

Cover Page



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## 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).

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## 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](http://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).

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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](http://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*

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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.

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## 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.

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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

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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 ni‘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-khaṭi* (hidden polytheism).

It begins with “... *fa i‘lam anna kullaka shirk khaṭi* ...”, f. 169b” and ends with “... *tammam 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-Nasafi (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 “... *tammam 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.

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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 editions<sup>204</sup> 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.

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<sup>204</sup> 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: Ramlī (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-ʿadad al-muqawwam wa bi Allāh al-Tawfiq tamma hādha al-kitāb wa Allāhu aʿlam*..., 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 ʿala 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 (*ʿilm 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 "... *al-ḥamd li Allāh rabb al-ʿālamīn alladhī kashaḥa ʿan wujūh al-maʿānī*..., 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-ʿIzzī* or *Al-Taṣrīf al-Zanjānī* by ʿIzz al-Dīn ʿAbd 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-‘Awāmil* or *Mi‘at ‘Āmil*, *al-‘Awāmil al-Mi‘a* or *al-‘Awāmil fi al-Naḥw* by ‘Abd al-Qāhir b. ‘Abd 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 ‘Abd Allāh Muḥammad Ibn Qāsim al-Ghazzī al-Shāfi‘ī (d. 918/1512). It is 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). The first folio and the end of chapter *al-Rihāna* (mortgage) are missing.

The text begins with “... *wa aslama ‘alā afdal khalqih Muḥammad sayyid al-mursalīn*...”, f. 1a,” and ends with “...*waḍa‘ahu ‘alā al-amāna wa ḥūna’idhin 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 Abee*: 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 Abee*: Tf-1/TA/2006; *Tjentini*, 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-Awāmil fī al-Naḥw* by ʿAbd al-Qāhir b. ʿAbd al-Raḥmān al-Jurjānī (d. 471/1078).

After the doxology, the text begins with “...*ʾlam 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.

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\* 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.”

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(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* ..." <sup>205</sup> *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* ..." <sup>206</sup> <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-ikhlas*), 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 kulli 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.

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<sup>205</sup> The text is missing due to bookworm.

<sup>206</sup> 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.Ar01(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 al-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.



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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.

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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 nafy 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.

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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 Dhikir* ('The 17 ways to perform *Dhikr*'), f. 27a.  
The text begins "... *ing satuhune tatakramaning dhikir 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. *Dhikir 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').

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(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 lafaḥe ..., 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').

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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.

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### 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-Ikhtiṣār*, 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-Ikhtiṣār* 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 ...<sup>207</sup> 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.

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<sup>207</sup> 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 hādhihī 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 Ma'rifat al-Islām wa al-Īmān*. In MS Paris, mal. Pol. 35 the text is ascribed to Aḥmad b. Shaykh al-Islām.<sup>208</sup>

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 *Fath al-Mufīd* 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 innā taṣawwur wa innā 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.

<sup>208</sup> Voorhoeve, *Handlist*, p. 195.

*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-Mālabārī (c. 1000/1592).

The text begins "...*fa hādha sharḥ mufīd 'alā al-kitāb al-musammā bi Qurrat al-'Ayn bi Muhimmāt 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-zuhr*), Ṣafar, the year of *Bā'*, 1288 H (1871-1872), f. 221b. The owner and the copyist of this text is 'Uthmān; 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-Mubtada'*, *Iku* for *Khabar*, and *Ing* for *al-Maḥḥūl*, *Lamun* for *Sharḥ*, *Opo* for *Fā'il*, *Apane* for *Tamyīz*, *Ananging* for *Tashbīh*.

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-'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'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...*", 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'rīfat 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-Mufīd*, f. 293b, or *Faṭḥ al-Mufīd* 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-ṣhā*), 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 laṭīfli 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 Ḥarf 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 Ḥarf 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-luḡha 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-Suhrāwardī ...*," 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-Suhrāwardiyya wa tusammā al-Idrisiyya 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 Firaq 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-firaq 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.

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(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.<sup>209</sup>

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.

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<sup>209</sup> The beginning of the volume states “*kitāb Muḥarrar milik buku Muntāhī*, this *Kitab al-Muḥarrar* is part of *Muntāhī*”, f. 13 b.

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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 *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-Malibārī (c. 1000/1592).<sup>210</sup>

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<sup>210</sup> 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, *Faṭḥ 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 ...*”<sup>211</sup> *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

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<sup>211</sup> 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 as'al Allāh bi hādhā al-mukhtaṣar sammaytuhū bi al-Miftāḥ Sharḥ Mari'fat 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 "...*i'lam anna al-'ilm 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. '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. 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 '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*). It begins with "...*fa hādhihī ta'līq 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 Muhimmāt 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 mufīd 'alā al-kitāb al-musammā bi Qurrat al-'Ayn bi Muhimmāt al-Dīn ... wa sammaytuhu bi Faṭḥ al-Mu'īn bi Sharḥ Qurrat al-'Ayn bi Muhimmāt 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-Mufīd*, f. 106a, or *Faṭḥ al-Mufīd* 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]*<sup>212</sup> *fī tajwīd al-Qur’ān ...*, f. 44b.” According to Djunaedi, this work is *Tuḥfat al-Ṣibyān* by Sa’id b. Sa’ad b. Nabḥān.<sup>213</sup> 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

<sup>212</sup> The word between square brackets is available in *Tuḥfat al-Ṣibyān*.

<sup>213</sup> Wawan Djuneidi, *Sejarah Qira’at Al-Qur’an di Nusantara*, Jakarta: Pustaka STINU, second edition, p. 162.



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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-Qurʾān al-ʿAẓīm* and in Indonesia as *Tepsir Jalalen*.

The text begins “... *wa mā yakhdaʿūna illā anfusahum*,” (‘The cow’, *sūrat al-Baqara*, Qurʾān 2:9), f. 1a, and ends with “... *thumma lā tajidū lakum ʿalaynā bihi [tabīʿa]*,”<sup>214</sup> *al-Isrāʾ*,” 111: 79, f. 206b. The text of the Holy Qurʾān 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-Muʿīn*, the commentary on his own book *Qurrat al-ʿAyn bi Muhimmāt al-Dīn* by Zayn al-Dīn b. Ghazzāl b. Zayn al-Dīn ʿAlī b. ʿAlī al-Mālibārī (c. 1000/1592). The text begins with “... *al-ṣalāt law akmal sunnatuhā bi annahu yaʿtīhā* ...,”<sup>215</sup> f. 1a.” The beginning of the text deals with doubt, *al-shakk*, during ablutions (*wuḍūʿ*) 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 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-Baqara* (The cow), “... *yakād al-barq yakhtfi abṣārahū*...”, Qurʾān 2:20, f. 258, and ends with verse 58 of *sūrat al-Baqara* “... *wa qūlū [saʿaltana] ḥiṭṭatun [ay taḥaṭṭu ʿannā]*...,”<sup>216</sup> 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,

<sup>214</sup> The word between square brackets is worm-eaten.

<sup>215</sup> *Al-Ṣaltā law akmal sunanuhā bi an yaʿtīhā* is what is in the printed edition. Zayn al-Dīn al-Malibārī, *Faṭḥ al-Muʿīn bi Sharḥi Qurrat al-ʿAyn*. Semarang: Maṭbaʿa Toha Putera, nd, p. 8.

<sup>216</sup> 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]*<sup>217</sup> *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.

<sup>217</sup> The word between square brackets is in *Tuhfat al-Šibyān*.

(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.

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*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-*



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*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* ...”

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### 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 ...*<sup>218</sup> *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.

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<sup>218</sup> 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.

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*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-Waḥhāb 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 šāhib 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 Abee*: 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*<sup>219</sup> 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.<sup>220</sup> See figure 8.

<sup>219</sup> According to Voorhoeve, its full title is *al-Madkhal fī ‘ilm al-balāgha*. *Handlist*, p. 175.

<sup>220</sup> The text was published by the Nahḍatul Ulama, Gresik District, Publishing House, no date of publishing.

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### 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-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).

After the doxology, the text begins with "... *iʿlam anna al-taṣrīfī al-lughā al-taghyr...*, 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 ʿalā al-shakhṣ maʿrifat Allāh taʿālā wa maʿrifatuhu taʿālā 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-ʿallāma 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 *Muʿtamar* of *Nahḍat al-ʿUlama* 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,<sup>221</sup> 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).

<sup>221</sup> 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 hādḥā 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 “... *fahādḥā 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.

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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 fī 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.Ar03; incomplete copies: Kr.Ar07, Cpr.Ar08, 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 mimma allaḥa fihi 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 fi 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 *Faṭḥ al-Qarīb al-Mujīb fī Sharḥ Alfāẓ al-Taqrīb* or *al-Qawl al-Mukhtār fī Sharḥ Ghāyat al-Ikhtiṣār* 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-Ikhtiṣār* 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 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 *Faṭḥ al-Qarīb al-Mujīb fī Sharḥ Alfāẓ al-Taqrīb* or *Al-Qawl al-Mukhtār fī Sharḥ Ghāyat al-Ikhtiṣār* 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-Ikhtiṣār* 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 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 Sharḥ 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),

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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*]<sup>222</sup> *al-lafẓ 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 Naṣīḥat al-Ikhwān* by Zayn al-Dīn Abū Ḥafṣ ‘Umar b. Muẓaffar b. ‘Umar b. Muḥammad b. Abī al-Fawāris al-Ḥalabi al-Shāfi‘ī, a short treatise on ethical issues. The text begins with “... *i’tazil 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. *‘Uqūd al-Jumān fī ‘Ilm al-Ma‘ānī wa al-Bayān*, a work on Arabic stylistics by Jalāl al-Dīn ‘Abd al-Raḥmān al-Suyūṭī (d. 911/1505). The text begins with “... *Qāla al-faqīr ‘ābid al-Raḥmān al-ḥamd li Allāh ‘alā al-bayān* ..., f. 1b,” and ends with “... *wa man yazdād taḥqīqan aw ta’wīlan 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),

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<sup>222</sup> The words between square brackets are missing in the manuscript.



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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-Qaṣīda al-Munfarīja* (f. 6a) by Yūsuf b. Muḥammad al-Tawzarī (d. 505/1111 or 513/1119).

The poem begins with “... atastaddī azmat tanfarījī # qad ādhana laylaka bi al-balji ...” and ends with “... wa idhā dāqa bika al-ams fa qul # ashtaddī azmat tanfarīj.” 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.<sup>223</sup>

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’*.

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<sup>223</sup> *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),<sup>224</sup> 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 (*fi 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

<sup>224</sup> 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’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). The text of *Bā Sittīn* is written in red ink while its *ta’liq* 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’liq ‘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 hādhihi 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 *Faḥ 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.

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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

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*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'iman 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' wajaḇā*" 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. ‘Umar 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-‘allāma afḍal al-muta’akhhirīn* ...” 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-‘Izzī* or *al-Taṣrīf al-Zanjānī*, a treatise on Arabic morphology (*ṣarf*) by ‘Izz al-Dīn ‘Abd 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-‘arūḍ* and *al-qawāfi*, metre and rhyme), *al-Kāfi fi ‘Ilm al-‘Arūḍ wa al-Qawāfi*, f. 88b, by Aḥmad b. ‘Abbād b. Shu‘ayb al-Kinā’ī al-Kawwās.

The text begins with “... *al-ḥamd li Allāh ‘alā al-in‘ām wa al-shukr ‘alā al-ilhām*...,” and ends with “... *yarjū al-Damanhūrī al-musammā Muḥammad khitāman bi khayr min ilāhin tafaḍḍala* ...” 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-‘arūḍ*, by Ḍiyā’ al-Dīn Abū Muḥammad ‘Abd Allāh b. Muḥammad 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-shi‘r mīzān yusammā ‘arūḍuhū* ...” and ends with “... *wa qul mithluhū al-tahṛīd fi al-ḍarb ḥaythu jā’* ...”

(6) ff. 132b-170. An anonymous treatise on the science of rethoric. Van Ronkel gives a similar text the title *Sharḥ al-Madkhal fi ‘Ilm al-Balāgha wa Tawābi‘ihā*. The Arabic text is fully vocalized, with many notes in the margin and between the lines in Arabic.

It begins with “... *al-ḥamd li Allāh alladhī kashafa ‘an wujūh al-ma‘ānī bi badī‘* ...” and ends with “... *wa al-salām ‘alā man ittaba‘a al-hudā āmin yā rabb al-‘ālamīn*...” *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 ‘ummuh wa kamāl al-rijāl thalāth lafā‘if* ...”, f. 171a,” and ends with “... *wa amwāl al-tijāra wa al-rikāz wa al-ma‘din tamm hādha 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‘allamahā 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; *Tjentini*, 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 yajibū ‘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 Ṣāliḥ* (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 fi 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 Ṣāliḥ* (d. 1902), *min yad al-faqīr Aḥmad Ṣāliḥ*, 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 fi 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 fī 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 tīfl 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 zuhr 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-Hudhudī (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.

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### 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-Irāqī (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 Alfiyyat 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 *Alfiyya* 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-Irāb*, 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.

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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-dhākīrūn 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 Abec*: 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

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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 nafsī wa li ikhwānī* ..., 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

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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 yanḥṣiru 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



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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-Jombangī,<sup>225</sup> 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.

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<sup>225</sup> *Kyai* Hashim Ash'arī, the founder of *Nahḍat al-'Ulamā'* (NU), the largest Muslim organization in Indonesia.

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Incomplete copy of *Tashīl al-Mamālik ilā Alfīyyat Ibn Mālik* by Kyai Abū Faḍl b. ‘Abd al-Shakūr (d. 1984), a commentary on the *Alfīyya* 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

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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

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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.