

# INTRODUCTION TO ARABIC MANUSCRIPT STUDIES

HILL MUSEUM & MANUSCRIPT LIBRARY - SAINT JOHN'S UNIVERSITY

August 9-20, 2021

Dr. Lucia Raggetti



## CODICOLOGY

Physical features, 'Grammar & Synthax'  
of the manuscript book

## PALEOGRAPHY

Deciphering, describing,  
dating, and locating script

## ARABIC MANUSCRIPT STUDIES

## PHILOLOGY

(textual criticism)  
The text and  
its transmission

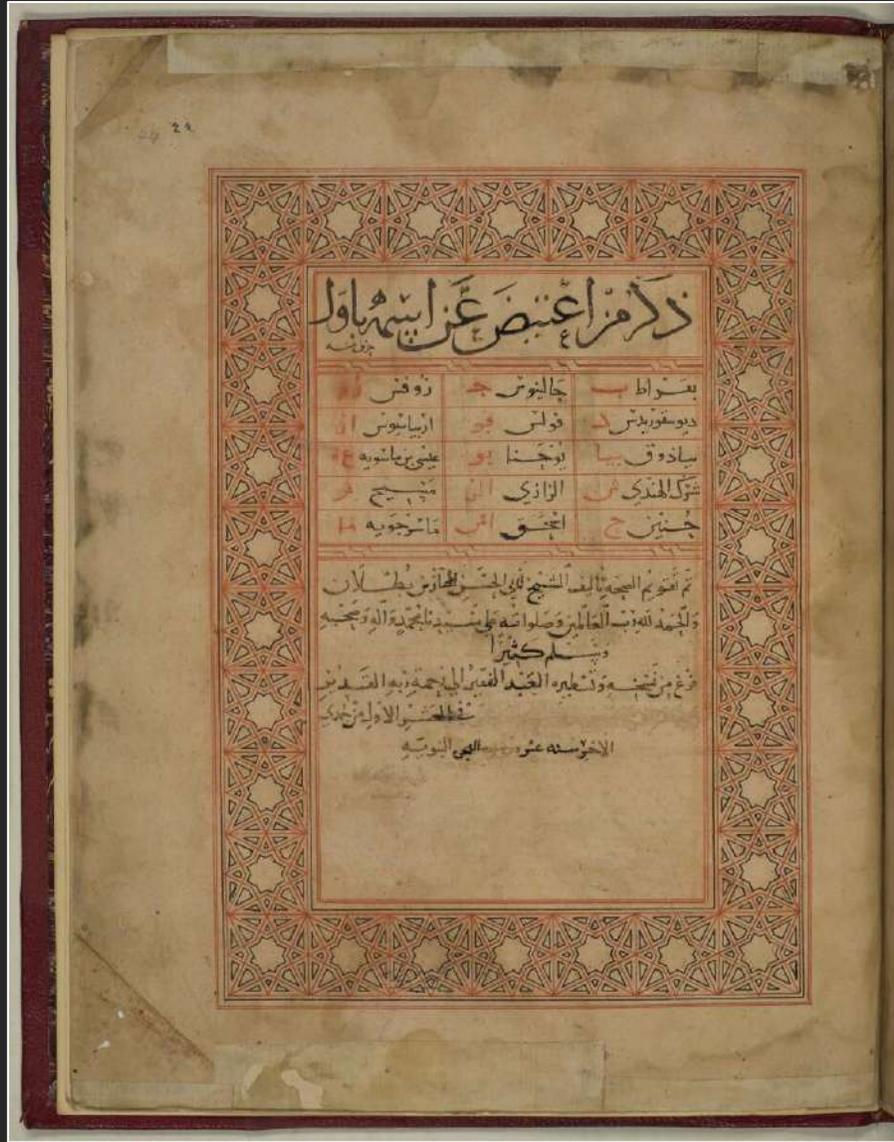
13.VIII.2021 – Day 5  
MS CURIOSITY IS NEVER  
IDLE (INKS, DIAGRAMS,  
TABLES, ILLUSTRATIONS,  
ETC.)





# SIGLUMS III

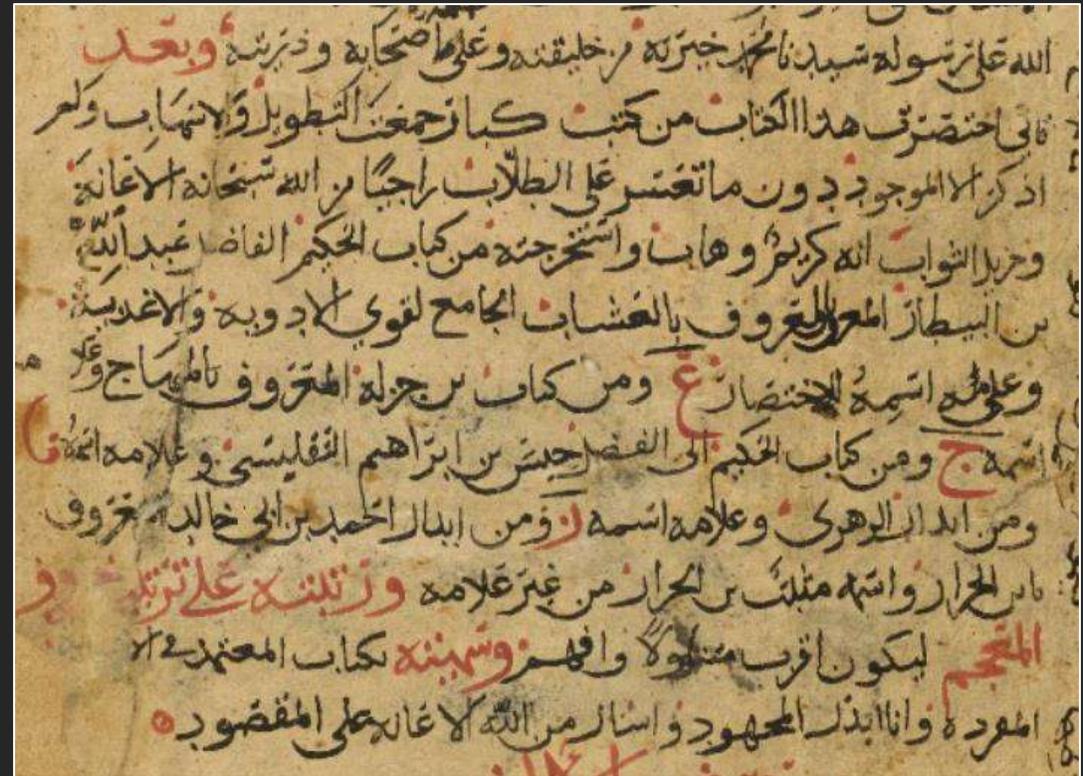
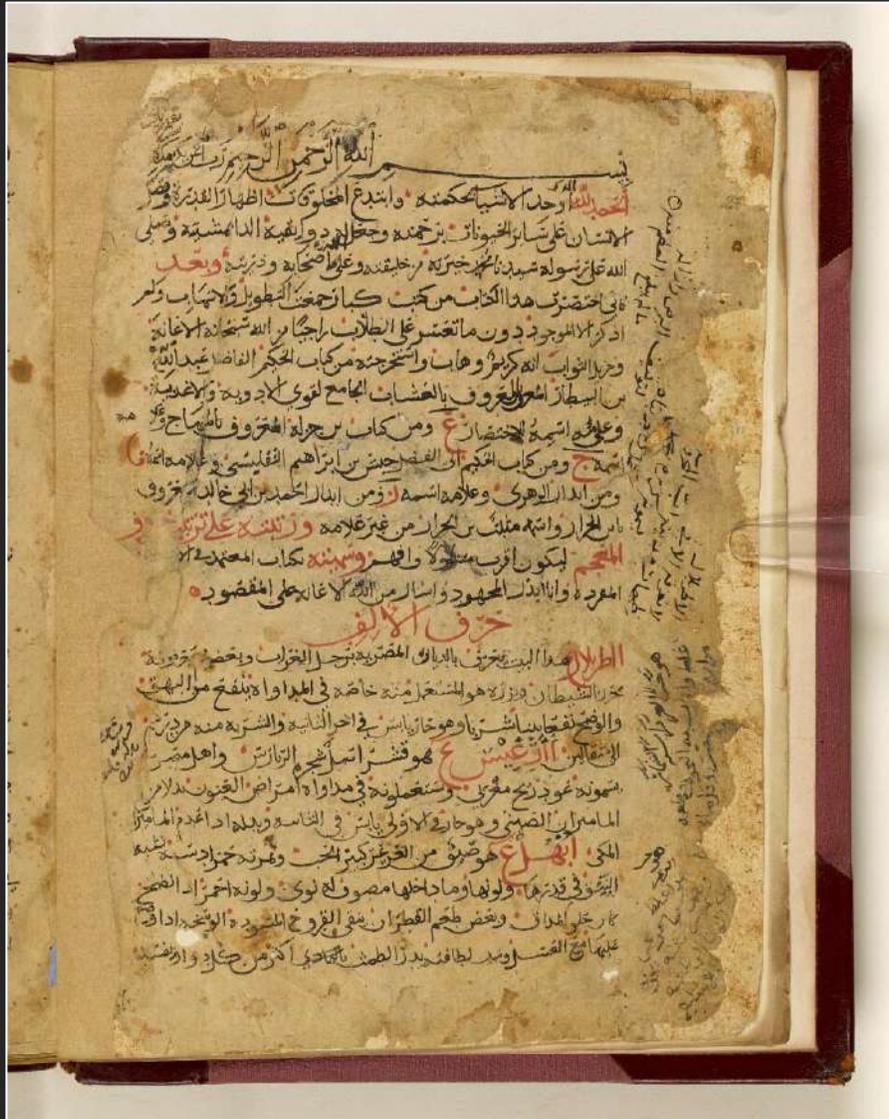
Ibn Buṭlān (d. 1063 ca.), *Taqwīm al-ṣiḥḥah*  
(*Tacuinum sanitatis*)



MS London British Library Or 1347, f. 44r. The abbreviations use the beginning of the name, at times including the article.  
Source: British Library/Qatar Digital Library

# SIGLUMS IV

'Umar ibn Yūsuf, *Kitāb al-mu'tamad fī al-adwīya al-mufrada*



MS London British Library Or 3738, f. 1v. Abbreviations for the sources of another pharmacological compendium.  
Source: British Library/Qatar Digital Library

# TABLES & DIAGRAMS

A general name for them is *Jadwal* (pl. *jadāwil*), though they can be differently designated on the basis of their shape.



What is the difference between a *jadwal* and a geometrical layout?

Does the geometrical array imply a logical relation between different sets of elements?

The 28 Lunar Mansions  
MS Leiden Or. 5, ff. 5v-6r

MS COPENHAGEN OR. 114  
Summary of of Ibn al-Bayṭār

الورقة الاولى

- Its usefulness for the parts of nutrition
- Its usefulness for the whole body
- Way of using it
- Balancement (*mizāj*, degree of the Way in which it is used (weights and measures))
- Its harmfulness
- Improvement or correction (*iṣlāḥ*) of the drug
- Alternative
- Number of the drug

- Drug
- Quality (*māhīya*)
- Variety (*barrī, bustānī, jabalī*)
- Favourite choice (*iḥtiyār*)
- Balancement (*mizāj*, degree of the elements)
- Faculty
- Its usefulness for the parts of the head
- Its usefulness for the breath



# DIVINATORY TABLES



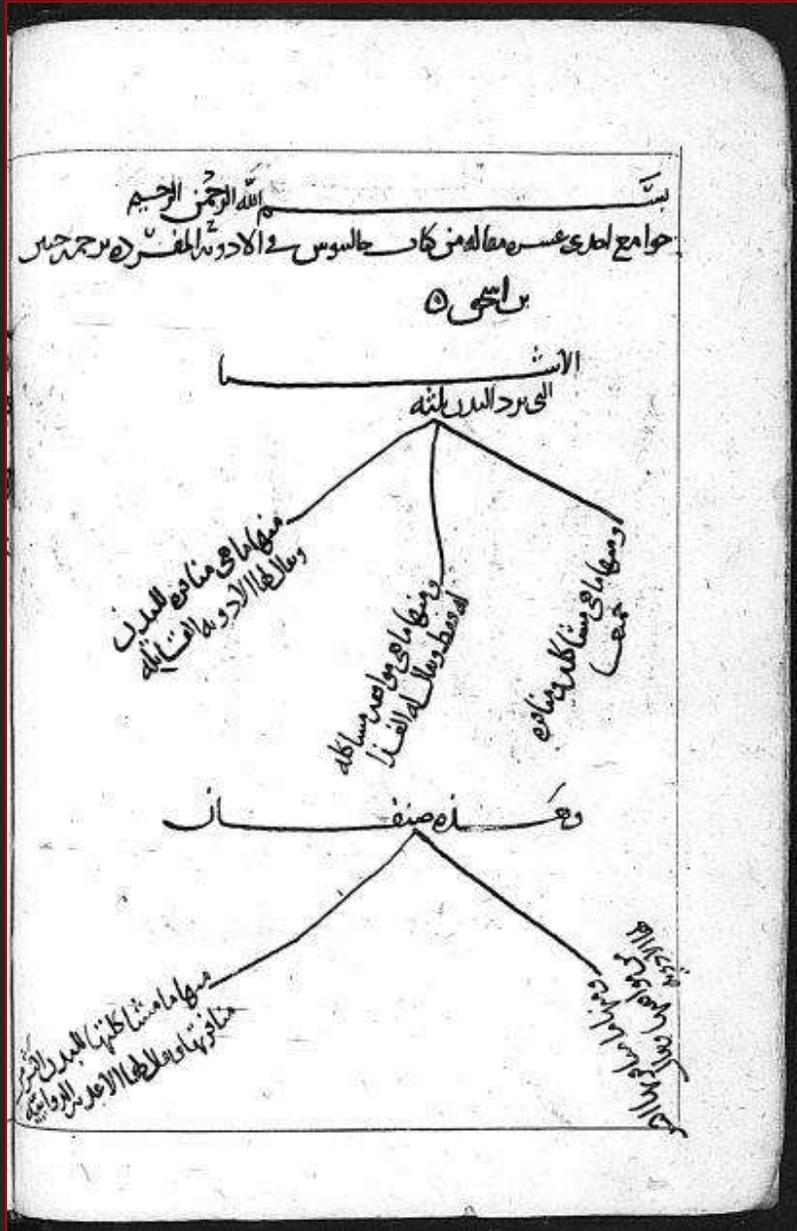
14

هذا الشيء جيد ام لا

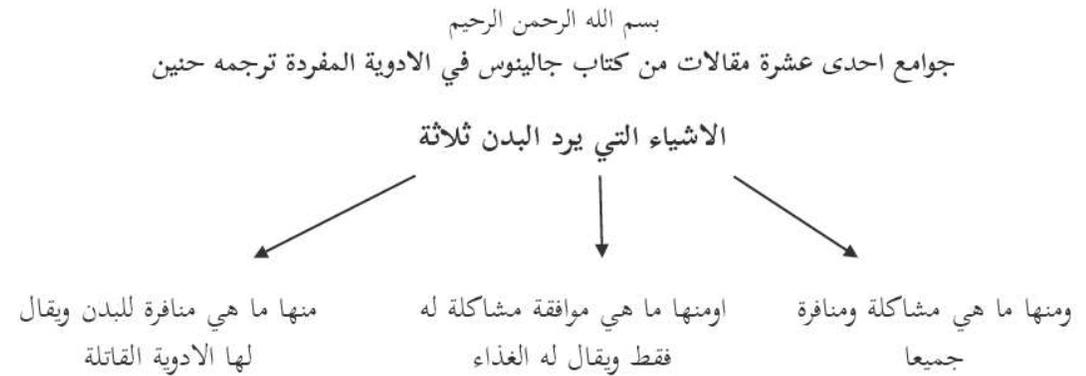
ي	و	و	و	و	ب	ا	ا	ا	م
ن	ن	ن	ن	ن	ت	ت	ت	ت	ب
و	و	و	و	و	م	ب	ع	ع	ا
ر	ر	ر	ر	ر	ت	ب	و	م	ب
و	ا	ا	ا	ا	م	و	ل	ا	د
ب	ب	ب	ب	ب	ا	ا	ا	ا	ل
و	و	و	و	و	و	و	و	و	و
ن	ا	ر	و	و	م	ف	ي	ن	ا
و	ن	ا	ن	ل	و	ن	ل	ا	ل
و	و	و	و	و	ا	ب	ب	ب	ب
ن	ن	ن	ن	ن	و	ن	ا	ب	ب
ا	م	ر	م	ر	ن	ن	و	ب	ب
و	ع	ا	ب	م	ي	ن	ا	ب	ب
ن	ن	ن	ن	ن	ا	ا	ا	ا	ب
و	م	ل	ل	ل	م	ر	ا	ب	ب

Numbering the different components in a series of tables helps keeping the set complete in the course of transmission.

# TASHJĪR (TREE DIAGRAM)

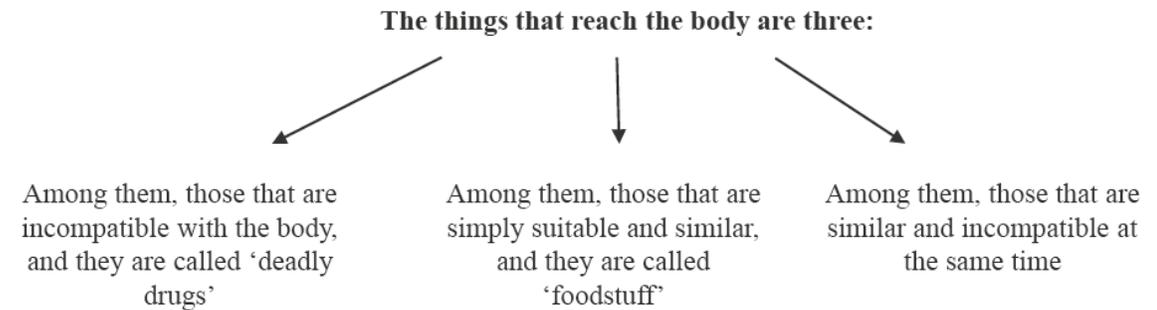


[MS Bodleian Huntington 600, f. 15v]



[MS Bodleian Huntington 600, f. 15v]

In the Name of God the Merciful the Compassionate  
Summary of the eleven chapters from Galen's *Book on Simple Drugs*  
translated by Hunayn





قال اقلطون ما من علم مستفتح الا ولجهد به فقه وفتنة  
 في العلم فذكره ككلمة في حسانته ما ليس بذكر الانسان  
 حيا لم يكتب حل صفة العلم واحاط له بحرف في فساد علمه  
 لانه ان بالقوة والشر يدو القربان و التفريد في النوم و  
 اليقظة بلع العلم في القربان والتمسك بالروحانيون الى ما  
 عا لمعوم من اولاد الصالحين والوقوف على ما والاقويين والتمسك  
 بالحكمة والعلوم الشرعية في الحسنة منها ضرورة من غيرها يواصي  
 العلم والحسنة التي منها سرها ضرورية بالعلم سوف

Al-Bisṭāmī, *Encyclopaedia of Sufism*  
 MS Jerusalem Khalidi Library MS 692, f. 12r  
 Source: VHMMML

Diagrams on inheritance law  
 MS Jerusalem Khalidi Library MS 472, f. 26v-27r  
 Source: VHMMML







# CIRCULAR DIAGRAM (DĀ'IRA)

صَوْرَةُ الْكَعْبَةِ الْمَعْظُومَةِ زَاوِيَّاتُهَا اللَّهُ شَرَفًا وَذِكْرُ التَّوَالِيهِهَا

وذكر التوجه إليها اوقات الصلوات من جميع البلاد والجهات وما يستدل  
به من الكواكب وما يقابل منها الا انسان والله الموفق بمنه وكرمه ولحمده وحده



The Ka'ba at center of the world and a circular diagram to know the direction of the *qibla* from any city or region.

MS Leiden Or. 5, f. 37r

# CIRCULAR DIAGRAM WITH EXTENSION



zīlī, Commentary on Ibn Ḥabīb's abridgement  
of al-Nasafī's treatise *Manār al-anwār*

Ms Khalidi Library Jerusalem MS 180, f. 7r

# CIRCULAR MAPS

Istakhrī's world map (4/10th century). The world represented as a flat disc, surrounded by the Ocean River. *Kitāb al-Masālik wal-Mamālik*. Manuscript dated 589/1193.



## SOME ARABIC SOURCES ON INK AND BOOK MAKING

- *Zīnat al-kataba* ('The ornament of the scribes') by Abū Bakr Muḥammad b. Zakariyyā' al-Rāzī, (d. 313 or 323/925 or 935);
- *'Umdat al-kuttāb wa- 'uddat dawī al-albāb* ('The staff of the scribes and implements of the wise men') by al-Mu'izz b. Bādīs at-Tamīmī al-Ṣanhāǧī (d. 454/1062)
- *al-Muḥtara ' fī funūn min al-ṣuna ' ('The findings on the techniques of craftsmanship') by al-Malik al-Muḥaffar Šams al-Dīn Yūsuf b. 'Umar al-Ġassānī (d. 694/1294–95)*
- *Kitāb al-azhār fī 'amal al-aḥbār* ('The most beautiful flowers on the production of inks') by Muḥammad b. Maymūn b. 'Imrān al-Marrākušī al-Ḥimyarī (7th/13th c.)
- *Kitāb 'uyūn al-ḥaqā 'iq wa-īdāḥ al-ṭarā 'iq* ('The best of true facts and the explanation of their ways') by Abū al-Qāsim al-'Irāqī (7th/13th c.)
- *Zahr al-Basātīn fī 'Ilm al-Mashshātīn* ('Garden's Flowers on the knowledge of sleight of hand) by Muḥammad ibn Abī Bakr al-Zarḥūrī (9th/15th c.)
- *Kitāb al-Nuǧūm al-Šāriqāt* ('Book of the bright stars') by Muḥammad ibn Abī al-Ḥayr al-Ḥasanī al-Dimašqī, (10th/16th c.)

# INKS

Source: Colini, *I Tried It*, 2021

## *Midād*

Carbon ink, made from soot or charcoal



## *Līqa*

Metallic coloured ink

\*lit. the tuft of threads or pad inside the inkwell

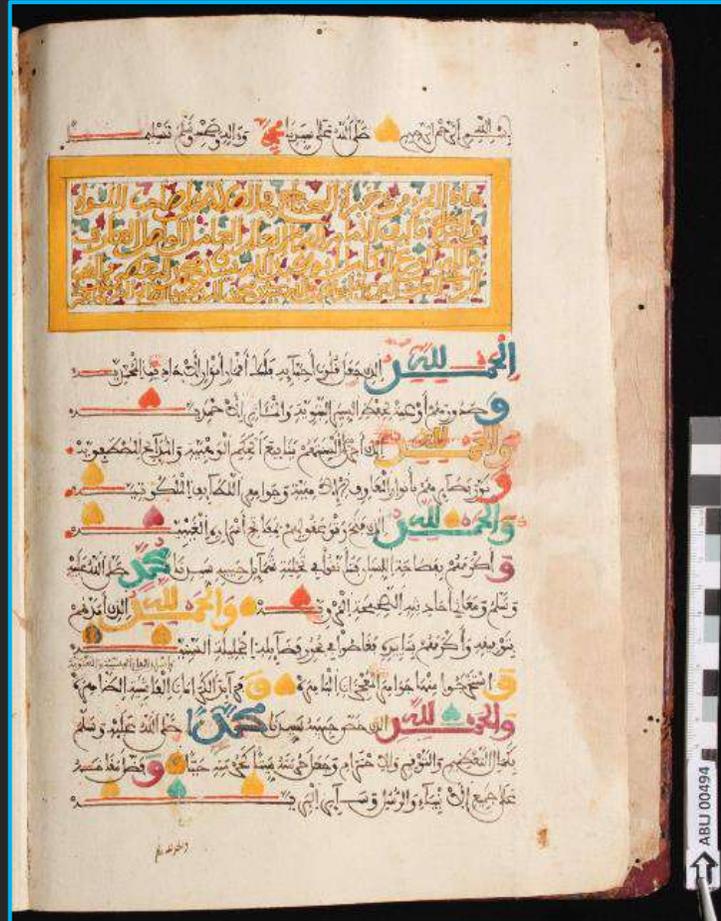
## *Hibr*

Iron-gall ink, made from gall nuts and vitriol (shinier and more resistant but aggressive on paper)

Pranking the secretary: pour some tamarisk juice inside his inkwell, then the ink will not stick to the pen and he will be unable to write until he washes everything clean.

Source: al-Iskandarī, *Kitāb al-ḥiyal al-Bābiliyya*

# COLOURED INKS



Prepared in many different colours: red, green, yellow, blue, pink, brown.

Book of prayers, 12th/18th cent.?, *Dhakhīrat al-muḥtāj fī al-ṣalāh*  
MS Jerusalem, Āl Budeiry 321, f. 1v  
Source: VHMML

Maghribi inkwells  
Source: *Ter Lugt* Collection, Leiden

## CHRYSOGRAPHY – WRITING IN GOLD

If you want to write in gold, then prepare white fish glue that puffs up quickly, cut it as thin as possible, put it in fresh water for one day and one night, until it becomes moist and soft.

Then purify it with a clean linen cloth, and write directly with it if the weather is warm; whereas, if the weather is cold, the fire has to be rekindled because it solidifies quickly. When it has become solid, put it on the fire until it becomes fluid.

When you have written with it what you want, take some pure red gold beaten into thin leaves, and press it on the writing, but do not wait long before doing this. If the gold plunges during the operation with the glue, then warm the gold on the fire, remove the vitriol in order not to let it become opaque to your detriment.

And when you have pressed it, leave it for two days, and burnish it with the *humāhān* (hematite?) stone. Then outline it in black with a suitable reed, and there is nothing better than a hair brush to do this, because it is more durable in its mixing [with gold] and more flexible on the overcoats, and prevents the gold from lifting when it passes over it, and this is well known to you

And if the gold is melted, then writing with it is better than impressing it; gold, silver, iron, and tin are the same in this.

Source, Raggetti, *Cum grano salis*, 2016

# CHRYSOGRAPHY – WRITING IN (ARTIFICIAL) GOLD

Vegetal artificial gold: safflower, saffron

&

Mineral artificial gold

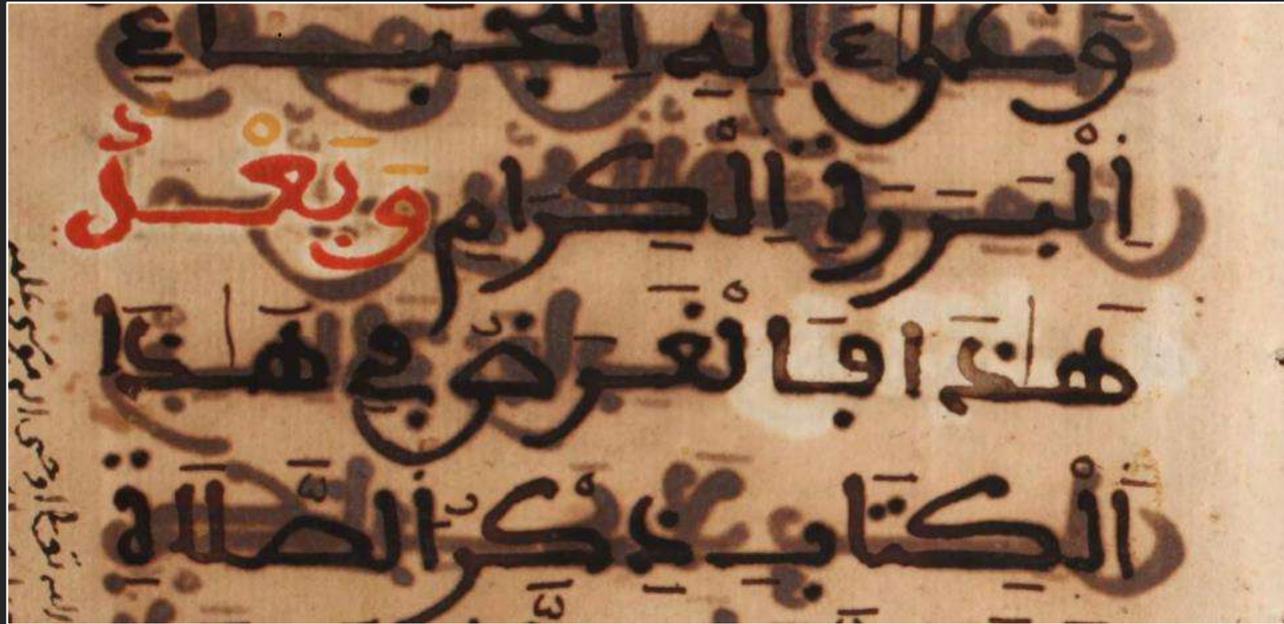


Take one part of dissolved talc, two parts of honey, one part of *qalqant* and this is red vitriol—put everything in a vessel and whip it with the hand. Then put it into a ‘gourd’ or an alembic, and let it precipitate. Then put its precipitate into a long-necked flask, seal it for twenty days; then it will take on different colours, but be patient until it steadily takes on the colour of red gold, write with it and it will be beautiful.

*Kitāb al-iṣāba fī lawāzim al-kitāba* (‘Book on the art of penmanship’, MS Berlin Sprenger 1918)

Source: AlchemEast.eu

## DAMAGES TO BOOKS - INK



Metallic inks, on the long run, damage the paper.

The lighter spots are such because the rubrications seem to have protected small portions of the paper from the 'chemical leaking' of the ink.



ABUJ 00484

# DAMAGES TO BOOKS - INSECTS



Try with a white sheet behind the page you wish to read or photograph  
MS Jerusalem Khalidi Library MS 962., fol. 2v-3r  
Source: HMML

# YĀ KABĪKAJ



From a plant with the property to keep insects away to the invocation to the jinn who rules over the insects, asking him to spare the book

MS McGill's Osloer Library arab. 7508, fol. 277r



Aristotle's *Kitāb as-Siyāsa fī tadbīr ar-riyāsa*  
MS Berlin Landberg 121, fol. 1r

# TECHNICAL DIAGRAMS



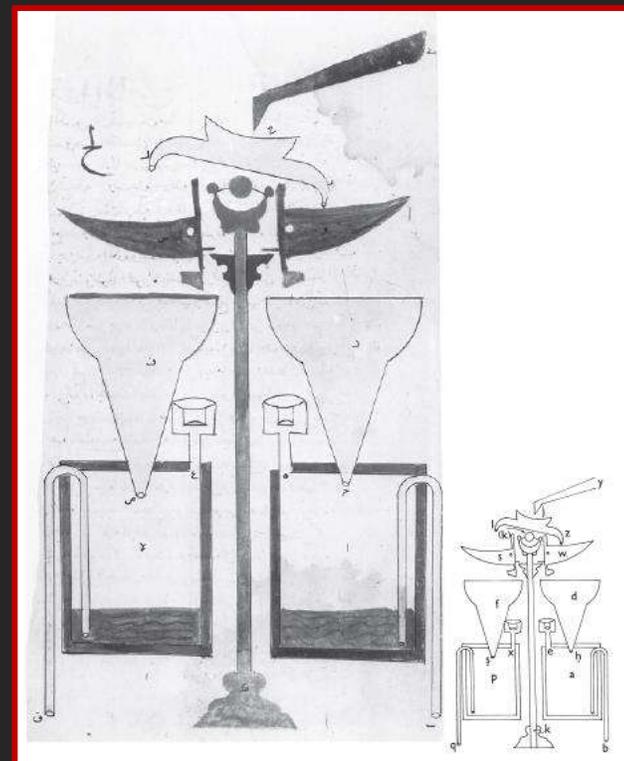
The 'puffing monkey', a simple automaton by al-Zarkhūrī: a closed copped vessel, filled with water for one third, the head is elongated, steam comes out from the nose when it is heated on the fire.

MS Leiden Or. 119, p. 39

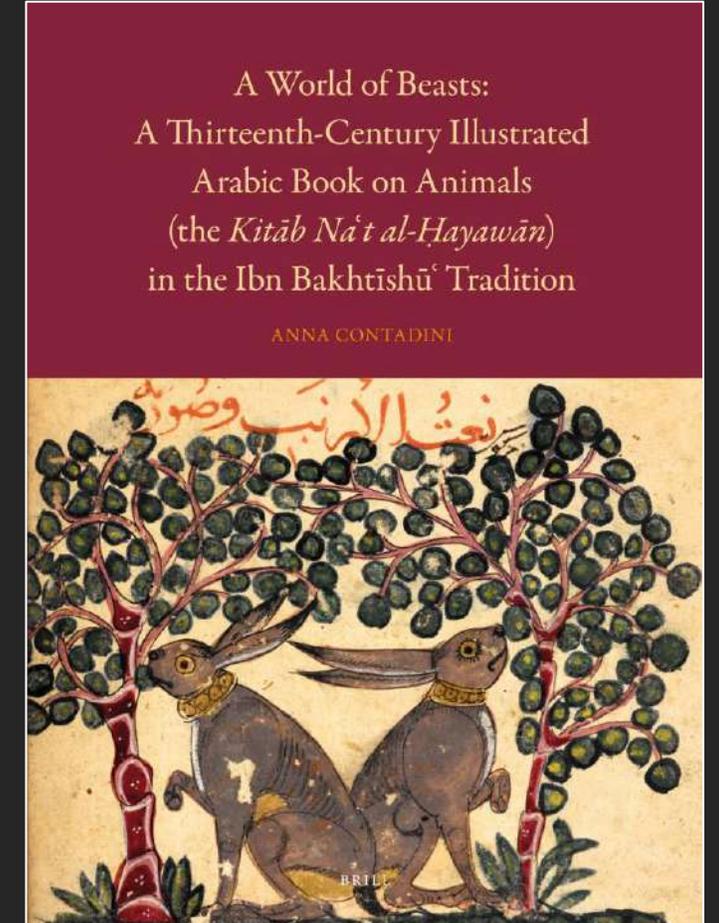
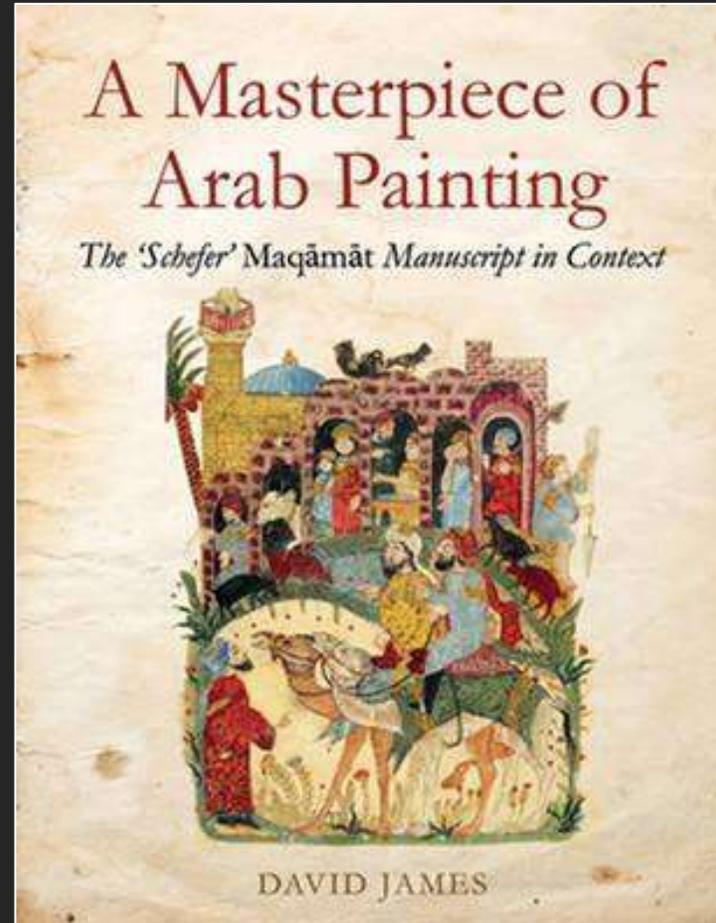
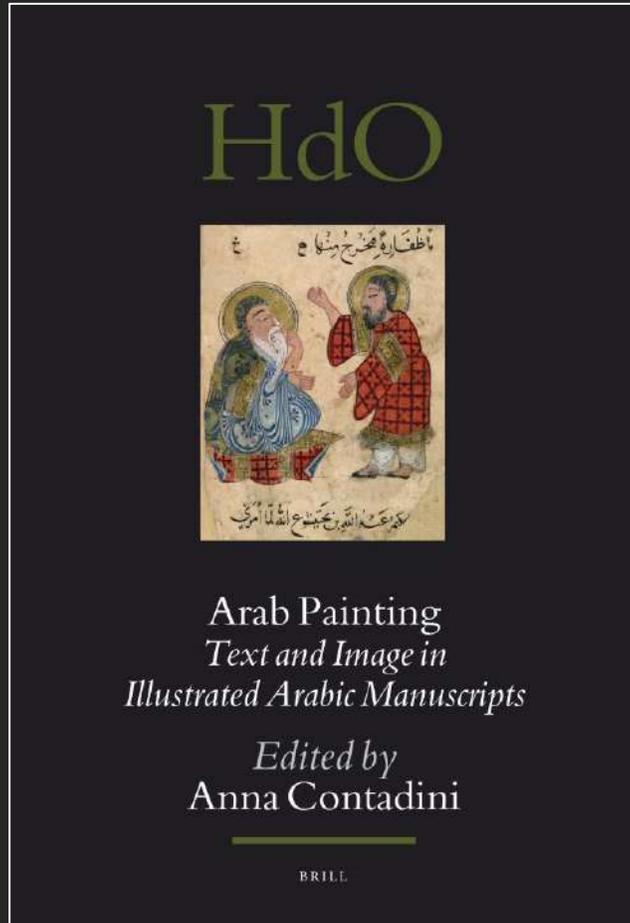


One of the perpetual flutes described by al-Jazarī: the steam goes through the pipes and the flute plays.

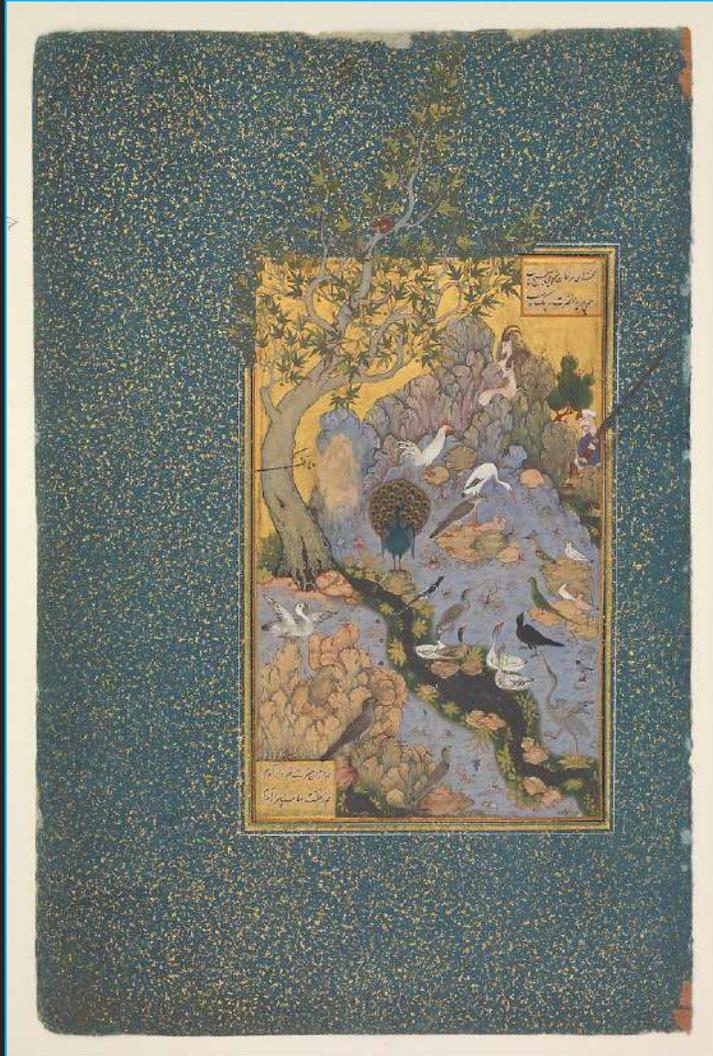
Al-Jazarī, *The Book of Knowledge of Ingenious Mechanical Devices*, 1974, p. 173



# PAINTING AND ILLUSTRATING – SOME STUDIES

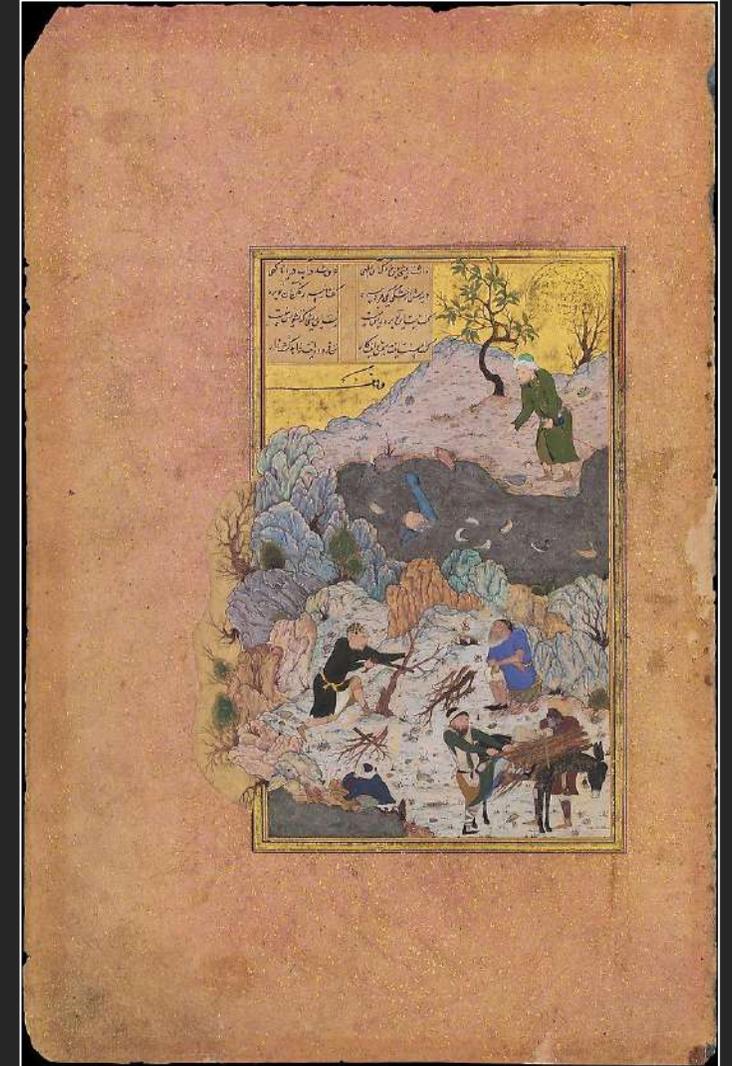


# MINIATURES



The concourse of birds from 'The Language of Birds', Iran 1600 ca.  
Source: MET Museum

- Use of space and perspective
- Details
- Breaking the frame
- 'Writing under siege'
- Margins



The anecdote of the man who fell in the water from 'The Language of Birds', Iran 1600 ca.  
Source: MET Museum

# RECYCLING



Manuscript leaf with painting. The recto contains six lines of text in four columns, interrupted by a pastiche painting of six figures, four on the right side in helmets and chains and two on the left side. The verso holds two clippings of unrelated text pasted in different directions.

Columbia University, Rare Books & Manuscript Library, MS Or 152c

Source: Openn



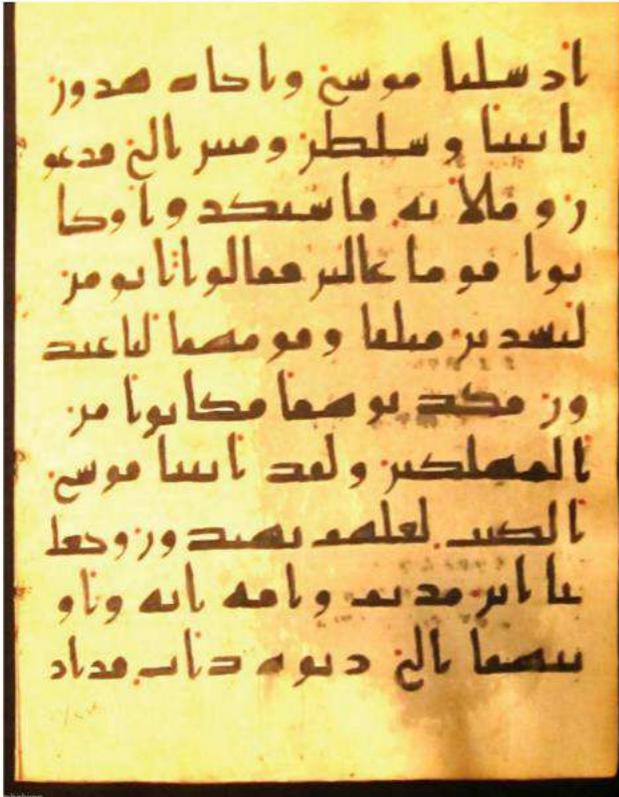
# COUNTERFEIT KUFIC FRAGMENTS ON EBAY

Fig. 2. The 'Kufi' fragment that was for sale from Mr. M. Balwan on eBay till June 13, 2014, then sold for US\$ 700. It is in the same hand as the fragment shown in fig. 1. Here as well the Ethiopian *textus inferior* is clearly visible. Photo M. Balwan, image code: \$(KGrHqV,!!EFJGJ4TbvBSS3b8hRqQ--60\_57

The text (Qur'an 23:45-50) reads:

ارسلنا موسى واخاه هرون | بايتنا وسلطان مبين الى فرعون  
 ان وما لايه فاستكبروا وكا | نوا قوما عابثين فقالوا انؤمن  
 لبشرين مثلنا وقومهما لنا عبد | ون فكننوهما فكننوهما فكننوهما  
 المهلكين ولقد اتينا موسى | الكتب لعلهم يهتدون وجعلنا  
 بن مريم وامه اية واو | اينهما الى ربوه ذات قرار |

At least one variant reading (line 2: *wa-mubin*) as compared to the vulgate text was included.



Retrieve a suitable writing support (parchment)  
 &  
 Imitate the script

Forgeries must embody the historical and aesthetic expectations of potential buyer or victims of the fraud.



Fig. 1. Detail of one of the 'Kufi' fragments offered for sale on eBay in spring 2012. The Ethiopian *textus inferior* is clearly visible between the lines. Photo M. Balwan, eBay, image code \$(KGrHqVHJCCe63YFlwPy-BO2944bpRw--60\_3.

For the amateur palaeographer, this is what one is supposed to read on the fragment (Qur'an 2:97-100):

| قلبك باذن الله مصدقا لما بين يدي | به وهدى وبشرى للمؤمنين  
 من كان | عنوا لله ومليكته ورسوله وجبريل | وميكيل فان الله  
 عدوا للكافرين و | لقد انزلنا اليك ايت بينت وما يكفر | بها الا  
 الفاسقون او كلما عهدوا |

بسم الله الرحمن الرحيم  
الحمد لله الذي خلقنا من طين  
فقال يا ادم اسكن مع زوجك الجنة  
ما تشاء الا ان لا تكونا من الصالحين



قال يا ادم اسكن مع زوجك الجنة  
ما تشاء الا ان لا تكونا من الصالحين  
فقال يا ادم اسكن مع زوجك الجنة  
ما تشاء الا ان لا تكونا من الصالحين

### Part 1

Type	Manuscript
Place of Origin	India (?)
Century(ies)	18th century (?)
Year Range	1700-1800
Support	Paper
Page Layout	1 column, 25-34 lines per page
Catchwords	Yes
Writing System	Arabic
Script(s)	Naskh
Decoration	Illustrations painted over unrelated text

Notes  
Leaves rebound with images on recto pages, although fol. 1r, fol. 3r, and fol. 4r were originally verso pages

منه في شهر ربيع الاول سنة 1180  
والسنة 1180



والسنة 1180

MS Collegeville Steiner Ms.  
Source: VHMML

# 'COMMODIFICATION'

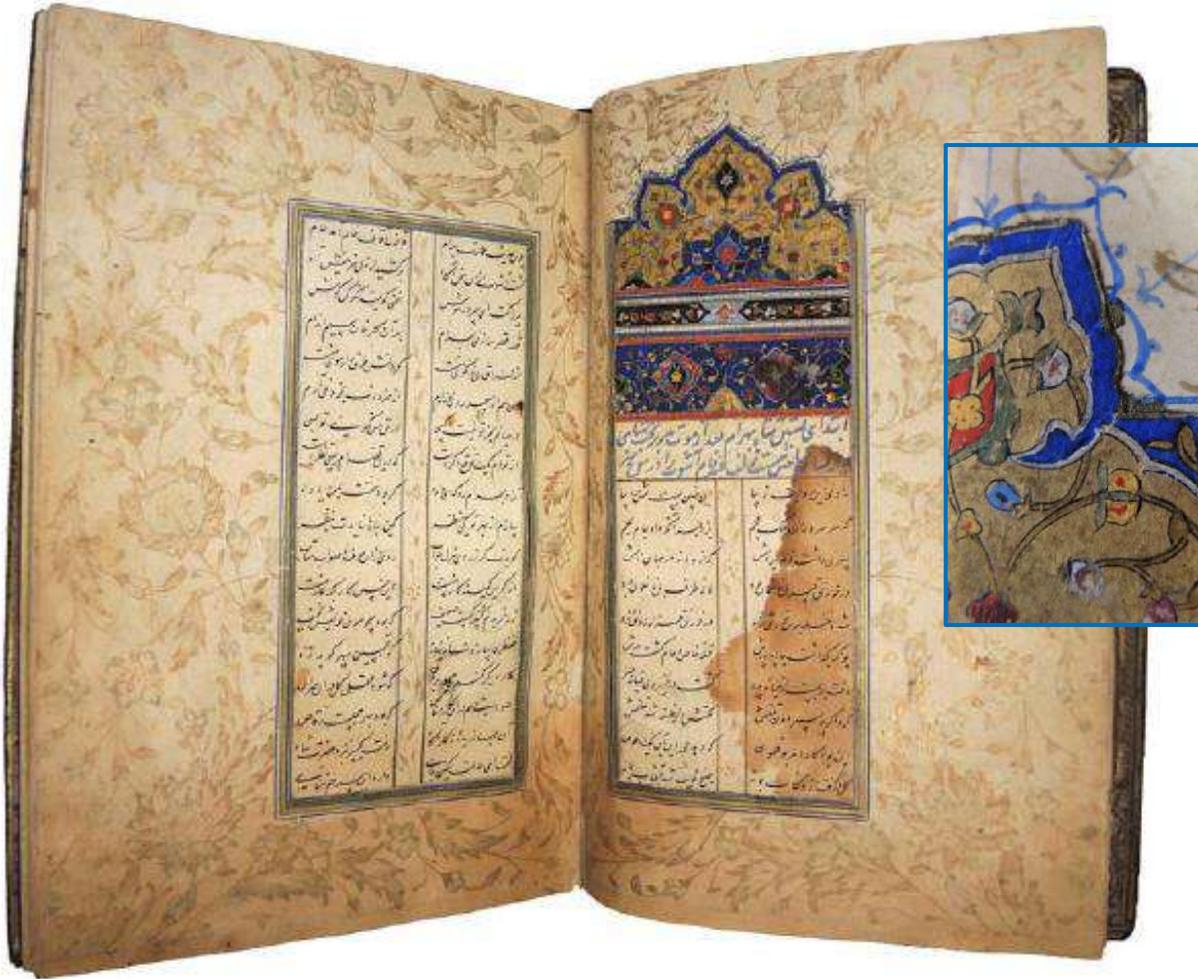


FIGURE 1 The suggestive double illuminated opening page of Hätifi, *Haft Manẓar*. The paste-on *Sarlawḥ* and the gold penwork in the margins are later additions. MS Stuttgart, Linden-Museum, A41877L, ff. 1b–2a. PHOTOGRAPH BY EVA FASTENAU



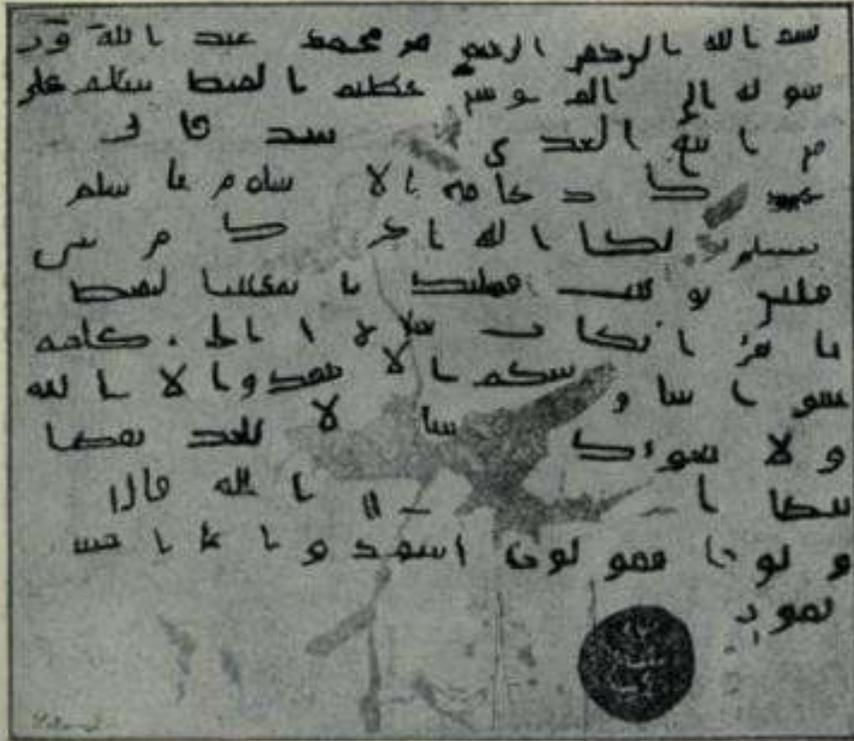
FIGURE 6 The suggested end of Hätifi's *Haft Manẓar*, with the fraudulent colophon written on erasure, mentioning Maḥmūd al-Mudhahhib as calligrapher, illuminator and miniaturist. MS Stuttgart, Linden-Museum, A41877L, f. 47a. PHOTOGRAPH BY EVA FASTENAU

Hätifi's *Haft Manẓar* ('The Seven Belveders')  
Incomplete manuscript beautified in order to hide its defect and increase its price on the market (probably 20th cent. operation)

- Margins cropped to eliminate catchwords
- decoration of the margins
- addition of a colophon mentioning an important calligrapher
- Addition of a headpiece (*'unwān, sarlawḥ*)

MS Stuttgart Linden-Museum A418771

## FORGERY I – THE SEAL OF THE PROPHET



LETTER OF THE PROPHET TO THE "MUKAWQIS," DISCOVERED BY  
M. ÉTIENNE BARTHÉLÉMY; BELIEVED BY SEVERAL SCHOLARS  
TO BE THE ACTUAL DOCUMENT REFERRED TO IN THE TEXT.

From the "Hilal," Nov., 1904.

A number of prophetic traditions (*ṣaḥīḥ*) refers to a signet ring the Prophet used to wear.

It had an engraving and the Prophet forbade to imitate it.

The issue of a signet ring emerged when the Prophet sent official letters to the rulers of his time.

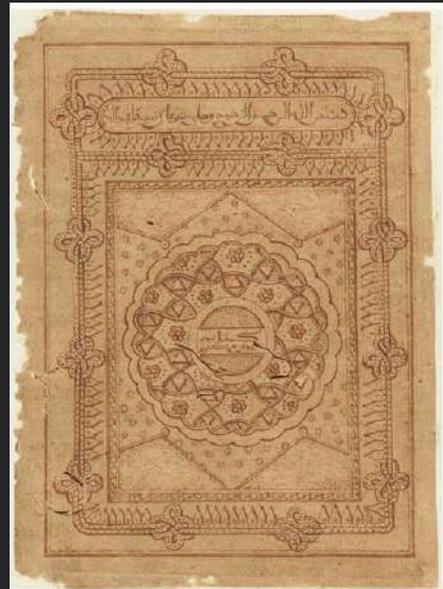
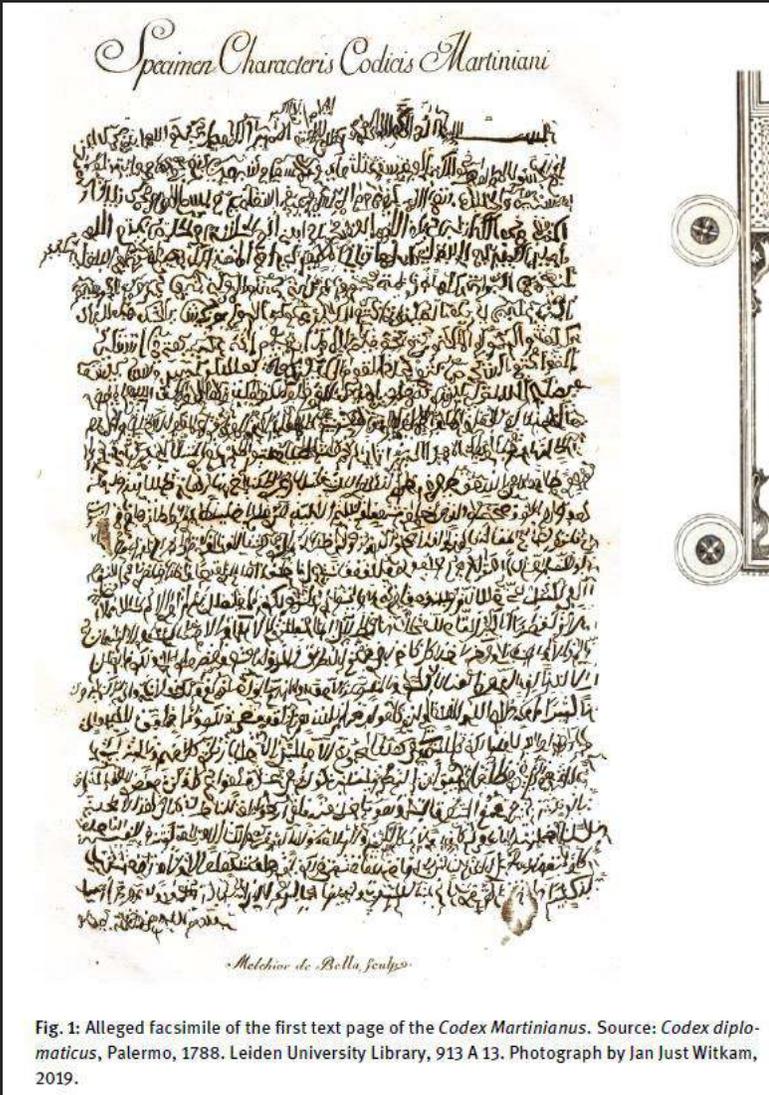
The seal was used by the first three Caliphs as well, then 'Uthmān tossed it in a well and the original seal was lost forever.

In the Topkapi one may see an Ottoman reproduction, which was clearly devised as object to be looked at and not used.

The letter is addressed to Al-Muqawqis, ruler of Egypt.

Source: Margoliouth, *Mohammed*, 1905

# FORGERY II – ABBOT VELLA IN SICILY



The Maltese Abbot Giuseppe Vella forged two codices (*Codex Martinianus* and *Kitāb Dīwān Miṣr*, or ‘The Council of Egypt’, 1788 and 1793) to revive an imaginary past able to influence the present.

The Danish Orientalist Tychsen was able to decipher it, but other scholars like de Guignes were less naïve.

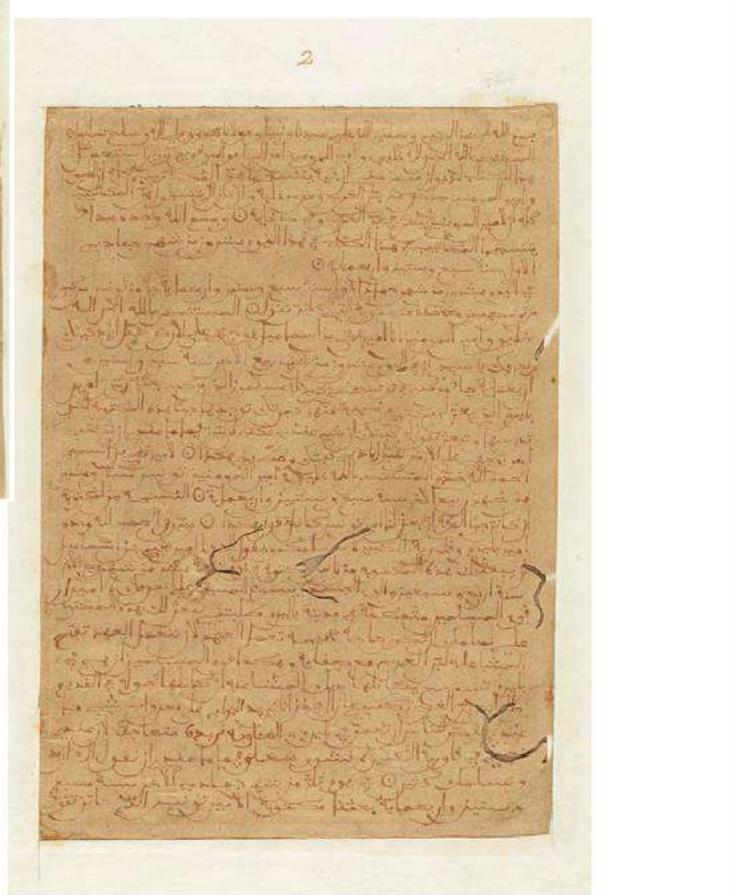
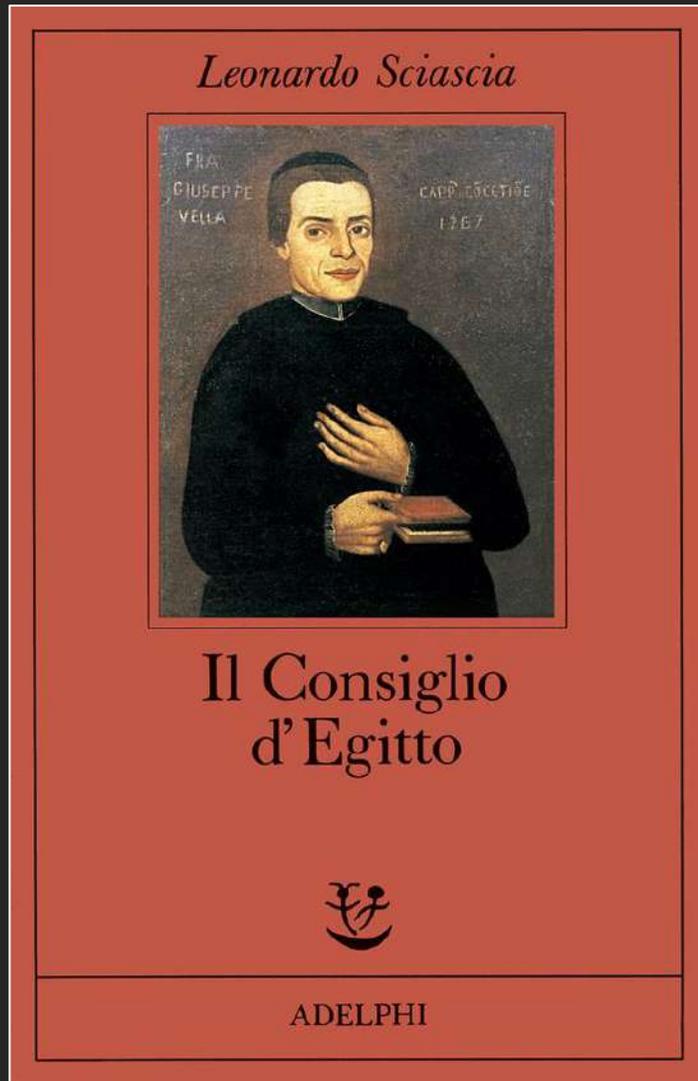


Fig. 4: First text page in Vella’s manuscript of the *Kitāb Dīwān Miṣr*, ‘The Council of Egypt’, MS New York, Columbia University Library, Smith Or. 388, p. 2. Photo Columbia University Library.

Source: Witkam, *Sicilian Sweets*, 2020

# AN ARTISTIC AFTERLIFE FOR VELLA

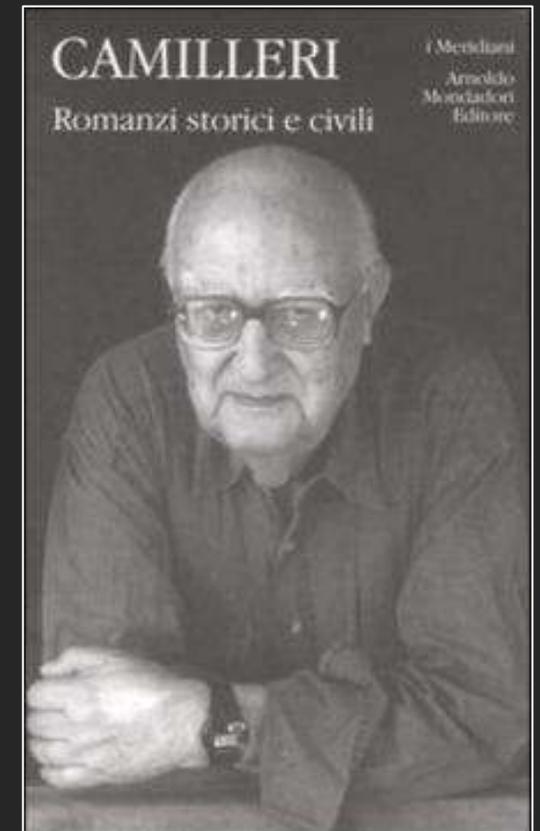


1963



2002

*Le «Croniche» di uno scrittore  
maltese, 2004*



# THE FIRST MEDICAL IJĀZA AND THE PITFALLS OF PRECURSORISM

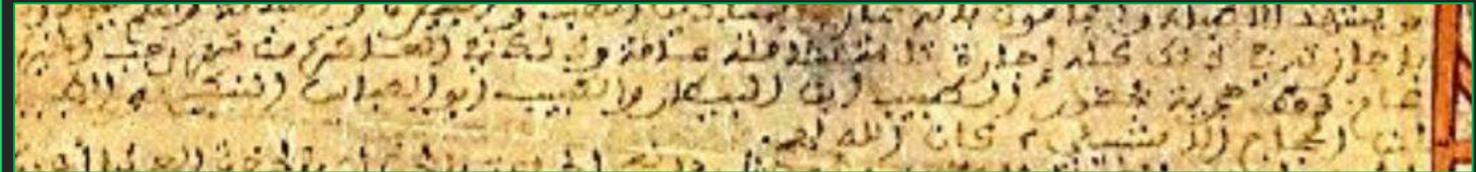
## إجازة في الطب من جامعة القرويين بفاس



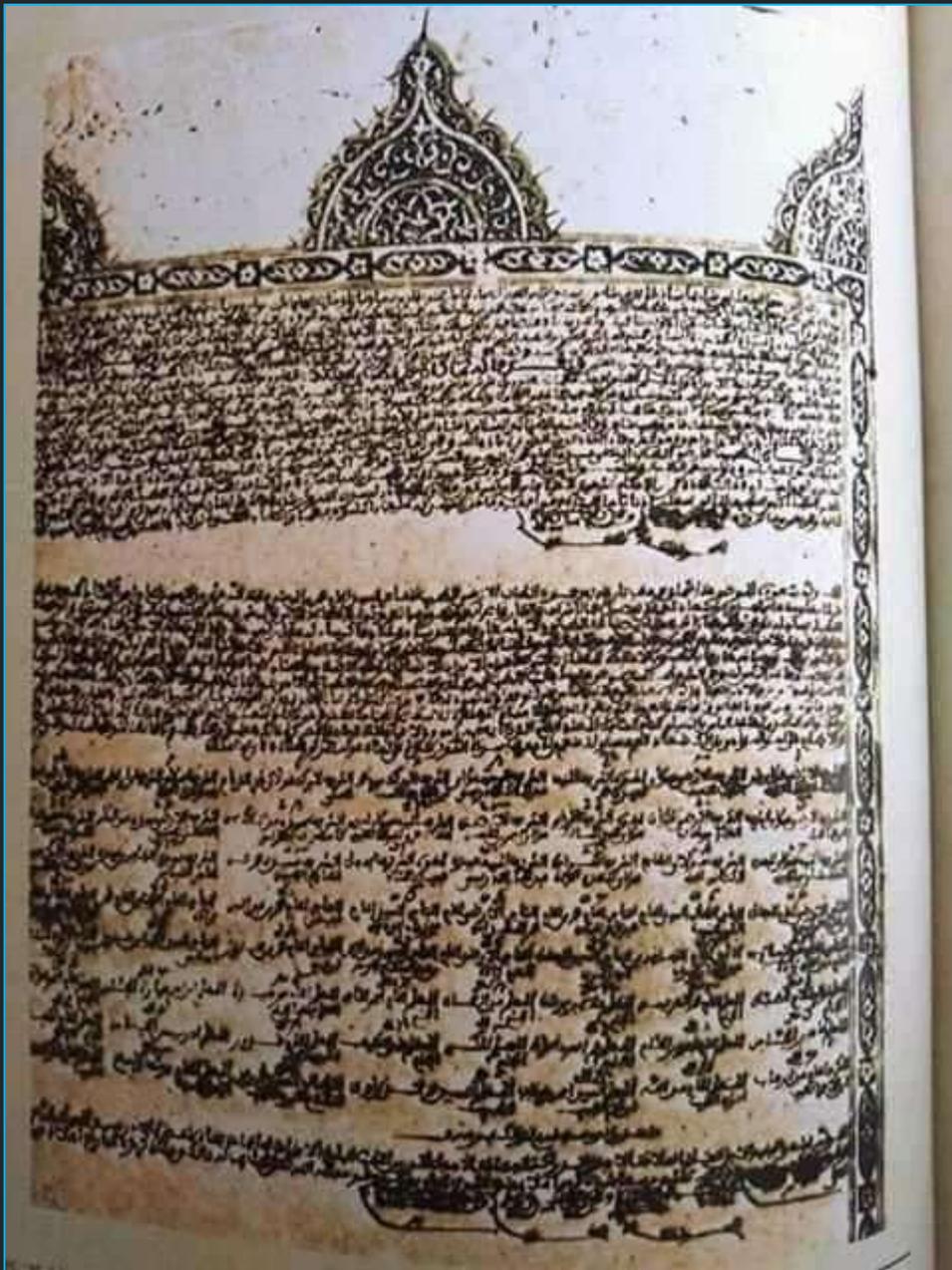
Precursor of the *Licentia Docendi* (Alfred Guillame, 1930s), before European Universities started to issue them.

The Mosque of al-Qarawiyyin was founded in 859 CE in Fez and had a madrasa attached to it. In 1963 it was incorporated into Morocco's modern university system with the name of "University of Al Quaraouiyine".

The certificate is dated 603 H (sic!), that is 1207 CE.



إجازة تامة شاملة عامة، وذلك في العاشر من شهر رجب عام 603 هجرية بحضور ابن البيطار، الطبيب أبو العباس النباتي (النبطي) والطبيب ابن الحجاج الإشبيلي كان الله لهم



A Moroccan News website shows the image of a different document, specifying that the writing support is deer parchment and the script Arabic-Andalusian...

**mlw** MOROCCO  
WORLD NEWS

NEWS | POLITICS | ECONOMY | OPINION | LIFESTYLE | FEATURES | SOCIETY | EDUCATION

Education

### Al Qarawiyyin University in Fez, World's 1st Institution to Issue Medicine Degree

The university was not only the first in the world, but also the first to issue a degree in medical studies.

Source: Morocco World news

# REFERENCES I

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