main text is preceded by the word “*qawluhū*” with a red overlining.

The text itself does not provide any information about its history. However, the features of the text would suggest that the text was owned by a learned student with a good knowledge of Arabic. It appears the owner understood the text. There are only a small number of words, especially in the early part of the text, that he appears not to have well understood.

Table 18

Textual corpora of the fifth typology of the MIPES Collection

<u>No.</u>	<u>location</u>	<u>number of corpora</u>
1	KerANJI	0
2	Coper	0
3	Tegalsari	0
4	Langitan	1
5	Senori	0
	Total	1

G. 2. f. The sixth typology

The texts in this typology consist of two kinds of additions, vocalization and interlinear translations. The texts have no notes in the margin. Most of the manuscripts have wide interlinear space. There are 64 textual corpora in all that have this wide interline. The copy of *al-Miftāḥ*, for instance, has wide spaces between the lines so that the student has sufficient space to write and fully translate the text into Javanese.³³³ The text is a commentary on *Umm al-Barāhīn* and the manuscript belongs to the Coper Collection.

³³¹ Lang.Ar36.

³³² *Pondok Pesantren* Langitan, *Asmā' al-kutub al-maqrū'a fi shahr Ramaḍān*, unpublished, 1429 H/2008 CE.

³³³ Cpr.Ar12(7).

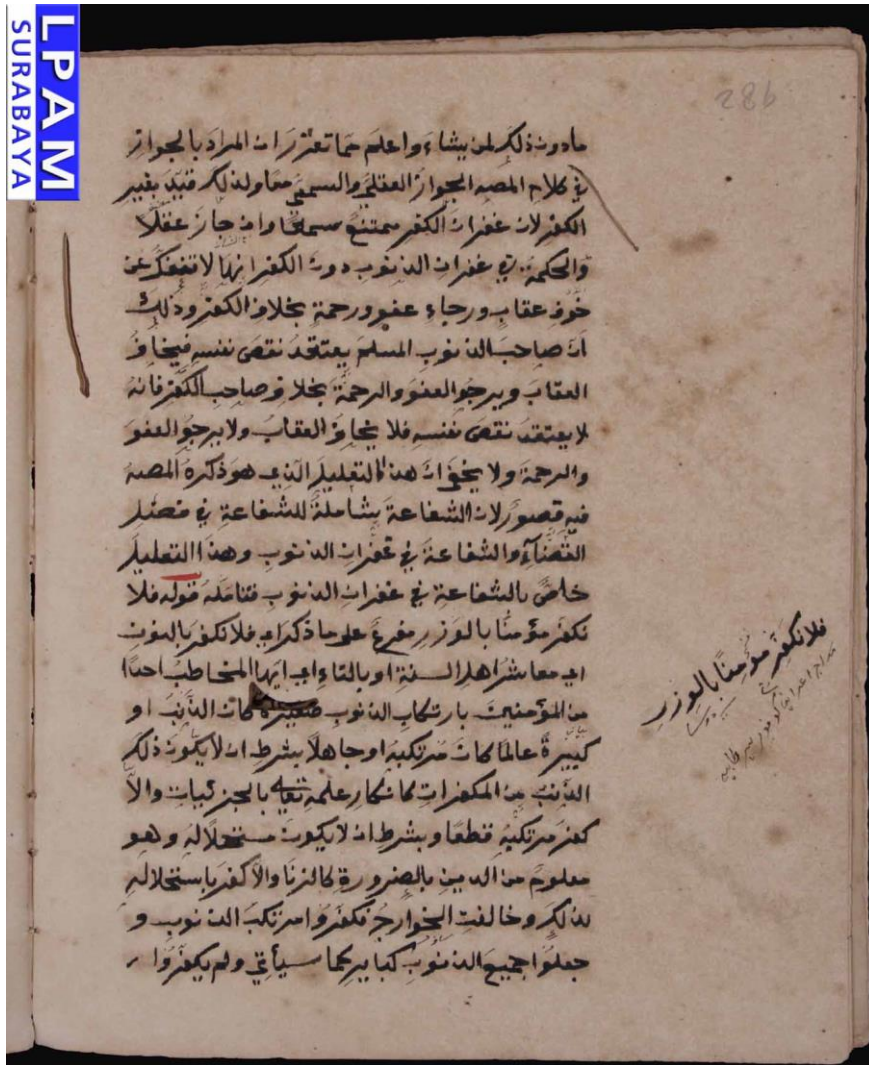


Figure 21. A page from *Bidāyat al-Hidāya* by al-Ghazālī (d. 505/1111). An example of typology five. MS Langitan Ar62, 28b. (Lang.Ar62_f. 28b)

However, some of the textual corpora in this category also have narrow spacing. Even in cases where the text has only narrow interlinear spacing, students made notes in the limited space anyway. Such notes or translations are, obviously, not as extensive as in manuscripts with wide spacing and they are written in a very small *ruq'a* type of Arabic script. There are 25 texts in this category with narrow spacing. For instance, a copy of *Inna Awlā*, a commentary on *al-'Awāmil al-Mi'a* by al-Jurjānī, has only limited interlinear space, yet the text is partly translated into Javanese. Some of the texts are entirely translated, word for word, into Javanese, as is the case of the Arabic texts preserved in Keranji, including MS Kr.Ar07, a copy of *Fath al-Qarib al-Mujib fi Sharh Alfāz al-Taqrīb* by al-Ghazzī (d. 918/1512), a manuscript that is preserved in Lamongan. MS Kr.Ar13 (12), a copy of *Fath al-Rahmān bi Sharh Risālat al-Walī Raslān* by Zakariyyā' al-Anṣārī (d. 926/1520) is fully

vocalized and every word has been translated into Javanese, possibly by the copyist. The Javanese translation is located directly underneath the main text.

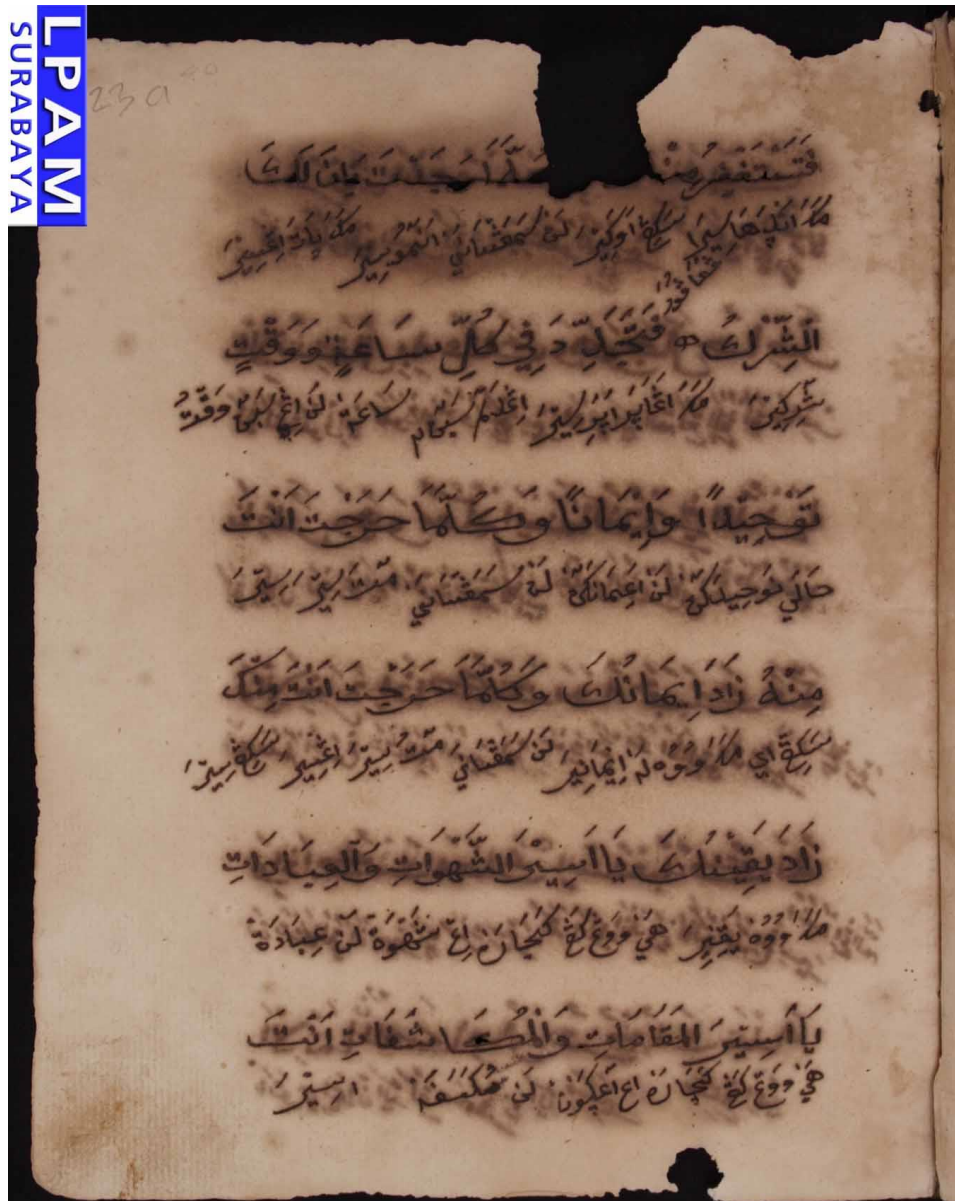


Figure 22. Aa page of *Faṭḥ al-Raḥmān bi Sharḥ Risālat al-Walī Raslān* by Zakariyyā' al-Anṣārī (d. 926/1520). The Arabic text is provided with a Javanese translation. Example of typology six. MS Keranji Ar13, f. 23a. (Kr.Ar13(12)_f. 23a).

Some of the texts have been only partially translated into Javanese. Among these texts are: Kr.Aro1, Cpr.Ar10 (4), Ts.Ar10 and Lang.Aro4.

The manuscripts Kr.Aro7, Cpr.Ar12 (7), Ts.Ar14 (1), Lang.Ar46 (3), Lang.Ar68, Snr.Aro8 and many other texts have such wide interlinear space and they have been fully translated into Javanese.

Other manuscripts, such as Kr.Aro1, Cpr.Ar10 (4), Ts.Ar10 and Lang.Aro4 have narrow interlinear space and are only translated in part.

Table 21

Textual corpora of the sixth typology of the MIPES Collection

no.	location	number of corpora
1	KerANJI	13
2	Coper	16
3	Tegalsari	22
4	Langitan	32
5	Senori	4
	Total	87

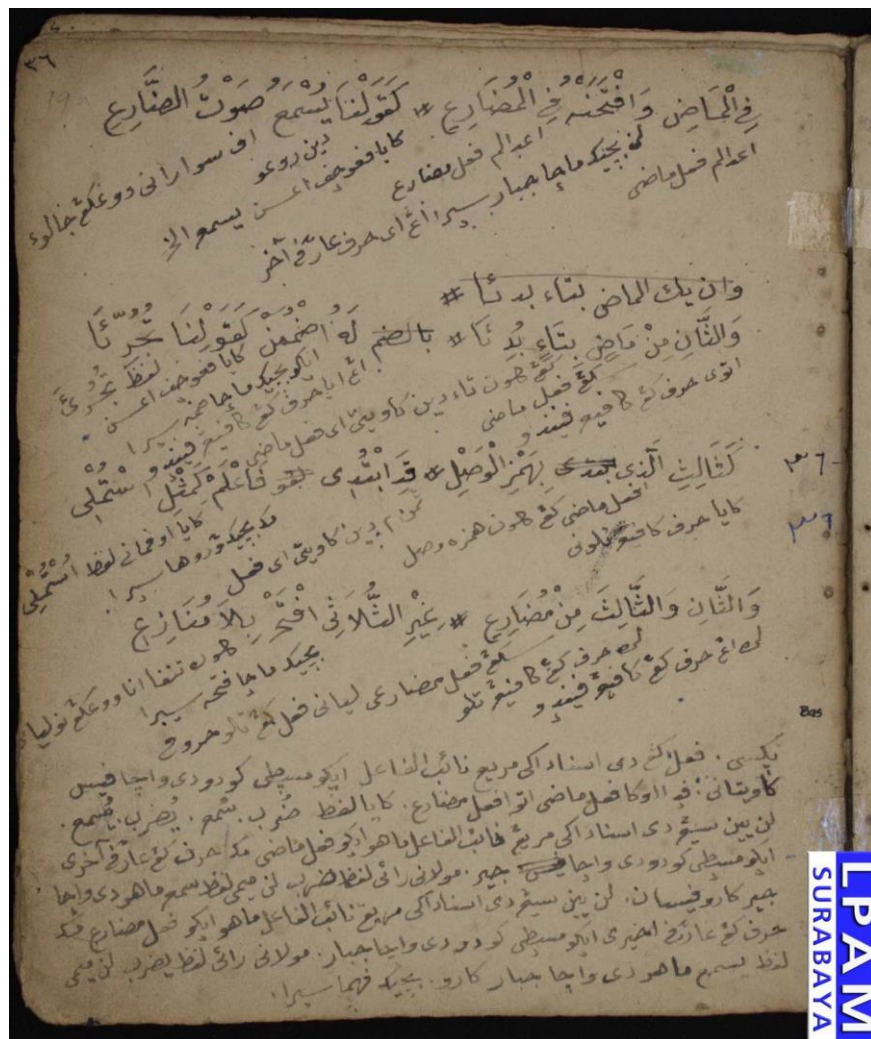


Figure 23. Page from an untitled *Urjūza* on Arabic grammar by Kyai Abū Faḍl b. 'Abd al-Shakūr Senori (d. 1984). Another example of typology six. Autograph copy (?). MS Senori Aro8, f. 19a. (Snr.Aro08_f. 19a).

G. 2. g. The seventh typology

The manuscripts that fall into this category contain all three types of interaction between the text and its reader: vocalization, interlinear translations and marginal notes. This last group contains

the majority of textual corpora of the surveyed collections in East Java. Some the manuscripts have extensive marginal notes in Javanese which elucidate the main text. Manuscript Cpr.Aro2 (1), for instance, contains the *Faṭḥ al-Mubīn*. It is one of a number of texts preserved in Coper that have extensive notes in the margin. The word “*murādī*” (‘I mean’) is written at the beginning of the notes in this manuscript.

Table 22

Textual corpora of the seventh typology of the MIPES Collection

	location	number of corpora
1	KerANJI	24
2	Coper	17
3	Tegalsari	17
4	Langitan	63
5	Senori	1
	Total	122



Figure 24. A page of *Faṭḥ al-Mubīn*, a commentary on *Umm al-Barāhīn*. An example of typology seven, featuring vocalization, interlinear additions and Extensive marginal notes. MS Coper Aro2 (1), f. 92b. (Cpr.Aro2(1)_92b).

In MS Coper Aro9, which *al-Mufid* or *Fath al-Mufid* or *Kitap Mopid*, an anonymous commentary on al-Sanūsī's (d. 892/1486) *Umm al-Barāhīn*, there is a reference to the origin of one of the marginal notes. In order to explain the meaning of the term *al-taṣawwur*, a student has quoted the opinion of his master. This is evident by his addition of the word *shaykhī* ('my master') at the end of the note: *Fa al-taṣawwur 'alā ḍarb ṣifa wa dhāt. Fa al-taṣawwur al-ṣifa ... fa al-taṣawwur al-dhāt ... Shaykhī.*³³⁴

Other commentaries may well be quotes from referred books. For instance, in the copy of a commentary on *al-Muqaddima al-Ḥaḍramiyya* by Ibn Ḥajar al-Haythamī (d. 852/1448), the opinion of Ibn Ḥajar al-Haythamī, which is given in another book, is quoted in the margin ("*wa al-istinjā' wājib lā fawran bal 'inda irādat naḥw al-ṣalāt aw ḍiq al-waqt, Ibn Ḥajar*") in order to explain the words "*fī al-istinjā' wājib lā 'alā al-fawr.*"³³⁵ Other, similar, examples can be found in numerous manuscripts.³³⁶

When the interlinear space is wide enough to write in, students would not only give a translation below the word (*jenggotan*), but also may add some notes above the word (*brengosan*). A copy of *al-Miṣbāḥ fī al-Naḥw* by Nāṣir b. 'Abd al-Sayyid al-Muṭarrizī (d. 610/1213), for example, has been copied with a very wide interlinear space.³³⁷ On the first line of f. 63a of this manuscript the notes are written both below and above the original Arabic text. Above the words "*wa al-ṣifa al-mushabbaha*" there is an explanation ('that means "the fourth of seven", so the total is seven'), and below "*mushabbaha*" is the word "*kang*", which indicates that *mushabbaha* is an adjective. Below the Arabic "*ma lā yajrī*" is the Javanese translation "*iku barangkang ora lumaku.*" *Iku* means that the word is *khavar*, *kang* means that the word is an adjective.

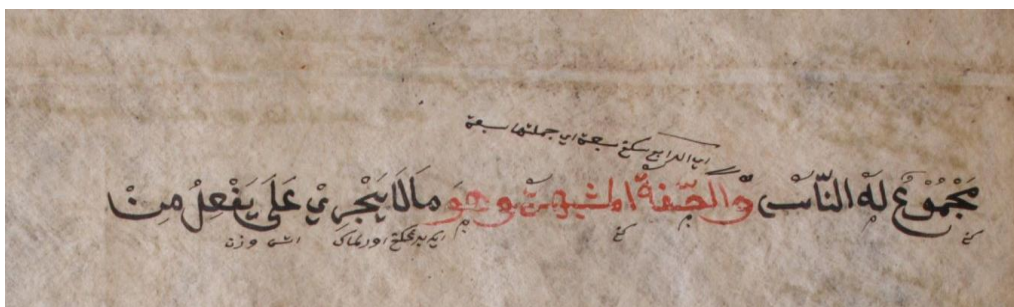


Figure 25. Arabic text and Javanese explanations in MS Coper Ar14, a copy on *gedog* paper of *al-Miṣbāḥ fī al-Naḥw* by al-Muṭarrizī, f. 63a (detail). (Cpr.Ar14(11)_f. 63a).

³³⁴ Cpr.Aro9 (1)_f. 5a.

³³⁵ Cpr.Aro6 (1)_f. 20a.

³³⁶ For instance MS Langitan Ar13(6), f. 103b.

³³⁷ Cpr.Ar14(11).

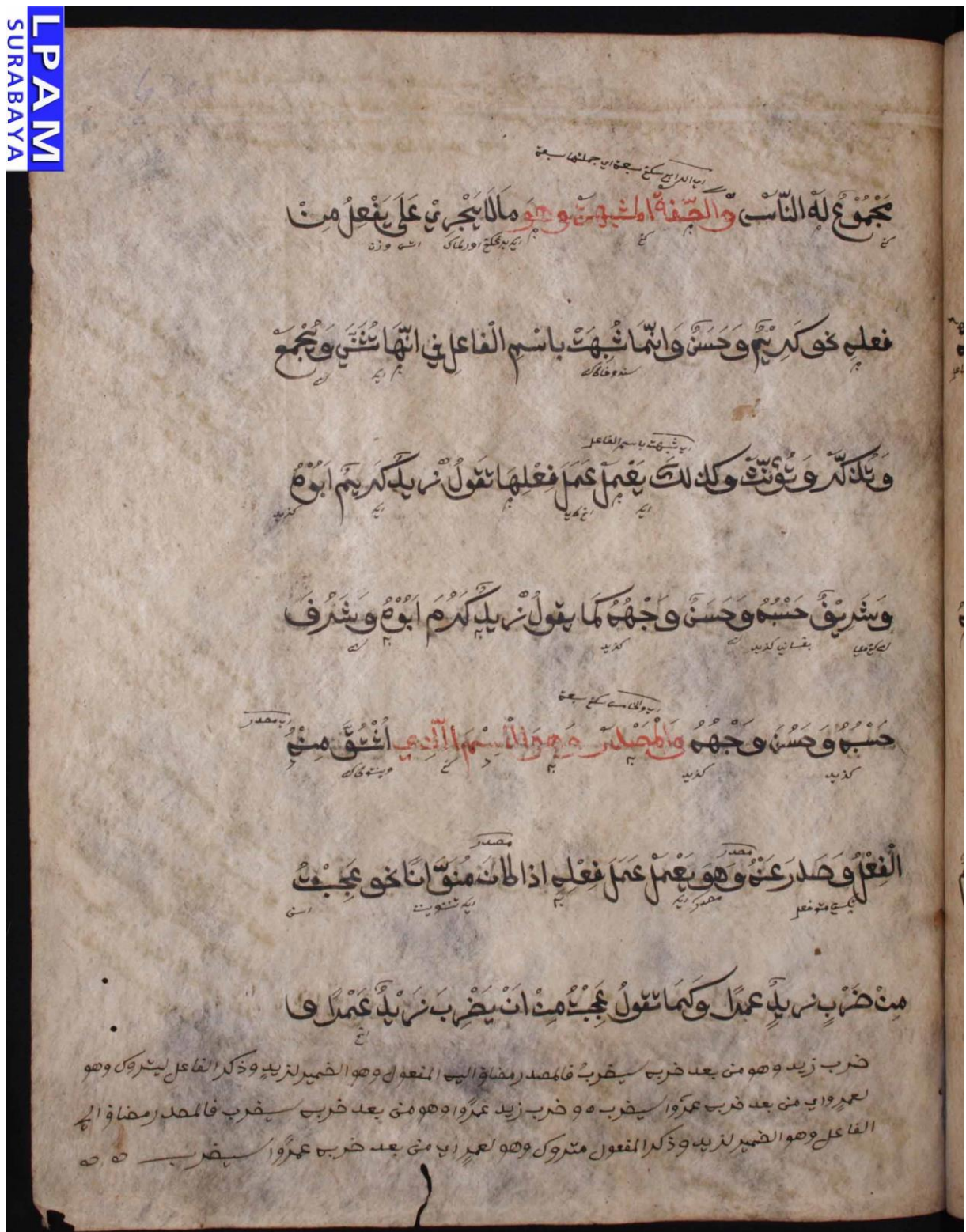


Figure 26. Copy on *gedog* paper of *al-Miṣbāḥ fi al-Naḥw* by al-Muṭarrizī.
 Vocalized Arabic text and Javanese annotations in MS Coper Ar14, a f. 63a.
 Example of typology seven. (Cpr.Ar14(11)_f. 63a).

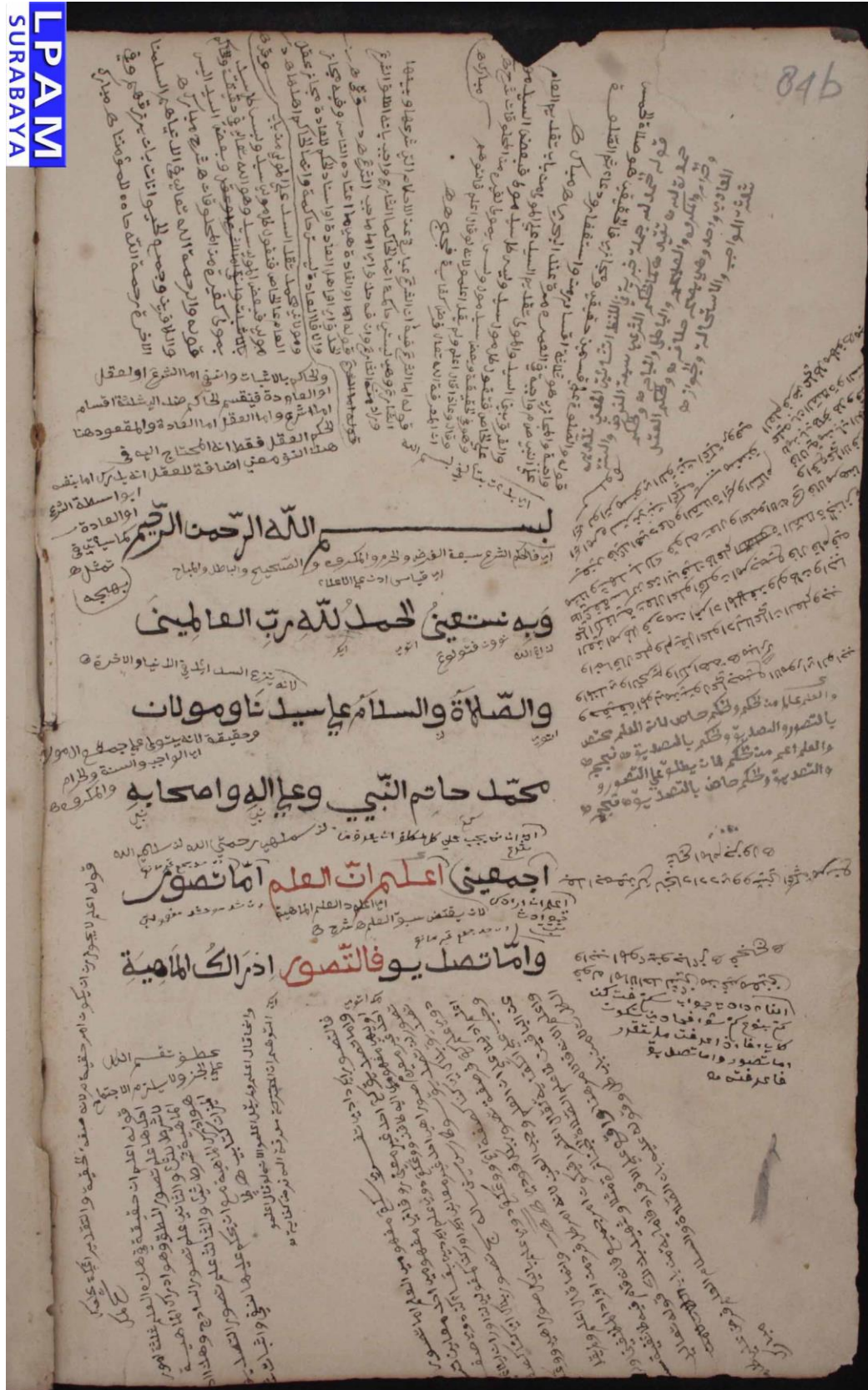


Figure 27. Page from *Fath al-Mufid*, an anonymous commentary on Yūsuf al-Sanūsī's (d. 892/1486) *Umm al-Barāhūn*. Another example of typology seven. The (barely) vocalized Arabic text is provided with interlinear and extensive marginal notes in Javanese. MS Tegalsari Aro8, f. 84b. (Ts.Aro8(6)_f. 84b).

CHAPTER SIX

CONCLUDING REMARKS

In this last chapter of my work, I propose some concluding remarks based on the findings of this study. The findings result from two periods of research: First, research on manuscript identification and preservation in 2006, funded by the British Library, London; and second, research conducted during a sixteen-month period between 2009 and 2011 as part of my PhD at the University of Leiden. This research was carried out at five *pondok pesantrens*: *Pondok Pesantren Tarbiyat al-Ṭalaba* in Keranji, Lamongan; *Pondok Pesantren Al-Ishaqi*, Coper, and *Pondok Pesantren Tegalsari*, both of which are in Ponorogo; and *Pondok Pesantren Langitan Widang* and *Pondok Pesantren Dār al-Salām*, Senori, both of which are in Tuban.

The distribution of texts can be concluded as follows: In terms of geographical distribution, the Langitan Collection contains a majority of the *pesantren* manuscripts (69 codices), followed by the Tegalsari Collection which has 27 codices. The Keranji Collection comprises 26 codices and the Coper Collection has 15 codices. The smallest collection is the Senori Collection which contains only 10 codices.

Regarding branches of knowledge, the distribution of the texts is as follows: The four main branches of Islamic knowledge are represented in the MIPES Collection; however, the majority of texts are theological –155 texts, amounting to 32 per cent of the total collection. Then second largest group is texts on Islamic Sufism, which totals 87 texts. This is followed by texts on Islamic jurisprudence and those on instrumental knowledge, which contribute 82 texts (17 per cent) and 68 texts (14 per cent), respectively. There are 67 miscellaneous texts that cover diverse topics, such as history, prayer and astronomy. They amount to 14 per cent of the collection.

Following a study of the features of the manuscripts relating to three kinds of human interaction (vocalization, interlinear translations, marginal notes) with the texts, I proposed seven typologies of Islamic manuscripts for the *pondok pesantren* manuscripts. The first typology contains none of the three kinds of human intervention; the second typology includes texts that have interlinear translations, which help students to understand the meaning of their manuscript; texts in the third typology have marginal notes but do not have vocalization or interlinear translations; the fourth typology is texts that only have vocalization, which helps students to recite the books correctly; the fifth typology includes texts that have both vocalization and notes in the margin. This typology contains the least number of texts in the collection. The sixth typology is those manuscripts that have vocalization and interlinear translations to assist the process of learning; and the seventh

typology is a group of manuscripts that exhibit all three kinds of human intervention – vocalization, interlinear translations and marginal notes. The seventh typology comprises the majority of manuscripts of the MIPES Collection.

In chapter five of this work, I presented evidence that the three interactions between manuscripts and their readers are related to the process of learning. The process of providing a commentary, for instance, was done by students during lessons with their master. Since the majority of the *pesantren* collection consists of manuscripts of the sixth and the seventh typologies, we may assume that the manuscripts are being copied for specific purposes, such as to produce learning material for the study of Islamic knowledge in the *pesantren* milieu.

While not all texts containing vocalization, interlinear translations and marginal notes offer sufficient information to conclude that this type of human interaction is evidence of a learning tradition in respect of studying Islam in *pesantren*, there are at least four texts that do support this argument. These four texts may answer the question about whether those texts with vocalization, interlinear translations and margin notes were library texts (copied for their own sake) or were school books (learning materials).

These four manuscripts are the following: firstly, a manuscript that originated from Indonesia and that is now in the Library of the University of Leiden (Or. 7199.) It is a copy of the *Safinat al-Najā'* by Sālīm b. Sāmīr al-Haḍrī (1277/1860). The text is fully vocalized and the manuscript contains numerous translations.³³⁸ Enclosed with the codex is a letter dated 25 January 1884, written by a certain Captain Fromburg to Christiaan Snouck Hurgronje, which says that the codex was used as learning material in the *pesantren* where it came from. The second manuscript is MS Langitan Ar. 11 (Lang.Ar11), a copy of the *Bidāyat al-Hidāya* by al-Ghazālī. At the beginning of the manuscript is a note in the margin written by *Kyai* Mas 'Abd al-Qaḥḥār³³⁹ while studying Sufism. The third manuscript is MS Tegalsari Ar. 22 (Ts.Ar22), a copy of the *Kitāb Minhāj al-'Ābidīn* by al-Ghazālī. I have classified it in typology seven. On one of its folios is a note by *Kyai* 'Abd al-Quddūs. Even though I have not been able to identify who he was, it is evident that this note implies an educational use of the manuscript. The fourth manuscript, MS Langitan Ar. 2, is a copy of *al-Taṣrīf al-'Izzī* by 'Izz al-Dīn al-Zanjānī (Lang.Aro2). It falls into typology seven. The text is fully vocalized and has interlinear notes. It was once owned by *Kyai* Šālīḥ of *Pesantren* Langitan during his study in 'Masjid Yaman'.

³³⁸ Voorhoeve, *Handlist*, pp. 321-322; Witkam, *Inventory*, vol. 8 (unpublished till date).

³³⁹ *Kyai* Mas 'Abd al-Qaḥḥār was the teacher of *Kyai* Ahmad Šālīḥ, one of the heads of *Pesantren* Langitan. *Kyai* Mas 'Abd al-Qaḥḥār was the head of *Pondok Pesantren* Sidosermo, the learning institution where *Kyai* Šālīḥ studied under his supervision.

In general, the number of theological texts and texts on Islamic jurisprudence dominate the MIPES collection. This generates the conclusion that these two branches of Islamic knowledge were the main fields of study in the *pesantrens* in the research areas in the nineteenth and twentieth centuries. *Umm al-Barāhīn* was regarded as a principal learning aid for theology. With respect to Islamic jurisprudence, *Sittūn Mas'ala* and *al-Taqrīb* were the most important text books in the same period.

In terms of the number of the *pesantren* collections and *pesantren* as centres of learning, we can conclude that *Pesantren* Tarbiyat al-Ṭalaba, Keranji Lamongan and its dependencies became a centre for the study of Islamic Sufism. *Pesantren* Al-Ishhāqi, Coper Ponorogo was once a centre for Islamic theology, and *Pesantren* Langitan, Widang Tuban, was a centre of learning for Islamic jurisprudence and Arabic grammar.

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Or. 1332 (21)	Or. 2954	Or. 7177
Or. 1666	Or. 7034 (9)	Or. 7199
Or. 2104 (5)	Or. 7165	

A. 2. The MIPES Collection

Kr.Aro1	Cpr.Aro9(1)	
Kr.Aro3(1)	Cpr.Aro9(2);	Lang.Ar22
Kr.Aro4(1)	Cpr.Ar10	Lang.Ar23(2)
Kr.Aro6(3)	Cpr.Ar11	Lang.Ar24(1)
Kr.Aro8	Cpr.Ar12	Lang.Ar26
Kr.Aro9	Cpr.Ar13	Lang.Ar32
KR.Ar10	Cpr.Ar14	Lang.Ar34
Kr.Ar12	Cpr.Ar15	Lang.Ar41(2)
Kr.Ar12(4)	Ts.Aro1	Lang.Ar43(1)
Kr.Ar13(2)	Ts.Aro3	Lang.Ar48(1)
Kr.Ar13(5)	Ts.Aro7	Lang.Ar51
Kr.Ar14	Ts.Aro8(5)	Lang.Ar52
Kr.Ar17(6)	Ts.Aro9	Lang.Ar54
KR.Pgn01	Ts.Ar12	Lang.Ar59
KR.Pgn07	Ts.Ar13	Lang.Ar64
Kr.Pgn05(1)	Ts.Ar16	Lang.Ar67
Kr.Pgn05(3)	Lang.Aro1	Lang.Pgn02
Cpr.Aro1	Lang.Aro4	Snr.Aro1
Cpr.Aro2(1)	Lang.Aro7	Snr.Aro3
Cpr.Aro2(2)	Lang.Ar10	Snr_Pgn02
Cpr.Aro3	Lang.Ar13	
Cpr.Aro4	Lang.Ar18(1)	
Cpr.Aro5	Lang.Ar18(2)	
Cpr.Aro6	Lang.Ar19	
Cpr.Aro7(2)	Lang.Ar20(2)	

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C. Interviews

Interview with *Bapak* Rahmat Dasi in the village of Keranji, Paciran, Lamongan on 19 November 2010.

Interview with *Bapak* Kuat di Tegalsari 21 November 2010.

Interview with *Kyai* Jamal Nasuhi, at the village of Coper, Sub district Mlarak, District Ponorogo, Saturday, 20 November 2010.

Interview with Mbah Sudjak at Tegalsari, 20 November 2010.

An Interview with *bapak* Slamet Priyanto and *ibu* Baniyatin in Tegalsari, 21 November 21 2010.

See the list with links of these interviews in Appendix D, below.

D. Online Resources

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Appendices

Appendix A. Textual Corpora of the MIPES Collection, arranged according to typology.

Typology One

Kr.Aro1_f. 22b	Ts.Ar10(2)_f. 6b	Lang.Ar43(2)_f. 70b
Kr.Aro4(3)_f. 83b	Ts.Ar26(1)_f. 6b	Lang.Ar43(4)_f. 121b
Kr.Aro6(4)_f. 97a	Ts.Ar26(2)_f. 12b	Lang.Ar43(5)_f. 145b
Kr.Ar12(6)_f. 94b	Lang.Aro9(2)_f. 59b	Lang.Ar45_f. 2a
Kr.Ar17(6)_f. 135b	Lang.Ar14(3)_f. 114a	Lang.Ar53_f. 26b
Cpr.Aro2(2)_f. 186b	Lang.Ar16_f. 5b	Lang.Ar54_f. 4a
Cpr.Aro6(2)_f. 95a.	Lang.Ar17(3)_f. 187b	Lang.Ar57(7)_f. 163a
Cpr.Aro6(3)_f. 102b	Lang.Ar18_f. 18b	Lang.Ar65_f. 3b
Cpr.Aro7(1)_f. 6a.	Lang.Ar18_f. 27a	Lang.Ar65(2)_f. 100a
Cpr.Ar15(7)_f. 121b	Lang.Ar24(2)_f. 117a	Lang.Ar67_f. 4a
Ts.Aro1(4)_f. 247b	Lang.Ar25(1)_f. 44b	Lang.Ar68_f. 6a
Ts.Aro1(5)_f. 250b	Lang.Ar28(2)_f. 9b	Lang.Ar69_f. 6b
Ts.Aro3_f. 176b	Lang.Ar33_f. 41a	Lang.Pgn01_f. 1b
Ts.Aro8(5)_f. 50a	Lang.Ar35(2)_f. 27b	Snr.Aro1_f.12b
Ts.Aro8(7)_f. 143a	Lang.Ar35(3)_f. 32b	Snr.Aro3_f. 4a
Ts.Aro9(3)_f. 26a	Lang.Ar35(6)_f. 87b	Snr.Aro5_f. 1a
Ts.Aro9(4)_f. 45b	Lang.Ar35(10)_f. 185b	Snr.Ar10_f. 26b
Ts.Aro9(5)_f. 61b	Lang.Ar41_f. 3a	Snr.Pgn01_f. 1a
Ts.Aro9(6)_f. 86a	Lang.Ar42(7)_f. 171a	
Ts.Aro9(8)_f. 116b	Lang.Ar43(1)_f. 44b	

Typology Two

Kr.Ar17(4)_f. 77a	Cpr.Aro7(1)_f. 2b	Snr.Aro9_f. 79a
Cpr.Aro3_f.12b	Lang.Ar11_f. 38b	

Typology Three

Kr.Aro1(1)_f. 66a	Lang.Ar31(1)_f. 112a	Lang.Ar43(3)_f. 95b
Kr.Aro1(3)_f. 172a	Lang.Ar35(2)_f. 25a	Lang.Ar43(4)_f. 117b
Ts.Aro1(6)_f. 255b	Lang.Ar35(7)_f. 167b	Lang.Ar50(2)_f. 8a
Lang.Aro1_f. 4b	Lang.Ar35(8)_f. 172b	Lang.Ar50(3)_f. 150a

Lang.Ar54_f. 27a

Lang.Ar61_f. 6b

Lang.Ar66_f. 2a

Typology Four

Kr.Aro1(4)_f. 187a

Kr.Pgno4(3)_f. 9a

Cpr.Ar15(1)_f. 26a

Kr.Ar14_f. 2b

Kr.Pgno4(4)_f. 14a

Ts.Ar21(1)_f. 8b

Kr.Pgno1(1)_f. 1a

Kr.Pgno4(5)_f. 31b

Ts.Ar21(3)_f. 159a

Kr.Pgno1(2)_f. 12b

Kr.Pgno4(6)_f. 42a

Ts.Ar21(7)_f. 161a

Kr.Pgno1(3)_f. 19a

Kr.Pgno4(7)_f. 47b

Ts.Ar25_f. 25b

Kr.Pgno1(4)_f. 19a

Kr.Pgno5(1)_f. 6a

Ts.Pgno1_f. 8a

Kr.Pgno1(5)_f. 26b

Kr.Pgno5(2)_f. 6b

Ts.Pgno3(2)_f. 13a

Kr.Pgno1(6)_f. 29a

Kr.Pgno5(3)_f. 10a

Lang.Aro9(1)_f. 16b

Kr.Pgno1(7)_f. 32a

Kr.Pgno5(4)_f. 32a

Lang.Ar15_f. 7b

Kr.Pgno1(8)_f. 43a

Kr.Pgno6(1)_f. 9a

Lang.Ar25_f. 19a

Kr.Pgno1(8)_f. 58b

Kr.Pgno6(2)_f. 15a

Lang.Ar43(3)_f. 78b

Kr.Pgno1(9)_f. 59b

Kr.Pgno6(3)_f. 16a

Lang.Ar48(4)_f. 22b

Kr.Pgno2_f. 175b

Kr.Pgno7_f. 141b

Lang.Ar57(7)_f. 93a

Kr.Pgno3_f. 163b

Kr.Pgno8_f. 15b

Lang.Pgno2_f. 123a

Kr.Pgno4(1)_f. 2a

Kr.Pgno9_f. 134a

Kr.Pgno4(2)_f. 7b

Cpr.Aro1_f. 9a

Typology Five

Lang.Ar62_f. 28b

Typology Six

Kr.Aro1_f. 31b

Kr.Ar13(4)_f. 74b

Cpr.Ar10(5)_f. 82b

Kr.Aro3(1)_f. 23b

Kr.Ar13(5)_f. 75b

Cpr.Ar12(2)_f. 95b

Kr.Aro6(3)_f. 69b

Cpr.Aro5_f. 11b Cpr.Aro8_f.

Cpr.Ar12(3)_f. 179b

Kr.Aro6(4)_f. 84b

103a

Cpr.Ar14(2)_f. 58a

Kr.Aro7_f. 68b

Cp.Ar10(2)_f. 23b

Cpr.Ar14(4)_f. 155b

Kr.Ar12(5)_f. 89a

Cpr.Ar10(1)_f. 9a

Cpr.Ar14(5)_f. 219a

Kr.Ar12(7)_f. 153a

Cpr.Ar10(2)_f. 31b

Cpr.Ar14(5)_f. 207b

Kr.Ar13(2)_f. 23a

Cpr.Ar10(3)_f. 51a

Cpr.Ar15(1)_f. 12b

Kr.Ar13(3)_f. 33b

Cpr.Ar10(4)_f. 57a

Cpr.Ar15(3)_f. 53a

Cpr.Ar15(5)_f. 71a	Ts.Ar18(3)_f. 133b	Lang.Ar37_f. 2a
Cpr.Ar15(6)_f. 2b	Ts.Ar20(1)_f. 23a	Lang.Ar39_f. 141b
Ts.Aro1(8)_f.. 263b	Ts.Ar20(2)_f. 28b	Lang.Ar40_f. 9b
Ts.Aro4_f. 35a	Ts.Ar20(3)_f. 67a	Lang.Ar42(2)_f. 10b
Ts.Aro7_f. 70a	Ts.Ar21(2)_f. 85b	Lang.Ar42(2)_f. 33a
Ts.Aro9(1)_f. 2a	Lang.Aro3(1)_f. 22a	Lang.Ar46(1)_f. 20a
Ts.Aro9(2)_f. 9a	Lang.Aro3(2)_f. 33a	Lang.Ar46(2)_f. 23a
Ts.Ar10(3)_f. 22a	Lang.Aro4_f. 119b	Lang.Ar46(4)_f. 52b
Ts.Ar12(3)_f.53b	Lang.Aro6_f. 10b	Lang.Ar46(5)_f. 78a
Ts.Ar12(4)_f. 103b	Lang.Ar10_f. 42a	Lang.Ar48(1)_f. 2b
Ts.Ar12(5)_f. 117a	Lang.Ar13(2)_f. 15b	Lang.Ar57(1)_f. 2b
Ts.Ar12(5)_f. 144b	Lang.Ar13(3)_f. 32a	Lang.Ar57(3)_f. 23b
Ts.Ar14(1)_f. 5b	Lang.Ar13(5)_f. 73a	Lang.Ar57(4)_f. 49a
Ts.Ar14(1)_f. 29a	Lang.Ar14(1)_f. 1a	Lang.Ar57(5)_f. 65a
Ts.Ar14(2)_f. 40b	Lang.Ar14(2)_f.. 68b	Lang.Ar68_f. 1b
Ts.Ar14(2)_f. 43a	Lang.Ar20(1)_f. 13b	Snr.Aro8_f. 19a
Ts.Ar14(3)_f.44b	Lang.Ar23(2)_f. 31b	Snr.Ar10_f. 46b
Ts.Ar14(4)_f. 69b	Lang.Ar25(1)_f. 18a	Snr.Aro9_f. 71b
Ts.Ar14(5)_f. 77b	Lang.Ar26_f. 3a	Snr.Pgn02_f. 15a
Ts.Ar15(5)_f. 64a	Lang.Ar35(1)_f. 5a	
Ts.Ar18(1)_f. 8b	Lang.Ar35(4)_f. 35b	
Ts.Ar18(2)_f. 89b	Lang.Ar35(7)_f. 128b	

Typology Seven

Kr.Aro1(1)_f. 3b	Kr.Arg(3)_f. 55a	Kr.Ar15(2)_f. 32b
Kr.Aro1(2)_f.170a	Kr.Ar10_f.. 35b	Kr.Ar16_f. 1b
Kr.Aro3(1)_f. 170a	Kr.Ar11_f. 9a	Kr.Ar17(1)_f. 3b
Kr.Aro4(1)_f. 38b	Kr.Ar12(1)_f. 9b	Kr.Ar17(2)_f. 48a
Kr.Aro4(2)_f. 62b	Kr.Ar12(2)_f. 12b	Kr.Ar17(3)_f. 50b
Kr.Aro6(1)_f. 8a	Kr.Ar12(3)_f. 48a	Kr.Ar17(5)_f. 95a
Kr.Aro6(1)_f. 49a	Kr.Ar12(4)_f. 50b	Kr.Ar17(6)_f. 106b
Kr.Arg(1)_f. 1a	Kr.Ar13(1)_f. 6a	Cpr.Aro2(1)_f. 92b
Kr.Arg(2)_f. 70b	Kr.Ar15(1)_f. 8b	Cpr.Aro3_f. 27a

Cpr.Aro4_f. 3b	Ts.Ar22_f. 75b	Lang.Ar33_f. 13b
Cpr.Aro6(1)_f. 20a	Ts.Ar23_f. 8b	Lang.Ar34_f. 14b
Cpr.Aro7(2)_f. 25a	Lang.Aro2_f. 68a	Lang.Ar35(1)_f. 1b
Cpr.Aro9(1)_f. 5a	Lang.Aro3(3)_f. 61b	Lang.Ar35(2)_f. 12b
Cpr.Aro9(1)_f. 57a	Lang.Aro3(4)_f. 83b	Lang.Ar35(5)_f. 49b
Cpr.Aro9(2)_f. 232b	Lang.Aro4_f. 156b	Lang.Ar35(7)_f. 104a
Cpr.Aro10(2)_f. 23b	Lang.Aro5_f. 4a	Lang.Ar38_f. 5b
Cpr.Aro11_f. 17a	Lang.Aro6_f. 8a	Lang.Ar40_f. 196b
Cpr.Aro12(1)_f. 6b	Lang.Aro7(1)_f. 7a	Lang.Ar42(3)_f. 56a
Cpr.Aro12(4)_f. 244a	Lang.Aro7(2)_f. 26a	Lang.Ar42(4)_f. 112b
Cpr.Aro12(4)_f. 232b	Lang.Aro9(1)_f. 10b	Lang.Ar42(5)_f. 120a
Cpr.Aro13_f. 9b	Lang.Aro11_f. 26a	Lang.Ar42(6)_f. 167a
Cpr.Aro14(1)_f. 46a	Lang.Aro12_f. 34a	Lang.Ar43(4)_f. 109a
Cpr.Aro14(2)_f. 63a	Lang.Aro13(1)_f. 10b	Lang.Ar44(1)_f. 1b
Cpr.Aro14(3)_f. 94a	Lang.Aro13(2)_f. 12a	Lang.Ar44(2)_f. 148a
Cpr.Aro15(2)_f. 29b	Lang.Aro13((4)_f. 53a	Lang.Ar48(2)_f. 12b
Cpr.Aro15(4)_f. 58b	Lang.Aro13(6)_f. 103b	Lang.Ar49_f. 1b
Ts.Aro1(2)_f. 204b	Lang.Aro13(7)_f. 166b	Lang.Ar51_f. 234b
Ts.Aro1(3)_f. 244a	Lang.Aro14(2)_f. 64a	Lang.Ar52_f. 1a
Ts.Aro2_f. 115a	Lang.Aro14(2)_f. 71b	Lang.Ar53_f. 210b
Ts.Aro5_f. 19a	Lang.Aro18_f. 71b	Lang.Ar55(1)_f. 4b
Ts.Aro6_f. 110b	Lang.Aro19_f. 17b	Lang.Ar55(2)_f. 15a
Ts.Aro8(1)_f. 2a	Lang.Ar20(2)_f. 18a	Lang.Ar55(3)_f. 19b
Ts.Aro8(6)_f. 93a	Lang.Ar21(1)_f. 10a	Lang.Ar55(3)_f. 34a
Ts.Aro9(2)_f. 19b	Lang.Ar22_f. 167a	Lang.Ar55(4)_f. 44b
Ts.Aro11(3)_f. 5b	Lang.Ar23(1)_f. 3b	Lang.Ar56_f. 303a
Ts.Aro12(1)_f. 5b	Lang.Aro24(1)_f. 20b	Lang.Ar57(2)_f. 6b
Ts.Aro12(2)_f. 30b	Lang.Ar25(2)_f. 67a	Lang.Ar57(2)_f. 9a
Ts.Aro13_f. 31a	Lang.Ar25(3)_f. 84a	Lang.Ar58_f. 5a
Ts.Aro16_f. 86a	Lang.Ar25(4)_f. 101a	Lang.Ar58_f. 11b
Ts.Aro17(1)_f. 78a	Lang.Ar25(4)_f. 119b	Lang.Ar59_f. 10a
Ts.Aro17(2)_f. 262b	Lang.Ar27_f. 2b	Lang.Ar60(1)_f. 6b
Ts.Ar20(5)_f. 117b	Lang.Ar28(1)_f. 5a	Lang.Ar60(2)_f. 11b

Lang.Ar60(2)_f. 13a

Lang.Ar61_f. 1b

Lang.Ar62_f. 1a

Lang.Ar63_f. 43a

Lang.Ar64_f. 1a

Snr.Aro4_f. 13a

Appendix B. Textual Corpora of Islamic Manuscripts from Indonesia in the Library of the University of Leiden, arranged by typology.

Typology One

Or. 1315_f. 9b	Or. 2286_f. 125a	Or. 5703_f. 1b
Or. 1315_f. 13b	Or. 2287_f. 16a	Or. 5703_f. 23a
Or. 1633_f. 1b	Or. 2287_f. 22a	Or. 5711_f. 1b
Or. 1633_f. 3b	Or. 2289_f. 11a	Or. 5711_f. 5b
Or. 1694_f. 2	Or. 2289_f. 38a	Or. 5713_f. 44b
Or. 1694_f. 75	Or. 2290_f. 183b	Or. 5713_f. 79a
Or. 1710_f. 15	Or. 2336_f. 3b	Or. 5715_f. 27b
Or. 1710_f. 303	Or. 2467_f. 1b	Or. 5715_f. 30a
Or. 1712_f. 35	Or. 2467_f. 54a	Or. 5721(1)_f. 12a
Or. 1712_f. 45	Or. 3301_f. 1	Or. 5721(1)_f. 24a
Or. 1866_f. 131a	Or. 3301_f. 5	Or. 5731(3)_f. 74a
Or. 1866_f. 138a	Or. 4716_f. 2	Or. 5731(3)_f. 98b
Or. 1953_f. 34	Or. 4716_f. 7	Or. 5735_f. 3b
Or. 1953_f. 38	Or. 5470(6)_f. 42b	Or. 5735_f. 5a
Or. 1959_f. 101a	Or. 5658_f. 8b	Or. 6469(3)
Or. 1959_f. f. 167a	Or. 5658_f. 121a	Or. 7608_f. 4a
Or. 2103(1)_f. 2a	Or. 5684_f. 72a	Or. 8126a_f. 1b
Or. 2103(2)_f. 13b	Or. 5689_f. 1b	Or. 8473_f. 36b
Or. 2104_f. 26a	Or. 5689_f. 21a	Or. 8472_f. 37b
Or. 2104_f. 96a	Or. 5690_f. 102b	
Or. 2286_f. 115a	Or. 5690_f. 105a	

Typology Two

Or. 1666_f. 3a	Or. 5682_f. 45a	Or. 5720(2)_f. 42b
Or. 1666_f. 4b	Or. 5682_f. 48a	Or. 7080(2)_f. 26b
Or. 2018_f. 15a	Or. 5684_f. 154a	Or. 7080(2)_f. 31a
Or. 2018_f. 31a	Or. 5684_f. 157a	Or. 7086(1)_f. 2a
Or. 3225_f. 55a	Or. 5720(2)_f. 32b	Or. 7086(1)_f. 6a

Typology Three

Or. 1400_f. 2a	Or. 2336_f. 3a	Or. 5711_f. 7b
Or. 1400_128a	Or. 2336(1)_f. 47b	Or. 5713_f. 79a
Or. 1600_f. 404a	Or. 2336(1)_f. 50a	Or. 5715_f. 23b
Or. 1783_f. 2a	Or. 5660_f. 3b	Or. 5715_f. 26a
Or. 1783_f. 5a	Or. 5660__f. 107a	Or. 5719(2)_f. 61a
Or. 1953_f. 245	Or. 5695(1)_f. 11b	Or. 5719(2)_f. 61a
Or. 1953_f. 268	Or. 5703_f. 2b	Or. 5735_f. 1b
Or. 2288_f. 3a	Or. 5703_f. 37a	Or. 8472_f. 1b
Or. 2290_f. 19b	Or. 5705_f. 12b	
Or. 2290_f. 112b	Or. 5705_f. 16a	

Typology Four

Or. 1332_f. 25a	Or. 3121(15)_f. 18	Or. 7030_f. 56
Or. 1332_f. 42b	Or. 5657_f. 17b	Or. 7030_f. 81
Or. 1953_f. 183	Or. 5658_f. 11b	Or. 7036(1)_f. 3a
Or. 1953_f. 294	Or. 5658_f. 37a	Or. 7036(1)_f. 6a
Or. 2104_f. 30a	Or. 5684_f. 34a	Or. 7037(4)_f. 49a
Or. 3116_f. 11a	Or. 5690_f. 113b	Or. 7037(4)_f. 50a
Or. 3116_f. 15a	Or. 5705_f. 14a	Or. 7177_f. 9a
Or. 3121(4)_f. 16	Or. 5713_f. 34b	Or. 7177_f. 10a
Or. 3121(9)_f. 10	Or. 5715_f. 25	Or. 8126a_f. 1a
Or. 3121(9)f. 12	Or. 5730_f. 35a	

Typology Five

Or. 1953_f. 213	Or. 5730_f. 36a	Or. 8658(2)_f. 28a
Or. 5688_f. 48a	Or. 5730_f. 38a	Or. 8673_f. 13b.
Or. 5719(1)_f. 21a	Or. 5731(1)_f. 33a	
Or. 5719(1)_f. 25a	Or. 5735_f. 2a	

Typology Six

NBG. 145d_f. 45	Or. 5657_f. 7b	Or. 7030_f. 28
NBG. 145d_f. 5	Or. 5657_f. 18a	Or. 7036(1)_f. 6a
Or. 1347_f. 13b	Or. 5662_f. 2a	Or. 7036(2)_f. 45a
Or. 1767(1)_f. 7	Or. 5662_f. 5a	Or. 7037(3)_f. 19a
Or. 1767(1)_f. 10	Or. 5682_f. 48a	Or. 7037(3)_f. 25a
Or. 1886_f. 49a	Or. 5688_f. 60a	Or. 7037(4)_f. 38a
Or. 1886_f. 90a	Or. 5690_f. 1b	Or. 7041(1)_f. 2a
Or. 1959_f. 1b	Or. 5695(1)_f. 5b	Or. 7041(1)_f. 4a
Or. 1959_f. 2a	Or. 5695(1)_f. 9b	Or. 7041(2)_f. 14a
Or. 2103(1)_f. 1b	Or. 5701_f. 30b	Or. 7041(2)_f. 32a
Or. 2104_f. 40a	Or. 5701_f. 32a	Or. 7041(3)_f. 32b
Or. 2104_f. 67a	Or. 5705_f. 1b	Or. 7041(3)_f. 33b
Or. 2286_f. 129a	Or. 5709_f. 4a	Or. 7047(3)_f. 6b
Or. 2290_f. 109b	Or. 5709_f. 6a	Or. 7080(1)_f. 3b
Or. 2290_f. 121b	Or. 5717_f. 12a	Or. 7080(1)_f. 4b
Or. 3121(15)_f. 12	Or. 5720(2)_f. 27b	Or. 7170_f. 33a
Or. 3121(15)_f. 14	Or. 5720(2)_f. 42b	Or. 7172(1)_f. 17a
Or. 3226(3)_f. 17b	Or. 5721(1)_f. 2a	Or. 7172_f. 1b
Or. 3226(5)_f. 50b	Or. 5721(2)_f. 46a	Or. 7177_f. 2a
Or. 3226(6)f. 69a	Or. 5731(1)_f. 2a	Or. 7214_f. 3a
Or. 5470(2)_f. 3b	Or. 5731(2)_f. 34b	Or. 7214_f. 4a
Or. 5470(2)_9b	Or. 5731(2)_f. 37a	Or. 7608_f. 2b
Or. 5470(3)_11b	Or. 5735_f. 127b	Or. 7620a_4a
Or. 5470(3)_14a	Or. 6469(1)_f. 5a	Or. 8474_f. 23b
Or. 5470(6)_32a	Or. 6469(2)_f. 17b	
Or. 5470(6)_38b	Or. 7030_f. 25	

Typology Seven

Or. 1347_f. 35b	Or. 2018_f. 2a	Or. 2286_f. 20a
Or. 1866_f. 23a	Or. 2018_f. 15b	Or. 2288_f. 1b
Or. 1866_f. 116b	Or. 2286_f. 17a	Or. 2288_f. 2a

Or. 2289_f. 47b	Or. 5690_f. 78a	Or. 7030_f. 10
Or. 2289_f. 48b	Or. 5695(1)_f. 3b	Or. 7030_f. 19
Or. 2290_f. 3b	Or. 5695(1)_f. 4b	Or. 7036(2)_f. 24b
Or. 2290_f. 5b	Or. 5695(2)_f. 12b	Or. 7036(2)_f. 29a
Or. 2336a_f. 9b	Or. 5695(2)_f. 15b	Or. 7037(4)_f. 29b
Or. 2336a_f. 23a	Or. 5705_f. 2a	Or. 7037(4)_f. 36a
Or. 3051_f. 54b	Or. 5705_f. 4b	Or. 7047_f. 2b
Or. 3051_f. 71b	Or. 5712_f. 2a	Or. 7047_f. 3b
Or. 3224_f. 3a	Or. 5713_f. 29a	Or. 7168_f. 3a
Or. 3224_f. 120a	Or. 5713_f. 30a	Or. 7168_f. 10a
Or. 3225_f. 11b	Or. 5717_f. 3a	Or. 7170_f. 3a
Or. 3225_f. 67b	Or. 5719(1)_f. 1b	Or. 7170_f. 4a
Or. 3226(3)_f. 9b	Or. 5719(1)_f. 19a	Or. 7172(1)_f. 13a
Or. 3226(4)_f. 38a	Or. 5720(1)_f. 9a	Or. 7172(1)_f. 18a
Or. 3226(6)_f. 61b	Or. 5721(2)_f. 44a	Or. 7172(2)_f. 24a
Or. 5657_f. 12a	Or. 5721(2)_f. 64a	Or. 7172(2)_f. 25a
Or. 5659_f. 1a	Or. 5731(1)_f. f. 6a	Or. 7608_f. 1b
Or. 5659_f. 2a	Or. 5735_f. 108b	Or. 8472_f. 13b
Or. 5660_f. 57a	Or. 5738_f. 2a	Or. 8658(2)_f. 19a
Or. 5676_f. 35b	Or. 5738_f. 57a	Or. 8658(2)_f. 20a
Or. 5688_f. 49a	Or. 6469(1)_f. 3a	
Or. 5690_f. 64b	Or. 6469(1)_f. 15a	

Appendix C. Photographs during research (2005-2006)

Retrieving the manuscripts from the *al-Mubārok* Mosque, Keranji, Paciran, Lamongan



Figure 28. Retrieving the manuscripts of the *al-Mubārok* Mosque, Keranji, Paciran Lamongan. From left to right. Jeje Abdul Razaq (research assistant), Haji Yasa' (the *ta'mir* of the *al-Mubārok* mosque, unidentified person (at the top), *bapak* Rahmat Dasi (the manuscript collection keeper), Salim Ahyar (cataloguer).



Figure 29. Walking happily after the successful access to the *al-Mubārok* manuscript collection. From left to right: Haji Yasa' (the *ta'mir*), *bapak* Rahmat Dasi (the manuscript keeper), Amiq (with the manuscripts), Jeje Abdul Razaq (research assistant), and Mohammad Sholihin (photographer).

Appendix D. List of relevant interviews (November 2010), with their internet links

- (1) Interview with *bapak* Rahmat Dasi which took place at Keranji on 19 November 2010 and was uploaded at: <<https://www.dropbox.com/s/sxk1m1ur8u28u27/Keranji%2019%20nop.mp4>>
- (2) Interview with Kyai Syamsuddin which took place at Tegalsari on 20 November 2013 and was uploaded at <<https://www.dropbox.com/s/lil2kjvcydmhfv/Kyai%20samsuddin.mp4>>.
- (3) Interview with *bapak* Zainal Abidin which took place at Tegalsari on 21 November 2010 and was uploaded at: <<https://www.dropbox.com/s/lj6rxyii3ffi2g/Zainal%20Efend%C3%AC%2021%20nop.mp4>>
- (4) Interview with *bapak* Kuat which took place at Tegalsari on 21 November 2010 and was uploaded at: <<https://www.dropbox.com/s/uls3zk4ehs9qkwu/pak%20kuat.mp4>>
- (5) Interview with *bapak* Kyai Jamal Nasuhi (*pak* Anas) which took place at Coper on 20 November 2010 and was uploaded at: <<https://www.dropbox.com/s/g7ldtclrxswlp/Pak%20anas%2020%20nop.mp4>>
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- (7) Interview with Gus Abdullah Munif which took place at Pondok Pesantren Langitan on 18 November 2010.
- (7a) The first interview was uploaded at:
<<https://www.dropbox.com/s/8gx4aj6igqaipnd/Langitan%2018%20nop1.mp4>>
- (7b) The third interview was uploaded at:
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PROPOSITIONS

I

Throughout their history, the *pondok pesantren* have been designed as centres of learning and can be seen in the context of their contribution to the transmission of the intellectual heritage, i.e. the Islamic manuscripts.

II

A text can be called an Islamic manuscript of the *pondok pesantren* when it contains Islamic teachings, copied and preserved in the *pondok pesantren* and has been copied as learning material to study Islam.

III

The content of the Islamic manuscripts of the *pondok pesantren* reveals the curriculum of study of Islam in the *pondok pesantren*.

IV

The Islamic manuscript culture is closely related to the learning tradition of the study of Islam among students of the *pondok pesantren* in Indonesia during the nineteenth and twentieth centuries.

V

The appearance of three types of human interactions with the manuscripts – vocalization, interlinear translations and marginal notes – reflects the role of the text in the study of Islam.

VI

The role of the text among students of Islam in the *pondok pesantren* can be concluded by their typologies.

VII

Since the majority of *pesantren* manuscripts fall into the sixth and seventh typology, it may be proposed that the majority of the texts were copied as learning materials for the study of Islam (school books) and not just for private collections (library books).